EXPLANATORY—ADHYAYA III

VERSE XLII

This verse also is quoted in Viramitrodaya (Samskāra, p. 865);—in Parāsharanāḍhāra (Āchāra, p. 865);—in Aparāśka (p. 117);—and in Hēmādri (Dūna, p. 684).

VERSE XLIII

This verse is quoted in Viramitrodaya (Samskāra, p. 835);—and in Śrīpāta (II, p. 107), which latter adds that this verse makes it clear that ‘marriage’ is something distinct from the ‘holding of the hand’ (Pāñigraha).

VERSE XLIV

This verse is quoted in Viramitrodaya (Samskāra, p. 835), which adds that what is meant by the phrase ‘Kṣattri-yayā grāhyaḥ’ is that ‘the Kṣattriya girl should catch hold of the arrow already held by the bridegroom,’ and so on with the rest also.

It is quoted also in Parāsharanāḍhāra (Āchāra, p. 496);—and in Śrīpāta (II, page 107).

VERSE XLV

‘Tadvrataḥ’—‘In consideration of her’ (Mehulīthī and Kullāka);—‘careful to keep the said rule regarding the Pūrvas’ (Nārāyaṇa). The Pūrvas are described in 4. 128.

This verse is quoted in Parāsharanāḍhāra (Āchāra, p. 497), which adds the following explanation;—‘ritu’, ‘season’, is the name given to the period of sixteen days, counted from the first day of the menstrual flow,—during which the woman is capable of conceiving;—during this ‘season’ one should always approach his wife for the purpose of obtaining a child; and it is only his wife that the man should approach;—but during the ‘season’ the ‘second days’ should be avoided;—even apart from the season, one may approach his wife, when specially desired by her.
It is quoted in *Viramitrodaya* (Sanskāra, p. 162), which explains ‘*tadvratāḥ*’ as ‘intent upon begetting a child’; and it is added that what is meant is that ‘one should never omit to approach his wife during her season’.

*Viramitrodaya* (Ālmika, p. 558) quotes the verse and adds the following notes:— ‘*Rtu*, ‘season’, denotes the woman’s capacity of conceiving; and the time during which the capacity is present is called the ‘period of the season’—‘*Tadvratāḥ*’ means ‘who is intent upon the approaching’;—this approaching during the period beyond the ‘season’ is sanctioned with a view to guarding the impassioned woman from going astray.

This is quoted in *Hēmādri* (Kāla, p. 724):—and in *Smṛtichandrikā* (Sanskāra, p. 41), which explains ‘*tadvratāḥ*’ as ‘bent upon getting a son’, and adds that the implication is that ‘during the period, even though the man may not be keenly desirous of intercourse, yet he should have recourse to his wife for the purpose of begetting a son’, as otherwise he would be incurring a sin.

**VERSE XLVI**

This verse is quoted in *Parāshuramādhava* (Āchāra, p. 437) in support of the view that counting from the first day of the menses, sixteen days constitute the ‘season’, of which the first four days are condemned by good men.

*Viramitrodaya* (Ālmika, p. 539) quotes this verse, and adds that the addition of the term ‘*svābhāvikāḥ*, ‘normal,’ indicates that the period may vary, on account of the persence of certain diseases and other causes.

This verse is quoted also in *Nirṇayasindhu* (p. 166);—in *Samskāraratnamālā* (p. 680), which adds that the specification of ‘night’ implies the prohibition of intercourse during the day;—and in *Smṛtichandrikā* (Samskāra, p. 38).
VERSE XLVII

This verse is quoted in Parāśaramādāhāra (Āchāra, p. 438);—inViramitrodaya (Āhnika, p. 559), which adds that the ‘eleventh’ and other numbers refer to the days of the ‘season;’ the eleventh day of the ‘season’ and so forth;—and inVulhānapāriyātā (II, p. 368) which, for the first quarter, reads तासामाप्युत: सव्र्व, which means ‘all days till the fifth’, coming to the same thing—that the first four days are forbidden.

This verse is quoted in Aparārka (p. 104); which adds that the ‘eleventh’ and ‘thirteenth’ are meant to be the days of the ‘season’, not of the fortnight;—in Hēmādri (Kāla, p. 727), which adds that the ‘eleventh’ and ‘thirteenth’ are the days, not of the fortnight, but of the ‘period’;—inSamskāraraatnamālā (p. 682), which has the same note, adding that such is the view of Madanapāriyātā;—in Smrticharāvrikā (Samskāra, p. 38), which says that of the sixteen nights, the first four are to be avoided;—and inĀchāramayūkha (p. 118).

VERSE XLVIII

This verse is quoted in Parāśaramādāhāra (Āchāra, p. 438), where ‘yugmāsuv’ is explained as ‘even nights’, and ‘samvishēt’ as ‘should approach’;—in Viramitrodaya (Āhnika, p. 559), which explains ‘ayugmāsu’ as ‘odd nights’, and ‘samvishēt’ as ‘should approach’;—also in Viramitrodaya (Samskāra p. 153) in support of the view that ‘one who desires a son should approach his wife on the even nights of the period, and he who desires a daughter, on the odd nights’; and adds that though the text speaks simply of ‘nights’, yet the act should be done after midnight; and also that the special mention of the ‘night’ clearly indicates that intercourse during the day is forbidden.

Smrtitattva quotes this verse as describing the results accruing from approaching one’s wife on certain days.
This is quoted in Aparārka (p. 103);—in Hēmādri (Kāla, p. 722);—in Samskāramayukha (p. 16);—in Smṛti-chandrika (Samskāra, p. 37);—in Samskāraratnamālā (p. 680);—and in Nṛsimhayasāda (Samskāra, p. 24).  

VERSE XLIX

This verse is quoted in Parāśarāmādhava (Āchāra, p. 499), which remarks that in the second line the words are ‘samē apnumān’;—and in Smṛtitattva (p. 617).

Viramitrodaya (Samskāra, p. 160) quotes this verse and adds the following notes:—‘Shukra’ in the man’s case is semen; and in that of the woman, the red ovule;—Vāshipātha has declared that the human body is made up of the semen and the ovule;—if the man’s seed happens to be in excess of the woman’s, then the child is male, even though the sexual intercourse might have taken place on an odd day of the period; but with this difference that the male child born under such circumstances would have an effeminate body;—in the event of the woman’s seed being in excess of the man’s the child is female, even though the intercourse might have taken place on an even day of the period; but in this case the female child would have a masculine body;—and the reason for this mixed character consists in the fact that the effect of the seed, which is the material cause of the child’s body, is more potent than that of the time of conception, which is only a ‘concomitant cause’;—when the two seeds are in equal quantity, the child is either, ‘non-male’ i. e. a eunuch, or a boy and girl—i. e. twins,—this latter being caused by the bifurcation of the seed at the time of emission, leading to two portions of it falling on two different parts of the womb.

The verse is also quoted in the Āhnikā section (p. 559) where we find the following notes:—‘Samē’—when the man’s seed and the woman’s are equal—there is born either a non-male, a eunuch, or a boy and
girl;—the seeds being bifurcated into two parts in equal quantities, twins, consisting of one boy and one girl, are born;

\( \text{r} \text{Kṣīnē} \)—when the seed is weak,—and \( \text{u} \text{līpē} \)—small in quantity, there is \( \text{viparyaya} \)—failure of conception.

This is quoted in \text{Śaṁskāramāyūkha} (p. 16), which adds that if the intercourse takes place on an ‘even’ day but the proportion of the woman’s ‘seed’ is larger, then the child will be a female one, but with masculine features; and if it takes place on an odd day and the proportion of the man’s ‘seed’ is larger, then the child will be a male one, but with feminine features;—in \text{Śaṁskāraratnamālā} (p. 683), which explains ‘agnānā’ as ‘sexless’ and there are two children, one male and another female, if the seed become divided;—in \text{Nṛsinhaprasāda} (Śaṁskāra, p. 25a);—and in \text{Smṛtichandrikā} (Śaṁskāra, p. 40) which explains ‘Śanē’ as ‘when there is equality of the two-seeds,’ and adds the same notes as those in the \text{Mayūkha}.

\text{VERSE L}

\( \text{Yatra tatrārshramē vasaṅ} \)—‘In whatever life-stage he may be’; \( i. e. \) ‘whether he be a householder or a hermit \text{Vāmprastha}’ (Kullāka and Nārāyana).—According to Medhāūthī, this is a mere \text{arthaśāda}, and what is said does not apply to any one except the householder;—Govindarāja does not, like Kullāka, restrict the extension to the Hermit (\text{Vāmprastha}) only, he includes the Renunciate (\text{Yati}) also. Buhler remarks that ‘Kullāka justly ridicules the last opinion’; but Kullāka’s own opinion is only a shade less ridiculous than Govindarāja’s. (See the following note, for a good explanation).

This verse is quoted in \text{Vīvamitrodhyaya} (Āhnikā, p. 559), where the following notes are added:—‘Nirāyāsas rātrīśu’—on the first four days, the eleventh day and the thirteenth day;—‘anyāsas rātrīśu’—on any other eight days from among those not forbidden;—if one avoids women,
—i. e., approaching them only on two days,—the man remains ‘a continent religious Student’;—i. e. he derives the results obtainable by continence;—‘Yatra tatārāshramē.’—i. e. even though he is a Householder, he gets all that is obtainable by the chaste Student.

VERSE LI

This verse is quoted in Viramitrodāya (Saṃskāra, p. 851), which deduces from the word ‘lohbēna,’ ‘through greed,’ the conclusion that if something is received without greed on the part of the father, it is not the ‘price,’ but only an honorific present to the bridegroom; and in support of this it quotes Manu 3. 54;—in Vyāvahāra-Bālambhaṭṭi (p. 761);—and in Śmṛtichandrika (Saṃskāra, p. 232);—and by Jīmūtavāhana (Dāyabhāga, p. 151).

VERSE LIH

Medhāutthi supplies two explanations of this verse. The first one of these is the only one admitted by Nārāyaṇa and Nandana, while Kullūka accepts the second one.

VERSE LIH

This verse is quoted in Parāshvaramādhava (Āchāra, p. 489), which adds the following explanation:—The ‘gomi-thuna,’ ‘bovine pair,’ (given by the bridegroom in the Ārṣa marriage) has been called by some people the ‘price’ paid for the girl;—but ‘this is not true,’—i. e. it cannot be regarded as the ‘price,’ as it does not possess that character; the ‘price’ of a thing is always an indefinite factor; as is found in every sale-transaction, the price can never be definitely fixed; that which suffices for buying a thing is called its ‘price’; and this varies with time and place. In the present case, however, the amount is definitely fixed; it is the ‘Ārṣa’ marriage when only the ‘cow-pair’ is given, neither more nor
less. Thus there being no real buying in this case, the \textit{Arṣa} marriage must be regarded as lawful.

- \textit{Madanapārījāta} (pp. 155-156) takes the verse somewhat differently: It says that if the ‘cow-pair’ given by the bridegroom is taken by the bride’s father himself, then it is a clear case of ‘selling’ the girl; but there would be nothing wrong if the present were accepted by him on behalf of the bride, as is clear from the next verse.

\textit{Vīramitrodaya} (Samskāra, p. 849) quotes it in support of the view that the ‘cow pair’ given in the \textit{Arṣa} marriage is not the ‘price’; though it must come to be so regarded if it is taken through greed, as has been made clear by verse 51 above.

This verse is also quoted in \textit{Vidhānapārījāta} (p. 759) in support of the view that the \textit{Arṣa} marriage involves no ‘selling’ of the girl,—and it reproduces the arguments adduced by \textit{Parāśharamādhava} (above).

It is quoted in \textit{Samskāravatnamālā} (p. 479), which has the same note as \textit{Parāśharamādhava} (above); but makes things clear by reading \textit{‘Kriyātē tārataeva saḥ’}, which lends itself to the desired interpretation much more easily than the reading \textit{‘vikrayastāvadēva saḥ’}, which calls the transaction pure ‘selling’;—and in \textit{Smṛtichandrikā} (Samskāra p. 231), which explains \textit{‘mṛṣā’} as ‘false,’ and declares that the marriage is unrighteous, in as much as it involves ‘selling’, the cow-pair being the \textit{price} and not mere \textit{shulka} or ‘fee’.

\textbf{VERSE LIV}

This verse is quoted in \textit{Vīramitrodaya} (Samskāra, p. 850) in support of the view that if the ‘cow-pair’ given by the bridegroom in the \textit{Arṣa} marriage is accepted, not in greed,—then it is to be looked upon only as a means of honouring the bride, and not as a ‘price’ paid for her. It explains the word \textit{‘ānṛṣhamsyam’} as ‘not sinful,’
Madanapārijāta (p. 156) also quotes it in support of the view that if the 'cow-pair' is accepted on behalf of the bride, there is nothing wrong in it,—the verse being explained as follows,—That 'consideration' which is accepted on behalf of the bride, constitutes the 'honouring' of the girl, and as such is not sinful;—i. e. the 'consideration' thus received should be handed over to the girl.

It is quoted in Sāmākāramayūkha (p. 100), which explains 'ānṛṣhamsyam' as 'honest dealing';—in Sāṃskāraraatnamālā (p. 479) which explains 'ānṛṣhamsyam' as 'not sinful';—and in Smṛtichandrikā (Sāṃskāra, p. 233), which explains the meaning as 'what is received as fee for the girl, that is only a present to the bride,'—and is 'ānṛṣhamsyam', 'nothing sinful.'

VERSE LV

This verse is quoted in Parāsharamarādhava (Āchāra, p. 506), in support of the view that the wife, whether young or old—should always be respected, 'worshipped'; but it adds that this does not apply to the unchaste wife, for whom one should provide just enough to keep her body and soul together.

VERSE LVI

This verse is quoted in Parāsharamarādhava (Āchāra, p. 506);—in Vivādaratnakara (p. 447) as explaining the reason why women should be honoured;—and in Aparārka (p. 17).

VERSE LVII

Verses 57—66 are omitted by Medhatithi. [Query—are they interpolations?] "These are very probably a later addition. The corresponding section in the Mahābhārata, 13.46 stops right here also."—Hopkins. They are all quoted in Vivādaratnakara and in Parāsharamarādhava.
Vivādaratnākara (p. 417) explains ‘jāmayah’ as ‘ladies of the family; sisters, daughters-in-law, and so forth’.

VERSE LVIII

This verse is quoted in Parāsharamanādha (Āchāra, p. 506); in Vivādaratnākara (p. 417); and in Aparārka (p. 107), which explains ‘Jāmayah’ as ‘bhagyinīyah’ and adds that it includes the daughter, daughter-in-law and others.

VERSE LIX

‘Satkārēśv’—‘On holidays’ (Govindarāja, Kullūka, and Rāghavānanda);—Reading ‘Satkārēnya’, Nārāyaṇa explains it as ‘by kind speech’.

This verse, is quoted in Vivādaratnākara (p. 118); and in Parāsharamanādha (Āchāra, p. 506).

VERSE LX

This verse is quoted in Vivādaratnākara (p. 121); and in Parāsharamanādha (Āchāra, p. 506).

VERSE LXI-LXII

These verses are quoted in Vivādaratnākara (p. 421).

VERSE LXIII

This verse is quoted in Vivāmitrodāya (Samskāra, p. 589) as enumerating the causes leading to the degradation of families;—and in Smṛtīchandraśrīkā (Samskāra, p. 232).

VERSE LXIV

This verse is quoted in Vivāmitrodāya (Samskāra, p. 589) as setting forth further causes for the degradation of a Brāhmaṇa family;—also in Vidhānapārijāta (p. 676) to the same effect;
—and in Smrtichandrikā (Samskāra, p. 208), which explains that the *selling* of ‘cows’ and ‘horses’ is what is meant here.

**VERSE LXV**

This verse is quoted in Vidhānapārijāta (p. 676) as setting forth the causes of the degradation of families; and it explains ‘*mantrataḥ*’ as ‘*vedaiḥ*’, ‘in Veda’;—also to the same effect, in Viramitrodaya (Samskāra, p. 589);—and in Smrtichandrikā (Samskāra p. 208).

**VERSE LXVI**

This verse is quoted in Viramitrodaya (Samskāra, p. 590), as describing the conditions leading to the elevation of a family.

**VERSE LXVII**

*Medhātithi* (P. 217, l. 27)—‘*Etadṛavyatra paṭhitam*’.  
—The verse is quoted from Yājñavalkya (1.97), where *Mitāksarā* explains the phrase ‘*smitaṁ karma*’ as ‘the Vaishnavēva and other religious rites prescribed in the *Smṛtis*, as also ‘the ordinary worldly acts of cooking and the like’, while *Aparārka* explains it simply as ‘acts laid down in the *Smṛtis*’.

This verse is quoted in Nirṇayasindhu (p. 301);—and in Shāntimayūka (p. 4).

**VERSE LXVIII**

‘*Upaskaravah*’—‘The pot, the kettle and other household implements’ (*Medhātithi*);—‘a pot, a broom and the rest’ (*Kullūka*);—‘a broom and the rest’ (*Rāghavananda*);—all these take the word in the collective sense, including all ‘household implements’;—Nārāyana alone takes it in the purely singular sense of ‘the broom’ only.
This verse is quoted in *Smṛtitattva* (p. 533) as laying down the sources of ‘the sin of the slaughter house’;—it adds the following explanations:—‘Sūnā’ means occasions for killing’;—‘chullī’ is the cooking place’;—‘Pēsanī’ ‘grinding stone’;—‘upaskarakaḥ’ ‘the broom and the rest’;—‘Kandanaś’, ‘mortar and pestle’;—by making use of these the man incurs sin.

*Viramitrodaya* (Āhnikā, p. 389) quotes the verse and adds the following explanations:—‘Sūnā’ is ‘occasion for the killing of living beings’;—‘Upaskarakaḥ’ is ‘the broom, the pot, the stick and the rest’; ‘badhyatē’ (which is its reading for ‘badhyatē’) means ‘is stricken—i.e., by sin accruing from the killing of animals’;—‘vāhayan’ means ‘making use of,’ ‘operating.’

**VERSE LXIX**

*Viramitrodaya* (Āhnikā, p. 389) quotes this along with the preceding verse.

**VERSE LXX**

‘Adhyāpanam’—Nandana reads ‘adhyāyanam’ and explains that it is the same as ‘adhyāyanam.’

Burnell declares that what makes India ‘the land of vermin’ is this habit of the Hindus of offering food to all living beings!—To what lengths will the detractor of a religion not go!

This is quoted in *Viramitrodaya* (Āhnikā, p. 392);—in *Smṛtitattva* (p. 533);—in *Mudanapārījāta* (p. 305), which adds that ‘adhyāpana’ stands for ‘adhyāyanam’ ‘study,’ and ‘tarpana’ for ‘Shrāddha’;—in *Vidhānapārījāta* (II p. 306), which adds (like Medhātithī) that ‘adhyāpana’ includes ‘study’ also; and ‘tarpana’ stands for the daily Shrāddha offering;—and in *Samskāravatnamālā* (p. 918), which adds that this is only an enumeration of the rites and not an injunction of the
order in which they are to be performed,—some people hold that the four ‘sacrifices’ here mentioned go under the name of ‘Vaishvādeva,’ but according to Mādhava, that name applies to only three—the Dēvayajña, the Pitrājña and the Bhūtāyajña.

**VERSE LXXI**

This verse is quoted in *Viramitrodagya* (Āhnika, p. 392);—and in *Smrtitattva* (p. 533).

**VERSE LXXII**

‘ Bhītya’ stands for ‘aged parents and others’ (Medhātithi, Govindaśrīmaṇḍana Ārya and Kuśika),—or ‘born slaves and others too old to work for their living,’ also aged cattle &c., which is the alternative explanation, suggested by Medhātithi, and not only ‘animals unfit for work,’ as noted by Buhler. Nārāyaṇa, and Nandana, read ‘bhūtānām’ and explain it as ‘goblins or living beings.’

This verse is quoted in *Viramitrodagya* (Āhnika, p. 392), which reads ‘bhūtānām’ for ‘pāncānām’;—and in *Aparārka* (p. 146), in support of the view that there is nothing wrong in doing the cooking for one’s own self along with the gods and Pitrś; it is only when one cooks for himself alone that it is wrong.

**VERSE LXXIII**

Two of these technical terms occur in the beginning of Bandhūyana’s *Gṛhyasūtra*, and four in Pāraskara’s *Gṛhyasūtra* 1. 4. 1, as well as in Śāṅkhāyana’s 1. 5. 1.

This verse is quoted, without comment, in *Viramitrodagya* (Āhnika, p. 392);—and in *Aparārka* (p. 142), which adds that these are the names for the ‘five sacrifices.’
LXXIV

This verse is quoted in Viramitrodlaya (ĀhniKA, p. 392); and in Aparārka (p. 142).

LXXVI

This verse is quoted in Aparārka (p. 994).

VERSE LXXVIII

Medhātithi (P. 223, l. 15) 'Himsānamyrahayoh'—This refers to Gautama 3.24-25, where we read—

समेतौ मृत्युं हिंसातुमयेः । प्रनास्मी ।

This verse is quoted in Viramitrodlaya (ĀhniKA, p. 457).

VERSE LXXIX

'Dwabalendriyaih'—'Of uncontrolled organs' (Govindarāja and Kullāka; not Medhātithi, to whom this explanation is wrongly attributed by Buhler and Burnell).

VERSE LXXX

This verse is quoted in Viramitrodlaya (ĀhniKA, p. 392).

VERSE LXXXI

This verse is quoted in Viramitrodlaya (ĀhniKA, p. 392); in Madanapārijāta (p. 305); and by Jīmūtavāhana (Dāyabhāga, p. 330).

VERSE LXXXII

This verse is quoted in Aparārka (p. 145); in Samskāraratnamālā (p. 922), which explains 'payaḥ' as milk and adds that this daily Shrāddha need not be offered on a day on which a special Shrāddha is offered; in Sṛptisāroddhāra
(p. 283);—in Hēmādri (Shrāddha, pp. 208 and 1564);—in Shrāddhakriyākaumudi (pp. 3 and 289);—in Varsakriyā-kaumudi (p. 353);—and in Guḍādhara-paddhati (Kāla, p. 372).

VERSE LXXXIII

This verse is quoted in Viramitrodaya (Āhnika, p. 432), where the following notes are added:—‘Pāñchayajñī’ means ‘at that Pitryajñā which forms part of the Five Great Sacrifices;’—the particle ‘api’ implies that, if possible, one should feed several Brāhmaṇas also;—the second half of the verse means that ‘Vishvēdēra-Shrāddha’ does not form part of ‘Nitya-shrāddha’, in support of which it quotes a text from Bhavisya Purāṇa;—also in Hēmādri (Shrāddha, p. 1565).

VERSE LXXXIV

This verse is quoted in Viramitrodaya (Āhnika, p. 402).

VERSE LXXXV

This verse is quoted in Viramitrodaya (Āhnika, p. 402), where it is added that what ‘Samastayog’ means is that ‘the offering should be made with the formula apnīsāmbhyāṁ svāhā.

VERSE LXXXVI

This verse is quoted in Viramitrodaya (Āhnika, p. 402), where it is explained that the offering to ‘Dyānu-prthivi jointly’ should be made with the formula—Dyārāprthivibhyām svāhā’.

VERSE LXXXVII

This verse is quoted in Viramitrodaya (Āhnika, p. 402), where it is added that ‘ēram’ means ‘in the manner of the sacrifice to Gods’.
EXPLANATORY—ADHYAYA III

VERSE LXXXVIII

This verse is quoted without comment in *Vivranitrodaya* (Āhnikā, p. 402).

VERSE LXXXIX

'Uchchhīrṣakē'—'Head of the bed' ('Others' in Medhātithī, Nārāyaṇa and Nandana);—'the North-East portion of the house, where the head of the Vāstupuruṣa lies' (Govindarāja, Kullūka and Rāghavānanda);—'the place of the head, well-known as the Dēvatāsharana' (the N.-E. corner of the house is what is meant).

'Pādatāh'—'the lower portion of the house' (Medhātithī);—'the South West corner of the house, where the Vāstupuruṣa has his feet' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vivranitrodaya* (Āhnikā, p. 403), which explains 'Uchchhīrṣakē' as 'the head of the bedstead lying in the house'—and 'Pādatāh' as 'the foot-end of the bedstead in the house', and adds that the formula to be used in making the offering should be as put in the text 'Bṛhmaṇavāstospatibhyāṁ svāhā'.

VERSE XC

This verse is quoted in *Vivranitrodaya* (Āhnikā, p. 403) without any comment.

VERSE XCI

'Prsthavāstuni'—'On the upper storey, or on the roof of the house' (Medhātithī);—'behind the house' (Govindarāja and Nārāyaṇa);—'outside the house' (Nandana);—'behind the offerer's back' (Kullūka).

'Sarvānubhūtayē'—'The same deity occurs in Śāṅkhāyana, Grhyasūtra, 2.14, where Professor Oldenberg has Sarvānubhūti, while the Petersburg Dictionary gives Sarvānubhūti'—Buhler.
Medhātithi denies that there is any such ‘deity’ and he is averse to assuming any such unheard of deity, when the literal meaning of the term is not incompatible with the text—‘for the acquiring of all kinds of food.’ Kullūka, however, who reads ‘Sarvātmohātaye’ takes it as the name of a deity.

This verse is quoted in Virmitrodlaya (Ālinika, p. 403), where the following explanations are added:—Prṣṭhavāstuni’ means ‘behind the house, in the place where the urinal is situated’;—‘Sarvānubhūti’ is a deity of that name;—‘harēt’ means ‘should offer’.

VERSE XCII

This verse is quoted in Parāsharamādhava (Āchāra, p. 342), which adds that the object of the verb is ‘annāni’ understood;—in Smṛtiattva (p. 424) in support of the view that (a) wherever such offering is laid down as to be given to ‘birds’, it is the crow that is meant (evidently the author adopts the reading Vāyasānām for Vayasām), and that (b) in texts laying down such offerings to the ‘unfit’, it is persons afflicted with ‘filthy diseases’ that are meant;—in Madanapārijātu (p. 316) as laying down the offering of food outside the house;—in Virmitrodlaya (Ālinika, p. 403), where ‘Shanakaih’ is explained as ‘in such a manner as no food may be wasted’, which adds that the offering made for the benefit of ‘crows’ and others should be put in places where they may be of the greatest use to them;—in Mitāksarā (on 1.103, p. 75);—in Aparārka, which adds that the ‘patita’ here is meant to include such sects of mendicants as go about with human skulls in their hands;—and in Smṛtisārodādhara (p. 286) as laying down the ‘offering to Bhūtas, living creatures’.

VERSE XCHI

‘Tējomūrtih’—‘Endowed with the body of light,’ qualifying the ‘Brāhmaṇa’ (Medhātithi);—Kullūka reads
'tejomūrti' (neuter) and explains it as 'resplendent', qualifying the 'place'.

- This verse is quoted in Viramitrodalaya (Āhnika, p. 403), where it is noted that the use of the word 'archati', 'honours', is meant to imply that even the making of offerings to crows and others should not be accompanied by a feeling of disrespect, or contempt. — 'Patharjuna' is to be construed as 'ṣṇunā pathā'.

VERSE XCIV

'Bhiksarē brahmachārinē' — 'To the Religious Student who begs for it' (Medhātithi and Govindaçāja); — 'to the Renunciate and to the Religious Student' (Kullāka and Rāghavañnanda; also suggested, but disapproved, by Medātithi); — 'the chastened beggar' (third suggestion by Medhātithi and approved on the ground that it includes all the three, — the Student, the Hermits and the Renunciate).

The first half of this verse is quoted in Viramitrodalaya (Āhnika, p. 392) as laying down that the feeding of the guests is to be done after the Bali-offerings; but adds that this is meant for those cases where the Shrāddha is not performed, as in the case of the Householder who has his father still living; — also on p. 434, where it explains that what is meant by 'Pūrvamāyakṣet', 'should feed first', is that the feeding should be done before the Nityaṣhrāddha, and applies to those cases where the 'guest' happens to arrive at that exact time.

VERSE XCV

This verse is quoted without comment in Viramitrodalaya (Āhnika, p. 434).

VERSE CXVI

'Sakṛtya' — 'Having honoured' (the Brāhmaṇa) (Medhātithi and Govindaçāja); — 'having garnished' (the food) (Kullāka and Rāghavañnanda).
This is quoted, without comment, in *Viramitrodaya* (Āhni, p. 434).

**VERSE XCVII**

This verse is quoted in *Viramitrodaya* (Āhni, p. 434), where ‘bhāmnabhātēsu’ is explained as ‘those devoid of learning and austerity’.

**VERSE XCVIII**

This verse is quoted without comment in *Viramitrodaya* (Āhni, p. 434).

**VERSE XCIX**

This verse is quoted in *Viramitrodaya* (Āhni, p. 441), which explains ‘*samprāptāyā*’ as ‘one who has happened to come of his own accord, *i.e.* without invitation’; and ‘*vaidhipūr-vakam*’ as ‘in the manner prescribed for the entertaining of guests’;—and in *Hemādri* (Śhrāddha, p. 433).

Between verses 99 and 100, *Viramitrodaya* (Āhni, p. 441) quotes the following two additional verses—

श्रवः हुस्या विधानेन यथुक्तः यक्तमवहः ।
तेन दुस्कव विचिन्द्रं वा माधवे तमिते फलम् ॥

मन्नमकम्विपर्यस्ताचं हुरिताकं हुर्पतापिः ।
लक्षणं नयते कुदृढः न अश्रवयुहुदम् ॥

and adds the following explanations:—‘*annam hutrā*’—*i.e.* in the fire;—‘*mantra āśe.*’—*i.e.* ‘from that sin which would accrue from the misuse of Mantras and Rites, and from the delinquencies of the Agent’;—‘*tatphalam*’—the result following from the Homa;—‘*Idam na*’—the construction is that ‘whatever is offered to the guest with due respect, in the shape of all this, seat and the rest, is never lost’.
EXPLANATORY—ADHYAYA III

VERSE C

This verse is quoted in Parāsharamādhava (Āchāra, p. 355) in support of the view that—'if a guest comes to one's house with a view to getting food, and goes away without getting any, then all the rites that the master of the house performs, in honour of the Gods and the Pitṛs, become futile.'

The verse is quoted in Viramitrodaya (Āhnika, p. 441), which adds the following explanations:—'Shilāt' (which is the reading it adopts)—'from the remnant of the gleanings dropped in the fields.'—'vīchhutādhi'—'pickings;—what is meant is that even a poor man should entertain his guest.

VERSE C1

Compare Hitopadēsha, 1.33.

This verse is quoted in Mitāksarā (on 1.107, p. 78), which explains it to mean that if there is no food to be given, the guest may be duly honoured even with 'grasses, place, water and speech';—also in Viramitrodaya (Āhnika, p. 441), where 'Sūnṛtā' is explained as 'agreeable and true'.

VERSE CII

The first half of this verse is quoted in Parāsharamādhava (Āchāra, p. 351) in support of the view that a guest is to be treated as such only on the day on which he arrives, not if he stays till the next day.

The verse is quoted in Viramitrodaya (Āhnika, p. 438) as explaining what is meant by the term 'atithi' (guest);—in Aparārka (p. 155);—in Hemādri (Dāna, p. 676 and Shrāddha, p. 427).

VERSE CIII

'Sāṅgatikōn'—'Fellow-student, other than a friend; or one who is in the habit of meeting all men on
terms of equality, entertaining them with jokes and stories.' [Medhatithi; whom Buhler quotes wrongly by including 'the Vaishya or a Shudra or a friend' in the latter explanation; the word 'vaishyashudrau sahka choti' stands for verse 110, where, Medhatithi says, 'the rule regarding the entertaining of a Friend will come in ']; — 'One who makes a living by telling wonderful or laughable stories and the like' (Govindaraja, Kullaka and Raghavannanda); — 'one who comes on account of his relationship to the Householder' (Narayana).

'Bharyar yatragnaya' — 'Where the wife and the fires are at the time' (Medhatithi); — 'when the man who has arrived is accompanied by his Wife and Fires' (Govindaraja and Narayana). Buhler is again in the wrong in translating Kullaka's view. What Kullaka says is पूर्वोत्तर भारतपरिहितव्य प्रवासिनेन नातिनिभवनिति शेषितम् — i.e. 'what is meant is that the character of a guest does not belong to that wanderer from home, who is devoid of wife and fires'; and not (as Buhler puts it) that 'a Householder who has neither (wife or fires) need not entertain guests.'

This verse is quoted in Parasharamadhava (Achara, p. 353), which adds the following notes: — An inhabitant of the same village, even though he may arrive in the character of a guest, is not to be entertained as such; — similarly, the 'Sangati'ka, i.e. 'an old acquaintance,' — is not to be treated as a guest, if he happens to arrive as one; — an arrival is to be treated as a guest only when he comes to the house — either his own or some one else's — where the Householder's 'wife and fires' happen to be at the time.

VERSE CV

This verse is quoted in Hemadri (Shradhha, p. 769); — and in Prayashchittavivaka (p. 250).

VERSE CV

This verse is quoted in Parasharamadhava (Achara, p. 351), which explains 'Suryotha' as 'one who has been
brought to the house by the Sun who has rendered the man incapable of proceeding further on his journey;—and in Vīrama-
mitrodāya (Āhnika, p. 440), which reproduces the exact words of Parāśharaṃadāhara, just quoted.

This verse is quoted in Aparaśrka (p. 152), as laying down that the guest must be fed.

VERSE CVI

This verse is quoted in Vīramaṃitrodāya (Āhnika, p. 451) without comment.

VERSE CVII

This verse is quoted in Parāśharaṃadāhara (Āchāra, p. 354) as laying down certain distinctions to be borne in mind in entertaining guests;—in Vīramaṃitrodāya (Āhnika, p. 450), which adds that as regards food and other things, it must be the same for all, specially when they are all dining together in the same line; as specially laid down by Hārīta;—and in Aparaśrka (p. 156), which adds that the ‘following’ is to be done when the guest departs.

VERSE CVIII

- This verse is quoted in Mitāksara (on 1. 103, p. 76) in support of the view that the Vaishvadēva offering is not meant to be sanctificatory of the food; it is performed only for the accomplishing of certain desirable ends for the Householder —e. g., what is mentioned under 2. 28.

Madanapāriṣṭā (p. 311) quotes it, and adds the following note:—The Vaishvadēva offering having been made, and one guest having been duly entertained, if a second one happens to arrive, and there is no cooked food left for him, then food should be cooked for him; but out of this latter no Vaishvadēva offering need be made. If this offering were
meant to be sanctificatory of the food, then it would be necessary to make it each time the food might be prepared; and the prohibition of the second offering can be justified only if it is not sanctificatory of the food. Some people have held that this offering has the dual character (a) of being sanctificatory of the food, and (b) of fulfilling a desirable purpose for the man.

It is quoted in Vidhānapārijāta (II, p. 305), which also adds that the interdicting of the second Vaishvādēva offering clearly indicates that it is not regarded as sanctificatory of the food;—in Sanskritvaratnamāla (p. 924), which explains 'nivṛtti' as 'after taking his food';—and in Smṛtisāroddhāra (p. 284), which adds the following explanation:—'Where the Vaishvādēva offering has been made and the Honouring of the guest also done, if another guest arrives and there is no cooked food left, then another food should be cooked and offered to him, but the Vaishvādēva offering need not be made out of this second instalment of cooking.'

VERSE CIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 358) in support of the view that 'just as the host should not enquire after the gotra and other details regarding the guest, so the guest also should not declare these';—and in Smṛtitattrā (p. 426) without comment.

VERSE CX

This verse is quoted in Parāsharamādhava (Āchāra, p. 354) in support of the view that in the house of the Brāhmaṇa, the Kṣatriya and others are not to be entertained as regular guests, they are only to have food offered to them;—in Vivamitrodāya (Āhnika, p. 438) to the effect that wherever the term 'Brāhmaṇa' is used in the texts laying
down the duty of entertaining a 'guest', it is meant to exclude the Kṣatṛiya and other castes;—and in Hēmādri ( Shrāddha, p. 428).

VERSE CXI

'Kāman'—May; i.e., it is not incumbent upon him; it is left to his choice' (Medhātithi and Nārāyaṇa);—'as much as the person wishes' (Rāghavānanda).

This verse is quoted in Parāsharamādha, (Āchāra, p. 354) as laying down what should be done if a Kṣatṛiya comes to one's house as a guest;—in Aparārka (p. 152) as laying down that the Householder may, if he likes, entertain guests other than the Brāhmaṇas;—and in Hēmādri ( Shrāddha, p. 440), which notes that this lays down the rule that to the Shūdra thus arrived one should offer the food left in the dishes.

VERSE CXII

Parāsharāmādha, (Āchāra, p. 354) quotes this verse without comment;—also Aparārka (p. 152), which explains 'ānyāshāstīnyam' as 'anaisthīnyam,' 'absence of hard-heartedness.'—It is quoted also in Varsakriyākaunudi (p. 572), which explains 'Kuṭumbē' as 'in the house'.

VERSE CXIII

This verse is quoted without comment in Parāsharāmādha (Āchāra, p. 394);—and in Aparārka (p. 154) as laying down the treatment to be accorded to such relations and friends as happen to arrive after the Householder himself has eaten,—and as implying that the wife should eat after the husband has eaten.
VERSE CXIV

'Suvāsinīḥ'—'Newly married girls i.e. daughters and daughters-in-law' (Medhātithi);—'women whose fathers and fathers-in-law are living, even though they may have got children' ('others,' quoted by Medhātithi).

'Agrā'—'Before (the guests)' (Kullāka);—Medhātithi adopts the reading 'aṁrak' and explains it to mean 'along with (the guests)'; and not as 'even if they come later,' as Hopkins interprets him.

This verse is quoted in Vīramitrodāya (Āhnika, p. 455), which explains 'aṅrā' as 'first';—and in Aparārka (p. 147).

VERSE CXV

This verse is quoted in Vīramitrodāya (Āhnika, p. 455) without comment; and also on p. 395, where it is explained as setting aside the view that the Vaishvadēva and Bali offerings should be made only once in the morning when the man himself eats,—and as indicating the necessity of making them both in the morning and in the evening, even though the man himself may not eat at both times. There is this difference, however, that if the man omits the offerings while he himself eats, he incurs two sins—that of eating without offering, and that of omitting the offerings; whereas if he drops them when he himself does not eat, he incurs only one sin, that of omitting the offerings. Thus on the Ėkādashi and other fasting days also, the said offerings have got to be made; and food has got to be cooked for that purpose; but in the event of his being unable to do the cooking, the offerings may be made even with uncooked food.

This is quoted also in Aparārka (p. 147), which explains the second line to mean 'he does not understand that he is himself being devoured by dogs and vultures,' and
deduces the conclusion that it is not sinful to eat along with the persons mentioned in the preceding verse.

VERSE CXVI

This verse is quoted in Parāśararādhana (Āchāra, p. 364), as laying down the manner in which the Householder himself should take his food;—and in Vīramitrodaga (Āhnika, p. 456) without comment.

VERSE CXVII

This verse is quoted in Vīramitrodaga (Āhnika, p. 456) without comment;—also on p. 395, as indicating (along with verse 115) the necessity of making the Vaishravādeva and Bûli offerings both in the evening and in the morning;—and in Hēmādri ( Shrūddha, p. 581).

VERSE CXVIII

This verse is quoted in Vīramitrodaga (Āhnika, p. 457) as deprecating the conduct of the man who does not entertain guests.

VERSE CXIX

‘Priyaḥ’—‘Son-in-law’ (Medhātithi, Govindarāja, Kulūka and Rāghavānanda);—‘Friend’ (Nārāyaṇa and Nandana).

‘Parisamvatsarān’—Kulūka reads ‘parisamvatsarāt.’

“The Mahābhārata has here parisamvatsarosītan, ‘gone a year on a journey.’”—(Hopkins).

This verse is quoted in Vīramitrodaga (Āhnika, p. 454) as laying down the ‘Madhuparka’ offering for the King and some others.

Medhātithi (Footnote, p. 237.)—The printed editions have wrongly treated the verse ‘yadyadistatānam etc.’ as
Manu's text. It is only a part of Medhātithi's comment, quoted by him as the 'Smṛtyantara' referred to by him in line 16.

VERSE CXX

"According to one opinion, given by Medhātithi, and according to Govindarāja, Kullūka and Nārāyaṇa, this rule is a limitation of verse 119, and means that the two persons mentioned shall not receive the 'Honey-mixture,' except when they come during the performance of a sacrifice, however long a period may have elapsed since their last visit.—According to another explanation, mentioned by Medhātithi, and according to Nandana and Rāghavānanda, the verse means that a King and a Shrotriya, who come, after a year since their last visit on the occasion of a sacrifice, shall receive the Madhuparka.—The term 'Shrotriya' refers, according to Medhātithi, to a Snātaka or to an officiating priest;—according to 'others' quoted by him, to all the persons mentioned in the preceding verse;—according to Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, to a Snātaka."—Buhler.

This verse is quoted in Viramitrodhaya (Ālmika, p. 455) in support of the view that Madhuparka is to be offered to a King only if he is also a 'Shrotriya,' 'learned in the Veda,' not otherwise; 'Shrotriyaḥ' being taken as qualifying 'rājā.'—It is difficult to see how the writer will construe the term 'Sampūjyaḥ' (in the dual number).

VERSE CXXI

This verse is quoted in Madanapāriṇātā (p. 315), which adds the following notes:—The first sentence here extends upto 'nāmaicitat'; 'sāyamprātarvidhīyatē' being a totally distinct sentence; the latter serves to enjoin the necessity of making the Vaishvadēva-offering both morning and evening. The meaning thus comes to be that it is only in the evening that the wife is entitled to perform the 'Vaishvadēva
rite' in the form of the Bali-offering. Some people hold that the 'Bali-offering' herein laid down as to be done by the wife indicates the Vaishravāla offering also, and is not meant to be a substitute for the latter.

It is quoted also in Samskāra-ratnamalā (p. 929), which has the following notes:—One sentence runs up to 'nāmaitat', and 'sāyampratarrvidhīyatā' is another sentence, laying down the two times for Vaishravāla offering. It is to this offering in the evening alone that the wife is entitled; and it is not right, as some people have held, that the name 'Vaishravāla' here stands for the entire rite of that name, including the Homā also; because Homā has been expressly forbidden for women. Others again have held that the singular number in 'balin' indicates that the only offering that the wife is to make is that which is made in the sky, i.e., the 'Vaishāya-sa-bali'. But this also is not right; because in the same context as the present, another text uses the plural form, 'balin harēt'. Thus the conclusion is that the entire offering is to be made in the evening either by the man or his wife.

The verse is quoted also in Viśva-nirṇādya (Ālmika, p. 403), which adds the following explanation:—'Bali-offering without mantras, with food cooked in the evening, is to be done by the wife only in the absence of the House-holder and his sons;—'Homā' by women being generally interdicted by several texts.

It is quoted in Aparārka (p. 145) which explains it to mean that 'in the absence of males, the wife should offer Vaishravāla-bali without mantras.'

VERSE CXXII

"The sacrifice identified by the term Pitrājaṇa is the so-called Pīṇḍapitrājaṇa, a Shrauta rite (Āshvalāyana, Shrauta sūtra 2. 6-7); and Pīṇḍāntrāhāryaka is another name for the monthly Shrāddha."—Buhler.
This verse is quoted in *Smrīttattva* (p. 165), where it is explained as laying down the order of sequence between *Pīndāpitrjayajña* and *Pīndānvāhāryaka*, as performed by the man with the consecrated fire;—the particle ‘ānu’ denotes repetition;—‘chandракशayे’ means ‘on the Amāvasyā day.’

It is quoted in *Kālavivēka* (p. 354) as laying down Shrāddha to be performed on the Amāvasyā day.

*Madanapārijāta* (p. 321) quotes it in support of the view that all those texts that lay down the Vaishvadēva offering as to be done before the Shrāddha, are to be taken as applying only to the man who has set up the Shrāuta Fire (which is what is meant by the term ‘agniman,’ in the present verse);—again on p. 495, where it adds that ‘māsānu-māsikam’ means ‘every month’; and goes on to explain that *Pīndāpitrjayajña* is to be performed also by the man who has not set up the Shrāuta Fire; so that for the man with the ‘Shrāuta Fire,’ as well as for the man with the ‘Domestic Fire,’ it is necessary to perform *Anvādhāna*, *Pīndāpitrjayajña* and Amāvasyā-Shrāddha,—all on the same day.

*Nirṇayasindhu* (p. 40) quotes this verse as permitting the performance of Shrāddha on a day on which there is *Chaturdashī* in the morning but Amāvasyā for the rest of the day.

This is quoted in *Aparārka* (p. 118), which remarks that the repetitive form of the term ‘māsānu-māsikam’ is meant to imply that the Shrāddha on the Amāvasyā day is compulsory;—in *Hemādri* (Kāla, p. 609) to the effect that ‘Pitryajña’ should be performed before the ‘Shrāddha’;—in *Hemādri* (Shrāddha, pp. 72, 171, 321 and 1064);—in *Samaskāraratnamālā* (pp. 956 and 989) to the effect that the Amāvasyā-Shrāddha should be performed after *Pīndāpitrjayajña*; it explains ‘Pīndānvāhāryākam’ as *Pīndānām pīndāpitrjayajnārthānām anu pashchāt āhṛyatē kryate iti,’ and calls it a name for the Amāvasyā
**EXPLANATORY—ADHYAYA III**

**Shrāddha;**—in Smṛtisārodhāra (p. 185), which explains ‘Pinvānāvāhāryacakam’ as Pārvanāshrāddha, and expounds the same as ‘pinvāh anna vrāhmanabhojanānāntaretam āhriyantē asmin’;—in Shrāddhakriyākaumudi (p. 6) as laying down Amāvasyā-Shrāddha;—and in Gavādhara-padal dhati (Kāla, pp. 431 and 492).

**VERSE CXXIII**

This verse is quoted in Hāmätri (Shrāddha, p. 573);—and in Gavādhara-padal dhati (Kāla, p. 431), which expounds the name ‘annavāhāryam’ as ‘annapashchāt, āhāryam kāryam,’ and says that this the learned call ‘Dārśha-Shrāddha.’

**VERSE CXXIV**

Mehātithi (p. 241, l. 25)—‘Yachchāṅgaśātan etc.’—The Mināmsakas, specially those belonging to the ‘Prābhākara’ school, classify ‘subsidiaries to an act’ under four heads:—

1. class-character,
2. quality,
3. substance, and
4. such things as are denoted by verbs, i.e. actions. The last of these is grouped under two heads:—

1. Those directly helpful, called Saṃnipatāyopakāraka, and
2. those indirectly helpful, called ‘Ārādhipakāraka’. That which produces its direct effects in certain things conducive to the fulfiment of the sacrificial act, is its Saṃnipatāyopakāraka; e.g., the sitting of the sacrificer, the threshing of the corn and so forth. The Saṃnipatāyopakāraka is of four kinds—

1. that which brings into existence a certain substance; i.e., the kneading of the flour, which brings into existence the dough;—
2. that which leads to the acquisition of a certain substance; e.g., the act of milking the cow;—
3. that which produces some change in an already existing substance; e.g., the boiling of clarified butter;—
4. that which is purely purificatory, e.g., the sprinkling of water over the corn. The subsidiaries that belong to this class do not produce any transcendental result—
Apūrva—of their own; they are related to the result produced by the sacrificial act to which they are subsidiary. The Ārāpudakāraka—or indirectly helpful subsidiaries—are of two kinds—(1) those that fulfil only a transcendental purpose and do not produce any visible effects in any material substance; e.g., the small offerings made during the Durshapūrṇamāsā, such as the Śamīl-yāga and the rest;—and (2) those that produce both transcendental and visible effects; e.g., the Payorrata, the act of the Sacrifice and his wife living, during the performance of the Jyotistoma, purely on milk. These latter, from their very nature, are such acts as have their own minor resultant Apūrva, which go to help in the fulfilment of the Apūrva of the main sacrificial act itself.

[For a discussion on this subject, the reader is referred to the Prābhākara School of Pūrva Mīmāṁsā, pp. 180-185.]

This verse is quoted in Hēmādri (Shrāddha, p. 377).

VERSE CXXV

Buhler is not quite fair to Medhātithi when he says that he takes the first part of the verse "in a peculiar manner, 'one must feed two Brāhmaṇas at the offering to the gods and three for each ancestor (or nine in all) at the offering to the manes'. This is not quite what Medhātithi takes the text to mean; what he mentions is what ought to be done, in consideration of the other texts that he quotes.

This verse is quoted in Gudādhurapaddhati (Kāla, p. 511);—in Nṛsimhaprasāda (Shrāddha, p. 24 b);—in Hēmādri (Shrāddha, pp. 159 and 114);—and in Shrāddhakriyākāraṇadi (p. 94), which explains 'ubhayatra' as 'one in Dēvakṛtya and one in Pitṛkṛtya'.

The first quarter of this verse is quoted in Purāṣharamādhava (Āchāra, p. 698) as laying down the proportion of Brāhmaṇas to be fed at the two sorts of rites. If five Brāhmaṇas are to be fed, two should be fed in connection with the offering to the Gods and three in connection with that to the Pitṛs.
Madanapārījāta (p. 592) quotes the verse, and explains that the forbidding of the feeding of a large company is based on the fear that if a large number of people are invited at a time or place not quite suited for the purpose, there may be many defects that would go to vitiate the entire rite.

Nīrṇayaśindhu (p. 287) quotes this verse;—also Aparārka (p. 430), which adds that the term 'Pitr' here includes the maternal grandfather and all those who have been declared to be 'deities' (for the Shrāddha);—again on p. 463, where it adds that it is meant to eulogise the lesser number, and not to prohibit large numbers; if it meant the latter, it would be wrong to feed a large number of men, which is actually enjoined by other Smṛtis.

VERSE CXXVI

This verse is quoted in Nīrṇayaśindhu (p. 287);—also in Aparārka (p. 463);—in Gṛdbhuharpadddhati (Kāla, p. 511); —in Shrāddhakriyākāraṇamūli (p. 94).

VERSE CXXVII

'Vidhukṣayē'—'On the moonless day'.—Govindarāja reads 'vidhih kṣayē', which Medhātithi notes with approval, and explains as—'the vidhi, rite, named—'nāma'—'Pitrīya', is to be performed in the house, kṣayē, grihē.'

VERSE CXXVIII

This verse is quoted in Parāsharatamādhara (Āchāra, p. 350) as laying down that the learned man alone is entitled to be fed at religious rites;—and again on page 679 to the same effect;—in Aparārka (p. 437);—also in Hēmādri (Shrāddha, p. 377); —in Shrāddhakriyākāraṇamūli (p. 34); and in Nṛsimhaprasāda (Shrāddha, p. 6 b).
VERSE CXXIX

This verse is quoted without any comment in Parāshaṛma-nādha (Āchāra, p. 679);—and in Aparārka, (p. 437).

VERSE CXXX

This verse is quoted in Madanapārijāta (p. 356), which explains ‘dūrāt parīkṣā’ as ‘investigation regarding his ancestors and character’; and ‘prudānē’ as ‘in the matter of other gifts also’ he should be honoured like a guest;—in Aparārka, (p. 437), which explains ‘dūrāt parīkṣā’ as ‘investigation regarding his father and several degrees of ancestors,’—‘tīrthaṃ’ as ‘the way for the running of water,’ the implication being ‘just as water runs smoothly along its path, so do the offerings easily reach the Pitrās, through the qualified Brāhmaṇas’;—the man is called ‘ātithi’ in the sense that he is of immense help to the Householder;—and in Shrāddhakriyākammudā (p. 34), which explains ‘dūrāt’ as ‘in regard to their remote ancestry,’ and ‘tīrtha’ as ‘fit recipient.’

VERSE CXXXI

In place of ‘prītaḥ,’ Nārāyaṇa reads ‘yuktah’ which he connects with ‘dharmataḥ’;—Nandana reads ‘vipraḥ.’

This verse is quoted in Madanapārijāta (p. 556) without comment;—and in Hēmāvri (Shrāddha, p. 377).

VERSE CXXXII

This verse is quoted without comment in Madanapārijāta (p. 556).

VERSE CXXXIII

According to Nārāyaṇa the punishment here mentioned falls on the eater.—Medhātithi mentions both explanations.
For 'gulān' Nandana reads 'kulān' and explains it as 'double-edged sword.'

This verse is quoted in Aparārka (p. 449), which explains 'śhūlam' and 'ṛṣṭi' as particular weapons, and 'ayogula' as 'an iron-ball'; and in Hemādri (Śrāddha, p. 461).

VERSE CXXXVIII

This verse is quoted in Mudānapārījāta (p. 559); — in Aparārka (p. 448); — in Hemādri (Śrāddha, p. 461); — and in Shrāddhakriyākaumudi (p. 44), which explains 'dhanauḥ' as 'by presents of other kinds,' and 'saṅgraha' as 'affection.'

VERSE CXXXIX

This verse is quoted in Shrāddhakriyākaumudi (p. 44).

VERSE CXL

'Paśhāchī' — 'Gift of devils'; — i.e., offered in the manner of devils' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda); — 'offered to devils' (Nārāyaṇa and Nandana).

Hopkins traces the origin of verses 138 to 144 to certain verses of the Mahābhārata: Verse 140 corresponds to 13. 90. 42 of the Mahābhārata; verse 138 to 13. 90. 43; verse 142 to 13. 90. 44; verse 141 to 13. 90. 46 of the Mahābhārata.

VERSE CXLIV

Medhātithi omits this verse. It is quoted in Aparārka (p. 448) as permitting the feeding of the friend and others when no other Brāhmaṇa is available; — and in Shrāddhakriyākaumudi (p. 44), which explains 'abhirūpa' as 'learned,' and 'prītya' as 'in the other world.'
VERSE CXLV

This verse is quoted in Nirṇayasadānī (p. 284) ;—and in Hēmādri (Śrāddha, p. 382).

VERSE CXLVI

This verse is quoted in Nirṇayasadānī (p. 284) ;—in Hēmādri (Śrāddha, p. 382) ;—and in Nṛsimhānaprasāda (Śrāddha, p. 8 a).

VERSE CXLVII

This verse is quoted in Mitākṣarā (on 1. 220, p. 146) in support of the view that the sister’s son and other similar relatives (mentioned in the next verse, and in Yajñavalkya, 1. 220) are to be fed at the Śrāddha only if the above described ‘Brāhmaṇa learned in the Veda’ is not available ;—in Mudanapārijātu (p. 558), along with the next verse ;—in Hēmādri (Śrāddha; p. 447) ;—in Gaudādharaṇapaddhati (Kāla, p. 514), which remarks that this secondary method is put forward in view of the fact that very few Brāhmaṇas are really fit for being fed at Śrāddha ;—and in Sanskritaravathmanālā (p. 991).

Medhātithi (P. 250, 1. 15)—‘Pratimudhinyāyēṇā.’—See Mīmāṁsā sūtra 3. 6. 37. The Yavu having been laid down as a substitute at sacrifices for the Vṛihī, the question is raised as to the necessity or otherwise of performing all those acts in connection with the substitute which have been laid down in connection with the original ; and the conclusion is that the substitute has to be treated exactly in the same manner as the original.

VERSE CXLVIII

‘Bandhuḥ’—‘The brother-in-law, one belonging to the same gotra, or some such remote relation’ (Medhātithi and Govinda-rāja) ;—‘cognate kinsman’ (Kullūkā and Rāghavānanda).
This verse is quoted in *Mudramārijāta* (p. 558), which explains ‘*vītpati*’ as ‘the son-in-law’; and ‘*bandhu*’ as ‘blood relations, as well as those related by friendship’;— in *Hēmādri* ( Shrāddha, p. 447);— in *tadādhara-paddhati* ( Kāla, p. 574);— and in *Samskāravatāmālā* (p. 994).

**VERSE CXLIX**

This verse is quoted in *Mudramārijāta* (p. 556), which explains ‘*prīkṣētu*’ as ‘make an investigation regarding their learning and conduct’;— in *Nitya-paścadhi* (p. 287);— in *Nṛsimha-prasāda* ( Shrāddha, p. 6 b);— in *Hēmādri* ( Shrāddha, p. 510);— and in * Shrāddha-kriyā-vamadhi* (p.34) as meaning that the testing in the case of *Pitrkṛtya* is to be more thorough than in that of *Devakṛtya*.

**VERSE CLI**

This verse is quoted in *Parāśharavatādharī* (Āchāra, p. 687) among others, enumerating persons who should not be invited at * Shrāddha*; it adds (on 688) the notes that—the ‘thief’ meant here is one who steals the belongings of others than the Brāhmaṇas, the stealer of the latter’s goods being included under ‘outcastes’,— *nāstikavr̥tti* is one who derives his livelihood from one who denies that there are any rewards for acts in the other world;— and in *Aparārkā* (p. 447), which explains the ‘*nāstika*’ as ‘one who holds the opinion that there is nothing that is divine’, and the ‘*nāstikavr̥tti*’ as ‘he who makes a living by expounding and writing on the works of such unbelievers.’

It is quoted also in *Hēmādri* ( Shrāddha, p. 480);— and in * Nṛsimha-prasāda* ( Shrāddha, p. 9 a).

**VERSE CLI**

This verse is quoted in *Parāśharavatādharī* (Āchāra, p. 687), which adds (on p. 688) the notes that—‘*Jaṭila*’ means the
Student, who is qualified by the adjective ‘anudhiyānāḥ’, so that the person precluded is the Student who is not reading, —one who is reading being regarded as fit to be invited, the unreading Student could not be included under the term ‘not learned in the Veda,’ as there is every likelihood of people falling into the mistake that even though not reading, the Student deserves to be invited; —the ‘Durrāla’ is one who is ‘bald’, or ‘tawny-haired’; —the ‘Kitava’ is ‘one addicted to gambling’; —the ‘Pāgyayājaka’ is ‘one who sacrifices for hosts.’ —It goes on to add that the addition of the term ‘Srāddhā’ indicates that the persons here enumerated are to be excluded from invitation only at Shrāddhas, and not from the rites performed in honour of the gods; otherwise the addition would be superfluous.

It is quoted in Aparārka (p. 450), which explains ‘jaṭilam’ as ‘the Brahmacāri,’ and ‘durbāla’ as ‘khulatīḥ’; —in Hēmādri (Srāddha, p. 480); —and in Nṛsinhaprasāda (Srāddha, p. 9 a).

‘Jaṭilam cha anudhiyānam’ —Medhātithi takes ‘anudhiyānam’ as qualifying ‘jaṭilam’, explaining the two together as ‘the Student who is not learned; i.e. who began the study, but did not complete it’; —Kullāka also takes the two together; but explains ‘anudhiyānam’ as ‘one who has only had his Upanayana performed, but has not been taught the Veda’; and adds that ‘this implies that one may invite that Student who is still studying the Veda, though he may not have mastered it.’

VERSE CLII

This verse is quoted in Parāsharanādāra (Āchāra, p. 687), which omits the second half of this and the whole of the next verse, though continuing with verse 154; —the whole verse is quoted in Mulanāpārijāta (p. 560); —in Nṛsinhaprasāda (Srāddha, p. 9 a); —and in Hēmādri (Srāddha, p. 480).
Parāśaraṇādhaṇa (on p. 680) adds the note that the ‘chikitsaka’ is one who administers medicine either gratuitously or by way of living,—this work being specially forbidden for the Brāhmaṇa,—the ‘Dēvalaka’ is ‘one who, for three years, worships the gods as a means of making money,’ such being the definition provided by a text quoted from Dēvala,—the ‘Māṁsāvīkṇayī’ intended to be excluded is one who sells meat, even in abnormal times of distress,—because as regards normal times, living by any kind of trade is forbidden by the next phrase, which prohibition does not apply to abnormal times, during which the ‘livelihood of the Vaishya’ has been permitted for the Brāhmaṇa.

It is quoted in Aparārka (p. 150), which explains that the ‘Chikitsaka’ means one who makes a living by administering medicines, not one who does it by way of charity;—and in Shrāddhakriyākaumudi (p. 40).

VERSE CLIII

It is interesting to note that this verse is omitted in Parāśaraṇādhaṇa (Āchāra p. 687) and Mudanapārvījāta (p. 560), though both quote the preceding and the following verses. But the former includes it in the explanations given later on (on p. 690), where the term ‘tyaktāgniṃ’ is explained as ‘one who abandons the Śrauta and Śrauta fires without any reason for giving up the compulsory duties,’—‘vārdhauṣī’ is explained as ‘one who borrows money at a cheap rate and lends it at a higher rate of interest.’

It is quoted in Hēmādvi (Shrāddha, p. 481);—in Nṛsimhaprasāda (Shrāddha p. 9 a);—and in Shrāddhakriyākaumudi (p. 40), which explains ‘guroḥ pratiroddhaḥ’ as ‘one’ who behaves disagreeably to the Teacher,’ and ‘vārdhuṣī’ as ‘one who lives by lending money on interest.’

29
VERSE CLIV

‘Yakṣmī’—‘Invalid in general, or (according to ‘others’) one suffering from consumption’ (Medhātithi, who has favoured the latter explanation on p. 159 of the text).

‘Nirākṛtiḥ’—‘One who omits the Great Sacrifices, even though entitled to their performance’ (Medhātithi, Kullūka and Rāghavānanda);—‘one who forsakes the Vedas’ (Govindarāja);—‘one who does not recite the Veda, or has forgotten it’ (Nārāyaṇa and Nandana).

‘Gaṇābhyaṃtaraḥ’—‘A member of a corporation of men subsisting conjointly upon one means of livelihood’ (Medhātithi, Govindarāja and Nārāyaṇa);—‘the headman of a village, or leader of a caravan’ (added by Nārāyaṇa);—‘one who misappropriates the money of a corporation’ (Kullūka and Rāghavānanda).

This verse is quoted in Mulamapārījñāta (p. 560), which explains ‘pashuपाल’ as ‘one who tends cattle as a means of living’,—‘Nirākṛtiḥ’ as ‘atheist’,—and ‘Gaṇābhyaṃtaraḥ’ as ‘a Brāhmaṇa who is a member of a Maṭha, a religious corporation.’

Parāsharavaṃśadhaiva (Āchāra, p. 687), which adds (on p. 690) the following notes:—The ‘yakṣmī’ is the ‘consumptive’;—the ‘cattle-tender’ meant to be excluded is one who does the work even in normal times,—the ‘parivṛti’ is the younger brother who takes a wife or sets up the fire, before his elder brother; and ‘Parivṛtti’ is the elder brother thus superseded,—the ‘elder brother’ here meant being the ‘uterine brother’, as there is nothing wrong in the ‘superseding’ of other kinds of brothers; though, under certain circumstances, the ‘superseding’ of the elder uterine brother also is not considered wrong; e., when the brother happens to be impotent, or away in foreign lands, or become an outcaste, or turn an ascetic, or entirely given to yogic practices, and as such has renounced the world, and so forth;—the ‘nirākṛti’
is one who, having read the Veda, has forgotten it';—and the ‘ganābhyaṣṭaraḥ’ is one who is a member of a group of men belonging to various castes and engaged in uncertain ways of living.

It is quoted in Hemādri ( Shrāddha, p. 481);—and in Shrāddhakriyākramaṇaḥ (p. 40), which explains ‘yaksma’ as ‘one suffering from consumption’ and ‘mīrākṛtiḥ’ as ‘one who does not perform the Five Daily Sacrifices’;—and ‘ganābhyaṣṭaraḥ’ as ‘one who makes a living by a temple dedicated to the public.’

VERSE CLV

This verse is quoted in Parāshararomādha (Āchāra, p. 687), which (on p. 693) adds the following notes:—‘Kuṣṭilāraḥ’ stands for ‘singers and others’;—‘Vṛṣalīṇi’ is the husband of a girl who attained puberty before marriage;—that person also is to be excluded in whose house a paramour of his wife’s lives constantly;—in Hemādri ( Shrāddha, p. 481);—and in Shrāddhakriyākramaṇaḥ (p. 40), which explains ‘Kuṣṭilāraḥ’ as ‘dancer’.

VERSE CLVI

‘Vāgḍuṣṭaḥ’—‘who speaks rudely and falsely’ (Medhātithi);—‘who speaks rudely’ (Kullāka);—‘one who is accused of a serious offence’ (‘others’ mentioned by Medhātithi, and Kullāka.)

This verse is quoted in Parāshararomādha (Āchāra, p. 687), which (on p. 693) adds that ‘vāgḍuṣṭa’ is ‘one of rude speech’;—in Hemādri ( Shrāddha, p. 481);—in Shrāddhakriyākramaṇaḥ (p. 40), which explains ‘guruḥ’ as ‘preceptor of the Shūdra,’ and ‘vāgḍuṣṭaḥ’ as ‘of harsh speech’;—and in Nṛśimha-prasāda ( Shrāddha, p. 9 a).
VERSE CLVII

‘Guroh’—‘The Upādhyāya’, Sub-teacher (Medhātithi);—‘the Āchārya’, Teacher (Nārāyaṇa).

This verse is quoted in Parāshuramādhava (Āchāra, p. 687), which (on p. 693) adds that the person meant to be excluded by the second half of the verse is the person who contracts the said alliances with one associating with a person who has committed a heinous crime,—and not with the latter person himself, as such a relation of the ‘heinous criminal’ would be an ‘outcaste’ himself, and hence liable to be excluded as such;—in Hēmādri ( Shrāddha, p. 481);—and in Nṛsimha-prasāda ( Shrāddha, p. 9 a).

VERSE CLVIII

‘Agaradāhi’—‘An incendiary; as also (according to Nandana) one who burns corpses for money’.

‘Kunḍalāhi’—‘One who eats the food of the son of an adultress’ (Medhātithi and Kullāka);—‘the glutton who eats sixty palas of rice’ (Nārāyaṇa).

‘Kūtakārakah’—‘The perjuring witness’ (Medhātithi, Rāghavānanda and also Kullāka, whose explanation does not differ from Medhātithi’s as noted by Buhler);—Medhātithi explains the word as ‘Sākṣiyasyavāntavādī, and Kullāka as ‘ Sākṣivādē mrṣāvādasya-kartō ’;—‘any one who commits fraud, i.e. a forger, a falsifier of weights and measures’ (Nārāyaṇa and Nandana).

This verse is quoted in Parāshuramādhava (Āchāra, p. 687) without any comment;—in Hēmādri ( Shrāddha, p. 481);—and in Nṛsimha-prasāda ( Shrāddha, p. 9 a).

VERSE CLIX

‘Kītavah’—‘The keeper of a gambling house’ (Medhātithi);—‘one who makes others play for himself’ (Govinda-
rāja and Nandana) ;—‘a gambler for pleasure (Nārāyaṇa) ;—‘a rogue’ (Nandana).

• Medhātithi and Kullūka note the other reading ‘Kēkaraḥ’, explaining it as ‘squin-eyed’, and connecting it with the ‘drunkard’.

_The translation on p. 183, ll. 1-3 should run as follows, and not as printed_:—“Some people read ‘Kēkaraḥ’ for ‘kitavaḥ’, and make it qualify ‘madgāpah’; the ‘kēkara’ is ‘the man with a squint’.

‘Kātavah’ is yet another reading noted by Medhātithi, who explains it as ‘one, the pupils in whose eyes are like the parrot’s feather, green’.

‘Rasavikraṇyī’—‘One who sells poison’ (Medhātithi) ;—‘one who sells substances used for flavouring food, e. g., sugarcane-juice and the like’ (Govindarāja, Kullūka and Rāghavānanda) ;—‘the seller of molasses’ (Nārāyaṇa).

This verse is quoted in _Parāśaravimāṣadvara_ (Āchāra, p. 687), which reads ‘Kēkaraḥ’ and explains it as ‘squin-eyed’ ;—in _Hēmādri_ (Śrāddha, p. 481) ;—in _Nṛsimhaaprasāda_ (Śrāddha, p. 9) ;—and in _Śrāddhakriyākramālī_ (p. 10), which explains ‘kitavaḥ’ as ‘gambler’, and ‘rasavikraṇyī’ as ‘dealer in salt and such other articles’.

VERSE CLX

‘Agrēdīdhisūpatiḥ’—According to Medhātithi, this means (a) the ‘Dīdhisūpati’, i. e., one who makes love to his brother’s widow (according to 173 below)—and also (b) the ‘Agrēdīdhisū’, i. e., the man whose wife dallies with another person (according to definition quoted by Medhātithi on 173). This interpretation is supported by Manu 3. 173 (read with Prajāpati, quoted by Maskari Bhāṣya on Gautama sūtra 15. 16), which adds to Manu 173, the further assertion सं चें जीवोत्र आदि: स प्रभृतिभिऽः स्पुतः, which would apply the name _प्रभृतिभिऽः_ to that man whose wife dallies with his younger brother,
during his own life-time. It may be remarked that Gautama (15, 16) contains the compound अग्निविपिनिदिविपितति; and it has been construed by the Maskari-bhāṣya to mean अग्निविपिनि and दिविपिति (thus supporting Medhātithi); or (1) अग्निदिविपिति (husband of a girl who is married before her elder sister) and दिविपिति (husband of a girl whose younger sister is married before her).

Medhātithi does not resolve the compound, as Buhler puts it, into ‘अग्निदिविपिनिदिविपिति’ and ‘दिविपिति’; in fact he actually denies that there is any such person as ‘अग्निदिविपिनिदिविपिति’; though it is difficult to see how this statement here by Medhātithi is to be reconciled with what he says under verse 173 below, that ‘the definition of Agrālidhiśīṣṭupati should be learnt from another Śruti,—and this definition is quoted as ‘if the brother is alive, the man is to be known as Agrālidhiśīṣṭupati; so that the Didhiśūpati is the man making love to his dead brother’s wife’ (according to Manu 3, 173), while Agrālidhiśīṣṭupati is one whose wife dallies with his younger brother during his own life-time.

Kullūka quotes Laugāksi to the effect that ‘when the younger sister is married while the elder is still unmarried, the former is the Agrālidhiśīṣū and the latter the ‘didhiśū’; and on the strength of this he would exclude ‘the husband of the younger sister marrying before her elder sister. But as rightly remarked by Buhler, this definition of Laugāksi cannot be accepted in the interpretation of Manu who has himself (in verse 173) provided a totally different definition. It is interesting to note that the Maskaribhāṣya on Gautama (15, 16) attributes to Manu the definition quoted by Kullūka as Laugāksi’s.

Parāsharāmādhava (Āchāra, which quotes this text of Manu on p. 688, and explains it on p. 693) cites the verse quoted by Kullūka (from Laugāksi), but attributes it to Dēvala, and explains the term ‘अग्निदिविपिनिदिविपिति’ in the same manner as Kullūka.
‘Dyūtavṛttiḥ’—‘He who makes a living by gambling’ (Medhātithi, who does not explain the term to mean ‘one who makes others play for his profit’; also Nārāyaṇa and Nandana);—‘the keeper of a gambling-house’ (Govindarāja, Kullūka and Rāghavānanda).

‘Putrāchāryaḥ’ is explained in Parāśaravamādhara (Āchāra, p. 694) as ‘aksarapāthakah,’ the teacher of alphabets. So the status of the Primary School Teacher of ancient days was no better than that of their representatives at the present day!

This verse is quoted in Hēmādri ( Shrāddha, p. 481).

VERSE CLXI

This verse is quoted in Parāśaravamādhara (Āchāra, p. 688), and on p. 694, the term ‘bhramarī’ is explained as ‘vyātīyarthamāca bhramaravat arthārjakaḥ,’ ‘one who, for his living, picks up wealth from here, there and everywhere, like the black bee’;—in Hēmādri ( Shrāddha, p. 481);—and in Nṛsimhaprasāda ( Shrāddha, p. 9 a).

VERSE CLXII

This verse is quoted without comment in Parāśaravamādhara (Āchāra, p. 688);—in Hēmādri ( Shrāddha, p. 481);—and in Nṛsimhaprasāda ( Shrāddha, p. 9 a).

VERSE CLXIII

This verse is quoted in Parāśaravamādhara (Āchāra, p. 688), which explains (on p. 694) ‘grhasamvēshakah’ as ‘one who makes a living by carpentry’;—in Hēmādri ( Shrāddha, p. 482);—and in Nṛsimhaprasāda ( Shrāddha, p. 9 a).
VERSE CLXIV

'Ganānām-yājakaḥ'—'One who sacrifices to the gods; i.e., he who performs the well known Ganayāgas,' (Medhātithi);—'one who sacrifices for a group of men or friends' (Nārāyaṇa and Nandana).

This verse is quoted in Parāsharamādhava, (Āchāra, p. 688) without comment;—and in Hēmādri ( Shrāddha, p. 482).

VERSE CLXV

This verse is quoted without comment in Parāsharamādhava (Āchāra, p. 688);—in Hēmādri ( Shrāddha, p. 482);—and in Shrāddhakriyākawmudī (p. 40).

VERSE CLXVI

This verse is quoted in Parāsharamādhava (Āchāra, p. 688), which (on p. 694) explains 'Aurabhrikah' as 'one who keeps sheep as a means of livelihood',—and 'māhiṣikah' as meaning either (a) 'one who keeps buffaloes', or (b) 'the son of an unchaste woman',—this latter explanation being based upon a text quoted from Dēvala,—'An unchaste wife is called Māhiṣī; the son born of her is called Māhiṣikah',—in Hēmādri ( Shrāddha, p. 484);—and in Shrāddhakriyā- kawmudī (p. 40), which explains 'prātniryātakah' as 'one who carries dead bodies on payment of wages'.

VERSE CLXVII

This verse is quoted in Parāsharamādhava (Āchāra, p. 688) and (on p. 694) explains 'ubhaytrāpi varjyēt' as 'all these men are to be excluded from both kinds of rites—
those in honour of the Gods as well as those in honour of the Pitṛs;—and in Ṣeṃādri ( Shrāddha, p. 482).

VERSE CLXVIII

Medhātithi is misrepresented by Buhler, who says that “according to Medhātithi the object of this verse is to admit virtuous and learned men, afflicted with bodily defects, as guests at rites in honour of the gods.” As a matter of fact, this explanation is adduced by Medhātithi as given by others; its meaning, given by himself being that ‘just as the thief and the rest are defilers of company, so equally blameworthy is the unlearned Brāhmaṇa also’,—exactly as Kullāka explains the verse.

This verse is quoted in Ṣeṃādri ( Shrāddha, p. 465);—and in Shrāddhakriyākaumudi (p. 41).

VERSE CLXX

‘Avrataiḥ’—‘Devoid of self-restraint’ (Medhātithi);—‘who have not fulfilled the vows of studentship’ (Govindarāja, Kullāka and Rāghavānanda);—‘who do not observe the rules laid down for the Accomplished Student’.

This verse is quoted in Ṣeṃādri ( Shrāddha, pp. 471 and 493).

VERSE CLXXI

Medhātithi—(P. 259, l. 5)—‘Bhrātarātyādi paṭhātaṃ’,—i. e., in Gautama ‘Pravrajīte nivṛttiḥ prasaiṣṭā’ (18.16)... ‘Bhrātare chaivaṃ jyāyasā yaviyān kanyāgnyupayamanēṣu’ (18.18);—the latter Śūtra is referred to again in l. 11.

This verse is quoted in Mitāksarā (on l. 223) in the sense that,—the younger brother, who takes a wife or sets up the Fire, before his elder brother has done so, is called Parivettā, and the elder brother is called Parivittī.'
Aparārka deals with this subject in detail, under this same text of Yājñavyalkya.

Madanapārijāta (p. 170) quotes this verse and explains that the ‘elder brother’ meant here is the uterine brother, not the step-brother.

It is quoted in Vīramitrodāya (Samskāra, p. 760), which also explains that the ‘elder brother’ meant is the uterine brother, as is clearly declared in a text quoted from Garga. It quotes another verse from ‘Manu’, which is not found in our texts:

अग्रमञ्जन श्रवणर्चयेः पोदिजुरे वारसस्मयम्।
कृहूः परिवेष्टा स परिविन्दोग्रामञ्जने मदेन्त॥

It has a curious note regarding the exact signification of the term ‘sodaraya’ (generally understood to mean uterine): It says—‘sodarayatwa’ is of three kinds—(1) due to the father being the same; (2) due to the mother being the same, and (3) due to both being the same; the idea that ‘sodarayatva’ is based upon the sameness of the Father is derived from the Garbhapanisūd text that ‘at first the fetus is born in the male’, as also from the Mahābhārata text—‘Having stayed in the father’s stomach, he entered the Mother through his semen’; and again in the same work, Kaĉha is represented as saying to Devayāni that she was his ‘sister’ because she had lived in the same father’s stomach as he himself had done.

The verse is quoted in Parāśuramanādhava (Āchara, p. 690), where also ‘elder brother’ is explained as the uterine brother;—also in Vindhānapārijāta (p. 723), where the construction of the phrase ‘agrajē sthitē’ is explained as ‘agrajē anāvēḥē akṛtāgnihotvē cha sthitē’. The untraced verse from ‘Manu’ quoted in Vīramitrodāya is quoted here also.

This verse is quoted in Nirnayasindha (p. 233) as forbidding the setting up of the Fire by the younger brother if it has been already set up by his elder;—and in Aparārka
(p. 445, and again on p. 1050) as defining the Parivitti;—in Hēmādri (Kāla, p. 811), which notes that this refers to uterine brothers only, and that also not in cases where the elder brother is either an outcaste, or insane, or sexless, or blind, or deaf, or dumb, or idiot, or dwarf, or leper, or suffering from leucoderma, or consumptive, or suffering from dropsy, or from some incurable disease, or heretic, or renunciate, or gone away for a long time;—in Hēmādri (Sbṛddha, p. 371);—and in Samskāravatnamālā (p. 514).

VERSE CLXXII

This verse is quoted in Vidhānapārijāta (p. 723) without comment;—also in Vīramitrodvaya (Samskāra, p. 760);—and in Samskāravatnamālā (p. 514) which adds the following notes—That girl also goes to hell, by marrying whom the younger brother ‘supersedes’ the elder; ‘dāty-yājakapāṇchamāhy’, i.e. (1) the bridegroom, (2) the bride, (3) the superseded elder brother, (4) the giver away of the bride, (5) and the priests officiating at the ceremony.

VERSE CLXXIII

It is interesting to note that Medhātithi states that “some people have held that the present verse does not form part of the text at all.” (Trans. p. 194).

This verse is quoted in Āparārka (p. 152) as providing a definition of ‘didhiśāpati’ as distinct from that provided by Dēvala, according to whom he is the husband of the girl whose younger sister is married before her;—and it adds that the implication of the definition itself is that such a person is to be excluded.

VERSE CLXXIV

This verse is quoted in Mitāksara (on 1.222) as providing the definition of the ‘Kuṇāla’ and the ‘Gōlaka’, who
have been declared by Yājñavalkya, (1.222) to be unfit to be invited at Shrāddhas;—in Aparārka (p. 445), which adds that this refers to the Kṣetraja son, the other being excluded on the ground of his being a non-Brāhmaṇa;—in Hēmādri (Shrāddha, p. 362);—in Shrāddhakriyākāmudī (p. 39);—and in Prāyashchittaviveka, (p. 422.)

VERSE CLXXV

This verse is quoted in Hēmādri (Shrāddha, p. 362).

VERSE CLXXVI

This verse is quoted in Hēmādri (Shrāddha, p. 498.)

VERSE CLXXVII

"Regarding the diseases which are punishments for sins committed in a former life, see below, 11.49 etq. se."—Buhler.

This verse is quoted in Aparārka (p. 454), which adds that what is meant is that 'if a blind man remains in a place from where a man with eyes could see the Brāhmaṇas eating,—then he destroys the merit that would result from the feeding of ninety men';—and in Hēmādri (Shrāddha, p. 499).

VERSE CLXXVIII

‘Paurāṇikam’—‘Rewards that follow from gifts made outside the sacrificial altar’ (Medhātithi and Govindarāja);—‘the gift of food at a Shrāddha’ (Kullāka and Rāghavañandana).

This verse is quoted in Aparārka, (p. 454);—and in Hēmādri (Shrāddha, p. 498).
VERSE CLXXX

What is meant is that 'the man will be born as an animal feeding upon the things specified' (according to Medhā-tithi, Govindarāja, Kullāka and Rāghavānanda);—that 'the food will be rejected by the Pitr̥s and Gods, as impure' (according to Nārāyaṇa).

'Apratīṣṭham'—'Has no place' (Medhātithi, Govindarāja, Kullāka and Rāghavānanda);—'secures no fame to the giver' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 454).

VERSE CLXXXI

This verse is quoted in Aparārka (p. 454).

VERSE CLXXXII

Cf. 4.220-224.

This verse is quoted in Aparārka (p. 454).

VERSE CLXXXIV

This verse is quoted in Mālamapārijāta (p. 557), which adds the following explanations:—'Srivādekṣu means 'of all the Vedas,—or even of a single Veda';—'agryāḥ'—'foremost among the teachers';—'Svapraparachānaśu'—'in the expounding of the meaning of the Veda';—'Shrotṛiyānvaṇyaśaḥ',—'born in the family of men devoted to the study of the Veda';—and in Nṛśimhaprasāda (Shrāddha, p. 8 a).

VERSE CLXXXV

This verse is quoted in Mālamapārijāta (p. 557), which supplies the following explanations:—'Trināchikētaḥ',—'one who studies that portion of the Yajurveda which is
called the "Trināchiketas, and who keeps the observances connected therewith";—"Pañchāgniḥ"—'one who maintains the five Fires—(1) Gārhapatya, (2) Dakṣināgni, (3) Āhavānīya, (4) Sabhya and (5) Āvasatha'—'Trisuparṇa'—is the name of a portion of the Yajurveda (Medhātithi says it is a mantra found in the Taittiriya and the Rgveda); and he who knows that text and its meaning is also called by the same name;—"saḍāṅgavit"—'one who knows the texts and meanings of the six subsidiary sciences, Shikṣā, Kulpa and the rest';—"Brāhmvaléyānusantānāḥ"—'one who is born of a mother married in the Brāhma form';—"Jyēṣṭhasāmaṇḍaḥ"—'one who is constantly singing Śaṁa hymns,’ or ‘he who keeps the observance known as Jyēṣṭha-sāma, and knows the Śaṁa texts known under that name’.

'Trināchikētāḥ'—see Āpastamba, 2.17.22.

'Pañchāgniḥ'—'Knowing the Pañchāgnividyā, taught in the Chhāndogya Upaniṣad 4.10 et. seq.' (Medhātithi and Nārāyaṇa);—'who keeps the five Fires' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

'Trisuparṇa'.—'One who knows the text of Taittiriya Āraṇyaka 10.38-40' (Medhātithi, Nārāyaṇa and Nandana);—'one who knows Rgveda 10.114.3-5'.
VERSE CLXXXVII

This verse is quoted in Shrāddhakriyākāvumādi (p. 83); —in Parāsharomādhasa (Āchāra, p. 697) as laying down certain details regarding the inviting of Brāhmaṇas at Shrāddhā; —in Mitāksara (on 1. 225), as justifying the option of inviting the Brāhmaṇas on 'the day following' (the 'previous day' i.e. on the day of the performance itself); —in Hēmādri (Shrāddha, pp. 1133 and 1146), which adds the following notes: —'Puruṣādyuk', 'on the previous day,' i.e. on the Chaturdashi day if the Shrāddha is to be performed on Amāvasā; —'aparādyuk', 'on the same day as the Shrāddha itself is performed.' We have an option here; he who can observe the rules of the invitation for two days may do the inviting on the preceding day, others who are not able to do so should do it on the Shrāddha day; the former would be more meritorious as involving greater amount of self-denial; others hold that the invitation is to be made on the previous day, if the performer remembers the Shrāddha to be performed on the coming day; and if one does not remember it, then he may invite the Brāhmaṇas on the same day as the Shrāddha; others again hold that the invitation is to be made on the Shrāddha day only when, for some reason, it cannot be made on the preceding day; another view is that Householders are to be invited on the previous day and Renunciates and Students on the same day. It explains 'tryaṃvārān' as 'at least three,' i.e. three, five or seven; and adds that 'saṃyak' qualifies 'nimantraṇeyat'.

VERSE CLXXXVIII

This verse is quoted in Aparārka (p. 456); —and in Hēmādri (Shrāddha, p. 1014), which adds the following notes: —'The Brāhmaṇa invited at Shrāddha should keep himself self-controlled, i.e. should keep himself free from sexual intercourse and also keep the other restrictions; Medhātithi
says that the obeservations laid down for the Accomplished Student, the avoidance of dancing and music, &c. are all meant to be kept; the meaning is that the inviter should see to it that the invited keeps these restrictions:—‘Chhandāmsi’ Vedas;—‘avāhīyita’, ‘utter the words of the Veda’; the Japa of texts is not prohibited:—the performer of the Shrāddha himself also is to observe these restrictions; the rule is meant for both the inviter and the invited.

VERSE CLXXXIX

This verse is quoted in Hēmādri (Shrāddha, p. 1005), which adds that the Fathers ‘upatiṣṭhāniti’ enter the bodies of the invited Brāhmaṇas; i.e., the Brāhmaṇas represent the Fathers; for this reason they should keep pure.

VERSE CXC

‘Atikrāmaṇ’—‘Does not present himself at the time of eating, and does not maintain continence’ (Medhātithi, who is slightly misrepresented by Buhler, who attributes to him only the latter part of the explanation);—‘breaks the appointment’ (Govindarāja, Kullīka, Nārāyaṇa and Rāghavānanda);—‘who does not accept the invitation’ (‘others’ in Medhātithi, who rejects this explanation).

This verse is quoted in Parāśakramādharā (Āchāra, p. 701) in support of the view that the man ‘who having accepted the invitation, subsequently refuses it, even though quite fit to respond to it, incurs a sin.’ It explains ‘kētitak’ as ‘being invited.’

Madanapāriṇītā (p. 565) quotes the verse;—also Aparārka, (p. 457), which adds that this refers ‘to the person who has accepted the invitation;’—and Hēmādri (Shrāddha, p. 1002), which adds the following notes:—‘Kētitak,’
invited;—the meaning is that if, on an invitation, the invited fails to keep the restrictions, he becomes a pig;—
'Kathañchit,' intentionally or through forgetfulness; others hold that 'atikrāman' means 'not accepting the invitation,' but this view has been criticised and rejected by Medhātithi.

VERSE CXCI

'Vṛṣali'—'Woman in general' (Medhātithi, Govindarāja, Nandana and Rāghavānanda);—'a Shūdra woman' (Kullūka).

This verse is quoted in Parāsharamādhava (Āchāra, p. 702), where it apparently takes the term 'vṛṣali' as standing for the Shūdra woman;—and in Hēmādri ( Shrād- dha, p. 1006), which adds the following notes—'vṛṣali' stands here for woman in general,—the Brāhmaṇī also is a 'vṛṣali' in the sense that she 'hankers after the male' (vṛṣasyati bhartāram);—hence the meaning is that 'if after having accepted the invitation, one enjoys the company of his wife he incurs sin,'—'modatē' means enjoying, hence conversing and embracing also are to be avoided,—'dātubh,' of the performer of the Shrāddha,—'dukṛtam' sin,—becomes transferred to the said transgressor, i.e., some disagreeable results accure to him. If the words were to be taken in the literal sense then there could be nothing wrong in cases where the inviter is a pure, sinless man.

VERSE CXCII

This verse is quoted in Hēmādri ( Shrāddha, pp. 61 and 1005), which adds the following notes:—'Akradhānāh,' free from anger,—'shauchaparāh' is qualified by 'satatam,' always pure,—hence the invited should sip water immediately on sneezing or spitting,—'brahmachārīrīnāh,' avoiding intercourse with women,—'nyāstashastraśāh,' who have renounced cruelty,—'mahābhāgāh,' endowed with mercy, generosity and other such qualities; 'since Fathers are such the invited who take their form, should also be so.'
VERSE CXCIV

This verse is quoted in *Hēmādri* ( Shrāddha, p. 43 ).

VERSE CXCV

This verse is quoted in *Hēmādri* ( Shrāddha, p. 55 ).

VERSE CXCVI

This verse is quoted in *Hēmādri* ( Shrāddha, p. 55 ).

VERSE CXCVII

This verse is quoted in *Hēmādri* ( Shrāddha, p. 55 ); and in *Nirnayasindhu* ( p. 281 ).

VERSE CXCVIII

This verse is quoted in *Hēmādri* ( Shrāddha, p. 55 ).

VERSE CXCIX

"This verse probably contains a second classification of the Manes, which differs from the preceding, because it is based on a different tradition."—Buhler.

This verse is quoted in *Hēmādri* ( Shrāddha, p. 55 ).

VERSE CC

This verse is quoted in *Hēmādri*, ( Shrāddha, p. 48 ).

VERSE CCI

This verse is quoted in *Madanapārijāta* ( p. 290 ), which notes that this is meant to apply only to the offering of water;— in *Aparārka*, ( p. 488 ); — in *Hēmādri* ( Shrāddha, p. 675 ); — in *Gadādharpadādhati*, ( Kāla, p. 549 ); — and in *Smṛtisāroddhāra*, ( p. 277 ).
EXPLANATORY—ADHYAYA III

VERSE CCIII

This verse is quoted in Gadādhara-paddhati (Kāla, p. 526), which explains ‘āpyāyanam’ as ‘helping’, ‘subsidary’.

VERSE CCIV

This verse is quoted in Aparārka (p. 476), which explains ‘ārakṣa’ as equivalent to ‘rakṣama’;—in Gadādhara-paddhati (Kāla, p. 426), which explains ‘ārakṣabhūtaṁ’ as some little (not complete) safeguard;—and in Shrāddhakriyā-kaumudi (p. 54) as indicating the importance of Daiva Shrāddha.

VERSE CCV

This verse is quoted in Aparārka (p. 456) as meaning that the Brāhmaṇa to be fed in honour of the Vishvedēvas should be invited before that to be fed in honour of the Pitṛs; and concludes that the matter is purely optional, in view of the contrary rule laid down by Prachētas;—in Shrāddhakriyā-kaumudi, (p. 54);—in Gadādhara-paddhati (Kāla, p. 526), which explains ‘daivādhyacisam’ as ‘beginning and ending with the offering to the Dēvas’, which means that the invitation is to be made afresh in connection with the Dēvakṛtya, and the concluding rites should be performed last of all for the Dēvas;—and in Hēmādri (Shrāddha, p. 1045), which says that the other rites shall begin with the Dēvas, but the Visarjana is to be done last for the Dēvas.

VERSE CCVI

This verse is quoted in Purāsharamādhava (Āchāra, p. 652) in support of the view that ‘even though it may not be possible for the performer to find a spot sloping towards the south from himself, he should try and make it slope southwards;’—in Smṛtitattva (page 197) in the sense
that the performer should sit on a place that has been previously smeared with cowdung;—and in *Madanapārijāta* (p. 483), which adds the following explanations:—‘shuchim’—*i. e.*, a sacred place, which is by itself clean; or a place in his own house, which should be free from all foreign sources of uncleanness;—‘viviktam’ *i. e.*, free from hairs and other unclean things;—and the place should be beaten into a slope towards the south—*i. e.*, capable of allowing the performer to pour offerings towards the south.

This is quoted also in *Nirṇayasindhu* (p. 268);—in *Aparārka*, (p. 471), which explains ‘vivikta’ as ‘vijana,’ ‘not crowded by men;’ and adds that even though the place be clean, it should be smeared over with cowdung for the purpose of imparting to it special sanctity;—in *Hemādri* (Shrāddha, p. 160);—and in * Shraddhakriyā-kaumudi* (p. 102).

**VERSE CCVII**

‘Chokṣēsu’—‘Naturally clean’ (Medhātithi, Govindarāja, Kullūka and Nārāyana);—and ‘pleasing’ (Nandana and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 471), which explains ‘chokṣa’ as a ‘place that is naturally clean’;—in *Hemādri* (Shrāddha, p. 160);—and in * Shraddhakriyākaumudi* (p. 102).

**VERSE CCVIII**

This verse is quoted in *Nṛsimhaprasādā* (Shrāddha, p. 24 b).

**VERSE CCIX**

*Medhātithi* (P. 273, l. 1)—see Bhā. on 205 above.

**VERSE CCX**

"Water-bringing is a Northern-custom according to Āpastamba 2.17.17."—Hopkins.
EXPLANATORY—ADHYAYA III

VERSE CCXI

This verse is quoted in Hēmādri (Srāddha, p. 1353), which adds the following notes:—The meaning is that ‘after having made offerings to (1) Agni, (2) Soma and (3) Yama, one should satisfy the Fathers who are present in the person of the invited Brāhmaṇas’;—according to the explanation given by Medhātithi and Harihara, we have only two deities here—(1) Agni and (2) the joint deity Soma-Yama; and the genitive ending in ‘agnēḥ’ has the sense of the Dative, and this conjoint deity is to be accepted only by those in whose Grhya such a joint deity is mentioned. Our view is that the two, Soma and Yama, are to be treated separately, not jointly, as is clear from the reading ‘agnisomayamānānāchu’ adopted by some Nibandhas.

VERSE CCXII

Medhātithi (P. 274, l. 19)—‘Dvau hi kālau etc.’—See Gautama 5. 7—‘Bhāryādiragnirīyādirrā.’

The first half of this verse is quoted in Madanapāri-jātā (p. 581) as laying down the offering of Homā into the hand of the Brāhmaṇa. In this connection it enters into a long discussion. The text speaks of the ‘absence of fire’; the ‘fire’ meant here must be the Shravata and Grhya fires. ‘Absence’ again is of three kinds: ‘previous absence’, ‘destruction’, and ‘absolute absence’; there is ‘previous absence’ of fire prior to one’s entering the ‘Household’;—after the man has entered the Household, if the fire goes out, either through carelessness, or through the break up of the Household, there is ‘destruction’ of fire, which can be resuscitated by being set up again, or by the resumption of the Household;—there is ‘absolute absence’ of fire in the case of the Life-long Student, who never marries, and therefore never sets up either the Shravata (Sacrificial) or the Grhya (Domestic) fire. It is only in the case of the first two kinds of ‘absence’ of the
Sacrificial and Domestic fires, that it being impossible to set up the Fire at the time of offering the Shrāddha, the Homa should be offered into the hands and such other receptacles as have been prescribed.—Some people have held that Homa can be offered into the ordinary fire also; but according to this view there could be no ‘absence of fire,’ as the ordinary fire can always be set up without difficulty; so that there would be no occasion for advantage being taken of the permission to offer the Homa into the hand or other receptacles; and this would render the present text, and others similar to it, entirely futile. All this points to the conclusion that the Homa at Shrāddha should never be offered into the ordinary fire.

Parāsharamādhava (Āchāra, p. 739) quotes this half of the verse, and remarks that it refers only to the case of the Homas offered by a Student.

It is quoted also in Mitākṣarā (on 1.237) in support of the view that the offering of Homa into the hand is meant to apply only to the case—(1) of the Shrāddhas prescribed for the purpose of attaining a definite end, such as the one laid down to be performed under such lunar asterisms as Kṛttikā and the rest, for the purpose of attaining heaven,—(2) of the Abhyudayika Shrāddha laid down to be performed on the occasion of the son’s marriage and such other ceremonies,—(3) of the Aṣṭakā Shrāddha, laid down to be performed on the eighth day of the month,—and (4) of the Sapindikaranca Shrāddha.

The first half of the verse is quoted in Nirnayasindhu (p. 316).

The whole verse is quoted in Hēmādri ( Shrāddha, p. 1337), which has the following notes:—The second line is a Hētuvannigula Artharāda, the Brāhmaṇa being eulogised as serving the same purposes as the fire into which libations are poured;—‘mantradarshibhiḥ’, ‘by those learned in the Veda.’
VERSE CCXIII

Burnell is not right in saying that "Medhātithi omits verses 213-14."

'Purātanān'—'Those deities born in this cycle who are called Sādhyas' (Medhātithi, who adopts this reading only as an alternative, his own reading being 'purātanāḥ' explained as 'the ancient sages' and construed as nominative to the verb 'vadanti')—'Those whose succession has been uninterrupted since immemorial times' (Govindarāja, Kullūka and Rāghavānanda);—'Those who were produced before all other castes' (Nārāyaṇa).

VERSE CCXIV

'Apasavyam'—'In such a manner that they tend towards the South' (Medhātithi);—'Passing the sacrificial thread over the right shoulder under the left arm' (Nārāyaṇa);—'with the right hand' ('others' in Medhātithi, which he rejects).

* 'Apasavyena hastena'—'With the right hand' (Kullūka). This explanation, which Buhler wrongly attributes to 'others' (in Medhātithi), is really put forth by Medhātithi in connection with the former term 'Apasavyam', and not the second expression 'Apasavyena hastena.' Nor is it right to say that according to Medhātithi this second expression means 'out of the Tirtha of the right hand which is sacred to the Manes'; because, as a matter of fact, Medhātithi has given no explanation of this expression at all. Buhler seems to have got an imperfect copy of Medhātithi; or did he not pay careful attention to reading it?

This verse is quoted in Madanapārijāta (p. 601) without any comment;—and in Hemādri (Shrāddha, p. 1321) as distinctly laying down the 'Prāchīnāvīta'.
VERSE CCXV

This verse is quoted in *Madanapārijāta* (p. 601), without any comment;—and in *Hemādri* (Shrāddha, p. 1427), which adds the following notes;—'Tasmāt hariḥ-hēsāt', out of the remnant of the substance offered into the Firn;—'avulaka-vidhi' stands for the method by which an offering of water is made with hands in the *Apaśavya* form, as laid down in the preceding verse.

VERSE CCXVI

This verse is quoted in *Madanapārijāta* (p. 601), without comment;—in *Parāsharamādhava* (Āchāra, p. 754) as laying down what should be done after the offering of the Balls has been made;—in *Smrīttitattva* (p. 177), which explains that the 'Lēpabhiāginah,' 'Partakers of smearings' are the ancestors, the great-great-grandfather, his father and his grandfather;—one's own father, grandfather and great-grandfather being called 'pīnilabhāginah';—the same explanation is repeated by the same work on p. 239.

It is evidently a misprint in Buhler's note where he includes the 'great-grandfather' under the 'lēpabhiāginah'.

This verse is quoted in *Aparārka* (p. 507);—in *Hemādri* (Shrāddha, p. 1449), which has the following notes;—'Nyapya', having deposited on the kusha-grass,—'prayataḥ', with proper care,—such care as implies concentration of mind, freedom from forgetfulness and so forth; in fact it stands for the entire procedure,—'vidhipūrvakam' refers to rules prescribed in ordinances other than those of Mann himself,—'tēṣu darbhēṣu', those kusha-blades upon which the Balls have been deposited,—'tāṃ', that hand by which the Ball has been offered,—'lēpabhiāginah' i.e., intended for those Pītris who are entitled to the 'smearings' i.e., the four ancestors, above the great-grandfather;—and in *Shrāddhakriyākaumudi* (p. 190),
EXPLANATORY—ADHYAYA III

VERSE CCXVII

This verse is quoted in Smrtitattva (p. 241), which explains the word ‘mantrarat’ (the reading adopted by it, along with Medhatithi, in place of ‘mantravit’), as referring to the Yajurveda-text—‘nамо राहः पितरः रासाय—nамо राहः पितरः शोसाय—nамо राहः पितरः जिराय—nамо राहः पितरां स्रवद्याय—nамо राहः पितरां घोराय—nамो राहः पितरां मन्यारेः,’ where, according to Halāyudha, the six names—‘Rasa—Shoṣa—Jiva—Svadha—Ghora—and Manyu’—stand respectively for the six seasons—Spring, Summer, Rains, Autumn, Pre-winter and Mid-winter; and what is meant is that these should be thought of as ‘Pitrās’ and then saluted. It further adds that as no such ‘salutation to the Seasons’ is spoken of in Gobhila’s Grhyasūtra, what Manu says should be taken as applying to Brāhmaṇas other than those who belong to the Sāmaveda.

Madanapārijāta (p. 601) also quotes this verse, and adds that the salutation to the Seasons is to be made with the mantra—‘nамो राहः पितराः etc., etc.’

Nirnayasundhū (p. 328) quotes this verse, and adds that Medhatithi has explained the phrase ‘trirāyaṁya asāṁ’ as ‘trīḥ prāṇāyānam kṛtvā.’

It is quoted in Aparārka (p. 507);—in Hēmādri • (Shṛaddha, p. 1451) to the effect that the sipping of water should be done after the washing of the hand;—and in Shṛaddhakriyākavumudī (p. 193), which adds that the mantra for bowing to the seasons begins with ‘rasantāya’ and that for saluting the Pitrās, with ‘anīmadanta.’

VERSE CCXVIII

This verse is quoted in Madanapārijāta (p. 601), without comment.—The first half is quoted in Nirnayasundhū (p. 328);—and the second half in Aparārka
(p. 508); — and in Shrāddhakriyākaumudi (p. 201), which adds that the 'smelling' is to begin with the Ball offered to the Father.

VERSE CCXIX

'Vīdhicat'—'Giving to the Brāhmaṇa invited in honour of the Father a piece out of the Ball offered to the Father, and so forth' (Kullīka); —'after they have sipped water, and so forth' (Nārāyaṇa).

"Nandana inserts here verse 223 and states that it is explanatory of the term 'according to rule.'"—Buhler.

This verse is quoted in Shrāddhakriyākaumudi (p. 326); — and in Iñmādri (Shrāddha, p. 1476).

VERSE CCXX

This verse is quoted in Madanapārijāta (p. 542), which explains 'Pūrvēśām' as 'the three beginning with the grandfather'. Hopkins is not right when he says that "in this case he offers of course only two Balls."

The first half is quoted in Nirṇayasindhu (p. 361), in support of the view that the Ball should be offered to the Father's father, grandfather and great-grandfather.

The verse is quoted in Shrāddhakriyākaumudi (p. 553), which has the following notes: —'Pūrvēśām,' the father's forefathers; another alternative is that the living Father should be respectfully fed and then Shrāddha offered to the next two ancestors, i.e., the grandfather and the great-grandfather.

VERSE CCXXI

This verse is quoted in Madanapārijāta (p. 542), which, in explaining the phrase 'pitoḥ svanāma saṅkirtayā,' says that in offering the Ball— to his own great-grandfather,
e. g., he should refer to him as 'the grandfather of my father, so and so';—also in *Nirṇayajasindhu* (p. 362) in support of the view that if the grandfather be living, the offerings should be made to the Father, the great-grandfather and the great-great-grandfather;—and in * Shrāddhakriyākaumudi* (p. 553), which notes that 'nāmakārtana,' 'mentioning of the name' stands for 'offering the Shrāddha' and 'prapitāmaha,' 'great-grandfather' means the 'great-great-grandfather' also.

**VERSE CCXXII**

The first half of this verse is quoted without comment in *Madanapārijāta* (p. 542); also in *Nirṇayajasindhu* (p. 362);—and in * Shrāddhakriyākaumudi* (p. 554), which notes that ' Shrāddham' stands for the ' Shrāddha-offerings,' the things offered; as the ' Shrāddha' itself cannot be eaten, the meaning is that the living grandfather should be fed on the substances offered at the Shrāddhas, and then the offerings made to the dead Father and Great-grandfather.

**VERSE CCXXIII**

This verse is quoted in *Hemādri* ( Shrāddha, p. 1476).

**VERSE CCXXIV**

This verse is quoted in *Hemādri* ( Shrāddha, p. 1368), which has the following notes:—' Annasya vardhitam', 'pot filled with food ', should be brought from the kitchen, with both hands, and placed before the Brāhmaṇa, in a clean place, —' shanakaih' gently, so that the pot does not break or make any sound,—' Srayem', himself,—this is the best course; other Smṛti texts permit of the cooking etc, being done by the wife;—in ' Shrāddhakriyākaumudi' (p. 158), which explains ' vardhitam' as 'filled';—it adds that the man should himself
place the vessel near the Brāhmaṇa on the square platform made for that purpose;—and in Gadādhara-paddhati (Kāla, p. 545), which explains ‘annasya’ as ‘annēṇa’ and ‘vardhitam’ as ‘filled’.

It is quoted in Smṛtitattva (p. 229), which adds the following notes:—The genitive ending in ‘annasya’ has the sense of the instrumental;—‘vardhitam’ means ‘filled’, which qualifies the ‘pātra, receptacle’ understood;—‘upanikripet’—keep near, for serving; i.e., the food should not be served into the dish directly from the cooking-pot; the cooking pot should be brought near the dish, and placed on the ground; the food should be served on the dish with the two hands, with which another vessel is held.

It is quoted in Aparārka (p. 492), which adds the explanation that ‘the man should carry with his own hands the vessel which has been filled with food in a place other than the one where the Brāhmaṇa are to be fed, to a place near the Brāhmaṇa and keep it there gently, all the time thinking of his Pitrī;—‘annasya vardhitam’ meaning that quantity of food which has been set aside as the share of one feeder.

VERSE CCXXV

This verse is quoted in Aparārka (p. 439);—in Hemādri (Sṛūddha, p. 1368), which explains the meaning as ‘the food that is not brought by both hands is taken away by force’ (‘sahasā’) by the wicked (duṣṭachētasah) ‘Asuras’;—in ‘Sṛūddhakriyākaumudi’ (p. 158), which explains ‘ubhayor hastayormuktam’ as (brought) with only one hand’;—and in ‘Gadādhara-paddhati’ (Kāla, p. 545).

VERSE CCXXVI

This verse is quoted in Smṛtitattva (p. 229), which explains ‘gunān’ as ‘accessories’,—and bhūmārēva’ as
meaning that the dish containing the curries should be put on the ground, and the curries should not be served on the dish out of which the food is eaten; but the curry may be served on this latter in the absence of a second dish.

This is quoted in Aparārka (p. 493), which explains 'guṇān' as 'vegetable and other accessories,' which are further specified as 'sūpa-shāka' and the rest; these should be served in vessels placed on the ground, and in those placed in another vessel;—in Hēmādri (Shrāddha, p. 1372), which adds the following notes—'Bhūman', in vessels placed on the ground,—'guṇān', things called 'guṇa', 'accessory';—viz., 'sūpa-shāka &c.'; 'sūpa' is a special preparation of Mudga and other grains cooked with rice, and called 'bārānna', and 'shāka' for cooked roots, fruits, leaves etc. ; the particle 'cha' includes other rich kinds of food, milk-rice, cakes, and so forth;—in Shrāddhakāvumādi (p. 158), which explains 'guṇān' as subsidiary articles of food,—'bhūman' as 'not on the feeding-dish itself', i. e., in other dishes placed near the feeding dish;—and in Gadādhara-paddhati (Kāla, p. 545).

VERSE CCXXVII

This verse is quoted in Smṛtisattra (p. 229) without comment;—in Gadādhara-paddhati (Kāla, p. 546);—in Shrāddha-kāvumādi (pp. 20 and 158), which explains 'bhakṣyaṁ' as standing for the śaṅkuḷī, butter-baked bread and such things, —and 'bhōjyaṁ' as for 'milk-rice' and the like;—and in Hēmādri (Shrāddha, p. 1368), which explains 'bhakṣyaṁ' as standing for śaṅkuḷī, sweet cakes and so forth, and 'bhōjyaṁ' for gṛṛta-pūrṇa and such preparations.

VERSE CCXXVIII

This verse is quoted in Smṛtisattra (p. 230) without comment;—in Hēmādri (Shrāddha, p. 1368);—in Gadā-
dharapuddhati (Kāla, p. 546), which explains ‘gunān’ as ‘sweetness and the rest’;—and in Shrāddhakriyākaumudī, (pp. 158 and 164), which explains ‘shanakaih’ as ‘one after the other’, ‘gunān prachodayan’ as ‘mentioning that this is sweet, this is acid, and so forth.’

VERSE CCXXIX

‘Avadhinayet’—‘Shake; i. e. throw it by the hand and then take it in’ (Medhātithi);—‘Shake a piece of cloth over the food, as is often done for the removing of dust etc.’ (‘Others’ mentioned in Medhātithi).

This verse is quoted in Hēmādri ( Shrāddha, p. 1029), which explains the meaning to be that ‘there should be no weeping’, and goes on to add—what is forbidden is not the tear of joy (at the offering), but the tears that may come to the eyes by reason of the death of the beloved relative,—the telling of lies which has already been prohibited elsewhere from moral considerations, is here forbidden as affecting the performance of the offering;—one should not touch with his feet any kind of food, whether, clean or unclean,—nor should cloth be shaken over the food;—in Shrāddhakriyākaumudī (p. 161), which explains ‘asram’ as tears of grief, and in regard to the ‘shaking of cloth’, it says that some people explain it as dusting the cloth over the food, while according to others, what is forbidden is the fanning of the food with a piece of cloth;—and in Gudādharapuddhati (Kāla, p. 549).

VERSE CCXXX

This verse is quoted in Gudādharapuddhati (Kāla, p. 550), which explains ‘duṣkṛtān’ as ‘sinners’.

VERSE CCXXXI

‘Brahmodyāh kathāh’—Buhler does not represent Medhātithi quite rightly: The explanation that he attributes to him, ‘riddles from the Veda’, is not found in Medhātithi at
all. Medhātithi's first explanation is—'stories related in the Veda';—the second alternative proposed is 'such Vedic texts as the one contained in 23.9 of the Vājasaṃyā Samhitā';—and the third explanation, 'discourses, in ordinary language, on the meaning of Mantras bearing upon Brāhmaṇ', is offered as that of the reading 'Brahmodyāḥ kathāḥ'. It will thus be seen that 'riddles from the Veda' are not found in Medhātithi at all. It is the third explanation apparently that has misled Buhler. Hopkins has quoted Medhātithi correctly.

This verse is quoted in Gudādharaṇaṃdhati (Kāla, p. 546);—in Shrādhakrīyākvaṇṇati (p. 158);—and in Hāmadri (Srāddha, p. 1027), which adds the following notes:—'Brahmodyāḥ', stories that are related by the Brāhmaṇa, such as accounts of the war between the Gods and the Asuras, of the killing of Vṛttra, of Saramā and so forth,—or it may refer to such texts as 'Kashchidēkāki charati etc.'; 'Brahmādyāḥ' is another reading, which means—'Those mantras and Arthavāda texts which deal with Brahmaṇ'; 'Kathāḥ', conversations in the ordinary language should be carried on, in connection with the said subjects;—'this is liked by the Pitṛs'—this is Arthavāda.

VERSE CCXXXII

'Ākhyānāni'—'Legends relating to Suparna, Mitrāyurma and the rest, related in the Rgveda' (Medhātithi, Govindarāja, Kullāka and Rāghavānanda);—'such legends as occur in the Brāhmaṇas' (Nārāyaṇa);—'the legends relating to the death of Kamsa and so forth' (Nandana).

This verse is quoted in Aparārka (p. 502);—in Gudādharaṇaṃdhati (Kāla, p. 560), which explains 'Khilāni' as standing for the 'Harivamsha and the rest';—in Shrādhakrīyākvaṇṇati (p. 172), which explains 'Dharmashāstrāni' as 'Manu' and the rest', 'ākhyānāni' as 'suparna and the like', and 'khilāni' as 'the Shravakakula and other hymns';—and in Hāmadri (Srāddha, p. 1069), which has
the following notes:—'Svādhyāyah,' Veda,—'Dharmashastrani,' works compiled by Manu and others,—'ākhyānānī,' such stories contained in the Rgveda as the 'Saumaparṇa,' the 'Maitrāvaruṇa' and the 'Pārīplava,' as also such Puranic stories as the one relating to the 'Seven Fowlers,'—'itihāsa' stands for the Mahābhārata and such works,—'Purāṇa' for the compilations which deal with the five subjects of Creation, Dissolution, Genealogies, Age-cycles, Deeds of royal dynasties,—'khitāni' for the Strīsūkta, the Mahānāmnika and other hymns.

VERSE CCXXXIII

This verse is quoted in Hemādri (Srāddha, p. 1026), which has the following notes:—'Tūṣṭah,'—even though he may have real cause for grief, he should not show it by sighs or other expressions, he should show himself happy; 'Brāhmaṇān harsayāt' with singing and other things done by others,—or by himself, in due conformance with propriety, or with jokes suggested by the occasion; the meaning is that if the invited appear to become bored by the long-continued recitation of Vedic hymns &c., he should amuse them by means of stories of heroic deeds or songs and the like;—'Shanair-bhojayāt,' should feed them with such gentle persuasive expressions as 'this is very tasty, do please take a few morsels' and so forth;—'annādyēna' milk-rice and such foods,—'gurākṛt,' vegetables,—'asakṛt,' again and again; 'parichodayēt,' should urge, with such words as 'these cakes are very nice, this preparation of milk is very tasty,' 'taking each thing in his hand, he should stand before the invited, and repeat the persuasion again and again,—this is what is meant by 'urging.'

VERSE CCXXXIV

'Kutapam'—The commentators are agreed in explaining this as 'blanket.' The word also means 'the hour of the
day after half-past eleven, the best suited for the offering of Shrāddhas.' This meaning, however, is not applicable to the present verse.

This verse is quoted in Aparārka (p. 475), which explains 'kutapa' as 'blanket.'

VERSE CCXXXV

This verse is quoted in Aparārka (p. 474).

VERSE CCXXXVI

This verse is quoted in Parāsharamādhuva (Āchāra, p. 748), which explains that the addition of the particle 'ēva' is meant to emphasise that 'they should not give up eating, even though they may happen to touch one another.'

The second half of the verse is quoted in Aparārka (p. 497);—in Shrāddhakriyākaumudi (p. 170), which says that this verse forbids the praising of the food even by means of gestures;—and in Gadādharampadhāti (Kāla, p. 553), which adds the same note.

VERSE CCXXXVII

This verse is quoted in Smṛtitattva (p. 223), which adds that the control of speech itself being sufficient to the men describing the good qualities of the food, what is meant by the last clause 'as long as the qualities of the food are not described' is that these qualities should not be indicated even by gesticulation;—and it further points out that the rule regarding the food being 'steaming' is not meant to apply to such food as parched rice and others of the kind.

This verse is quoted in Aparārka (p. 497);—and in Shrāddhakriyākaumudi (p. 170).
VERSE CCXXXVIII

This verse is quoted in Shrāddhakriyākaumudi (p. 169); —and in Hēmādri ( Shrāddha, p. 1021), which explains ‘vēṣṭitam’ as wrapped up by turban etc.; —the specific prohibition of facing the south implies that when there is scarcity of room one may eat facing any other quarter but the south,— ‘ upānahau ’ are foot-covers of leather (shoes).

"The same verse in the Mahābhārata ends: Sarvam vidyāt tadāsuram (13.90.19), 'belonging to the Asuras.'" —Hopkins.

VERSE CCXXXIX

This verse is quoted in Hēmādri ( Shrāddha, p. 516); and Dāna, p. 108); —in Shrāddhakriyākaumudi (pp. 105 and 169); —and in Gadādhara-paddhati (Kāla, p. 521).

VERSE CCXL

This verse is quoted in Aparārka (p. 472); —in Shrāddhakriyākaumudi, which explains ‘ayathāyatham’ as ‘nullified’; —also in Gadādhara-paddhati (Kāla, p. 521), which explains the same word as ‘leading to results contrary to those expected’; —and in Hēmādri (Dāna, p. 108, and Shrāddha, p. 516).

VERSE CCXLI

This verse is quoted in Aparārka (p. 472), which explains ‘avaravarṇajah’ as ‘ Shūdra’; —in Hēmādri ( Shrāddha, p. 576); —and in Gadādhara-paddhati (Kāla, p. 521), which explains ‘avaraja’ as Shūdra, and explains the meaning to be that ‘the things should be removed far enough so that the wind etc. may not reach the food.’

VERSE CCXLII

This verse is quoted in Aparārka (p. 472), which explains ‘ khaṇḍah’ as ‘ kunaṭhah’; —and in Hēmādri ( Shrāddha, p. 516.)
VERSE CCXLIII

‘Brāhmaṇaṁ bhikṣukum’—‘The Brāhmaṇa that arrives as a guest, and the Brāhmaṇa that comes begging for alms’ (Medhātithi, Govindarāja and Kullūka);—‘the Brāhmaṇa householder, and the ascetic that begs for food’ (Nārāyaṇa and Rāghavānanda).

This verse is quoted in Parāṣharamādha (Āchāra, p. 728) in support of the view that ‘after the invited Brāhmaṇas have been seated, if a Religious Student or an Ascetic should happen to turn up, he also should be fed at the Shrāddha’;—in Aparākṣa (p. 500);—in Nṛsimha-prasāda (Shrāddha, p. 246);—in Gadādharapaddhati (Kāla, p. 521);—and in Hēmādri (Shrāddha, p. 439).

VERSE CCXLIV

This verse is quoted in Parāṣharamādha (Āchāra, p. 750), which adds the following notes:—‘Sārvavarnikum’ means ‘that food which contains the particular vegetable called Sārvavarnā;—and in Aparākṣa (p. 504), which explains that what is meant by ‘samīya’ is that the food should be collected in one vessel.

VERSE CCXLVI

This verse is quoted in Varsukriyākaumudi, (p. 359), as enumerating those entitled to the scattered food;—in Gadādharapaddhati (Kāla, p. 562), which explains ‘kulayosītāṁ tyāgināṁ’ as ‘those who abandon the ladies of their family without cause’, and adds that the food scattered in the dish is for those who have died without sacraments, while that on the ground is for the slaves;—in Shraddhakriyākaumudi (p. 275);—and in Hēmādri (Shrāddha, p. 1512), which adds the following notes:—‘asamskrta’ stands for those whose Upanayana has not been done, and also the unmarried girls,—‘tyāgināḥ’ are suicides,—‘kulayosītāṁ’, those ladies to whom
water-offerings have not been made;—or 'kulayośitām 
tyāgīnām' may be taken together, meaning 'those who have abandoned their wives and ladies without cause.'

'Tyāgīnām kulayośitām'—'For those who abandon their elders and for unmarried maidens; or to those who have abandoned the ladies of their family, without fault' (Medhātithi);—
'For women who have forsaken their families' (Govindarāja);
—'suicides and childless women' (Nārāyana);—'For ascetics and...' (Nandana).

This verse is quoted also in Vīramitrodāya (Āhnika, p. 376) without any comment;—and in Aparārka (p. 504), which explains 'bhāgadīyam' as 'share'; and adds that what is meant is that 'for those persons of his family who have died without Upanayana, and for those who have forsaken the ladies of his family or such others as should not be forsaken,—one should assign the food left in the dish in which the Brāhmaṇas have eaten, as also that which has been scattered on the grass'.

VERSE CCXLVI

This verse is quoted in Mitāksara (on 1.239) in support of the view that 'the food served to the Brāhmaṇas should be served in sufficiently large quantities, to make it possible for there being leavings, which constitute the share of the servants and others;—in Vīramitrodāya (Āhnika, p. 376), without any comment;—in Nirṇayasindhu (p. 325);—in Aparārka (p. 504), which adds that what has been left fallen on the ground by the Brāhmaṇas should be offered for such honest and hard working slaves as may have died;—in Hēmādri (Srāddha, pp. 151 and 1511), which adds that dāsavarga here stands for the father's principal servant who may be dead;—and in Gadādharaṇapaddhati (Kāla, p. 562).
VERSE CCXLVII

This verse, as quoted by Medhatithi on p. 290, l. 1, reads 'Asapinda'.—But the same sense may be got out of the reading 'Asapinda'.—See Translation.

"The Sapindaikaraṇa, the solemn reception of a dead person among the partakers of oblations, is performed either on the thirteenth day, or a year after death,"—says Buhler. But the rite is performed on the twelfth, not the thirteenth day.

Hopkins has misunderstood the signification of the Sapindaikaraṇa rite. He calls it 'ceremony on making a Sapinda (relative) for him' and adds that 'it implies that the deceased died without any family to offer the Shraaddha for him.'

As a matter of fact, this rite is performed for every one; and its meaning is as explained by Buhler (see above).

The second half of this verse is quoted in Smritiuttara (p. 802) in support of the view that the 'Shraaddha' and 'offering of the Ball' are two distinct acts.

VERSE CCXLVIII

Burnell is wrong in saying that verse 248 is apparently omitted by Medhatithi. It is strange that scholars of the 'Critical School' should be making such statements on the strength of Mss. which they know to be imperfect and incomplete.

This verse is quoted in Smritiuttara (p. 802) as likely to be interpreted as indicating the 'offering of the Ball' to be the principal factor. It combats this view and adds that in the compound 'pindamirvacanam' the term 'pinda' is to be understood as synonymous with 'pity', so that what the compound means is 'offering to the Priya.'

Medhatithi (P. 286, l. 14)—'Sapindaikaraṇaśhrāddham etc.' This appears to be a paraphrase of the verse, which is quoted also in Mitakṣara (on ll. 253-254), where, however, the reading is 'pratānma nirdīshet.' See below Bhāṣya, p. 289, ll. 15-20.
VERSE CCXLIX

This verse is quoted in Aparārka (p. 498);—and in Gaudādharapaddhati (Kāla, p. 559).

VERSE CCL

'Vṛṣali'—Neither Medhātithi nor Kullūka takes this in the sense of a 'Shūdra female.' Buhler is not right in attributing this explanation to them. Both of them explain it as 'any woman'; and they derive this meaning etymologically, by using the term 'vṛṣasyati,' 'one who attracts to herself the male.' Nor is Buhler right in attributing to Nārāyaṇa the explanation that the word 'vṛṣali' means 'a seducing woman'; as Nārāyaṇa also uses the term 'vṛṣasyanti' only by way of pointing out the etymological signification of the term 'vṛṣali'.

VERSE CCLI

This verse is quoted in Aparārka (p. 504), which adds that 'if the Brāhmaṇas so wish, the food should be sent over to their house; or if they permit him to eat it, along with his relations, this may be done.'

VERSE CCLIV

'Vāchyaum'—'By the giver of the feast or any other person that happens to come' (Medhātithi and Govindarāja);—'by the giver of the feast' (Kullūka).

'Goṣṭhe'—'In the cow-pen' (Medhātithi);—'at the Gosthi-shrāddha' (Kullūka and Rāghavānanda);—'at a feast given to Brāhmaṇas for the purpose of bringing some benefit to the cows' (Nārāyaṇa).

This verse is quoted in Shrāddhakriyākaumudi (p. 177) as prescribing the form of the question to be addressed to the invited at a Shrāddha, after they have been fed.
VERSE CCLV

This verse is quoted in Aparārka (p. 474), which explains ‘Sṛṣṭi’ as connoting ‘plenty,’ and ‘Mṛṣṭi’ as connoting ‘deliciousness’;—and in Hēmādri (Srāddha, pp. 111 and 72), which adds the following notes:—‘Vāstu,’ the house built for the Srāddha-performance,—its ‘Sampādana’ means ‘building or acquiring by purchase, making it slope towards the South, levelling, washing and besmeared with cow-dung’—‘Sṛṣṭi’ means ‘giving away’ i.e., freely giving away vegetables and other things,—‘Mṛṣṭi,’ cleanliness or sweetness, —‘agnyāḥ,’ those equipped with Vedīc learning,—these are ‘Srāddhasampadāḥ’ i.e., excellences of things used at the Srāddha; this implies that all these should be got together.

VERSE CCLVI

‘Pavitraṃ’—‘Purificatory texts’ (Medhātithī);—‘Means of purification’ (Nārāyaṇa).

VERSE CCLVII

‘Anupaskṛtam’—‘Not forbidden’ (Medhātithī);—‘not prepared with spices’ (Govindaśāi and Nārāyaṇa);—‘not dressed as usual’ (Nandana);—‘not tainted by bad smell’ (Kullūka and Rāghavānanda).

This verse is quoted in Shrīśūttva (p. 225), which explains ‘anupaskṛtam’ as ‘of such seasonings as are brought about by cooking &c.’ It rejects the explanation of Kullūka (‘free from bad smell’) on the ground that the word can have no such meaning;—and in Aparārka (p. 500), which explains it as ‘what has not been cooked for some other purpose’—and again on p. 551, as enumerating what is haviṣya;—also in Hēmādri (Srāddha, pp. 541 and 573);—in Shrāddhaṇākṛitiṣāvaṇudī (p. 4220), which explains ‘anupaskṛtam’ as ‘not rotten’, ‘not foul-smelling’,—Soma as the juice of the Soma-creeper;—and in Gudādharaupaddhati (Kāla, p. 538).
VERSE CCLVIII

The second half of this verse is quoted in *Smaṭitattva* (p. 183), which adds the following notes:—Vāchaspati Mishra has explained this to mean that 'though actually facing the East, the man should, *in thought* face the South'; but this is not right; as Gobhila has distinctly laid down that the man should be actually facing the South.—Nor is there any reason for taking the words of Manu in that sense; it is for this reason that the commentators have explained the phrase 'daksinām dishamākāṅkṣan' as 'looking towards the South'.

The verse is quoted in * Shrāddhakriyākramaudhi* (p. 207), which has the following notes:—'facing the East but looking sideways towards the South'; Kullūka has explained 'ākāṅkṣan' as *looking towards*; but such is not the meaning of the word;—and in *Hēmādri* (Shrāddha, p. 1483), which explains the meaning as—'Dismissing them, to go their way, rising and following them and bringing them to the place for washing the feet, and then looking towards the South, should ask for the desired boons.'

VERSE CCLIX

This verse is quoted in *Smaṭitattva* (p. 183) without comment;—in *Nirnayagisindhu* (p. 330);—and in *Hēmādri* (Shrāddha, p. 1483).

VERSE CCLX

This verse is quoted in *Gulādharapaddhati* (Kāla, p. 563).

VERSE CCLXI

'Parastāt'—This is the right reading, and not 'purastāt'; as it is clear that the offering is to be made after the feeding of the Brāhmaṇas.
The first half of this verse is quoted in *Madanapārijāta* (p. 599), which, accepting the reading ‘purastāt’, explains the line to mean that ‘the offering is made before the Brāhmaṇas begin to eat, just after they have been worshipped, or after the offering has been made into the fire.’—The whole verse is quoted in *Gadādharapaddhati* (Kāla, p. 563), which says that ‘praksipanti etc.’ is only reiterative of what has been prescribed in the preceding verse.

*Parāsharāmādāhava* (Āchāra, p. 752) also quotes the first half, reading ‘purastāt’; and adds the following explanation:—Some people hold that the offering of the Ball is to be done before the Brāhmaṇas have eaten, just after they have been worshipped, or after the offerings have been made into the fire;—but from the use of the term ‘kīchit’ in the text, it seems that according to others the Ball is to be offered after the Brāhmaṇas have eaten, but before they have washed, or after they have washed, but either before or after they have been dismissed. The conclusion on this point is that the offering of the Ball is to be done before the feeding of the Brāhmaṇas only at interior *shrāddhas* that are performed before the Anulgamating Rite, while at this Rite itself as well as at those that follow it, it is to be done after the feeding. The difference in this practice is due to the custom obtaining among the followers of the different Vedic Schools.

**VERSE CCLXII**

"There are many such magical ceremonies in the Śāma-vidhāna and the Rgyvidhāna".—Burnell.

This verse is quoted in *Parāsharāmādāhava* (Āchāra, p. 759) without any comment;—in *Aparārka* (p. 550);—in *Shrāddhakriyākāramaṇi* (p. 215);—and in *Gadādharapaddhati* (Kāla, p. 563).
VERSE CCLXIII

This verse is quoted in Parāshuramādhaśa (Āchāra, p. 759);—in Aparārka (p. 550);—in Shrāddhakriyā-kauṃudi (p. 215);—and in Gadādrasapadādhati (Kāla, p. 553).

VERSE CCLXIV

There is nothing in Medhātithi to show that he reads ‘pujayet’ for ‘bhujayet’, as stated by Buhler.

This verse is quoted in Aparārka (p. 512), which explains ‘Jñāti’ as ‘relations on the father’s side’, and ‘bāndhava’ as ‘relations on the mother’s side’;—and in Hēmādri (Shrāddhā, p. 1515), which has the following notes:—‘Jñāti’ are relations on the father’s side, i.e., Sapindaḥ;—the remnant of the food cooked for the Shrāddha should be made to reach those; i.e., they should be fed with it with due respect; after which one should honour the ‘Bāṇḍhavaḥ’, i.e., relations on the mother’s and the wife’s side; if, however, on being asked ‘what shall be done with the remnant?’—the Brāhmaṇas should say ‘give it to us’—then other food should be cooked for the relations; and these are to be fed with the remnant, only if so permitted by the Brāhmaṇas. It may be regarded as incumbent on the Brāhmaṇas to give this permission.

VERSE CCLXV

This verse is quoted in Nirvayusindhu (p. 331);—in Gadādrasapadādhati (Kāla, p. 490), which explains ‘Gṛhabali’ as standing for Bhūtyayajña and implying the entire Vaishvādeva offering,—as held in Kalpattarū;—in Sansūkṛavatnamalā (p. 958), which notes that according to Medhātithi and Karka the term ‘bali’ here stands for the Vaishvādeva offering; but for the Kākabali, according to Divodāsa;—in Hēmādri (Kāla, p. 606), which reproduces the entire commentary of Medhātithi;—in
Purusārthachintāmanī (p. 426), which also quotes Medhātithi to the effect that ‘bali’ stands for the Vaishvadēva offering;—and in Hēmādri (Śrāddha, p. 1062), where also Medhātithi’s commentary is reproduced in toto.

VERSE CCLXVI

This verse is quoted in Aparārka (p. 500);—in Hēmādri (Śrāddha, p. 540);—and in Gūḍādhara-paddhati (Kāla, p. 536).

VERSE CCLXVII

This verse is quoted in Mūtāksavā (on I. 257) as describing what is meant by ‘harsagāma’;—in Parāshāramādhava (Āchāra, p. 705);—in Sūrtitattva (p. 224), which explains ‘vṛih’ as ‘rice ripening in the autumn’;—in Vidhānaptāriṣṭā (11, p. 744);—in Aparārka (pp. 500 and 552);—in Hēmādri (Śrāddha, pp. 541 and 586);—in Gūḍādhara-paddhati (Kāla, p. 536);—and in Nṛśimha-prasāda (Śrāddha, p. 9 b).

VERSE CCLXVIII

This verse is quoted in Parāshāramādhava (Āchāra, p. 705);—in Hēmādri (Śrāddha, p. 586);—and in Gūḍādhara-paddhati (Kāla, p. 536), which explains ‘aurabhra’ as mutton.

VERSE CCLXIX

This verse is quoted in Parāshāramādhava (Āchāra, p. 706);—in Hēmādri (Śrāddha, p. 586);—and in Gūḍādhara-paddhati (Kāla, p. 536), which explains ‘pāṛṣata’ as meat of the Prṣat i.e., the spotted deer.

VERSE CCLXX

This verse is quoted in Parāshāramādhava (Āchāra, p. 706);—in Hēmādri (Śrāddha, p. 586);—and in Gūḍādhara-paddhati (Kāla, p. 536).
VERSE CCLXXI

‘Vārdhrīṇāsa’—‘An old goat, white and with long ears reaching the water at the time of drinking’ (Medhātithi, Govindarāja, Kullāka and Rāghavānanda);—‘a black-necked, red-headed, white-winged crane’ (Nārāyana).

Both these explanations are noted in Parāśharamādharā (Āchāra, p. 706), where, however, the colour of the goat is mentioned as red, not white. The definition of the goat quoted by Medhātithi is here attributed to Viṣṇudharmottara, and that of the crane to the ‘Nigama’.

This verse is quoted in Nīnavasindhu (p. 295), which adds the definition of Vārdhrīṇāsa as white;—and the first half in Aparārka (p. 551), which explains ‘pāyasā’ as ‘rice cooked in milk’, and adds that this milk should be such as is not forbidden.

It is quoted in Gudādharapaddhatī (Kāla, p. 536), which supplies the description of the Vārdhrīṇāsa as given in the Nigama—‘(a) The old goat whose ears and mouth touch the water, who has lost his virility; (b) the bird which has black neck, red head and white wings’.

VERSE CCLXXII

‘Kālashāka’—Buhler has misread Medhātithi; there is no such expression in Medhātithi as ‘Krṣṇavāsulōva’; the word used is Krṣṇē rāstukabhēḍe, which means ‘the darker variety of the rāstuka herb’. According to Nandana, it stands for the ‘Black neem’.—Parāśharamādharā (Āchāra, p. 706) quoting the verse, explains it as ‘well known in the northern country’.

‘Mabhāshalka’—Medhātithi explains this as ‘shalyakā’, ‘the porepine’, or (according to ‘others’, a kind of fish). [Medhātithi says nothing as to ‘others’ meaning ‘sashalkhā’].—Parāśharamādharā explains it as ‘a particular kind of fish’;—‘loha’ as ‘the red-coloured goat’—and ‘mangyama’ as ‘Nīvāra and the like’.
This verse is quoted in Ṣhūḍādefi (Śrūḍhāda, pp. 541 and 586);—in Shrāddhalakriyākāvumāli (p. 14), which says that according to the ancients 'mahāshākā' stands for the Rohita fish;—and in Gudādhurvedapaddhati (Kūla, p. 536).

VERSE CCLXXIII

"The day meant is Bhūḍrapada, Badi, 13."—Buhler.

This verse is quoted in Smrititrtra (p. 117) without comment;—in Aparārka (p. 555), which adds that the Accusative ending in 'trayodashīn' has the force of the Locative;—in Hēmādrefi (Śrūḍhāda, p. 201);—in Shrāddhalakriyākāvumāli (p. 272), which explains the meaning as 'whatever mixed with Honey is offered on the thirteenth of the month, under the asterism of Maghā, becomes inexhaustible';—in Purusārthachintāmanā (p. 385);—in Varsakriyākāvumāli (p. 356);—and in Hēmādrefi (Kūla, p. 470 and Śrūḍhāda, p. 87).

VERSE CCLXXIV

'Prākchhāyē kuṇjaraṣya'—In the afternoon, when the shadow cast by the elephant falls towards the East' (Medhātithi, Kullūka, Nārāyana and Rāghavānanda);—"during an eclipse" ('others' in Medhātithi, who rejects it).—Mitāksara (on 1.218) quotes a definition by which the name applies to a particular day—

यदेन्दूः पितृद्रूप्ये हंसरञ्चव करे स्थितः।
याग्या तिथिमवेशसाहि गजच्छया प्रकीर्तिता॥

This verse is quoted in Nirṇayaśāstra (p. 109), which quotes from Vāyuparāya a definition of 'gajachehhāyā' as the 13th day of the month during which the sun lies in the asterism of Hastā, and the moon in that of Maghā;—in Hēmādrefi (Śrūḍhāda, p. 245);—in Shrāddhalakriyākāvumāli (p. 271), which explains 'dudātā' as 'dudātī' and 'prākchhāyē etc.' as 'when the shadow of the elephant is cast towards the East,' and notes that this is mere Arthavāda;—and in Varsakriyākāvumāli (p. 355).
VERSE CCLXXV

This verse is quoted in *Hemādri* ( Shrāddha, p. 1031); and in *Gadādhara-paudhāhi* (Kāla, p. 551).

VERSE CCLXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 666) as laying down what one should do in the event of his being unable to perform the * Shrāddha* throughout the dark fortnight; — in *Madanapārījāta* (p. 524), which remarks that this verse implies also the alternative of beginning the * Shrāddha* on the fifth and going on daily till the fifteenth; — in *Smṛtisūtra* (on p. 173, again on p. 252) as forbidding the performance of * Shrāddha* on the fourteenth, — and again on p. 845 as forbidding the performance of the * Shrāddha* on the fourteenth day of the dark fortnight of all months; — in *Aparārka* (p. 422), which adds that the alternative here laid down is that of beginning the performance of the * Shrāddha* on the tenth day of the fortnight; — in *Gadādhara-paudhāhi* (Kāla, p. 467), which says that it refers to the *Mahālayā-shrāddha*; — in *Smṛtisāroddhara* (p. 187) in support of the view that only five, not ten, days of the krṣṇa-paśu are specially commended, these being the 10th, 11th, 12th, 13th, and 15th days; — in * Shrāddhakriyākramaṇī* (p. 6); — in *Vṛṣṇakriyākramaṇī* (p. 350); — in *Puruṣārthas- chintāmaṇī* (p. 382); — in *Hemādri* (Kāla p. 461), which adds that the fourteenth day is not to be excluded entirely, it is to be avoided only for the Shrāddha to three ‘deities’ with the exception of that offered to those killed with weapons; — and in *Hemādri* ( Shrāddha, p. 194).

VERSE CCLXXVII

This verse is quoted in *Hemādri* (Kāla, p. 512), which explains ‘yaksu’ and ‘aṅyaksu’ as ‘even’ and ‘odd’, respectively; — and in *Hemādri* ( Shrāddha, p. 266).
VERSE CCLXXVIII

Medhātithi (P. 297, l. 16)—'Vachanāni traṇāraṇatāt'
—This is Mīmāṃsā śūtra 3.5.21. The question arising as to whether or not there should be an 'eating of remnants' in the case of the Soma juice,—the conclusion is that there should be the eating of it; and this conclusion is based upon a passage referring to a totally different subject; which shows that even an unknown fact can serve as an illustration in support of a definite conclusion.

This verse is quoted in Kāliavatīka (p. 366), which explains that the precise meaning of the verse is that 'from the three parts into which the day is divided, forenoon, mid-day and afternoon, the afternoon is superior to the other two.'

This verse is quoted in Aparārka (p. 465), which adds that the term 'aparāhṇa' stands here, not for the fourth part of the day divided into five parts, but simply for 'the latter half of the day,' which is its etymological meaning;—in Purusārthachintāmaṇi (p. 373);—in Shrāddhakriyākaumudi (p. 314);—in Varsakriyākaumudi (p. 236);—in Shrāddhakriyākaumudi (p. 248); and in Kālamādhava (p. 109).

VERSE CCLXXIX

'Āṇidhanāt'—'Until death' (Medhātithi and Govinda-rāja);—'up at to the end of the ceremony' (Kullūka, Nārāyaṇa, Nandana and Rāghavānanda).

This verse is quoted in Parāsharavāmadhava (Āchāra, p. 725) in support of the view that 'all the detailed Shrāddha rites beginning with the pouring of water round the dish to the end should be done while one has his thread hanging on his right shoulder';—in Vīvamārotodaya (Āhnika, p. 345), which explains 'atandriṇā' as 'without laziness,'—'āṇidhanāt' as 'beginning with death,' adding that the Maithilas explain this to mean 'till the end of the ceremony';—in Shrāddhakriyākaumudi (p. 44), which explains 'aprasaryam' as
'vāmāvaraktaramēṇa,' and 'ānidhanāt' as 'to the end of the Shrāddha.'

Smṛtitattva quotes this verse on p. 185, in support of the view that the Ulkā-bhrāmana, 'Brandishing of the Firebrand,' which is done on the fifteenth day of Kārtika, being an act done in honour of the Pītrs, should be done with the sacred thread passing over the right shoulder;—again on p. 231, in support of the view that the reciting of certain hymns that is laid down as to be done during the Shrāddha, should be done with the sacred thread passing over the right shoulder;—again on p. 236, where it is explained that 'apasaṃya,' means 'pitr-tīrtha,' i.e., the part of the palm between the thumb and the index-finger;—and again in vol. II, p. 303, in support of the view that all the rites that are performed 'after death' (ānidhanāt) should be done with the sacred thread passing over the right shoulder.

It is quoted in Gudādhvarapaddhati (Kāla, p. 527), which reads 'atantriṇā' and explains it as 'anuṣāṣa,' and 'apasaṃya' as 'on the left side,' 'ānidhanāt' as 'till the end of the performance';—in Nāsimhaprasāda (Shrāddha, p. 24 b);—and in Hēmādri (Shrāddha, p. 1107), which has the following notes:—'Prāchīnārūtinā,' with the sacred thread hanging over the right shoulder and under the left arm-pit,—'ānidhanāt,' 'till the end,—'durbhapāṇīnā,' is added with a view to show that everything that is done for the sake of the Pītrs should be done kusha in hand.

VERSE CCLXXX

This verse is quoted in Kālavīka (p. 527) as forbidding the performance of Shrāddhas at night;—in Smṛtitattva, on p. 172, and again on p. 266 as precluding certain times for the performance of Shrāddhas;—in Puruṣārthachintāmaṇi (p.373);—in Hēmādri (Kāla, p.586), which says that the night is excluded because Rākṣasas stalk
about at night, so that if Shrāddha were offered at night, the Rākṣasas would take it away; it should also not be done either in the morning or in the evening twilight;—in Krtyasārasamvechchaya (p. 37), which explains ‘Suryē achiroditē’ as within three muhūrtas of sun-rise;—in Kālamādhava (p. 157);—in Hēmādri ( Shrāddha, p. 329);—in Shrāddhakriyākāraṃvadi (p. 305), which explains ‘suryē dīc’ as ‘during the first muhūrta of the sunrise, which is forbidden in reference to Shrāddha only;—in Siddhikaṃvadi (p. 194);—in Hēmādri ( Shrāddha, p. 329);—and in Nṛsimhaprasāda ( Shrāddha, p. 20 b).

**VERSE CCLXXXI**

This verse is quoted in Aparārka (p. 420);—and in Gudādharaṇapaddhati (Kāla, p. 467).

**VERSE CCLXXXII**

This verse is quoted in Smrtiśāstra on p. 174, as laying down that the Shrāddha during the ‘dark fortnight’ should be performed on the Moonless Day;—on p. 35, II, as precluding the offering of Homa-libations in the ordinary fire;—and again on II, p. 136, to the same effect.

It is quoted in Vīdhānaṃpāriyāta (II, p. 615), which remarks that it appears as if it were forbidding the performance of Shrāddha by a man ‘with the Fire’ on any but the Moonless Day; and proceeds to note that some people have taken this to mean that if a Shrāddha happens to fall on any other day, the man ‘with the Fire’ should do the ‘sāṅkalpa’ on that day, but postpone the actual performance till the Moonless Day;—but trustworthy people have held that what is meant is that for the man ‘with the Fire,’ even if there should arise the necessity of performing a Shrāddha on another day, he should always wait till the Moonless Day.
This verse is quoted in *Nirṇayasindhu* (p. 111) which remarks that the first half assigns the reason for what is asserted in the second half. It quotes three opinions—(1) Some people accept this verse in its literal sense; (2) ‘our teachers’ hold that it is meant to forbid for the man ‘with the fire’ the performance of that Shrāddha only which is done in the form of the ‘Pitṛapitṛyajña’; (3) ‘our own opinion’ is that it serves to lay down that if any Shrāddha happens to fall on other days, the Man ‘with the fire’ should do it on the Moonless Day;—in *Puruṣārthachintāmani* (p. 369), which reproduces the note from *Hēmādri*;—in *Hēmādri* (Shrāddha, p. 1679) which explains the meaning as—‘The Agnihotri should not perform any Shrāddha in which the ritualistic details of the *Darsha-Shrāddha* are not adopted; that is, he should perform the Shrāddha only in the manner of the *Darsha-Shrāddha*; it does not mean that ‘he should not perform any Shrāddha except the Darsha’;—and in *Shrāddhakriyākhaṇḍa* (p. 7), which rejects the view set forth by *Hēmādri*, attributing it to Halāyudha.

**VERSE CCLXXXIII**

This verse is quoted in *Viramitrodaja* (Āhnika, p. 391) in support of the view that in case one is unable to perform all the three rites of *Tarpana, Shrāddha* and *Bali*, if he performs even one of them, he is saved from the sin of neglecting the ‘offerings to the Pitrś’;—and in *Hēmādri* (Shrāddha, p. 946).

**VERSE CCLXXXIV**

This verse is quoted in *Aparārka* (p. 461), which explains the meaning to be that the Father should be thought of as Vasu, the grandfather as Rudra and the great-grandfather as Āditya;—in *Hēmādri* (Shrāddha, p. 64);—and in *Gudādhurarapatadhati* (Kāla, p. 562) as setting forth the form of the Pitrś.

**VERSE CCLXXXV**

Compare the *Mahābhārata* 13. 93. 13 et. seq.
Adhyaya IV

VERSE I

This verse is quoted in Viramitrodaya (Saṃskāra, p. 562), which adds that the rule here laid down is on the basis of the understanding that the ordinary span of man’s life is a hundred years;—and in Saṃskāramasyākha, (p. 64), which remarks that the span of man’s life being a hundred years, one should devote twenty-five years to each of the four life—stages,—such is the view of the writers of the Digests.

VERSE II

This verse is quoted in Mītāksara (on 1. 128), which says that what is here stated is confined to the Brāhmaṇa only;—in Vidhānāparījāta (II, p. 246);—in Mulanāparījāta *(p. 215);—and in Nṛsimhaprasāda (Āhnika, p. 37a).

VERSE IV

This verse is quoted in Parāshararāmādhava (Āchāra, p. 309);—in Vidhānāparījāta (II, p. 246);—and the second half in Mulanāparījāta (p. 216).

VERSE V

This verse is quoted in Parāshararāmādhava (Āchāra, p. 309), which explains the difference between ‘vāchha’ and ‘shila’ by taking the former to mean the picking up of single grains of corn and the latter that of ears of corn fallen on the ground;—and in Vidhānāparījāta (II, p. 246).
VERSE VI

The first half of this verse is quoted in Parāsha-ramādhasa (Āchāra, p. 309);—and the entire verse in Vidhānapārijāta (II, p. 246).

VERSE VII

‘Kusūladhānyakah’—Having as much grain as is contained in a Kusūla, a granary, i.e., enough to feed the household for one year’ (not three as mentioned by Buhler) [Medhātithi];— ‘enough to last twelve days’ (Govinda-rāja);— ‘enough for three years’ (Kullūka and Rāghavānanda);— ‘enough for twelve, six or three months’ (Nārāyaṇa).

‘Kumbhādhānyakah’—‘Having as much grain as may be contained in a Kumbhī, i.e., enough to last for six months’ (Medhātithi);— ‘enough to last for six days’ (Govinda-rāja and Nārāyaṇa);— ‘enough for one year’ (Kullūka and Rāghavānanda).

This verse is quoted in Aparārka, (p. 169);—in Mitāksarā, (on 1. 128), which adds that this refers, not to all Brāhmaṇas, but to those only who are ‘yāyāvara’ i.e., who devote themselves entirely to study, sacrifice and making gifts, and do not have recourse to teaching, sacrificing for others and receiving gifts, or amassing of wealth’ (according to Dēvala);—also on 3.29, as describing the four kinds of ‘Householder’;—in Mudanapārijāta (p. 213);— in Vidhānapārijāta (II, p. 246), which explains ‘Kusūla’ as ‘Koṣṭhakam,’—‘Kumbhī’ as ‘aṣṭrikā,’ and the whole compound as ‘one who possesses grain enough to fill the one or the other’;—‘tryahkā’ as ‘one who has grains enough to last for three days,’ and ‘aśvastana’ as ‘one not having grains for the morrow’;—and in Nṛsimhaprasāda (Āhnika, p. 37 a).
EXPLANATORY—ADHYAYA IV

VERSE VIII

This verse is quoted in Aparārka, (p. 169); and in Madanapārijāta, (p. 216).

VERSE IX

'Satkarma'—Medhātithi is again misrepresented by Buhler. (See Translation); the 'six' described by him are (1) 'uṇchha,' (2) 'shila,' (3) 'ayāchitalābha,' (4) 'yāchitalābha,' (5) 'ṛṣi' and (6) 'rāvaṇya'; and he adds that 'Teaching, sacrificing for others and receiving gifts' are included under 'yāchita-ayāchitalābha'—they are those mentioned in verses 5 and 6, according to Govindarāja, which agrees with Medhātithi;—those mentioned in 5 and 6, excepting 'service' and substituting in its place 'money-lending,' according to Kullūka and Rāghavānanda;—according to Nārāyaṇa, those mentioned in verses 5 and 6, and also those enumerated in 1. 88;—those mentioned in 1. 88, according to Nandana, which explanation Medhātithi notes and rejects.

'Tribhīḥ'—Here also Buhler misrepresents Medhātithi; Medhātithi does not restrict 'three' to the 'first three mentioned in verses 5-6'; what he clearly says is 'any three out of those mentioned excepting agriculture and trade';—'teaching, sacrificing and accepting gifts' (Govindarāja, Kullūka, Rāghavānanda and Nandana);—'teaching, sacrificing and accepting gifts, as also the first three mentioned in verses 5-6' (Nārāyaṇa).

'Dvābhyaṁ'—Here also what Medhātithi says is—any two out of the three just recommended, excepting gifts received for asking',—and not 'gleaning and accepting voluntary gifts' as stated by Buhler;—'sacrificing and teaching' (Govindarāja Kullūka, Rāghavānanda and Nandana);—'gleaning ears and single grains' (Nārāyaṇa).
'Brahmasattrā'—'Any one of the two, gleaning ears and gleaning single grains' (Medhātithi and Nārāyaṇa);—'teaching' (Govindarāja, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in Aparārka (p. 169), which adds the following notes:—'ṣaṭkarma' stands for the six occupations of sacrificing for others, offering sacrifices and the rest, that have been recommended for the Brāhmaṇa; and these are referred to for the purpose of prescribing the three occupations of receiving gifts and the rest;—'tribhiranyah'—i.e., for the 'kumḍhūḍhānya' also the three occupations are enjoined;—'dvābhyaṃ ekāḥ',—this permits sacrificing and teaching for the Tryahāhikā,—the receiving of gifts being forbidden, as they may come from evil persons;—the fourth, 'Asheastana' should live by 'Brahmasattrā', i.e., teaching alone. Thus it follows that the 'Kūḍhūḍhānya' and the rest are meant for the Brāhmaṇa only; as the receiving of gifts and the rest are not possible for any other caste.

Mitāksarā (on 1. 128) quotes the verse in support of the view that the first refers to 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending,'—the second to 'sacrificing, teaching and receiving gifts,'—the third to 'sacrificing and teaching' and the fourth to 'teaching' only.

The verse is quoted in Madhavapārvijāta (p. 216), which provides an explanation more in keeping with Medhātithi's:—The Kūḍhūḍhānya has six occupations,—viz. uchha, shila, ayāchita, yāchita, kṛṣi and vāṇiṣya;—the other, 'Kumḍhūḍhānya' lives by three—i.e., uchha, shila and ayāchita;—the Tryahāhikā by two—i.e., uchha and shila; and 'Asheastana' by the 'Brahmasattrā' i.e., by the uchha alone, which leads him to the 'regions of Brahman, and as such is equal to the Sutra sacrificer.'

The verse is quoted also in Vidhānapārvijāta (II. p. 247), which explains the 'six occupations' to be 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending';—and in Samskāramayukha (p. 131), which explains
the meaning as follows:—Some people live by the six means—
officiating at sacrifices, teaching, receiving gifts, agriculture,
trade and cattle-tending;—others by three only viz., receiving
gifts, teaching and officiating at sacrifices; others by two only
i.e., by officiating at sacrifices and teaching; and others again by
one only, teaching; among these each succeeding one is
superior to the preceding ones.

VERSE XII

This verse is quoted in Aparārka (p. 170), which
remarks that in connection with all these ‘vrata’, it has to be
borne in mind that what is exactly meant by the term
‘vrata’ is the mental determination that ‘I shall do this—
I shall not do that’,—and that all these have to be taken up
immediately after the Final Bath.

VERSE XIV

This verse is quoted in Aparārka (p. 217), which adds
the following notes:—‘Nitya’ here stands for all that is
done without any desire for personal gain;—‘parāma  
gatiḥ’ means ‘deliverance’;—what is meant is that what leads
to Deliverance is the performance of duty along with the true
knowledge of the Supreme Self.

The verse is quoted also in Parāsharamādhava
(Āchāra, p. 52);—and in Vīramitrodaya (Paribhāṣā, p. 48).

VERSE XV

‘Prasaṅgēna’—‘Music, singing and such other things to
which man becomes addicted’ (Medhātithi, Govindarāja,
Kullūka Ṛgahāvānanda and Nandana);—‘with too great
eagerness’ (Nārāyaṇa).

This verse is quoted in Hēmādri (Dāna, p. 59).
VERSE XVI

This verse is quoted in Aparārka (p. 217);—and in Prāyashchittavivēka (p. 10).

VERSE XVIII

This verse is quoted in Viramitrodaya (Paribhāṣā, p. 36);—and in Samskāramayūkha (p. 71).

VERSE XIX

'Nigamas'—According to Medhātithi, the term Nigamas does not mean the Āngas, as stated by Buhler,—but it includes Nigama—Nirukta—Vyākaraṇa—Mīmāṃsā;—Kullāka explains the term as 'works, called Nigama, explanatory of the meaning of the Veda.'

This verse is quoted in Aparārka (p. 127), which explains 'Nigamān' as 'the Nighaṇṭu and other works that help in ascertaining the meanings of words';—in Viramitrodaya (Samskāra, p. 509) as laying down what should be studied;—in Viramitrodaya (Āhnika, p. 155), which explains 'buddhirpadhikarāṇī' as 'Turka, Mīmāṃsā and the rest;'—dhvanyāni' as 'the Arthashastra, which are conducive to the acquisition of wealth;'—'hitāni' as 'the Āyurveda and so forth;'—and 'nigamāk' as 'the Nighaṇṭu and other works that help in the understanding of the meanings of words';—in Samskāramayūkha (p. 71);—and in Smṛtichandrikā (p. 132).

VERSE XX

This verse is quoted in Viramitrodaya (Āhnika, p. 155), which explains 'rochatē' as 'becomes bright.'
VERSE XXV

This verse is quoted in Aparārka (p. 217), which makes the following observations:—The ‘ends of night and day’ being laid down as the times fit for the making of the two Agnihotra offerings, the points of time really meant are also those immediately preceding and following the said ‘ends’; it is on this understanding that the evening-offering is commenced in the afternoon and finished after the evening; and for those who adopt the alternative of making the offering ‘after sunrise,’ it is done after the sun has actually risen, (which would naturally be after the end of the night). Similarly as the exact point of time denoted by the term ‘Darsha’ would be too minute for any act, it stands for such length of time as may be necessary for the entire offering. Then follows a long disquisition regarding ‘Paurnamāsa’ and ‘Amāvasyā.’

VERSE XXVI

This verse is quoted in Aparārka (p. 217).

VERSE XXIX

This verse is quoted in Hēmādri (Dāna, p. 677 and Shrāddha, p. 438).

VERSE XXX

‘Pāśavālmah’—Ascetics who wander about with external marks, such as nakedness, red-dresses, and so forth’ (Medhātithi, who does not explain the term as ‘non-brahmanical ascetics,’ as asserted by Buhler,—and also Govindarāja);—‘Shākyas, Bhikṣus, Kṣapakas and other ascetics outside the Vedič pale’ (Kullūka and Nārāyana);—‘those who do not believe in the Vedas’ (Rūghavānanda). The ‘rāhałyiningin’ does not mean, as Hopkins says, ‘those who bear the token of
outcastes'; what is really meant is the person who, without possessing any real asceticism of the heart, makes a show of it, by wearing external marks.

This verse is quoted in Aparārka (p. 170), which explains 'vikarmasthān' as 'those addicted to such acts as are forbidden';—in Mitākṣarā (on 1. 130), which explains 'kaituka' as 'one who, by argumentation, raises doubts about everything',—'pāsanāśīnaḥ' as 'those who have recourse to such life-conditions as are opposed to the dictates of the Vedas';—and in Smṛtisāroddhāra (p. 319).

VERSE XXXI

This verse is quoted in Hēmādri ( Shrāddha, p. 182).

VERSE XXXIII

This verse is quoted in Māulanapārijāta (p. 33), which adds that where the text says 'not from others', what it means is that 'in the event of those named here being available, one should not seek for it from others';—and in Prāyasthottaraviveka (p. 402), which explains 'rājan' as standing for 'the just king of the Ksattriya caste'.

VERSE XXXIV

'Shaktuḥ'—'Who is able to procure food' (Nārāyana);—'he who is able to dine shall not stint himself through avarice' (Nandana);—'a Snātaka, who is a fit recipient of gifts must not pine with hunger (so long as the king has anything to give);—Rāghavānanda reading 'Yuktah' explains it to mean 'A Snātaka suffering from hunger shall not despair'.

This verse is quoted in Nityāchārāpradīpa (p. 353);—and in Smṛtisāroddhāra (p. 224).
EXPLANATORY—ADHYAYA IV

VERSE XXXV

This verse is quoted in Smṛṭitattva (II, p. 249) as laying down 'shaving of the head' for those who have taken the Final Bath;—and in Smṛṭisāroddhāra (p. 224).

VERSE XXXVI

This verse is quoted in Aparārka (p. 176), which explains 'vēḷam' as 'handful of kusha', and 'raukmē' as 'golden';—in Mitāksara (on 1. 133);—and in Smṛṭisāroddhāra (p. 320).

VERSE XXXVII

This verse is quoted in Aparārka (p. 180);—in Mitāksara (on 1. 135), in the sense that looking at the Sun is forbidden only at stated times, not always, as seems to be implied by Yaśñavalkya's words;—in Vīramitrodaya (Śaṃskāra, p. 494), which explains 'uṇāraktam' (v. l. 'uṇaṣṭam') as 'eclipsed';—again on p. 578, as mentioning things that should not be looked at;—in Smṛṭitattva (p. 162), which adds that the prohibition of looking at the eclipsed sun is not applicable to that seeing of the eclipse which has been clearly enjoined as conducive to great merit;—in Vidhānapārījata (II, p. 476);—in Puruṣārthachintāmani (p. 346);—in Hēmādri (Kāla, p. 388) as prohibiting the house-holder seeing the eclipsed sun;—in Śaṃskāra-nāyikā (p. 71);—in Smṛṭichandrika (p. 124), which explains 'uṇaṣṭam' as 'eclipsed';—in Śaṃskāra-nāyikā (p. 292);—in Smṛṭisāroddhāra (p. 320);—in Varsakriyākaumudi (p. 94), which says that 'iksana' cannot be taken as standing for mere knowing (as some people have held), and that it does not prohibit the first seeing of the eclipse, which is necessary to entitle the man to bathe; what is forbidden is only the unnecessary repeated seeing of the eclipse;—and in Śuddhikaumudi (p. 218).
VERSE XXXVIII

This verse is quoted in Samskāramayūkha (p. 71), which explains ‘vatsatāntṛ’ as ‘the rope to which a calf is tied’, and quotes Haradatta to the effect that ‘vatsa’ here stands for the entire bovine species.

VERSE XXXIX

This verse is quoted in Aparārka, (p. 176), which explains that the ‘mud’ meant is that which has been dug out; —and in Mitāksarā (on 1. 133).

VERSE XL

This verse is quoted in Viramitrodaya (Āhnika, p. 562); —in Hēmādri (Kāla, p. 726); —and in Nrśimhāprasāda (Samskāra, p. 25 a).

VERSE XLI

This verse is quoted in Viramitrodaya (Āhnika, p. 562), which explains it to mean that if he approaches her during the first four days, he loses his wisdom &c.; —in Hēmādri (Kāla, p. 726); —and in Nrśimhāprasāda (Samskāra, p. 25 a).

VERSE XLII

This verse is quoted in Viramitrodaya (Āhnika, p. 562), which explains it to mean that if the man avoids her during the first four days, his wisdom and other things become enhanced; —and in Hēmādri (Kāla, p. 726).

VERSE XLIII

This verse is quoted in Aparārka (p. 180); —in Mitāksarā, (on 1.125); —in Madanapārijāta (p. 123);

VERSE XLIV

This verse is quoted in *Aparārka* (p. 180);—in *Mitāksarā*, (on 1.135);—in *Mudhanapārijāta* (p. 123);—in *Viramitrodaya* (Śam-kāra, p. 578);—in *Smṛtisāroddhāra*, (p. 320);—and in *Samskāramayūkha* (p. 71).

VERSE XLV

‘Govrajē’—‘The path by which, or the place at which, cows go to graze’ (Medhātithi);—‘cow-pen’ (Kullūka and Govindarāja).

This verse is quoted in its second half in *Aparārka*, (p. 179);—in *Viramitrodaya* (Āhnika, p. 33), where ‘Govrajā’ is explained as ‘vāstaḥ’;—in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 153);—in *Nityāchārāpradīpa*, (p. 250);—and in *Samskāramayūkha* (p. 71).

VERSE XLVI

This verse is quoted in *Aparārka* (p. 179);—in *Viramitrodaya*, (Āhnika, p. 33), which explains ‘chityām’ as the Shyāna and other altars built of bricks, or ‘at a place where a dead body has been cremated’ (according to some); and in connection with ‘dilapidated temples’ it remarks that, inasmuch as the making of water in all kinds of temples is expressly forbidden, the addition of the epithet ‘dilapidated’, ‘jirṇa’, must be understood to have been added with a view to the perceptible physical danger involved in the act,—i.e., of loose bricks and other things falling and the like;—‘Vālmikī’ is ‘the mound of mud collected by a particular kind of insect.’

This verse is quoted also in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 153);—and in *Nityāchārāpradīpa*, (p. 250), which explains ‘chityām’ as ‘on a fire-altar.’
VERSE XLVII

This verse is quoted in Aparārka (p. 179), which adds that, the ‘parrata’ having been already mentioned in the preceding verse, the ‘top of the mountain’ is mentioned here with a view to indicate that if, under certain circumstances, it cannot be avoided, one may pass urine on a mountain elsewhere than on the ‘top’;—and in Viramitrodaya (Ālunikā, p. 33), which quotes only the first foot, and explains ‘asattvēśu’ as ‘with living creatures’; the second foot being quoted on p. 37, where ‘sthitah’ is explained as ‘standing’.

VERSE XLVIII

This verse is quoted in Madanapārijāta (p. 43), which explains ‘pashyan’ as ‘before’, ‘samvekhaḥ’;—and in Viramitrodaya (Ālunikā, p. 37), which explains ‘pashyan’ as ‘looking at, in front of’, in order to make it applicable to the wind, which is not ‘visible’ with the eye.

VERSE XLIX

This verse, which is 52 in Buhler, Burnell and Kullāka and other commentators, is 49 according to Medhātithi, who remarks that ‘some people do not read this verse in the present Discourse’. It is interesting, in the light of this remark, to note that this verse is not quoted in any of the important Nibandhas.

This verse is quoted in Nityāchāravratadīpa (p. 348), which explains ‘samvītāṅgah’ as ‘with the sacred thread hanging by the neck’.

VERSE L

This verse is quoted in Aparārka (p. 34), which explains the meaning to be that ‘one should cover the ground either with sticks, or with clods, or with leaves, or with grass and
then ease himself,'—‘samvītāṅgah’ means ‘with body wrapped’, and ‘avagunṭhitah’, ‘with head covered’;—in Vīramitrodaya (Āhuika, p. 25), which explains ‘vācham niyamya’ as ‘silent’,—‘samvītāṅgah’ as ‘with the sacred thread hanging by the neck over the back’;—it notes that Kullūka and others explain the word as ‘with body wrapped’,—and ‘avagunṭhitah’ as ‘with head covered’;—in Smṛtikā말uḍī (p. 57);—in Nṛsimhaprasāda (Āhuika, p. 3a);—and in Kṛtyasārasāmsuchchaya (p. 45), which explains ‘uchchāra’ as ‘stools’,—‘samutsarga’ as ‘evacuation’.

VERSE L I

Burnell is not right in saying that “Medhātithi omits this verse” (see Translation). He adds—“The verse occurs in the Mahābhārata 13. 104. 76, following the one that is equivalent to Manu 52, but with the var. lrc. (a) ubhī mitraṃpurīṣe tu (b) (in the second pāda) tathāhgyānma rṣyate.”

This verse is quoted in Vīramitrodaya (Āhuika, p. 27), which explains ‘gahādirī’ as ‘facing the North’;—and again on p. 39;—in Smṛtisūtra (p. 328), which explains ‘uchchāra’ as ‘excreta’;—in Vādbhāmapārijāta (p. 152);—in Smṛtisāradha (p. 265), which notes that the freedom herein set forth is meant only for occasions when one is unable to determine the exact directions, and when there is danger to life;—in Kṛtyasārasāmsuchchaya (p. 45), which explains ‘prāṇadbādhabhgyeṣa’ as ‘when there is danger to life from tigers and other things’;—in Nṛsimhaprasāda (Āhuika, p. 3b);—and in Nityācchārapradīpa (p. 250).

VERSE L II

This verse is quoted in Maṇḍapārijāta (p. 42), which adds that this applies to cases where, on account of mist or fog, the man is unable to ascertain the directions.
It is quoted in *Viramitrodaya* (Āhniča, p. 30), which adds the following explanation:—During the night, in shade or in darkness,—and during the day, in shade or in darkness caused by fog etc.,—and during suffering to life caused by disease etc.,—and in danger due to thieves, tiger and such other things;—Kullūka Bhaṭṭā reads ‘prāṇabādhābhayaśu’ and explains it to man ‘when there is danger to life at the hands of thieves etc.,’—‘one should do’—*i.e.*, the ‘mūtrochchārasamutsargvam’ (of the preceding verse). This verse supplies an exception to the law regarding the facing of the North or the East etc.; so that this latter law remains applicable to the day, when there is light, and also to the night when there is moon-light. This view has the support of Kalpataru. In view of the present verse specifying ‘day and night’, the facing of the North remains compulsory at the two twilights. The author of *Smṛtichandrika*, Madhavāchārya, Kullūka Bhaṭṭā and others have held the view that the first half applies to cases where one has lost all sense of direction; but this view has been rejected on the ground that there is no authority for restricting the rule in this manner.

This is quoted in *Smṛtitattva* (p. 329);—in *Vidhānāpārijāta* (II, p. 152), which also adds that this refers to cases where the man has lost all sense of direction;—and in *Aparārka* (p. 34).

VERSE LIII

This verse is quoted in *Aparārka* (p. 181);—and in *Mitākṣarā* (on 1. 137).

VERSE LIV

This verse is quoted in *Mitākṣarā* (on 1.137);—and in *Aparārka* (p. 181).
EXPLANATORY—ADHYAYA IV

VERSE LV

The first quarter of this verse is quoted in Mitāksarā (on 3. 290).

VERSE LVII

This verse is quoted in Samskāramayūkha (p. 71), which explains 'awṛtak' as 'without invitation from the sacrificer', he should not go to a sacrifice, with the purpose of getting something; there is nothing wrong in merely going to see the performance, as distinctly stated by Gautama.

VERSE LVIII

This verse is quoted in Vivramitrodaya (Paribhāṣā, p. 90), which explains 'govām goṣṭhē' as 'govīṣhīṣte goṣṭhē',—and 'daksinam etc.' as 'he should place the upper cloth on his left shoulder and keep the right one outside the cloth':—and in Samskāramayūkha (p. 71).

VERSE LIX

This verse is quoted in Samskāramayūkha (pp. 71 and 68);—and in Nṛṣimhāprasāda (Samskāra, p. 71b).

VERSE LXI

This verse is quoted in Smṛtichandrika (p. 20).

VERSE LXII

This verse is quoted in Vivramitrodaya (Āhnika, p. 476), which explains 'uddhṛtasyaḥ' as referring to 'piṇyāka' (residue of seeds ground for oil) and things of that kind; and 'atiprageḥ', as 'before the sun long risen';—the third quarter is quoted in Mitāksarā (on 3. 290);—in Smṛtītattva (p. 30), as precluding the time of sunset and sunrise, and explains
`Sauhitya' as 'over-satisfaction', 'satiation';—and in Samskāramayūkha (p. 71), which remarks that by this the eating of 'takra' becomes wrong; as there is nothing to justify an exception in favour of takra; it explains 'Sauhitya' as 'over-eating'.

VERSE LXIV

This verse is quoted in Samskāramayūkha (p. 71).

'Kṣvēdāt'—'Grind his teeth' (Medhātithi);—'roar like a lion' (Nārāyaṇa);—'snap his fingers' (Nandana).

'Sphoṭayāt'—'slap' (Medhātithi);—'make his fingers crack' (Nandana).

VERSE LXV

This verse is quoted in Madanapārijāta (p. 328), which adds that the prohibition regarding the 'broken vessel' applies to vessels of metal other than copper and the like;—in Samskāramayūkha (p. 71);—and in Shuddhikauṇḍali (p. 339).

VERSE LXVI

This verse is quoted in Vīdhānapārijāta (p. 671);—in Nirṇayasindhu (p. 195) as laying down certain rules for the Accomplished Student;—in Shuddhikauṇḍali (p. 313), which explains 'Kuraka' as Kumaṇḍalu, water-pot;—in Nṛśimhaprasāda (Samskāra, p. 71b);—in Samskāramayūkha (p. 71);—and in Smṛtisāroddhāra (p. 319), which also explains 'Kuraka' as Kumaṇḍalu.

VERSE LXVII

This verse is quoted in Aparārka (p. 173);—and in Madanapārijāta (p. 126).
VERSE LXVIII

This verse is quoted in Madanapārijāta (p. 126).

VERSE LXIX

‘Bālātapaḥ’—‘The morning sun’ (Medhātithi) ;—‘the Sun in the sign of Virgo, i.e., the autumnal Sun’ (Rāghavānanda).

‘Na cchindhyāñṇaṅkharomāni’—‘He should not clip his nails or hair,’—‘himself, i.e., he should employ a barber’ (Medhātithi and Govindarāja),—‘before they have grown long’ (Kullūka),—‘except at the proper time for clipping’ (Nandana).

This verse is quoted in Aparārka (p. 183) ;—and in Samskāramayūkha (p. 71), which explains ‘Bālātapa’ as the ‘autumnal Sun’ | ‘Bāla’ standing for the zodiacal sign of Kanyā, Virgo, and it is during the month of Kārtika that the Sun (ātapa) is in that sign].

VERSE LXX

This verse is quoted in Aparārka (p. 183), which explains ‘āyati’ as ‘parināma’, ‘result’—‘Karma’ as Sankalpa ‘volition’, ‘determination’; and this is ‘fruitless,’ ‘misphala’, when it turns out to be false, i.e., when the determination is not carried into practice, as regards the crushing of clods etc., what is to be avoided is the habit of doing it ;—and in Samskāramayūkha (p. 72).

VERSE LXXI

This verse is quoted in Aparārka (p. 183),—and again on (p. 253), as lending support to the idea that the man himself becomes ‘unclean’ by dealing with ‘unclean things.’

VERSE LXXII

‘Vahirmālyam’—‘Garland over the dress’ (Medhātithi); —‘garland over the head’ (Kullūka) ;—‘garland on public roads and such uncovered places’ (‘others’ in Medhātithi) ;—or ‘garland without scent’ (‘others’ in Medhātithi).
This verse is quoted in *Samskāramayūkha* (p. 72), which adds that going on carts drawn by bullocks is only *slightly* reprehensible (not *sarvathā*, wholly, reprehensible, as riding on their back is).

**VERSE LXXIII**

This verse is quoted in *Aparārka* (p. 184),—and in *Samskāramayūkha* (p. 72).

**VERSE LXXIV**

'Na pānistham'—'Placed in the left hand' (Nārāyaṇa);—'served in the hand, and not in a dish' (Medhātithi and Kullūka).

**VERSE LXXV**

This verse is quoted in *Samskāramayūkha* (p. 72).

**VERSE LXXVI**

This verse is quoted in *Samskāramayūkha* (p. 72).

**VERSE LXXVII**

The last foot of this verse is quoted in *Aparārka* (p. 183).

**VERSE LXXVIII**

This verse is quoted in *Aparārka* (p. 183).

**VERSE LXXIX**

'Pukkasa...Antyāvasāyin'—Defined under 10—12,39,49. This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 71 b).
VERSE LXXX

"Discrepancies between this verse and others in the work (9.125) are explained by the commentators, who say that the Shudra mentioned in the other rules is the family servant."
—Hopkins.

This verse is quoted in Apararka (p. 220), which explains 'vratam' as 'prayasychitta', 'expiatory rite'; and again on p. 1090, where it is pointed out that the giving of advice regarding 'expiation', that is forbidden here, refers to those cases where the Shudra seeks advice without the mediation of a Brahmana.

It is quoted also in Milaksara (on 3. 262), which remarks that the prohibition refers to those cases where the Shudra does not seek advice in a meek and suppliant attitude;—in Nrsinhaprasada (Samskara, p. 71 b);—and in Samskaramayukha (p. 72), which says that what is forbidden here is 'direct teaching.'

VERSE LXXXI

This verse is quoted in Apararka (p. 220).

VERSE LXXXII

This verse is quoted in Apararka (p. 183), which explains 'tatah' as standing for the head.

VERSE LXXXIII

'Tailena'—This is construed by almost all the commentators with 'spyrhet', 'one should not touch with oil any limb after having bathed his head'; by others with 'Shirah-smatah', 'one who has anointed his head with oil shall not touch any limb'.
This verse is quoted in *Aparārka* (p. 183), which construes the second line to mean ‘having anointed his head with oil, he shall not rub that same oil over any other limb, or he shall not, during the rest of that day, rub his body with any oil at all’.

**VERSE LXXXIV**

This verse is quoted in *Madanapārijāta* (p. 218), which adds that the ‘king’ here spoken of is one who tyrannises over his subjects;—and in *Prāyashchittavivēka* (p. 410).

**VERSE LXXXVI**

This verse is quoted in *Aparārka* (p. 185).

**VERSE LXXXVII**

This verse is quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (pp. 403 and 410), to the effect that one should not accept gifts from a Kṣattriya king who is unrighteous.

**VERSE LXXXVIII—XC**

“A varied list is found in *Yājñavalkya* 3. 222 *et. seq., Viṣṇu* 43. 1 *et. seq.* Others occur in our text, 4. 81, 4. 197, 3. 249, 12. 76”.—Hopkins.

Nārāyanā takes ‘nadi’ as standing for the *Vaitarini* river; while Govindarāja takes it as by its forming the name of a particular hell. The *Viṣṇupurāṇa* has a hell named ‘Dīpanadi’.

All these three verses are quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (p. 15), which adds the following explanation of the names;—‘Tāmīsra,’
darkness, 'Andhatāmisra', dense darkness,—'Mahāraurava-Raurava', abounding in hot sands,—'Kūlasūtra', resembling the potter's cutting string,—'Mahānaraka', where all sorts of dire sufferings are gone through,—'Sūyīvanam', where one is repeatedly killed and brought to life,—'Mahāvichi', where large waves tumble about,—'Tapana', resembling flaming fire,—'Sampratāpana' is another name for the Kumbhīpūkṣa,—'Samhāta' over-crowded,—'Kākola', where people are devoured by crows,—'Kulmala', where there is whipping with cords, —'Pātimattikam', where the earth smells like filth,—'Lauhoshanka', pricks like the needle,—'Rūsa', where rotten fruit is thrown,—'Panthā', where one is constantly on the move,—'Shālmala', where people are pierced by thorns of the Shālmali tree,—'Nadi', where one is washed away by such streams as the Vataturī and the like—'Lohachāraka', where there is chaining in irons.

VERSE XCI

This verse is quoted in Aparārka (p. 185).

VERSE XCII

This verse is quoted in Aparārka (p. 158);—in Parāshuramālīkha (Āchāra, p. 206), which explains 'Vedatattvārtha' as 'the Supreme Selt';—in Madanapārijāta (p. 204);—and in Vīramatrodaya (Āhnika, p. 13), which explains 'Brāhma mukhārta' as 'the last quarter of the night', and adds that the time is so called because it is the time for the awakening of Brāhmā, i.e., Bhāratī, the goddess of speech; and that the term 'mukhārta' is to be taken as standing for time in general, and not in the restricted technical sense of a period of 48 minutes; and this on the ground that 48 minutes would not suffice for all those acts that are prescribed for being done after rising and before sunrise. It goes on to add that according to other Nibandhas, the last
but one Muhūrta (48 minutes) of the night is called 'Brāhma
because it is sacred to Brahma. The conclusion that :
arrrives at is that those who have to perform all the acts of
Vedic study and the rest should rise in the beginning of th
last quarter of the night, i.e., at 3 a.m. while others in th
third Muhūrta of that quarter, i.e., after 4-36 a.m. I
explains 'Tanmayān' as 'due to those acts that are done for th
sake of Dharma and Artha'; and the purpose for which all thi
is to be pondered over is that if the labour involved in a certain
act is much, while the resultant Dharma or Artha is little, the
it is to be avoided.—'Vedatattvārtha'—here the tern
'tattva' has been added for the purpose of excluding such
meanings as might be deduced by wrong methods of inter-
pretation; or 'Vedatattvārtha' might stand for Brahman.

This verse is quoted in Āchāramayūkha (p. 4)
which explains 'Vedatattvārtha' as god, but quotes Shridattat

to explain it as 'nyāyapradititor'athā'; it explains
'brāhmamuhūrta' as the last but one muhūrta of the
night.

VERSE XCIII

This verse is quoted in Viramitrodaya (Āhnika
p. 13).

VERSE XCIV

This verse is quoted in Nityāchāropadipā (p. 386)
which explains that 'dirghasamihyatra' is secured by
continuing the Japa till after sunrise.

VERSE XCV

This verse is quoted in Mitāksāra (on 1. 142) to the
effect that the Veda is to be studied for four months and a half;
in Parāsharamādhava (Āchāra, p. 518), which explains
the compound ‘ardhapāñchamāṇ’ as ‘ardham pāñchamam yēsām’, i.e., four months and a half; and adds that if on the day here specified there happen to be such conditions antagonistic to study, as the non-appearance of the Venu and the like—then the Upākarma should be performed on the Full-moon day of the month of Āśādha.

It is quoted in Vīramitrodāya (Samskāra, p. 499); —and in Madanapārijāta (p. 84), which also explains the compound ‘ardhapāñchamāṇ’ as ‘ardhāḥ pāñchamāṇa māso yēsām’;—i.e., for four months and a half, counting from the day on which the Upākarma ceremony is performed. It adds that this rule is applicable, not to the Student only, but to the House-holder also.

It is quoted in Viḍhānapārijāta (p. 512), which adds that according to the explanation provided by Hēmādri, the particle ‘api’ is meant to include the fifth day of the month of Bhādrapada as another alternative day.

It is quoted in Apravrūka (p. 186), which explains the construction as—‘Chhandāmśi upākṛtya tāṁ ardha-pāñchamāṁ māsan adhīyita’; and explains the compound ‘ardhapāñchamāṁ’ as ‘ardhāḥ pāñchamāṇa māso yēsām’; the meaning being that from the day that the Upākarma is performed, the man should go on studying the Veda for four months and a half;—in Purosārthachintāmani (p. 298) as laying down Vedic study to be done during four months and a half, during both the dark and the bright fortnights;—in Hēmādri (Kāla, p. 396), which adds that the particle ‘api’ is meant to imply the ‘Bhādrapada—Shravāṇa—Hastā’ and ‘Pañchami’;—in Gaudādharaṇḍhāti (Kāla, p. 171), which says that the Chhandālogas are to do the Upākarma on the Full-moon day of Bhādrapada, while all others are to do it on the same day in Shravāṇa;—and in Smrītichandrikā (Samskāra, p. 147), which explains ‘yuktah’ as ‘with due application.’

38
VERSE XCVI

This verse is quoted in Aparārka (p. 186), which adds that ‘if the Upākarma has been performed on the Full-moon day of Shrāvana, then the Utsarjana should be performed on the first day of the bright fortnight of Pauṣa, while if the Upākarma has been done in Bhādrapada, then the Utsarjana should be done in Māgha’.

It is quoted in Mitāksarā (on 1.143) to the effect that if the Upākarma has been done in Bhādrapada, the Utsarjana should be done in Māgha;—in Parāsharatmadhava (Āchāra, p. 521), which adds the same two options as Aparārka;—in Madanapārījata (p. 95), which also notes the same two options;—in Puruṣārthachintāmaṇī (p. 297), which says that if the Upākarma has been done in Shrāvana then the Utsarjana should be done in Pauṣa, on the first day of the bright fortnight; but if the former has been done in Bhādra then the latter should be done in Māgha on the same day;—in Hēmādri (Kāla, p. 405), which adds the same remark;—in Smṛtisāroddhāra (p. 129), which has the same note;—and in Smṛtichandrikā (Samskāra, p. 147), which says that ‘shukle pratipadi pūrvāhnē’ goes with both, and adds the same explanation as above.

VERSE XCVII

This verse is quoted in Aparārka (p. 187) to the effect that after Upākarma and Utsarjana, one should observe a holiday of either one day or three days;—in Mitāksarā (on 1.143);—in Smṛtichandrikā (Samskāra, p. 154), which says that this verse, along with verse 119, lays down three alternatives:—(1) ‘Pakṣini rātri’, i.e., one night with a day preceding, and another following it,—(2) three days (mentioned in verse 119) and (3) one day—the alternative to be adopted being determined by one’s own Gṛhyasūtra;—in
Hemādri (Kāla, p. 761), which adds the same note;—and in Samskāramayūkha (p. 58).

VERSE CXVIII

This verse is quoted in Mitāksarā (on 1. 143), to the effect that during the rest of the year, one should study the Veda during the bright fortnights and the Subsidiary Sciences during the dark fortnights;—in Madanapārijāta (p. 95), to the effect that the ‘dismissal’ involved in the Utsarjana ceremony does not mean that its study should be totally abandoned during the rest of the year;—in Purusārthachintāmaṇi (p. 298) as laying down the method of study to be adopted after Utsarjana;—and in Smṛtichandrārika (Samskāra, p. 148).

VERSE XCIX

This verse is quoted in Parāskaramādhava (Āchāra, p. 144) as laying down what should be avoided in the reading of the Veda;—in Virāṇitrodaya (Samskāra, p. 525);—in Vidhānapārijāta (p. 526);—in Nṛsimhapraśāda (Āhnika, p. 35 a);—and in Samskāraratnavāla (pp. 313 and 323).

VERSE CI

This verse is quoted in Gadādharaṇapaddhati (Kāla, p. 194);—in Purusārthachintāmaṇi (p. 444);—and in Hemādri (Kāla, p. 776).

VERSE CII

This verse is quoted in Gadādharaṇapaddhati (Kāla, p. 194).
VERSE CIII

This verse is quoted in *Viramitrodaya* (Samśkāra, p. 529), which explains it as—'From the time of the phenomenon to the same time next day, it is unfit for study'; in *Smrtitattva* (p. 834), which also gives the same explanation of 'ākālikam'; in *Pursārthachintāmani* (p. 443), which explains 'ēsēn' as referring to 'vidyant' and the rest, and notes that 'ākālikam' goes with each of them; in *Hemādri* (Kāla, p. 761), which has the same note and explains 'ākālikam' as beginning from the time of the phenomenon and extending up to the same time of the next day; and adds that in seasons other than the rains, the 'holiday' is to be observed in the evening; in *Gadadhārapadāthi* (Kāla, p. 194); in *Samśkāramayūkha* (p. 57), which adds the following notes:—all the three phenomena are to be taken collectively here, on account of the copulative compound—says Medhātithi; according to Hemādri, each is to be taken separately; what is said here refers to the rainy season; 'ākālikam' means 'from the time of the occurrence to the same time on the morrow'; 'Lightning and the rest' are to be treated as 'occasions of holiday' only when they occur either in the morning or in the evening;—and in *Smrtichandrikā* (Samśkāra, p. 149), which takes each of the three phenomena separately, and has the same notes as above.

VERSE CIV

This verse is quoted in *Viramitrodaya* (Samśkāra, p. 530), which notes that the 'agnipraduskarana' indicates the morning twilight; and that this *Anudhyāya* also is to be ākālikā (see verse 103); in *Hemādri* (Kāla, p. 761); in *Samśkāramayūkha* (p. 58) in support of the view that the phenomena referred to should occur in the evening, or morning, and that there is no 'holiday' due to the mere appearance of clouds during the rainy season; it quotes
Dharmaprapākāśa to the effect that ‘prāduskṛtāgniṣu’ (morning and evening) is to be taken with the ‘appearance of clouds’ also;—in Gāddāharapaddhati (Kāla, p. 194);—in Varsakahayakavanādi (p. 566), which explains ‘prāduskṛtāgniṣu’ as ‘at the times when the fire is kindled for the morning and evening Libations’, i.e., morning and evening, and the verse as meaning—when the three phenomena of lightning and the rest are perceived during the season (Rains), then one day and night should be treated as ‘holiday’, and apart from the Rainy season, if mere clouds appear in the morning or evening, one day and night should be observed; but not so during the rains; the particle ‘cha’ implies that when lightning and thunder are heard apart from the Rainy season, there will be a holiday for one day and night;—and in Smṛtīchandrikā (Samskāra, p. 149), which explains ‘prādusaṁkaraṇa’, as ‘rihavarana’, furbishing,—and says it denotes the Twilights.

Gāddāharapaddhati (Kāla, p. 197) quotes the opinion of Kalpataru to the effect that on the appearance of each of the phenomena individually, only the time of the appearance is to be treated as holiday. It adds that the accepted practice is that whenever dense clouds appear, apart from the Rains, it is treated as a holiday.

VERSE CV

‘Jyotiśāṅchopasaṁjanaḥ’—‘When there is a halo round the planets, and when they strike each other’ (Medhātithi);—‘when there is an eclipse’ (Nārāyana, Kullūka and Rāghavānanda).

This verse is quoted in Aparārka (p 188), which explains ‘ṛtav’ as ‘during the rainy season’, and ‘ākālaikān’ as ‘during the time of the phenomenon’;—in Vīramitrodāya (Samskāra, p. 530), which explains ‘Nirghāta’ as ‘sound in the sky’, and ‘Jyotisāṁkupasaṁjanaḥ’ as
'halo round the sun or the moon', or 'the falling of meteors';—in Smṛti-chandrika (Sanskāra, p. 151) which explains 'Nirghāta' as 'a peculiar sound in the sky', and 'Jyotisāṃrpa-pasarjanam' as 'the appearance of a halo round the Sun or the Moon';—and in Gadādhara-paddhati (Kāla, p. 194).

**VERSE CVI**

"If these sounds are heard in the morning twilight, there should be no study till the sun is up; when they are heard in the evening twilight, there is to be no reading till the stars appear;—or if the two disturbances occur, the intermission lasts as long as the sun or stars remain; but if it also rains, then, as long as the day and night" (Kullūka).—For 'shēśe' Medhātithi notes another reading 'shēsam' and explains it to mean that 'on the day that one offers the Jyotisāṭoma and other well-known sacrifices, the shēsa, remainder of that day, is to be regarded as unfit for study.'

This verse is quoted in Viramitrodaya (Sanskāra, p. 526), which adds that this refers to the Rainy season,—in other seasons, the whole day and night is unfit for study;—in Hēmādri (Kāla, p. 763), which has the following notes:—When the phenomenon appears in the morning the holiday extends as long as the Sun does not set, and if in the evening, then till the setting of the stars; 'shēśe', i.e., if it comes to rain, then it is holiday during the day as well as during the night;—in Samskāramayūkha (p. 56), which has the following notes—'Prāduṣkṛteṇa etc.' i.e., the morning and evening.—'saṭyotih' means that if it happens in the evening, then the whole night is 'holiday'—'shēśe', if it rains, then the whole day and night; all this only when it occurs during the Rainy season; in other seasons, these phenomena lead to a three days' holiday;—in Smṛti-chandrika (Sanskāra, p. 150), which has the same note, but explains 'shēśe' as 'ṛṭau';—in Gadādhara-
(p. 566), which has the following notes:—This lays down special rules regarding mere thundering during the rains: if there is thundering in the morning, the entire day time is to be kept as holiday; and if it occurs in the evening, then the night only; 'śhēṣē', i.e., on the occasion of the thunder and the rest developing into rain, both the day and night are to be observed. The 'Rainy season' is here meant to stand for all the four months during which there are rains.

—Gadādhara-paddhati (Kāla p. 197) notes that there is to be holiday when there is not merely rain, but rain accompanied by lightning and thunder, according to the rule as laid down in the first part of the verse; the last part sets forth the rule for cases of rain only.

VERSE CVII

This verse is quoted in Vivamitrodaya (Sanskāra, p. 534), which explains 'Dharmānapunyakamā' as 'those who have not yet got up the Veda'; adding that for those who have already got up the Veda, there would be nothing wrong in reading it in the village;—in Hēmādri (Kāla, p. 771), which has the following notes:—Those who have completed their studies and carry it on further only to the sake of acquiring spiritual merit are here spoken of as 'Dharmānapunyakāma', those still engaged in elementary studies are called 'vidyānapunyakāma'; it is for the former that reading in villages and towns is here prohibited;—in Smṛtichandrika (Sanskāra, p. 861), which has the same note and adds that the implication is that for those who are 'vidyānapunyakāma', reading in villages and towns is not forbidden;—and in Gadādhara-paddhati (Kāla, p. 194), which notes that the holidays laid down for the 'Dharmānapunyakāma' are not meant for others.

VERSE CVIII

This verse is quoted in Vivamitrodaya (Sanskāra, p. 535), without any comment;—in Hēmādri (Kāla,
p. 771), which says that ‘vrṣāla’ here stands for unrighteous persons reading in the presence of Śūdras having been already forbidden in verse 99;—in Gudādharapaddhati (Kāla, p. 194);—and in Smṛtichandrikā (Sāmskāra, p. 162).

VERSE CX

This verse is quoted in Vīramitrodaya (Sāmskāra, p. 538);—in Smṛtichandrikā (Sāmskāra, p. 163);— in Hēmādri (Kāla, p. 773);—and in Gudādharapaddhati (Kāla, p. 195), which explains ‘madhyavatī’ as during four muhūrtas at the middle of the night.’

VERSE CX

‘Ekoddīṣṭa’—Burnell was right in rendering this as ‘to one ancestor,’ and Hopkins is not right in changing it into ‘to one recently deceased.’ As a matter of fact ‘Ekoddīṣṭa’ is the name applied to the Shrāddha to a single person,—as distinguished from the Pāravaṇa which is offered to six ancestors,—whether he has died long ago or only recently.

This verse is quoted in Aparārka (p. 190), which explains ‘Ketāvam’ as ‘invitation’,—at this, and on an eclipse, either one day or three days should be unfit for study,—‘Rāhusūtaka’ meaning ‘the sign of Rāhu’;—in the Dānakriyākamudrī (p. 99), as forbidding study for three days from the day of invitation;—in Gudādharapaddhati (Kāla, p. 195), which adds the same note and explains ‘Ketana’ as ‘invitation’;— in Prāyashchittavivēka, (p. 407), which explains ‘Ketana’ as ‘invitation,’ and ‘pratigraha’ as ‘the acceptance of a gift made by the donor for gaining spiritual merit’;—in Sāmskāramayūkha (p. 58), which has the following notes:—Some people say that it is not right that in the case of the Shrāddha on death, the invited should desist from study only till the food eaten has become digested,
and in that of subsequent *Ekoddisṭaś* it should be for three days; and they hold that the former is meant for cases of *unintentional* eating and the latter for those of *intentional* eating;—the writer himself holds the view that the ‘three days’ are meant for cases of *first* Shrāddha also;—in *Purusārthachintāmanī* (p. 442);—in *Smrtichandrikā* (Samskāra, p. 153).—in *Mitāksarā* (on 1.146) to the effect that an invitation to an Ekoddisṭa means the omission of study for three days;—in *Hēmādṛi* (Kāla, p. 756);—and in *Shuddhikaumuli* (p. 171).

**VERSE CXI**

This verse is quoted in *Aparārka* (p. 190), where ‘*ēkānudīṣṭa*’ is explained as the ‘*Ekoddisṭa Shrāddha*’;—in *Hēmādṛi* (Kāla, p. 756), which explains ‘*gandha*’ etc. as ‘the odour of the sandal-paint and the incense’;—and in *Gulādhara-paddhati* (Kāla, p. 195).

**VERSE CXII**

This verse is quoted in *Mitāksarā* (on 1.151);—in *Viraimitrodaya* (Samskāra, p. 535), which explains ‘*prauḍhapādaḥ*’ as ‘with feet placed on a seat or over his thighs,’—‘*avasakthikā*’ as ‘tying up the knees with the loin,’—and the second line as ‘indicating the time during which hands may be wet after washing and rinsing the mouth, or having taken the food specified’;—in *Nirṇayavindhu*, (p. 194), which explains ‘*prauḍhapādaḥ*’ as ‘placing one foot over another,’ or ‘with feet placed on the seat,’ the latter explanation being attributed to Haradatta;—in *Gulādhara-paddhati* (Kāla, p. 195);—in *Hēmādṛi* (Kāla, p. 779), which explains ‘*avasakthikā*’ as ‘tying the knees together with a *napkin*’;—in *Samskāramayūkha* (p. 56), which explains ‘*prauḍhapādaḥ*’ as ‘spreading the feet’, or ‘putting one foot over the other,’ and ‘*avasakthikā*’ as ‘tying the
knees together with a piece of cloth;”—in Sūrtichandrīkā, (Sanskāra, p. 162), which explains ‘prawhāpāda’ as ‘with a foot placed upon a seat,’ and ‘awasakthikā’ as ‘tying the knees together with the waist by a piece of cloth or some such thing’;—in Purusārthachintāmāṇi, (p. 444), which adds the same explanation of ‘awasakthikā’;—and in Samskāravatamālā (p. 235), which explains ‘prawhāpādaḥ’ as ‘with one foot placed over the other,’ or ‘with a foot placed on a seat,’ as explained by Haradatta.

VERSE CXIII

This verse is quoted in ‘Gudādharaapaddhati’ (Kāla, p. 195);—in Hēmādri (Kāla, p. 769), which explains ‘nīhāra’ as ‘fog’;—in Samskāraanayukha (p. 53), which notes that this holiday is to continue the whole day and night;—in Sūrtichandrīkā (Sanskāra, p. 159).

VERSE CXIV

This verse is quoted in Purusārthachintāmāṇi (p. 444), which explains ‘Brahma’ as ‘Veda’;—in Hēmādri (Kāla, p. 755);—in Samskāraanayukha (p. 53), which adds that this holiday lasts the whole day and night;—in Sūrtichandrīkā (Samskāra, p. 152), which adds the same note;—and in Gudādharaapaddhati (Kāla, p. 195).

VERSE CXV

‘Punktāru’—Buhler entirely misrepresents Kullūka; Kullūka does not explain the term as ‘in a company’; he clearly explains that what is meant is that ‘one shall not read the Veda when seated in a line with horses, camels or asses’; while Medhūtithi explains the meaning to be that ‘that time is unfit for study when the animals named cry out in a line’.
This verse is quoted in *Viramitrodaya* (Sanskāra, p. 536); in *Hēmādri* (Kāla, p. 774); in *Smrtichandrārikā* (Sanskāra, p. 163); and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVI

This verse is quoted in *Viramitrodaya* (Sanskāra, p. 534), which explains the third quarter to mean that ‘one should not read the Veda when wearing the cloth that he had worn at the time of sexual intercourse’; and adds that this refers to cases where the cloth has not been washed after the act; in *Hēmādri* (Kāla, p. 770), which explains ‘ante’ as ‘near’ and ‘maithunam rāsaḥ’ as ‘the cloth, clad in which he has had sexual intercourse’; he should not wear this without its being washed—while reading; in *Sanskāra-mayūkha* (p. 56); in *Smrtichandrārikā* (Sanskāra, p. 160), which reproduces the same remarks as those in *Hēmādri*; and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVII

This verse is quoted in *Hēmādri* (Kāla, p. 757); and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVIII

This verse is quoted in *Aparārka* (p. 188) to the effect that there should be option between (a) ‘the duration of the phenomenon’ and (b) ‘the day and night’; in *Parāsharāma-dhara* (Āchāra, p. 148); in *Viramitrodaya* (Sanskāra, p. 531) which explains ‘adbhutēṣu’ as ‘the rain of blood and the like’; in *Puruṣārthachintāmani* (p. 443); in *Hēmādri* (Kāla, p. 762), which explains ‘adbhutēṣu’ as ‘the rain of blood’; and in *Smrtichandrārikā* (Sanskāra, p. 150).
VERSE CXIX

For the ‘Seasons’, see Śūryasiddhānta, 14. 10.

The first half of this verse is quoted in Viramitrodāya (Samskāra, p. 531); — in Nirṇayasindhu (p. 193); — in Hēmādri (Kāla, p. 760); — in Samskāramayūkha (p. 59); — in Smṛtichandrīkā (Samskāra, p. 154); — in Gadādharapaddhati (Kāla, p. 195); — and in Samskāramatanālī (p. 332), which explains ‘kṣapaṇam’ as ‘aṇadhyaṇaḥ’.

VERSE CXX

This verse is quoted in Viramitrodāya (Samskāra, p. 535); — in Smṛtichandrīkā (Samskāra, p. 162); — in Hēmādri (Kāla, p. 772), which explains ‘iṅgaṇa’ as ‘barren ground’; — and in Gadādharapaddhati (Kāla, p. 196).

VERSE CXXI

‘Vivāde-kalakhē’ — ‘Verbal altercation—actual fight’ (Medhātithi and Kullāka); — ‘dispute on legal matters—altercation’ (Nārāyaṇa).

This verse is quoted in Viramitrodāya (Samskāra, p. 535); — in Nirṇayasindhu (p. 194); — in Smṛtichandrīkā (Samskāra, p. 162), which explains ‘bhuktamātrē’ as ‘so long as one’s hands are wet’; — in Hēmādri (Kāla, p. 773), which has the same explanation; — in Gadādharapaddhati (Kāla, p. 772), — and in Samskāramayūkha (p. 56), which explains ‘muktakē’ (which is its reading for ‘shuktakē’, or ‘sūtakē’) as ‘mukhodgārē’, ‘where there is eructation, or belching.’

VERSE CXXII

This verse is quoted in Viramitrodāya (Samskāra, p. 536); — in Smṛtichandrīkā (Samskāra, p. 164); — in
Hemādri (Kāla, p. 774), which explains the meaning as 'when the Brāhmaṇa arrives, the reader should offer him water etc., and then having obtained his permission, he should proceed with his study';—and in Gadādhārapuddhati (Kāla, p. 196).

VERSE CXXIII

The first half of this verse is quoted in Viramitrodāya (Samskāra, p. 533) to the effect that the time, during which the Sāman is chanted, is unfit only for the reading of the Rgveda and the Yajurveda.

This verse is quoted in Smṛticandrīkā (Samskāra, p. 160);—in Puruṣārthachintāmaṇi (p. 143);—in Hemādri (Kāla, p. 768); and in Gadādhārapuddhati (Kāla, p. 196).

VERSE CXXIV

This verse is quoted in Viramitrodāya (Samskāra, p. 534), which adds that according to a declaration by Āpastamba, the time, during which the Rk and other Vedas are recited, is unfit for the chanting of the Sāman;—in Smṛticandrīkā (Samskāra, p. 160), as stating the reason for what has been declared in the preceding verse; in Puruṣārthachintāmaṇi (p. 443);—and in Hemādri (Kāla, p. 768),—in all these to the same effect.

VERSE CXXVI

This verse is quoted in Puruṣārthachintāmaṇi (p. 1443);—in Smṛticandrīkā (Samskāra, p. 158);—in Hemādri (Kāla, p. 767);—and in Gadādhārapuddhati (Kāla, p. 196).

VERSE CXXVII

This verse is quoted in Aparārka (p. 193), which adds that this refers to that ‘Vedic study’ which forms part
of the daily ‘Brahmayajña’, being based, as it is, on the following Taittiriya text: ‘Tasya vā ētasya yajñasya dvāvana-dhyāyanu yadātmā śuchiryaddēshah;’—which bears specially upon the Brahmayajña;—in Hēmādri (Kāla, p. 775), which says that this refers to that Vedie study which forms part of the daily Brahmayajña;—in Smṛtiḥandrikā (Samaskāra, p. 164), which has the same note;—and in Gadar-dharapaddhāti (Kāla, p. 196).

VERSE CXXVIII

This verse is quoted in Mitāksarā (on 1. 79);—in Aparārka (p. 103), which adds that on the ground of the terms ‘Asṭamī’ and ‘Chaturddashī’ occurring along with ‘Amāvasyā’, it is understood that they stand for the eighth and fourteenth days of the Fortnight,—not of the ‘season’;—and that the particle ‘api’ indicates that intercourse on the dates mentioned is to be avoided, also when they happen to fall outside the ‘season’;—and in Hēmādri (Kāla, p. 724), which adds that ‘Asṭamī’ and ‘Chaturddashī’, mentioned as they are along with ‘Amāvasyā’, must stand for the eighth and fourteenth days of the fortnight, not those of the wife’s ‘period.’

It is quoted in Mudanapārījāta (p. 346);—in Parāsharāmadhava (Āchāra, p. 198), which adds that the passage is to be construed as ‘strīsaṅgatyāgēna brahmachārī bharēt;’ ‘on the dates of the month specified, one should behave like the Student by avoiding intercourse with his wife’;—in Prāyashchittanirāka (pp. 286 and 368), as forbidding sexual intercourse on ‘parva’ days, and adds that ‘snātakah’ here stands for the House-holder;—in Samskāraratnamāla (p. 683);—in Smṛtiḥandrikā (Samaskāra, p. 38);—and in Viramitrodaya (Samaskāra, p. 155), which adds that the particle ‘cha’ is meant to include the Saṅkrānti day,—and explains the term ‘snātaka’ to mean ‘one whose wife has bathed for her season.’
EXPLANATORY—ADHYAYA IV

VERSE CXXIX

This verse is quoted in Āparārka (p. 135);—and in Viramitrodāya (Āhnika, p. 159), which adds that what the first quarter forbids is ‘that bathing which one may do voluntarily, without any occasion, after having taken his food’; it cannot refer to the obligatory daily bathing, which must precede the breakfast; nor can it refer to the bathing that is rendered necessary by the touching of a chāntāla or other unclean things, since it has been laid down that ‘one should not remain unclean for a single moment.’ [This it quotes as from Medhātithi];—then even after food, it such occasions should arise as an eclipse and the like, one must bathe;—‘āturaḥ’ is explained as ‘one suffering from a disease likely to be aggravated by bathing’;—and ‘māhāmīśāḥ’ as the second and third quarters of the night;—the phrase ‘vā cāyobhīḥ’ is explained as indicating that on those occasions on which it is laid down that one should bathe ‘along with his clothes,’ there would be nothing wrong in doing so even when one is wearing several pieces of cloth.’—Ajārasam’ means ‘constantly.’—The bathing that is forbidden here is such as is done by men either through sheer foolishness or through false notions of purity,—and not that which becomes necessary on one’s arrival at a sacred place. ‘Arimālāḥ’—means those ‘water-reservoirs’ in regard to which it is not known whether they are deep or otherwise, free or not from alligators and other animals, dug by respectable men or otherwise, and duly consecrated or not.

It is quoted in Madhavaśāntījāta (p. 216);—in Kālaśāntījāta (p. 340);—in Śrīprabhava, on p. 38, where it is added that what is forbidden is frequent bathing, as is clear from the adverb ‘ajārasam’;—on p. 160, where it adds that the prohibition of bathing at night does not apply to bathing at an eclipse;—and on p. 365, where it is explained as referring to that bathing which is done for the mere love of doing it,—and not to that which is rendered necessary.
on certain occasions and circumstances, nor to the daily bathing;—in \textit{Hēmādri} (Kāla, p. 708), which has the following notes:—’\textit{Bhaktvā},’ this prohibition does not refer to the ordinary daily bath; nor to the bath necessitated by the touch of the Chāndāla, as that impurity must be got rid of immediately; it must refer to the voluntary bath for mere pleasure;—as regards the ‘\textit{ātura},’ sick-person, the full bath is forbidden for him at all times;—’\textit{ajāsram},’ means ’constantly’;—also in \textit{Hēmādri} (Śrāddha, p. 857);—in \textit{Nityāchārāpradīpa} (p. 306), which has the same note, and says such is the opinion of Medhātithi; it is only the ordinary bath (not religious) that is forbidden at ‘dead of night’ and ‘constantly,’ so also ’\textit{avijñātē}’ &c.—which means ’that water-reservoir in regard to which it is not known how deep it is or whether or not it is objectionable in any way’;—and in \textit{Śmrītisāroddhāra} (p. 273).

\textbf{VERSE CXXX}

’\textit{Babhruṇuṭah}’—’Either the tawny cow or the Soma-creeper’ (Medhātithi);—’the tawny’ (Kullūka);—’tawny cow’ (Nandana);—’a brown creature’ (Nārāyaṇa).

This verse is quoted in \textit{Aparārka} (p. 193), which explains ’\textit{babhru},’ as ’a tawny animal, such as the cow and the like’;—in \textit{Mitākṣarā} (on t. 152), which explains ’\textit{babhru},’ as ’the cow or any other animal which is of the colour of the mongoose’ or ’the Soma and other such creepers’;—in \textit{Madanapāriṇīṭa} (p. 120), which explains ’\textit{babhru},’ simply as ’\textit{kapīla}, tawny’;—in \textit{Parāsharamādhanā} (Āchāra, p. 523);—in \textit{Vīramitrālaya} (Samskāra, p. 575), which also explains ’\textit{babhru},’ simply as ’\textit{kapīla}’;—in \textit{Nṛsmhāpasādā} (Samskāra, p. 88 a);—and in \textit{Śmrītisāroddhāra} (p. 321), which explains ’\textit{babhru},’ as ’of the colour of the mongoose.’
VERSE CXXXI

This verse is quoted in Aparārka (p. 193);—in Mulanāparaṇījāta (p. 121);—and in Viiramitrodaya (Sanskāra, p. 576).

VERSE CXXXII

‘Apasnānam’—‘Water that has been used already’ (Medhātūthī);—‘water used for washing a corpse’ (Nārāyaṇa and Nandana).

This verse has been quoted in Aparārka (p. 183);—in Viiramitrodaya (Sanskāra, p. 576), which explains ‘apasnānam’ as ‘water that drops from the body when one is bathing’—‘niṣhyātaṁ’ as ‘spittings’;—and in Smrtisāroddhāra (p. 321).

VERSE CXXXIII

This verse is quoted in Aparārka (p. 194);—in Parāsharamādharva (Āchāra, p. 523);—and in Viiramitrodaya (Sanskāra, p. 576).

VERSE CXXXV

This verse is quoted in Aparārka (p. 194);—and in Parāsharamādharva (Āchāra, p. 523).

VERSE CXXXVI

This verse is quoted in Aparārka (p. 194).

VERSE CXXXVII

Cf. 9.300.

The first half of this verse is quoted in Aparārka (p. 194).
VERSE CXXXVIII

This verse is quoted in *Aparārka* (p. 163) to the effect that only such truth should be told as is agreeable; it quotes the words of Vyāsa to the effect that ‘only such truth should be told as is beneficial to living beings.’

It is quoted also in *Parāsharāmaśālha* (Āchāra, p. 523);—and in *Smṛtichandrikā* (Samskāra, p. 14).

VERSE CXXXIX

This verse is quoted in *Madanapārijāta* (p. 117);—and in *Viramitrodaya* (Samskāra, p. 573);—neither of this provides any explanations.

VERSE CXL

This verse is quoted in *Aparārka* (p. 173);—in *Parāsharāmaśālha* (Āchāra, p. 523);—and in *Madanapārijāta*, (p. 126).

VERSE CXL I

This verse is quoted in *Aparārka* (p. 194);—and in *Parāsharāmaśālha* (Āchāra, p. 523).

VERSE CXL II

This verse is quoted in *Nrsimhapastrasāda* (Samskāra, p. 71 b).

VERSE CXL III

This verse is quoted in *Aparārka* (p. 231), which explains that the term *prāna* here indicates the holes in the head, which form the loci of the ‘breaths’,—the term *gātra* indicates the chest, the head and the shoulders, the touching whereof has been described as purificatory;—and adds that the ‘touching’ here laid down is for the purposes of purification.
It is also quoted in Mitāksarā (on 1. 155) as laying down the purificatory act to be done after water-sipping;—
and in Nityāchārapaddhati (p. 36), as laying down the expiation for looking by chance at the things mentioned.

VERSE CXLV

This verse is quoted in Aparārka (p. 229).

VERSE CXLVI

This verse is quoted in Nityāchārapradīpa (p. 492).

VERSE CXLVII

Cf. 2. 237.

This verse is quoted in Aparārka, on p. 69, and again on p. 229;—and in Vīrmitrodāya (Āhnika, p. 320),
which explains ‘upadharmaḥ’ as ‘small dharma; i.e., such penances as the Kṛchchhara and the like’.

VERSE CXLVIII

This verse is quoted in Aparārka (p. 229), where ‘jāti’ is explained as ‘birth’;—and in Vīrmitrodāya (Āhnika,
p. 320).

VERSE CXLIX

This verse is quoted in Aparārka (p. 229);—and in Vīrmitrodāya (Āhnika, p. 320), which explains ‘Brahma’
as ‘Veda,’—and ‘anantam’ as ‘to be enjoyed for a long time.’

VERSE CL

This verse is quoted in Aparārka (p. 229), where it is explained to mean that ‘one should offer on the fifteenth day
of every fortnight the Ājya-homas to Savitṛ, which alleviate the evil effects of sins;—and in Hemādrī (Kāla, p. 682), which explains 'Savitrai' as 'those dedicated to the deity Savitṛ.'

VERSE CLI

'Niśēkam'—'Bath-water' (Medhātithi);—'Seminal discharge' (Kullūka).

This verse is quoted in Parāśkramūdhava (Āchāra, p. 211);—and in Viramitrodaya (Āhnika, p. 23), which adds the following notes:—'Niśēka' according to Kalpātaru, means 'the throwing away of used up unclean things,' and 'Uchehhištānama' means 'the throwing of the leavings of food'; while Kullūka Bhatta explains 'Niśēka' as 'seminal discharge'.

VERSE CLII

This verse is quoted in Viramitrodaya (Āhnika), on page 31, where it is noted that all this to be done in the forenoon is meant for persons not otherwise engaged;—that the term 'Pūrvaḥna', 'forenoon', really stands for 'early morning', since 'the evacuation of the bowels', and 'cleaning of the teeth' have been laid down as to be done in the early morning.—Hence the term 'forenoon' should be taken to stand for such parts of the forenoon as have been specifically prescribed for each of the acts; thus it follows that the 'evacuation of the bowels', 'cleaning of the teeth' and 'morning-bath' cannot be done after sun-rise in regard to the 'worshipping of gods', the term 'forenoon' should be understood as standing for the first eighth part of the day.—The verse is quoted again on page 148;—and in Nityāchāra-pradīpa (p. 290).

VERSE CLIII

This verse has not been commented upon by Medhātithi.

It is quoted in Aparārka (p. 127);—and in Viramitrodaya (Āhnika, p. 149), which explains 'abhigachchhēt'
as 'should approach, with a view to worshipping; and adds that the emphasising 'eva' should be construed after 'abhigachchhēt'.

VERSE CLIV

This verse is quoted in Viramitrodaya (Āhnikā, p. 149).

VERSE CLV

This verse is quoted in Madanapārijāta (p. 12), which adds that 'āchāra' here spoken of is to be learnt from the people of the 'Madhyadēśha' and other countries mentioned in Discourse I.

VERSE CLVI

This verse has not been omitted by Medhiātithi, as Buhler has wrongly stated.

This verse is quoted in Aparārka (p. 231);—in Nityāchārāpradīpa (p. 12);—and in Nṛṣimhaprasāda (Samskāra, p. 17 a).

VERSE CLVII

This verse has been quoted in Aparārka (p. 231);—and in Nṛṣimhaprasāda (Samskāra, p. 17 b).

VERSE CLVIII

This verse has been quoted in Aparārka (p. 231).

VERSE CLIX

This verse is quoted in Aparārka (p. 224);—and in Madanapārijāta (p. 14).

VERSE CLX

This verse is quoted in Madanapārijāta (p. 14);—and in Aparārka (p. 224).
VERSE CLXI

This verse is quoted in Aparārka (p. 224), which explains ‘Karma’ as ‘Dharma’;—in Parāshuramādhava (Āchāra, p. 524);—in Mudanapārījata (p. 14), which adds that the ‘act’ here mentioned must be such as is not incompatible with the teachings of scriptures; though even in regard to such acts, there are exceptions; e. g., even though an act may have been enjoined by the scriptures, it should not be done if it is against popular opinion;—and in Nṛsimhaprasāda (Samskāra, p. 71b).

VERSE CLXII

‘Himsyāt’—‘Strike, or talk in an offensive manner, or act against’ (Medhātithi);—‘act against’ (Kullūka);—‘injure’ (Govindarāja).

‘Tapasvināh’—‘All persons engaged in austerities, including those engaged in expiatory penances’ (Medhātithi and Govindarāja);—‘ascetics’ (Nandana and Rāghavānanda).

This verse is quoted in Aparārka (p. 223) ;—in Mitākṣarā (on 2.21), in the sense that no injury should be inflicted upon the persons mentioned, even though they attack one with murderous intent;—in Vyāvahāra-Bālabhatī (p. 118); —and in Vīranitrodaya (Vyāvahāra, p. 7a), which explains the meaning to be that the persons mentioned should not be killed, even if they turn out to be ‘ātātāyin’, ‘dangerous criminal’.

VERSE CLXIII

‘Stambhām’—‘Want of modesty’ (Medhātithi, Govindarāja and Nārāyaṇa);—‘want of energy in the performance of duties’ (Kullūka).

VERSE CLXIV

Cf. 8.298-299 and 4.175.
This verse is quoted in *Aparārka* (p. 231), which adds:—"Śisya" here means 'one who has to be taught';—the 'son' is mentioned separately with a view to emphasis;—and in support of this it quotes the rule of Viṣṇu, which is in the general form 'Śāsyam śāsēt tādayēt'.

**VERSE CLXV**

This verse is quoted in *Aparārka* (p. 223.)

**VERSE CLXVI**

*Cf.* 11. 206-207.

This verse is quoted in *Aparārka* (p. 223).

**VERSE CLXVII**

This verse is quoted in *Aparārka* (p. 223);—and in *Mītāksarā* (on 1.155), to the effect that no one should be struck who has given no cause of offence.

**VERSE CLXVIII**

*Cf.* 11. 208.

This verse is quoted in *Aparārka* (p. 223).

**VERSE CLXIX**

This verse is quoted in *Aparārka* (p. 223).

**VERSE CLXXI**

This verse is quoted in *Vīrāntrodaya* (Paribhāṣā, p. 68), which adds the following explanation:—"Śīla", even though one may be in difficulties regarding necessary expenses,—"adharmēna", by improper appropriation of what belongs to others,—"adharmikāṇāṁ", of those who do not perform the
prescribed duties,—‘pāpanām,’ of those who do what is forbidden,—‘viparyayam,’ loss of wealth and other things,—‘āśhu’ has been added only with a view to emphasise, as calamity is actually found to overtake sinners after the lapse of some time also.

VERSE CLXXII

‘Gauḥ’—Buhler is again unfair to Medhātithi. Both Medhātithi and Kullūka take this term ‘gauḥ’ precisely as Buhler says ‘it is not impossible’. (See Translation.) From what Buhler says, Govindarāja, Nārāyaṇa and Nandana take ‘gauḥ’ only as ‘the Cow, which at once yields its benefits by its milk &c.’

This verse is quoted in Viramitrodaya (Paribhāṣā, p. 68), which says that, if the ‘gauḥ’ is taken as an example per similarity, then it means ‘earth’,—the earth does not produce the harvest immediately after sowing of seeds; if it is taken as ‘cow’, then it is an example per dissimilarity, the meaning being ‘the cow gives its products, in the shape of milk &c. immediately, not so sin, which takes time to fructify.’

VERSE CLXXIII

Medhātithi (P. 356, l. 20)—‘Vaishvānaranyāyah’
—This refers to Mimāmsā-sūtra, 4.38 et. seq, where it is stated that though the Vaishvānara sacrifice is performed by the Father, yet its results accrue to the Son.

This verse is quoted in Viramitrodaya (Paribhāṣā, p. 68)—which adds ‘Krtodharmah’ should be construed as ‘Kṛtah adharma’, as the context deals with Adharma,—‘na nisphalaḥ,’ i. e., unless it is expiated.

VERSE CLXXV

Cf. 4.164; 8.299.
VERSE CLXXVI

This verse is quoted in Aparārka (p. 159);—and in Viramitrodāyā (Āhuṇika, p. 11), which would restrict the rule to only such ‘dharma’ as is ‘dīrṣṭārtha’, ‘prescribed for the purpose of perceptible worldly results.’

VERSE CLXXVIII

This verse is quoted in Parāśaramādāhara (Āchāra, p. 524), as setting forth an epitome of what one’s ‘duty’ is:—in Vidhānapārījāta (I., p. 695),—and again in II, p. 204, in connection with tilaka marks on the forehead;—in Smṛtītattva (II, p. 275) to the effect that even when living in foreign lands one should keep up the ways of his fathers;—in Hēmādri (Sṛaddha, p. 1680);—in Nityāchārapatīpat (p. 68), which says that this refers to cases of optional alternatives only;—in Nṛsimhaprasādā (Sāmskāra, p. 71);—and in Smrtīchandrikā (Sāmskāra, p. 9) to the effect that family-custom is to be regarded as a guide in cases where there is a difference of opinion among the various scriptural texts.

VERSES CLXXIX-CLXXX

These verses are quoted in Viramitrodāyā (Sāmskāra, p. 573);—and in Madanapārījāta (p. 120).

VERSE CLXXXI

This verse is quoted in Viramitrodāyā (Sāmskāra, p. 573).

VERSE CLXXXII

Cf. 2.244.

This verse is quoted in Viramitrodāyā (Sāmskāra, p. 574), as setting forth reasons for not quarrelling with those mentioned in the preceding verses.
VERSE CLXXXIII

This verse is quoted in Viramitrodāyā (Sāmskāra, p. 574).

VERSE CLXXXIV

This verse is quoted in Viramitrodāyā (Sāmskāra, p. 574).

VERSE CLXXXV


This verse is quoted in Viramitrodāyā (Sāmskāra, p. 574);—and in Vyāvahāra Bālambhaṭṭi (p. 572).

VERSE CLXXXVI

This verse is quoted in Dānayākha (p. 6).

VERSE CLXXXVIII

This verse is quoted in Madanapārijāta (p. 221);—in Hēmādri (Dāna, p. 60);—in Dānayākha (p. 6);—and in Prāyashchittarivēka (p. 405), which says that this prohibition refers to persons ignorant of mantras.

VERSE CLXXXIX

This verse is quoted in Prāyashchittarivēka (p. 405), which has the same note as on the preceding verse.

VERSE CXC

This verse is quoted in Hēmādri (Dāna, p. 60).

VERSE CXCI

This verse is quoted in Hēmādri (Dāna, p. 60).
EXPLANATORY—ADHYAYA IV

VERSE CXCI

This verse is quoted in Aparārka (p. 285);—and in Parāsharamādhava (Āchāra, p. 74).

VERSE CXCII

This verse is quoted in Aparārka (p. 285), which explains ‘anarthē’ as ‘sin’;—and in Parāsharamādhava (Āchāra p. 174).

VERSE CXCV

This verse is quoted in Aparārka (p. 170);—in Mitākṣarā (on 1.130);—and in Hēmādri ( Shrāddha, p. 364).

VERSE CXCVI

This verse is quoted in Mitākṣarā (on 1.130);—in Aparārka (p. 170), which explains ‘shetha’ as ‘stuck up’;—and in Samskāramāyūkha (p. 66).

VERSE CXCVIII

This verse is quoted in Aparārka (p. 1229).

VERSE CCI

This verse is quoted in Vivamitrodaya (Āmnika, p. 169), which adds the following note:—In view of the term ‘Nipānakartuḥ’ in the second line, the term ‘Parakīya’ should be taken to mean ‘made by another person’; as Kalputara holds that ‘Parakīya’ must mean ‘made by another’;—whether consecrated or unconsecrated, since no distinction between them is made anywhere; [This appears to be a gist of Medhātithi's explanation of ‘Parakīya,’ for which see Translation];—‘Nipāna’ means ‘water-reservoir.’

This verse is quoted also in Kālivarṇa (p. 328), which too makes the same observations as Vivamitrodaya (just quoted).
It is quoted also in *Aparārka* (p. 234), which makes the remark that the tank that has been consecrated and made over to the public cannot be called ‘parakiya’; and this favours Medhātiśī’s interpretation of the verse, which is supported also by what follows in the next verse;—in *Smṛtikavuṇḍili* (p. 65), which explains ‘parakiya’ as ‘dug by another,’ and says it cannot mean ‘belonging to another’; as is quite clear from what is added regarding the nipānakaḥtv;—in *Hemādri* (Śrāddha, p. 874);—in *Nityāchārāpradīpa* (p. 300), which explains ‘parakiya’ as ‘dug by others’;—and is *Śrutiḥiśkaṇḍili* (p. 324), which says that ‘Kudāchana’ makes it clear that the prohibition is absolute.

**VERSE CCH**

This verse is quoted in *Aparārka* (p. 237).

**VERSE CCHII**

‘Garta’—‘Pits’ (Govindarāja and Nārāyaṇa);—‘a small brook whose course does not extend beyond a thousand Dhanus, i.e., 2,000 yards’ (Kullūka).

This verse is quoted in *Aparārka* (p. 234), which, in explaining the word ‘garta’, quotes from Kātyāyana to the effect that water-streams that do not run beyond 2004 yards are called ‘garta’. This same text is quoted by Kullūka as from *Chhandogya-pariśiṣṭa*. [Bühler wrongly puts down this name as ‘Chhandogyapariśiṣṭa’].—‘Prasravaṇa—is a small water-spring running down from hills.

It is quoted in *Mitāksarā* (on 1. 159), which adds that this rule refers to the daily compulsory bath;—in *Kāti-virēka* (p. 330);—and in *Viśvanitroḍaya* (Āhnikā, p. 181), which adds the following notes:—‘Nudi’ should be taken as standing for such streams as never dry up; bathing in streams which dry up being forbidden;—‘dēvakhāta’ is that which is known as ‘dug by the gods’;—‘taṇḍāga’
is an artificial water-reservoir, which is larger than 1,000 square yards;—while ‘Saras’ is smaller than the ‘Taalaga’ but larger than 500 square yards; such is the explanation given by Heminadri. According to Kalpataru on the other hand, the ‘Devakhata taalaga’ is such a tank as is known to be connected with gods, at the Prakara lake (near Ajmer), and the ‘Saras’ is a small stream;—the ‘Garta’ is that which has been defined as running up to 2,004 yards;—and ‘Prasravana’ is the water-fall.

It is quoted in Heminadri (Sriddha, p. 867), which has the following notes:—‘Nadi’ means a flowing current of water which never dries up completely, bathing in streams that dry up during summer being forbidden ‘Devakhata’, such ditches and pools as are known to have been ‘dug by the gods’,—‘Taalaga’, an artificial, water-reservoir which is over 1,000 and less than 2,000 cubits in size; and ‘Saral’ is a tank which is over 1,000 cubits in size but smaller than a ‘Taalaga’; ‘Garta’ is the name given to that reservoir of water whence water does not flow out, and which covers ground 8,000 ‘bow-lengths’ in size; and ‘Prasravana’ is the water-fall, water flowing down a mountain-side.

VERSE CCIV

‘Yama’ and ‘niyama’ are best taken as explained by Medhātithī; though Kullāka and others quote the somewhat artificial distinction made by Yājñavalkya (III. 313-314).

VERSE CCV

This verse is quoted in Mitakṣarā (on 3. 290);—in Madanapārijāta (p. 944);—and in Vīramitrodvaya (Āhnikā, p. 494), which explains ‘ashtrotiṣṭata’ as ‘that which is performed by such priests or sacrificers as are devoid of Vedic learning’; this prohibition must mean that one
should not eat at such a sacrifice, even after Agnisonmāya-Vapāyāga; as regards the time before this, eating at a sacrifice is already forbidden by the general rule that ‘one should not eat the food belonging to one who has been initiated for a sacrificial performance’; —‘grāmayājin’ is one who performs sacrifices for groups of men; and one should not eat at a sacrifice where such a priest makes the offerings; —nor should one eat at a house where Vaishvadēra and other offerings have been made by a woman; this must be taken as applying to cases where such priests are available, for where they are not available, even women are permitted to make the offerings; —‘kli̇bu’ is ‘impotent’.

It is quoted in Hēmādri ( Shrāddha, p. 770); —and in Prāyashchittavivēka (p. 259), which adds the following notes —‘ashtrotriya’, one who has not learnt the Veda, —‘grāmayāji’, one who officiates as priest at the Shrāddha and other performances by several persons, or performs propitiatory rites for others; one should not go to a sacrifice where such a man happens to be the Hotṛ, priest.

VERSE CCVI

This verse is quoted in Viramitrodlaya (Āhnika, p. 494), which explains ‘ashhīta’ as ‘conducive to adversity’, —and ‘pratipa’ as ‘disagreeable’; —and in Prāyashchittavivēka (p. 250), which remarks that the entire verse is ‘Arthavaśa’.

VERSE CCVII

The first half of this verse is quoted in Mitāksara (on 3. 290); —in Madanapārijīta (p. 944); —and in Viramitrodlaya (Āhnika, p. 494), which explains ‘mattah’ as ‘intoxicated, either by wine or by wealth etc.’ —and ‘āturah’ as ‘afflicted with a very serious disease.’

This verse is quoted in Smṛtitattva (p. 451), which explains ‘Kēshakitārpana’ as ‘defiled by the presence of
hair or insects'; —and 'Kāmataḥ' as 'intentionally'; —in Viramitrodāyā (Āhnikā, p. 517), which adds that since the text has added the qualification 'Kāmataḥ', there should be no harm if the food happens to be touched by the foot unintentionally; —in Hēmādri ( Shraddhā, pp. 610 and 770); —in Smritisāraddhāra (p. 296); —and in Prāyashchittavīrāka (p. 260), which explains 'Kēshakītvāpamaṇam' as 'cooked along with hairs or insects'.

VERSE CCVIII

This verse is quoted in Smritisāta (p. 451), which explains 'bhṛṇaghatu' as 'an outcast,' —'uddakīyā' as 'the woman in her courses,' —and 'patuttoṇavaṭilham' as 'what has been eaten by the crow and other birds.'

It is quoted in Viramitrodāyā (Āhnikā, p. 518), which explains 'uddakīyā' as 'the woman in her courses,' —'patuttoṇa' as 'birds,' —and 'avilham' as 'eaten'; —in Hēmādri ( Shraddhā, p. 610); —in Prāyashchittavīrāka (p. 260); —and in Smritisāraddhāra (p. 296).

VERSE CClX

The second half of this verse is quoted in Mitākṣarā (on 3. 290).

The verse is quoted in Smritisāta (p. 451), which explains 'ghustānam' as 'the food that is offered at sacrificial sessions and other similar occasions, to all and sundry by public proclamation'; —and in Viramitrodāyā (Āhnikā, p. 495), which explains 'ghustāna' in the same manner as Smritisāta, but quotes Medhātithi's second alternative explanation of it as 'what had been previously promised to another person'; 'vishēṣataḥ' has been added with a view to indicate the exceptional objectionability of the food; —'gane' is 'multitude,' —this term is not applicable to brothers who have
not separated;—*ganikā* is a 'prostitute';—'what has been condemned by a disinterested person learned in the Veda, even without his detecting any of the specified defects.'

It is quoted in *Hemādri* (Shraddha, pp. 510 and 771);—and in *Prayargechittawivēka* (p. 260), which adds the following notes:—'Ghustānnam', that food which is offered publicly with such words as 'who is there who will take this food?';—*gaṇānnam*, food cooked by several persons jointly.

CCX

'Badhhasya nīgaḷasya'—'One who is only verbally confined and one who is bound with cords or iron chains' (Medhatithi);—'one bound with chains' (Kullūka).

This verse is quoted in *Mitāṅgarā* (on 3. 290);—in *Madaṇapārijāta* (p. 944); in *Śrītītrattra* (p. 451);—and in *Vīramitrodāya* (Āhmika, p. 495) which adds the following notes:—'Stēna' is 'one who takes away what belongs to another';—'yāyaṇa' is 'one who makes a living by singing';—'taksan' is 'one who has carpentry for his livelihood';—and 'Vārdhāṣika', is 'one who makes a living by charging improper rates of interest, or by making undue profits by trade'; and adds that the term is also applied to 'one who brags of his own superior virtues and decries others';—this on the strength of a text quoted from Viṣṇu;—'dikṣita' is 'one who has been consecrated by means of the Dikṣaniya-Īṣṭi',—whose food should not be eaten prior to the ceremony of purchasing the Soma, or before the Agnīsoniya vaṃśīyāya;—'kaddarya' is 'the miser,' defined by Dēvala as 'one who, through greed for amassing wealth, causes suffering to himself, his wife and children, as also hinders the right fulfilment of his religious duties';—'badhhasya' means 'bound with ropes,' or 'bound only verbally';—and 'nīgaḷasya' means 'one who is in chains'; though 'nīgaḷa' means 'chains' only, yet it stands here for one who is
in chains; [this is as Medhātithi has explained the terms];—
or the genitive in "nigadesya" may be taken in the sense of
the instrumental, so that the two words "buddhasya
nigadesya" may be taken together as "nigadesa buddhasya"
(one bound in chains);—this according to Kalpataru.

This is quoted in Hemādri (Śrīdha, p. 710);—and in
Prāyaschittavivāka (p. 260), which defines "Vārdhusika"
according to Yama as "one who buys things cheap, and sells
them dear, as also one who makes a living by lending money
on interest"; and explains "dikṣitaḥ" as "the person who has
performed the Dikṣāniya Īṣṭa"; his food is forbidden till the
end of the sacrifice in connection with which that Īṣṭa has
been performed,—and "kulārtha" as "he who amasses wealth
at the cost of much discomfort to himself, his religious
performances, his wife and children;—buddhasya," one who is
tied with a rope,—"nigada," chain.

VERSE CCXI

"Śūdrasyo chchhastam"—"Food of a Śūdra, and the
leavings of any man" (Kullūka and Nārāyana);—"the leavings
of a Śūdra" (Medhātithi, Rāghavānanda, Govindaśāja and
Nandana).

This verse is quoted in Mātakarī (on 3. 290);—in
Sūrītattva (p. 451) which explains "pargusūtam" as
"food kept overnight," and "uṣchhasta" as "leavings;"—and in
Viramitrodagga (Ānuśā, p. 495) which adds the following
notes:—"Abhirahasta" is "one accused of such crimes as make
one outcast,"—śondaka is "hermaphrodite,"—pumascali is
"unchaste woman,"—dāmbhikā is "the religious hypocrite,"—
šukta" is that which has been very much soured by the
contact of the juice of other things,—pargusūtae is "food kept
overnight," even though not soured;—according to Haradatta,
food cooked during the day becomes "pargusūta" after sunset,
and that cooked during the night becomes so after sunrise;—
one should not eat the 'leavings' of a Shūdra; though the eating of all 'leavings' has been forbidden, yet that of the Shūdra has been specified for the purpose of indicating that this is doubly objectionable;—or the meaning of the clause 'śūdrasya vāchhaśta' may be that 'one should not eat a Shūdra's food, nor the leavings of any person';—or 'out of the dish out of which a Shūdra has eaten and left some food.'

It is quoted in Hēmādri (Śrīddha, p. 772);—and in Prāyasthitaśrīkā (p. 250) which explains 'śaṇḍaka' as 'sexless'; and adds that of 'śaktva' and 'paryuṣita' food, only repeated eating involves expiation.

VERSE CCXII

'Ugra'—'A man of the Ugra caste' (Medhātithi, Govindarāja, Nārāyaṇa and Nandana)—a king' (suggested by Medhātithi, and Govindarāja);—'one who perpetrates dreadful deeds' (Kullūka and Rāghavānanda).

This verse is quoted in Mitākṣarā (on 3. 290);—in Śrīmitattvā (p. 451), which adds the following notes:—The food that has been cooked for the newly-delivered woman should not be eaten by members of her family;—'paryā-čaṇḍva'—when several men are eating in a line, if any one of them happen to rinse his mouth, the others should not continue to eat;—'auṇḍalasam' is the food of a man who has not got rid of the impurity due to child-birth.

It is quoted in Madanapārijāta (p. 945);—and in Viṣṇumātrobhayā (Ālmika, p. 495), which adds—'chikṣatsaka' is 'one who makes a living by administering medicine';—'prayag' is one who kills animals by means other than arrows, i.e., by means of traps and such contrivances;—'Krūra' is the man who harbours within him much anger, i.e., ill-tempered;—'vchakṣusabhoji'—who eats such leavings as are forbidden;—'ugra' is one who does cruel deeds, or one who is born of a Kṣattriya father and Vaishya mother, or a king;—
'Sūtikānam'—the food that has been cooked for a newly-delivered woman should not be eaten even by members of her own family:—pāryāchāntaṁ,—when several men are eating in a line, if some one should ignore the presence of others and rinse his mouth, then the food before the others becomes pāryāchānta; but there is no harm if the person rinsing his mouth happen to be one's 'elder';—or pāryāchānta may be explained as that food over which the water of mouth-washing has been thrown:—‘anirṛdhaṁ’ is the food of a person still impure by reason of child-birth.

It is quoted in Hēmādri (Śrāddha, p. 772); —and in Prāyashchittavivēka (p. 260) which has the following notes:—sūtikānam, food cooked for a woman newly delivered; 'within ten days of the delivery' (‘anirṛdhaṁ’), according to the commentator who says that ‘anirṛdhaṁ’ qualifies sūtikānam;—pāryāchānta, which is in close proximity to the water dropped in rinsing the mouth.

VERSE CCXIII

'Nagaryannam'—'Food given by the lord of a city, even though he may not be a king' (Medhātithi); 'food belonging to a whole town' (Kullāka and Govindarāja).

This verse is quoted in Mūtākṣara (on 3, 290); —and in Smṛtitattva (p. 451) which says—‘anarchita’ is that which is given in an insulting manner; ‘ertha-māmsa’ is that which has not been prepared for offering to the gods and Pitṛs; —the, ‘avārā’ woman is one who has no husband or son; this prohibition applies to only such women as are not related to one's self;—‘nagaryanna’ is the food belonging to the master of a city;—‘avakṣuta’ is that over which some one has sneezed.

It is quoted in Mahamāyāvijñāta (p. 945); —and in Viramitrodāya (Āhnika, p. 495), which adds the following notes:—‘anarchita’,—the food is so called when it is
offered without due respect, to one who deserves respect;—
‘vrthāmāṁsa’ is that meat which has not been cooked for
offering to the gods and Pitrś;—‘avirā’ is a woman without
husband or sons, or grandsons or great-grandsons; this pro-
hibition applies to the case of an unrelated woman, such being
the custom, says Shūlapāṇi;—‘dvīsat’,—is one who causes
injury;—‘nagari’ is the master of a city, even though he may
not be the king, says Medhātithi;—‘patita’ is the Brāhmaṇa-
murderer and the like;—‘avaksutam’—sneezed upon.

It is quoted in ‘Hemādri’ (Shrāddha, p. 773);—and in
Prāyashchittavivēka (p. 260), which adds the following
notes:—‘Anarchitam’, rejected as bad,—‘avirā’, a woman
without husband or sons or any male relatives,—‘nagari’
means a ‘person in charge of a city’,—‘avaksutam’, which has
been sneezed upon.

VERSE CCXIV

This verse is quoted in Mitāksarā (on 3. 290);—in
Madanapārijāta (p. 945);—and in Viramitrodaya
(Āhnikā, p. 495), which adds the following notes:—‘Pishuna’
is the back-biter,—‘anrī’ is the perjuror and such others,—
the person who makes over to another person the merit of
a sacrificial performance and receives money in return is called
‘Krutwikrayaka’;—‘shailūsa’ is one who makes a living
by dancing,—‘tanturāya’ is one who lives by weaving cloth;
—‘krtyaghna’ is the person who does not acknowledge the
good done to him;—in Hemādri (Shrāddha, p. 773);—and in
Prāyashchittavivēka (p. 260), which adds the follow-
ing notes:—‘Shailūsa’ is defined in the Adipurāṇa as ‘an
actor who is looking out for a living’,—‘Tunnavāya’ ‘one who
works with needles.’

VERSE CCXV

This verse is quoted in Mitāksarā (on 3. 290);—
in Madanapārijāta (p. 945);—and in Viramitrodaya
(Āhnika, p. 495), which adds the following notes: — *Karmāra* is the iron-smith,—*niśāda* is a particular mixed caste,— *raṅgāvatāraka* persons, other than the dancer and the singer, who help in the stage; or, as Medhātithi says, one who, through curiosity, visits each and every stage; — *suvarṇakarta* is one who alters gold,— *Vaiṇa* is the person living by piercing bamboos, or, as Medhātithi says, one who makes a living by making bamboo-flutes; — in Hēmādri (Shrūddha, p. 773); — and in Prāyashchittavirāka (p. 260), which explains *niśāda* as 'an inversely mixed caste,'— *raṅgāvatāraka* as 'one who helps, in a subordinate capacity, at theatrical performances by singing or dancing',— *vēna*, one who deals in articles made of bamboo.

**VERSE CCXVI**

*Nrshaṁsa*— 'cruel person' (Medhātithi, Govindarāja and Kullūka); — 'a hard' (Nārāyana and Rāghavānanda, also suggested by Medhātithi).

This verse is quoted in *Mātaksarā* (on 3. 290); — in *Madhavapārijāta* (p. 945); — and in *Vīramitrodaya* (Āhnika, p. 496), which adds the following — *Shravarān* is one who keeps dogs for hunting-purposes,— *Shaundika* is the liquor-seller,— *Chelamrējaka* is one who lives by washing clothes,— *rajaka* is the cloth-dyer,— *nrshaṁsa* is one devoid of pity— and the man in whose house a recognised paramour lives; — in Hēmādri (Shrūddha, p. 774); — and in Prāyashchittavirāka (p. 251), which explains *Shravarān* as 'one who keeps dogs for hunting purposes' and remarks that *Shaundika* and the other terms stand for the twice-born person who follows these professions.

**VERSE CCXVII**

This verse is quoted in *Mātaksarā* (on 3. 190); — in *Madhavapārijāta* (p. 945); and in *Vīramitrodaya*
(Āhnika, p. 496), which adds that one should not eat the food of a person who brooks the presence of a paramour in his house, as also of one who, in all things (sarvashah) is under the sway of women,—‘anirdasham prētānnam’ is that food which has been offered to the dead within ten days of the death,—‘atustikaram’ is that food the taste of which is not agreeable;—in Hēmādri (Shrāddha, p. 774);—and in Prāyashchittavīrēka (p. 261).

VERSE CCXVIII

This verse is quoted in Vīramitrodaya (Āhnika, p. 507);—in Smrtitattva (p. 542) to the effect that the eating of King’s food involves a heavy penance;—in Hēmādri (Shrāddha, p. 782);—and in Prāyashchittavīrēka, (p. 352).

VERSE XIX

This verse is quoted in Vīramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha, p. 782).

VERSE CCXX

Cf. 3. 180-181.

This verse is quoted in Vīramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha, p. 782).

VERSE CCXXI

This verse is quoted in Vīramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha p. 782).

VERSE CCXXII

This verse is quoted in Aparārka (p. 240), which adds that the term ‘kṛchchhā’ here stands for the ‘atikṛchchhā,’ on the strength of a text quoted from Shaṅkha;—
in Parāsharāmādhava (Prāyashchitta, p. 300), which adds that what is prescribed in the first half is to be done only in the event of the man being unable to throw out the food eaten; and again on p. 305;—in Smrītāttra (p. 542);—and in Prāyashchittavivēka (pp. 252, 261 and 524).

VERSE CCXXIII

This verse is quoted in Madhmapārijāta (p. 341), which explains 'ashrāddhīnaḥ' as 'one who does not offer the daily Shrāddhas'; and adds that this is meant to indicate the compulsory character of these Shrāddhas,—and 'ēkāṟātrikam' is explained as 'what is enough for one day.'

Buhler notes that Nārāyana explains 'ashrāddhīnaḥ' as 'destitute of faith'. But the reading thus explained must be 'ashrāddhīnaḥ' which is a var : lec : noted by Medhātithi.

The verse is quoted in Viramitrodāya (Āhnika, p. 490) which adds that the term 'Shrāddha' here must be taken as standing for the Pākayajñā, which is prescribed for the Shūdra;—he who performs that is called 'Shrāddhā';—if a Shūdra does not perform it, his 'cooked food' should not be eaten;—such is the explanation given by Medhātithi. Kalpataru on the other hand, has explained the term 'Shrāddha' as standing for the daily Shrāddhas. In some places the word is read as 'Ashrāddhīnaḥ', which means 'devoid of faith'.—In the event of 'abnormal distress'—cēttāru—one should receive from him uncooked—not cooked—rice or other grain, just enough to last for one day.

It is quoted in Vidhānapārijāta (II, p. 250);—in Prāyashchittavivēka (p. 253), which explains 'ashrāddhīnaḥ' as the Shūdra 'who is not entitled to partake of Shrāddha food';—in Hēmādra (Shrāddha, p 785);—and in Shuddhikaumudi (p. 320).
VERSES CCXXIV-CCXXV

Cf. 10.73.

These verses are quoted in Vīramitrodāya (Āhnika, p. 508);—and in Hēmādri (Shrāddha, p. 768).

They are referred to also in the Mahābhārata (12.264.11) as ‘Brahma-gītā gāthā’.

VERSE CCXXVI

This verse is quoted in Aparārka (p. 290);—and in Hēmādri (Dāna, p. 86).

VERSE CCXXVII

This verse is quoted in Parāsharamādhava (Āchāra, p. 165);—and in Hēmādri (Dāna, p. 7).

VERSE CCXXVIII

This verse is quoted in Aparārka (p. 385);—and in Hēmādri (Dāna, p. 7).

VERSE CCXXIX

Cf. The Mahābhārata, 13.57.22.

This verse is quoted in Parāsharamādhava (Āchāra, p. 177);—in Aparārka (p. 385);—in Smṛtitattva (II, p. 364);—in Hēmādri (Dāna, p. 152);—and in Dānakriyā-kauṃudī (p. 43).

VERSE CCXXX

This verse is quoted in Parāsharamādhava (Āchāra, p. 177);—in Aparārka (p. 386); in Smṛtitattva II, p. 364;—in Hēmādri (Shrāddha, p. 656);—in Hēmādri (Dāna, pp. 152 and 567);—and in Dānakriyā-kauṃudī, (p. 52).
EXPLANATORY—ADHYAYA IV

VERSE CCXXXI

This verse is quoted in Parāšharamādhava (Āchāra p. 177);—in Aparārka (p. 386);—in Smrītītattva (II, p. 364);—in Hēmādri (Dāna, p. 152);—and in Dānakriyākaumudi (p. 46).

VERSE CCXXXII

This verse is quoted in Parāšharamādhava (Āchāra, p. 177);—in Aparārka (p. 386);—in Smrītītattva (II, p. 364);—in Hēmādri (Dāna, p. 152), which explains ‘brahmaśārṣṭitām’ as the ‘condition of a Brāhmaṇa’;—and in Dānakriyākaumudi (p. 66).

VERSE CCXXXIII

This verse is quoted in Vīramitrodāya (Samskāra, p. 516);—and in Smrītichandrikā (Samskāra, p. 145).

VERSE CCXXXIV

‘Bhāvāna’—Disposition’ (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—‘motive’ (suggested by Medhātithi; and also Kullūka).

This verse is quoted in Hēmādri (Dāna, p. 17), which explains ‘bhāva’ as standing for the predominance of one or other of the three guṇas, Sattva, Rajas and Tamas.

VERSE CCXXXV

This verse is quoted in Aparārka (p. 290);—and in Smrītītattva (p. 894), which adds the following;—where the giver gives with respect, and the receiver receives it with respect,—both go to heaven; while by giving or receiving with disrespect, both go to hell—such is the explanation given by Kullūka Bhaṭṭa. Thus the ‘archā’, ‘respect’, which appears
as an adverb, serves as an adjective also, qualifying the men concerned; it is for this reason that Maithila writers have declared that gifts should be made after the object to be given as well as the Brähmana receiving it have both been worshipped; —and in Dānakriyākaumudi (p. 8).

**VERSE CCXXXVI**

This verse is quoted in Hēmādri (Dāna, p. 90).

**VERSE CCXXXVII**

This verse is quoted in Hēmādri (Dāna, p. 90).

**VERSE CCXXXVIII**

This verse is quoted in Aparārka (p. 232), which reads ‘vaprikāh’ for ‘puttikāh’, and explains it as ‘a particular kind of art’; —and in Viramitrodāya (Paribhāṣā, p. 64), which explains ‘puttikā’ as ‘a kind of art’; and explains that this and the following verses are meant to eulogise Dharma.

**VERSE CCXXXIX**

This verse is quoted in Aparārka (p. 232); —and in Viramitrodāya (Paribhāṣā, p. 64).

**VERSE CCXLI**

This verse is quoted in Aparārka (p. 232); —and in Viramitrodāya (Paribhāṣā, p. 64).

**VERSE CCXLII**

The verse is quoted in Aparārka (p. 232); —and in Viramitrodāya (Paribhāṣā, p. 64).
VERSE CCXLII

This verse is quoted in Aparārka (p. 232);—in Hēmādri (Vrata, p. 14);—in Vīramitrodaya (Paribhāṣā, p. 64), which explains ‘tamas’ as ‘sin’;—and in Nīṣīṁha-prasāda (Samskāra, pp. 17 a and b).

VERSE CCXLIV

This verse is quoted in Vīramitrodaya (Samskāra, p. 587);—in Vīḍhānāpārījāta (p. 674);—and in Samskāra-ratnamālā, (p. 75). All these quote the following description of the ‘uttama’ as from Manu; but these verses are not found in Manu—

विश्रुढ़ा: कर्मसिद्धिव शुरुस्तिरतिनिदिर्शिते: !
प्रविध्युत्सक्षर्वं महाकुलसमनिवि त: !
महाकुले ये सम्बृढ़ा महस्चे च व्यवसिता: !!
सन्नुभासत्वलिनानि: सतहव: समदर्शिन्द: !
लोभारागव्याप्त मानमेहास्मिनानिर्भरिताः:!!
अक्कोपना: सुप्रसादा: कार्यसम्ज्ञिन: नदा: !!

and as description of ‘adharma’ they quote Manu 3, 150-152.

It is quoted in Samskāramayūkha (p. 75);—and in Smṛtichandrikā (Samskāra, p. 205).

VERSE CCXLVII

This verse is quoted in Aparārka (p. 406), which explains ‘abhaya-adaksina’ as ‘abhaya-adāna’, ‘gift of fearlessness’;—in Mitāksarā (on 1. 214);—in Parāsha-ramadhanā (Āchāra, p. 190);—in Mulanāpārījāta (p. 220), which adds the following explanations:—
‘ĕlha’ is ‘fuel’.— ‘sarvatah’ means ‘even from the Shūdra’,—the ‘gift of fearlessness’ being acceptable even from a Mīēchchha; all this refers to one who is still engaged in the receiving of gifts, not to one who has renounced the acceptance
of gifts;—in *Vidhānapārijāta* (II, p. 249), which adds—"sarvataḥ" means ‘even from the Shūdra’, the ‘gift of fearlessness’ being acceptable from the Mēchchha also;—in *Nṛsimhaprasāda* (Āhnikā, pp. 35 b and 37 b);—and in *Hēmādri* (Dāna, p. 56), which explains ‘ēdhah’ as wood and ‘abhyyudyatam’ as ‘presented unmasked.’

**VERSE CCXLVIII**

This verse is quoted in *Aparārka* (p. 407), which adds that the term ‘bhikṣā’ here stands for ‘cooked food’;— and in *Hēmādri* (Dāna, p. 56).

**VERSE CCXLIX**

This verse is quoted in *Aparārka* (p. 407);—and in *Hēmādri* (Dāna, p. 56).

**VERSE CCL**

This verse is quoted in *Aparārka* (p. 406); in *Mītāksara* (on I. 214);—in *Parāśkaramādhava* (Āchāra, p. 190);—in *Mudanapārijāta* (p. 220), which adds—‘maṇi’ stands for those that serve as antidotes to poisons,— ‘dhāna’ is ‘fried grain,’—these one should not refuse;—in *Prāyascittavivēka* (p. 412), which explains ‘na nirvadē’ as ‘should not refuse when presented unmasked’;—in *Hēmādri* (Dāna, p. 56);—and in *Nṛsimhaprasāda* (Āhnikā, p. 37 b).

*Cf.* 5. 253.

**VERSE CCLIV**

This verse is quoted in *Vimmitroddaya* (Āhnikā, p. 492), which explains ‘āṭmanīvēdana’ as ‘declaring his family, his character, his motive in seeking service and the ways in which he is going to serve’;—and in *Hēmādri* ( Shrāddha, p. 785).

**VERSE CCLX**

*Cf.* 2. 244.

This verse is quoted in *Nityāchāraapradīpa* (p. 42).
Discourse V

VERSE IV

This verse is quoted in Parāsharamādhava (Prāyaśchitta, p. 8) to the effect that laziness also is the source of a 'force' that brings about untimely death;—in Viramitrodaya (Āhniка, p. 510), which explains 'āhasya' as 'not being disposed to perform one's duty, even when he is able to do it';—'annadōsa' as standing for defective production and so forth;—and in Smrtisāroddhāra (p. 294.)

VERSE V

This verse is quoted in Viramitrodaya (Āhniка, p. 510), which explains 'amēdhyaprabhavām' as 'produced directly from human ordure, or in trees growing from seeds passed with human excreta';—and in Smrtitattva (p. 448), which reads 'karakāṇi' (for kavakāṇi) and explains it as 'chhatrāka', 'mushroom'; and explains 'amēdhyaprabhavāni' as 'produced from ordure and such things.'

VERSE V

This verse is quoted in Aparārka (p. 247);—in Mitākṣarā (on I. 171), which notes that the addition of the epithet 'red' makes it clear that the prohibition does not apply to such exudations as assatwātida, camphor and the like;—and in Parāsharamādhava (Āchāra, p. 711), which adds—'the red exudations' meant are the lac and the rest, —the epithet 'red' indicating that such exudations as are
white, e.g., assafetida, camphor and the like—are not forbidden, —‘shēlu’ is shlesmātaka,—‘pēyuṣa’ is ‘new milk,’ i.e., the milk of the newly-delivered cow, whose blood-flow has not ceased; and in support it quotes verse 8 following.

It is quoted in Viramitrodaya (Āhnikā, p. 510), which adds the following notes—‘Vṛksaniryāsa’ is ‘the solidified exudation from trees’,—‘Vrashchana’ is cutting, and the exudations from cuttings are to be avoided even when they are not red. The prohibition does not apply to such things as assafetida, camphor and the like,—‘shēlu’ is shlesmātaka,—and ‘pēyuṣa’ is the milk of the newly delivered cow, which solidifies at the slightest contact with fire;—in Hēmādri (Srāddha, p. 567);—and in Prāyashchittavirēka (p. 287).

VERSE VII

Cf. The Mahābhārata 13.104.41.

This verse is quoted in Smṛtitattva (p. 448), which explains ‘vrthā’ as ‘what is cooked for oneself, and not for being offered to gods or pītris’,—and quotes the Chhandogaparishīṣṭa as defining ‘kṛśara’ to be ‘rice and sesame cooked together’;—‘samyāva’ is a preparation of ‘butter, milk, molasses, and the flour of wheat and other grains’;—‘auṣpākr̥tamānśa’ is ‘meat not consecrated by mantras’;—‘devānna’ is ‘food prepared for offering to gods’;—‘havis’ is the ‘sacrificial cake’ and such things;—and in Hēmādri (Srāddha, p. 610.)

VERSE VIII

‘Sandhinī’—a cow that gives milk only once a day (Medhātithi and Govindarāja);—‘a cow in heat’ (Kullūka, who quotes Hārita in support, Nārāyaṇa and Rāghavānanda);—‘a cow big with calf’ (Nandana);—‘a cow whose own calf being dead, is milked with the help of another’s calf (‘some one’ mentioned in Medhātithi.)
This verse is quoted in Mitāksarā (on 3. 290), where it is said that the unintentional drinking of these milks, if done once only, makes one liable to the penance of a single day’s fast, while if done intentionally, or if repeated, it entails a three days’ fast.

It is quoted in Parāsharamādhava (Āchāra, p. 712), where the ‘Sandhini’ is described as ‘the cow that approaches the bull,’ i.e., the cow in heat,—and the ‘anirdashā’ as ‘the one that has not passed more than ten days since delivery.’

It is quoted in Smrititattvam (p. 448), which adds the following:—‘anirdashā’ is that which has not passed ten days since its delivery;—the ‘cow’ stands for the goat and the buffalo also;—‘śkashapha’ are the horse and other one-hoofed animals;—the ‘sandhini’ is the cow that seeks for the bull; the avoiding of the second ‘gob’ in the second line indicates that it is the milk of the cow only that has lost its calf, and not that of the goat or the buffalo.

It is quoted in Vitamitrodaya (Āhnika, p. 525), which adds the following:—‘nirdashā’ is the cow that has passed ten days since delivery;—‘śkashapha’ are the horse and other one-hoofed animals,—‘ācika’ is the milk of the ewe;—‘sandhini’ is the cow in heat;—‘rīvatsā’ is one devoid of her calf.

It is quoted in Mudunapārijata (p. 929), which contains the same remarks as Mitāksarā:—in Nṛsimhaprasāda (Shrāddha, p. 13 a);—in Hitādri (Shrāddha, p. 567);—in Shuddhikāumudi (p. 323), which explains ‘śkashapha’ as standing for the Horse and the like, and ‘Sandhini’ as the cow ‘which has been covered by the bull’; and in Prāyashchittavirēka (p. 335).

VERSE IX

“Cf. Shatapatha Brāhmaṇa 1.2.3.9, for an early list of animals whose flesh is forbidden.”—Hopkins.
This verse is quoted in Mitāksarā (on 3.290);—and in Smṛtitattva (p. 448), which adds that the term ‘mṛga’ here stands for animals, and not for the deer only; since the ‘buffalo’ is cited as an exception;—‘shukta’ is the name of those things that, by themselves sweet, become soured by keeping.

The first half is quoted in Aparārka (p. 246), which adds that the phrase ‘payavarjyam’ has to be supplied.

The verse is quoted in Viramitrodāya (Āhnika p. 525), which takes ‘āranyānām mṛgānām’ together, and explains it as standing for the Ruru, Malisa, Prāta and the rest;—in Vṛṣimhaprasāda (Śrāddha p. 13 a);—in Hēmādri (Śrāddha, p. 567);—in Prāyashchittavivēka (p. 335);—and in Shuddhikaumudī (p. 323).

VERSE X

This verse is quoted in Mitāksarā (on 3.290);—in Smṛtitattva (p. 448), which explains ‘dulhisambhavam’ as standing for the takra and other similar preparations;—and again on p. 182;—and in Hēmādri (Śrāddha, p. 616).

VERSE XI

This verse is quoted in Viramitrodāya (Āhnika p. 540), which adds the following notes:—‘Kravyādah’ are the vulture and other birds that eat raw flesh only, and also the peacock and others that eat both raw and cooked flesh;—‘grāmanivāsinah’ stands for such village-birds as the pigeon and the like, which do not eat flesh;—the term Ṣakunin is to be construed with both ‘kravyādah’ and ‘grāmanivāsinah’;—‘kashyapa’ are the horse and other one-hoofed animals;—‘anirḍistah’ means ‘those that are not mentioned in the Śhruti as fit for eating’; those that are mentioned as such should certainly be eaten; this refers to such sacrificial animals as are mentioned in the Vedic texts like
the following:—‘One should sacrifice the horse to Tvāstr’; which implies that the flesh of the horse so sacrificed must be eaten;—‘Ṭittibha’ is the name of the bird that makes the ‘ṭī ṭī’ sound.

It is quoted in Hēmādri (Śrāddha, p. 582);—and in Smṛtisārotdhārā (p. 298).

VERSE XII

This verse is quoted in Viṇamitrodāyā (Āhnika, p. 540), which adds the following notes:—‘Kalavinka’ is the chaṭaka, the sparrow; these being already included under ‘grāmanirāsinah’, their separate mention is meant to indicate that they are always to be avoided; which implies that the ‘chāsa’ and other ‘grāmanarvāśi’ birds may be eaten. |All this latter note is attributed to Medhātithi by the writer; but no words to this effect are found in Medhātithi; see Translation.|—The epithet ‘grāma’ in ‘grāmakukkutah’ indicates that wild kukkuta is not forbidden; ‘sārāsa’ in the bird called ‘pukara’, which has a long neck, long feet and is of blue colour;—‘Rajjulāha’ is the wood-pecker;—‘dātyūha’ the black-necked bird;—‘Shuka’ is parrot;—‘sārikā’ is well known by its own name.

It is quoted in Hēmādri (Śrāddha, p. 583).

VERSE XIII

This verse is quoted in Viṇamitrodāyā (Āhnika, p. 540), which adds the following notes:—‘pratudāk’ are the birds that strike with the peak and then eat;—‘jākapāla’ is the web-footed bird, e.g. the chāsa and the like;—‘koyasti’ is a species of wild birds;—‘nakharīkura’ is the bird that scratches out food with its nails;—‘samaṇjya matsyādān’ are those birds that catch fish by diving under water; e.g. the aquatic crow and the like;—‘sūnā’ is the slaughter-house, and ‘savena’ is that which is got from there;—‘vallāra’ is dry fish.

It is quoted in Hēmādri (Śrāddha, p. 583).
VERSE XIV

This verse is quoted in Viramitrodaya (Āhnikā, p. 543), which adds the following notes:—The 'vaka' and the 'balākā' are well known birds;—kākola is the Drona-kāka;—'khānjārīta' is the khaṇjana;—'matsyādāh' are the alligator and the like;—the prohibition of the 'viḍ-varāha' implies the sanction of the wild boar.—'sarvashaḥ' means 'in every way';—and in Hēmādri (Śhrāddha, p. 583).

VERSE XV

This verse is quoted in Viramitrodaya (Āhnikā, p. 546), which adds that this is an artharādu to the prohibition of eating fish that has gone before in the preceding verse;—in Śrīpratīṣṭhān (p. 448);—and in Śrīpratīṣṭhān-dhāra (p. 299).

VERSE XVI

Medhātithi and Govindaśrīja explain the meaning to be that "The Pāṭhina and the Rohita are to be eaten only when offered to the gods or Pitrā; and not ordinarily, while those enumerated in the second half are to be eaten 'sarvasah' at all times."—Kullāka objects to this explanation on the following grounds:—There is no authority for the view that the two kinds of fish are to be offered at Śhrāddhas, eaten only by the person invited at it, not by the performer of the Śhrāddha or other persons, while the other kinds are to be eaten by others also;—in fact all other authorities have placed all those mentioned here on the same footing. Kullāka's own explanation is as follows:—The Pāṭhina and the Rohita should be eaten, as also the Rājīva and the rest';—and the phrase 'niyuktatā hatvāvamah' he takes as standing by itself, in the sense that 'all things that are forbidden may be eaten, when one is threatened with starvation, after they have been offered to the gods and Pitrā.'
This verse is quoted in Mitāksarā (on 1. 178), which goes one farther than Medhātithi, and adds that those enumerated in the second line also are to be eaten only when offered at Shrāddhas and sacrifices;—and in Viramitrodāya (Āhnika, p. 547), which adds the following notes:—‘ādyan’ means ‘are to be eaten’—when they are ‘niyuktan’—i.e., used for the purpose of Shrāddha and other offerings;—‘Pāthīna’ is that which is also called ‘Chandraka,’ ‘Rājira’ is red-coloured, ‘Simhatapala’ is that which has its mouth like the lion’s, ‘Sashalka’ are fish covered with shell-like skin.

It is quoted in Śṛṇitattva (p. 449);—in Hēmādri (Shrāddha, p. 577);—and in Śṛṇsāroddhāra (p. 300), which explains ‘niyuktan’ as employed for Shrāddha and other purposes, and ‘ādyan’ as ‘may be eaten,’ ‘rājira’ as red-coloured.

VERSE XVII

This verse is quoted in Viramitrodāya (Āhnika, p. 544), which adds the following notes:—‘Ekachara’ are those animals which, as a rule, roam about alone, such for instance as serpents;—‘ajñatāḥ’—whose name and species are unknown, i.e., one should not eat unknown animals which, though not falling under any species either generally or specifically prohibited, are understood by implication to be included under those that are permitted;—nor should one eat any five-nailed animals, with the exception of the shashaka and the rest (enumerated in the next verse).

VERSE XVIII

This verse is quoted in Mitāksarā (on 1. 177);—in Viramitrodāya (Āhnika, p. 545), which explains ‘ēkato-dṛtāḥ’ as ‘those that have only one line of teeth’;—and in Śṛṇsāroddhāra (p. 299).