

THE
SACRED LAWS OF THE ÂRYAS

AS TAUGHT IN THE SCHOOLS OF

ÂPASTAMBA, GAUTAMA, VÂSISHTHA,
AND BAUDHÂYANA

TRANSLATED BY

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PART I

ÂPASTAMBA AND GAUTAMA

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CONTENTS.

	PAGE
INTRODUCTION TO ÂPASTAMBA	ix
INTRODUCTION TO GAUTAMA	xlv

ÂPASTAMBA'S APHORISMS ON THE SACRED LAW.

General Rules	1
Initiation	2
Studentship	7
A Student who has returned Home	29
The Study of the Veda	33
A Student who has returned Home	48
Saluting	51
Purification	54
Eating, and Forbidden Food	57
Lawful Livelihood	71
Penance	75
Rules for a Snâtaka	92
The Duties of a Householder	99
Inheritance	129
Funeral Oblations	136
The Four Orders	151
The King	159

GAUTAMA'S INSTITUTES OF THE SACRED LAW.

Initiation	173
Purification	177
Studentship	180
The Ascetic	190
The Hermit	192
The Householder	194

	PAGE
Saluting	205
Times of Distress	209
A King and Brâhmaṇa versed in the Vedas	211
The Duties of a Snâtaka	216
Lawful Occupations and Livelihood	224
The Duties of a King	231
Civil and Criminal Law	236
Witnesses	243
Impurity	246
Funeral Oblations	252
The Study of the Veda	256
Eating, and Forbidden Food	262
Women	267
Penances	271
Inheritance	299

Transliteration of Oriental Alphabets adopted for the Trans-	
lations of the Sacred Books of the East	309

INTRODUCTION

TO

ÂPASTAMBA.

FOR all students of Sanskrit philology and Indian history Âpastamba's aphorisms on the sacred law of the Âryan Hindus possess a special interest beyond that attaching to other works of the same class. Their discovery enabled Professor Max Müller, nearly thirty years ago, to dispose finally of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life¹. It enabled

¹ Max Müller, *History of Ancient Sanskrit Literature*, p. 133 seq.

The following letter, addressed to the late W. H. Morley, and published by him in his *Digest of Indian Cases*, 1850, may be of interest as connected with the first discovery of the Âpastamba-sûtras :—

9, *Park Place, Oxford*, July 29, 1849.

MY DEAR MORLEY,—I have been looking again at the law literature, in order to write you a note on the sources of Manu. I have treated the subject fully in my introduction to the Veda, where I have given an outline of the different periods of Vaidik literature, and analyzed the peculiarities in the style and language of each class of Vaidik works. What I consider to be the sources of the Mânava-dharma-sâstra, the so-called Laws of Manu, are the Sûtras. These are works which presuppose the development of the prose literature of the Brâhmanas (like the Aitareya-brâhmana, Taittirîya-brâhmana, &c.) These Brâhmanas, again, presuppose, not only the existence, but the collection and arrangement of the old hymns of the four Samhitâs. The Sûtras are therefore later than both these classes of Vaidik works, but they must be considered as belonging to the Vaidik period of literature, not only on account of their intimate connexion with Vaidik subjects, but also because they still exhibit the irregularities of the old Vaidik language. They form indeed the last branch of Vaidik literature; and it will perhaps be possible to fix some of these works chronologically, as they are contemporary with the first spreading of Buddhism in India.

Again, in the whole of Vaidik literature there is no work written (like the Mânava-dharma-sâstra) in the regular epic Sloka, and the continuous employment of this metre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sûtras is known by the name of Kalpa-

him not only to arrive at this negative result, but also to substitute a sounder theory the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic schools, and that the so-called revealed law codes are, in most cases, but improved metrical

sūtras, or rules of ceremonies. These are avowedly composed by human authors, while, according to Indian orthodox theology, both the hymns and Brāhmaṇas are to be considered as revelation. The Sūtras generally bear the name of their authors, like the Sūtras of Āśvalāyana, Kātyāyana, &c., or the name of the family to which the Sūtras belonged. The great number of these writings is to be accounted for by the fact that there was not one body of Kalpa-sūtras binding on all Brahmanic families, but that different old families had each their own Kalpa-sūtras. These works are still very frequent in our libraries, yet there is no doubt that many of them have been lost. Sūtras are quoted which do not exist in Europe, and the loss of some is acknowledged by the Brahmins themselves. There are, however, lists of the old Brahmanic families which were in possession of their own redaction of Vaidik hymns (*Samhitās*), of Brāhmaṇas, and of Sūtras. Some of these families followed the Rīg-veda, some the Yagur-veda, the Sāma-veda, and Atharva-veda; and thus the whole Vaidik literature becomes divided into four great classes of Brāhmaṇas and Sūtras, belonging to one or the other of the four principal Vedas.

Now one of the families following the Yagur-veda was that of the Mānavas (cf. *Karavyūha*). There can be no doubt that that family, too, had its own Sūtras. Quotations from Mānava-sūtras are to be met with in commentaries on other Sūtras; and I have found, not long ago, a MS. which contains the text of the Mānava-srauta-sūtras, though in a very fragmentary state. But these Sūtras, the Srauta-sūtras, treat only of a certain branch of ceremonies connected with the great sacrifices. Complete Sūtra works are divided into three parts: 1. the first (*Srauta*), treating on the great sacrifices; 2. the second (*Gṛhya*), treating on the *Samskāras*, or the purificatory sacraments; 3. the third (*Sāmayaśārika* or *Dharma-sūtras*), treating on temporal duties, customs, and punishments. The last two classes of Sūtras seem to be lost in the Mānava-sūtra. This loss is, however, not so great with regard to tracing the sources of the Mānava-dharma-sāstra, because whenever we have an opportunity of comparing Sūtras belonging to different families, but following the same Veda, and treating on the same subjects, the differences appear to be very slight, and only refer to less important niceties of the ceremonial. In the absence, therefore, of the Mānava-sāmayaśārika-sūtras, I have taken another collection of Sūtras, equally belonging to the Yagur-veda, the Sūtras of Āpastamba. In his family we have not only a Brāhmaṇa, but also Āpastamba Srauta, Gṛhya, and Sāmayaśārika-sūtras. Now it is, of course, the third class of Sūtras, on temporal duties, which are most likely to contain the sources of the later metrical Codes of Law, written in the classical Sloka. On a comparison of different subjects, such as the duties of a Brahmakārin, a Gṛhastha, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Sūtras contain generally almost the same words which have been brought into verse by the compiler of the Mānava-dharma-sāstra. I consider, therefore, the Sūtras as the principal source of the metrical Smṛitis, such as the

editions of older prose works which, in the first instance, were destined to be committed to memory by the young Āryan students, and to teach them their duties. This circumstance, as well as the fact that Āpastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that its intimate connexion with the manuals teaching the performance of the great and small sacrifices, the *Srauta* and *Grihya-sūtras*, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of *Dharma-sūtras*.

The Āpastambīya *Dharma-sūtra* forms part of an enormous *Kalpa-sūtra* or body of aphorisms, which digests the teaching of the *Veda* and of the ancient *Rishis* regarding the performance of sacrifices and the duties of twice-born men, *Brāhmanas*, *Kshatriyas*, and *Vaiśyas*, and which, being chiefly based on the second of the four *Vedas*, the *Yagur-veda* in the *Taittiriya* recension, is primarily intended for the benefit of the *Adhvaryu* priests in whose families the study of the *Yagur-veda* is hereditary.

The entire *Kalpa-sūtra* of Āpastamba is divided into thirty sections, called *Praśnas*, literally questions¹. The

Mānava-dharma-sāstra, *Yāgñavalkya-dharma-sāstra*, &c., though there are also many other verses in these works which may be traced to different sources. They are paraphrases of verses of the *Samhitās*, or of passages of the *Brāhmanas*, often retaining the same old words and archaic constructions which were in the original. This is indeed acknowledged by the author of the *Mānava-dharma-sāstra*, when he says (B. II, v. 6), 'The roots of the Law are the whole *Veda* (*Samhitās* and *Brāhmanas*), the customs and traditions of those who knew the *Veda* (as laid down in the *Sūtras*), the conduct of good men, and one's own satisfaction.' The *Mānava-dharma-sāstra* may thus be considered as the last redaction of the laws of the *Mānavas*. Quite different is the question as to the old *Manu* from whom the family probably derived its origin, and who is said to have been the author of some very characteristic hymns in the *Rig-veda-samhitā*. He certainly cannot be considered as the author of a *Mānava-dharma-sāstra*, nor is there even any reason to suppose the author of this work to have had the same name. It is evident that the author of the metrical Code of Laws speaks of the old *Manu* as of a person different from himself, when he says (B. X, v. 63), 'Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the short law which *Manu* proclaimed amongst the four castes.'—Yours truly, M. M.

¹ Burnell, *Indian Antiquary*. I, 5 seq.

first twenty-four of these teach the performance of the so-called *Srauta* or *Vaitânika* sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated *Sattras* or sacrificial sessions, which last a whole year or even longer. The twenty-fifth *Prasna* contains the *Paribhâshâs* or general rules of interpretation, which are valid for the whole *Kalpa-sûtra*, the *Pravara-khanda*, the chapter enumerating the patriarchs of the various Brahmanical tribes, and finally the *Hautraka*, prayers to be recited by the *Hotraka* priests. The twenty-sixth section gives the *Mantras* or Vedic prayers and formulas for the *Grihya* rites, the ceremonies for which the sacred domestic or *Grihya* fire is required, and the twenty-seventh the rules for the performance of the latter. The aphorisms on the sacred law fill the next two *Prasnas*; and the *Sulva-sûtra*¹, teaching the geometrical principles, according to which the altars necessary for the *Srauta* sacrifices must be constructed, concludes the work with the thirtieth *Prasna*.

The position of the *Dharma-sûtra* in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of *Sûtras* and that it is not a later addition. Had it been added later, it would either stand at the end of the thirty *Prasnas* or altogether outside the collection, as is the case with some other treatises attributed to *Âpastamba*². The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given as *seshas* or *parishishyas*, tacked on at the end, and generally marked as such in the MSS.

In the case of the *Âpastamba Dharma-sûtra* it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who

¹ On the *Sulva-sûtras* see G. Thibaut in 'the Pandit,' 1875, p. 292.

² Burnell loc. cit.

wrote the remainder of the Kalpa-sûtra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the *Grihya* ceremonies, has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Âpastambîya *Grihya*-sûtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other *Grihya*-sûtras, e.g. those of Âsvalâyana, Sâṅkhâyana, Gobhila, and Pârasara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire. Thus on the occasion of the description of the initiation of Âryan students, Âsvalâyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions¹. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Âpastamba's *Grihya*-sûtra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction of the scope of Prasna XXVII otherwise than by assuming that Âpastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sûtra may be drawn from the cross-references which occur in several Prasnas. In the Dharma-sûtra we find on various occasions, where the performance of a ceremony is prescribed, the expression *yathopadesam*, according to the injunction, added. In two of these passages, Dh. I, 1, 4, 16, and II, 7, 17, 16, the *Grihya*-sûtra is doubtlessly referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the *Grihya*-sûtra refers to the Dharma-sûtra, employing the same expression which has been quoted from

¹ Âsvalâyana *Grihya*-sûtra I, 19, ed. Stenzler.

the latter. Thus we read in the beginning of the chapter on funeral oblations, *Grihya-sûtra*, *Pañala* 4, *Khaṇḍa* 21, *mâsisrâddhasyâparapakshe yathopadesam kâlâh*, 'the times for the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the *Grihya-sûtra* itself nor any preceding portion of the *Kalpa-sûtra* contains any injunction on this point, it follows that the long passage on this subject which occurs in the *Dharma-sûtra* II, 7, 16, 4-22 is referred to. The expression *yathopadesam* is also found in other passages of the *Grihya-sûtra*, e.g. towards the end of *Khaṇḍa* 7 and in the beginning of *Khaṇḍa* 8, and must be explained there in a like manner. There are further a certain number of *Sûtras* which occur in the same words both in the *Prasna* on domestic rites, and in that on the sacred law, e.g. *Dh.* I, 1, 1, 18; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connexion of the two sections.

Through a similar repetition of, at least, one *Sûtra* it is possible to trace the connexion of the *Dharma-sûtra* with the *Srauta-sûtra*. The rule *ritve vâ gâyâm upeyât*, 'or he may have conjugal intercourse with his wife in the proper season,' is given, *Dh.* II, 2, 5, 17, with reference to a householder who teaches the *Veda*. In the chapter on the *Kâturmâsya* sacrifices it occurs also, as *Haradatta* has stated, and applies there to the sacrificer. In this case the repetition of the same words cannot be accidental, for the *Sûtra* contains an irregular grammatical form, *ritve* for *ritvyē*. If the *Dharma-sûtra* were the production of a different author and a later addition, the Pseudo-Âpastamba would most probably not have hit on this peculiar irregular form. The repetition of the *Sûtra*, under these circumstances, may be taken to show that the *Srauta-sûtra* and the *Dharma-sûtra* belong to the same author.

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only.

For the form of the word itself shows that the name Âpastamba, just like those of most founders of Vedic schools, e. g. Baudhâyaṇa, Bhâradvâga, Âsvalâyaṇa, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veda.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Âpastamba and of the works ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and the place where the Sûtras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Âpastambîya school was founded, and when its Sûtras were composed. But they make it possible to ascertain the position of the school and of its Sûtras in Vedic literature, their relative priority or posteriority as compared with other Vedic schools and works, to show with some amount of probability in what part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their probable antiquity.

As regards the first point, the *Karavyûha*, a supplement of the White Yagur-veda which gives the lists of the Vedic schools, informs us that the Âpastambîya school formed one of the five branches of the Khândîkiya school, which in its turn was a subdivision of the Taittirîyas, one of the ancient sections of Brâhmaṇas who study the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the *Karavyûha* it is unfortunately not possible to ascertain what place that work really assigns to the Âpastambîyas among the five branches of the Khândîkiyas. Some MSS. name them first, and others last. They give either the following list, 1. Kâleyas (Kâletas), 2. Sâtyâyanins, 3. Hiranyakesins, 4. Bhâradvâgins, and 5. Âpastambins, or, 1. Âpastambins, 2. Baudhâyanins,

3. Satyâshâdhins, 4. Hiranyakesins, 5. Aukheyas¹. But this defect is remedied to a certain extent by the now generally current tradition that the Âpastambîyas are younger than the school of Baudhâyana, and older than that of Satyâshâdha Hiranyakesin. Baudhâyana, it is alleged, composed the first set of Sûtras connected with the Black Yagur-veda, and was succeeded by Bhâradvâga, Âpastamba, and Satyâshâdha Hiranyakesin, who all founded schools which bear their names².

This tradition has preserved two important pieces of information. Firstly, the Âpastamba school is what Professor Max Müller appropriately calls a Sûtrakaraṇa, i. e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brâhmaṇa text, but merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sûtras of Âpastamba occupy an intermediate position between the works of Baudhâyana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Âpastamba's own and from other works.

As regards the first point, Professor Max Müller has already pointed³ out that, though we sometimes find a Brâhmaṇa of the Âpastambîyas mentioned, the title Âpastamba-brâhmaṇa is nothing but another name of the Taittiriya-brâhmaṇa, and that this Brâhmaṇa, in reality, is always attributed to Tittiri or to the pupils of Vaisampâyana, who picked up the Black Yagur-veda in the shape of partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Âpastamba-saṃhitâ. The Karanavyûha states explicitly that the five branches of

¹ Max Müller, Hist. Anc. Sansk. Lit., p. 371. A MS. of the Karanavyûha with an anonymous commentary, in my possession, has the following passage :
कांडिकेयानां पंच भेदा भवन्ति । आपस्तम्बी बोधायनी सत्यापाढी हिरण्यकेशी
औखेयी चेति.

² Max Müller loc. cit., p. 194. These statements occur in Mahâdeva's commentary on the Hiranyakesi-sûtras; see Weber, Hist. Sansk. Lit., p. 110, 2nd ed.

³ Hist. Anc. Sansk. Lit., p. 195.

the Khândikiya school, to which the Âpastambiyas belong, possess one and the same recension of the revealed texts, consisting of 7 Kândas, 44 Prasnas. 651 Anuvâkas, 2198 Pannâsis, 19290 Padas¹, and 253,868 syllables, and indicates thereby that all these five schools were Sûtra-karanas.

If we now turn to Âpastamba's own works, we find still clearer proof that he laid no claim to the title *Rishi*, or inspired seer of Vedic texts. For (Dharma-sûtra I, 2, 5, 4-5) he says distinctly that on account of the prevalent transgression of the rules of studentship no *Rishis* are born among the Avaras, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to *Rishis* by their knowledge of the Veda. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the Dharma-sûtra. For Âpastamba repeatedly contrasts the weakness and sinfulness of the Avaras, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit². These utterances prove that Âpastamba considered himself a child of the Kali Yuga, the age of sin, during which, according to Hindu notions, no *Rishis* can be born. If, therefore, in spite of this explicit disclaimer, the *Samhitâ* and the *Brâhmaṇa* of the Black Yagur-veda are sometimes called Âpastamba or Âpastambiya, i.e. belonging to Âpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school, not that its founder was their author, or, as the Hindus would say, saw them.

¹ See also Weber, Ind. Lit., p. 98, 2nd ed.

² Dharma-sûtra II, 6, 13, 8-10; II, 10, 27, 4.

The fact that Âpastamba confined his activity to the composition of Sûtras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sûtra period of the Yagur-veda had begun. Whether we assume, with Professor Max Müller, that the Sûtra period was one and the same for all the four Vedas, and fix its limits with him between 600–200 B.C., or whether we believe, as I am inclined to do, that the date of the Sûtra period differed for each Veda, still the incontestable conclusion is that the origin of the Âpastambîya school cannot be placed in the early times of the Vedic period, and probably falls in the last five centuries before the beginning of the Christian era.

The correctness of the traditional statement that Âpastamba is younger than Baudhâya may be made very probable by the following considerations. Firstly, Baudhâya's and Âpastamba's works on Dharma have a considerable number of Sûtras in common. Thus at the end of the chapter on Penances no less than seven consecutive Sûtras (Âp. Dh. I, 10, 29, 8–14), prescribing the manner in which outcasts are to live and to obtain readmission into the Brahmanical community for their children, occur in both treatises. Besides this passage, there are a number of single Sûtras¹ which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhâya is older than Âpastamba, and that the latter borrowed from the former, or that the reverse was the case. It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. Firstly, Âpastamba holds in several cases doctrines which are of a later origin than those held by Baudhâya. With respect to this point the puritan opinions which Âpastamba puts forward regarding the substitutes for legitimate sons and

¹ E.g. Âp. Dh. I, 1, 2, 30; I, 1, 3, 6; I, 2, 6, 8–9; I, 5, 15, 8 are found in the Baudh. Dh., Prasna I, Adhyâya 2.

regarding the appointment of widows (*niyoga*), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhâ-yana permits childless Âryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation of eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons¹. Âpastamba declares his dissent from this doctrine. He allows legitimate sons alone to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children².

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudhâ-yana has as yet no scruple on the subject³. Finally, he omits from his list of the marriage-rites the *Paisâka vivâha*, where the bride is obtained by fraud⁴, though it is reluctantly admitted by Baudhâ-yana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, belongs to an older order of ideas than the stricter views of Âpastamba. It is true that, according to Baudhâ-yana's own statement⁵, before his time an ancient sage named Aupa-

¹ West and Bühler, *Digest of Hindu Law Cases*, p. 310, 1st ed.

² Âp. Dh. II, 5, 13, 1-2, 11.

³ Âp. Dh. II, 10, 27, 2-7.

⁴ Âp. Dh. II, 5, 11 and 12.

⁵ West and Bühler, *loc. cit.*, p. 311, Sûtra 24.

gandhani, who is also mentioned in the Satapatha-brâhmaṇa, had opposed the old practice of taking substitutes for a legitimate son. It is also very probable that for a long time the opinions of the Brâhmaṇa teachers, who lived in different parts of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisâka marriage.

The second fact, which bears on the question how the identity of so many Sûtras in the two Dharma-sûtras is to be explained, affords a still stronger proof of Âpastamba's posteriority to Baudhâyana. For on several occasions, it appears, Âpastamba controverts opinions which Baudhâyana holds, or which may be defended with the help of the latter's Sûtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Âpastamba gives it as his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,' i.e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares¹. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the black cows, or the black iron and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittiriya Samhitâ, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is pre-

¹ Âp. Dh. II, 6, 13, 13, and II, 6, 14, 1.

scribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the opinion of the *Mīmāṃsists*, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction¹. If we now turn to Baudhâyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep also go to the eldest son. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Âpastamba considers to be without the force of an injunction². The fact that the two authors' opinions clash is manifest, and the manner in which Âpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sûtra but Baudhâyana is known to have quoted it, the conclusion is that Âpastamba's remarks are directed against him. If Âpastamba does not mention Baudhâyana by name, the reason probably is that in olden times, just as in the present day, the Brahmanical etiquette forbade a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (*vidyâvaṃsa*) as oneself.

A similar case occurs in the chapter on Studentship³, where Âpastamba, again appealing to the *Mīmāṃsists*, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhâyana gives

¹ Âp. Dh. II, 6, 14, 6-13.

² West and Bühler, loc. cit., p. 309.

³ Âp. Dh. I, 4, 5-7.

no explicit rule on this point, but the wording of his Sûtras is not opposed to the doctrine and practice, to which Âpastamba objects. Baudhâyana says that students shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (*patanîya*); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhâyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Âpastamba blames, may have been defended by the wording of Baudhâyana's rules.

The three points which have been just discussed, viz. the identity of a number of Sûtras in the works of the two authors, the fact that Âpastamba advocates on some points more refined or puritan opinions, and that he labours to controvert doctrines contained in Baudhâyana's Sûtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. Mahâdeva, as stated above, places between them only Bhâradvâga, the author of a set of Sûtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the *vidyâ-vamśa* or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Sûtra and thus founded a new branch-school. It is more probable that Baudhâyana and Bhâradvâga, as well as the latter and Âpastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Sûtrakâras must, therefore, I think, be measured rather by centuries than by decades¹.

¹ The subjoined pedigree of the Sûtrakâras of the Black Yagur-veda will

As regards the priority of Âpastamba to the school of Satyâshâdha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Âpastamba's Dharma-sûtra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and antiquated words¹. But they do not extend so far as to make the language of the Dharma-sûtra fully agree with that of the other sections of the collection, especially with the *Grihya-sûtra*. Numerous discrepancies between these two parts are observable. Thus we read in the Hiranyakesi *Grihya-sûtra* that a Brâhmaṇa must, ordinarily, be initiated in his seventh year, while the rule of the Dharma-sûtra, which is identical with Âp. Dh. I, 1, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Mâtridatta on the *Grihya-sûtra* and Mahâdeva on the Dharma-sûtra, both state that the rule of the *Grihya-sûtra* refers to the seventh year after birth, and, therefore, in substance agrees with the Dharma-sûtra. They are no doubt right. But the dif-

perhaps make the above remarks and my interpretation of the statements of the Karanavyûha and of Mahâdeva more intelligible :—

Khândika, taught the Taittirîya recension of the Black Yagur-veda.

(Successors of Khândika, number unknown, down to)

Baudhâyana, 1st Sûtrakâra, and founder of Baudhâyana-karana.

(Successors of Baudhâyana down to fellow-pupil of Bhâradvâga, number unknown.)

(Successors of Baudhâyana after the schism down to the present day.)

Bhâradvâga, 2nd Sûtrakâra, and founder of Bhâradvâga-karana.

(Successors of Bhâradvâga down to fellow-pupil of Âpastamba, number unknown.)

(Successors after the schism down to the present day.)

Âpastamba, 3rd Sûtrakâra, and founder of Âpastamba-karana.

(Successors of Âpastamba down to fellow-pupil of Satyâshâdha Hiranyakesin, number unknown.)

(Successors of Âpastamba down to the present day.)

Satyâshâdha Hiranyakesin, 4th Sûtrakâra, and founder of Hiranyakesi-karana.

(Successors of Satyâshâdha Hiranyakesin down to the present day.)

After the schism of Satyâshâdha Hiranyakesin the pedigree has not been continued, though Mahâdeva asserts that several other Sûtrakâras arose. But to work it out further would be useless.

¹ See the notes to my edition of the text of the Âp. Dh. passim.

ference in the wording shows that the two sections do not belong to the same author. The same inference may be drawn from the fact that the *Hiranyakesi Grihya-sûtra*, which is much longer than Âpastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the *Dharma-sûtra*. According to a statement which I have heard from several learned Brâhmanas, the followers of *Hiranyakesin*, when pronouncing the *samkalpa* or solemn pledge to perform a ceremony, declare themselves to be members of the *Hiranyakesi* school that forms a subdivision of Âpastamba's (*âpastambântargatahiranyakesisâkhâdhyâyî . . . aham*). But I have not been able to find these words in the books treating of the ritual of the *Hiranyakesins*, such as the *Mahesabhatti*. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Âpastamba, which, however, even without it may be accepted as a fact. The distance in time between the two teachers is probably not as great as that between Âpastamba and Baudhâyana, as Mahâdeva mentions no intermediate *Sûtrakâra* between them. Still it is probably not less than 100 or 150 years.

The results of the above investigation which show that the origin of the Âpastamba school falls in the middle of the *Sûtra* period of the Black *Yagur-veda*, and that its *Sûtras* belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an examination of the quotations from and references to Vedic and other books contained in Âpastamba's *Sûtras*, and especially in the *Dharma-sûtra*. We find that all the four Vedas are quoted or referred to. The three old ones, the *Rîk*, *Yagus*, and *Sâman*, are mentioned both separately and collectively by the name *trayî vidyâ*, i. e. threefold sacred science, and the fourth is called not *Atharvângirasa*, as is done in most ancient *Sûtras*, but *Atharva-veda*¹. The quotations from the *Rîk* and *Sâman* are not very numerous. But a passage from the ninth *Mandala* of the former, which is referred to Dh. I, 1, 2, 2, is of some extent, and shows that the recension which Âpa-

¹ Âp. Dh. II, 11, 29, 12.

stamba knew, did not differ from that which still exists. As Âpastamba was an adherent of the Black Yagur-veda, he quotes it, especially in the Srauta-sûtra, very frequently, and he adduces not only texts from the Mantra-saṃhitā, but also from the Taittiriya-brāhmaṇa and Âraṇyaka. The most important quotations from the latter work occur Dh. II, 2, 3, 16-II, 2, 4, 9, where all the Mantras to be recited during the performance of the Bali-offerings are enumerated. Their order agrees exactly with that in which they stand in the sixty-seventh Anuvāka of the tenth Prapātḥaka of the recension of the Âraṇyaka which is current among the Ândhra-brāhmaṇas¹. This last point is of considerable importance, both for the history of the text of that book and, as we shall see further on, for the history of the Âpastambīya school.

The White Yagur-veda, too, is quoted frequently in the Srauta-sûtra and once in the section on Dharma by the title Vâgasaneyaka, while twice its Brāhmaṇa, the Vâgasaneyi-brāhmaṇa, is cited. The longer of the two passages, taken from the latter work, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of the Mādhyandina recension. Its wording possesses just sufficient resemblance to allow us to identify the passage which Âpastamba meant, but differs from the Satapatha-brāhmaṇa in many details. As it is known that the Brāhmaṇa of the Vâgasaneyins existed in several recensions, among which the Kāṇva sâkhā was the oldest², and as a teacher of that name is quoted by Âpastamba as an authority on the sacred law, it is not improbable that Âpastamba's quotation is taken from the Kāṇva recension, and that the now more common Mādhyandina sâkhā was unknown to him. As regards the Atharva-veda, Âpastamba gives, besides the reference mentioned above and a second to the Ângirasa-pavitra³, an abstract of a long passage from Atharva-veda XV, 10-13, regarding the treatment of a Vrâtya, i.e. a learned

¹ The Taittiriya Âraṇyaka exists in three recensions, the Drāvida, Karmāta, and the Ândhra, the first of which has been commented on by Sāyana.

² See the passage from the Karavavyūhabhāṣhya given below, ver. 10.

³ Âp. Dh. I, 2, 2, 2.

mendicant Brāhmaṇa, who really deserves the title of atithi, or guest¹. It is true that Āpastamba, in the passage referred to, does not say that his rule is based on the Atharva-veda. He merely says that a Brāhmaṇa is his authority. But it seems, nevertheless, certain that by the expression a Brāhmaṇa, the Brāhmaṇa-like fifteenth book of the Atharva-veda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharva-veda prescribes for the reception of a Vrātya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharva-veda are not frequent in Vedic literature, and the fact that Āpastamba's Dharma-sūtra contains one, is, therefore, of some interest.

Besides these Vedic texts, Āpastamba mentions, also, the Angas or auxiliary works, and enumerates six classes, viz. treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics². The number is the same as that which is considered the correct one in our days³.

As the Dharma-sūtra names no less than nine teachers in connexion with various topics of the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Āpastamba's time. The Ākāryas mentioned are Eka, Kaṇva, Kāṇva, Kuṇika, Kutsa, Kautsa, Pushkarasādi, Vārshyāyāni, Svetaketu, and Hārīta⁴. Some of these persons, like Hārīta and Kaṇva, are known to have composed Sūtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kāṇva, Kautsa, Pushkarasādi or Paushkarasādi, as the correct form of the name is, and Vārshyāyāni are quoted in the Nirukta, the Prātisākhya, and the Vārttikas on Pāṇini as authorities on phonetics, etymology, and grammar⁵. Kāṇva, finally, is considered the author of the still existing Kalpa-sūtras of the Kāṇva school, which has

¹ Āp. Dh. II, 3, 7, 12-17.

² Āp. Dh. II, 4, 8, 10.

³ See also Max Müller, Hist. Anc. Sansk. Lit., p. 111.

⁴ Āp. Dh. I, 6, 19, 3-8; I, 10, 28, 1-2; I, 4, 13, 10; I, 6, 18, 2; I, 6, 19, 12; I, 10, 28, 5, 16; I, 10, 29, 12-16.

⁵ Max Müller, loc. cit., p. 142.

been mentioned above. It seems not improbable that most of these teachers were authors of complete sets of *Angas*. Their position in Vedic literature, however, except as far as *Kâṇva*, *Hārīta*, and *Svetaketu* are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the *Āpastambīya* school than might be expected. Regarding *Hārīta* it must, however, be noticed that he is one of the oldest authors of *Sūtras*, and that he is quoted by *Baudhāyana*, *Āpastamba*'s predecessor. The bearing of the occurrence of *Svetaketu*'s name will be discussed below.

Of even greater interest than the names of the teachers are the indications which *Āpastamba* gives, that he knew two of the philosophical schools which still exist in India, viz. the *Pūrvā* or *Karma Mimāṃsā* and the *Vedānta*. As regards the former, he mentions it by its ancient name, *Nyāya*, which in later times and at present is usually applied to the doctrine of *Gautama Akṣhapāda*. In two passages¹ he settles contested points on the authority of those who know the *Nyāya*, i.e. the *Pūrvā Mimāṃsā*, and in several other cases he adopts a line of reasoning which fully agrees with that followed in *Gaimini*'s *Mimāṃsā-sūtras*. Thus the arguments², that 'a revealed text has greater weight than a custom from which a revealed text may be inferred,' and that 'no text can be inferred from a custom for which a worldly motive is apparent,' exactly correspond with the teaching of *Gaimini*'s *Mimāṃsā-sūtras* I, 3. 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if *Āpastamba* did not know the *Mimāṃsā-sūtras* of *Gaimini*, he must have possessed some other very similar work. As to the *Vedānta*, *Āpastamba* does not mention the name of the school. But *Khaṇḍas* 22, 23 of the first *Paṭala* of the *Dharma-sūtra* unmistakably contain the chief tenets of the *Vedāntists*, and recommend the acquisition of the knowledge of the *Ātman* as the best means for purifying the souls of sinners.

¹ *Āp. Dh.* II, 4, 8, 13; II, 6, 14, 13.

² *Āp. Dh.* I, 1, 14, 8, 9-10.

Though these two *Khaṇḍas* are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Âpastamba's own words in the introductory and concluding Sûtras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Âraṇyakas, but a well-defined system of Vedântic philosophy identical with that of Bâdarâyana's Brahma-sûtras. The fact that Âpastamba's Dharma-sûtra contains indications of the existence of these two schools of philosophy, is significant as the Pûrvâ Mîmâṃsâ occurs in one other Dharma-sûtra only, that attributed to Vâsishṭha, and as the name of the Vedânta is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Âpastamba mentions the Purâṇa. The Dharma-sûtra not only several times quotes passages from 'a Purâṇa' as authorities for its rules¹, but names in one case the Bhavishyat-purâṇa as the particular Purâṇa from which the quotation is taken². References to the Purâṇa in general are not unfrequent in other Sûtras on the sacred law, and even in older Vedic works. But Âpastamba, so far as I know, is the only Sûtrakâra who specifies the title of a particular Purâṇa, and names one which is nearly identical with that of a work existing in the present day. For among the so-called Upa-purâṇas we find one of considerable extent which bears the title Bhavishya-purâṇa³. It is true that the passage quoted in the Dharma-sûtra from the Bhavishyat-purâṇa is not to be found in the copy of the Bhavishya-purâṇa which I have seen, and that the two titles differ by one letter. It is, therefore, not possible to assert positively that Âpastamba knew the present Bhavishya-purâṇa. Still considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Purâṇas have been remodelled and recast⁴, it seems to me not

¹ Âp. Dh. I, 6, 19, 13; I, 10, 29, 7.

² Âp. Dh. II, 9, 24, 6.

³ Aufrecht, Oxford Catalogue, p. 30.

⁴ Max Müller, Hist. Anc. Sansk. Lit., pp. 40-42. Weber, Literaturgeschichte, pp. 206-208. Though I fully subscribe to the opinion, held by the most illus-

unlikely that Āpastamba's authority was the original on which the existing Upa-purāṇa is based. It is, of course, not admissible, at present, to found far-going speculations on this hypothesis. But whether that hypothesis may prove tenable or not, the occurrence of a special Purāṇa title in our Dharma-sūtra will remain of great interest both for the history of the Purāṇas and of the Āpastambiya-sūtras.

There is yet another point on which Āpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Sūdras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharva-veda.' The commentator remarks with reference to these two Sūtras, that 'the knowledge which Sūdras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-called Arthasāstra, the science of useful arts and of trades, and that the object of the Sūtras is to forbid the study of such subjects before the acquisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Āpastamba's remark that

trious Sanskritists, that, in general, the existing Purāṇas are not identical with the works designāted by that title in Vedic works, still I cannot believe that they are altogether independent of the latter. Nor can I agree to the assertion that the Purāṇas known to us, one and all, are not older than the tenth or eleventh century A. D. One important fact bearing on the latter point may be mentioned here, viz. that the poet Bāṇa, who wrote shortly after 600 A. D., in the *Srīharsha-karita*, orders his Paurāṇika to recite the Pavanaprokta-purāṇa, i. e. the Vāyu-purāṇa (*Srīharsha-karita*, p. 61, Calcutta ed.) Dr. Hall, the discoverer of the life of *Srīharsha*, read in his copy *Yavanaprokta-purāṇa*, a title which, as he remarks, might suggest the idea that Bāṇa knew the Greek epic poetry. But a comparison of the excellent Ahmadābād and Benares Devanāgarī MSS. and of the Kāśmīr Śāradā copies shows that the correct reading is the one given above. The earlier history of the Purāṇas, which as yet is a mystery, will only be cleared up when a real history of the orthodox Hindu sects, especially of the Sivites and Vishṇuites, has been written. It will, then, probably become apparent that the origin of these sects reaches back far beyond the rise of Buddhism and Jainism. It will also be proved that the orthodox sects used Purāṇas as text books for popular readings, the *Purāṇapāṭhana* of our days, and that some, at least, of the now existing Purāṇas are the latest recensions of those mentioned in Vedic books.

'the knowledge of Sûdras and women is a supplement of the Atharva-veda,' proves that he knew the division of Hindu learning which is taught in Madhusûdana Sarasvatî's Prasthâna-bheda¹. For Madhusûdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasâstra. The agreement of Âpastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongs to the later Vedic schoolmen.

In addition to this information regarding the relative position of the Âpastambîya school in ancient Sanskrit literature, we possess some further statements as to the part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supported by a hint contained in the Dharma-sûtra and by information derivable from inscriptions and the actual state of things in modern India, the Âpastambîyas belong to Southern India, and their founder probably was a native of or resided in the Ândhra country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the *Karavavyûha*², which,

¹ Weber, Ind. Stud. I, 1-24.

² *Karavavyûhabhâshya*, fol. 15^a, l. 4 seqq.:—

तत्र प्राच्योदीच्यां नैर्ऋत्यां नैर्ऋत्यास्तत्र (?) वाजसनेयानां पञ्चदश भेदा भवन्ति । प्राच्योदीच्यनैर्ऋत्यास्तिस्रो दिशायां (?) वाजसनेयवेदोत्पत्तिः अग्रे वक्ष्यामः (?) । इतरदेशेषु वेदशाखयोर्विभाग उच्यते । स च महार्णवे ।

पृथिव्या मध्यरेखा च नर्मदा परिकीर्तिता ।

दक्षिणोत्तरयोर्भागे शाखाभेदाश्च [दृश्य] उच्यते ॥१॥

नर्मदा दक्षिणे भागे (sic) आपस्तम्ब्याश्चलायनी ।

राणायणी पिप्पला च यज्ञकन्याविभागिनः ॥२॥

माध्यन्दिनी शाखा[शाह्या]यनी कौथुमी शौनकी तथा ।

नर्मदोत्तरभागे च यज्ञकन्याविभागिनः ॥३॥

तुङ्गा कृष्णा तथा गोदा सहाद्रिशिखरावधि ।

आन्ध्रदेशपर्यन्तं बह्वचश्चाश्चलायनी ॥४॥

though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere. The verses from a work entitled *Mahârûva*, which are quoted there, state that the earth, i. e. India, is divided into two equal halves by the river *Narmadâ* (*Nerbudda*), and that the school of *Âpastamba* prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the *Yagur-veda* of *Tittiri* and the *Âpastambiya* school are established in the *Ândhra* country and other parts of the south and south-east up to the mouth of the *Godâvarî* (*godâsâgara-âvadhî*). According to the *Mahârûva* the latter river marks, therefore, the northern frontier of the territory occupied by the *Âpastambiyas*, which comprises the *Marâttha* and *Kânara* districts of the *Bombay Presidency*, the greater part of the *Nizâm's dominions*, and the *Madras Presidency*, with the exception of the northern *Sirkârs* and the western coast. This allegation agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the *Desastha-brâhmanas* in the *Nâsik*, *Puna*, *Ahmadnagar*, *Sâtârâ*, *Sholâpur*, and *Kolhâpur* districts, and of the *Kânarâ* or *Karnâtaka-brâhmanas* in the *Belgâm*, *Dhârvâd*, *Kalâdghi*, and *Karvâd* collectorates, as well as a smaller

उत्तरे गुर्जरे देशे बहुचकीर्तितः [चः परिकीर्तितः] ।
 कौपीतकी [कि] ब्राह्मणं च शाखा शाङ्खायनी स्थिता ॥५॥
 आन्ध्रादिदक्षिणाग्नेयीगोदासागर आवधि (sic) ।
 यजुर्वेदस्तु तैत्तिर्यो आपस्तम्बी प्रतिष्ठिता ॥६॥
 सत्त्वादिपर्वतारम्भादिशां नैऋत्यसागरात् (sic) ।
 हिरण्यकेशी [शि] शाखा पर्शुरामस्य (sic) संनिधौ ॥७॥
 मयूरपर्वताच्चैव यावद्गुर्जरदेशतः ।
 व्याघ्रा व्या[वा]यव्यदेशाच्च मैत्रायणी प्रतिष्ठिता ॥८॥
 अङ्गवङ्गकलिङ्गाश्च कानीमो (?) गुर्जरास्तथा (sic) ।
 वाजसनीय [नेय] शाखा च माध्यन्दिनी प्रतिष्ठिता ॥९॥
 ऋषिणा याज्ञवल्क्येन सर्वदेशेषु विस्तृता ।
 वाजसनीय [नेय] वेदस्य प्रथमा कराव[काणव] संज्ञकेति ॥१०॥

number among the *Kittapâvanas* of the *Konkana* are *Âpastambîyas*. Of the *Nizâm's* dominions and the *Madras Presidency* I possess no local knowledge. But I can say that I have met many followers of *Âpastamba* among the *Telingana-brâhmanas* settled in *Bombay*, and that the frequent occurrence of *MSS.* containing the *Sûtras* of the *Âpastambîya* school in the *Madras Presidency* proves that the *Karana* there must count many adherents. On the other hand, I have never met with any *Âpastambîyas* among the ancient indigenous subdivisions of the *Brahmanical* community dwelling north of the *Marât/â* country and north of the *Narmadâ*. A few *Brâhmanas* of this school, no doubt, are scattered over *Gugarât* and *Central India*, and others are found in the great places of pilgrimage in *Hindustan* proper. The former mostly have immigrated during the last century, following the *Marât/â* chieftains who conquered large portions of those countries, or have been imported in the present century by the *Marât/â* rulers of *Gwalior*, *Indor*, and *Baroda*. The settlers in *Benares*, *Mathurâ*, and other sacred cities also, have chiefly come in modern times, and not unfrequently live on the bounty of the *Marât/â* princes. But all of them consider themselves and are considered by the *Brâhmanas*, who are indigenous in those districts and towns, as aliens, with whom intermarriage and commensality are not permitted. The indigenous sections of the *Brâhmanas* of *Gugarât*, such as the *Nâgaras*, *Khedâvals*, *Bhârgavas*, *Kapilas*, and *Motâlâs*, belong, if they are adherents of the *Yagur-veda*, to the *Mâdhyandina* or *Kâṇva* schools of the *White Yagur-veda*. The same is the case with the *Brâhmanas* of *Râgputâna*, *Hindustan*, and the *Pañgâb*. In *Central India*, too, the *White Yagur-veda* prevails; but, besides the two schools mentioned above, there are still some colonies of *Maitrâyāṇîyas* or *Mânava*s¹. It seems, also, that the restriction of the *Âpastambîya* school to the south of *India*, or rather to those subdivisions of the *Brahmanical* community which

¹ See *Bhât Dâgî*, *Journ. Bombay Br. Roy. As. Soc.* X, 40. The *Maitrâyāṇîyas* in *Gugarât*, of whom the *Karanavyûha* speaks, have died out.

for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient landgrants which have been found all over India indicate exactly the same state of things. I am not aware that on any grant issued by a king of a northern dynasty to Brāhmanas who are natives of the northern half of India, an Âpastambiya is mentioned as donee. But among the southern landgrants there are several on which the name of the school appears. Thus in a sâsana of king Harihara of Vidyânagara, dated Sâka samvat 1317 or 1395-96 A.D., one of the recipients of the royal bounty is 'the learned Ananta Dikshita, son of Râmaphatta, chief of the Âpastambya (read Âpastambiya) sâkhâ, a scion of the Vasishtha gotra ¹.' Again, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simhavarmā II, we find among the donees five Âpastambhiya ² Brāhmanas, who, together with a Hairanyakesa, a Vâgasaneyā, and a Sâma-vedî, received the village of Mangadûr, in Vengô-râshtra ³. This inscription is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Âpastambiyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Âpastamba, in describing the Srâddhas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water in the hands of Brāhmanas invited to a Srâddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India. If this statement is taken together with the above-stated facts, which tend

¹ Colebrooke, Essays, II, p. 264, ver. 24 (Madras ed.)

² Âpastambhiya for Âpastambiya may be a mistake. But it ought to be noted that Devapâla's commentary on the Kârlaka Grihya-sûtra has Âpastambha for Âpastamba.

³ Ind. Ant. V, 135. Mr. Fleet informs me that an unpublished grant of the Eastern Chalukya king Vinayâditya II (ninth century A.D.) mentions a number of Âpastambiyas as donees.

to show that the Âpastambîyas were and are restricted to the south of India, the most probable construction which can be put on it is that Âpastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sûtra. It has been pointed out above that the recension of the Taittirîya Âranyaka which Âpastamba recognises is that called the Ândhra text or the version current in the Ândhra country, by which term the districts in the south-east of India between the Godâvarî and the Kṛishnâ have to be understood¹. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. It would therefore follow, from the adoption of an Ândhra text by Âpastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Mahârûva particularly specifies the Ândhra country (ândhrâdi) as the seat of the Âpastambîyas. It may be that this is due to an accident. But it seems to me more probable that the author of the Mahârûva wished to mark the Ândhra territory as the chief and perhaps as the original residence of the Âpastambîyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Âpastamba. It fully confirms the result of the preceding enquiry, viz. that the Âpastambîyas are one of the later *Karanas*. For the south of India and the nations inhabiting it, such as Kalingas, Dravidas, Andhras, Kolas, and Pândyas, do not play any important part in the ancient Brahmanical traditions and in the ancient history of India, the centre of both of which lies in the north-west or at least north of the Vindhya range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic *Samhitâs*. In the Brâhmanas and in the Sûtras they do occur, though they are named rarely and in a not

¹ See Cunningham, *Geography*, p. 527 seqq.; Burnell, *South Ind. Pal.*, p. 14, note 2.

complimentary manner. Thus the Aitareya-brâhmaṇa gives the names of certain degraded, barbarous tribes, and among them that of the Andhras¹, in whose country, as has been shown, the Âpastambîyas probably originated. Again, Baudhâyaṇa, in his Dharma-sûtra I, 1, quotes some verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (âkâra) prevailing in the south (loc. cit.) Further, Pânini's grammatical Sûtras and Kâtyâyana's Vârttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pânini, IV, 2, 98, teaches the formation of dâkshinâtya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vârttika of Kâtyâyana on Pânini, IV, 1, 175, states the words *Kola* and *Pândya* are used as names of the princes ruling over the *Kola* and *Pândya* countries, which, as is known from history, were situated in the extreme south of India. The other southern nations and a fuller description of the south occur first in the Mahâbhârata². While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Asoka in his edicts³, which date from the second half of the third century B.C., calls the *Kolas*, *Pândyas*, and the *Ketalaputra* his pratyantas (pâkântâ) or neighbours. The same monarch informs us also that he conquered the province of Kalinga and annexed it to his kingdom⁴. The early civilisation of the same province is also attested by the *Khandgiri* inscription of Mahârâga Aira or Khâra⁵, which, if it is not

¹ Aitareya-brâhmaṇa VII, 18.

² Lassen, Ind. Alterthumskunde, I, 684, 2nd ed.

³ Edict III, Cunningham, Corp. Inscr. Ind., vol. i, plate V; Lassen, Ind. Alterthumskunde, II, 252, 2nd ed.

⁴ Edict XIII; Lassen, loc. cit., II, 256.

⁵ Cunningham, Corp. Inscr. Ind., vol. i, plate XVII.

considerably older than Asoka's edicts, is certainly not younger. Numerous inscriptions in the Buddhistic caves of Western India, as well as coins, prove the existence during the last century before and the first centuries after the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarâvatî on the lower *Krishnâ*¹. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists or adherents of the ancient orthodox faith which is founded on the Vedas. For one of them is called *Vedisiri* (*vedisrî*), 'he whose glory is the Veda,' and another *Yañasiri* (*yagñasrî*), 'he whose glory is the sacrifice,' and a very remarkable inscription on the *Nânâghât*² contains a curious catalogue of sacrificial fees paid to priests (*dakshinâ*) for the performance of *Srauta* sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragments, at least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the authentic history of India begins at the end of the fourth

¹ See Bhândârkar, Report of Or. Cong., pp. 306-354, and especially p. 348 seqq. The existence of the Ândhra kingdom is also attested by Pliny, *Hist. Nat.* VI, 22.

² The *Nânâghât* is the pass leading from the Konkana through the Sahyâdri range to the town of Gunfr. The inscription in question has as yet been neither published nor deciphered completely.

century B.C. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic *Karava* which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Âpastamba and of the Âpastambiyas is not mentioned in any Vedic work, not even in a Kalpa-sûtra, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful¹, it might be thought advisable to fix the terminus a quo for the composition of the Âpastambiya-sûtras about or shortly before the beginning of the era, when the Brahmanist Ândhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, firstly, the Dharma-sûtra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-brâhmaṇa and in the *Khândogya Upanishad*, belongs to the Avaras, to the men of later, i.e. of his own times. The passage referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Âpastamba laid no claim to the title *Rîshi*, or seer of revealed texts. It has been stated that according to Sûtra 4, 'No *Rîshis* are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sûtra 5, 'Some in their new birth become similar to *Rîshis* by their knowledge of the Veda (*srutarshi*) through a residue of merit

¹ The name Âpastamba occurs only in the *gana vidâdi*, which belongs to Pâṇini IV, 1, 104, and the text of this *gana* is certain only for the times of the Kâśikâ, about 800 A.D.

acquired in former existences.' In order to give an illustration of the latter case, the author adds in Sûtra 6, 'Like Svetaketu.' The natural and, in my opinion, the only admissible interpretation of these words is, that Âpastamba considers Svetaketu to be one of the Avaras, who by virtue of a residue of merit became a Srutarshi. This is also the view of the commentator Haradatta, who, in elucidation of Sûtra 6, quotes the following passage from the *Khândogya Upanishad* (VI, 1, 1-2):

'1. Forsooth there lived Svetaketu, a descendant of Aruṇa. His father spake unto him, "O Svetaketu, dwell as a student (with a teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brâhmana in name only."

'2. Forsooth he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old he had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'

There can be no doubt that this is the person and the story referred to in the Dharma-sûtra. For the fact which the Upanishad mentions, that Svetaketu learned all the Vedas in twelve years, while the *Smṛitis* declare forty-eight years to be necessary for the accomplishment of that task, makes Âpastamba's illustration intelligible and appropriate. A good deal more is told in the *Khândogya Upanishad* about this Svetaketu, who is said to have been the son of Uddâlaka and the grandson of Aruṇa (âruneṣya). The same person is also frequently mentioned in the *Satapatha-brâhmana*. In one passage of the latter work, which has been translated by Professor Max Müller¹, it is alleged that he was a contemporary of Yâgñavalkya, the promulgator of the White Yagur-veda, and of the learned king Ganaka of Videha, who asked him about the meaning of the Agnihotra sacrifice. Now, as has been shown above, Âpastamba knew and quotes the White Yagur-veda and the *Satapatha-brâhmana*. The passage of the latter work, which he quotes, is even taken from the same book

¹ Hist. Anc. Sansk. Lit., p. 421 seq.

in which the story about Svetaketu and Ganaka occurs. The fact, therefore, that Âpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yagur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Âpastamba cannot have considered the White Yagur-veda, such as it has been handed down in the schools of the Kâṇvas and Mâdhyandinas, to belong to a remote antiquity. On the other hand it makes the inference which otherwise might be drawn from the southern origin of the Âpastambiya school and from the non-occurrence of its name in the early grammatical writings, viz. that its founder lived at the beginning of, or in the first century B.C., extremely improbable. For even if the term Avara is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Âpastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yâgñavalkya would accordingly find their places in the third or fourth century B.C., and the Satapatha-brâhmaṇa as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kâtâyâna in a Vârttika on Pāṇini IV, 3, 105, and from Pataṅjali's commentary on his words that the Brâhmaṇa proclaimed by Yâgñavalkya, i.e. the Satapatha-brâhmaṇa of the White Yagur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. in the fourth and second centuries B.C.¹

¹ This famous Vârttika has been interpreted in various ways; see Max Müller, *Hist. Anc. Sansk. Lit.*, pp. 360-364; Goldstücker, *Īāini*, pp. 132-140; Weber, *Ind. Stud.* V, 65-74; XIII, 443, 444. As regards the explanation of Kâtâyâna's and Pataṅjali's words, I side with Kaiyaṇa and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the

These considerations will show that it is necessary to allow for Āpastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, viz. the peculiarities of the language of his Sūtras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Āpastambīya Dharma-sūtra we have, firstly, archaic words and forms either occurring in other Vedic writings or formed according to the analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Pāṇini, which have not been traced except in Āpastamba's Sūtras; thirdly, words and forms which are both against Vedic usage and against Pāṇini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, *kravyādas*, I, 7, 21, 15, carnivorous, formed according to the analogy of *śisādas*; the frequent use of the singular *dāra*, e.g. II, 1, 1, 17-18, a wife, instead of the plural *dārāḥ*; *salāvrikī*, I, 3, 10, 17, for *sālavrikī*; the substitution of *l* for *r* in *pleṅkha*, I, 11, 31, 16; occasional offences against the rules of internal and external Sandhi, e.g. in *agrihyamānakāraṇaḥ*, I, 4, 12, 8; in

fact, that Kātyāyana and Pataṅgali declare Yāgyavalkya and other sages to be as ancient as those whose Brāhmaṇas and Kalpas are designated by the plural of adjectives formed by the addition of the affix *in* to the names of the promulgators. Though Pāṇini asserts, IV, 3, 105, that only those Brāhmaṇas which are known under appellations like *Bhāllavinaḥ*, *Kaushītakinaḥ*, &c., have been proclaimed by ancient sages, and though Kātyāyana and the author of the Great Commentary add that this rule does not hold good in the case of the work called Yāgyavalkāni Brāhmaṇāni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pāṇini and Kātyāyana—so long a period that what Pāṇini considered to be recent had become ancient in Kātyāyana's time. Professor Weber has rightly objected to this reasoning. The difference between the statements of the two grammarians may have been caused by different traditions prevailing in different schools, or by an oversight on the part of Pāṇini, which, as the scene of Yāgyavalkya's activity seems to have been Videha in eastern India, while Pāṇini belonged to the extreme north-west, is not at all improbable. As regards the two dates, I place, following, with Professor Max Müller, the native tradition, Kātyāyana in the fourth century B.C., and Pataṅgali, with Professors Goldstücker, Kern, and Bhāndarkar, between 178-140 B.C.

skuptvâ, I, 11, 31, 24, absolute of skubh; in pâdûna, I, 1, 2, 13; in adhâsanâsâyin, I, 1, 2, 21; and in sarvato-peta, I, 6, 19, 6; the neglect of the rule requiring *vriddhi* in the first syllable of the name Pushkarasâdi, I, 10, 28, 1; the irregular instrumentals vidyâ, I, 11, 30, 3, for vidyayâ, and nihsreyasâ, II, 7, 16, 2, for nihsreyasena; the nominative dual âvam, I, 7, 20, 6, for âvâm; and the potentials in îta, such as prakshâlayita, I, 1, 2, 28; abhi-prasârayita, I, 1, 2, 28, &c.

Among the words mentioned by Pâṇini, but not traced except in the Dharma-sûtra, may be enumerated the verb *strih*, to do damage, I, 11, 31, 9; the verb *srîṅkh*, to sneeze, from which *srîṅkhânikâ*, I, 5, 16, 4, and *nihsrîṅkhana*, I, 2, 5, 9, are derived; and the noun *vedâdhyâya*, I, 9, 24, 6; II, 4, 8, 5, in the sense of a student of the Veda. Words offending against rules given by Pâṇini, without being either archaic or Prakritic, are e.g. *sarvânnin*, I, 6, 18, 39, one who eats anybody's food, which, according to Pâṇini V, 2, 9, should be *sarvânnina*; *sarpasîrshin*, I, 5, 17, 39; *annasamskartri*, a cook, II, 3, 6, 16; *dhârmya*, righteous, for *darmya* I, 2, 7, 21, and elsewhere; *divitri*, a gambler, II, 10, 25, 13, for *devitri*, the very remarkable form *prâsñâti*, I, 1, 4, 1, for *prâsnâti*, which finds an analogy in *yâkñâ*; and the curious compounds *avâṅagra*, I, 1, 2, 38, *parâṅgâvrîta* II, 3, 10, 11, where the first parts show the forms of the nominative instead of the base, and *pratisûrya-matsyakh*, which as a copulative compound is without analogy. The irregular forms caused by the same tendencies as those which effected the formation of the Prakrit languages, are, *aviprakramina*, II, 2, 5, 2, for *aviprakramana*, where an *a* standing in thesi has been changed to *i*; *sâmvrittih*, II, 3, 6, 14, *sâmvartete*, II, 5, 11, 20, and *paryânta*, I, 3, 9, 21 (compare *Marâthi âmt* for *antah*), in each of which *a* standing before a nasal has been lengthened; *anika*, I, 6, 19, 1, the initial *a* of which stands for *ri*, if it really has the meaning of *rinika*, as some commentators asserted; *anulepana*, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of *na* to

na; *vyupagâva*, I, 2, 8, 15, with *va* for *pa*; *ritve* for *ritvye*, where *y* seems to have been absorbed by the following *e*; *apassayîta*, I, 11, 32, 16, for *apâsrayîta*, and *bhatrîvyatikrama*, I, 10, 28, 20, where *r* has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less frequent. But in two Sûtras, I, 3, 10, 2, and I, 3, 11, 21, some words which ought to stand in the locative case have the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a third passage, II, 10, 26, 20, *sisnakkhedanam savrishanasya*, the adjective which is intended to qualify the noun *sisna* has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities¹ in so small a treatise as the Dharma-sûtra is, proves clearly that the author did not follow Pânini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Âpastamba all agreed with the usage of the other Sûtrakâras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Âpastamba. As it is thus not probable that Âpastamba employed his peculiar expressions in obedience to the tradition of the Vedic schools or of his particular school, he must have either been unacquainted with Pânini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pânini or before Pânini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 100 B.C. or the first century B.C. would not fit. For Patañjali's Mahâbhâshya furnishes

¹ Many more might be collected from the other divisions of the body of Sûtras. I have noticed them especially in the *Grîhya-sûtra*, the only part, besides the *Dharma-sûtra*, which I have read carefully.

abundant proof that at the time of its composition, in the second century B. C., Pāṇini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. On linguistic grounds it seems to me Āpastamba cannot be placed later than the third century B. C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sūtras must be put further back by 150-200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Āpastambīya school, the results of which, in the present state of our knowledge of the ancient history of India, must remain, I fear, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sūtra, and about its commentary, the *Ugḡvalā Vṛitti* of Haradatta. The oldest writer with a known date who quotes the Āpastambīya Dharma-sūtra is Viṣṇūānēśvara, who composed the *Mitāksharā*, the well-known commentary on Yāgyavalkya's Dharma-sāstra during the reign of the Kālukya king Vikramāditya VI, of Kalyāṇa towards the end of the eleventh century. From that time downwards Āpastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition¹, is vouched for only by the commentator Haradatta, who probably wrote his *Ugḡvalā Vṛitti* in the sixteenth century A. D. Haradatta is very reticent about himself and about his circumstances². But his date may be inferred from the fact that the oldest writer on law quoting his opinions is Mitramisra, the author of the *Viramitrodaya*, who dedicated his learned treatise

¹ Āpastambīya Dharma-sūtram, Part I, Bombay, 1868; Part II, Bombay, 1871.

² It seems, however, not doubtful that Haradatta, the author of the *Ugḡvalā*, is the same person who wrote the *Anākulā Vṛitti* on the Āpastambīya *Gṛhya-sūtra*, an explanation of the Āpastambīya *Gṛhya-mantras* (see Burnell, *Ind. Ant.* I, 6), which I have not seen, and the *Mitāksharā Vṛitti* on the Dharma-sūtra of Gautama. From the occurrence in the latter work of Tamil words, added in explanation of Sanskrit expressions, it follows that Haradatta was a native of the south of India. I am not in a position to decide if our author also wrote the *Padamañgarī Vṛitti* on the *Kārikā* of Vāmana and Gayāditya.

on law to the Bundelâ chief Virasimha of Orkâ, the murderer of Akbar's friend Abul Fazl, and who wrote, therefore, in the beginning of the seventeenth century A. D. Haradatta was, however, not the first commentator of the Dharma-sûtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions *anyaḥ* or *aparaḥ*, i. e. another (writer). The fact that the *Uggvalâ* was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the *Hiraṇyakesi* Dharma-sûtra, mentioned above.

As regards the value of the *Uggvalâ* for the explanation of Âpastamba's text, it certainly belongs to the best commentaries existing. Haradatta possessed in the older *Vṛittis* abundant and good materials on which he could draw; he himself apparently was well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

Â P A S T A M B A,

APHORISMS ON THE SACRED LAW OF THE HINDUS.

PRASNA I, PATALA 1, KHANDA 1.

1. Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life, as they have been settled by the agreement (of those who know the law).

2. The authority (for these duties) is the agreement of those who know the law, (and the authorities for the latter are) the Vedas alone.

3. (There are) four castes—Brâhmanas, Kshatriyas, Vaisyas, and Sûdras.

4. Amongst these, each preceding (caste) is superior by birth to the one following.

5. (For all these), excepting Sûdras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of

1. 1. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohibition.

Dharma, 'acts productive of merit,' usually translated by 'duty or law,' is more accurately explained as an act which produces the quality of the soul called apûrva, the cause of heavenly bliss and of final liberation.

2. Manu II, 6, 12; Yâgñ. I, 7; Gautama I, 1.

5. Manu II, 35.

the sacred fire ; and (their) works are productive of rewards (in this world and the next).

6. To serve the other (three) castes (is ordained) for the Sûdra.

7. The higher the caste (which he serves) the greater is the merit.

8. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

9. A Brâhmaṇa declares that the Gâyatrî is learnt for the sake of all the (three) Vedas.

10. (Coming) out of darkness, forsooth, he enters darkness, whom a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.) That has been declared in a Brâhmaṇa.

11. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).

12. And under him the sacred science must be

6. Manu I, 91, VIII, 410, and IX, 334 ; Yâgñ. I, 120.

8. The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'O fire, lord of the dwelling,' &c. at the Agnihotra, still it is specially ordained that they shall be taught this and similar verses only just before the rite is to be performed.

9. The object of the Sûtra is to remove a doubt whether the ceremony of initiation ought to be repeated for each Veda, in case a man desires to study more than one Veda. This repetition is declared to be unnecessary, except, as the commentator adds, in the case of the Atharva-veda, for which, according to a passage of a Brâhmaṇa, a fresh initiation is necessary. The latter rule is given in the Vaitâna-sûtra I, 1, 5.

12. Haradatta: 'But this (latter rule regarding the taking of

studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

13. He from whom (the pupil) gathers (*âkṇoti*) (the knowledge of) his religious duties (*dharmân*) (is called) the *Âkârya* (teacher).

14. Him he should never offend.

15. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.

16. This (second) birth is the best.

17. The father and the mother produce the body only.

18. Let him initiate a *Brâhmaṇa* in spring, a *Kshatriya* in summer, a *Vaisya* in autumn, a *Brâhmaṇa* in the eighth year after his conception, a *Kshatriya* in the eleventh year after his conception, (and) a *Vaisya* in the twelfth after his conception.

19. Now (follows the enumeration of the years

another teacher) does not hold good for those who have begun to study, solemnly binding themselves to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his *Âkârya*, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die.' Compare also Haradatta on I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.

13. *Manu* II, 69; *Yâgñ.* I, 15.

14. *Manu* II, 144.

15. *Manu* II, 146-148.

16. 'Because it procures heavenly bliss and final liberation.'—Haradatta.

17. *Manu* II, 147.

18. *Yâgñ.* I, 14; *Manu* II, 36; *Âsvalâyana Gri. Sû.* I, 19, 1, 4; Weber, *Ind. Stud.* X, 20 seq.

to be chosen) for the fulfilment of some (particular) wish.

20. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year, a person desirous of long life in his eighth year, a person desirous of manly vigour in his ninth year, a person desirous of food in his tenth year, a person desirous of strength in his eleventh year, a person desirous of cattle in his twelfth year.

21. There is no dereliction (of duty, if the initiation takes place), in the case of a Brâhmaṇya before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year.

22. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.

23. If the proper time for the initiation has passed, he shall observe for the space of two months

20. Manu II, 37.

21. *Âsv. Gr̥. Sû.* I, 19, 5, 7; Weber, *Ind. Stud.* X, 21.

22. The meaning of the Sûtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, the expiation prescribed in the following Sûtras must be performed. The age of sixteen in the case of Brâhmaṇyas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yâgñ. I, 37.

23. The meaning is, he shall keep all the restrictions imposed upon a student, as chastity, &c., but that he shall not perform fire-worship or service to a teacher, nor study. Manu II, 39; XI, 192; Yâgñ. I, 38; Weber, *Ind. Stud.* X, 101.

the duties of a student, as observed by those who are studying the three Vedas.

24. After that he may be initiated.

25. After that he shall bathe (daily) for one year.

26. After that he may be instructed.

27. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.'

28. Intercourse, eating, and intermarriage with them should be avoided.

29. If they wish it (they may perform the following) expiation ;

30. In the same manner as for the first neglect (of the initiation), (a penance of) two months (was) prescribed, so (they shall do penance for) one year.

31. Afterwards they may be initiated, and then they must bathe (daily),

PRASNA I, PĀTALA 1, KHANDA 2.

1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),

2. (They should bathe daily under the recitation) of the seven Pāvamānīs, beginning with 'If near or far' of the Yagushpavitra, ('May the waters, the mothers purify us,' &c.) of the Sāmapavitra, ('With

25. 'If he is strong, he shall bathe three times a day—morning, midday, and evening.'—Haradatta.

27. Brahman, apparently, here means 'Veda,' and those who neglect its study may metaphorically be called 'slayers of the Veda.'

28. Manu II, 40; Âsv. *Gri. Sû.* I, 19, 8, 9; Weber, *Ind. Stud.* X, 21.

30. Compare above, I, 1, 1, 23.

2. 2. The seven Pāvamānīs are seven verses which occur *Rig-veda* IX, 67, 21–27. Yagushpavitra = *Taitt. Samh.* I, 2, 1, 1. Sāmapavitra is found *Sāma-veda* I, 2, 2, 3, 5. Ângirasapavitra = *Rig-veda* IV, 40, 5.

what help assists,' &c.), and of the Ângirasapavitra ('A swan, dwelling in purity'),

3. Or also under the recitation of the Vyâhr̥itis (om, bhûh, bhuvaḥ, suvaḥ).

4. After that (such a person) may be taught (the Veda).

5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe under the recitation of the Pâvamân̥is and of the other (texts mentioned above, I, 1, 2, 2).

7. Then he may be instructed in the duties of a householder.

8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.

9. When he has finished this (study of the *Grihya*-mantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 23).

10. Afterwards (everything is performed) as in the case of a regular initiation.

11. He who has been initiated shall dwell as a religious student in the house of his teacher,

10. The commentator observes that for those whose great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.

11. Manu II, 164.

12. For forty-eight years (if he learns all the four Vedas),

13. (Or) a quarter less (i. e. for thirty-six years),

14. (Or) less by half (i. e. for twenty-four years),

15. (Or) three quarters less (i. e. for eighteen years),

16. Twelve years (should be) the shortest time (for his residence with his teacher).

17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).

18. Now (follow) the rules for the studentship.

19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.

20. He shall do what is serviceable to his teacher, he shall not contradict him.

21. He shall always occupy a couch or seat lower (than that of his teacher).

22. He shall not eat food offered (at a funeral oblation or at a sacrifice),

12. *Manu* III, 1, and *Yāgñ.* I, 36; *Weber*, *Ind. Stud.* X, 125.

16. The commentator declares that *Manu* III, 1, the expression 'until he has learnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before. But compare also *Āsv. Gr̥i. Sū.* I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (*naish/hika*). He also gives an entirely different explanation to the *Sūtra*, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This rendering also is admissible, as the word *para* may mean either a 'stranger' or 'heaven,' and *upavâsa*, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (*pataniya*), see below, I, 7, 21, 7.

20. *Manu* II, 108, and *Yāgñ.* I, 27.

21. *Manu* II, 108, 198; *Weber*, *Ind. Stud.* X, 123 and 124.

23. Nor pungent condiments, salt, honey, or meat.
24. He shall not sleep in the day-time.
25. He shall not use perfumes.
26. He shall preserve chastity.
27. He shall not embellish himself (by using ointments and the like).
28. He shall not wash his body (with hot water for pleasure).
29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.
30. Let him not sport in the water whilst bathing ; let him swim (motionless) like a stick.
31. He shall wear all his hair tied in one knot.
32. Or let him tie the lock on the crown of the head in a knot, and shave the rest of the hair.
33. The girdle of a Brâhmana shall be made of

23. Regarding the meaning of kshâra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.—Manu II, 177; Yâgñ. I, 33; and Weber, Ind. Stud. X, 123. Âsv. Gri. Sû. I, 22, 2.

25. Manu II, 177; Yâgñ. I, 33.

26. Manu II, 180.

27. Manu II, 178; Yâgñ. I, 33.

29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'—Haradatta.

30. Another version of the first portion of this Sûtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sûtra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmanas, and refers Sûtra 29 to the naimittika snâna or 'bathing on certain occasions,' and takes Sûtra 30 as a restriction of the latter.

31. Manu II, 219.

33. Manu II, 42-44; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 12; Weber, Ind. Stud. X, 23.

Muñga grass, and consist of three strings ; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a string of Muñga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a string made of Tamâla-bark.

38. The staff worn by a Brâhmaṇa should be made of Palâsa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Bâdara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brâhmaṇa, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

41. Some declare that the (upper) garment (of a Brâhmaṇa) should be dyed with red Lodh,

38. *Manu* II, 45; *Yâgñ.* I, 29; *Âsv. Gri. Sû.* I, 19, 13; 20, 1; Weber, *Ind. Stud.* X, 23.

Haradatta gives no commentary on this *Sûtra*, but refers back to the *Grihya-sûtra*, where the same words occur.

39. The word forms a *Sûtra* by itself, in order to show that every one must wear this cloth.

40. *Manu* II, 41. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'

41. *Âsv. Gri. Sû.* I, 19, 11; Weber, *Ind. Stud.* X, 22.

PRASNA I, PATALA 1, KHANDA 3.

1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin) worn by a Brâhmaṇa shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.
5. (The skin worn) by a Kshatriya shall be that of a spotted deer.
6. (The skin worn) by a Vaisya shall be that of a he-goat.
7. The skin of a sheep is fit to be worn by all castes,
8. And a plaid made of wool.
9. He who wishes the increase of Brâhmaṇa power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmaṇa.
10. But (I, Âpastamba, say), let him wear a skin only as his upper garment.
11. Let him not look at dancing.
12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).

3. 3. Manu II, 41; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 10.

9. See also Gopatha-brâhmaṇa I, 2, 4.

10. According to I, 1, 2, 39, I, 1, 3, 10, the rule of dress for students is the following:—According to Âpastamba, a student shall wear a piece of cloth to cover his nakedness (*langoḥ*), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.

11. Manu II, 178.

12-13. Manu II, 179; Yâgñ. I, 33.

13. Let him not be addicted to gossiping.
14. Let him be discreet.
15. Let him not do anything for his own pleasure in places which his teacher frequents.
16. Let him talk with women so much (only) as his purpose requires.
17. (Let him be) forgiving.
18. Let him restrain his organs from seeking illicit objects.
19. Let him be untiring in fulfilling his duties ;
20. Modest ;
21. Possessed of self-command ;
22. Energetic ;
23. Free from anger ;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Āryas) and Abhisastas.

15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

19. The explanations of the last two terms, *sānta* and *dānta*, are different from those given usually. *Sama* is usually explained as 'the exclusive direction of the mind towards God,' and *dama* as 'the restraining of the senses.'

23. *Manu* II, 178.

25. Regarding the explanation of the term *Abhisasta* see below, I, 7, 21, 7. *Haradatta*: 'Apapātras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes. . . . Since Āpastamba says, "In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal."' *Manu* II, 182, 183, 185; *Āsv. Gri. Sū.* I, 22, 4. See also *Gopatha-brāhmaṇa* I, 2, 6.

26. A Brâhmana declares : Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, forsooth, (a woman) should not refuse (alms) to the crowd of students ; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

27. Alms (shall) not (be considered) leavings (and be rejected) by inference (from their appearance), but on the strength of ocular or oral testimony (only).

28. A Brâhmana shall beg, prefacing (his request) by the word ' Lady ; '

29. A Kshatriya (inserting the word) ' Lady ' in the middle (between the words ' give alms ') ;

30. A Vaisya, adding the word ' Lady ' (at the end of the formula).

31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

32. He may eat (the food) after having been ordered to do so by his teacher.

27. To eat the residue of the meal of any person except that left by the teacher and other Gurus, is not permitted to a student ; see also below, I, 1, 4, 1 seq. ; Manu II, 56 ; Yâgñ. I, 33.

28. The formula to be used by a Brâhmana is, ' Lady, give alms ; ' that to be used by a Kshatriya, ' Give, lady, alms ; ' and that used by a Vaisya, ' Give alms, lady. ' Manu II, 49 ; Yâgñ. I, 30 ; Âsv. Gri. Sû. I, 22, 8.

31. The words with which he announces the alms are, Idam ittham âhrîtam, ' this much have I received. ' Manu II, 51 ; Yâgñ. I, 27 ; Âsv. Gri. Sû. I, 22, 10.

32. The answer of the teacher is, Saumya tvameva bhuñkshva, ' friend, eat thou. '

33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.

34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brâhmanas (Srotriyas) also (and receive from them the permission to eat).

35. He shall not beg for his own sake (alone).

36. After he has eaten, he himself shall clean his dish.

37. And he shall leave no residue (in his dish).

38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground;

39. Or he may throw it into the water;

40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ârya;

41. Or (he may put it down) near a Sûdra slave (belonging to his teacher).

42. If (the pupil) is on a journey, he shall throw

34. Regarding the term Srotriya, see below, II, 3, 6, 4.

35. 'The meaning of this Sûtra is, that the rule given, Sûtra 42 (below), for a pupil who is on a journey, shall hold good also for a pupil who is at home, if (in the absence of his teacher) no Srotriyas are to be found (from whom he can receive the permission to eat).'—Haradatta.

36. 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sûtra refers to both vessels (the alms-pot and his own dish).'

40. An Ârya is a person belonging to one of the first three castes (see below). The Ârya must be a boy who is not initiated, because children are kâmbhakshâh, i.e. allowed to eat what they like, even leavings.

42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sûtra 38 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the

a part of the alms into the fire and eat (the remainder).

43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).

44. And (the teacher holds also the place which) the Âhavanîya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).

45. To him (the teacher) the (student) shall offer (a portion of the alms),

PRASNA I, PATALA 1, KHANDA 4.

1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

3. If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily by a religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

place of the teacher or of the Srotriyas. See also Manu II, 247, 248, and the passages collected from the Brâhmanas, by Prof. Weber, Ind. Stud. IX, 39.

44. Manu II, 231.

4. 6. See above, I, 1, 2, 23.

7. By this (last Sûtra) (it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

7. See above, I, 1, 2, 24 seq. :—According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their pupils, and Âpastamba gives this rule in order to show his dissent from the practice.

8. 'Ânumânika means "proper to be inferred from." For the existence of a text of the revelation or tradition (*Smṛiti*) is inferred from custom. A visible text of the revelation is (however) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim "an inference (can be made only, if it is) not opposed (by ocular proof)." (Âpastamba), by speaking thus, ("For revealed texts," &c.,) shows that the rule forbidding a student to eat pungent condiments, salt, &c. is based on the existing text of a *Brâhmaṇa*.'—Haradatta.

9. 'Though the text forbidding the use of pungent condiments, salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Âpastamba) says (Sûtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden food which is given by the teacher). But a reason for this course of action exists."—Haradatta.

10. For pleasure is obtained (by eating or using the forbidden substances).

11. A residue of food left by a father and an elder brother, may be eaten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).

15. He shall not go to fetch firewood after sunset.

16. After having kindled the fire, and having swept the ground around (the altar), he shall place

10. 'What is that (reason)? [Sûtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 12, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmacârin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).—Haradatta.

12. Another explanation of this Sûtra is given by Haradatta : 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'

13. Manu II, 182.

14. The reason for placing the fuel on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others, however, are of opinion that the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the *Grîhya-sûtra* (Patala 4) the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'—Haradatta.

the sacred fuel on the fire every morning and evening, according to the prescription (of the *Grihya-sûtra*).

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not (with the bundle of *Kusa* grass called) *Samûhani*.

19. But, before (adding the fuel, he is free to use the *Samûhani*) at his pleasure.

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. He having served (his teacher during the day in this manner he shall say when going to bed): I have protected the protector of the law (my teacher).

18. *Âsv. Gri. Sû. I, 22, 5.*

20. During the fire-worship water is wanted for sprinkling the altar in various ways.

23. Acts tending to the acquisition of merit are here—collecting sacred fuel, *Kusa* grass, and flowers for sacrifices. Acts tending to the acquisition of wealth are—gathering fuel for cooking, &c. *Manu II, 182*; *Weber, Ind. Stud. X, 123 and 124.*

24. Another explanation of the words spoken by the student is, ‘O law, I have protected him; protect thou me.’ See also *Gopatha-brâhmaṇa I, 2, 4.*

25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);

27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the *Gyotish-toma*), and also those which must be performed by a householder.

PRASNA I, PATALA 2, KHANDA 5.

1. The word 'devotion' (must be understood to apply) to (the observance of) the rules (of student-ship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

26. Compare above, I, 1, 1, 12.

29. The Sûtra refers to a *naish//ika brahma-kârin* or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. *Manu* II, 243, 244; *Yâgñ.* I, 49, 50.

5. 1. *Manu* II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the *Brahmayagña* (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' *Manu* II, 97. *Hara-*

3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no *Rishis* are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) *Rishis* by their knowledge (of the Veda),

6. Like *Svetaketu*.

7. And whatever else, besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

datta gives also the following three explanations of this *Sûtra*, adopted by other commentators :—

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.

4. 'Amongst the avaras means "amongst the men of modern times, those who live in the Kaliyuga." No *Rishis* are born means "there are none who see (receive the revelation of) Mantras, Vedic texts."'—Haradatta.

5. 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore *Âpastamba* says, *Sûtra* 6, "But some," &c. New existence means "new birth (life)."'—Haradatta.

6. An example of this (follows, *Sûtra* 6): 'Like *Svetaketu*. For *Svetaketu* learned the four Vedas in a short time; as we read in the *Khândogya Upanishad* (*Prapâthaka* VI, 1).'—Haradatta.

7. 'Whatever else besides the Veda, such as poison-charms and the like.'—Haradatta.

it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who know the law).

9. (The duties of a student consist in) acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.

10. Acts other than these need not be performed by a student.

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation : I, N. N., ho ! (salute thee.)

13. And (he shall salute) also other very aged (learned Brâhmaṇas) who may live in the same village, before the morning meal.

14. If he has been on a journey, (he shall salute

9. 'Acts to please the teacher are—washing his feet and the like ; observance (of rules) conducive to welfare are—obedience to the prohibition to cross a river swimming, to eat pungent condiments, and obedience to the injunction to beg.'—Haradatta.

10. 'Acts other than these, such as pilgrimages and the like.'—Haradatta.

11. 'What this "perfection" is has been declared, Sûtras 7, 8.'—Haradatta.

12. Manu II, 122 and 124.

14. This salutation is to be performed only when the occasion requires it. The formerly-mentioned salutation (Sûtras 12, 13) is to be performed daily. In the next Sûtra follows that by which the fulfilment of a wish may be obtained.—Haradatta. Manu II, 121; Yâgñ. I, 26.

the persons mentioned) when he meets them on his return.

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brâhmana shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sûdra holding it low.

17. (He shall salute) stretching forward his joined hands.

18. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.

19. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet).

20. On all other occasions he shall salute (him in the manner described above).

21. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

22. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

23. Some say, that he must press both feet, each with both hands, and embrace them.

16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i. e. the stomach; others say, on a level with his thigh; the Sûdra stretching it forth low, i. e. on a level with his feet.'—Haradatta.

18. See also Manu II, 125.

19. Manu II, 71.

23. Manu II, 72.

24. He shall be very attentive the whole day long, never allowing his mind to wander from the lesson during the (time devoted to) studying.

25. And (at other times he shall be attentive) to the business of his teacher.

26. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

27. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

PRASNA I, PATALA 2, KHANDA 6.

1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.

2. He shall retire to rest after having received (the teacher's permission).

3. And he shall not stretch out his feet towards him.

4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.

5. And he shall not address (the teacher), whilst he himself is in a reclining position.

6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying).

24. Manu II, 191.

27. Yâgñ. I, 27; Manu II, 191.

6. 1. Manu II, 209.

2. Manu II, 194.

4. 'But, in Âpastamba's opinion, it is sinful even in this case.'—Haradatta.

5. Manu II, 195.

6. Manu II, 196.

7. And if (the teacher) stands, (he shall answer him,) after having risen also.

8. He shall walk after him, if he walks.

9. He shall run after him, if he runs.

10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.

11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand),

12. Provided he does not sit down quite near (to his teacher).

13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.

14. (He shall not sit near him) with his legs crossed.

15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.

16. (He shall sit) without supporting himself with his hands (on the ground),

17. Without leaning against something (as a wall or the like).

18. If the pupil wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.

19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.

20. He shall turn his face towards his teacher though the latter does not turn his towards him.

15. Manu II, 203.

18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt. Âr. II, 1, 3.

20. Manu II, 197.

21. He shall sit neither too near to, nor too far (from the teacher),

22. (But) at such a distance, that (the teacher) may be able to reach him with his arms (without rising).

23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).

25. (If there are) many, (they may sit) as it may be convenient.

26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.

28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity);

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.

31. Nor shall he rise to meet such an (inferior Guru) or rise after him, even if he be a Guru of his teacher.

23. See Sûtra 15 and Manu quoted there.

29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the teacher. Manu II, 205.

31. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'—Haradatta.

32. But he shall leave his place and his seat, (in order to show him honour.)

33. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.

34. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

35. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.

36. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

37. (He shall rise) addressing him (with these words), 'What shall I do?'

PRASNA I, PATALA 2, KHANDA 7.

1. Or he may rise silently.

2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.

3. He shall not look at a naked woman.

33. 'But Âpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).—Haradatta.

35. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.

7. 3. Manu IV, 53; Yâgñ. I, 135.

4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.

5. He shall avoid (the use of) shoes, of an umbrella, a chariot, and the like (luxuries).

6. He shall not smile.

7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brâhmaṇa.

8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.

9. Nor shall he desire her in his heart.

10. Nor shall he touch (a woman at all) without a particular reason.

11. A Brâhmaṇa declares, 'He shall be dusty, he shall have dirty teeth, and speak the truth.'

12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).

13. If (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, he (the

4. Gopatha-brâhmaṇa I, 2, 2.

5. Manu II, 178.

10. Manu II, 179.

11. 'Though both (these first two precepts) have been given Sûtra I, 1, 2, 27, still they are repeated, in order to show that a Srauta penance for the breach of them, is enjoined by a revealed text.'—Haradatta.

12. The term *vamsya*, 'ancestor,' for the teacher's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of a succession of teachers and pupils, as a spiritual family, and call it a *vidyâvamsâ*, *vidyâparamparâ*. Manu II, 205.

13. 'Another (commentator) says, "He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it)." Because the word "but" is used in the Sûtra, he must do so even after he has returned home (on completion of his studies).'—Haradatta.

pupil) also must embrace their feet, (as long as he remains) in that (state of studentship).

14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.

15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

16. The mother shall give it to her husband;

17. (And) the husband to the (student's) teacher.

18. Or he may use it for religious ceremonies.

19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sûdra.

14. 'More than one teacher,' i. e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle, that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious ceremonies, i. e. the wedding and the like. For them he may use it optionally. He, i. e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'—Haradatta.

19. *Manu* II, 245 and 246; *Yâgñ.* I, 51; *Weber, Ind. Stud.* X, 125.

20. 'The word Ugra denotes either the offspring of a Vaisya and of a Sûdra woman, or a twice-born man, who perpetrates dreadful deeds.'—Haradatta.

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sûdra.

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do it at once.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).

30. He shall behave to his teacher's son (who is

24. Manu II, 179.

26. See above, I, 1, 1, 12, and note. Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyâpayati," shows that this rule holds good only for the time during which he is taught by such a man.'—Haradatta.

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow-students, one-fourth he is taught by time.'—Haradatta.

30. Manu II, 207-209.

superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law), (must be observed by him to the end),

PRASNA I, PATALA 2, KHANDA 8.

1. Just as by a student (actually living with his teacher).

2. He may wear garlands; anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.

3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.

4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,

5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.

6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

8. 1. Haradatta does not connect this Sûtra with the preceding one. He explains it by itself: '(We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'

6. 'If the teacher comes to the house of his (former) pupil (who has become a householder), he shall, for instance, not say, "Oh, what a beautiful dish!" in such a manner, that his desire to obtain it becomes apparent.'—Haradatta.

7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).

8. He shall not sit on a seat higher (than that of his teacher),

9. Nor on a seat that has more legs (than that of his teacher),

10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),

11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).

12. If he is ordered (by his teacher), he shall on a journey ascend a carriage after him.

13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).

14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.

7. This opinion is contrary to Âpastamba's view given in Sûtras 2 and 3 above.

10. 'When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat (without legs), for the latter touches the ground on all sides.'—Haradatta.

11. Manu II, 119.

12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. 'The roller is an implement used by husbandmen, with which the ploughed land is made even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.'—Haradatta.

15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts).

16. In time of need he may attract attention (by any of these acts).

17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present), with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. He shall not approach empty-handed his mother, father, his teacher, the (sacred) fires, his house, or a king, if he has not known him (before).

15. *Manu* II, 199; regarding the term *Guru*, see above, I, 2, 6, 29.

17. This and the following *Sûtras* refer to a person who has finished his studentship, while the preceding ones, from *Sûtra* 8, apply to the time of studentship also.

24. (Now) the conduct of a teacher towards his pupil (will be explained).

25. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

26. And he shall not use him for his own purposes to the detriment of his studies, except in times of distress.

27. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

28. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

29. If the (pupil) commits faults, (the teacher) shall always reprove him.

30. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).

31. He shall dismiss (the pupil), after he has performed the ceremony of the Samâvartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

25. Weber, Ind. Stud. X, 126.

27. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."'—Haradatta.

30. But see also Manu VIII, 299, where corporal punishment is permitted.

PRASNA I, PATALA 3, KHANDA 9.

1. After having performed the Upâkarma for studying the Veda on the full moon of the month *Srâvava* (July–August), he shall for one month not study in the evening.

2. On the full moon of the month *Pausha* (December–January), or under the constellation *Rohini*, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to study the Veda on a market-road.

5. Or he may study it (on a high-road), after having smeared (a space) with cowdung.

9. 1. The Upâkarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Âpastamba uses the word evening (i. e. first part of the night) it is not sinful to study later in the night.'—Haradatta. *Manu* IV, 95; *Yâgñ.* I, 142, 143; *Weber*, *Ind. Stud.* X, 130 and 134.

2. The term lasts therefore for five months; (i. e. latter half of *Srâvava*, *Bhâdrapada*, *Âsvina*, *Kârtika*, *Mârgasirsha*, and the first half of *Pausha*.) The constellation *Rohini* comes in *Pausha*.

3. 'According to this latter opinion the Upâkarma should be performed on the full moon of *Bhâdrapada*, as has been taught in another work (*Manu* IV, 95); the (time of the) *Utsargana*, (the solemn closing of the term) should be advanced; and after the *Utsargana* has been performed, one may study the Veda during the light nights of each month until the full moon of *Srâvava*, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the *Vedângas*, i. e. grammar and the rest (*Manu* IV, 98). On the full moon of *Srâvava* the Upâkarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.'—Haradatta.

6. He shall never study in a burial-ground nor anywhere near it within the throw of a *Samyâ*.

7. If a village has been built over (a burial-ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been (a burial-ground), he shall not study (there).

9. A *Sûdra* and an outcast are (included by the term) burial-ground, (and the rule given, *Sûtra* 6, applies to them.)

10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell).

11. But if (a student and) a *Sûdra* woman merely look at each other, the recitation of the Veda must be interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other.)

13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a *Brâhmaṇa* and then to her, then again speak to a *Brâhmaṇa*, and afterwards study. Thereby the children (of that woman) will be blessed.

14. (He shall not study in a village) in which a corpse lies;

6. The *Samyâ* is a round stick, about a foot and a half in length, which is used for the preparation of the Vedi. *Manu* IV, 116; *Yâgñ.* I, 148.

8. 'Nor anywhere near it within the throw of a *Samyâ*.' This must be understood from *Sûtra* 6.

9. *Yâgñ.* I, 148.

13. The last part of the *Sûtra* may also be interpreted: 'Thus she will be blessed with children.'—*Haradatta*.

14. *Manu* IV, 108; *Yâgñ.* I, 148.

15. Nor in such a one where *K'ândâlas* live.

16. He shall not study whilst corpses are being carried to the boundary of the village,

17. Nor in a forest, if (a corpse or *K'ândâla*) is within sight.

18. And if outcasts have entered the village, he shall not study on that day,

19. Nor if good men (have come).

20. If it thunders in the evening, (he shall not study) during the night.

21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.

22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a *Samyâ*-throw, whether (a cow) is black or red, he shall not study during that day, nor in the following evening.

23. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening.)

24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.

25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),

18. Haradatta explains *Bâhya*, 'outcasts,' by 'robbers, such as *Ugras* and *Nishâdas*.' But, I think, it means simply such outcasts who live in the forest or outside the village in the *Vâñ*, as the *Dhêrs*, *Mahârs*, *Mângs* of the present day. Most of these tribes, however, are or were given to thieving. See *Kullûka* on *Manu* X, 28, and the *Petersburg Dict.* s. v.

19. *Yâgñ.* I, 150.

20. *Manu* IV, 106; *Yâgñ.* I, 145. 'This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).—Haradatta.

26. Nor whilst criminals are being executed.
 27. He shall not study whilst he rides on beasts (of burden).
 28. At the new moon, (he shall not study) for two days and two nights.

PRASNA I, PATALA 3, KHANDA 10.

1. (Nor shall he study) on the days of the full moons of those months in which the *Kâturmâsya*-sacrifice may be performed (nor on the days preceding them).
 2. At the time of the *Vedotsarga*, on the death of Gurus, at the *Ash/akâ-Srâddha*, and at the time of the *Upâkarma*, (he shall not study) for three days;
 3. Likewise if near relations have died.
 4. (He shall not study) for twelve days, if his mother, father, or teacher have died.

27. *Manu* IV, 120; *Yâgñ.* I, 151.

28. "For two days," i. e. on the day of the new moon and the preceding one, the fourteenth of the half month.—*Haradatta.* *Manu* IV, 113; *Yâgñ.* I, 146.

10. 1. The three full-moon days are *Phâlgunî* (February–March), *Âshâdhi* (June–July), *Kârtikî* (October–November).

2. The construction is very irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, I, 3, 11, 31. The *Vedotsarga* is the ceremony which is performed at the end of the Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding (the ceremony), on the day (of the ceremony), nor on the day following it.'—*Haradatta.* *Manu* IV, 119; *Yâgñ.* I, 144. 'The Gurus' intended here, are fathers-in-law, uncles, &c.

3. 'This rule applies to a student only. It is known from another work that those who have been infected by impurity (on the death of a relation), must not study whilst the impurity lasts.'—*Haradatta.* *Yâgñ.* I, 144.

5. If these (have died), he must (also) bathe for the same number of days.

6. Persons who are younger (than the relation deceased), must shave (their hair and beard).

7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Srauta-sacrifice.

8. Now a Brâhmaṇa also declares, 'Forsooth an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.'

9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda.

10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights.

11. If (he hears of) the death of a learned Brâhmaṇa (Srotriya) before a full year (since the death)

6. The word *anubhâvinaḥ*, interpreted by Haradatta as 'persons who are younger than the deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as 'Samânodakas or gentiles beyond the sixth degree.' In the latter case the Sûtra ought to be translated thus: 'On the death of gentiles beyond the sixth degree, (the head) ought to be shaved.'

7. Regarding the Dikshâ 'initiation,' see Aitareya-brâhmaṇa I, 1, and Müller's History of Ancient Sanskrit Literature, p. 309 seq.

8. Hence it follows that the top-lock should not be shaved off, except in the case mentioned in the following Sûtra.

9. Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

10. 'But in his opinion it should be twelve days, as declared above, Sûtra 4.'—Haradatta. It appears, therefore, that this Sûtra is to be connected with Sûtra 4.

11. 'Because the word "death" is used here, death only is the reason (for stopping the reading), in the case of Gurus and the rest (i.e. the word "died" must be understood in Sûtra 2 and the following ones).—Haradatta.

has elapsed, (he shall interrupt his reading) for one night (and day).

12. Some declare, (that the deceased Srotriya must have been) a fellow-student.

13. If a learned Brâhmaṇa (Srotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,) he may study or teach after having received permission (to do so from the Srotriya).

14. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), 'Ho, study! (or, Ho, teach!).'

15. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher.

16. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words ('Ho, study!') have been pronounced (by the new-comer).

17. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sâman melodies (are reasons for discontinuing the study of the Veda).

14. Manu II, 73.

15. Manu II, 73.

16. Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.

17. The *ekasṛika*, 'solitary jackal,' is now called Bâlu or Pheough, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yâgñ. I, 148; Manu IV, 108, 115 and 123.

18. If another branch of the Veda (is being recited in the neighbourhood), the Sâman melodies shall not be studied.

19. And whilst other noises (are being heard), (the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).

20. After having vomited (he shall not study) until he has slept.

21. Or (he may study) having eaten clarified butter (after the attack of vomiting).

22. A foul smell (is a reason for the discontinuance of study).

23. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases.)

24. (Nor shall he study) after having eaten in the evening,

25. Nor as long as his hands are wet.

26. (And he shall discontinue studying) for a day and an evening, after having eaten food prepared in honour of a dead person (for whom the *Sapindi-karava* has not yet been performed),

27. Or until the food (eaten on that occasion) is digested.

19. *Manu* IV, 121.

20. *Manu* IV, 121.

22. *Manu* IV, 107; *Yâgñ.* I, 150.

23. *Manu* IV, 121.

24. 'Therefore he shall sup, after having finished his study.'—*Haradatta*.

25. *Manu* IV, 121; *Yâgñ.* I, 149.

26. *Manu* IV, 112; *Yâgñ.* I, 146.

27. 'If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'—*Haradatta*.

28. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes.

PRASNA I, PATALA 3, KHANDA 11.

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh *Kânda* (of his Veda), food given by a motherless person,

2. And also if he has eaten, on the day of the completion of a *Kânda*, food given by a fatherless person.

3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.

4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),

28. 'Because in this Sûtra the expression "food not given at a *Śrâddha*" occurs, some think that the preceding Sûtra refers to "food eaten at a *Śrâddha*."—Haradatta. This explanation is not at all improbable. At least I think that both the *Sûta-kâna* and the *Śrâddhâna* (Manu IV, 112) are intended by the term *pretasamkṛipta*.

11. 1. The Black Yagur-veda, to which Âpastamba belongs, is divided throughout into books called *Kândas*.

3. Haradatta names as such gods, on the authority of the *Brâhma-purâṇa*, Kuvera, Nandîsvara, and Kumâra. Other commentators, however, explain *Manushyaprakṛiti* by *Manushyamukha*, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, where a *Manushyayagña* is mentioned as a cause for discontinuing the recitation of the Veda. In his commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the *Sîmantonnayana*, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

4. This Sûtra is an exception to I, 3, 10, 26.

5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.

6. When he performs the ceremony for beginning a *Kāṇḍa*, or when he studies the index of the *Anuvākas* of a (*Kāṇḍa*), he shall not study that (*Kāṇḍa*) on that day (nor in that night).

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day).

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts.)

9. (Nor shall he study) on the boundary between a village and forest,

10. Nor on a highway.

11. If (some of his) fellow-students are on a

6. Haradatta's commentary on this *Sūtra* is very meagre, and he leaves the words '*yasya kṣānuvākyam kurvita*' unexplained. I am not certain that my explanation is correct. But it is countenanced by the statements of the *Gṛihya-sūtras* regarding the order of studying. Weber, Ind. Stud. X, 132.

7. *Yāgñ.* I, 145. This *Sūtra* is a *Gṇāpaka* or 'such a one which indicates the existence of a rule not expressly mentioned.' Above (I. 3, 9, 1) the yearly performance of the *Upākarma* and *Utsarga* ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this *Sūtra* the performance of the *Upākarma* and *Utsarga* at the beginning and completion of the *Pārāyana* or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such *Gṇāpakas* are of frequent occurrence in all *Sūtras*, and constitute one of the chief difficulties of their interpretation.

8. *Yāgñ.* I, 149; *Manu* IV, 102. 122.

11. Others explain the *Sūtra* thus: 'If he meets fellow-

journey, he shall not study, during that day, (the passage) which they learn together.

12. And whilst performing acts for his pleasure,

13. Such as washing his feet, shampooing or anointing himself,

14. He shall neither study nor teach, as long as he is thus occupied.

15. (He shall not study or teach) in the twilight,

16. Nor whilst sitting on a tree,

17. Nor whilst immersed in water,

18. Nor at night with open doors,

19. Nor in the day-time with shut doors.

20. During the spring festival and the festival (of Indra), in the month of Âshâdha (June-July), the study of an Anuvâka is forbidden.

21. (The recitation) of the daily portion of the Veda (at the Brahmayagña is likewise forbidden if done) in a manner differing from the rule (of the Veda).

22. (Now follows) the rule (for the daily recitation) of that (Brahmayagña).

students, after they have come home from a journey, he shall not study with them on that day.'

15. Yâgñ. I, 145; Manu IV, 113.

16. Yâgñ. I, 151; Manu IV, 120.

20. According to Haradatta, Âpastamba uses the word Anuvâka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvâka, the Samhitâ and the Brâhmaza are meant, and that the study of the Angas is permitted. The Vasantotsava, or spring-festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirteenth of the first half of Kaitra, about the beginning of April.

21. 'Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahmayagña, must be performed.'—Haradatta.

23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure place, leaving out according to (the order of the) texts (what he has read the day before).

24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) mentally.

25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).

26. Some forbid it only in case one has eaten a funeral dinner.

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.

28. Some (declare, that the recitation shall stop) until the ground is dry.

29. If one or two (of the phenomena mentioned in Sûtra 27 appear, the recitation shall be interrupted) from that hour until the same hour next day.

30. In the case of an eclipse of the sun or of the

23. See Taittirîya Âraṇyaka II, 11, 1 and 11; Âsv. Gri. Sû. III, 2, 1-2. In our days this rule is usually not observed. Brâhmanas mostly recite at the daily Brahmayagña, 'Veda-offering,' one particular formula, which symbolically comprises the whole Veda. A few learned Brâhmana friends, however, have assured me, that they still recite the whole of their Sâkhâ every year according to this rule of Âpastamba.

25. Yâgñ. I, 149; Manu IV, 106, 120, 127; Taitt. Âr. II, 15, 1.

26. Manu IV, 109, 116.

27. Manu IV, 103 and 104.

30. Yâgñ. I, 145; Manu IV, 105, 118.

moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Angas) must be interrupted from that hour until the same hour next day.

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows), a foul smell (is observed), or hoarfrost (lies on the ground), at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).

32. After the wind has ceased, (the interruption of the recitation continues) for one muhūrta.

33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.

34. At night (he shall not study) in a wood, where there is no fire nor gold.

35. Out of term he shall not study any part of the Veda which he has not learnt before.

36. Nor (shall he study during term some new part of the Veda) in the evening.

37. That which has been studied before, must never be studied (during the vacation or in the evening).

31. Manu IV, 104, and see above.

32. One muhūrta = 48 minutes.

36. Other commentators interpret the Sûtra in a different sense. They take it to mean : ' And during the night (from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term).'

37. ' What has been studied before, must not be studied (again) at any time in the vacation nor in the evening.'—Haradatta.

38. Further particulars (regarding the interruption of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

PRASNA I, PATALA 4, KHANDA 12.

1. A Brâhmaṇa declares, 'The daily recitation (of the Veda) is austerity.'

2. In the same (sacred text) it is also declared, 'Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'

3. Now the Vâgasaneyi-brâhmaṇa declares also,

38. Haradatta thinks that by 'Parishad,' Manu's and other Dharma-sâstras are meant. This explanation is, however, not exact. Parishad, 'assemblage,' means, in the language of the Sâstras, either a Pañk, an assemblage of learned Brahmans called together to decide some knotty point of law, or a Brahminical school, which studies a particular redaction of the Veda (see the Petersburg Dict. s. v.) The latter meaning is that applicable to this Sûtra. By 'Parishadaḥ' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 49, Prâtividyam yān smaranti smaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

12. 1. 'It procures as much reward as penance.'—Haradatta. Manu II, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brâhmaṇas, e. g. Taitt. Âr. II, 14, 3.

2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 1, 23, and Taitt. Âr. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sûtra occur Taitt. Âr. II, 12, 3, and 15, 3. It ought to be observed, that the Taitt. Âr. in both places has the word 'vrajan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

3. See Satapatha-brâhmaṇa XI, 5, 6, 8, where a passage very similar to that quoted by Âpastamba occurs. Vashaḥ and the other exclamations, which are pronounced by the Hotri-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.

‘The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations *Vashaṭ* (*Vaushaṭ* and *Svâhâ*). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the *Vashaṭ* (should be heard) in vain.’

4. The conclusion of the passage from that (*Vâgasaneyi-brâhmaṇa* is found) in another *Sâkhâ* (of the Veda).

5. ‘Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one *Rîk*-verse (in case he studies the *Rîg*-veda), or one *Yagus* (in case he studies the *Yagur*-veda), or one *Sâman* (in case he studies the *Sâma*-veda), or (without having regard to his particular Veda, the following *Yagus*), “*Bhûḥ Bhuvaḥ, Suvaḥ*, in faith I offer true devotion.” Then, forsooth, his daily recitation is accomplished thereby for that day.’

6. If that is done, (if the passage of the *Vâgasaneyi-brâhmaṇa* is combined with that quoted in *Sûtra* 5, the former stands) not in contradiction with the decision of the *Âryas*.

7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the Veda). That would be meaningless,

5. ‘Some suppose that the words *Bhûḥ Bhuvaḥ* and *Suvaḥ* &c. (are to be used only) if one studies the *Brâhmaṇa* portion of the Veda, not everywhere.’—Haradatta.

6. Haradatta explains *Âryas* by *visishṭâḥ*, ‘excellent ones,’ i.e. persons who know the law, and he gives *Manu* as an instance.

if one paid attention to the (passage of the) Vâgasaneyi-brâhmaṇa (alone).

8. For no (worldly) motive for the decision of those Âryas is perceptible; (and hence it must have a religious motive and be founded on a passage of the Veda.)

9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the Âryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

10. (But if you ask, why the decision of the Âryas presupposes the existence of a Vedic passage, then I answer): All precepts were (originally) taught in the Brâhmaṇas, (but) these texts have been lost.

11. Their (former existence) may, however, be inferred from usage.

12. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smṛiti or a custom).

13. He who follows such (usages) becomes fit for hell.

14. Now follow (some rites and) rules that have been declared in the Brâhmaṇas.

8. See above, I, 1, 4, 9 and 10, and notes.

11. How then is their existence known? 'They are inferred from usage.' "Usage" means the teaching of the law-books and the practice. From that it is inferred that Manu and other (authors of law-books) knew such texts of the Brâhmaṇas. For how could otherwise (R̥shis like Manu) teach in their works or practise (such customs) for which no authority is now found? And certainly they were intimately connected with the revealed texts (i. e. saw them).—Haradatta.

12. Compare above, I, 1, 4, 8-10.

14. The consequence of the introduction of these rules into a

15. By way of laudation they are called 'great sacrifices' or 'great sacrificial sessions.'

16. (These rites include): The daily Bali-offering to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power ;

PRASNA I, PATALA 4, KHANDA 13.

1. The oblation to the gods accompanied by the exclamation Svâhâ, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhâ, which may consist even of a vessel with water only; the daily recitation for the *Rishis*.

2. Respect must be shown to those who are superior by caste,

3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law, forsooth, hell (becomes his portion).

Smṛiti work is, that their omission must be expiated by a *Smārta* penance and not by a *Srauta* one.

15. The commentator observes, that, as these rites are called 'great sacrifices,' by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the term 'great sacrifices,' see also *Taitt. Âr.* II, 11, 10, 1 seq., and *Satapatha-brâhmaya* XI, 5, 6, 1.

13. 1. *Taitt. Âr.* II, 10, 2 and 3, and *Satapatha-br.* loc. cit. 2. *Haradatta* observes, that some consider the *Devayagña*, mentioned in the *Sûtra*, to be different from the *Vaisvadeva*, but that he holds it to be the same. Further he mentions, that some prescribe this *Vaisvadeva* to be performed even if one has nothing to eat.

2. 'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.' —*Haradatta*.

5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.

6. The syllable 'Om' is the door of heaven. Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech. And at sacrifices the orders (given to the priests) are headed by this word.

8. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'

9. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) *Triśrāvāṇa* and *Triśahavaṇa*.

10. Hārīta declares, that the (whole) Veda must

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil's part ought not to be forbidden.

6. Compare also Taitt. Âr. I, 2, 4, and Manu II. 74.

8. The example given in the Sûtra is that of the *Puṇyâhavaṇa*, which precedes every *Grîhya* ceremony, and at which the sacrificer requests a number of invited *Brâhmanas* to wish him success. The complete sentences are, The sacrificer: *Om karmanāḥ puṇyâham bhavanto bruvantviti*, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The *Brâhmanas*: *Om puṇyâham karmāṇa iti*, 'Om, may the day be auspicious for the ceremony.' In the same manner the *Brâhmanas* afterwards wish 'welfare,' *svasti*, 'prosperity,' *vṛiddhi*, to the sacrificer.

9. Manu II, 112.

10. The meaning of Hārīta is, that the vow of obedience is

be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

11. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

12. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

13. Some (declare, that he shall do so) always, (if the substitute is) a worthy person.

14. But obedience (as towards the teacher) is not required (to be shown towards such a person).

15. And (pupils) older (than their teacher need not show him obedience).

16. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.

17. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

18. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'

19. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

required for the *Triśrāvāna* and *Triśahavaṇa*, which Âpastamba exempted in the preceding Sûtra. It follows from this rule that the Angas or works explanatory of the Veda need not be studied under a vow of obedience.

12. This rule is a supplement to I, 2, 7, 28.

13. "A worthy person," i.e. on account of his learning or character.—Haradatta.

15. 'According to some, this rule refers only to the time after the instruction has been completed; according to others, to the time of studentship.'—Haradatta. But see Manu II, 151 seq.

20. That is forbidden by the Sâstras.

21. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

PRASNA I, PATALA 4, KHANDA 14.

1. (That is to say) the Agnihotra, hospitality,

2. And what else of this kind (is ordained).

3. He whom (a student) asks for instruction, shall certainly not refuse it ;

4. Provided he does not see in him a fault, (which disqualifies him from being taught.)

5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).

6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.

7. The feet of all Gurus must be embraced (every day) by a student who has returned home ;

8. And also on meeting them, after returning from a journey.

9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.

14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.

3. Manu II, 109-115.

5. Manu II. 218.

6. Manu II, 228, 235.

7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sûtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, 29-34.

8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'—Haradatta.

9. Manu II, 133.

10. And respect (must) always (be shown to one's elders and betters), according to the injunction (given above and according to the order of their seniority).

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.

12. Or he may silently embrace their feet.

13. A friendship kept for ten years with fellow-citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which lasted for five years. But a learned Brâhmaṇa (known) for less than three years, must be saluted.

14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).

15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);

10. See above, I, 4, 13, 2.

11. Manu II, 130.

12. The commentator adds that the mode of salutation must depend on their learning and virtue.

13. Manu II, 134.

16. This Sûtra, like the preceding, refers to those who are not 'Gurus.'

17. Manu II, 120.

18. 'Impure,' i.e. unfit for associating with others on account of the death of relations or through other causes, see below, I, 5, 15, 7 seq.

19. (Nor shall he salute) a person who is impure.
 20. Nor shall he, being impure, return a salutation.

21. Married women (must be saluted) according to the (respective) ages of their husbands.

22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.

23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.

24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.

25. Know that a Brâhmaza of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brâhmaza is the father.

26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).

27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anâmaya);

28. A Vaisya if he has lost anything (employing the word anash/a).

23. He shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.

24. Âpastamba, of course, holds the contrary opinion. Manu II, 216.

25. This verse, which is found with slight variations in most Smṛitis, contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

26. Of course, in case the person addressed is a Brahman. Manu II, 127. Kullûka quotes under this verse the above and the following Sûtras. But his quotation has only a faint resemblance to our text.

28. That is to say in these terms: 'I hope you have not lost any cattle or other property!'—Haradatta.

29. A Sûdra, about his health (employing the word ârogya).

30. He shall not pass a learned Brâhmaṇa without addressing him ; nor an (unprotected) woman in a forest (or any other lonely place).

PRASNA I, PATALA 5, KHANDA 15.

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.

2. By sipping (pure) water, that has been collected on the ground, he becomes pure.

3. Or he, whom a pure person causes to sip water, (becomes also pure.)

4. He shall not sip rain-drops.

30. He shall address a woman in order to re-assure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!' &c.—Haradatta.

15. 1. Taitt. Âr. II, 1, 2 seq.; Manu IV, 58.

2. Pure water is that which a cow will drink. Yâgñ. I, 192; Manu V, 128.

3. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, &c., or he may get the water poured into his hand by another person. But, according to Âpastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smṛitis allow. The reason for this rule is, that Âpastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, I, 1, 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.

4. 'Some think, that this Sûtra is intended to forbid also the drinking of rain-water. Other commentators declare that,

5. (He shall not sip water) from a (natural) cleft in the ground.

6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).

7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).

8. If he can (find water to sip) he shall not remain impure (even) for a muhūrta.

9. Nor (shall he remain) naked (for a muhūrta if he can help it).

10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.

11. Also, when he has crossed a river, he shall purify himself by sipping water.

12. He shall not place fuel on the fire, without having sprinkled it (with water).

13. (If he is seated in company with) other unclean

according to this Sūtra, it is allowed to use for "sipping" drops of water which fall from a vessel suspended by ropes [because the Sūtra emphatically excludes "rain-drops" only].—Haradatta.

6. *Manu* II. 61. 'Because the term "heated by fire" is used, there is no objection to water heated by the rays of the sun. In the same manner the use of "hot" water only is usually forbidden in the *Smṛitis*.'—Haradatta.

7. 'Because the phrase "with empty hands" is used, he commits no fault if he raises his hand, holding a stick or a clod. Some declare, that the term "touching water" (rendered by "washing") means "sipping water."'—Haradatta.

11. The translation given above is based on the interpretation of Haradatta, who considers that Āpastamba holds 'crossing a river' to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, 'But he shall sip water after having come out (of the river or tank).'

12. "'On the fire used for Vedic or Smārta sacrifices or for household purposes." . . . Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'—Haradatta.

persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

14. (The same rule applies, if he is seated) on grass or wood fixed in the ground.

15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.

16. If he has been touched by a dog, he shall bathe, with his clothes on ;

17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water.

18. Unpurified, he shall not approach fire, (so near that he can feel the heat.)

19. Some declare, that (he shall not approach nearer) than the length of an arrow.

20. Nor shall he blow on fire with his breath.

21. Nor shall he place fire under his bedstead.

22. It is lawful for a Brâhmaza to dwell in a

14. Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.

15. Manu V, 118.

17. This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

18. Manu IV, 142 ; Yâgñ. I, 155.

20. Manu IV, 53. Haradatta mentions other explanations of this Sûtra. Some say that the Srauta fire may be kindled by blowing, because that is ordained particularly in the Vâgasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.

21. Manu IV, 54.

22. The last condition mentioned in the Sûtra indicates, that

village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.

23. When he has washed away the stains of urine and fæces after voiding urine or fæces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

PRASNA I, PATALA 5, KHANDA 16.

1. He shall not drink water standing or bent forwards.

2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.

3. He shall wipe his lips three times.

the place must have a river or tank, not wells only, as the purification by sipping water cannot be performed without help, with water from wells.

23. Manu V, 138.

16. 1. Haradatta takes *âkām* here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i. e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

2. Manu II, 60 and 62; V. 139; and Yāgñ. I, 20 and 27; Weber, Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smṛitis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Masha-grain. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaisya the palate. A Sūdra sips once as much as to wet his tongue.'

4. Some (declare, that he shall do so) twice.
5. He shall then touch (his lips) once (with the three middle fingers).
6. Some (declare, that he shall do so) twice.
7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears.
8. Then he shall wash (his hands).
9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).
10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.
11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.
12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.
13. Some declare, that if (the saliva falls) on the ground, he need not sip water.
14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brâhmaza, or a woman, and

7. The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

9. Manu V, 138.

11. Haradatta observes that this Sûtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure. Manu V, 141.

12. Manu V, 141 declares sipping to be unnecessary in this case.

14. Manu V, 145.

after having walked on the high road, and after having touched an unclean (thing or an impure man), and after having put on his lower garment, he shall either bathe or sip or merely touch water (until he considers himself clean).

15. (Or he may touch) moist cowdung, wet herbs, or moist earth.

16. He shall not eat meat which has been cut with a sword (or knife) used for killing.

17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).

18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.

19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),

20. (Nor in a house) where a corpse lies.

21. Food touched by a (Brâhmaṇa or other high-caste person) who is impure, becomes impure, but not unfit for eating.

18. 'The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)'—Haradatta. *Manu* IV, 217.

19. A lying-in woman is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the *Sûtikâgraha* or lying-in chamber. *Manu* IV, 217.

20. Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat (beyond that distance).

21. 'Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.'—Haradatta.

22. But what has been brought (be it touched or not) by an impure Sûdra, must not be eaten,
 23. Nor that food in which there is a hair,
 24. Or any other unclean substance.
 25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),
 26. Nor that in which an insect living on impure substances is found,
 27. Nor that in which excrements or limbs of a mouse are found, nor that which has been touched by the foot (even of a pure person),
 28. Nor what has been (touched) with the hem of a garment,
 29. Nor that which has been touched by a dog or an Apapâtra,
 30. Nor what has been brought in the hem of a garment, (even though the garment may be) clean,

22. Others say, that the food becomes unfit for eating, only, if in bringing it, the Sûdra has touched it.—Haradatta.

23. Manu IV, 207; Yâgñ. I, 167. 'But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.'—Haradatta.

24. Haradatta quotes a passage from Baudhâyana, which enumerates as 'unclean things' here intended, 'hair, worms or beetles, nail-parings, excrements of rats.' The rule must be understood as the preceding, i. e. in case these things have been cooked with the food.

26. Manu IV, 207; Yâgñ. I, 167, 168. This Sûtra must be read with Sûtra 23 above.

29. Manu IV, 208; Yâgñ. I, 167. Apapâtras are persons whom one must not allow to eat from one's dishes, e. g. *Kandâlas*, Patitas, a woman in her courses or during the ten days of impurity after confinement. See also above, I, 1, 3, 25.

31. Nor what has been brought at night by a female slave.

32. If during his meal,

PRASNA I, PATALA 5, KHANDA 17.

1. A Sûdra touches him, (then he shall leave off eating.)

2. Nor shall he eat sitting in the same row with unworthy people.

3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, (leaves off) and without rising, gives his leavings to his pupils or sips water ;

4. Nor (shall he eat) where they give him food, reviling him.

5. Nor (shall he eat) what has been smelt at by men or other impure (beings, as cats).

6. He shall not eat in a ship,

7. Nor on a wooden platform.

8. He may eat sitting on ground which has been

31. Haradatta thinks, that as the Sûtra has the feminine gender, *dâsî*, it does not matter if a male slave brings the food. But others forbid also this.

17. 1. 'Some say, that this Sûtra indicates that the touch of a Sûdra does not defile at any other time but at dinner, whilst others hold that a Sûdra's touch defiles always, and that the Sûtra is intended to indicate an excess of impurity, if it happens at dinner-time.'—Haradatta.

2. 'Unworthy people are those who are neither of good family, nor possess learning and virtue.'—Haradatta.

3. According to Haradatta a person who misbehaves thus, is called 'a dinner-thorn.' This point of etiquette is strictly observed in our days also. *Manu* IV, 212.

4. *Manu* IV, 212 ; *Yâgñ. I*, 167.

5. 'As the text has *avagrâta*, "smelt at," it does not matter if they smell the food from a distance.'—Haradatta.

purified (by the application of cowdung and the like).

9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).

10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.

11. A vessel made of metal becomes pure by being scoured with ashes and the like.

12. A wooden vessel becomes pure by being scraped.

13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.

14. He shall not eat food which has been bought or obtained ready-prepared in the market.

15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.

16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.

17. Prepared food which has stood for a night, must neither be eaten nor drunk.

18. Nor (should prepared food) that has turned sour (be used in any way).

19. (The preceding two rules do) not (hold good

11. 'It must be understood from other Smṛitis, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with water.'—Haradatta. Manu V, 114.

12. Manu V, 115.

16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'—Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khâd' applies to hard substances, the second 'ad' to soft substances. Manu IV, 211; Yâgñ. I, 167.

18. Manu IV, 211; V, 9; Yâgñ. I, 167.

19. Manu V, 10, 24 and 25.

in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.

20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk.

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brâhmaṇa;

20. According to Haradatta, Âpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

22. *Manu* V, 8; *Yâgñ.* I, 170.

23. *Manu* V, 8, 9; *Yâgñ.* I, 170. "Sandhini, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day."—Haradatta.

24. *Manu* V, 8.

26. *Manu* V, 5; *Yâgñ.* I, 176.

27. Haradatta observes that Âpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the *Sishyas*. The force of this Sûtra is exactly the same as that of I, 3, 11, 38.

28. *Yâgñ.* I, 171.

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.

30. (But the meat) of milch-cows and oxen may be eaten.

31. The Vâgasaneyaka declares 'bull's flesh is fit for offerings.'

32. Amongst birds that scratch with their feet for food, the (tame) cock (must not be eaten).

33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Saka/abila, must not be eaten).

34. Carnivorous (birds are forbidden),

35. Likewise the Hamṣa, the Bhâsa, the Brâhmazi duck, and the falcon.

36. Common cranes and Sâras-cranes (are not to be eaten) with the exception of the leather-nosed Lakshmana.

37. Five-toed animals (ought not to be eaten) with the exception of the Iguana, the tortoise, the

29. The camel, Gayal, and Sarabha are mentioned as 'forbidden animals,' Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yâgñ. I, 172, 176.

32. Yâgñ. I, 176.

33. Manu V, 12; Yâgñ. I, 172.

34. Manu V, 11; Yâgñ. I, 172.

35. Yâgñ. I, 172.

36. Other commentators take the whole Sûtra as one compound, and explain it as an exception to Sûtra 34. In that case the translation runs thus: ('Carnivorous birds are forbidden) except the Kruñka, Krauñka, Vârdhrâṇasa, and Lakshmana.—Haradatta. This translation is objectionable, because both the Kruñkas, now called Kulam or Kûñk, and the Krauñka, the red-crested crane, now called Sâras (Cyrus), feed on grain. Manu V, 12; Yâgñ. I, 172.

37. Manu V, 18; Yâgñ. I, 177. Pûtikhasha is, according to Haradatta, an animal resembling a hare, and found in the Himâlayas.

boar called *Svâvî*, the porcupine, the rhinoceros, the hare, and the *Pûtikhasha*.

38. Amongst fishes, the *Keta* ought not to be eaten,

39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen.

PRASNA I, PATALA 6, KHANDA 18.

1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an *Ugra*.

2. *Hârîta* declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

3. Or they (*Brâhmaza* householders) may accept (from an *Ugra*) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

39. Haradatta closes this chapter on flesh-eating by quoting *Manu* V, 56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom of greater merit. He states that the whole chapter must be understood in this sense.

18. 1. *Manu* IV, 247. 'Ugra denotes either a bad twice-born man or the offspring of a *Vaisya* and of a *Sûdra*-woman. Other persons of a similar character must be understood to be included by the term.'—Haradatta.

4. Also this rule seems to belong to *Hârîta*, on account of its close connexion with the preceding two.

6. After having touched it (once) with gold,
7. Or (having touched it with) fire.
8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.
9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kshatriya (i. e. of Kshatriyas, Vaisyas, and Sûdras).
10. He may (usually) eat (the food) of a Brâhmaṇa on account of (the giver's) character (as a Brâhmaṇa). It must be avoided for particular reasons only.
11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.
12. But when the penance has been performed, he may eat (in that house).

8. Haradatta quotes, in support of the last Sûtras, a passage of the *Khândogya* Upanishad, I, 10, 1, and one from the *Rig-veda*, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sûtras differently. According to them the translation would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.

9. Manu IV, 218, 219, and 223.

11. 'If a Brâhmaṇa who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'—Haradatta.

12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'—Haradatta.

13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sûdras, may be eaten.

14. (In times of distress) even the food of a Sûdra, who lives under one's protection for the sake of spiritual merit, (may be eaten.)

15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.

16. Food received from a multitude of givers must not be eaten,

17. Nor food offered by a general invitation (to all comers).

18. Food offered by an artisan must not be eaten,

19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),

20. Nor (that of men) who live by letting lodgings or land.

21. A (professional) physician is a person whose food must not be eaten,

22. (Also) a usurer,

23. (Also) a Brâhmaṇya who has performed the

14. Yâgñ. I, 166.

15. Manu IV, 223.

16. Manu IV, 209.

17. Manu IV, 209; Yâgñ. I, 168.

18. Manu IV, 210, 215; Yâgñ. I, 162-164.

19. Yâgñ. I, 164.

21. Manu IV, 212; Yâgñ. I, 162.

22. Manu IV, 210; Yâgñ. I, 161.

23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'—Haradatta. Manu IV, 210, and Gopatha-brâhmaṇya III, 19.

Dikshaniyeshî (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).

24. (The food given by a person who has performed the Dikshaniyeshî may be eaten), when the victim sacred to Agni and Soma has been slain,

25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.

26. For a Brâhmaṇa declares, 'Or they may eat from the remainder of the animal, after having set apart a portion for the offering.'

27. A eunuch (is a person whose food must not be eaten),

28. (Likewise) the (professional) messenger employed by a king (or others),

29. (Likewise a Brâhmaṇa) who offers substances that are not fit for a sacrifice,

30. (Likewise) a spy,

31. (Also) a person who has become a hermit without (being authorized thereto by) the rules (of the law),

32. (Also) he who forsakes the sacred fires (without performing the sacrifice necessary on that occasion),

25. Aitareya-brâhmaṇa II, 1, 9.

27. Manu IV, 211; Yâgñ. I, 161.

28. The village or town messengers are always men of the lowest castes, such as the Mahârs of Mahârâshṭra.

29. 'For example, he who offers human blood in a magic rite.'—Haradatta.

30. Haradatta explains *kârî*, translated by 'spy,' to mean 'a secret adherent of the Sâkta sect' (*gûḍhakârî*, *sâktaḥ*). The existence of this sect in early times has not hitherto been proved.

31. Haradatta gives the Sâkyas or Bauddhas as an instance. But it is doubtful, whether Âpastamba meant to refer to them, though it seems probable that heretics are intended.

32. Yâgñ. I, 160.

33. Likewise a learned Brāhmaṇa who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Sūdra caste.

PRASNA I, PATALA 6, KHANDA 19.

1. A drunken man, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor are persons whose food must not be eaten) as long as they are thus engaged or in that state.

2. Who (then) are those whose food may be eaten ?

3. Kaṇva declares, that it is he who wishes to give.

4. Kautsa declares, that it is he who is holy.

5. Vārshyâyāzi declares, that it is every giver (of food).

6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner).

33. 'Who avoids everybody, i. e. who neither invites nor dines with anybody.'—Haradatta.

19. 1. Manu IV, 207 ; Yāgñ. I, 161, 162. Another commentator explains *avika*, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines *pratyupavishṭaḥ* with this word, i. e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called *Ākarita* (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sūtra is to introduce the great variety of opinions quoted below.'—Haradatta.

4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'—Haradatta.

But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according to Eka, Kuzika, Kâṇva, Kutsa, and Pushkarasâdi.

8. Vârshyâyâṇi's opinion is, that (food) given unasked (may be accepted) from anybody.

9. (Food offered) willingly by a holy man may be eaten.

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten,

12. 'But not if it be given after an express previous announcement;' thus says Hârîta.

13. Now they quote also in a Purâṇa the following two verses :

14. 'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'

15. (Another verse from a Purâṇa declares) : 'The food given by a physician, a hunter, a surgeon, a

10. Another commentator explains this Sûtra thus : 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'—Haradatta.

14. See Manu IV, 248 and 249, where these identical verses occur.

15. Manu IV, 211, 212.

fowler, an unfaithful wife, or a eunuch must not be eaten.'

16. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brâhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

PRASNA I, PATALA 7, KHANDA 20.

1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).

2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.

3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).

4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.

5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools.

6. For Virtue and Sin do not go about and say, 'Here we are;' nor do Gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

7. But that is virtue, the practice of which wise

16. Regarding the liberation of the thief, see Âpastamba I. 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.

20. 7. The Sûtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of

men of the three twice-born castes praise; what they blame, is sin.

8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved of by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.

9. Acting thus he will gain both worlds.

10. Trade is not lawful for a Brâhmaza.

11. In times of distress he may trade in marketable goods, avoiding the following, that are forbidden :

12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances used for glueing (such as lac), water, young corn-stalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself).

14. The exchange of the one of these (above-mentioned goods) for the other is likewise unlawful.

15. But food (may be exchanged) for food, and

Yâgñ. I, 9, on Parishads, and states that the plural âryâh shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.

8. ~~Manu~~ I, 6.

11. This Sûtra, which specifies only one part of a Vaisya's occupations as permissible for Brâhmazas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible. Manu IV, 6; X, 82; Yâgñ. III, 35.

12. Manu X, 86-89; Yâgñ. III, 36-39.

13. The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yâgñ. III, 39.

15. 'From the permission to exchange learning for learning, it

slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

16. Let him traffic with lawful merchandise which he has not bought,

PRASNA I, PATALA 7, KHANDA 21.

1. With Muñga-grass, Balbaga-grass (and articles made of them), roots, and fruits,

2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).

3. He shall not be too eager (after such a livelihood).

4. If he obtains (another lawful) livelihood, he shall leave off (trading).

5. Intercourse with fallen men is not ordained,

6. Nor with Apapâtras.

7. Now (follows the enumeration of) the actions which cause loss of caste (Pataniya).

8. (These are) stealing (gold), crimes whereby one becomes an Abhisasta, homicide, neglect of the Vedas, causing abortion, incestuous connexion with relations born from the same womb as one's mother

may be known that it is not lawful to sell it.'—Haradatta. Manu X, 94.

21. 2. 'Since it is known that Muñga and Balbaga are kinds of grass, it may be inferred from their being especially mentioned (in Sûtra 1) that objects made of them (may be also sold).—Haradatta.

4. Yâgñ. III, 35.

5. Manu XI, 180.

6. Regarding the definition of the word Apapâtra, see above, I, 5, 16, 29.

8. The crimes by which a person becomes Abhisasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.

or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.

9. That man falls who has connexion with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.

10. Some (teachers declare), that he does not fall by having connexion with any other married female except his teacher's wife.

11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.

12. Now follows (the enumeration of) the acts which make men impure (*Asu/ikara*).

13. (These are) the cohabitation of Aryan women with *Sûdras*,

14. Eating the flesh of forbidden (creatures),

15. As of a dog, a man, village cocks or pigs, carnivorous animals,

16. Eating the excrements of men,

17. Eating what is left by a *Sûdra*, the cohabitation of Aryans with *Apapâtra* women.

18. Some declare, that these acts also cause a man to lose his caste.

19. Other acts besides those (enumerated) are causes of impurity. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies.

9. Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.

10. I.e. he need not perform so heavy a penance.

19. 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'—*Haradatta*.

PRASNA I, PATALA 8, KHANDA 22.

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Âtman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Âtman).

2. There is no higher (object) than the attainment of (the knowledge of the) Âtman.

3. We shall quote the verses (from the Veda) which refer to the attainment of (the knowledge of) the Âtman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Âtman.

22. 1. The knowledge of the Vedânta and the means which prepare men for the knowledge of the Âtman, the 'absolute, the universal soul,' are placed in this Patala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Âtman, which corresponds nearly to Sañkara's Introduction to and Commentary on the first Sûtra of Bâdarâyana.

3. The following verses, according to Haradatta, are taken from an Upanishad.

4. The spotless one &c. is the Paramâtman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed to the Âtman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words

6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Âtman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body, (even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, forsooth, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

‘idam idi ha idi ha’ is wrong. They ought to be divided thus, ‘idamid, iha id, iha loke.’ The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly follows Haradatta’s gloss. But his interpretation is open to many doubts. However, I am unable to suggest anything better.

7. The Sûtra contains a further description of the Paramâtman.

8. Haradatta explains the word vish/ap, ‘heaven,’ by ‘pain-freed greatness,’ apparently misled by a bad etymology. The heaven of the Âtman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramâtman, which is pure essence, intelligence and joy.

PRASNA I, PATALA 8, KHANDA 23.

1. That Brâhmaṇa, who is wise and recognises all creatures to be in the Âtman, who pondering (thereon) does not become bewildered, and who recognises the Âtman in every (created) thing, shines, forsooth, in heaven.

2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe ; he, who is different from the knowledge of this world, which is obtained by the senses and which is identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable.

3. But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.

4. Now we will enumerate the faults which tend to destroy the creatures.

5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury (to anybody), hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from

23. 2. This Sûtra again contains a description of the Paramâtman. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.

grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Âtman), regulation of one's conduct according to that of the Âryas, peacefulness and contentedness;—these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

PRASNA I, PATALA 9, KHANDA 24.

1. He who has killed a Kshatriya shall give a thousand cows (to Brâhmazas) for the expiation of his sin.

24. 1. Manu XI, 128; Yâgñ. III, 266. Others explain the phrase *vairayâtanârtham*, 'for the expiation of his sin,' thus: 'He, who is slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!'—Haradatta. I am strongly inclined to agree with the other commentator, and to translate *vairayâtanârtham*, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. Under the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for *prâyasakittârtham*, Sûtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with *vairayâtanârtham*. I propose to translate our Sûtra thus: 'He who has killed a Kshatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhâyana, Pr. I, Adhy. 10, the cows are to be given to the king: *Kshatriyavadhe gosahasram vrishabhâdhikam râgña utsriged vairayâtanârtham*.

2. (He shall give) a hundred cows for a Vaisya,
 3. Ten for a Sûdra,
 4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.

5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).

6. He who has slain a man belonging to the two (first-mentioned castes) who had studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.

7. And (he is called an Abhisasta) who has slain a man belonging merely to the Brâhmaṇa caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),

8. Likewise he who has destroyed an embryo of a (Brâhmaṇa, even though its sex be) undistinguishable,

9. Or a woman (of the Brâhmaṇa caste) during her courses.

10. (Now follows) the penance for him (who is an Abhisasta).

11. He (himself) shall erect a hut in the forest.

2. Manu XI, 130; Yâgñ. III, 267.

3. Manu XI, 131; Yâgñ. III, 267.

6. Manu XI, 87. Abhisasta means literally 'accused, accursed,' and corresponds in Âpastamba's terminology to the mahâpâtakin of Manu and Yâgñavalkya, instead of which latter word Manu uses it occasionally, e. g. II, 185.

9. 'Others interpret âtreya, "during her courses," by "belonging to the race of Atri."'—Haradatta.

11. Others say that he may carry the skull of any corpse. This Sûtra is to be construed with Sûtra 14, Sûtras 12 and 13 being inserted parenthetically.—Haradatta. Manu XI, 72-78; Yâgñ. III, 243.

restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

13. And if he sees another (Ârya), he shall step out of the road (to the distance of two yards).

14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhisasta?'

16. That is (the way in which he must gain) his livelihood.

17. If he does not obtain anything (at the seven houses), he must fast.

18. And (whilst performing this penance) he must tend cows.

19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

20. After having performed (this penance) for twelve years, (he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.

21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brâhmazas. He is free (from his sin), when thrice

20. 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidently eats, then one should know that he has performed the penance properly, not otherwise.'—Haradatta. Manu XI, 195 and 196.

21. Manu XI, 81.

he has been defeated by them, or thrice he has vanquished them.

22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.

23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.

24. If he has slain a Guru or a Brâhmaṇa, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

25. He cannot be purified in this life. But his sin is removed (after death).

PRASNA I, PATALA 9, KHANDA 25.

1. He who has had connexion with a Guru's wife shall cut off his organ together with the testicles. take them into his joined hands and walk towards the south without stopping, until he falls down dead.

2. Or he may die embracing a heated metal image of a woman.

22. Manu XI, 83 ; Weber, Ind. Stud. X, 67.

23. 'Or the Sûtra may have reference to unrighteous gain acquired by false testimony and the like.'—Haradatta.

24. 'Guru means "the father and the rest."'—Haradatta.

25. 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sûtra forbids this, and that the meaning of pratyâpattiḥ (can be purified) is "connexion by being received as a son or other relation."'—Haradatta.

25. 1. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smṛitis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. Manu XI, 105 ; Yâgñ. III, 259.

2. Manu XI, 104 ; Yâgñ. III, 259.

3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies.

4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.

5. If he is forgiven (by the king), the guilt falls upon him who forgives him,

6. Or he may throw himself into the fire, or perform repeatedly severe austerities,

7. Or he may kill himself by diminishing daily his portion of food,

8. Or he may perform a *Krikkhra* penance (uninterruptedly) for one year.

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

10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connexion with a Guru's wife, but not those who have slain a Brâhmaza, shall eat every fourth meal-time a little food, bathe at the times 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 man of any caste) excepting the first, who

3. Manu XI, 91, 92; Yâgñ. III, 253.

4. I.e. who has stolen the gold of a Brâhmaza. Manu VIII, 314, 316; XI, 99-101; Yâgñ. III, 257.

5. Manu VIII, 317.

6. Manu XI, 102.

8. According to Haradatta this Sûtra refers to all kinds of sins, and it must be understood that the *Krikkhra* penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.

9. Haradatta states that the verse is taken from a Purâna.

11. Manu XI, 74; Yâgñ. III, 248.

has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).

12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.

13. If a crow, a chameleon, a peacock, a Brâhmazî duck, a *Hamusa*, the vulture called *Bhâsa*, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a *Sûdra* must be performed.

PRASNA I, PATALA 9, KHANDA 26.

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.

2. And for other animals (which have no bones), if an ox-load of them has been killed.

3. He who abuses a person who (on account of

12. The Mantras given in the commentary, and a parallel passage of *Vâsishṭha* XX, show that this terrible penance is not altogether a mere theory of *Âpastamba*. *Yâgñ. III*, 247.

13. 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'—*Haradatta*. *Manu* XI, 132, 136; *Yâgñ. III*, 270-272.

26. 1. 'A reason' for hurting a cow is, according to *Haradatta*, anger, or the desire to obtain meat.

2. *Manu* XI, 141; *Yâgñ. III*, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the *Sûtra* is an inference, drawn by *Haradatta* from the parallel passages of *Gautama*, *Manu*, and *Yâgñavalkya*.

3. 'A person who ought not to be abused, i.e. a father, a teacher, and the like.'—*Haradatta*.

his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.

4. (If the same sins have been committed) by a Sûdra, he must fast for seven days.

5. And the same (penances must also be performed) by women, (but not those which follow.)

6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sûdra), if the life (of the person injured) has not been endangered.

7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connexion with a woman of the Sûdra caste, of an unnatural crime, of performing magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuṇa, or (other verses chosen from the Anuvāka, called) Pavitra, in proportion to the frequency with which the crime has been committed.

5. The same penances, i. e. those prescribed I, 9, 24–I, 9, 26, 4. According to Haradatta this Sûtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sûtras apply to women by an atidesa, and that, according to a Smârta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

7. The Anuvāka intended is Taitt. Samh. II, 5, 12.

8. A (student) who has broken the vow of chastity, shall offer to Nirṛiti an ass, according to the manner of the Pākayagña-rites.

9. A Sūdra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following (penances) which we are going to proclaim, may be performed for the same sin, and also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kâma and Manyu (with the following two Mantras), 'Kâma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gâyatri one thousand times, or he may do so without stopping his breath.

8. Taitt. Âr. II, 18, and Weber, Ind. Stud. X, 102; Manu XI. 119 seq.; and Yâgñ. III, 280. Regarding the Pākayagña-rites, see Âsv. Gri. Sû. I, 1, 2, and Müller's History of Ancient Sanskrit Literature, p. 203.

12. Regarding the Pataniya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.

13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.

PRASNA I, PATALA 9, KHANDA 27.

1. After having eaten sesamum or having fasted on the full moon day of the month *Srâvâṇa* (July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst reciting the *Gâyatrî*, or he may mutter (the *Gâyatrî*) as many times.

2. Or he may perform *Ishṛis* and Soma-sacrifices for the sake of purifying himself (from his sins).

3. After having eaten forbidden food, he must fast, until his entrails are empty.

4. That is (generally) attained after seven days.

5. Or he may during winter and during the dewy season (November-March) bathe in cold water both morning and evening,

6. Or he may perform a *Krikkhṛa* penance, which lasts twelve days.

7. The rule for the *Krikkhṛa* penance of twelve days (is the following) : For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.

8. If he repeats this for a year, that is called a *Krikkhṛa* penance, which lasts for a year.

27. 1. 'The oblations of sacred fuel (*samidh*) are not to be accompanied by the exclamation *Svâhâ*.'—Haradatta.

2. *Ishṛis* are the simplest forms of the *Srauta*-sacrifices, i. e. of those for which three fires are necessary.

3. For some particular kinds of forbidden food the same penance is prescribed, *Manu* XI, 153-154.

7. The same penance is described, under the name *Prâgâpatya krikkhṛa*, the *Krikkhṛa* invented by *Pragâpati*, *Manu* XI, 212, and *Yâgy.* III, 320.

9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Śākhā of his Veda three times consecutively.

10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surā), he who praises everybody in a manner unworthy of a Brāhmaṇa, shall sit on grass, allowing his back to be scorched (by the sun).

11. A Brāhmaṇa removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years at every fourth meal-time.

PRASNA I, PĀṬALA 10, KHANḌA 28.

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Kautsa and Hārita as well as Kauva and Pushkarasādi.

2. Vārshyāyāni declares, that there are exceptions to this law, in regard to some possessions.

3. If seeds ripening in the pod, food for a draught-ox (are taken), the owners ought not to forbid it.

9. Manu XI, 259.

11. The expression *krīṣṇa varṇa*, 'the black race,' is truly Vedic. In the *Rīg-veda* it usually denotes the aboriginal races, and sometimes the demons. Others explain the Sūtra thus: A Brāhmaṇa removes the sin, which he committed by cohabiting for one night with a female of the Sūdra caste, &c.—Haradatta. The latter explanation has been adopted by Kullūka on Manu XI, 179.

28. 3. The same rule Manu emphatically ascribes to himself. Manu VIII, 339. But see also VIII, 331.

4. To take even these things in too great a quantity is sinful.

5. Hârîta declares, that in every case the permission (of the owner must be obtained) first.

6. He shall not go to visit a fallen teacher or blood relation.

7. Nor shall he accept the (means for procuring) enjoyments from such a person.

8. If he meets them accidentally he shall silently embrace (their feet) and pass on.

9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

11. Enjoyments taken unrighteously he shall give up ; he shall say, ' I and sin (do not dwell together).' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.

12. After that he (may be) purified.

13. Then he may have intercourse with Aryans.

14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).

15. But the violator of a Guru's bed shall enter a

7. Haradatta remarks, that this Sûtra implicitly forbids to accept the heritage of an outcast.

11. A similar but easier penance is prescribed, Manu XI, 194.

15. '(This penance, which had been prescribed above, I, 9, 25, 1), is enjoined (once more), in order to show that it is not optional (as might be expected according to Sûtra 14).'—Haradatta.

hollow iron image and, having caused a fire to be lit, on both sides, he shall burn himself.

16. According to Hârîta, this (last-mentioned penance must) not (be performed).

17. For he who takes his own or another's life becomes an Abhisasta.

18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sûtra 11). He cannot be purified in this world. But (after death) his sin is taken away.

19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who forsook his wife.' That shall be his livelihood for six months.

20. But if a wife forsakes her husband, she shall perform the twelve-night *Krikkhira* penance for as long a time.

21. He who has killed a man learned in the Vedas and Vedângas shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel,

PRASNA I, PATALA 10, KHANDA 29.

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a Brâhmaṇa, learned in the Vedas and the Angas?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.

2. He even who slays unintentionally, reaps nevertheless the result of his sin.

3. (His guilt is) greater, (if he slays) intentionally.

4. The same (principle applies) also to other sinful actions,

5. And also to good works.

6. A Brâhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

7. In a Purâṇa (it has been declared), that he who slays an assailant does not sin, for (in that case) wrath meets wrath.

8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.

9. If they have begot sons, let them say to them: 'Go out from amongst us, for thus the Âryas, (throwing the guilt) upon us, will receive you (amongst their number).

10. For the organs do not become impure together with the man.

29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brâhmaṇa, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brâhmaṇa.

9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhisastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Âryas.' It is, however, not improbable that our text is disfigured by several very old corruptions. Baudhâyaṇa, who (Prasna I, Adhy. 12) also gives the whole passage from Sûtra 8 to Sûtra 14, reads: pravratâsmatta evam âryân sampratipatsyatha.

11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Hârîta declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrifice).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse can be allowed with the impure seed which comes (from an Abhisasta).

15. Sorcery and curses (employed against a Brâhmaṇa) cause a man to become impure, but not loss of caste.

16. Hârîta declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or two days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

11. 'In like manner a man who has lost his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'—Haradatta.

13. The statements now following are those with which Âpastamba agrees. Those contained in Sûtras 8-11 are merely the pûrvapaksha.

PRASNA I, PATALA 11, KHANDA 30.

1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been.)

2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have mastered the Veda.)

3. Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

4. To all those persons who have bathed (in accordance with any of the above rules must be shown) the honour due to a Snâtaka.

5. The reverence (shown to a Snâtaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

6. Now follow the observances (chiefly to be kept) by a Snâtaka.

7. He shall usually enter the village and leave it by the eastern or the northern gate.

8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

9. (But an Agnihotrî, who is occupied at home by oblations in the morning and evening, must not go

30. 1. The bath is taken at the end of the studentship, and forms part of the Samâvartana-ceremony. From this rite a student who has completed his course of study derives the name Snâtaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.

out ; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.

10. He shall avoid all dyed dresses,

11. And all naturally black cloth.

12. He shall wear a dress that is neither shining,

13. Nor despicable, if he is able (to afford it).

14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.

16. He shall not void excrements in the shade (of a tree, where travellers rest).

17. But he may discharge urine on his own shadow.

18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.

19. He shall also avoid to spit into, or to have connexion with a woman in the water.

20. He shall not void excrements facing the fire, the sun, water, a Brāhmaṇa, a cow, or (images of) the gods.

21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.

10. The rule to wear white garments is given Yâgñ. I, 131 ; Manu IV, 35.

13. Manu IV, 34.

15. Manu IV, 49.

18. Manu IV, 45, 46 ; Yâgñ. I, 137.

19. Manu IV, 56.

20. Manu IV, 48, 52 ; Yâgñ. I, 134.

22. If possible, he shall not stretch out his feet towards a fire, water, a Brâhmaṇa, a cow, (images of) the gods, or a door.

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

PRASNA I, PĀTALA 11, KHANDA 31.

1. He shall eat facing the east, void fæces facing the south, discharge urine facing the north, and wash his feet turned towards the west.

2. He shall void excrements far from his house, having gone towards the south or south-west.

3. But after sunset he must not void excrements outside the village or far from his house.

4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

5. And he shall not speak evil of the gods or of the king.

6. He shall not touch with his foot a Brâhmaṇa, a cow, nor any other (venerable beings).

7. (Nor shall he touch them) with his hand, except for particular reasons.

8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.

9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yâgñ. I, 137.

31. 2. Manu IV, 151; Yâgñ. I, 16.

5. Manu IV, 163.

8. 'In the section on transcendental knowledge (I, 8, 23, 5), "speaking evil" has been forbidden, in connexion with the means of salvation. And below (Sûtra 25) the (author) will declare that the sins which destroy the creatures are to be avoided. But this precept (is given in order to indicate that) in the case of cows and the rest an extra penance must be performed.'—Haradatta.

10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.'

12. He must say, 'This is a cow which will become a milch-cow.'

13. He shall not call 'lucky' that which is lucky.

14. He shall call it 'a mercy, a blessing.'

15. He shall not step over a rope to which a calf (or cow) is tied.

16. He shall not pass between the posts from which a swing is suspended.

17. (In company) he shall not say, 'This person is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

18. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'

19. He shall not count (a flock of) birds.

20. He shall avoid to look at the sun when he rises or sets.

21. During the day the sun protects the creatures, during the night the moon. Therefore let him eagerly strive to protect himself on the night

13. *Manu* IV, 139.

15. *Manu* IV, 38.

16. 'Or according to others, "He shall not pass between pillars supporting an arch."—Haradatta.

18. *Manu* IV, 59.

19. 'Others explain (the Sûtra thus): He shall not announce it to others, if he sees (the souls of) good men falling from heaven on account of the expenditure of their merit, (i. e.) he shall not call attention to shooting-stars.'—Haradatta.

20. *Manu* IV, 37.

21. *Manu* IV, 153.

of the new moon by purity, continence, and rites adapted for the season.

22. For during that night the sun and the moon dwell together.

23. He shall not enter the village by a by-path. If he enters it thus, he shall mutter this *Rik*-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra.

24. He shall not (ordinarily) give the residue of his food to a person who is not a Brâhmaṇa. When he gives it (to such a one), he shall clean his teeth and give (the food) after having placed in it (the dirt from his teeth).

25. And let him avoid the faults that destroy the creatures, such as anger and the like.

PRASNA I, PATALA 11, KHANDA 32.

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.

2. And if he has had connexion (with his wife), he shall not lie with her during the whole night.

3. He shall not teach whilst he is lying on a bed.

4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

5. He shall not show himself adorned with a garland, or anointed with ointments.

23. Manu IV, 73; Yâgñ. I, 140.

24. Manu IV, 80. 'This prohibition (given in the first part of the Sûtra) refers to Sûdras who are not dependents; to dependents the following (exception applies).—Haradatta.

25. See above, I, 8, 23, 4 and 5, and Manu IV, 163.

32. 1. Weber, Ind. Stud. X, 42.

2. Manu IV, 40.

5. Manu IV, 72.

6. At night he shall always adorn himself for his wife.

7. Let him not submerge his head together with his body (in bathing),

8. And (let him avoid) to bathe after sunset.

9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palāsa-wood.

10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'

11. Let him be awake from midnight.

12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.

13. Or (he may) by himself mentally (repeat the sacred texts).

14. After midnight he may study (and teach).

15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'

16. At his pleasure he may (sleep) leaning (against a post or the like).

17. Or he may mentally repeat (the sacred texts).

18. Let him not visit inferior men (such as Nishâ-das), nor countries which are inhabited by them,

19. Nor assemblies and crowds.

20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.

21. Nor shall he enter towns frequently.

22. Let him not answer directly a question (that is difficult to decide).

15. I.e. if the following day is a forbidden day, e.g. an Ashvini. See also Manu IV, 99.

18. Manu IV, 60 and 61.

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

24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahrâdana, (this deed belongs not) to Kumâlana !' thus decided Death, weeping, the question (addressed to him by the *Rîshi*).

25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.

26. And (let him avoid) to cross a river swimming.

27. And (let him avoid) ships of doubtful (solidity).

28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,

29. And whatever else they forbid.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain *Rîshi* had two pupils, called Dharmaprahrâdana and Kumâlana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question, began to weep, and giving his decision, said, "Oh Dharmaprahrâdana to Kumâlana (the dative has the sense of the genitive), this sin is none of Kumâlana's!" Instead of declaring, "Dharmaprahrâdana, thou hast done this," he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."

26. Manu IV, 77.

28. Manu IV, 70 and 71.

PRASNA II, PATALA 1, KHANDA 1.

1. After marriage the rites prescribed for a householder and his wife (must be performed).

2. He shall eat at the two (appointed) times, (morning and evening.)

3. And he shall not eat to repletion.

4. And both (the householder and his wife) shall fast on (the days of) the new and full moon.

5. To eat once (on those days in the morning), that also is called fasting.

6. And they may eat (at that meal) until they are quite satisfied.

7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.

1. 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual *grîhamedhinoḥ* indicates that husband and wife must perform the rites conjointly. Manu III, 67.

2. Haradatta thinks that this Sûtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prânâgnihotra at either meal. At the Prânâgnihotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first mouthful he says, 'To Prâna svâhâ;' at the second, 'To Apâna svâhâ,' &c.

5. Âsv. Grî. Sû. I, 10, 2.

7. Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parva-days, mentioned in Sûtra 4. His reasons are, firstly, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sûtra 6, by the term *trîptiḥ*, 'satisfaction;' and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parva-days.' Hence he comes to the conclusion

8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).

9. And they shall avoid connubial intercourse.

10. And on the day after (that day) a Sthâlipâka must be offered.

11. The manner in which that offering must be performed has been declared by (the description of the Sthâlipâka) to be performed on the days of the new and full moon (the Pârvaza).

12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).

that the words 'on that day' must refer to the wedding-day, mentioned in Sûtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sûtra from Sûtra 4 will be brought forward below, under Sûtra 11. Mahâdeva, the commentator of the *Hiranyakesidharma*, adopts the view rejected by Haradatta.

8. *Âsv. Gri. Sû. I, 3, 10.*

10. A Sthâlipâka is an offering at which rice cooked in a pot, sthâlî, is offered in the fire. A full description of this kind of sacrifice occurs, *Âsv. Gri. Sû. I, 10, 1 seq.*

11. The Pârvaza Sthâlipâka has been described by Âpastamba in the *Grihya-sûtra*, *Pañala 3*. Again, Haradatta returns to the question whether the words on that day (Sûtra 7) refer to the Parva-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word Pârvazena, 'by the rite to be performed on Parva-days,' by which the Sthâlipâka on Parva-days is intended, clearly proves the impossibility to refer the preceding rules to the Parva-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

12. They, i. e. the *Sishvas*, those learned in the law. 'Another commentator says, the rite which will be taught (in the following Sûtra), and which is known from the usage of the learned, is constant, i. e. must be performed in every case. That it is what the "learned" declare.'—Haradatta. The latter explanation of the Sûtra is adopted by Mahâdeva.

13. At every (burnt-offering), when he wishes to place the fire on the altar (called *Sthanuḍila*), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).

14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

16. Let him not have connubial intercourse (with his wife) in the day-time.

17. But let him have connexion with his wife at the proper time, according to the rules (of the law).

18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).

19. (The duty of) connubial intercourse (follows from) the passage of a *Brāhmaṇa*, ('Let us dwell together until a son be born.')

13. *Âsv. Gri. Sû.* I, 3, 1-3.

15. Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that *Sûtras* 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, I, 4, 14 seq.), should also perform the rites taught in the preceding *Sûtras*.

17. See *Manu* III, 46-48; *Yâgñ.* I, 79, 80.

18. *Manu* III, 45; *Yâgñ.* I, 81.

19. See *Taittirīya Samhitâ* II, 5, 1, 5.

20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

21. And during intercourse only they shall lie together,

22. Afterwards separate.

23. Then they both shall bathe ;

PRASNA II, PATALA 1, KHANDA 2.

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).

4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).

5. The increase of the results of sins has been explained hereby.

6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brâhmaṇa) or killed a (Brâhmaṇa) is born again, in case he was a Brâhmaṇa as a Kân-

2. 6. Manu XII, 55 ; Yâgñ. III, 206, 207. A Paulkasa is said to be the offspring of a Nishâda and a Kshatriya woman. See the Pet. Dict. s. v. A Vainā is a rope-dancer, or equilibrist.

dāla, in case he was a Kshatriya as a Paulkasa, in case he was a Vaisya as a Vaina.

7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on account of (these) sins, losing their caste, in the wombs (of various animals).

8. As it is sinful to touch a *Kāṇḍāla*, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).

9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brāhmaṇa; for looking at him to look at the lights (of heaven).

PRASNA II, PATALA 2, KHANDA 3.

1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.

2. The (cook) shall not speak, nor cough, nor spit, while his face is turned towards the food.

3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

4. Or Sūdras may prepare the food, under the superintendence of men of the first three castes.

5. For them is prescribed the same rule of sipping water (as for their masters).

6. Besides, the (Sūdra cooks) daily shall cause to

7. Manu XII, 52.

3. 1. 'The food which is used at the Vaisvadeva, i. e. the food prepared for the meals of the householder and of his wife.'—Haradatta.

5. This Sūtra is a *Gṇāpaka*, as it indicates that Āpastamba also recognises the different rules which are usually prescribed in the *Smṛitis* for Brāhmaṇas, Kshatriyas, Vaisyas, and Sūdras. See above, I, 5, 16, 2.

be cut the hair of their heads, their beards, the hair on their bodies, and their nails.

7. And they shall bathe, keeping their clothes on.

8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and new moon.

9. He (the householder himself) shall place on the fire that food which has been prepared (by Sûdras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

10. When the food is ready, (the cook) shall place himself before his master and announce it to him (saying), 'It is ready.'

11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!'

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.

13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt-oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.

7. Usually in bathing both Âryas and Sûdras wear no dress except the langofî.

11. Manu II, 54.

12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sûtra 16 seq.

13. Others explain this Sûtra thus: 'After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,' &c.

14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.

15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning the palm downwards, throws down (the offering), and afterwards sprinkles water around it.

16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (*Gr̥hya*)-fire, and reciting (each time one of) the first six Mantras (prescribed in the *Nārāyaṇi Upanishad*).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

14. Regarding the use of *ekarātra* in the sense of 'a (day and a) night,' see above. The 'last' Bali-offering is that described below, II, 2, 4, 5.

15. 'They say that the word "afterwards" is used in order to indicate that perfumes, garlands, and other (*Upakāras*) must be offered between (the last two acts).—Haradatta.

16. It is a disputed point with the commentators whether every *Brāhmaṇa* may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given *Taitt. Ār. X, 67, 1*, are: 1. *Agnaye svāhā*, 'to Agni svāhā'; 2. *Somāya svāhā*, 'to Soma svāhā'; 3. *Viśvebhya devebhyaḥ svāhā*, 'to all the gods svāhā'; 4. *Dhruvāya bhūmaya svāhā*, 'to Dhruva Bhūma svāhā'; 5. *Dhruvakshitaye svāhā*, 'to Dhruvakshiti svāhā'; 6. *Akṣutakshitaye svāhā*, 'to Akṣutakshiti svāhā.' Haradatta adds that some add a seventh formula, addressed to Agni *svishṭakṛt*, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni *svishṭakṛt* the sixth place. This latter is the order given in the Calcutta edition of the *Taittiriya Āraṇyaka*.

17. 'Above, i. e. *Gr̥hya-sūtra*, *Paṭala 2*.'—Haradatta. The Mantras recited are: 1. at the first sprinkling, *Adite numanyasva*, 'Aditi

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).

22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodeva-gana, must be placed) in the centre of the house, and the one to the east of the other.

23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other).

permit ;' Anumate 'numanyasva, 'Anumati permit ;' Sarasvaty anumanyasva, 'Sarasvatî permit ;' Deva Savita^h prasuva, 'Divine Savitri' permit ;' 2. at the second sprinkling, the same as above, anvamsthâ^h and prâsâvî^h, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

18. This Sûtra is a restriction of Sûtra 15.

20. The first six offerings constitute the Devayagña or Vaisvadeva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. 'Behind the fire' means 'to the east of the fire ;' for the sacrificer must face the east.

21. The Mantra is, Adbhya^h svâhâ, 'to the Waters svâhâ.'

22. The Mantras are, Oshadhivanaspatibhya^h svâhâ, 'to the herbs and trees svâhâ ;' Rakshodevaganebhya^h svâhâ, 'to the Râkshasas and the servants of the gods svâhâ.'

23. These four Balis are sacred to the Grîhâs, to the Avasânas, to the Avasânâpatis, and to all creatures.

PRASNA II, PATALA 2, KHANDA 4.

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kâma (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

3. With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brîhaspati, Pragâpati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahman.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes,

4. 2. 'Others explain dehalî, "the door-sill," to mean "the door-case."'—Haradatta.

3. 'Others explain apidhâna, "the panels of the door," to mean "the bolt of the door."'—Haradatta. The offering is made to Nâma, 'the name, or essence of things.'

4. Haradatta gives two explanations of the word Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i. e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called 'the tîrtha sacred to the Manes.' See Manu II, 39.

6. 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'—Haradatta.

a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).

8. At night only he shall offer (the Bali to the goblins), throwing it into the air and reciting the last (Mantra).

9. He who devoutly offers those (above-described Balis and Homas), according to the rules, (obtains) eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

7. In sprinkling around an offering to the gods, the sacrificer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.

8. At night, i.e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svâhâ.' Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to 'the Bhûtas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section *Manu* III, 90-92; *Yâgñ. I*, 102-104.

10. *Manu* III, 94 seq.

11. *Manu* III, 115; *Yâgñ. I*, 105.

12. *Manu* III, 114; *Yâgñ. I*, 105.

14. If there is no food, earth, water, grass, and a kind word, forsooth, never fail in the house of a good man. Thus (say those who know the law).

15. Endless worlds are the portion (of those householders and wives) who act thus.

16. To a Brâhmaṇa who has not studied the Vêda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).

17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

18. Nor (shall a Brâhmaṇa rise to receive) a Kshatriya or Vaisya (though they may be learned).

19. If a Sûdra comes as a guest (to a Brâhmaṇa), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brâhmaṇa householder) shall fetch (rice) from the royal stores, and honour the Sûdra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

14. Manu III, 101; Yâgñ. I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if *trinâ*, the Vedic form of the nom. acc. plural, were read for *trinâni*, and it seems to me not improbable that *trinâni* is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.

16. Manu III, 99.

18. Manu III, 110-112; Yâgñ. I, 107.

19. Manu loc. cit.

20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Sûdra guests.'—Haradatta.

23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

24. It is declared in the *Smṛitis* that a *Brâhmaṇa* alone should be chosen as teacher (or spiritual guide).

25. In times of distress a *Brâhmaṇa* may study under a *Kshatriya* or *Vaisya*.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the *Brâhmaṇa* shall take precedence before (his *Kshatriya* or *Vaisya* teacher).

PRASNA II, PĀTALA 2, KHANDA 5.

1. On the day on which, beginning the study of the whole sacred science, the *Upanishads* (and the rest, he performs the *Upâkarma* in the morning), he shall not study (at night).

24. Manu II, 241, 242. From here down to II, 3, 6, 2, Âpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described from II, 3, 3, 4-11, and that of a 'learned guest' from II, 3, 6, 3.

5. 1. This rule refers to the *Upâkarma*, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their *Genvîs* or sacrificial cords in the month of *Śrâvana*. The adherents of the various *Sâkhâs* of the *Vedas*, however, perform the ceremony

2. And he shall not leave his teacher at once after having studied (the Veda and having returned home).

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.

4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule.

5. If (his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher).

6. Standing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.

on different days. According to Haradatta, the Upanishads are named, in order to show that they are of the highest importance. See also *Satapatha-brâhmaṇa* X, 3, 5, 12.

2. Others consider that this Sûtra refers to the annual Upâkarma of the householder. In that case the translation would be, 'And after having performed the Upâkarma,' &c. Probably Âpastamba means to give a general rule, applicable both to householders and to students who have returned home.

4. 'Though he may suspect that the teacher had been defiled by the touch of a *Kândâla* or the like, still he shall not show disgust nor wash himself.'—Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

6. According to Haradatta, the repetition of the word *âkâryam*, 'the teacher,' in this Sûtra, indicates that the rule holds good not only when the teacher comes as a guest to his former pupil, but on every occasion when he receives water for sipping.

7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.

8. He shall imitate (his teacher) in rising, sitting, walking about, and smiling.

9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.

11. He shall not contradict his teacher,

12. Nor any of his betters.

13. (He shall not) blame or revile any creature.

14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.

15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

16. The restrictions (to be kept) by the teacher

7. 'He is called samudeta, "possessed of all (good qualities) together," who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.'—Haradatta.

8. The word syât is to be understood from Sûtra 5.

13. Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

14. 'For example, he shall not say, "The *Rîg-veda* is sweet to the ear, the other Vedas grate on the ear," or "the *Taittirîya-veda* is a *Sâkhâ* consisting of leavings," or "the *Brâhmaṇa* proclaimed by *Yâgñavalkya* is of modern origin."—Haradatta. The second sentence refers to the story that *Yâgñavalkya* vomited the *Black Yagur-veda*, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see *Vârttika* on *Pânini* IV, 3, 105, and *Müller's History of Ancient Sanskrit Literature*, p. 363.

16. Weber, *Ind. Stud.* X, 42.

from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connexion (with a woman).

17. Or (he may have conjugal intercourse) with his wife at the proper season.

18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they master it, in observing the restrictions (imposed upon householders during their teaching). He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.

PRASNA II, PATALA 3, KHANDA 6.

1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct.

2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vâyu who hears, Âditya who brings to light,

6. 1. The person desirous to study addresses his teacher elect with the following Mantra: *Bhagavan maitreya kakshushâ pasya sivena manasânugrâhâva prasîda mâm adhyâpaya*, 'venerable Sir, look on me with a friendly eye, receive with a favourable mind, be kind and teach me.' The teacher elect then asks: *Kimgotrossi saumya, kimâkârah*, 'friend, of what family art thou? what is thy rule of conduct?'

vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.

3. A guest comes to the house resembling a burning fire.

4. He is called a Srottriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).

5. He is called a guest (who, being a Srottriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.

6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.

8. Some declare that, if possible, the seat should have many feet.

9. The (householder himself) shall wash the feet of that (guest); according to some, two Sûdras shall do it.

3. The object of this Sûtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.

4. The object of this Sûtra is to complete the definition of the term 'guest' to be given in the following Sûtra. In my translation I have followed Haradatta's gloss. The literal sense of Âpastamba's words is, 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Srottriya.' Haradatta says this definition would be contrary to the current acceptance of the term. That argument proves, however, nothing for Âpastamba's times.

5. Manu III, 102, 103; Yâgñ. I, 111.

6. Yâgñ. I, 109; Manu III, 101.

8. Haradatta states that this is also Âpastamba's opinion.

10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

11. Some declare that the water for the (guest) shall be brought in an earthen vessel.

12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.

13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.

15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).

16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.

17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

18. He shall say, 'Take out a larger (portion for the guest).'

11. According to Haradatta, Âpastamba is of opinion that it should be brought in a pot made of metal.

12. I.e. it is unnecessary to offer water for washing the feet to a student. This translation follows the corrected reading given in the additions to Critical Notes.

15. 'Ointment, (i. e.) oil or clarified butter for anointing the feet.'—Haradatta. Manu III, 107.

16. Manu III, 108.

19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.

20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

PRASNA II, PĀTALA 3, KHANDA 7.

1. This reception of guests is an everlasting (Srauta)-sacrifice offered by the householder to Pragâpati.

2. The fire in the stomach of the guest (represents) the Âhavanîya, (the sacred fire) in the house of the host represents the Gârhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshinâgni).

3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.

4. Food (offered to guests) which is mixed with milk procures the reward of an Agnishoma-sacrifice, food mixed with clarified butter procures the reward

19. Manu IV, 213; Yâgñ. I, 162.

7. 1. 'Prâgâpatya may mean either "created by Pragâpati" or "sacred to Pragâpati."—Haradatta.

2. In the first Sûtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sûtra. One of the chief characteristics of a Vedic sacrifice is the vitâna, or the use of three sacred fires. Hence Âpastamba shows that three fires also are used in offering hospitality to guests.

4. Regarding the Agnishoma and the other sacrifices mentioned, see Aitareya-brâhmana III, 8; IV, 1; IV, 4.

of an Ukthya, food mixed with honey the reward of an Atirâtra, food accompanied by meat the reward of a Dvâdasâha, (food and) water numerous offspring and long life.

5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas (of that sacrifice offered to Pragâpati).

7. When he rises after his guest has risen (to depart), that act represents the Udavasâniyâ ishî (of a Vedic sacrifice).

8. When he addresses (the guest) kindly, that kind address (represents) the Dakshinâ.

9. When he follows (his departing guest, his steps represent) the steps of Vishnu.

10. When he returns (after having accompanied his guest), that (act represents) the Avabhîritha, (the final bath performed after the completion of a sacrifice.)

11. Thus (a Brâhmaṇa shall treat) a Brâhmaṇa, (and a Kshatriya and a Vaisya their caste-fellows.)

6. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sûtra is to prescribe the hospitable reception of guests at all times of the day, and to further describe the similarity of a guest-offering to a Vedic sacrifice.

7. Regarding the Udavasâniyâ ishî, see Aitareya-brâhmaṇa VIII, 5. It is the 'concluding ishî.'

8. Dakshinâ is the reward given to priests who officiate at a sacrifice.

9. 'The steps of Vishnu' are three steps which the sacrificer has to make between the Vedi and the Âhavanîya-fire. See Pet. Dict. s. v.

12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself.

13. If a guest comes to an Agnihotrin, he himself shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)?' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, refresh thyself.'

14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows, may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.'

15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows, give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmaṇa declares that he commits a sin if he sacrifices without permission.

12. 'A guest,' i.e. such a one as described above, II, 3, 6, 4 and 5.

13. An Agnihotrin is a Brâhmaṇa who offers certain daily burnt-offerings called Agnihotra.

14. According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.

15. Haradatta states that the Brâhmaṇa mentioned in the text is the Âtharvaṇa-brâhmaṇa. See Atharva-veda XV, 11-12.

16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

17. If an unlearned person who pretends to be (worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brâhmaṇa.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brâhmaṇa had received it).

PRASNA II, PATALA 4, KHANDA 8.

1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).

2. He shall eat after his guests.

3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

4. He shall not cause sweetmeats to be prepared for his own sake.

5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,

6. (And also) the teacher, an officiating priest, a Snâtaka, and a just king (though not learned in the Veda).

8. 2. Manu III, 117; Yâgñ. I, 105.

3. Flavoured liquids, i. e. milk, whey, &c.

4. Manu III, 106.

5. Manu III, 119 and 120; Yâgñ. I, 110; Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Âśvalâyana Grîhya-sûtra I, 24, 31-33.

7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.

9. On failure (of these substances) water (mixed with honey may be used).

10. The Veda has six Angas (auxiliary works).

11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites which are to be performed on the authority of precepts, (that, consequently, the Kalpa-sûtras form part of the Veda, and that thereby) the number (fixed above) for those (Angas) is proved to be wrong,

13. (Then we answer), All those who are learned in *Mimâmsâ* are agreed that (the terms Veda, Brâhmaṇa, and the like, which are applied to) the principal (works), do not include the Angas (the Kalpa-sûtras and the rest).

8. *Âsvalâyana Grîhya-sûtra* I, 24, 5 and 6.

10. This Sûtra explains the term *vedâdhyâya*, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sûtra 5.—Haradatta. Müller's *History of Ancient Sanskrit Literature*, p. 111.

12. This Sûtra and the following one are directed against those who consider the Kalpa-sûtras to be a part of the Veda, the revealed texts. See also Müller's *History of Ancient Sanskrit Literature*, p. 95 seq.

14. If he remembers at any time during dinner, that he has refused a guest, he shall at once leave off eating and fast on that day,

PRASNA II, PATALA 4, KHANDA 9.

1. And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure).

2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

3. Any other (guest he must accompany), until permission to return is given.

4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

5. To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and *Kāṇḍālas*.

6. Some declare that he shall not give anything to unworthy people (such as *Kāṇḍālas*).

7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.

8. All gifts are to be preceded by (pouring out) water.

9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

10. The division of the food must be made in

9. 1. Yāgñ. I, 113.

7. After a long discussion on the object of this Sūtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.'

8. 'Consequently a gift of food also.' The custom is to pour water, usually with the spoon called Darvi (Palli), into the extended palm of the recipient's right hand.

such a manner that those who receive daily portions (slaves) do not suffer by it.

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.

13. Now they quote also (the following two verses):

‘An ascetic may eat eight mouthfuls, a hermit living in the woods sixteen, a householder thirty-two, and a student as much as he likes. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.’

PRASNA II, PATALA 5, KHANDA 10.

1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one’s father and mother, and the (impending) interruption of ceremonies performed by a worthy man.

2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

4. The lawful occupations of a Brâhmaza are,

13. Manu VI, 28; Yâgñ. III, 55.

10. 1. Manu IV, 251; XI, 1 seq.; Yâgñ. I, 216. By the term arhat, ‘a worthy person,’ a Brâhmaza is here designated who has studied the Veda and performs an Agnihotra.

4. Manu I, 88; X, 75; Yâgñ. I, 118.

studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields ;

5. And (he may live by taking) other things which belong to nobody.

6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.

8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

9. (A priest) shall not officiate for a person unlearned in the Veda.

10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).

11. The Âryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.

12. The spiritual guide shall order those who,

5. I.e. wild roots and fruits.

6. *Manu* I, 89; X, 77, 79; *Yâgñ.* I, 118, 119.

7. *Manu* I, 90; X, 78, 79; *Yâgñ.* loc. cit.

11. *Manu* VII, 91 seq.; *Yâgñ.* I, 325.

12. Haradatta explains the word *Sâstrairadhigatânâm*, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the *Garbhâdhâna*, and are entitled (to the rights and occupations of their caste).'

(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the *Smṛiti*).

13. If (such persons) transgress their (*Ākârya*'s) order, he shall take them before the king.

14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) *Brâhmaṇas*.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

PRASNA II, PĀTALA 5, KHANDA 11.

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

2. And the king shall not punish on suspicion.

3. But having carefully investigated (the case) by the help of ordeals and of questions (addressed to witnesses), the king may proceed to punish.

4. A king who acts thus, gains both (this and the next) world.

5. The road belongs to the king except if he meets a *Brâhmaṇa*.

16. Probably this *Sûtra* is meant to give a general rule, and to exempt *Brâhmaṇas* in every case from corporal punishment and servitude. *Manu* VIII, 379-380.

11. 3. See also below, II, 11, 29, 6.

5. *Manu* II, 139; *Yâgñ. I*, 117. According to Haradatta this *Sûtra* is given, though the precedence among the various castes has been already settled, in order to show that common *Kshatriyas* must make way for an anointed king.

6. But if he meets a Bráhmaza, the road belongs to the latter.

7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).

8. And (way must be made), by the other castes, for those men who are superior by caste.

9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.

11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.

13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).

14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part.

6. Manu II, 138; Yâgñ. I, 117.

10. Manu X, 64, 65; Yâgñ. I, 96.

12. Manu IX, 95; Yâgñ. I, 76.

13. Manu IX, 80, 81; Yâgñ. I, 73.

14. A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotrin dies, he must marry again, and also kindle his fires afresh. Manu V, 167, 168; Yâgñ. I, 89.

15. He shall not give his daughter to a man belonging to the same family (Gotra),

16. Nor to one related (within six degrees) on the mother's or (the father's) side.

17. At the wedding called Brâhma, he shall give away his daughter for performing (with her husband) the rites that must be performed together (by a husband and his wife), after having enquired regarding the bridegroom's family, character, learning, and health, and after having given (to the bride) ornaments according to his power.

18. At the wedding called Ârsha, the bridegroom shall present to the father of the bride a bull and a cow.

19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.

15. The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brâhmanas and Laukika, 'worldly,' for men of other castes. In the first case it denotes 'persons descended from the same *Rîshi*;' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brâhmanas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manus III, 5; Yâgñ. I, 53; Weber, Ind. Stud. X, 75 seq.

16. The term yonisambandha, 'related (within six degrees),' corresponds to the more common Sapinda of Manus, Yâgñavalkya, and others; see the definitions given below, II, 7, 15, 2. In Âpastamba's terminology Sapinda has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of *ka*, translated by 'or,' is correct, and whether his interpolation of 'the fathers' ought to be admitted. Probably Sûtra 15 refers to the father's side, and Sûtra 16 to the mother's side.

17. Manus III, 27; Yâgñ. I, 58.

18. Manus III, 29; Yâgñ. I, 59.

19. Manus III, 28; Yâgñ. I, 59.

20. If a maiden and a lover unite themselves through love, that is called the Gândharva-rite.

PRASNA II, PATALA 5, KHANDA 12.

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Âsura-rite.

2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Râkshasa-rite.

3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.

4. The quality of the offspring is according to the quality of the marriage-rite.

5. He shall not step on a spot which has been touched by the hand of a Brâhmaṇa, without having sprinkled it with water.

6. He shall not pass between a fire and a Brâhmaṇa,

7. Nor between Brâhmaṇas.

8. Or he may pass between them after having received permission to do so.

9. He shall not carry fire and water at the same time.

20. Manu III, 32; Yâgñ. I, 61.

12. 1. Manu III, 31; Yâgñ. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Âsura-marriage.

2. Manu III, 33; Yâgñ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prâgâpatya or Kâya and the Paisâka. But Vâsishṭha, like Âpastamba, gives six rites only.

3. Manu III, 24, 25; Yâgñ. I, 58-60.

4. I. e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.

10. He shall not carry fires (burning in) separate (places) to one (spot).

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.

12. He shall not join his hands on his back.

13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).

14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

15. Some declare that he shall restrain his breath until he is tired.

16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

17. Or if he desires to accomplish some object,

18. Or if he has transgressed some other rule.

19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

21. He shall not talk of a doubtful matter as if it were clear.

22. In the case of a person who slept at sunset, of

10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'—Haradatta.

11. The Sûtra implies that under other circumstances he must show this respect to a fire.

13. Manu II, 220.

18. Manu XI, 200.

21. See above, I, 11, 32, 22.

22. These sinners are enumerated in nearly the same order,

one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred *Gr̥ihya*-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,—penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

PRASNA II, PĀṬALA 6, KHANDA 13.

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has not belonged to another man, and who has been

Taittirīya-brāhmaṇa III, 2, 8, 11 and 12. See also *Manu* XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.

23. 'Its cause, i. e. the black nails, &c. According to another *Smṛiti*, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.'—*Haradatta*.

13. 1. 'Sāstravihitā (translated by "who has been married to him legally") means either "married according to the rites prescribed in the Sāstras," or "possessed of the qualities (which have been described) by (the rule of) the Sāstras, He shall not give his daughter to a man of the same Gotra," and in similar (passages).'*—Haradatta*. See also *Colebrooke*, *Digest*, Book V, Text cxcix.

married legally, have a right to (follow) the occupations (of their castes),

2. And to (inherit the) estate,

3. If they do not sin against either (of their parents).

4. If a man approaches a woman who had been married before, or was not legally married to him, or belongs to a different caste, they both commit a sin.

5. Through their (sin) their son also becomes sinful.

6. A Brâhmaṇa (says), 'The son belongs to the begetter.'

7. Now they quote also (the following Gâthâ from the Veda): '(Having considered myself) formerly a father, I shall not now allow (any longer) my wives (to be approached by other men), since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard their wives, fearing the seed of strangers. Carefully

3. Another (commentator) says, 'Neither of the parents shall pass them over at (the distribution of) the heritage. Both (parents) must leave their property to them.'—Haradatta. The text of the Sûtra admits of either explanation.

6. See also Manu IX, 48 seq., where the opposite doctrine is taught.

7. According to Haradatta this Gâthâ gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Srauta-sûtra I, 9, in which the dvipitâ, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27,

watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'

8. Transgression of the law and violence are found amongst the ancient (sages).

9. They committed no sin on account of the greatness of their lustre.

10. A man of later times who seeing their (deeds) follows them, falls.

11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.

12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father of the bride, in order to fulfil the law. 'Therefore he should give a hundred (cows) besides a chariot ;

2-7, where the Niyoga is plainly forbidden. Baudhâya, who (II, 2, 34) quotes the same Gâthâ, reads in the first line the vocative 'ganaka' instead of the nominative 'ganakâh,' and in the fifth line 'pare bîgâni' instead of 'parabîgâni.' The commentator Govindasvâmin adds that the verses are addressed by the *Rîshi* Aupagandhani to king Ganaka of Videha. The translation of the first line must therefore run thus: 'O Ganaka, now I am jealous of my wives, (though I was) not so formerly,' &c. Baudhâya's readings are probably the older ones, and Govindasvâmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccli.

11. Haradatta thinks that, as most other *Smṛitis* enumerate the adopted son, and 'the son bought' in their lists of substitutes for lawful sons of the body, Âpastamba's rule can refer only to the gift or sale of an eldest son, or to the gift or sale of a child effected by a woman. Though it is possible that he may be right in his interpretation, it remains a remarkable fact that Âpastamba does not mention the 'twelve kinds of sons,' which are known to other *Smṛitis*.

that (gift) he should make bootless (by returning it to the giver).' In reference to those (marriage-rites), the word 'sale' (which occurs in some *Smritis* is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.

13. After having gladdened the eldest son by some (choice portion of his) wealth,

PRASNA II, PATALA 6, KHANDA 14.

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast.

2. On failure of sons the nearest *Sapinda* (takes the inheritance).

14. 1. The last *Sûtra* of *Khanda* 13 and the first of *Khanda* 14 are quoted by Colebrooke, Digest, Book V, Text xlii, and Colebrooke, *Mitâksharâ*, Chap. I, Sect. iii, Par. 6. Colebrooke translates *gîvan*, 'during his lifetime,' by 'who makes a partition during his lifetime.' I think that this is not quite correct, and that Âpastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this *Sûtra* the whole chapter on the division of a father's estate amongst his sons, supplementing Âpastamba's short rule by the texts of other lawyers. No doubt, Âpastamba means to lay down, in these and the following *Sûtras*, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other *Smritis*.

2. Haradatta gives in his commentary a full summary of the rules on the succession of remoter relations. One point only deserves special mention. He declares that it is the opinion of Âpastamba, that widows cannot inherit. In this he is probably right, as Âpastamba does not mention them, and the use of the masculine singular '*sapindah*' in the text precludes the possibility of including them under that collective term. It seems to me certain, that Âpastamba, like Baudhâyana, considered women, especially widows, unfit to inherit.

3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

4. Or the daughter (may take the inheritance).

5. On failure of all (relations) let the king take the inheritance.

6. Some declare, that the eldest son alone inherits.

7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.

8. The chariot and the furniture in the house are the father's (share).

4. 'Some say "on failure of sons," others that the rule refers to the preceding Sûtra (i. e. that the daughter inherits on failure of pupils only).—Haradatta. The latter seems to be the correct interpretation.

5. 'Because the word "all" is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i. e. gentiles within twelve degrees.'—Haradatta.

6. 'The other sons shall live under his protection.'—Haradatta. Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6.

7. "'Black produce of the earth," i. e. black grain, or according to others black iron.'—Haradatta. Compare for this and the following Sûtras Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlviii.

8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Uggvalâ read *rathaḥ pituramso grihe yatparibhândam upakaranam pîthâdi tadapi*, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahâdeva's Uggvalâ on the Hiranyakesi Sûtra points likewise, which gives *pitur antaḥ*. The N. U. MS. of the Uggvalâ, according to which I made the translation given in the Appendix to West and Bühler's Digest, leaves out the word *amśaḥ*, and therefore makes it necessary to combine this Sûtra with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the

9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

10. That (preference of the eldest son) is forbidden by the Sâstras.

11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons): Manu divided his wealth amongst his sons.

12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone: They distinguish the eldest by (a larger share of) the heritage.

13. (But to this plea in favour of the eldest I

share of the eldest).’ This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlvi, where this and the preceding Sûtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sûtra occurs in Colebrooke’s Digest, Book V, Text lxxxix, and Mitâksharâ, loc. cit., where the words ‘the furniture in the house’ are joined with Sûtra 9, and the furniture is declared to be the wife’s share. Considering that Sûtra 9 is again quoted in Colebrooke’s Digest, Book V, Text cccclxxii, and is not joined with the latter part of Sûtra 8, it is not too much to say that Gagannâtha has not shown any greater accuracy than his brethren usually do.

9. The Mitâksharâ, loc. cit., apparently takes the words ‘according to some’ as referring only to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sûtra is split into two.

10. The Sâstras are, according to Haradatta, the Vedas.

11. Taittirîyâ Samhitâ III, 1, 9, 4.

12. ‘Athâpi (now also) means “and certainly.” They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one (heir, Sûtra 6). He denies (Sûtra 13) that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda.’—Haradatta. See Taittirîyâ Samhitâ II, 5, 2, 7.

13. Those who are acquainted with the interpretation of the law are the Mîmâṃsakas. The translation of the second Vedic

answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brâhmaṇa (a Snâtaka) is, as it were, resplendent;' (or), 'A Brâhmaṇa who has studied the Vedas (a Srottriya) and a he-goat evince the strongest sexual desires.'

14. Therefore all (sons) who are virtuous inherit.

15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.

16. No division takes place between husband and wife; for, from the time of marriage, they are united in religious ceremonies,

17. Likewise also as regards the rewards for works by which spiritual merit is acquired, and the acquisition of property.

18. For they declare that it is not a theft if a

passage is by no means certain, as the root *ribh*, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Âpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sûtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the above-mentioned passage of the Veda.

15. Compare for this Sûtra and the following one Colebrooke's Digest, Book V, Text cccxv. The translation of *pratipâdayati*, 'expends,' by 'gains,' which is also proposed by *Gagannâtha*, is against Âpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 16.

16. According to Haradatta, this Sûtra gives the reason why, in Sûtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Sûtra and the following two.

18. See below, II, 11, 29, 3.

wife expends money on occasions (of necessity) during her husband's absence.

PRAŚNA II, PĀTALA 6, KHANDA 15.

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.

2. On account of the blood relations of his mother and (on account of those) of his father within six degrees,

3. Or, as far as the relationship is traceable,

4. He shall bathe if they die,

5. Excepting children that have not completed their first year.

6. On account of the death of the latter the parents alone bathe,

7. And those who bury them.

8. If a wife or one of the chief Gurus (a father or Âkârya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).

9. (In that case) they shall also show the (following) signs of mourning :

10. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the

15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smṛitis.

2. Manu V, 60; Yâgñ. I, 53.

3. Manu V, 60.

4. Manu V, 58; Yâgñ. III, 3.

7. Manu V, 69 and 70.

8. Manu V, 80.

10. Yâgñ. III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.'

south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down. This (they repeat) thrice. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

11. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (*Sapindas*).

12. At all religious ceremonies, he shall feed *Brâhmanas* who are pure and who have (studied and remember) the Veda.

13. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.

14. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).

15. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

16. Nor (can food) mixed with bad food (be used for a burnt-oblation).

The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word 'women' denotes in this *Sûtra* 'the *Smritis*.' But I fear these learned interpreters will find few adherents among those who pay attention to the last *Sûtra* of this work.

12. *Manu* III, 128.

13. *Manu* III, 98.

15. 'That (substance) is called *kshâra*, "of pungent or alkaline taste," the eating of which makes the saliva flow.'—Haradatta.

16. *Avarâna*, 'bad food,' is explained by '*kulitha* and the like.' *Kulitha*, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the *Sûtra*, therefore, is,

17. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

18. A female shall not offer any burnt-oblation,

19. Nor a child, that has not been initiated.

20. Infants do not become impure before they receive the sacrament called Annaprâsana (the first feeding).

21. Some (declare, that they cannot become impure) until they have completed their first year,

22. Or, as long as they cannot distinguish the points of the horizon.

23. Another (opinion is, that they cannot be defiled) until the initiation has been performed.

24. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

25. That ceremony is the limit (from which the capacity to fulfil the law begins).

26. And the *Smṛiti* (agrees with this opinion).

PRASNA II, PĀTALA 7, KHANDA 16.

1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices

‘If anybody has been forced by poverty to mix his rice or *Dāl* with *kulittha* or similar bad food, he cannot offer a burnt-oblation at the *Vaisvadeva* ceremony with that. He must observe the rule, given in the following *Sûtra*.

18. *Manu* V, 155; XI, 36.

19. *Manu* II, 171.

26. *Haradatta* quotes *Gautama* II, 1-3, on this point, and is apparently of opinion that *Âpastamba* alludes to the same passage. But he is probably wrong, as all *Smṛitis* are agreed on the point mentioned by *Âpastamba*.

16. 1. ‘Intending to give the rules regarding the monthly *Śrâddha*,

went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahma in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word *Srâddha* (a funeral-oblation).

2. And (thus this rite has been revealed) for the salvation of mankind.

3. At that (rite) the Manes (of one's father, grandfather, and great-grandfather) are the deities (to whom the sacrifice is offered). But the *Brâhmanas*, (who are fed,) represent the *Âhavaniya*-fire.

4. That rite must be performed in the latter half of every month.

5. The afternoon is preferable (for it).

6. The last days of the latter half (of the month) likewise are (preferable to the first days).

7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.

8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

he premises this explanatory statement in order to praise that sacrifice.'—Haradatta.

2. The reading '*ni/sreyasâ ka*' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take *ni/sreyasâ* as a Vedic instrumental, for *ni/sreyasena*, which may designate the 'reason.' If the dative is read, the sense remains the same.

3. 'The comparison of the *Brâhmanas* with the *Âhavaniya* indicates that to feed *Brâhmanas* is the chief act at a *Srâddha*.'—Haradatta.

4. Manu III, 122, 123; *Yâgñ.* I, 217.

5. Manu III, 255, 278.

7. Manu III, 277; *Yâgñ.* I, 264, 265.

9. (Performed on the second day it procures) children who are free from thievish propensities.

10. (If it be performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.

13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

15. (Its reward when performed) on the eighth day is prosperity.

16. (Its reward when performed) on the ninth day is one-hoofed animals.

17. (Its reward when offered) on the tenth day is success in trade.

18. (Its reward when offered) on the eleventh day is black iron, tin, and lead.

19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

20. (If he performs a funeral-oblation) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.

12. The translation follows the corrected reading given in the Addenda to the Critical Notes.

20. Others read the last part of the Sûtra, *ayuvamârinastu bhavanti*, 'they will not die young.'—Haradatta. If the two halves of the Sûtra are joined and *Darsanîyâpatyoyuvamârinastu* is read, the Sandhi may be dissolved in either manner.

21. (Its reward when performed) on the fourteenth day is success in battle.

22. (Its reward when performed) on the fifteenth day is prosperity.

23. The substances (to be offered) at these (sacrifices) are sesamum, mâsha, rice, yava, water, roots, and fruits.

24. But the satisfaction of the Manes, if food mixed with fat (is offered), is greater, and (lasts) a longer time,

25. Likewise, if money, lawfully acquired, is given to worthy (persons).

26. Beef satisfies (the Manes) for a year,

27. Buffalo's (meat) for a longer (time) than that.

28. By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

PRASNA II, PATALA 7, KHANDA 17.

1. (If) rhinoceros' meat (is given to Brâhmaṇas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.

2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,

3. And by (offering the) meat of the (crane called) Vârdhrâṇasa.

21. Manu III, 276, and Yâgñ. I, 263, declare the fourteenth day to be unfit for a Srâddha, and the latter adds that Srâddhas for men killed in battle may be offered on that day. This latter statement explains why Âpastamba declares its reward to be 'success in battle.' The nature of the reward shows that on that day Kshatriyas, not Brâhmaṇas, should offer their Srâddhas.

23. Manu III, 267; Yâgñ. I, 257.

26. Manu III, 271.

17. 1. Manu III, 272; Yâgñ. I, 259.

2. Manu V, 16, where Rohita is explained by Satabali.

4. Pure, with composed mind and full of ardour, he shall feed Brâhmanas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.

5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Srâddha).

6. (The admissibility of) pupils (and the rest) has been declared hereby.

7. Now they quote also (in regard to this matter the following verse):

8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.

9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.

10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.

11. On the day before (the ceremony) the (first) invitation (must be issued).

4. Manu III, 128-138, and 149, 188; Yâgñ. I, 225.

8. See Manu III, 141, where this Trishvubh has been turned into an Anushvubh.

11. Manu III, 187; Yâgñ. I, 225. According to Haradatta the formula of invitation is, *Svaḥ srâddham bhavitâ, tatrâhavanî-yârthe bhavadbhiḥ prasâdaḥ kartavya iti*, 'to-morrow a Srâddha

12. On the following day the second invitation takes place.

13. (On the same day also takes place) the third invitation (which consists in the call to dinner).

14. Some declare, that every act at a funeral-sacrifice must be repeated three times.

15. As (the acts are performed) the first time, (so they must be repeated) the second and the third times.

16. When all (the three oblations) have been offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the *Gr̥hya-sūtra*).

17. But the custom of the Northerners is to pour into the hands of the *Brāhmaṇas*, when they are seated on their seats, (water which has been taken from the water-vessel.)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the *Brāhmaṇas* with this Mantra: 'Let it be taken out, and let it be offered in the fire.'

19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let

will take place. Do me the favour to take at that the place of the *Āhavanīya*-fire.'

12. The formula is, *Adya srāddham*, 'to-day the *Srāddha* takes place.'

13. The call to dinner is, *Siddham āgamyatām*, 'the food is ready; come.'

16. *Āpastamba Gr̥hya-sūtra* IV, 21. 'He shall eat it pronouncing the Mantra, "*Prāṇe nirish/osmrītam guhomi*."' *Taitt. Ār.* X, 33.

17. The North of India begins to the north of the river *Sarāvatī*. The rule alluded to is given by *Yāgñ.* I, 226, 229; *Manu* III, 210.

18. *Yāgñ.* I, 235.

it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.

20. They blame it, if dogs and Apapâtras are allowed to see the performance of a funeral-sacrifice.

21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brâhmaṇa who follows the profession of a Kshatriya, and the son of (a Brâhmaṇa who by marrying first a Sûdra wife had himself become) a Sûdra, born from a Brâhmaṇa woman.

22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied

20. Manu III, 239.

21. Manu III, 152-166, and particularly 153 and 154; Yâgñ. I, 222-224. Haradatta's explanation of the word 'Sûdra' by 'a Brâhmaṇa who has become a Sûdra' is probably right, because the son of a real Sûdra and of a Brâhmaṇa female is a *Kandâla*, and has been disposed of by the preceding Sûtra.

22. Compare Manu III, 185, 186; Yâgñ. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vâtâ *ritâyate*, &c., which occur both in the Taitt. Samh. and in the Taitt. Âr. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses *Katushkapardâ yuvati/ supesâ*, &c., Taittirîya-brâhmaṇa I, 2, 1, 27, &c., or one who knows the three Anuvâkas from the Taittirîya Âraṇyaka X, 48-50, beginning, *Brahma me tu mâm*, &c. The word 'Trinâkiketa' has three explanations:—*a.* A person who knows the Nâkiketa-fire according to the Taittirîyaka, Kaṭhavalî, and the Satapatha, i.e. has studied the portions on the Nâkiketa-fire in these three books. *b.* A person who has thrice kindled the Nâkiketa-fire. *c.* A person who has studied the Anuvâka, called Viragas. *Katurmedha* may also mean 'one who has performed the four sacrifices' enumerated above.

the part of the Veda containing the word 'Suparna' three times; a *Trizâziketa*; one who has studied the Mantras required for the four sacrifices (called *Asvamedha*, *Purushamedha*, *Sarvamedha*, and *Pitrimedha*); one who keeps five fires; one who knows the *Sâman* called *Gyeshtha*; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its *Angas*, and a *Srotriya*.

23. He shall not perform (any part of) a funeral-sacrifice at night.

24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.

25. (He shall not perform a funeral-sacrifice at night), except if an eclipse of the moon takes place.

PRASNA II, PATALA 8, KHANDA 18.

1. He shall avoid butter, butter-milk, oil-cake, honey, meat,

2. And black grain (such as *kulittha*), food given by *Sûdras*, or by other persons, whose food is not considered fit to be eaten,

3. And food unfit for oblations, speaking an untruth, anger, and (acts or words) by which he might

23. *Manu* III, 280.

24. 'The *Srâddha* is stated to begin with the first invitation to the *Brahmans*.'—*Haradatta*.

25. 'The Northerners do not generally receive this *Sûtra*, and therefore former commentators have not explained it.'—*Haradatta*.

18. 1. *Sûtras* 1-4 contain rules for a vow to be kept for the special objects mentioned in *Sûtras* 3 and 4 for one year only. *Haradatta* (on *Sûtras*) says that another commentator thinks that *Sûtras* 1-3 prescribe one vow, and *Sûtra* 4 another, and that the latter applies both to householders and students. A passage from *Baudhâyana* is quoted in support of this latter view.

excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts) ;

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.

6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place.

7. Nine vessels are used for that,

8. In which the food is prepared, and out of which it is eaten.

9. And those (vessels) he shall present to the (Brâhmazas) who have been fed.

10. And he shall feed (Brâhmazas) possessed of all (good qualities).

11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

12. Thus (he shall act every day) during a year.

13. The last of these (funeral-oblations) he shall perform, offering a red goat.

5. Manu III, 82 seq.

6. The term 'pure (men)' is used in order to indicate that they must be so particularly, because, by II, 2, 3, 1, purity has already been prescribed for cooks.

7. For the unusual meaning of dravya, 'vessel,' compare the term sâtâdravyâni, 'implements of husbandry,' Manu IX, 293, and the Petersburg Dict. s. v.

13. The red goat is mentioned as particularly fit for a Srâddha, Yâgñ. I, 259, and Manu III, 272.

14. And let him cause an altar to be built, concealed (by a covering and outside the village).

15. Let him feed the Brâhmaṇas on the northern half of that.

16. They declare, that (then) he sees both the Brâhmaṇas who eat and the Manes sitting on the altar.

17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

18. For (by appearing on the last day on the altar) the Manes signify that they are satisfied by the funeral-offering.

19. Under the constellation Tishya he who desires prosperity,

PRASNA II, PĀṬALA 8, KHANḌA 19.

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed over with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction)—the first alternative is the skin of a he-goat.

2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.

3. The vessel used at this occasion shall be made of brass,

19. 1. The ceremony which is here described, may also be performed daily. If the reading *prâśya* is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

2. 'Therefore those whose mothers are alive should not perform this ceremony.'—Haradatta.

4. And its centre shall be adorned with gold.
5. (Such a one) is the best.
6. And nobody else shall eat out of that vessel.
7. He shall make a lump of as much (food) as he can swallow (at once).
8. (And he shall) not scatter anything (on the ground).
9. He shall not let go the vessel (with his left hand);
10. Or he may let it go.
11. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)
12. He shall make no noise with his mouth (whilst eating).
13. And he shall not shake his right hand (whilst eating).
14. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

4. If, as I have done, the words *suvarṇanâbhaḥ* and *prasastaḥ* are taken as separate Sûtras, the meaning is, 'The vessel used should be of brass; if not of brass, it should at least have a golden ornament in the centre; and a vessel possessing both qualities is the best.' If 3, 4, 5 are taken as one Sûtra, as is done in P. U. and Mr. U., the sense is, 'It is best to use a brass vessel, &c., but another may be used in its stead.'

6. If the masculine *bhoktavyaḥ* is used instead of *bhoktavyam*, the participle must be construed with *kamasaḥ*.

7. The verbum finitum, which according to the Sanskrit text ought to be taken with the participle *samnyayan*, is *grasîta*, Sûtra 11.

10. 'Why is this second alternative mentioned, as (the first Sûtra) suffices? True. But according to the maxim that "restrictions are made on account of the continuance of an action once begun," the meaning of this second Sûtra is that he shall continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'—Haradatta.

15. After that he shall touch fire.
16. And (during this ceremony) he shall not eat in the day-time anything but roots and fruits.
17. And let him avoid Sthâlipâka-offerings, and food offered to the Manes or to the Gods.
18. He shall eat wearing his upper garment over his left shoulder and under his right arm.
19. At the (monthly) Srâddha which must necessarily be performed, he must use (food) mixed with fat.
20. The first (and preferable) alternative (is to employ) clarified butter and meat.
21. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).
22. And under the asterism Maghâ he shall feed the Brâhmaṇas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Srâddha.

PRASNA II, PĀTALA 8, KHANDA 20.

1. At every monthly Srâddha he shall use, in whatever manner he may be able, one *drona* of sesamum.
2. And he shall feed Brâhmaṇas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brâhmaṇas).
3. He who desires prosperity shall fast in the

18. Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.

20. 1. A *drona* equals 128 seers or seras. The latter is variously reckoned at 1-3 lbs.

3. The reason why the constellation Tishya has been chosen

half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kuvera (the god of riches), feed a Brâhmaṇa with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

4. This (rite he shall repeat) daily until the next Taisha-month.

5. On the second (Tishya-day and during the second month he shall feed) two (Brâhmaṇas).

6. On the third (Tishya-day and during the third month he shall feed) three (Brâhmaṇas).

7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brahmanas fed).

8. (Thus) he obtains great prosperity.

9. But the fasting takes place on the first (Tishya-day) only.

10. He shall avoid to eat those things which have acquired strength (as butter-milk, curds, and whey).

11. He shall avoid to tread on ashes or husks of grain, to wash one foot with the other, or to place one foot on the other,

12. And to swing his feet, and to place one leg crosswise over the knee (of the other),

for this rite seems to be that Tishya has another name, Pushya, i. e. 'prosperous.' This sacrifice is to begin on the Tishya-day of the month called Taisha or Pausha (December-January), and to continue for one year. The Tishya or Pushya-day is the ninth day of each solar month.

11. Manu IV, 78.

13. And to make his nails or (his finger-joints) crack without a (good) reason,

14. And all other acts which they blame.

15. And let him acquire money in all ways that are lawful.

16. And let him spend money on worthy (persons or objects).

17. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

18. And let him conciliate men (by gifts or kindness).

19. And he may enjoy the pleasures which are not forbidden by the holy law.

20. (Acting) thus he conquers both worlds.

PRASNA II, PATALA 9, KHANDA 21.

1. There are four orders, viz. the householder-ship, the studentship, the order of ascetics, and the order of hermits in the woods.

2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation.

3. The duty to live in the teacher's house after the initiation is common to all of them.

4. Not to abandon sacred learning (is a duty common) to all.

13. 'Good reasons for cracking the joints are fatigue or rheumatism.'—Haradatta.

16. Manu XI, 6, and passim.

21. 1. 'Though four (orders) are enumerated, he uses the word "four," lest, in the absence of a distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as has been taught in other Smṛitis.'—Haradatta. Manu VI, 87.

2. Manu VI, 88.

3. Manu II, 247-249, and above.

5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.

7. Now (follow the rules) regarding the ascetic (*Samnyâsin*).

8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.

9. For him (the *Samnyâsin*) they prescribe (the following rules):

10. He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven.

11. It is ordained that he shall wear clothes thrown away (by others as useless).

12. Some declare that he shall go naked.

8. The meaning of the Sûtra is, that the studentship is a necessary preliminary for the *Samnyâsin*. If a man considers himself sufficiently purified by his life in that order, he may become a *Samnyâsin* immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last order, when his passions are entirely extinct. See also *Manu* VI, 36; *Yâgñ.* III, 56-57.

10. *Manu* VI, 33, 42-45; *Yâgñ.* III, 58 seq.

12. 'Another (commentator) says, "Some declare that he is free from all injunctions and prohibitions, i. e. he need neither perform nor avoid any (particular actions)."'—*Haradatta*.

13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the universal soul.

14. (Some say that) he obtains salvation if he knows (the universal soul).

15. (But) that (opinion) is opposed to the Śāstras.

16. (For) if salvation were obtained by the knowledge of the universal soul alone, then he ought not to feel any pain even in this (world).

17. Thereby that which follows has been declared.

18. Now (follow the rules regarding) the hermit living in the woods.

19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

20. For him they give (the following rules):

21. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

13. 'He shall seek, i.e. worship, the soul, which has been described in the section on transcendental knowledge (I, 8).—Haradatta.

15. Haradatta apparently takes the word Śāstras to mean 'Dharmaśāstras.'

17. 'That which follows' are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the universal soul has been obtained.

21. 'But which is that one fire? Certainly not the *Gr̥hya*-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidh morn and evening in the common fire, just as formerly, (during his studentship)." Another commentator says, "Gautama declares that he shall kindle a fire according to the rule of the *Śrāmaṇaka Sūtra*. The *Śrāmaṇaka Sūtra* is the *Vaikhāṇasa Sūtra*. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening."—Haradatta. See also Manu VI, 4; Yāgñ.

PRASNA II, PATALA 9, KHANDA 22.

1. A dress of materials procured in the woods (skins or bark) is ordained for him.
2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.
3. In the end (he shall live on) what he may obtain by chance.
4. Next he shall live on water, (then) on air, then on ether.
5. Each following one of these modes of subsistence is distinguished by a (greater) reward.
6. Now some (teachers) enjoin for the hermit the successive performance (of the acts prescribed for the four orders).
7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.
8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,
9. Or (he may live) alone.

III, 45. The Vaikhâṇasa Sûtra is in existence, and procurable in Gugarât.

22. 1. Manu VI, 6.

2. Manu VI, 5, 21; Yâgñ. III, 46.

4. 'Then he shall live on ether, i. e. eat nothing at all.'—Haradatta. Manu VI, 31; Yâgñ. III, 55.

6. 'The word *atha*, "now," introduces a different opinion. Above, it had been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts (prescribed for all four orders).'

8. Manu VI, 3 seq.; Yâgñ. III, 45.

10. He shall support himself by gleanings corn.

11. And after that he shall not any longer take presents.

12. And he shall sacrifice (only) after having bathed (in the following manner) :

13. He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun.

14. This rule of bathing is valid for all (castes and orders).

15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.

16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.

18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

20. He shall not make the inhabitants of the forest hear (his recitation).

10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

15. According to Haradatta, the word *kâga* appears to designate 'a mallet;' in the passage from the *Râmâyana* quoted in the Petersburg Dict. the commentator explains it by *peṭaka*, 'basket.'

17. *Yâgñ.* III, 46.

20. This *Sûtra* explains the word *upâmsu*, 'inaudibly.'

21. (He shall have) a house for his fire (only).
22. He himself (shall live) in the open air.
23. His court and seat must not be covered (with mats).
24. If he obtains fresh grain, he shall throw away the old (store).

PRASNA II, PATALA 9, KHANDA 23.

1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he collects). Finally (he shall content himself with) what comes into his hand accidentally. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

3. Now they quote (the following) two verses from a Purâṇa :

4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.

5. Those eighty thousand sages who desired no

24. Manu VI, 15; Yâgñ. III, 47.

23. 1. The following rules apply to a solitary hermit.

2. These Sûtras are repeated in order to show that, according to the opinion of those who allow hermits to live with their families, the end should be the same.

3. 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'—Haradatta.

4. This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'fresh births;' but see below, Sûtra 10. See also Yâgñ. III, 186-187.

offspring passed by Aryaman's road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity. Now they accomplish also their wishes merely by conceiving them,

7. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

8. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

9. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority. They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

10. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)

11. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

10. The Sûtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smaśânâni.

PRAŚNA II, PĀTALA 9, KHANDA 24.

1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'

2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

6. '(After the destruction of the world, they stay) again in heaven, being the seed (of the new creation).' That has been declared in the Bhavishyatpurāṇa.

7. Now Pragâpati also says,

8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'

9. Those among these (sons) who commit sin, perish alone, (but not their ancestors,)

10. Just as the leaf of a tree (which has been

24. 3. According to the reading of P. U. and Mr. U. the four Sûtras, 3-6, must be joined into one, and the whole is a quotation from the Purāṇa. The reading of P. U. seems now to me preferable.

8. 'Other (duties), i. e. the order of ascetics and the like.'—Haradatta.

attacked by worms falls without injuring its branch or tree).

11. (For) the (ancestor) has no connexion with the acts committed (by his descendant) in this world, nor with their results in the next.

12. (The truth of) that may be known by the following (reason);

13. This creation (is the work) of Pragâpati and of the sages.

14. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven *Rishis*).

15. But even though some (ascetic) may gain heaven through a portion of (the merit acquired by his former) works or through austerities, whilst he is still in the body, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

PRASNA II, PATALA 10, KHANDA 25.

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

3. The palace (shall stand) in the heart of the town.

14. As the *Rishis* have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

15. Âpastamba's own opinion is apparently against pure asceticism.

25. 3. 'In the heart of the town, i. e. in that town which is surrounded by all the walls.'—Haradatta. Compare *Manu* VII, 76.

4. In front of that (there shall be) a hall. That is called the hall of invitation.

5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with "doors on the south and on the north sides, so that one can see what passes inside and outside.

6. In all (these three places) fires shall burn constantly.

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.

8. In the hall he shall put up his guests, at least those who are learned in the Vedas.

9. Rooms, a couch, meat and drink should be given to them according to their good qualities.

10. Let him not live better than his Gurus or ministers.

11. And in his realm no (Brâhmana) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.

12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted.

6. According to Haradatta, the fires are to be common, not consecrated ones.

7. Manu VII, 78; Yâgñ. I, 313.

8. Manu VII, 82 seq.

10. 'The Gurus are the father and other (venerable relations).—Haradatta.

11. Manu VII, 134. 'Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.—Haradatta.

13. Men of the first three castes, who are pure and truthful, may be allowed to play there.

14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.

PRASNA II, PATAKA 10, KHANDA 26.

1. A (king) who, without detriment to his servants, gives land and money to Brâhmaṇas according to their deserts gains endless worlds.

2. They say (that) a king, who is slain in attempting to recover the property of Brâhmaṇas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.

4. He shall appoint men of the first three castes,

13. 'Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'—Haradatta.

14. 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'—Haradatta.

15. *Manu* VII, 143, and *passim*; *Yâgñ.* I, 335.

26. 1. *Manu* VII, 83, 84, 88; *Yâgñ.* I, 314.

2. According to Haradatta the king's body represents the post (*yûpa*), his soul the sacrificial animal, the recovered property the reward for the priests or fee.

3. *Manu* VII, 89; *Yâgñ.* I, 323, 324.

4. *Manu* VII, 115-124; *Yâgñ.* I, 321.

who are pure and truthful, over villages and towns for the protection of the people.

5. Their servants shall possess the same qualities.

6. They must protect a town from thieves in every direction to the distance of one yogana.

7. (They must protect the country to the distance of) one krosa from each village.

8. They must be made to repay what is stolen within these (boundaries).

9. The (king) shall make them collect the lawful taxes (sulka).

10. A learned Brâhmaṇa is free from taxes,

11. And the women of all castes,

12. And male children before the marks (of puberty appear),

13. And those who live (with a teacher) in order to study,

14. And ascetics, who are intent on fulfilling the sacred law,

6. Yâgñ. II, 271-272. A yogana is a distance of 4 krosa, kos.

7. A krosa, kos, or gâu, literally 'the lowing of a cow,' is variously reckoned at $1\frac{1}{2}$ -4 miles.

8. Yâgñ. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.

9. According to Haradatta's commentary as given in P. U. and Mr. U. and printed in the Sanskrit notes, the sulka is the $\frac{1}{20}$ th part of a merchant's gains. On account of the Sûtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smṛitis.

10. Manu VII, 133.

11. Haradatta thinks that the rule applies to women of the Anuloma, the pure castes, only.

14. 'Why does he say "intent on fulfilling the holy law?" Those shall not be free from taxes who perform austerities in order

15. And a Sûdra who lives by washing the feet.

16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

17. And those to whom the acquisition of property is forbidden (as Sannyâsins).

18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded.

19. But if he does it intentionally with a bad purpose, he must be fined.

20. If he has actually committed adultery, the organ shall be cut off together with the testicles.

21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

22. Afterwards the king must support (such women and damsels),

23. And protect them from defilement.

24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

to make their magic charms efficacious.'—Haradatta. Probably, however, Âpastamba means to exclude all heretical hermits, of whom India has had plenty at all times.

18. The ornaments would indicate that he was bent on mischief. Compare above, I, 11, 32, 6.

19. 'The punishment must be proportionate to his property and the greatness of his offence. The term "with a bad purpose" is added, because he who has been sent by his teacher (to such a place) should not be punished.'—Haradatta. *Manu* VIII, 354; *Yâgñ.* II, 284.

24. 'I. e. a married woman to her husband or father-in-law, an unmarried damsel to her father or to her brother.'—Haradatta.

PRASNA II, PĀTALA 10, KHANDA 27.

1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connexion (of husband and wife) takes place through the law.

2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.

3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

4. That is (at present) forbidden on account of the weakness of (men's) senses.

5. The hand (of a gentilis is considered in law to be) that of a stranger, as well as (that of any other person except the husband).

6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

7. The reward (in the next world) resulting from observing the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).

8. A man of one of the first three castes (who commits adultery) with a woman of the Sûdra caste shall be banished.

27. 2. This Sûtra refers to the begetting of a Kshetrâga son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapinda, &c., shall be employed for this purpose.

4. 'For now-a-days the senses of men are weak, and therefore the peculiar (law formerly) in force regarding gentiles is so no longer, lest husbands should be set aside under the pretended sanction of the Sâstras.'—Haradatta.

9. A Sûdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.

10. And he shall emaciate a woman who has committed adultery with a (Sûdra, by making her undergo penances and fasts, in case she had no child).

11. They declare, that (a Brâhmaṇa) who has once committed adultery with a married woman of equal class, shall perform one-fourth of the penance prescribed for an outcast.

12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

14. The tongue of a Sûdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

15. A Sûdra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.

16. In case (a Sûdra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

9. Manu VIII, 374; Yâgñ. II, 286. According to Haradatta, this refers to a Sûdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, II, 10, 26, 10, is to take effect. The same opinion is expressed by Gautama.

11. This refers to the wife of a Srotriya, as Haradatta states according to Gautama. The penance is three years' chastity.

15. In conversation, i. e. addressing Âryas familiarly, with tvam, 'thou,' &c.

17. But if these (offences be committed) by a Brâhmaza, he shall be made blind (by tying a cloth over his eyes).

18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

19. If he does not amend, he shall be banished.

20. A spiritual teacher, an officiating priest, a Snâtaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

PRASNA II, PATALA 11, KHANDA 28.

1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.

2. A servant in tillage who abandons his work shall be flogged.

17. Haradatta states expressly that the eyes of a Brâhmaza must not be put out by any sharp instrument. He should be kept blindfold all his life.

20. 'The intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand.'—Haradatta.

28. 1. This Sûtra shows that the system of leasing land against a certain share of the crops, which now prevails generally in Native States, and is not uncommon in private contracts on British territory, was in force in Âpastamba's times.

2. See Colebrooke, Digest, Book III, Text lxviii, for this Sûtra and the following two. Another commentator, quoted by Haradatta, connects this Sûtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the

3. The same (punishment shall be awarded) to a herdsman (who leaves his work) :

4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the crops, or the king's servants), may make them lean (by impounding them): (but) he shall not exceed (in such punishment).

6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.

7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.

8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.

11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

Sûtra to a cultivator who neglects to till his land. *Gagannātha's* authorities, the *Āintāmāni* and *Ratnākara*, agree with *Haradatta's* first explanation.

5. *Manu* VIII. 240; *Yāgñ.* II. 159-161.

6. *Manu* VIII. 232; *Yāgñ.* II, 164.

12. He who takes intentionally food when he is in danger of his life shall not be punished.

13. If the king does not punish a punishable offence, the guilt falls upon him.

PRASNA II, PATALA 11, KHANDA 29.

1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

3. Both the wife and the husband have power over (their) common property.

4. By their permission, others also may act for their good (in this and the next world, even by spending money).

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, shall be the judges) in lawsuits.

6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).

13. Manu VIII, 18, 308; Yâgñ. I, 336.

29. 3. 'Though this is so, still the wife cannot spend (money) without the permission of her husband, but the husband can do (so without the consent of his wife). That may be known by Sûtra II, 6, 14, 11, "They do not declare it to be a theft if the wife spends money for a good reason during the absence of her husband."—Haradatta.

4. 'Others, i. e. the sons and the rest.'—Haradatta.

5. Yâgñ. II, 2.

6. 'And the like, i. e. by cross-examination, &c.'—Haradatta.

7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.

8. If (he is found out speaking) an untruth, the king shall punish him.

9. Besides, in that case, after death, hell (will be his punishment).

10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.

11. The knowledge which Sûdras and women possess is the completion (of all study).

12. They declare, that (this knowledge) is a supplement of the Atharva-veda.

13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.

14. The indications for these (doubtful cases are), He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who

7. Manu VIII, 87 seq.; Yâgñ. II, 68-75.

8. Manu VIII, 119 seq.

9. Manu VIII, 89 seq.

10. Manu VIII, 81 seq.

11. The meaning of the Sûtra is, that men ought not to study solely or at first such Sâstras as women or Sûdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Sûdras possess, is dancing, music, and other branches of the Arthasâstra.

14. See above, I, 7, 20, 8 and 9.

have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.'

15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.
