

THE  
SACRED LAWS OF THE ÂRYAS

AS TAUGHT IN THE SCHOOLS OF

ÂPASTAMBA, GAUTAMA, VÂSISHTHA,  
AND BAUDHÂYANA

TRANSLATED BY

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PART II

VASISHTHA AND BAUDHÂYANA

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# INTRODUCTION

TO

## BAUDHÂYANA.

THE case of the Baudhâyana Dharma-sûtra is in many respects analogous to that of the Institutes of the Sacred Law, current in the schools of Âpastamba and Hiraṇyakesin. Like the latter, it is the work of a teacher of the Black Yagur-veda, who composed manuals on all the various subdivisions of the Kalpa, and founded a Sûtra-*karana*, which is said to exist to the present day<sup>1</sup>. The Brâhmanical tradition, too, acknowledges these facts, and, instead of surrounding Baudhâyana's work with a halo of myths, simply states that it was originally studied by and authoritative for the followers of the Taittirîya-veda alone, and later only became one of the sources of the Sacred Law for all Brâhmans<sup>2</sup>. Moreover, the position of Baudhâyana among the teachers of the Yagur-veda is well defined, and his home, or at least the home of his school, is known. But here the resemblance stops. For while the Sûtras of Âpastamba and Hiraṇyakesin have been preserved in carefully and methodically arranged collections, where a certain place is assigned to each section of the Kalpa, no complete set of the Sûtras of Baudhâyana's school has, as yet, been found, and the original position of the detached portions which are obtainable is not quite certain. Again, while the works of Âpastamba and Hiraṇyakesin seem to have been kept free from extensive interpolations, several parts of

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<sup>1</sup> I must here state that during my residence in India I have never met with a follower of Baudhâyana's school, and cannot personally vouch for its existence. But many Pandits have assured me that many Baudhâyanîyas are to be found among the Telingana and Karnâṭaka Brâhmans.

<sup>2</sup> See Govinda's statement, quoted above, p. xiii.

Baudhāyana's Sūtras have clearly received considerable additions from later hands.

According to the researches of Dr. A. Burnell<sup>1</sup>, whose long residence in Southern India and intimate acquaintance with its Brāhmanical libraries have made him the first authority on the literature of the schools of the Taittiriya-veda, the Sūtras of Baudhāyana consist of six sections, viz. 1. the Srauta-sūtras, probably in nineteen Prasnas; 2. The Karmānta-sūtra in twenty Adhyāyas; 3. The Dvaidha-sūtra in four Prasnas; 4. The Grīhya-sūtra in four Prasnas; 5. The Dharma-sūtra in four Prasnas; 6. The Sulva-sūtra in three Adhyāyas. The results of the search for Sanskrit MSS. in other parts of India, and especially in Western India, do not differ materially from those obtained by Dr. Burnell. The Grīhya-sūtra, which in Western India occasionally bears the title Smārta-sūtra<sup>2</sup>, contains, however, nine instead of four Prasnas. The MSS. of the Baudhāyana-sūtras, which contain the text alone, are all incomplete, mostly very corrupt and in bad order, and rarely give more than a small number of Prasnas on detached subjects. The copies in which the text is accompanied by a commentary are in a better condition. Thus the Kalpavivarana of Bhavasvāmin<sup>3</sup> extends over the whole of the Srauta-sūtra, and over the Karmānta and the Dvaidha-sūtras. It shows the proper sequence of the Prasnas on Srauta sacrifices, and that probably the Karmānta and the Dvaidha immediately followed the Srauta-sūtra. But there is no hint in the MSS. or in the commentaries how the Grīhya, Dharma, and Sulva-sūtras were originally placed. With respect to these sections, it is only possible to judge from the analogy of the other extant sets of Kalpa-sūtras

<sup>1</sup> See Burnell, Catalogue of a Collection of Sanskrit MS., pp. 24-26, 28, 34-35, and Tanjore Catalogue, pp. 18a-20b, and especially his remarks at pp. 18b and 20a.

<sup>2</sup> This title is found in the best copy known to me, Elphinstone College Collection of 1867-68, Class B. I, no. 5, which has been prepared from the MS. of Mr. Limaye at Ashṭe. The other copies of the work, found in Western India, e. g. no. 4 of the same collection and my own copy, are in a bad state, as they are derived from a MS. the leaves of which were out of order.

<sup>3</sup> Burnell, Catalogue of a Collection of Sanskrit MSS., no. LXXXVIII, and Tanjore Catalogue, no. CXVII.

and from internal evidence. On these grounds it may be shown that the order, adopted by Dr. Burnell, is probably the correct one. For the beginning of the *Gṛihya-sūtra*<sup>1</sup> shows by its wording that it was not a separate treatise, but was immediately connected with some preceding *Prasna*. The analogy of the collections of the *Āpastambīyas*, the *Hairanyakesas*, the *Kaṭhas*, and other schools permits us to infer that it stood after the *Srauta-sūtra*. It is further clear that, in its turn, it was succeeded by the *Dharma-sūtra*. For two passages of the latter work, I, 2, 3, 15, and II, 8, 15, 9, clearly contain references to the *Gṛihya-sūtra*. In the former, the author gives the rule regarding the length of the staff to be carried by a student, as well as the general principle that the staff must be cut from a tree fit for sacrificial purposes. With respect to the latter clause he adds that 'the details have been given above.' As the *Dharma-sūtra* contains nothing more on this subject, it follows that the expression 'above' must refer to *Gṛihya-sūtra* II, 7, where the usual detailed rules regarding the employment of particular woods for the several *varṇas* are given. In the second passage *Baudhāyana* says that the rules for the performance of funeral sacrifices have been fully explained in the section on the *Ashvakāhoma*, which occurs *Gṛihya-sūtra* II, 17-18. It is, therefore, perfectly certain that *Baudhāyana*, just like *Āpastamba*, placed the *Prasnas* on the Sacred Law after those on the domestic ceremonies, and that the *Dharma-sūtra* was not a separate work. Under these circumstances it becomes highly probable that the *Sulva-sūtra* formed, as is the case in other sets of *Kalpa-sūtras*, the conclusion of the whole. Thus the only treatise, whose position remains doubtful, is the *Pravarakhanda*, the list of the *Brāhmanical* gotras and of their deified ancestors<sup>2</sup>. Possibly it may have stood at the end of the *Srauta-sūtra*.

<sup>1</sup> According to the Elph. Coll. MS., Cl. I, B. 5, and my copy, it runs thus:

यथो एतद्भुतः प्रभुत आहुतः शूलगवो बलिहरणं प्रत्यवरोहणमष्टकाहोम इति  
सप्त पाकयज्ञसंस्था इति ॥ १ ॥ ता अनुव्याख्यास्यामः ॥ २ ॥

<sup>2</sup> Burnell, Catalogue of a Collection of Sanskrit MSS., no. CXVIII.

The destruction of the continuity of Baudhāyana's Kalpa-sūtra has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine Prasnas, found in the Western copies of the *Gr̥hya-sūtra*, really belongs to Baudhāyana. For the description of the *Gr̥hya* rites, which strictly follows the general plan laid down in the first Sūtra, is completed in two or three Prasnas<sup>1</sup>. Next follows a Prasna on the *anukṛitis*, rites resembling those comprised in the subdivisions treated before, and then a Prasna on *prāyaskittas*, or expiations of mistakes committed during, and of the neglect of, the performance of the *Gr̥hya-karmāṇi*. The remaining Prasnas are filled with a medley of *paribhāṣās*, general rules, and of full descriptions of ceremonies, some of which have been given before, while others are added afresh. Many of the newly-added rites do not belong to the ancient Brāhmanical worship, but to the Paurāṇic religions, the service of Siva, Skanda, Nārāyaṇa, and other deities, and some show an admixture of Tāntric elements. In some of the later Prasnas, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI–IX, we find, instead of Sūtras, the common *Anuṣṭubh* Sloka throughout, and expressions peculiar to the metrical *Smṛitis* and the *Purāṇas*. At the end of most *Adhyāyas* we read the phrase, *ity āha Baudhāyanaḥ*, or *bhagavān Baudhāyanaḥ*, 'thus speaks Baudhāyana, or the divine Baudhāyana.' Finally, while the first three Prasnas are divided into *Kandikās* or *Khandas*, the following ones consist of *Adhyāyas* or chapters. These differences, as well as the fact that the most important *Gr̥hya* rites, arranged according to a special plan, are done with in the

<sup>1</sup> Elphinstone College Collection, no. 5, according to which all quotations have been made, gives three Prasnas, my own MS. two Prasnas. The number of the *Khandas* is, however, the same.

first three Prasnas, necessarily lead to the conclusion that the whole remainder does not belong to Baudhâya, but consists of so-called Parisishṭas, which were composed by the adherents of his school. Further, the fact that the last six Prasnas do not show everywhere the same style and language, makes it probable that the additions were made at different times and by different persons.

The Dharma-sûtra seems to have undergone exactly the same fate as the *Grihya-sûtra*. It will be obvious even to the readers of the translation that its fourth Prasna is a later addition. It consists of two parts. The first, which ends with the fourth Adhyâya, treats of penances, both public and secret ones. The second, Adhyâyas 5-8, describes the means of obtaining siddhi, the fulfilment of one's desires, and recommends for this purpose the offering of the *Gaṇahomas* after a previous sanctification of the worshipper by means of a course of austerities. The first part is perfectly superfluous, as the subject of penances has already been discussed in the first sections of the second Prasna, and again in chapters 4-10 of the third Prasna. Its rules sometimes contradict those given before, and in other cases, e.g. IV, 2, 10-12, are mere repetitions of previous statements. The introduction of the means of gaining siddhi, on the other hand, is without a parallel in other Dharma-sûtras, and the subject is entirely foreign to the scope of such works. Its treatment, too, shows that chapters 5-8 do not belong to the author of the bulk of the Dharma-sûtra. For the description of the preparatory 'restraints' or austerities contains somewhat more detailed rules for a number of penances, e.g. the *Krikkhras* and the *Kândrâyana*, which have already been described in the preceding Prasnas. Moreover, the style and the language of the whole fourth Prasna are very different from those of the three preceding ones, and the differences observable are exactly the same as those between the first five and the last four Prasnas of the *Grihya-sûtra*. The epic Sloka nearly throughout replaces the aphoristic prose, and the common slipshod Sanskrit of the *Purâṇas* appears instead of the archaic forms. Finally, the fourth Prasna is divided into

Adhyāyas, not into the *Kandikās* or *Khandas* and Adhyāyas which are found in the first two Prasnas.

This latter peculiarity is also observable in the third Prasna, and raises a suspicion against the genuineness of that part also. For, though the third Prasna in style and language resembles the first two, it is hard to believe that the author should, for no apparent reason, suddenly have changed the manner of dividing his work towards its end. This suspicion is further strengthened by two other circumstances. First, Prasnas I–II really exhaust the discussion of the whole Dharma, and the third offers supplementary information only on some points which have been touched upon previously. Secondly, several Adhyāyas of Prasna III seem to have been borrowed from other works, or to be abstracts from them. Thus the tenth chapter has certainly been taken from the Gautamīya Dharmasāstra, the sixth bears a very close and suspicious resemblance to Vishnu XLVIII<sup>1</sup>, and the third looks very much like a short summary of the doctrine of Vikhanas, whose lost Sūtra contained the original rule of the order of the Vaikhānasas or hermits, living in the forest. These circumstances justify, it seems to me, the assumption that Baudhāyana's original Dharma-sūtra consisted, like Āpastamba's, of two Prasnas only, and that it received, through followers of his school, two separate additions, first in very ancient times Prasna III, where the style of the master is strictly followed, and later Prasna IV, where the language and phraseology of the metrical Smṛitis are adopted. It ought to be noted that Govindasvāmin, too, does not take the whole of the four Prasnas for Baudhāyana's composition. With respect to several passages<sup>2</sup> where Baudhāyana's name is introduced in order to give weight to the rules, he says that the Sūtras may belong to 'a pupil.' I do not think that the criterion which he uses can be relied on in every case, because oriental authors without doubt occasionally speak of themselves as of third

<sup>1</sup> See also Jolly, *Sacred Books of the East*, vol. vii, p. xix.

<sup>2</sup> E. g. Dharma-sūtra III, 5, 7.

persons. But the fact that the commentator, though an orthodox Hindu, had misgivings as to the genuineness of portions of the work, is not without significance. It seems also that even the first two Prasnas are not quite free from interpolations. Thus the *Kandikâs* on the *Tarpana*<sup>1</sup> are certainly much enlarged by additions, the verse at I, 5, 11, 36, a repetition of I, 5, 9, 5, and some prose quotations which are introduced by the words *athâpy udâharanti*, 'now they quote also,' standing usually before verses only, are at least suspicious. That the genuineness of many single passages should be doubtful, is no more than might be expected, not only on account of the separation of the *Dharma-sûtra* from the other parts of the *Kalpa*, but also because the work, as we shall see further on, remained for a long time without the protection of a commentary. The practical conclusion to be drawn from this state of things is that the greatest caution must be observed in using the *Baudhâyana Dharma-sûtra* for historical purposes, and that it will be advisable to draw no inferences regarding *Baudhâyana's* relation to other teachers and schools from the last two Prasnas, and not to trust too much to historical inferences drawn from single passages of the first two.

The position which *Baudhâyana* occupies among the teachers of the *Taittirîya-veda* has already been discussed in the Introduction to *Âpastamba*. It has been shown that according to the *Brâhmanical* tradition preserved by *Mahâdeva*, the commentator of the *Hiranyakesi-sûtras*, he composed the first *Sûtra* for the followers of his *Sâkhâ*. Internal and external evidence has also been adduced, proving that he certainly was more ancient than *Âpastamba* and *Hiranyakesin*. It is now possible to bring forward some further facts bearing on these points. First, in the section on the *Tarpana*, the libations of water offered to various deities, *Rîshis*, and the manes, II, 5, 9, 14, *Kânva Baudhâyana* receives his share immediately after the *Rîshis* of the *Veda* and before *Âpastamba*, the *Sûtrakâra*, and

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<sup>1</sup> *Baudhâyana Dharma-sûtra* II, 5, 8-9.

Satyâshâdha Hiranyakesin. The same order is observed in the distribution of the offerings at the Sarpabali, described in the *Grihya-sûtra*<sup>1</sup>, where the following teachers of the Yagur-veda are specially named, viz. Vaisampâyana, Phulîngu, Tittiri, Ukha, Aukhya, Âtreya the author of the Pada-text, Kaundînya the author of the commentary, Kâuva Baudhâyana the author of the *Pravakana*, Âpastamba the author of the *Sûtra*, and Satyâshâdha Hiranyakesin. Neither of these two passages belongs to Baudhâyana. They are both clearly interpolations. But they show that Mahâdeva's statement, which makes Baudhâyana the first expounder of the Kalpa among the Taittirîyavedins, agrees with the tradition of the Baudhâyaniyas themselves. For not only the place allotted to Baudhâyana's name, but still more the title *Pravakana*kâra which he receives, show that the followers of his school placed him before and above all other teachers of the ritual. The term *pravakana*, which literally means 'proclaiming or recitation,' has frequently the technical sense of 'oral instruction,' and is applied both to the traditional lore contained in the *Brâhmanas*, and to the more systematic teaching of the *Ângas*<sup>2</sup>. If, therefore, a teacher is called the author of the *Pravakana* of a *Sâkhâ*, that can only mean that he is something more than a common *Sûtrakâra*, and is considered to be the originator of the whole system of instruction among its followers. The epithet *Kâuva*, which Baudhâyana receives in both the passages quoted above, indicates that he belonged to the Vedic Gotra of the *Kaivas*. It deserves to be noted that Govindasvâmin, too, on I, 3, 5, 13, explains the name Baudhâyana by *Kâuvâyana*<sup>3</sup>.

<sup>1</sup> Baudhâyana *Grihya-sûtra* IV, 8 (fol. 29, B. 5, Elph. Coll. copy, no. 5), अथ दक्षिणतः प्राचीनावीती नो (?) वैशंपायनाय फुलिङ्गवे तित्तिरय उखायौख्याया-  
त्रेयाय पदकाराय कौशिन्याय वृत्तिकाराय काख्याय बौधायनाय प्रवचनकारा-  
यापस्तम्बाय सूत्रकाराय सत्याषाढाय हिरण्यकेशाय (?) आचार्येभ्य ऊर्ध्वरेतोभ्यो  
वैशम्पेभ्य एकपत्नीभ्यः कल्पयामीति ॥ See also Weber, *Hist. Ind. Lit.*, p. 91  
note; Max Müller, *Hist. Anc. Sansk. Lit.*, p. 223; Burnell, *Catalogue of a  
Collection of Sanskrit MSS.*, p. 14, no. LIII.

<sup>2</sup> See Max Müller, *Hist. Anc. Sansk. Lit.*, p. 109.

<sup>3</sup> The discovery that Baudhâyana bore also the name *Kâuva* makes it possible



The style of Baudhâyana's works furnishes, as Dr. Burnell has pointed out<sup>1</sup>, another argument for their high antiquity. Compared with the Sûtras of Âpastamba and Hiranyakesin they are much simpler in their arrangement, and the complete absence of that anxiety to save 'half a vowel' which characterises the fully developed Sûtra-style is very remarkable. The last point has been noticed by Govindasvâmin also. In commenting on I, 2, 3, 17-18, where Baudhâyana first permits students to beg food of men of all castes, and afterwards explains that he means Âryans who follow their lawful occupations, he says<sup>2</sup>, '(If anybody should ask), "Why give two Sûtras, while one Sûtra, ('A student shall ask) Âryans who follow their lawful occupations,' would have sufficed?" (his objection will be) correct. For this teacher is not particularly anxious to make his book short.' In other cases we find a certain awkwardness in the distribution of the subject matter, which probably finds its explanation through the fact that Baudhâyana first attempted to bring the teaching of the Taittirîyas on the Dharma into a systematic form. Thus the rules on the law of inheritance are given without any apparent necessity and against the custom of the other Sûtrakâras in two different chapters, I, 5, 11, 9-16 and II, 2, 3, 1-44. The section on purification, too, is divided into two separate portions, I, 4, 6-10 and I, 6, 13-15, and the second, which treats of the purification of the vessels at sacrifices, properly ought to have been placed into the Srâuta-sûtra, not into the Dharma-sûtra. Again, the discussion of several topics is repeatedly interrupted by the introduction of rules belonging to different subjects, and Govindasvâmin's ingenuity is often taxed to the utmost in order to find the reason why certain Sûtras which appa-

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to refer Âpastamba's quotation of an opinion of a Kâuva, I, 6, 19, 7, to Baudhâyana, instead of to a teacher of the White Yagur-veda, Sacred Books of the East, vol. ii, p. xxvi.

<sup>1</sup> Tanjore Catalogue, p. 20b.

<sup>2</sup> ननु द्विजातिषु स्वकर्मस्थेष्विति सूत्रयितव्ये किमिति सूत्रद्वयारम्भः । सत्यम् । अयं ह्याचार्यो नातीव ग्रन्थलाघवाभिप्रायो भवति ॥

rently are unconnected with the main subject have been inserted. A third argument for the great antiquity of Baudhāyana's Sūtras, derived from the archaic character of some of his doctrines, has been discussed in the Introduction to Āpastamba<sup>1</sup>. The number of instances where Baudhāyana's rules are based on a more ancient order of ideas than Āpastamba's might be increased very considerably. But, as now the comparison of the two works is open to all students, I omit the cases contained in the two Dharma-sūtras, and content myself with adducing one more from the less accessible *Gr̥hya*-sūtras. It is a well-known fact that the ancient Vedic ritual in certain cases admitted Sūdras, and particularly the Rathakāra or carpenter, who, according to all accounts, has Sūdra blood in his veins, to a participation in the Srauta rites. The Taittirīya-brāhmaṇa even gives certain Mantras to be recited by the Rathakāra at the Agnyādhâna sacrifice<sup>2</sup>. Now Baudhāyana, who, Dh. S. I, 9, 17, 6, derives the origin of the Rathakāras from a Vaisya male and Sūdra female, apparently reckons him amongst the twice-born, and explicitly allows him to receive the sacrament of the initiation. He says, *Gr̥hya*-sūtra II, 5, 8-9, 'Let him initiate a Brāhmaṇa in spring, a Kshatriya in summer, a Vaisya in autumn, a Rathakāra in the rainy season; or all of them in spring<sup>3</sup>.' But Āpastamba, who shows great hostility against the mixed castes, and emphatically denies the right of Sūdras to be initiated, gives the same rule regarding the seasons for the initiation both in his *Gr̥hya* and Dharma-sūtras<sup>4</sup>. He, however, omits the Rathakāra in both cases. There can be no doubt that Āpastamba's exclusion of the carpenter, which agrees with the sentiments prevailing in modern Brāhmanical society, is an offshoot of a later doctrine, and as both he and Baudhāyana

<sup>1</sup> Sacred Books of the East, vol. ii, pp. xviii-xx.

<sup>2</sup> See Weber, Indische Studien X, 12.

<sup>3</sup> वसन्ते ब्राह्मणमुपनयीत ग्रीष्मे राजन्यं शरदि वैश्यं वषासु रथकारमिति ॥६॥  
सर्वानेव वा वसन्ते ॥९॥

<sup>4</sup> *Gr̥hya*-sūtra II, 4, 10, 5; Dharma-sūtra I, 1, 1, 18.

belong to the same *vidyâvamsa*, or spiritual family, this difference may be used as an argument for his posteriority to Baudhâyaṇa. In connexion with this rule of Baudhâyaṇa's it ought to be mentioned that even in the present day certain subdivisions of the modern *Sutârs* or carpenters actually wear the Brâhmanical thread, and, in spite of the adverse teaching of the *Sâstras*, find Brâhmins willing to perform the ceremony of investiture for them.

While it thus appears not incredible that Baudhâyaṇa really was the first *Sûtrakâra* of the *Taittirîyas*, the numerous quotations which his works contain, permit us to form an idea of the extent of the Vedic and profane literature known to him. Among the Vedic works which he adduces as authorities, or otherwise refers to, the three sections of the *Taittirîya-veda*, the *Samhitâ*, the *Brâhmaṇa*, and the *Âranyaka*, naturally take the first place. For the *Âranyaka* he seems to have used the *Ândhra* version, as Dh. S. II, 10, 18, 7, 11 references to the seventy-first *Anuvâka* of the tenth *Prapâthaka* occur. Two long passages, Dh. S. I, 2, 4, 3-8; II, 6, 11, 1-8, which apparently have been taken from the *Satapatha-brâhmaṇa*, testify to his acquaintance with the White *Yagur-veda*. Baudhâyaṇa does not say expressly that he quotes from the *Brâhmaṇa* of the *Vâgasaneyins*, but Govinda has no hesitation in pointing to the *Satapatha* as their source. It is remarkable that the fact noticeable in *Âpastamba's* quotation from the *Satapatha* reappears here, and that the wording of the two quotations does not fully agree with the printed text of the *Brâhmaṇa*. The differences in the first passage are, no doubt, partly owing to corruptions and interpolations in Baudhâyaṇa's text; but that cannot be said of the second<sup>1</sup>. References to the *Sâma-veda* and the *Sâmans* occur repeatedly, and the passage from the *Nidâna* of *Bhâllavins* regarding the geographical extent of true Brâh-

<sup>1</sup> Professor Eggeling has lately discussed the question of the discrepancies between *Âpastamba's* quotations from the *Brâhmaṇa* of the *Vâgasaneyins* and the existing text. I can only agree with him that we must wait for a comparison of all those quoted, with both the recensions of the *Satapatha*, before we draw further inferences from the fact. See *Sacred Books of the East*, vol. xii, p. xl.

manical learning, which Vasishṭha adduces, is given I, 1, 2, 11-12. From the Rig-veda a few expiatory hymns and verses, such as the Aghamarshana and the Taratsamandīs, are quoted. The Atharva-veda is not referred to by name, but the existence of Âtharvāna schools may be inferred from the mention made of the vows called Siras, II, 8, 14, 2. Among the authorities on the Sacred Law, mentioned in the Dharma-sūtra, Kātya I, 2, 3, 46, Maudgalya II, 2, 4, 8, and Aupagandhani II, 2, 3, 33, do not occur in other works of the same class<sup>1</sup>. Hārīta, who is mentioned II, 1, 2, 21, and who probably was a teacher of the Maitrāyaṇīya school, is named by Vasishṭha and Âpastamba also. The Gautama who is quoted I, 1, 2, 7 and II, 2, 4, 17, is, as has been shown in the Introduction to Gautama, most probably the author of the still existing Institutes of Gautama. To the arguments for the latter view, adduced there, I may add that two other passages of the Dharma-sūtra, II, 6, 11, 15 and 26, point to a close connexion between Baudhāyana's and Gautama's works. The former of the two Sūtras contains, with the exception of one small clause in the beginning, exactly the same description of the duties of a hermit in the forest as that given by Gautama III, 26-35. The second Sūtra states, just as Gautama's rule III, 36, that the venerable teacher (âkâryâḥ) prescribes one order only, that of the householders. The reason given for this opinion differs, however, according to Baudhāyana, from that adduced in Gautama's text. The almost literal identity of the first long passage makes it not improbable that Baudhāyana borrowed in this instance also from Gautama without noting the source from which he drew. On the other hand, the argument drawn from the fact that the tenth Adhyāya of Prasna III has been taken from Gautama's Sūtra loses its force since, as I have shown above, it is improbable that the third Prasna formed part of Baudhā-

<sup>1</sup> Possibly Kāsyapa, whose name occurs in a Śloka, I, 11, 21, 2, may also be an ancient teacher to whom Baudhāyana refers. In the Grihya-sūtra a teacher called Sālīki is repeatedly quoted, and once, I, 11 (end), his opinion is contrasted with that of Baudhāyana and of Âkârya, i.e. Baudhāyana's teacher. The Grihya-sūtra refers also to Âtreya, Kāsakritsna, and Bādari.

yana's original work. A metrical work on the Sacred Law seems to be quoted II, 2, 4, 14-15. For, as the second verse, adduced there, says that the penance for one who violated his Guru's bed has been declared above, it seems impossible to assume that the two Slokas belonged to the versified maxims of the Dharma current among the learned Brâhmans. If this quotation is not an interpolation, it proves that, side by side with the Dharma-sûtras, metrical treatises on the Sacred Law existed in very early times<sup>1</sup>. One quotation, finally, which gives a verse from the dialogue of the daughters of Usanas and Vṛishaparvan seems to have been taken from an epic poem. The verse is actually found in the Mahâbhârata I, 78, 10, and again 34, where the altercation between Sarmishthâ and Devayânî forms part of the Yayâtyupâkhyâna. Considering what has been said above regarding the state of the text of the Dharma-sûtra, and our imperfect knowledge of the history of the Mahâbhârata, it would be hazardous to assert that the verse proves Baudhâyana's acquaintance with Vyâsa's great epic. It will be safer to wait for further proofs that it was known to the Sûtrakâras, before one bases far-going speculations on this hitherto solitary quotation.

The arguments which may be brought forward to show that Baudhâyana's home lay in Southern India are not as strong as those which permit us to determine the native country of Âpastamba. The portions of the Sûtras, known to me, contain no direct mention of the south except in the *desa-nirṇaya* or disquisition on the countries, Dharma-sûtra I, 1, 2, where certain peculiar customs of the southern Brâhmans are enumerated, and some districts of Southern India, e.g. Kalinga, are referred to as barbarous countries which must not be visited by Âryans. These utterances show an acquaintance with the south, but by no means prove that Baudhâyana lived there. A more significant fact is that Baudhâyana declares, I, 1, 2, 4, 'going to sea' to be a custom prevailing among the northern Brâhmans, and afterwards, II, 1, 22, places that act at the head of the Pata-

<sup>1</sup> See also West and Bühler, Digest of Hindu Law Cases, p. xxvii, 2nd ed.

niyas, the more serious offences causing loss of caste. It is probable that by the latter rule he wished to show his standpoint as a southerner. But the most conclusive argument in favour of the southern origin of the Baudhāyanīyas is that they, like the Āpastambīyas and all other adherents of the Taittiriya schools, are entirely confined to the Dekhan, and are not found among the indigenous subdivisions of the Brāhmanas in Central and Northern India. This fact is, if not explicitly stated, at least implied by the passage of the Mahārṇava quoted in the Introduction to Āpastamba<sup>1</sup>. It is proved by the present state of things, and by the evidence of the land grants of the southern dynasties, several of which have been made in favour of Baudhāyanīyas. Thus we find a grant of Bukkarāya, the well-known ruler of Viṅḡayana-gara<sup>2</sup>, dated Sakasamvat 1276 or 1354-5 A.D., in which a Brāhmaṇa, studying the Baudhāyanīya-sūtra, is mentioned as the donee of a village in Maisūr. Again, in an inscription of Nandivarman Pallavamalla, which its editor, the Rev. Mr. Foulkes, places in the ninth century A.D.<sup>3</sup>, a considerable number of Brāhmaṇas of the Pravaḡana-sūtra are named as recipients of the royal bounty, together with some followers of the Āpastambha<sup>4</sup> school. As we have seen that Baudhāyana is called in the Grīhya-sūtra the Pravaḡanakāra, it is not doubtful that the Pravaḡana-sūtra of this inscription is the Sūtra of his school. The villages which the grantees received from Nandivarman were situated on the Pālār river in the Kittūr districts of the Madras Presidency. Besides, the interesting tradition which asserts that Mādhava-Sāyana, the great commentator of the Vedas, was a Baudhāyanīya<sup>5</sup> is another point which may be brought forward as evidence for the location of the school in Southern India. Further,

<sup>1</sup> Sacred Books of the East, vol. ii, p. xxx; see also L. von Schröder, *Maitrāyaṇīya Samhitā*, p. xxvii.

<sup>2</sup> Journal of the Bombay Branch of the Royal Asiatic Society, XII, 349-351.

<sup>3</sup> Indian Antiquary, VIII, 273-284.

<sup>4</sup> As all the older inscriptions hitherto published give Āpastambha instead of Āpastamba, I am now inclined to consider the former as the original form of the name.

<sup>5</sup> Burnell, Tanjore Catalogue, p. 20 b, remarks on no. CCXXVI.

it must not be forgotten that most and the best MSS. of Baudhâyana's Sûtras are found in Southern India. There are also some faint indications that the Ândhra country is the particular district to which Baudhâyana belonged. For his repeated references to voyages by sea and his rule regarding the duty payable on goods imported by sea show that he must have lived in a coast district where sea-borne trade flourished, and the fact that he uses the Ândhra recension of the Taittirîya Âraṇyaka makes it probable that he was an inhabitant of the eastern coast.

My estimate of the distance between Baudhâyana and Âpastamba and of that between the latter and the historical period of India has been given in the Introduction to Âpastamba, pp. xxii and xliii, and I have nothing further to add on that subject. The oldest witness for the existence of the Srauta-sûtra of Baudhâyana is its commentator Bhavasvâmin, whom Dr. Burnell places in the eighth century A.D. The Dharma-sûtra is first quoted by Vigñânesvara, circiter 1080-1100 A.D. Several of the passages adduced by him are, however, not traceable in the MSS.

As regards the materials on which the translation is based, I had at my disposal six MSS. of the text and two copies of Govindasvâmin's commentary, the Bodhâyanîya-dharmavivarana<sup>1</sup>, one of which (C. I.) gives the text also. These MSS. belong to two chief groups, a northern and a southern one. The northern group contains two subdivisions. The first comprises (1) D., a MS. bought by me for the Government of Bombay at Ahmadâbâd (no. 6 of the Dekhan College collection of 1868-69), and about one hundred or one hundred and fifty years old; (2) P., an old MS. of my own collection, bought in 1865 at Puna; (3, 4) B. and Bh., two modern transcripts, made for me in Baroda and Bombay. Among these, D. alone is of real value, as P., B., and Bh. faithfully reproduce all its clerical errors and add a good many new ones. The second subdivision of the northern group is represented by K., a modern transcript, made for

<sup>1</sup> It ought to be noted that in the south of India the forms Bodhâyana and Bodhâyanîya are invariably used for Baudhâyana and Baudhâyanîya. But it seems to me that the southerners are in error, as the affix âyana requires *vridhhi* in the first syllable.

the Government of Bombay at Kolhâpur in the southern Marâṭha country (Elphinstone College collection of 1867-68, Class VI, no. 2). The MSS. of the northern group, which give the vulgata current since the times of Nīlakanṭha (1650 A.D.) and Mitramisra (circiter 1700 A.D.) in Western and Central India, can be easily recognised by the omission of the third Adhyāya of Prasna IV, and by their placing IV, 5, 1 b-25 after IV, 7, 7. One of the chief differences between K. and the other MSS. of the northern group is the omission of II, 5, 8, 4-II, 6, 11, 15 in the latter. The southern group of MSS. is formed by M., a slovenly Devanāgarī transcript of a Grantha MS., no.  $\frac{610}{1929}$  of the Madras Government collection<sup>1</sup>, and by the text of C. I., a Devanāgarī copy of the MS. of Govindasvāmin's commentary, presented by Dr. Burnell to the India Office library<sup>2</sup>. The second copy of the commentary, C. T., a Telugu paper MS. from Tanjore, I owe to the kindness of Dr. Burnell.

As might be expected, on account of the southern origin of the Baudhāyanīya school, M. gives on the whole the best form of the text. It also carefully marks the *Kandikās*<sup>3</sup> in the first two Prasnas, ignoring the Adhyāyas altogether, and contains at the end of each Prasna the first words of each *Kandikā*, beginning with the last and ending with the first, after the fashion which prevails in the MSS. of the Taittirīya Samhitā, Brāhmaṇa, and Āraṇyaka. Very close to M. comes Govinda's copy, where, however, as in most northern MSS., the Adhyāyas alone are marked. It is, however, perfectly certain that in some very difficult passages, which are disfigured by ancient corruptions, he corrected the text conjecturally<sup>4</sup>. In a certain number of cases the northern MSS. present better and older readings than M. and C. I.<sup>5</sup> Under these

<sup>1</sup> Taylor, Catalogue Raisonnée (I), I, p. 190. The clerical errors in my transcript are exceedingly numerous, and mostly owing to the faulty rendering of the value of the Grantha characters, which seem not to have been familiar to the copyist. There are also some small lacunae, and the last leaf has been lost.

<sup>2</sup> See Burnell, Catalogue of a Collection of MSS., p. 35, no. CXVII.

<sup>3</sup> I alone am responsible for the title *Kandikā*, given to the small sections. M. marks only the figures. D. and the better northern MSS. show only breaks at the end of the *Kandikās* and their first words at the end of the Prasnas.

<sup>4</sup> See e.g. Dharma-sūtra I, 2, 3, 35, note.

<sup>5</sup> See e.g. Dharma-sūtra I, 5, 11, 35; II, 1, 2, 36; II, 2, 3, 3; II, 2, 4, 10; II, 3, 6, 3; II, 7, 12, 5; III, 9, 2.



circumstances it has not been possible to follow the commentary or M. throughout. Though they had to be made the basis, they had in many passages to be set aside in favour of readings of the northern group. In some cases I have also been obliged to make conjectural emendations, which have all been mentioned in the notes. Three Sûtras, I, 8, 16, 13-15, have been left untranslated, because the MSS. offer no safe basis for a conjectural restoration, and the commentary is defective.

Govinda, who, as Dr. Burnell informs me, is said to be a modern writer, seems to have composed his *vivaraṇa* without the aid of older *vṛttis*. Though he apparently was well acquainted with the writings belonging to the Taittirîya-veda, with the ritual and with the common law-books, he has not succeeded in explaining all the really difficult passages. Sometimes he is clearly mistaken, and frequently he passes by in silence words or whole Sûtras, the sense or the general bearing of which is by no means certain. Though it would be ungrateful on my part to underrate the importance of his work for my translation, I cannot place him in the same rank with Haradatta, the commentator of Âpastamba and Gautama, and can only regret that no older commentary based on the living tradition of the Baudhâyanîyas has been available. If such a work were found, better readings and better explanations of many difficult passages would probably come to light. With the materials at my disposal the translation has been a work of some difficulty, and in trying to settle the text I have often experienced the feeling of insecurity which comes over the decipherer of a difficult inscription when the facsimiles are bad. The short Adhyâya on adoption, given in the appendix to the Dharma-sûtra, has been taken from the Smârta or Grîhya-sûtra. It does not belong to Baudhâyana, but is frequently quoted by the writers on civil law, who wrote in the sixteenth and seventeenth centuries of our era.

# BAUDHÂYANA.

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## PRASNA I, ADHYÂYA 1, KANDIKÂ 1.

1. The sacred law is taught in each Veda.
  2. We will explain (it) in accordance with that.
  3. (The sacred law), taught in the Tradition (*Smṛiti*, stands) second.
  4. The practice of the *Sishṭas* (stands) third.
  5. *Sishṭas*, forsooth, (are those) who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity, and anger.
  6. '(Those are called) *Sishṭas* who, in accordance with the sacred law, have studied the Veda together.
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1. 1. *Vasishṭha* I, 4. Each Veda, i.e. each *jâkhâ* or redaction of the Veda.—Govinda.

3. *Vasishṭha* I, 4. Govinda takes *smṛiti*, 'the tradition,' in the sense of works (*grantha*) explaining the recollections of the *Rishis*, and is no doubt right in doing so.

4. *Vasishṭha* I, 5. The explanation of âgama by 'practice' rests on the authority of Govinda and the parallel passages where *śīla* and *âkâra*, 'conduct,' are used.

5. *Âpastamba* I, 7, 20, 8; *Gautama* XXVIII, 48. *Kumbhîdhânya*, translated according to Govinda by 'contented with a store of grain sufficient for ten days,' means, according to others, 'contented with a store of grain sufficient for six days or for a year.'

6. *Vasishṭha* VI, 43. Govinda omits the word 'iti,' given by the

with its appendages, know how to draw inferences from that, (and) are able to adduce proofs perceptible by the senses from the revealed texts.'

7. On failure of them, an assembly consisting at least of ten members (shall decide disputed points of law).

8. Now they quote also (the following verses): 'Four men, who each know one of the four Vedas, a Mīmāṃsaka, one who knows the Aṅgas, one who recites (the works on) the sacred law, and three Brāhmanas belonging to (three different) orders, (constitute) an assembly consisting, at least, of ten members.'

9. 'There may be five, or there may be three, or there may be one blameless man, who decides (questions regarding) the sacred law. But a thousand fools (can)not (do it).'

10. 'As an elephant made of wood, as an antelope made of leather, such is an unlearned Brāhmaṇa: those three having nothing but the name (of their kind).'

MSS. after the verse, whereby it is marked as a quotation. 'The appendages,' i. e. the Itihāsas and Purāṇas.—Govinda.

8. Vasishṭha III, 20. Govinda, quoting Gautama XXVIII, 49, says that Vānaprasthas cannot serve as members of Parishads, because they live in the forest. He also notices a different reading, not found in my MSS., 'Āśramasthās trayo mukhyāḥ.' He asserts that thereby professed students are intended, because professed students are declared to be particularly holy in the Dharmaskandha-brāhmaṇa.

9. Vasishṭha III, 7. Itare, translated by 'fools,' means literally, 'those different from the persons enumerated in the preceding verse.' Govinda remarks that according to Sūtra 12 one learned Brāhmaṇa must be taken only in cases of the most pressing necessity.

10. Vasishṭha III, 11.

11. 'That sin which dunces, perplexed by ignorance and unacquainted with the sacred law, declare (to be duty), falls, increased a hundredfold, on those who propound it.'

12. 'Narrow and difficult to find is the path of the sacred law, towards which many gates lead. Hence, if there is a doubt, it must not be propounded by one man (only), however learned he may be.'

13. 'What Brâhmaṇas, riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law.'

14. 'As wind and sun will make water, collected on a stone, disappear, even so the sin that (cleaves) to an offender completely vanishes like water.'

15. 'He who knows the sacred law shall fix the penances with discernment, taking into consideration the constitution, the strength, the knowledge, and the age (of the offender), as well as the time and the deed.'

11. Vasishṭha III, 6.

12. The 'gates' of the sacred law are the Vedas, the Smṛitis, and the practice of the Śishṭas. They are many, because the redactions of the Vedas and Smṛitis are numerous and the practices vary in different countries.

14. I. e. provided the offender performs the penance imposed by learned and virtuous Brâhmaṇas. *Pranâśayet*, 'will make disappear,' is ungrammatical, as the subject stands in the dual. Grammatical accuracy has probably been sacrificed to the exigencies of the metre.

15. Vasishṭha XIX, 9. *Sarîram*, literally 'the body,' means here the constitution, which may be bilious, 'windy,' and so forth. *Âyuh*, literally 'life' or 'long life,' has been translated by 'knowledge,' in accordance with Govinda's explanation, *gñânânam*. As the word *vayaḥ*, 'age,' also occurs in this verse, it is clear that *âyuh* cannot have its usual meaning.

16. 'Many thousands (of Brāhmanas) cannot form a (legal) assembly (for declaring the sacred law), if they have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste.'

PRASNA I, ADHYĀYA 1, KANDIKĀ 2.

1. There is a dispute regarding five (practices) both in the south and in the north.

2. We will explain those (peculiar) to the south.

3. They are, to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.

4. Now (the customs peculiar) to the north are, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms, to go to sea.

16. Vasishṭha III, 5. The two copies of the commentary omit this Sūtra, though it is quoted in the explanation of Sūtra 9. The best MSS. repeat the last words of the Sūtra in order to show that the *Kandikā* ends here. The same practice is observed, though not quite regularly, in the sequel.

2. 1. The boundary between the north and south of India is, as Govinda also points out, the river Narmadā.

3. Some of the customs mentioned here still prevail in parts of southern India. Thus the marriages between cousins occur among the Desastha and Karhādā Brāhmanas of the Dekhan.

4. The first two customs mentioned still prevail in the north, especially in Kasmīr, where Brāhmanas commonly deal in wool and woollen cloth. Spirituous liquor is not now drunk openly, but its use is sanctioned in the Kasmīrian *Nīlamata-purāṇa*. Many Brāhmanical families in the north, especially in the North-western Provinces, subsist by enlisting as soldiers in the British and native armies.

5. He who follows (these practices) in any other country than where they prevail, commits sin.

6. For each (of these customs) the (rule of the) country should be (considered) the authority.

7. Gautama declares that that is false.

8. And one should not take heed of either (set of practices) because they are opposed to the tradition of the *Śiṣṭas*.

9. The country of the *Āryas* (*Āryāvarta*) lies to the east of the region where (the river *Sarasvatī*) disappears, to the west of the Black-forest (*Kāla-kavana*), to the north of the *Pāripātra* (mountains), to the south of the *Himālaya*. The rule of conduct which (prevails) there, is authoritative.

10. Some (declare) the country between the (rivers) *Yamunā* and *Ganges* (to be the *Āryāvarta*).

11. Now the *Bhāllavins* quote also the (following) verse :

12. 'In the west the boundary-river, in the east the region where the sun rises,—as far as the black antelopes wander (between these two limits), so far spiritual pre-eminence (is found).'

5-6. A similar argument is given by the *Kāśmīrians* for the lawfulness of the consumption of meat, which they justify by a *desaguna* or 'virtue of their country.'

7. Gautama XI, 20.

9. *Vasishṭha* I, 8, 10. Many MSS., and among them the Telugu copy of the commentary, read *Pāriyātra* instead of *Pāripātra*, which latter I consider to be the correct form of the word.

10. *Vasishṭha* I, 12.

11. *Vasishṭha* I, 14. Govinda remarks that the *Bhāllavins* are a school studying the *Sāma-veda*. See also Max Müller, *Hist. Anc. Sansk. Lit.*, pp. 193, 364.

12. *Vasishṭha* I, 15. There is a great uncertainty in the MSS. about the word following *sindhuḥ*. I have adopted the reading of

13. The inhabitants of Avantī, of Aṅga, of Magadha, of Surāshtra, of the Dekhan, of Upāvṛit, of Sindh, and the Sauvirās are of mixed origin.

14. He who has visited the (countries of the) Ârattas, Kâraskaras, Pundras, Sauviras, Vaṅgas, Kaliṅgas, (or) Prânûnas shall offer a Punastoma or a Sarvapriśthâ (ishî).

15. Now they quote also (the following verses): 'He commits sin through his feet, who travels to the (country of the) Kaliṅgas. The sages declare the Vaisvânarī ishî to be a purification for him.'

M., sindhur vidharanī, 'the boundary-river,' which occurs also in the parallel passage of Vasishṭha. The Dekhan and Gugarât MSS. read vikaranī or vikaranâ, and the two copies of the commentary visaranī. The sense of these various readings appears to be 'the river that vanishes or looses itself,' i. e. the Sarasvatī.

13. This and the following two Sûtras are intended to show that the customs prevailing in the countries named have no authority and must not be followed. Avanti corresponds to western Mâlâvâ, Aṅga to western Bengal, Magadha to Bihâr, and Surāshtra to southern Kâthîâvâd. The Sauviras, who are always associated with the Sindhians, probably dwelt in the south-west of the Paṅgâb, near Multân. The Upāvṛits probably are the same as the Upâvrîtas mentioned Mahâbhârata VI, 49. But I am unable to determine their seats.

14. The Ârattas dwelt in the Paṅgâb (Lassen, Ind. Alth. I, p. 973, sec. ed.), and are greatly blamed, Mahâbhârata VIII, 44, 36 seq. The Kâraskaras are named in the same chapter of the Mahâbhârata as a degraded tribe, but seem to belong to the south of India. The Kaliṅgas are the inhabitants of the eastern coast of India, between Orissa and the mouth of the Kṛishnâ river. The Pundras, who are mentioned as a degraded tribe in the Aitareya-brâhmana VII, 18, and occur frequently in the Mahâbhârata, and the Vaṅgas belong to Bengal (see Lassen, Ind. Alth. I, 669, sec. ed.; Cunningham, Anc. Geog. p. 480). Regarding the Punastoma, see Gautama XIX, 7 note; and regarding the Sarvapriśthâ ishî, Taittirîya-samhitâ II, 3, 7, 1-2.

15. Âpastamba I, 11, 32, 18.

16. 'Even if many offences have been committed, they recommend for the removal of the sin the Pavitreshî. For that (sacrifice) is a most excellent means of purification.'

17. Now they quote also (the following verse): 'He who performs (by turns) in each season the Vaisvânarî (ishî), the Vrâtapatî (ishî), and the Pavitreshî is freed from (all) sins.'

### PRASNA I, ADHYÂYA 2, KANDIKÂ 3.

1. The (term of the) studentship for (learning the) Veda, as kept by the ancients, (is) forty-eight years,

2. (Or) twenty-four (years), or twelve for each Veda,

3. Or at the least one year for each Kânda,

4. Or until (the Veda has been) learned; for life is uncertain.

5. A passage of the revealed texts declares, 'Let him kindle the sacred fires while his hair is (still) black.'

17. Vasishtha XXII, 10. The meaning is that in each of the three seasons of the year, Grîshma, Varsha, Hemanta, one of the three sacrifices is to be offered.

3. 1. Âpastamba I, 1, 2, 12. Govindasvâmin gives four explanations of the adjective *paurânam*, 'kept by the ancients,' viz. 1. old, i. e. kept by the men of the *Krita* or Golden age; 2. revealed to and kept by the ancients, such as Manu; 3. found in the ancient, i. e. eternal Veda; 4. found in the known Itihâsas and Purânas.

2. Âpastamba I, 1, 2, 14-16.

3. Each Kânda, i. e. each of the seven books of the Taittirîya-samhitâ.

4. Manu III, 1.

5. The object of the Sûtra is to prove that the period of studentship must not be protracted too long, lest the duty of offering the *Srauta Agnihotra* be neglected.



6. They do not put any (religious) restrictions on the acts of a (child) before the investiture with the girdle (is performed). For he is on a level with a Sūdra before (his second) birth through the Veda.

7. The number of years (must be calculated) from the conception. Let him initiate a Brāhmaṇa in the eighth (year) after that,

8. A Kshatriya three (years) later (than a Brāhmaṇa),

9. A Vaisya one year later than a (Kshatriya).

10. Spring, summer, and autumn are the seasons (for the initiation) according to the order of the castes.

11. (Let him perform the initiation reciting), according to the order (of the castes), a Gâyatrī, a Trishṭubh, (or) a Gagatī (verse).

12. Up to the sixteenth, the twenty-second, and the twenty-fourth (years) respectively (the time for the initiation) has not passed.

13. The girdles (shall consist of a rope) made of Muñga grass, a bow-string, (or a rope) made of hemp.

14. The skins (shall be) those of a black antelope, of a spotted deer, (or) of a he-goat.

15. The staff shall reach the crown of the head, the forehead, (or) the tip of the nose, (and be made) of a tree fit for a sacrifice. The details have been stated above.

6. Vasishṭha II, 6; Gautama II, 1.

7-9. Vasishṭha XI, 49-51.

10. Âpastamba I, 1, 1, 18.

12. Vasishṭha XI, 71-73.

13. Vasishṭha XI, 58-60. With this and the next two Sūtras the words 'according to the order of the castes' must be understood.

14. Vasishṭha XI, 61-63.

15. Vasishṭha XI, 55-57. The details referred to are to be

16. Let him beg, (employing a formula) consisting of seven syllables, with the word bhavat in the beginning, with the word bhikshâ in the middle, and with the (verb expressing) the request at the end; and let him not pronounce loudly (the syllables) kshâ and hi.

17. A Brâhmana (student) shall ask for alms, placing (the word) 'Lady' first, a Kshatriya placing

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found in the Baudhâyana *Grîhya-sûtra* II, 7, where the various kinds of trees from which the staff may be taken are specified. The *Sûtra* shows that the *Grîhya-sûtra* preceded the *Dharma-sûtra* in the collection.

16. The text of this *Sûtra* is corrupt. I read, 'bhavatpurvâm bhikshâmadhyâm yâkñântâm karet saptâksharâm bhikshâm kshâm ka him ka na vardhayet.' The various readings of the MSS. are, bhikshâm madhyâm yakkhântâm karet saptâksharâm bhim ka na vardhayet, C. T.;—yâkñântâm karet saptâksharamni kshâm ka bhim ka narvyayet, D.;—yâkñântâm karet saptâksharâmsstim rkshâ ba him na vardhayet, K.;—yâkñântâm tikshâm karet saptâksharân kshâm ka him ka na vardhayan, M.;—yâkanâskântâm karet saptâksharân bhikshâm ka him ka na vardhayet, C. I. The most serious corruption lies in the syllables following saptâksharâm, and I am not certain that my emendation bhikshâm is correct. The commentary on the first half of the *Sûtra* runs as follows: bhikshâmantram vyaktam evokkaret bhavakkhabdapûrvâm bhikshâsabdamadhyâm yâkñâpratipa[pâ]dakasabdântâm sabdâksharâm [saptâksharâm] ka evam hi bhavati bhikshâm dehi sampanno bhavati, 'let him pronounce distinctly the formula employed in begging, beginning with the word bhavat, having the word bhikshâ in the middle, and ending with the word conveying the sense of giving, and containing seven syllables. For thus (the formula), "Lady, give alms," becomes complete.' It is curious that Govinda says nothing about the form saptâksharâm and the feminine terminations of the other adjectives, which do not agree with mantram, a masculine.

17. Vasishtha XI, 68-70; Gautama II, 35. Govinda thinks that a student should, if possible, beg from people of his own caste. Three castes only are intended by the term 'from all castes.' But see Âpastamba I, 1, 3, 25; Gautama VII, 1 seqq.

it in the middle, (and) a Vaisya placing it at the end (of the formula), from (men of) all castes.

18. The (persons fit to be asked) are Brâhmaṇas and so forth, who follow (their lawful) occupations.

19. Let him daily fetch fuel out of the forest and offer (it in the sacred fire).

20. (A student shall be) truthful, modest, and devoid of pride.

21. He shall rise before (his teacher in the morning) and go to rest after (him in the evening).

22. He shall never disobey the words of his teacher except (when he is ordered to commit) a crime causing loss of caste.

23. Let him converse with women so much (only) as his purpose requires.

24. Let him avoid dancing, singing, playing musical instruments, the use of perfumes, garlands, shoes, (or) a parasol, applying collyrium (to his eyes), and anointing (his body).

25. Let him take hold (of his teacher's) right (foot) with the right (hand), and of the left (foot) with the left hand.

26. If he desires long life and (bliss in) heaven,

19. Vishṇu XXVIII, 4.

20. Gautama II, 8; Âpastamba I, 1, 3, 20.

21. Vishṇu XXVIII, 13.

22. Âpastamba I, 1, 2, 19; Vasishṭha VII, 10.

23. Âpastamba I, 1, 3, 16.

24. Vishṇu XXVIII, 11; Vasishṭha VII, 15.

25. Vishṇu XXVIII, 15. The details regarding the times when this kind of salutation is to be performed are found Âpastamba I, 2, 5, 21 seqq.

26. The two copies of the commentary connect the clause, 'if he is desirous of long life and (bliss in) heaven,' with the preceding Sûtra. But see Âpastamba I, 2, 5, 15, where the identical words

(he may act) at his pleasure (in the same manner) towards other holy (men), after having received permission from his teacher.

27. (Let him say), 'I N. N., ho! (salute thee),' touching his ears, in order to compose the internal organ.

28. (Let him embrace his teacher's leg) below the knee down to the feet.

29. (A student shall not embrace his teacher) when he (himself) is seated, or lying down, or impure, nor when (his teacher) is seated, lying down, or impure.

30. If he can (find water to sip), he shall not remain impure even during a muhūrta.

31. If he carries a load of fuel or holds a pot, flowers, or food in his hands, he shall not salute; nor (shall he do it) on similar occasions.

32. Let him not salute (the teacher) standing too close,

33. Nor, if he has reached the age of puberty, the young wives of brothers and the young wives of the teacher.

occur. The commentary omits the remainder of the Sûtra, which all my MSS. give here, and inserts it below, after Sûtra 29.

27. Âpastamba I, 2, 5, 12; Vasishṭha XIII, 44. Regarding the phrase, 'in order to compose his internal organ,' see Manu II, 120.

28. Âpastamba I, 2, 5, 22. The meaning seems to be that the pupil is first to stroke his teacher's legs from the knee downwards, and then to take hold of it at the ankle.

29. Âpastamba I, 4, 14, 14-20. 30. Âpastamba I, 5, 15, 8.

31. Âpastamba I, 4, 14, 22. 'On similar occasions,' i.e. when he himself is engaged in the worship of the manes, of the gods, or of the fire, or when his teacher is occupied in that way.

33. The salutation which is meant, is probably the embrace of the feet; see also Gautama II, 32. Govinda thinks that the words samavâye 'tyantyaśaḥ, 'standing too close,' must be understood.

34. To sit together with (these persons) in a boat, on a rock, on a plank, on an elephant, on the roof of a house, on a mat, or in wheeled vehicles is permissible.

35. (The pupil) must assist his teacher in making his toilet, shampoo him, attend him while bathing, eat his leavings, and so forth.

36. (But he) should avoid the remnants of food left by his (teacher's) son, though he may know the Veda together with the Āngas,

37. And to assist at the toilet of, to shampoo, to attend in the bath, and to eat the remnants of food left by a young wife of his (teacher).

38. Let him run after (his teacher) when he runs, walk after him when he walks, attend him standing when he stands.

39. Let him not sport in the water while bathing.

40. Let him swim (motionless) like a stick.

41. To study under a non-Brāhmanical teacher (is permitted) in times of distress.

34. Govinda adds that to sit with young wives of his teachers on other occasions is sinful.

35. I read *utsādana*, 'to shampoo,' while the MSS. have either a lacuna or read *u~~kk~~hādana*, and the commentary *â~~kk~~hādana*, which is explained by *khattradhârana*, 'to hold a parasol,' or *malâpa-karshana*, 'to clean.' The *kkha* is, however, merely owing to a very common faulty pronunciation of *t*sa. Govinda remarks correctly that the word 'iti,' which follows the enumeration of the services to be performed by the pupil, has the force of 'and so forth.'

36-37. The meaning of the two Sûtras is that the pupil shall serve the son of his teacher, especially if he is learned, and aged wives of his teacher, but not eat their leavings. The explanation of *anûkâna*, 'who knows the Āngas,' is given by Baudhâyana, *Gr̥hya-sûtra* I, 11, 4.

38. Âpastamba I, 2, 6, 7-9; Vasish~~th~~a VII, 12.

39-40. Âpastamba I, 1, 2, 30; Vishnu XXVIII, 5.

41. Âpastamba II, 2, 4, 25. Govinda combines this Sûtra with the next two and makes one of the three.

42. (The pupil shall) obey and walk after him as long as the instruction (lasts).

43. (According to some this is improper, because) just that (mutual relation) sanctifies both of them.

44. And (the behaviour) towards brothers, sons, and (other) pupils (of the teacher shall be regulated) in the same manner.

45. But officiating priests, a father-in-law, paternal and maternal uncles who are younger than (oneself must be honoured by) rising and (by being) addressed.

46. Kâtya (declares that) the salutation shall be returned.

47. For (the propriety of that rule) is apparent (from the story) about Sîsu Âṅgîrasa.

#### PRASNA I, ADHYÂYA 2, KANDIKÂ 4.

1. If merit and wealth are not (obtained by teaching), nor (at least) the due obedience, one should die with one's learning; one should not sow it on barren soil.

42. Âpastamba II, 2, 4, 26; Gautama VII, 2-3.

43. The words between brackets belong to Govinda.

44. I. e. if they are younger than oneself.

45. Instead of *pratyutthâyâbhibhâshazam*, '(shall be honoured by) rising and being addressed,' which is the reading of the two copies of the commentary and of M., the MSS. from the Dekhan and Gugarât read, *pratyutthâyâbhivâdanam*. The latter reading might be translated by 'shall be saluted by rising;' see Gautama VI, 9. Govinda says, in explanation of this rule: 'This restrictive rule also (refers) to teachers only, officiating priests, and the rest; to address (means) to use words such as "welcome."'

46. 'Kâtya, i. e. a descendant of the *Rîshi* Kâta. He was of opinion that officiating priests and the rest must return the salute. As the return of a salute is prescribed for them, it is understood that the other (party) must salute.'—Govinda.

47. The story of Sîsu Âṅgîrasa is told, Manu II, 151-153.

4. 1. Manu II, 112.

2. As fire consumes dry grass, even so the Veda, asked for, (but) not honoured, (destroys the enquirer). Therefore let him not proclaim the Veda to those who do not show him honour according to their ability.

3. They proclaim to him a command to the following effect;

4. 'Brahman, forsooth, made the created beings over to Death. The student alone it did not make over to him.' He (Death) spake, 'Let me have a share in him.' (Brahman answered), 'That night in which he may neglect to offer a piece of sacred fuel (shall belong to thee).'

5. 'Therefore a student who passes a night without offering a piece of sacred fuel, cuts it off from the length of his life. Therefore let the student offer a piece of sacred fuel, lest he spend a night, shortening his life.'

6. 'A long sacrificial session begins he who commences his studentship. That (night) in which, after being initiated, he (first) offers a piece of sacred fuel corresponds to the Prāyaṇīya (Ātirātra of a sacrificial session); that night in which (he offers it last), intending to take the final bath, corresponds to the Udayaṇīya (Ātirātra). Those nights which (lie) between (these two terms correspond) just to the nights of his sacrificial session.'

2. Vasishṭha II, 12.

3. 'They, i. e. the Vâgasaneyins; to him, i. e. to the student.'—Govinda.

4. The quotation, which begins here and ends with the end of the section, is taken from Satapatha-brâhmaṇa XI, 2, 6. In the text the word Brahman is a neuter.

6. MSS. M. and K., as well as the commentary, read dirghasat-

7. 'A Bráhmaṇa who becomes a student of the Veda, enters existent beings in a fourfold manner, (viz.) with one quarter (he enters) Fire, with one quarter Death, with one quarter the Teacher, the fourth quarter remains in the Soul. When he offers to Fire a piece of sacred fuel, he thereby buys back even that quarter which (resides) in Fire, hallowing it, he places it in himself; that enters into him. Now when making himself poor and, becoming shameless, he asks for alms (and) lives as a student of the Veda, he thereby buys back the quarter which (resides) in Death; hallowing it, he places it in himself; that enters into him. Now when he obeys the orders of his Teacher, he thereby buys back that quarter which (resides) in the Teacher; hallowing it, he places it in himself; that enters into him. [Now when he recites the Veda, he thereby buys back the quarter which resides in the Soul. Hallowing it, he places it in himself; that enters into him.] Let him not go to beg, after he has bathed (on finishing his studentship). . . . If he does not find another woman whom he can ask for alms, let him beg even from his own teacher's wife or from his own mother. The seventh (night) shall not pass without his asking for alms. [(He commits) sin if he does not go out to ask for alms and does not place fuel on the fire. If he neglects that during seven (days and) nights, he must perform the

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tram ha vâ esha upaiti, while the MSS. from the Dekhan and Gugarât, like the printed edition of the Sat. Br., omit the particle 'ha.' Prâyañīya means, literally, 'initial,' and udayanīya, 'final.' Each sattra or sacrificial session begins and ends with an Âtirâtra sacrifice.

7. This portion of the quotation shows, besides some minor deviations from the published text of the Mâdhyandina, several



penance prescribed for one who has broken the vow of studentship.] All the Vedas come to him who knows that and acts thus.'

8. 'As a blazing fire shines, even so shines he who, knowing this, thus fulfils the duties of studentship, after he has bathed (on leaving his teacher).' Thus speaks the Brāhmaṇa.

PRASNA I, ADHYĀYA 3, KANDIKĀ 5.

1. Now (follow the duties) of a Snātaka.

interpolations and corruptions. The minor discrepancies are, 'brāhmaṇo vai brahmaṇyāyam upayan' (upayaḥkhan, C. I. and T.); padātmanyeva katurthaḥ pādaḥ; yadagnaye samidham ādadhāti; atha yad ātmānam daridrīkrityāhrīr bhūtvā bhikshate brahmaṇyāyam karati; atha yad ākāryavakāḥ karoti ya evāsyāḥkārye. In the second passage the Dekhan MSS. read, however, like the printed text. The interpolations are, 'Now when he recites the Veda,' &c., and the verse, 'He commits sin if he neglects,' &c. The former passage entirely destroys the sense of the whole and the connexion of the parts. Both have, however, been retained, as they occur in all the MSS. and the two copies of the commentary, and have been enclosed in brackets. The corrupt passage is so bad that it makes no sense at all. The best MSS. read as follows: 'api hi vai snātvā bhikshām karatyavignānānāsanāyayā pitrīnāmanyabhyāḥ kriyābhyāḥ' sa yadanyām, &c., D.; 'api ha vai snātvā bhikshām karasapi gñāni nāsanāyayā [vā sec. m.] pitrīnām anyābhyāḥ kriyābhyāḥ,' K.; api ha vai snātvā bhikshāṇi karati—pagñāti—nām sanāyāpi pitrīnām anyābhyāḥ kriyāḥ, M.; api ha vai snātvā bhikshām karatyavignātināmasanayāpi pitrīnām anyābhyā kriyābhyāḥ, C. I. As it is by no means certain that Baudhāyana's reading agreed with that of the printed text, I have left the passage out.

5. 1. Regarding the term Snātaka, see Âpastamba I, 11, 30, 1-4. Govinda thinks that the following rules are intended to apply in the first instance to a student who has performed the Samāvartana on completion of his studentship and lives unmarried at home. For though the Smṛiti declares it necessary for a student to enter, on completing his term, at once into one of the remaining three

2. He shall wear a lower garment and upper garment.

3. Let him carry a staff made of bamboo,

4. And a pot filled with water.

5. Let him wear two sacrificial threads.

6. (He shall possess) a turban, an upper garment (consisting of) a skin, shoes, and a parasol. (He shall keep) a sacred fire and (offer) the new and full moon (Sthâlipâkas).

7. He shall cause the hair of his head, of his beard, and of his body, and his nails to be cut on the Parva days.

8. His livelihood (he shall obtain in the following manner):

9. Let him beg uncooked (food) from Brâhmanas, Kshatriyas, Vaisyas, or carpenters,

10. Or (cooked) food (even from many).

11. Let him remain silent (when he goes to beg).

12. Let him perform with that all Pâkayagñas, offered to the gods and manes, and the rites, securing welfare.

orders, it may happen, as the commentator observes, that the Snâtaka's marriage cannot take place immediately. The correctness of this view is proved by Âpastamba I, 2, 8, and by the fact that below, II, 3, 5, the rules for a married Snâtaka are given separately.

2-5. Vasishṭha XII, 14.

6. Âpastamba I, 2, 8, 2.

7. Regarding the Parva days, see Vasishṭha XII, 21 note.

8. Vasishṭha XII, 2-4. 'Though the Snâtaka is the subject of the discussion, the word "his" is used (in this Sûtra) in order to introduce the remaining duties of a householder also.'—Govinda.

9. The carpenter (rathakâra) is a Sûdra, but connected with the Vedic sacrifices.

10. "Food" (bhaiksham), i. e. a quantity of begged food. The meaning is that in times of distress he may beg from many.'—Govinda.

12. With that, i. e. with the food obtained by begging. Regarding

13. Baudhâyana declares that by (following) this rule the most excellent sages reach the highest abode of Pragâpati Parameshthin.

PRASNA I, ADHYÂYA 4, KANDIKÂ 6.

1. Now (those who know the law) prescribe the carrying of a waterpot.

2. It is declared (in the Vedas) that fire (resides) in the right ear of a goat, in the right hand of a Brâhmaṇa, likewise in water (and) in a bundle of Kusa grass. Therefore after personal purification let him wipe (his water-vessel) on all sides with his (right) hand, (reciting the mantra), 'Blaze up, O fire;' for that (is called) encircling it with fire and is preferable to heating (the pot on the fire).

3. With reference to this matter they prescribe also (the following rules): 'If he thinks in his heart that (the pot) has been slightly defiled, let him light Kusa or (other) grass and heat (the pot) on all sides, keeping his right hand turned towards it.'

4. 'If (pots) have been touched by crows, dogs, or

the Pâkayagñas, see Gautama VIII, 18. Govinda gives as an instance of the rites securing welfare (bhûtikarmâṇi) the âyushya-karu, a rice-offering intended to procure long life.

13. Govinda explains Baudhâyana by Kânvaṇa, and adds that either the author speaks of himself in the third person or a pupil must have compiled the book.

6. 1. As Govinda observes, the rules regarding the waterpot (ka-mandalu) are introduced here in connexion with I, 3, 5, 4.

2. Vasishtha XII, 15-16. The mantra is found, Taittirîya-Âraṇyaka X, 1, 4.

3. The word upadisanti, 'they prescribe,' stands at the end of Sûtra 4, as it refers to both rules.

4. Vasishtha III, 59. The paryagnikarâṇa is the rite prescribed in Sûtra 2.

other (unclean animals, they shall be heated, until they are of) the colour of fire, after the (paryagnikarana has been performed).'

5. (Pots) which have been defiled by urine, ordure, blood, semen, and the like must be thrown away.

6. If his waterpot has been broken, let him offer one hundred (oblations) reciting the Vyâhr̥itis, or mutter (the Vyâhr̥itis as often).

7. (Reciting the text), 'Earth went to earth, the mother joined the mother; may we have sons and cattle; may he who hates us be destroyed,' he shall collect the fragments, throw them into water, repeat the Gâyatri at least ten times and take again another (pot).

8. Taking refuge with Varuṇa, (he shall recite the mantra), 'That (belongs) to thee, Varuṇa; again to me, Om,' (and) meditate on the indestructible.

5. Vasishṭha III, 59.

6. Regarding the Vyâhr̥itis, see Gautama I, 51.

7. Govinda says that Vâmadeva is the R̥ishi of the mantra. The fragments of the pot are to be thrown into a river or tank, in order to preserve them from defilement. See also Journ. Bo. Br. Roy. As. Soc., No. XXXIV A, p. 55 note.

8. 'Taking refuge with Varuṇa, i. e. saying, "I flee for safety to Varuṇa." (The words), "That for thee, Varuṇa, again to me, Om," (are) the mantras (to be recited) on taking (a new vessel). Its meaning is this: "Those fragments which I have thrown into the water shall belong to thee, Varuṇa." (Saying), "Come, thou (who art) a lord of water-vessels, again to me, Om," he shall meditate on another visible pot as indestructible, i. e. at the end of the Ved'ic (word) "Om," let him meditate, (i. e.) recollect, that not everything will be turned topsy-turvy, (but that some things are) also indestructible, i. e. that that is not destroyed, does not perish.'—Govinda. The explanation of the last clause of our Sūtra seems to be that, on pronouncing the syllable (akshara) Om, the reciter is

9. 'If he has received (the new vessel) from a Sûdra, let him recite (the Gâyatrî) one hundred (times). (If he has received it) from a Vaisya, fifty (repetitions of the Gâyatrî) are prescribed, but (on receiving it) from a Kshatriya twenty-five, (and on taking it) from a Brâhmaṇa ten.'

10. Those who recite the Veda are doubtful whether he shall fetch water after the sun has set or shall not fetch it.

11. The most excellent (opinion is) that he may fetch it.

12. Let him restrain his breath, while he fetches water.

13. Fire, forsooth, takes up water.

14. It is declared (in the Veda), 'When he has washed his hands and feet with water from his water-vessel, he is impure for others, as long as the moisture (remains). He purifies himself only. Let him not perform other religious rites (with water from his pot).'

to recollect the etymological import of the word *akshara*, 'indestructible,' and thus to guard the new vessel against the mishap which befell the old one.

9. According to Govinda, either the *pranava*, the syllable *Om*, or the *Gâyatrî* are the mantras to be recited, and the recitation is a penance to be performed when the vessel is received. The MSS. of the text mark the verse as a quotation by adding the word 'iti,' which the commentary omits.

13. According to Govinda, a *Brâhmaṇa* who goes to fetch water at night, which he may want for personal purification, is ordered to restrain his breath, because thereby the air in the body becomes strong, and fire or heat (*agni*) is produced. Now as at night the sun is stated to enter the fire and to become subject to it, a *Brâhmaṇa*, who by restraining his breath has produced fire, has secured the presence of the sun, when he goes to fetch water.

14. Govinda expressly states that the word *vigñâyate*, 'it is declared,'

15. Baudhâyana (says), 'Or if on the occasion of each personal purification (he washes himself with other water) up to the wrist, (he will become) pure.'

16. Now they quote also (the following verses):

PRASNA I, ADHYÂYA 4, KANDIKÂ 7.

1. 'Formerly (the use of) a waterpot has been prescribed by Brahman and the chief sages for the purification of twice-born men. Therefore he shall always carry one.'

'He who desires his own welfare, shall use it without hesitation, for purifying (his person), for drinking, and for performing his twilight devotions.'

2. Let him do it with a believing heart; a wise man must not corrupt his mind. The self-existent

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literally, 'it is distinctly known,' always indicates that the passage quoted is taken from the Veda. The rites for which water from the waterpot is not to be used, are libations to the manes, the gods, and the fire. See also below, I, 4, 7, 5.

15. The words enclosed between parentheses are Govinda's.

7. 1. The division of this chapter into two sections occurs in the M. manuscript only. The Dekhan MSS., which give the division into *Kandikâs*, do not note it, and have at the end of the Prasna the figure 20, while M. has 21 and in words *ekavimsati* after the enumeration of the *Prâtikas*.

2. 'A wise man must not corrupt his mind,' i. e. must not doubt or adopt erroneous views regarding the teaching of the *Sâstras* with respect to the waterpot. It seems to me that this passage indicates the existence of an opposition to the constant carrying of the waterpot in Baudhâyana's times. This is so much more probable, as the custom is now obsolete, and is mentioned in some *Purâṇas* and versified *Smṛtis* as one of the practices forbidden in the Kali age; see e.g. the general note appended to Sir W. Jones' translation of *Manu*.

(Brahman) came into existence with a water-vessel. Therefore let him perform (his rites) with a water-vessel.

3. Let him hold it in his right hand when he voids urine and excrements, in the left when he sips water. That is (a) settled (rule) for all good men.

4. For as the sacrificial cup (*kamasa*) is declared to be pure on account of its contact with the Soma-juice, even so the water-vessel is constantly pure through its contact with water.

5. Therefore let him avoid (to use) it for the worship of the manes, the gods, and the fire.

6. Therefore let him not go on a journey without a waterpot, nor to the boundary of the village, nor from one house to the other.

7. Some (declare that he must not go without it) a step further than the length of an arrow.

8. Baudhāyana (says that he shall not go without it) if he wishes to fulfil his duties constantly.

9. (The divine) Word declares that (this is confirmed) by a *Rīk*-shaped (passage).

#### PRAŚNA I, ADHYĀYA 5, KANDIKĀ 8.

1. Now (follows the description of) the means of purification.

5. According to Govinda the word 'therefore' refers back to Sūtra I, 4, 6, 14.

9. '*Rīgvidham*, "a *Rīk*-shaped (passage)," means *Rīgvidhānam*, "a prescription consisting of a *Rīk*." The *Brāhmaṇa* is indicated by (the word) *vāk*, ("the goddess of) speech." The meaning is, "The *Brāhmaṇa* says that there is also a *Rīk*-verse to this effect. That is as follows, *tasyaiśhā bhavati yat te silpam ityādi*' (*Taittirīya-Āraṇyaka* I, 7, 1).—Govinda.

2. The body is purified by water, the understanding by knowledge, the soul by abstention from injuring living beings, the internal organ by truth.

3. Purifying the internal organ (is called) internal purification.

4. We will explain (the rules of) external purification.

5. The sacrificial thread (shall be made) of Kusa grass, or cotton, (and consist) of thrice three strings.

6. (It shall hang down) to the navel.

7. (In putting it on) he shall raise the right arm, lower the left, and lower the head.

8. The contrary (is done at sacrifices) to the manes.

9. (If the thread is) suspended round the neck, (it is called) *nivîta*.

10. (If it is) suspended below (the navel, it is called) *adhopavîta*.

11. Let him perform (the rite of personal) purification, facing the east or the north, (and) seated in a pure place; (let him) place his right arm between his knees and wash both hands up to the wrist and both feet (up to the ankles).

12. Let him not use for sipping the remainder of the water with which he has washed his feet.

13. But if he uses (that) for sipping, let him do it, after pouring (a portion of it) on the ground.

8. 2. *Vasishṭha* III, 60.

7-9. *Manu* II, 63.

11. *Vasishṭha* III, 26. Govinda points out that the word *saukṣam*, '(rite of) purification,' has here the meaning of *âkamanam*, 'sipping water.' He thinks that the *ka*, 'and,' which stands after *pâdau*, 'both feet,' indicates that other portions of the body which have been defiled must be washed also.



14. He shall sip out of the Tîrtha sacred to Brahman.

15. The part (of the hand) at the root of the thumb (is called) the Tîrtha sacred to Brahman.

16. The part above the thumb (is called the Tîrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the *Rîshis*.

17. (Let him not use for sipping water that has trickled) from the fingers, nor (water) that is covered with bubbles or foam, nor (water that is) hot, or alkaline, or salt, or muddy, or discoloured, or has a bad smell or taste.

18. (Let him not sip water) laughing, nor talking, nor standing, nor looking about, nor bending his head or his body forward, nor while the lock on his crown is untied, nor while his throat is wrapped up, nor while his head is covered, nor when he is in a hurry, nor without wearing the sacrificial thread, nor stretching his feet out, nor while his loins are girt (with a cloth), nor without holding his right arm between his knees, nor making a sound.

19. Let him thrice drink water that reaches his heart.

20. Let him wipe (his lips) thrice.

21. Some (declare that he shall do it) twice.

14. Vasishtha III, 26.

16. Vishnu LXII, 3-4. All the MSS. except M. place the Tîrtha sacred to the gods at the root of the fingers, and that sacred to the *Rîshis* at the tips of the fingers, and Govinda has the same erroneous reading.

17. Vasishtha III, 36.

18. Vasishtha III, 30.

19-20. Vasishtha III, 26; Âpastamba I, 5, 16, 3.

21. Vasishtha III, 27; Âpastamba I, 5, 16, 4.

22. A woman and a Sûdra (shall perform) both (acts) once (only).

23. Now they quote also (the following verse): 'A Brâhmaṇa is purified by water that reaches his heart, a Kshatriya by (water) reaching his throat, a Vaisya by (water barely) taken into the mouth, a woman and a Sûdra by touching (it) with the extremity (of the lips).

24. 'If (drops) adhere to his teeth, (they must be considered pure) like the teeth, because they are fixed (in the mouth) like the teeth. Let him not sip water on their account in case they fall. If they flow out, he will be pure.'

25. Now they quote also (the following verse): 'If anything adheres to the teeth, (it is pure) like the teeth; and if he swallows (it or) whatever else may be in the mouth (or) may remain after sipping water, (he will become) pure.'

26. (After sipping) he shall touch the cavities (of the head) with water, the feet, the navel, the head, (and) lastly the left hand.

27. If he becomes impure while holding (a vessel) made of metal, he shall put it down, sip water and sprinkle it, when he is going to take it up.

28. Now if he becomes impure (while he is occupied) with food, he shall put it down, sip water and sprinkle it, when he is going to take it up.

29. Now if he becomes impure (while occupied)

23. Vasishṭha III, 31-34.

24. The MSS. read in the last pāda of this verse, teshâm sam-srāye [ya or va]-kkukirīti. I think samsrāvanâkkkukir iti is the correct reading.

25. Vasishṭha III, 41.

26. Vasishṭha III, 28-29.

28. Vasishṭha III, 43-44.

with water, he shall put it down, sip water and sprinkle it, when he is going to take it up.

30. That is contrary (to the rule) in (the case of an earthen) vessel.

31. In (the case of a vessel) made of wood there is an option.

32. Defiled (objects) made of metal must be scoured with cowdung, earth, and ashes, or with one of these (three).

33. Copper, silver, and gold (must be cleaned) with acids.

34. Earthen vessels must be heated.

35. (Objects) made of wood must be planed.

36. (Objects) made of bamboo (must be cleaned) with cowdung,

37. (Objects) made of fruits with a rope of cow-hair,

38. Skins of black deer with (ground) Bel nut and rice,

39. Blankets (of the hair of the mountain goat) with Areka nuts,

40. (Cloth) made of (sheep's) wool by the (rays of the) sun,

41. Linen (cloth) with a paste of yellow mustard,

30. '(The word) *amatram*, literally "a vessel," denotes here an earthen vessel. The meaning is that such a one, if it is very much defiled, shall only be put down and not be taken back. Any other (earthen vessel) shall be heated.'—Govinda.

32. *Vasishṭha* III, 49.

33. *Manu* V, 114; *Vasishṭha* III, 63.

34-35. *Vasishṭha* III, 49.

36. *Vasishṭha* III, 53.

37. *Vasishṭha* III, 54. Govinda thinks that the word *raggu*, 'a rope,' is used here in the sense of 'a conglomeration,' and merely indicates that a quantity of cowhair must be used.

39. *Manu* V, 120.

41. *Vasishṭha* III, 55.

42. Cotton cloth with earth,  
 43. Skins (other than deer-skins shall be treated) like cotton cloth,  
 44. Stones and gems like (objects) made of metal,  
 45. Bones like wood,  
 46. Conch-shells, horn, pearl-shells, and ivory like linen cloth.  
 47. Or (they may be cleaned) with milk.  
 48. (Objects) which have been defiled by urine, ordure, blood, semen, or a dead body, (but) are agreeable to the eye and the nose, shall be rubbed seven times with one of the substances mentioned above.  
 49. (Objects) not made of metal which are in the same condition must be thrown away.  
 50. The cups and vessels (used) at a sacrifice (must be cleaned) according to the injunction (of the Veda).  
 51. The Veda (declares), 'They do not become impure through Soma.'  
 52. 'Time, fire, purity of mind, water and the like (fluids), smearing with cowdung and ignorance (of defilement) are declared to be the sixfold (means of) purification for created beings.'  
 53. Now they quote also (the following verse):

42. *Vasishtha* III, 49.43. *Vasishtha* III, 53.44. *Vasishtha* III, 50.45. *Vasishtha* III, 52.46. *Vasishtha* III, 51.49. *Vasishtha* III, 59.

50. Govinda explains this Sûtra differently. He says: 'The fault of defilement by remnants does not affect sacrificial cups and vessels. This must be understood. If they are defiled by urine and the like, they must be thrown away.' My explanation is based on the parallel passage of *Âpastamba* I, 5, 17, 13. See also below, I, 6, 13, 11 seq.

52. *Vishnu* XXII, 88.

‘A clever man, who knows (the rules of) purification and is desirous of righteousness, shall perform (the rites of) purification, after having fully considered the time, and the place (of the defilement); likewise himself, (as well as) the object (to be cleaned) and the substance (to be employed), the purpose of the object, the cause (of the defilement), and the condition (of the thing or person defiled).’

PRASNA I, ADHYĀYA 5, KANDIKĀ 9.

1. The Veda declares that the hand of an artisan is always pure, so is every vendible commodity exposed for sale and food obtained by begging, which a student holds in his hand.

2. A calf is pure on the flowing (of the milk), a bird on the fall of the fruit, women at the time of dalliance, and a dog when he catches a deer.

3. All mines and places of manufacture are pure excepting distilleries of spirituous liquor; continuously flowing streams of water and dust raised by the wind cannot be contaminated.

4. The flowers and fruit of flowering and fruit-bearing trees which grow in unclean places are likewise not impure.

9. 1. Vishṇu XXIII, 48.

2. Vishṇu XXIII, 49.

3. Vishṇu XXIII, 48. The term âkara, translated by ‘mines and places of manufacture,’ is explained in the commentary by ‘places of production, i. e. of sugar and honey.’ It is no doubt intended to apply to any place where articles of consumption or use are produced. Govinda adds that as ‘continuous streams of water’ are always pure, one must take care that the water for sipping flows out of the vessel in an unbroken stream.

5. On touching a tree standing on a sacred spot, a funeral pile, a sacrificial post, a *Kandâla* or a person who sells the Veda, a Brâhmana shall bathe dressed in his clothes.

6. One's own couch, seat, clothes, wife, child, and waterpot are pure for oneself; but for strangers they are impure.

7. A seat, a couch, a vehicle, ships (and boats), the road and grass are purified by the wind, if they have been touched by *Kandâlas* or outcasts.

8. Grain on the threshing-floor, water in wells and reservoirs, and milk in the cowpen are fit for use even (if they come) from a person whose food must not be eaten.

9. The gods created for Brâhmanas three means of purification, (viz.) ignorance of defilement, sprinkling with water, and commending by word of mouth.

10. Water collected on the ground with which

5. *Vasishtha* IV, 37. *Kaityavriksha*, 'a tree standing on sacred ground,' means literally, 'a memorial-tree.'

7. Govinda points out that couches and seats and the like, on which *Kandâlas* and outcasts have lain or sat down, must be purified.

8. 'That must be referred to grain on a threshing-floor, and so forth, which has been produced by men whose food must not be eaten, and again is considered to be common to all. In this case, too, what has been received from outcasts and *Kandâlas*, that is defiled. Milk which has been received just at milking-time may be drunk out of a vessel that stands in the cowpen.'—Govinda. As regards the grain produced by low-caste people, the rule probably refers to cases where the land of an *Agrahâra* or other village is cultivated by men of the lowest castes. The author means to say that in such cases a Brâhmana may take his share from the threshing-floor, where the whole produce of the village-land is stored, without hesitation.

9. *Vasishtha* XIV, 24; *Manu* V, 127.

10. *Vasishtha* III, 35-36.

cows slake their thirst is a means of purification, provided it is not strongly mixed with unclean (substances), nor has a (bad) smell, nor is discoloured, nor has a (bad) taste.

11. But land becomes pure, according to the degree of the defilement, by sweeping the (defiled) spot, by sprinkling it with water, by smearing it with cowdung, by scattering (pure earth) on it, or by scraping it.

12. Now they quote also (the following verse):

PRASNA I, ADHYÂYA 5, KANDIKÂ 10.

1. 'A drop of water which is allowed to fall (on the ground) purifies a bull's hide of land, whether (the land) has been (previously) swept or not, provided no impure substance is visible on it.'

2. Food which is cooked out of sight must be illuminated (with fire) and be sprinkled with water,

3. Likewise eatables bought in the market.

4. For the Veda (declares), 'For the gods who are (easily) disgusted and desirous of purity do not

11. Vasishtha III, 56.

10. 1. Regarding the term 'a bull's hide' of land, see Vishnu V, 181-183, XCII, 4.

2. Âpastamba II, 2, 3, 9. 'Out of sight,' i.e. not before the eyes of him who eats it.—Govinda. It would, however, seem that this rule refers to food prepared by Sûdras, without the supervisions of Âryans. For Âpastamba's Sûtra, which contains the same word, paroksham, 'out of sight,' certainly has reference to that case only, and there is no reason why food prepared by Brahman cooks should be purified before it is eaten.

3. Âpastamba I, 5, 17, 19. The eatables here intended are, according to Govinda, Lâḍus and other sweet-meats which are frequently bought ready made.

enjoy the offerings made by a man destitute of faith.'

5. After reflecting (for a long time on the respective value of) the (food) of a pure man destitute of faith and of an impure person who has faith, the gods declared both to be equal. But the Lord of created beings said to them, 'That is not equal, it is unequal. The food of a man destitute of faith is worthless, that which is purified by faith is preferable.'

6. Now they quote also (the following verses): 'Want of faith is the greatest sin; for faith is the highest austerity. Therefore the gods do not eat offerings given without faith.'

7. 'A foolish man does not reach heaven, though he may offer (sacrifices) or give (gifts).'

8. 'He is called a foolish man whose conduct is blemished by doubts, and who, clinging to his own fancies, transgresses (the rules of) the Sâstras, because he opposes the fulfilment of the sacred law.'

9. But pot-herbs, flowers, fruit, roots, and annual plants (must be) sprinkled (with water).

10. Having placed dry grass, wood of trees unfit for sacrifices or a clod of earth (on the ground), let him void faeces or urine, turning his face during the day towards the north and at night towards the south and wrapping up his head.

8. Dharmatantra, translated 'the fulfilment of the sacred law,' is explained in the commentary by dharmasya tantram anush/ânam, by 'the performance of the sacred duties.' It may also mean 'the doctrine of or the treatises on the sacred law.' The Sâstras are the Vedas and the whole body of the sacred literature.



11. (After voiding) urine he shall clean (the organ once) with earth and water,

12. The hand three times.

13. In like manner (he shall clean himself with earth and water after voiding) faeces.

14. The number (of the applications of both is) thrice three for both feet and the hand.

15. After an effusion of semen (he shall purify himself) in the same manner as after voiding urine.

16. He shall wash himself, after he has untied or put on the cloth round his loins,

17. Or he may touch moist grass, cowdung, or earth.

18. While he is engaged in (the performance of) religious rites, he shall avoid to touch (the part of his body) below the navel.

19. The Veda (declares), 'A man's (body) is pure above the navel, it is impure below the navel.'

20. Sûdras living in the service of Âryans shall trim (their hair and nails) every month; their mode

11-12. Vasishṭha VI, 14, 18. According to Govinda one application of water suffices for the left hand and two for both together.

13-14. Vasishṭha VI, 18. Govinda reads in Sûtra 14, against the authority of all the MSS., pāyoh, 'for the anus,' instead of pâdayoh, 'for both feet.'

15. Âpastamba I, 5, 15, 23.

16. Âpastamba I, 5, 16, 14.

17. Âpastamba I, 5, 16, 15.

18. Vishṇu XXIII, 51.

19. Taittirîya Samhitâ VI, 1, 3, 4.

20. Âpastamba II, 1, 2, 4-5. The above translation follows Govinda's explanation. But âryâdhishṭhitâh, 'living in the service of Âryans,' may also mean 'superintended by Âryans,' and the rule be taken to refer to the special case of Sûdra cooks, as in the parallel passage of Âpastamba.

of sipping water (shall be) the same as that of Âryans.

21. A Vaisya may live by usury.

22. But (a sum of) twenty-five (kârshâpanas shall bear an interest) of five mâshas (per mensem).

23. Now they quote also (the following verses): 'He who, acquiring property cheap, employs (it so that it yields) a higher price, is called a usurer, and blamed in all (treatises on) the sacred law.' '(Brahman) weighed in the scales the crime of killing a learned Brâhmaṇa against (the crime of) usury; the slayer of the Brâhmaṇa remained at the top, the usurer sank downwards.'

24. 'Let him treat Brâhmaṇas who tend cattle, those who live by trade, (and) those who are artisans, actors (and bards), servants or usurers, like Sûdras.'

25. But men of the first two castes may, at their pleasure, lend (money at interest) to one who neglects his sacred duties, to a miser, to an atheist, or to a very wicked man.

26. Through the neglect of sacrifices, of (lawful) marriages, of the study of the Veda, and of (learned) Brâhmaṇas, (noble) families (even) are degraded.

27. The offence of neglecting a Brâhmaṇa cannot be committed against a fool who is unacquainted

21. Vasishṭha II, 19.

22. Vasishṭha II, 51.

23. Vasishṭha II, 41-42.

24. Vasishṭha III, 3.

25. Vasishṭha II, 43. M. reads na dadyâtâm, 'shall not lend.' According to Govinda, 'a very wicked man' is equivalent to 'a Sûdra.'

26. Manu III, 63. Govinda says that this Sûtra is introduced in connexion with the expression, 'one who neglects his sacred duties,' which occurs in Sûtra 25.

27. Vasishṭha III, 9 note, 10. This Sûtra is added in explanation of the term 'the offence of neglecting a Brâhmaṇa.'

with the Veda. For (in offering sacrifices) one does not pass by a brilliant fire and throw the oblations into ashes.

28. Families which are deficient in (the knowledge of) the Veda, are degraded by (keeping) cows, horses and vehicles, by agriculture and by serving the king.

29. But even poor families which are rich in (the knowledge of) the Veda obtain rank among the (noble) families and gain great fame.

30. The (study of) the Veda impedes (the pursuit of) agriculture, (the pursuit of) agriculture impedes (the study of) the Veda. He who is able (to do it), may attend to both; but he who is unable (to attend to both), shall give up agriculture.

31. A fat, bellowing, raging humped bull, who does not restrain himself, who hurts living creatures and speaks according to his pleasure, forsooth, does not reach the (abode of) the gods; (but) those who are small like atoms, (being) emaciated (by austerities and fasts), go thither.

32. If, erring, in his youth he commits at any time good or evil acts of any kind, (they will all remain without result). (For) if in his later age he lives righteously, he will obtain (the reward of) that (virtuous conduct) alone, not (the punishments of his former) crimes.

33. Let him always be sorrowing in his heart, when he thinks of his sins, (let him) practise austerities and be careful; thus he will be freed from sin.

34. 'Where drops of water touch the feet of a

man who offers water for sipping to others, no defilement is caused by them. They are equally (pure) as (water) collected on the ground.'

PRASNA I, ADHYÂYA 5, KANDIKÂ 11.

1. Referring to deaths and births, they declare that the impurity of *Sapindas* lasts ten days; excepting officiating priests, men who have performed the initiatory ceremony of a Soma-sacrifice, and students of the Veda.

2. But amongst *Sapindas* *Sapinda*-relationship (extends) to the seventh person.

3. (If children die) before the completion of the seventh month or before teething, (the relatives) shall bathe.

4. In (the case of a child) that dies before the completion of its third year or before teething, offerings of funeral cakes and water are not prescribed, and one should not burn its (body);

5. Nor when unmarried maidens die.

6. Some do it in the case of married daughters.

7. That (is done) in order to gain the good-will

11. 1. *Vasishtha* IV, 16. Officiating priests, Soma-sacrificers, and students do not become impure by deaths or births occurring among their relatives; see *Vasishtha* XIX, 48; *Gautama* XIV, 1.

2. *Vasishtha* IV, 17. For the specification of the extent of the *Sapinda*-relationship, see below, *Sûtra* 9.

3. *Vishnu* XXII, 27.

4. *Vishnu* XXII, 28; *Gautama* XIV, 34, 43.

6. *Gautama* XIV, 36. 'That refers to the *Sapindas* on the father's side.'—*Govinda*.

7. *Manu* IX, 18.

of the people. Women are considered to have no business with the sacred texts.

8. 'The relatives of unmarried women become pure after three days. But the uterine brothers become pure by (following) the rule mentioned before.'

9. Moreover, the great-grandfather, the grandfather, the father, oneself, the uterine brothers, the son by a wife of equal caste, the grandson, (and) the great-grandson—these they call *Sapindas*, but not the (great-grandson's) son;—and amongst these a son and a son's son (together with their father are) sharers of an undivided oblation.

10. The sharers of divided oblations they call *Sakulyas*.

8. This verse, which occurs in all my MSS. of the text, is left out in the two copies of Govinda's commentary.

9. Colebrooke, *Dâyabhāga* XI, 1, 37; V. Digest CCCXCVII. The text on which Colebrooke's two versions are based differs from that of my MSS. and of Govinda by reading *avibhaktadâyādân* instead of *teshâm ka putrapautram* [v. l. °pautrakam] *avibhaktadâyam*. The meaning of the latter clause, which is placed parenthetically before *sapindân âkashate*, '(these) they call *Sapindas*,' seems to be that a father with his son and grandson share the cakes offered at one funeral sacrifice by the fourth descendant. Its object is to show that the group called *Sapindas* consists of two such subdivisions, between whom the middlemost forms the connecting link. For the middlemost, the *svayam*, 'oneself,' of the text, first offers the cakes to his three ancestors and later receives the cakes, together with his first two descendants, from his great-grandson. Govinda gives no help. He merely remarks that the *Sûtra* contains a *paribhâshâ* or technical rule of interpretation, and that the words *api ka*, 'moreover,' indicate that it is an expansion of *Sûtra* 2.

10. Colebrooke, loc. cit. According to *Gîmûtavâhana* the *Sakulyas* are the three ascendants beyond the great-grandfather and the three descendants beyond the great-grandson. Others, among

11. If no other (relations) are living, the property (of a deceased male) descends to them (the *Sapindas*).

12. On failure of *Sapindas*, the *Sakulyas* (inherit).

13. On failure of them, the teacher who (holds the place of a spiritual) father, a pupil, or an officiating priest shall take it,

14. On failure of them, the king. Let him give that property to persons well-versed in the three Vedas.

15. But the king should never take for himself the property of a *Brâhmaṇa*.

16. Now they quote also (the following verse):  
'The property of a *Brâhmaṇa* destroys (him who

whom Govinda takes his place, explain the word *sakulya* to mean 'members of one family' in general. Govinda says, *sambandha-viseshagñāne sati sapindā ukhyante sambandhamâtragñāne sakulyâḥ* || *Atas ka sapindā api sakulyâḥ* || 'If a particular relationship is known, they are called *Sapindas*; and if (the fact) only is known that relationship exists, *Sakulyas*. Hence the *Sapindas* are also *Sakulyas*.'

11. Colebrooke, loc. cit. Both the *Dâyabhâga* and the Digest read *satsvangageshu*, 'when there is male issue,' and the *Vîramîtrodaya*, fol. 218, p. 2, l. 7, agrees with them. The MSS. read all *satsv anyeshu*, which may, however, be taken with Govinda for *asatsv anyeshu*, because the preceding word ends in *e*. Govinda explains *anyeshu*, 'others,' by *aurasâdishu*, 'legitimate sons of the body, and so forth.'

12. Colebrooke, *Dâyabhâga*, loc. cit. The digest omits this *Sûtra*.

13. Colebrooke, loc. cit. *Gîmûtavâhana* wrongly reads *pitâ kâkâryaḥ*, 'the father and the teacher.' Govinda gives the explanation adopted above. Regarding the spiritual fatherhood of the teacher, see e. g. *Vasishṭha* II, 4.

14. Colebrooke, loc. cit. Govinda reads *satsvam*, 'the property of a holy man,' instead of *tatsvam*, 'that property.'

15. Colebrooke V, Dig. CCCXLIV; *Vasishṭha* XVII, 86.

takes it), together with sons and grandsons; poison kills one man only. (Therefore) they do not declare poison to be (the worst) poison. The property of a Brāhmaṇa is called (the worst) poison.'

17. If a birth and a death occur together, one and the same period of ten (days and) nights (shall serve for both).

18. Now if (other deaths or births) happen before the completion of the ten (days and) nights (of impurity), the first period of ten (days and) nights (shall suffice, provided the new cause of impurity occurs) before the end of the ninth day.

19. On a birth, indeed, the parents (alone) become impure during ten days.

20. Some (declare that) the mother (alone becomes impure), because (people) avoid (lying-in women alone).

21. Others (say that) the father (alone becomes impure) because the semen is the chief cause (of the generation).

22. For sons who were born without mothers, are mentioned in the revealed texts.

23. But (the correct opinion is that) both the parents (become impure) because they are equally connected (with the event).

18. *Vasishṭha* IV, 23-25. Govinda points out that in case the second birth or death happens after the completion of the ninth day, the rule given (*Gautama* XIV, 7) applies.

19. *Vasishṭha* IV, 20-21.

20. *Vasishṭha* IV, 21-22. *Tatpariharaṇāt*, literally, 'because she is avoided, i.e. because people avoid newly-confined women (not their husbands).'—Govinda.

21. E.g. *Agastya* and *Vasishṭha*. See *Rig-veda* VII, 33, 11, and *Sâyana's* commentary thereon.

24. But when a death (has happened, the relatives of the deceased), allowing the youngest to begin, shall pass their sacrificial threads over the right shoulder and under the left arm, descend into the water at a bathing-place, submerge (their bodies), emerge (out of the water), ascend the bank, sip water, pour out libations for the (deceased, repeating the last four acts) severally three times thereafter, ascend the bank, sip water, touch a coal, water or the like at the door of their house, and sit during ten days on mats, eating food that does not contain pungent condiments or salt.

25. (Let him perform) a funeral sacrifice on the eleventh or the twelfth (day).

26. In (performing) the remaining rites (one should) conform to (the customs of) the people.

27. In case of a (death) let him also keep (a period of impurity) for (persons who are) not (his) *Sapindas*, according to the degree of nearness, three (days and) nights, a day and a night, one day and so forth,

24. *Vasishtha* IV, 9-15. When the libations of water are poured out, the name of the deceased must be pronounced. Govinda correctly states that *iti*, 'or the like,' which stands after 'a coal, water,' is intended to include 'cowdung, and yellow mustard seed,' which are mentioned by *Yâgñavalkya* III, 13. Regarding the clause *sakṛttriḥ*, '(repeating these last four acts) severally three times,' see *Âpastamba* II, 6, 15, 10.

25. *Vishnu* XXI, 2 seq., and especially 19.

26. Govinda, in explanation of this *Sûtra*, refers to the last words of *Âpastamba* II, 6, 15, 10, where it is said that relatives 'shall perform those rites for the dead which the women declare to be necessary,' and to *Âpastamba* II, 11, 29, 15.

27. *Gautama* XIV, 20. Govinda is of opinion that the duration of the impurity shall depend on the good qualities, learning, &c. of the deceased.



28. For a teacher, a sub-teacher (upādhyāya), and their sons, three (days and) nights,

29. Likewise for officiating priests,

30. Let him keep on account of a pupil, for one who has the same spiritual guide, for a fellow-student (sābrahmaṇin) three (days and) nights, one day and a night, one day and so forth (as periods of impurity).

31. On a miscarriage females (remain impure) as many (days and) nights as months (elapsed after conception).

32. If he unintentionally touches the corpse of a stranger, he becomes at once pure after bathing dressed in his clothes.

33. (If he does it) intentionally, (he will remain impure) during three (days and) nights.

34. And (the same rules apply if he touches a woman) during her courses.

35. A son who is born from (intercourse with a temporarily unclean woman) becomes an Abhisasta. Thereby the penances (to be performed) by him have been explained.

28. Vishṇu XXII, 42, 44. Govinda asserts that the impurity on account of an Upādhyāya lasts one night, together with the preceding and following days, and on account of a teacher's or Upādhyāya's sons one day only. It looks as if he had read the words pakṣhiṇyekāham in his text.

29. Govinda asserts that *kā*, 'likewise,' indicates that the rule applies also on the death of persons for whom one sacrifices.

30. Vishṇu XXII, 44. Govinda explains satīrthya to mean 'one who has the same guru or spiritual guide,' while according to others it means 'one who studies under the same sub-teacher' (upādhyāya). See also the Kāśikā on Pāṇini IV, 4, 117, and note.

31. Vishṇu XXII, 25.

32-33. Gautama XIV, 27.

34. Vishṇu XXII, 69.

36. On touching one who sells the Veda, a sacrificial post, an outcast, a funeral pile, a dog, or a *Kandāla* he shall bathe.

37. Now if a worm is produced in an open wound that is filled with pus and sanies, how shall, in that case, a penance be performed ?

38. He who is bitten by a worm will become pure on bathing (daily) during three days and drinking (a mixture of) cow's urine, cowdung, milk, sour milk, butter, and water boiled with *Kusa* grass.

39. He who has been touched by a dog shall bathe dressed in his clothes ;

40. Or he becomes pure by washing that spot (where he has been touched), by touching it with fire, by (afterwards) again washing it and his feet, and by sipping water.

41. Now they quote also (the following verses): ' But a *Brāhmaṇa* who has been bitten by a dog, is purified if he goes to a river that flows into the ocean, (bathes there and) suppresses his breath one hundred times and (afterwards) eats clarified butter. He will (also) become pure at once on bathing (in water brought) in golden or silver (vessels), or in a cow's horn, or in new (earthen pots).'

36. This verse, which is another version of I, 5, 9, 5, is left out in the Dekhan and Gugarāt MSS.; I consider its genuineness very doubtful.

37. *Vasishṭha* XVIII, 16.

39-40. *Āpastamba* I, 5, 15, 16-17. *Govinda*, too, states that the second mode of purification is to be adopted, if the dog touches any part of the body below the navel.

41. *Vasishṭha* XXIII, 31.

## PRASNA I, ADHYĀYA 5, KANDIKĀ 12.

1. Tame animals must not be eaten,
2. Nor carnivorous and (tame) birds,
3. Nor (tame) cocks and pigs;
4. Goats and sheep (are) excepted (from the above prohibition).

5. Five five-toed animals may be eaten, (viz.) the porcupine, the iguana, the hare, the hedgehog, the tortoise and the rhinoceros, excepting the rhinoceros,

6. Likewise five animals with cloven hoofs, (viz.) the white-footed antelope (Nīl-gāi), the (common ravine) deer, the spotted deer, the buffalo, the (wild) boar and the black antelope, excepting the black antelope,

7. (Likewise) five (kinds of) birds that feed scratching with their feet, (viz.) the partridge, the blue rock-pigeon, the francoline partridge, the (crane called) Vārdhrāṇasa, the peacock and the Vārāṇa, excepting the Vārāṇa,

12. 1. Vasishṭha XIV, 40.

2. Vasishṭha XIV, 48. Govinda says that the particle *kā*, 'and,' is used in order to indicate that the word 'tame' must be understood.

3. Āpastamba I, 5, 17, 29, 32.

5. Vasishṭha XIV, 39. Another explanation of the word *svāviṣ*, 'the porcupine' (see also Gautama XVII, 27), is given in the commentary, which says that it is a wild animal resembling a dog, and belonging to the boar species. Govinda points out that there is a dispute among the learned regarding the rhinoceros (Vasishṭha XV, 47), and that the peculiar wording of the Sūtra is intended to indicate that.

6. The permissibility of the last-named animal is again doubtful.

7. Gautama XVII, 35. The case of the last-mentioned bird, the Vārāṇa, is again doubtful. From the first rock-edict of Asoka

8. (And the following) fishes, (viz.) the *Silurus Pelorius* (*Sahasradamshtrin*), the *Kilikima*, the *Varmi*, the *Brihakkhiras*, the *Masakari*(?), the *Cyprinus Rohita*, and the *Râgi*.

9. The milk of a (female animal) whose offspring is not ten days old, and of one that gives milk while big with a young one, must not be drunk,

10. Nor that of a (cow) that has no calf or that (suckles) a strange calf.

11. (The milk) of sheep, camels, and one-hoofed animals must not be drunk.

12. If (he has) drunk (milk) which ought not to be drunk, excepting cow's milk, (he must perform) a *Krikkhra* (penance).

13. But if (he has drunk) cow's milk (that is unfit for use, he shall) fast during three (days and) nights.

14. Stale (food must not be eaten or drunk) excepting pot-herbs, broths, meat, clarified butter, cooked grain, molasses, sour milk, and barley-meal,

15. Nor (substances) which have turned sour, nor molasses which have come into that state.

16. After performing the ceremony preparatory

it appears that peacocks, now considered inviolable, were actually eaten in the third century A. D.

8. *Vasishtha* XIV, 41-42. The names are much corrupted in the MSS., and for *Masakari*, which I do not find in the dictionaries, *Samasakari* or *Samasakari* is also read. The *Brihakkhiras* is probably the Indian salmon, the *Mâhsir*.

9-10. *Vasishtha* XIV, 34-35; *Gautama* XVII, 22. The meaning of *sandhini*, 'a female animal that gives milk while big with young,' is uncertain. See also *Vishnu* LI, 40; *Âpastamba* I, 5, 17, 23.

11. *Gautama* XVII, 24.

12. *Vishnu* LI, 38-41.

14. *Gautama* XVII, 16.

15. *Vasishtha* XIV, 37-38.

16. *Vasishtha* XIII, 1-5. *Govinda* states that this *Sûtra* has been introduced here, because the purity of one's food ensures

to the beginning of the Veda-study (upâkarman) on the (full moon of the month) of *Śrâvana* or of *Āshâdha*, they shall close the term on the full moon of *Taisha* or *Mâgha*.

PRASNA I, ADHYĀYA 6, KANDIKÂ 13.

1. The gods enjoy a pure sacrifice (only) ;
2. For the gods are desirous of purity and (themselves) pure.
3. The following (*Rik*) declares that, 'To you, O Maruts, the pure ones, pure viands ; to you, the pure ones, I offer a pure sacrifice. They who love the pious rites, who are of pure origin, (themselves) pure and purifiers (of others), came duly to the truthful (worshipper).'
4. (He will be) pure (if there is) no blemish on his clothes, therefore let him perform all (acts) that are connected with sacrificing, (dressed) in unblemished clothes.
5. The sacrificer and his wife as well as the officiating priests shall put on dresses which have been washed, and dried by the wind, and which are not in a bad condition.

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purity of one's soul, and purity of soul gives strength of memory, and thereby makes one fit to study the Veda.

13. 1-2. See also above, I, 5, 10, 4. This Adhyâya and the next ought to have been given in the *Śrauta Sûtra*.

3. Rig-veda VII, 56, 12 ; Taittiriya-brâhmaṇa II, 8, 5, 5. The meaning of the last portion of the verse is somewhat doubtful. Sâyaṇa gives two different explanations and Govinda a third.

4. Govinda points out that the dresses of the sacrificer and of his priests must be white, because farther on (*Sûtras* 9-10) other colours are specially prescribed.

5. Govinda thinks that the word *ka*, 'as well as,' is intended to include the lookers-on.

6. (It shall be) thus from the (beginning of the) Prakrama,

7. And thus at the long Soma-sacrifices and the Sattras ;

8. And (on other occasions other dresses must be used) in accordance with the injunction (of the Veda),

9. Thus at (all) *Ishṭis*, animal sacrifices, and Soma-sacrifices which may be used as spells (against enemies), the priests shall perform (the sacred rites), wearing red turbans and red dresses ; (when reciting the hymn seen by) *Vṛishâkapi* (he shall) wear a dress and a mantle of many colours and so forth.

10. At the *Agnyâdhâna* (sacrifice) the clothes (shall be made) of flax ; on failure of such, (dresses) made of cotton or of wool are used.

11. Clothes defiled by urine, ordure, blood, semen and the like (shall be) cleaned with earth, water and the like.

12. (Dresses) made of *Tripa*-bark and *vrikala* (shall be treated) like cotton-cloth,

6. Regarding the ceremony called Prakrama, literally 'stepping forward from the Gârhapatya fire,' see *Sâyana* on *Taitt. Br. I, 1, 4, 1*. It opens the *Agnyâdhâna* rite.

9. Govinda states that the words *iti ka*, 'and so forth,' are intended to include other incantations. The *Vṛishâkapi* hymn is found *Rig-veda X, 86*.

11. Govinda states that the word *iti*, 'and the like,' is intended to include cowdung, cow's urine, and other substances used for purification.

12. Govinda states that there is a tree called *Tripa*, the bark of which is used for dresses. *Vrikala*, which has been left untranslated, is explained by *sakama*, a word which is not found in our dictionaries.

13. Deer-skins like (dresses) made of bark.
14. (Let him) not (use) a mantle which has been wrapped (round the loins, or) on which he has been lying (in his bed), without washing it.
15. Let him not employ for the gods anything used by men without beating it on a stone.
16. If solid earth is defiled, (it must be) smeared with cowdung.
17. Loose (earth must be cleansed by) ploughing,
18. Moist (earth) by bringing pure (earth) and covering (it with that).
19. Land is purified in four (ways), by being trod on by cows, by digging, by lighting a fire on it, by rain falling on it,
20. Fifthly by smearing it with cowdung; and sixthly through (the lapse of) time.
21. Grass placed on unconsecrated ground (must be) washed.
22. (Grass) defiled out of one's sight, (shall be) sprinkled (with water).
23. Small pieces of sacred fuel (shall be purified) in the same manner.
24. Large pieces of wood (must be) washed and dried.

13. Govinda says that, as the treatment of *valkala*, 'bark-dresses,' has not been prescribed, the meaning of the *Sūtra* can only be, that bark-dresses and black-buck skins are to be treated alike, i. e. that they are to be cleaned with *Bel-nut* and rice; see above.

15. Govinda explains *apalpūlitam* by 'without beating it with the hand on a stone.' He mentions as an instance the skin which is used in preparing the *Soma*.

16. According to Govinda, solid earth is such on which the fire-altars are built.

21. E. g. grass intended for the *barhis*, if it has been placed on a spot which has not been sprinkled with water.

22. 'Defiled out of one's sight,' i. e. brought by *Sūdras*.

25. But a great quantity (of wood shall be) sprinkled (with water).

26. Wooden vessels which have been touched by impure men (shall be) scraped ;

27. (And) those which are defiled by stains of remnants (shall be) planed.

28. (Wooden vessels) defiled by urine, ordure, blood, semen, and the like (very impure substances shall be) thrown away.

29. These (rules must be followed) except in case a (special) injunction (is given) ;

30. Thus, for instance, (purification by) washing with Kusa grass and water (is prescribed) on all the following (occasions, viz.) at the Agnihotra, the Gharmokkhishta, the Dadhigharma, the Kundapâyinâm Ayana, the Utsarginâm Ayana, the Dâkshâyana sacrifice, the Ardhodaya, the Katushakra, and the Brahmaudanas,

31. (Again) at all Soma-sacrifices (the cups must be) cleaned with water only on (the heap of earth called) the Mârgâlîya ;

32. If these same (cups are defiled) by urine, ordure,

27. Govinda says that this rule is optional.

28. Govinda adds that fuel, Kusa grass, and the like, which have been defiled in this manner, must also be thrown away.

30. Regarding the Dadhigharma, a homa, see Vaitâna Sûtra 21, 18 ; regarding the Kundapâyinâm Ayana, Âsvalâyana Srauta Sûtra XII, 4 ; and regarding the Dâkshâyana sacrifice, a variety of the new and full-moon offering, Âsvalâyana II, 14. The Ardhodaya is possibly the vrata of that name mentioned in the Purânas. According to Govinda, the Katushakra, which is otherwise known as a Tânttric rite, is a sacrifice, ishâkâkoshâ (?) madhyavasanto yagante tathetaradayaâ (?) . Regarding the Brahmaudana, see Âsvalâyana Srauta Sûtra I, 4.

32. Govinda says that the injunction to throw away defiled



blood, semen, and the like (they must be) thrown away.

PRASNA I, ADHYĀYA 6, KANDIKĀ 14.

1. Earthen vessels that have been touched by impure persons (must be) exposed to (the flame of) a fire of Kusa grass.

2. Those which have been defiled by stains of remnants (of food must be) exposed to another burning.

3. Those which have been defiled by urine, ordure, blood, semen, and the like (must be) thrown away.

4. (Vessels) made of metal (must be) washed, after having been scrubbed as (directed) above.

5. The materials (to be used) for scrubbing (are) cowdung, earth, ashes, and so forth.

6. Those which have been defiled by urine, ordure, blood, semen, and the like (must be) recast,

7. Or (they must) be kept during seven (days and) nights completely immersed in cow's urine,

8. Or in a great river for as long (a period).

9. (Vessels) made of stone or of fruits, (i. e.) gourds, Bel-fruit, and Vinâ/as, (shall be) brushed with (a brush of) cow's hair.

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vessels has been repeated, in order to prevent a misconception. For as Soma is said to be a great means of purification, it might be supposed that it was powerful enough to prevent the defilement of vessels into which it is poured at a sacrifice. But compare the next Sûtras.

14. 8. A great river, i. e. one which directly flows into the ocean.—Govinda.

9. A Vinâ/a, i. e. (a vessel) made of bamboo or Vidagdhanâ/a ; it is called a 'long vessel' (dirghabhâganam), and is used for carrying the Prâñita water and the like purposes.—Govinda. The vessel

10. (Sacrificial implements made of) plaited Na/a-reeds, bamboo, or Sara-reeds (shall be) washed with cowdung, water, and the like.

11. If unhusked rice has been defiled, (it must be) washed (and afterwards be) dried.

12. But a great quantity (of unhusked rice must be) sprinkled.

13. Husked rice (which has been defiled must be) thrown away.

14. The same (rule applies) to cooked sacrificial viands.

15. But if a great quantity has been defiled by (the touch of) dogs, crows, and the like (unclean beings), one must throw away that portion (as) food for men, and sprinkle (the rest with water), reciting the Anuvâka, 'Pavamâna/ suvargana/.'

16. Hydromel and preparations of milk (are) purified by pouring them from one vessel into another.

intended is no doubt the flask made of a bamboo which is cut below the joint, and is commonly used as a bottle for oil. Govinda adds that this mode of purification is to be adopted in case the vessels have been touched by impure persons.

10. Na/a-reeds, i.e. Amphidonax Karka; Sara, i.e. Saccharum Sara. Govinda says that the rule applies to cases where such implements have been defiled by remnants of food (*ukkkish/alepa*).

11. 'Defiled, i.e. touched by a *Kandâla*.' (The rule) refers to a quantity less than a *Drona* (66 or 132 lbs.).—Govinda.

13. 'If it has been defiled by urine and the like and the quantity is small;' this must be understood, because he will declare (below, *Sûtra* 15) that if there is a great quantity (the defiled) portion only shall be thrown away.—Govinda.

14. This, too, refers to small quantities only.

15. The Anuvâka referred to is *Taittirîya-brâhmana* I, 4, 8.

16. 'Hydromel, i.e. sour milk, honey, clarified butter, water, and

17. In like manner let him pour oil and clarified butter which have been touched by an impure (person) into water, and (afterwards) use them.

18. If (any) impure (substance) is thrown (into the sacrificial fire) let him place (the two *Araṇis* one) on (the other), produce fire by friction, (and offer) a *Pavamāneshī*.

19. If (the rules regarding) purity, the proper place, the mantras, the series of actions, the object, the materials, (their) consecration, and the proper time are conflicting, each earlier-named (point) is more important (than the following ones).

### PRASNA I, ADHYĀYA 7, KANDIKĀ 15.

1. The sacred fires (shall be) approached from the north,

2. (And be) left in the same manner.

3. The contrary (proceeding should be adopted at sacrifices offered) to the manes.

grain; a preparation of milk, i. e. curd of two-milk whey (*āmikshā*), if these are blemished by the fault of men, and that (blemish must have been caused by) the touch of an impure (person, *ukḥishṭa*) only.'—Govinda.

17. 'And that must be done in such a manner that the oil and the clarified butter are not lost.'—Govinda.

18. 'Any impure substance, i. e. urine, ordure, and the like.'—Govinda.

19. *Āvrit*, 'the series of actions,' i. e. the growth (*prāmsubhāva*) of the ceremonial (*prayoga*).—Govinda.

15. 1. *Mānava Śrauta Sūtra* I, 1, 1, and *Kumārila* thereon in Professor Goldstücker's lithographed copy and *Kātyāyana Śrauta Sūtra* I, 8, 24. See also Professor Haug's map of 'the sacrificial compound,' *Aitareya-brāhmaṇa*, vol. i.

3. I. e. the entrance and exit are to be made to the south of the fires.

4. Let him wash that which has been touched with (his) foot.

5. Let him touch water, in case he touches his body or the hem (of his garment).

6. Likewise (let him touch water) after cutting, splitting, digging or removing (anything, or offering oblations) to the manes, to the Râkshasas, to Nirviti, to Rudra, (and after performing sacrifices) intended as spells (against enemies).

7. Let him not turn round himself a sacrificial implement (the use of) which is accompanied by the recitation of mantras.

8. (For) the sacrificial implements (are) more nearly (connected with the sacrifice),

9. The priests, more remotely.

10. The sacrificer and his wife are even nearer than the priests.

11. After the sacrificial implements (follows) the clarified butter, after the clarified butter the sacrificial viands, after the sacrificial viands the animal to be slain, after the animal the Soma, after the Soma the sacred fires.

5. Govinda explains *siḥ*, 'the hem of the garment,' by the garment wrapped round the loins (*parihitaṃ vâsaḥ*).

7. The meaning is that the priest must hold the sacrificial implements, such as the *sruḥ* and *sruva* ladles, between himself and the fires, and not place himself between them and the fires (*âtmano bahir na kûryât agner antaraḥ svayam na bhaved iti yâvat*).

8. 'He gives the reason for that (rule), "For the sacrificial implements (are) nearer" than the priests, that must be understood.'—Govinda.

10. 'For they obtain the reward of the sacrifice. The instances (referring) to those two are the Vaisarganas and the Dâkshinas.'—Govinda.

11. Kâtyâyana Śrauta Sûtra I, 8, 31. 'If the space on the

12. If there is work for them, the priests shall not turn away from the sacred fires.

13. If he faces the east, let him turn towards his right shoulder,

14. If he faces the west, towards the left.

15. The entrance to the sacrificial (enclosure lies) between the *Kâtvâla* and the *Utkara*,

16. (When one comes) from the *Kâtvâla*, (it lies between) the *Âhavanîya* fire and the *Utkara*.

17. The officiating (priests), the sacrificer, and his wife shall enter by that (road),

18. As long as the sacrificial rite is not completed.

19. When it has been finished (they shall) pass to and fro on the side where there is no *Utkara* (i.e. on the western side of the enclosure).

Uttaravedi and the rest is confined, the Soma is made ready immediately after the fire, after that the meat and so forth, after that the grain for the sacrificial cakes, then the clarified butter, and after that the spoons called *sruva*, *sruḥ*, and so forth.'—Govinda.

12. 'It is indicated hereby that, if there is work (to be done) there, they shall not turn away from the sacred fires except in cases of absolute necessity.'—Govinda.

13. 'This rule (refers to the case) when he walks with the sacred fires. It must be understood that he shall not turn his back on the fires.'—Govinda.

14. 'This rule (is to be interpreted) in the same manner (as the preceding one). Or it is prescribed by these two Sûtras that the men engaged (in the sacrifice) shall go out, turning their right hand towards (the fires).'—Govinda.

15. *Kâtyâyana Srauta Sûtra V, 1, 11.*

16. I read with the MSS. of the text '*kâtvâlâd âhavanîyotkarau*.' The two copies of the commentary give *kâtvâlâd âhavanîyotkarau*. Govinda says that the words *antarena tîrtham* must be understood. For the position of the *Kâtvâla* and the *Utkara*, see Professor Haug's map, where the road of the priests is also marked, though somewhat differently.

20. Let him not put on the fire logs or Samidhs which have not been sprinkled (with water),

21. The Brahman (priest) and the sacrificer shall enter in front of the Âhavanîya fire.

22. Some (declare that they shall enter) behind the Âhavanîya fire.

23. The seat of the Brahman (priest is situated) to the south of the Âhavanîya fire, (that) of the sacrificer to the west of him.

24. (The seat) of the Hotri (priest is situated) to the north of the northern Sroni (of the Vedi),

25. (That) of the Âgnîdhra priest near the Utkara,

26. (That) of the (sacrificer's) wife behind the Gârhapatya fire.

27. He scatters Darbha grass on these (seats) as often as (they are used).

28. A vessel filled with water, for the purpose of sipping, shall be appropriated to (the use of) each (person).

29. He who has been initiated (to the performance of a sacrifice shall) keep the (following) vows :

30. Let him not proclaim the guilt of other men ; let him not become angry ; let him not weep ; let him not look at urine and ordure.

31. If he has looked at any unclean (substance), he mutters (the verse), ' Unrestrained is the internal

23. For the seats of the priests and the other persons named in this and the following rules, see Professor Haug's plan, and Dr. Hillebrandt's *Altindische Neu und Vollmondopfer*, p. 190.

24. 'The northern Sroni of the Vedi, i. e. the north-western corner of the Vedi.'—Govinda.

31. *Taittirîya Samhitâ* III, 1, 1, 2, where the rule also is given. M. alone adds another Sûtra, the text of which is corrupt. But it ended with the mantra undatîr balam dhatta, &c. *Taitt. S. ibid.* 3.

organ, wretched (my) eye-sight; the sun is the chief of the (heavenly) lights; O Dīkshā, do not forsake me!'

PRASNA I, ADHYĀYA 8, KANDIKĀ 16.

1. There are four castes (*varṇa*, viz.) Brāhmanas, Kshatriyas, Vaisyas, and Sūdras.

2. (Males) belonging to them (may take) wives according to the order of the castes, (viz.) a Brāhmaṇa four,

3. A Kshatriya three,

4. A Vaisya two,

5. A Sūdra one.

6. Sons begotten on (wives) of equal or of the next lower castes (are called) Savarnas (of equal caste).

7. (Those born) of (wives) of the second or third lower castes (become) Ambashthas, Ugras, and Nishādas.

8. Of females wedded in the inverse order of the castes (are born) Āyogavas, Māgadhas, Vainas, Kshattris, Pulkasas, Kukkuṭakas, Vaidehakas, and Kandālas.

9. An Ambashtha (begets) on a female of the first (caste) a Svapāka,

10. An Ugra on a female of the second (caste) a Vaina,

11. A Nishāda on a female of the third (caste) a Pulkasa.

16. 1. Vasishtha II, 1.

2-5. Vasishtha I, 24-25.

6. Gautama IV, 16.

7. Vasishtha XVIII, 8.

8-12. Vasishtha XVIII, 1-6; Gautama IV, 17-21. In the I. O. copy of the commentary there is a break, which extends from Sūtra 8 to the beginning of Adhyāya 10.

12. In the contrary case a Kukkuṭaka (is produced).

13. . . . .

14. . . . .

15. . . . .

16. Now they quote also (the following verse):  
'But those sons whom an uninitiated man begets, the wise call Vrātyas, who are excluded from the Sāvitrī; (that is a rule which refers) in an equal manner to the three (highest) castes.'

#### PRASNA I, ADHYĀYA 9, KANDIKĀ 17.

1. The Rathakāra (carpenter), the Ambashṭha, the Sūta (charioteer), the Ugra, the Māgadha, the Āyogava, the Vaina, the Kshattrī, the Pulkasa, the Kukkuṭa, the Vaidehaka, the Kāṇḍāla, and so forth,

2. Among these, sons of equal caste (spring) from women of equal caste.

3. A Brāhmaṇa (begets) on a female of the Kshatriya caste a Brāhmaṇa, on a female of the Vaisya caste an Ambashṭha, on a female of the Sūdra caste a Nishāda,

4. (According to) some a Pārasava.

13-15. The text of the three Sūtras is exceedingly corrupt, and the Telugu copy of the commentary affords no help. It is, however, clear that the passage left out contained something which corresponded to Gautama IV, 22-23, and treated of the possibility of raising persons of a lower caste to a higher one by intermarriages continued for five or seven generations. The reading of K., which perhaps is the best, will show this: 'nishādēna nishādyād ā pañ-kamāggātā bhavanti tam upanayet shashṭham yāgayet saptamo 'vikrītāgīsamangito saptamauñgīsama ity ekeshām samgñā krameṇa nipatanti.'

16. Manu X, 20.

17. 1-2. Manu X, 26-27.

3-6. See above, I, 8, 16, 6-7.



5. A Kshatriya (begets) on a female of the Vaisya caste a Kshatriya, on a female of the Sûdra caste an Ugra.

6. A Vaisya (begets) on a female of the Sûdra caste a Rathakâra.

7. A Sûdra begets on a female of the Vaisya caste a Mâgadha, on a female of the Kshatriya caste a Kshattri, but on a female of the Brâhmana caste a Kandâla.

8. A Vaisya begets on a female of the Kshatriya caste an Âyogava, on a female of the Brâhmana caste a Sûta.

9. If among these an Ambashtha (male) and an Ugra (female) unite, (their son) will be born in the direct order of the castes (Anuloma).

10. If a Kshattri (male) and a Vaidehaka (female) unite, (their son will be) born against the order of the castes (Pratiloma).

11. An Ugra (begets) on a female of the Kshattri caste a Svapâka,

12. A Vaidehaka on a female of the Ambashtha caste a Vaina,

13. A Nishâda on a female of the Sûdra caste a Pulkasa,

14. A Sûdra on a female of the Nishâda caste a Kukkutaka.

15. The wise declare those sprung from an intermixture of the castes to be Vrâtyas.

7-8. See above, I, 8, 16, 8.

9-10. I.e. the offspring of individuals of different Anuloma castes again become Anulomas, and the offspring of individuals of different Pratiloma castes, Pratilomas.

11-12. Manu X, 19.

13-14. See above, I, 8, 16, 11-12.

15. Gautama IV, 25.

## PRASNA I, ADHYÂYA 10, KANDIKÂ 18.

1. Let the king protect (his) subjects, receiving as his pay a sixth part (of their incomes or spiritual merit).

2. Brahman, forsooth, placed its majesty in the Brâhmanas, together with (the duties and privileges of) studying, teaching, sacrificing for themselves, sacrificing for others, liberality, and accepting (gifts), for the protection of the Vedas ;

3. In the Kshatriyas (it placed) strength, together with (the duties and privileges of) studying, sacrificing, liberality, (using) weapons, and protecting the treasure (and the life of) created beings, for the growth of (good) government ;

4. In the Vaisyas (it placed the power of work), together with (the duties of) studying, sacrificing, liberality, cultivating (the soil), trading, and tending cattle, for the growth of (productive) labour.

5. On the Sûdras (it imposed the duty of) serving the three higher (castes).

6. For (the Veda states), 'they were created from the feet (of Brahman).'

18. 1. Vasishtha I, 42-44. Learned Brâhmanas do not pay taxes, but the king obtains a sixth part of the spiritual merit which they acquire. Hence Baudhâyana uses the general term, 'a sixth share.'

2. Vasishtha II, 13-14.

3. Vasishtha II, 15-17.

4. Vasishtha II, 18-19. The words 'the power of work' are inserted by Govinda.

5. Vasishtha II, 20.

6. Rig-veda X, 90, 12 ; Taittiriya Âraṇyaka III, 12, 6.

7. Let (the king) choose a domestic priest (who shall be) foremost in all (transactions).

8. Let him act according to his instructions.

9. Let him not turn back in battle.

10. Let him not strike with barbed or poisoned (weapons).

11. Let him not fight with those who are in fear, intoxicated, insane or out of their minds, (nor with those) who have lost their armour, (nor with) women, infants, aged men, and Brâhmanas,

12. Excepting assassins (âtatâyin).

13. Now they quote also (the following verse): 'He who slays an assassin, able to teach (the Veda) and born in a (noble) family, does not (incur) by that (act the guilt of) the murderer of a learned Brâhmaṇa; (in) that (case) fury recoils upon fury.'

14. The duty on goods imported by sea is, after deducting a choice article, ten *Paṇas* in the hundred.

15. Let him also lay just (duties) on other (marketable goods) according to their intrinsic value without oppressing (the traders).

7. Vasishṭha XIX, 3-6. Govinda explains sarvatodhuraṃ, 'foremost in all,' by sarvagñam, 'omniscient.'

8. Vasishṭha I, 40-41. The rule, of course, refers primarily to advice in spiritual matters.

9. Gautama X, 16.

10. Manu VII, 90.

11. Gautama X, 18. The meaning is that such persons shall not be slain in battle.

12-13. Vasishṭha III, 18.

14. I take this to mean that the king may take one article which particularly pleases him out of each consignment, and impose on the rest an ad valorem duty of ten per cent. Regarding the tribute in kind to be paid to Indian kings by foreign merchants, see *Periplus maris Erythraei*, par. 49.

15. Vishṇu III, 29-30. Govinda interprets anupahatya, 'without

16. Let the king guard the property of men belonging to a non-Brâhmanical caste, the owner of which has disappeared, during a year, and afterwards take it (for himself).

17. A Brâhmana, forsooth, shall not suffer corporal punishment for any offence.

18. In case (a Brâhmana) has slain a Brâhmana, has violated his Guru's bed, has stolen the gold (of a Brâhmana), or has drunk (the spirituous liquor called) Surâ, (the king) shall cause to be impressed with a heated iron the mark of a headless trunk, a female part, a jackal, (or) the sign of a tavern on the forehead (of the offender) and banish him from his realm.

19. If a Kshatriya or (a man of any) other (lower caste) has murdered a Brâhmana, death and the confiscation of all his property (shall be his punishment).

20. If those same (persons) slay men of equal or lower castes, (the king) shall fix suitable punishments in accordance with their ability.

### PRASNA I, ADHYÂYA 10, KANDIKÂ 19.

#### 1. For slaying a Kshatriya (the offender) shall

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oppressing the traders,' by 'without deducting (anuddhrîtya) a choice article.'

16. Vasishṭha XVI, 19-20. As stated above, I, 5, 11, 15, the king must not take the property of a Brâhmana.

17. Vishṇu V, 2. 'Corporal punishment,' i.e. capital punishment, mutilation, &c., except branding.

18. Vishṇu V, 3-7.

19. Âpastamba II, 10, 27, 16.

20. Vasishṭha XIX, 9. 'Those same persons,' i.e. Kshatriyas, Vaisyas, or Sûdras.

19. 1. Âpastamba I, 9, 24, 1. Govinda explains vairaniryâta-

give to the king one thousand cows and besides a bull in expiation of his sin,

2. For (slaying) a Vaisya one hundred cows, for (slaying) a Sûdra ten; and a bull (must be) added (in each case).

3. (The punishment for) the murder of a woman—excepting a (Brâhmanî) who had bathed after temporary uncleanness—and for the destruction of a cow have been explained by the (rule regarding the) murder of a Sûdra.

4. If he has slain a milch-cow or a draught-ox, he shall perform a *Kândrâyana* (lunar penance) after (paying the prescribed fine).

5. The (punishment for the) murder of a (Brâhmanî) who had bathed after temporary uncleanness has been explained by (the rule regarding) the murder of a Kshatriya.

6. For killing a flamingo, a Bhâsa, a peacock, a Brâhmanî duck, a Prakalâka, a crow, an owl, a frog, a musk-rat, a dog, (the large ichneumon called) Babhru, a common ichneumon, and so forth, (the offender shall pay) the same (fine) as (for the murder of) a Sûdra.

7. In order to gain the good opinion of men, a witness shall give evidence in accordance with what he has seen or heard.

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nârtham in two ways: 1. in expiation of his sin; 2. in order to remove the enmity of the relatives of the murdered man. He adds all these punishments are really penances (*prâyaścittas*) to be imposed by the king. Âpastamba has these Sûtras in the section on penances.

2. Âpastamba I, 9, 24, 2-4.

3. Âpastamba I, 9, 24, 5; I, 9, 26, 1.

5. Vasishtha XX, 34, 37.

6. Âpastamba I, 9, 25, 13.

7. Vishnu VIII, 13-14.

8. Of injustice (in decisions) one quarter falls on the party in the cause, one quarter on his witnesses, one quarter on all the judges, and one quarter on the king.

But where he who deserves condemnation is condemned, the king is guiltless and the judges free from blame; the guilt falls on the offender (alone).

9. (Therefore) a wise man should ask an appointed witness in the following manner:

10. 'The merit which thou hast acquired in the interval between the night in which thou wast born and that in which thou wilt die, all that will go to the king, if thou speakest an untruth.'

11. 'A witness who speaks falsely, slays three fathers and three grandfathers and seven (descendants), both the born and the unborn.'

12. 'By false testimony concerning gold he kills three ancestors; by false testimony regarding (small) cattle he kills five; by false testimony concerning kine he kills ten.'

'He kills a hundred by false evidence regarding horses, (and) a thousand by false evidence concerning a man. A witness who speaks falsely, destroys the whole (world) by false evidence concerning land.'

8. *Manu VIII, 18-19.*

9. I read, with the Telugu copy of the commentary, *sākshinam tvevam uddish/am*. All the MSS. of the text and C. I. read *sākshinam daivam uddish/am*. Govinda's explanation, *adhunā nir-dish/ān sākshina evam prikkhed iti padānvayaḥ*, 'the construction of the words is, "let him now ask the appointed witnesses in the following manner,"' agrees with the reading adopted.

10. *Vasishṭha XVI, 32-33.*

11. 'Three fathers and three grandfathers,' i. e. seven ancestors.

12. *Vasishṭha XVI, 34.* Regarding the explanation of the

13. (Men of) the four castes (*varṇa*) who have sons may be witnesses excepting *Srottriyas*, the king, ascetics, and those who are destitute of human (intellect).

14. If (the witness rightly) recollects (the facts of) the case (he will receive) commendation from the most eminent men.

15. In the contrary case (he will) fall into hell.

16. Let him (who has given false evidence), drink hot milk during twelve (days and) nights or offer burnt oblations (reciting) the *Kūshmāṇḍa* (texts).

words 'he kills,' see *Manu* VIII, 97, and *Haradatta* on *Gautama* XIII, 14.

13. *Vasishṭha* XVI, 28-30. The text has *rāḡanya*, 'members of the royal family.' But the parallel passages of other *Dharma-sūtras*, e.g. *Vishṇu* VIII, 2, make it probable that the king is meant.

14. *Āpastamba* II, 11, 29, 10. *Govinda* takes the *Sūtra* differently. His commentary runs as follows: *sākshidvaye sati rāḡñā tatpuruṣhaiḥ ka kim kartavyam ity ata āha || smṛitau pradhānataḥ pratipattiḥ || prādhānyatas taponirdishṭavidyādibhiḥ | tadvaḥanāt pratipattir niskayaḥ kārya ityadhyāhāraḥ kāryaḥ ||* 'What shall the king and his officers do; if there are two witnesses? In order to answer this question he says: "On recollection, according to pre-eminence, reliance." According to pre-eminence, i. e. on account of austerities, (being) appointed (as a witness), learning and the like; in accordance with the evidence of such person's conviction, i. e. the decision must be made. The latter word has to be understood.' *Govinda* then goes on to quote *Manu* VIII, 73.

15. *Āpastamba* II, 11, 29, 9. *Govinda* and *M.* read *kartrīpatyam* for *kartapatyam*, the reading of the *Dekhan* and *Gugarāt MSS.* The explanation of the former term is said to be *doshaḥ*, 'sin.' Regarding the ancient word *kartapatya*, which *Govinda* and the writer of *M.* have not understood, see *Haradatta* on *Āpastamba* I, 2, 5, 3.

16. In accordance with his explanation of *Sūtra* 14, *Govinda* thinks that this penance is to be performed by the king and the judges in case they fail to weigh the evidence properly. But

## PRASNA I, ADHYÂYA 11, KANDIKÂ 20.

1. (There are) eight marriage-rites.

2. If (the father) gives (his daughter) to a student (who has not broken his vow of chastity and) who asks for her, after fully enquiring into his learning and character, that (is) the rite of Brahman (brâhma).

3. If (the father gives his daughter away) after clothing her and decking her with ornaments, (saying) 'That (is thy wife), fulfil the law (with her),' that (is) the rite of Prâgâpati (prâgâpatya).

4. If (the bridegroom) after offering the first burnt oblation of parched grain (receives the maiden) for a bull and a cow, that is the rite of the Rîshis (ârsha).

5. If (a maiden is given) to an officiating priest within the sacrificial enclosure, while the presents are being taken away, that (is) the rite of the gods (daiva).

according to Manu VIII, 106, Vishnu VIII, 16, the oblations with the Kûshmândas (Taitt. Âr. X, 3-5) are to be offered for uttering in evidence a venial falsehood. That is, no doubt, here, too, the real meaning.

20. 1. Vishnu XXIV, 17.

2. Vasishtha I, 30. The word brahmaçârin has, no doubt, as Govinda too contends, been used in the double sense of 'a student of the Veda' and 'chaste.'

3. Vishnu XXIV, 22.

4. Vasishtha I, 32. 'After the first of the burnt oblations of parched grain, which are prescribed for weddings, has been offered, the bridegroom shall give to him who has power over the maiden a bull and a cow, and receive them back together with the (bride).'-Govinda.

5. Vasishtha I, 31. According to this rule the damsel is given



6. The union of a lover with a loving damsel (is called) the rite of the Gandharvas (gāndharva).

7. (If the bridegroom receives the maiden) after gladdening (the parents) by money, (that is) the rite of the Asuras (âsura).

8. (If the maiden is wedded) after being forcibly abducted, (that is) the rite of the Râkshasas (râkshasa).

9. If one has intercourse with (a maiden) who is sleeping, intoxicated, or out of her senses (with fear or passion and weds her afterwards, that is) the rite of the Pisâkas (paisâka).

10. Among these (eight rites) the four first (named) are (lawful) for a Brâhmana. Among these also each earlier named is preferable.

11. Among the (four) later (named rites) each succeeding one is more sinful (than the preceding ones).

12. Among these the sixth and the seventh agree with the law of the Kshatriyas. For power is their attribute.

as part of the sacrificial fee (dakshinâ) to one of the priests after a sacrifice has been completed. Govinda adds that the recipient has to accept the gift with the six mantras, 'pragâpati striyâm yasaḥ,' Taitt. Brâhmana II, 4, 6, 5. In his commentary on the passage Sâyana makes the same statement. Govinda adds that in this case as well as in those mentioned in the following Sûtras the regular marriage ceremony must be performed later.

6. Vasishṭha I, 33.

7. Vasishṭha I, 35.

8. Vasishṭha I, 34.

9. Vishnu XXIV, 26.

10. Vishnu XXIV, 27.

12. Vishnu XXIV, 28; Vasishṭha I, 29, 34. The meaning of the last clause is that as, according to I, 10, 18, 3, Brahman placed power in the Kshatriyas, they may adopt marriage rites by which a disregard of conventionalities or strength is displayed.

13. The fifth and the eighth (are lawful) for Vaisyas and Sûdras.

14. For Vaisyas and Sûdras are not particular about their wives,

15. Because they are allowed (to subsist by such low occupations as) husbandry and service.

16. Some recommend the Gândharva rite for all (castes), because it is based on (mutual) affection.

### PRASNA I, ADHYÂYA 11, KANDIKÂ 21.

1. The Veda declares, 'The quality of the offspring depends on the quality of the marriage rite.'

2. Now they quote also (the following verses): 'It is declared that a female who has been purchased for money is not a wife. She cannot (assist) at sacrifices offered to the gods or the manes. Kâsyapa has stated that she is a slave.'

13. 'I.e. the fifth for Vaisyas and the eighth for Sûdras.'—Govinda.

14. 'Those whose spouse, i.e. wife, is not restrained, i.e. not fixed by rule, are called not particular about their wives. The meaning is that there is oneness (dâreshvaikyam) with respect to wives, that fixed rules regarding them there are none (niyamas teshâm na bhavati).'—Govinda.

15. "'Husbandry" includes also trade and the like. Because those two (castes) are permitted to pursue low occupations, therefore their marriage rites are of the same description. That is what the author intends to say.'—Govinda.

21. 1. Âpastamba II, 5, 12, 4.

2. Vasishtha I, 36-38. Govinda inserts after the words 'Now they quote also,' two Sûtras in prose: 1. 'Ten virtuous sons and daughters (spring) from a Daiva marriage, ten from a Prâgâpatya marriage. It is declared in the Veda that the son of a wife wedded according to the Brâhma rite (sanctifies) ten ancestors, ten descendants, and oneself.' 2. 'The power of learning the Veda also

3. 'Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).'

4. On the day of the full moon, on the eighth day (of each half month), on the day of the new moon, on the appearance of a meteor, on the occasion of an earthquake, on visiting a burial-ground, and on the death of the king of the country, of a Srottriya or of one who has the same Guru (satīrthya), the study of the Veda must be discontinued for a day and a night.

5. (The study of the Veda must be interrupted) while (a strong) wind (blows), a foul smell (is perceptible), or hoar-frost (lies on the ground), when dancing (is going on), and while the sounds of singing, musical instruments, weeping, or of the Sâman (melodies are audible).

6. When thunder, lightning, and rain come together, (the interruption shall last) three days except in the rainy season.

belongs to such sons.' None of my MSS. of the text has these words, and they are suspicious, because the phrase 'Now they quote also' usually precedes verses only. The Dekhan and Gugarât MSS., except K., omit these and the next Sûtra too.

4. *Vasishṭha* XIII, 22, 32-35; *Vishṇu* XXX, 23. Govinda explains agnyutpâta, 'on the appearance of meteor,' by 'if a fire breaks out in the village.'

5. *Vasishṭha* XIII, 17, 30; *Vishṇu* XXX, 7, 13; *Āpastamba* I, 3, 11, 31; I, 3, 10, 17.

6. *Gautama* XVI, 41.

7. In the rainy season, too, (the reading must be interrupted) until the same hour of the (next) day or night, (if thunder and lightning come together), not on account of rain.

8. If (he has) received anything or dined on the occasion of a sacrifice in honour of the manes, (he shall not read) during the remainder of the day,

9. (Nor) after meals until (the food) has been digested.

10. For the hand of a Brâhmaṇa is his mouth.

11. Now they quote also (the following verse): 'According to the revealed texts there is no difference whether one has eaten or received (a present at a Śrâddha).'

12. (A student shall discontinue the study of the Veda) during three days in case his father has died.

13. 'Of two kinds, forsooth, is the virile energy of a famous Brâhmaṇa who is learned in the Vedas, (that which resides) above the navel and the other (that resides) below the navel. Through that which

7. Govinda takes *ahorâtrayor ka tatkālam* to mean until the end of the day or night.

8. *Vasishṭha XIII, 15.* Govinda adds that the recitation must be stopped as soon as the invitation to a Śrâddha is received.

9. *Vasishṭha XIII, 31.*

10. *Vasishṭha XIII, 16.* The word 'for' used in this Sûtra gives the reason for the rule in Sûtra 8.

12. 'This (rule) refers to a student who has not returned home. But on one who has returned home it is obligatory to interrupt the Veda-study until he becomes pure. Here he calls the sub-teacher (*upâdhyâya*) "father," because he gives the Veda. For (an interruption of) twelve days' duration is prescribed on (the death of) a real father (by the Sûtra); "on the death of the mother, the father, and the teacher twelve days."'—Govinda.

13. *Vasishṭha II, 5.* This Sûtra is intended to show how the

(resides) above the navel, his offspring is produced when he initiates Brâhmanas, when he teaches them, when he causes them to offer sacrifices, when he makes them holy. All these are his children. But through that which resides below the navel the children of his body are produced. Therefore they never say to a Srotriya who is versed in the Vedas, 'Thou art destitute of offspring.'

14. 'Therefore a Brâhmaṇa has two names, two mouths, two kinds of virile energy, and two births.'

15. (Let him discontinue the recitation of the Veda) as long as he is within hearing or sight of Sûdras and Apapâtras.

16. When at night the howl of a solitary jackal is heard, he shall not study until he has slept.

17. Let him not study in the evening and morning twilights nor on the Parva-days.

18. He shall not eat meat nor approach his wife (on those days).

19. It is declared in the Veda, 'For on the Parva-days the Râkshasas and the Pisâkas roam about (in order to injure men).'

20. And on (the appearance of) other omens and portents (he shall not repeat the Veda), except mentally, during a day and a night.

Upâdhyâya can be called a father. Govinda states that the precise meaning of anâkâna, 'versed or learned in the Veda,' is 'one who knows the Veda, its meaning, and the Ângas.' See also Baudhâyana Grîhya-sûtra I, 10, 5.

15. Vasishṭha XVIII, 12. Regarding the term Apapâtras, see Âpastamba I, 1, 3, 25 note.

16. Âpastamba I, 3, 10, 17.

17. Vasishṭha XIII, 22. The explanation of the term Parva-day is given below, Sûtra 22.

18. Vishṇu LXIX, 1.

21. The mental recitation of the Veda must also be interrupted on births and deaths (occurring in the family).

22. Now they quote also (the following verse): 'The eighth day destroys the teacher, the fourteenth destroys the pupil, the fifteenth destroys learning; therefore let him avoid (studying the Veda) on the Parva-days.'

PRASNA II, ADHYÂYA 1, KANDIKÂ 1.

1. Now, therefore, the penances (will be described).

2. The murderer of a learned Brâhmaṇa (shall practise the following vow) during twelve years:

3. Carrying a skull (instead of a dish) and the foot of a bedstead (instead of a staff), dressed in the hide of an ass, staying in the forest, making a dead man's skull his flag, he shall cause a hut to be built in a burial-ground and reside there; going to seven houses in order to beg food, while proclaiming his deed, he shall support life with what (he gets there), and shall fast if he obtains nothing;

4. Or he may offer a horse-sacrifice, a Gosava, or an Agnishât;

22. Vishnu XXX, 29-30. In accordance with the practice usual in Vedic works the best MSS. of the text repeat the beginning of each *Kandikâ* at the end of the *Prasna*, giving the last first.

1. 2-3. Gautama XXII, 4-6; Vishnu L, 1-3, 15. The expression 'staying in the forest' means that the sinner shall not stop in the village or the fields during the day-time, but live in some uncultivated tract in the neighbourhood.

4. Gautama XIX, 9-10. The Gosava sacrifice is an *Ekâha*; see *Kâtâyâna Srauta Sûtra* XXII, 11, 3.

5. Or he may bathe (with the priests) on the completion of a horse-sacrifice (offered by somebody else).

6. Now they quote also (the following verses): 'He who unintentionally slays a Brāhmaṇa becomes sinful according to the sacred law. The sages declare that he may be purified (if he did it) unintentionally. But no expiation is found for a wilful murderer.'

7. 'He who has raised his hand (against a Brāhmaṇa), shall perform a *Krikkhṛa* penance, an *Atikrikkhṛa* penance if he strikes, a *Krikkhṛa* and a *Kāndrāyana* if blood flows. Therefore let him neither raise his hand nor cause blood to flow.'

8. (For killing) a Kshatriya (he shall keep the normal vow of continence) during nine years,

9. (For killing) a Vaisya during three (years),

10. (For killing) a Sūdra during one year,

11. Likewise for killing a woman.

12. (The penance for killing) a woman who has bathed after temporary uncleanness (is) the same (as that) for (the murder of) a Brāhmaṇa.

5. Gautama XXII, 9.

6. Manu XI, 90.

7. Yāgñavalkya III, 293. Regarding the penances named, see Vasishṭha XXI, 20, XXIV, 1-2, XXIII, 45, and below, II, 1, 2, 38, IV, 5, 6.

8-10. Vasishṭha XX, 31-33. The words 'shall keep the normal vow of continence' have been inserted in accordance with Govinda's explanation, which apparently is based on Gautama XXII, 14. But it is also possible that Baudhāyana, like Vishṇu (L, 15) and others, may have intended murderers of Kshatriyas, Vaisyas, &c., too, to perform the penance prescribed above, Sūtra 4, only for shorter periods.

11. Gautama XXII, 17. Govinda is of opinion that the word *kā*, 'likewise,' is intended to include 'worthless' Kshatriyas and Vaisyas.

12. Vasishṭha XX, 34-35.

13. He who has defiled the bed of a Guru shall place himself on a heated iron bed,

14. Or embrace a red hot image (of a woman),

15. Or cutting off his organ together with the testicles and holding them in his joined hands, he shall walk towards the south-west until he falls down (dead).

16. A thief shall go to the king with flying hair, carrying on his shoulder a club of Sindhraka wood (and say), 'Strike me with that.' (Then the king) shall strike him.

17. Now they quote also (the following verses): 'A thief shall go to the king carrying a club on his shoulder (and say to him), 'Punish me with that, O king, remembering the duty of Kshatriyas.'

'Whether he be punished or be pardoned, the thief is freed from his guilt. But if the king does not punish him, that guilt of the thief falls on him.'

18. If he has drunk (the spirituous liquor called) Surâ, he shall scald himself to death with hot (liquor of the) same (kind).

19. For unintentionally drinking (Surâ), he shall perform *Krikkhra* penances during three months and be initiated again,

20. And (on this second initiation) the cutting (of

13-15. Gautama XXIII, 8-10; Vasishtha XX, 13, 14.

16. Vasishtha XX, 41. 'A thief,' i. e. one who has stolen gold from a Brâhmana.

17. Âpastamba I, 9, 25, 4-5.

18. Vasishtha XX, 22. Surâ, i. e. the spirituous liquor extracted from rice, to drink which is considered a particularly heinous crime. Vasishtha XX, 19, and loc. cit.

19. Vasishtha XX, 19.

20. Vishnu LI, 5. The vows and restrictive rules, i. e. the Sâvitrya vow, begging, &c.



the hair and nails), the vows, and (the observance of the) restrictive rules may be omitted.

21. Now they quote also (the following verses): 'A Brāhmaṇa, Kshatriya, or Vaisya who has unintentionally drunk (the spirituous liquor called) Vāruṇī or has swallowed urine or faeces must be initiated a second time.'

22. 'But he who drinks water which has stood in a vessel, used for keeping Surā, shall live six days on milk in which (leaves of) the Sāṅkhaśūpī plant have been boiled.'

23. If (a pupil) who is employed by his teacher (on some errand) meets with his death, (the teacher) shall perform three *Krikkhra* penances.

24. The same (penance) is prescribed for not finishing (the education of the pupil).

25. If a student assists at the burial of anybody except (at that of his) mother, of his father, or of his teacher, he must begin his vow afresh.

26. If a (student) is sick, he may, at his pleasure, eat all the fragments of his teacher's meal as medicine.

27. He may physic himself with any (medicine) which he may desire.

21. Vishṇu LI, 2-4.

22. Vishṇu LI, 23.

23. Vasishṭha XXIII, 10.

24. 'Finishing (the education of the pupil, *samskrītam*), i.e. teaching him the rules of purification, of conduct, and so forth; failing (to do) that (is called) not finishing (the education of the pupil). For that (omission) the same (penance), i.e. three *Krikkhras* (are to be) performed.'—Govinda.

25. Vasishṭha XXIII, 7-8. 'Assists at a burial (*śavakarma*), i.e. lays out a corpse, and so forth (*ālamkaraṇādi*), or carries it out, and so forth.'—Govinda.

26. Vasishṭha XXIII, 9, and note.

27. 'The meaning is that he may cure himself even with such

28. When he is unable to move, he may worship the sun, after he has risen, reciting this (*Rîk* verse): 'A swan, dwelling in purity.'

29. When he has spent his manly strength in the day-time, let him thrice drink water that reaches his heart, reciting the verses which contain the word *retas*.

30. A student who approaches a woman (is called) an *Avakîrmin*,

31. Let him offer an ass (in the place of) a sacrificial animal.

32. The sacrificial meat-cake (*puroḍâsa* shall be offered) to *Nirṛiti*, or to the *Râkshasas*, or to *Yama*.

33. It is declared in the *Veda*, 'The piece to be eaten by the sacrificer (*prâsitra*, shall be taken) from the organ (of the animal); and the (other) portions shall be offered in water.'

34. 'Or he may also heap (fuel) on the fire in the night of the new moon, perform the preparatory rites required for the *Darvîhoma*, and offer two

(substances) which are forbidden even to his teacher, e. g. garlic, and so forth.' For a *Smṛiti* declares, 'He shall protect himself by every means.'—Govinda.

28. 'Unable to move,' i. e. sick. This is a penance to be performed by a sick student when he is unable to fulfil the rules enjoining the morning and evening prayers, and the like; and it applies to other men also because there is no objection. Regarding the *Mantra*, see *Taittirîya Samhitâ* I, 8, 15, 2.

29. The rule refers to intercourse with a wife in the day-time; see *Vishnu* LIH, 4. The *Retasyâs* occur *Taittirîya Âranyaka* I, 30.

30. *Vasishṭha* XXIII, 1.

33. Weber, *Ind. Stud.* X, 102; *Kâtyâyana Srauta Sûtra* I, 1, 15.

34. *Taitt. Âranyaka* II, 18. The *Âranyaka* has, more appropriately, *prâṇiya*, 'having taken out,' before *upasamâdhâya*, 'may heap (fuel) upon.' The *Dekhan* and *Gugarât* MSS. insert the words '*amṛitam*

oblations of clarified butter (reciting these two sacred texts): "O Lust, I have broken my vow; my vow have I broken, O Lust; to Lust Svâhâ;" "O Lust, I have done evil; evil have I done, O Lust; to Lust Svâhâ."

35. 'After he has made the offering, he shall address the fire, closely joining his hands, turning sideways (with the following texts): "May the Maruts grant me, may Indra, may Brîhaspati, may this fire grant me long life and strength, may it make me long-lived!"'

36. Now the relatives shall empty (the water-pot) of a (grievous offender) at a (solemn) meeting (and he shall confess), 'I N. N. am (the perpetrator of) such and such (a deed).' After (the outcast) has performed (his penance) the Brâhmaṇas shall ask him who has touched water, milk, clarified butter, honey, and salt, 'Hast thou performed (thy penance)?' The other (person) shall answer, 'Om' (yes)! They shall admit him who has performed (a penance) to all sacrificial rites, making no difference (between him and others).

37. If he unintentionally marries a female who belongs to his own family (gotra), he shall support her, (treating her) like his mother.

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vâ âgyam amṛtām evâtman dhatte,' which occur also in the Âraṇyaka, after the Mantra. According to Govinda parīkeshā, 'preparatory rites,' refers to the consecration of the clarified butter, and so forth. The special rules regarding the Darvihomas are given Kâtyâyana Srauta Sûtra VI, 10, 17 seq.

36. Vasishṭha XV, 12-21. Govinda thinks that nirviśesham savanīyam kuryuḥ, 'they shall admit him to all sacrificial rites, making no difference,' may also be interpreted by 'they shall perform for him the sacraments just as for a new-born child.'

37. Colebrooke V, Dig. CCCXL.

38. If (such a woman) has borne a child, he shall perform *Krikkhra* penances during three months and offer (two burnt oblations reciting) the two (Mantras), 'That which is the blemish of my soul' (and) 'Fire restored my sight.'

39. 'An elder brother whose younger brother marries first, the younger brother who marries first, the damsel wedded (by the latter), he who gives her away, and fifthly he who sacrifices for them (at the wedding), all sink to a region of torment.'

40. 'The unmarried elder brother and the married younger brother, the giver (of the maiden) and the performer of the sacrifices become pure by undergoing a *Krikkhra* penance of twelve days, the female (who has been wedded to the younger brother) by (fasting during) three days.'

## PRASNA II, ADHYÂYA 1, KANDIKÂ 2.

1. Now (follow the offences) causing loss of caste (patanīya),

2. (Viz.) making voyages by sea,

38. The Mantras are found, *Taittirīya Samhitâ* III, 2, 5, 4.

39. *Vasishtha* XX, 7-8. The MSS. read *parivittih parivettâ yas kainâm [nam] parivindati*. But it is absolutely necessary to adopt either the various reading given *Manu* III, 172, *yayâ ka parividyate*, or to read *yâ kainam parivindati*.

40. The MSS. all read at the end of the verse, *tristrirâtrena* or *dvistrirâtrena*. The correct reading appears, however, to be *strî trirâtrena*; for Govinda says, *yayâ saha parivettâ bhûtas [bhûttasya C. I., bhûtassâstri C. T.] tasyâs trirâtrenopavâsena suddhih*, 'the purification of that female with whom he has become a parivetri takes place through three days, i. e. through fasting (three days).'

2. 1. *Âpastamba* I, 7, 21, 7-11.

2. Govinda explains *samudrasamyânam*, 'making voyages by sea,' by 'voyaging by means of ships to another continent (dvîpa).'

3. Stealing the property of a Brâhmaṇa or a deposit,

4. Giving false evidence regarding land,

5. Trading with merchandise of any description (whether forbidden or not),

6. Serving Sûdras,

7. Begetting a son on a female of the Sûdra caste,

8. And becoming thereby her son.

9. (For those who have) committed one of these (offences the following penance is prescribed):

10. 'They shall eat every fourth meal-time a little food, bathe at the time of the three libations (morning, noon, and evening), passing (the day) standing and (the night) sitting. After the lapse of three years they throw off their guilt.'

11. 'A Brâhmaṇa removes the sin which he committed by serving the black race during one day and one night, if he bathes during three years at every fourth meal-time.'

7. The MSS. from Gugarât and the Dekhan read instead of this and the next Sûtras, *yaska sûdrâyâm abhipragâyate tadapatyam ka bhavati*, 'and he who begets (offspring) on a Sûdra female, and thereby becomes her son.'

8. Govinda explains the Sûtra as a prohibition against allowing oneself to be adopted by a Sûdra (*sûdraputrabhavaḥ* | *tavâham putro* 'smity upagivanam).

9. The Dekhan and Gugarât MSS. again have a different reading, *teshâm tu nisveshaḥ*, 'but the atonement of these offences (is as follows).'

10. Âpastamba I, 9, 25, 10. All the MSS. read in the last pâda 'tribhir varshais tad apahanti pâpam.' The correct reading is that given by Âpastamba loc. cit., 'tribhir varshair apa pâpam nudante.'

11. Âpastamba I, 9, 27, 11. Govinda explains the Sûtra as referring to cohabitation with a female of the 'black race.' By the latter term he understands a *Kândâlî*, adding that others believe

12. Now (follow) the minor offences, entailing loss of caste (upapâtaka),

13. (Viz.) intercourse with females who must not be approached (agamyâ, e. g.) cohabitation with the female friend of a female Guru, with the female friend of a male Guru, with an Apapâtra woman, and a female outcast, following the profession of medicine, sacrificing for many, living by (performances on) the stage, following the profession of a teacher of dancing, singing and acting, tending cows and buffalos, and similar (low occupations, as well as) fornication.

14. The expiation (prescribed) for these (offences is) to live as an outcast during two years.

a Sûdra female to be intended. It is, however, more probable that Baudhâyana took the verse to forbid twice-born men to serve Sûdras.

12. Âpastamba I, 7, 21, 9.

13. Gautama XXI, 11. In explanation of the term agamyâ, 'a female who must not be approached,' Govinda quotes Nârada XII, 73-74, and he takes the four classes of females, who are specially mentioned, not as examples illustrating the term agamyâ, but as not included in and additional to the latter. Physicians and the other professional men enumerated are usually not mentioned among the upapâtakins, but occur in the lists of those whose gifts must not be accepted, and of those who defile the company at a funeral dinner, e. g. Vasishtha III, 3; XIV, 2, 3, 11. The expression 'sacrificing for many' (grâmayâganam) appears to be a description of the so-called Yagamâna Vṛtti, by which the modern Bhaṭṭagîs, or priests who officiate for hire, subsist. In explanation of the term nâtyâkâryatâ, 'following the profession of teaching dancing, music, and acting,' Govinda says that 'instruction in the works of Bharata, Visâkhila, and others' is intended. Baudhâyana no doubt intends to forbid the instruction of professional dancers and actors in actual works on their art, such as the nâṭya-sûtras mentioned by Pânini.

14. 'To live as an outcast, i. e. to subsist by begging.'—Govinda.

15. Now (follow the offences) which make men impure (*asuḥikara*),

16. (Viz.) gambling, performing incantations, subsisting by gleaning corn though one does not perform an Agnihotra, subsisting by alms after one has finished one's studentship, living, after that has been finished, longer than four months in the house of one's teacher, and teaching such a (person who has finished his studentship), gaining one's livelihood by astrology and so forth.

17. But the expiation of these (offences is to perform penances) during twelve months, during twelve fortnights, during twelve times ten days, during twelve se'nnights, during twelve times three days, during twelve days, during six days, during three days, during a day and a night, during one day, in proportion to the offence committed.

18. Now outcasts shall live together and (together) fulfil their duties, sacrificing for each other, teaching each other, and marrying amongst each other. If they have begot sons, they shall say to them, 'Depart from among us; thus you will again reach the Āryas.'

19. For the organs do not become impure together with the man.

20. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who has the full number of limbs.

21. Hârîta declares that this is wrong.

22. For wives may be (considered) similar to the

15. Âpastamba I, 7, 21, 12-19; I, 10, 29, 15.

16. Govinda is probably right in asserting that the word *ka*, 'and (so forth),' is intended to include other not-named offences.

17. Âpastamba I, 10, 29, 17-18.

18-23. Âpastamba I, 10, 29, 8-14.

vessel which contains the curds (for the sacrifice). If one makes impure milk curdle in a milk-vessel and stirs it, the Śiṣṭas do not use the (curds thus produced) for sacred rites.

23. In like manner no intercourse can be held with that (offspring) which is produced from impure seed.

24. If they desire it, (they may perform) a penance,

25. (Viz. in the case of males) the third part (of the penance prescribed) for crimes causing loss of caste (patanīya); for females the third part (of that).

26. Now they quote also (the following verse): 'If he applies sesamum to any other purpose, but food, anointing, and charitable gifts, he will be born again as a worm and, together with his ancestors, be plunged into the ordure of dogs.'

27. He who sells sesamum, forsooth, sells his ancestors; he who sells rice, forsooth, sells his life; he who gives away his daughter, making a bargain, forsooth, sells portions of his spiritual merit.

28. Grass and wood, in its natural state, may be sold.

29. Now they quote also (the following verse): 'Animals that have teeth in one jaw only, as well as minerals excepting salt, and undyed thread, these, O Brâhmaṇa, are the goods which thou art permitted to sell.'

30. (If he has committed) any offence excepting a

25. I. e. males shall live, according to the rules given above in Sûtras 10-11, during one year, and females during four months.

26. Vasishṭha II, 30.

28. Âpastamba I, 7, 21, 2.

29. The permission to sell 'stones' or minerals contradicts Vasishṭha II, 24.

30. Regarding the definition of the term 'anûkâna,' see above, I, 11, 21, 13.



mortal sin (pâtaka) he may either give to a learned Brâhmana (anûkâna) a hairy cow of brown or reddish colour, after sprinkling her with clarified butter and scattering black sesamum seeds over her ;

31. Or (he may offer burnt oblations), reciting the Kûshmândas, during twelve days.

32. '(Thus) he will be freed from the guilt (of any crime that is) less (heinous) than the murder of a learned Brâhmana.'

33. If one is accused of a mortal sin (pâtaka), a *Krikkhra* (penance must be performed by the accused).

34. The accuser (shall perform) that (*Krikkhra* penance during) a year.

35. 'He who during a year associates with an outcast, becomes (likewise) an outcast ; not by sacrificing for him, by teaching him or by (forming) a matrimonial (alliance with him), but by using the same carriage or seat.'

36. The penance for eating impure substances is to fast until the entrails are empty. That is attained in seven (days and) nights.

31. Regarding the efficacy of the Kûshmânda texts, see e.g. Gautama XIX, 12 ; XXII, 36.

33. Vasishtha XXIII, 37-38.

34. Vasishtha XXIII, 39.

35. Vasishtha I, 22.

36. Âpastamba I, 9, 27, 3-4 ; Vasishtha XXIII, 30. I follow here the Gugarât and Dekhan MSS., which read *amedhyaprâsane prâyaskittir naishpurishyam tat saptarâtrenâvâpyate*. M. and the two MSS. of the commentary give *amedhyaprâsane prâyaskittam* and leave the remainder out. The commentary states that the penance intended is the *Taptakrikkhra*, described in the next Sûtra. The parallel passages of Âpastamba and others leave no doubt that the northern MSS. in this case have preserved the older form of the text.

37. (Subsisting on) water, milk, clarified butter, (and) fasting,—each for three days,—(and taking the three fluids) hot, that is a *Taptakrikkh*ra penance.

38. (Eating) during three days in the morning only, during the (next) three days in the evening only, (subsisting) during (another) three days (on) food given unasked, and fasting during three days, (that is) a *Krikkh*ra penance.

39. (If the period of twelve days is divided into) three (periods of) four days, that is the *Krikkh*ra penance of women, children, and aged men.

40. If (observing the rule given) above one eats (at each meal) so much only as one can take at one (mouthful), that is an *Atikrikkh*ra penance.

41. (If one) subsists on water only, that is a *Krikkhrâtikrikkh*ra, the third (in the order of the *Krikkh*ra penances).

42. During a *Krikkh*ra penance (the following rules must be followed, viz.) to bathe at morn, noon, and evening,

43. To sleep on the ground,

44. To wear one garment only, to shave the hair of the head, of the beard, and of the body, and to clip the nails.

45. The same (rules apply) to women except (that referring to) shaving the head.

37. *Vasishtha* XXI, 21.

38. *Vasishtha* XXI, 20. M. and the two MSS. of the commentary omit the word '*krikkh*ra' at the end of the *Sûtra*.

39. *Vasishtha* XXIII, 43.

40. *Vasishtha* XXIV, 2.

41. *Vasishtha* XXIV, 3. Govinda gives another explanation of the word *trîtiya*, 'the third,' according to which it is to refer to the third *tryaha*, or 'period of three days.'

42-44. *Vasishtha* XXIV, 4-5.

## PRASNA II, ADHYĀYA 2, KANDIKĀ 3.

1. A Brâhmaṇa who always carries water (in his pot), who always wears the sacred thread, who daily recites the Veda, who avoids the food of Sûdras, who approaches (his wife) in the proper season, and offers sacrifices in accordance with the rules (of the Veda, after death) never falls from Brahman's heaven.

2. The Veda (says), 'Manu divided his estate among his sons.'

3. (A father may, therefore, divide his property) equally among all, without (making any) difference ;

4. Or the eldest may receive the most excellent chattel.

5. (For) the Veda says, 'Therefore, they distinguish the eldest by (an additional share of the) property.

6. Or the eldest may receive (in excess) one part out of ten ;

7. (And) the other (sons) shall receive equal shares.

8. While the father lives, the division of the estate takes place (only) with the permission of the father.

3. 1. Vasishṭha VIII, 17.

2. Taittirīya Samhitâ III, 1, 9, 4.

3. Colebrooke V, Dig. XL. Govinda points out that this rule refers to sons equal by caste, origin, and virtue.

4. Colebrooke, loc. cit. ; Vishṇu XVIII, 37.

5. Taittirīya Samhitâ II, 5, 2, 7. See also the discussion on this text, Âpastamba II, 6, 14, 10-13.

6. Colebrooke, loc. cit. ; Vasishṭha XVII, 43.

7. Colebrooke, loc. cit. ; Gautama XXVIII, 8.

8. Colebrooke V, Dig. XXII ; Dâyaabhâga II, 8. In C.'s Digest

9. The (additional) share of the eldest is, (according to the order) of the four castes, a cow, a horse, a goat, and a sheep.

10. If there are sons born of wives of different castes (*varna*), they should make ten portions of the ancestral property and take four (shares), three, two, (and) one, according to the order (of the castes).

11. But if a legitimate son of the body (*aurasa*) is born, the (other) sons of equal caste shall obtain one third share (of the estate).

12. If there is a son of equal caste and a son of

the first clause is omitted and connected with the following *Sûtra*. Govinda agrees with *Gimûtavâhana*.

9. Colebrooke V, Dig. XLIX. The rule is an explanation of the term *varam rūpam*, 'the most excellent chattel,' in *Sûtra* 4. The meaning probably is, as the Digest states, that among *Brâhmanas* it is usual to give to the eldest a bull, among *Kshatriyas* a horse, and so forth.

10. *Vasishtha* XVII, 48-50; *Vishnu* XVIII, 2-40; where the several cases that can arise have been fully worked out.

11. I translate according to the reading of K., M., and the two MSS. of the commentary, *aurase tûtpanne savarnâs* [*nas*, M., K.] *trîtiyâmsaharâh* [*yâmsam haret*, K.] The other MSS. omit the last two words of the *Sûtra*. The sense of the *Sûtra* seems to be, that subsidiary sons of equal caste obtain a third of the estate when a legitimate son of the body is born to their father; see also *Kâtyâyana* V, Dig. CCXVIII. Govinda gives the following explanation: *aurasah savarnaputrâs ka vakshyante* | *aurasah savarnâyâm samskrîtâyâm svayam utpâdîta* [*Sûtra* 14] | *tasminnutpanne savarnâs trîtiyâmsaharâ bhaveyuh* | *sarvam dhanagâtam tredhâ vibhagya teshâm ekam shodasa sampâdya trin dvâvekam iti kalpayet* || 'The legitimate son and the sons of equal caste will be described (below). He is called a legitimate son who is begotten by the husband himself on a wedded wife of equal caste. When such a one is born, the (other) sons of equal caste shall obtain one third share. Dividing the whole property into three parts, and making one of them sixteen (?), he shall give three, two, one.'—Govinda.

12. Colebrooke V, Dig. CLVII; *Dâyabhâga* IX, 15.

a wife of the next lower caste, the son born of the wife of the next lower caste may take the share of the eldest, provided he be endowed with good qualities.

13. (A son) who possesses good qualities becomes the protector of the rest.

14. One must know a son begotten by (the husband) himself on a wedded wife of equal caste (to be) a legitimate son of the body (aurasa).

Now they quote also (the following verse): 'From the several limbs (of my body) art thou produced, from my heart art thou born; thou art "self" called a son; mayest thou live a hundred autumns.'

15. The (male child) born of a daughter, after an agreement has been made, (one must know to be) the son of an appointed daughter (putrikâputra); any other (male offspring of a daughter they call) a daughter's son (dauhitra).

16. Now they quote also (the following verse): 'The son of an appointed daughter should offer the first funeral cake to his mother, the second to her father, and the third to his father's father.'

17. He who is begotten, by another man, on the wife of a deceased man, of a eunuch, or of one (incurably) diseased, after permission (has been given), is called the son begotten on a wife (kshetrâga).

13. Colebrooke, loc. cit.

14. Colebrooke V, Dig. CXCVI; Vasishtha XVII, 13. The verse is found in the Mahâbhârata and elsewhere.

15. Colebrooke V, Dig. CCXIII; Vasishtha XVII, 15-17.

17. Colebrooke V, Dig. CCXXXVII; Dâyaabhâga II, 60; Vasishtha XVII, 14.

18. Such a (son begotten on a wife) has two fathers and belongs to two families; he has a right to perform the funeral oblations, and to inherit the property of (his) two (fathers).

19. Now they quote also (the following verse): 'The son of two fathers shall give the funeral cakes (to his two fathers, and pronounce) two names with each oblation, and three cakes shall serve for six persons; he who acts thus will not err.'

20. He (is called) an adopted son (*datta*) who, being given by his father and his mother, or by either of the two, is received in the place of a child.

21. He (is called) a son made (*kr̥trima*) whom (a man) himself makes (his son), with the (adoptee's) consent (only), and who belongs to the same caste (as the adopter).

22. He is called a son born secretly (*gūdhaga*) who is secretly born in the house and whose (origin is) afterwards (only) recognised.

23. He is called a son cast off (*apavidha*) who, being cast off by his father and his mother, or by either (of them), is received in the place of a child.

24. If anybody approaches an unmarried girl without the permission (of her father or guardian), the son born by such (a woman is called) the son of an unmarried damsel (*kânina*).

18. Colebrooke Dig., loc. cit.

20. Vasishtha XVII, 28.

21. Colebrooke V, Dig. CCLXXXIV; Gautama XXVIII, 32.

22. Vasishtha XVII, 24.

23. Vishnu XV, 24-25.

24. Colebrooke V, Dig. CCLXI; Vasishtha XVII, 21-23. It must be understood that the father must belong to the same caste as the girl.

25. If one marries either knowingly or unknowingly a pregnant bride, the child which is born of her is called (a son) taken with the bride (*sahodha*).

26. He (is called a son) bought (*krīta*) who, being purchased from his father and his mother, or from either of them, is received in the place of a child.

27. He (is called the son) of a twice-married woman (*paunarbhava*) who is born of a re-married female, (i. e.) of one who, having left an impotent man, has taken a second husband.

28. He (is called) a self-given (son, *svayam-datta*) who, abandoned by his father and his mother, gives himself (to a stranger).

29. He who is begotten by (a man of) the first twice-born (caste) on a female of the *Sûdra* caste (is called) a *Nishâda*.

30. (He who was begotten by the same parents) through lust (is called) a *Pârasava*. Thus (the various kinds of) sons (have been enumerated).

31. Now they quote also (the following verses): 'They declare the legitimate son, the son of an appointed daughter, the son begotten on a wife, the adopted son and the son made, the son born secretly and the son cast off, (to be entitled) to share the inheritance.'

32. 'They declare the son of an unmarried damsel and the son received with the bride, the son bought,

25. *Vasishtha* XVII, 27.

26. Colebrooke V, Dig. CCLXXXI; *Vasishtha* XVII, 30-32.

27. *Vasishtha* XVII, 18-20.

28. *Vasishtha* XVII, 33-35.

30. Colebrooke V, Dig. CCXCIII. Govinda points out that the *Pârasava* is, according to Baudhâyana, the offspring of a *Sûdrâ* concubine, not of a *Sûdrâ* wife. But see also above, I, 9, 17, 4.

31. Colebrooke V, Dig. CLXXX; *Vasishtha* XVII, 25.

32. Colebrooke V, Dig. CLXXIX; *Vasishtha* XVII, 26.

likewise the son of a twice-married female, the son self-given and the Nishâda, to be members of the family.'

33. Aupagandhani (declares that) the first among them alone (is entitled to inherit, and a member of his father's family).

34. 'Now, O Ganaka, I jealously watch my wives, (though I did) not (do it) formerly; for they have declared in Yama's court that the son belongs to the begetter. The giver of the seed carries off the son, after death, in Yama's hall. Therefore they carefully protect their wives, fearing the seed of strangers.'

35. 'Carefully watch (the procreation of your) offspring, lest strange seed fall on your soil. After death the son belongs to the begetter; through carelessness a husband makes (the procreation of) a son useless.'

36. Let them carefully protect the shares of

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33-34. Aupagandhani is one of the ancient teachers of the White Yagur-veda, mentioned in the lists incorporated in the Sata-patha-brâhmana XIV, 5, 5, 21; 7, 3, 26. The legends of the White Yagur-veda frequently mention king Ganaka of Videha, and assert that that philosopher king had frequent and intimate intercourse with Yâgñavalkya and other teachers of the Veda which Âditya revealed. It seems to me, therefore, highly probable that Govinda is right in taking the vocative ganaka in Sûtra 34 as a proper name, and in asserting that the verse belongs to a conversation between Aupagandhani and Ganaka. This explanation, which possibly may be based on an ancient tradition of Baudhâyana's school, is certainly preferable to Haradatta's statement on Âpastamba II, 6, 13, 7, that these verses express the sentiments of a husband who had neglected to watch his wives, and later learned that he would not derive any spiritual benefit from their offspring. In the text of Sûtra 34 I read with the Dekhan MSS. and Âpastamba, loc. cit., îrshyâmi, instead of ishyâmi, which M. and the commentary give.

36. Colebrooke V, Dig. CCCCLII; Vasishtha XVI, 8, 9. 'The



those who are minors, as well as the increments (thereon).

37. Granting food, clothes, (and shelter), they shall support those who are incapable of transacting legal business,

38. (Viz.) the blind, idiots, those immersed in vice, the incurably diseased, and so forth,

39. Those who neglect their duties and occupations;

40. But not the outcast nor his offspring.

41. Intercourse with outcasts shall not take place.

42. But he shall support an outcast mother, without speaking to her.

43. The daughters shall obtain the ornaments of their mother, (as many as are) presented according to the custom (of the caste), or anything else (that may be given according to custom).

increments, i. e. the proper interest. Thus the money of minors shall bear interest.'—Govinda.

37. Colebrooke V, Dig. CCCXXVIII; Dāyabhāga V, 12; Vyavahāramayūkha IV, 11, 10; Vasishṭha XVII, 52-54.

38. Colebrooke and Mayūkha, loc. cit. 'The expression "and so forth" includes hunchbacks and other (disabled) persons.'—Govinda. Vyasanin, 'immersed in vice,' may also mean 'afflicted by calamities,' and is perhaps intended to be taken both ways.

39. Colebrooke and Mayūkha, loc. cit. Akarminas, 'those who neglect their duties and occupations,' i. e. those who though able (to fulfil their duties are) indolent.—Govinda.

40. Colebrooke and Mayūkha, loc. cit.; Burnell, Dāyabhāga 49.

42. Gautama XXI, 15, and note.

43. Colebrooke V, Dig. CXXX; Vasishṭha XVII, 46. 'Sâm-pradâyikam (literally "customary") qualifies (the word) ornaments; sâm-pradâyikam (means) what is obtained according to custom; what is given to their mother by the maternal grandfather and grandmother, that (is called) sâm-pradâyikam. "Or anything else," (viz.) presented according to custom, (e. g.) a bedstead and the

44. Women do not possess independence.

45. Now they quote also (the following verse):  
'Their father protects (them) in childhood, their husband protects (them) in youth, and their sons protect (them) in old age; a woman is never fit for independence.'

46. The Veda declares, 'Therefore women are considered to be destitute of strength and of a portion.'

like, a couch, and an outer garment, and the like. So much and nothing else shall the daughters receive.'—Govinda.

44. *Vasishṭha* V, 1. All the MSS. of the text read *na strīsvāntrīyam vidyate*, while the text given by the two copies of the commentary has *na strī svāntrīyam vindate*. Govinda asserts that the *Sūtra* is intended to forbid the independent action of women with respect to things inherited. The correct view probably is that with this *Sūtra* the topic of the duties and rights of women begins, and that the rule contains a general maxim.

45. *Vasishṭha* V, 2.

46. *Colebrooke* V, Dig. CXXXI. The text is in great confusion. The *Dekhan* and *Gugarāt* MSS., except K., read, *na dāyam nirindriyā hyadâyās ka striyo matâ iti srutiḥ*; K. has, *tasmât[n]-nirindriyâ hy. st. m. i. sru. || tasmât striyo nirindriyâ adâyâdîr api pâpât*; while M. and the I.O. copy of the commentary have, *tasmân-nirindriyâ adâyâs ka striyo matâ iti srutiḥ [sûtiḥ, M.]* The *Telugu* copy is mutilated, and reads *nâdayantiriti srutiḥ*. Though the reading of the *Dekhan* MSS. is supported by *Mitramisra Vîramitrodaya*, fol. 209, p. 1, l. 3, it is certainly not the original one, for there is no verb by which the accusative 'dāyam' is governed. *Mitramisra's* attempt to make it depend on 'arhati' in the verse quoted in *Sūtra* 45 is futile, because, according to the usage of the *Sūtrakâras*, a *Sūtra* may be completed by a verb taken from another original aphorism of the author, but cannot be connected with a portion of a quotation taken from some other work. This same principle, of course, applies not only to *Sūtras*, but to the writings of all other authors, whether Indian or European. The reading of K., M., and of the I. O. copy of the commentary is not open to the objection just mentioned, and therefore preferable. But it seems to me highly probable that, nevertheless, it is not

47. Those (women) who strive (to do what is) agreeable to their husbands will gain heaven.

48. But for a violation (of their duty towards the husband) a *Krikkhra* penance (must be performed).

49. (For violating it) with a *Sûdra* (a woman) shall perform a lunar penance (*kândrâyana*);

50. (For violating it) against the order of the castes with a *Vaisya* and so forth, she shall perform a *Krikkhra* or an (*Atikrikkhra*) penance.

51. For male (offenders, i.e.) *Brâhmanas* and so forth, a year's chastity (is prescribed).

quite genuine; for the word 'tasmât,' with which it begins, is not required, because its sense is already expressed by the following 'hi,' and because the *Sûtra* apparently contains half an *Anushubh Sloka*, which the insertion of *tasmât* destroys. It is also easy to see how it came to be inserted. Every *Yagurvedi* who read the passage would be reminded of the analogous passage of the *Taittirîya Samhitâ* VI, 5, 8, 2, 'tasmât striyo nirindriyâ adâyâdîr api pâpât pumsaḥ upastitaram,' which in K. has actually been inserted after our *Sûtra*. In the Vedic Mantra 'tasmât' is required, and is certainly the genuine reading. Hence it seems to have been transferred into Baudhâyana's text, possibly by the mistake of some scribe who, according to the habit of his kind, took a marginal reference to the beginning of the Vedic passage for a correction of the text. In my opinion it must be thrown out. The sense of the half verse remains exactly the same. It corresponds to *Manu* IX, 18. According to *Govindasvâmin* and others its object is to show that women are incapable of inheriting, and the word *dâya*, 'portion,' must be taken in the sense of 'a share of the inheritance.' For a full discussion of this point, I refer to the Introductory Note on Book I, Chapter II, Sect. 14 of West and Bühler's *Digest of H. L. C.*, third edition.

47. *Vishnu* XXV, 15, 17; *Vasishtha* XXI, 14.

48-50. *Vasishtha* XXI, 6-13.

51. *Govinda* points out that this rule refers to adultery with women of equal caste, and thinks that the word 'chastity' indicates that *Krikkhra* penances are to be performed; *Vasishtha* XXI, 16, 17; *Vishnu* LIII, 2. But see *Gautama* XXII, 29.

52. Let him burn a Sûdra (who commits adultery with an Âryan) in a straw-fire.

53. Now they quote also (the following verses):

PRASNA II, ADHYÂYA 2, KANDIKÂ 4.

1. 'Anybody but a Brâhmana shall suffer corporal punishment for adultery.'

2. 'The wives (of men) of all castes must be guarded more carefully than wealth.'

3. 'But corporal punishment (shall) not (be inflicted) for (adultery with) the wives of minstrels and with those who appear on the stage. For (the husbands) carry them (to other men), or, lying concealed (at home), permit them to hold culpable intercourse.'

4. 'Women (possess) an unrivalled means of purification; they never become (entirely) foul. For month by month their temporary uncleanness removes their sins.'

5. 'Soma gave them cleanliness, the Gandharva their melodious voice, and Fire purity of all (limbs); therefore women are free from stains.'

52. Vasishtha XXI, 1, 5.

4. 1. Âpastamba II, 10, 26, 20; 10, 27, 11. Govinda thinks that non-Brâhmanical offenders should be burned, in accordance with Vasishtha XXI, 2-3. But mutilation may also be intended. *Samgrahana*, 'adultery,' probably includes all those acts mentioned Manu VIII, 354-358.

2. Manu VIII, 359.

3. Manu VIII, 362. I read conjecturally, '*samsargayanti te hyetâ niguptâs kâlayantyapi*,' basing my emendations on Manu's text. The MSS. and Govinda have, *samsargayanti tâ hyetân niguptâms kâlayantyapi*, which gives no good sense. Govinda explains *kârana-dârâh*, 'the wives of minstrels,' by *devadâsyah*, 'temple-slaves.'

4. Vasishtha XXVIII, 4.

5. Vasishtha XXVIII, 6.

6. 'Let him abandon a barren (wife) in the tenth year, one who bears daughters (only) in the twelfth, one whose children (all) die in the fifteenth, but her who is quarrelsome without delay.'

7. A widow shall avoid during a year (the use of) honey, meat, spirituous liquor, and salt, and sleep on the ground.

8. Maudgalya (declares that she shall do so) during six months.

9. After (the expiration of) that (time) she may, with the permission of her Gurus, bear a son to her brother-in-law, in case she has no son.

10. Now they quote also (the following verse): 'One whose appointment can have no result, (viz.) a barren woman, one who has borne sons, one who is past child-bearing, one whose children are (all) dead, and one who is unwilling must not be appointed.'

11. The sister of a maternal uncle and of the father, a sister, a sister's daughter, a daughter-in-law, a maternal uncle's wife, and the wife of a

6. Manu IX, 81.

7-8. *Vasishṭha* XVII, 55. The word *madya*, 'spirituous liquor,' occurs in M. and the I. O. copy of the commentary. The MSS. from the Dekhan and Gugarât, including K., read *maggana* or *maddāna*, the compound letter being very indistinct.

9. *Vasishṭha* XVII, 56, where the term 'Gurus' is fully explained.

10. *Vasishṭha* XVII, 57-59. M. and the two copies of the commentary read *pisâkṛotpannaputrâ ka* instead of *vasâ kṛotpannaputrâ ka*, 'a barren woman and one who has borne sons.' I follow the Dekhan and Gugarât MSS., which undoubtedly give the genuine reading. Perhaps the term *avasâm*, *Vasishṭha* XVII, 57, should be corrected to *varâm*.

11-12. These two Sûtras are additions to II, 1, 2, 13. See also Nârada XII, 73-74; *Vasishṭha* XXI, 16.

friend are females who must never be approached (agamyâ).

12. For intercourse with females who must not be approached (agamyâ), a *Krikkhra* and an *Ati-krikkhra* (and) a *Kândrâyana* are the penances prescribed for all.

13. Thereby (the rule regarding) intercourse with a female of the *Kandâla* caste has been declared.

14. Now they quote also (the following verses): 'A *Brâhmana* who unintentionally approaches a female of the *Kandâla* caste, eats (food given by a *Kandâla*) or receives (presents from him), becomes an outcast; but (if he does it) intentionally, he becomes equal (to a *Kandâla*).

15. 'He who approaches his father's, his teacher's, or a king's wife, is guilty of the crime of violating a Guru's bed; the penance ordained for him has been declared above.'

16. (A *Brâhmana*) who is unable (to subsist) by teaching, sacrificing for others, or the acceptance of gifts, shall maintain himself by following the duties of *Kshatriyas*, because that is the next following (caste).

13. *Vasishtha* XXIII, 41; *Vishnu* LIII, 5-6.

14. *Manu* XI, 176.

15. Govinda thinks that the penance intended is that mentioned in *Sûtra* 12. Probably a severer one is meant. The verse is interesting, as it clearly is a quotation from some metrical work on law, not merely of traditional detached slokas.

16. *Vasishtha* II, 22. The *Sûtra* 'adhyâpanayâganapratigrahair asaktaḥ kshatradharmena gîvet pratyantaratvât' occurs in the two copies of the commentary only. The I. O. copy of the commentary has, however, before it the following words: [dharmya] svâdhyâyapravakane evety adhikânâm [kâram] darsayati pratigrhîât tâdrik pratigrahîtâram grîdhnvanti [târa ridhnu°] ritvivyagamânâ yâginau

17. Gautama (declares that one shall) not (act thus). For the duties of Kshatriyas are too cruel for a Brâhmana.

18. Now they quote also (the following verse) : ' Out of regard for the sacred law a Brâhmana and a Vaisya may take up arms for (the protection of) cows or Brâhmanas, or when a confusion of the castes (threatens to take place).

19. (Or) the livelihood of a Vaisya should be adopted, because that is the one following (next).

20. (If he lives by agriculture) he shall plough before breakfast,

21. With two bulls whose noses have not been pierced, not striking them<sup>1</sup> with the goad, (but) frequently coaxing them.

22. The (sacred domestic) fire (shall be kindled) at the wedding; the religious ceremonies up to the Agnyâdheya (shall be) performed in that.

[°gane] tadasaktau kshatradharmau. M. reads, dharmanasvâdhyâyapraṇaṭana [ne] ityadhikâram darsayati pratigrahâtâdrik pratigrahâtâra rîdhnvanti rîtvigyagamâna yâganau tadasaktau svâdhyâyadhyâ [°yâdhyâ] panayagñâyâganapratigrahair asaktama [taḥ] kshatradharmmena gîvet. The Dekhan and Gugarât MSS. read, dhârmye svâdhyâyapraṇaṭane ityadhikâram darsayati | pratigrahe dâtâ pratigrahâtâ[ra] rîdhnvanti | rîtvigyagamânâ yâgane | tadasaktau kshatradharmena gîvayet, or have corruptions of this passage. I cannot come to any other conclusion than that the passage which precedes the words translated by me are a very ancient interpolation, caused by the embodiment of a portion of an old Bhâshya with the text, and that all our MSS., however much they may differ, go back to one codex archetypus.

17. Gautama Introduction, p. lii.

18. Gautama VII, 25.

19. Vasishṭha II, 24.

20-21. Vasishṭha II, 32.

22. Vasishṭha VIII, 3. The religious ceremonies to be performed with the sacred domestic fire, which, according to Baudhâyana,

23. Now, beginning with the Agnyâdheya, follow these (rites in an) uninterrupted (series), as, for instance, the Agnyâdheya, the Agnihotra, the new and full moon sacrifices, the Âgrayana at the winter and summer solstices, the animal sacrifice, the Kâturmâsyas at the beginning of each season, the Shaddhotri in spring, the Agnishôma. Thus the attainment of bliss (is secured).

24. Now they quote also (the following verse): 'Neither he who is accustomed to sleep in the day-time, nor he who eats the food of anybody, nor he who falls from a height to which he has climbed, can reach heaven as he desires.'

25. Let him avoid meanness, hard-heartedness, and crookedness.

26. Now they quote also with reference to this (subject the following) verse in the dialogue between the daughters of Usanas and Vrishaparvan: 'Thou, forsooth, art the daughter of one who praises (others), who begs and accepts (gifts); but I am the child of one who is praised, who gives gifts and does not accept them.'

should be kindled at the wedding, not on the division of the paternal estate (Gautama V, 7), are the so-called Grihya ceremonies (Gautama V, 8-9).

23. Vasishtha XI, 46. The sacrifices enumerated in this Sûtra require three fires, and belong to the srauta or vaitânika yagnâs. The Shaddhotri mentioned here seems to be the animal sacrifice mentioned in the commentary on Kâtâyana Srauta-sûtra VI, 1, 36.

24. An ârûdhapatita, 'he who falls from a height to which he has climbed,' is, according to Govinda, an ascetic who slides back into civil life.

25. Vasishtha VI, 40; X, 30. Govinda explains sâthyam, 'hard-heartedness,' by saktau satyâm api paropakârâkaranam, 'not doing a kindness to others though one is able to do so.'

26. The dialogue mentioned is that between Sarmishthâ and



## PRASNA II, ADHYĀYA 3, KANDIKĀ 5.

1. Bathing is suitable for (the practice of) austerities.

2. The libation to the manes (is offered) after the gods have been satisfied (with water).

3. They pour out water which gives strength, from one Tīrtha after the other.

4. Now they quote also (the following verses): 'With flowing, unconfined water twice-born men of the three castes shall satisfy the gods, *Rishis*, and manes, when they have risen in the morning.'

5. 'They shall not offer (libations of water) confined (in tanks and wells). (If they do it), he who made the embankment, will obtain a share (of the merit of their devotion).'

6. 'Therefore let him avoid embankments (around tanks) and wells made by others.'

7. Now they quote also (the following verse): 'Or, in times of distress—not as a rule—he may bathe in (water) confined (in tanks), after taking out three lumps (of earth); from a well (let him take three) lumps of clay and three jars of water.'

Devayānî, which occurs Mahābhārata I, 78. The verse quoted is the tenth of that Adhyāya, and agrees with ours, except that *sutāham* is read for *athāham* in the beginning of the second half verse.

5. 3. As to the Tīrthas, see above, I, 5, 8, 15-16.

5. Manu IV, 201.

6. Vishnu LXIV, 1.

7. Vishnu LXIV, 2. I read the verse as follows: *uddhṛitya vāpi trīṇ pindān kuryād āpatsu no sadā | niruddhāsu ka mrīpindān kûpât trīṇ abghaśmstatheti ||* The Dekhan MSS. read at the end of the second half verse, *kûpāmstrīnavatāmstathâ*; M. has *kupâ-trīnabapatāmstathâ*; while C. I. gives *kûpât trīṇ ghaśmstathâ*. Nandapandita on Vishnu, loc. cit., seems to have had the latter

8. If he has accepted presents from one who is able to give presents to many, or from one whose presents ought not to be accepted, or if he has sacrificed for one for whom he ought not to have sacrificed, or if he has eaten food (given by a person) whose food must not be eaten, he shall mutter the Taratsamandīya.

9. Now they quote also (the following verse): 'Those who improperly associate with (an outcast) teacher, those who improperly associate with (outcast) pupils, and those who improperly associate (with outcasts) by (accepting their) food or by (reciting) Mantras (for them), enter into deep darkness.'

10. Now (follow) the duties of a Snâtaka.

11. After offering at the morning and at the evening (meals) with (a portion of) the food which he may have, the Vaisvadeva and the Bali-offerings, he shall honour, according to his ability, Brâhmaṇas, Kshatriyas, Vaisyas, and Sûdras (who may come to his house as) guests.

12. If he cannot (afford to give food) to many, let him give (something) to one who possesses good qualities,

13. Or to him who has come first.

14. If a Sûdra (has come as) a guest, he shall order him (to do some) work, (and feed him afterwards) ;

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reading, and to have changed it to 'kûpât tu trin ghaṭmstathâ,' in order to save the metre. The sense remains the same.

8. Manu XI, 254. The text is found Rig-veda IX, 58. Govinda explains bahupratigrâhya, 'one who is able to give presents to many,' by bahubhrîtyabharanākshama, 'one who is able to support many servants.'

10. Vasishṭha XII, 1.

11. Vasishṭha XI, 3-9.

14. Âpastamba II, 2, 4, 19.

15. Or (if he cannot spare much), he may give a first portion (agrya) to a Srotriya.

16. It is prescribed that the division (of the food) shall be made without detriment to (the interests of) those who daily receive a portion.

17. But he shall never eat without having given away (some small portion of the food).

18. Now they quote also two verses which have been proclaimed by (the goddess of) food: 'Him who, without giving me to the gods, the manes, his servants, his guests and friends, consumes what has been prepared and (thus), in his exceeding folly, swallows poison, I consume, and I am his death. But for him who, offering the Agnihotra, performing the Vaisvadeva, and honouring guests, eats, full of contentment, purity, and faith, what remains after feeding those whom he must support, I become ambrosia, and he (really) enjoys me.'

19. Presents of money must be given, according to one's ability, to good Brāhmaṇas, Srotriyas, and Vedapârāgas, when they beg outside the Vêdi, for the sake of Gurus, in order to defray (the expenses of) their marriages, or of medicine, or when they are distressed for a livelihood, or desirous to offer a sacrifice, or engaged in studying, or on a journey, or have performed a Visvagit sacrifice.

15. Vasishṭha XI, 5. Govinda quotes a verse, according to which an agrya, 'first portion,' is equal to sixteen mouthfuls, each of the size of a peahen's egg.

16. Âpastamba II, 4, 9, 10-11. 'Those who daily receive a portion' (nityabhâktika), i. e. sons, wives, and so forth.—Govinda. But see also Âpastamba, loc. cit.

19. Gautama V, 20-21, and notes. 'A good Brāhmaṇa, i. e. one who follows the rule of conduct.'—Govinda.

20. Cooked food (must be given) to other (beggars).

21. Let him eat (seated) in a pure, enclosed place, after having well washed his hands and feet and after having sipped water, respectfully receiving the food which is brought to him, keeping himself free from lust, anger, hatred, greed, and perplexity, (conveying the food into his mouth) with all his fingers and making no noise (during mastication).

PRASNA II, ADHYÂYA 3, KANDIKÂ 6.

1. Let him not put back into the dish a remnant of food.

2. If he eats (food), containing meat, fish, or sesamum, he shall (afterwards) wash and touch fire,

3. And bathe after sunset.

4. Let him avoid a seat, clogs, sticks for cleaning the teeth, and other (implements) made of Palâsa wood.

20. Gautama V, 22.

21. Vasishṭha XII, 19-20; Vishṇu LXVIII, 46. 'This is the rule for him who makes an offering to Âtman (i. e. performs the Prâṇâgnihotra at his meal).'—Govinda. See also below, II, 7, 12.

6. 1. 'I. e. he shall take up as much food only as he can swallow at one mouthful.'—Govinda.

2. The Dekhan and Gugarât MSS., including K., add madhu, 'honey,' after sesamum.

3. This and the following six Sûtras are left out in M. and the two copies of the commentary. If they have, nevertheless, been received into the text, the reason is that similar rules occur in all Dharmasûtras, and that Sûtra 3 begins with astamite, while astamaye occurs in Sûtra 10. It seems therefore probable that the writer of the MS. from which M. and Govinda's copies are derived, skipped over a line by mistake.

4-7. Vasishṭha XII, 34-38.

5. Let him not eat (food placed) in his lap,
6. Nor on a chair.
7. He shall carry a staff, made of bamboo, and golden earrings.
8. Let him not rub one foot with the other while bathing, nor place the one on the other while standing,
9. Let him not wear a visible garland.
10. Let him not look at the sun when he rises or sets.
11. Let him not announce (the appearance of a rainbow) to another (man, saying), 'There is Indra's bow.'
12. If he points it out, he shall call it 'the jewelled bow.'
13. Let him not pass between the prakīlaka and the beam at the town gate,
14. Nor let him pass between the two posts of a swing.
15. Let him not step over a rope to which a calf is tied.
16. Let him not step on ashes, bones, hair, chaff, potsherds, nor on a bathing-place (moist with) water.

8. Vishṇu LXXI, 40.

9. Vasishṭha XII, 39.

10. Vasishṭha XII, 10.

11-12. Vasishṭha XII, 32-33.

13. Govinda explains prakīlaka by 'a piece of wood fastened at the town gate.' Etymologically it would mean 'a strong bolt.' Possibly the rule may be equivalent to Âpastamba I, 11, 31, 23, and mean that a Snâtaka is not to creep through the small door which is found in all Indian town gates, and left open after the gates have been shut.

14. Âpastamba I, 11, 31, 16.

15. Vasishṭha XII, 9.

16. Gautama IX, 15; Manu IV, 132.

17. Let him not announce it to another (man if) a cow suckles (her calf).

18. Let him not say of (a cow which is) not a milch-cow, 'She is not a milch-cow.'

19. If he speaks (of such a one), let him say, 'It is one which will become a milch-cow.'

20. Let him not make empty, ill-sounding, or harsh speeches.

21. Let him not go alone on a journey,

22. Nor with outcasts, nor with a woman, nor with a Sūdra.

23. Let him not set out (on a journey) towards evening.

24. Let him not bathe (entirely) naked.

25. Let him not bathe at night.

26. Let him not cross a river swimming.

27. Let him not look down into a well.

28. Let him not look down into a pit.

29. Let him not sit down there, where another person may order him to rise.

30. Way must be made for a Brāhmaṇa, a cow, a king, a blind man, an aged man, one who is suffering under a burden, a pregnant woman, and a weak man.

31. A righteous man shall seek to dwell in a village where fuel, water, fodder, sacred fuel, Kusa grass, and garlands are plentiful, access to which is

17. Vishṇu LXXI, 62.

18-19. Gautama IX, 19.

20. Manu IV, 177; Vishṇu LXXI, 57, 72, 74.

21-23. Manu IV, 140.

24. Gautama IX, 61.

26. Vasishṭha XII, 45.

29. E. g. in the palace of a king, whence the attendants may drive him.

30. Vasishṭha XIII, 58.

31. Gautama IX, 65.

easy, where many rich people dwell, which abounds in industrious people, where Āryans form the majority, and which is not easily entered by robbers.

32. 'A Brāhmaṇa who, having wedded a wife of the Sūdra caste and dwells during twelve years in a village where water (is obtainable) from wells only, becomes equal to a Sūdra.'

33. (If you say that) he who lives in a town and whose body is covered with the dust, (raised) by others, and whose eyes and mouth are filled with it, will obtain salvation, if he restrains himself, (I declare that) that is impossible.

34. 'The dust raised by carriages, horses, elephants, and cows, and (that which comes) from grain is pure, blamed is (that raised) by a broom, goats, sheep, donkeys, and garments.'

35. Let him honour those who are worthy of honour.

36. 'A *Rishi*, a learned man, a king, a bridegroom, a maternal uncle, a father-in-law, and an officiating priest are mentioned in the *Smṛiti* as worthy of the honey-mixture at certain times and occasions.'

37. 'A *Rishi*, a learned man, and a king must be

33. Āpastamba I, 11, 32, 21.

36. Vasiṣṭha XI, 1-2. A *Rishi* is, according to Govinda, a man who knows not only the text of the Mantras, but also their sense. But Baudhāyana, *Gr̥hya-sūtra* I, 11, 4, says that a man who knows, besides the *Sākhā* and its *Āṅgas*, the *Kalpa* also, is called *Rishikalpa*, i. e. one almost a *Rishi*. See also Āpastamba I, 2, 5, 5. A learned man (*vidvas*) is probably a student who has finished not only his vow, but learned the *Veda*, a so-called *vidyā-snātaka*, Āpastamba I, 11, 30, 3. Regarding the *arghya* or *madhuparka*, the honey-mixture, see Āpastamba II, 4, 8, 7-9.

37. Gautama V, 27-30. I read *kriyārambhe varartvigau*. The

honoured whenever they come, a bridegroom and a priest at the beginning of the religious rites, a maternal uncle and a father-in-law when a year has elapsed since their last visit.'

38. 'Let him raise his right arm on (entering) the place where the sacred fire is kept, in the midst of a herd of cows, in the presence of Brâhmaṇas, at the daily recitation of the Veda, and at dinner.'

39. 'An upper garment must be worn on the following five occasions: during the daily study, during the evacuation (of excrements), when one bestows gifts, at dinner, and while one sips water.'

40. 'While one offers oblations in the fire, while one dines, bestows gifts, offers (food to deities or Gurus), and accepts presents, (the right hand) must be placed between the knees.'

41. 'The revealed texts declare, that the creatures depend on food, food is life; therefore gifts of food must be made. Food is the most excellent of sacrificial viands.'

42. 'Sin is removed by burnt offerings, burnt oblations are surpassed by (gifts of) food, and gifts of food by kind speeches. That (is declared) to us in the revealed texts.'

### PRASNA II, ADHYÂYA 4, KANDIKÂ 7.

1. Now, therefore, we will declare the rule for (performing) the twilight devotions.

meaning is that a bridegroom is to receive the honey-mixture when he comes to his father-in-law's house for his wedding, and an officiating priest when he comes to perform a sacrifice.

38. Vishṇu LXXI, 60. Govinda adds that the act is performed as a salutation.

41. See e.g. Taittirîya Âraṇyaka VIII, 2.



2. Going to a (sacred) bathing-place, he shall bathe, in case he is impure; in case he is pure, he may, optionally, omit the bath. (But in either case) he shall wash his feet and hands. Sipping water and sprinkling himself, while he recites the (*Rik*-verses) containing the word Surabhi, the Ablīṅgas, those addressed to Varuṇa, the Hiranyavarnas, the Pāvamānis, the (sacred syllables called) Vyāhṛitis, and other purificatory (texts), he becomes pure (and fit to perform the twilight devotions).

3. Now they quote also (the following verse): 'Submersion in water (and) bathing are prescribed for all the (four) castes. But sprinkling (water over the body), while Mantras (are being recited), is the particular (duty) of the twice-born.'

4. He who sprinkles himself (with water) at the beginning of any sacred rite,—before the time of the twilight devotions,—while reciting that same collection of purificatory (texts), becomes pure.

5. Now they quote also (the following rules): Seated, with his face to the west, on Darbha grass and holding Darbha blades in his (right) hand, which

7. 2. 'A sacred bathing-place, i. e. a river or pond outside the village.'—Govinda. The same author adds that the hands must be washed as far as the wrist, that while sipping water the worshipper is to repeat in the evening, Taittirīya *Āraṇyaka* X, 31, and in the morning X, 32, and that if he bathes, Taittirīya *Āraṇyaka* X, 1, 12, and other texts must be recited. The *Rik* containing the word Surabhi is found Taittirīya *Samhitā* I, 5, 11, 4, 7; the three Ablīṅgas, Taittirīya *Āraṇyaka* X, 1, 11; the four verses addressed to Varuṇa, Taittirīya *Samhitā* III, 4, 11, 4, and Taittirīya *Āraṇyaka* II, 4, 4. By the term Pāvamānis the Pavamānānuvāka, Taittirīya *Brāhmaṇa* I, 4, 8, is meant.

5. The injunction to turn the face to the west refers to the evening prayer; see also below, *Sūtra* 10.

is filled with water, he shall repeat the *Sâvitri* one thousand times ;

6. Or (he may recite the verse) one hundred times, suppressing his breath ;

7. Or mentally ten times, adding the syllable *Om* at the beginning and at the end and the seven *Vyâhr̥itis*.

8. And if he is tired by three suppressions of his breath (performed) with (the recitation of) the (*Anuvâka* called) *Brahmah̥ridaya* (the heart of Brahman, then let him repeat the *Sâvitri*).

9. In the evening he worships (the sun) with the two (verses) addressed to *Varuna*, 'Hear this my call, O *Varuna*,' and 'Therefore I go to thee.'

10. The same (rules apply to the twilight devotion) in the morning, (but the worshipper) shall face the east and stand upright.

11. In the day-time he worships (the sun) with the two (verses) addressed to *Mitra*, 'The glory of *Mitra*, who supports men,' and 'Mitra causes men to join.'

12. Let him begin (the twilight devotion) in the

6. Govinda states that *prânâyâmasaḥ*, 'suppressing his breath,' has in this *Sûtra* no technical meaning.

7. Govinda says that the order to be observed in this case is as follows : First the syllable *Om* is to be recited, next the seven *Vyâhr̥itis*, beginning with *Bhûḥ* and ending with *Satyam*, then the *Sâvitri*, and finally again the syllable *Om*.

8. The *Brahmah̥ridaya* is *Taittirîya Âraṇyaka* X, 28. This *Anuvâka* may be repeated three times for each *Prânâyâma* (see *Vaṣishṭha* XXV, 13), or altogether nine times, and, if the worshipper is then tired, he may go on repeating the *Sâvitri* without suppressing his breath.

9. *Taittirîya Samhitâ* II, 1, 11, 6.

10. *Gautama* II, 11.

11. *Taittirîya Samhitâ* III, 4, 11, 5.

12. Very early, i.e. when the stars are still visible ; see also *Gautama* II, 11, and note.

morning very early, and finish it when the sun has risen.

13. Let him begin (the twilight devotion) in the evening, when (the sun) has set, (and finish it) very soon after (the appearance of the stars);

14. And the complete observance of the twilight devotions (produces as its reward) an uninterrupted succession of days and nights.

15. Now they quote with reference to this (subject) also the following two verses, which have been proclaimed by the Lord of created beings (Pragâpati): 'How can those twice-born men be called Brâhmanas who do not perform their twilight devotions, in the morning and in the evening at the proper time? At his pleasure a righteous king may appoint those Brâhmanas who neglect to daily perform the twilight devotions, both at morn and at eve, to do the work of Sûdras.'

16. If the time for the (twilight devotion) is allowed to pass in the evening, (the offender shall) fast during the night; and if it is neglected in the morning, he shall fast during the (next) day.

17. He obtains (thereby) the (same) reward as if he had remained standing and sitting (in the twilight).

18. Now they quote also (the following verses): 'Whatever sin (a man) may have committed with his organ, with his feet, with his arms, by thoughts or by speech, from (all) that he is freed by performing the twilight devotion in the evening.'

19. (The worshipper) becomes also connected

14. The day and night will not be cut off from his existence.

16. Vasishtha XX, 4-5.

18. Vasishtha XXVI, 2.

(thereby) with the (next) night, and Varuna will not seize him.

20. In like manner he becomes free from the sin committed during the night by worshipping in the morning.

21. He is also connected with the (next) day, Mitra protects him and Âditya leads him up to heaven.

22. It is declared in the Veda, 'A Brâhmaṇa who in this same manner daily worships in the twilight, both at morn and at eve and, being sanctified by the Brahman, becoming one with the Brahman, and resplendent through the Brahman, follows the rules of the Sâstra, gains the heaven of Brahman.'

#### PRASNA II, ADHYÂYA 5, KANDIKÂ 8.

1. Now, after washing his hands, he shall take his waterpot and a clod of earth, go to a (sacred) bathing-place and thrice clean his feet (with earth and water) and thrice his body.

2. Now some say, 'One must not enter a burial-ground, water, a temple, a cowpen, nor a place where Brâhmaṇas (sit) without having cleaned one's feet.'

20. Vasishṭha XXVI, 3.

22. Brahman means here the Veda, the Sâvitṛî, and the universal soul.

8. 1. Vishṇu LXIV, 18. This Adhyâya contains the rules for bathing, and the subject is introduced, as Govinda observes, because in the preceding chapter II, 4, 7, 2, it has been said that an impure person must bathe before he performs the twilight devotions. Govinda also states that the word *ka*, 'and,' which stands after *mṛtipindam*, 'a clod,' indicates that *gomaya*, 'cowdung,' must also be employed.

3. Then he enters the water, (reciting the following verse): 'I take refuge with gold-horned Varuna, give me at my request (O Varuna) a purifying bathing-place. May Indra, Varuna, Brihaspati, and Savitri again and again cleanse me from all sin which I have committed by eating the food of unholy men, by receiving gifts from the wicked, and from all evil which I have done by thoughts, speeches, or deeds.'

4. Then he takes up water in his joined hands, (saying), 'May the waters and the herbs be propitious to us.'

5. (Next) he pours (the water) out in that direction in which an enemy of his dwells, (saying), 'May they work woe to him who hates us and whom we hate.'

6. Then he sips water, and thrice makes the water eddy around himself turning from the left to the right (and saying), 'May that which is hurtful, which is impure, and which is inauspicious in the water be removed.'

7. After having submerged himself and having emerged from the water,

8. (Acts of) personal purification, washing the clothes by beating them on a stone and sipping

3. The verse is found Taittirīya Âranyaka X, 1, 12.

4. Taittirīya Âranyaka X, 1, 11.

5. Taittirīya Âranyaka, loc. cit. This and the following Sûtras, down to II, 6, 11, 15, are wanting in the Gugarât and Dekhan MSS. except in K.

6. Taittirīya Âranyaka X, 1, 13.

7. Govinda points out that the completion of this Sûtra is to be found in Sûtra 10. He adds that Baudhâyana inserted Sûtras 8-9 in the middle, because he was afraid to forget the rules contained in them.

8. Vishnu LXIV, 10, 11.

water are not (permitted to the worshipper) as long as he is in the water.

9. If (the water used for bathing) has been (taken from a) confined (place, such as a well), he worships it with the following (Mantra): 'Adoration to Agni, the lord of the waters; adoration to Indra; adoration to Varuṇa; adoration to Vâruṇî; adoration to the waters.'

10. After having ascended the bank and having sipped water, let him again sip water, though he has done so before, (and recite the following Mantras): 'May water purify the earth, may the purified earth purify me, may Brahmanaspati (and) Brahman purify, may the purified (earth) purify me. May water purify me, (taking away) all (the guilt which I incurred by eating) remnants of food, and forbidden food, (by committing) evil deeds, (by) receiving gifts from wicked men, Svâhâ!'

11. Making two Pavitras he rubs (his body) with water. Having rubbed himself, (reciting the) three (verses), 'Ye waters are,' &c., the four (verses), 'The golden-coloured, pure, purifying,' &c., (and) the Anuvâka, 'He who purifies,' &c., he performs, stepping back into the water, three Prânâyâmas with the Aghamarshana (hymn); then he ascends the bank, squeezes (the water) out of his dress, puts on garments which have been washed and dried in the air and which are not the worse for wear, sips water,

9. Taittirîya Âraṇyaka X, 1, 12.

10. Taittirîya Âraṇyaka X, 23. Govinda says that the rule is intended to indicate also that a person who recites sacred texts while sipping water, must do so only after having taken water once before. K. inserts before this Mantra, also Anuvâka 22.

11. Vishṇu LXIV, 13-14; 18-19. The Vedic passages intended

sits down on Darbha grass, and, holding Darbha grass (in his hands), recites, facing the east, the Gâyatrî one thousand times, (or) one hundred times, or any number of times, or at least twelve times.

12. Then he worships the sun (reciting the following Mantras): 'Out of darkness we,' &c., 'Up that bright,' &c., 'That eye which is beneficial to the gods,' &c., (and) 'He who rose,' &c.

13. Now they quote also (the following maxim): 'The syllable Om, the Vyâhrîtis, and the Sâvitrî, these five Veda-offerings daily cleanse the Brâhmaṇa from guilt.'

14. Being purified by the five Veda-offerings, he next satiates the gods (with water, saying),

#### PRASNA II, ADHYĀYA 5, KANDIKĀ 9.

1. 'I satiate the deities of the eastern gate, Agni, Pragâpati, Soma, Rudra, Aditi, Brîhaspati, together with the lunar mansions, with the planets, with the days and nights, and with the Muhûrtas; Om, I also satiate the Vasus;

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are found Taitt. Samhitâ IV, 1, 5, 1; V, 6, 1, 1; and Taitt. Brâhmaṇa I, 4, 8. Pavitras, i. e. blades of Kusa grass. 'He performs three Prânâyâmas with the Aghamarshana hymn (Rig-veda X, 190),' i. e. he thrice suppresses his breath (prânâyâma) and recites during each suppression the Aghamarshana three times, just as on other occasions the Gâyatrî is recited three times.

12. The first Mantra is found Taitt. Samhitâ IV, 1, 7, 4; the third and the fourth Taitt. Âranyaka IV, 42, 32-33.

14. Vishnu XLIV, 24. The ceremony is the so-called Tarpana, which is usually described in the Grîhya-sûtras, e. g. Sâṅkhâya IV, 9-10, and the quotations in Professor Oldenberg's notes, Indische Studien XV, 152.

9. 1. This and the next Kandîkâs are given in full by K. only. M. gives the first and last words of both, the commentary the

2. 'Om, I satiate the deities of the southern gate, the *Pitrīs*, Yama, Bhaga, Savitri, Tvashtri, Vāyu, Indrāgni, together with the lunar mansions, with the planets, with the days and nights, and with the Muhūrtas; Om, I also satiate the Rudras.

3. 'Om, I satiate the deities of the western gate, Mitra, Indra, the Mahāpitṛīs, the Waters, all the gods, Brahman, Vishnu, together with the lunar mansions, with the planets, with the days and nights, and with the Muhūrtas; Om, I also satiate the Ādityas.

4. 'Om, I satiate the deities of the northern gate, the Vasus, Varuṇa, Aga-ekapād, Ahibudhnya, Ushas, the two Asvins, Yama, together with . . . . .

5. 'Om, I satiate all the gods; the Sādhyas; Brahman; Pragāpati; the four-faced god; Hiraṇyagarbha; Svayambhū; the male attendants of Brahman; Parameshthin; the female attendants of Brahman; Agni; Vāyu; Varuṇa; Sūrya; the moon; the lunar mansions; Sadyogāta; Bhūḥ-purusha; Bhuvaḥ-purusha; Suvaḥ-purusha; Bhūḥ; Bhuvaḥ; Suvaḥ; Mahaḥ; Ganaḥ; Tapaḥ; Satya.

6. 'Om, I satiate the god Bhava; Sarva; Īśāna; Pasupati; Rudra; Ugra; Bhīmadeva; Mahādeva; the wife of the god Bhava; of the god Sarva; of the god Īśāna; of the god Pasupati; of the god Rudra; of the god Ugra; of Bhīmadeva; of Mahādeva; the son of Bhava; of Sarva; of Īśāna; of Pasupati; of

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beginning of 9 and the end of 10 only. The text of K. is probably interpolated, as it seems impossible that Baudhāyana could have mentioned his successors, Āpastamba and Satyāshādha Hiraṇyakesin, whose names occur below, II, 5, 9, 14. On the other hand, it is not doubtful that the number of Mantras must nevertheless have been very large, as the numeration in M. shows that they filled two entire *Kandikās*.



Rudra ; of Ugra ; of Bhîmadeva ; of Mahâdeva ; Om, I also satiate the Rudras ; the attendants of Rudra.

7. 'Om, I satiate Vighna ; Vinâyaka ; Vîra ; Sthûla ; Varada ; Hastimukha ; Vakratunda ; Ekadanta ; Lambodara ; the male attendants of Vighna ; the female attendants of Vighna.

8. 'Om, I satiate Sanatkumâra ; Skanda ; Indra ; Shashthî ; Shanmukha ; Visâkha ; Mahâsena ; Subrahmanya ; the male attendants of Skanda ; the female attendants of Skanda.

9. 'Om, I satiate Âditya ; Soma ; Aṅgâraka ; Budha ; Brîhaspati ; Sukra ; Sanaiskara ; Râhu ; Ketu.

10. 'Om, I satiate Kesava ; Nârâyana ; Mâdhava ; Govinda ; Vishnu ; Madhusûdana ; Trivikrama ; Vâmana ; Sîdhdhara ; Hrishîkesa ; Padmanâbha ; Dâmodara ; the goddess Sîrî ; the goddess Sarasvatî ; Pushthî ; Tushthî ; Vishnu ; Garutmat ; the male attendants of Vishnu ; the female attendants of Vishnu.

11. 'Om, I satiate Yama ; Yamarâga ; Dharma ; Dharmarâga ; Kâla ; Nîla ; Mrityu ; Mrityuṅgaya ; Vaivasvata ; Kitragupta ; Audumbara ; the male attendants of Vaivasvata ; the female attendants of Vaivasvata.

12. 'Om, I satiate the gods of the earth ; Kâsyapa ; Antariksha ; Vidyâ ; Dhanvantari ; the male attendants of Dhanvantari ; the female attendants of Dhanvantari.'

13. Next, passing the sacrificial thread round the neck, (he offers the following libations) :

14. 'Om, I satiate the *Rîshis* ; the great *Rîshis* ; the best *Rîshis* ; the Brahmarshis ; the divine *Rîshis* ; the royal *Rîshis* ; the *Srutarshis* ; the Seven *Rîshis* ;

the *Rishis* of the *Kândas* (of the *Yagur-veda*); the *Rishikas*; the wives of the *Rishis*; the sons of the *Rishis*; *Kanva Baudhâyana*; *Âpastamba*, the author of the *Sûtra*; *Satyâshâdha Hiranyakesin*; *Vâgasaneyin Yâgñavalkya*; *Âsvalâyana Saunaka*; *Vyâsa*; the syllable *Om*; the *Vyâhr̥itis*; the *Sâvitri*; the *Gâyatri*; the *Khandas*; the *Rîg-veda*; the *Yagur-veda*; the *Sâma-veda*; the *Atharvângirasa*; the *Itihâsa* and *Purâna*; all the *Vedas*; the servants of all gods; all beings.'

15. Then, passing the sacrificial string over the right shoulder, (he offers the following libations):

PRASNA II, ADHÂYA 5, KANDIKÂ 10.

1. 'Om, I satiate the fathers, *Svadhâ*, adoration! the grandfathers; the great-grandfathers; the mothers; the grandmothers; the great-grandmothers; the maternal grandfathers; the maternal grandmother; the mother's grandmother; the mother's great-grandmother.

2. 'Om, I satiate the teacher (*âkârya*), *Svadhâ*, adoration! the wife of the teacher; the friends; the wives of the friends; the relatives; the wives of the relatives; the inmates of the house (*amâtya*); the wives of the inmates of the house; all; the wives of all.'

3. He pours the water out from the several *Tîrthas* (of the hand sacred to the several deities).

4. (He recites at the end of the rite the following

3. I. e. the water must be poured out in accordance with the rule given above.

4. *Vâgasaneyi Samhitâ* II, 34. The translation of the Mantra follows Govinda's explanation.

Mantra): '(Ye waters), who bring food, ambrosia, clarified butter, milk, and barley-gruel, are food for the manes; satiate my ancestors! May you be satiated, may you be satiated!'

5. Let him not perform ceremonies in honour of the gods while his clothes are wet, or while he is dressed in one garment only;

6. Nor those connected with the manes. That (is the opinion) of some (teachers).

#### PRASNA II, ADHYĀYA 6, KANDIKĀ 11.

1. Now these five great sacrifices, which are also called the great sacrificial sessions, are the sacrifice to be offered to the gods, the sacrifice to be offered to the manes, the sacrifice to be offered to all beings, the sacrifice to be offered to men, (and) the sacrifice to be offered to Brahman,

2. Let him daily offer (something to the gods with the exclamation) Svâhâ, be it only a piece of fuel. Thereby he performs that sacrifice to the gods.

3. Let him daily offer (something to the manes with the exclamation) Svadhâ, be it only a vessel filled with water. Thereby he performs that sacrifice to the manes.

4. Let him daily pay reverence to (all beings) endowed with life. Thereby he performs that sacrifice to the beings.

11. 1. This and the next four Sûtras agree almost literally with Satapatha-brâhmaṇa XI, 5, 6, 1. See also Taitt. Âraṇyaka II, 10; Âpastamba I, 4, 12, 15-13, 1.

4. Govinda says that the Mantra is to be 'bhûtebhyo namaḥ, adoration to all beings,' and adds that some consider the first three

5. Let him daily give food to Brāhmanas, be it only roots, fruit, or vegetables. Thereby he performs that sacrifice to men.

6. Let him daily recite the Veda privately, be it only the syllable Om or the Vyâhr̥itis. Thereby he performs that sacrifice to be offered to Brahman.

7. 'The private recitation of the Veda is, indeed, the sacrifice to Brahman. At that sacrifice to Brahman speech, forsooth, (takes the place of) the Guhû, the internal organ (that of) the Upabhr̥it, the eye (that of) the Dhruvâ, the understanding (that of) the Sruva, truth (that of) the final bath, heaven (is) the conclusion of the sacrifice. He who, knowing this, daily recites the Veda to himself, gains as much heavenly bliss as, and more than, he who gives away this whole earth that is filled with wealth, and imperishable (beatitude), and conquers death. Therefore the Veda should be recited in private. Thus speaks the Brāhmaṇa.'

8. Now they quote also (the following passage): 'If, well anointed, well fed, and lying on a comfortable couch, one recites (the portion of the Veda referring to) any sacrifice, one has offered it thereby.'

Mahāyagñas to be performed by the Vaisvadeva and the Bali-offering, while others enjoin their separate performance.

7. Satapatha-brāhmaṇa XI, 5, 6, 2. See also Taitt. Âranyaka II, 17. K. reads dhṛitir dhruvâ, 'the firm resolve (takes the place of) the Dhruvâ,' which is apparently a correction made according to the Âranyaka. According to the commentary the text of the last portion of the quotation runs thus, 'yâvantam ha vâ imâm vittasya pûrnâm dadat svargam lokam gayati tâvantam lokam gayati bhûyâṁsam kâkshayam kâpa mr̥ityum gayati ya evam vidvân,' &c. M. and K. do not give the whole passage. The published text of the Satapatha-brāhmaṇa slightly differs from Govinda's version.

8. Satapatha-brāhmaṇa XI, 5, 7, 3-4.

9. Some (teachers) declare (that there is a text) which teaches a fourfold division of these sacred duties. (But) as no (other meaning is) perceptible, (the text) 'Four paths,' &c., refers to sacrificial rites.

10. (Viz.) to *Ishṭis*, animal sacrifices, Soma sacrifices, and *Darvīhomās*.

11. The following (*Rik*) declares that, 'Four paths, leading to the world of the gods, go severally from the earth to heaven. All ye gods, place us on that among them which will gain us undecaying prosperity.'

12. The student, the householder, the hermit in the woods, the ascetic (constitute the four orders).

13. A student (shall) obey his teacher until death.

9. I read the text as follows, 'tasya ha vā etasya dharmasya katurdhā bhedom eka āhuḥ.' M. has *bhedakam*, the I. O. copy of the commentary *bhedasāṅkām*, and K. *tasya ha vā etasya yagñasyāktaturdhā bhūtam eka āhuḥ*. Below in the commentary on Sūtra 27, Govinda repeats the latter part of this Sūtra in the form which I have adopted. The discussion which begins here is the same as that which occurs *Āpastamba* II, 9, 23, 3-24, 15.

11. *Taittirīya Samhitā* V, 7, 2, 3.

12. K. omits this Sūtra. After it M. and K. have the following passage: 'brahmaṭārino 'tyantam ātmānam upasamgrīhyā 'kāryān bruvate vane srāmyantyeke [*yāntyete*, K.] savaneshvapa upasprī-santo vanyenānnenaikāgnim [*nyenānnena naikāgnim*, K.; *vānye-naikānāñ*, M.] guhvānāḥ [*guhvās*, M.] satyasyaike karmāni [*karmāni*, M.] anagnayo 'niketanāḥ [*tvāḥ kam*, K.] kaupīnāḥ kṣādanā varshāsv ekasthā uddhrītaparipūtābhir adbhiḥ kāryam [*apākāryam*, M.] kurvānāḥ [*kurvānās tatrodāharanti*, K.] sannamusale vyaṅgāre nivrīttasarāvasampāte bhikshantaḥ sarvataḥ parimokṣham [*parimeke*, M.] apavidhya vaidikāni karmāny abhayaṭaḥ parikkṣinnā madhyamam padam upasliṣyāmaha iti vadanto.' The commentary gives a few portions of this passage further on. Irrespective of minor corruptions, it gives no sense in the place where it stands, and it seems probable that we have to deal with a confused and badly corrupted text, which Govinda arranged either as seemed good to him, or on the authority of better MSS.

14. A hermit is he who regulates his conduct entirely according to the Institutes proclaimed by Vikhanas.

15. A Vaikhâṇasa (shall live) in the forest, subsisting on roots and fruit, practising austerities and bathing at morn, noon, and eve; he shall kindle a fire according to the *Srâmanaka* (rule); he shall eat wild-growing (vegetables and grain) only; he shall worship gods, manes, Bhûtas, men, and *Rîshis*; he shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden; he may even use the flesh of animals killed by carnivorous beasts; he shall not step on ploughed (land); and he shall not enter a village; he shall wear his hair in braids, and dress in (garments made of) bark or skins; he shall not eat anything that has been hoarded for more than a year.

16. An ascetic shall leave his relatives and, not attended by any one nor procuring any property, depart (from his house performing the customary ceremony) according to the rule.

17. He shall go into the forest (and live there).

18. He shall shave his hair excepting the top-lock.

15. This passage, which Govinda gives as one *Sûtra*, agrees word for word with Gautama III, 26-35, except in the beginning, where Gautama omits 'bathing at morn, noon, and eve.' The MSS. all read *bhaiksham*, 'begged food,' instead of *baishkam*, 'the flesh of animals slain by carnivorous beasts.' But Govinda's explanation leaves no doubt as to the correctness of the latter reading. The Dekhan and Gugarât MSS., including K., read *agrâmyabhogî* || *agrâmyabhogî*.

16. I adopt the readings of the Dekhan MSS., *aparigrahaḥ* (for *apratigrahaḥ*) and *pravrajet* (for *parivrajet*). The rule for the ceremony is given below, II, 10, 17.

18. This is Govinda's explanation of *sikhâmundah*, the reading of all MSS.

19. He shall wear a cloth to cover his nakedness.

20. He shall reside in one place during the rainy season.

21. He shall wear a dress dyed yellowish-red.

22. He shall go to beg when the pestle lies motionless, when the embers have been extinguished, and when the cleaning of the dishes has been finished.

23. With the three means of punishment, (viz.) words, thoughts, and acts, he shall not injure created beings.

24. He shall carry a cloth for straining water for the sake of purification.

25. He shall perform the necessary purifications with water which has been taken out (of a well or tank) and has been strained.

26. (Ascetics shall) say, 'Renouncing the works taught in the Veda, cut off from both (worlds), we attach ourselves to the central sphere (Brahman).'

27. But the venerable teacher (declares) that there is one order only, because the others do not beget offspring.

28. With reference to this matter they quote also (the following passage): 'There was, forsooth, an Āsura, Kapila by name, the son of Prahlāda.

20 and 22. These two Sūtras are omitted in K. and M., which give them in the passage following Sūtra 12, as well as in the Dekhan and Gugarāt MSS.

24. See below, II, 10, 17, 11. Govinda explains pavitra, 'a cloth for straining water,' by 'a bunch of Kusa grass for removing insects from the road.'

25. According to Govinda such water is to be used for washing off the stains of urine &c., not for drinking.

26. This Sūtra is again omitted in the MSS. of the text. M. and K. give it in the passage following Sūtra 12.

27. Gautama III, 36.

Striving with the gods, he made these divisions. A wise man should not take heed of them.'

29. Because no (other meaning is) perceptible, (the text) 'Four paths,' &c., refers to sacrificial rites, (viz.) to Ish/īs, animal sacrifices, Soma sacrifices, Darvīthomas.

30. With respect to this (question the following verse also) is quoted: 'That eternal greatness of the Brāhmaṇa is neither increased by works, nor diminished. The soul knows the nature of that (greatness); knowing that, he is not stained by evil deeds.'

31. If he says that, (let him reflect on the following verse): 'He who knows not the Veda, does not at death think of that great, all-perceiving soul, through which the sun, resplendent with brilliancy, gives warmth, and the father has a father through the son at his birth from the womb.'

32. (Moreover), 'Those who, being neither true Brāhmaṇas nor performers of Soma sacrifices, work not for that which is near, nor for that which is far, take hold of the word and with sinful (speech) ignorantly perform the rites.'

33. There are innumerable (passages in the Veda) which refer to the debts (to be paid by a Brāhmaṇa), such as, 'May I obtain, O Agni, immor-

30-31. Taitt. Brāhmaṇa III, 12, 9, 7.

32. Rīg-veda X, 71, 9. My rendering of the difficult verse is merely tentative, and I have left out the word *siriḥ*, for which I am as little able as other Sanskritists to offer a safe explanation. The general meaning of the verse, I think, has been rightly understood by Sāyana and Govinda, who both say that it contains a reproach, addressed to those Brāhmaṇas who, contented with the letter of the Veda, do not master its meaning.

33-34. The commentary omits these two Sūtras, which, however, seem necessary for the completion of the discussion. The



tality through offspring ;' ' A Brâhmaṇa on being born, (owes) a son to his ancestors,' &c.

34. ' Those dwell with us, who fulfil the following (duties), the study of the three Vedas, the student-ship, the procreation of offspring, faith, austerity, sacrificing, and giving gifts ; he who praises other (duties) becomes dust and perishes.'

### PRASNA II, ADHYĀYA 7, KANDIKĀ 12.

1. Now we will explain the oblations (offered) to the vital air (*prāṇa*) by *Sālīnas* (householders) and *Yâyāvaras* (vagrants), who sacrifice to the soul.

2. At the end of all the necessary (daily rites), let him sit down, facing the east, in a place that has been well cleaned and smeared with cowdung ; next let him worship that prepared (food) which is being brought, (saying), ' *Bhûh, Bhuvah, Svah, Om,*' (and then) remain silent.

3. (Next) he pours water round the food which has been placed (before him), turning his right hand towards it, and reciting the *Mahāvyaâhr̥tis* ; (afterwards), continuing to hold (the dish) with his left hand, he first drinks water, (saying), ' Thou art a substratum for ambrosia,' and (finally) offers five oblations of food to the vital airs, (reciting the

second occurs also *Āpastamba* II, 9, 24, 8. Though *Baudhāyana* does not express himself as clearly as *Āpastamba*, he disapproves, as it would seem, like the latter, of the opinion of those who gave an undue preference to asceticism at the expense of married life, the order of the householders.

12. 1. The *Prāñâgnihotra* is alluded to by *Āpastamba* II, 7, 17, 16. Regarding the terms *Sālīna* and *Yâyāvara*, see below, III, 1, 3-4.

3. The *Mahāvyaâhr̥tis* are the Mantras given *Taittirīya Āraṇyaka* X, 2. The second Mantra is found *Taittirīya Āraṇyaka* X, 32, and

texts), 'Full of reverence, I offer ambrosia to Prâna; mayest thou propitiously enter me, not in order to burn me. To Prâna, Svâhâ!' &c.

4. After offering the five oblations of food to the vital airs, let him finish his meal silently. Meditating in his heart on the lord of created beings, let him not emit speech while (eating).

5. If he emits speech, he shall mutter 'Bhûh, Bhuvaḥ, Svaḥ, Om,' and afterwards continue to eat.

6. Now they quote also (the following rule): 'If he sees (bits of) skin, hair, nail-(parings), insects, or the dung of rats (in his food), he shall take out a lump, sprinkle that spot with water, scatter ashes on it, again sprinkle it with water, and use (the remainder of the food), after it has been declared fit (for use).'

7. Now they quote also (the following verse): 'He shall eat, seated with his face towards the east, silent, not despising his food, not scattering (fragments on the ground), and solely attend (to his dinner); and, after he has eaten, he shall touch fire.'

8. He shall not cut off with his teeth (pieces from) eatables (that must be swallowed) entire, (such as) cakes, bulbs, roots, fruit, and flesh.

9. (Let him) not (eat) to repletion.

10. After (dinner) he shall drink water, (reciting the text), 'Thou art a covering for ambrosia,' and stroke (the region of) the heart, (saying), 'Thou art the bond that connects the vital airs; (thou art)

the third *ibid.* X, 34. The translation of the Mantras follows Govinda, who somewhat differs from Sâyana.

6. *Vasishṭha* XIV, 23.

7. *Vishṇu* LXVIII, 40-43.

9. *Vishṇu* LXVIII, 47.

10. The first text is found *Taittirîya Âraṇyaka* X, 35, and the second *ibid.* X, 37. I translate the first according to Govinda.

Rudra and Death ; enter me ; mayest thou grow through this food.'

11. After sipping water a second time, he allows (the drops from) the hand to flow on the big toe of his right foot (and recites the following text): 'May the male be pleased, he who is of the size of a thumb, who occupies (a space of the size of) a thumb, who is the lord of the whole world, masterful, and the enjoyer of the universe.'

12. Let him perform the subsequent consecration (anumantrana) of the (food which has been) offered, with raised arms, (and let him recite) the five (texts beginning), 'With faith, worshipping Prâna, (I have) offered ambrosia ; mayest thou increase Prâna through this food,'

13. (And let him address the soul with the last text of the Anuvâka), '(May) my soul (gain) immortality in the universal soul.'

14. And let him (meditate on his) soul (as) united with the imperishable (syllable Om).

15. He who sacrifices to the soul, surpasses him who offers all sacrifices.

#### PRASNA II, ADHYĀYA 7, KANDIKĀ 13.

1. Now they quote also (the following verse): 'As cotton and reeds, thrown into a fire, blaze up, even so all the guilt of him who sacrifices to the soul is consumed ;'

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11. Taittirīya Âraṇyaka X, 38. The individual soul which resides in the heart is here identified with the universal soul ; see also Kâtaka Upanishad IV, 12.

12-13. Taittirīya Âraṇyaka X, 36.

14. The syllable Om is Brahman, the universal soul.

2. (Moreover), 'He who eats merely (in order to satisfy his own hunger) reaps only guilt. In vain (the fool) takes food.'

3. Let him daily, both in the morning and in the evening, sacrifice in this manner;

4. Or (he may offer) water in the evening.

5. Now they quote also (the following verses): 'Let him first feed his guests, next the pregnant women, then the infants and the aged, thereafter the distressed and particularly the diseased. But he who eats first, without having given (food) to those (persons) according to the rule, does not know that he is being eaten. He does not eat, (but) he is eaten.'

6. 'Let him eat silently what remains, (after he has given their portions) to the manes, the gods, the servants, his parents, and his Gurus; that is declared to be the rule of the sacred law.'

7. Now they quote also (the following verses): 'Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit in the woods, thirty-two that of a householder, and an unlimited (quantity) that of a student.'

8. 'An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat (much); without eating (much) they cannot do it.'

9. 'A householder, or a student who practises

13. 2. Rig-veda X, 117, 6, and Taittirîya Brâhmana II, 8, 8, 3. The words have been transposed.

5. Vasishtha XI, 6-8; Manu III, 114-115. I write, with the Dekhan and Gugarât MSS., na sa bhuñkte, sa bhugyate, instead of the senseless reading of M. and the commentary, na sa bhuñkte na bhugyate.

6. Vasishtha XI, 11.

7-8. Âpastamba II, 4, 9, 13.

9-10. Âpastamba II, 4, 9, 12, and note on II, 1, 1, 2.

austerity by fasting, becomes an Avakîrṇin through the omission of the sacrifice to the vital airs ;'

10. Except when he performs a penance. In the case of a penance that (fasting) is the rule.

11. Now they quote also (the following verses): 'He who never eats between the morning and the evening meals, (obtains the same reward as he who) constantly fasts.'

12. 'As in case one obtains no materials (for the sacrifice), one must mutter the sacred texts to be recited at the Agnihotra, offered in the three fires, even so one should mutter the texts to be recited at the Prânâgnihotra, when one is prevented from dining.'

13. 'He who acts thus, will become one with Brahman.' Thus spake Pragâpati (the lord of created beings).

#### PRASNA II, ADHYĀYA 8, KANDIKÂ 14.

1. The offering to the manes secures long life and heaven, is worthy of praise and a rite ensuring prosperity.

2. Persons who sanctify the company are, a Trimadhu, a Trinâkiketa, a Trisuparna, one who keeps five fires, and one who knows the six Aṅgas, one who performs the vow called Siras, one who knows the Gyeshthasâman, (and) a Snâtaka ;

3. On failure of these, one who knows the (texts called) Rahasya.

14. 1. Âpastamba II, 7, 16, 1-2.

2. Âpastamba II, 7, 17, 22 ; Vasishtha III, 19. Govinda states that the Atharvavedins know the vow called Siras ; see also Vasishtha XXVI, 12, and note.

3. Govinda says that persons acquainted with the Rahasyas or

4. The *Rîk*-verses, the Yagus-formulas, and the Sâmans (give) lustre to a funeral offering. Therefore he may feed (on that occasion) even a Sapiṇḍa relation who (knows) those (texts).

5. Let him who feeds (Brâhmanas at a funeral sacrifice) cause them to hear successively the Rakshoghna Sâmans, the Yagus-formulas (called) Svadhâvat, the *Rîk*-verses (called) Madhu, and the (texts called) Pavitras.

6. Having invited on the day before (the Srâddha), or just in the morning, virtuous, pure (men), such as Trimadhus, who know the Vedângas and the sacred texts, who are not related by marriage, nor members of the same family, nor connected through the Veda, at least three, (but always) an odd number, the (sacrificer) makes them sit down on prepared seats, covered with Darbha grass, facing the east or the north.

7. Then he offers to them water mixed with sesamum seed, adorns them with scents and garlands (and says), 'I wish to offer oblations in the fire.'

Âraṇyakas are preferable to those mentioned in the preceding Sûtra, and thus the order must be reversed.

4. Âpastamba II, 7, 17, 5.

5. The texts on which the Rakshoghna Sâmans are based occur Sâma-veda I, 1, 1, 3, 4-6; the Svadhâvat Yagus, Taitt. Brâhmaṇa I, 3, 10, 2; the Madhu *Rîkas*, Rig-veda I, 90, 6; and the three Pavitras, Taitt. Brâhmaṇa I, 4, 8, 2.

6. Âpastamba II, 7, 14, 5. All the MSS., including those of the commentary, read yonigotramantrasambandhân instead of yonigotramantrâsambandhân. But the explanation of gotrasambandhâḥ by asagotrâḥ shows still a faint trace of the former existence of the reading which I have restored conjecturally and translated. Its correctness is proved by the parallel passage of Âpastamba.

7. Vishṇu LXXIII, 12-13; Manu III, 208-211. The Agnimukha

When he has received permission (to do so), he heaps fuel on the sacred fire, scatters Kusa grass around it, performs (all the ceremonies) up to the end of the Agnimukha, and offers three burnt oblations of food only, (reciting the following texts): 'To Soma, accompanied by the manes, Svâhâ!' 'To Yama, accompanied by the Aṅgiras and by the manes, Svâhâ!' 'To Agni, who carries the offerings to the manes, who causes sacrifices to be well performed, Svâhâ!'

8. He shall make these three oblations with food only which has been sprinkled with the remainder of the (clarified butter).

9. Let him give a cake of food to the birds.

10. For it is declared in the Veda, 'The manes roam about in the shape of birds.'

11. Next he touches the (other food) with his hand and with the thumb,

12. (And recites the following texts): 'Fire sees thee, who art co-extensive with the earth, the *Rik*-verses are thy greatness, lest the gift be in vain; the earth is the vessel for thee, the sky the cover; I offer thee in the mouth of Brahman, I offer thee in the *Prâna* and the *Apâna* of learned *Brâhmaṇas*; thou art imperishable, mayest thou never fail to (the manes of our) fathers yonder, in the other world.' 'Air hears thee, who art co-extensive with the middle sphere,

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is a term denoting all the preliminaries which precede the *Pradhânahoma* of a ceremony. The *Dekhan* and *Gugarât* MSS. read *âgyasya* instead of *annasyaiva*.

8. Clarified butter is necessary for the rites included in the *Agnimukha*.

12. The *Mantras* are addressed to the food which is to be offered.

the Yagus-formulas are thy greatness, lest the gift be in vain; the earth is the vessel for thee, the sky the cover; . . . . mayest thou never fail to the (manes of our) grandfathers yonder, in the other world.' 'The sun reveals thee, who art co-extensive with the sky, the Sâmans are thy greatness, lest the gift be in vain; . . . . mayest thou never fail to the (manes of our) great-grandfathers yonder, in the other world.'

PRASNA II, ADHYÂYA 8, KANDIKÂ 15.

1. Now indeed (that) happens (also which the following verses teach):

2. 'Let him sprinkle that food with the remainder of the burnt oblations. But what is given without (touching it with) the thumb does not gladden the manes.'

3. 'The malevolent Asuras seek an opportunity (to snatch away) that food intended for the manes, which is not supported with both hands.'

4. 'The Yâtudhânas and Pisâkas, who receive no share, steal the food if sesamum grains are not scattered (on the seats of the guests), and the Asuras (take it) if (the host) is under the sway of anger.'

5. 'If a person dressed in reddish clothes mutters prayers, offers burnt oblations, or receives gifts, the sacrificial viands, offered at sacrifices to the gods or to the manes, do not reach the deities.'

15. 2. Manu III, 215. See also above, II, 8, 14, 10.

3. Vasishtha XI, 25.

4. Vishnu LXXIII, 11; Manu III, 229.

5. Govinda states that the rule is intended to teach that the sacrificer and the guests at a Srâddha must be dressed in white,



6. 'If gifts are given or received without (touching them with) the thumb and, if one sips water standing, (the performer of the act) is not benefited thereby.'

7. At the beginning and at the end (of a *Srâddha*) water must be given (to the guests).

8. In every case the muttering (of sacred texts) and the other (necessary acts must be performed) according to the rule.

9. The remaining (rules) have been prescribed (in the section) on the burnt oblations on *Ashṭakâ* (days).

10. 'He shall feed two (*Brâhmaṇas*) at the offering to the gods and three at the offering to the manes, or a single man on either occasion. Even a very wealthy man shall not be anxious (to entertain) a large company.'

11. 'A large company destroys these five (advantages), the respectful treatment (of the invited guests, the propriety of) time and place, purity and (the selection of) virtuous *Brâhmaṇa* (guests); therefore he shall not invite (a large number).'

12. 'In front (feed) the fathers of the (sacrificer), to the left the grandfathers, to the right the great-grandfathers, and at the back those who pare off (portions) from the cakes.'

and that ascetics are not to be invited. But see *Vasishṭha* XI, 17, 34.

7. *Vishṇu* LXXIII, 12, 27, and above, II, 8, 14, 6.

9. *Baudhâyana Grîhya-sûtra* II, 17, 18.

10-11. *Vasishṭha* XI, 27-28.

12. In the beginning of the verse I read with M. and the I. O. copy of the commentary *urastah pitaras tasya*, and in the end with the *Dekhan* and *Gugarât* MSS. *pindatakshakâh*. M. reads *pindatarkyâ*, and the copies of the commentary *pindodakâh*. Both these

## PRASNA II, ADHYÂYA 9, KANDIKÂ 16.

1. (Now follows some) advice for him who is desirous of offspring.

2. The two Asvins have declared, that fame is gained by the procreation (of sons);

3. 'Performing acts which tend to prolong life and austerities, intent on the performance of the private recitation and of sacrifices, and keeping his organs in subjection, let him carefully beget offspring in his own caste.'

4. 'From his birth a Brâhmana is loaded with three debts; these let him pay. A prudent man is free from doubts regarding the sacred law.'

5. 'If he worships the sages through the study of the Veda, Indra with Soma sacrifices, and the manes of his ancestors through (the procreation of) children, he will rejoice in heaven, free from debt.'

6. 'Through a son he conquers the worlds, through a grandson he obtains immortality, but through his son's grandson he ascends to the (highest) heaven.' (All that) has been declared in the Veda.

7. The Veda shows the existence of the three debts in the following (passage): 'A Brâhmana is born loaded with three debts; (he owes) the studentship to the sages, sacrifices to the gods, and a son to the manes;'

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readings are clearly corrupt, and so is the var. lect. of the *Grîhyasamgraha*, quoted in the Petersburg Dictionary, *pindatarkukâh*. *Pindatakshakâh*, 'the cutters or parers of the cakes,' is appropriate, because the remoter ancestors, who, as Govinda too declares, are meant by the term, obtain the fragments of the funeral cakes.

6. *Vasishtha* XVII, 5.

7. *Vasishtha* XI, 48. After this Sûtra the MSS. of the text

8. Through the procreation of a virtuous son he saves himself.

9. He who obtains a virtuous son saves from the fear of sin seven in the descending line and seven in the ascending line, (viz.) six others (in each), himself being the seventh.

10. Therefore he obtains a reward if he begets issue.

11. Therefore he should sedulously beget offspring,

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insert the following corrupt passage : *bandham rinamoksham pragâyâs kâyattam pitrinâm kânukarshasabdas ka pragâyâm darsayati | anutsannaḥ pragâvân bhavati | yâ vad enam pragânugrîhṇite tâvad akshayam lokam gayati.* The commentary does not notice it, and it seems to me that it needlessly interrupts the context.

11. M. and K. add to this Sûtra, *âtmanaḥ phalalâbhâya*, 'in order to gain a reward for himself.' The same two MSS., further, insert the following Sûtras : *tasmât putram kotpâdyâtmânâṃ evotpâdayatīti | vigñâyate kâtmâ vai putranâmâsīti | evam dvitīya âtmâ gîvatâ drashavyo yaḥ putram utpâdayati | sa tathâ bhavati | tasmân nâtmâ kvaḥid akshetra utsrashavyaḥ | âtmânâṃ avamanyate hi | yathâtmânâṃ utpâdayati sa tathâ bhavati | tasmâd âdita eva kshetram anvikkhet sarvavarṇe samskrîtam upadesena | tasmin dârasamyogē pragâm utpâdayet ||* 'Therefore (they say) that he who begets a son produces even his own self; and it is declared in the Veda, "Thou art self, called a son." Thus he who begets a son will see, during his lifetime, a second self. He becomes like him. Therefore one's own self must not be begotten on an unworthy female. For (he who does that) despises himself. He becomes even so, as he produces himself. Therefore (every man), each in his own caste, should first look out for a female who has been sanctified according to the injunction (of the sacred texts). Taking her to be his wedded wife, he shall beget a son.' It is possible that this passage really belongs to Baudhâyana, for it is written in the usual style of our Sûtra, and the last word of this passage as well as of Sûtra 11, as given in the Dekhan MSS., is *utpâdayet*. But it is not absolutely required by the context, and the commentary too omits it.

12. Through the application of medicines and sacred texts.

13. The advice to him (who is intent on the procreation of children) is given in agreement with the revealed texts.

14. For it produces results in the case of all the castes.

PRASNA II, ADHYÂYA 10, KANDIKÂ 17.

1. Now we will explain the rule for entering the order of ascetics (*saṃnyâsa*).

2. Some (teachers say), 'He who has finished his studentship may become an ascetic immediately on (the completion of) that.'

3. But (according to others, asceticism is befitting) for Sâlinas and Yâyâvaras who are childless;

4. Or a widower (may become an ascetic).

5. (In general) they prescribe the profession of asceticism after the completion of the seventieth year and after the children have been firmly settled in (the performance of) their sacred duties.

6. Or a hermit in the woods (may become an

13. I read with M., whose reading is confirmed by the explanation given in the commentary, *tasyopadesaḥ śrutisâṃnyenopadiśyate*. The other MS. reads *tasyopadesena*, and in the text of the commentary the first word is left out.

17. 2. Gautama III, 1.

3. Regarding the two terms Sâlina and Yâyâvara, see below, III, 1, 3-4.

4. Vidhura, translated, according to Govinda's explanation, by 'widower,' perhaps includes all persons who have been separated from their families.

6. Regarding the ceremonies to be performed by hermits in the wood, see above, II, 6, 11, 15, and below, III, 3.

ascetic) on finishing the (special) ceremonies (prescribed for him).

7. 'That eternal greatness of the Brâhmaṇa is neither increased nor diminished by works. The soul knows the nature of that (greatness). He who knows that, is not stained by evil deeds.'

8. 'It leads to the cessation of births.'

9. 'The eternal one leads (him) to glory.' The greatness (of asceticism is declared by these passages).

10. After having caused the hair of his head, his beard, the hair on his body, and his nails to be cut, he prepares

11. Sticks, a rope, a cloth for straining water, a water vessel, and an alms-bowl.

12. Taking these (implements, let him go) to the extremity of the village, or to the extremity of the boundary (of the village), or to the house where the sacred fires are kept, partake of a threefold (mixture of) clarified butter, milk, (and) sour milk, and (afterwards) fast;

13. Or (he may partake of) water.

14. (Saying), 'Om, Bhûh, I enter the Sâvitṛî, tat savitur vareṇyam; Om, Bhuvaḥ, I enter the Sâvitṛî, bhargo devasya dhîmahî; Om, I enter the Sâvitṛî, dhiyo yo naḥ prakodayât;' (he shall recite the Sâvitṛî) foot by foot, half-verse by half-verse, (and finish by repeating) the whole or the parts (of the verse).

7. See above, II, 6, 11, 30.

11. Yâgñavalkya III, 58-60.

14. This part of the ceremony is called Sâvitṛîpraveśa, 'entering the Sâvitṛî.' According to the Dharmasindhu, fol. 84 a, l. 8, the last Mantra is 'Om, Bhûh, Bhuvaḥ, Svaḥ, I enter the Sâvitṛî; we meditate on that adorable light of divine Savitṛî, who may impel our thoughts.'

15. It is declared in the Veda, 'Entering order after order, (man) becomes (one with) Brahman.'

16. Now they quote also (the following verse): 'He who has passed from order to order, has offered burnt oblations and kept his organs in subjection, becomes afterwards, tired with (giving) alms and (making) offerings, an ascetic.'

17. Such an ascetic (becomes one with) the infinite (Brahman).

18. Before the sun sets, he heaps fuel on the Gârhapatya fire, brings the Anvâhâryapaṭana fire (to the spot), takes the flaming Âhavanīya fire out (of the Gârhapatya), melts butter on the Gârhapatya fire, cleanses it (with Kusa grass), takes four times (portions of it) in the sacrificial spoon (called Sruṅ), and offers in the Âhavanīya fire on which sacred fuel has been heaped, (four times) a full oblation, (saying), 'Om, Svâhâ!'

19. It is declared in the Veda that this (offering is) the Brahmânvdhâna (putting fuel on the sacred fires for the sake of the universal soul).

20. Now in the evening, after the Agnihotra has been offered, he scatters grass to the north of the Gârhapatya fire, places the sacrificial vessels in pairs, the upper part turned downwards, on it, strews Darbha grass to the south of the Âhavanīya fire on the seat destined for the Brahman priest, covers

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16. Manu VI, 34.

18. Anvâhâryapaṭana is another name of the so-called Dakshinâgni, in which the sacrificial viands are cooked. The cleansing of the butter (utpavana) is performed by taking hold of the ends of blades of Kusa grass and dipping the bent middle part into the melted butter and then drawing it upwards. A full burnt oblation (pûrnâhuti) consists of a whole spoonful. As four spoonfuls are to be taken out, it follows that four oblations are to be offered.

it with the skin of a black antelope, and remains awake during that night.

21. A Brāhmaṇa who, knowing this, dies after fasting during the night of Brahman and repositing within himself the sacred fires, conquers all guilt, even (that of) killing a Brāhmaṇa.

22. Then he rises in the muhūrta sacred to Brahman, and offers the early Agnihotra just at the (appointed) time.

23. Next, after covering the (part of the altar called) *Prishṭhyâ* and bringing water, he prepares (an offering) to (Agni) *Vaisvânara* (which is cooked) in twelve potsherds. That (well-)known *Ishî* is the last (which he performs).

24. Afterwards he throws the sacrificial vessels, which are neither made of earth nor of stone, into the *Âhavanîya* fire,

25. (And) throwing the two *Araṇis* into the *Gârhapatya* fire (with the words), 'May ye be of one mind with us,' he repositing the sacred fires in himself.

26. (Reciting the sacred text), 'O Fire, that body of thine, which is fit for the sacrifice,' he inhales the smell of (the smoke of) each fire thrice three times.

27. Then, standing within the sacrificial enclosure, (he says) thrice in a low voice and thrice aloud, 'Om, *Bhûḥ*, *Bhuvaḥ*, *Svaḥ*, I have entered the order of ascetics, I have entered the order of ascetics, I have entered the order of ascetics.'

21. The night during which the ascetic keeps watch near the fires is called 'the night of Brahman.'

25. The *Araṇis* are the two pieces of wood used for producing fire by friction, *Taittirîya Samhitâ* I, 3, 7, 1-2.

28. It is declared in the Veda, 'The gods are trebly true.'

29. (Finally) he pours out as much water as will fill his joined hands, (saying), 'I promise not to injure any living being.'

30. Now they quote also (the following verse): 'An ascetic who roams about after having given a promise of safety to all living beings, is not threatened with danger by any creature.'

31. (Henceforth) he must restrain his speech.

32. He grasps his staff, (saying), '(Thou art my friend, protect me.'

33. He takes the rope, (reciting the verse), 'The brilliant light,' &c.

34. He takes the cloth for straining water, (reciting the text), 'With which means of purification the gods,' &c.

35. He takes the waterpot, (reciting the verse), 'Through that light, by which the gods rose on high,' &c.

36. He takes the alms-bowl, (reciting the Vyâhr̥itis).

37. Taking with him the staves, the rope, the

28. Taittirīya Âranyaka II, 18, 6.

29. All gifts must be confirmed by a libation of water, which in other cases is poured into the hand of the recipient. The ceremony proves more clearly even than the numerous other passages of the Smṛ̥itis, in which ascetics are exhorted to abstain from injuring living beings, that the so-called ahimsâ doctrine is not of Buddhistic, but of Brâhmanical origin.

30. Vasishṭha X, 1-2.

31. Gautama III, 17.

33. Taittirīya Brâhmaṇa III, 7, 8, 1.

35. Taittirīya Saṃhitâ V, 7, 2, 2.

37. The Surabhimatî occurs Taittirīya Brâhmaṇa III, 9, 7, 5. For the other texts named, see above, II, 4, 7, 2. The Tarpana has been fully described above, II, 5, 9-10.



cloth for straining water, the waterpot, (and) the alms-bowl, he goes where water (is to be obtained), bathes, sips water, (and) washes himself, (reciting the verses called) Surabhimatī, Abhīṅgās, Vārunīs, Hira-nyavarṇās, and Pāvamānīs. Entering the water, he performs sixteen suppressions of the breath, (mentally repeating) the Aghamarshaṇa hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, takes the cloth for straining, (saying), 'Om, Bhûh, Bhuvaḥ, Svaḥ,' and performs the Tarpaṇa (with the following texts), 'Om, Bhûh, I satiate,' 'Om, Bhuvaḥ —, Om, Svaḥ —, Om, Mahaḥ —, Om, Ganaḥ —, Om, Tapaḥ —, Om, Satyam —.'

38. He takes up as much water as his joined hands will hold for the manes, (and satiates them with it) exactly in the same manner as the gods, (saying), 'Om, Bhûh Svadhâ, Om, Bhuvaḥ Svadhâ,' &c.

39. Then he worships the sun, (reciting) the two verses (which begin), 'Ud u tyaṁ kītram,' &c.

40. (Saying), 'Om, this (syllable Om), forsooth, is Brahman; this (syllable) which sheds warmth is light; this which gives warmth is the Veda; this must be known as that which sheds warmth;' he thus satiates the soul (and afterwards) worships the soul (with these texts), 'The soul (is) Brahman, (is) light.'

38. 'In the same manner as the gods,' i. e. without passing the sacred string over the right shoulder.—Govinda.

40. The Gugarât and Dekhan MSS., including K., place after the first Om two additional Mantras, 'Brahman (is) Om; this universe (is) Om.' The object of the Mantras given in the Madras MSS. is to identify the Pranava with the Brahman, the sun, and the Veda.

41. Let him repeat the Sâvitri one thousand times, or one hundred times, or an unlimited number of times.

42. (Saying), 'Bhûh, Bhuvaḥ, Suvaḥ,' he takes up the cloth for straining, (and) fetches water.

43. Let him not, (at any period) after that (moment), sip water which has not been drawn up (from a well and the like), which has not been strained, and which has not been completely cleansed.

44. Let him not wear any longer a white dress.

45. (He may carry) one staff or three staves.

### PRASNA II, ADHYÂYA 10, KANDIKÂ 18.

1. Now the following vows are (to be kept by an ascetic):

2. Abstention from injuring living beings, truthfulness, abstention from appropriating the property of others, continence, (and) liberality.

3. There are five minor vows, (viz.) abstention from anger, obedience towards the Guru, avoidance of rashness, cleanliness and purity in eating.

4. Now (follows the rule for) begging. Let him

43. Manu VI, 46. Aparipâtâbhiḥ, 'which has not been completely cleansed,' probably refers to the so-called *dr̥ṣh/ya* paripavana, 'carefully looking at it in order to see if any living being remains in it.'

18. 2. The five vows (vratas) named here are the principal ones. As to the vow of 'liberality' Govinda remarks that though the ascetic possesses no 'store' and no property in the ordinary sense of the word, still he can have books and give those away.

3. 'Avoidance of rashness,' i. e. committing any act which might destroy life.

4. 'When the Vaisvadeva offering has been finished,' i. e. when people have had their dinner; see also Vasishṭha X, 7.

ask Brâhmanas, both those who have houses (sâlîna) and those who lead a wandering life (yâyâvara), for alms, when the Vaisvadeva offering has been finished.

5. Let him ask (for it), prefacing (his request with the word) Bhavat.

6. Let him stand begging no longer than the time required for milking a cow.

7. When he returns from begging, he lays (the alms) down in a pure place, washes his hands and feet, and announces (what he obtained) to the sun, (reciting the text), 'Ud u tyam kîtram,' &c. He (also) announces it to Brahman (with the text), 'The first-born Brahman,' &c.

8. It is declared in the Veda, 'After the Brahmâdhâna the sacrificer himself (contains) the sacrificial fires. His respiration (prâna, represents) the Gârhapatya fire, the air that goes downwards (apâna, represents) the Anvâhâryapaçana (or Dakshina) fire, the circulation in the body (vyâna, represents) the Âhavanîya fire, the cerebral circulation (udâna) and the abdominal circulation (samâna, represent) the Sabhya and Âvasathya fires. These five fires are abiding in the soul. He (therefore) offers (the oblations) in the soul alone.'

9. 'This sacrifice, offered in the soul, which is located in and based on the soul, leads the soul to happiness.'

10. Giving, compassionately, portions (of his food) to the living beings, and sprinkling the re-

7. The second text occurs repeatedly in the Taittirîya-veda, e.g. Taittirîya Âranyaka X, 1, 10.

8. Regarding the Brahmâdhâna, see above, II, 10, 17, 19.

mainder with water, he shall eat it as if it were a medicine.

11. After he has eaten and sipped water, he mutters (the texts), 'Out of darkness we,' &c., (and), 'My speech resides in the mouth,' &c., and worships the sun with the (verse called) *Gyotishmatî*.

12. Let him eat food, given without asking, regarding which nothing has been settled beforehand and which has reached him accidentally, so much only as is sufficient to sustain life.

13. Now they quote also (the following verses): 'Eight mouthfuls (make) the meal of an ascetic, sixteen (that) of a hermit in the woods, thirty-two (that) of a householder, an unlimited (quantity that) of a student.'

14. 'Alms (may) either (be obtained) from (men of) the three castes, or the food (given) by a single *Brâhmana* (may be eaten); or (he may obtain food) from (men of) all castes, and not (eat) that given by a single *Brâhmana*.'

15. Now they quote (the following special rules) for the case that the teachers explain (the doctrine) of the *Upanishads*: 'Diligently standing (in the day-time), keeping silence, sitting (at night) with crossed legs, bathing three times a day, and eating

11. The first text occurs frequently in the *Taittirîya-veda*, e.g. *Taittirîya Samhitâ* IV, 1, 7, 4; the second, *Taittirîya Âranyaka* X, 72. The *Gyotishmatî* is, according to Govinda, the first of the two *Mantras* quoted.

12. According to Govinda this verse gives the opinion of 'some' teachers, not the author's. *Asamkîptam*, 'regarding which nothing has been settled beforehand,' indicates, according to Govinda, that the ascetic must not even mentally determine what he is going to eat.

13. See above, II, 7, 13, 7.

at the fourth, sixth, or eighth (meal-time only), he shall subsist entirely on (rice) grains, oil-cake, food prepared from barley, sour milk, (and) milk.'

16. It is declared in the Veda, 'On that (occasion) he shall rigidly keep silence; pressing the teeth together he may converse, without opening his mouth, as much as is necessary with teachers deeply versed in the three Vedas (and) with ascetics possessing a great knowledge of the scriptures, not with women, nor when he would break (his vow).'

17. (Let him keep) only one of (the rules which enjoin) standing (in the day-time), rigid silence, and sitting (at night) with crossed legs; let him not keep all three together.

18. It is declared in the Veda, 'And he who has gone there may eat, in times of distress, a small quantity of the food prescribed by his vow after (having partaken of other dishes), provided he does not break (his vow).'

19. 'Eight (things) do not cause him who is intent on standing (in the day-time), keeping rigid silence, sitting (at night) with crossed legs, bathing three times a day, and (eating) at the fourth, sixth, or eighth meal-time only, to break his vow, (viz.) water, roots, clarified butter, milk, sacrificial food, the wish of a Brāhmaṇa, an order of his teacher, and medicine.'

20. Let him mutter the (Mantras which must be

18. 'The meaning is, that in times of distress, having partaken at his pleasure (of other food), he may afterwards eat of one (of the substances mentioned above, viz.) rice-grains and the rest.'—Govinda.

19. All the MSS. except M. have snâna, 'bathing,' instead of sthâna, 'standing (in the day-time),' though the reading is clearly wrong.

recited at the) Agnihotra, in the evening and in the morning,

21. After performing his evening devotions by (reciting the verses called) *Vârunîs*, and his morning devotions by (reciting the verses called) *Maitrîs*.

22. 'An ascetic shall keep no fire, have no house, no home, and no protector. He may enter a village in order to collect alms, and emit speech at the private recitation of the Veda.'

23. It is declared in the Veda, 'Limited in number are the *Rîk*-verses, limited in number are the *Sâmans*, limited is the answer (of the *Adhvaryu* priest).'

24. 'Thus (an ascetic) shall not give up the Veda, (but live), until he is liberated from the body, at the root of the tree.'

25. 'The tree (is) the Veda; the syllable *Om* is its root; the syllable *Om* is the essence of the Veda.'

26. 'Meditating on the syllable *Om*, he becomes

21. The *Maitrîs* occur *Taitt. Samhitâ* III, 4, 11, 5, and the *Vârunîs* follow them immediately.

22. *Âpastamba* II, 9, 21, 10.

23. This and the next *Sûtras* are intended to teach that ascetics may limit their private recitation to the repetition of the *pranava*, 'the syllable *Om*.' According to *Govinda* the passage of the Veda quoted refers originally to the *Katurhotâraḥ*, which the *Taittirîya Brâhmana* II, 2, 1, 4, and III, 12, 5, 1 identifies with the *Brahman*, and where the *pratigara*, the answer of the *Adhvaryu* priest, is '*Om hotaḥ*' (*Aitareya Brâhmana* V, 25).

24. I have taken *vrikshamûlikavedasamnyâsî* to stand for *vrikshamûliko avedasamnyâsî*. For the *vedasamnyâsa*, 'giving up the Veda,' is not permitted to an ascetic; see e. g. *Vasishṭha* X, 4. But even without the negative particle *vedasamnyâsî* may convey a sense not opposed to the general teaching of the *Smritis*. For it may be taken to mean 'abandoning (the recitation of other portions of) the Veda.'

fit (to be united with) Brahman.' Thus spake the lord of created beings.

27. Let him cleanse the vessel of Brahman with the seven Vyâhr̥itis.

### PRASNA III, ADHYĀYA 1.

1. Now, therefore, (we will speak) of those who desire (to fulfil) the duties of Sâlinas (dwellers in houses), Yâyâvaras (wanderers), and Kakrakaras (circle-goers), who subsist by nine (different) means of livelihood.

2. The term 'livelihood' (*vr̥itti*) is used because they subsist thereby (*tadvartanât*).

3. The word Sâlina (is used) because they dwell in houses (*sâlâ*).

4. To be a Yâyâvara (means that one) goes on by means of a most excellent livelihood (*vr̥ittyâ varayâ yâti*).

5. The term Kakrakara is derived from going by turns (to the houses of rich men).

6. We will explain those (above-mentioned means of livelihood) in their proper order.

7. They are nine, (viz.) Shannivartanî, Kauddâlî, Dhruvâ, Samprakshâlanî, Samûhâ, Pâlanî, Siloñkhâ, Kapotâ, and Siddhoñkhâ.

27. Govinda is uncertain if the term brahmabhâgana, 'the vessel of Brahman,' refers to the alms-bowl or to the body of the ascetic. Probably both are meant, and the Sûtra is intended to prescribe the frequent recitation of the Vyâhr̥itis in addition to the syllable Om.

1. 5. Govinda says that Kakrakara is another name for Yâyâvara, and that *anukramaṭarana*, 'going by turns,' means going successively to the houses of Brâhmanas, Kshatriyas, and Vaisyas.

7. The terms left untranslated are fully explained in the next

8. (In addition) to these there is a tenth way of living, viz. forest-life.

9. (If he desires to adopt) any of the nine ways of living,

10. He causes the hair of his head, his beard, the hair on his body, and his nails to be cut, and besides gets ready (the following objects),

11. (Viz.) the skin of a black antelope, a water-pot, a staff, a yoke for carrying burdens, (and) a sickle.

12. He desires to go forth, after having offered a Traidhâtaviya (offering) or a Vaisvânarî (ishî).

13. Now on the (following) morning, after the sun has risen, he makes the sacred fires burn brightly, melts butter on the Gârhapatya fire, cleanses it (with Kusa grass), heats the (spoons called) Sruk and Sruva, cleans (them), takes out four (spoonfuls of butter) in the Sruk, and offers the Vâstoshpatiya (oblation) in the Âhavanîya fire according to (the rules of his) Sûtra.

chapter. All the MSS. read kauntâlî for kauddâlî, which occurs in the commentary alone.

11. The *vîvadhâ*, 'a yoke for carrying burdens,' consists usually of a bamboo pole, to the ends of which two ropes are attached for fastening the loads. *Kuthahârî*, 'a sickle,' seems to be the name of a particular kind of sickle, since Govinda explains it by *vâsa-varâsanadâtram*. He adds that the term includes 'a spade' (*kud-dâla*) and other implements.

12. The meaning is that on the evening before his departure from the old home he is to offer the Traidhâtaviya-homa. According to the *Srauta-sûtras* (see the Petersb. Dict. s. v. *traidhâtavî*) the latter offering always occurs at the end of a great sacrifice. Hence it is appropriate for a person who wishes to begin a new mode of life.

13. This is the leave-taking from the old dwelling.



14. Having recited the Puroṇuvākya (verse), 'O lord of the dwelling, permit us,' &c., he offers (the oblation) with the Yāgya verse, 'O lord of the dwelling, with thy kind company,' &c.

15. Some (declare that) every person who has kindled the sacred fires (shall offer these Homas).

16. Others (say that) a Yāyāvara alone (shall do it).

17. After departing (from his house), he stops at the extremity of the village, or at the extremity of the boundary of the village, builds there a hut or a cottage, and enters that.

18. Let him use the skin of the black antelope and the other (objects) which he has prepared for the several purposes which they are intended to serve.

19. Known (is) the (duty of) serving the fires; known (is) the (duty of) offering the new and full moon sacrifices; known (is) the successive performance of the five Mahāyagñas; it is seen that the vegetables, which have been produced, are offered.

20. He hallows those (vegetables), either (reciting the text), 'I offer what is agreeable to all the gods,' or silently, and cooks (them).

14. The two verses occur Taittirīya Samhitā III, 4, 10, 1. It is specially mentioned by Sāyana that the two verses have to be recited by an Agnihotrin on departing from his home.

17. *Matka*, 'a cottage,' is, according to Govinda, a house resting on many posts or pillars, while *kuṭi* is the simple shed with four posts and a roof of leaves.

19. The last clause, probably, is meant to prescribe a simpler form of the Vaisvadeva.

20. Govinda adds that the meaning is that the sacrificer shall eat the boiled rice in silence.

21. For such (a man the duty of) teaching, sacrificing for others, accepting gifts, and (performing) other sacrifices (than those mentioned) ceases.

22. (The use of) sacrificial food fit to be eaten during the performance of a vow is seen;

23. That is as follows: (his food may be) mixed with clarified butter or sour milk, (it must) not (contain) pungent condiments or salt, nor meat, nor (be) stale.

24. (He shall remain) chaste, or approach (his wife) in season.

25. (It is necessary) to have the hair of his head, his beard, the hair on his body, and his nails cut on each Parva day, and the rules of purification (are obligatory on him).

26. Now they quote also (the following verses): 'Two kinds of purification, which the *Sishṭas* reverentially practise, are mentioned in the Veda,—external (purification), which consists in the removal of impure stains and foul smells, and internal (purification), which consists in the abstention from injuring live creatures.'

27. 'The body is purified by water, the understanding by knowledge, the soul of beings by abstention from injuring, (and) the internal organ by truth.'

### PRASNA III, ADHYÂYA 2.

1. As regards (the mode of subsistence called) *Shannivartanî*, (that) is (as follows):

21. Govinda adds that the obligation of performing other meritorious deeds, such as digging wells and tanks (*pūrta*), also ceases.

27. *Vasishṭha* III, 60.

2. He cultivates six Nivartanas (of) fallow (land); he gives a share to the owner (of the soil), or solicits his permission (to keep the whole produce).

3. Let him plough before breakfast with two bulls whose noses have not been pierced, not striking (them) with the goad, (but) frequently coaxing (them).

4. If he cultivates six Nivartanas in this manner (and subsists thereby), that is (the mode of living called) *Shannivartanî* (subsistence on six Nivartanas).

5. (As regards the mode of subsistence called) *Kauddâlî*, he digs up (the soil) near a water(-course or tank) with a spade, a ploughshare, or a pointed piece of wood, sows seed, (and) grows bulbs, roots, fruit, pot-herbs, and vegetables.

6. (If he thus) cultivates (land) with a spade (and lives on its produce), that is the (mode of life called) *Kauddâlî* (subsistence by the spade).

7. He who lives by the (mode of subsistence called) *Dhruvâ*, wraps up his head in a white dress (saying), 'For the sake of welfare I wrap thee up, O head,' (and) takes the skin of a black antelope (with the words), '(Thou art) spiritual pre-eminence, (I take thee) for the sake of spiritual pre-eminence;' the *Pavitra* (reciting) the *Ablînga* texts; the water-pot (saying), 'Thou art strength, (I take) thee for

2. 2. A Nivartana is a measure of 4000 square hastas, the ancient equivalent of the modern *Bîghâ*.

3. Identical with II, 2, 4, 21.

6. Govinda says that according to some the following ceremonies need only be performed when one goes out begging for the first time, while others insist on their being performed daily.

7. The *Mânastokiya*, i. e. the text beginning '*mâ nas toke*,'

the sake of strength;’ the yoke for carrying burdens (saying), ‘Thou art grain, (I take) thee for the sake of prosperity;’ the staff (saying), ‘(Thou art) a friend, protect me.’

8. On leaving (his hut), he mutters the Vyâhr̥itis, and (afterwards the verse used for) hallowing the quarters of the horizon, ‘May the earth, the middle sphere, the sky, the constellations, and all the quarters of the horizon, fire, air, and sun, (may all these) deities protect me on my road.’

9. Because, after muttering the Mânastokiya (text) and entering the village, he shows himself with the yoke (on his shoulder) at the door of each house, they call it ‘showing oneself.’

10. Because, if every (other) livelihood fails, he persistently (dhruvam) supports himself by this (mode of living), it is called Dhruvâ (the unchangeable).

11. (As regards the mode of life called) Samprakhâlanî, (if, in order to show that) there is no waste of the vegetable (substances) obtained nor

occurs repeatedly in the Taittirîya-veda, e.g. Taitt. Samhitâ III, 4, 11, 2. Govinda adds that the beggar must remain silent, and not stop longer at each door than the time required for milking a cow.

10. Both the text and the scanty commentary on this Sûtra are corrupt. K. reads, *vr̥tter vr̥ttair avârtâyâm tayaiva tasya dhruvam varttayatîti dhruveti parikîrtitâ*; D. *vr̥tte vr̥ttair avârtâtâhâ*, &c.; M. *vr̥tte vr̥tter avr̥ttâyâm avr̥ttâyâm tathaiva tasyâḥ ddhruvam varttamânâd iti*, &c.; C. I. *vr̥tter vr̥tter âvartâyâm âvartâyâm tathaiva tasyâm dhruvam vartanâd iti*, &c. The Telugu copy omits the text. From the commentary it is clear that Govinda read at the beginning of the Sûtra ‘*vr̥tter vr̥tter*,’ and the Telugu copy proves that ‘tayaiva’ is the correct reading. I restore the Sûtra conjecturally, as follows, *vr̥tter vr̥tter avârtâyâm tayaiva tasya dhruvam vartanâd iti dhruveti parikîrtitâ*.

11. I read, *samprakhâlanîti | utpannânâm oshadhînâm prakshe-*

any hoarding, he turns the dishes, after washing them, upside down, (that is the livelihood called) Samprakshālāṇī (living by washing).

12. As to the (mode of subsistence called) Samûhâ, (if) he sweeps up (grain) with a broom in permitted places where (grain-bearing) plants are found, either on a road or in fields the access to which is not obstructed (by hedges), and lives on (what he has thus obtained), that (livelihood is called) Samûhâ (living by sweeping).

13. As to the (mode of life called) Pālāṇī, it is also named Ahimsakâ (not hurting), and the following (definition) is given. (If) he tries to obtain from virtuous men husked rice or seeds, and maintains (himself) thereby, that (is the mode of subsistence called) Pālāṇī.

14. As to the (mode of life called) Siloñkhâ, (if) he gleanes single ears in permitted places where (grain-bearing) plants grow, on a road or in fields the access to which is not obstructed, and supports himself by (these) gleanings, (collected) from time

*panam nâstīti niḥayo vâ bhāganāni samprakshālya nyubgayatīti samprakshālāṇī* || M. has *nâstī niḥayo vâ*, and C. I. reads also *niḥayo* and omits 'vâ.' The Dekhan MSS. have *nâstīti ḥayo vâ*. The description is not very clear; but it seems that a person who lives by the Samprakshālāṇī *vṛtti* must obtain grain and vegetables by begging in such quantities as will suffice for one meal, and prove by the way in which he treats his dishes that he has neither wasted his food nor any store remaining.

13. The translation of this Sūtra is merely tentative, as the two MSS. of the commentary omit the text, and contain only a fragment of Govinda's explanation. The latter seems to have differed from my interpretation. The text, as given by the other MSS., runs as follows: *pālāṇīty [pālī°, MSS.] ahimsakety evedam uktam bhavati [°tīti, M.] tushavihīnāms tanḍulān iḥkhati sagganebhyo bīgāni vâ [ḥā, D.] pālayatīti pālāṇī [phāla°, phālani, M.; pālīnô, K. D.]*

to time, that (is the mode of subsistence called) *Siloñkkhâ* (gleaning).

15. As to the (livelihood called) *Kapotâ*, (if) he picks up with two fingers single grains in permitted places, where (grain-bearing) plants grow, either on the road or in fields the access to which is not obstructed, that (is called), because he acts like a pigeon, *Kapotâ* (pigeon-life).

16. As to (the mode of life called) *Siddhoñkkhâ*, (if) tired with the (other) ways of subsistence, he asks, because he has become old or diseased, virtuous men for cooked food, that (is the livelihood called) *Siddhoñkkhâ* (gleaning cooked food).

17. If (he adopts) the latter, he must reposit (the sacred fires) in his soul and behave like an ascetic, except (in using) the cloth for straining water and (wearing) a reddish-brown dress.

18. If he subsists on the produce of the forest, (the fruits) of trees, creepers, and lianas, and of grasses, such as wild millet (*syâmâka*) and wild sesamum, that (is called) forest-life.

19. Now they quote also (the following verse): 'Moving about with the beasts, dwelling together with them, and maintaining oneself in a manner similar to theirs, that is clearly the road to heaven.'

### PRASNA III, ADHYÂYA 3.

1. Now the hermits in the wood belong to two classes,

15. Govinda mentions a varia lectio not found in our MSS., *kapotavatsamdam sinî*, 'because he pecks like a pigeon.'

16. Here as well as above, III, 1, 7, the Dekhan MSS. read *siddhekkhâ*, 'begging cooked food,' instead of *siddhoñkkhâ*.

3. 1. Compare for the whole *Adhyâya*, *Âpastamba* II, 9, 21, 20-23, 2.

2. Those who cook (their food), and those who do not cook it.

3. Among them, those who cook (their food are divided) into five subdivisions, (viz.) those who eat everything which the forest contains, those who live on unhusked (wild-growing grain), those who eat bulbs and roots, those who eat fruit, and those who eat pot-herbs.

4. Those who eat everything which the forest produces are, again, of two kinds: they either subsist on forest-produce generated by Indra, or on that which has been generated from semen.

5. Among these, that which has been generated by Indra (is the produce) of lianas, shrubs, creepers, and trees. Fetching (that) and cooking it, they offer the Agnihotra in the evening and in the morning, give (food) to ascetics, guests, and students, and eat the remainder.

6. That which is generated from semen is the flesh (of animals) slain by tigers, wolves, falcons, and other (carnivorous beasts), or by one of them. Fetching (that) and cooking it, they offer the Agnihotra in the evening and in the morning, give (shares) to ascetics, guests, and students, and eat the remainder.

7. Those who eat unhusked grain only, fetch rice, avoiding (husked) corn, boil it, offer the Agnihotra both in the evening and in the morning, give (food) to ascetics, guests, and students, and eat the remainder.

8. Those who eat bulbs and roots, or fruit, or pot-herbs, (act) exactly in the same manner.

9. Those (hermits) who do not cook (their food are divided into) five (classes), Unmaggakas, Pra-

*vṛittâsins*, *Mukhenâdâyins*, *Toyâhâras*, and *Vâyubhakshas*.

10. Among these, the *Unmaggakas* (collect and prepare their food), avoiding (the use of) iron and stone implements,

11. The *Pravṛittâsins* take it with the hand,

12. The *Mukhenâdâyins* take it with the mouth (only, like beasts),

13. The *Toyâhâras* subsist on water only,

14. And the *Vâyubhakshas* (air-eaters) eat nothing.

15. In this manner ten (different) initiations are prescribed for hermits who follow the rule of *Vikhanas* (*vaikhânasa*).

16. He who has agreed (to obey) the Institutes of his (order, shall wear) a staff, (shall keep) rigid silence, and (shall) abstain from rash acts.

17. Hermits following the rule of *Vikhanas* (*vaikhânasa*) are purified (from sin), and (especially) those who abstain from food.

18. The sum of the rules applicable to all *Brahma-Vaikhânasas* (is as follows):

19. 'Let him not injure (even) gadflies or gnats; let him bear cold and perform austerities; let him constantly reside in the forest, be contented, and

11. *Pravṛittâsin*, i. e. he who eats food only which comes to him accidentally.

15-17. These three *Sûtras* are omitted in the commentary, but found in all the MSS. of the text.

18. Govinda proposes two explanations for the term *brahma-vaikhânasa*; he thinks that it may mean either *brahmanâ drishâ vaikhânasâh*, 'hermits seen by Brahman,' i. e. whose duties have been revealed by Brahman, or 'hermits who are *Brâhmanas* by caste.' The true sense, however, is probably 'a hermit (who strives) to (become one with) Brahman' (*brahmârtham vaikhânasa*).



delight in (dresses made of) bark and skins, (and in carrying) water (in his pot).'

20. 'A devotee shall first honour the guests who have come to his hermitage at (dinner) time ; he shall be sedulous in (worshipping) gods and Brâhmanas, in (offering) the Agnihotra, and in practising austerities.'

21. 'A Brâhmana who has taken to forest-life, and who has adopted this difficult (but) pure mode of existence, which keeps him apart from wicked men, which must never be given up, which is similar to (that of the) beasts and birds, which allows the collection of the necessities of life for one day only, and which necessitates the consumption of astringent and bitter (food), never sinks low.'

22. 'Moving about with the beasts, dwelling together with them, and maintaining oneself in a manner similar to theirs, that is clearly the road to heaven.'

#### PRASNA III, ADHYĀYA 4.

1. Now if a student commits any act against his vow, eats meat, or approaches a woman, whenever any evil befalls him,

2. He heaps fuel on the fire in the interior of the house, scatters (Kusa grass) around it, and performs the ceremonies up to the end of the Agnimukha ; then he offers oblations of clarified butter, (reciting the following texts) : ' It was done by lust, lust does

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22. See above, III, 2, 19.

4. 1. The clause *striyam vopeyât*, 'or approaches a woman,' is omitted by Govinda. The whole chapter is a supplement to the rules given above, II, 1, 1, 30-35, where some of the Vedic passages mentioned here have already been given.

it, to lust (belongs) all this, to him who draws me on, Svâhâ;’ ‘It was done by the internal organ, the internal organ does it, to the internal organ (belongs) all this, to him who draws me on, Svâhâ;’ ‘It was done by passion, passion does it, to passion (belongs) all this, to him who draws me on, Svâhâ;’ ‘It was done by ignorance, ignorance does it, to ignorance (belongs) all this, to him who draws me on, Svâhâ;’ ‘It was done by sin, sin does it, to sin (belongs) all this, to him who draws me on, Svâhâ;’ ‘It was done by wrath, wrath does it, to wrath (belongs) all this, to him who draws me on, Svâhâ.’

3. That which begins with the muttering (of the Vedic texts) and ends with the gift of a fee (consisting of) a cow is known,

4. (Afterwards) he stays (during the night) behind (i. e. to the west of) the fire, wrapping himself in the skin of a black antelope, the neck of which is turned towards the east and the hair of which is turned outside.

5. When the day dawns, he drags himself away from the hinder part (of the skin), goes to a bathing-place, bathes (there) in the manner which is known, (but) performs, while in the water, sixteen suppressions of breath with the Aghamarshana hymn; next he performs the known (ceremonies) up to the worship of the sun, and afterwards goes to the house of his teacher.

6. Let him know for certain that that is equally (effective) as bathing (with the priests) at the end of a horse-sacrifice.

5. Govinda says that this manner of crawling out of the skin is symbolical of a new birth.

## PRASNA III, ADHYĀYA 5.

1. Now we will explain the rule of the most holy Aghamarshana.

2. He goes to a bathing-place and bathes (there). Dressed in a pure dress let him raise, close to the water, an altar, and moistening his clothes by one (application of water), and filling his hand once (with water), let him recite the Aghamarshana hymn (in the manner of his daily) private recitation.

3. (Let him repeat it) one hundred times in the morning, one hundred times at midday, and one hundred times or an unlimited number of times in the afternoon.

4. When the stars have risen, let him partake of gruel prepared of one handful of barley.

5. After seven (days and) nights he is freed from all minor sins (upapātaka), whether they have been committed intentionally or unintentionally, after twelve (days and) nights (from all other sins) excepting the murder of a learned Brāhmaṇa, the violation of a Guru's bed, stealing gold, and drinking Surā.

6. After twenty-one (days and) nights he overcomes even those (crimes) and conquers them.

5. 1. Vasishṭha XXVI, 8.

2. Sthanḍila, 'an altar,' is a slightly raised mound of earth, which, according to Govinda, in this case must have the shape of the sun's disc. According to the same authority the hand of the performer must remain filled with water as long as the recitation lasts, and the performer stands behind the altar facing the east.

5. Regarding the prasṛtiyāvaka, '(subsisting on) gruel prepared from a handful of barley,' see below, III, 6.

7. He overcomes everything, he conquers all, he obtains the reward of all sacrifices, he has bathed at all sacred bathing-places, he has performed the vows required for (the study of) all the Vedas, he becomes known to all the gods, he sanctifies a company (of Brâhmanas) by merely looking (at them), and his undertakings are successful. Thus speaks Baudhâyana.

### PRASNA III, ADHYÂYA 6.

1. Now if a man feels his conscience charged with (evil) actions committed by himself, let him boil for himself (alone), when the stars have risen, a handful of barley, (and prepare) gruel (with that).

2. Let him not perform the Vaisvadeva oblation with (a portion of) that,

3. Nor (shall) a Bali offering (be performed) on that (occasion).

4. Let him consecrate the barley before it is boiled, while it is being boiled, and after it has been boiled, with the (following) Mantras :

5. 'Thou art barley, thou art the king of grains, thou art sacred to Varuṇa and mixed with honey, the sages have proclaimed thee an expeller of all guilt and a means of purification.'

7. Govinda is of opinion that the words, 'thus speaks Baudhâyana,' indicate that this part of the work has been composed by a pupil or some other person.

6. 1. For the whole Adhyâya compare Vishṇu XLVIII.

5. According to Govinda, Vâmadeva is the Rîshi of these Mantras. The phrase, 'Thou art sacred to Varuṇa,' is to be explained, according to Govinda, by the fact that offerings presented to Varuṇa frequently consist of barley. 'Honey' means, according to some, 'sweet butter,' with which the dish is seasoned.

‘Ye barley-grains are clarified butter and honey, ye barley-grains are water and ambrosia. May you remove my guilt and all my sins :’

‘Those committed by words, by acts, and by evil thoughts ; ill-fortune and the night of all-destroying time,—all that avert from me, ye barley-grains.’

‘(From the sin of eating) food which had been worried by dogs or pigs, or which had been defiled by crows and impure men, from the sin of disobedience towards mother and father,—from all that purify me, ye barley-grains.’

‘From the dreadful (guilt of) mortal sins and of the crime (of serving) a king, from the wrong done to infants or aged men, from (the guilt) of stealing gold, of breaking my vows, of sacrificing for an unworthy man, of speaking evil of Brâhmanas,—from all that purify me, ye barley-grains.’

‘From (the sin of eating) the food of many men, of harlots and of Sûdras, of (partaking of) funeral dinners and of (the food given by) persons who are unclean on account of a death or a birth, of that given by thieves, or at a funeral sacrifice offered to one who lately died,—from all that purify me, ye barley-grains.’

6. (While the barley) is being boiled, he must protect it (and recite the text), ‘Adoration to Rudra, the lord of created beings ; pacified is the sky ;’ the Anuvâka (beginning), ‘Give strength ;’ the five sentences (beginning), ‘The gods who are seated in front, led by Agni ;’ the two (texts), ‘Do not hurt

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6. The Anuvâka meant is Taitt. Samhitâ I, 2, 14. The five sentences are found, *ibid.* I, 8, 7, 1. Regarding the text mâ nastoke, ‘do not hurt our offspring,’ see above, III, 2, 9. The last

our offspring,' (and) 'The Brahman-priest among the gods.'

7. Having purified himself (by sipping water, &c.), he shall eat a little of the boiled (mess), after pouring it into (another) vessel.

8. Let him offer it as a sacrifice to the soul, (reciting the text), 'May the gods, who are born from the internal organ and joined to the internal organ, who are very strong, whose father is Daksha, protect us (and) guard us; adoration to them, to them Svâhâ.'

9. Let him who desires intelligence (subsist on such food) during three (days and) nights.

10. A sinner who drinks it during six (days and) nights becomes pure.

11. He who drinks it during seven (days and) nights is purified from (the guilt of) the murder of a learned Brâhmaṇa, of violating a Guru's bed, of stealing gold, and of drinking Surâ.

12. He who drinks it during eleven (days and) nights, removes even the sins committed by his ancestors.

13. 'But he who during twenty-one days (drinks gruel made) of barley-grains which have passed through a cow, sees the Ganas and the lord of the Ganas, sees the goddess of learning and the lord of learning.' Thus speaks the venerable Baudhâya.

Mantra occurs Taitt. Samhitâ III, 4, 11, 1. Govinda says that material protection, too, in the shape of an iron platter or cover is to be given to the boiling barley.

8. The text occurs Taitt. Samhitâ I, 2, 3, 1. It consists of five sentences, and is addressed to the five vital airs, to each of which the eater offers one oblation.

## PRASNA III, ADHYĀYA 7.

1. 'Let him who considers himself impure offer (burnt oblations), reciting the *Kûshmândas*.'

2. 'He who has had forbidden intercourse, or has committed a crime against nature, becomes even like a thief, even like the slayer of a learned *Brâhmana*.'

3. 'He is freed from any sin which is less than the crime of slaying a learned *Brâhmana*.'

4. If, after wasting his strength except in his sleep, he desires to become free from the stain and holy,

5. He causes the hair of his head, his beard, the hair on his body, and his nails to be cut on the day of the new moon or of the full moon, and takes upon himself a vow according to the rule prescribed for students,

6. (To be kept) during a year, or a month, or twenty-four days, or twelve nights, or six or three nights.

7. Let him not eat meat, nor approach a woman, not sit on (a couch or seat, and) beware of (speaking an) untruth.

8. To subsist on milk (alone is) the most excellent mode of living; or, using barley-gruel (as his food), he may perform a *Krikkhra* (penance) of twelve days, or he may (maintain himself by) begging.

7. 1-3. Taittirîya *Âranyaka* II, 8, 1-3.

6. Taitt. *Âranyaka* II, 8, 5-6.

7. Taitt. *Âranyaka* II, 8, 7.

8. Taitt. *Âranyaka* II, 8, 8. As the next *Sûtra* shows, these rules refer to *Brâhmanas*. Regarding the *Krikkhra*, see below, IV, 57.

9. On such (occasions) a Kshatriya (shall subsist on) barley-gruel, a Vaisya on curds of two-milk whey.

10. Having kindled the sacred fire in the morning according to the rule for Pâkayagñas, having scattered (Kusa grass) around it, and having performed (the preliminary ceremonies) up to the end of the Agnimukha, he next offers in addition burnt oblations, reciting the three Anuvâkas (beginning), 'What cause of anger to the gods, ye gods,' 'The debts which I contracted,' (and) 'May worshipful Agni give thee by every means long life.'

11. Let him offer with each *Rik*-verse a portion of clarified butter.

12. After having offered four oblations with (the spoon called) Sruva, reciting (the texts), 'That strength which lies in the lion, in the tiger, and in the panther,' &c., and the four Abhyâvartinis (i.e. the texts), 'Thou, O fire, who turnest back,' &c., 'O Âṅgiras,' &c., 'Again with strength,' &c., (and) 'With wealth,' &c., after having taken his position, with sacred fuel in his hands, in the place allotted to the sacrificer, he worships (the fire) with the hymn which contains twelve verses (and begins), 'To Vaisvânara we announce.'

13. Having placed the piece of sacred fuel (on the fire with the text), 'Whatever sin I ever com-

10. For the rule, see Taitt. Âranyaka II, 7, 4. The three Anuvâkas mentioned are Taitt. Âranyaka II, 3-5.

12. Taitt. Âranyaka II, 7, 4. The first four texts occur Taitt. Brâhmana II, 7, 7, 1-2, the next four Taitt. Samhitâ IV, 2, 1, 2-3, and the hymn Taitt. Âranyaka II, 6. The place of the sacrificer to the south of the fire.

13. Taitt. Âranyaka II, 6, 2 (13).



mitted by thoughts or words, from all that free me (O fire, being duly) praised, for thou knowest the truth, Svâhâ,' he gives a fee.

14. (The ceremonies) which begin with the muttering (of the texts) and end with the gift of a cow as a fee are known.

15. One (person) only (shall) perform the service of the fire.

16. Now (let him offer) at the Agnyâdheya full oblations (pûrnâhuti, with the texts), 'Whatever cause of anger to the gods, ye gods;' 'The debts which I contracted;' 'May worshipful Agni give thee by every means long life.'

17. Having offered (it), he who is about to perform the Agnihotra, (worships) with the Dasahotri (texts); having offered (it), he who is about to perform the new and full moon sacrifices (worships) with the Katurhotri (texts); having offered (it), he who is about to offer the Kâturmâsya sacrifices (worships) with the Pañkahotri (texts); having offered it, (he worships) at an animal sacrifice with the Shaddhotri (texts), at a Soma-sacrifice with the Saptahotri (texts).

18. And it is declared in the Veda, 'Let him sacrifice (with the Kûshmânda texts) at the beginning of the rites; purified (thereby) he gains the world of the gods.' Thus (speaks) the Brâhmana.

16. From this and the next Sûtras it must be understood that the Kûshmândahoma is not only to be used as a penance, but may be offered at the beginning of the great Srauta sacrifices, in order to sanctify the performer and to secure special benefits.

17. The Saptahotri and the other texts mentioned occur Taitt. Âranyaka III, 1-5. I understand the verb 'worship' on account of Lâtyâyana X, 12, 10.

18. Taitt. Âranyaka II, 7, 5.

## PRASNA III, ADHYÂYA 8.

1. Now, therefore, we will explain the rule of the *Kândrâyana* (lunar penance).

2. Let him fast on the fourteenth day of the bright half of the month.

3. Having had the hair on his head, his beard, the hair on his body, and his nails, or his beard alone, cut, let him enter, dressed in new clothes and speaking the truth, the place where the sacrificial fire is preserved.

4. There a (common) fire, (which may be) fetched once (only, shall serve) him ; or (the fire) must be produced by friction with the *Araṇis*.

5. Let a student, who is a friend (of the performer), be ready at hand to (carry out his) directions ;

6. And sacrificial viands (shall be his) food during the performance of the vow.

7. Having heaped fuel on the fire, scattered (*Kusa* grass) around it, and performed (the ceremonies) up to the end of the *Agnimukha*, he offers burnt oblations, (cutting off portions) from the cooked food,

8. (The first) to *Agni*, (the second) to the lunar day whichever it may be, (the third and the fourth)

8. 1. For this chapter compare *Gautama XXVII*.

4. The meaning of the *Sûtra* is that the fire which has been carried into the *âvasatha* must be kept burning during the whole month which the *Kândrâyana* lasts. For a burnt oblation has to be performed at the end of the penance. Should it be extinguished, it must be rekindled by friction.

8. The text quoted occurs *Taitt. Brâhmana I, 5, 8, 1*.

to the lunar mansion together with its guardian deity, the fifth to the moon (with the verse), 'Atrâha gor amanvata,' the sixth to the sky and the earth, the seventh to day and night, the eighth to Rudra, the ninth to the sun, the tenth to Varuṇa, the eleventh to Indra, and the twelfth to all the gods.

9. Now they mention (the following) other (oblations which are to be offered) to the points of the horizon and to their (guardian) deities, to the wide middle sphere and to its (guardian) deity.

10. Having offered (the oblation) to Agni Sviṣṭakṛit (with the verse), 'Ever new,' &c., he then places the remainder of the sacrificial viands into a goblet (*kamsa*) or a cup (*kamasa*), pours seasoning, that is fit for sacrifices, over them, and eats fifteen morsels of ordinary size,

11. The first (saying, 'I offer) thee to Prâna,' the second (saying, 'I offer) thee to Apâna,' the third (saying, 'I offer) thee to Vyâna,' the fourth (saying, 'I offer) thee to Udâna,' the fifth (saying, 'I offer) thee to Samâna.' If there are only four (mouthfuls, he eats) the first reciting two (texts); if there are three, (he eats) the first two reciting two (texts) with each; if there are two, (he eats) the first reciting two (texts and) the second reciting three texts; (if there is only) one, (he recites) all (the five texts) together.

12. Having drunk water (with the text), 'Thou

10. Taitt. Samhitâ II, 3, 5, 3.

11. This is an imitation of the Prânâgni-hotra described above, II, 7, 12.

12. Taitt. Samhitâ III, 1, 8, 1. The seven Anuvâkas are Taitt. Âranyaka X, 51-57. One oblation is to be offered with each Anuvâka.

art water used for moistening Soma,' &c., he then offers the (following) additional oblations of clarified butter, with the seven Anuvâkas (beginning), 'May my Prâna, Apâna, Vyâna, Udâna, and Samâna be purified;' 'May my voice, mind, eye, ear,' &c.; 'May my head, hands, feet;' 'May my skin;' 'May the sense of hearing, touch;' 'May earth, water;' 'May that which consists of food.'

13. (The ceremonies) beginning with the muttering (of sacred texts) and ending with the gift of a cow as a fee are known.

14. He worships the sun with (three verses) addressed to Sûrya and the moon with (three verses) addressed to *Kandramas*.

15. When he goes to rest, he mutters (the verse), 'O fire, keep thou good watch,'

16. When he awakes (in the morning, the verse), 'O fire, thou art the protector of vows.'

17. Let him not talk with women and Sûdras addressing them first; let him not look at urine and ordure.

18. If he has seen any impure substance, he mutters (the text), 'Unrestrained (was) the internal organ, wretched my eye; the sun is the most

13. Govinda here mentions that the whole of the ceremonies alluded to are the *uttaram dârvihomikam* tantram.

14. As Govinda states, the former verses are 'ud *vayam* tamasaṣ pari,' *Taitt. Samhitâ* IV, 1, 7, 4; 'ud u *tyam* gâtavedasaṣ,' *ibid.* I, 1, 8, 4; 'ṣitram devânâṁ,' *ibid.* I, 4, 43, 1; while the verses addressed to the moon are 'navo navo,' *ibid.* II, 4, 14, 1; 'sa ṣitra-ṣitram,' *Rig-veda* VI, 6, 7; and 'atrâha gor,' *Taitt. Brâhmana* I, 5, 8, 1.

15. *Taitt. Samhitâ* I, 2, 3, 1.

16. *Taitt. Samhitâ*, loc. cit.

18. *Taitt. Samhitâ* III, 1, 1, 2.

excellent among the lights of heaven; O initiation, mayest thou not forsake me.'

19. On the first day of the latter half (of the month he eats) fourteen mouthfuls.

20. Thus (he takes every day) one (mouthful) less up to the day of the new moon.

21. On the day of the new moon there is not (even) one mouthful (left to take).

22. On the first day of the first half (of the month) one (mouthful may be eaten), on the second two.

23. Thus he daily increases (his meal) by one (mouthful) up to the day of the full moon.

24. On the day of the full moon he offers a Sthâlîpâka to Agni, to the lunar day whichever it may be, and to the lunar mansions as well as to their (guardian) deities.

25. Having offered a burnt oblation to (the lunar mansion) Abhigit (which stands) before Sronâ, and to its (guardian) deity, he must give a cow to the Brâhmanas.

26. That is the ant-shaped lunar penance; (that which is performed in the) inverted (order is called) the barleycorn-shaped (lunar penance).

27. A sinner who has performed either of these two (penances) becomes free from all mortal sins (pâtaka).

28. They declare that the (*Kândrâyana*) shall be performed for the sake of the fulfilment of wishes of all kinds.

29. 'Thereby man obtains every wish which he may conceive.'

30. 'Thereby the sages formerly purified themselves and accomplished their objects. That (rite) procures wealth, spiritual merit, sons, cattle, long life, heavenly bliss, and fame; it secures the fulfilment of all desires.'

31. 'He who studies this, becomes the companion of the lunar constellations, of sun and moon, and dwells in their world.'

### PRASNA III, ADHYÂYA 9.

1. Now, therefore, we will explain the rule of the Anasnatpârâyana (recitation of the whole Veda during a fast).

2. Let him wear a clean garment or a dress made of bark (or grass).

3. Let him desire food, fit for a sacrifice, or water and fruit.

4. Going forth from the village in an easterly or northerly direction, smearing a quadrangular *sthandîla*, 'a bull's hide' in size, with cowdung, sprinkling it, drawing the marks on it, sprinkling it with water, heaping fuel on the fire and scattering (Kusa grass) around it, he offers burnt oblations to the following deities, to Agni Svâhâ, to Pragâpati

9. 2. M. and the MSS. of the commentary read *kiravâsâh* instead of *kiravâsâh*, 'clad with a garment of bark or grass,' and Govinda explains the var. lect. by 'dressed in old clothes.'

3. This rule refers to the case only where the performer of the vow is unable to bear the prolonged fasting.

4. A *sthandîla* is the raised mound, four fingers high, which is used as the altar for the *Grîhya* ceremonies. Regarding the term, 'a bull's hide,' see *Vishnu* XCII, 2. The marks (*lakshana*) are the lines which must be drawn on the altar; see e.g. *Âsvalâyana Grîhya-sûtra* I, 3, 1.

Svâhâ, to Soma Svâhâ, to all the gods Svâhâ, to Svayambhu, to the *Rik*s, to the Yagus, to the Sâmans, to the Atharvans, to faith, to right knowledge, to wisdom, to fortune, to modesty, to Savitri, to the Sâvitri (verse), to Sadasaspati, and to Anumati.

5. Having offered (these oblations), he must begin with the beginning of the Veda and continuously recite (it).

6. Let him not interrupt (the recitation) by talking, nor by stopping.

7. Now if he converses in between or stops, let him thrice suppress his breath, and begin just there where he left off.

8. If he has forgotten (a passage), he shall recite for as long a time as he does not recollect it, what (he may know, *Rik*-verses) for *Rik*-verses, (Yagus-formulas) for Yagus-formulas, (Sâmans) for Sâmans.

9. He may (also) recite the Brâhmaṇa of that (forgotten passage) or (the passage from the Anukramanî regarding) its metre and its deities.

10. Let him recite the Samhitâ of (his) Veda twelve (times). He thereby removes (faults committed by) studying on forbidden (days, by) angering his teacher, (and through) improper acts. His (knowledge of the) Veda is sanctified, is purified.

11. (If he reads) more than that, a cumulation (of rewards will be the result).

12. If he recites the Samhitâ of the Veda another twelve (times), he gains thereby the world of Usanas.

13. If he recites the Samhitâ of the Veda another

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6. 'By talking, i. e. by uttering words not connected with the Veda.'—Govinda.

twelve (times), he gains thereby the world of *Brihaspati*.

14. If he recites the *Samhitâ* of the Veda another twelve (times), he gains thereby the world of *Pragâpati*.

15. If, fasting, he recites the *Samhitâ* one thousand (times), he becomes one with Brahman, resplendent like Brahman (and) Brahman (itself).

16. If he subsists during a year on food obtained by begging, he gains (the power of) supernatural vision.

17. If during six months he subsists on barley-gruel, during four months on water and barley-flour, during two months on fruit, (and) during one month on water, or performs *Krikkhra* penances of twelve days, he (obtains the power of) suddenly disappearing, and sanctifies seven descendants, seven ancestors, and himself as the fifteenth, and (any) company (of *Brâhmanas*) which he may enter.

18. They call that the ladder of the gods.

19. By means of that the gods reached their divine station and the sages the position of *Rishis*.

20. The periods for beginning this sacrifice, forsooth, are three, the time of the morning libation, the time of the midday libation, and the last part of the night, (the *Muhûrta*) sacred to Brahman.

21. *Pragâpati*, forsooth, proclaimed this (rite) to the seven *Rishis*, the seven *Rishis* to *Mahâgagñu*, and *Mahâgagñu* to the *Brâhmanas*.

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18. Govinda explains *nihsrenîm*, 'the ladder,' by *nihsreyasahetum*, 'a cause of supreme bliss.'

21. The name of the *Rishi* who proclaimed it to the *Brâhmanas* is not certain. The Dekhan MSS. read *Mahâgagru* and *Mahâgagnu*, M. *Mahâgagñu*, the I. O. copy of the commentary *Mahâgagñu* and *Mahâgagñu*, and the Telugu copy *Mahâgagñu*.



## PRASNA III, ADHYĀYA 10.

1. The law of castes and of orders has been declared.

2. Now, indeed, man (in) this (world is polluted) by a vile action or acts wrongly, (e. g.) sacrifices for men unworthy to offer a sacrifice, accepts presents from those whose gifts ought not to be accepted, eats the food of those whose food ought not to be eaten, (and) practises what is forbidden.

3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.

4. (They declare that he shall not do it) because the deed does not perish.

5. (The correct opinion is) that he shall perform (a penance).

6. It is declared in the Veda, 'Let him offer a Punastoma; (those who offer it, may) again come to (partake of) the libations of Soma.'

7. 'He who offers a horse-sacrifice conquers all sin, he effaces the guilt of the murder of a Brâhmaṇa.'

10. 1. As stated formerly, Sacred Books of the East, vol. ii, p. li, this chapter is borrowed from Gautama XIX. I have therefore adopted the same division of the Sûtras as in the translation of the latter work.

2. I read, with the MSS. of the commentary, *atha khalvayam purusho yâpyena karmânâ mithyâ vâkaraty ayâgyam vâ yâgayaty apratigrâhyasya vâ pratigrîhâty anâsyânnasya vânnam asnâty âkarâṇīyena vâkarati*. M. reads *yâgayitvâ*, and the Dekhan MSS. *yâgayitvâ* and *pratigrîhya*.

5. The Dekhan MSS. read *kûryâd ity eva*, M. *kûryâd eva*, and Govinda *kuryât tv eva*.

6. All the MSS. of the text omit the word *vignâyate*, 'it is declared in the Veda,' which is given by Govinda.

7. All the MSS. of the text give at the beginning of this Sûtra

8. Moreover, 'He who is being accused (of a heinous crime) shall perform an Agnishut sacrifice.'

9. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such (a blamable act).

10. The purificatory (texts are), the Upanishads, the initial (verses) of the Vedas, the ends of the Vedas (vedântas), the Samhitâs of all the Vedas, (the Anuvâkas called) Madhu, (the hymn of) Aghamarshana, the Atharvasiras, (the Anuvâkas called the) Rudras, the Purusha hymn, the two Sâmans (called) Râgina and Rauhineya, the Brihat (Sâman) and the Rathantara, the Purushagati (Sâman), the Mahânâmnîs, the Mahâvairâga (Sâman), the Mahâdivâkîrtya (Sâman), any of the Gyeshtâ Sâmans, the Bahishpavamâna Sâman, the Kûshmândîs, the Pâvamânîs, and the Sâvitri.

11. To live on milk alone, as if one were fasting, to eat vegetables only, to eat fruit only, (to live on) gruel prepared of a handful of barley-grains, to eat gold, to eat clarified butter (are the modes of subsistence) which purify.

12. All mountains, all rivers, holy lakes, bathing-places, the dwellings of Rishis, cowpens, (holy) plains and temples of the gods (are) places (which destroy sin).

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athâpy udâharanti, 'now they quote also,' which Govinda omits, and which is inappropriate, because the following passages are taken from the Veda.

10. The word vedâdayaḥ, which occurs also in some MSS. of Vasishṭha (XXII, 9), must be explained, according to the analogy of karmâdi, 'the beginning of the sacrifices' (Sâyana on Taitt. Âr. II, 7, 5), by 'the initial verses of the Vedas.' The Pâvamânîs are added on the authority of Govinda alone.

12. 'Kshetra, (holy) plains, e.g. the Kurukshetra.'—Govinda.

13. Abstention from injuring living beings, truthfulness, abstention from theft (or unrighteously appropriating anything), bathing in the morning, at noon, and in the evening, obedience towards Gurus, continence, sleeping on the ground, dressing in one garment only, and abstaining from food (are the various kinds of) austerity.

14. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food (are) the gifts.

15. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night, (and) one day are the periods (for penances).

16. These (acts) may be optionally performed if no (particular penance) has been prescribed,

17. (Viz.) for great crimes difficult (penances) and for trivial faults easy ones.

18. The *Krikkhra* and the *Atikrikkhra*, as well as the *Kāndrāyana*, are penances for all (offences).

#### PRASNA IV, ADHYĀYA I.

1. We will separately explain the various penances for the several offences, both heavier and lighter ones.

2. Let him prescribe whatever may be befitting for each (case),—heavier (penances) for great (crimes) and easier ones for trivial (faults).

3. Let him perform the penances according to the rule given in the Institutes (of the Sacred Law in cases) where an offence has been committed with the organ or with the feet (and) the arms, through

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3. The construction is certainly elliptical. I understand *tatra* with the first half-verse. Govinda separates the two half-verses, *yad upasthakṛitam papam*, &c., from the first, and reads at the end

thoughts or speech, through the ear, the skin, the nose or the eye.

4. Or, in (the case of) transgressions committed through the organ of vision, of hearing, of sensation, of smelling, and through thoughts, he also becomes pure by three suppressions of the breath.

5. In case (he commits the offences) of eating the food of a Sûdra or of cohabiting with a Sûdra female, severally, he must perform, during seven days, seven suppressions of the breath on each day.

6. For partaking of food unfit for eating or drinking, and for selling forbidden merchandise, excepting honey, meat, clarified butter, oil, pungent condiments and bad food, and for similar (offences), he must perform, during twelve days, twelve suppressions of the breath on each day.

7. For other transgressions excepting mortal sins (pâtaka), crimes causing loss of caste (pataniya), and the minor faults (called upapâtaka), he must perform, during half a month, twelve suppressions of the breath on each day.

8. For other transgressions excepting mortal sins

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of the half-verse *prânâyâmân samâkaret*, 'one should perform suppressions of the breath (in even or equal numbers).'

5. Govinda tries to reconcile this rule with the one given above, I, 1, 2, 7, by assuming that the word Sûdra denotes here a Brâhmana who lives like a Sûdra and neglects his sacred duties.

6. I read, conjecturally, *dvâdasâham*, 'twelve days.' The MSS. of the text have *dvâdasa dvâdasâham*, or corruptions pointing to this reading, and C. I. reads *ardhamâsam*. Regarding *avarâna*, 'bad food,' see note on Âpastamba II, 6, 15, 16.

7. I read, conjecturally, *ardhamâsam*, 'half a month;' D. has *ardhamâsân*; K. *dvâdasâham*; M. *dvâdasârdhamâsam*; C. I. *dvâdasârdhamâsân*, which is explained by *shamâsân*.

8. I read with M. *dvâdasa dvâdasâhân*. D. K. have *dvâdasâham*. The commentary omits the Sûtra altogether.

and crimes causing loss of caste, he must perform, during twelve periods of twelve days, twelve suppressions of the breath on each day.

9. For other transgressions excepting mortal sins he must perform, during twelve half-months, twelve suppressions of the breath on each day.

10. But for mortal sins he must perform, during a year, twelve suppressions of the breath on each day.

11. Let him give his daughter, while she still goes naked, to a man who has not broken the vow of chastity and who possesses good qualities, or even to one destitute of good qualities; let him not keep (the maiden) in (his house) after she has reached the age of puberty.

12. He who does not give away a marriageable daughter during three years doubtlessly contracts a guilt equal to (that of) destroying an embryo.

13. Such will be the case if anybody asks her in marriage, and also if nobody demands her. Manu has declared that at each appearance of the menses (the father incurs the guilt of) a mortal sin.

14. Three years let a marriageable damsel wait for the order of her father. But after (that) time let her choose for herself in the fourth year a husband (of) equal (rank). If no man (of) equal (rank) be found, she may take even one destitute of good qualities.

15. If a damsel has been abducted by force, and has not been wedded with sacred texts, she may lawfully be given to another man; she is even like a maiden.

9. I read with D., K., and M., dvâdasârdhamâsân. The commentary omits also this Sûtra.

11. Vasishtha XVII, 67-71, and above.

15. Vasishtha XVII, 73.

16. If, after (a damsel) has been given away, or even after (the nuptial sacrifices) have been offered, the husband dies, she who (thus) has left (her father's house) and has returned, may be again wedded according to the rule applicable to second weddings, provided the marriage had not been consummated.

17. He who does not approach, during three years, a wife who is marriageable, incurs, without doubt, a guilt equal to that of destroying an embryo.

18. But the ancestors of that man who does not approach his wife who bathed after her temporary uncleanness, though he dwells near her, lie during that month in the menstrual excretions (of the wife).

19. They declare that the guilt of the husband who does not approach his wife in due season, of him who approaches her during her temporary uncleanness, and of him who commits an unnatural crime (with her), is equally (great).

20. Let him proclaim in the village a wife who, being obdurate against her husband, makes herself sterile, as one who destroys embryos, and drive her from his house.

21. But for the transgression of that husband who does not approach a wife who bathed after temporary uncleanness, (the performance of) one hundred suppressions of the breath is prescribed (as a penance).

16. Vasishṭha XVII, 74.

21. The MSS. of the text read, *ritusnâtâm tu yo bhâryâm niyâtâm brahmaçârînim | niyamâtikrame tasya prânâyâmasatam smrîtam*. The commentary omits the first half of the verse altogether. The latter, as read in the MSS., gives no sense. It seems to me that

22. Seated with Kusa grass in his hands, let him repeatedly suppress his breath, and again and again recite purificatory texts, the Vyâhr̥itis, the syllable Om, and the daily portion of the Veda.

23. Always intent on the practice of Yoga, let him again and again suppress his breath. (Thus) he performs the highest austerity up to the ends of his hair and up to the ends of his nails.

24. Through the obstruction (of the respiration) air is generated, through air fire is produced, then through heat water is formed; hence he is internally purified by (those) three.

25. Through the practice of Yoga (true) knowledge is obtained, Yoga is the sum of the sacred law, all good qualities are gained through Yoga; therefore let him always be absorbed in the practice of Yoga.

26. The Vedas likewise begin with the syllable Om, and they end with the syllable Om. The syllable Om and the Vyâhr̥itis are the eternal, everlasting Brahman.

27. For him who is constantly engaged in (reciting) the syllable Om, the seven Vyâhr̥itis, and the three-footed Gâyatrī, no danger exists anywhere.

28. If, restraining his breath, he thrice recites the Gâyatrī together with the syllable Om and with the (text called) Siras, that is called one suppression of breath.

29. But sixteen suppressions of breath, accom-

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either its end must have been *samnidhau nopagaḥkṛti* (as in Sūtra 17), or that a whole half-verse has been lost.

22-24. Vasishṭha XXV, 4-6.

26. Vasishṭha XXV, 10.

28. Vasishṭha XXV, 13.

25. Vasishṭha XXV, 8.

27. Vasishṭha XXV, 9.

29. Vasishṭha XXVI, 4.

panied by (the recitation of) the Vyâhr̥itis and of the syllable Om, repeated daily, purify after a month even the slayer of a learned Brâhmaṇa.

30. That is the highest austerity, that is the best description of the sacred law. That, indeed, is the best means of removing all sin.

#### PRASNA IV, ADHYÂYA 2.

1. We will separately explain the various penances for the several offences, both heavier and lighter ones.

2. Let him prescribe whatever may be befitting for each (case),—heavier penances for great (crimes), and lighter ones for trivial (faults).

3. Let him perform the penances according to the rule given in the Institutes of the Sacred Law.

4. He who is about to accept gifts, or he who has accepted gifts, must repeatedly recite the four *R̥ik*-verses (called) Taratsamandīs.

5. But in case one has eaten any kind of forbidden food, or that given by a person whose food must not be eaten, the means of removing the guilt is to sprinkle water (over one's head) while one recites the Taratsamandī *R̥ikas*.

6. But we will, hereafter, declare another rule for (the expiation of) the murder of a learned Brâhmaṇa, whereby (men) are freed also from mortal sins of all (kinds).

7. Let him (perform), during twelve nights, sup-

4. Gautama XXIV, 2. The gift is, of course, one which ought not to be accepted.

5. Rig-veda IX, 58. Mārganam, literally 'rubbing,' means sprinkling the head with a handful of water.—Govinda.



pressions of the breath (and) mutter purificatory texts, the Vyâhr̥itis, the syllable Om, (and) the Aghamarshana hymn, (living) on milk;

8. Or (he becomes) pure if he bathes, and during three (days and) nights subsists on air and (remains dressed) in wet clothes.

9. But if he has repeatedly committed forbidden acts of all kinds, and has (afterwards) worshipped reciting the Vârunî (texts), he is freed from all sin.

10. Now a student who has broken his vow (avakîr̥nin) shall heap fuel on the fire on the night of the new moon, perform the preparatory ceremonies required for a Darvîhoma, and offer two oblations of clarified butter (reciting the following texts): 'O Lust, I have broken my vow, my vow I have broken, O Lust, to Lust Svâhâ;' 'O Lust, I have done evil, I have done evil, O Lust, to Lust Svâhâ.'

11. After he has made the offering, he shall address the fire, closely joining his hands and turning sideways, (with the following texts): 'May the Maruts grant me, may Indra, may Brihaspati, may this fire grant me long life and strength, make me long-lived.' The Maruts, forsooth, give back to him the vital airs, Indra gives back to him strength, Brihaspati the lustre of Brahman, Fire all the remainder. (Thus) his body is made whole, and he attains the full length of life. Let him next address (the gods) with three (repetitions of the texts).

9. 'Upasthâna, "worshipping," i.e. sprinkling one's head with a handful of water.'—Govinda.

10. A repetition of the rule given above, II, 1, 1, 34; see also III, 4.

For the gods are trebly true. (All that) has been declared in the Veda.

12. He who considers himself defiled by minor offences (upapâtaka), will be freed from all guilt if he offers burnt oblations according to this same rule;

13. Or if he has partaken of food unfit to be eaten or to be drunk or of forbidden food, and if he has committed sinful acts or performed sinful rites either unintentionally or intentionally, and if he has had connexion with a female of the Sûdra caste or committed an unnatural crime, he becomes pure by bathing (and reciting) the Abhiṅga (verses) and (those called) Vârūts.

14. Now they quote also (the following verse): 'If he has partaken of food unfit to be eaten or to be drunk, or of forbidden food, and if he has committed forbidden acts or performed forbidden rites, he will, nevertheless, be freed from (crimes) committed intentionally which are similar to mortal sins, nay, even from mortal sins (pâtaka).'

15. Or let him fast during three (days and) nights, bathe thrice a day, and, suppressing his breath, thrice recite the Aghamarshana. Manu has declared that that is equal (in efficacy) to the final bath at a horse-sacrifice.

12. Gautama XXV, 6.

13. Govinda gives, like Haradatta on Gautama XXV, 7, as an instance of a doshavat karma, 'a sinful rite,' the abhiṅgâra or 'magic rite in order to harm enemies.' The expression has, however, in our Sûtra, a wider sense.

14. I. e. if he performs the penance prescribed in the preceding Sûtra.

15. Vasishṭha XXVI, 8; Gautama XXIV, 10.

16. And it is declared in the Veda, '(That is) the ancient purificatory rite, which is widely known (in the Institutes of the Sacred Law); purified thereby man conquers sin. May we, sanctified by this holy means of purification, conquer our enemy, sin.'

### PRASNA IV, ADHYĀYA 3.

1. We will explain the (secret) penances which are not prescribed (by others, but by the offender himself, and) particularly what shall be done in (case) faults (have been committed) by men who, with concentrated minds, (are) intent (on the performance of their duties).

2. (Such a man) may sip water, (in order to atone) for all mortal sins, reciting the syllable Om and all the Vyâhr̥itis.

3. When he sips water the first time, he gladdens the *R̥ig-veda*, the second time the *Yagur-veda*, the third time the *Sâma-veda*.

4. When he wipes (his lips) the first time, he gladdens the *Atharva-veda*, the second time the *Itihâsas* and *Purâṇas*.

5. When he sprinkles water on the right hand, the feet, the head, the heart, the nostrils, the eyes, the ears, and the navel, he gladdens the trees and herbs and all deities. Therefore he is freed from all sin by sipping water.

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3. 1. *Vasishṭha* XXV, 1-2. The whole *Adhyâya* is left out in the *Dekhan MSS.*, including K. The omission may have been caused by the circumstance that the initial verses of *Adhyâyas* 3 and 4 are identical.

2. *Gautama* XXV, 9; *Vasishṭha* XXV, 4.

3-5. See the rules for sipping water, given above, I, 5, 8, 19-26.

6. Or let him offer in the fire eight pieces of sacred fuel, reciting (the following) eight (texts): 'Thou art the expiation of sin committed by the gods, Svâhâ;' 'Thou art the expiation of sin committed by men, Svâhâ;' 'Thou art the expiation of sin committed by the manes, Svâhâ;' 'Thou art the expiation of sin committed by myself, Svâhâ;' 'Thou art the expiation of the sin which we have committed either by day or by night, Svâhâ;' 'Thou art the expiation of the sin which we have committed either sleeping or waking, Svâhâ;' 'Thou art the expiation of the sin which we have committed either intentionally or unintentionally, Svâhâ;' 'Thou art the expiation of every sin, Svâhâ.'

7. When he has offered (these eight oblations) he will be freed from all guilt.

8. Now they quote also (the following verse): 'The Aghamarshana, the Devakrîta, the Suddhāvatis, the Taratsamâs, the Kûshmândîs, the Pâvamânîs, the Virâgâs, the Mrityulângala, the Durgâ (Sâvitri), the Vyâhrîtis, and the Rudras (are texts) which are very efficacious for effacing sin.'

#### PRASNA IV, ADHYÂYA 4.

1. We will explain the (secret) penances which are not prescribed (by others, but by the offender himself, and) particularly what shall be done in (case) faults (have been committed) by men who, with concentrated minds, (are) intent (on the performance of their duties).

6. Gautama XXV, 10. The Mantras occur Taitt. Âranyaka X, 59.

8. Vishnu LVI, 3, and note; Vasishtha XXVIII, 10-15.

2. He who, standing in water, thrice recites that (hymn of) Aghamarshaṇa (which begins), 'Both right and truth,' will be freed from all guilt.

3. He who, standing in water, thrice recites the verse, 'This spotted bull,' &c., will be freed from all guilt ;

4. He who, standing in water, thrice recites the verse, 'Freed from the post as it were,' will be freed from all guilt.

5. He who, standing in water, thrice recites the verse, 'A swan dwelling in purity,' will be freed from all guilt ;

6. Or, he who, standing in water, thrice recites the Sâvitṛī, foot by foot, half verse by half verse, and afterwards entire, will be freed from all guilt ;

7. Or, he who, standing in water, thrice recites the Vyâhṛitis, both separately and altogether, will be freed from all guilt ;

8. Or, he who, standing in water, thrice recites the syllable Om alone, will be freed from all guilt.

9. Let him not teach these Institutes of the Sacred Law to one who is neither his son nor his pupil, nor has resided (in his house) less than a year.

10. The fee (for teaching it) is one thousand (paṇas, or) ten cows and a bull, or the worship of the teacher.

#### PRASNA IV, ADHYĀYA 5.

1. Now, therefore, I will proclaim by what rites, connected with the Sâman, Rik, Yagus, and Atharva-

4. 2. Taitt. Âranyaka X, 1, 13.

4. Taitt. Brâhmana II, 4, 4, 9.

5. Taitt. Samhitâ I, 8, 15, 2.

5. 1. All the Dekhan MSS., including K., have been copied from

3. Taitt. Âranyaka I, 5, 3, 1.

9. Vasishṭha XXIV, 6-7.

vedas, (man) quickly attains the wishes of his heart.

2. Having purified his body by muttered prayers, burnt oblations, Ishṭis, restraints, and the like, he will accomplish all his objects. He will not attain success in any other way.

3. A Brâhmaṇa, who is going to mutter prayers, to offer burnt oblations or Ishṭis, or to practise restraints, shall, first, during the bright half of the month, on a lucky day and under a lucky constellation, cause his hair and beard to be cut.

4. Let him bathe in the morning, at noon, and in the evening; let him beware of anger and untruth; let him not address women and Sûdras; let him be continent, and subsist solely on food fit for offerings.

5. Avoiding to sleep in the day-time, let him worship cows, Brâhmaṇas, manes, and gods. As long as he is engaged in muttering prayers, offering Homas and Ishṭis, and practising restraints, let him stand during the day and sit during the night.

6. The Krikkhra (penance) revealed by Pragâpati lasts twelve days, (which are divided into four separate) periods of three days; (during the first period of three days he eats) in the day-time (only, during the second) at night (only, during the third he subsists on) food given without asking, (and during the fourth) finally (he lives on) air.

a MS. the leaves of which were out of order. After the first words of ver. 1, they have kshīram dadhisarpiṇ kusodakam, which belongs to ver. 26, and they go on with the text down to IV, 7, 7, after which the end of IV, 5, 1 and 2-25 are given.—'Yantra, "restraints," i.e. Krikkhras and the like, (which are called so) on account of the restraint of the senses (required for them).—Govinda.

3-5. Vasishṭha XXIV, 5.

6. Vasishṭha XXI, 20. Repeated, see above, II, 1, 2, 38.

7. (If one eats on) one (day in) the morning (only), and (on the following day) at night (only, on the next day food) given without asking, (and on the fourth day) subsists on air, and repeats this three times, that is called the *Krikkhra* (penance) of children.

8. (If) one eats one mouthful only at each (meal), following, during (three) periods of three days, the rules given above, and subsists during another period of three days on air, that is called the *Atikrikkhra* penance.

9. (If) during those (first) three periods of three days one partakes of water only, and subsists afterwards (during three days) on air, that third (variety) must be known to be the most efficacious *Krik-khrâtikrikkhra* penance.

10. If one drinks hot milk, (hot) clarified butter, (and a hot) decoction of *Kusa* grass, each during three days, and fasts during another three days, that is called the *Taptakrikkhra*.

11. (If one lives during one day) on cow's urine, (during one day) on cowdung, (during one day) on milk, (during one day) on sour milk, (during one day) on clarified butter, (during one day) on a decoction of *Kusa* grass, and during one (day and) night on air, that is called the *Sântâpana Krikkhra*.

12. Let him take the cow's urine, reciting the *Gâyatri*; the cowdung, (reciting the text), 'Gandha-

7. *Vasishtha* XXIII, 43; see above, II, 1, 2, 39.

8. *Vasishtha* XXIV, 2-3; see above, II, 1, 2, 40.

9. See above, II, 1, 2, 41.

10. See above, II, 1, 2, 37.

11. *Vasishtha* XXVII, 13; *Vishnu* XLVI, 19.

12. The texts quoted are found, *Taitt. Âranyaka* X, 1, 10; III, 17; *Taitt. Samhitâ* I, 5, 11, 4, 7; I, 1, 10, 3; VII, 1, 11, 1.

dvârâm;’ the milk, (reciting the verse), ‘Âpyâyasva;’ the sour milk, reciting (the verse), ‘Dadhikrâvnâ;’ the clarified butter, (saying), ‘Sukram asi;’ the decoction of Kusa grass (with the text), ‘Devasya tvâ;’

13. (And mix together) one part of cow’s urine, half as much cowdung, three parts of milk, two of sour milk, one part of clarified butter, and one part of water boiled with Kusa grass; a *Sântâpana Krikkhra* (performed) in this manner will purify even a *Svapâka*.

14. He who subsists during five (days and) nights on cow’s urine, cowdung, milk, sour milk, and clarified butter will be purified by (that) *Pañkagavya* (the five products of the cow).

15. If, self-restrained and attentive, he fasts during twelve days, that is called a *Parâka Krikkhra*, which destroys all sin.

16. If he subsists on cow’s urine and the other (substances named above), one day on each, and continues (this mode of life) during thrice seven days, the theologians call that a *Mahâsântâpana Krikkhra*.

17. If he daily adds to his food one mouthful during the bright (half of the month) and diminishes it daily by one mouthful during the dark (half of the month), and keeps two fasts in the two halves of the month, that is called a *Kândrâyana*.

18. If, with concentrated mind, a *Brâhmana* eats four mouthfuls in the morning and four mouthfuls when the sun has set, he will perform the *Kândrâyana* of children.

13. *Vasishtha* XXVII, 13.

14. *Vasishtha* XXVII, 14.

15. *Vishnu* XLVI, 18.

16. *Vishnu* XLVI, 20.

17. *Vasishtha* XXVII, 21; see above, III, 8.

18. *Vishnu* XLVII, 8.



19. If, self-restrained, he daily eats, during a month, at midday eight mouthfuls of food, fit for a sacrifice, he will perform the *Kândrâyana* of ascetics.

20. But a *Brâhmaṇa* who eats anyhow, during a month, thrice eighty mouthfuls of food, fit for a sacrifice, goes to the world of the moon.

21. As the rising moon frees the world from the fear of darkness, even so a *Brâhmaṇa* who performs a *Kândrâyana* removes the fear of sin.

22. He who lives one day on (rice)-grains, three days on oil-cakes, five days on buttermilk mixed with water, seven days on water, and (one day) on air, (performs) the guilt-destroying *Tulâpurusha*.

23. Living on barley-gruel (*yâvaka*) removes the guilt of corporeal beings after seven days, and so does a fast of seven days ; that has been recognised by wise men.

24. By dressing in wet clothes, by living in the open air, and by exposing himself to the sun during the light halves of the months *Pausha* (December-January), *Bhâdrapada* (August-September), and *Gyeshṭha* (May-June), a *Brâhmaṇa* is freed from (all) sin excepting crimes causing loss of caste (*patanīya*).

25. (If one swallows) cows' urine, cowdung, milk,

19. *Vishṇu* XLVII, 7.

20. *Vishṇu* XLVII, 9. Govinda places this verse before *Sûtra* 19.

22. *Vishṇu* XLVII, 22.

24. The meaning is that the performer is to stand in wet clothes during the first half of the month *Pausha*, in the cold season ; to live in the open air during the first half of *Bhâdrapada*, in the rainy season ; and to allow himself to be broiled by the sun in *Gyeshṭha*, the hottest time of the hot season.

25. I doubt if the reading of Govinda, *yavâkâmena* (explained

sour milk, clarified butter, and a decoction of Kusa grass, mixed with barley gruel, that is the most sanctifying Brahmakûrka.

26. He who fasts on the new moon day and eats sesamum grains on the full moon day, will be freed in the course of a year from the sins which he committed in the bright and the dark halves of the month.

27. He who lives on alms obtained from Agni-hotrins is purified in one month; (he who obtains his food) from a Yâyâvara, in ten days; he who receives it from a hermit in the forest, in five days;

28. (He who lives) on food given by a person who has a store sufficient for one day only, will be purified in one day; he who drinks water given by a person subsisting by the Kapota-vrîtti (pigeon-life), is purified in three (days).

29. If one recites the whole *Rig-veda*, *Yagur-veda*, and *Sâma-veda*, or thrice reads one of these Vedas and fasts, (that is) a most efficient means of purification.

30. Now if one is in haste to finish, one may live on air during a day, and pass the night standing in water, that is equal (in efficacy) to a Prâgâpatya (*Krikkkhra*).

31. He who at sunrise mutters the Gâyatrî one thousand and eight times, is free from all sin, provided he has not slain a learned Brâhmaṇa.

by yavâgûh) samyuktam, 'mixed with barley-gruel,' is correct. All the MSS. of the text have yavânâm ekasamyukto, which I do not understand. Govinda has Brahmakrikkkhraḥ instead of Brahmakûrkaḥ. But see the Petersburg Dict. s. v. brahmakûrka.

28. Regarding the Kapota-vrîtti, see above, III, 2, 15.

30. Vasishṭha XXVII, 17. Govinda adds after kartum, 'to finish,' 'the rites connected with the Vedas' (Sûtra 1).

32. He who distributes food, speaks the truth, and has compassion on all living beings, is more (holy) than all those who have been purified by the restraints mentioned above.

#### PRASNA IV, ADHYĀYA 6.

1. The (eleven Anuvâkas called) Rudras together with (the ten hymns) seen by Madhukkkhandas, the Gâyatrî with the syllable Om, and likewise the seven Vyâhrîtis (are the texts) which should be muttered (and) which remove guilt.

2. The *Mrigâreshî*, the *Pavitreshî*, the *Trihavis*, the *Pâvamânî* are the *Ishîs* which efface sin, if they are (each) combined with the *Vaisvânara* (*Dvâdasa-kapâla*).

3-4. Learn, also, the following most excellent secret; he will be freed from all sins of all kinds who sprinkles himself with water, reciting the *Pavitrâs*, who mutters the eleven (Anuvâkas called) *Rudras*, who offers burnt oblations of butter, reciting the *Pavitrâs*, and gives gold, a cow, and sesamum (to *Brâhmanas*).

5. He who partakes of boiled barley-gruel, mixed with cow's urine, liquid cowdung, sour milk, milk, and butter, is quickly freed from sin.

6. Both he who has begotten a child on a *Sûdra* woman and he who has had connexion with a female,

6. 1. The hymns are *Rig-veda* I, 1-10.

2. Regarding the *Mrigâreshî*, see *Taitt. Samhitâ* IV, 7, 15. In explanation of the term *Trihavis*, *Govinda* adds the word *Savaneshî*.

5. *Yâvaka*, translated, as usually, by barley-gruel, can also denote, as *Govinda* points out, other dishes made of barley.

6. See above, II, 1, 2, 7, 10, 13-14.

intercourse with whom is forbidden (agamyâ), are purified (if they live) according to this rule during seven days.

7. (That is likewise) the remedy when one has swallowed semen, ordure, and urine, or eaten the food of persons whose food must not be eaten, (and also) when a younger brother has kindled the sacred fire, has offered a *Srauta* sacrifice, or taken a wife before the elder.

8. He who has committed even a great number of (wicked) actions, excepting mortal sins, will be freed (by that rule) from all guilt. That is the statement of the virtuous.

9. But (this) ordinance, which is based on the authority of the sacred texts, is stated (to be that) through which *Bharadvâga* and others became equal to *Brahman*.

10. Through the performance of these rites a *Brâhmana*, whose heart is full of peace, obtains whatever desires he may have in his heart.

#### PRASNA IV, ADHYÂYA 7.

1. The wishes of a *Brâhmana* who has left off evil deeds and is (ever) engaged in holy works are fulfilled even without (the practice of) restraints.

2. Upright *Brâhmanas* quickly accomplish what-

7. See above, II, 1, 1, 21, 39-40. I follow the reading of M. and of the commentary, *paryâdhânegyayor etat parivitte ka bhe-shagam*. The reading of the Dekhan MSS. is *etat patite kaiva bhoganam*, 'that food must be eaten . . . , and when one has become an outcast.'

7. 1. *Yantrâni*, 'restraints,' i. e. *Krikkh*ras, the fasts, and other practices described in the preceding chapters.

ever they wish in their hearts, if they are purified by honest actions.

3. Thus a wise man should practise those restraints until he has purified his bodily frame.

4. He who has been purified by those restraints should, after fasting three (days and) nights, begin the performance of that sacred rite through which he wishes to gain the fulfilment of his desires,—

5. (Reciting) the *Kshâpavitra*, the *Sahasrâksha*, the *Mrigâra*, the two *Ganas* (called) *Amhomuk*, the *Pâvamanîs*, the *Kûshmândîs*, and the *Rikas*, addressed to *Vaisvânara*,

6. (And) offering with (each of) these (Mantras) boiled rice and clarified butter during seven days, in the morning, at midday, and in the evening, keeping a rigid silence, living on food fit for a sacrifice, restraining his senses and his actions,

7. He is freed from all crimes, even mortal sins, after looking on a cross-road at a pot filled with water, (and reciting the text), ‘*Simhe me manyuk.*’

8. He is freed from the multitude of sins, committed unintentionally in old age, in youth, and in infancy, and even from those belonging to former births;

9. After feeding at the end (of the seven days) *Brâhmanas* with milk and rice, well mixed with

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5. According to Govinda the *Kshâpavitra*, or as the Dekhan MSS. read, *Kshmâpavitra*, occurs in the *Sûtrapâtha* of the *Taittiriya*s, consists of six verses, and begins ‘*Agne naya.*’ The text meant must be similar to *Taitt. Samhitâ* I, 1, 14, 3. The *Sahasrâksha* is the *Purushasûkta*. The *Mrigâra* consists of the *Yâgyânuvâkyâs* of the *Mrigâreshî*, *Taitt. Samhitâ* IV, 7, 15. The two *Ganas* called *Amhomuk* are found *Taitt. Samhitâ* II, 3, 13, 1, ‘*yâ vâm indrâvarunau*’ and ‘*yo vâm indrâvarunau.*’ The verses addressed to *Agni Vaisvânara* are the first eight of *Taitt. Samhitâ* I, 5, 11.

butter, and distributing to them after their dinner cows, land, sesamum, and gold,

10. A Brâhmaṇa becomes internally pure, his guilt being consumed like fuel, and fit for the performance of rites which secure the fulfilment of wishes and of rites like the kindling of the sacred fire.

#### PRASNA IV, ADHYÂYA 8.

1. He who, through excessive greed or carelessness, performs this rite for others, is tainted by sin, and perishes like one who has swallowed poison.

2. A Brâhmaṇa who performs this rite for his teacher, his father, his mother, or for himself is resplendent like the sun. Therefore this rite may be performed for those (persons).

3. Ka (Pragâpati) purified by means of this rite the god with a thousand eyes (Sahasrâksha), Fire, Wind, the Sun, Soma, Yama, and other lords of the gods.

4. Whatever there is in these three worlds, famed as possessing a holy name, Brâhmaṇas and the rest, (all) that was produced by Ka through this rite of sanctification.

5. This sin-destroying secret of Pragâpati was first produced; thereafter thousands of purificatory rites came into existence.

6. He who performs those eight Ganahomas on the (first) day of the year, of a half-year, of a season, or of a fortnight, sanctifies ten ancestors and ten descendants of his line;

7. And, while still on earth, he is known to the

gods in heaven as a holy man, and (after death) that virtuous man rejoices for a very long time in heaven like a god.

8. If a Brāhmaṇa is unable to offer those eight Ganahomas, let him offer one; thereby his guilt is effaced.

9. He, also, whose sons or pupils offer those eight Ganahomas, is freed from his sin which is bought off by his having instructed (them).

10. Through a desire of removing one's guilt one even may cause (these oblations) to be offered by men who have been engaged for money, in case oneself is unable (to do it); a man need not torment himself.

11. Even among the virtuous a distribution of wealth is made (for the success) of holy rites; sometimes a man who is free from debt is (thereby) freed from guilt.

12. Liberated according to this rule from the ocean of guilt and debt, he considers himself pure and able to successfully perform the sacred rites.

13. But in the case of that pure mortal who, freed from all sin and debts, begins the sacred rites, they will succeed without any effort.

14. Let him daily (study and) teach this holy (rule) of Pragâpati, which the sage has proclaimed, let him remember it or hear it. (By doing that) he is freed from all guilt and will be exalted in Brahman's world.

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10. The meaning is that in case a wealthy man is unable to bear 'the restraints,' he may hire others to perform the Homas. Though the hired performer will be guilty of a serious offence (Sâtra 1), the person who causes them to be performed will derive benefit from them.

15. Let him mutter during twelve days those sacred texts through which he wishes to accomplish (his desires), eating once (a day) at night boiled rice with clarified butter, with milk, or with sour milk.

16. (Let him offer) ten times a burnt oblation and sprinkle clarified butter. (That is) the preliminary worship (which must be performed) when one desires to accomplish one's objects through those sacred texts.