VERSE XIX

This verse is quoted in Aparārka (p. 1157), which notes that the intentional eating of these things make the twice-born person an 'outcast,' i.e., disqualifies him from all that is done by twice-born persons, and the expiation for this would be the same as that prescribed for wine-drinking.

It is quoted in Mitāksarā (on 1.176), which says that this refers to intentional and repeated eating of the things; also on 3.229;—in Parāṣharamālhaava (Prāyashchitta, p. 317), as referring to intentional eating;—and in Madanapārijāta (p. 825) to the effect that the intentional eating of forbidden things is equal to wine-drinking; and again on p. 927, to the effect that it is intentional and repeated eating that is equal to wine-drinking and hence makes one outcast, while by intentionally eating these only once, one only becomes liable to the performance of the Chāndrāyana.

VERSE XX

Cf. 11.155, 213 and 219.

This verse is quoted in Madanapārijāta (pp. 927 and 825) as laying down the expiation for the unintentional eating of the things;—in Parāṣharamālhaava (Prāyashchitta, p. 317) to the same effect, with the additional note that the 'Sāntapana' meant here must be that which extends over seven days.—The last quarter is quoted twice in Mitāksarā on 3.290, to the effect that if one eats forbidden things other than those here mentioned only once, and that unintentionally, he has got only to fast for the day;—under 1.175 to the effect that the eating of the forbidden birds unintentionally makes one liable to fasting for the day;—and the first three quarters on 1.176, where it is pointed out that it refers to unintentional and repeated eating of the things;—also on 3.229 as laying down the expiation for unintentional eating.
It is also quoted in *Aparārka* (p. 1157), to the effect that by unintentionally eating the things enumerated repeatedly one becomes liable to the *Yati-chāvatīrāyaṇa*, and by eating other forbidden things to fasting during the day.

**VERSE XXI**

*Cf. 11. 212.*

This verse is quoted in *Mitākṣarā* (on 3. 290) as laying down the expiation for cases of suspected eating of forbidden things;—and in *Prāyahschittavārāka* (p. 340).

**VERSE XXII**

This verse is quoted in *Mitākṣarā* (on 1. 179) to the effect that just as there is nothing wrong in the eating of meat which is the remnant of sacrificial and Shrāddha offerings, so also there is none in eating that which is left after the dependents have been fed.

It is quoted in *Viramitrodāya* (*Āhmiṇka*, p. 537), which adds that animals are to be killed for feeding one’s dependents, only when there is no other means of feeding them; and this implies also that there is no harm in one’s eating the meat himself that is left after the feeding of dependents;—and in *Smṛtisāroddhāra* (p. 301).

**VERSE XXIII**

*Viramitrodāya* (*Āhmiṇka*, p. 537) quotes this verse as *Artharāda* to the preceding verse, the meaning being as follows:—'Inasmuch as in ancient sacrifices performed by sages, edible sacrificial cakes used to be made of animals and birds killed for the purpose, these may be killed by men of the present day also.' That the sacrificial cake is to be made of the flesh of animals has been laid down in connection with the 'Thirty-six-year Sacrificial Session', about which we read
that “on the closing day of which, the master of the house goes out a—hunting, and out of the flesh of the animals killed there the Savaniya sacrificial cakes are prepared.”

VERSE XXIV

This verse is quoted in Viramitrodaya (Āhnika, p. 523);—in Smrititattva (p. 452);—in Hēmādri ( Shrāddha, p. 616);—and in Prāyashchittavīvēka (p. 291).

VERSE XXV

This verse is quoted in Smrititattva (p. 452);—in Viramitrodaya (Āhnika, p. 523);—in Hēmādri (Shrāddha, p. 616);—and in Prāyashchittavīvēka (p. 291).

VERSE XXVI

This verse is quoted in Viramitrodaya (Āhnika, p. 526), which adds the following notes:—The rules regarding eating that have gone before are meant for the ‘twice-born’, not for the Shūdra; hence for the latter there is no harm in eating garlic and other things. But, according to Kalpataru, the eating of the crow and such like animals and birds—even though included among those mentioned,—must be considered wrong, even for the Shūdra;—being as they are entirely condemned by all cultured men.—The mention of the ‘twice-born’ in this verse implies that the forthcoming prohibition regarding meat is meant for all the four castes.

VERSE XXVII

This verse is quoted in Viramitrodaya (Āhnika, p. 527), which adds the following notes:—‘Proksita’ is that which has been sanctified by means of mantras for being offered at a sacrifice;—‘brāhmaṇaṇaṇahe kāmyayā’—when one is pressed by a Brāhmaṇa to eat meat, if he eats it but
once, then there is no harm; that this is justifiable once only is clearly stated by Yama; if the same Brähmana should press him again, then he is not to accede to this; nor is he to eat it, even though the second time he may be pressed by another Brähmana; that he is to eat it once does not mean that he is to take a single morsel; what is meant is that he may eat at a single meal; —‘Yathāvidhiniyuktah’—this means that when invited to the Medhuparka-offering or to a Shrāddha, one may eat even unconsecrated meat;—‘prāṇānāmēva chātyayē’—meat may be eaten if during an illness, or during food-scarcity, one’s life would be in danger if meat were not taken.

The verse is quoted also in Smṛtisūtra (p. 449), which explains ‘prosktion’ as which has been duly consecrated by means of mantras, being obtained from an animal killed in connection with a sacrificial performance; —‘brāhmaṇānām kāmya’—at the wish of a Brähmana one may eat once; —‘yathāvidhiniyuktah’—i.e., at a Shrāddha; —in the Praśashchittavivekā (p. 280), which notes that ‘prāṇānāmēva chātyayē’ is meant to refer to Religious Students and to such House-holders as have renounced meat; —and in Smṛti-śāroddhāra (p. 300).

VERSE XXVIII

This verse is quoted in Virānātrodāyā (Āhnika, p. 527), as reiterative of what has gone before; —and in Smṛtisūtra (p. 449).

VERSE XXIX

This verse is quoted in Virānātrodāyā (Āhnika, p. 527), which adds —the ‘chara’ are the deer and the rest,— the ‘achaya’ grasses etc.,—‘damstrā’, the tiger and others, ‘adamstrā’, the deer and the like,—‘sahasta’ are men and the like,—and ‘chasta’ fish etc., ‘shūra’ are brave persons —and ‘bhīra’ are the timid.
VERSE XXX

This verse is quoted in Viramitrodaya (Āhnika, p. 527).

VERSE XXXI

"Cf. this with the Mahābhārata, 13. 114-116. In ib 116, 15, this is quoted as Shruti, but in 115, 53, its gist is ascribed to Manu"—Hopkins.

This verse is quoted in Viramitrodaya (Āhnika, p. 527), which adds the following notes: ‘yaṭāya’ means ‘for purposes of sacrifice’,—‘yaḍhi’ means ‘eating’,—‘ato-nyathā’ means ‘elsewhere than at a sacrifice’;—and in Hēmādri ( Shrāddha, p. 582).

VERSE XXXII

This verse is quoted in Viramitrodaya (Āhnika, p. 527), which adds that ‘srayamutpādyā’ refers to the Ksattriya alone;—in Smrtitutra (p. 449);—in Hēmādri ( Shrāddha, p. 582);—and in Prāyashchittaviveka (p. 276).

VERSE XXXIII

This verse is quoted in Viramitrodaya (Āhnika, p. 531);—in Smrtitutra (p. 449);—and in Smrtisāroddhāra (p. 301).

VERSE XXXIV

This verse is quoted in Viramitrodaya, (Āhnika, p. 531).

VERSE XXXV

This verse is quoted in Aparārka (p. 251), which explains ‘niyuktah’ as ‘invited, at a sacrifice to the gods or at a Shrāddha’;—in Mitāksarā (on 1. 179) to the effect that one must eat meat when invited to a Shrāddha;—in
\textit{Nirñayasindhu} (p. 294) as setting forth the sinfulness of not eating the meat duly offered;—in \textit{Viramitrodaya} (Āhnika, p. 530), which explains \textquote{\textit{sambharāvī}} as \textquote{births};—in \textit{Sūrtitattva} (p. 449);—in \textit{Hēmādri} (Śrāddha, p. 577);—and in \textit{Prāyagapahattvarīvēka} (p. 279), which remarks that this refers to such meat as is not forbidden.

**VERSE XXXVI**

This verse is quoted in \textit{Hēmādri} (Śrāddha, p. 580).

**VERSE XXXVII**

\textquote{\textit{Saṅge}}—\textquote{On an occasion arising for the killing of an animal (at a rite other than those laid down in the Veda)} (Medhātithi); \textquote{if one has a strong desire to eat meat} (Kulūka and Nārāyanā). \textquote{It is difficult to see how a strong desire for meat could be appeased by eating animal made of butter or flour};—\textquote{in the event of one being attacked by evil spirits} (Govindarāja);—\textquote{on the occasion of social gatherings} (Nandana).

This verse is quoted in \textit{Viramitrodaya} (Āhnika, p. 538), which quotes \textit{Kalpaṭarū} as offering the following explanation:—In such ceremonies as the \textit{Ṣītāyajña} and the like, which are not prescribed in the Veda, and the killing of animals at which, therefore, cannot have the sanction of the Veda,—it, in view of the prevalent custom, it is found necessary to sacrifice an animal, one should offer an animal made either of butter or of flour;—it then quotes Kulūka’s explanation,—and then the one given by Medhātithi, remarking that this last is in agreement with \textit{Kalpaṭarū}.—It then goes on to describe another explanation, by which \textquote{Saṅge} means \textquote{at a sacrifice} and this is explained as laying down an alternative to the killing of animals at the well-known sacrifices, \textit{Agniśomōtīya} and the rest.—This last explanation, the author rejects, on the ground (1) that there is no authority for taking
the word 'ṣaṅgā' in the sense of sacrifice, and (2) that it would not be right for a Smṛti to lay down an alternative to a detail that has been laid down in the original Vedic injunction of the sacrifices.

VERSE XXXVIII

Cf. The Mahābhārata 13. 93. 121.
This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XXXIX

"Ityapi śrūyate shrutiḥ is the end of this verse instead of svayamēra svayambhuvāś as found in the Mahābhārata, 13. 116. 14. Quite a number of Manu's verses are cited as Shruti in the Epic."—Hopkins.

This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XL

This verse is quoted in Viramitrodāya (Āhnika, p. 538), which explains 'uchchhṛtiḥ' as 'advancement'.

Medhātithi (P. 403, l. 22)—'Pratitiṣṭhamūlita'v—This refers to Mimāṃsā Sūtra 4. 3.17 et. seq., which embodies what has been called the 'Rātrisutra-nyāya'. In connection with the 'Rātri' offerings, it is said that 'he who offers these obtains respectability &c.;' and in regard to this the question arises whether this latter passage is a mere arthagādu, or it describes the result that really follows from the offerings; and the conclusion is that, inasmuch as no other mention of the result of the offerings is found anywhere, the passage in question must be taken as describing the results actually following from them.

VERSE XLI

This verse is quoted in Aparārka (p. 154), as setting aside the view that 'the offering of Madhuparāka does not
necessarily involve the killing of the animal’;—in Viramitrodaya (Āhnika, p. 538).

VERSE XLII

This verse is quoted in Viramitrodaya (Āhnika, p. 531).

VERSE XLIII

This verse is quoted in Viramitrodaya (Āhnika, p. 538).

VERSE XLIV

This verse is quoted in Viramitrodaya (Āhnika, p. 538).

VERSE XLV

This verse is quoted in Viramitrodaya (Āhnika, p. 538).

VERSE XLVI

This verse is quoted in Viramitrodaya (Āhnika, p. 539).

VERSE XLVII

This verse is quoted in Mitāksara (on 1. 181) as laying down the indirect result of avoiding the killing of animals.

VERSES XLVIII-XLIX

These verses are quoted in Parāsharamādhava (Āchāra, p. 719), which adds that the prohibition contained here pertains to the eating of meat obtained by such killing of animals as is prohibited,—and not to that of meat obtained by purchase; and this on the ground that it is prefaced by the deprecating of the act of killing.

Verse 48 only is quoted in Prāyashchittaviveka (p. 279).
VERSE I


VERSE LI

"In the Mahābhārata (13. 114. 36-49) this is 'as told of old by Mārkaṇḍeya.'"—Hopkins.

This verse is quoted in Aparārka (p. 251);—in Mitākṣarā (on 1. 181), as describing the eight kinds of 'killer';—and in SMptisārodāhāra (p. 301), which has the following notes:—'ghatukaḥ', partakers in the sin,—'anumantā', who acquiesces in the act,—'vishasitā', who cuts the limbs,—'niḥantā', who actually does the act that deprives the animal of the life,—'samskara', who cooks the meat,—'uṇahartā', who serves the meat.

VERSE LII

"In the Mahābhārata (13. 114. 14) this verse is ascribed to Nārada."—Hopkins.

This verse is quoted in Vivamitrodaya (Āhnikā, p. 531);—and in SMptisārodāhāra (p. 301).

VERSE LIII

In the Mahābhārata (13. 114. 15) this occurs as writer's 'matam mama', but it has 'māsē' for 'vārsa'—says Hopkins.

This verse is quoted in Mitākṣarā (on 1. 181), to the effect that the merit of the performance of Ashramēthā accrues to one who renounces meat for a full year;—and in Vivamitrodaya (Āhnikā, p. 533), which adds that according to Medhātithi, this is mere Arthavāda, and not the declaration of a result that actually follows from the act,—this being based upon the principle laid down by Jaimini under 4. 3. 1. It goes on to add that this view is not right; as this case is not analogous to that of Jaimini 4. 3. 1,
A ‘declaration of rewards’ is regarded as an ‘Arthasastra,’ only when there is some other passage mentioning another reward in connection with the same act; in the present case, however, we do not find any other passage speaking of any other rewards accruing from the renouncing of meat for one year; so that this comes under the Rātrisatāramāyāya (Jaimini 4.3.17 et. seq.; see note under verse 40). It concludes with the remark that the reward accruing from the renouncing of meat for one year—even though of the same kind as that following from the Ashvaśeṣa—-is of a much lower degree;—and quotes the following Kārikā of ‘Bhaṭṭapāda’—

फलानामल्पमइति करमेऽि च खेिति चेिति ।
विभागः न्नानलमात् वश्वोष्पेने वेदिते ॥

VERSE LV

This verse is quoted in Parāsharāmaśāstra (Āchāra, p. 719), which adds that the renouncing of meat here spoken of refers to meat other than the ‘consecrated’ and the rest that have been spoken of before.

VERSE LV

Cf. The Mahābhārata 13. 116. 35.

This verse is quoted in Vīramatrodāya (Āhmika, p. 531);—and in Sṛṇtisāśrodāhāra (p. 301).

VERSE LV

This verse is quoted in Parāsharāmaśāstra (Āchāra, p. 719) in support of the view that it is only the eating of prohibited meat that is sinful;—and in Vīramatrodāya (Āhmika, p. 537), which adds the following notes:—‘māmsē’—i.e., such meat as is not forbidden;—‘madīyē’—for the Kṣattriya and other lower castes;—‘maithanē’—i.e., such sexual intercourse as is not prohibited;—‘māraddhē’—i.e., the
determination to renounce;—‘mahāphala’—i.e., conducive to
the attainment of Heaven and such other results as have been
mentioned in the foregoing arthavāda passages. Medhātithi
has remarked that the determination to renounce meat and
other things must be regarded as conducive to Heaven only,
on the basis of the principle of the Vishvajit (Mimāmsā-
sūtra 4.3.15-16). But this is not right, as it is very much
simpler to accept the rewards mentioned in the arthavāda
passages as the rewards meant here, rather than assume one on
the basis of the said principle.

It is quoted in Prāyashchittaviveka (p. 277), which
remarks that this refers to such meat as is left after the
offerings to the gods and Pitr̄s have been made;—as regards wine,
the abandoning of it is ‘conducive to great rewards’ only
for those for whom wine is not forbidden,—and as regards
‘sexual intercourse,’ the abandoning that leads to great rewards
is that of the intercourse which is sanctioned ‘on all except
the sacred days,’ and ‘that for the sake of pleasure.’

VERSE LVIII

‘Anuvajata’—‘Younger than one that has teethed’ (Medhā-
tithi, Govindaśrī, Nārāyaṇa, Rāghavaśrī, and Kullūka
also, who is not rightly represented by Buhler).

‘Cha’—This includes ‘one whose Upānayaṇa has been
performed’ (Govindaśrī, Kullūka, Nārāyaṇa and Rāgha-
vaṇanda).

This verse is quoted in Śūrītātrata (II, p. 239),
which adds that according to this the impurity attaches, not
only to the Sapinyas, but also to Sagotras, Sāmānodaṇkas,
paternal relations, maternal relations and so forth;—‘anuvajata,’
literally meaning ‘born after,’ means ‘one born after the
dantañjata,’ this latter being the noun immediately preceding
the word;—the presence of ‘cha’ implies the ‘initiated’ also;
—‘samsthitā’ means ‘dead.’
It is quoted in Hāravatā (p. 1), which adds the following notes:—‘annujata’ is the child born after the child that has cut its teeth, i.e., a child that has not cut its teeth; ‘kṛtacūḍāṁ cāt’ the ‘cāt’ is meant to include one whose Upanayana has been performed,—‘sūrasmṛtih’ on his dying.— ‘sūtaka’ stands here for the impurity due to birth, that due to death having been separately mentioned.

VERSE LIIX

"The commentators are of the opinion that the length of the period of the impurity depends on the status of the mourner; and that a man who knows the mantras only of one Shākhā shall be impure during four days, one who knows a whole Shākhā (or two Vedas) during three days, one who knows the Veda (or three Vedas) and keeps three or five sacred fires, during one day. Medhātithi however mentions another interpretation, according to which the four periods correspond to the four ages of the deceased, which have been mentioned in the preceding verse. According to this view, the Sapindaśas shall mourn for an initiated person for ten days,—for one who had received the tonsure, four days, and so forth."—Buhler.

This verse is quoted in Aparārka (p. 893), which explains the first half to mean that the Sapindaśas are impure for ten days, and the second half as laying down three other alternatives;—‘Aryāk (or as it reads ā vā) sāñchayatnāt aṣṭhamā’ it explains as indicating the period of four days, the fourth day being prescribed for the collecting of the bones of the dead. Thus the four alternative periods are—ten days, four days, three days and one day; and the rule regarding the restriction of one or the other is thus laid down by Parāśhara—‘The Brāhmaṇa equipped with both the Veda and the Fire becomes pure in one day, one equipped with the Veda only in three days, and one without qualifications in ten days.'
It is quoted in Mitāksara (on 3.29), which remarks that the four periods here specified are meant respectively for the ‘Kusūldaḥānyaka,’ the ‘Kumbhīdhaṁyaṅaka,’ the Tryabhāṣikā and the ‘Asvastanika’ (described in 4.7 above). It quotes Parāśāra’s rule (just quoted), but rejects it as unacceptable.

It is quoted in Madanapārijāta (p. 391), and again on p. 426;—in Smṛtisāroddhāra (pp. 226 and 229);—in Nityāchāraprādīpa (p. 116);—in Āravatā (p. 3) which reads ‘āsthī’ and explains it as meaning ‘four days’;—and in Shuddhimayūkha (p. 37).

VERSE LX

This verse is quoted in Aparārka, (p. 893), as providing the definition of the ‘Samānodaka’ relationship, and explains the meaning to be that this relationship subsists among all those people who clearly recognise a common ancestor;—in Mitāksara (on 1. 253);—in Parāśāra-mādhava (Āchāra, p. 590);—in Vyāvahāramayūkha (p. 63) which constructs ‘Saptamē’ as ‘Saptamē atitē,’ so that the seventh also becomes included in ‘Sapīṇḍa’ relationship;—in Madanapārijāta (p. 427);—in Shuddhimayūkha (p. 37), which says that ‘vinivartatē’ is to be construed with the second line also;—in Smṛtisāroddhāra (p. 230), which says that from the point where ‘Samānodaka’ relationship ceases, ‘Sagotra’ relationship alone remains;—in Nityāchāraprādīpa (p. 104), which quotes Madhāṭīthi to the effect that all those who are descended from the great-grandfather of one’s own great-grandfather are his ‘Sapīṇḍas’;—in Hāravatā (p. 96), which has the following note:— Six ancestors beginning from one’s father are his ‘Sapīṇḍa,’ the seventh ancestor is not ‘Sapīṇḍa’; and the reason for this lies in the fact that one’s three immediate ancestors—father, grandfather and great-grandfather—are entitled to receive the ‘piṇḍa’ from
him, and the next three ancestors—i.e., the father, grandfather and great-grandfather of the great-grandfather—are entitled to the ‘smearings of his pūnda;’ while the seventh ancestor is not entitled to any share of pūnda; it adds that the man himself is ‘ Sapinda’ of his own six ancestors;—in Shuddhikavumudi (p. 52), which explains that the ‘ Sapinda’ relationship ceases in one’s seventh ancestor, and ‘Samānodaeka’ relationship extends up to that person who is known to be descended from ‘my such and such ancestor,’ and from the point where no such descent can be specifically pointed out, that relationship ceases and beyond that all are ‘gotrajā’ only;—in Gudādharapaddhati (Kāla, p. 256), which reproduces Medhātithi’s remark quoted above;—in Smritichandrikā (Samśkāra, p. 181);—and in Vīramitrādaya (Vyavahāra, 209 b).

VERSE LXI

Medhātithi and Govindarāja omit the first line of 61 and the first line of 62; so that in the place of 61 and 62, they read only one verse made up of the second lines of both 61 and 62.

This verse is quoted in Hāradāta, (p. 15), which explains ‘ēkāmēra’ as standing for ‘ten days’ and other periods;—and in Shuddhimayūkha, (p. 37).

VERSE LXII

(Verse 63 of other commentators.)

According to the interpretation of Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, the two halves of this verse are distinct, the first half laying down that the man who emits semen is purified by bathing, and the second half that he who begets a child is purified after three days. According to Medhātithi however, the first half supplies the reason for what is asserted in the second half. (See Translation).
This verse is quoted in Purāṇarāmādhava (Āchāra, p. 606), which explains ‘baṭikā-sambandha’ as ‘janyāja-nakabhāva,’ 'the parental relationship.'

The Hārañcāta, which has both lines of (62) explains the meaning as—'The untouchability due to death pertains to all sapindas, and that due to birth pertains to the parents of the child only, but the full period (ten days) of ‘impurity’ attaches to the mother only, that attaching to the father disappears immediately on bathing.

VERSE LXIII
(Verse 64 of other commentators.)

"According to Govindarāja and Nārāyaṇa, the rule refers to such Brāhmaṇas who for money carry a dead body to the cemetery;—according to Kullūka and Rāghavānanda, to Sapinda who in any way touch a corpse out of affection;—Medhātithi thinks that it applies to all who touch or carry out a dead body, be it for love or for money. Rāghavānanda thinks that the text mentions three alternative periods of impurity, one day, three days and ten days."—Bhuder.

This verse is quoted in Aparār̥ka, (p. 883), which explains it as laying down the period of impurity of ten days for those who touch a dead body; it explains 'ahna chaikena vātryā' as meaning 'one day and night,' and 'tribhiḥ trivātraiḥ' as 'nine days';—thus ten days is the period of impurity (for the Brāhmaṇa) touching the dead body of the Brāhmaṇa; for the Brāhmaṇa carrying for money the dead body of other castes, the period extends to that which has been prescribed for that caste—says the Viṣṇupurāṇa;—Aparār̥ka quotes the verse again on p. 893 to the effect that the period of impurity for Samānodakas is only three days.

It is quoted in Nirṇayasyāndhu (p. 382), which also explains it as laying down a period of ten days.
VERSE LXIV
(Verse 65 of other commentators.)

'Pitṛmēda'—The Antyēṣṭi (Medhātithi, Govindarāja, Kullūka and Rāghavānanda) ;—‘the entire Shrāddha cere-
mony’ (‘others’ noted by Medhātithi).

This verse is quoted in Aparārka (p. 912), which
says that the ‘guru’ meant here is Āchārya, and that
‘Pitṛmēda’ is Antyēṣṭi.—in Mitākṣarā (on 3. 24),
to the effect that if the pupil performs Antyēṣṭi of his
guru, then he is to be impure for ten days ;—in Nir-
ṇayajasindhū (p. 381) as reiterating the ‘ten-day’ period for all
carriers of the dead body, the ‘pupil’ being mentioned only
by way of illustration.

VERSE LXV
(Verse 66 of other commentators.)

‘Nārāyaṇa and Rāghavānanda think that this rule refers
to miscarriages which happen during the first six months
of pregnancy ; and that from the seventh month, whether the
child lives or not, the full period of impurity must be kept.
Nārāyaṇa moreover asserts that in the first and second months
the impurity shall last three days”.—Buhler.—‘Sādhvī’.—
‘Becomes pure’ (Medhātithi and Kullūka) ;—‘chaste’
(Nārāyaṇa).

This verse is quoted in Mitākṣarā (on 3. 20), which
explains the second half to mean as follows :—‘The woman
in her courses becomes pure—i. e., fit for religious functions—
on bathing after the cessation of the menstrual flow; but as
regards touchability, she becomes fit for it by bathing on the
fourth day, even though the flow may not have ceased entirely.

The verse is quoted also in Nirṇayajasindhū (p. 369);
in Shuddhikaumudi (p. 3);—in Hāradatā (p. 68), which
says that the plural number in ‘rātriśthita’ indicates that
miscarriage is a source of purity only when it occurs in
the third and subsequent months of the pregnancy, and that the mention of the 'woman' in the second line makes it clear that the impurity due to miscarriage also attaches to the wife only, and not to the husband;—and in *Nṛsimha-prasāda* (Samskāra, p. 25a).

**VERSE LXVI**
(Verse 67 of other commentators.)

This verse is quoted in *Mitāksarā* (on 3, 23), where it is explained that all that this means is that in the case of all before initiation, the impurity lasts for three days;—in *Nirṇaya-sindhu* (p. 373);—and in *Smṛtitattva* (II, p. 271), which remarks that the second half of the verse makes it clear to what case the following two verses refer.

Medhātithi offers two constructions:—(1) By one the verse is made to provide a rule for the impurity of the untensured child on the death of others;—(2) by the other, for the impurity of others on the death of the untensured children.

**VERSE LXVII**
(Verse 68 of other commentators.)

'Asthiṣaṅcha yughanādrte'—'Place free from bones' (Medhātithi, also Mitāksarā);—'without the rite of bone-collecting' (Kullīka, who quotes Vishvarupa's explanation which agrees with Medhātithi's).

This verse is quoted in *Smṛtitattva* (II, p. 271), which says that this refers to the case of the death of a child who has had his tonsure performed during the first year;—in *Mitāksarā* (on 3, 2) which explains the meaning to be that 'the child should be decked with garlands and sandal-paint and should be buried in a clean place, away from the burning grounds, but outside the village, —which should be free from bones.'

It is quoted in *Hāralatā* (p. 121), which has the following notes:—'ūnadeśirāṣikam', one whose tonsure has
not been performed, "adîkṛtya", having endowed the dead body with rings, clothes, flowers, garlands and so forth, they should bury it in some pure spot outside the village; and even though the body would soon become decomposed and hence the rite of picking of the bones might be possible, it should not be done.

VERSE LXVIII
(Verse 69 of other commentators).

This verse is quoted in Mitāksarā (on 3. 2), which explains "aranyā kāṣṭharaḥ tyaktrā" as follows:—"Just as on throwing a log of wood in the forest, people take no notice of it, so having buried the child, they should take no further notice of him, in the way of performing his Shrāddha and other after-death rites."

It is quoted in Aparārka (p. 870), which explains the meaning to be that the child less than two years old, which has not had its Tonsure, should be either buried or thrown into the water, without any after-death rites;—and again on p. 911, where it is said that the digging &c. are meant for the child who has had his Tonsure done during the first year. It is difficult to reconcile the two statements.

It is quoted in Smritidatta (II, p. 274), which also says that these two verses refer to the case of the child who has had his Tonsure performed during the first year;—and in Haralatā (p. 122), which explains "aranyā", 'in forest,' as meaning in 'uncultivated ground,' and 'kāṣṭharaḥ' as implying that they should not grieve over it;—and in Shrddhāmayūkha (p. 6).

VERSE LXIX
(Verse 70 of other commentators).

This verse is quoted in Aparārka (p. 871) to the effect that in the case of a child (less than three years old)
whose Tonsure has not been performed, the water-offerings (which imply also cremation by fire) is optional in a case where the 'naming' ceremony has been performed.

It is quoted in *Madhavapārijāta* (p. 384), which adds the following notes: — *udakakriyā* indicates cremation by fire also; if the child had teether, and had its Tonsure, then whether it is cremated or not—its parents remain impure for three days.

It is quoted in *Nirṇayagosindhau* (p. 372), which also notes that *udaka* includes cremation also; — and again on p. 374, to the effect that (a) if the child dies before the 'naming' ceremony it must be burned, — and (b) if it dies after naming and before it is three years old, it may be either burned or cremated; — in *Shuddhimaṇyaūkha* (p. 6); — and in *Hāralatā* (p. 122), which draws the following conclusions from these three verses: — 'In the case of the two-year-old child, from the time of its teething onwards, if cremation and the offerings are made, they are helpful to the dead, but if the relations do not do all this, they do not incur any sin; but if the child has completed its two years, the rites are compulsory, and their omission involves sin; — *nāmī vāpi* which emphasises the view that it is right to perform the rites even on death occurring after the naming-ceremony, and it is all the more incumbent when the child has teethered. It combats Vishvarūpa's explanation of 'atīrīversa' as standing for 'one whose age was over two, and below three years'; as being incompatible with the qualification 'jātadantsya.'

It is quoted in *Smṛtisārodalāhāra* (p. 215), which adds that *udakakriyā*, stands for 'agni kriyā', cremation also.

**VERSE LXX**

(Verse 71 of other commentators.)

This verse is quoted in *Nityāchāraprajāpa* (p. 181); — in *Hāralatā* (p. 76), which explains 'ekadalaka' as samānodaka; — and in *Shuddhimaṇyaūkha* (p. 37).
VERSE LXXI

(Verse 72 of other commentators.)

‘Yathoktína kalpēna’—‘According to the rule declared in verse 67’ (Medhätithi, Govindarāja and Nandana);—‘just like the husband’s relatives, i.e., after three days’ (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in Āparārka (p. 907), which supplies the following explanation:—In the case of ‘asamskrta’—i.e., unmarried—women, the ‘bāndhavas’—i.e., their relations on the husband’s side—become pure in three days; but their sanābhayāḥ—i.e., relations on the father’s side—become pure according to the aforesaid rule. It is because the relations on the father’s side are separately mentioned by means of the word ‘sanābhayāḥ’ that the generic term ‘bāndhavāḥ’ is taken in the special sense of ‘relations on the husband’s side’. But there can be no such relations in the case of unmarried women; hence the women meant here must be those that have been verbally betrothed, but not yet formally married.—‘Sanābhayāḥ,’ the relations on the father’s side, are purified according to the rule that has been laid down in connection with the death of a boy before Upanayana,—i.e., the impurity ceases after three days. The analogy between the two cases is based upon the principle that for women ‘marriage’ takes the place of the Upanayana; so that the unmarried girl stands on the same footing as the uninitiated boy.

The verse is quoted in Mitāksarā (on 3. 24), to the effect that in the case of girls who have been betrothed, but not married, the relations on the father’s side are purified in three days. Here also ‘bāndhavāḥ’ and ‘sanābhī’ are explained as in Āparārka; and it is added that the ‘ten-days’ rule could not be rightly applied before marriage.

It is quoted in Parāśaramāndhava (Āchāra, p. 608), in the same sense, and ‘bāndhavāḥ’ is explained as pātisāpīnlāḥ, and ‘sanābhayāḥ’ as ‘pitrāsāpīnlāḥ’,—and yathoktína kalpēna as the ‘three days’ rule’. 
It is also quoted in *Smrtitātra* (II, p. 264) in the sense that in the case of girls that have been betrothed, but whose marriage-rites have not been performed, the *sapindas* of her husband are purified in three days, while the *sapindas* of her father are purified by the said rule, i.e., by the rule declared in the first half of the verse. It adds that 'betrothal' must be a necessary condition, as before that the unmarried girl can have no relations 'on the husband's side'; and that her father's *sapindas* to only three degrees are meant, because of the express declaration of Vasiṣṭha that 'for unmarried girls the *sapinda*-relationship extends to only three degrees.'

This is quoted in *Hārulatā* (p. 49), which adds the following notes:—'Asamkrātām,' unmarried,—'bāndhavāḥ,' relations on the husband's side—*yathoktēna,* as described in the first line of the verse, i.e., they are purified in three days;—the first half refers to the girl dying after betrothal, as before betrothal, the girl can have no 'relations on the husband's side'; her 'samaḥbhasyāḥ,' i.e., relations on her father's side, also become pure in three days.

**VERSE LXXII**

(Verse 7:3 of other commentators.)

This verse is quoted in *Aparākṣa* (p. 885);—in *Mitāksarā* (on 3. 16);—in *Madavapārijāta* (p. 415);—in *Smṛtisāroddhāra* (p. 224) as laying down restrictions for the *sapindas* of the dead;—in *Shuddhi-kauṇḍulī* (p. 142), which has the following notes:—'Tryaham,' on the third, seventh and ninth days they should all bathe together, for the benefit of the dead; all the *sapindas* should not eat meat during the period of impurity,—'Kṣitaṁ,' this forbids sleeping on beds;—and in *Hārulatā* (p. 157), which explains 'Kṣāvvalavana' as 'all salts with the exception of *saṁdhava* and *saṁdhari*,'—they should all bathe together on the third, seventh and ninth days.'
VERSE LXXIV
(Verse 75 of others.)

This verse is quoted in *Nirnayasindhu* (p. 385), in support of the view that if one cause of impurity should happen during the period of impurity due to another cause, then the former should be regarded as over by the end of the latter.

_Videsha_ or _Deshāntara_ is thus defined by 'Vṛddha-Manu' quoted in *Aparārka* (p. 905):—'That which is interposed by a great river (a river falling directly into the sea) or by a mountain, or where the language is different.'

It is quoted in *Kṛtyasārasamucchaya* (p. 70);—in *Smrtisāroddhāra* (p. 232), which explains 'vīkatam' as 'dead' and adds that this rule applies to cases of birth also, and that 'ten days' stands for the full period of impurity under normal conditions;—in *Shuddhihamarāṇī* (p. 36);—and in *Hāvatatā* (p. 32) which has the following notes:—'vīdēshastham' in another country, _i.e._, from where the news of death cannot come quickly, 'anurādham,' before the end of ten days.

In regard to 'videsha,' *Kṛtyasārasamucchaya* (p. 71) quotes Rudradhara as saying that even though there be no intervening mountains or rivers, if the distance between two countries is more than 60 _yojanas_—_e.g._, Tirhut and Prayāga,—they are 'videsha' to each other, but not so between Tirhut and Kashi, the distance between which is only 30 _yojanas_.

VERSE LXXV
(Verse 76 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 21) in support of the view that in the case of one hearing of the death of a relative in other countries, after one year of the death, he becomes purified by bathing and making the water-offering;—in *Madanapāriyāta* (p. 428), where 'āpah
sprṣṭvā' is explained as 'bathing'; and it adds that this refers to cases of the death of relatives other than the Father or the Mother;—in Nirṇayaisīndhu (p. 385);—in Hāralatā (p. 32), which explains the meaning to be that 'after the lapse of ten days and up to one year, the Sapinda are impure for three days, and after one year, the Sapinda become pure by mere bathing, but not so the parents of the dead;—in Kṛtyasārasamucchaya (p. 70);—in Nityāchārapradīpa (p. 126);—and in Shuddhikānumudī (p. 34 and 73), which adds that 'dashāha' stands for the full period of impurity.

VERSE LXXVI
(Verse 77 of others.)

This verse is quoted in Aparārka (p. 904), which explains 'nirdasham' as 'from which ten days have elapsed;—in Mitāksara (on 3. 21);—in Nirṇayaisīndhu (p. 385), in support of the view that for the Father, there is impurity even on hearing of the birth of a son after ten days have elapsed, though there is none for other relations;—in Vīramitrodāya (Saṁskāra, p. 188);—in Madanapārījāta (p. 427) to the same effect as Nirṇayaisīndhu;—in Parāshramādhāva (Āchāra, p. 600), to the same effect;—in Smṛtisāttava (II, p. 275) to the same effect;—in Smṛtisāroddhāra (p. 232), which adds that the mention of 'putra,' son, makes it clear that the purification applies to the Father only;—in Shuddhikānumudī (p. 34) which says that 'nirdasham jñātimaṇḍanaṁ' stands for 'the lapsing of the period of impurity';—and in Hāralatā (p. 32), which adds this explanation:—'If one hears of the death of a Sapinda after the lapse of ten days, he becomes purified by bathing with clothes on,' and 'on hearing of the birth of his son, after ten days, one becomes pure by mere bathing,' it adds that the 'purification meant here is only the cessation of untouchability.'
EXPLANATORY—ADHYAYA V

VERSE LXXVII
(Verse 78 of others.)

This verse is quoted in *Aparārka* (p. 905), which notes that ‘deshāntarāṣṭha,’ ‘in a distant country,’ qualifies both the ‘bāla’ and the ‘asapinda’;—again on p. 909, where the ‘prthakpinḍa’ is explained as the ‘non-sapinda’; and the ‘bāla’ as ‘one whose naming has not been done’;—in *Hāralatā* (p. 33), which explains ‘deshāntarāṣṭha’ etc., to mean that ‘on hearing of the death of a Sapinda after the lapse of ten days, those for whom the normal period of impurity is one day only, becomes purified immediately, by bathing only;—and in *Dānakriyākramaṇī* (p. 25).

The verse is quoted also in *Smṛtitattva* (II, p. 274).

VERSE LXXVIII
(Verse 79 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 386), which notes that the period of ‘ten days’ here mentioned stands for all periods of impurity as laid down in the several cases, and not for that of ‘ten days’ only;—and again on p. 388.

It is quoted in *Parāshararāmādhava* (Āchāra, p. 622);—in *Smṛtitattva* (II, p. 237), in the sense that when there is a commingling of two causes of impurity, the later one lapses with the earlier;—again on p. 244 to the same effect—i.e., the period of impurity due to a later cause becomes contracted within the limits of that due to a previous cause;—and again on p. 247 to the same effect;—and in *Hāralatā* (p. 61), which says that the qualification ‘prunah’, ‘again’ applies to death only, and draws the following conclusion:—‘If during the ten days of impurity due to a death, another death or a birth should occur, then the impurity ceases after the end of the said ten days due to the former death;’ it goes on to say that such is not the case if death occur during the period of impurity due to a birth, as the impurity
due to death is more serious than that due to birth, and hence cannot merge into the latter.

VERSE LXXIX
(Verse 80 of others.)

This verse is quoted in Aparārka (p. 187), and again on p. 912, where it is added that the rule herein laid down is meant for the case where the pupil does not perform the antyēśti for the Teacher; in a case where he does perform it, it involves an impurity extending over full ten days, as declared above, under verse 64.

It is quoted in Mitāksarā (on 3. 24), which also makes the same remark as Aparārka;—in Nirṇaya-sindhu (p. 380);—in Mudanāpārijata (p. 431);—in Hāralatā (p. 76), which explains the second half as—‘on the death of the Teacher's son, from whom one has not read anything, the impurity lasts for one day and night, and so also on the death of the Teacher's wife, other than the one for whom Gautama has prescribed an impurity of three days’;—in Shuddhimayūkha (p. 37);—and in Kṛtyasārasamuchchaya (p. 63).

VERSE LXXX
(Verse 81 of others.)

‘Upasampannā’—(a) 'who lives with one out of friendship or on business' or (b) ‘endowed with good character’ (Medhātithī);—(c) ‘neighbour’ (Nārāyaṇa);—(d) ‘dead’ (suggested but rejected by Medhātithī).

This verse is quoted in Mitāksarā (on 3. 24), which adds the following notes:—‘Upasampanna’ means either ‘related by friendship or neighbourliness’ or ‘possessed of good character’;—the ‘mātula’ includes the maternal cousin and other relations of that kind, and the ‘bāndhava’ stands for one's own ‘bāndhava’ as also those of his father and mother;—
in *Nityāchārapradīpa* (p. 129), which explains ‘upasampanna’ as ‘living in one’s own house’, i.e., if a Vedic scholar living in one’s house happens to die etc.

It is quoted in *Parāśuraraṁadharā* (Āchāra, p. 610), which explains ‘Shrotriya’ as standing for one who has learnt the same recensional text as the person himself,—‘Upasampanna’ as one who is endowed with friendliness or neighbourliness;—in *Madanapārijāta* (p. 431), as laying down the rule relating to the case of the highly qualified Shrotriya, or such near relations as the maternal uncle and the like; it explains ‘*upasampanna*’ as one endowed with friendliness or with good qualities;—and in *Hārulatā* (p. 76), which adds the explanation:—‘on the death of a Vedic Scholar belonging to another family in one’s own house,—or on that of a Vedic Scholar who is a near ‘neighbour (‘*upasampanna*’) etc.’—and in the case of the mother’s uterine brother, if the death takes place in another place, the impurity lasts for two days and one night,—‘Shisya’, one who, though initiated by some one else, has learnt, from one a portion of the Veda or the subsidiary sciences—in this case also the impurity lasts for two days and one night,—‘*ṛtvik*’ one who has officiated at one’s sacrifices,—‘bāndhava’, blood relation.

**VERSE LXXXI**

(Verse 82 of others.)

‘Anūchānē tathā guru’—A guru who expounds the Veda along with the subsidiary sciences* (Govindaṛī, Kullāka and Rāghavānanda);—the guru and the person capable of expounding the Veda’ (Nārāyana);—Medhātithi construes ‘anūchānē’ with ‘ashrotriyē’, and explains it to mean ‘one who, though not learned in the Veda, is yet conversant with the subsidiary sciences’;—Nandana (and also ‘others’ in Medhātithi) reads ‘*aguraṇ’*, and explains ‘anūchānē *aguraṇ*’ ‘one who is learned in the Vedas and its subsidiaries, but is not one’s guru’. 
This verse is quoted in *Aparārka* (p. 215), which explains ‘Sajyotih’ as that *impurity* which lasts ‘as long as the light’, of the sun, or of the stars;—in *Mitākṣarā*, which also explains the meaning to be that the impurity lasts as long as the light; *i.e.*, if death has occurred during the day, then it lasts till sunset, while if it has occurred during the night, then as long as the stars are visible;—in *Parāsha-rāmādhava* (Āchāra, p. 613), which offers the same explanation, and in the same words, as *Mitākṣarā*;—in *Madana-pārijātu* (p. 435), which explains the term ‘Sajyotih’ as ‘lasting as long as the light’, and adds—‘during the day, it lasts till sunset, and during the night, till sunrise’;—and in *Hāralatā* (p. 76), which adds the following explanation:—That Kṣattriya king in whose territories one lives, if such a king, who is not a Vedic Scholar, dies, then the impurity is ‘Sajyotis’, *i.e.*, if the death occurs during the day, it lasts as long as the sun is visible, and if it occurs during the night, then as long as the stars are visible,—if the said king is an expounder of the Veda, the impurity lasts the whole day and night,—‘anūchāna’ is one who has studied the Veda and is capable of expounding it,—similarly if the ‘guru’ dies, the impurity lasts the whole day and night, ‘guru’ is one who has taught a little of the subsidiary sciences.

**VERSE LXXXII**

(Verse 83 of others.)

This verse is quoted in *Smṛtitattva* (II, p. 245) as laying down the period of impurity for each several caste;—in *Gadādhara-paddhati* (Kāla, p. 288);—in *Kṛtyasārasamuchchhayā* (p. 64);—in *Nityāchārā-pradīpa* (p. 115);— in *Dānakriyākarmadū* (p. 21);—in *Shuddhi-karmadū* (p. 6), which says that the meaning is that on the death of a *Sapinda* who is over six years and two months of age, —for the survivor who is ignorant of the Veda and has not set up the fires, but has passed through all the sacramental rites,
the impurity in the case of the Brähmana lasts for ten days;—it adds that if death occurs before sunrise, then the preceding day is to be counted among the ten,—if the survivor is an Agnihotri or Vedic scholar, it is over in a single day;—and in Haralutā (pp. 4 and 9).

VERSE LXXXIII
(Verse 84 of others.)

'Pratyūḥēmnāyus' kriyāḥ'—Medhatithi has been misrepresented here, not only by Buhler, but by Kullūka also. There is nothing in Medhatithi to show that Sandhyopāsane should be omitted for ten days. Nor is there any difference in the interpretation of Medhatithi and that of Kullūka and others. (See Translation.)

'Sanābhayaḥ'—'Sapinda' (Govindarāja, Kullūka, Narāyaṇa and Rāghavānanda);—'Sahodara', 'uterine brother' (Nandana).

This verse is quoted in Aparārkā (p. 891), which adds the following notes:—With a view to remaining idle, without having to perform his religious duties, one should not prolong the days of impurity; nor should he abandon those necessary acts that are prescribed to be performed in the shrāvata fires,—e.g., the Agnihotra offerings; the meaning is that all those should be done even during the days of impurity;—the second half is added in anticipation of the objection that "in view of the rule whereby impure men are not entitled to the performance of religious acts, it would be right to abandon the acts during the period of impurity." What is meant is that it is quite true that the impure man should not perform religious acts; but on the strength of the special texts (like the present one) bearing upon certain well defined acts, one would be justified in concluding that he is not 'impure', so far as the performance of these acts is concerned.—The use of Atmanēpada form 'kuruṇaḥ' makes it clear that the actual performer of the religious
acts is not impure—even though the person dead or born be a very near relation of his,—in fact he is quite pure. Inasmuch as this absence of impurity refers to the performer himself, it follows that so far as officiating at the performance of other persons is concerned, the near relations of the dead or the born must be regarded as impure and unqualified.

It is quoted in Mitākṣarā (on 3.17), in support of the view that there is no impurity regarding the performance of those religious acts that are compulsory, the voluntary ones, however, which are done for the purpose of gaining reward, should not be performed during impurity;—and it adds that since the text specifically mentions the acts done ‘in the fires’, it follows that the ‘five great sacrifices,’ which are not done in fire, should cease during impurity.

It is quoted in Sūtratattva (Π, p. 254) as affording justification for the coalescing of ‘impurities’ due to more than one cause;—in Hārulatā (pp. 7 and 25), which notes that the expression ‘tattkarma’ implies that the impurity means incapacity to perform such acts as Fire-kindling, gifts, Homa and so forth, and adds the following notes:—‘aghāhām’, days of impurity, those should not be prolonged by the Agnihotrin, for whom its curtailment is justified by distinct texts; and he should never observe the full period of ten days,—even during the curtailed period, he should not entirely stop the offerings into the Fires, he should have this done through Brāhmaṇas belonging to other gotras and hence not suffering from the same disabilities,—and the reason for this lies in the fact that in the performance of the said acts of disability does not attach even to the Sāpinda,—what to say of persons of other gotras?

It is quoted also in Gaudādhvapaddhati (Kāla, p. 278), which explains ‘sanābhayaḥ’ as Sāpinda,—‘tattkarma’ as officiating as a priest,—the disability due to impurity does not attach to him, if no person of other gotras is available for the work,—such is the implication of the particle ‘api’.
VERSE LXXXIV
(Verse 85 of others.)

'Tatsprśtinam'—'One who has touched these, i.e., the Divākirti and the rest' (Medhātithi, Nārāyaṇa and Nandana); ‘one who has touched a corpse’ ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in Aparārka (p. 921), which adds the following:—Even though through its proximity to the term ‘shava’, ‘tatsprśtinam’ would appear to mean ‘one who has touched a shava’, yet inasmuch as the Divākirti and others mentioned before also belong, like the corpse, to the category of ‘unclean things’, it is only right that one who touches the person that has touched all those should bathe. This agrees with Medhātithi.

It is quoted in Mitāksarā (on 3. 30) to the effect that even when between the man and an unclean thing, there interposes a living thing (like the man who has touched the unclean things) the man has to bathe.

It is quoted in Mudanapārijāta (p. 258) to the effect that the man who touches one who has touched the Divākirti and the rest, should bathe; i.e., the touch of an unclean thing defiles also when it is indirect, being interposed by a living object (like the man touching the Divākirti &c.).

It is quoted in Vīramitrodāya (Ālunika, p. 202), which explains Divākirti as ‘Chaṇḍāla’;—and in Vidhānapārijāta (p. 54), which reproduces the note made by Madanapārijāta.

It is quoted in Parāshararamādhava (Āchāra, p. 257), which explains ‘divākirtī’ as ‘Chaṇḍāla’;—in Hēmādri (Shrāddha, p. 796);—in Shuddhikarmāṇī (p. 327), which explains ‘divākirtī’ as ‘chaṇḍāla’;—in Āchārāmayūkha (p. 42);—and in Prayāshchittavivēka (pp. 159 and 468), which explains ‘tatsprśtin’ as ‘one who has touched a dead body’.
VERSE LXXXV

(Verse 86 of others.)

Kullūka and others take the verse as referring to the case where a man happens to see an unclean thing after having done āchamana (preparatory to some religious act).—Medhātithi and Govindarāja take it as referring to the case already noted in the foregoing verse,—i.e., the meaning being that ‘whenever one happens to see any of the unclean things just enumerated, he shall do āchamana and then recite the verses prescribed.’

This verse is quoted in Aparārka (p. 1198);—and in Hēmādri (Shrāddha, p. 796).

VERSE LXXXVI

(Verse 87 of others.)

This verse is quoted in Aparārka (p. 924), which notes that what is meant is the combination of all the three—(1) āchamana, (2) touching of the cow, and (c) looking at the sun; and that this pertains to the case of touching the bone unintentionally; for intentional touching, there is impurity for three days (when fat is adhering to the bone), and one day (when the bone is dry).

It is quoted in Mitākṣarā (on 3.30), which remarks that this refers to the bone of a twice-born person;—in Smṛtitattva (II, p. 293), which explains ‘ālabhya’ as ‘having touched,’ and adds that this refers to the unintentional touching of the bone;—in Madanapārījāta (p. 257), which adds that ‘this refers to twice-born persons’;—in Vīramitrodvaya (Āhnikā, p. 214);—in Hēmādri (Shrāddha, p. 796);—in Shuddhiśvarakaroti, (p. 329), which explains ‘ālabhya’ as ‘having touched’;—in Nṛsimhāprasāda (Āhnikā, p. 16 b);—and in Prāyashchittavivāka (p. 485), which says that this refers to cases of unintentional touching.
VERSE LXXXVII
(Verse 88 of 'others').

This rule does not apply to the case of the mother (Medhātithi),—father and mother (Govindarāja),—father, mother and āchārya (Kullūka).

This verse is quoted in Aparārka (p. 876), which adds the following notes:—'ādiṣṭi' is the 'Religious Student,'—'āvratasya samāpanāt' means 'till the Samāvartana ceremony has been performed';—in Mitākṣarā (on 3.5) which adds that the Religious Student is called 'ādiṣṭi' by reason of his receiving such ādiṣṭa, ādēsha, injunction, as 'Thou art a Religious Student, drink water, do your duty' and so forth;—that this refers to the death of persons other than the Father and others.

It is quoted in Madanapārijāta, (p. 105) as pertaining to cases other than the death of the 'mother and others;—it explains 'ādiṣṭi' as 'Religious Student,' but adds that some people explain the term as 'one who is undergoing expiatory penance.' The second half means that on the expiration of the 'vrata,' he shall make the water-offering and remain impure for three days.

It is quoted in Nirṇayansindhu (pp. 195 and 392) to the effect that after the Samāvartana ceremony has been performed, the Religious Student shall observe an 'impurity' for three days, for the death of persons that may have occurred during his studentship;—in Gadādhara-paddhati (Kāla, p. 313), which explains 'ādiṣṭi' as the Religious Student;—in Hāralatā (p. 201), which has the following note:—'ādiṣṭa' stands for the observances prescribed in connection with Vedic study, and 'ādiṣṭi' stands for the Religious Student, as also for other persons that may be keeping certain observances; so long as the course of the observance has not been finished, the man should not offer.
the death-oblations even to his Preceptor;—in *Samśkāraratnamālā*, (p. 295), which says that *Mitākṣarā* has explained 'ādīśī' as the Religious Student;—and in *Smṛtisāroddhāra* (p. 216).

**VERSE LXXXVIII**

(Verse 89 of others.)

This verse is quoted in *Aparārka* (p. 877);—in *Madanapārijāta* (p. 406), which adds the following notes:—'Vṛthājātāh' are those who do not perform the 'Five Great Sacrifices';—'Saṅkarajātāh' are those born of castes mixed in the reverse order;—in *Smṛtisāroddhāra* (p. 217), which reads 'nīvāpo na vilhiyate' for the last foot and explains 'nīvāpah' as *Sr̥vādha-Tarpana*;—in *Shuddhikāvumuli*, (p. 80), which explains 'Vṛthāsaṅkarajāta' as born of a lower caste father and higher caste mother;—and in *Hāralatā* (p. 202), which has the same explanation and adds that such persons are precluded from all religious acts; it adds the following remarks—Those born of higher caste father and lower caste mothers are not called 'Vṛthāsaṅkarajāta', as these persons are permitted to perform all religious acts to which their mother's caste is entitled,—'ātmatyāgin' are those who have committed suicide by hanging or poison or some such means, or those who have renounced the duties of their caste.

**VERSE LXXXIX**

(Verse 90 of others.)

This verse is quoted in *Hāralatā*, which has the following notes:—'Pāsanājanāmāśritoḥ' applies to both men and women;—'Kāmatasahucharantyah' are those who have had intercourse with numberless men,—for all those there are no after-death offerings;—and in *Shuddhikāvumuli* (p. 80),
VERSE XC
(Verse 91 of others.)

This verse is quoted in Parāsharamādhava (Ācharā, p. 633) to the effect that there is nothing wrong in the Religious Student carrying the dead body of the persons named here;—and in Nirnayasindhu (p. 391);—in Hāralatā (p. 201) to the effect that when there are no other persons available for carrying the dead body of the Teacher and the rest and perform their cremation, then the person who has undertaken vows and observances may do the needful, and this does not interfere with his observances,—it explains ‘āchārya’ as the person who has done the initiation and taught the entire Veda, the ‘upādhyāya’ is one who has taught a portion of the Veda or the Subsidiary Sciences, and ‘guru’ is the person who expounds the Veda and the Sciences;—and in Samskāraratnamālā (p. 294).

VERSE XCI
(Verse 92 of others.)

This verse is quoted in Aparārka (p. 870), which adds that the word ‘Nirhuranīyāḥ’ is to be supplied after ‘dvijatayāḥ’;—and that ‘Yathāyogam’ (for which it reads ‘Yathāvarṇam’) means that the castes are to be taken in the reverse order; i.e., Brāhmaṇa through the eastern the Kṣattriya through the northern and the Vaishya through the western gate,—this on the strength of a text quoted from the Adityapurāṇa.

It is quoted in Parāsharamādhava (Ācharā, p. 634);—in Nirnayasindhu (p. 114);—in Shuddhikaumudi (p. 111);—in Smrtisāroddhāra (p. 216),—and in Hāralatā (p. 119), which notes that the castes are mentioned in the reverse order because the subject spoken of is an extremely inauspicious one, and by adopting this order the writer avoids the use of the epithet ‘dead’ directly in
connection with the higher castes;—it explains 'Yathāyogam' as 'in the inverse order, i.e., the Vaishya, the Kṣatriya and the Brāhmaṇa respectively'.

VERSE XCII
(Verse 93 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 616).

VERSE XCIII
(Verse 94 of others.)

This verse is quoted in Mitākṣara (on 3. 27), in support of the view, that the rule that ‘no impurity attaches to the king’ holds only with regard to such acts of making gifts, receiving and honouring people and hearing suits as are essential for the safety of the people; and it does not apply to the performance of the ‘Five Great Sacrifices’ and other religious acts.

It is quoted in Parāsharamādhava (Āchāra, p. 616);—in Shuddhikaumudi (p. 70), which explains ‘māhātmika sthāna’ as the seat of judgment, in connection with which there can be no impurity;—and in Hāralata (p. 110) which explains the meaning to be ‘for the king who is occupying the position of God, the Lord of all things, māhātmikasthāna’, there is immediate purification,—not so for one who has lost his kingdom; as the ground for the immediate cessation of impurity lies in the fact that he occupies the judgment seat when he comes to the work of administering justice and protecting the people.'

VERSE XCIV
(Verse 95 of others.)

'Dimbāhava'—a riot, or a fight without weapons (Medhā- tithi;—‘infants’ (Nandana),
This verse is quoted in *Aparārka* (p. 916), as laying down additional cases for 'immediate purity'; it explains 'dimbāhara' as 'weaponless fight';—in *Gadādhara-paddhati* (Kāla, p. 317), which takes 'āhurahata' 'killed in battle' and remarks that this refers to persons who have been killed 'when fleeing from battle', as otherwise there would be no justification for the offerings to the dead described in the *Mahābhārata*.

**VERSE XCVI**
(Verse 96 of others.)

Buhler wrongly attributes to Medhātithi the reading *lokēṣhāprabhāpyayau*; the reading really adopted by Medhātithi is *lokēbhyaḥ prabhāvāpyayau*.

**VERSE XCVII**
(Verse 98 of others.)

'Yajñah'—'The Jyotiṣoma and other similar sacrifices' (Medhātithi);—'the funeral sacrifice' (Nārāyaṇa).

This verse is quoted in *Mālākṣarā* (on 3. 20), in support of the view that in the case of people dying in battle, there is 'immediate purity';—in *Mudranapārśvādā* (p. 393), which explains 'yajñah' as 'the offering of the funeral ball and so forth',—and 'Sautisthatā' as 'completed';—in *Nirṇayasiṇidhū* (p. 381), which explains 'yajñah' as 'anyākarma', 'the funeral rite', which is all done at the same time;—in *Shuddhikarmāṇi* (p. 71) which explains 'ksatra-dharmahatanāya' as 'killed in the forefront of battle'—'yajñah' as 'Agniṣṭoma and the like',—and 'sautisthatā' as 'āvamam mātirvān';—and in *Śrīkṣetrasāra* (p. 229) which explains 'yajñah' as 'the ball-offering and the like',—and 'Sautisthatā' as 'becomes accomplished'.

VERSE XC VIII
(Verse 99 of others.)

‘Apaḥ sprṣṭvā’.—Having touched water; i.e., having bathed’ (Medhātithi, Kullūka and Nārāyaṇa);—‘washed hands’ (Govindarāja).

This verse is quoted in Mitāksāra (on 3.29), which adds the following explanation:—‘Kṛtakriyaḥ’ should be construed with each of the four terms, ‘vipraḥ’, ‘kṣattriyaḥ’, ‘vaishyaḥ’ and ‘shuḍraḥ’; the meaning being—‘the Brāhmaṇa, having passed through the period of impurity, having performed the rites, and having bathed, becomes pure by touching water with his hands’; the term ‘sprṣṭvā’ is to be taken in its literal sense of touching, and not in that of either bathing or sipping water; as it is only the former that would be compatible with the ‘conveyance and weapons’;—it suggests also another explanation:—‘kṛtakriyaḥ’, ‘after having duly made the offerings of water and other things during the period of impurity, the Brāhmaṇa becomes pure by touching water, this being a substitute for the bathing which is ordained for ending all forms of impurity; and the kṣattriya becomes pure by touching the conveyance and weapons and so forth.’

This verse is quoted in Nirṇayasindhu (p. 427);—in Smṛtitattva (p. 278), which says that ‘according to Mitāksāra, ‘kṛtakriyaḥ’ means ‘having bathed at the end of the period of impurity’,—also in II, p. 337 where it refers to the same opinion of Mitāksāra and quotes Hara-lata as explaining the term to mean ‘having performed the rites of the tenth day’;—in Shuddhikarmacī (p. 154), which explains ‘kṛtakriyaḥ’ as ‘who has finished the rites of the tenth day’;—in Hara-latī (p. 194) which explains ‘kṛtakriyaḥ’ as ‘who has completed the rites of the tenth day’, and ‘apah sprṣṭvā’ as standing for the mere touching of water, and not for bathing, ‘pratoda’ as ‘what is known as pārchini, ‘rashmi’ as the yoking-ropes and ‘yaṣṭi’ as
the 'bamboo stick and so forth' ;—and in *Smṛtisāroddhāra* (p. 226), which explains 'kṛtakriyāḥ' as one 'who has performed' the bath and other ceremonies at the end of the period of impurity.

**VERSE C**

(Verse 101 of others.)

This verse is quoted in *Mitāksarā* (on 3.14), which deduces the following conclusions from this and the next verse:—If, through affection for the dead, one after having carried the dead body, lives in the house and takes his food there, then he remains impure for ten days;—if he remains in the house but takes no food there, the impurity lasts for three days;—if he only carries the body, but neither remains in the house nor takes food here, then the impurity lasts for one day only;—in *Śuddhiniyākha* (p. 17);—in *Smṛtisāroddhāra* (p. 220);—in *Śuddhihikawamlī* (p. 59), which explains 'bandhuvat' as 'through affection', and adds that if it is done merely as a meritorious act, then there is mere bathing.

It is quoted in *Madanepārijātā* (p. 413), which notes that the rule pertains to the carrying of the dead body of a person belonging to the same caste as oneself;—in *Purāṇaharanādharā* (Āchāra, p. 631), which deduces the same conclusions as *Mitāksarā*, and adds that it refers to the dead of the Brāhmaṇa's own caste; for those of different castes, the rule is laid down by Gautama, that the impurity is to be regulated according to the rules pertaining to that caste; —and in *Smṛtistattvā* (II, p. 293), which explains 'bandhuvat' to mean 'through affection', and deduces the same conclusions as *Mitāksarā*, and adds that in the case of 'relations' if one carries the dead body only with a view to acquiring spiritual merit, the man remains impure for three days, even though he may not live in the house or take his food there.
It is quoted in *Aparārka* (p. 883), which adds that from the rest of the verse it is clear that what is said here applies only to that case where one does not take his food in the house of the dead;—in *Hāralatā* (p. 82), which has the following notes:—‘nirhṛtya,’ ‘having carried and burnt,’—‘bandhuvat,’ through affectionate regard;—this implies that if it is done by way of helping a helpless person, then this rule is not applicable;—‘māturāptān,’ uterine brother or sister or maternal uncle and so forth;—and in *Gadādharapaddhati* (Kāla, p. 320) which adds that this rule applies to ages other than the Kali.

**VERSE CI**

(Verse 102 of others.)

This verse is quoted along with the preceding one in *Mitākṣurā* (on 3. 14);—in *Mālanaṇarījāta* (p. 413);—in *Parāśāramādhaṇa* (Āchāra, p. 632);—in *Smṛtitattvā* (II, p. 294);—in *Aparārka* (p. 883), which adds that the term ‘dashāha’ stands for ‘the full period of impurity laid down for each caste’;—in *Śuddhikāmudī* (p. 59), which says that the rule that ‘if the man does not live in the house, he becomes pure in one day’ implies that if he lives in the house, it will take three days;—in *Hāralatā* (p. 82), which adds this explanation—‘If one does not sleep or eat in the house of a person under impurity, he is impure for one day and night, and if he lives in the house but does not eat there, then for three days’;—in *Gadādharapaddhati* (Kāla, p. 320), which says this refers to ages other than the Kali;—in *Śuddhikamuyūkha* (p. 17), which interprets the rule to mean ‘if one carries the body, lives in the house, but does not eat, then it takes three days, and if he lives in the house and also takes food, it takes ten days’;—and in *Smṛtisūroddhāra* (p. 220) which says that this applies to cases where the man is of the same caste as the dead person,
VERSE CII

(Verse 103 of others.)

This verse is quoted in Mitaksara (on 3. 26), which explains ‘jñāti’ as ‘mother’s sapinda’;—in Aparārka (p. 918), which adds that this applies to one who follows the dead body intentionally, and not to one who happens to go with it by mere chance;—and in Vīramitrodhaya (Āhnika, p. 212).

This verse is quoted in Shuddhimagākha (p. 22), which explains ‘jñāti’ as ‘one belonging to the same caste’, not a sapinda, and adds that ‘eating of butter’ means fasting.

It is quoted in Smrīsāroddhāra (p. 225), which explains ‘jñāti’ as ‘mother’s sapinda’;—in Nityā-chāraprabhā (p. 332);—in Hāradātā (p. 86) which has the following notes:—Prātan, a Brāhmaṇa dead, if one intentionally follows he becomes pure by touching fire and eating not butter, this is what is meant, and not that the impurity ceases on this alone, because even without following the dead body, the death of a relative involves an impurity for ten days; the following of a non-relative (‘ajñāti’) however involves only the touching of fire and eating of butter, and no further impurity.

VERSE CHI

(Verse 104 of others)

According to Nārāyana this rule is meant for Brāhmaṇas only; but Medhātithi says that the ‘vipra’ is mentioned only by way of illustration; the rule applies to all the three higher castes.

This verse is quoted in Mitaksara (on 3. 20);—in Parāsharamadāhava (Āchāra, p. 634), which reproduces the remark made in Mitaksara that the phrase ‘svēsa tisthate’ is superfluous, in view of the assertion (in the second half) that the touching of the body by the lower castes is
'asvargya,' which would imply that the body should not be so touched, irrespective of the presence or absence of the dead person's 'own people'; and in Shuddhimayūkha (p. 17).

It is quoted in Madanapārijātā (p. 395), which also adds the same remark; and in Hāvalatā (p. 120) which says—'svēṣu tiṣṭhatsu' means that if possible the dead body of a Brāhmaṇa should be carried by Brāhmaṇas alone, in the absence of Brāhmaṇas by Ksatriyas, even by Vaishyas in the absence of Ksatriyas, and by Shūdras only when there are no Vaishyas—'asvargyā,' this also refers to cases where twice-born persons are available.

VERSE CIV
(Verse 105 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 792); in Smṛtisārodhāra (p. 249); and in Nṛsimhaprasāda ( Shrāddha, p. 16 b).

VERSE CV
(Verse 106 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 792); in Smṛtisārodhāra (p. 249); and in Nṛsimhaprasāda ( Shrāddha, p. 13 b).

VERSE CVI
(Verse 107 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 792); in Smṛtisārodhāra (p. 249); in Nṛsimhaprasāda ( Shrāddha, p. 13 b); and in Shuddhikāvumādi (p. 360).
EXPLANATORY—ADHYAYA V

VERSE CVII

(Verse 108 of others.)

This verse is quoted in Parāsharamādharava (Āchāra, p. 536), which adds the following notes: —Some people have understood the last quarter of the verse to mean that it is the Brāhmaṇa only, not the Ksattriya or the Vaishya, that is entitled to ‘Renunciation’; and in support of this there are several Shruti and Smṛti texts.—Others however have held that all the four stages are meant for all the twice-born persons; and the texts that prohibit Renunciation for the non-Brāhmaṇa should be understood as prohibiting only the wearing of the dull red garment and the taking of the staff (which have been laid down in connection with the life of the Renunciates).

The verse is also quoted in Parāsharamādharava (Prāyashchītta, p. 116), in support of the view that the woman’s sin of evil intentions is removed by her menstruation —in Smṛtisāroddhāra (p. 249); —in Hēmādri ( Shrāddha, p. 792); —and in Nṛśimhaprasāda ( Shrāddha, p. 13 b).

VERSE CVIII

(Verse 109 of others.)

This verse is quoted in Smṛtisāroddhāra (p. 249); —and in Nṛśimhaprasāda ( Shrāddha, p. 13 b).

VERSE CX

(Verse 110 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 805).

VERSE CX

(Verse 111 of others.)

This verse is quoted in Aparārka (p. 255), which explains ‘taijasāni’ as ‘gold and the rest’; —in Mitākṣarā
(on 1. 183), which remarks that this pertains to vessels that are soiled;—that there is to be option between ‘ash’ and ‘clay,’ but either of these has to be combined with ‘water,’—in \textit{Nrsimhaprasāda} (Shrāddha, p. 15 b);—in \textit{Hēmādri} (Shrāddha, p. 805);—and in \textit{Shuddhikaumudi} (p. 305).

It is quoted in \textit{Parāsharamādhava} (Prāyashchitta, p. 134), which remarks that this pertains to soiled vessels;—in \textit{Smṛtitattva} (p. 432) to the effect that eating out of a stone dish is permitted;—and in \textit{Nityāchārāpradīpa} (p. 96).

\textbf{VERSE CXI}

(Verse 112 of others.)

This verse is quoted in \textit{Madanapārijāta} (p. 446), which explains ‘\textit{anupāskṛtam}’ as ‘not chased, \textit{i.e.,} the chasings whereof do not retain any such unclean thing as wine, food leavings and so forth’;—in \textit{Hēmādri} (Shrāddha, p. 805);—in \textit{Parāsharamādhava} (Prāyashchitta, p. 134), which explains ‘\textit{anupāskṛtam}’ as ‘unsoiled,’ and ‘\textit{abīam}’ as ‘the conch and such things,’;—in \textit{Nrsimhaprasāda}, (Shrāddha, p. 15 b);—in \textit{Aparārka}, (p. 254), which explains ‘\textit{anupāskṛtam}’ as ‘the chasings wherein are not filled with copper or other metals’;—in \textit{Mitākṣara}, (on 1. 193), which explains ‘\textit{anupāskṛtam}’ as ‘\textit{akītāpūrṇitam}’ (the term used by Medhātithi), \textit{i.e.,} ‘the chasings in which are not filled in’;—in \textit{Nityāchārāpradīpa}, (p. 96), which explains ‘\textit{nirḷepātam}’ as absolutely unsoiled;—and in \textit{Shuddhikaumudi}, (p. 305), which explains ‘\textit{abja}’ as ‘conches, shells and the like,’—‘\textit{cha}’ as including glass-vessels, and ‘\textit{anupāskṛtam}’ as ‘not chased or otherwise modified.’

\textbf{VERSE CXII}

(Verse 113 of others.)

This verse is quoted in \textit{Nrsimhaprasāda} (Shrāddha, p. 15 b);—in \textit{Hēmādri}, (Shrāddha, p. 802);—and in \textit{Nrsimhaprasāda} (Shrāddha, p. 15 a).
VERSE CXIII
(Verse 114 of others.)

This verse is quoted in Mitāksarā (on 1. 190);—
in Hēmādri ( Shrāddha, p. 805 );— and in Shuddhi-
kaumudī, (p. 305), which explains 'Ksāra' as 'ashes'
—'amrodaka' as the juice of lemon and such things, this
latter goes with 'tāmra' and 'ksārodaka' with rest,—washung
goes with all,—'yathārham' sufficient to remove dirt and
soiling.

VERSE CXIV
(Verse 115 of others.)

'Utpavananam'—'Throwing away of a portion' (Medhā-
tithi);—'pouring another liquid into the vessel to overflowing,
so that some of the original contents flow out' (others' in
Medhātithi);—'passing through it of two blades of kusha-grass'
(Kullāka, Govindarāja and Rāghavānanda);— 'straining
through cloth' (Nārāyaṇa).

This verse quoted in Mitāksarā (on 1. 190), which
explains 'utpavanam' as 'pouring over a piece of cloth
so that foreign source of impurity may be strained out';—and
in Smṛtisūtra (II p. 297) which, reading 'utplavanam',
explains it as removing the insect or such other foreign
substances by straining the liquid through cloth'—in Hēmādri
( Shrāddha, p. 805 );—and in Nṛsinhatprasāda, ( Shrāddha,
p. 16 a).

VERSE CXV
(Verse 116 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 805 );
—and in Shuddhi-kaumudī, (p. 310), which explains
'graha' as 'a particular vessel used at sacrifices,'
VERSE CXVI
(Verse 117 of others.)

This verse is quoted in Hēmādri (Shrāddha, p. 805);—and in Shuddhikaśāmudī (p. 310), which explains 'charūnām' as 'things smeared with boiled rice,'—Srūk svrava and other vessels' as smeared with oily substances,—'sphya' as 'a particular kind of ladle used at sacrifices.'

VERSE CXVII
(Verse 118 of others.)

This verse is quoted in Mūlaksarī (on 1. 184), which adds that when a lager portion of the heap is defiled, then the whole lot should be washed; while if a smaller portion only is defiled, then that small quantity should be washed;—in Madanapārījāta (p. 453), which adds that what is indicated by 'bhūnām,' 'large quantities,' is that quantity which is more than what can be carried by one man;—in Parāśharamādhava (Prāyashchitta, p. 136);—in Smṛtitattva (II, p. 297);—in Hēmādri (Shrāddha, p. 805);—in Nṛsimha-prasāda (Shrāddha, p. 166);—in Shuddhikaśāmudī (p. 310);—and in Smṛtisārāodhāra, (p. 248), which notes that 'bhūhātra,' 'largeness of quantity,' is to be determined by the consideration of what can be carried by one or more men.

VERSE CXVIII
(Verse 119 of others.)

'Vaidalānām'—'Objects made of the bark of trees and such things' (Medhiātithi and Govindarāja);—'made of split bamboo' (Kullūka).

This verse is quoted in Parāśharamādhava (Prāyashchitta, p. 139);—in Hēmādri (Shrāddha, p. 805);—and in Shuddhikaśāmudī (p. 311) which explains 'Vaidalānām' as 'things made of split bamboo,' which are purified like cloth,
and \textit{dhānyavat} as \textquote{large quantities by sprinkling water and small quantities by washing}.

**VERSE CXIX**

(Verse 120 of others.)

\textit{Amśhupāṭṭa}—\textquote{Cloth made of thinned bark} (Govindarājā, Nandana and Nārāyana);—\textquote{women's garments made of fine cloth} (Kullūka and Rāghavānanda).

This verse is quoted in \textit{Purāśharamādhava} (Prāyashchitta, p. 138), which describes \textquote{āvika} as \textquote{kambala, blanket};—\textquote{kaśśēya} as \textquote{silk};—\textit{Amśhupāṭṭa} as \textquote{nērapaṭṭa};—\textquote{ariṣṭa} as \textquote{the fruit of the Putrajīva berry};—\textquote{kutapā} as \textquote{a particular kind of blanket made of the wool of goats common \textit{in the regions of Āvanti} (Ujjain) \textit{(or var: lec: \textit{in mountainous regions})};—and in \textit{Hēmādri} (Shrāddha, p. 805).

**VERSE CXX**

(Verse 121 of others.)

This verse is quoted in \textit{Aparrāka} (p. 260);—in \textit{Nityāchārapradīpa} (p. 99);—in \textit{Purāśharamādhava Prāyashchitta}, p. 138);—and in \textit{Hēmādri} (Shrāddha, p. 805).

**VERSE CXXI**

(Verse 122 of others.)

This verse is quoted in \textit{Hēmādri} (Shrāddha, p. 805);—in \textit{Nityāchārapradīpa} (p. 100);—in \textit{Shuddhikasmudi} (pp. 311 and 306);—and in \textit{Kṛtyasārasamuchchaya} (p. 83), which explains \textquote{vṛāṇjanam} as \textquote{smearing}.

**VERSE CXXII**

(Verse 123 of others.)

\[\text{सीतः रूपेण:} \&c.—\text{which forms verse 123 in Kullūka (and also in Buhler and Burnell)—is not treated as Manu's text by}\]
Medhātithi and Govindarāja,—both of them quoting it as from Vashistha (3-59).—It is quoted, however, as ‘Manu’ in Aparārka (p. 263);—in Mitākṣarā (on 1. 191);—in Madanapārijāta (p. 449) to the effect that, if an earthenware pot happen to be defiled by the contact of the things mentioned it should be thrown away;—in Shraddhikavumudā (p. 306);—and in Smritisāroddhāra (p. 244).

VERSE CXXII
(Verse 124 of others.)

This verse is quoted in Hēmādri (Shrāddha, p. 821).

VERSE CXXIII
(Verse 125 of others.)

‘Avadhūtam’—‘blown upon with the mouth, or blown upon with a piece of cloth’ (Medhātithi);—‘dusted with cloth’ (Govindarāja);—‘moved by the wind from a cloth, the foot or the like’ (Nārāyaṇa);—‘defiled by the dust of a broom or of the air moved by the wings of a bird’ (Nandana).

This verse is quoted in Parāsharamādhashā (Prayāshechita, p. 105), which explains ‘avadhūtam’ as ‘touched by the dust raised by the shaking of a cloth’,—‘avakṣutam’ as ‘touched by drops of saliva dropped in sneezing’;—it adds that if the food has contained hair or insects during cooking, then it must be thrown away.

It is quoted in Madanapārijāta (p. 458), which adds that the ‘bird’ here meant is one that is among the eatable ones; it explains ‘avadhūtam’ as ‘that over which cloth has been shaken’ or ‘that which has been repeatedly picked up and thrown down by birds’,—‘avakṣutam, that ‘over which some one has sneezed’;—‘mṛj’, ‘mud’, includes ‘ash’ and ‘water’ also. It also adds that if the
food has been cooked along with hair or an insect, it has to be thrown away; it has to be purified by clay, ash or water only if the hair or insect has fallen into it after it has been cooked.

It is quoted in Hemādri (Śrāddha, p. 827); in Nrsimhaprasāda (Śrāddha, p. 15 b); in Shudhikaurumūti (p. 314), which says that 'pakṣejagyadham' means, according to Kullāka, 'eaten by an edible bird'; 'avadhūtam' means 'breathed upon', and 'avāksatam' as 'sneezed upon'; in Shuddhimaṇḍūkha (p. 2), which explains 'avadhūtam' as 'over which cloth has been dusted'; and in Smṛtisāroddhāra (p. 244) which gives the same explanation of 'avadhūtam' and says that 'mṛksēpaṇam' includes water-sprinkling also.

VERSE CXXIV
(Verse 126 of others.)

This verse has been quoted in Aparārka (p. 36); in Mūkṣarā (on 1.185) as laying down purification in general; in Madanapāriṇāṇa (p. 47); in Vīramitrodaya (Āhnikā, p. 44) as laying down 'the removal of smell and stains' as the purpose of 'purification'; in Pārāśāramādha (Āchāra p. 217); in Pārāśāramādha (Prajñāshāhita, p. 148), which deduces the conclusion that the article is to be regarded as pure so long as the 'defilement', though present, has not been detected, in Hemādri (Śrāddha, p. 818); in Nityāchārapradīpa (p. 102); in Āchāramāyūkha (p. 13); in Smṛtisāroddhāra (p. 266); and in Yatīdharmasāṅgraha (p. 52).

VERSE CXXV
(Verse 127 of others.)

This is quoted in Madanapāriṇāṇa (p. 469) as laying down the means of satisfaction where defilement is only suspected; in Smṛtitattva (p. 454), which adds the following
note: —‘adrśta’ is ‘that which has never been known to be suspected of defilement’;—‘vāchā prashasyate’—when a thing has been suspected of being defiled, if the Brāhmaṇas declare ‘may this be pure’, it has to be regarded as pure;—such being the explanation, it adds, provided by Dipakalikā and Kullūka Bhatta;—in Hēmādri (Shrāddha, p. 818);—in Nityāchāra-pradīpa (p. 102) which explains ‘adrśta’, as ‘not perceived to be defiled’, i.e., where no defilement is known to exist by any means of knowledge,—‘nirṇiktam’, washed, when suspected of being defiled,—‘Vāchā etc.’ if even after washing, there is some compunction, this is removed when the thing is commended;—in Prāyashchittaviveka (p. 292);—and in Shuddhikau- mudī (p. 459) which says that ‘brāhmaṇa’ stands for all the four castes.

VERSE CXXVI

(Verse 128 of others.)

This verse is quoted in Aparārka (p. 272);—in Hēmādri (Shrāddha, p. 618);—in Parāshararāmakarha (Prāyashchitta, p. 119);—in Shuddhikau-mudī (pp. 297 and 341), which says that ‘rūpa etc.’ means that one should shun that water which has an evil smell, bad colour and bad taste; the natural colour and taste of water are white and sweet, and though there is no natural smell, yet, of transferred smell only the agreeable one is to be accepted, hence the meaning is that water should be used only when it is either odourless or has an agreeable odour;—in Nṛsimhaprasāda (Shrāddha, p. 14 b);—and in Krtyasārasamuchchaya (p. 81).

VERSE CXXVII

(Verse 129 of others.)

This verse is quoted in Madanapārījāta (p. 468), which notes that ‘brahmachārigatam dhaikṣyam’ stands
for all that is permitted by way of 'ahims';—in Hemādri (Śrāddha, p. 838);—in Shuddhikaumudi (p. 355), which explains 'nityam shuddhaḥ' as 'even without washing, an article made by an artisan may be used';—kāru' means 'artisan',—panyam' is 'merchandise', 'spread out' at the place of sale;—among these, however, cooked tood is an exception;—in Nṛsahaprasāda (Śrāddha, p. 17a);—and in Smṛtisāroddhāra (p. 250), which says that 'brahmachāri' stands for 'bhiksu in general.'

VERSE CXXVIII
(Verse 130 of others.)

This verse is quoted in Hemādri (Śrāddha, p. 835);—in Shuddhikaumudi (p. 355), which says the meaning is that the woman's mouth is clean, for the purpose of kissing;—and in Kṛtyasārasamuchchaya (p. 84) which says 'women' means 'one's own wife', and that 'prasrarē' means 'in drinking the milk of the cow.'

VERSE CXXIX
(Verse 131 of others.)

This verse is quoted in Parāshuramādha (Pra-yaschhita, p. 146);—in Madanapārijāta (p. 468), which explains 'kravyāt' as the 'Shyēna and the rest',—and 'dusyā' as 'fowlers';—in Hemādri (Śrāddha, p. 835);—in Shuddhikaumudi (p. 356);—and in Shuddhimayūkha (p. 3), which explains that what is said regarding dogs refers to its killing at a hunt; and there also it refers to only such animals as have their flesh permitted for eating.
VERSE CXXX
(Verse 132 of others.)

This verse is quoted in Madanapārijāta (p. 50);—
in Viramātrodhayā (Āhṇika, p. 103), which explains 'khāni' as 'cavities' and adds that (though there are only two cavities below the navel) the text uses the plural 'tāni' by regarding the male and female generative organs as distinct;—in Kṛtyasārasaunuchchayā (p. 85), which explains 'khāni' as 'holes', 'mēdhyāni' as 'clean', and 'adhaḥ' as 'below the navel';—in Hēmādrī ( Shrāddha, p. 842);—and in Shuddhikāvumudī (p. 359), which explains 'mēdhyāni' as 'touchable', and 'amēdhyāni' as 'untouchable' and 'dēhacyuta-mula' as standing for the nails and other excrescences, which also are 'untouchable'.

VERSE CXXXI
(Verse 133 of others.)

'Vyprusah.'—' Drops of water, invisible, but perceptible by touch only' (Medhātithi and Govindarāja);—' drops of saliva coming out of the mouth' (Kullūka, Rāghavānanda and Nārāyana).

This verse is quoted in Mudanopārijāta (p. 469), which adds the following notes:—'maksikā' includes all those insects whose touch cannot be avoided;—'vyprusah' are those drops whose form is invisible;—'chhāyā'—other than what is expressly forbidden;—'rājaḥ' other than what is expressly forbidden.

It is quoted in Smrtitattva (p. 296).

This verse is quoted in Nṛsimhaprasāda ( Shrāddha, p. 17a);—in Hēmādrī ( Shrāddha, p. 838);—and in Shuddhikāvumudī (pp. 350 and 358), which says that 'chhāyā' stands for the shadow cast by persons other than the chanḍāla.
VERSE CXXXII
(Verse 134 of others.)

This verse is quoted in Aparārka (p. 271), which explains ‘artha-vat’ as ‘as much as may be needed for removing the smell and stains,’ and adds that in the case of the latter six of the twelve ‘impurities’ (enumerated in the next verse) the use of clay is optional;—in Madhavapārījāta (p. 51), which adds that after the passing of urine and feces, washing with water is ‘artha-vat,’ ‘useful’;—in Vīramitrodāya (Āhnika, p. 45), which explains ‘artha-vat’ as ‘fulfilling the purposes of removing the smell and stains’;—and again on p. 104, to say that Manu should be understood to mean that out of the case of the twelve ‘impurities,’ in some both water and clay should be used, while in some either of the two only;—and in Hēmādri ( Shrāddha, p. 794).

VERSE CXXXIII
(Verse 135 of others.)

This verse is quoted in Aparārka (p. 271), which explains ‘karmavat’ as ‘ear-wax’; and adds that these are ‘impure’ only when they have gone out of the body, as is indicated by verse 132 above;—in Mitākṣarā (on 1, 190);—in Vīramitrodāya (Āhnika, p. 103), which adds the following notes:—‘vasā’ is the oily substance in the body; ‘aśṛk’ is blood; ‘mājjā’ is the solidified fatty substance within the skull; ‘dūṣikā’ is the rheum of the eyes; ‘karmavat’ is ear-wax; the term ‘ nr ’ here stands for human beings only, and not for all living beings (as the root nr, ‘to go,’ might imply); if the latter were meant, then the term ‘nravām’ would be entirely superfluous;—in Hēmādri ( Shrāddha, p. 794);—in Prāyashchittavirēka (p. 484);—in Shuddhikāśānupāti (p. 347);—in Āchāramayūkhā (p. 14),—which explains ‘dūṣikā’ as nētramalaṃ’;—and in Smrititattva (II, p. 303).
VERSE CXXXIV
(Verse 136 of others.)

This verse is quoted in Aparārka (p. 36);—in Nityāchārapradīpa (p. 255);—in Parāsharamādhava (Āchāra, p. 215);—in Shuddhikaumudi (p. 334), which explains ‘ēkatra’ as ‘in the left hand’;—in Smṛtitattva (p. 330), which explains ‘ubhayoh’ as ‘over the two hands’;—in Viramitrodlaya (Āhnika, p. 46), which explains ‘ēkatra’ as ‘over the left hand’; it notes the reading ‘vāmakarē’; and explains ‘ubhayoh’ as ‘over the two hands’;—in Madanapārijāta (p. 46);—in Smṛtikaumudi (p. 57) which explains ‘ēkatra’ as ‘vāme,’ ‘over the left hand’;—in Yatidhārmasaṅgraha (p. 53);—in Krtyāsārasamuchchaya (p. 46), which explains ‘ēkatra’ as ‘over the left hand’ and, ‘ubhayoh’ as ‘over both the hands’; and in Smṛtisāroddhāra (p. 266), which says that ‘shuddhi’ here stands for purity, and not cleanliness or freedom from smell &c., as this latter could be secured by even a lesser number of applications.

VERSE CXXXV
(Verse 137 of others.)

This verse is quoted in Aparārka (p. 36);—in Parāsharamādhava (Āchāra, p. 215);—in Madanapārijāta (p. 47);—in Viramitrodlaya (Āhnika, p. 52);—in Nityāchārapradīpa (p. 257);—in Āchāramayukha (p. 13);—in Shuddhikaumudi (p. 336);—and in Yatidhārmasaṅgraha (p. 53.)

VERSE CXXXVI
(Verse 138 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 223), the reading wherein however is different, except in the first quarter;—in Hēmādri (Shrāddha, p. 957), which has the
following notes:—'kṛtvā', having vacuated,—after evacuating the bladder and bowels one should wash the anus and rinse the mouth, and touch the 'holes', i.e., the sense organs,—'vṛddam etc.,' while engaged in other ordinary works one should rinse his mouth before reciting the Veda, also when going to take food,—in Āchāramāyaṅkha (p. 15):—and in Nṛsinhaprasāda (Āhnika, p. 8 b).

VERSE CXXXVII
(Verse 139 of others.)

This verse is quoted in Aparāṅka (p. 10);—in Madanapāriṇāja (p. 53);—and in Hemādri (Shrāddha, p. 992) which explains 'mukham' as 'lips.'

VERSE CXXXVIII
(Verse 140 of others.)

'Māsiκaṃ vapaṇaṃ kāryaṃ' means, according to Nandaṇa, 'shall offer the monthly Shrāddha.'

This verse is quoted in Aparāṅka (p. 906), which adds the following notes:—The rule of purity pertaining to the Vaishya means a period of impurity extending over fifteen days;—'Nyāyavartināṁ' means devoted to the service of the twice-born, the offering of the Five Great Sacrifices, the supporting of dependents, the loving of wife and so forth.

It is quoted in Smṛtiśātra (II, p. 111);—in Vidhānapāriṇāja (II, p. 318), which reads 'ārya' (for 'Vaishya') and explains it as Vaishya;—in Hāradātā (p. 10), which has the following notes:—That 'Shūdra' is called Nyāyavartan who, with a purely religious motive, serves the Brāhmaṇa honestly and earnestly, performs the Five Sacrifices with 'namah' as the mantra, avoids all forbidden food and forbidden acts,—such a Shūdra becomes purified in fifteen days, in the manner of a Vaishya,—he should shave every month,—or vapaṇam may mean 'offering of Pindas' i.e., the Shrāddha on
the Moonless Day,—it is only such a Shūdra that is entitled to eat the food-leavings of the Brāhmaṇa,—this curtailment of the period of impurity (from one month to fifteen days) is only for the purpose of the man serving the Brāhmaṇa, and for that of offering the Five Sacrifices and so forth,—in Varṣakri-
yākaṃudā (p. 573), which explains vapanam as shaving and says that the Shūdra should not keep long hair,—or it may stand for the Amārasyā Shrāddha;—and in Prāyashchittarivēka (p. 352).

VERSE CXXXIX
(Verse 141 of others.)

This verse is quoted in Shudhikamudā (p. 353), which explains ‘mukhyāḥ’ as ‘those proceeding from the mouth’ and ‘Dantāntararavistītam’ (which is its reading for Dhiṣṭītam) as ‘what has entered between the teeth’;—and in Hēmādri (Shrāddha, p. 972), which explains Dantānta as between the teeth or in the teeth-cavities and adhīṣṭītam as attached.

VERSE CXL
(Verse 142 of others.)

This verse is quoted in Aparārku (p. 276);—in Parāśharamādhava (Āchāra, p. 228), which notes that pādan here include the other limbs also;—and in Viramitrodaya (Āhnika, p. 113), which adds the following notes:—

The construction is parān āchāmayataḥ;—bhūmigaiḥ means ‘the drops of water falling on the ground’;—the use of the term āchāmayataḥ implies that if the drops of water fallen from the washings of one man happen to touch others than the one who is helping in the washing,—then those latter do become impure;—pādan includes other parts of the body also,

—in Smrtīsāroddhāra (p. 251),—in Hēmādri (Shrāddha, p. 972), which says that the construction is parānāchāmayataḥ pādan, and the meaning is that ‘when one is pouring water
for another person rinsing his mouth, then if the water
dropped by the latter falls upon the feet of the former, it does
not make him unclean, because that water is bhāumikāṁ samāḥ,
clean as any ordinary water on the ground,—it follows that
this refers only to the man who is pouring water for the other;
other persons standing by do become unclean by the water-
drops falling on their feet,—in Nityāchārapradīpa (p.
281) ;—and in Shuddhikammudi (p. 353).

VERSE CXLI
(Verse 143 of others.)

This verse is quoted in Aparārka (p. 264), which notes
that this refers to cloth or such other substances being in
the hand ;—in Madanapārijāta (p. 641) ;—in Āchāra-
mayūkha (p. 17), which quotes Medhātithi to the effect
that this refers to small things in the hand,—such
things as can not be kept aside; —in Vidhānapārijāta
(II, p. 861),—in Viramitrodaya (Āhnika, p. 118),
which notes that this refers to the hand being engaged in the
holding of things other than articles of food,—says
Kālpataren ;—in Smrtisāroddhāra (pp. 246 and 251),—
in Prāyashchittaviveka (p. 476), which says that this
refers to articles of food ;—in Hēmātri (Srāddha, p. 954),
which says that according to Medhātithi heavy objects are kept
aside, but not small objects, but according to Smrtichandrikā
it refers to such clothing and other things as can not be kept
aside ; or it may mean that sacred vessels may not be kept
aside, food and metallic things may be kept aside, and clothes
and other things may or may not be kept aside ;—in Nityā-
chārapradīpa (p. 281), which quotes Vishvarupaka to the effect
that this refers to things other than food and vegetables ;—and
in Shuddhikammudi (p. 317), which says that the man should
keep the thing on his body and rinse his mouth, by which he
himself, as also the thing carried, becomes purified ;—according
to Ratnākara, this refers to milk only.
VERSE CXLII

(Verse 144 of others.)

This verse is quoted in Aparārka (p. 922); and again on (p. 926), where it explains the meaning to be that ‘if one vomits after having eaten food, he must wash’;—in Mitāksarā (on 3.30), which adds, like Aparārka, that the last clause refers to sexual intercourse during the wife’s ‘courses’;—in Vīramitrodāya (Āhnika, p. 106), which notes that ‘viriktah’ means ‘one who has abnormal purgings,’—and that the meaning is that ‘if one vomits after he has taken his food, he should only wash, and not bathe’;—and again on p. 199 where the construction of the second half is explained as ‘bhuktvā annam vāntak, ’ whence the meaning is that on vomiting immediately after food, there should be washing only,—the particle ‘ēva’ serving to preclude the bathing which is prescribed in the first half of the verse for one who has ‘vomitted’;—the ‘sexual intercourse,’ refers to that during the courses;—in Shuddhi-kaumudi (p. 331), which explains ‘viriktah’ as ‘one who has had many motions,’ and adds that if one vomits immediately after taking his food, he is simply to rinse his mouth, and for the man who has had sexual intercourse during the wife’s ‘period,’ he is cleansed by bathing;—in Nityāchārapradippa (p. 334), which says that ‘vāntak’ is understood after ‘bhuktvā annam,’ and adds the same notes;—and in Hēmādri (Śhrāddha, p. 796).

VERSE CXLIII

(Verse 145 of others.)

Cf. 2. 70.

This verse is quoted in Aparārka (p. 1139), which adds that the ‘water-sipping’ here laid down for lying is to be combined with the repeating of the Gāyatrī—the water-sipping removing the uncleanness and the Gāyatrī removing
the sin;—in Mitākṣurā (on 1. 196);—in Viramitrodaya (Āhnika, p. 115), which notes that though this verse clearly implies that water-sipping is not done for the purpose of removing impurity, yet it is absolutely necessary, whenever one eats or drinks;—in Parāsharamādhava (Āchāra, p. 224);—in Parāsharamādhava (Prāyaśchitta, p. 423), which says that this refers to unintentional lying;—in Viramitrodaya (Samskāra, p. 523), which adds that ‘pryatopī’ means ‘though he may have already washed;—and in Shuddhikavumudī (p. 349), which explains ‘Adhyēṣyamāṇah’ as ‘going to read.’

VERSE CXLV
(Verse 147 of others.)

This verse is quoted in Vivādaratnākara (p. 427);—in Madanapārijāta (p. 192);—and in Varsakriyākavumudī (p. 577).

VERSE CXLVI
(Verse 148 of others.)

This verse is quoted in Vivādaratnākara (p. 427);—and in Parāsharamādhava (Prāyaśchitta, p. 286), which adds that a woman living on terms of intimacy with any one other than her natural guardians should be regarded as ‘lost.’

VERSE CXLVII
(Verse 149 of others.)

This verse is quoted in Vivādaratnākara (p. 427);—in Madanapārijāta (p. 192);—in Samskāramayukha (p. 118);—and in Nṛsimhaprasāda (Samskāra, p. 67a).
VERSE CXLVIII
(Verse 150 of others.)

This verse is quoted in Madanparājātā (p. 192); in Vivādalavrataṅkara (p. 427); in Varṣakriyākaumudī (p. 577), which explains 'upaskara' as 'household implements'; and in Nṛsimhaprasāda (Samskāra, p. 67a).

VERSE CXLIX
(Verse 151 of others.)

This verse is quoted in Varṣakriyākaumudī (p. 579); and in Smṛticandrika (Samskāra, p. 223), which says that the Father and the Brother are the chief persons to give away a girl, and it does not preclude others from giving her away.

VERSE CL
(Verse 152 of others.)

'Svastyayanaḥ':—'The recitation of benedictory verses' (Govindarāja and Kullūka);—'the Puṇyāhavāchana and the rest' (Nārāyaṇa);—'the recitation of the texts that precede the nuptial Ḫomā' (Rāghavānanda and Nandana);—'that whereby welfare is acquired,' (Medhātithi who does not connect the word with 'yajñāk').

'Prajāpatēḥ':—Medhātithi takes this as 'referring to the oblations at marriage to Prajāpati with the mantra Prajāpati na tradētanyā etc' (Rgveda 10, 121, 10), laid down in certain Gṛhyasūtras;—Nārāyaṇa holds that 'Prajāpati' here stands for Manu, who is the guardian deity of the bride.

This verse is quoted in Vīramitrodāya (Samskāra, p. 853), which adds the following notes:—'Svastyayana' means 'the request to Brāhmaṇas for the pronouncing of the benedictory syllable svasti,'—'Prajāpati-yajña' means 'the offering of cooked rice into fire to Prajāpati'; and in Vyavahāra Bālambhata (p. 529).
It is quoted in Sūrtitattvā, (p. 130) which adds the following notes:—'Svastyayam' stands for the wearing of gold for the purpose of passing a happy life, or for the request to Brāhmans for pronouncing the syllable svasti; and the offering 'to Prajūpati' is that which is made during marriage to Prajūpati as the deity;—the 'svāmyakāraṇā' is the 'giving', the actual giving away, not the mere betrothal.

VERSE CLI

(Verse 154 of others.)

Cf. 9. 78 et. seq.

This verse is quoted in Madanapārijāta, (p. 193);—in Samskāraratnamālā, (p. 675), which reads 'upachāra' (for 'upacharyah'). and says that 'pūjanīyaḥ' should be honoured', is understood;—in Nṛsinhaprāśāda (Samskāra, p. 67a);—and in Varsakriyākaṇḍa, (p. 579).

VERSE CLIII

(Verse 155 of others.)

This verse is quoted in Gadādharaṇaṇa-paddhati (Kāla, pp. 52 and 129), which says that if she does the fasting with the husband's permission, there is nothing wrong;—in Samskāraratnamālā (p. 675), which says that this refers to the 'month-fast' and so forth, and not to those in connection with the Gaurīrāta and the like;—in Nṛsinhaprāśāda (Samskāra, p. 67a);—in Varsakriyākaṇḍa, (p. 579);—in Purusārthachintāmani, (p. 201);—in Smṛtiśāraoddhara, (p. 101);—in Hēmādi (Kāla, p. 176);—in Kālamādhura (p. 257);—in Aparaṅka (p. 602), which adds that the wife may, with her husband's permission, keep such fasts and observances as are not incompatible with her attendance upon him;—in Madanapārijāta (p. 193);—and in Vidhānapārijāta (II, p. 729) to the effect that religious acts are to be performed by the wife only in association with her husband.
VERSE CLIV
(Verse 156 of others.)

Cf. 9. 64 et seq.; 9. 29.
This verse is quoted in Madanapārijātu (p. 193).

VERSE CLV
(Verse 157 of others.)

This verse is quoted in Mitākṣarā (on 2. 127), to the effect that never for her livelihood should the widow seek the shelter of another man;—in Varsakriyākau-mlī, (p. 576);—in Samskāramayūkha, (p. 119);—and in Viramitrodaya (Vyavahāra, p. 186 b).

VERSE CLVI
(Verse 158 of others.)

This verse is quoted in Mitākṣarā, (on 2. 127) as forbidding the widow having recourse to another man for the sake of off-spring.

VERSE CLVII
(Verse 159 of others.)

This verse is quoted in Mitāksara, (on 2. 127) to the same effect as the preceding verse;—and in Parāskara- mādhava, (Prāyashchitta, p. 45) as laying down a life of continence for the widow.

VERSE CLVIII
(Verse 160 of others.)

This verse is quoted in Mitāksara (on 2. 127) to the same effect as the last two verses;—in Madanapārijātu (p. 198) to the effect that a woman devoted to her husband need not follow him in death;—'Sādhvi' means 'pativrata'
‘one devoted to her husband’; if it meant simply ‘chaste’, then the phrase ‘brāhmaṇacharīyaḥ nyavasthitāḥ’ would be a needless repetition; —in Varṣakriyākaumudi (p. 577); —and in Nṛsimhaprasāda (Saṃskāra, p. 67 b and Vyavahāra, p. 38 a).

VERSE CLIX
(Verse 161 of others.)

This verse is quoted in Mitākṣara (on 2. 127) as deprecating Niyoga; —in Parāshurāmādhava (Prāya-
shchitta, p. 30); —and in Nṛsimhaprasāda (Vyavahāra, p. 38 a).

VERSE CLX
(Verse 162 of others.)

‘Naprajā’ — ‘Is not her offspring at all’ (Medhātithi,
Nārāyaṇa and Nandana); — ‘is not her lawful child’
(Kullūka and Govindarāja).

VERSE CLXI
(Verse 163 of others.)

This verse is quoted in Parāshurāmādhava (Prāya-
shchitta, p. 30); —and in Vīvādaratnākara (p. 452),
which adds that for being called ‘Parapūrva’ the
only necessary condition is that she should have taken
another husband; and not that this husband must be of a
lower caste (as the words of the text would seem to
imply).

VERSE CLXII
(Verse 164 of others.)

This verse is quoted in Parāshurāmādhava
(Prāyaṣchitta, p. 30); —in Vīvādaratnākara (p. 437); —
and in Varṣakriyākaumudi (p. 579).
VERSE CLXIII
(Verse 165 of others.)

It is not right to say that this and the next verse have been ‘omitted’ by Medhātithi, who says that he has not explained them as they are easy. It is repeated in 9, 29.

This is quoted in Vivālaratnākara (p. 436);—and in Varṣakriyākaumudi (p. 579).

VERSE CLXIV
(Verse 166 of others.)

This is repeated in 9, 30.

This verse is quoted in Vivālaratnākara (p. 436), which adds that what is meant by ‘patiloka’ is that heavenly region which she has won for herself by the religious rites she has performed in association with her husband;—and in Nṛsimhaprasāda (Samskāra, p. 67a).

VERSE CLXVI
(Verse 168 of others.)

This verse is quoted in Nirṇayasindhu (p. 413) to the effect that if a man with the Fire loses his wife and wishes to marry another, he should cremate his dead wife with the Fire that he had set up with her help;—and in Samskāraratnamālā (p. 591).
Adhyaya VI

VERSE I

‘Niyatah’—‘Taking a firm resolution’ (Govindarāja and Kullūka);—‘devoted to the duties, austerities, reciting the Veda and so forth’ (Nārāyana)

VERSE II

“Medhātithi notes that the Śiṅgas insist on the necessity that he who takes to forest-life must have sons and son’s sons, and that hence ‘upatya;’ offspring, is to be taken in this restricted sense (of grandson, not grand-daughter);—Nārāyaṇa holds that the verse gives three separate grounds for entering the third order, each of which is sufficient in itself; while Medhātithi thinks that the three conditions must exist together—[There is nothing in Medhātithi to indicate this]. ‘Others,’ mentioned by Medhātithi, took the verse to give a description of the approach of old age, which entitles the house-holder to turn hermit.”—Buhler.

Medhātithi mentions, but with disapproval—another explanation, by which the whole verse serves only to indicate that one should take to the hermit’s life neither ‘too early’ nor ‘too late.’

This verse is quoted in Mitākṣarā to the effect that one should retire to the forest either when he has become decrepit, with old age, or has got a grandson;—in Purāṇaśramaṇādīhava (Āchāra, p. 527);—in Sūmkarāramayūkha (p. 131);—and in Nṛsimhaprasāda (Samskāra, p. 68b).
VERSE III

This verse is quoted in *Mitākṣarā* (on 3. 46);—in *Parāsharamādhava* (Āchāra, p. 527), to the effect that the Hermit should live upon uncultivated food;—in *Kālaviveka* (p. 127) to the effect that sexual intercourse is possible for the Hermit also;—in *Samskāramayūkha* (p. 132);—and in *Nṛśimhaprasāda* (Samskāra, p. 68 b).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 528).

VERSE VI

‘Chīram’—*Vastrakhandā*, tattered garment’ (Medhātithi, and Govindarāja);—‘dress of bark’ (Nārāyaṇa, Rāghavānanda and Kullūka, to whom last Buhler wrongly attributes the former explanation).

The second half of this verse is quoted in *Mitākṣarā* (on 3. 46).

VERSE VII

This verse is quoted in *Mitākṣarā* (on 3. 45) in support of the view that it is the Hermit’s duty to feed guests.

VERSE VIII

‘Dāntah’—‘Self-controlled, free from pride’ (Medhātithi and Nārāyaṇa);—‘patient with hardships’ (Kullūka).

VERSE IX

This verse is quoted in *Mitākṣarā* (on 3. 45) as indicating the purpose for which the Hermit is to carry with him his *Shrauta* Fire;—in *Parāsharamādhava* (Āchāra, p. 528);—and in *Aparārka* (p. 941).
VERSE X

This verse is quoted in Aparārka (p. 941), which explains 'ṛkṣēṣṭi' as the Nakṣatṛēṣṭi, the sacrifice to the lunar mansions,—and the Uttarāyana and Daḵsināyana as the two six-monthly sacrifices pertaining to the two solstices;—and in Parāsharamādhava (Āchāra, p. 528).

VERSE XI

This verse is quoted in Mitākṣarā (on 3. 46), which notes that even though the 'muniyānna' is by nature pure, yet the text has added the epithet 'mēdhya' with a view to indicate that the grains should be fit for being offered at a sacrifice;—and in Parāsharamādīhava (Āchāra, p. 528), which explains 'muniyānna' as 'uncultivated grains,' and 'mēdhya' as 'fit for being offered at sacrifices.'

VERSE XII

Lavaṇām svayaṃ kṛtam—'Collected from saltmarshes' (Kullāka);—'collected from salt or alkaline elements of trees and the like' (Nārāyaṇa).

This verse is quoted in Mitākṣarā (on 3. 46), which explains that the salt is to be collected from salt-marshes.

VERSE XIII

This verse is quoted in Aparārka (p. 942);—and the second half in Mitākṣarā (on 3. 49) to the effect that clarified butter and such 'oils' should not be used.

VERSE XIV

'Bhaumāni kavakāṇi'—Medhātithi prefers to take the two separately—'bhaumāni' being the vegetable known among foresters as 'gojihvikā' and 'kavakāṇi' as 'mushrooms';
—Govindarāja, Kullūka and Nārāyaṇa take the two together 'mushrooms growing on the ground.'

This verse is quoted in Aparārka (p. 942); and in Parāsharamādhava (Āchāra, p. 529), which explains 'Kavakāni' as 'mushrooms.'

VERSE XV

'Aṛtaḥ'—'In distress, i.e., not having anything else to offer to the god's' (Medhātithi);—'tormented by hunger' (Kullūka and Govindarāja);—'ill' (Nārāyaṇa).

This verse is quoted in Aparārka, (p. 942);—and in Parāsharamādhava (Āchāra, p. 529).

This verse is quoted in Aparārka (p. 942), which quotes Laugūkṣi enumerating the 'grāmajātāni'—'vrīhaya yava-yatḥūṁvibhau cha tilasarṣapau iksuḥ priyā-yaivavashchaiva grāmyā oṣadhayah smṛtāḥ.'

The verse is quoted also in Parāsharamādhava (Āchāra, p. 529).

VERSE XVII

This verse is quoted in Aparārka (p. 942);—and the first half in Mitākṣarā (on 3.49).

VERSE XVIII

This verse is quoted in Aparārka (p. 942);—and in Parāsharamādhava (Āchāra, p. 529).

VERSE XIX

This verse is quoted in Aparārka, (p. 943), which notes that the text provides several options, to be adopted according to the physical strength of the person concerned; and the particular option selected in the beginning should be kept up throughout the life-stage.
The verse is quoted in Mitākṣarā verse XXI, which has the same note as Aparārka.

VERSE XXI

‘Vaikhānasamatē sthitaḥ’—This refers to the ‘Vaikhānasa-shāstra’, says Medhātithi. The Vaikhānasa sūtra (Trivandrum Sanskrit Series) is the work most likely referred to.

VERSE XXII

‘Sthānāsanābhyām’—See note above on 2.248.

This verse is quoted in Aparārka (p. 943);—and in Mitākṣarā (on 3.51) which explains ‘prapadaïḥ’ as ‘pālāgraiḥ’ (like Medhātithi)

VERSE XXIV

This verse is quoted in Aparārka (p. 944);—and the second half in Mitākṣarā (on 3.52) to the effect that the Hermit should perform severe austerities for the purpose of emaciating his physical frame.

VERSE XXV

‘Yathāvidhi ’—By swallowing the ashes and so forth ’ (Medhātithi, Govindarāja and Kullāka);—by repeating the vedic text, Taśtirīya Samhita 2.5.8.8 ’ (Nārāyaṇa)

This verse is quoted in Aparārka (p. 944), which explains ‘nikēta’ as ‘home’,—‘munir’ as ‘observing silence’,—and adds that alms should be begged only in the event of his being unable to obtain wild fruits and roots,—as is clear from what follows in verse 27 below.

It is quoted in Mitākṣarā (on 3. 54), which explains ‘munir’ as ‘observing the vow of silence’; and adds that in the event of his being unable to get roots and fruits, he may beg from the houses of other hermits, just enough to keep himself alive.

It is quoted in Parāshararudhava (Āchāra, p. 531).
VERSE XXVI

The first half of this verse is quoted in Parāsharamādhava (Āchāra, p. 531).

VERSE XXVII

This verse is quoted in Aparārka (p. 945) as laying down the means of subsistence for the Hermit, in the event of his being unable to obtain fruits and roots.

VERSE XXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 531);—and in Nṛsimhaprasāda (Samskāra, p. 68 b).

VERSE XXIX

This verse is quoted in Aparārka (p. 943), which explains ‘dīkṣā’ as ‘determination to keep the penances’;—and ‘samśiddhi’ as ‘well-defined cognition’;—in Mitākṣarā (on 3. 51), which explains ‘ātmasamsiddhi’ as ‘the attaining of Brahman’;—and in Parāsharamādhava (Āchāra, p. 531).

VERSE XXX

‘Brāhmaṇaḥ gṛhausthaiḥ’—Medhātithi takes the two together, in the sense of ‘Brāhmaṇa-householders’;—Kullūka and Govindarāja take them separately, in the sense of (1) sages knowing the Brahman and (2) hermits.

This verse is quoted in Aparārka (p. 943).

VERSE XXXI

‘Yuktah.’—‘Intent on the practice of yoga’ (Govindarāja and Kullūka),—‘firmly resolved’ (Nārāyaṇa and Rāghavānanda).
This verse is quoted in Aparārka (p. 945), which adds the following notes:—'yuktah' means 'samāhatah'; 'intent, calm, collected'; this teaching regarding the 'Great Journey' is only by way of an illustration for all such means of self-immolation as burning, drowning and the like.

It is quoted in Mitākṣarā (on 3. 55);—and in Hemādri ( Shrāddha, p. 1660), which explains 'apurājita' as 'the north-easterly direction,' 'towards that he should go straight on, till his body falls, living upon water and air and with mind duly concentrated and calm.

VERSE XXXII

'Āśāṁ anyataunaya—The aforesaid austerities as also the Great Journey' (Medhāuṇḍha); so also 'others.' There is no difference of opinion among the commentators, as Buhler makes out.

Hopkins is wrong in translating 'bhṛguprapāta' as 'drowning';—Buhler has understood it rightly to mean 'precipitating himself from a mount.'

This verse is quoted in Mitākṣarā (on 3.55), which adds the following notes:—The 'brahmabōka' here meant is not the eternal Brahman', but a particular region; otherwise there would be no sense in the adding of the term 'bōka', also because Liberation (which would be the 'reaching of the eternal Brahman') is not held to be attained without the fourth Life-stage of Renunciation; as is clear from the Sūtra text (Chhāndogya) which speaks of the first three life-stages as 'punyabōkāh,' 'leading to sacred regions,' and of the 'Brahmasamstha' (Renunciate) alone as attaining immortality.

This verse is quoted in Puruṣarvamāṇḍhara (Āchāra, p. 531);—in Aparārka (p. 945), which adds that the 'methods' referred to are those described under verse 23 et seq. It adds that all that has been prescribed under the 'duties
of the Religious Student' has to be followed by the Householder, the Hermit and the Renunciate also, in so far as it does not, militate against anything that has been prescribed specifically for any of these.

It is quoted in Nīrṇayasindhu (p. 398).

VERSE XXXIII

'Sanga'—'Attachment to sense-objects' (Kullāka); —'possessions' (Nārāyaṇa).

This verse is quoted in Purāṇa (Āchāra, p. 532);—in Viramitrodaya (Samskāra, p. 562);—and in Samskāramayūkha (p. 64), which says that the division is to be made on the basis of the life-span of one hundred years.

VERSE XXXV

This verse is quoted in Mitāksarā (on 3. 57), to the effect that until one has begotten offsprings he is not entitled to the life of Renunciation;—in Vidhānapārījata (II, p. 373);—in Hēmādvī (Kūla, p. 808), which says that 'mokṣa' here stands for ṣāṇa, knowledge, as is clear from the use of the term 'ṣātramānaḥ'—and in Yatulharmasangraha (p. 3) along with the next verse (see below).

VERSE XXXVI

This verse is quoted in Yatulharmasangraha (p. 3) along with 35 which has the following notes:—These two verses mean that a man who has not already acquired dispassion towards worldly and celestial things should do all things according to the scriptures and then have recourse to Renunciation, 'brajatyadhañ' i.e., lingers in the satya and other regions lower than Liberation,—the Jābāla shruti justifies Renunciation also for those who have not passed through all the preceding life-stages.
EXPLANATORY—ADHYAYA VI

VERSE XXXVIII

The second half of this verse is quoted in Mitakṣarā (on 3.57) to the effect that the Brāhmaṇa only is entitled to the life of Renunciation.

The verse is quoted in Purāṇahāra, ādhaṇa (Āchāra, p. 538), in the sense that when going to enter the stage of Renunciation, the man should perform the Prājāpatya sacrifice in which he should give away all his belongings as the ‘sacrificial fee’;—and in Yatidharmasaṅgraha (p. 13).

VERSE XXXIX

This verse is quoted in Yatidharmasaṅgraha (p. 20), which explains ‘brahma-API-mahā’ (which is its reading for ‘brahma-API-tinah’) as ‘knowing the Brahman with properties’, which is clear from its being mentioned along with ‘effulgent regions’ which could have no connection with one who knows the absolute Brahman.

It is quoted also in Nāyāyasaṁdha (p. 460).

VERSE XL

This verse is quoted in Yatidharmasaṅgraha (p. 20), according to which this also refers to the knowledge of the Brahman with properties, as no fear is possible for one who knows the Absolute Brahman.

VERSE XL1

‘Pavitropākhitah’—‘Equipped with the purificatory recitation of sacred texts, and also with such purificatory things as kusha, water-pot and staff; or equipped with purificatory penances’;—‘provided with such means of purification as the staff, the water-pot and so forth’ (Govinda-raja, Kulluka and Nandana);—‘made eminent during life as a Householder by
such purificatory acts as austerities, Vedic recitals and so forth’ (Nārāyaṇa);—‘possessed of a rich store of sanctifying knowledge taught in the Upanisads.’

‘Munīḥ’—‘Wholly silent’ (Govinda-rāja and Kullūka);
—‘intent on meditation’ (Nārāyaṇa).

‘Samupalhēṣu’—‘Offered to him’ (Medhātithi, Govinda-rāja and Kullūka);—‘collected in his house’ (Nandana);—‘fully enjoyed by him’ (Nārāyaṇa).

VERSE XLII

This verse is quoted in Aparārka (p. 953), which explains ‘siddhiṁ na jahāti’ as ‘he is not abandoned by success’;—and in Parāsharamādhava (Āchāra, p. 557), which adds the following explanation:—Coming to the conclusion that when a man moves about alone, without a companion, he is free from any such obstacles as attachment aversion and the like, and thus becomes enabled to attain ‘success’ in the shape of True Knowledge;—i. e., he acts without shackles towards its attainment; and of that success he is not deprived, i. e., he attains it. If, on the other hand, he moves about with two or three companions, then he becomes liable to attachment and aversion, and by reason of these obstacles, he fails to attain that success.

VERSE XLIII

‘Munīḥ’—‘with the organ of speech controlled’ (Medhātithi);—‘meditating on Brahman’ (Kullūka).

This verse is quoted in Aparārka (p. 953).

VERSE XLIV

This verse is quoted in Aparārka (p. 953);—and in Parāsharamādhava (Āchāra, p. 569).
VERSE XLV

This verse is quoted in Aparārka (p. 953), which explains ‘nirvēsham’ as ‘time limit’—in Parāśharamāḍhava (Āchāra, p. 569) ;—and in Nṛśimhaprasāda (Samskāra, p. 70 a).

VERSE XLVI

This verse is quoted in Aparārka (p. 953) ;—and in Parāśharamāḍhava (Āchāra, p. 569).

VERSE XLVII

This verse is quoted in Aparārka (p. 953) ;—in Parāśharamāḍhava (Āchāra, p. 569) ;—and in Yatir-dharmasaṅgraha (p. 107).

VERSE XLVIII

‘Saptadvāra’—(a) (1) Dharma-Artha, (2) Dharma-Kāma, (3) Artha-Kāma, (4) Kāma-Artha, (5) Kāma-Dharma, (6) Artha-Dharma, (7) Dharma-Artha-Kāma ;—or (b) The seven life-breath in the head ;—or (d) ‘the six sense-organs and Buddhī’ (Medhātithi) ;—Kullāka has only (c) ;—‘the five senses, mind and Ahaṅkāra’ (Nārāyaṇa) ;—Govindarāja has (a) only ;—‘seven worlds’ (mentioned by Kullāka).

This verse is quoted in Aparārka (p. 954), which, reading na vācām saṃudirayēt (for na vācām samudirayēt) explains this much misunderstood second line as—he should not utter words vitiated by (1) desire, (2) anger, (3) greed, (4) delusion, (5) arrogance, (6) jealousy and (7) vanity.

This verse is quoted also in Parāśharamāḍhava (Āchāra, p. 569)

VERSE XLIX

This verse is quoted in Aparārka (p. 954) ;—and in Parāśharamāḍhava (Āchāra, p. 569).
VERSE L

‘Nakṣatrāṅgavidyā’—‘Astrology and Palmistry’ (Medhātithi and Kullūka);—‘Astrology and the Science of Grammar and other Vedic Subsidiaries’ (Nārāyaṇa);—‘Astrology’ (Govindarāja).

‘Imuṣhāsana’—‘Offering advice’ (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—‘teaching of the Veda’ (Nārāyana and Nandana).

‘Vāda’—‘Disputation’ (Medhātithi and Nārāyaṇa);—‘Exposition of the Shāstras’ (Govindarāja and Kullūka);—‘Science of Dialectics’ (Nandana and Rāghavānanda).

Buhler remarks—“This verse is historically important, as it shows that in ancient as in modern times, ascetics followed worldly pursuits and were the teachers and advisers of the people”.

This verse is quoted in Yatidharmasaṅgraha (p. 86).

VERSE LI

This verse is quoted in Mitāksarā on (3, 59).

VERSE LII

This verse is quoted in Aparārka (p. 954);—in Parāsharamādha (Achāra, p. 569).

VERSE LIII

This verse is quoted in Parāsharamādha (Achāra, p. 567);—in Mitāksarā (on 3, 60), which remarks that the citing of the instance of ‘Cups at the sacrifice’ indicates that the vessels may be considered pure for practical purposes;— in Aparārka, (p. 964);—in Madanacaritā, (p. 377);— in Nrṣaṁhaśvarasāda, (Sanāsini, p. 70);—and in Yatidharmasaṅgraha, (p. 78), which shows that the example of ‘chamasa’ indicates that the things are ‘clean’ only so far as to be used.
VERSE LIV

Hopkins is not right in saying that "Medhātithi has no note on this verse." (See Translation).

'Vaidalām'—'Made of bamboo and such other things' (Medhātithi);—'made of tree-bark' (Govindarāja).

VERSE LV

This verse is quoted in Mitākṣarā (on 3. 59);—in Parāśarāmādha, (Āchāra, p. 562);—in Madana-pārījata, p. 375);—and in Yatidharma-saṅgraha (p. 85).

VERSE LVI

This verse is quoted in Mitākṣarā (on 3. 59);—in Madana-pārījata (p. 375);—in Parāśarāmādha (Āchāra, p. 562);—and in Siṃskāramayūkha (p. 135).

VERSE LVII

'Mātrā'—'Implement, vessels, staff and so forth' (Medhātithi, Govindarāja and Kullūka);—'portion, mouthful' (Nārāyana and Nandana).

This verse is quoted in Apurāṇa, (p. 963), which explains 'mātrā' as 'upakaraṇa-dravyam, accessories'; and in Parāśarāmādha (Āchāra, p. 563), which explains 'mātrā' etymologically as 'miyute iti', as meaning 'objects'; since he is free from attachment to all objects, therefore he should be neither glad at getting them nor sorry at not getting them.

VERSE LIX

This verse is quoted in Apurāṇa, (p. 954);—in Parāśarāmādha (Āchāra, p. 570); and in Yatidharmasaṅgraha (p. 34).
VERSE LX

This is quoted in Aparārka (p. 954); in Parāśhadāramādhava (Āchāra, p. 370); and in Yatidharmasāṅgraha (p. 34).

VERSE LXI

This verse is quoted in Aparārka (p. 968), which explains ‘Yamakṣayē’ as ‘in Yama’s abode’; and in Yatidharmasāṅgraha (p. 34).

VERSE LXII

This verse is quoted in Aparārka (p. 968); and in Yatidharmasāṅgraha (p. 35).

VERSE LXIII

This verse is quoted in Aparārka (p. 968); and in Yatidharmasāṅgraha (p. 35).

VERSE LXIV

This verse is quoted in Aparārka (p. 968); and in Yatidharmasāṅgraha (p. 35).

VERSE LXV

This verse is quoted in Yatidharmasāṅgraha (p. 35).

VERSE LXVI

Cf. 3.50 and 12.102.

This verse is quoted in Mitakṣarū (on 3.65); and in Yatidharmasāṅgraha (p. 35), which reads bhūṣitah ‘for dūṣitah’, explains it as ‘adorned with the staff and other signs of the Renunciante’ and says that the
particle 'āpi' implies that even when without these, he should meditate upon the identity of the individual and supreme selves.

VERSE LXVIII

Cf. 6.46.

This verse is quoted in Parāśhraramādhava (Āchāra, p. 570.)

VERSE LXX

Cf. 2.74.

This verse is quoted in Madanapārijāta (p. 68).

VERSE LXXI

This verse is quoted in Mitāksara (on 3.62) ;—and in Vidhānapārijāta (II. p. 176).

VERSE LXXII

Anāishvarān guṇān”—The three attributes of the Root Evolvent i.e., Sattva, Rajas and Tamas ; these are anāishvarā, i.e., dependent (upon the Conscious Being) (Medhātithi);—‘qualities of anger, greed etc., which are anāishvarā, i.e., do not reside in God’ (Kullāka and Rīghavānanda) ;—‘qualities opposed to virtue, knowledge, dispassion and power’ (Govindarāja).

This verse is quoted in Yatidharmasangraha (p. 41), which says that what this verse mentions are ‘Yama—niyama—asana—prāṇāyāma—pratyāhāra dhāraṇā and dhyāna’, all the ‘accessories of Yoga except ‘Samādhi,’ which have been described in the ordinances as the means of acquiring Right Knowledge.

VERSE LXXIV

This verse is quoted in Yatidharmasangraha (p. 42).
VERSE LXXV

"Vaidikai karmabhik"—'the compulsory acts prescribed in the Veda' (Medhātithi, Govindarāja and Kullūka);—
'the compulsory and occasional acts prescribed in the Veda' (Nārāyaṇa and Nandana).

'Tat padam'—'The region of Brahman' (Medhātithi);—
'Union with Brahman' (Govindarāja, Kullūka and Rāghavānanda).

VERSE LXXXVI

This verse is quoted in Yatidharmasaṅgraha (p. 91).

VERSE LXXVII

This verse is quoted in Yatidharmasaṅgraha (p. 91).

VERSE LXXXIX

Medhātithi has been misunderstood by Buhler (see Translation).

This verse is quoted in Yatidharmasaṅgraha (p. 41).

VERSE LXXX

This verse is quoted in Yatidharmasaṅgraha (p. 48).

VERSE LXXXI

This verse is quoted in Yatidharmasaṅgraha (p. 48).
VERSE LXXXII

‘Yadetadabhishahbditam’—‘What has been described in the immediately preceding verses’ (Medhātithi);—‘what has been described in the preceding one verse’ (Kullūka);—‘what has been described in all the preceding chapters’ (Govindarāja and Nandana);—‘what can be expressed by words’ (Nārāyaṇa).

‘Kriyāphalam’—‘The reward of fulfilling the duties of the Renunciate’ (Medhātithi);—‘reward of the act of meditation’ (Kullūka);—‘reward of the performance of rites’ (Govindarāja, Nārāyaṇa and Nandana).

Buhler has misunderstood Kullūka, who does not explain ‘adhiyañam’ as ‘Brahma-veda’; he explains it as yajñam adhikṛtya pravṛttam brahma vedaṃ’—where ‘brahma’ of the text is explained as ‘veda’.

VERSE LXXXVI

“Govindarāja is of the opinion that the persons named above (4.22) are here intended. But from what follows (verses 94, 95) it appears that those Brāhmaṇas are meant who, though solely intent on the acquisition of Supreme Knowledge, and retired from all worldly affairs, continue to reside in their houses; see also 4.257. Govindarāja and Nārāyaṇa assume that they remain Householders, while Kullūka counts them among the ascetics.”—Buhler.

VERSES LXXXVII-XCIII

“According to the commentators, the following discussion (87-93) is introduced in order to show: (1) that there are four orders only, and that the Vedasannyāsika belongs to these, and does not form a fifth order, or stand outside the orders; (2) that as the order of the Householders is most distinguished, it is proper that a man may continue to live in his house under the protection of his son.”—Buhler.
VERSE LXXXVII

This verse is quoted in Puruṣārthachintāmānī (p. 445), which explains ‘grhaśtraprabhavāḥ’ as ‘dependent upon the Householder’;—in Samskāramayūkha (p. 64), which has the same note;—and also in Smṛtichandrikā (Samskāra, p. 173).

VERSE LXXXVIII

This verse is quoted in Smṛtichandrikā (Samskāra, p. 173), which says that ‘kramaśahaḥ’ indicates that any inversing of the order of the Life-stages is forbidden;—and in Samskāramayūkha (p. 64), which has the same note.

VERSE LXXXIX

This verse is quoted in Viramitrodaya (Samskāra, p. 563), which explains the meaning to be as follows:—As a matter of fact we find that all the scriptures lay down in great detail the duties of the Householder; hence this is recognised as superior to the other life-stages;—and in Smṛtichandrikā (Samskāra, p. 175).

VERSE XC

This verse is quoted in Viramitrodaya (Samskāra, p. 563);—and in Smṛtichandrikā (Samskāra, p. 175).

VERSE XCI

‘Dhṛtiḥ’—‘Fortitude, calmness even on the loss of wealth and such other calamities’;—‘firmness of purpose in the discharge of duties’ (Nārāyaṇa and Nandana).

‘Damaḥ’—‘Humility’ (Medhātithi);—‘patience under sufferings’ (Govindarūja and Nārāyaṇa);—‘subjugation of the mind’ (Kuhāka and Rāghavānanda).
\textit{Dhīḥ}'—'True knowledge, free from doubts and errors. Medhātithi and Govindarāja;—knowledge of the true meaning of the śāstras' (Kullūka and Rāghvānanda);—Nārāyana and Nandana, reading 'hrīḥ', explain it as 'modesty'.

This verse is quoted in \textit{Aparārka} (p. 972), which explains 'shaucham' as 'purity of mind and body',—'dhīḥ' as 'discrimination of right and wrong',—'dhrīḥ' as 'keeping the mind from going astray',—'damaḥ' as 'controlling of the mind by means of the Kṛchehhrā and other austeritys'. It adds that this verse enumerates the duties common to all the four orders;—in \textit{Nṛsimhaprasūda} (Sanskāra, p. 16a); —and in \textit{Srītichandrikā} (Sanskāra, p. 13), which has the following notes;—'Dṛṣṭi', firmness,—'kṣamā' is non-perturbation of the mind even when wronged,—'dama' is control of the 'mind',—'astēya' is non-appropriation of what is not given,—'shaucha' is cleanliness, both internal and external,—'indriyanigraha' is keeping the senses from all forbidden objects,—'hrī' (which is its reading for 'dhī') is cessation from improper acts, —'vidyā' is self-knowledge —'satya' is saying what is true, which should be agreeable also,—'akrodha' is freedom from anger.

VERSE XCIV

This verse is quoted in \textit{Aparārka} (p. 973);—and in \textit{Yatidharmasaṅgraha} (p. 5).

VERSE XCVII

Buhtler is not right in asserting that "according to Medhātithi the word 'brāhmaṇā' is not intended to exclude other Aryans (qvijas)."—He has evidently been misled by the words in which Medhātithi has set forth an objection to the text using the word 'Brāhmaṇa'. See Translation.
The first half of this verse is quoted in *Mitākṣarā* (on 3.57) in support of the view that the *Brāhmaṇa* alone is entitled to enter the fourth stage of the Renunciates;— in *Viramitrodaya* (Sanskāra, p. 564) to the same effect;— in *Smṛtichandrīkā* (Sanskāra, p. 176),—which says that ‘*brāhmaṇa*’ here stands for all the twice-born persons;— and in *Samskāramayūkha* (p. 65) which quotes ‘my grand-father’ to the effect that ‘*brāhmaṇa*’ stands for all twice-born men,— while it itself favours the view that it stands for the *Brāhmaṇa* only.
Adhyaya VII

VERSE I

This verse is quoted in Vīramitrodāya (Rājanīti, p. 10), which adds the following notes:—We proceed to consider the exact meaning of the term 'rājan',—the question for determination being—(A) Is the name 'rāja' applied to any and every one doing the work of 'protecting the people'? (B) or only to one simply belonging to the Kṣattriya caste (C) or to that Kṣattriya alone who is duly anointed?—Now in support of (A) we have the following arguments:—In popular usage the name 'rājā' is applied to any one who owns and performs 'rājya,' the functions of the rājā, king; and these functions are actually performed by the Brāhmaṇa and other castes also. In the Nirukta the etymological meaning of 'rājā' is explained as 'rājatē,' 'one who shines,' i.e., with royal glory; and this glory results only from the proper 'protection of the people.' The Veda also speaks of Soma as 'the rājā of Brāhmaṇas,' and again as 'the rājā among the Gandharvas';—in all these passages the term stands for the 'lord,' the 'protector of the people.'—In support of (B), the view that the term is applicable to the Kṣattriya caste, we have the following arguments:—Manu, having introduced the subject as 'I am going to describe Rājadharma' goes on to describe such duties as the protecting of the people and so forth, all of which pertains to the Kṣattriya, as is clear from the next verse which speaks of 'protection' as the principal 'rāja-dharma'; from all which it is clear that it is the Kṣattriya alone that is entitled to 'rājya,' the 'functions of the Rājā.'
It is in view of the 'protection of the people' being his duty that the Ksattriya alone is entitled to carry arms and to make a living by arms. Yājñavalkya clearly declares 'protection of the people' as the 'principal duty of the Ksattriya.' Puṇini also lays down the affix 'ṣyaṁ' in the term 'rājya' in the sense of 'function' of the Rāja, i.e., the Ksattriya. Anointing also has been prescribed for the Ksattriya only; the texts speak of the 'anointing of the Rāja,' which means that the ceremony is to be performed by one who is already a Rāja; and this can be true only of the Ksattriya who alone is a 'rājya' (i.e., Ksattriya) even before being anointed. Thus the primary denotation of the term resting in the Ksattriya only, whenever it is applied to such Brāhmaṇas and other castes as do the work of the 'rājya' it should be understood to be used in a secondary or figurative sense.—(C)

The third view has been held by Medhātithi and Kullūka, both of whom hold that the term is applicable to 'any man who is equipped with anointment and such other qualifications, and who does the work of protecting the people.' So also Haradatta on Gautamaśūtra, and Mitāksarā, the latter applying it to such 'Householder as is equipped with anointment and other qualifications.' On the ground of commonsense also the duties laid down for the 'Rājya' must be taken as pertaining to every one who has to do the work of protecting the people.' If they did not, then what would be there for the guidance of those non-Ksattriyas who happen to be kings of men? Aparārka also declares that the duties prescribed pertain to these non-Ksattriyas also; though it holds that the name 'rājya' is applicable only to that Ksattriya who has been anointed.

Having stated the arguments for the three views, the author declares his own conclusion as that the word 'rājan' in the present context must apply to one on whom devolves the duty of protecting the people;—which is the first of the three views stated above.
See in this connection the *Avēṣṭya-dhikaraṇa* (Mīmāṁsāsūtra, 2. 3. 3.), where the conclusion is that the word ‘rājana’ is rightly and directly denotive of the *Ksattriya*, and as the ‘protecting of the people’ is prescribed in law-books as the duty of the *Ksattriya*, this ‘protection’ has come to be called ‘Rājya’ (Kingship) the ‘function of the King’; and thus when other castes are found, by chance, to perform this function, they have the title ‘rāja’ applied to them only metaphorically.—As for ‘anointment’, the *Tantravārtika* (Trans. p. 822) remarks that this also is prescribed for the *Ksattriya* only. (See in this connection *Tantravārtika*, Trans. pp. 815-831, where the whole subject is discussed in detail).

Though such is the conclusion of the Mīmāṁsakas, the commentators on Manu are agreed that in the present context, the term ‘rājana’ stands for any one who performs such functions of the king as ‘protecting the people’ and so forth. Aparārka combines the two views that it applies to such *Ksattriyanas* as perform the function of protecting the people.

This verse is quoted in *Rājanītiratnākara* (p. 2 b).

**VERSE 11**

‘Śaṁskāram’—*Upanayana*, *Initiation* (Medhātithi, Govindaṛāja, Kullūka and Nārāyana);—‘Sacrament of Coronation’ (Nandana).

This verse is quoted in *Vīramitrodāya* (Rājanīti, p. 11), in support of the view that it is the *Ksattriya* alone whose function it is to protect the people; and it adds the following notes:—‘Brahma’ is *Veda*; and the ‘śaṁskāra,’ ‘embellishment,’ ‘aptitude,’ brought about by the learning, proper study and due understanding of the *Veda* is called ‘brāhma’;—or the ‘śaṁskāra,’ ‘initiation,’ which is undergone for the purpose of learning the ‘Brahma’ or *Veda*, is called the ‘brāhma saṁskāra,’ i.e., the *Upanayana*;—‘yathāvidhi’ means ‘in accordance with the scriptures;’—this is an adverb.
modifying ‘präptaṇa’; ‘yathāṇyāyam’ means ‘in strict accordance with the law relating to the infliction of punishment, going to be set forth below’; ‘parirakṣaṇam,’ ‘guarding the weak against oppression by the strong.’ This verse shows that the function of Kingship belongs primarily to the Kṣattriya.

It is quoted in Nitimayūkha (p. 1), which explains ‘brähman samskāram’ as ‘the anointing done by the Brāhmaṇas.’

VERSE III

This verse is quoted in Parāsharamādhava (Āchāra, p. 391), to the effect that the king is the representative of the strong hand of the Law;—in Parāsharamādhava (Vyavahāra, p. 5), to the effect that the King comes down to the earth for the suppression of the thief and other evil-doers;—in Viramitrodaya (Lakṣaṇa, p. 195), as to the effect that the king was created by Brahmā for the purpose of protecting the people;—and in Viramitrodaya (Rājaniti, p. 15), which adds the following notes:—‘Arājaks’ means ‘without a king’;—in ‘sarvataḥ’ the affix ‘tasil’ has the sense of the Ablative, and the word means ‘from all strong individuals’;—‘abhidrute’ means ‘oppressed’;—‘asya’ means ‘of this world’;—‘prabhu’ is Brahmā. In some places the reading is ‘vidrute’ (for ‘abhidrute’), which means ‘fallen off from duty’; and in this case the affix in ‘sarvataḥ’ will have the force of the Locative.—It then goes on to remark that the reading adopted by Medhātithi is ‘chaksurdharmasya sarvasya’ (in the place of rakṣārthamasya sarvasya’) under which reading ‘bhayāt’ will mean ‘through fear of adharma,’—‘dharmasya chaksul’ will be the ‘seer,’ i.e., the propagator of Dharma, and the king who is known as the ‘source’ of Dharma.

This is quoted in Rājanitiratnakara (p. 2 a).
VERSE IV

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in Viramitrodaya (Rājanīti, p. 6), which explains that 'anila' is Vāyu, 'vittēsha' is Kuvera,—'mātrā' means portions',—'nirhṛtya' means 'extracting';—'shāshvatīḥ' means 'most essential' or 'most lasting.'—It adds that this verse may be construed with verse 3, the construction being 'mātrā nirhṛtya (verse 4) rājānamasṛjat' (verse 3).

This is quoted along with verses 5 and 6 in Rājanītiratnākara (p. 4 a).

VERSE V

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—again in the same work (Vyavahāra, p. 5);—and in Viramitrodaya (Rājanīti, p. 16), which adds the following notes:—'Eśām surēndrāṇām'—these principal gods, Indra and the rest';—'mātrābhyaḥ'—the king has been created after extracting the most essential portions out of the constituent portions of the said deities; for this reason in glory, he surpasses all beings, i.e. he is superior to all things.

VERSE VI

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5);—and in Viramitrodaya (Rājanīti, p. 16); which adds the following explanation:—'By his lustre he burns, like the Sun, the eyes and minds of the people that look at him'; though the verb 'tapati' is in the simple form, it has the sense of the causal; what is said here is based on the idea that people cannot look the king in the face; this is the purport of the second half of the verse, which means
that 'no one on earth can look the king straight in the face.'—It proceeds—"Medhātithi has remarked that even Brahmānas, who are of superior caste, and who are endowed with Brahmic glory, cannot look him in the face; and he bases this assertion on the words of Gautama (11.7) that 'people should sit below the king who sits on high'. This however is not right, since Gautama has followed up his assertion with the saving clause 'anyē brāhmanēbhyah enam manyēram', so that what the complete sūtra of Gautama means is—'while the king is sitting high upon the throne, people should sit below, on the ground,—all except the Brahmānas, and these latter should honour him with benedictions."

VERSE VII

Cf. 9. 303 et seq.

This verse is quoted in Parāsharamādhava (Āchāra, p. 392) ;—in the same work (Vyavahāra, p. 5);—and in Viramitrodaya (Rājanīti, p. 17), which adds the following :—Inasmuch as the king has been created out of their essential portions, he is all these gods ;—'dharmaśrāt' is Yama; the meaning is that the king is similar to Agni and the other gods, being created out of their portions :—'prabhāva' means 'extraordinary power.'

VERSE VIII

This verse occurs also in the Mahābhārata.

This verse is quoted in Parāsharamādhava (Āchāra, p. 392) ;—in the same work (Vyavahāra, p. 5);—and in Viramitrodaya (Rājanīti, p. 17), to the effect that by showing disrespect to the king one incurs the same sin that he does by showing disrespect towards the gods.
VERSE IX

This verse is quoted in *Parāsharamādährava* (Āchāra, p. 392) ;—in the same work (Vyavahāra, p. 6) ;—and in *Viramitrodāya* (Rājanīti, p. 18), which adds the following notes :—When a man carelessly approaches too near the fire, he himself alone is burnt, not his sons or other relations ; others have explained ‘durupasarpam’ as ‘one who approaches the fire for the purpose of throwing himself into it, with a view to escape from misery’ ;—better still than both these explanations is the following one :—‘When a man, knowing himself to be guilty, proceeds, through bravado, to touch Fire in an ordeal, it is he alone that is burnt by the fire ; but the king, becoming angry with him, destroys the man himself as well as his son, brother and other members of the family, along with his cattle and other possessions.’ It is thus alone that the two halves of the verse become correlated.

VERSE X

This verse is quoted in *Parāsharamādährava* (Āchāra, p. 392) ; in the same work (Vyavahāra, p. 6) ;—and in *Viramitrodāya* (Rājanīti, p. 18), which adds the following notes :—‘Kāryam’ means ‘fitness for being pardoned or punished’;—‘shakti’ is ‘capacity,’—‘deśa’ means ‘remoteness or proximity,’—‘kālam’ refers to times of scarcity or opulence ;—having considered all this, he assumes various forms ;—i. e., in a moment he is pleased, and in a moment displeased ; when he finds a man weak, he becomes forgiving and if the man is strong, he uproots him, i.e., he assumes a friendly, inimical or disinterested attitude in accordance with the considerations of state.

VERSE XI

‘Padmā’—‘Carrying a lotus in her hand’ (Nārāyaṇa) ;—‘dwelling in the lotus’ (Rāghavānanda) ;—‘the great, the magnificent’ (Medhātithi, Goyindīrāja and Kullūka).
This verse is quoted in *Parāsharāmādhaśa* (Āchāra, p. 392); — and in *Viramitrodaya* (Rājanīti, p. 18) which adds the following notes: — When a man seeks for fortune, or having an enemy seeks to destroy him, — or seeks for livelihood,— he has recourse to the king; — Medhātithi and others have remarked that the term ‘padmā’ being a synonym of ‘Śrī’, is added for the purpose of indicating greatness; that is to say, the term ‘padmā’ is superfluous; — in reality however it is ‘padmā’ that stands as a name for the goddess of fortune, Lūkṣmī, and the term ‘śrīḥ’ stands for ‘bodily splendour’; or we may construe the words as follows: — ‘In whose favours rests Padmā, the goddess of fortune, and in whose valour rest resplendence (śrīḥ) and victory (vijayāḥ).’

**VERSE XII**

This verse is quoted in *Parāsharāmādhaśa* (Āchāra, p. 392); — and in *Viramitrodaya* (Rājanīti, p. 23), which adds the following notes: — ‘Tam’ stands for the king,— ‘dvēṣṭi means ‘disobeys him’; — ‘Sa vinashyati’, ‘he becomes subjected by the king to death’.

**VERSE XIII**

This verse is quoted in *Parāsharāmādhaśa* (Āchāra, p. 392); — and in *Viramitrodaya* (Rājanīti, p. 23), which adds the following notes: — Inasmuch as the king is the centre of all lustre and power, one should never transgress any lawful and fair commands that his majesty may issue in regard to his minister, priest or other favourites; — such commands for instance as — ‘To-day should be observed by all the people as a day of rejoicing, there is a marriage in the minister’s house, all should be present there, butchers shall kill no animals today, no birds are to be caught, no debtors are to be imprisoned by their creditors’ and so forth [these in regard to the
king's favourites.]—Similarly in regard to one whom he dislikes, he may issue such orders as—'none shall associate with him, he should not be permitted to enter any household,' and so forth.—Such rules promulgated by the king should not be disobeyed. In regard to the performance of the Agnihotra and such religious acts, however, the king has no right to interfere at all.

This verse is quoted also in Rājanītiratnākara (p. 42 b).

VERSE XIV

This verse is quoted in Parāsharāmādhava (Āchāra, p 393);—in Viramitrodāya (Rājanīti, p. 283), which adds the following notes :—'Tadartham' means 'for the accomplishment of the king's purpose'; protecting of the people is the king's duty, and as this protecting cannot be done without punishment, it is punishment itself that is called the 'protection' and it is eulogised by being styled 'Dharma' itself.—It is quoted again on p. 292.

The verse is quoted in Vivāduratnākara (p. 646), which adds the following notes :—The merit arising from the protection of the people is the king's 'Artha' or 'purpose'—for the sake of this the 'Lord', Creator of the people, created punishment, which is 'brahmatejomyan', the natural Power of Hiranyagarbha, and which is 'Dharma' itself, i.e., the consolidator of Dharma ;—both these epithets being purely vedicatory ;—and in Vivādachintāmaṇi (p. 261), which explains 'tadartham dharmam' as for the purpose of establishing Dharma ;—and 'brahmatejomyan' as 'constituted of the essence of Hiranyagarbha';—it adds that this is mere eulogy.

It is quoted also in Rājanītiratnākara (p. 37 b).

VERSE XV

'Bhogāya kalpante'—'Become capable of providing enjoyment' (Medhātithi);—'are enabled to enjoy' (Kullūka).
This verse is quoted in Vivādaratnākara (p. 646);—in Vīramitrodaya (Rājanīti, p. 284), which adds the following notes:—‘Tasya’, ‘of the punishment’;—Question: “Punishment, a source of fear, should have ended in the Ablative”.—The answer to this is that all that is meant to be expressed is relationship in general (and not the fact of being a source of fear); that is why we have the Genitive.—It is quoted again on p. 292;—and in Vīvādachintāmani (p. 261).

VERSE XVI

This verse is quoted, in Vīramitrodaya (Rājanīti, p. 285), which explains ‘Shakti’ as ‘capacity to bear’;—again on p. 292;—and in Vīvādachintāmani (p. 261).

VERSE XVII

This verse is quoted in Vivādaratnākara (p. 646), which adds the following notes:—Rāja, so called because of his giving satisfaction (raṇjanāt),—purusah, ‘equal to the Supreme Being’, residing in the hearts of the people;—he is the nētā, the ‘leader’, the propagator of Dharma.

It is quoted in Vīramitrodaya (Rājanīti, p. 292);—and in Vīvādachintāmani (p. 261), which has the following notes:—Rāja, so called because he keeps the people contented (prajāraṇjanāt),—purusah, the Supreme Person, because he abides in the heart (purī shētē) of the people,—nētā, ruler, master,—‘shāsitā’, the propagator of proper righteousness.

VERSE XVIII

This verse is quoted in Vivādaratnākara (p. 646), which explains jāgarti as ‘being awake’ in the sense that it serves the purpose of freeing men from all fear of thieves and other mischief-makers;—in Vīramitrodaya (Rājanīti, p.
292) — and in Vivādachintāmaṇi (p. 261), which says that ‘jāgarti’ means that he does the work of quelling thieves, which can be done only by a wakeful and watchful person.

VERSE XIX

This verse is quoted in Vivādaratnākara (p. 647), which explains ‘svadhrtaḥ’ (which is its reading for sadhrtaḥ) as ‘deservedly inflicted’; — in Viramitrodaya (Rājanīti, p. 292) and also on p. 284; — and in Vivādachintāmaṇi (p. 262), which explains ‘svadhrtaḥ’ (which is its reading for sadhrtaḥ) as ‘properly administered,’ — ‘samākṣyaḥ’ as ‘according to the scriptures’.

VERSE XX

This verse is quoted in Vivādaratnākara (p. 648), which explains ‘daṇḍya’ as ‘one who deserves punishment’; — in Viramitrodaya (Rājanīti, p. 292); — and also on p. 284, where the following explanation is added: — Just as people eat fish after cooking it on the spit, so would the strong injure the weak and take away their riches and other belongings; — and in Vivādachintāmaṇi (p. 263), which explains ‘daṇḍyevaṇu’ as ‘those deserving punishment’.

VERSE XXI

This verse is quoted in Vivādaratnākara (p. 648), which explains ‘adharottaram’ as ‘subversion of the natural order of superiority and inferiority’; — in Viramitrodaya (Rājanīti, p. 292); — and in Vivādachintāmaṇi (p. 263), which explains ‘adharottaram’ as ‘the reversal of all standards of superiority and inferiority.’
VERSE XXII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 286), which adds the explanation that it is difficult to have any one pure by his very nature; in most cases it is only through fear of punishment that people are kept on the right path.—It is quoted again on p. 292;—and in *Vivādachintāmani* (p. 263).

VERSE XXIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 286), which explains ‘bhogāya kalpante’ as ‘remain fixed on their path.’—It is quoted again on p. 292;—and in *Vivādachintāmani* (p. 263).

VERSE XXIV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 286), which adds the following notes:—‘Dusyēyuh’—men of the lower castes would have intercourse with women of the higher ones and thus give birth to improperly mixed-castes; and on this same account ‘all bounds of propriety indicated by the scriptures would be broken down.’ It is quoted again on p. 293;—and in *Vivādachintāmani* (p. 263), which explains ‘vibhrama’ as ‘non-infliction’ or ‘wrong infliction’ (of punishment).

VERSE XXV

This verse is quoted in *Vivādaratnākara*, (p. 646), which adds the following explanation:—‘In the kingdom where the dark-complexioned red-eyed Personification of Punishment is active, the people prosper,—provided that the administrator, the ruler, judges rightly’;—and in *Vivādachintāmani* (p. 261), which explains ‘nētā......pashyati’, ‘if the administrator of justice judges rightly.’
VERSE XXVI

This verse is quoted in Vivādaratnākara (p. 647) which explains ‘samīkṣya kāriṇām’ as ‘one who acts after due consideration of the exigencies of time and place’;—and in Vivādachintāmani (p. 262), which adds the same explanation of ‘samīkṣya kāriṇām’.

VERSE XXVII

‘Viṣamah’—‘Irascible’ (Medhātithi, Govindaśrīa, Kulkūka and Rāghavānanda);—‘partial’ (Nārāyanān). This verse is quoted in Vivādaratnākara, (p. 647), which explains ‘samyak’ as ‘with due deliberation’—‘kāmātmā’ as ‘one who acts just as he pleases’—and ‘Viṣamah’ as ‘adopting the wrong course by reason of partiality’;—and in Vivādachintāmani’ (p. 262), which explains ‘Kāmātmā’ as ‘if the king acts as he pleases,’ and ‘Viṣamah’ as ‘acting wrongly through partiality or prejudice.’

VERSE XXVIII

This verse is quoted in Vivādaratnākara (p. 647) which adds that punishment is called ‘sumahattējāḥ’ in the sense that it is extremely sharp;—and in Vivādachintāmani (p. 262), which says that ‘bāndhava’ here stands for the son,—and that ‘sumahat tējāḥ’ refers to its forcible character.

VERSE XXIX

This verse is quoted in Vivādaratnākara (p. 647), which explains ‘tataḥ’ as ‘after destroying the king along with his relations’;—and in Vivādachintāmani (p. 262), which explains ‘tataḥ’ as ‘after destroying the king and his bāndhavas.’
VERSE XXX

This verse is quoted in *Vivādaratnākara* (p. 647), which explains 'mūdhēna' as 'devoid of right imagination';—and 'akṛtabuddhīnā' as 'one who has not learnt the scriptures';—and in *Vivādachintāmani* (p. 262), which explains 'mūdhēna' as 'lacking imagination,'—and 'akṛtabuddhīnā,' as 'ignorant of the scriptures.'

VERSE XXXI

'Satyasandhaḥ'—'Regarding Truth as predominant' (Medhātithi);—'faithful to his promise' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 647);—and in *Vivādachintāmani* (p. 262).

VERSE XXXII

This verse is quoted in *Viramitrodaya* (Rājanītī, p. 121).

VERSE XXXVII

'Viduṣaḥ'—'Those who know the meaning of the Vedas' (Medhātithi);—'learned in the Sciences of Polity and the like' (Kullūka).

This verse is quoted, along with verses 38 to 42, in *Rājanītiratnākara* (p. 56).

VERSE XXXVIII

This verse is quoted in *Viramitrodaya* (Rājanītī, p. 119), which adds the following notes:—'vṛddhaḥ' as 'advanced in age, be they Brāhmaṇas or non-Brāhmaṇas';—'vīprān' and 'vedavidāḥ' have been already explained;—'shuchin' is 'free from guile';—Medhātithi adds that this
qualification also is one that has not been mentioned elsewhere; but Kullūka Bhaṭṭa holds that all the rest are only qualifications of 'viprāṇ' [so that Brāhmaṇas alone are meant];—the meaning of the second line is that 'the king is respected also by those reckless, merciless ruffians who are devoid of all virtues, not say by ordinary people.'

**VERSE XXXIX**

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 119), as describing the results proceeding from doing what is prescribed in the preceding verse; it adds the notes that 'even though the king be already well-disciplined, yet he should learn discipline further, for the purpose of securing greater efficiency.'

**VERSE XL**

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 119).

**VERSE XLI**

"Vena is often taken as a type of an undisciplined king. He was the son of Sunītha and father to Prthu......Nahuṣa, son of Āyuṣ (the Mahābhārata I and V), was ruined by love and ambition...Sudās was king at the time of the great Vasiṣṭha, and a leader of the Tṛṣṭu (Ṛgveda VII. 18)... Sumukha is unknown to me. Nimi is said to be a Videha king."—Hopkins.

Gharpure notes the following references to the Mahābhārata;—(1) Drōnaparva (69);—(2) Shāntiparva (28-137, 58-102);—(3) Ādīparva (63-5, 69-29);—(4) Udyogaparva (101-12);—(5) Bhīṣmaparva (6-14);—(6) Sabhā-parva (8-9). These are meant to refer respectively to the six kings mentioned in the text.

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 119), which notes that Sudāsa was the son of Pāaiṇavāra.
VERSE XLII

"Prthu (cf. 9, 44) was the title of several gods as well as kings. The one meant is probably he whose happy reign is described in the 7th and 12th books of the Mahābhārata. Manu needs only an exclamation [Hopkins evidently forgets (1) that the person speaking is not Manu himself, and (2) that there have been several Manus]. ‘Kubera was god of wealth and Gādhī’s son was Vishvāmitra who was born a Kṣattriya.’—Hopkins.

Gharpure refers to the Mahābhārata, Shāntiparva (58-107) and Bhāgavata (4-13, 145).

This verse is quoted in Viramitrodaya (Rājanīti, p. 120).

VERSE XLIII

This verse is quoted in Mitāksara (on 1, 310), which, reads ‘ātmaviddhyo’ (for ‘ātmavidyām’) and hence avoids the confusion felt by the commentators on Manu;—in Madanapārijāta (p. 222), which explains ‘dāṇḍanīti’ as ‘Arthashāstra’, ‘Science of Polity’,—‘vārtā’ as ‘agriculture, commerce, cattle-tending and so forth’;—and ‘trāyī’ as ‘Ṛk, Yayus and Śāman’;—in Viramitrodaya (Rājanīti, p. 118), which notes the reading ‘vidyām’, in which case, it says, the whole is to be construed with ‘adhirghachēt’ of verse 39;—in Nṛsimhayaprasyāda (Āhuṇika, p. 36a);—and in Rājanītiratnākara (p. 6a).

VERSE XLIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 118).

VERSE XLV

This verse is quoted in Viramitrodaya (Rājanīti, p. 148);—in Parāśkaramādhava (Āchāra, p. 413) as describing the ‘vices’ which are to be avoided by the king.
EXPLANATORY—ADHYAYA VII

VERSE XLVI

This verse is quoted in Viramitrodaya (Rājaniti, p. 148);—in Parāśharamādhava (Āchāra, p. 413);—and in Smṛtisūtra (p. 716 and again on p. 742), as describing the vices.

VERSE XLVII

This verse is quoted in Parāśharamādhava (Āchāra, p. 413);—in Viramitrodaya (Rājaniti, p. 147), which explains 'parivādah' as 'describing the defects of other persons';—'vrthātya' as 'listless wandering'; and 'tārayatrika' as 'dancing, singing and music';—in Viramitrodaya (Lakṣaṇa, p. 198);—in Mitākṣara (on 1.310);—in Smṛtisūtra (p. 717), which explains 'tārayatrika' as 'dancing, singing and music';—and again on p. 742, where 'ākṣa' is explained as 'gambling'.

VERSE XLVIII

This verse is quoted in Parāśharamādhava (Āchāra, p. 413);—in Mitākṣara (on 1.308);—in Smṛtisūtra (p. 717), which explains 'paishonja' as 'proclaiming the unknown faults of others, malice';—'sāhasa' as 'punishing the guiltless with imprisonment and so forth';—'adroha' as 'desire to injure others';—'īrsya' as 'not brooking the good of others';—'asūya' as 'finding fault with the good quality in others';—and 'artheḍaśaṇam' as 'seizing of property and withholding of what is due';—again on p. 742, where the same explanations are repeated.

It is quoted in Viramitrodaya (Rājaniti, p. 148), which notes that the number 'eight' is made up by 'vākpayasṛgam' and 'dānapāpar̥ṣyam'; and goes on to explain 'paishonja' as 'malice, proclaiming such faults of others as are not generally known',—'sāhasa' as 'punishing of the
innocent with imprisonment and so forth,'—‘droha’ as ‘injuring the Brähmana,’—‘irsyā’ as ‘not bearing the good of others,’—‘asūyā’ as ‘picking faults in the good qualities of others,’—‘arthaḍāsaṇa’ as ‘siezing the property of others and withholding what is due to others,’—‘vākpaṛasya’ as ‘reviling and so forth,’—and ‘dandapāṛasya’ as ‘harshness of punishment, i.e., the imposing of heavy fines or corporal punishment, for slight offences.’

VERSE XLIX

This verse is quoted in Parāshuramādhava (Āchāra, p. 413);—and in Viramitrodaya (Rājaniti, p. 148).

VERSE L

This verse is quoted in Parāshuramāadhava (Āchāra, p. 413); in Mitākṣara (on 1. 308);—in Viramitrodaya (Rājaniti, p. 148);—and in Viramitrodaya (Lakṣaṇa, p. 198).

VERSE LI

This verse is quoted in Mitākṣara (on 1. 301);—in Viramitrodaya (Lakṣaṇa, p. 198);—in Viramitrodaya (Rājaniti, p. 148);—in Parāshuramāadhava (Āchāra, p. 413).

VERSE LI II

This verse is quoted in Viramitrodaya (Rājaniti, p. 148).

VERSE LI III

This verse is quoted in Parāshuramādhava (Āchāra, p. 414);—and in Viramitrodaya (Rājaniti, p. 149), which explains ‘adhodho vrajatī’ as ‘falls into hell,’ and adds that hells have been described as located in the Nether Regions (that is why they are spoken of as ‘adhāḥ,’ ‘down below’).
VERSE LIV

‘Labdhalaksan’—‘Experienced’ (Medhatithi);—‘who fail not in their undertakings’ (Govindaraja, Nandana and Raghavananda);—‘skilled in the use of weapons.’

‘Supariksitam’—‘Tried through temptations’ (Medhatithi);—‘tried as to incorruptibility’ (Narayana);—‘tested by spies’ (Govindaraja);—‘bound to fidelity by oath, by touching the images of gods and such sacred objects (Kulla and Raghavananda).

This verse is quoted in Mitaksara (on 1. 311) to the effect that the king should appoint seven or eight councillors;—in Parashararandhava (Acharya p. 405);—in Viramitrodaya (Rajaniti, p. 177), which explains, ‘labdhalaksan’ as ‘paridrstakarmanah,’ ‘who have seen action’, i.e., ‘experienced’;—in Nitimayukha (p. 61), which explains ‘labdhalaksan’ as ‘clever’;—‘maulana’ as ‘hereditary’;—and in Rjanitiratnakara (p. 9 b).

VERSE LV

This verse is quoted in Viramitrodaya (Rajaniti, p. 177);—and in Viramitrodaya (Laksmi, p. 215)

VERSE LVI

‘Sthanam’—‘Halting’ (Nandana).—Buhler misrepresents Medhatithi when he attributes to him the alternative explanation of sthana as ‘loss of his Kingdom’, in reality Medhatithi says ‘stability of the Kingdom’ as rightly understood by Hopkins.

This verse is quoted in Viramitrodaya (Rajaniti, p. 316), which adds the following notes:—Tulih, ‘with the said councillors’—chintayet, ‘the King should deliberate’—sandhih, ‘alliances’—vigraha, ‘declaration of war’—sthnam, ‘consisting of the four factors of the army, treasury, capital
city and Kingdom', — 'samudayah', 'agriculture, pastures, outposts, traders, cattle, customs, fines and so forth', — guptiḥ, protection of his Kingdom, — labhapatramanam, 'bestowing of honours and gifts upon temples, hermitages and learned men'; — the meaning of the phrase sāmānyam sandhivigraham is that he should discuss questions of peace and war in general, the detailed and specific details being discussed in connection with the ṣāḍgunya.'

It is quoted also in Parāsharamādhava (Āchāra, p. 405) and in Rājanītiratnākara; — (p. 10 b).

VERSE LVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 178); — in Parāsharamādhava (Āchāra, p. 406); — and in Nitimayūkha (p. 53).

VERSE LVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 406); — and in Viramitrodaya (Rājanīti, p. 178)

VERSE LIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 406); — and in Viramitrodaya (Rājanīti, p. 178).

VERSE LX

This verse is quoted in Viramitrodaya (Rājanīti, p. 185); — and in Nitimayūkha (p. 53).

VERSE LXI

'Adhyāksaprachārō' (Medhātithi, p. 511, l. 14) — This is the name of one of the chapters in Kautilya's Arthashāstra. It is referred to again in the Bhāṣya on verse 81 below.

This verse is quoted in Viramitrodaya (Rājanīti, p. 185); — and in Nitimayūkha (p. 53).
EXPLANATORY—ADHYAYA VII

VERSE LXII

‘Karmānta’—Bhakṣya-kārpāsārāpādāyaḥ’. ‘Food-stuffs, cotton fabrics, utensils and so forth’ or ‘sowing of seeds of food-grains and cotton etc.’ (Medhātithi, to whom Bühler, on the strength of his own MSS., attributes the explanation ‘sugar-mills, distilleries and so forth’;—‘store-houses of sugar-cane, grains and such things’ (Kullūka).

This verse is quoted in Viramātrodaya (Rājanīti, p. 187), which adds the following notes:—Tēśām, ‘from among the said assistants’;—‘artha,’ ‘in the work of collecting revenue’; which is further explained by the term ākara karmānta’;—bhīrūn’, ‘those who are full of fear of this world as well as of the next.’

It is also quoted in Aparārka (p. 581); and in Nītīmāyūkha (p. 53), which explains ākara as ‘mines of gold and other metals’;—karmānta as ‘granaries’,—and antar-nirvīśhaṇa as ‘the bed-room and other private apartments,’ and adds that there should be bhīrūn’, cowards, as brave men might kill the king.

VERSE LXIII

This verse is quoted in Viramātrodaya (Rājanīti, p. 188), which adds the following notes:—‘Sarvashāstravishārādām’, ‘expert in several sciences, scriptural as well as temporal’;—‘ingitam’, ‘words and accents indicative of people’s intentions’;—‘ākaraḥ’, ‘joyous or pale expression of the face, indicative of joy or grief’;—‘chēja’, ‘such actions as the throwing about of the arms and so forth, which are indicative of anger and other emotions’;—the man appointed should know all these.

This verse is quoted also in Viramātrodaya (Laksāṇa p. 225);—and in Rājanītiratnākara (p. 28 b).
VERSE LXIV

'Anuraktah'—'Loyal to the king' (Medhātithi, Govindarāja and Rāghavānanda);—'attached to the people' (Kulūka).

This verse is quoted in Viramitrodaya (Lakṣaṇa, p. 225);—and in Viramitrodaya (Rājanīti, p. 188), which adds the following notes:—'Anuraktah,' 'attached to the people and hence not likely to be disagreeable even to enemy-kings';—'shuchih,' 'pure in his dealings with women and money';—'dakṣah,' 'one who never misses his opportunity to act';—'smytāmān,' 'not likely to forget either the instructions of his own king or the replies given by the other party';—'dēshakālāvīt,' 'capable of altering either his own king's message or the reply given by the other party, or his own operations, in view of the altered conditions of time and place in which he may find himself';—'vapuṣmān,' 'possessed of excellent physical features';—'vitabhih,' 'who is capable of telling even disagreeable things to the king, if it is likely to be beneficial to the latter's interests.'

VERSE LXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 188); and in Rājanītiratnākara (p. 27 b.)

VERSE LXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 188).

VERSE LXVII

'Nigwṭhāṅgitačāsītastaih'—'By his own hidden gestures and actions' (Govindarāja);—‘through the gestures and actions of the confidential agents of the other party’ (Kulūka);—‘through men who hide their own significant gestures and actions’ (Nandana).

This verse is quoted in Viramitrodaya (Rājanīti, p. 188).
EXPLANATORY—ADHYAYA VII

VERSE LXVIII

The *Bhāṣya* on this verse has not been seen by us.

This verse is quoted in *Viramitrodaya* (Rājaniti, p. 188).

According to Medhātithi (mentioned by Buhler), the verse refers to the *Ambassador* who should so act as not to bring evil upon his own party; while according to others it refers to the *king*. Kullūka leaves it doubtful.

VERSE LXIX

"*Jāṅgala*"—"The full definition of *Jāṅgala* is, according to a verse quoted by Govindarāja, Rāghavānanda and Kullūka, as below—"That country is called *Jāṅgala* which has little water and grass, where strong breezes prevail, the heat is great, where rain and the like are abundant."—Buhler.

"*Anāvīla*"—"Where the people are not quarrelsome" (Medhātithi, mentioned by Buhler; though the *Bhāṣya* on this verse also is not found in any of the printed editions, nor in any of the Mss. consulted by us);—"not subject to epidemic diseases" (Kullūka).

This verse is quoted in *Viramitrodaya* (Rājaniti, p. 197), which quotes the definition of "*Jāṅgala*" noted above, and adds that the qualification that ‘water should be scarce’ is meant to indicate that such a place would be less likely to be attacked by the enemy; in the capital itself the supply of water should be abundant. It adds the following explanatory notes on the text:—The place should be fully supplied with "*shasya*, i. e., with rich and fresh supplies of grains from the autumn, winter, spring and rain harvests;—it should be ‘*āryaprāyam*, i. e., full of virtuous people;—‘*anāvīla*, i. e., free from all dangers from serpents, tigers and the like,—‘*ramya*, agreeable, pleasant,—‘*ānatasāmanṭa*, ‘having all subsidiary kings fully won over by gifts of presents and honors,—and ‘*svājīva*, ‘where means of
agriculture and trade are easily procurable;—in ‘dēshamāvasē,’ the accusative ending is due to the root ‘vas’ being preceded by the preposition ‘ā.’

VERSE LXX

This verse is quoted in Parāshuramanādhava (Achāra, p. 406), as describing the various kinds of fortification;—in, Mitāksarā (on 1. 3.20) as describing the six kinds of fortification;—in Viramitrodaga (Rājani, p. 202);—and in Viramitrodaga (Laksāna, p. 239), which adds the following explanations:—‘Dhanradurgam’ is ‘the fortification in the midst of a desert’, called ‘durga’, because of its inaccessibility due to absence of water and other difficulties;—it suggests another explanation of the name: ‘dhanrā’ is the name of a tract of land devoid of shelter and water; and a fort that is surrounded by such a tract of land is ‘dhanavaduraga;’ the meaning being that the king should make his fort, and then render its vicinity waterless and shelterless. It notes a third explanation of the name: ‘Dhanvan,’ ‘bow,’ indicates the ‘dhārin’, ‘archer;’ hence ‘dhanavaduraga’ would mean a ‘line of defence consisting of men armed with bows and arrows’. This, it says, is not right; as it involves the necessity of having recourse to metaphorical explanation; and also because we have never heard of such a ‘fort’; again because such a ‘line of defence’ could be very easily broken through; and lastly because this would be the same as the ‘nrādura’ coming later.—‘Naraduraga’ is the line of defence consisting of the army; and this consists of elephants, chariots, horses and archers; and as this also would include archers, the separate name ‘dhanavaduraga’ could not stand for the same sort of defence.—The ‘Mahīdura’ is the ‘fort made of bricks and stones on the ground’;—some people explain it as a fort consisting only of an unevenly rugged tract of land;—the ‘Mahīdura’ has been thus defined in Aushanasa
Dhanurveda—'That fort is called Mahādurgā which consists of a tract of land, portions of which are very high and others very low; it is equipped with all accessories, well guarded and filled with all means of offence and defence. The 'Jaladurgā' consists of that place which is surrounded by swift and un fordable streams of water.—The 'Vana-durgā' is a tract of land surrounded by impenetrable forests and trees.—'Baladurgā or Nṛdurgā' is that line of defence which consists in the dispositions of the army.—The 'Giri-durgā' is erected either on the summit of a mountain, or in a tract of land surrounded by hills.

It is quoted in Nṛsimhaprasāda (Sanskāra, p. 72 a);—and in Nitimayūkha (p. 64), which adds that Kāmandaka mentions the Airana-durgā also.

VERSE LXXI

This verse is quoted in Viramitrodaya (Rājaniti, p. 203), which explains 'bāhuṅgaṇyēṇa' as 'by reason of its having many apparent advantages, such as inaccessibility and so forth';—in Nṛsimhaprasāda (Sanskāra, p. 72 a);—and in Nitimayūkha (p. 65), which says that the genitive in 'ētēsaṃ' (which is its reading for 'ēsām hi') denotes selection.

VERSE LXXII

This verse is quoted in Viramitrodaya (Rājaniti, p. 202), which adds the following explanations:—From among the first three kinds of fort, wild animals take shelter in the fort consisting of the desert,—'animals living in holes,' i.e., rats take shelter in the fort consisting of the ground, fish take shelter in the 'fort' consisting of un fordable water;—monkeys take shelter in trees, which constitute their fort;—and man takes shelter under men, who constitute his 'fort';—and the gods take shelter on
mountain-peaks, like the Kailāśha. What is meant is that 'just as the gods and others take shelter under the defences of the Kailasha peak and so forth, so should the king take shelter in a fort'.

VERSE LXXIII

This verse is quoted in Viramitrodāya (Rājanīti, p. 202).

VERSE LXXIV

This verse is quoted in Viramitrodāya (Rājanīti, p. 202);
in Viramitrodāya (Lakṣaṇa, p. 238);—in Nitimayūkha (p. 65), which says that even if the attack is made by men ten times the number of the garrison, they are repulsed;—and in Rājanītivratnākara (p. 20a).

VERSE LXXV

This verse is quoted in Viramitrodāya (Rājanīti, p. 204);
in Viramitrodāya (Lakṣaṇa, p. 238);—in Parāśharamādhava (Āchāra, p. 407);—in Nṛsimhaprasāḍa (Samskāra, p. 72a);—and in Nitimayūkha (p. 65), which explains 'mantraih' (v. l. 'yantraih') as 'persons well versed in the use of incantations for the cure of snake-bite and other ills'.

VERSE LXXVI

'Sarvartukam'—'Provided with the produce of all seasons' (Medhatithi, Govindaśrīja, Kullūka and Rāghavānanda);—'habitable in all seasons' (Nandana and Nārāyaṇa).

This verse is quoted in Parāśharamādhava (Āchāra, p. 407);—and in Nitimayūkha (p. 65), which explains 'sarvartukam' as 'with gardens containing trees of fruits of all seasons, or stocked with fruits and flowers of all seasons',—and 'sarvavastusamanvitam' as 'stocked with things needed in several seasons'.
VERSE LXXVII

This verse is quoted in Parāsharamādhara (Āchāra, p. 407).

VERSE LXXVIII

This verse is quoted in Parāsharamādhara (Āchāra, p. 407); and in Rājanītiratnākara (p. 13 b).

VERSE LXXIX

This verse is quoted in Parāsharamādhara (Āchāra, p. 407).

VERSE LXXX

This verse is quoted in Parāsharamādhara (Āchāra, p. 407); and in Vīramitrodāyī (Rājanītī, p. 187), which explains ‘sāmved-sārikam balim’ as the ‘yearly tax’, ‘lokē’ as ‘among the people’; and ‘āshrayaparāh’ as ‘inclined to provide livings for the poor and the helpless’.

VERSE LXXXI

This verse is quoted in Aparārka (p. 581), which explains ‘kāryāṇi’ as ‘good and bad deeds’.

VERSE LXXXIV

‘Chyavate’—‘Becomes spoil’ (Medhātithi); Kullūka reads ‘vyathaite’ and explains it as ‘dries up’; and Rāghavāntanda as ‘causes pain’.

This verse is quoted in Rājanītiratnākara (p. 14a).
VERSE LXXXV

'Samam'—'Middling' (Medhātithi);—'neither more nor less than what is described in the scriptures' (Kullūka and Govindarāja);—'equal to the kindness shown' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 286).

VERSE LXXXVI

This verse is quoted in Aparārka (p. 303), to the effect that the value of a gift varies in proportion to the qualifications of its giver and receiver.

VERSE LXXXVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 405).

VERSE LXXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 413).

VERSE LXXXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 405), which explains 'mithāḥ' as 'vying with each other';—and in Rājanītīrvatnākara (p. 28 a).

VERSE XC

This verse is quoted in Viramitrodaya (Rājanīti, p. 405), which explains 'digdhaṅk' as 'poisoned'.

VERSE XCI

'Sthalārūḍham'—'Who is standing on the other ground' (Medhātithi, Kullūka and Rāghavānanda);—'one who, in flight, has climbed on an eminence' (Nārāyaṇa).

This verse is quoted in Viramitrodaya (Rājanīti, p. 406); and in Nitimayūkha (p. 80).
VERSE XCII

This verse is quoted in Viramitrodaya (Rājanīti, p. 406); and in Nītimayūkha (p. 80).

VERSE XCVII

'Indro vai ātraṃ etc.' (Medhātithi, p. 522, l. 19).—This quotation is from the Aitareya Brāhmaṇa, III. 21—(Buhler).

This verse is quoted in Viramitrodaya (Rājanīti, p. 409), which explains 'apṛthayajitam' as 'what has been won by the soldiers collectively.'

VERSE XLIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 413); and in Viramitrodaya (Rājanīti, p. 131).
VERSE C

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 131).

VERSE CII

'Nityamudyatadandaḥ syāt'—‘Should keep his army fit by constant exercise’ (Medhātithi, Govindarāja and Kullūka); —‘should be always ready to strike (Nārāyaṇa and Nandana).

This verse is quoted in *Viramitrodaya*, (Rājanīti, pp. 133-134), which adds the following notes:-'Udyatadandaḥ',—‘danda’ here stands for the training and exercise of the elephants, horses and other compliments of the army; and this should be ‘udyata’, ever active, ready;—or ‘danda’ may stand for ‘punishment of the wicked,’ and this should be ‘udyata’, always inflicted in time.—'Viruptapauruṣaḥ'—he whose ‘paurusa: manliness, i.e., superiority in the knowledge and use of weapons, is ‘virūta,’ displayed; —‘sambrutasamvāryaḥ’—he whose secrets, i.e., councils, appearances and operations, are kept unknown to others.

VERSE CIII

This verse is quoted in *Viramitrodaya*, (Rājanīti, p. 134) which explains ‘udvijate’ as ‘becomes afraid’, which means that his glory becomes proclaimed.

VERSE CIV

Buhler remarks that “Medhātithi reads atandritaḥ,” but there is nothing in *Bhāṣya* to indicate this.

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 134), which explains ‘amāyayā’ as ‘without guile’, ‘vartēta,’ as ‘should behave i. e., towards his counsellors and others;’— and in *Parāsharamādhaṇa* (Āchāra, p. 413).
VERSE CV

This verse is quoted in Viramitrodāya (Rājanīti, p. 117), which adds the following explanation:—He should try his best to keep his weak points from being known by the enemy, and yet he himself should find out the weak points of the enemy, such as disaffection among the people and so forth; just as the tortoise hides within its body its head and other limbs, in the same manner should he always keep won over to his side, by bestowing gifts and honours, his own ministers and other officers of state; and it, by chance, some disaffection should happen to arise among his people, he should take remedial measures at once.

VERSE CVII

This verse is quoted in Viramitrodāya (Rājanīti, p. 404)

VERSE CVIII

This verse is quoted in Viramitrodāya (Rājanīti, p. 404), to the effect that force should be employed only when all other means have failed.

VERSE CIX

This verse is quoted in Viramitrodāya (Rājanīti, p. 279).

VERSE CX

This verse is quoted in Viramitrodāya (Rājanīti, p. 253) which explains ‘nirdātā’ as ‘he who weeds out grass and other things growing in a cultivated field.’—and ‘Kākṣam’ as ‘weeds.’

VERSE CXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 409);—and in Viramitrodāya (Rājanīti, p. 254).
VERSE CXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 409);—and in *Viramitrodaya* (Rājanīti, p. 254).

VERSE CXIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 248), which explains ‘saṅgraha’ as ‘protecting, consolidation, making one’s own.’

VERSE CXIV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 248), which supplies the following explanation:—In the midst of two hundred, or three hundred, or five hundred villages, he should establish an outpost, containing a detachment of infantry and others;—if we read ‘rāstrasya saṅgraham’ (in place of ‘rāstrasya guptasya’) the meaning would be that he should establish a saṅgraha, i.e., a ‘guard’ consisting of a ‘gulma’ an outpost, and ‘avasthitā’ supervised by honest officers.—The option regarding the extent of each charge is based upon the diversity in the strength of robbers and other mischief-makers in varying areas.

VERSE CXV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 248).

VERSE CXVI

“This rule refers to offences with which the persons who report them are unable to deal (according to Medhātithi, Govindarāja, Kullīka and Rāghavānanda); Nārāyaṇa thinks that chiefly refusals to pay the revenue or disputes on such matters are meant.”—Buhler.

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 250).
VERSE CXVII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 250).

VERSE CXVIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 250), which explains the meaning to be that the 'lord of the village' should receive for his living only the food, drink and fuel and such other things as are due to be presented to the king,—and not the annual rent;—this annual rent being realised by the king himself through a trusted official.

VERSE CXIX

*Kulam*: 'A portion of the village, known in some places as *ghatīta*, and in others as *ustā*;—'as much land as can be cultivated with two ploughs' (Kullūka);—'as much as is cultivated by one cultivator' (Nandana).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 251), which adds the following notes:—*Kulam* is a portion of the village, called *pālukā*, says *Kulpatara*;—others however hold that it stands for as much land as can be cultivated by two ploughs. That much of land he should have for his livelihood.

VERSE CXX

*Prthakkāryāni*—'Quarrels among each other' (Nārāyaṇa);—'the separate affairs of the villagers' (Nandana).

*Sniṣṭāh*: 'Impartial' (Medhātithī);—'loyal to the king' (Kullūka).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 249), which explains *prthakkāryāni* as 'quarrels among themselves';—it notes that if we adopted the reading *prthakkāryāni*, the meaning would be 'matters on which there is a difference of opinion among them.'
VERSE CXXI

‘Graham’—‘The planet Mars’ (Medhātithi);—‘Planet, Venus and others’ (Kullūka);—‘the Sun’ (Govindarāja);—‘the Moon’ (Nārāyaṇa).

This verse is quoted in Viramitrodaya (Rājanīti, p. 249), which adds the following notes:—‘Uchchaisssthanam’ means ‘highly placed in the matter of birth and so forth,’—or ‘having a highly placed seat’;—‘ghorarūpam’ means ‘awe-inspiring.’

VERSE CXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 250), which adds the following notes:—‘Am aparikramat’ i.e., wherever the lawful people are being oppressed by unlawful people, he should strengthen the former with his own forces;—‘vṛttam’ means ‘behaviour’;—‘paripāyet’ means ‘report’; ‘tachcharaib,’ ‘through the king’s agents.’

VERSE CXXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 253);—and in Vivādaratnākara (p. 367).

VERSE CXXIV

This verse is quoted in Vivādaratnākara (p. 367), which explains ‘kāryikēbhyaḥ’ as ‘men who have business suitors.’

VERSE CXXV

This verse is quoted in Viramitrodaya (Rājanīti, pp. 251-252).
VERSE CXXVI

'Paṇa'—See 8, 136.

Drona—'Four ādhabakas, i.e., 10 seers' (Medhātithi and Kullūka);—'512 palas' (Govindaśāya).

"Govindaśāya and Kullūka state that the highest servants shall receive six times as much grain and clothes as the lowest, and the middle class servants three times as much as the lowest."—Buhler.

This verse is quoted in Viramitrodāya (Rājaniitī, p. 252), which adds the following notes:—'Arakṣāstūsa' of domestic servants;—vēṭumā, feeding;—āchhālāh, two pieces of clothing;—dronaḥ, four ādhabakas;—and in Shuddhikarmāṇḍī (p. 240).

VERSE CXXVII

'Yogaksēmam'—'Charges incurred for security of property against royalty and thieves and robbers' (Medhātithi);—'net profits (yoge) and charges for securing the goods against robbers &c.' (Kullūka).

This verse is quoted in Viramitrodāya (Rājaniitī, p. 259), which adds the following notes:—What has been paid for the cloth, salt and other articles of merchandise? What are likely to be the profits from selling them? From what distance has all this been brought? What quantity of food and vegetables and condiments have been spent by the man in importing the goods? How much he has lost over the charges incurred in securing his goods against robbers and other dangers of the journey? What is the profit he is actually making? What is he spending over the guarding of his merchandise against robbers and thieves?—the King should take into consideration all this and then fix the taxes payable by the traders.

This verse is quoted also in Parāśkaramādhava (Āchāra, p. 404).
VERSE CXXVIII

The order of verses 128 and 129 of Medhātithi is reversed in the other commentaries and hence by Buhler and Burnell.

This verse is quoted in Parāsharamādhavā (Āchāra, p. 404);—and in Viramitrodaya (Rājañīti, p. 260), which adds the following notes:—‘Adānti,’ ‘eat’;—‘ādyam,’ ‘what is fit for eating, i.e., blood, milk and honey’;—‘rāyoko-vatsa-satpaulāḥ,’ ‘the leech, the calf and the bee’;—in the same manner should the king draw from his kingdom only a small amount of annual revenue, so that the principal capital of the people may not be affected.

VERSE CXXIX

This verse is quoted in Parāsharamādhavā (Āchāra, p. 404);—and in Viramitrodaya (Rājañīti, p. 260), which adds the following explanation:—The king should impose taxes in such a manner that he himself gets some reward for what he does in the shape of securing safety to life and property, and also the transactors of business—the cultivator, the trader and others—also obtain a fair return for the work that they do, in the shape of tilling the soil, trading and so forth;—again on p. 264, to the effect that the taxes may be enhanced or reduced in consideration of the loss or gain actually accruing to the people concerned.

VERSE CXXX

The second half of this verse is quoted in Viramitrodaya (Rājañīti, p. 262), which remarks that the option laid down is in view of the varying fertility of the soil and the consequent greater or less labour involved in cultivation; it explains ‘dhanaya’ as standing for Vṛīhi, Yāva and so forth and adds that what is here mentioned is to be realised only from cultivators.
VERSES CXXXI—CXXXII

These two verses are quoted in Viramitrodaya (Rājanīti, p. 161), which adds the following notes:—`Dru` is tree, `māmsa` flesh of the goat and other animals, `madhu` honey, `sarpik` clarified butter, `gandha` sandal-wood and the like, `osadh` gurūchi and the rest, `rasa` salt and the like, `puspa` Champaka and the rest, `mālam` the Haridrā and so forth, `patra` the palm-leaf and the like.

VERSE CXXXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 261);—and in Parāshararamādhava (Āchāra, p. 408).

VERSE CXXXIV

This verse is quoted in Hitāksarā (on 3. 44);—in Parāshararamādhava (Āchāra, p. 408);—and in Viramitrodaya (Rājanīti, p. 141), which remarks that though this verse mentions the `Brāhmaṇa` in general, yet from what follows in the next verse it is clear that what the text means is to speak of only the learned Brāhmaṇa.

VERSE CXXXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 141) as indicating that it is incumbent on the king to see that no learned Brāhmaṇa in his kingdom suffers from hunger;—and in Parāshararamādhava (Āchāra, p. 408).

VERSE CXXXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 141);—and again on p. 272.
VERSE CXXXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 274), which adds that the service herein mentioned being the only tax payable by them, no other tax should be imposed upon these men.

VERSE CXXXIX

This verse is quoted in Viramitrodayā (Rājanīti, p. 275), which explains ‘ātmamūlochchhēda’ as ‘not realising revenues and taxes,’ and ‘paramamūlochchhēda’ as ‘realising more revenue and taxes than what is proper.’

VERSE CXL

This verse is quoted in Viramitrodaya (Rājanīti, p. 134).

VERSE CXL I

Buhler attributes the reading ‘Shāntam,’ for ‘prājnām,’ to Medhātithi; but there is nothing in Bhāṣya itself to justify this conclusion.

VERSE CXL II

This verse is quoted in Parāsharamādhava (Āchāra, p. 414).

VERSE CXL III

This verse is quoted in Vivādaratnākura (p. 294), which explains ‘hriyante’ as ‘are robbed;’ and adds that the Genitive in ‘sampashyataḥ’ denotes disregard.

VERSE CXL IV

This verse is quoted in Parāsharamādhava (Āchāra, p. 409);—in Viramitrodaya (Rājanīti, p. 155);— in Nṛsimhaprasāda (Samskāra, p. 740);—and in Smṛtichandrikā (Vyavahāra, p. 43).
VERSE CXLVI

This verse is quoted in *Parāsharamādhyāya* (Āchāra, p. 410); — in *Viramitrodāya* (Rājanīti, p. 159), which explains *tatra* as ‘in the Court’; — and in *Smrtichandrikā* (Vyavahāra, p. 61).

VERSE CXLVII

*Nīshhalakē* — ‘Free from grass or such other places of concealment’ (Medhātithi, Govindarāja and Nandana); — ‘solitary’ (Kullāka, Nārāyanā and Rāghavānanda).

This verse is quoted in *Parāsharamādhyāya* (Āchāra, p. 410); — in *Viramitrodāya* (Rājanīti, p. 159) as laying down the place for holding the Council; it explains *Nīshhalakē* as ‘solitary place’; — in *Nṛsinhaprasāda* (Samskāra, p. 72 b), — and in *Rājanītivratnākara* (p. 22 a).

VERSE CXLVIII

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 308); — and in *Rājanītivratnākara* (p. 22 b).

VERSE CXLIX

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 309), which adds the following notes: — *Jiva* is ‘one who is devoid of intelligence, idiot,’ — *tarryaggyaḥ,* — ‘parrots, starlings and the like,’ — *rayotyaḥ,* ‘very old persons,’ — *Mlecchhāḥ,* stands for ‘persons whose language is not intelligible’; — for *Mlecchhāhō,* another reading is ‘kliṇo.’

It is quoted in *Rājanītivratnākara* (p. 22 b)

VERSE CL

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 309), which explains *Ādṛta* as ‘suspicious.’
VERSE CLI

This verse is quoted in Parāsharamādhava (Āchāra, p. 410); and in Viramitrodaya (Rājanīti, p. 159) as laying down the time for holding the Council;—and again on p. 317).

VERSE CLII

. The second half of this verse is quoted in Parāsharamādhava (Āchāra, p. 410);—the entire verse in Viramitrodaya (Rājanīti, p. 159),—and again on p. 317, where the following notes are added—'Teśām' stands for 'Dharma'—Artha—Kāma', among whom, in most cases, there is conflict;—'samupārjanam' means 'attainment, in the proper manner, i.e., the attainment of one or the other out of the three, without detriment to the other two factors.'

VERSE CLIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 410);—and in Viramitrodaya (Rājanīti, p. 159);—again on p. 317, where 'pranudhi' is explained as 'spy.'

VERSE CLIV

(8) prescribing purificatory penances.—Of these (B) is adopted by Nandana, and (C) by Govindarājī, Kullūka, Nārāyaṇa and Rāghavānanda.

This verse is quoted in Parāshuramā Vallaka (Āchāra, p. 411), which explains that the 'eightfold business' has been described by Ushanas, and it quotes the verses cited by Medhatithi, to which it adds the note that 'shuddhi' is 'expiatory penance.' It proceeds to explain pañchavarga as standing for (1) kāpālika, beggar (2) dāmbhiṇa, the hypocrite, (3) gṛhapati, the householder (4) vairāṭaka, and (5) the disguised hermit; it goes on to point out that it may stand for—(1) The commencement of an operation, (2) the supply of men, (3) supply of material, (4) precautionary measures and (5) success.

It is quoted in Viramitrodaya (Rājaṇīti, p. 159), where also the verses of Ushanas are quoted, to which the following explanatory notes are added:—'Adānam'—i.e., of taxes and other dues,—'visarga,' 'making gifts of wealth,'—'prāsa' is the activity of the Minister and others relating to temporal and spiritual matters,—'vaiśeṣaka,' prohibiting of inimical acts,—'artha-achanam,' the king's orders regarding doubtful points'—and 'shuddhi' is 'expiatory penance.'—It explains 'pañchavarga' as consisting of—(1) allies, (2) means of success, (3) apportionment of time and place, (4) prevention of trouble and (5) success.

It is quoted again in the same work, on page 317, where also the same verses from Ushanas are quoted, but with a fuller explanatory note.—'Adānam' is 'collection of revenue and other dues.'—'visarga' is 'the giving away of prizes and other presents.'—'prāsa' is the deputing of servants (v.l. prāsa) and others,—'artha-achanam' is 'taking of measures for amassing wealth,'—some works read, for 'artha-achanam,' 'artha-achanam,' which means 'the king's orders on doubtful points,'—'shuddhi' regarding Punishments, consists in their being inflicted in accordance with law; and that regarding the 'Self' consists in expiatory penances.—Next it quotes—
Medhātithi's first explanation (A) of the 'eightfold business'; and then proceeds to explain 'pañchavarga' (of the text) as meaning the 'group consisting of five spies', as follows:—

(1) Those trustworthy persons who are experts in geography, arts, languages and so forth. (2) those disguised as dwarfs, foresters, dumb and deaf, insane or blind, (3) dancers, musicians, and singers, (4) Asceetics and so forth. It then quotes the other explanation of 'pañchavarga' as consisting of allies and the rest (see above). 'Aparāgah' (of the text) means 'disaffection'; the sense being that the king should make it his business to learn everything regarding the affection and disaffection that there may be among Ministers, Priests, the Commander-in-Chief, the Heir Apparent, the Porter and others.

VERSE CLV


This verse is quoted in Viramitrodaya (Rājaniti, p. 320), which adds the following notes:—In the 'circle' of kings, there are four kinds of kings—(1) The king seeking conquest (2) the three kinds of enemy—the natural enemy, the artificial enemy and the neighbouring state, (3) the middle state, which is capable of defeating either of the two parties to a conflict, taken singly (4) the neutral, who is capable of smashing any one of the above three.

This verse is quoted in Rājanītivatnākara (p. 36a).

VERSE CLVI

"The eight other constituents are, according to Kāmandaki 8. 16—17, (a) in front beyond the foe's territory—(1) a friend, (2) the foe's friend, (3) the friend's friend (4) the foe's friends friend;—(b) in the rear—(1) he who attacks in the rear, (2) he who restrains the latter, (3) and (4) the supporters of these two."—Buhler.

The first half of this verse is quoted in Viramitrodaya (Rājaniti, p. 320), where also the above eight are mentioned.
VERSE CLVII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 323), which enumerates the 72 as consisting of the (1) conquering king, (2) his minister, (3) his kingdom, (4) his fortress, (5) his treasury, (6) his army;—and so with each of the other eleven states of the 'Circle'; this twelve times six makes 72.

VERSE CLVIII

The second half of this verse is quoted in *Parāśharamāḍhava* (Āchāra, p. 411);—and the first half in *Viramitrodaya* (Rājanīti, p. 321).

VERSE CLIX

This verse is quoted in *Parāśharamāḍhava* (Āchāra, p. 411);—in *Viramitrodaya* (Rājanīti, p. 323), which adds the following notes:—'Abhisandhadhyāt' means 'should win over to his side';—and in *Nṛsimhaprasāda* (Samskāra, p. 72 b).

VERSE CLX

See *Kāmandaka* (11. 27).

This verse is quoted in *Parāśharamāḍhava* (Āchāra, p. 411);—and in *Viramitrodaya* (Rājanīti, p. 324), which adds the following notes:—'Sandhi' is 'alliance, entering into a compact, such as we shall help each other with elephants, horses and so forth,—'vigraha' is 'war',—'yāna' is 'marching against the enemy',—'āśena' is 'staying within one's own territories, not minding the war that may have been declared,'—'draidhībhāva' is 'dividing one's own forces into two parts',—and in *Nṛsimhaprasāda* (Samskāra, p. 72b).
VERSE CLXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 411),—and in Viramitrodaya (Rājanīti, p. 324), which explains ‘Samshraya’ as ‘seeking the shelter of a more powerful king, when hard-pressed by the enemy.’

VERSE CLXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 325), which adds the following notes: —‘Sandhi,’ ‘alliance’, is of two kinds—(1) the compact that ‘both of us should march against a common enemy’, and (2) the compact that ‘you march this way, I march the other way’; —‘War’ also is of two kinds—(1) declared by one’s self against an enemy, and (2) undertaken for helping an ally attacked by an enemy; —‘Marching’ also is of two kinds—(1) singly, and (2) conjointly with an ally; ‘Halting’ also is of two kinds—(1) done on account of weakness and (2) done for the purpose of waiting to help an ally; —‘Division of forces’ is of two kinds—(1) the king remaining with half the force in the fort and the Commander-in-chief going out to meet the enemy and (2) the reverse arrangement; —‘Seeking protection’ also is of two kinds—(1) done for the rescuing of what has been lost and (2) done for awaiting future aggression.

VERSE CLXIII

Nārāyaṇa and Nandana take the term ‘tadā tvāyatisam-yuktah’ as referring to two different cases,—‘yielding either (a) immediate or (b) future advantages.’

This verse is quoted in Viramitrodaya (Rājanīti, p. 325) to the effect that the two kinds of ‘alliance’ spoken of above (see preceding note) are each again of two kinds, as leading to (a) immediate advantage or (b) future advantage.
VERSE CLXIV

'Akālē'—This is taken by Medhātithi with the second clause and by Govindarāja with the first.

This verse is quoted in Vīramaṭrodaya (Rājanīti, p. 325) to the effect that 'war' is of two kinds—(1) That undertaken for some special purpose of one's own—this being done either in the proper season, such as during the months of November or December, or even out of season; and (2) that undertaken for helping an ally who has been attacked by an enemy.

VERSE CLXV

This verse is quoted in Vīramaṭrodaya (Rājanīti, p. 326), as setting forth the two kinds of 'marching'—(a) alone or (b) accompanied by the ally.

VERSE CLXVI

'Daivāt pūrvakṛtēna'—In consequence of imprudence during present life,—and in consequence of acts committed during previous existences' (Medhātithi, Govindarāja and Kullūka);—'by an enemy made formerly' (Nārāyaṇa).

This verse is quoted in Vīramaṭrodaya (Rājanīti, p. 326).

VERSE CLXVII

"The text really mentions only one method of 'Division.' Hence Medhātithi thinks that, in order to obtain the two kinds required, it must be understood that the measure may be resorted to either for one's sake or for the sake of somebody else.—Nārāyaṇa makes the two methods out by supposing that in the one case the army stops in front of the enemy under the command of a general, while the king marches with a portion of his forces, and that in the other case the contrary
takes place.—Govindaśāja quotes Kāmandaka, 11.24, where a
different meaning, 'duplicity' is attributed to the term 'dvai-
dhībhāva.'—Buhler.

This verse is quoted in Viramitrodaya (Rājanīti, p. 326) which explains 'sthitih' as 'dvīdhāthūya sthitih'
taking up a position with forces divided,' and adopts the
explanation attributed (in the above note) to Nārāyaṇa;—and
in Rājaniraratnākara (p. 24 b).

VERSE CLXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 326), as describing the two kinds of 'Refuge'—(a) that
taken for the purpose of regaining of what has been lost to
the enemy, and (b) that taken for the averting of future
trouble.

VERSE CLXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 326), which adds the following notes:—'āyatam,' 'in the
future,'—'ādhikyam,' 'superiority of force,'—'tadātvē,' 'at the
time.'

VERSE CLXX

Cf. Kāmandaka, 8. 4.
This verse is quoted in Viramitrodaya (Rājanīti, p. 327).

VERSE CLXXI

This verse is quoted in Viramitrodaya, (Rājanīti, p. 327).

VERSE CLXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 327).
VERSE CLXXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 327).

VERSE CLXXIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 328);—and in Nitimayukha (p. 58).

VERSE CLXXVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 328);—and in Nitimayukha (p. 58).

VERSE CLXXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXX

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).
VERSE CXXXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 400);—in Viramitrodaya (Rājanīti, p. 330);—and in Nṛsimhaprasāda (Samskāra, p. 72b).

VERSE CLXXXII

This verse is quoted in Parāsharamādhava (Āchāra, p. 400);—in Viramitrodaya (Rājanīti, p. 330);—in Smṛtitattva (p. 713); and again on p. 742, to the effect that if the king's business is urgent, he may proceed on an expedition at any time;—in Nṛsimhaprasāda (Samskāra, p. 72b);—and in Rājanītiratnākara (p. 26a).

VERSE CLXXXIII

Cf. Kāmandaka, 11. 3.

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—in Viramitrodaya (Rājanīti, p. 330), to the effect that the 'enemy's difficulty' being itself laid down as affording the best opportunity for marching against him, there is no room for any other consideration;—and in Smṛtitattva (p. 742) to the same effect.

VERSE CLXXXIV

'Upagṛhyāspadam'—'Having won over the disaffected servants of the enemy' (Govindarāja, Kullūka and Rāghavānanda);—'having established a camp in the enemy's country' (Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—and in Viramitrodaya (Rājanīti, p. 396), which adds the following notes—'mūlē', 'at the base, in his own kingdom'—'vidhānam', 'measures for defending, such as garrisoning and so forth.'
VERSE CLXXXV

'Saḍvidham balam'—(1) Elephants, (2) horses, (3) chariots, (4) foot-soldiers, (5) army-treasury, (6) labourers; or (1) the maula (2) bhṛtya, (3) śhrēṇī, (4) mitra, (5) anītra and (6) ātāvika; (Medhātithi)—the latter enumeration is found in Kāmandaka, 16. 6, which is adopted by Nandana.

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—and in Viramitrodaya (Rājanīti, p. 396), which explains 'saḍvidham balam' as consisting of the maula, the bhṛtya and so forth,—and 'Samparāyika-kalpēna' as 'in accordance with the rules of war'.

VERSE CLXXXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 397).

VERSE CLXXXVII

See Kāmandaka, 19, for the various kinds of tactical disposition of the forces.

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—in Viramitrodaya (Rājanīti, p. 400), which adds that full descriptions of the several Vyūhas the reader will find in Laksanaprakāsha;—and in Rājanītiratnākara (p. 26 a). 

VERSE CLXXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 400).

VERSE CLXXXIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 400).
VERSE CXC

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Viramitrodaya* (Rājanīti, p. 401).

VERSE CXCI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Viramitrodaya* (Rājanīti, p. 404).

VERSE CXCII

'Sthalē'—'Ground free from stones, trees, creepers, pits etc.' (Medhātiṃthi, Govindarāja and Kullūka);—'hilly ground' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Viramitrodaya* (Rājanīti, p. 405).

VERSE CXCIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—and in *Viramitrodaya* (Rājanīti, p. 405).

VERSE CXCIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 402);—in *Viramitrodaya* (Rājanīti, p. 405);—and in *Rājanītiratnākara* (p. 27 a).

VERSE CXCV

This verse is quoted in *Mitāksarā* (on 1.342), in support of the view that before a country has been entirely subjected, the conqueror should do nothing for the sake of the people of that country;—in *Parāsharamādhava* (Āchāra, p. 402);—and in *Viramitrodaya* (Rājanīti, p. 403).
VERSE CXCVI

This verse is quoted in Parāśkaramādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 403).

VERSE CXCVII

The second half of this verse is quoted in Smṛtitattva (p. 742);—the entire verse in Parāśkaramādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 404), which explains ‘upajapēt’ as ‘should create dissension, alienate.’

VERSE CXCVIII

This verse is quoted in Parāśkaramādhava (Āchāra, p. 403);—in Viramitrodaya (Rājanīti, p. 404);—and in Smṛtitattva (p. 742).

VERSE CXCIX

This verse is quoted in Smṛtitattva (p. 742);—in Parāśkaramādhava (Āchāra, p. 403);—and in Viramitrodaya (Rājanīti, p. 404).

VERSE CC

This verse is quoted in Parāśkaramādhava (Āchāra, p. 403);—in Viramitrodaya (Rājanīti, p. 404);—and in Smṛtitattva (p. 742), which reading ‘samyuttah’ (for ‘sampannah’), explains it as ‘with due effort’.

VERSE CCI

‘Parihāra’—‘Exemptions from taxes and custom-dues etc.’(Medhātithi);—‘gifts to the gods and Brāhmaṇas’(Govindarāja and Kullāka);—‘gifts of clothes and ornaments to the inhabitants’ (Rāghavānanda).
"The term 'parihāra' occurs very frequently in the inscriptions (see e.g., Arch. Reports of Western India, Vol. IV, p. 104 et. seq), and means 'exemption from taxes and payments as well as other immunities'. These parihāras were regularly attached to all grants to Brāhmaṇas or temples"—Buhler.

This verse is quoted in Parāsharamādhava (Āchāra, p. 403);—in Vīramitrodaya (Rājanīti, p. 409), which adds the following notes:—'Jitvā,' 'having conquered the enemy's territories';—'devān dhārmikān brāhmaṇān'—'i.e., those inhabiting the conquered country—'sampūjayaḥ,'—'he should worship,' i.e., offer them lands, gold, presents and honours';—'parihārān' means 'explanations of his own action in conquering the country, such as it was not through greed for conquest that I have conquered this kingdom, thinking of yours wronged me deeply, that is why I have conquered him—thereby showing that he is not to blame;—or 'parihāra' may mean 'gifts', such proclamations, for instance, as 'all the gold and wealth that I have won I present to the Brāhmaṇas';—similarly he should proclaim such amnesty as 'all those who, through loyalty to their late king, acted against me, only did their duty, and they need not fear any retaliation from me'.

It is quoted in Nṛsimhaprasāda (Samskāra, p. 73 a).

VERSE CCII

This verse is quoted in Parāsharamādhava (Āchāra, p. 403);—and in Vīramitrodaya (Rājanīti, p. 410), which adds the following notes:—'Tēsām,' 'of the minister and other office-bearers of the late king;—'chikirsitam,' 'wish,'—'samam,' 'unanimous,'—'viditvā,' 'having ascertained,'—'tadvamshyam,' 'one born of the same family as the king killed in battle',—'sthāpayāt,' 'should install him in the place of the late king,'—'Samyakriyām,' 'a compact to the effect that henceforward you shall behave towards me in such and such a manner;'—and in Nṛsimhaprasāda (Samskāra, p. 73 a).
VERSE CCIII

This verse is quoted in Vīramitrodāya (Rājanīti, p. 410), which adds the following notes:—‘Tēsām,’ ‘of the other king,’—‘yathoditān,’ ‘as handed down by his family-traditions,’—‘dharmaṁ,’ ‘practices, customs,’—these he should make the ‘pramaṇam’ the authority, by way of oath, i.e., he should administer the oath in such words as—‘if you act contrary to this compact of yours, you fall off from such and such high morality and custom handed down by your family-traditions.’—It suggests also another explanation of the verse as as follows—‘Tēsām,’ ‘of the former king’—‘yathoditān dharmaṁ,’ ‘the administrative measures taken for the grant of livings to Brāhmaṇas, ministers and others,’—these he should ‘pramaṇani kurvita,’ ‘declare to be inviolable.’

It is quoted in Nṛsimhāprasāda (Sanskāra, p. 73 b).

VERSE CCIV

This verse is quoted in Vīramitrodāya, (Rājanīti, p. 410), which adds the following notes—‘Abhipsītānām,’ ‘required by, the king selected from among the family of the late king, and by his ministers,’—‘arthānām,’ ‘of things,’—‘ādānam,’ ‘the taking away,’—which is ‘apriyakaram,’—‘disagreeable,’—and ‘dānam,’ ‘giving away,’—which is ‘priyakārakam’ to them;—in as much as it is only if he were fully equipped with the necessary elephants, horses and wealth that the new king could hope to be sate against other kings, the presentation of such things at the time of installation is ‘kāle yuktam,’ ‘highly opportune,’—and hence ‘prashasyate,’ ‘is commended.’

VERSE CCV

‘Kriyā’—‘Action, for attaining success’ (Govindarāja and Kullūka);—‘remedial action’ (Nārāyaṇa);—‘effort’ (Rāghavānanda).
‘Mānusē vidyate kriyā’—‘It is only when there is human effort, that fate becomes operative’ (Nandana).

This verse is quoted in Viramitrodaya (Rājanīti, p. 312).

VERSE CCVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 412), which adds the following notes :—The particle ‘vā’ indicates that what the verse is speaking of is the alternative to war ;—‘prayatnato yuktah,’ having become fully equipped with all the equipments, such as sending the ambassador and so forth, necessary for marching on the conquering expedition.—‘sahā, ‘with the enemy,’—‘sandhim kṛtvā,’ ‘having made peace’ ;—‘sampashyaṇa,’ ‘rightly discerning,’ the ‘triple result’ in the shape of ‘friend, gold and territory’, and hence making peace on the acquisition of any one of these three, he should ‘depart’, return to his own kingdom.

VERSE CCVII

This verse is quoted in Viramitrodaya, (Rājanīti, p. 412), which adds the following notes :—‘Maṇḍalē’ ‘in the circle of twelve enemies’ ;—the ‘pārṣṇigrāha’, is the enemy whose territory lies immediately in the rear of the king who is marching on an expedition against a state in his front; —‘ākranda’ is the king whose territory lies behind that of the said pārṣṇigrāha,—‘samprēksya’, ‘having daily examined the strength and weakness of both these’;—‘mitrāt’, ‘from the king against whom he was marching and with whom he has made peace’;—‘amitrāt’, ‘from the enemy against whom he was marching and who has not made peace with him’—the king undertaking the expedition shall obtain the point of his expedition—in the shape either of victory over the enemy, or one of the ‘three results’ of peace, in the shape of ‘friend, gold and territory.’
VERSE CCVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 277);—and in Rājanītiratnakara (p. 29 a).

VERSE CCIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 277).

VERSE CCX

This verse is quoted in Smṛtitattva (p. 743), as describing the ‘dangerous enemy’;—in Viramitrodaya (Lakṣaṇa, p. 218);—and in Viramitrodaya (Rājanīti, p. 323).

VERSE CCXI

‘Sthāulalakṣyam’—‘Great liberality’ (Kullūka, Nārīyaṇa, Rāghavāṇanda and Nandana);—Kullūka asserts that both Govindarāja and Medhātithi explain the term as being ‘not sharp-sighted.’ As regards Medhātithi, whose explanation Buhler could not decipher, his words are—‘Sthūlalakṣaḥ prabhūtasyāpi arthamēśāṁ sa ṛvaḥālam kṣamate, which means that the man who is ‘sthūlalakṣaḥ’ looks with equanimity upon the ever-increasing prosperity of these (i. e., other kings). This may imply absence of sharp-sightedness.—Hopkins says “Medhātithi and Govindarāja erroneously interpret as subtility.” While Govindarāja is said by Buhler to explain the term to mean ‘sūkṣmaudars-hūtvaṁ’; but this is evidently wrong; as the initial ‘a’ Buhler has failed to notice in the manuscript.

This verse is quoted in Viramitrodaya (Rājanīti, p. 323).

VERSE CCXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 412).
VERSE CCXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 413).

VERSE CCXIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 413), which explains 'Samyuktān' as 'arisen together',—'vivuktān', as 'arisen separately,' and 'nayēt' as 'should employ.'

VERSE CCXV

'Upētāram'—'The employer of the means, i.e. the king himself' (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'the king's minister' (Nandana).

'Aśhritya'—'Undertaking' (Medhātithi);—'depending upon' (Govindarāja and Kullūka);—'pondering over' (Nārāyaṇa and Raghavānanda).

This verse is quoted in Viramitrodaya (Rājanīti, p. 413), which explains 'upētāram' as 'the employer of the means, i.e., the king himself,'—and 'upēyam' as 'one who is to be won by the means employed, i.e., the enemy'—again, on p. 319, where also the explanations are repeated;—and in Nītimayūkha (p. 50).

VERSE CCXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 160)

VERSE CCXVII

This verse is quoted in Viramitrodaya'(Rājanīti, p. 160).

VERSE CCXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 161), which explains 'nējayēt' (which is its reading for 'shodhayēt') as 'should wash.'
VERSE CCXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 161); and in Nitimayūkha (p. 51).

VERSE CCXX

This verse is quoted in Viramitrodaya (p. 51).

VERSE CCXXI

This verse is quoted in Mītākṣara (on 1.328); in Madanapārījata (p. 224); in Viramitrodaya (Rājanīti, p. 167); in Nitimayūkha (p. 51); and in Nṛsimhaprasāda (Āhnika, p. 36a).

VERSE CCXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 167); and in Nitimayūkha (p. 51).

VERSE CCXXIII

"Rahasyākhyāyinām" — 'Of the ministers and others making secret reports' (Nārāyaṇa); 'of the citizens who may have come to make secret reports' (Madhātithi).

This verse is quoted in Viramitrodaya (Rājanīti, p. 167); in Nitimayūkha (p. 53); and in Nṛsimhaprasāda (Āhnika, p. 36a).

VERSE CCXXIV

This verse is quoted in Mītākṣara (on 1.329); in Viramitrodaya (Rājanīti, p. 168); and in Nitimayūkha (p. 53).
VERSE CCXXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 168);—and in Nītimayūkha (p. 53).

VERSE CCXXVI

This verse is quoted in Mitākṣarā (on 1.330);—and in Viramitrodaya (Rājanīti, p. 169), which explains ‘ētāt satvam’ as ‘protection of the people and so forth’.