

ĀPASTAMBA DHARMA SŪTRAS

(Abridged & reorganised)



by

Pandit U.Ve. Sri Rama Ramanujachari

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INTRODUCTION



The Dharma Śāstras were all composed for the times and places in which they obtained. The laws and rules were general as well as specific to the then current socio-economic circumstances. In this text only the general laws and protocols which are still relevant have been retained.

The original text is not a flowing narrative but jumps from subject to subject with frequent deviations from the topic. In this text I've combined all the sūtras under specific headings to make the text more user-friendly.

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AUTHORITY OF THE LAW

athātas-sāmayācārikān dharmān vyākhyāsyāmaḥ || 1:1:1:1 ||

Now, therefore, we will teach the Dharmas which form part of the duty of daily life, as they have been decided by the agreement [of those who know the law].

Now, therefore — after the study of the śrāutā and grhya sūtras.

Dharma — 'acts productive of merit,' usually translated by 'duty or law,' is more accurately defined as an act which produces the state called apūrva, the cause of heavenly bliss and of final liberation.

Sāmaya — 'agreement, decision of men who know the law,' is threefold = *vidhi* – injunction, *niyama* – restriction or guidelines, and *pratiśedhā* – prohibition.

dharmajña samayaḥ pramāṇam || 1:1:1:2. ||

The authority [for Dharma] is the agreement of those who know the law. (Manu 2:6, 12; Yajñ. 1:7; Gautama 1:1:)

The Dharma teachings arise from the consensus of those learned scholars who have studied the Scriptures.

vedāśca || 1:1:1:3. ||

And [the authorities for the latter are] the Vedas alone.

The knowers of the law are authorities for us and the Vedas alone are *their* authority. The Vedas are therefore the root authority in matters of dharma and adharma. [Gautama 1;1:2]

INITIATION —

THE BASIC QUALIFICATION FOR OBSERVING THE LAW

upanayanam vidyārthasya śrutitas-saṃskāraḥ || 1:1:1:9. ||

The initiation [*upanayana*] is the confirmation in accordance with the texts of the Veda, of a male who is desirous of [and can make use of] sacred knowledge.

The deaf and dumb who cannot make use of the sacred knowledge are thus excluded. The stipulation of 'male' excludes women for the reason that their domestic duties precludes them from making use of the scriptural knowledge of the Vedas. Although women are required to use certain texts during agnihotra etc. it is recommended that they be taught at the time of performance only.

sarvebhyo vai vedebhyas-sāvitryanūcyata iti hi brāhmaṇam || 1:1:1:10. ||

A Brāhmaṇa text declares that the Gāyatrī is learnt for the sake of all the [three] Vedas.

This statement is to remove the doubt whether the ceremony of initiation is to be repeated for each of the Vedas. Only if the Atharvana Veda is to be studied is a separate initiation required.

Tamaso vā eṣa tamaḥ praviśati yam avidvān upanayate yaścā avidvān iti hi brāhmaṇam || 1:1:1:11 ||

A Brāhmaṇa text declares that one who's initiated by a guru unlearned in the Veda indeed enters darkness, and he who initiates comes from darkness.

The one who conducts the upanayana ceremony should himself be learned in the Veda. Nowadays it is customary for the father to do the teaching of the gāyatr even though unlearned in the Veda.

brāhmaṇa ācāryaḥ smaryate tu || 2:2:4:24 ||

It is declared in the Smṛtis that a Brāhmaṇa alone should be chosen as teacher [or spiritual guide].

The reference in the context is to Vedic study.

Tasminnabhijan avidyā samudetaṃ samāhitaṃ saṃskartāram ipset || 1:1:1:12 ||

One who desires initiation shall seek to obtain a teacher in whose family sacred learning is hereditary, who himself possesses the knowledge of the 6 aṅgas of the Veda [along with the meaning], and who is diligent [in following the law].

a teacher in whose family sacred learning is hereditary — it must be remembered that at the time of the sūtras, books were not widely available and learning was confined within families and not institutes of learning.

Samāhita means avoiding the proscribed acts and diligently following the prescribed acts.

Tasminścaiva vidyākarmāntam avipratipanne dharmebhyaḥ || 1:1:1:13. ||

And under him the sacred science must be studied until the end, provided [the teacher] does not fall down from the ordinances of the law.

If the teacher does happen to fall from the practice of Dharma then the student has the right to tactfully upbraid him, if he continues in malpractice the student should leave and find another teacher.

Tasmād dharmān ācinoti sa ācāryaḥ || 1:1:1:14 ||

He from whom one gathers [*ācinoti*] [the knowledge of] Dharma is called the ācārya [teacher]. (Manu 2:69, Yajñ. 1:15.)

tasmai na druhyet kadācana || 1:1:1:15.||

The teacher should never be offended in any way. (Manu 2:144.)

sa hi vidyātastaṃ janayati | tacchreṣṭhaṃ janma || 1:1:1:16,17.||

For he gives a second birth to the student by [imparting to him] sacred learning. This [second] birth is the best. (Manu 2:146-148.)

Because it procures spiritual advancement and the means to liberation. The guru is considered a “father” and the students are considered as spiritual sons. The disciples between themselves have the relationship of “guru-brothers.”

śarīram eva mātā-pitarau janayataḥ || 1:1:1:18.||

The father and the mother produce the body only. (Manu 2:147)

The body is a mere product of matter and is a vehicle for the jīvātman.

DRESS CODES

yajñopavītī dvi vastraḥ || 1:2:6:18. ||

If the student wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices. (Manu 2:63, Taitt Aran. 2:1;3.)

At sacrifices the sacred thread passes over the left shoulder and under the right arm. In other words the garment shall be worn to expose the right shoulder.

adho nivītas tv eka vastraḥ || 1:2:6:19. ||

But, if one wears a [lower] garment only, one shall wrap it around the lower part of his body.

āvikaṃ sārva varṇikam || 1:1:3:7. ||

The skin of a sheep is fit to be worn by all castes,

kambalaśca || 1:1:3:8.||

And a blanket made of wool.

nagno vā || 1:5:15:9. ||

Nor [shall one remain] naked [for a muhurta if it can be helped].

A muhurta is a period of 24 minutes.

THE PROTOCOLS OF STUDENTSHIP

Ācārya adhīnaḥ syād anyatra patanīyebhyaḥ || 1:1:2:19. ||

He shall obey his teacher, except [when ordered to commit] crimes which cause loss of caste.

Regarding the crimes which cause loss of caste [*pataniya*], see below, 1,7,21;7

hitakārī guror apratilomayan vācā || 1:1:2:20.||

One shall do what is beneficial to the teacher, and shall not contradict him. (Manu 2;108, and Yajñ. 1. 27.)

adha āsana śāyī || 1:1:2:21.||

One shall always occupy a couch or seat lower [than that of the teacher]. (Manu 2;108, 198)

tathā kṣāra-lavaṇa madhu māṃsāni || 1:1:2:23. ||

[He should not partake of] spicy condiments, salt, honey or meat.

Regarding the meaning of “*kṣāra*”— ‘pungent condiments,’ see Haradatta on 2:6, 15, 15. Other commentators explain the term differently. (Manu 2;177; Yajñ. 1, 33; and Aśv. Gri: Su. 1. 22, 2.

adivā svāpī || 1:1:2:24.||

Nor sleep in the day-time.

agandha sevī || 1:1:2:25.||

Nor use perfumes. (Manu 2;177; Yajñ. 1:33.)

maithunaṃ na caret || 1:1:2:26. ||

Nor engage in sexual activities. (Manu 2;180.)

utsanna ślāghaḥ || 1:1:2:27.||

Nor embellish oneself [by using ointments and the like]. (Manu 2;178; Yajñ. 1;33.)

prakṣālayīta tv aśuci liptāni guror asaṃdarśe || 1:1:2:29.||

But, if the body is soiled by unclean things, one shall clean it [with earth or water], in a place where one is not seen by a Guru.

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

na-apsu ślāghamānaḥ snāyād yadi snāyād daṇḍavat plavet || 1:1:2:30.||

One should not frolic about in the water whilst bathing; let him float [motionless] like a stick.

The gist of this sūtra is that bathing, which is normally done in a river or public place should be done with restraint and not cause irritation to others using the same ghat for bathing and washing clothes etc.

Another version of the first portion of this Sūtra, proposed by Haradatta, is:—

'Let him not, whilst bathing, clean himself [with soap powder or the like].' Another commentator takes Sūtra 28 as a prohibition of the daily bath or washing generally ordained for Brāhmanas, and refers Sūtra 29 to the naimittika snāna or 'bathing on certain occasions,' and takes Sūtra 30 as a restriction of the latter.

anyṛta darśī || 1:1:3:11.||

Dancing should not be watched [by the student]. (Manu 2:178.)

sabhāḥ samājāṃś ca-agantā || 1:1:3:12.||

nor should [a student] attend assemblies [for gambling, etc.], nor join crowds [assembled at festivals].

a janavāda śīlaḥ || 1:1:3:13.||

nor should one be addicted to gossiping. (Manu 11:179; Yajñ. 1:33.)

rahas śīlaḥ || 1:1:3:14.||

[He should always] be discreet.

guror udācāreṣv akartā svairi karmāṇi || 1:1:3:15.||

[a student] should not do anything for his own pleasure in places which his teacher frequents.

'Anything for his own pleasure,' ie. having conversations with friends, making his toilet, 'hanging out' etc.

mṛduḥ || 1:1:3:17.||

One should be gentle.

śāntaḥ || 1:1:3:18.||

One should refrain from unsuitable pursuits (or be peaceful).

dāntaḥ || 1:1:3:19.||

And be tireless in fulfilling one's duties;

The explanations of the last two terms, *śānta* [Sūtra 18] and *dānta* [Sūtra 19], 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' or self-discipline.

Hrīmān || 1:1:3:20.||

[He should be] Modest;

dr̥ḍha dhṛtiḥ || 1:1:3:21.||

Self-controlled

aglāṃsnuḥ || 1:1:3:22.||

Energetic;

akrodhanaḥ || 1:1:3: 23.||

Free from anger;

anasūyuḥ || 1:1:3:24.||

Free from envy.

na prekṣeta nagnāṃ striyam || 1:2:7:3.||

One shall not look at a naked woman. (Manu 4:53; Yajñ. 1:135)

oṣadhi vanaspatīnām ācchidya na-upajighret || 1:2:7:4.||

One shall not cut the [leaves or flowers] of herbs or trees, in order to smell them. (Gopatha-brāhmaṇa 1:2.)

yadi smayeta-apigrhya smayeta-iti hi brāhmaṇam || 1:2:7:7.||

If one smiles, one shall smile covering [the mouth with his hand]; thus says a Vedic text.

na-upajighret striyaṃ mukhena || 1:2:7:8.||

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

na-akāraṇād upaspr̥ṣet || 1:2:7:10.||

Nor shall he touch [a woman at all] without a particular reason. (Manu 2:179)

A proper reason to touch a woman would be when trying to help her, support her, help her up, steady her from falling etc. Or in the case of a health service provider, for diagnostic or therapeutic purposes.

ātma praśamsām para garhām iti ca varjayet || 1:2:7:24.||

One shall avoid self-praise, blaming others, and the like. (Manu 2:179)

bhuktvā svayam amatraṃ prakṣālayīta || na ca-ucchiṣṭaṃ kuryāt || 1:1:3:36-37.||

After eating, one should clean one's own bowl and leave no residue.

ucchiṣṭaṃ = 'residue of food' — refers to (a) food left on a plate after some one has eaten, (b) food from which a portion has already been served to someone before the other diners eat. (c) liquid in a bottle from which someone has drunk thus containing their 'backwash'.

na ca-asmai śruti vipratīṣiddham ucchiṣṭaṃ dadyāt || yathā kṣāra lavaṇa madhu māṃsāni – iti || 1:1:4:5-6.||

And [the teacher] shall not give him anything [to eat] that is forbidden by the Vedas, [not even as] leavings, such as pungent condiments, salt, honey, or meat [and the like].

These items are permitted to householders but forbidden to students.

pitur jyeṣṭhasya ca bhrātur ucchiṣṭaṃ bhoktavyam || 1:1:4:11.||

A residue left by a father and an elder brother may be eaten.

dharma vipratipattāv abhojyam || 1:1:4:12.||

[But] if they act contrary to the law, one must not eat [their leavings].

If by eating their leavings one should commit a sin because they contain salt etc, he shall not do so — Haradatta.

niyameṣu tapas śabdaḥ || 1:2:5:1.||

The word 'austerity' [must be understood to apply] to [the observance of] the rules [of studentship].

The term *tapas* has many meanings – all of which indicate a 'generation of internal heat'. It can refer to austere yogic practices, self-discipline and meditation as well as the fulfillment of rules and obligations.

tad atikrame vidyā karma niḥsravati brahma saha-apatyād etasmāt || 1:2:5:2.||

If the rules are transgressed, study drives out the knowledge of the Veda acquired already, from the [offender] and from his children.

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 Brahma-yajña [daily study], and other religious rites, produces no effect, ie. gains no merit for the reciter.” Manu 3:97. Haradatta gives also the following three explanations of this Sūtra adopted by other commentators:—

- If these [rules] are transgressed, he loses his capacity for learning, because the Veda forsakes him, etc.
- If these rules are transgressed, the capacity for learning and the Veda leave him, etc.
- From him who studies whilst transgressing these rules, the Veda goes out, etc.

tasmād ṛṣayo- 'avareṣu na jāyante niyama atikramāt || 1:2:5:4.||

On account of that [transgression of the rules of studentship] no ṛṣis are born amongst the people of later ages.

Amongst the *avaras* means "amongst the people of modern times, those who live in the Kaliyuga." "No ṛṣis are born" means there are none who see [receive the revelation of] Mantras i.e. Vedic texts."— Haradatta.

SERVICE OF THE TEACHER

guru prasādanīyāni karmāṇi svastyayanam adhyayana saṁvṛttir iti || 1:2:5:9.||

[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.

‘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.

ato- 'anyāni nivartante brahmacāriṇaḥ karmāṇi || 1:2:5:10.||

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

‘Acts other than these, such as pilgrimages and the like.’ — Haradatta.

svādhyāya dhṛg dharma rucis tapsvy ṛjur mṛduḥ sidhyati brahmacārī || 1:2:5:11.||

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.

What this ‘perfection’ is has been declared in Sūtras 7, 8. — Haradatta.

svapnaṁ ca varjayet || 1:1:4:22.||

And one shall avoid sleeping [whilst the teacher is awake].

atha-ahar ahar ācāryaṁ gopāyed dharma artha yuktaih karmabhiḥ || 1:1:4:23.||

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

Acts tending to the acquisition of merit are here — collecting sacred fuel, Kuśa grass, and flowers for worship. Acts tending to the acquisition of wealth are — gathering fuel for cooking, etc. (Manu 2:182)

ceṣṭati ca cikīrṣan-tac chakti viṣaye || 1:2:6:28.||

And if the teacher tries [to do something], then [the student] shall offer to do it for him, if it is in his power.

preṣitas tad eva pratipadyeta || 1:2:7:25.||

If one is ordered [by the teacher to do so something], one shall do just that.

sa guptvā samviśan brūyād dharma gopāyam ājūgupam aham iti || 1:1:4:24.||

Having served [the teacher during the day in this manner, one shall say when going to bed]:—
“I have protected the protector of the Dharma” [my teacher].

Another explanation of the words spoken by the student is, “O law, I have protected him; protect thou me.” (See also Gopatha-brāhmaṇa 1.2.4)

STUDENT/TEACHER PROTOCOLS

udite tv āditya ācāryeṇa sametya-upasaṅgrahaṇam || 1:2:5:18.||

When he meets his teacher after sunrise [coming for his lesson], he shall touch [his feet].
(Manu 2:71)

upasaṅgrāhya ācārya ity eke || 1:2:5:20.||

But some declare that he ought to touch the [feet of his] teacher [at every occasion instead of saluting him].

śāstuś ca-anāgamād vṛttir anyatra || 1:2:7:26.||

On account of incompetence, [one may go] to another teacher [and] study [there].

See above, 1:1:1:13, and note. The purpose of the connection with the teacher is education, if the teacher is incompetent then he should be abandoned.

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 undergoing the ceremony of initiation.

pramādād ācāryasya buddhi pūrvaṃ vā niyama atikramaṃ rahasi bodhayet || 1:1:4:25.||

If the teacher transgresses the law through carelessness or knowingly, one shall point it out to him in private.

This is a very interesting guideline — all teachers are also humans who are subjected to the same errors and faults of others. The student should not expect the teacher to be perfect. Vide Taittiriya Upaniṣad — convocational address.

anivṛtau svayaṃ karmāṅy ārabheta || 1:1:4:26.||

If [the teacher] does not cease [to transgress], one shall perform those religious acts [which ought to be performed by the teacher];

This refers to the obligatory acts of daily living of which the ācārya has been negligent.

nivartayed vā || 1:1:4:27.||

Or one may return home.

The Sūtra refers to a naiṣṭhika brahmacārin 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 2:243, 244; Yajñ. 1:49.50) The purpose of living with the teacher is to obtain an education, if this contract is not being fulfilled then the student may leave the ācārya and return home.

sarva ahṇam su yukto'adhyayanād anantaro-'adhyāye || tathā guru karmasu || 1:2:5:23,24||

One shall be very attentive the whole day long, never allowing the mind to wander from the lesson during the [time devoted to] studying, and [at other times one shall be attentive] to the business of the teacher.(Manu 2:191)

One should help the teacher in whatever other business he is engaged in.

āhūta adhyāyī ca syāt || 1:2:5:26.||

And one shall study after having been called by the teacher [and not request the teacher to begin the lesson]. (Yajñ. 1:27; Manu 2:191.)

sadā niśāyāṃ guruṃ saṃveśayet tasya pādaḥ prakṣālya saṃvāhya || 1:2:6:1.||

Every day he shall put his teacher to bed after having washed his [teacher's] feet and after having massaged him. (Manu 2:209.)

anujñāta saṃviśet || 1:2:6:2.||

One shall retire to rest after having received [the teacher's permission]. (Manu 2:194.)

na ca-enam abhiprasārayīta || 1:2:6:3.||

And one shall not stretch out the feet towards him.

na khaṭvāyāṃ sato- 'bhiprasāraṇam asti-ity eke || 1:2:6:4.||

Some say, that it is not [offensive] to stretch out the feet [towards the teacher], if he be lying on a bed.

'But, in Apastamba's opinion, it is offensive even in this case.' — Haradatta.

na ca-asya sakāṣe saṃviśto bhāṣet || 1:2:6:5.||

And one shall not address [the teacher], whilst one is in a reclining position. (Manu 2:195.)

abhibhāṣitas tv āsīnaḥ pratibrūyāt || 1:2:6:6.||

But one may answer [the teacher] sitting [if the teacher himself is sitting or lying down]. (Manu 2:196.)

anūthāya tiṣṭhantam || 1:2:6:7.||

And if [the teacher] stands, [one shall respond] after having risen also.

gacchantam anugacchet anugam || 1:2:6:8.||

One shall walk behind, if he walks.

dhāvantaṃ anudhāvet || 1:2:6:9.||

One shall run after him, if he runs.

na sa upānaḥ veṣṭitaśirā avahita pāñir avadhā vā-āsīdet || 1:2:6:10.||

One shall not approach [the teacher] with shoes on, or the head covered, or holding [implements].

adhvā-āpannas tu karma yukto vā-āsīdet || na ced upasīdet || 1:2:6:11,12 ||

But on a journey or occupied in work, one may approach him [with shoes on, with his head covered, or holding implements], provided one does not sit down quite near [to the teacher].

devam iva-ācāryam upāsīta-avikathayann avimanā vācaṃ śuśrūṣamāṇo- 'sya || 1:2:6:13.||

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

anupastha kṛtaḥ || 1:2:6:14.||

[He shall not sit near him] with one leg placed on the other.

anuvāti vītaḥ || 1:2:6:15.||

If [on sitting down] the wind blows from the student towards the guru, he shall change his place. (Manu 2:203)

apraṭiṣṭabdhaḥ pāṇinā || anapaśrito- 'nyatra || 1:2:6:16,17.||

[He shall sit] without supporting himself with his hands [on the ground], without leaning against something [as a wall or the like].

sabhā nikaṣa kaṭa svastarāṁś ca || 1:2:8:13.||

[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].

'The roller is an implement used by farmers, 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 student shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.' — Haradatta.

na-anabhībhāṣito gurum abhībhāṣeta priyād anyat || 1:2:8:14.||

If not addressed by a Guru, he shall not speak to him, except [in order to announce] good news.

vyupatoda vyupajāva vyabhihāsa udāmantraṇa nāmadheya grahaṇa preṣaṇāni-iti guror varjayet || 1:2:8:15.||

He shall avoid touching a Guru [with his finger], whispering [into his ear], laughing [into his face], calling out to him, pronouncing his first name or giving him orders and the like [acts].

āpady arthaṁ jñāpayet || 1:2:8:16.||

In time of need he may attract attention [by any of these acts].

ācārya prācārya samnipāte prācāryāya-upasaṁgrhya-upasaṁjighṛkṣed || 1:2:8:19.||

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

desācāryam, praṭiśedhed itaraḥ || 1:2:8:20.||

The other [the teacher] shall [then] forbid it.

lupyate pūjā ca-asya sakāśe || 1:2:8:21.||

And [other marks of] respect [due to the teacher] are omitted in the presence of the [teacher's teacher].

If one is in the presence of both his guru and his guru's guru (parama-guru) then all the protocol of respect should be paid to the parama-guru and not to the guru. Out of courtesy one may "attempt" to do the same to his own guru but the guru should restrain him.

samādiṣṭam adhyāpayantaṁ yāvad adhyayanam upasaṁgrhṇīyāt || 1:4:12:13.||

[A student] shall touch the feet of a person, who teaches him at the request of his [regular teacher], as long as the instruction lasts.

This rule is a supplement to 1. 2. 7, 29.

nityam arhantam ity eke || 1:4:12:14.||

Some [declare, that he shall do so] always, [if the substitute is] a worthy person.

'A worthy person,' ie. on account of his learning or character. — Haradatta.

na gatir vidyate || 1:4:12:15.||

But obedience [as towards the teacher] is not required [to be shown towards such a person].

vrddhānām tu || 1:4:12:16.||

And [students] older [than their teacher need not do him obedience].

'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 2:151 seq.

brahmaṇi mitho viniyoge na gatir vidyate || 1:4:12:17.||

If [two persons] each teach each other mutually [different redactions of] the Veda, obedience [towards each other] is not ordained.

antevāsy anantevāsī bhavati vinihita ātmā gurāv anaipuṇam āpadyamānaḥ || 1:2:8:26.||

That student who, attending to two [teachers], accuses his [principal and first] teacher of ignorance, remains no [longer] a student.

Another commentator says, “That student who offends his teacher in word, thought, or deed, and directs his mind improperly, ie. does not properly obey, no longer should remain a student.” — Haradatta.

stutiṃ ca guroḥ samakṣam yathā su snātam iti || 1:11:32:10.||

One should avoid self-praise in front of the teacher, saying, ‘I have properly bathed or the like.’

datvā ca na-anukathayet || 1:2:7:22.||

And having paid [the fee], one shall not boast of having done so.

kṛtvā ca na-anusmaret || 1:2:7:23.||

And one shall not remember what one may have done [for the teacher].

sthāna āsana caṅkramaṇa smiteṣv anucikīrṣan || 2:2:5:8.||

He shall follow [his teacher] in rising, sitting, walking about, and smiling.

In other words he shall do these acts only after his teacher has done them.

saṃnihite mūtrā purīṣa vāta karma-uccair bhāṣā hāsa ṣṭhevana danta skavana niḥṣṛṅkhaṇa bhrukṣepaṇa tālana niṣṭhyāni-iti || 2:2:5:9.||

In the presence [of the teacher] one shall not defecate, fart, speak aloud, laugh, spit, clean the teeth, blow the nose, frown, clap hands, nor snap fingers.

dāre prajāyām ca-upasparśana bhāṣā visrambha pūrvāḥ parivarjayet || 2:2:5:10.||

Nor shall one tenderly embrace or address caressing words to his spouse or children.

vākyena vākyasya pratīghātam ācāryasya varjayet || śreyasām ca || 2:2:5:11,12.||

One shall not contradict what the teacher says, nor those that are one’s superiors.

Contradict out of insolence or cheek, but if there are inconsistencies in the teaching one may make these known and seek clarification.

sarva bhūta parīvāda ākrośāms ca || 2:2:5:13.||

[One shall not] blame or deprecate any sentient being.

Haradatta states that ‘deprecating’ is forbidden here once more in order that it should be particularly avoided.

vidyayā ca vidyānām || 2:2:5:14.||

[One shall not revile one branch of] sacred learning by [invidiously comparing it with] another.

For example, one shall not say, “The Rig Veda is sweet to the ear, the other Vedas grate on the ear,” or “the Taittiriya Veda is a śākha consisting of leavings,” or “the Brāhmaṇa proclaimed by Yajñavalkya is of modern origin.” — Haradatta. ‘The second sentence refers to the story that Yajñavalkya vomited the Black Yajur Veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini 4, 3, 105,

muhūṃś ca-ācārya kulaṃ darśana artho gacched yathāśakty adhihastyam ādāya-api danta prakṣālanāni-iti || 1:2:8:22.||

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].

CONDUCT OF THE TEACHER

tasmin guror vṛttiḥ || 1:2:8:23.||

[Now] the conduct of a teacher towards his student [will be explained].

putram iva-enam anukāṅkṣan sarva dharmeṣv anapacchādayamānaḥ su-yukto vidyāṃ grāhayet || 1:2:8:24 ||

Loving him like his own son, and being attentive, he shall teach him the sacred science, without hiding anything in the whole law.

na ca-enam adhyayana vighnena-ātma artheṣu-uparundhyād anāpatsu || 1:2:8:25.||

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

adhyayana arthena yaṃ codayen na ca-enam pratyācakṣīta || na ca-asmin doṣaṃ paśyet || 1:4:14:3,4||

One whom [a student] asks for instruction, shall certainly not refuse it; Provided he does not see in him a fault, [which disqualifies him from being taught]. (Manu 2:109-115.)

śayānaś ca-adhyāpanaṃ varjayet || 1:11:32:3.||

One shall not teach whilst lying on a bed.

na ca tasyāṃ śayyāyām adhyāpayed yasyāṃ śayīta || 1:11:32:4.||

Nor shall one teach [sitting] on that bed on which he lies [at night with his wife].

tad dravyāṅgaṃ ca na kathayed ātma saṃyogena-ācāryaḥ || 1:2:8:6.||

And the teacher shall not mention the possessions of the [student] with the intention to obtain them.

‘If the teacher comes to the house of his [former] student [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.

ācāryo- 'apy anācāryo bhavati śrutāt pariharamānaḥ || 1:2:8:27.||

A teacher also, who neglects the instruction [of the student], no [longer] remains a teacher.

aparādheṣu ca-enaṃ satatam upālabheta || 1:2:8:28.||

If the [student] errs, [the teacher] shall always reprove him.

abhiṛāsa upavāsa udaka upasparśanam adarśanam iti daṇḍā yathāmātram ā nivṛtteḥ || 1:2:8:29.||

Threatening, 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 student] stops [offending].

The first sanction should be threatening, if this doesn't work then the student should be made to fast or bathe in cold water, or if the student is still not corrected then he should be banished from the class for a certain time. [See also Manu 8:299, where corporal punishment is permitted but apparently Āpastamba doesn't approve of it.]

nivṛttaṃ carita brahmacaryam anyebhyo dharmebhyo- 'nantaro bhava-ity atisṛjet || 1:2:8:30.||

He shall dismiss [the student], after he has performed the ceremony of the *Samāvartana* (graduation ceremony) and has finished his studentship, with these words, 'Apply yourself henceforth to other duties.'

na samāvṛtte samādeśo vidyate || 1:4:12:5.||

There is no provision for orders to be given [by the ācārya] to a graduate student.

Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former student's part ought not to be forbidden. In other words once a student has graduated the teacher has no authority to issue orders to him — he is completely independent but may if he wishes he may perform voluntary acts to please the teacher.

samāvṛttaṃ ced ācāryo- 'abhyāgacchet tam abhimukho- ' abhyāgamyā tasya- upasaṃgṛhya na bībhatsamāna udakam upaspr̥śet puraskṛtya- upasthāpya yathā upadeśaṃ pūjayet || 2:2:5:4.||

If the [former] teacher visits him after he has returned home, he shall go out to meet him, and touch his [feet], without washing afterwards showing disgust. He shall let him enter the house first, and then fetch [the materials necessary for a hospitable reception], and honour him according to the rule.

Though he may suspect that the teacher had been defiled by the touch of a Caṇḍāla or the like, still he shall not show disgust nor wash himself.' — Haradatta.

Regarding the rule of receiving guests, see below, 2:4, 8, 6 seq.

niveśe hi vṛtte naiyamikāni śrūyante || 1:4:12:22. ||

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

The householder has duties towards his family and society and thus should not be staying away from his family for 2 whole months in order to continue his studies.

agnihotraṃ atithayaḥ || 1:4:14:1.||

[That is to say] the Agnihotra and hospitality,

The Agnihotra, i.e. certain daily oblations of clarified butter. Atithayaḥ is the daily feeding of strangers and travellers who happen to pass through the village.

PROTOCOLS WITH THE ĀCĀRYA'S FAMILY

anyatra-upasamgrahaṇād ucchiṣṭa aśanāc ca-ācāryavad ācārya dāre vṛttiḥ || 1:2:7:27.||

One shall behave towards his teacher's wife as towards the teacher himself, but shall not touch her feet, nor eat the residue of her food. (Manu 2:208 -212)

tathā samādiṣṭe 'dhyāpayati || 1:2:7:28.||

So also [shall he behave] towards one who teaches him at [the teacher's] command,

'The use of the present tense – “*adhyāpayati*,” shows that this rule holds good only for the time during which he is taught by such a person.' — Haradatta.

vṛddhatare ca sa brahmacāriṇi || 1:2:7:29.||

And also to a fellow-student who is superior [in learning and years].

Because [an older fellow-student] is of use to him, according to the verse:—One-fourth [of his learning] a student 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.

ucchiṣṭa aśana varjam ācāryavad ācārya-putre vṛttiḥ || 1:2:7:30.||

He shall behave to his teacher's son [who is superior to himself in learning or years] as to his teacher, but not eat the residue of his food. (Manu 2:207-209.)

samāvṛttasya-apy etad eva sāmāyācārikam || 1:2:7:31.||

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

SEATING PROTOCOL

abhimukho- 'nabhimukham || 1:2:6:20.||

One shall face the teacher though the latter does not face him. (Manu 2:197.)

anāsanno- 'natidūre || 1:2:6:21.||

One shall sit neither too near to, nor too far [from the teacher],

yāvad āsīno bāhubhyām prāpnuyāt || 1:2:6:22.||

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

apṛati vātam || 1:2:6:23.||

[He shall not sit in such a position] that the wind blows from the teacher, towards himself.

eka adhyāyī dakṣiṇam bāhuṃ praty upasīdet || 1:2:6:24.||

[If there is] only one student, one shall sit at the right hand [of the teacher].

The formality is to prostrate when coming into the presence of the ācārya and then sit to his right.

yathā avakāśam bahavaḥ || 1:2:6:25.||

If there are many, [they may sit] as it may be convenient.

tiṣṭhati ca na-āsīta -anāsana yoga vihite || 1:2:6:26.||

If the master [is not honoured with a seat and] stands, the [student] shall not sit down.

When accompanying a teacher on a visit, if a seat is not offered to the teacher, the student should not sit down either.

uccaistarāṃ na-āsīta || 1:2:8:8.||

He shall not sit on a seat higher [than that of his teacher].

tathā bahu pāde || 1:2:8:9.||

Nor on a seat that has more legs [than that of his teacher].

sarvataḥ pratiṣṭhite || 1:2:8:10.||

Nor on a seat that stands more firmly fixed [on the ground than that of his teacher].

'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.

śayyā āsane ca-ācarite na-āviśe || 1:2:8:11.||

Nor shall one sit or lie on a couch or seat which is used [by the teacher]. (Manu 2:119.)

yānam ukto- 'dhvany anvārohet || 1:2:8:12.||

If he is ordered [by his teacher], he shall on a journey ascend a carriage after him.

This rule is an exception to 1. 2. 7, 5. Manu 2:204.

āsane śayane bhakṣye bhojye vāsasi vā samnihite nihīnatara vṛttiḥ syāt || 2:2:5:5. ||

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].

tiṣṭhan savyena pāṇinā- anugrhya-ācāryam ācamayet || 2:2:5:6.||

Standing [slightly bent], one shall place the left hand [under the water-vessel, and bending with his other hand its mouth downwards], he shall offer to his teacher water for sipping.

According to Haradatta, the repetition of the word ācāryam, 'the teacher,' in this Sūtra, indicates that the rule holds good not only when the teacher comes as a guest to his former student, but on every occasion when he receives water for sipping.

PROTOCOLS IN THE PRESENCE OF OTHER GURUS

na ca-asya sakāśe- 'nvak sthāninam upasaṃgrhṇīyāt || 1:2:6:29.||

And, if his teacher is near, one shall not touch [the feet of] another Guru who is inferior [in dignity];

The term Guru includes a father, maternal uncle, etc. [see above], and these are inferior to the teacher. Manu 2:205.

gotreṇa vā kīrtayet || 1:2:6:30.||

Nor shall one praise [such a person in the teacher's presence] by [pronouncing the name of] his clan (gotra).

na ca-enam praty uttiṣṭhed anūttiṣṭhed vā || *api cet tasya guruḥ syāt* || 1:2:6:31,32||

Nor shall one rise to meet such an [inferior Guru] or rise after him, even if he be a Guru of his teacher.

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

deśāt tv āsanāc ca saṃsarpet || 1:2:6:33.||

But he shall leave his place and his seat, [in order to show him respect.]

nāmnā tad antevāsinaṃ gurum apy ātmana ity eke || 1:2:6:34.||

Some say, that [he may address] a student of his teacher by [pronouncing] his name, if he is also one of his [the student's] own Gurus.

‘But Apastamba's own opinion is that he ought not to address by name a [maternal uncle or other] Guru [who visits his teacher].’ — Haradatta.

yasmiṃs tv anācārya saṃbandhād gauravaṃ vṛttis tasminn anvak sthānīye- ‘py ācāryasya || 1:2:6:35.||

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

yān anyān paśyato- ‘asya-upasaṃgrhṇīyāt tadā tv ete- upasaṃgrāhyāḥ || 1:2:7:13.||

But if [a teacher], in front of his [student], touches the feet of any other persons, then he [the student also] must touch their feet, [as long as he is] in that [state of student-ship].

‘Another [commentator] says, “He, the student, must touch their feet [at every meeting] from that time [when he first saw his teacher do it].” Because the word “but” is used in the Sūtra, he must do so even after he has returned home [on completion of his studies].’ — Haradatta.

PROTOCOLS FOR VEDIC STUDY

śrāvanyāṃ paurṇamāsyām adhyāyam upākṛtya māsaṃ pradoṣe na-adhīyāta || 1:3:9:1.||

After having performed the Upākarma for studying the Veda on the full moon of the month Śrāvana [July-August], he shall for one month not study in the evening.

The Upakarma 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 Āpastambaus the word evening [ie. first part of the night] it is not a fault to study later in the night. — Haradatta. Manu 4:95; Yajñ 1:42. 143;

ardhapañcamāṃś caturo māsān ity eke || 1:3:9:3.||

Some declare, [that he shall study] for four months and a half.

According to this latter opinion the Upakarma should be performed on the full moon of Bhādrapada, as has been taught in another work (Manu 4:95): the [time of the] Utsarjana, [the solemn closing of the term] should be advanced; and after the Utsarjana has been performed, one may study the Veda during the bright nights of each month until the full moon of Śrāvana, in order to fix in one's mind the part learned already and in the dark fortnight of each month one may study the Vedāṅgas, ie. grammar and the rest (Manu 4:98). On the full moon of Śrāvana the Upakarma should be performed once more, and that part of the Veda should be studied which has not yet been learned. — Haradatta.

nigameṣv adhyayanaṃ varjayet || 1:3:9:4.||

He shall avoid studying the Veda on a high-road.

Nigamaḥ, ‘high-roads,’ are squares and the like. — Haradatta.

śmaśāne sarvataḥ śamyā prāsāt || 1:3:9:6.||

He shall never study in a cremation-ground nor anywhere near it within the throw of a *Samya*.

The *Samya* is either the pin in the bullock's yoke or the round stick, about a foot and a half in length,

which is used for the preparation of the Veda, (Manu 4:116; Yajñ. 1:148.)

grāmeṇa-adhyavasite kṣetreṇa vā na-anadhyāyaḥ || 1:3:9:7.||

If a village has been built over [a cremation-round] or its surface has been cultivated as a field, the recitation of the Veda [in such a place] is not prohibited.

If one has not been informed that it used to be a cremation-ground.

jñāyamāne tu tasminn eva deśe na-adhīyīta || 1:3:9:8.||

But if that place is known to have been [a cremation-ground], he shall not study [there]

‘Nor anywhere near it within the throw of a *Samya*.’ This must be understood from Sūtra 6.

Brahma adhyeṣyamāṇo malavad vāsasā-icchan saṃbhāṣituṃ brāhmaṇena saṃbhāṣya tayā saṃbhāṣeta | saṃbhāṣya tu brāhmaṇena-eva saṃbhāṣya-adhīyīta | evaṃ tasyāḥ prajā niḥśreyasam || 1:3:9:13.||

If he, who is about to study the Veda, wishes to talk to a menstruating woman, he shall first speak to a Brāhmaṇa and then to her, then again speak to a Brāhmaṇa, and afterwards study. Thereby the children [of that woman] will be blessed.

The last part of the Sūtra may also be interpreted: ‘Thus she will be blessed with children.’ — Haradatta.

antaḥ śavam || 1:3:9:14.||

[He shall not study in a village] in which a corpse lies; (Manu 4:108; Yajñ. 1:148.)

ahorātrāv amāvāsyaṣu || 1:3:9:28.||

At the new moon, [he shall not study] for two days and two nights. (Manu 4:113; Yajñ. 1:146.)

‘For two days,’ ie. on the day of the new moon and the preceding one, the fourteenth of the half month.’ — Haradatta.

cāturmāsīṣu ca || 1:3:10:1 ||

[Nor shall he study] on the days of the full moons of those months in which the cāturmāsya sacrifice may be performed [nor on the days preceding them].

The three full-moon days are Phālgunī [February-March], Aśāḍhi [June-July], Kārttika [October-November].

Cāturmāsya is the period of the rainy season lasting for 4 months.

vairamaṇo guruṣv aṣṭākya aupākarāṇa iti try ahāḥ || 1:3:10:2.||

At the time of the Vedotsarga, on the death of Gurus, at the Aṣṭaka-śrāddha, and at the time of the Upākarma, [he shall not study] for three days;

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 4:119; Yajñ. 1:144.) ‘The Gurus’ intended here, are fathers-in-law, uncles, etc.

tathā saṃbandheṣu jñātiṣu || 1:3:10:3.||

Likewise if near relations have died.

‘This rule applies to a student only. It is known from another work that those who have been tainted by impurity [on the death of a relation], must not study whilst the impurity lasts.’ — Haradatta. Yajñ. 1. 144.

mātari pitary ācārya iti dvādaśa ahāḥ || 1:3:10:4.||

[He shall not study] for twelve days, if his mother, father, or teacher have died.

anubhāvināḥ ca parivāpanam || 1:3:10:6.||

Persons who are younger [than the relation deceased], must shave [their hair and beard].

The word anubhāvināḥ, is interpreted by Haradatta as ‘persons who are younger than the deceased.’

ācārye trīn ahorātrān ity eke || 1:3:10:10.||

Some declare, that, upon the death of the teacher, [the reading should be interrupted] for three days and three nights.

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

śrotriya saṁsthāyām aparisaṁvatsarāyām ekām || 1:3:10:11.||

If [he hears of] the death of a learned Brāhmaṇa [śrotriya] before a, full year [since the death] has elapsed, [he shall interrupt his study] for one night [and day].

Because the word “death” is used here, that alone is the reason [for stopping the study], in the case of Gurus and the rest [ie. the word 'died' must be understood in Sūtra 2 and the following ones — Haradatta

ubhayata upasaṁgrahaṇam adhijigāṁsamānasya-adhītya ca || 1:3:10:17.||

When a student desires to study or has finished his lesson, he shall at both occasions touch the feet of his teacher. (Manu 2:73)

adhīyāneṣu vā yatra-anyo vyaveyād etam eva śabdāṁ utsrjya-adhīyāta || 1:3:10:18.||

Or if, whilst they study, another person comes in, he shall continue his recitation, after those words [‘Ho, study!’] have been pronounced [by the newcomer].

Haradatta states that the plural [‘they study’] is useless, 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 4:122.)

pūtī gandhaḥ || 1:3:10:24.||

A foul smell [is a reason for the discontinuance of study]. (Manu 4:107; Yajñ. 1:150)

śuktaṁ ca- ātma saṁyuktam || 1:3:10:25.||

Heartburn or indigestion, [is a reason for the discontinuance of the recitation, until the heartburn ceases]. (Manu 4:121)

pradoṣe ca bhuktvā || 1:3:10:26||

[Nor shall one study] after having eaten in the evening,

‘Therefore he shall dine only after having finished his study.’ — Haradatta.

sandhyoḥ || 1:3:11:15.||

[He shall not study or teach] in the twilight, (Yajñ. 1:145; Manu 4:113)

naktaṁ ca- apāvṛte || 1:3:11:18.||

Nor at night with open doors,

divā ca- apihite || 1:3:11:19.||

Nor in the day-time with shut doors.

ananūktaṃ ca-apartau chandaso na- adhīyāta || 1:3:11:35.||

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

pradoṣe ca || 1:3:11:36.||

Nor [shall he study during term some new part of the Veda] in the evening.

Other commentators interpret the Sūtra 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].’

sārvakālikam āmnātam || 1:3:11:37.||

That which has been studied before, must never be studied [during the vacation or in the evening].

‘What has been studied before, must not be studied [again] at any time in the vacation nor in the evening.’ — Haradatta

tapah svādhyāya iti brāhmaṇam || 1:4:12:1.||

A Brāhmaṇa declares, ‘The daily recitation [of the Veda] is ‘Tapas’

It procures as much reward as penance. — Haradatta. Manu 2:166; The phrase occurs frequently in the Brāhmaṇas, e g. Taitt. Ar. 2:14:3

tatra śrūyate | sa yadi tiṣṭhann āsīnaḥ śayāno vā svādhyāyam adhīte tapa eva tat tapyate tapo hi svādhyāya iti || 1:4:12:2.||

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.’

Regarding the proper position at the ‘Veda-offering,’ or daily recitation, see above, 1:3:11:23 and Taitt. Ar. 2:11:3. Passages similar to the first part of the sentence quoted in this sūtra occur Taitt. Ar. 2:12:3, and 15:3. It ought to be observed, that the Taitt. Ar. 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, 2:14, 2.

om kāraḥ svarga dvāraṃ tasmād brahma- adhyeṣyamāṇa etad ādi pratipadyeta || 1:4:12:6.||

The syllable ‘om’ is the door of heaven. Therefore he who is about to study the Veda, shall begin [his lesson] by [pronouncing] it. (Compare also Taitt. Ar. 1:2:4 and Manu 2:74.)

vikathāṃ ca-anyāṃ kṛtvā-evam laukikyā vācā vyāvartate brahma || 1:4:12:7.||

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.

loke ca bhūti karmasv etad ādīny eva vākyāni syur yathā puṇya ahaṃ svasti ṛddhim iti || 1:4:12:9.||

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.’

The example given in the Sūtra is that of the Puṇyāha-vācana, which precedes every Gṛhya ceremony, and at which the sacrificer requests a number of invited Brāhmaṇas to wish him success. The complete sentences are, The sacrificer:— *Om karmaṇaḥ puṇyāham bhavanto bruvantviti*, ‘Om, wish that the day may be auspicious for the performance of the ceremony.’ The Brāhmaṇas:—*Om puṇyāham karmaṇa iti*, ‘Om, may the day be auspicious for the ceremony.’ In the same manner the Brāhmaṇas afterwards wish ‘welfare,’ *svasti*, ‘prosperity,’ *vridhhi* ‘advancement’ to the sacrificer.

PROTOCOLS FOR SALUTING

mātari pitary ācāryavat-śuśrūṣā || 1:4:14:6.||

Towards a mother [grandmother and great-grandmother] and a father [grandfather and great-grandfather] the same obedience must be shown as towards a teacher. (Manu 2:228, 235.)

samāvṛttena sarve gurava upasaṅgrāhyāḥ || 1:4:14:7.||

The feet of all Gurus must be touched [every day] by a student who has graduated.

The word Gurus, ‘venerable persons,’ includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, 1. 2. 6, 29-35

proṣya ca samāgame || 1:4:14:8.||

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

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

bhrātṛṣu bhaginīṣu ca yathā pūrvam upasaṅgrahaṇam || 1:4:14:9.||

The feet of [elder] brothers and sisters must be touched, according to the order of their seniority. (Manu 2:133.)

nityā ca pūjā yathā upadeśam || 1:4:14:10.||

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].

See above, 1. 4, 13, 2.

ṛtvik śvaśura pitṛvya mātulān avara vayasah pratyutthāya- abhivadet || 1:4:14:11.||

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. (Manu 2:130.)

The term used for “salutation” is *abhivādanam* — which is a formal salutation in which one introduces oneself, mentioning one's clan, Vedic school and the branch of Vedic studies that one has completed.

tūṣṇīm vā- upasaṅgrhṇīyāt || 1:4:14:12.||

Or he may silently touch their feet.

*daśa varṣaṃ paura sakhyam pañca varṣaṃ tu cāraṇam |
tri varṣa pūrvah śrotriyah abhivādanam arhati* || 1:4:14:13.||

A friendship lasting for ten years with fellow citizens [is a reason for giving a salutation, and so is] a friendship, contracted at school, which has lasted for five years. But a learned Brāhmaṇa [known] for less than three years, must be saluted. (Manu 11:134.)

jñāyamāne vayo viśeṣe vṛddhatarāya- abhivādyam || 1:4:14:14.||

If the age [of several persons whom one meets] is exactly known, one must salute the eldest [first].

viśama gatāya-agurave na- abhivādyam || 1:4:14:15.||

One need not formally salute a person, who is not a Guru, and who stands in a lower or higher place than oneself.

anvāruhya vā-abhivādayīta || 1:4:14:16.||

Or he may descend or ascend [to the place where such a person stands] and salute him.

This Sūtra, like the preceding, refers to those who are not ‘Gurus.’

sarvatra tu pratyutthāya-abhivādanam || 1:4:14:17.||

But every one [Gurus and others] he shall salute, after having risen [from his seat]. (Manu 2:120.)

aprayatena na-abhivādyam || *tathā-aprayatāya* || *aprayataś ca na pratyabhivadet* || 1:4:14:18,19,20||

If he is impure, he shall not greet [anybody]; [nor shall he greet] a person who is impure, nor shall he, being impure, return a salutation.

‘Impure,’ ie. unfit for associating with others on account of the death of relations or through other causes, see below, 1. 5, 15, 7 seq.

pati vayasah striyaḥ || 1:4:14:21.||

Married women [must be saluted] according to the [respective] ages of their husbands.

na sa upānah veṣṭita śirā avahita pāñir vā-abhivādayīta || 1:4:14:22.||

One shall not salute with shoes on, or head covered, or hands full.

na-asambhāṣya śrotriyaṃ vyativrajet || 1:4:14:30.||

He shall not pass a learned Brāhmaṇa without addressing him;

araṇye ca striyam || 1:4:14:31.||

Nor an [unaccompanied] woman in a forest [or any other lonely place].

He shall address a woman in order to reassure her, and do it in these terms:—‘Mother, or sister, what can I do for you? Don't be afraid!’ etc. — Haradatta.

GOOD MANNERS

prṣṭhataś ca-ātmanah pāñī na samśleşayet || 2:6:12:12.||

One shall not join one's hands behind the back.

While standing in company one should keep one's hands visible — i.e. standing with one's arms folded is respectful.

bhasma tuṣā adhiṣṭhānam || 2:8:20:11.||

One shall avoid to tread on ashes or husks of grain. (Manu 4:78.)

padā pādasya prakṣālanam adhiṣṭhānaṃ ca varjayet || 2:8:20:12.||

[and] washing one foot with the other, or to place one foot on the other,

preṅkholanaṃ ca pādayoḥ || 2:8:20:13.||

And to swing one's feet,

jānuni ca-atyādhānaṃ jaṅghāyāḥ || 2:8:20:14.||

And to place one leg crosswise over the knee [of the other],

nakhaiś ca nakha vādanam || 2:8:20:15.||

And to pare the nails [in front of others]

sphoṭanāni ca-akāraṇāt || 2:8:20:16.||

Or to make [finger joints] crack without a [good] reason,

Good reasons for cracking the joints are fatigue or rheumatism.’ — Haradatta.

yac ca-anyat paricakṣate || 2:8:20:17.||

And all other [acts] which they blame.

All other acts which are socially unacceptable according to time place and circumstance.

agnimapo brāhmaṇaṃ gā devatā dvāraṃ pratīvātā ca śakti viṣaye na- abhiprasārayīta || 1:11:30:22.||

If possible, one shall not stretch out the feet towards a fire, water, a Brāhmaṇa, a cow, [images of] the gods, a door, or against the wind.

The prohibition to stretch the feet towards a fire occurs also Manu 4, 53; Yajñ. 1:137.

puruṣam ca-ubhayor devatānāṃ rājñāś ca || 1:11:31:5.||

And one shall not speak evil of the gods or of the ruler. (Manu 4.163)

brāhmaṇasya gor iti pada upasparśanaṃ varjayet || 1:11:31:6.||

One shall not touch a Brāhmaṇa, a cow, nor any other [venerable beings] with the foot.

hastena ca-akāraṇāt || 1:11:31:7.||

[Nor] with the hand, except for particular reasons.

gor dakṣiṇānāṃ kumāryāś ca parivādān varjayet || 1:11:31:8.||

One shall not mention the blemishes of a cow, of honorarium (dakṣina), or of a girl.

na-asau me sapatna iti brūyāt | yady asau me sapatna iti brūyād dviṣantaṃ bhrātṛvyaṃ janayet || 1:11:31:15.||

[In company] One should never say, ‘This person is my enemy.’ If one says, ‘This person is my enemy,’ an enemy will be created, who will show his hatred.

na-indra dhanur iti parasmai prabrūyāt || 1:11:31:16.||

If one sees a rainbow, one must not say to others, ‘Here is Indra’s bow.’ (Manu 4.59.)

udyantaṃ astaṃ yantaṃ ca-ādityaṃ darśane varjayet || 1:11:31:18.||

One shall avoid looking at the sun when it rises or sets. (Manu 4.37.)

divā-ādityaḥ sattvāni gopāyati naktam candramās tasmād amāvāsyāyāṃ niśāyāṃ svādhīya ātmano guptim icchet prāyātya brahmacaryakāle caryayā ca || 1:11:31:19.||

During the day the sun protects the creatures, during the night the moon. Therefore let one eagerly strive to protect oneself on the night of the new moon by purity, continence, and rites adapted for the season. (Manu 4.153.)

krodhādīṃś ca bhūta dāhīyān doṣān varjayet || 1:11:31:23.||

And let one avoid the faults that destroy sentient beings such as anger and the like.

See above, 1:8:23:4 and 5, and Manu 4, 163

MARRIAGE

mātuś ca yoni sambandhebhyaḥ || 2:5:11:16.||

[One should not marry] one related [within six degrees] on the mother's or [the father's] side.

The term *yoni-sambandha*, 'related [within six degrees],' corresponds to the more common *Sapiṇḍa* of Manu, Yajñavalkya, and others.

*brāhme vivāhe bandhu śīla śruta arogyāṇi buddhvā prajā sahatva karmabhyaḥ
pratipādayet-śakti viṣayeṇa- alaṃkrtya || 2:5:11:17.||*

At the Brahma-marriage, he shall give away [his daughter] for procreation and performing the duties that must be performed together [by a householder & his wife], after having investigated [the bridegroom's] family, character, learning, and health, and after having given [to the bride] ornaments according to his ability. (Manu 3:27; Yajñ. 1:58)

ārṣe duhitṛmate mithunau gāvau deyau || 2:5:11:18.||

In the Arṣa form of marriage, the bridegroom shall present to the father of the bride a bull and a cow. (Manu 3:29; Yajñ. 1:59).

daive yajña tantra rtviḥ pratipādayet || 2:5:11:19.||

In the Daiva form of marriage, [the father] shall give her to an officiating priest, who is performing a śrauta-sacrifice. (Manu 3:28; Yajñ. 1:59)

mithaḥ kāmāt sāmvarate sa gāndharvaḥ || 2:5:11:20.||

If a maiden and a lover unite themselves through mutual love, that is called the Gāndharva-rite. (Manu 3:32; Yajñ. 1:61)

śakti viṣayeṇa dravyāṇi datvā vaheran sa āsuraḥ || 2:6:12:1.||

If the suitor pays as much money [for his bride] as he can afford, and marries her [afterwards], that [marriage is called] the Asura-rite. (Manu 3:31; Yajñ. 1:61.)

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 Asura-marriage.

duhitṛmataḥ prothayitvā vaheran (prothayitvā`āvaheran) sa rākṣasaḥ || 2:6:12:2.||

If the [bridegroom and his friends] abduct [the bride] after having overcome [by force] her father [or relations], that is called the Rākṣasa-rite. (Manu 3:33; Yajñ. 1:61.)

Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prajāpatya or Kāya and the Paiśāca. But Vasiṣṭha 1:29-35, like Āpastamba, gives six rites only.

teṣāṃ traya ādyāḥ praśastāḥ pūrvaḥ pūrvaḥ śreyān || 2:6:12:3.||

The first three amongst these [marriage-rites are considered] praiseworthy; each preceding one better than the one following. (Manu 3:24, 25; Yajñ. 1:58-60.)

*bhoktā ca dharma avipratīśiddhān bhogān || 22 || evam ubhau lokāv abhijayati ||
2:8:20:22,23||*

And one may enjoy those pleasures which are not forbidden by the Dharma, [behaving] thus one conquers both worlds.

carite yathā puram dharmād-hi sambandhaḥ || 2:10:27:1.||

If [adulteresses] have performed [the prescribed penance], they are to be treated as before [their fault]. For the connection [of husband and wife] takes place through the law.

sagotra sthānīyāṃ na parebhyaḥ samācakṣīta || kulāya hi strī pradīyata ity upadiśanti || 2:10:27:2,3||

[A husband] shall not hand over his [wife], who belongs to his own gotra, to others [than to his blood-line], in order to beget children for himself, for they declare, that a bride is given to the family [of her husband, and not to the husband alone].

This Sūtra refers to the begetting of a surrogate or *kṣetraja* son, and gives the usual rule, that only the *Sagotras* or clansman who is related by blood, a brother, a cousin, brother-in-law, etc. shall be employed as sperm donors rather than strangers. A woman is given to a family rather than an individual and therefore, in a pre-industrial agrarian society, it was in the interests of the whole family that procreation occurs some how or other.

tad vyatikrame khalu punar ubhayor narakaḥ || 2:10:27:6.||

If the [marriage vow] is transgressed, both [husband and wife] certainly go to hell.

dharma prajā sampanne dāre na-anyāṃ kurvīta || 2:5:11:12.||

If one 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. (Manu 9:95; Yajñ. 1:76.)

anyatara abhāve kāryā prāg agnyādheyāt || 2:5:11:13.||

If a wife is deficient in one of these two [qualities], he shall take another, [but] before he kindles the fires [of the Agnihotra]. (Manu 9:80, 81; Yajñ. 1:73.)

ādihāne hi satī karmabhiḥ sambadhyate yeṣāṃ etad aṅgam || 2:5:11:14.||

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.

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 5:167, 1 68; Yajñ. 1. 89.

pāṇi grahaṇād adhi grhamedhinor vratam || 2:1:1:1.||

After marriage the rites prescribed for a householder and his wife [must be performed].

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 *grha-medhinoḥ* indicates that husband and wife must perform the rites conjointly. Manu 3:67.

THE WEDDING ANNIVERSARY

yac ca-enayoḥ priyaṃ syāt tad etasminn ahani bhuñjīyātām || 2:1:1:7.||

And on [the anniversary of] that [wedding] day they may eat that food of which they are fond.

Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Pārvan-days, mentioned in Sūtra 4. His reasons are, first, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sūtra 6, by the term *trptiḥ*, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Pārvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 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 Sūtra from Sūtra 4 will be brought forward below, under Sūtra 11. Mahādeva, the

commentator of the Hiranyakeśi-dharma, adopts the view rejected by Haradatta.

adhaś ca śayīyātām || maithuna varjanam ca || 2:1:1:8,9||

And [on the night of that day] they shall sleep on the ground, and they shall avoid having sex.]. (Aśv. Grh: Sūtra. 1:3:10.)

SEXUAL RELATIONS

pravacana yukto varṣā śaradaṃ maithunam varjayet || 1:11:32:1.||

Let one who teaches, avoid sexual intercourse during the rainy season and in autumn.

mithunī bhūya ca na tayā saha sarvāṃ rātriṃ śayīta || 1:11:32:2.||

And if one has had sex [with his wife], he shall not lie with her during the whole night. (Manu 4:40)

sadā niśāyāṃ dāraṃ praty alaṃkurvīta || 1:11:32:6.||

At night one shall always adorn oneself for one's wife.

ahany asaṃveśanam || 2:1:1:16.||

One should not have sex in the day-time.

ṛtau ca saṃnipāto dāreṇa-anuvratam || 2:1:1:17.||

But let him have sex with his wife at the proper time, according to the rules [of the law]. (Manu 3:46-48; Yajñ. 1.79.80.)

antarāle- 'api dāra eva || 2:1:1:18.||

Let him have sex in the interval also, if his wife [desires it]. (Manu 3:45; Yajñ. 1:81)

Interestingly enough the Dharma śāstra confers conjugal rights on women but not on men. It is for the women to instigate sexual intercourse and to decide when and how often to have sex.

strī vāsasā-eva saṃnipātaḥ syāt || 2:1:1:20.||

But during sex he shall be dressed in a particular garment kept for this purpose.

yāvat saṃnipātam ca-eva sahaśayyā || tato nānā || 2:1:1:21,22. ||

And during sex only they shall lie together, and afterwards separate.

udaka upasparśanam || 2:1:1:23|| api vā lepān prakṣālya- ācamya prokṣanam aṅgānām || 2:1:2:1.||

Then they both shall bathe; or they shall remove the emissions with earth or water, sip water, and sprinkle the body with water.

THE GREAT SACRIFICES

teṣāṃ mahā yajñā mahā sattrāṇi-iti saṃstutiḥ || 1:4:12:14.||

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

Because they 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. Ar. 2:2:10, I seq., and Śatapatha Brāhmana 11:5:6, 1.

ahar ahar bhūta balir manuṣyebhyo yathā śakti dānam || 1:4:12:15.||

[These rites include]:—The daily Bali offering to the [seven classes of] beings; the [daily] gift of [food] to humans according to one's power;

devebhyaḥ svāhā kāra ā kāṣṭhāt , pitṛbhyaḥ svadhā kāra ā-uda pātrāt svādhyāya iti || 1:4:12:1.||

The oblation to the gods accompanied by the exclamation Svāhā which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhā, which may consist even of a vessel with water only; the daily recitation.

Taitt. Ar. 2:10, 2 and 3, and Śatapatha Br loc. cit. 2. Haradatta observes, that some consider the Deva-yajña, mentioned in the Sūtra, to be different from the Vaiśvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaiśvadeva to be performed even if one has nothing to eat.

The pañca-mahā yajñas are the daily duties to be performed by the householder for the rest of his life. They are the requiting of the spiritual debts (*ṛṇas*) occurred through taking birth on this planet:—

1. **Pitṛ ṛṇa — pitṛ yajña** = debt to the parents and ancestors, requited through honouring parents and performing their cremation and the memorial rites for them and the ancestors after death.
2. **Deva-ṛṇa — deva-yajña** = debt to the gods requited by performing the homa and other periodic ceremonies in their honour.
3. **Ṛṣi-ṛṇa — brahma-yajña** = debt to the sages requited through study and teaching.
4. **Manuṣya-ṛṇa — manuṣya-yajña** = debt to society requited through feeding of strangers and caring for their needs.
5. **Bhūta-ṛṇa — bhūta-yajña** = debt to the environment and other creatures by ensuring their food supply.

FOOD & EATING

bhokṣyamāṇas tu prayato- 'pi dvir ācāmed dviḥ parimṛjet sakṛd upasṛśet || 1:5:16:9.||

Before eating, one shall, though pure, twice sip water, twice wipe [the mouth], and once touch [the lips]. (Manu 5:138.)

yasya-agnau na kriyate yasya ca-agraṃ na dīyate na tad bhoktavyam || 2:6:15:13.||

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].

yasya kule mriyeta na tatra-anirdaśe bhoktavyam || 1:5:16:18.||

One 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. (Manu 4.217)

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.

tathā-anutthitāyāṃ sūtikāyām || 1:5:16:19.||

[Nor shall one eat in a house where a woman having given birth has not [yet] come out [of the lying-in chamber], (Manu 4.217)

A woman after giving birth is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sūtika-gṛha or lying-in chamber.

antaḥ śave ca || 1:5:16:20.||

[Nor in a house] where a corpse lies.

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].

yasmiṃś ca-anne keśaḥ syāt || 1:5:16:23.||

Nor that food in which there is a hair, (Manu 4, 207; Yajñ. 1;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.

anyad vā-amedhyam || *amedhyair avamṛṣtam* || 1:5:16:24,25||

Or any other unclean substance, [nor must that food be eaten] which has been touched with an unclean substance [a substance which can not be offered in a yajña].

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

kṛto vā-amedhya sevī || 1:5:16:26.||

Nor [that in which] an insect living on impure substances [is found], (Manu 4, 207; Yajñ. 1.167, 168.)

mūśakalāṅgaṃ vā || 1:5:16:27.||

Nor [that in which] excrements or limbs of a mouse [are found],

padā vā- upahatam || 1:5:16:28.||

Nor that which has been touched by the foot [even of a pure person],

sicā vā || *sicā vā- upahr̥tam* || 1:5:16:29,30||

Nor what has been [touched] with the hem of a garment, nor what has been brought in the hem of a garment, [even though the garment may be clean],

bhuñjāneṣu va yatra- anūthāya-ucchiṣtam prayacched ācāmed vā || 1:5:17:3.||

Nor shall he eat [sitting in the same row with persons] amongst whom one, whilst they eat, rises and gives his leavings to his students or sips water; (Manu 4.212.)

According to Haradatta a person who misbehaves thus, is called ‘a dinner-thorn.’ This point of etiquette is strictly observed in our days also.

kutsayitvā vā yatra-annaṃ dadyuḥ || 1:5:17:4.||

Nor [shall he eat] where they give him food, reviling him. (Manu 4.212; Yajñ. L.167)

manuṣyair avaghrātam anyair vā-amedhyaiḥ || 1:5:17:5.||

Nor [shall he eat] what has been smelt at by others or other impure [beings, such as cats].

As the text has avaghrāta, “smelt at,” it does not matter if they smell the food from a distance — Haradatta.

na- apaṇīyam annam aśnīyāt || 1:5:17:14.||

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

tathā rasānām amāṃsa madhu lavaṇāni-iti parihāpya || 1:5:17:15.||

Nor [shall he eat] flavoured food [bought in the market] excepting raw meat, honey, and salt.

kr̥ta annaṃ paryuṣitam akhādya apeya anādyam || 1:5:17:17.||

Prepared food which has stood for a night, must neither be eaten nor drunk, (Manu 4:211; Yajñ. 1.167)

The Sanskrit has two terms for 'eating;' the first 'khād' applies to hard substances, the second 'ad' to soft substances'

This rule is obviously applicable in a hot climate when fridges are unavailable.

śuktaṃ ca || 1:5:17:18.||

Nor [should prepared food] that has turned sour [be used in any way]. (Manu 4, 211; 5:9; Yajñ. 1. 167.)

phāṇita pṛthuka taṇḍula karambharuja saktu śāka māṃsa piṣṭa kṣīra vikāra oṣadhi vanaspati mūla phala varjam || 1:5:17:19.||

[The preceding two rules do] not [hold good in regard to] the juice of sugar-cane, roasted rice grains, porridge prepared with whey, roasted barley, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees. (Manu 5:10, 24 and 25.)

ātta tejasāṃ bhojanaṃ varjayet || 2:8:20:10.||

One shall avoid to eat those things which have lost their strength.

Often processing of food causes it to lose some of its nutritional value.

sarvaṃ madyam apeyam || 1:5:17:21.||

All intoxicating drinks are forbidden.

karañja palaṇḍu parārīkāḥ || 1:5:17:26.||

[Likewise] red garlic, onions, and leeks, (Manu 5:5; Yajñ I.176)

tyāktva bhojyam iti hi brāhmaṇam || 1:5:17:28.||

Mushrooms ought not to be eaten; that has been declared in a Brāhmaṇa Text; (Yajñ. 1:171)

yac ca-anyat paricakṣate || 1:5:17:27.||

Likewise anything else which [those who are learned in the law] forbid.

Haradatta observes that Apastamba, finding the list of forbidden vegetables too long, refers his students to the advice of the (worthy people) Śiṣṭas. The force of this Sūtra is exactly the same as that of 1. 3, 11, 38.

dadbhira apūpasya na- apacchindyāt || 1:5:16:17.||

One shall not bite off — with the teeth [pieces from] cakes [roots or fruits].

The polite way of eating would be to break or cut off bite size pieces.

hiṃsā arthena-asinā māṃsaṃ chinnaṃ abhojyam || 1:5:16:16.||

He shall not eat meat which has been cut with a sword [or knife] used for killing.

The knife used for killing the animal should not be used also in its preparation.

ekakhura uṣṭra gavaya grāmasūkara śarabha gavām || 1:5:17:29.||

[Nor the meat] of one-hoofed animals, of camels, of the Gayal [wild cow], of village pigs, of Sarabhas, and of cattle.

One-hoofed animals are horses, donkeys and mules. The camel, Gayal, and Sarabha are mentioned

as ‘forbidden animals,’ Satapatha Br. 1. 2. 1, 8; Aitareya Br. 2:1:8; see also Manu 5:11:18 Yajñ 1:172. 176

dhenu anaḍuhor bhakṣyam || medhyam ānaḍuham iti vājasaneyakam ||1:5:17:30,31||

[But the meat] of milch-cows and oxen may be eaten. The Vājasaneyaka declares ‘bull’s flesh is fit for offerings.’

kukkuṭo vikirāṇām || 1:5:17:32.||

Amongst birds that scratch with their feet for food, the [tame] cock [must not be eaten]. (Yajñ. 1.176.)

kravya adaḥ || haṃsa bhāsa cakravāka suparṇāś ca || 1:5:17:34,35||

Carnivorous [birds are forbidden], like the swan, the Bhāsa, the Brāhmaṇī duck, and the falcon. (Manu 5:12 Yajñ. 1:172)

kruñca krauñca vārdhrāṇasa lakṣmaṇa varjam || 1:5:17:36.||

Common cranes and Sāras-cranes [are not to be eaten] with the exception of the leather-nosed Lakṣmaṇa. (Manu 5:12; Yajñ. 1:72.)

Other commentators take the whole Sūtra as one compound, and explain it as an exception to Sūtra 34. In that case the translation runs thus:—[‘Carnivorous birds are forbidden] except the Kruñca, Krauñca, Vārdhrāṇasa, and Lakṣmaṇa. — Haradatta. This translation is objectionable, because both the Kruñcas, now called Kulam or kūñc, and the Krauñca, the red-crested crane, now called Saras [Cyrus], feed on grain. *Kruñcakrauñcau* is a Vedic dual.

pañca nakhānām godhā kacchapa śvāviṭ śalyaka khaṅga śaśa pūtikhaṣa varjam ||1:5:17:37.||

Five-toed animals [ought not to be eaten] with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pūtikhaśa.

Manu 5:18; Yajñ. 1. 17 7. Pūtikhaśa is, according to Haradatta, an animal resembling a hare, and found in the Himālayas.

sarpa śīrṣī mṛduraḥ kravya ado ye ca-anye vikṛtā yathā manuṣya śirasah || 1:5:17:39.||

Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped [like] mermen.

Haradatta closes this chapter on flesh-eating by quoting Manu 5:56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom are of greater merit. He states that the whole chapter must be understood in this sense.

madhv āmaṃ mārgaṃ māṃsaṃ bhūmir mūla phalāni rakṣā gavyūtir niveśanaṃ yugya ghāsaś ca-ugrataḥ pratigrhyāni || 1:6:18:1.||

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. (Manu 4, 247)

Ugra denotes persons of a bad character.

na su bhikṣāḥ syuḥ || 1:6:18:5.||

If [in times of distress] he is unable to keep himself, he may eat [food obtained from anybody],

saṅgha annam abhojyam || 1:6:18:16.||

Food from a multitude of givers must not be eaten. (Manu 4:209)

If many people have contributed food (pot-luck) one should avoid eating because one cannot be sure

how the food was prepared.

parikruṣṭam ca || 1:6:18:17.||

Nor food offered by a general invitation [to all comers]. (Manu 4;209; Yajñ. I;168.)

ye ca śāstram ājīvanti || 1:6:18:19.||

Nor [that of men] who live by the use of arms [with the exception of Kshatriyas], (Yajñ. 1. 164.)

ye ca-ādhim || 1:6:18:20.||

Nor [that of those] who live by letting lodgings or land.

bhīṣak || 1:6:18:21.||

A [professional] physician [is a person whose food must not be eaten]. (Manu 4, 212; Yajñ. 1. 162.)

vārdhusikāḥ || 1:6:18:22.||

[Also] a usurer, (Manu 4.210; Yajñ. 1.161.)

klībaḥ || 1:6:18:27.||

A non-reproductive male [is a person whose food must not be eaten], (Manu 4, 211; Yajñ 1:161.)

cārī || 1:6:18:30. ||

[Likewise] a spy [or informer]

matta unmatta baddho- 'aṅikāḥ pratyupaviṣṭo yaś ca pratyupaveśayate tāvantaṃ kālam || 1:6:19:1.||

A drunkard, 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. (Manu 4:207; Yajñ 1:161, 162)

Another commentator explains aṅika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines *pratyupaviṣṭaḥ* with this word, ie. 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 ācarita [see Manu 8:49], is, though illegal, resorted to sometimes even now.

kālayor bhojanam || 2:1:1:2.||

One shall eat at the two [appointed] times, [morning and evening].

Haradatta thinks that this Sūtra 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 Prāṇāgni-hotra at either meal. At the Prāṇāgni-hotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first mouthful he says, 'To Prana Svāhā;' at the second, 'To Apāṇa Svāhā,' etc.

atrptiś ca-annasya || 2:1:1:3.||

And one shall not eat to repletion.

parvasu ca-ubhayor upavāsah || 2:1:1:4.||

And both [the householder and his wife] shall fast on [the days of] the new and full moon.

aupavastam eva kāla antare bhojanam || *trptiś ca-annasya* || 2:1:1:5,6||

To eat once [on those days] in the morning that also is called fasting, and they may eat [at that single meal] until they are quite satisfied. (Aśv. Grh: Su. 1:10:2.)

ka aśya annaḥ || 1:6:19:2.||

Who [then] are those whose food may be eaten ?

The object of this Sūtra is to introduce the great variety of opinions quoted below.’ — Haradatta.

ya īpsed iti kaṇvaḥ || 1:6:19:3.||

Kanva declares, that it is he who wishes to give.

punya iti kautsaḥ || 1:6:19:4.||

Kautsa declares, that it is he who is virtuous.

‘Virtuous’ means not only ‘following his lawful occupations,’ but particularly ‘practising austerities, reciting prayers, and offering burnt-oblations.’ — Haradatta.

yaḥ kaś cid dadyād iti vārśyāyaṇiḥ || 1:6:19:5.||

Vārśyāyaṇi declares, that it is every giver [of food].

yadi ha rajaḥ sthāvaram puruṣe bhoktavyam atha cet-calam dānena nirdoṣo bhavati || 1:6:19:6.||

For if [it is said that] guilt remains with the sinner [who committed a crime, then food given by him] may be eaten [because the blame cannot leave the sinner]. But if [it be said that] blame can leave [the sinner at any time, then food given by the sinner still may be eaten because] he becomes pure by the gift [which he makes].

sarvatopetaṃ vārśyāyaṇīyam || 1:6:19:8.||

Vārśyāyaṇi’s opinion is, that [food] given unasked [may be accepted] from anybody.

yataḥ kutaś ca- abhyudyataṃ bhoktavyam || 1:6:19:11.||

Food offered unasked by any person whatsoever may be eaten,

na-ananiyoga pūrvam iti hārītaḥ || 1:6:19:12.||

But not if it be given after an express previous announcement; thus says Hārīta

atha purāṇe ślokāv udāharanti || 13 ||

*udyatām āhṛtām bhikṣām purastād apraveditām |
bhojyām mene prajāpatir api duṣkṛta kāriṇaḥ ||
na tasya pitaro- ‘aśnanti daśa varṣāṇi pañca ca |
na ca havyaṃ vahaty agnir yas tām abhy adhimanyata iti || 1:6:19:13.||*

Now they quote also in a Purana the following two verses:—

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].’ (Manu 4:248 and 249)

*cikitsakasya mṛgayoḥ śalya kṛntasya pāśinaḥ |
kulaṭyāḥ ṣaṇḍhakasya ca teṣām annam anādyam || 1:6:19:14.||*

[Another verse from a Purana declares]:—

‘The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a non-reproductive person (ṣaṇḍa) must not be eaten.’ (Manu 4:211, 212.)

abhojyaṃ bhuktvā naiṣpurīṣyam || 1:9:27:3.||

After having eaten forbidden food, one must fast, until the bowels are completely empty.

THE COOKS

bhāṣāṃ kāsaṃ kṣavayum ity abhimukho- ‘annaṃ varjayet || 2:2:3:2.||

The [cook] shall not speak, nor cough, nor sneeze, while facing the food.

keśān aṅgaṃ vāsaś ca-ālabhya-apa upaspr̥ṣet || 2:2:3:3.||

He shall wash his hands if he has touched his hair, his limbs, or his garment.

ārya adhiṣṭhitā vā sūdrāḥ saṃskartāraḥ syuḥ || 2:2:3:4.||

Or sūdras may prepare the food, under the superintendence of people of the first three castes.

teṣāṃ sa eva-ācamana kalpaḥ || 2:2:3:5.||

For them is prescribed the same rule of sipping water [as for their masters].

This Sūtra is a *jñāpaka*, as it indicates that Āpastamba also recognises the different rules which are usually prescribed in the Smṛtis for Brāhmaṇas, Kṣatriyas, Vaiśyas, and sūdras. See above, 1:5:16:2.

adhikam ahar ahaḥ keśa śmaśru loma nakha vāpanam || 2:2:3:6.||

Besides, the [cooks] shall daily trim their hair, their beards, the hair on their bodies, and their nails.

udaka upasparśanaṃ ca saha vāsasā || 2:2:3:7.||

And they shall bathe, keeping their clothes on.

Usually in bathing both āryas and sūdras wear no dress except the langoṭi.

api vā-aṣṭamīṣv eva parvasu vā vaperan || 2:2:3:8.||

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.

*parokṣam annaṃ saṃskṛtam agnāv adhiśritya-adbhiḥ prokṣet |
tad deva pavitram ity ācakṣate || 2:2:3:9.||*

[The householder himself] shall place on the fire that food which has been prepared [by sūdras] without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

shall place on the fire — in other words whatever food is prepared by unsupervised sudra cooks should be reheated on the fire and then sprinkled with water and the recitation of mantras.

siddhe- ‘anne tiṣṭhan bhūtam iti svāmine prabrūyāt || 2:2:3:10.||

When the food is ready, [the cook] shall stand before his master and announce it to him [saying], ‘It is ready.’

tat su bhūtaṃ virāḍ annaṃ tan mā kṣāyi-iti prativacanaḥ || 2:2:3:11.||

The answer [of the master] shall be, ‘That well-prepared food is the means to obtain splendour; may it never fail!’ (Manu 2:54.)

SERVING FOOD

atithīn eva-agre bhōjayet || 2:2:4:11.||

One shall feed guests first, (Manu 3:115; Yajñ. 1. 105.)

bālān vṛddhān roga sambandhān strīś ca-antarvatnīh || 2:2:4:12.||

And infants, old or sick people, female [relations, and] pregnant women. (Manu 3:114; Yajñ. 1.105.)

ye nityā bhāktikās teṣām anuparodhena saṁvibhāgo vihitāh || 2:4:9:10.||

The division of the food must be made in such a manner that those who receive daily portions [servants & dependants] do not suffer by it.

kāmam ātmānaṁ bhāryāṁ putraṁ vā- uparundhyān na tu-eva dāsa karma karam ||2:4:9:11||

At his pleasure, the householder may stint himself, his wife, or his children, but by no means a servant who does his work.

tathā ca-ātmano- 'anuparodhaṁ kuryād yathā karmasv asamarthaḥ syāt || 2:4:9:12.||

And he must not stint himself so much that he becomes unable to perform his duties.

atha-apy udāharanti —

*aṣṭau grāsā muner bhakṣaḥ ṣoḍaśa-aranyavāsinaḥ |
dvātriṁśataṁ grhasthasya- aparimitaṁ brahmacāriṇaḥ ||
āhita agnir anaḍvāṁś ca brahmacārī ca te trayāḥ |
aśnanta eva sidhyanti na-eṣāṁ siddhir anaśnatām iti || 2:4:9:13.||*

Now they quote also [the following two verses]:— Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirty-two that of a householder, and an unlimited quantity that of a student. 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.' (Manu 4:28; Yajñ. 3:55.)

PERMISSIBLE AND FORBIDDEN TRADE

avihitā brāhmaṇasya vaṇijyā || āpadi vyavahareta paṇyānām apaṇyāni vyudasyan || 1:7:20:10,11||

Trade is not lawful for a Brāhmaṇa [but] in times of distress he may trade in lawful merchandise, avoiding the following [kinds], that are forbidden:— (Manu 4:6, 10:82, Yajñ. 3:35)

This Sūtra, which specifies only one part of a Vaiśya's occupations as permissible for Brāhmaṇas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible.

manuṣyān rasān rāgān gandhān annaṁ carma gavāṁ vaśāṁ śleṣma udake tokmaḥiṇve pippali marīce dhānyam māṁsam āyudhaṁ sukṛta āśāṁ ca || 1:7:20:12.||

[Particularly] human trafficking, condiments and liquids, dyes, perfumes, food, skins, heifers, substances used for gluing [such as lac], water, young cornstalks, substances from which alcohol may be extracted, red and black pepper, corn, meat products, weapons, and the hope of rewards for meritorious deeds. (Manu 10:86-89; Yajñ. 3:36-39)

'the hope of rewards for meritorious deeds' — this refers to the trading in 'indulgences' — i.e. receiving money for chanting mantras, taking ceremonial baths and doing pious deeds for others

— in these cases the merit is said to be transferred to the sponsor.

avihitaś ca-eteṣāṃ mitho vinimayaḥ || 1:7:20:14.||

The exchange of the one of these [above mentioned goods] for the other is likewise unlawful.

annena ca-annasya manuṣyāṅām ca manusyai rasānām ca rasair gandhānām ca gandhair vidyayā ca vidyānām || 1:7:20:15.||

But food [may be exchanged] for food, and people for people, and condiments for condiments, and perfumes for perfumes, and learning for learning.

A brāhmaṇa may thus earn a commission obtained through facilitating an exchange of the stock mentioned.

From the permission to exchange learning for learning, it may be known that it is not lawful to sell it — i.e. teach for a wage.’ — Haradatta. (Manu 10:94)

TRANSGRESSIONS

atha patanīyāni || 1:7:21:7.||

Now [follows the enumeration of] the actions which cause loss of caste [*Pataniya*].

steyam ābhiśastyam puruṣa vadho brahma ujjhaṃ garbha śātanam mātuḥ pitur iti yoni sambandhe saha-apatye strī gamanaṃ surā pānam asaṃyoga saṃyogaḥ || 1:7:21:8.||

[These are] (a) stealing [gold], (b) crimes whereby one becomes an *Abhiśasta*, (c) homicide, (d) neglect of the Vedas, (e) causing abortion, (f) incestuous connection with maternal or paternal uncles or aunts, (g) and with the offspring of such persons (cousins), (h) alcoholism, and (i) socializing with persons the interaction with whom is forbidden.

gurvī sakhiṃ guru sakhiṃ ca gatvā-anyāṃś ca para talpān || 1:7:21:9. 9 ||

That man falls who has sex with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.

Regarding the ‘male Gurus’ see above. By ‘female Gurus’ their wives are meant.

na-aguru talpe patati-ity eke || 1:7:21:10.||

Some [teachers declare], that he does not fall by having sex with any other married female except his teacher’s wife.

ie. He need not perform so heavy a penance if the sex is consensual.

ATONEMENT

anāryavapaiśuna pratiśiddhācāreṣv abhakṣya abhojya apeyaprāśane śūdrāyāṃ ca retaḥ siktvā-ayonau ca doṣavac ca karma abhisam̐dhi pūrvaṃ kṛtvā-anabhisam̐dhi pūrvaṃ vā-ab liṅgābhir apa upaspr̥śed vāruṅbhir vā-anyair vā pavitrair yathā karma abhyāsaḥ || 1:9:26:7.||

He who has been guilty of conduct unworthy of an āryan, of defaming others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of sex with a śūdra woman, of unnatural sex, 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

offence has been committed.

The Anuvāka is Taitt. Samh. 2:5:12.

‘Unnatural’ sex is defined by the commentators as ejaculating into any orifice other than a vagina.
(*retaḥ siktivā ayonau*)

anāryāṃ śayane bibhred dadad vṛddhiṃ kaṣāyapaḥ |
abrāhmaṇa iva vanditvā tṛṇeṣv āsīta pṛṣṭhatap || 1:9:27:10.||

He who has sex with a non-āryan woman, who lends money at interest, who drinks [other] spirituous liquors [than Sura], he who praises everybody in a manner unworthy of a Brāhmaṇa, shall sit on grass, allowing his back to be scorched [by the sun].

According to Khāṇḍa 26:7. One who has sex with a sudra woman must 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*.

SPIRITUAL KNOWLEDGE

adhyātmikān yogān anuṣṭhān nyāya saṃhitān anaiścārikān || 1:8:22:1.||

One shall strive by all means to acquire [the knowledge of] the Ātman, which results in the [destruction of the passions, and] which prevent the wandering [of the mind from its ideal, and fix it on the contemplation of the Atman].

The knowledge of the Vedānta and the means which prepare one for the knowledge of the Atman, the ‘Self, the universal Self,’ are taught in this Paṭala before the penances, because they are most efficacious for the removal of all negativity. The means are absence of anger etc., which are enumerated 1.8.23.6.

ātma lābhān na paraṃ vidyate || 1:8:22:2.||

There is no higher [objective] than the attainment of [the knowledge of the] Atman.

Haradatta gives in his commentary a lengthy discussion on the Atman, which corresponds nearly to śāṅkara’s Introduction to and Commentary on the first Sūtra of Bādarāyaṇa.

tatra-ātma lābhīyān-ślokān udāhariṣyāmaḥ || 1:8:22:3.||

We shall quote the [Vedic] verses which refer to the attainment of [the knowledge of] the Atman.

According to Haradatta, the following verses are taken from an Upanishad.

pūḥ prāṇinaḥ sarva eva guhā śayasya | ahanyamānasya vikalmaṣasya | acalaṃ cala
niketaṃ ye- ‘anuṣṭhānti te- ‘amṛtāḥ || 1:8:22:4.||

All living creatures are the abode of Him who lies enveloped in matter, Who is immortal and Who is taintless. Those become immortal who worship Him who is immovable and lives in a movable dwelling.

The taintless one etc. is the Paramātman. The taints are merit and demerit which, residing in the *Manas*, the internal organ of perception, are only falsely attributed to the Atman. To become immortal means ‘to obtain final liberation.’

yad idam id iha-id iha loka viṣayam ucyate | vidhūya kavir etad anuṣṭhānti guhā śayam ||
1:8:22:5.||

Renouncing all material objects [of the senses] a wise person shall strive after the [knowledge of the] Atman.

ātmann eva-aham alabdhvā-etad dhitaṃ sevasva na-ahitam | atha-anyeṣu pratīchāmi

sādhuṣṭhānam anapekṣayā | mahāntaṃ tejasas- kāyaṃ sarvatra nihitaṃ prabhum ||
1:8:22:6.||

“O student, I, who had not recognised in my own self the great self-luminous, universal, [absolutely] free Atman, which must be realised directly without the mediation of anything else, desired [to find] it in others [the senses]. [But now as I have obtained the true knowledge, I do so no more.] Therefore, follow also this good road that leads to welfare [liberation], and not the one that leads into suffering [new births]”.

The verse is addressed by a teacher to his student according to Haradatta, but his interpretation is open to many doubts.

sarva bhūteṣu yo nityo vipaścid amṛto dhruvaḥ | anaṅgo- ‘aśabdo- ‘aśarīro- ‘asparśaś ca mahān-śuciḥ | sa sarvaṃ paramā kāṣṭhā sa vaiṣuvataṃ || 1:8:22:7.||

It is That which is the eternal essence in all creatures, whose essence is wisdom, immortal, unchangeable, devoid of parts, of expression, of the [subtle] body, [even] of touch, exceedingly pure; That is the totality of Being, That is the highest goal; [he dwells in the middle of the body like] the Viśuvat day [which is in the middle of a Sattrā-sacrifice]; That indeed, is [accessible to all] like a town intersected by many streets.

The Sūtra contains a further description of the Paramātman.

taṃ yo- ‘anutiṣṭhet sarvatra prādhvaṃ ca-asya sadā- ācaret |
durdarśaṃ nipuṇaṃ yukto yaḥ paśyeta sa modeta viṣṭape || 1:8:22:8.||

He who meditates on That, and everywhere and always lives according to Dharma and who, full of devotion, sees That which is difficult to be seen and subtle, will rejoice in [his] ‘heaven’.

Haradatta explains the word *viṣṭap*, ‘heaven,’ by ‘pain freed greatness,’ apparently misled by a bad etymology. The heaven of the Atman is, of course, mokṣa — liberation, that state where the individual Self becomes merged in the Brahman or Paramātman, which is pure essence, consciousness and joy.

ātman paśyan sarva bhūtāni na muhyec cintayan kaviḥ | ātmānaṃ ca-eva sarvatra yaḥ
paśyeta sa vai brahmā nāka pṛṣṭhe virājati || 1:8:23:1.||

That Brāhmaṇa, who is wise and sees the Atman in all creatures, who pondering [thereon] does not become confused, and who recognises the Atman in every thing, shines, indeed in heaven.

Shines in heaven —i.e. becomes a beacon of light to others.

nipuṇo-‘anīyān bisornāyā yaḥ sarvaṃ āvṛtya tiṣṭhati | varṣīyāṃś ca pṛthivyā dhruvaḥ
sarvaṃ ārabhya tiṣṭhati | sa indriyair jagato- ‘asya jñānād anyo- ‘ananyasya jñeyāt
parameṣṭhī vibhājaḥ | tasmāt kāyāḥ prabhavanti sarve sa mūlaṃ śāśvatikaḥ sa nityaḥ ||
1:8:23:2.||

That which is consciousness itself and subtler than the thread of the lotus-fibre, pervades the universe, and which, unchangeable and larger than the earth, contains the entire universe; That which is different from the worldly knowledge, obtained by the senses and identical with its objects, possesses the highest [form consisting of absolute knowledge]. From That, which divides Itself, spring all [created] forms. That is the primary cause, That is eternal, That is unchangeable.

This Sūtra again contains a description of the Paramātman.

DHARMA PRACTICE

*hr̥ṣṭo darpati dr̥pto dharmam atikr̥mati dharmā atikrame khalu punar narakaḥ ||
1:4:12:4.||*

A person elated [with success] becomes proud, a proud person transgresses the law, but through the transgression of the law hell indeed [becomes his portion].

na-imaṃ laukikam arthaṃ puraskṛtya dharmāṃś caret || 1:7:20:1.||

One shall not fulfil the sacred duties merely in order to acquire material gains [such as fame, gain, and honour].

niṣphalā hy abhyudaye bhavanti || 1:7:20:2.||

For when they ought to be rewarding, [duties thus fulfilled] become fruitless.

*tad yathā-amre phala arthe nirmite chāyā gandha ity anūtpadyete |
evaṃ dharmāṃ caryamāṇam arthā anūtpadyante || 1:7:20:3.||*

[Material 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 the accessory advantages].

na-u ced anūtpadyante na dharmā hānir bhavati || 1:7:20:4.||

But even if there are no such [material gains, then at least] the sacred duties have been fulfilled.

anasūyur duṣpralambhaḥ syāt kuhaka śaṭha nāstika bālavādeṣu || 1:7:20:5.||

One should not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of atheists and of fools.

*na dharmā adharmāu carata āvaṃ sva iti | na deva gandharvā na pitara ity ācakṣate-
'ayaṃ dharmo- 'ayaṃ adharmā iti || 1:7:20:6.||*

Virtue and Sin do not go about and say, 'Here we are'; nor do gods, Gāndharvas, or Ancestors say [to people], 'This is Dharma, that is Adharma.'

yattv āryāḥ kriyamāṇaṃ praśaṃsanti sa dharmo yad garhante so- 'adharmāḥ || 1:7:20:7.||

But that is Dharma, the practice of which wise men of the three twice-born castes praise; what they blame, is Adharma.

The Sūtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yajñ. 1. 9, on Pariṣads, and states that the plural āryāḥ shows that three or four must be employed to arrive at a decision. See also Manu 12:108 seq.

*sarvajanapadeṣv ekānta samāhitam āryāṇāṃ vṛttaṃ samyag vinītānāṃ vṛddhānāṃ
ātmavatām alolupānāṃ adāmbhikānāṃ vṛtta sādṛśyaṃ bhajeta || 1:7:20:8.||*

One shall regulate the course of action according to the conduct, which in all countries is unanimously approved by those of the three twice-born castes, who have been well-educated, who are mature, self-controlled, free from greed and hypocrisy. (Manu 1:6.)

SELF IMPROVEMENT

*doṣāṇāṃ tu vinirghāto yoga mūla iha jīvite |
nirhṛtya bhūta dāhīyān kṣemaṃ gacchati paṇḍitaḥ || 1:8:23:3.||*

But the eradication of the faults (*doṣa*) is brought about in this life by the means [called Yoga]. A wise person who has eradicated the [faults] which destroy the creatures, obtains liberation.

atha bhūta dāhīyān doṣān udāhariṣyāmaḥ || 1:8:23:4.||

Now we will enumerate the faults which tend to destroy the creatures.

krodho harṣo roṣo lobho moho dambho droho mṛṣodyam atyāśa parīvāda avasūyā kāma manyū anātmyam ayogas teṣāṃ yoga mūlo nirghātaḥ || 1:8:23:5.||

[These are] anger, exultation, anger, covetousness, delusion, maliciousness, hypocrisy, lying, gluttony, calumny, envy, selfish desire, 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 [liberation called] Yoga.

akrodho- 'aharṣo- 'aroṣo- 'alobho- 'amoho- 'adambho- 'adrohaḥ satya vacanam anatyāśo- 'apaiśunam anasūyā samvibhāgas tyāga ārjamaṃ mārdavaṃ śamo damaḥ sarva bhūtair avirodho yoga āryam ānṛśamsaṃ tuṣṭir iti sarva āśramāṇāṃ samaya padāni tāny anutiṣṭhan vidhinā sārvaḡmī bhavati || 1:8:23:6.||

Freedom from anger, from exultation, from anger, from stinginess, from delusion, from hypocrisy [and] hostility; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying generosity, avoiding the acceptance of gifts, straightforwardness, affability, tranquility, self-discipline, peace with all created beings, concentration [of the mind on the contemplation of the Atman], chivalry, absence of maliciousness and contentment; — these [good qualities] have been settled by the agreement [of the wise] for all [the four] orders; one who, according to the precepts of the sacred law, practises these, participates the universal Being.

IMPURITY

atha-aśuci karāṇi || 1:7:21:12.||

Now follows [the enumeration of] the acts which make people impure [*Aśucikara*].

pratiśiddhānāṃ māṃsa bhakṣaṇam || śuno manuṣyasya ca kukkuṭa sūkarāṇāṃ grāmyāṇāṃ kravādasām || 1:7:21:14,15||

Eating the meat of forbidden [creatures], for example:— a dog, a human, village cocks or pigs or carnivorous animals,

manuṣyāṇāṃ mūtra purīṣa prāśanam || 1:7:21:16.||

Eating the excrements of humans,

etāny api patanīyāni-ity eke || 1:7:21:18.||

Some declare, that these acts [causing impurity] also cause one to lose caste.

ato- 'anyāni doṣavanty aśuci karāṇi bhavanti || 1:7:21:19.||

Other acts besides those [enumerated] are causes of impurity.

doṣaṃ buddhvā na pūrvaḥ parebhyaḥ patitasya samākhyāne syād varjayet tv enaṃ dharmeṣu || 1:7:21:20.||

He who learns [that a man has] committed a transgression, shall not be the first to make it known to others; but he shall avoid the [sinner], when performing religious ceremonies.

e.g. he is not to invite the culprit to feasts given during religious ceremonies.' — Haradatta.

ABLUTIONS

divā ca śirasasḥ prāvaraṇam varjayen mūtra puriṣayoḥ karma parihāpya || 1:11:30:14.||

And in the day-time he shall avoid wrapping up his head [with a turban], except when voiding faeces.

śiras tu prāvṛtya mūtra puriṣe kuryād bhūmyām kiṃcid antardhāya || 1:11:30:15.||

But when voiding faeces, he shall envelop his head and place some [grass or the like] on the ground. (Manu 4.49)

chāyāyām mūtra puriṣayoḥ karma varjayet || 1:11:30:16.||

One shall not void faeces in the shade [of a tree, where travellers rest].

svām tu chāyām avamehet || 1:11:30:17.||

But he may discharge urine on his own shadow.

na sa upānah-mūtra puriṣe kuryāt kṛṣṭe pathy apsu ca || 1:11:30:18. ||

One shall not void faeces with shoes on, nor on a ploughed field, nor on a path, nor in water. (Manu 4.45, 46; Yajñ. 1:137)

tathā ṣṭhevana maithunayoḥ karma-apsu varjayet || 1:11:30:19.||

One shall also avoid spitting into, or having sex in water. (Manu 4.56.)

*prān mukho- 'annāni bhūñjīta uccared dakṣiṇā mukhaḥ |
udañ mukhaḥ- mūtram kuryāt pratyak pādāvanejanam iti || 1:11:31:1.||*

One shall eat facing the east, void faeces facing the south, discharge urine facing the north, and wash the feet facing the west.

agnim ādityam apo brāhmaṇam gā devatās ca-abhimukho mūtra puriṣayoḥ karma varjayet || 1:11:30:20.||

One shall not void faeces facing the fire, the Sun, water, a Brāhmaṇa, cows, or [images of] the gods. (Manu 4:48, 52; Yajñ. 1.134.)

aśmānaṃ loṣṭham ārdṛān oṣadhi vanaspatīm ūrdhvān ācchidya mūtra puriṣayoḥ śundhane varjayet || 1:11:30:21.||

One shall avoid cleaning oneself after defecating or urinating with a stone, a clod of earth, or with green [boughs of] herbs or trees which one has broken off.

saśirā vamajjanam apsu varjayet || 1:11:32:7.||

One should not submerge the head together with the body [in bathing],

devatā abhidhānaṃ ca-aprayataḥ || 1:11:31:4.||

And as long as one is impure one [shall avoid] mentioning the names of the gods.

ĀCAMANA — SIPPING OF WATER

upāsane gurūṇām vrddhānām atithīnām home japyā karmaṇi bhojana ācamane svādhyāye ca yajñopavitī syāt || 1:5:15:1.||

When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation [or other sacrifice], when he does japa 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. (Taitt. Ar. 2:1:2 seq.; Manu 4, 58.)

uttīrya tv ācāmet || 1:5:15:11.||

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

Haradatta considers that Āpastambaholds ‘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].’

PURIFICATION

na- aprokṣitam indhanam agnāv ādadhyāt || 1:5:15:12.||

He shall not place fuel on the fire, without having sprinkled it [with water].

“On the fire used for Vedic or Smarta sacrifices or for household purposes.” . . . Some declare, that [the fuel need not be sprinkled with water] if used for the kitchen fire.’ — Haradatta.

prokṣya vāsa upayojayet || 1:5:15:15.||

One shall put on a garment, [even if it is clean] only after having sprinkled it with water.

śūna upahataḥ sa celo- ‘vagāheta || 1:5:15:16.||

If one has been touched by a dog, one shall bathe, with the clothes on;

prakṣālya vā taṃ deśam agninā saṃsprṣya punaḥ prakṣālya pādau ca-ācamya prayato bhavati || 1:5:15:17.||

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.

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.

agniṃ na-aprayata āsīdet || na ca-enam upadhamet || 1:5:15:18,20.||

Unpurified, one shall not approach fire, [so near that the heat can be felt, nor shall one blow on fire [to extinguish it]. (Manu 4, 53.). (Manu 4.142; Yajñ. 1.155)

Haradatta mentions other explanations of this Sūtra. Some say, that the śrauta fire may be kindled by blowing, because that is ordained particularly in the Vājasaneyaka, 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.

mūtram kṛtvā puriṣam vā mūtra puriṣa lepān anna lepān ucchiṣṭa lepān retasā ca ye lepās tān prakṣālya pādau ca- ācamya prayato bhavati || 1:5:15:23.||

When one has washed away the stains of urine and faeces after voiding urine or faeces, 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 the feet and afterwards has sipped water, one becomes pure. (Manu 5:138.)

svapne kṣavathauśṛṅkhāṇikā aśrv ālambhe lohitasya keśānām agner gavāṃ brāhmaṇasya striyāś ca-ālambhe mahāpatham ca gatvā-amedhyam ca- upasprṣya- aprayataṃ ca manuṣyam nīvīm ca paridhāya-apa upasprṣet || 1:5:16:14.||

On touching during sleep or while sneezing the effluvia of the nose or of the eyes, on touching blood, hair, fire, cattle, a Brāhmaṇa, or a woman, and after having walked on the high road, and after having touched an impure [thing or person], and after having put on his

lower garment, he shall either bathe or sip or merely touch water [until he considers himself clean]. (Manu 5:145.)

PUBLIC RELATIONS

kṣudrān kṣudrā caritāṃś ca deśān na seveta || sabhāḥ samājāṃś ca || 1:11:32:18,19.||

One shouldn't visit inferior people nor countries which are inhabited by them, nor assemblies and crowds. . (Manu 4.60 and 61.)

samājam ced gacchet pradakṣiṇī kṛtya-apeyāt || 1:11:32:20.||

If one has entered a crowd, one shall leave it, turning in a clockwise direction [around the crowd].

na saṃśaye pratyakṣavad brūyāt || 2:6:12:21.||

One shall not talk of a doubtful matter as if it were clear.

praśnaṃ ca na vibrūyāt || 1:11:32:22.||

One should avoid answering directly a question [that is difficult to decide].

mūlaṃ tūlaṃ vṛhati durvivaktuḥ prajāṃ paśūn āyatanaṃ hinasti | dharmaprahṛāda na kumālanāya rudan ha mṛtyur vyuvāca praśnam iti || 1:11:32:24.||

[The foolish decision] of a person who decided wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahṛāda, [this deed belongs] not to Kumālana!' thus decided Death, weeping, the question [addressed to him by the Rishi].

Haradatta tells the story to which the second half of the verse alludes, in the following manner:—
'A certain Rishi had two students, called Dharmaprahṛāda and Kumālana. 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 students, "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 legal question, began to weep, and giving his decision, said, "Oh Dharmaprahṛāda, not to Kumālana [the dative has the sense of the genitive], this sin is none of Kumālana's!" Instead of declaring. "Dharmaprahṛāda, 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,"- The reading of the text rendered in the translation is, dharmaprahṛāda na kumālanāya.

yānasya bhāra abhinihitasya-aturasya striyā iti sarvair dātavyaḥ || 2:5:11:7.||

All must make way for a [laden] vehicle, for a person who carries a burden, for a sick person, for a woman and others [such as senior citizens and infants].

varṇa jyāyasāṃ ca-itarair varṇaiḥ || 2:5:11:8.||

And [way must be given], by the other castes, for those men who are superior by caste.

aśiṣṭa patita matta unmattānām ātma svasti ayana arthena sarvair eva dātavyaḥ || 2:5:11:9.||

And for their own welfare everyone must make way for fools, outcasts, drunkards, and madmen.

GENERAL LAWS

yathā kathā ca para parigraham abhimanyate steno ha bhavati-iti kautsa hārītau tathā kaṇva puṣkarasādī || 1:10:28:1.||

One who, under any conditions whatsoever, covets [and takes] another person's possessions is a thief; thus [teach] Kautsa and Hārīta as well as Kanva and Puṣkarasādī.

santy apavādāḥ parigraheṣv iti vārśyāyaṇiḥ || 1:10:28:2.||

Vārśyāyaṇi declares, that there are exceptions to this law, in regard to some articles.

śamyoṣā yugya ghāso na svāmināḥ pratiṣedhayanti || 1:10:28:3.||

For example — seeds ripening in the pod, food for a draught-ox; [if these are taken], the owners [ought] not [to] forbid it.

It is not a crime to steal food to feed oneself or ones' family or to feed a draught-ox which is being used for work. The same rule Manu emphatically ascribes to himself, Manu 8:339. But see also 8:331.

ativyapahāro vyṛddho bhavati || 1:10:28:4.||

To take even these things in too great a quantity is immoral.

One is permitted to take only that which one absolutely needs but not in excess.

sarvatra-anumati pūrvam iti hārītaḥ || 1:10:28:5.||

Hārīta declares, that in every case the permission [of the owner must be obtained] first.

na patitam ācāryaṃ jñātiṃ vā darśanārtho gacchet || 1:10:28:6.||

One shall not go to visit a fallen teacher or blood relation.

na ca-asmād bhogān upayuñjīta || 1:10:28:7.||

Nor shall he accept the [means for procuring] enjoyments from such a person.

Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast. But it seems that the intention of Āpastamba is that only that which is conducive to enjoyment and recreation and not to one's livelihood is to be rejected.

yadrcchā saṃnipāta upasaṃgrhya tūṣṇīm vyativrajet || 1:10:28:8.||

If he meets them accidentally he shall silently touch [their feet] and pass on.

mātā putratvasya bhūyāṃsi karmāṇy ārabhate tasyāṃ śuśrūṣā nityā patitāyām api || 1:10:28:9.||

A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

No matter what offence a mother is guilty of she is never to be neglected or shunned by her sons — everything must be done to care for and support her.

na tu dharma saṃnipātaḥ syāt || 1:10:28:10.||

But [there shall be] no inclusion [of a fallen mother] in acts performed for the acquisition of spiritual merit (dharma).

Although she is never to be shunned socially or excluded from general ceremonies and celebrations such as births or marriages, she may not be included in ceremonies and acts which are performed solely for the acquisition of merit — such as the dedication of a park, well, hospital etc.

yo hy ātmānaṃ paraṃ vā-abhimanyate- 'abhiśasta eva sa bhavati || 1:10:28:17.||

For he who takes his own or another's life becomes an *Abhiśasta*.

A person who attempts suicide but fails becomes an outcaste. Here Āpastamba extends the previous definition of an *abhiśasta* to include all those guilty of pre-meditated murder, for what is common to both these crimes is "intent". The previous definition was applied to those who killed brāhmaṇas — either learned or unlearned or one initiated for a Soma-yāga. Nowadays the extended definition would apply i.e. all murderers would be considered as *abhiśastas*.

dāra vyatikramī khara ajinaṃ bahir loma paridhāya dāra vyatikramiṇe bhikṣām iti sapta agārāṇi caret | sāvṛtīḥ ṣaṇ māsān || 1:10:28:19.||

He who has unjustly abandoned 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 abandoned his wife.' That shall be his livelihood for six months.

And then he should take her back as before.

striyās tu bhartṛ vyatikramekṛcchra dvādaśa rātrābhyāsas tāvantaṃ kālam || 1:10:28:20.||

But if a wife abandons her husband, she shall perform the twelve-night Kṛcchra penance for as long a time [i.e. 6 months].

parīkṣā artho- 'api brāhmaṇa āyudhaṃ na-ādadīta || 1:10:29:6.||

A Brāhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

yo hiṃsā artham abhikrāntaṃ hanti manyur eva manyuṃ sprśati na tasmin doṣa iti purāṇe || 1:10:29:7.||

In a Purāṇa [it has been declared], that one who kills an assailant does not sin, for [in that case] wrath meets wrath.

There any act of violence in self-defence or the defence of another — women, children and the weak is not considered as a sin. The fact that Āpastamba mentions it as coming from a Purāṇa i.e. a commonly held teaching — seems to suggest that he himself has some undefined reservations.

HOSPITALITY

agnir iva jvalann atithir abhyāgacchati || 2:3:6:3.||

A guest comes to the house resembling a burning fire.

The object of this Sūtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.

sva dharma yuktaṃ kuṭumbinam abhyāgacchati dharma puraskāro na-anya prayojanaḥ so- 'atithir bhavati || 2:3:6:5.||

A guest (*atithi*) is one who, approaches a householder solely for the fulfilment of his religious duties (Dharma), and with no other purpose. (Manu 3:102, 103; Yajñ. 1:111.)

tasya pūjāyāṃ śāntiḥ svargaś ca || 2:3:6:6.||

The reward for honouring [such a guest] is immunity from misfortunes, and heavenly bliss. (Yajñ. 1.109. Manu 3:101.)

tam abhimukho- 'abhyāgamyā yathā vayah sametya tasya-āsanam āhārayet || 2:3:6:7.||

One shall go out 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.

sāntvayitvā tarpayed rasair bhakṣyair adbhir avarārdhyena-iti || 2:3:6:14.||

He shall converse kindly [with his guest], and please him with milk or other [drinks], with eatables, or at least with water.

āvasathaṃ dadyād upari śayyām upastaraṇam upadhānaṃ sa avastaraṇam abhyañjanaṃ ca-iti || 2:3:6:15.||

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].

‘Ointment, ie. oil or clarified butter for anointing the feet.’ — Haradatta. Manu 3:107.

anna saṃskartāram āhūya vrīhīn yavān vā tad arthān nirvapet || 2:3:6:16.||

[If dinner has already been finished before the arrival of the guest], he shall call his cook and give him rice or wheat for [preparing a fresh meal for] the guest. (Manu 3:108.)

uddhṛtāny annāny avekṣeta-idaṃ bhūyā3 idā3m iti ||2:3:6:17.||

[If dinner is ready when the guest arrives], he himself shall serve out the food and look at it, saying [to himself], ‘Is this [portion] greater, or this ?’

bhūya uddhara-ity eva brūyāt || 2:3:6:18.||

He shall say, ‘Take out a larger [portion for the guest].’

sarvāny udaka pūrvāṇi dānāni || 2:4:9:8.||

All gifts are to be preceded by [pouring out] water.

Consequently a gift of food also. The custom is to pour water, usually with the spoon called Darvi; [Pallī], into the extended palm of the recipient’s right hand.

dviṣan dviṣato vā na-annam aśnīyād doṣeṇa vā mīmāṃsamānasya mīmāṃsitasya vā || 2:3:6:19.||

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. (Manu 4, 213; Yajñ. 1. 162.)

pāpmānaṃ hi sa tasya bhakṣayati-iti vijñāyate || 2:3:6:20.||

For it is declared in the Veda that he [who eats the food of such a person] eats his guilt.

sa eṣa prājāpatyaḥ kuṭumbino yajño nitya pratataḥ || 2:3:7:1.||

This reception of guests is an everlasting [śrauta] sacrifice offered by the householder to Prajāpati.

‘Prajāpatya may mean either “created by Prajāpati” or sacred to “Prajāpati.” — Haradatta.

yo- ‘atithīnām agniḥ sa āhavanīyo yaḥ kuṭumbe sa gārhapatyō yasmin pacyate so-’anvāhāryapacanaḥ || 2:3:7:2.||

The fire in the stomach of the guest [represents] the Ahavanīya, [the sacred fire] in the house of the host represents the Gārhapatya, the fire at which the food for the guest is cooked [represents] the fire used for cooking the sacrificial viands [the Dakṣiṇāgni].

In the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna or the use of three sacred fires; Hence Āpastambashows that three fires also are used

in offering hospitality to guests.

ūrjam puṣṭim prajāṃ paśūn iṣṭā pūrtam iti grhāṇām aśnāti yaḥ pūrvo-'atither aśnāti || 2:3:7:3.||

One who eats before the guests consumes the food, the prosperity, the children, the cattle, the merit which his family acquired by sacrifices and charitable works.

paya upasecanam annam agniṣṭoma sammitam sarpiṣā-ukthya sammitam madhunā-atirātra sammitam māṃsena dvādaśa aha sammitam udakena prajā vṛddhir āyusāś ca || 2:3:7:4.||

Food [offered to guests] which is mixed with milk procures the reward of an Agniṣṭoma-sacrifice, food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirātra, food accompanied by meat the reward of a Dvādaśa, [food and] water numerous offspring and long life.

Regarding the Agniṣṭoma and the other sacrifices mentioned, see Aitareya Brāhmaṇa 111:8; 4:1:4.

priyā apriyās ca-atithayaḥ svargaṃ lokam gamayanti-iti vijñāyate || 2:3:7:5.||

It is declared in the Veda, 'Both welcome and unwelcome guests procure heaven [for their host].'

eka rātram ced atithīn vāsayet pāṛthivāṃl lokān abhijayati dvitīyayā-antarikṣyāṃs tritīyayā divyāṃś caturthyā parāvato lokān aparimitābhir aparimitāṃl lokān abhijayati-iti vijñāyate || 2:3:7:16.||

One 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.

asamudetaś ced atithir bruvāṇa āgacched āsanam udakam annam śrotriyāya dadāmi-ity eva dadyāt | evam asya samṛddham bhavati || 2:3:7:17.||

If an unlearned person who pretends to be [worthy of the appellation] 'guest' approaches, one shall offer a seat, water, and food, [thinking] "I give it to a learned Brāhmaṇa." Thus [the merit] of his [gift] becomes [as] great [as if a learned Brāhmaṇa had received it].

This illustrates the power of one's mental attitude and resolve.

yena kṛta āvasathaḥ syād atithir na taṃ pratyuttiṣṭhet pratyavarohed vā purastāt-ced abhivāditaḥ || 2:4:2:8:1||

On the second and following days of the guest's stay, the host shall not rise or descend.

If the guest is staying for a few days then formalities need to be observed only on the first day and not thereafter — the guest is treated as any other member of the household.

śeṣabhojī-atithīnāṃ syāt || 2:4:2:8:2.||

One shall eat after the guests. (Manu 3:117; Yajñ. 1.105.)

na rasān grhe bhuñjīta-anavaśeṣam atithibhyaḥ || 2:4:2:8:3.||

One shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

Flavoured liquids, ie. milk, whey, lassi, juices etc.

na-ātma artham abhirūpam annam pācayet || 2:4:2:8:4.||

One shall not have sweets prepared for his own sake. (Manu 3:106.)

atithim nirākṛtya yatra gate bhojane smaret tato viramyā- upoṣya || 2:4:2:8:14.||

If one recalls at any time during dinner, that one has refused [hospitality to] a stranger, he shall at once stop eating and fast for the rest of that day.

śvo bhūteyathā manasaṃ tarpayitvā saṃsādhayet || 2:4:9:1.||

And on the following day [he shall search for him], feast him to his heart's content, and accompany him [on his departure]. (Yajñ. 1.113.)

yānavantam ā yānāt || 2:4:9:2.||

[If the guest] possesses a vehicle, [he shall accompany him] as far as that.

yāvat-na- anujānīyād itaraḥ || 2:4:9:3.||

Any other [guests he must accompany], until permission to return is given.

apratibhāyāṃ sīmno nivarteta || 2:4:9:4.||

If a guest forgets [to give leave to depart], the [host] may return upon reaching the boundary of the village.

sarvān vaiśvadeve bhāgināḥ kurvīta-ā śva cāṇḍālebhyaḥ || 2:4:9:5.||

To all [those who come for food] at [the end of] the Vaiśvadeva he shall give a portion, even to dogs and cāṇḍālas.

abhāve bhūmir udakaṃ tṛṇāni kalyāṇī vāg iti | etāni vai sato- 'agāre na kṣīyante kadācana- iti || 2:2:4:14. ||

If there is no food; [then] earth, water, grass, and a kind word, indeed, never fail in the house of a good person. Thus [say those who know the law]. (Manu 3:101; Yajñ. I:107.)

In the event of there being no food in the house then the minimum that should be offered to guests is a grass-mat to sit upon, water to drink and kind words.

MADHUPARKA

dadhi madhu saṃsṛṣṭam madhu parkaḥ payo vā madhu saṃsṛṣṭam || *abhāva udakam* || 2:4:2:8:8,9 ||

The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey. In the absence [of these substances] water [mixed with honey may be used]. (Aśv Gṛ sū 1:24, 5 & 6.)

Madhuparka is a procedure for formally welcoming certain types of distinguished visitors

go madhu parka arho veda adhyāyaḥ || 2:4:2:8:5 ||

[A guest] who can repeat the [whole] Veda [together with the supplementary books] is worthy to receive a cow and the Madhuparka, (Manu 3:119 and 120; Yajñ 1:110.)

A guest of this type 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 Aśvalāyana Gṛhya-sūtra 1:24, 31-33.

ācārya ṛtvik snātako rājā vā dharma yuktaḥ || 2:4:2:8:6.||

[And also] the teacher, an officiating priest, a Snātaka, and a just king [though not learned in the Veda].

Nowadays the only time Madhuparka is offered is at the time of marriage to the son-in-law (who is supposed to be a snātaka i.e. vedic graduate). In lieu of the cow a coconut is offered which he rolls

away with a request not to kill the cow for him but to let it roam about and eat grass and drink water.

ācāryāya-ṛtvije śvaśurāya rājña iti parisamvatsarād upatiṣṭhabhyo gaur madhu parkaś ca || 2:4:2:8:7.||

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].

DONATIONS & CHARITY

bhikṣaṇe nimittam ācāryo vivāho yajño mātā pitror bubhūrṣā-arhataś ca niyama vilopaḥ || 2:5:10:1.||

The reasons for [which] begging [is permissible are], [in order to collect the fee for] the teacher, [to celebrate] a wedding, or a śrauta-sacrifice, in order to support one's parents, and the [impending] interruption of religious ceremonies performed by a worthy man. (Manu 4;251; 11:1 seq.; Yajñ.1.216)

By the term *arhat*, "a worthy person," a Brāhmaṇa is here designated who has studied the Veda and performs an Agnihotra.

tatra guṇān samīkṣya yathā śakti deyam || 2:5:10:2.||

[The donor] must examine the qualities [of the petitioner] and give according to his means.

indriya prīty arthasya tu bhikṣaṇam animittam | na tad ādriyeta || 2:5:10:3.||

But if persons solicit donations for the sake of sensual gratification, that is improper; one should disregard them.

yā-uktā ca dharma yukteṣu dravya parigraheṣu ca || 2:8:20:18.||

And let him acquire money in all ways that are lawful.

pratipādayitā ca tīrthe || 2:8:20:19.||

And let him spend money on worthy [persons or objects]. (Manu 11:6, and passim).

yantā ca-atīrthe yato na bhayaṃ syāt || 2:8:20:20.||

And let him not give anything to an unworthy [person], whom he does not fear.

saṃgrahītā ca manuṣyān || 2:8:20:21.||

And let him conciliate people [by gifts or kindness].

deśataḥ kālataḥ śaucataḥ samyak pratigrahīṛta iti dānāni pratipādayati || 2:6:15:12.||

One shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients. (Manu 3:98.)

CHOOSING A PRIEST

na- ananūcānam ṛtvijaṃ vṛṇīte na paṇamānam || 2:5:10:8.||

He [shall] not chose a priest who is unlearned in the Veda, nor one who haggles [about his fee].

ayājyo- 'anadhīyānaḥ || 2:5:10:9.||

[A priest] shall not officiate for a person unlearned in the Veda.

CEREMONIAL PROTOCOL

nityam uttaraṃ vāsaḥ kāryam || 2:2:4:21.||

[A householder] must always wear his garment over [his left shoulder and under his right arm].

api vā sūtram eva- upavītārthe || 2:2:4:22.||

Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

These 2 sūtras indicate that the wearing of the sacred thread (yajñopavītam) was optional in the time of Āpastamba and originally was used as a substitute for the actual garment (*anga-vastra*).

śucīn mantravataḥ sarva kṛtyeṣu bhojayet || 2:6:15:11.||

At all religious ceremonies, he shall feed Brāhmaṇas who are pure and who have [studied and remember] the Veda. (Manu 3:128)

na kṣāra lavaṇa homo vidyate || 2:6:15:14.||

No food mixed with pungent condiments or salt can be offered as a burnt-offering.

That [substance] is called kṣāra, "of pungent or alkaline taste," the eating of which makes the saliva flow.' — Haradatta.

tathā-avarān na saṃsṛṣṭasya ca || 2:6:15:15.||

Nor [can food] mixed with bad food [be used for a burnt-oblation].

Avarāna, 'bad food,' is explained by *kulittha* which is a kind of vetch which is considered low food, and eaten by the lower castes only. The meaning of the Sūtra, therefore - 'If anybody has been forced by poverty to mix his rice or Dal with *kulittha* or similar bad food, he cannot offer a burnt-oblation at the Vaiśvadeva ceremony with that. He must observe the rule, given in the following Sūtra.

ahaviṣyasya homa udīcīnam uṣṇaṃ bhasma- apohya tasmiñ juhuyāt tad- hutam ahutaṃ ca- agnau bhavati || 2:6:15:16.||

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 not offered in the fire.

na strī juhuyāt || 2:6:15:17.||

A female shall not offer any oblation into the fire.

na- anupetaḥ || 2:6:15:18.||

Nor a child, that has not been initiated.

ā-upanayanād ity aparam || 2:6:15:22.||

The best [opinion is, that children are not subjected to rules of purity and impurity] until the initiation has been performed.

atra hy adhikāraḥ śāstrair bhavati || 2:6:15:23.||

For at that [time a child] according to the rules of the Veda obtains the right [to perform the various religious ceremonies].

sā niṣṭhā || 2:6:15:24.||

That ceremony is the limit [from which the capacity to fulfil the law begins].

CRIMINAL ACTS

prajoyayitā mantā kartā-iti svarga naraka phaleṣu karmasu bhāgīnaḥ || 2:11:29:1.||

He who instigates, he who assists in, and he who commits [an act, these three] share its rewards in heaven and its punishments in hell.

yo bhūya ārabhate tasmin phala viśeṣaḥ || 2:11:29:2.||

The one amongst these who contributes most to the accomplishment [of the act obtains] a greater share of the result.

vivāde vidyā abhijana saṃpannā vṛddhā medhāvino dharmeṣv a vinipātīnaḥ || 2:11:29:5.||

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. (Yajñ. 2:2)

puṇyāhe prātar agnāv iddhe- 'apāmante rājavaty ubhayataḥ samākhyāpya sarva anumate mukhyaḥ satyaṃ praśnaṃ brūyāt || 2:11:29:7.||

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 judge, and with the consent of all [of both parties and of the judges], after having been exhorted [by the judge] to be fair to both sides. (Manu 8:87 seq.; Yajñ. 2:68 s 75)

anṛte rājā daṇḍaṃ praṇayet || 2:11:29:8.||

If [he is found out speaking] an untruth, the government shall punish him. (Manu 8:119 seq.)

satye svargaḥ sarva bhūta praśamsā ca || 2:11:29:10.||

If he speaks the truth, [his reward will be] heaven and the approbation of all created beings. (Manu 8:81 seq.)

INHERITANCE

jīvan putrebhyo dāyaṃ vibhajet samaṃ klībam unmattaṃ patitaṃ ca parihāpya || 2:6:14:1.||

[The householder] should, during his lifetime, divide his wealth equally amongst his sons, excepting the *klība* (non-reproductive or gay), the insane, and the outcast.

The last Sūtra of Khāṇḍa 13 and the first of Khāṇḍa 14 are quoted by Colebrooke, Digest, Book 5: Text xlii, and Miṭākṣara, Chap. 1. Sect. iii, Par. 6. Colebrooke translates, *jīvan*, 'during his lifetime,' by 'who makes a partition during his lifetime.' This is not quite correct, Āpastambaintends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits.

putra abhāve yaḥ pratyāsannaḥ sapīṇḍaḥ || 2:6:14:2.||

On the absence of sons the nearest Sapiṇḍa [takes the inheritance].

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 Apastamba, that widows cannot inherit. In this he is probably right, as Āpastambadoes not specifically mention them, and the use of the masculine ‘*sapindaḥ*’ precludes the possibility of including them under that collective term. It seems to me certain, that Apastamba, like Baudhāyana, considered women, especially widows, unfit to inherit.

tad abhāva ācārya ācārya abhāve- ‘antevāsī hṛtvā tad artheṣu dharmā kṛtyeṣu vā-upayojayet || 2:6:14:3.||

On their absence the guru [inherits]; on the absence of the guru a student shall take [the deceased’s wealth], and use it for religious works for the [deceased’s] benefit, or [he himself may enjoy it];

duhitā vā || 2:6:14:4.||

Or the daughter [may take the inheritance].

‘Some say “on the absence of sons,” others that the rule refers to the preceding Sūtra (ie. that the daughter inherits on failure of students only).’ — Haradatta.

sarva abhāve rājā dāyaṃ hareta || 2:6:14:5.||

On absence of all [relations] let the State take it.

‘Because the word “all” is used, [the Government shall take the estate] only on failure of Bandhus and Sagotras, ie. relatives within twelve degrees.’ — Haradatta.

jyeṣṭho dāyāda ity eke || 2:6:14:6.||

Some declare, that the eldest son alone inherits.

The other sons shall live under his protection.’ — Haradatta. Miṭākṣara, Chap. 1. iii, Par. 6.

rathaḥ pituḥ paribhāṇḍam ca gr̥he || 2:6:14:8.||

The vehicle and the furniture in the house are the father’s [share].

Miṭākṣara, Chap. 1. Sect. iii, Par. 6. Both the P.U. and Mr. U.MSS. of the Ujjvalā read *rathaḥ pituraṃśo gr̥he yat-paribhāṇḍam upakaraṇam pīṭhādi tadapi*, ‘the chariot [is] the father’s share; the furniture which [is] in the house, that also.’

alaṃkāro bhāryāyā jñāti dhanam ca-ity eke || 2:6:14:9.||

According to some, the share of the wife consists of her gold-ornaments, and the wealth [which she may have received] from her relations.

The Miṭākṣara, loc. cit., apparently takes the words ‘according to some’ as referring only to property received from relations. The former interpretation is, however, admissible, if the Sūtra is split into two.

tat-śāstrair vipratīṣiddham || 2:6:14:10.||

That [preference of the eldest son] is forbidden by the Shastras.

The śāstras are, according to Haradatta, the Vedas.

manuḥ putrebhyo dāyaṃ vyabhajad ity aviśeṣeṇa śrūyate || 2:6:14:11.||

For it is declared in the Veda, without [marking] a difference [in the treatment of the sons]:—”Manu divided his wealth amongst his sons”. (Taittiriya Samhita 3:1:9:4)

atha-apī tasmāt-jyeṣṭham putram dhanena niravasāyayanti-ity ekavat- śrūyate || 2:6:14:12.||

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.

‘*Athāpi* [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] sons [heir, Sūtra 6]. He denies [Sūtra 13] that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda.’ — Haradatta. See Taittiriya Samhita 2:5:2:7.

sarve hi dharma yuktā bhāgīnaḥ || 2:6:14:14.||

Therefore all [sons] who are virtuous inherit.

yas tv adharmeṇa dravyāṇi pratipādayati jyeṣṭho- ‘api tam abhāgaṃ kurvīta || 2:6:14:15.||

But him who wastes money unrighteously, he shall disinherit, though he be the eldest son.

The translation of *pratipādayati*, ‘expends,’ by ‘gains,’ which is also proposed by Gagannatha, is against Apastamba’s usage, see 2:5:11, 17, and below, 2:8:20:19

Jāyā patyor na vibhāgo vidyate || 2:6:14:16.||

No division takes place between husband and wife.

According to Haradatta, this Sūtra gives the reason why, no share has been set apart for the wife.

pāṇigrahaṇād-hi sahatvaṃ karmasu || 2:6:14:17.||

For, from the time of marriage, they are united in religious ceremonies,

tathā puṇya phaleṣu || 2:6:14:18.||

Likewise also as regards the rewards for works by which spiritual merit is acquired,

dravya pari graheṣu ca || 2:6:14:19.||

And with respect to the acquisition of property.

na hi bhartur vipravāse naimittike dāne steyam upadiśanti || 2:6:14:20.||

For they declare that it is not a theft if a wife expends money on occasions [of necessity] during her husband’s absence.

It is the duty of the wife to spend and manage the finances of the home.

kuṭumbinau dhanasya-īśate || 2:11:29:3.||

Both the wife and the husband have power over [their] common property.

Above we are told that no division takes place between husband and wife and here we are told that they have property in common — this would therefore indicate that on the death of one of the partners the entire property devolves upon the other.

tayor anumate- ‘anye- ‘api tad-hiteṣu varteran || 2:11:29:4.||

By their permission, others also may act for their good [in this and the next world, even by spending money].

‘Others, ie. the sons and the rest.’ May acquire some of the property upon the death of one of the parents.

PROTOCOLS OF DEATH & DYING

mātuś ca yoni sambandhebhyaḥ pituś ca-ā saptamāt puruṣād yāvatā vā sambandho jñāyate teṣāṃ preteṣu-udaka upasparśanaṃ garbhān parihāpya-apisamvatsarān ||2:6:15:2.||

On account of the blood relations of his mother and [on account of those] of his father within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year. (Manu 5:60; Yajñ. 1. 53; Manu 5:60; Manu 5:58; Yajñ .3:3.)

mātā pitarāv eva teṣu || 2:6:15:3.||

On account of the death of the latter [children that die within the first year] the parents alone bathe.

hartāraś ca || 2:6:15:4.||

And those who carry them out. (Manu 5:69 and 70).

bhāryāyāṃ parama guru saṃsthāyāṃ ca-akālam abhojanam || 2:6:15:5.||

If a wife or one of the chief Gurus [a father or ācārya] die, besides, fasting [is ordained from the time at which they die] up to the same time [on the following day]. (Manu 5:80.)

ātura vyañjanāni kurvīran || 2:6:15:6.||

[In that case] they shall also show the [following] signs of mourning:—

keśān prakīrya pāṃsūn opyekavāsaso (pāṃsūn opya-ekavāsaso ?) dakṣiṇā mukhāḥ sakṛd upamajjaya- uttīrya-upaviśanti || 2:6:15:7 ||

Disheveling their hair and covering themselves with dust [they go outside the village], and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending [the bank], they sit down.

tat pratyayam udakam utsicya-apratīkṣā grāmam etya yat striya āhus tat kurvanti || 2:6:15:9.||

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 the women declare to be necessary.

Yajñ. 3:5:7 seq. The Mantra to be spoken in throwing the water is, ‘I give this water for you N.N. of the family of N.N.’ The water ought to be mixed with sesame.

According to Haradatta those who know the correct interpretation, declare that the word ‘women’ denotes in this Sūtra ‘the Smṛtis.’ But I fear these learned interpreters will find few adherents among those who pay attention to the last Sūtra of this work.

SRADDHA — MEMORIAL CEREMONIES

saha deva manuṣyā asmiṃl loke purā babhūvuḥ | atha devāḥ karmabhir divaṃ jagmur ahīyanta manuṣyāḥ | teṣāṃ ye tathā karmāny ārabhante saha devair brahmaṇā ca-amuṣmiṃl loke bhavanti | atha-etan manuḥ śrāddha śabdaṃ karma provāca || 2:7:16:1.||

Formerly humans and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but humans were left behind. Those who perform sacrifices in the same manner as the gods did, dwell [after death] with the gods and Brahma in heaven. Now [seeing humans left behind], Manu revealed a ceremony, which is designated by the word *śrāddha* (a post-mortem-oblation).

Intending to give the rules regarding the monthly *śrāddha*, he premises this explanatory statement in order to praise that sacrifice.’ — Haradatta.

prajā niḥśreyasā ca || 2:7:16:2.||

And [thus this rite has been revealed] for the liberation of humankind.

The reading ‘*niḥśreyasa ca*’ apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take *niḥśreyasa* as a Vedic instrumental, for *niḥśreyasena*, which may designate the ‘reason.’ If the dative is read, the

sense remains the same.

tatra pitaro devatā brāhmaṇās tv āhavanīya arthe || 2:7:16:3.||

At that [rite] the Manes [of one's father, grandfather, and great-grandfather] are the deities [to whom the sacrifice is offered]. But the Brāhmaṇas, [who are fed,] represent the Ahavanīya-fire.

The comparison of the Brāhmaṇas with the Ahavanīya indicates that to feed Brāhmaṇas is the chief act at a śrāddha.' - Haradatta.

māsi māsi kāryam || 2:7:16:4.||

That rite must be performed in each month. (Manu 3:122, 123; Yajñ. 1:217.)

apara pakṣasya-apara ahnaḥ śreyān || 2:7:16:5.||

The afternoon of [a day of] the latter half is preferable [for it]. (Manu 3:255, 278)

tathā-apara pakṣasya jaghanyāny ahāni || 2:7:16:6.||

The last days of the latter half [of the month] likewise are [preferable to the first days].

sarveṣv eva-apara pakṣasya-ahassu kriyamāṇe pitṛṇ | kartus tu kāla abhiniyamāt phala viśeṣaḥ || 2:7:16:7.||

[A śrāddha] offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the officiator according to the time observed. (Manu 3:277; Yajñ. 1:264, 265.)

tatra dravyāni tilamāṣā vr̥thi yavā āpo mūla phalāni || 2:7:16:23.||

The substances [to be offered] at these [sacrifices] are sesame, māśa, rice, barley, water, roots, and fruits. (Manu 3:267 Yajñ 1:257)

snehavati tv eva-anne tivratarā pitṛṇām pr̥tir drāghīyāmsaṃ ca kālam || 2:7:16:24.||

But, if food mixed with animal-fat [is offered], the satisfaction of the Manes is greater, and [lasts] a longer time.

tathā dharma āhr̥tena dravyeṇa t̥rthe pratipannena || 2:7:16:25.||

Likewise, if money, lawfully acquired, is given to worthy [persons].

saṃvatsaram gavyena pr̥tiḥ || 2:7:16:26.||

Beef satisfies [the Manes] for a year. (Manu 3:271)

bhūyāmsam ato māhiṣeṇa || 2:7:16:27.||

Buffalo's [meat] for a longer [time] than that.

etena grāmya aranyānām paśūnām māmsaṃ medhyaṃ vyākhyātam || 2:7:16:28.||

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.

khadga upastaraṇe khadga māmsena-ānantyaṃ kālam || 2:7:17:1.||

[If] rhinoceros' meat [is fed to Brāhmaṇas seated] on [seats covered with] the skin of a rhinoceros, [the Manes are satisfied] for a very long time. (Manu 3:272; Yajñ. 1:259).

tathā śatabaler matsyasya māmsena || 2:7:17:2.||

[The same effect is obtained] by [offering the] flesh [of the fish called] śatabali,

See Manu 5:16 where Rohita is explained by śatabali.

vārdhrāṇasasya ca || 2:7:17:3.||

And by [offering the] meat of the [crane called] *Vārdhrāṇasa*.

guṇa hānyām tu pareṣām samudetaḥ sodaryo- 'api bhojayitavyaḥ || 2:7:17:5.||

If strangers are deficient in the [requisite] good qualities, even a full brother who possesses them, may be fed [at a śrāddha].

atha-apy udāharanti —

sambhojanī nāma piśāca bhikṣā na-eṣā pitṛṇ gacchati na-uta devān || 2:7:17:7.||

Now they quote also [in regard to this matter the following verse]:—

The food eaten [at a sacrifice] by persons related to the giver is, indeed, a gift offered to the ghosts. It reaches neither the Manes nor the gods.

iha-eva sambhuñjatī dakṣiṇā kulāt kulaṃ vinaśyati-iti || 2:7:17:9.||

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.

Charity which is given between families is simply a social transaction and does not give the rewards of charity done to the needy strangers.

tulya guṇeṣu vayo vṛddhaḥ śreyān dravya kṛśaś ca-īpsan || 2:7:17:10.||

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.

śvitraḥ śipi viṣṭaḥ para talpa gāmy āyudhīya putraḥ śūdra utpanno brāhmaṇyām ity ete śrāddhe bhuñjānāḥ paṅkti dūṣaṇā bhavanti || 2:7:17:21.||

The following persons defile the company if they are invited to a śrāddha, viz. a leper, a bald-man, an adulteror, the son of a Brāhmaṇa who follows the profession of a Kṣatriya, and the son of [a Brāhmaṇa who by marrying first a śūdra wife had himself become] a śūdra, born from a Brāhmaṇa woman.

Manu 3:152 - 166, and particularly 153 and 154; Yajñ. 1. 222 - 224.

Haradatta's explanation of the word "śūdra" by a Brāhmaṇa who has become a śūdra' is probably right, because the son of a real śūdra and of a Brāhmaṇa male a Caṇḍāla, and has been disposed of by the preceding sūtra.

trimadhus trisuparṇas triṇāciketaś caturmedhaḥ pañcāgnir jyeṣṭha sāmago veda adhyāyy anūcānaputraḥ śrotṛiya ity ete śrāddhe bhuñjānāḥ paṅkti pāvanā bhavanti || 2:7:17:22.||

The following persons sanctify the company if they eat at a śrāddha, viz. one who has studied the three verses of the Veda containing the word "Madhu," each three times; one who has studied the part of the Veda containing the word "Suparna" three times; a Tri-naciketa; one who has studied the Mantras required for the four sacrifices [called Aśva-medha, Puruṣa-medha, Sarva-medha, and Pitri-medha]; one who keeps five fires; one who knows the Sāmān called jyeṣṭha; 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 Aṅgas, and a śrotṛiya.

Compare Manu-3:185, 186; Yajñ.1:219-221.

The three verses to be known by a Trimadhu are, Madhu vata ritayate, etc., which occur both in the Taitt. Samh; and in the Taitt. Ar. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses catuṣ-kapardā yuvatiḥ supeśā, etc., Taittiriya Brāhmaṇa 1:2:1:27 etc., or one who knows the three Anuvākas from the Taittiriya

Aranyaka 10:48 - 50, beginning, Brahman-etu mam, etc. The word “Tri-naciketa” has three explanations:— . A person who knows the Naciketa-fire according to the Taittiriya Kathavalli, and the Satapatha, ie. has studied the portions on the Naciketa-fire in these three books. b. A person who has thrice kindled the Naciketa-fire. c. A person who has studied the Anuvakas called Virajas. “Catur-medha may” also mean he who has performed the four sacrifices:’ enumerated above.

na ca naktam śrāddham kurvīta || 2:7:17:23.||

He shall not perform [any part of] a śraddha at night. (Manu 3:280).

nityaśrāddham || 2:8:18:5.||

[Now follows] the daily śraddha. (Manu 3:82 seq.)

bahir grāmāt-śucayaḥ śucau deśe saṃskurvanti || 2:8:18:6.||

Outside the village pure [cooks] prepare [the food for that rite] in a pure place.

The term “pure [men]” is used in order to indicate that they must be so particularly, because by 2:2:3:1 purity has already been prescribed for cooks.

tatra navāni dravyāṇi || 2:8:18:7.||

New vessels are to be used.

For the unusual meaning of *dravya*, ‘vessel,’ compare the term *sita-dravyāṇi* meaning implements of husbandry. (Manu 9:293)

yair annam saṃskriyate yeṣu ca bhujyate || 2:8:18:8.||

In which the food is prepared, and out of which it is eaten.

tāni ca bhuktavadbhyo dadyāt || 2:8:18:9.||

And those [vessels] he shall present [as gifts] to the [Brāhmaṇas] who have been fed.

samudetāṃś ca bhojayet || 2:8:18:10.||

And he shall feed [Brāhmaṇas] possessed of all [good qualities].

na ca-atad guṇāya-ucchiṣṭam prayacchet || 2:8:18:11.||

And he shall not give the residue [of that śraddha dinner] to one who is inferior to them in good qualities.

evam saṃvatsaram || 2:8:18:12.||

Thus [he shall act every day] during a year.

teṣām uttamaṃ lohena-ajena kāryam || 2:8:18:13.||

[The last of these śraddha] he shall perform, sacrificing a red goat. (Yajñ. 1:259, and Manu 3:272)

The red goat is mentioned as particularly fit for a Śraddha.

mānaṃ ca kārayet praticchannam || 2:8:18:14.||

And let him cause an altar to be built, concealed [by a covering and outside the village].

tasya-uttara ardhe brāhmaṇān bhojayet || 2:8:18:16.||

They declare, that [then] he sees both the Brāhmaṇas who eat and the Manes sitting on the altar.

kṛta akṛtam ata ūrdhvam || 2:8:18:17.||

After that he may offer [a śrāddha once a month] or stop altogether.

gaura sarsapāṇāṃ cūrṇāni kārayitvā taiḥ pāṇi pādaṃ prakṣālya mukhaṃ karṇa prāśya ca yad vāto na-ativāti tad āsano- 'ajinaṃ bastasya prathamah kalpo vāg yato dakṣiṇā mukho bhujjīta || 2:8:19:1.||

He shall have white mustard seeds ground, his hands, feet, ears, and mouth are to be rubbed with that, and he shall eat [the remainder]. If the wind does not blow too violently, he shall eat sitting silent and facing the south, on a seat — the first alternative is the skin of a he-goat.

The ceremony which is here described, may also be performed daily. If the reading prāśya is adopted, the translation must run thus:— - and he shall scatter [the remainder of the powder]. If the wind,' etc.

anāyuṣyaṃ tv evaṃ mukhasya bhojanaṃ mātur ity upadiśanti || 2:8:19:2.||

But they declare, that the life of the mother of that person who eats at this ceremony, facing in that direction, will be shortened.

Therefore those whose mothers are alive should not perform this ceremony.' — Haradatta.

audumbaraś camasaḥ suvarṇa nābhaḥ praśāstaḥ || 2:8:19:3.||

A vessel of brass, the centre of which is gilt, is best [for this occasion].

Nowadays this is usually a silver plate with a gold drop in the center.

na ca-anyena-api bhoktavyaḥ || 2:8:19:4.||

And nobody else shall eat out of that vessel.

If the masculine *bhoktavyaḥ* is used instead of *bhoktavyam*, the participle must be construed with *camasaḥ*.

sa uttarācchādanaś ca-eva yajñopavītī bhujjīta || 2:8:19:16.||

He shall eat wearing his upper garment over his left shoulder and under his right arm.

Haradatta remarks that some allow, according to 2:2,4.22. 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.

naiyyamikaṃ tu śrāddhaṃ snehavad eva dadyāt || 2:8:19:17.||

At the [monthly] śrāddha which must necessarily be performed, he must use [food] mixed with fat.

sarpir māṃsam iti prathamah kalpaḥ || 2:8:19:18.||

The first [and preferable] alternative [is to employ] clarified butter and meat.

abhāve tailaṃ śākaṃ iti || 2:8:19:19.||

On failure [of these], oil of sesame, vegetables and [similar materials may be used].

māsi śrāddhe tilānāṃ droṇaṃ droṇaṃ yena-upāyena śaknuyāt tena-upayojayet || 2:8:20:1.||

At every monthly śrāddha he shall use, in whatever manner he may be able, one drona of sesame.

A drona equals 128 seers or seras. The latter is variously reckoned at about 1kg.

SUPPLEMENTARY LEARNING

sā niṣṭhā yā vidyā strīṣu śūdreṣu ca || 2:11:29:11.||

The knowledge which śūdras and women possess is the completion [of all study]. (Manu 2:223.)

The meaning of the Sūtra is, that men ought not to study solely or at first such śāstras as women or śūdras also learn, but that at first they must study the Veda. See Manu 11. 168. The knowledge which women and śūdras possess is dancing, music, and other branches of the Arthaśāstra.

ātharvaṇasya vedasya śeṣa ity upadiśanti || 2:11:29:12.||

They declare, that [this knowledge] is a supplement of the Atharva Veda.

*tatra lakṣaṇam | sarva jana padeṣv ekānta samāhitam āryāṇāṃ vṛttaṃ samyag vinītānāṃ
vṛddhānāṃ ātmavatām alolupānām adāmbhikānām vṛtta sādṛśyaṃ bhajeta | evam ubhau
lokāv abhijayati || 2:11:29:14.||*

The indications are: 'He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by people of the three twice-born castes, who have been properly obedient [to their teachers], who are mature, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.'

strībhyaḥ sarva varṇebhyaś ca dharma śeṣān pratīyād ity eke- ity eke || 2:11:29:15.||

Some declare, that the remaining duties [which have not been taught here] must be learnt from women and those of all castes.

|| samāptaṃ ca-idam āpastambīya dharmasūtram ||

