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Manu-Smriti notes:
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Notes

I. Explanatory

In the body of these *notes*, the more important of the various interpretations set forth by the commentators has been noted ; and in this respect much help has been derived from the foot-notes supplied by Buhler and Burnell—Hopkins in their respective translations ;—but their most important feature of the notes consists in the references made to the verses of Manu quoted in the more important *digests*, and their explanation, wherever it is vouchsafed by the digest-writers. Below we append a list of the Nibandhas or digests that have been put under requisition for this purpose.

1. Mitākṣarā on Yājñavalkya—Ed. by S. Setlur.
2. Viramitrodaya—Calcutta Sanskrit Press, 1815.
3. Viramitrodaya—Paribhāṣā—Chaukhambhā S. Series.
4. Do. Samskāra Do.
5. Do. Āhnikā Do.
6. Do. Pūjā Do.
7. Do. Rājanīti Do.
8. Do. Lakṣaṇa Do.
9. Do. Vyāvahāra Do.
10. Parāshara-Mādhava—Achāra— Bibliotheca Indica Series.
11. Parāshara-Mādhava—Vyāvahāra Do.
12. Do. Prāyashchitta Do.

13. Jimūtavāhana—Dāyabhāga—Calcutta Series, 1867.
14. Rājanītiratnākara—Manuscript with writer.
15. Vivādaratnākara—Bibliotheca Indica Series.
16. Smṛtisāroddhāra—Chaukhambhā Sans. Series, 1911.
17. Kālaviveka—Ed. Pramathanāth Tarkabhūṣaṇa, Calcutta.
18. Vidhānāpārijāta—Ed. Tārāprasanna Vidyāratna, Calcutta.
19. Madanapārijāta—Bibliotheca Indica.
20. Smṛtitattva, Vols. I and II—Ed. Jivānanda Vidyāsāgara.
21. Nirṇayasindhu—Venkateshvar Press—Ed. Mahā. Shivadatta Sambat 1965.
22. Aparārka—Ānandāshrama—Ed. 1903.
23. Smṛtikaumudī (Devanātha Thakura)—Darbhanga.
24. Puruṣārthachintāmaṇi—Nirṇayasāgara Press, 1906.
25. Gadādhara-paddhati—Kālasāra—Bibliotheca Indica, 1904.
26. Nityāchārapradīpa—Biblio. Indica, 1903.
27. Shrāddhakriyākaumudī—Biblio. Indica, 1904.
28. Shuddhikaumudī—Biblio. Indica, 1905.
29. Varṣakriyākaumudī—Biblio. Indica, 1902.
30. Dānakriyākaumudī—Biblio. Indica, 1903.
31. Hāralatā—Biblio. Indica, 1909.
32. Dānamayūkha—Vidyavilas Press, Benares, 1909.
33. Shuddhimayūkha—Litho, Benares, 1879.
34. Shāntimayūkha " " 1879.
35. Utsargamayūkha— " " 1879.
36. Pratisthāmayūkha—Shrī . Venkateshvar Press, Bombay, 1914.



37. Vyāvahāramayūkha—Ed. Gharpure, Bombay, 1914.
38. Nītimayūkha—Litho, Benares, 1880.
39. Samskāramayūkha—Gujrati Press, Bombay, 1913.
40. Āchāramayūkha—Gujrati, Press, Bombay, 1915.
41. Kālamādhava—Bibliotheca Indica, 1890.
42. Prāyashchittaviveka—Ed. Jibānanda, Calcutta, 1893.
43. Samskāraratnamāla—Ānandashārma Series, 1899.
44. Yatīdharmasaṅgraha— „ „ 1909.
45. Kṛtyasārasamuchchaya—Bombay, Sambat 1972.
46. Smṛtikaustūbha—Nirṇayasāgar Press, Bombay, 1909.
47. Vivādachintāmaṇi—Shrī Venkateshvar Press, Bombay, 1898 (and in some places, when so specified, *Calcutta*—Ed. by Vidyāvāgīsha, Sambat 1894.)
48. Dattakamimāṇsā—Calcutta—(old, undated).
49. Dattakachandrikā Do. do.
50. Dāyakramasaṅgraha.
51. Gotrapravarānibandhakūdamba—Mysore Oriental Library Series, 1900.
52. Nityāchārapaddhati—Biblio. Indica, 1903.
53. Smṛtichandrikā—Samskāra—Mysore Oriental Library Series, 1914.
54. Smṛtichandrikā—Āhnikā—Mysore Oriental Library Series, 1914.
55. Smṛtichandrikā—Vyāvahāra—Mysore Oriental Library Series, 1914.
56. Nṛsiṅhaprakāsha—Samskāra—Manuscript (Sanskrit College Library, Benares).
57. Nṛsiṅhaprakāsha—Āhnikā—Manuscript (Sanskrit College Library, Benares).
58. Nṛsiṅhaprakāsha—Shrāddha—Manuscript (Sanskrit College Library, Benares).

59. Nṛsiṅhaprakāsha—Kālanirṇaya—Manuscript (Sanskrit College Library, Benares).
60. Nṛsiṅhaprakāsha—Vyāvahāra—Manuscript (Sanskrit College Library, Benares).
61. Nṛsiṅhaprakāsha—Prāyashchitta (Sanskrit College Library, Benares).
62. Do. Karmavipāka. Do.
63. Do. Vrata. Do.
64. Do. Dāna. Do.
65. Do. Shānti. Do.
66. Do. Tīrtha. Do.
67. Do. Pratiṣṭhā. Do.
68. Hemādri—Chaturvargachintāmaṇi—Dāna—Bibliotheca Indica.
69. Hemādri—Chaturvargachintāmaṇi—Vrata—Bibliotheca Indica.
70. Hemādri—Chaturvargachintāmaṇi—Parişeṣa (Kāla) Bibliotheca Indica.
71. Hemādri—Chaturvargachintāmaṇi—Parişeṣa (Shrāddha) Bibliotheca Indica.
72. Hemādri—Chaturvargachintāmaṇi—Prāyashchitta Bibliotheca Indica.
- *73. Samskāradīpaka—Raj Press, Darbhanga, 1903.
- †74. Kṛtyakalpataṛu—Incomplete Manuscript, in the Darbhanga Raj Library (Vyāvahara Sec.)
75. Vyāvahāra—Balambhaṭṭi—Chaukhambhā Sanskrit Series.

Adhyaya I

VERSE I.

‘*Pratipūjya*’—has been taken by Kullūka to mean also after mutual salutations; and he has taken ‘*yathānyāyam*’ with ‘*abravīt*.’ Sarvajñanārāyaṇa takes it to mean ‘*pratyēkam pūjayitvā*’, having honoured them severally’.

Medhātithi (p. 1, l. 18) curiously ascribes the assertion ‘*atha shabdānushāsanam*’ to Pāṇini, not to Patañjali.

P. 2, l. 4—appears to favour the *Prābhākara* view in regard to the *Shastrārambha* (vide *Prābhākara-Mīmāṃsa*). But on p. 73, l. 26, the *Bhāṭṭa* view is also accepted.

P. 2, l. 12.—‘Whatever Manu said &c.,’ मनुर्वैयक्तिकञ्चावदत् &c.—This text occurs in several *Saṁhitas* in varying forms, where it refers to the sacred texts ‘seen’ by Manu. But there is nothing to prevent the deduction being drawn that this declaration proves the antiquity of the ‘Law of Manu’, though it need not be exactly in the form in which it has been handed down to us by Bhṛgu and his pupils.

P. 2, l. 13.—‘Manu has said &c.’—ऋचो यजूंषि &c.—The second half of this verse is quoted by Buhler (XIV) as महर्षिभिस्तु तत्प्रोक्तं स्मार्तं तु मनुरब्रवीत्, and translated as ‘the Vedas were proclaimed by the great sages, but the *Smārta*, or traditional lore, by Manu.’ It is strange that Buhler did not notice that such a statement as this would not add very much to Manu’s claims to exceptional honour. The right reading of the verse is, as we find in the printed texts of *Medhātithi*, सप्तर्षिभिस्तु यत्प्रोक्तं तत्सर्वं मनुरब्रवीत्, ‘the R̥k verses.....and all that has been declared by the seven sages,—all this has Manu expounded’. This would mean that the work of Manu contains all the teachings that had gone before him.

P. 3, l. 11.—‘Having paid their respects’, &c.—प्रतिपूज्य यथान्यायम्—The commentaries on this expression throw a curious light on their own relative antiquity: Medhātithi explains it simply as—यादृशी शास्त्रेणाभिवादनोपासनादिका गुरोः प्रथमोपसर्पणे पूजा विहिता तथा पूजयित्वा; and he does not seek to emphasise and explain the anomaly involved in the teacher being a ‘Kṣattriya’ and the questioners ‘Brāhmaṇas’, and the latter offering पूजा to the former. Kullūka has tried to tone down the anomaly by explaining प्रतिपूज्य as पूजिताः सन्तः पूजां कृत्वा—‘They offered the पूजा after they had themselves received the पूजा due to themselves,’ and Rāghavānanda goes a step farther and explains यथान्यायम् as न्यायोऽत्र चित्रियेषु ब्राह्मणादीनां न नमस्कारः किन्तु वाक्पूजा ।

P. 3, l. 13.—‘The word ṛṣi means the Veda’—The word ‘ṛṣi’ is explained by Medhātithi as a synonym for the Veda, and in his Bhāṣya on verse 11 below he actually uses the word in that sense. According to him the term *primarily* denotes the Veda, and only *secondarily* the person who possesses special knowledge of the Veda.

P. 2, l. 23—‘Dharmashabdashcha—This is a paraphrase of Jaimini’s definition चोदनालक्ष्योऽर्थो धर्मः

VERSE II

‘O blessed one,’ भगवन्—The title भगवान् means ‘one who possesses Bhaga.’ What ‘bhaga’ stands for is thus described in the Viṣṇupurāṇa quoted by Kullūka—‘Bhaga is the name for the following six—(1) full sovereignty, (2) strength, (3) fame, (4) glory, (5) knowledge and (6) freedom from passion.’

‘Intermediate castes,’ अन्तरप्रभवान्—This refers to the ‘mixed castes’ described under Discourse 10.

P. 3, l. 24—For मनुः J reads मनोः which would be construed with सम्बोधनम्

P. 3, l. 25—for ज्ञातिषु (l. 25) J, and Mand. rightly read जातिषु

P. 4, l. 3—These castes being similar &c. सदृशानेव तानाहुः—

This is Manu, 10. 6, where Medhātithi says—ते सदृशा एव ज्ञेयाः, न तज्जातीयाः तत्सदृशग्रहणात् मातृत्वं उत्कृष्टाः पितृत्वे निकृष्टाः— ‘They should be regarded as *equal to*, not of the same caste as, their fathers; what is meant is that they are superior to the mother, but inferior to the father.’

P. 4, l. 14—‘In another work,’ ग्रन्थान्तरे—Does this refer to the author’s *Smṛtīviveka* from which he has quoted in his comments on 2. 6 below ?

Medhātithi does not attach much importance to the account of creation here provided. In more than one place he says that the whole of Adh. I is ‘mere *Arthavāda*.’ In his comments on verse 5, for instance, he says that the process described is in some places in accordance with the account found in the Purāṇas, and in others, in accordance with the tenets of the Sāṅkhya system of philosophy; and that no attention need be paid to this, as it has no direct bearing upon *Dharma*. Again under verse 9, he says that as this subject does not form the real subject-matter of the treatise, no attention need be paid to what the author says on it.

VERSE III

‘*Vidhānasya svayambhuvah*’—Buhler has translated this phrase to mean ‘the ordinance of the self-existent’,—evidently taking ‘*Svayambhuvah*’ as standing for God. This, however, is incompatible with the interpretation of all the commentators, according to whom ‘*Svayambhuvah*’ is in apposition to ‘*Vidhānasya*’,—the phrase meaning the ‘self-existent ordinance’, ‘the Eternal Law’ (the Veda). Burnell is more to the point when he renders it as ‘self-existent system.’ Medhātithi (p. 5) has suggested another explanation—‘activity handed down by immemorial tradition.’

‘*Aprameyasya*’—Though other commentators are satisfied with rendering this epithet as meaning ‘unfathomable,’

Medhātithi imparts to it a special significance by explaining it as 'not directly knowable, but to be inferred, as the foundation of the Smṛti.'

'*Kāryatattvārtha*'—'the purport and nature of the soul' (Kullū.)—'the true purport' (Medhā., Govinda and Nand.)

It is noteworthy that Medhātithi has supplied, under verse 11 below, a totally different explanation of this verse.

VERSE IV

The injunctions and prohibitions in the Institute are the work of Prajāpati himself;—He taught them to Manu, who composed the 'ordinance', and taught it to the sages, among whom was Bhṛgu, who was commissioned to relate it to the sages; and the 'ordinance' in its present form is what was related by Bhṛgu to the sages at a later time—*Vide* Bhāṣya on 1.1 and 1.56.

VERSE V

'*Tamas*' is generally taken here in the sense of the 'Root evolvent', only Rāgh. taking it in the sense of the Vedantic माया; he is supported by Sāyaṇa who explains the term similarly, under his explanation of Rgveda 18. 129. 3.

P. 8, l. 8—(1) तम आसीत् (Rgveda 10. 129. 3)—Sāyaṇa supplies a somewhat different explanation: इदं जगत् सलिलं कारणेन सङ्गतम् अविभागापन्नम् आः आसीत् । अथवा सलिलमिव, यथा क्षीरेण अविभागापन्नं नीरञ्जं ज्ञायते तथा तमसा ऽविभागापन्नं जगत् न ज्ञायते । आ समन्तात् भवतीति 'आधु' । 'तपसः' स्रष्टव्यपर्यालोचनरूपस्य ।

As a Vedāntin, Sāyaṇa identifies तमस् with माया ।

VERSE VI

'*Mahābhūtādi*'—Here again Rāghavānanda, the Vedāntin, is at variance with the other commentators, and takes it in the sense of *Ahaṅkāra*, and not in that of 'the Elemental Substances &c.'



‘*Prādurāsīt*’—‘assumed a body of his own free will, not in consequence of his *Karma*’: (Medhā., Kullū., Govinda, Nanda);—‘became discernible’: (Nārā.)—‘became ready to create’: (Rāgha.)

The reader should refer to the latter portion of the *Bhāṣya* on verse 11, where the present verse is explained as setting forth the self-evolution of *Prakṛti*, according to the *Sāṅkhya*.

VERSE VII

Sūkṣmaḥ:—‘unperceivable by the external senses’: (Kullūka). But this would be a repetition of *atīndriyagrāhyaḥ*; hence Govinda renders it as ‘who is perceivable by subtle understanding only;’ and Rāgha.—‘who is without parts’—which is, as Kullūka makes out to be, the meaning of ‘*avyaktaḥ*.’

Sarvabhūtamayaḥ—Medhātithi has offered two explanations: (1) ‘entirely taken up by the idea of creating things’, and (2) ‘whose modification all things are’. The latter explanation is practically accepted by all the commentators.

Udbhabau—‘Assumed a body’: (Medhā. and Govinda) or ‘shone forth’ (alternative suggested by Medhātithi); ‘appeared in the form of the products’: (Kullū.)—‘became discernible’ (Nandana).

Medhātithi, P. 10, l. 7—‘*Tathā cha Vaiśeṣikāḥ*’;—The sūtra quoted is Gautama’s *Nyāya-sūtra*, 1.1.16. It seems that even so early as Medhātithi’s time ‘*Nyāya*’ and ‘*Vaiśeṣika*’ were used as convertible terms.

VERSE VIII

(3) *Abhidhyāya*—According to those who interpret the process here as ‘described in accordance with the *Sāṅkhya*’, this means ‘independently of all outside force, just as a man does an act by mere thought.’

Āpah—In his eagerness to be literally faithful, Buhler has translated this as 'waters', using the plural form in consideration of the plural form of 'āpah' in the plural. It has to be borne in mind, however, that the text has used the plural form, because the base 'ap' has no singular form at all.

Vide, in this connection, *R̥gveda*, 10.121.1, and Viṣṇu-purāṇa I.

Sah—Hiraṇyagarbha (acc. to Medhā); the Paramātman (according to others.)

Abhidhyāya—According to the interpretation of 'others', noted by Medhātithi, under verse 11, this participle means 'independently of all external activity, just as a man may do some act by merely willing it.'

Medhā. P. 11, l. 6—'anyēbhya idamuchyātē'—This is an idiomatic expression used in the sense—'This that is urged is spoken, as it were, to others—it does not concern us,—it has no bearing upon what we have said.'

VERSE IX

Burnell remarks that this 'Egg' does not belong to the Sāṅkhya philosophy. The explanation of this, in accordance with that philosophy, is thus given by Medhātithi, under verse 11—'Sarvataḥ pradhānam pṛthivyādibhūtotpattau kāthinyamēti andarūpam sampadyātē.

Haimam—The commentators are agreed that this is used figuratively, in the sense of *pure* or *brilliant*.

Jajñē svayam Brahmā—(a) 'He himself was born as Brahmā', or (b) 'Brahmā himself was born.'

There has been a great deal of confusion in the mind of modern scholars in connection with the 'Golden Egg',—much



of which would have been avoided if the figurative character of the term had been recognised.

Medhā. P. 11. l. 22 ‘*Anidamparēbhyaḥ*—&c.’—Cf. what has been said in the *Bhāṣya* on verse 5, to the effect that ‘the process of creation here described is in some places in agreement with the *Purāṇas*, while in others, in accordance with the doctrine of the *Saṅkhyas*.’ It is this want of consistency that has led *Medhātithi* to regard the whole of this discourse as purely ‘*arthavāda*.’

VERSE X

Āpo nārā &c.—This explanation of the name ‘*Nārāyaṇa*’ is found in *Viṣṇu Purāṇa* I, and also in the *Mahābhārata*, 3.189.3.

It is curious that *Medhā* reads ‘*narāḥ*’ (instead of ‘*nārāḥ*’) and adds a somewhat forced explanation of the elongation of the initial vowel in ‘*nā*’.

Medhā. P. 12, l. 6—*Babhrumanḍulomakāḥ*—These apparently are three other proper names—‘*Babhru*’, ‘*Maṇḍu*’ and ‘*Lomaka*’,—which stand on the same footing as ‘*Vaśiṣṭha*.’

VERSE XI

Kāraṇam—*Rāgha* takes this to refer to the above-mentioned ‘*Egg*’, the undifferentiated root-cause. All others take it to mean the *Supreme Soul*.

Sadasadātmakam—‘*Existent* because cognisable by means of the Vedic texts, and *non-existent*, because uncognisable by the ordinary means of perception’. (*Medhā*, *Govī*. and *Kullū*.); —‘*real*, in the shape of the cause, and *unreal*, in the form of the Products’: (*Nandana*.)

The relationship between *Nārāyaṇa* (*Virāt*) and *Puruṣa* appears to be based upon the *Puruṣasūkta*, where *Puruṣa* is

described as born from Virāt. The *Shatapatha Brāhmaṇa* (13-6-1-1) couples the two beings into one and describes him as receiving instructions from Prajāpati.

Medhātithi, P. 12, l. 21 to the end of page 13 offers a totally different interpretation of verses 3-11.

Medhā. P. 13, l. 1—‘*Mahato 'hankāro &c.*’—*Cf.* Sāṅkhya-kārikā, 38.

” ” ‘*Viśeṣāḥ*’.—Why these are called ‘*viśeṣa*’ is thus explained in the *Sāṅkhyatattvakaumudī*—
 पञ्च महाभूतानि विशेषाः—शान्ता घोराश्च मूढाश्च । यस्मादा-
 काशादिषु स्थूलेषु केचित् तत्त्वप्रधानतया शान्ता प्रकाशा
 लघवः.....। तेऽमी परस्परव्यावृत्त्याऽनुभूयमाना ‘विशेषा’
 इति ‘स्थूला’ इति चोच्यन्ते । तन्मात्राणि तु अस्मदादिना
 परस्परव्यावृत्तानि नानुभूयन्ते—इति ‘अविशेषाः’ ‘सूक्ष्मा’
 इति चोच्यन्ते ।

VERSE XII

Parivatsaram—Kullū. alone takes this to mean ‘a year of Brahmā’; all others take it in the sense of the ordinary year ;
Cf. *Shatapatha Brā.* 11. 1. 6. 2.

Dhyānāt—*Medhātithi*’s robust intellect again asserts itself : The Egg broke, not because the indwelling Brahmā willed it, but because of its full *development* ; and this coincided with Brahmā’s wish to come out.

VERSE XIV-XV

The confusion regarding the account of the process of creation contained in *Manu* is best exemplified by these two verses. The names of the various evolutes have been so promiscuously used, that the commentators have been led to have recourse to various forced interpretations, with a view to bring the statement herein contained into line with their own philosophical predilections. *Medhā.*, *Kullū.*, *Govī.* and *Rāgha.* take

it as describing the three principles of the Sāṅkhya—Mahat, Ahaṅkāra and Manas ; but finding that the production of Ahaṅkāra from Manas, or of Mahat (which is what they understand by the term '*mahāntam ātmānam* ') is not in conformity with the Sāṅkhya doctrine,—they assert that the three evolutes have been mentioned here 'in the inverted order'. Even so, how they can get over the statement that 'Ahaṅkāra' was produced 'from Manas' ('manasaḥ ') it is not easy to see. Similarly, the 'ātman' from which Manas is described as being produced, Medhā. explains as the Sāṅkhya 'Pradhāna', and Kullū. as the Vedantic 'Supreme Soul'.

Buhler remarks that according to Medhā. by the particle '*cha*' 'the subtle elements alone are to be understood.'

This does not represent Medhā. correctly ; his words being—'चशब्देन विषयाश्च शब्दस्पर्शरूपरसगन्धान् पृथिव्यादीनि च'.

In order to escape from the above difficulties, Nandana has recourse to another method of interpretation,—no less forced than the former. He takes '*manas*' as standing for Mahat, and '*mahāntam ātmānam*' as the Manas.

Not satisfied with all this, Nandana remarks that the two verses are not meant to provide an accurate account of the precise order of creation ; all that is meant to be shown is that all things were produced out of parts of the body of the Creator himself.

VERSE XVI

Six elements—The five Rudimentary Substances and the Principle of Egoism.

Here also, and for reasons similar to the above, there is a difference of opinion among commentators.

Nanda. and Rāgha. take the verse as describing the creation of the *bodies* of things from the *body* of the Creator,

and that of their *souls* from His Soul. The 'six', Rāgha. takes as standing for the six sense-organs, and Nanda. as for the six *tattvas*—(1) Mahat, (2) Ahaṅkāra, (3) Manas, (4) Subtile Elements, (5) Organs of Action and (6) Organs of Sensation.

Medhā. takes the verse simply as describing how the Creator created all beings by combining 'the subtile components of the said six principles' with 'their own evolutes.'

Hopkins remarks that '*ātmamātrā*' stands for 'the *spiritual* atom as opposed to the *elementary*,—not reflexive *elements of himself*.'

VERSE XVII

Nanda. explains the verse to mean that 'the body of *Hiranyagarbha* is called *Sharīra*, body, because it enters all things mentioned in the preceding verses by means of its portions'; according to Medhā. on the other hand, it means that—the body of *Pradhāna* is called *Sharīra*, because its six components enter into these things,—*viz.*, the organs and the elemental substances. Kullū. refers it to the body of Brahman.

The only important points of difference are—(1) while Medhā. takes it as referring to the body of Pradhāna, others take it as refering to that of Hiranyagarbha or Brahmā; and (2) while according to Medhā. the evolutes entering into that Body are the organs and the gross elemental substances, according to Nandana, they are only the six principles named in verses 14-15.

The natural construction of the verse appears to be यत् (यस्मात् कारणात्) सूक्ष्माः तानि इमानि षट् आश्रयन्ति तस्मात्—as set forth by Medhātithi. But if तानि इमानि refers to इन्द्रियाणि, then there should be an accusative ending in अवयवाः in order to make it the object of आश्रयन्ति. It is in view of this difficulty that the Bhāṣya has put forward *another* construction by which सूक्ष्माः is the nominative and तानीमानि (इन्द्रियाणि) the objective of the verb आश्रयन्ति.

VERSE XVIII

Buhler supplies the translation of the verse according to the five interpretations offered by the commentators. (1) The text here represents the explanation given by Medhātithi :— (2) According to Govi. and Kullū. the verse means—‘From Brahman are produced the gross elements, together with their functions, and the Mind, which is the producer of all beings through its minute portions, and imperishable’.—(3) According to Rāgha.—‘That gross body the gross elements enter, and the Mind, which is the producer of all beings and imperishable, together with the actions and with the limbs.’—(4) According to Nanda.—‘As that body of Hiranyagarbha, though through its small portions it produces all beings, yet is imperishable,—even thus the Great Beings and the Mind, with the actions enter it.’—(5) According to Nārā.—‘That subtile body the gross elements enter, together with the *Karma* and the Mind, the producer of all beings and imperishable, together with its minute portions.’

Dr. Buhler’s rendering of this verse is not approved by Hopkins. The construction of the sentence is the same in all cases—महान्ति भूतानि कर्मभिः सह—मनश्च सूक्ष्मैः अवयवैः सह—सर्वभूतकृत् अव्ययं तत् आविशन्ति.

Medhā. himself offers a second explanation.

VERSE XIX

The ‘seven’ are made up of—(1) Egoism, the five subtile elements and the Mahat (Medhā., Govi. and Kullū.);—(2) *Ātman* instead of *Mahat* (Nārā. and Nanda.) Medhā. notes another enumeration suggested by ‘others’—(1) The five organs of Perception, (2) the five organs of Action and (3), (4), (5), (6) and (7) the five gross elemental substances.’

The name ‘*puruṣa*’ has been applied to the Tattvas, Principles,—because ‘they’ serve the purposes of the soul’ (Medhā.),—or because ‘they are produced by the *Puruṣa*, *Ātman*.’

VERSE XX

Nanda. places verse 27 before 20. There appears to be no justification for deviating from the order adopted by all other commentators.

VERSE XXII

The meaning of this verse, which Buhler attributes to Medhā, is one that the latter has not put forward at all. His explanation is somewhat different, as will be clear from the translation. He has however noted an explanation by 'others', which is rightly rendered by Buhler as—'The Lord created the multitude of the gods whose nature is sacrifice and of those endowed with life.'—According to Rāgha. it means—'The Lord created among beings endowed with life the (to us) invisible multitude of the gods who, by the result of their acts, have obtained their divine station, or who subsist on offerings.'

VERSE XXIII

There are two explanations of this verse, supplied by Medhātithi :—(1) 'For the sake of the accomplishment of the sacrifice to Agni, Vāyu and Sūrya, He produced the Veda,' and (2) 'Out of Agni.....He produced the Veda';—the latter being preferred, for reasons adduced in the *Bhāṣya*.

Burnell has a curious note here to the effect that—'This myth of the creation of the Vedas differs from the Sāṅkhya account, according to which they are eternal and issue from *Brahmā's* mouth.' It was necessary to supply references to the work on Sāṅkhya here referred to.

Medhātithi (p. 19, l. 9) '*Asmīndarshanē*'—etc. This refers to the passage in the *Mahābhāṣya* (Nirṇayasāgara edition, Vol. II, p. 265, l. 18).

A similar use of the Ablative ending we find in 2. 77.

Do. (p. 19, l. 11) '*Dohanañchādhyāpanam*'—In this case रविभ्यः would be the *Dative* form.

VERSE XXIV

Medhātithi (p. 19, l. 21)—It is interesting to note that even so late as *Medhātithi*'s time, the Lunar Mansions were counted from *Kṛttikā* onwards, and not from *Ashvinī* as in the more recent astronomical systems. (See Thibaut on 'Indian Astronomy' in *Indian Thought Vol. I*.)

This verse is quoted in the *Gadādhara-paddhati—Kālasāra*, p. 5, as describing the creation of time and its divisions;—also in the *Kālamādhava* (p. 45) as describing the creation of time by God; it reads '*vibhaktim*' for '*vibhaktiḥ*'.

VERSE XXVI

The term '*dharma*', as Burnell rightly remarks, stands for a man's whole duty, including both secular and religious duty.'

The other '*Dvandvas*' are *Kāma* (Desire)—*Krodha* (Anger)—*Rāga* (Attachment)—*Dvēṣa* (Hatred)—'*Kṣut* (Hunger)—*Pipāsā* (Thirst)—*Harṣa* (joy)—*Viṣāda* (Sorrow)' and so forth.

VERSE XXVII

'*Vināśhinyah*'—because liable to change into gross substances (*Medhā*, *Govinda* and *Kullūka*); or because they are *products* (*Rāghavā*.)

The commentators are at some pains to explain the incongruity of the inter-position of the present verse in the middle of what purports to be a connected account of the process of creation. *Medhātithi* says the verse serves the purpose of summing up what has been said so far;—*Govindarāja* and *Kullūka* make it serve the purpose of setting aside the notion that the creation was accomplished by Brahman without the help of the 'principles';—and *Nārāyaṇa* holds that it is meant to lay stress upon the non-eternality of atoms;—*Nandana* has solved the difficulty by placing this verse after verse 19.

VERSE XXVIII

Medhātithi notes two explanations of this verse.

The natural meaning appears to be that 'each being continues, in each succeeding birth, to betake itself to the same function that was assigned to it in the beginning by Prajāpati.'

But this being incompatible with the law of Karma, which has been regarded as adumbrated by Manu in I. 41,—Medhātithi has tried his best to get out of the words the meaning that the conditions and activities of each being are ordained in accordance with his past deeds;—but the only argument that he puts forward in support of assigning this meaning is that the literal meaning of the words would give rise to a number of undesirable contingencies. According to Medhātithi, creation is due to the joint action of the three causes—(1) the being's past acts (2) God's will and (3) Evolution of Prakṛti.

The confusion of thought in regard to the exact meaning of this and the following two verses is further shown by the fact that Medhātithi (p. 22, l. 27 under verse 30) has thought it necessary to set forth 'another explanation' of these texts.

VERSE XXXI

'*Lokavivṛddhyartham*'—'in order that the inhabitants of the worlds might *multiply* (or *prosper*)'—(Medhātithi, Govindarāja and Kullūka);—'in order to protect the world by means of the castes, and to make it prosperous' (Nārāyaṇa).

It is refreshing to find Medhātithi regarding this account of the castes issuing from the mouth and other parts of the body of the Lord as mere '*stuti*'—not to be taken as literally true.

VERSE XXXII

The 'Virāt' whose birth is here described is, according to some, the same as,—and according to others, different from—the 'Brahmā' described above, in verse 9. That Medhātithi

leans towards the latter view is indicated by his assertion that what happened was that 'the body of Brahmā (described in verse 9) now took the form of the Hermaphrodite,'—or as he adds later, 'the Female form was separated from His own Male form.'

VERSES XXXIV—XXXV

These are quoted in Hemādri-Dāna, p. 242, as describing the 'munis', sages. It reads '*dustaram*' for '*dushcharam*', and '*āṅgirasam*' for '*āṅgirasam*'.

VERSE XXXVI

'*Manūn*'—The name 'Manu' here stand for *that Being* whose function it is to create all creatures and to maintain the entire world during a *manvantara*, and apparently belongs to the *office*. Some Mss. read '*munīn*'.

'*Dēvanikāyān*'—'Classes of gods' (according to Nandana and Nārāyaṇa);—'abodes of gods' (Medhātithi, Kullūka and Rāghavānanda); the last of these suggests also the meaning 'servants of the gods'.

VERSE XXXVII

'*Pitrñām gaṇān*'—The '*pitrs*' are not actually the 'fathers,' as is clear from the present text; they are a particular class of divine beings, though it is from these that human beings are descended. See III, 194—199.

VERSE XXXVIII

'*Rohita*'—This is the name of the *violet*-coloured pillar of light that appears in the sky, in the manner of rain-bows, generally attached to the solar disc, but sometimes in other parts of the sky also. Another name for it, according to Govindarāja, is '*shastrotpāta*'. Buhler says it is an imperfect

rainbow which appears to be straight.' But from the description given by Medhātithi and Govindarāja it would appear to be a phenomenon quite different from the rainbow, though Medhātithi says that the only difference between the two is that while the one is curved, the other is straight.

Medhātithi, p. 25, l. 12—' *Meghā abhrodakamarūjjyotiḥsaṅghātāḥ*—In modern Sanskrit 'abhra' has become a synonym for 'clouds'—'abhram megho vārivāhaḥ,' says the *Amarakosha*. Up to the time of Medhātithi at any rate the distinction between 'abhra' (vapour) and 'megha' (clouds) appears to have been recognised. The *Shatapatha Brāhmaṇa* describes 'abhra' as *apām bhasma*, 'the dust of water', which is apparently aqueous vapour; the *Chhāndogya Upaniṣad* also makes the personality become 'megha,' after having become 'abhra'.

'*Ashani*' also is taken by Medhātithi as standing for hail, and not for thunder and lightning.

VERSE XLI

'*Yathākarma*'—Here we have a distinct enunciation of the Law of Karma.

VERSE XLIII

'*Ubhayaatodataḥ*—A compound difficult to explain. The word '*danta*' becomes transformed into '*dat*' only in special cases, laid down in Pāṇini 5. 4. 141-145. The only explanation possible is that given by Medhātithi,—that the term '*dat*' is an entirely different word from '*danta*'.

VERSE XLV

The two halves form two distinct sentences. So Burnell; but Buhler takes the whole as one sentence.



VERSE XLVI

Medhātithi takes '*udbhijjāḥ sthāvarāḥ*' as the subject, and '*bijakāṇḍaprarohiṇaḥ*' as the predicate of the sentence. Buhler reverses this.

VERSE XLVIII

Burnell represents Medhātithi to explain '*guchchha-gulma*' as 'one root and many roots'. This is not fair. What Medhātithi says is that the names '*guchchha-gulma*' are applied to clusters of short-growing creepers which may have one root or several roots.' Kullūka defines '*guchchha*' as the single shoot springing from the root and having no boughs, and '*gulma*' as a clump of shoots coming up from one root. According to Medhātithi the difference between the two consists in the fact that while the former has flowers, the latter has none.

VERSE L

'*Bhūta*'—here stands for the *Kṣētrajña*, the Conscious Being ensouling the body—according to Govindarāja and Kullūka.

'*Nityam*'—qualifies '*ghorē*'; 'Ever terrible' according to Medhātithi, Govindarāja and Nārāyaṇa, the last, along with Nandana, however, suggests the reading '*nityē*' meaning 'in this eternal samsāra.'

VERSE LIII

'*Karmātmānaḥ*'—It is not correct to say, as Buhler does, that this term according to Medhātithi, means 'who, in consequence of their actions, become incorporate'; because as a matter of fact, this latter explanation is supplied by Medhātithi in reference to the term '*śarīriṇaḥ*'; what he means is that the Beings are called '*śarīriṇaḥ*' not because the Body is their natural accompaniment, but because they become equipped with them in consequence of their acts.

VERSE LIV

Govindarāja and Kullūka make this out to be the description of the *Mahā-pralaya*, and the preceding verse of the Intermediate—*Khaṇḍa—pralaya*.

Sarvabhūtātmā—stands for the Sāṅkhya '*Pradhāna*';—according to the second explanation put forward by Medhātithi;—according to the other explanation, accepted by Govindarāja and Kullūka, the term stands for the Supreme Self of the Vedānta.

VERSE LV

Under this verse Hopkins translates a passage from Medhātithi, which, as will be clear from the text, has been entirely misunderstood and hence wrongly rendered.

Verses 55 and 56 have been variously interpreted. (1) According to Medhātithi, Govindarāja and Kullūka, it describes the process of transmigration. When an individual is dying, his individual Soul enters darkness,—i.e. becomes unconscious; and even though It continues to be connected with the dying body, the physical functions gradually cease;—then It leaves the body,—and enveloped in a subtle body—formed of the eight constituents (variously enumerated), It enters the embryo determined for It by its own past acts, and there becomes clothed with a new physical body which accompanies It through Its next life on Earth. (2) Nārāyaṇa holds that verse 55 provides the description of the soul during a swoon, and the second alone refers to the method of transmigration. (3) The explanation given by Nandana is entirely different. He takes the verses as referring to what is done by the Supreme Being, the Creator;—verse 55 describing His action during Dissolution and 56 referring to a fresh creation following it. The Supreme Lord 'enters darkness—i.e. the *Pradhāna*,—and having remained therein during the entire period of the Dissolution, becomes endowed with organs and a visible shape,—i.e., the shape of the Created Universe,'



VERSE LVIII

‘*Vidhivat*’—‘With due attention’ Medhātithi and Govindarāja);—‘according to rule,—with due ceremonies’ (Kullūka).

In connection with the authorship of the Smṛti see *Bhāṣya* (Printed edition, Gharpurē, p. 7) and also Buhler’s Introduction p. xv. Burnell in his foot-note on Verse 58, misrepresents Medhātithi, by imputing to him a view which he has put forward only as held by ‘some people’ ‘*Kēchit*’.

Parāshara-mādhava (Āchāra—p. 106) quotes this verse in support of the view that the Smṛtis are the work of Brahmā; and it adds that—‘as Brahmā, so Svāyambhuva Manu also, compiles the Duties that have been ordained in the Veda;—which establishes the beginningless and immutable character of *Dharma*.’

VERSE LIX

This Verse is quoted by the Aparārka (p. 4) with a view to show that the writer of a work often quotes himself,—and wherever मनुब्रवीत् occurs, it is Manu’s own words that are quoted, not those of Bhṛgu, the compiler.

VERSE LX

With this verse ends the *Introductory Section* of the work, describing the Origin of the Law and the authorship of the ordinances.

VERSE LXIV

‘*Nimēṣa*’—(1) The time taken by one wink of the eye, or (2) the time taken in the distinct pronouncing of one syllable.

‘*Tāvataḥ*’—in the Accusative necessitates the supplying of the Transitive verb *vidyāt*, ‘one should know’. Nārāyaṇa and Nandana however favour the nominative form ‘*tāvantaḥ*’ which obviates the necessity of adding any words.

Cf. in this connection Wilson’s *Viṣṇu-Purāṇa*—Ed. Hall, Vol. I, pp. 47-50.

VERSE LXV

‘*Rātriḥ svapnāya &c.*’—This line supplies the definition of ‘Day’ and ‘Night’ for those regions that are beyond the reach of the Sun;—‘Day’ being the *period of activity*, and ‘Night’ the *period of repose*.

VERSE LXVI

The ‘day’ and ‘night’ of Pitṛs is regulated by the Moon, just as those of gods and men is by the Sun.

This verse has been quoted in the *Kālavivēka* (p. 112) in support of the view that the seasons and other calculations are not governed by the ‘Lunar Month,’—which only serves the purpose of being the ‘Day-Night’ of Pitṛs; the darker fortnight being their ‘day,’ and the brighter fortnight ‘night’.

The same work quotes it again on p. 308, in support of the view that ‘from *Pratipat* to *Amāvāsyā* is the dark fortnight, and from *Pratipat* to *Purnamāsi* is the Bright Fortnight.’

VERSE LXIX

‘*Sandhyā*’—It is not clear whether the *succeeding* or *preceding* twilight is meant. Kullūka, and possibly Medhātithi, accepts the former view.

Medhātithi (p. 34, l. 24) for ‘*Svabhāvānuvṛttiḥ*’; how would it do to read ‘*Svabhāvānanuvṛttiḥ*’—the meaning being that the preceding Twilight has the ‘character of neither Day nor Night’?

VERSE LXXI

- Burnell remarks—"According to the commentators the translation should run thus : 'The four Yugas just reckoned (consisting of) twelve thousand years are called a *Yuga* of the gods.' This is the translation adopted by Buhler also. What is not quite accurate is the statement that such a translation is "according to the commentators",—when we find that according to Medhātithi at least, the meaning of the verse is as it is represented by Burnell in his text. Medhātithi says explicitly—'*dvādashā-chaturyuga—sahasrāṇi devayugam nāma kāla ityarthah*'.

In face of the fact that the words of the text themselves convey this meaning—which involves the 'lengthening' of the ordinary into divine years,—it is difficult to understand

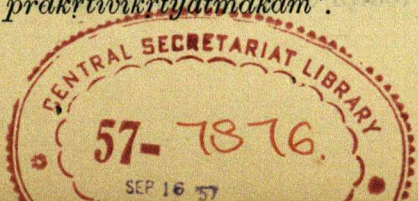
- Burnell's remark that this 'lengthening' 'is the work of commentators.' On the contrary, on Burnell's own showing, the 'commentators' would appear to have *shortened* the great length of the divine year clearly expressed by the words of the text.

VERSE LXXIII

'*Puṇyam*'—Medhātithi takes this not merely as an epithet of '*ahah*,' but as constituting a distinct sentence by itself.

VERSE LXXIV

Of the second half of the verse, two explanations have been mentioned by Medhātithi and Kullūka : (1) 'on waking from sleep, Brahmā creates the *Manas* (i. e., the *Mahat*)'; and (2) 'He employs his own *Manas* (Mind) in creating the world'. Govindarāja adopts the latter explanation only; Nārāyaṇa and Nandana accept the former only. Nandana takes '*Manas*' as standing for *Mahat*, *Ahaṅkāra* and *Manas*,—and *Sadasadāt-makam* as '*prakṛtivyikṛtyātmakam*'.



VERSE LXXVI

Medhātithi forces the Sāṅkhya doctrine on Manu, whose words clearly favour the *Varishēṣika* view.

The words clearly mean 'From out of Ākāsha, undergoing modifications, proceeds Vāyu.' But Medhātithi construes them to mean—'After Ākāsha—(from out of Mahat) which undergoes modifications—proceeds Vāyu &c.,'—in order to make it agree with the Sāṅkhya doctrine that Vāyu, like every other elementary substance, proceeds from Mahat.

VERSE LXXVIII

'*Āditaḥ*'—(a) 'after the *Mahāpralaya*' (Kullūka);—(b) 'after the *Khaṇḍapralaya*' (Govindarāja and Nārāyaṇa); (c) 'Before the creation of the Egg' (Nandana).

VERSE LXXX

'*Kṛīḍan*'—cf. Brahmasūtra—'*Lokavattu līlakaivalyam*.' This idea of creation being a 'sport' for God is common in Hindu Theism.

VERSE LXXXI

Dharma with its 'four feet' is a common idea in Hinduism. In VIII. 16 we have the picture of Dharma as a 'bull'; its 'four feet' have been variously identified :—(a) according to Medhātithi, they represent the four principal sacrificial priests—*Adhvaryu*, *Hotṛ*, *Brahman* and *Udgāṭṛ*;—(b) he also suggests, along with Nandana, that they may stand for the four castes ;—(c) they have been held by Medhātithi, Kullūka and Nārāyaṇa to stand for the four means of acquiring merit—*Tapas*, *Jñāna*, *Yajña* and *Dāna*;—(d) and last, they have been identified by Medhātithi with the four kinds of speech described in *R̥gveda* 1. 164. '45—'Three being hidden in the cave and the fourth being spoken by men.'

‘*Satyam*’—Though included in ‘*Dharma*,’ this has been mentioned separately, for the purpose of showing its special importance. The *Aparārka* (p. 1012) quotes the first line of this verse as showing the diverse character of the various cycles.—The verse is quoted in the *Vīramitrodaya*—*Paribhāṣā*, p. 50.

VERSE LXXXII

This verse also has been variously interpreted:—(a) According to Medhātithi it means that during the *Trētā*, *Dvāpara*, and *Kali* cycles, ‘Dharma fell off from the scriptures, foot by foot, and that there was deterioration foot by foot in the fruit of Dharma also,—the reason for this latter fact lying in the prevalence of theft, falsehood and fraud *during all these three cycles*’; and he emphasises the fact that theft etc., are not to be taken as pertaining to the three cycles respectively;—(b) according to Kullūka, Nārāyaṇa and Rāghavānanda, the meaning is that during the three cycles, *by reason of unjust gains* (‘*āgamāt*’) Dharma successively loses one foot etc., etc.;—(c) Govindarāja agrees with Medhātithi, but with this difference that he appears to favour the view that the deterioration in the results of acts is due to theft, falsehood and fraud *respectively*,—the view that has been repudiated by Medhātithi;—(d) according to Nandana—it having been declared in the preceding verse that in the *Kṛta*-cycle there were no scriptures, it is now said that during the other three cycles, Dharma is determined by the scriptures,—and it diminishes successively in each age by one quarter.’

This verse is quoted in the *Vīramitrodaya*—*Paribhāṣā*, p. 50.

VERSE LXXXIII

‘*Quarter by quarter*’—The natural meaning is that men lived for 400 years during *Kṛta*, 300 years during *Trētā*, 200 years during *Dvāpara* and 100 years during *Kali*. But in

view of the assertion in the *Chhāndogya Upaniṣad* of a man having lived for 1600 years (3. 16. 17) Medhātithi has been forced to remark that 'quarter' here stands for *part*, and not for the precise *fourth part*, and to explain the text to mean that 'man's life becomes shortened *in part*; some die while they are young children, others on reaching youth and others on attaining old age.'

The *Aparārka* (p. 1012) quotes the first line in support of the view that each cycle has a distinct character of its own.

VERSE LXXXIV

Medhātithi (p. 39, l. 5)—'Dīrghasatreṣu'—See *Mimāṃsā-Sū.* 6. 7. 31-40 and *Shabara* on 6. 7. 37—यदि पञ्च पञ्चाशतः 'त्रिवृतः' (i. e., the three days of the *Gavāmāyana*), न संवत्सराः । यदि संवत्सराः 'त्रिवृतः', न पञ्चपञ्चाशतः । तस्मात् विरोधादन्यतरद् गौणम् । [This is the विरोध mentioned by *Medhātithi* in line 6.] Which of the two is to be taken as गौण is explained by *Shabara* on 6. 7. 38, where the conclusion is that the term संवत्सर should be regarded as गौण.

Medhātithi (p. 39, l. 12)—*Shatashabdashcha bahunāmasu pāṭhitah*—e. g., *Kauṣītaki Upa.* 2. 11; *Isha Upa.* 2; *Mahānarāyaṇa Upa.* 6,—in addition to the passages quoted by *Medhātithi* himself.

VERSE LXXXV

Buhler translates the verse to mean that the diversity of *Dharma* is due to the decrease in the length of the yugas. This however is not countenanced by any of the commentators, all of whom agree that the said diversity is due to the relative inferiority of one age to the other.

Medhātithi's interpretation of 85 is not quite consistent with what follows in 86; but he has taken care to disconnect 85 from 86; he distinctly says that what is said in 86 is



a 'diversity in the character of the yugas' distinct from what has been set forth in 85. Really this is made clear by the fact that in 85, the word '*Dharma*' stands, according to Medhātithi, not for duty, but for *characteristic*.

This verse is quoted in Hemādri—Parishēṣa—Kāla, p. 657 ;—and in the Smṛtichandrikā—Samskāra, p. 27.

VERSE LXXXVI

This verse is quoted in Hemādri—Parishēṣa—Kāla, p. 657, where '*Tapas*' is explained as '*Kṛchchra*, *Chāndrāyaṇa* etc.,' and '*jñāna*' as '*dhyāna*' 'meditation';—in the Vīramitrodaya—Paribhāṣā, p. 48 ;—in the Smṛtichandrikā—Samskāra, p. 27, which explains '*param*' as 'the most important';—and in the Kṛtyasārsamuchchaya, p. 86.

VERSE LXXXVIII

Cf. 10. 75 *et seq.*

This verse is quoted in Parāsharamādhava (Āchāra, p. 135) in explanation of the term '*saṅkarmābhīrataḥ*' of Parāshara's text, under which we have quotations from Viṣṇu, Vāshiṣṭha and Yama, describing the qualifications of the 'pupil' to be taught;—in the Vīramitrodaya—Paribhāṣā, p. 45,—and in the Nṛsimhaprasāda—Samskāra, p. 160.

VERSE LXXXIX

This verse is quoted in the Vīramitrodaya—Paribhāṣā, p. 45, which reads '*saktim*, and explains '*viśayeṣu aprasaktim*' as 'control of the senses'; and in the Nṛsimhaprasāda, Samskāra, p. 73b.

XC

This verse is quoted in *Parāshara-mādhava* (Āchāra, p. 416), in support of *Parāshara*, verse 63;—and in the *Vīramitrodaya—Paribhāṣā* (p. 45), which explains 'Vanik-patham' as 'trade' and 'Kusīdam' as 'lending money on interest'.

XCI

This verse is quoted in the *Vīramitrodaya—Paribhāṣā*, p. 45;—and in the *Varṣakriyākāumudī* (p. 568), which explains 'Prabhuh' as 'Brahmā' and 'Anasūyayā' as 'without dishonesty.'

VERSE XCII

See 5. 132.

VERSE XCIII

'*Dharmataḥ prabhuh*'—'The lord, by law'—according to Nārāyaṇa and Nandana. But Medhātithi takes it to mean that 'he is the lord, in matters relating to Dharma'; i. e., he is the person entitled to prescribe the duties of men and as such, is like the lord;—Govindarāja, Kullūka and Rāghavānanda accept the latter explanation.

VERSE XCVI.

Medhātithi, (p. 41, l. 20)—'Parasparopakārāt'—c. f. *Bhagavadgītā*—

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परम्भावयन्तः श्रेयः परमवाप्स्यथ ॥

VERSE XCVII.

‘*Kṛtabuddhayaḥ*’—‘who know the Veda and its meaning (Medhātithi, Nārāyaṇa and Nandana);—’ ‘Knowing the truth’ (Sarvajña-nārāyaṇa and Rāmachandra),—‘who recognise the necessity of doing what is prescribed in the scriptures’ (Kullūka);—‘determined’ (Rāghavānanda).

VERSE XCVIII

‘*Brahma*’—stands here for the Highest Spiritual Being ; and not for the *Veda*, as Burnell understands it to mean, even after entertaining doubts on the matter. All the commentators agree in explaining the phrase ‘*brahmabhūyāya kalpatē*’ as ‘becomes fit for being liberated—by being absorbed into Brahman, the Supreme Self.’

VERSE XCIX

The *Aparārka* (p. 281) quotes this verse in support of the view that the learned Brāhmaṇa is the master of everything in the world.

VERSE C

This verse is quoted in the *Aparārka* (p. 282) as indicating that the learned Brāhmaṇa is the owner of all things.

VERSE CII

‘*Svāyambhuvo manuḥ*’—This does not mean ‘Manu, who sprang from the self-existent’; it means only ‘Manu, Svāyambhuva by name’;—‘*Svāyambhuva*’ being the proper name of one of the Manus.

Anupūrvashah ;—‘Incidentally’ (Medhātithi);—‘in due order’ (Rāmachandra).

VERSE CIII

This verse is quoted in the *Mitākṣarā* (on I, 3)—along with another verse from Manu (2-16)—in support of the view that, though all the three twice-born castes are entitled to study the *Dharmashāstra*, the Brāhmaṇa alone is entitled to teach it. In support of this it also quotes a text from *Shaṅkha* to the effect that the Brāhmaṇa alone is entitled to these, and it is he that explains their duties to the other castes. To this same view we find the verse quoted in the *Vīramitrodaya* (Samskāra, p. 512);—also in the *Smṛtichandrikā* (Samskāra, p. 10) which reads *vidvadbhiḥ* for '*śiṣyēbhyah*' and explains it as meant simply to exclude the Shūdra only.

VERSE CIV

This verse is quoted in the *Smṛtichandrikā* (Samskāra, p. 10) which reads '*samshita*' for '*shamsita*', and adds that the term here stands for 'twice-born' persons.

VERSE CVII

'*Guṇadoṣau cha karmaṇām*'—'The desirable and undesirable results of actions' (Medhātithi, Govindarāja, Kullūka and Nandana);—'the prescribed acts' (Rāghavānanda and Nārāyaṇa).

VERSE CVIII

'*Ātmavān*'—'Desiring the welfare of his soul' (Medhātithi and Kullūka);—'of excellent disposition' (Govindarāja); 'endowed with firmness' (Nārāyaṇa);—'believing in life after death' (Rāghavānanda).

This verse is open to two explanations:—(A) '*Āchāra*' is the highest Dharma; as also what is laid down in the Shruti and in the Smṛti;—(B) 'The highest Dharma consists in that *Āchāra*, course of action, which is laid down in Shruti and Smṛti.'

The apparent inconsistency in the former is explained by the statement made by Medhātithi (p. 45, l. 13) that the whole of this is an exaggerated eulogy bestowed on *Āchāra*.

This verse, along with verses 109 and 110, has been quoted in the *Madanapārijāta* (p. 11-12)—It explains *Dharma* of verse 108 as 'the apūrya resulting from good acts', and remarks that here we have 'identification of cause with effect'. It has quoted the verse in support of the view that 'Dharma is *āyatta*, dependent, upon *āchāra*',—'*āchāra*' being defined as 'that which is ordained by Shruti and Smṛti and is properly acted up to by good men, (p. 12) which shows that *āchāra* stands, not for *Custom*, but for *Right Behaviour*.'

VERSE CXVII

See 12. 51 *et seq.*

VERSE CXVIII

'*Dēśadharmā*' —is *local custom*, e.g. the '*Holāka*' or Holi festival, which is peculiar to 'North India'; and there also it is observed in different ways in different parts of the country.

Burnell—'It is worth while to compare the twelfth lecture with the first, on which it throws considerable light.'

This has been improved upon by Hopkins who, with a transcendent insight peculiar to a certain well-known sect of orientalisks, opines the 'whole character' of the first lecture 'as that of a later prefix to the work.' It is really a treat to see how far people are carried away by their eagerness to say something 'new.'

One fails to see the logic of the argument that, because the first lecture contains much more mingling of philosophical views, therefore it must be a later prefix. It would indeed be more logical to expect the 'later prefix' to be more accurate

and lucid than what has preceded it! In fact the whole trouble regarding the first Discourse has arisen from the efforts made by commentators—Sanskrit and English—to read in the verses a systematic account of one or the other of the two well-known systems of the 'Sāṅkhya' and the 'Vedānta'. Hopkins himself finds it 'difficult to bring such verses as 53 ff. into harmony with the Sāṅkhya doctrine.' But has Manu himself anywhere told him that he was expounding things in accordance with the 'Sāṅkhya doctrine'? It does not appear to be fair to impose a doctrine upon the writer and then to take him to task for not being in harmony with that doctrine.

Discourse II

VERSE I

‘*Hṛdayēnābhyānujñātaḥ*’—The term ‘*hṛdaya*’ stands for the *heart*—conscience. The phrase stands for what is spoken of later on, in verse 6 below, as ‘*ātmanastuṣṭiḥ*.’ Medhātithi has suggested that ‘*hṛdaya*’ may stand for the Veda.

• *Medhātithi* (p. 48. l. 15). ‘*Mīmāṃsātaḥ*.’—This refers to Mīmā. Sū. I. i—2 ‘*Chodanālakṣaṇo’artho dharmah.*’

• This verse has been quoted in the *Parāsharamādhava* (Āchāra, p. 80), in corroboration of the definition of *Dharma* provided by Vishvāmitra, that ‘*Dharma* is that which when done is praised by good men learned in the scriptures.’ From this it follows that according to this writer ‘*hṛdayēnābhyānujñātaḥ*’ means the something as ‘*Yam āryāḥ prashamsanti*’ in Vishvāmitra’s definition.—It is quoted in Hemādri (Vrata, p. 10), which explains *hṛdayēnābhyānujñātaḥ* as ‘which is definitely known in the mind, for certain,’ and ‘*adveṣa-rāgibhiḥ*’ as ‘persons free from improper love and hate’;—in the *Vīramitrodaya* (*Paribhāṣā*, p. 30), which adds the following notes—This verse supplies a definition of *Dharma* in general. ‘*Vidvadbhiḥ*’ those conversant with what is contained in the Veda;—‘*Sadbhiḥ*,’ those who have the right knowledge of things;—these two qualifications are meant to indicate that ‘*Dharma*’ is rightly known by means of the Veda;—‘*adveṣa-rāgibhiḥ*,’ free from such love and hate as are conducive to evil this is meant to indicate that *Dharma* is that which is not conducive to any undesirable effects;—‘*hṛdayēnābhyānujñātaḥ*’ indicates that *Dharma* is conducive to all that is good; as it is

only the good to which men's minds are attracted :—thus then the complete definition of Dharma, as indicated by the text, is that it is that which, not being conducive to any evil effects, is known through the Veda as conducive to good. The three qualifications serve the purpose of excluding such acts as the performance of the *Shyēna sacrifice*.—This definition of 'Dharma,' 'Right,' also implies that of '*Adharma*,' 'Wrong,' as that which is known through the Veda as conducive to evil.

This is quoted in the *Smṛtichandrikā* (Samskāra, p. 13); and in the *Nṛsimhaprasāda* (Samskāra, p. 156).

VERSE II

Much ingenuity has again been displayed to show that verses 2—5 are a 'later interpolation.' Burnell remarks that it must be so, because 'in the old Vedic religion, all ceremonies and sacrifices were avowedly performed in order to gain desired objects of various kinds.' He evidently forgot that what is expounded by Manu is not exactly what the writer speaks of as 'the old Vedic religion.'

'*Na prashastā*'—Because leading to new births, and obstructing Final Release.

Medhātithi, (p. 50, l. 27)—*Vishvajit-nyāya*—see *Mīmāṃsū.* 4. 3. 15—16.

VERSE III

'*Saṅkalpamūlaḥ kāmaḥ*'—Nandana explains this as—'The desire for rewards is the root of the will to act.'

'*Vratāni*'—The term stands for all those duties that one makes up his mind to perform all through life,—according to *Medhātithi*, *Govindarāja* and *Nārāyaṇa*;—'the vow of the Religious Student'—according to Nandana.

'*Yamadharmāḥ*'—'The prohibitive rules' (*Medhātithi*, *Govindarāja* and *Nārāyaṇa*);—'the rules pertaining to the Recluse and the Renunciate' (Nandana).



VERSE VI

Cf. Āpastamba, 1. 1. ll. 1—3; Gautama, 1. 1—4 and 28. 48; Vashīṣṭha, 1. 4—6; Baudhāyana, 1. 1. 1. 1—6; Yājñavalkya, 1. 7.

The meaning of '*Shīla*' and '*Āchāra*' separately has been the source of much misunderstanding. The difficulty has been solved by Medhātithi taking the term '*Smṛtishīlē*', as standing, not for '*Smṛti*' and '*Shīla*,' but for '*Smṛti*' as qualified by '*Shīla*,' this being 'freedom from hatred and attachment'; '*Smṛti—Shīla*' stands for that '*Smṛti*,' recollection, which the learned have when their mind is calm and collected, not perturbed by passions of any kind. The reason suggested by Buhler is not satisfactory.

Kullūka has explained '*Shīla*' as standing for the virtues enumerated by Hārīta—'Brahmaṇa-like behaviour, devotion to gods and Pitṛs, gentility, kindness, freedom from jealousy, sympathy, absence of cruelty, friendliness, agreeable speech, gratefulness, being prepared to grant shelter, mercy, and calmness.' Nārāyaṇa puts it vaguely as 'that to which learned men are prone.'

'*Self-satisfaction*'—This is meant to apply to cases where the scriptures provide options (Medhātithi, Govindarāja and Kullūka);—or to cases not covered by any of the aforesaid sources (Nārāyaṇa and Nandana).

In connection with this verse, the student desirous of carrying on further investigation, is advised to read Kumārila's Tantravārtika, Adhyāya I (Translation—*Bibliotheca Indica*).

Medhātithi (p. 57, l. 8)—'*Vishvajitā*'—See Mīmā. Sū. 4. 3. 15—16.

Medhātithi (p. 57, l. 20)—'*Kvachidarthavādādeva*'—for an example, see Mīmā. Sū. 1. 4. 29.

Medhātithi (p. 60, l. 29)—'*Karṣṣāmānyāt*'—This refers to Mīmā. Sū. 1. 3. 2.

Medhātithi (p. 62, l. 2)—‘*Yathā āghārē dēvatāvidhiḥ*’—Shabara on *Mimā. Sū.* 2. 2. 16 says—[आघारे] मान्त्रवर्णिको देवता-विधिः । इत इन्द्र ऊर्ध्वोऽध्वरो दिवि... इन्द्रवान स्वाहेत्याघारमाघारयति—इत्येवमसा-वाघारो यद्यस्येन्द्रो देवता

Medhātithi (p. 60, ll. 7-8) ‘*Tulyē shrāutatvē*’—Though in regarding both the Shruti-rule and the Smṛti-rule to be equally ‘Shrauta,’ ‘Vedic’—*Medhātithi* apparently accepts the view of Kumārila as against Shabara (according to whom the Smṛti-rule is not *Shruti*, but stands on a distinctly inferior footing),—ultimately his view comes to be the same as Shabara’s—*viz.*, that in case of conflict between *Shruti* and *Smṛti*, the latter is set aside in favour of the former; while according to Kumārila, there is option.

Medhātithi (p. 63, l. 1)—‘*Vishvajityadhikāravat*’—See *Mimā. Sū.* 6. 7. 18—19. In connection with the *Vishvajit* sacrifice we have the text—‘one should give away his *entire property, sarvasva*.’ The conclusion is that the injunction of the giving away of one’s entire property having been already found in connection with the *Jyotiṣṭoma*,—at which one is bound to pay as fee either 1,200 gold pieces or his entire property,—what the mention of the giving of entire property at the *Vishvajit* means is that at this latter sacrifice, the fee must consist of the *entire property*, and not of 1,200 gold pieces; and this has been taken to imply that the man who seeks to perform the *Vishvajit* must possess more than 1,200 gold pieces.

Medhātithi (p. 64, l. 4)—‘*Indriyāṇām &c.*’—The first part of this quotation occurs in *Manu* 7. 44; but the second half is from some other work.

This verse has been quoted in the *Vidhāna pārijāta* (vol. II, p. 511) in support of the authority of *Sadāchāra*, as bearing upon the propriety of तस्युद्राधारण;—also in the *Smṛtikaumudī* (p. 1) which remarks that the Practice of cultured men is authoritative only when it is not repugnant to *Shruti* and *Smṛti*.

The *Aparārka* (p. 82) quotes the verse in support of the view that the Practices of Good Men also, as distinct from the *Smṛti*, are an authoritative source of our knowledge of Dharma. It is interesting to note that it reads वेदवित्स्मृतिशोढता in place of आत्मनस्तुष्टिरेव च.

It is quoted in the *Smṛtichandrikā* (Samskāra, p. 5), which adds the following explanation :—

Veda is the means of knowing Dharma ; so also are the 'Smṛti' and 'Shīla'—i.e. freedom from love and hate,—of persons learned in the Veda ;—'āchāra' such as the tying of the bracelet and so forth ;—and 'ātmatuṣṭi', i. e., when there are several options open to us, it is our own satisfaction that should determine the choice of one of them ;—also in the *Nṛsimhaprasāda* (Samskāra, p. 17b) ;—and in *Hemādri* (Vrata, p. 17).

This is quoted in the *Vīramitrodaya* (Paribhāṣa, p. 10), which adds the following notes :—

'Vedaḥ' is the collection of Mantra and Brāhmaṇa texts, as defined by Āpastamba ;—'akṣilah', the actual texts available, as also those presumed on the strength of 'transference' and that of 'Indicative Power', 'Syntactical Connection', 'Contest', 'Position' and 'Name' (Jaimini iii) ;—or 'akṣilah', 'entire,' may be taken as meant to preclude the notion that the said authority belongs only to the three Vedas, and *not* to the Atharva, which is based upon such assertions of Āpastamba and others as 'Yajña is enjoined by the *three* Vedas'. That the 'Atharva is an authority for Dharma is due to the fact that it prescribes the performance of the *Tulāpuruṣa* and other propitiatory rites for all castes, even though it does not deal mainly with the performance of the Agnihotra or other *Shrauta* rites.—When the text says that these are the means of knowing 'Dharma' *Right*, it implies that they are the means of knowing also what is 'Adharma', 'wrong,' it being necessary for the scriptures to furnish an idea of all that is *wrong* and hence a source

of impurity of the mind, which obstructs the acquiring of true knowledge.—‘*Mūlam*’, ‘Source’, the means of knowing.—‘*Tadvidām*’, those learned in the Veda; this implies that in the case of ‘*Smṛti*’ and the rest, the authority is not inherent in themselves, but due to their being based upon the Veda.—‘*Smṛti*’, the *Dharmashāstra* compiled by Yājñavalkya and others.—‘*Shīla*’ implies the thirteen qualities enumerated by Hārīta—viz., Faith in Brahman, Devotion to Gods and Pitṛs, Gentility, Harmlessness, Freedom from jealousy, Freedom from harshness, Friendliness, Sweetness of speech, Gratefulness, Kindness for sufferers, Sympathy, Calmness. This ‘*Shīla*’ differs from ‘*Āchāra*’; it stands for the negative virtues, the *avoidance of wrong*, while the former stands for the positive active virtues; the doing of right.—‘*Āchāra*’, the tying of the bracelet during marriage and so forth.—‘*Sādhūnam atmanastuṣṭiḥ*’, whenever doubt arises regarding what is right, what determines the question is the ‘self-satisfaction’ of those that are ‘*Sādhū*,’ i. e., have their minds replete with the knowledge of the Veda and the impressions gathered therefrom; i. e., that course is to be accepted as ‘right’, which commands the unanimous approval of the said persons;—such is the explanation suggested by the *Kalpataru*. In support of this view we have the following passage from the *Taittirīya*, relating to cases of doubt regarding Dharma,—‘Thou shouldst behave in that manner in which behave those Brāhmaṇas who are impartial, honest, steady, calm and righteous.’ This implies the authority of the *Pariṣat* ‘Assembly’.—Or ‘*sādhūnām*’ may be construed with ‘*āchārah*’, which would imply the authority also of those ‘good men’—men free from all evil qualities,—who are not ‘learned in the Veda’; so that for superior *Shūdras*, the practices of their forefathers would be authoritative.—‘Self-satisfaction’ is the determining factor in the case of options; but this is an authority for the man himself, not for others.

VERSE VII

This verse is quoted in *Hemādri* (Shrāddha, p. 207.)

VERSE VIII

'*Idam*'—The *Shāstras* (Medhātithi, Govindarāja, Kul-lūka);—the ordinances of Manu (Nārāyaṇa);—the various said sources of the knowledge of Dharma (Nandana).

VERSE IX

This verse is quoted in *Hemādri* (Vrata, p. 14);—in the *Viramitrodaya* (Paribhāṣā, p. 61), which explains that '*anut-tamam sukham*' stands for the rewards that are spoken of in connection with each act;—and in the *Nṛsimhaprasāda* (Sams-kāra, p. 16b).

VERSE X

'*Amimāmsyē*'—'not to be called into question' (Buhler, acc. to Medhātithi) 'Irrefutable' (Burnell, improved by Hop-kins into 'not to be discussed').

For an interesting discussion regarding the अनृतव्याघातपुनरुक्त-दोष attaching to the Veda, the reader is referred to Vātsyāyana's Bhāṣya on the Nyāyasūtra 2.1.58-63.

Medhātithi (p. 69, l. 4) '*Sarvasvārē tu vivādantē*'—The *Sarvasvāra* is an Iṣṭi sacrifice which is described as leading the sacrificer directly to heaven; and in regard to this there is a difference of opinion among Vedic scholars: some hold that entrance into heaven is not the actual result, the result being the accomplishment of what the man desires—*viz.*, the fulfilment of his wish to go to heaven without any hindrance, whenever he may die.

This has been quoted by the *Mitākṣarā* under 1.7, in sup-port of the view that the name '*Smṛti*' is applied to the *Dharmashāstra*.

VERSE XI

Hēṭushāstrāshrayāt—'Relying upon the argumentative science of the Baudhdhas, Chārvākas &c.' (Medhātithi);—'Relying

on methods of reasoning directed against the Veda' (Kul-
 lūka and Nārāyaṇa).

The argumentative person is always decried : see *e. g.* 4. 30, where the '*Hētuka*' is described as not fit to be honoured ; the '*Hētuka*' is mentioned in 12. 111 as a person who must be a member of the *Parīṣad* ; though in the latter text the term has been explained as 'one well-versed in the principles of Mīmāṃsā and the Shāstras' (see *Mitāksarā* on 3. 301, p. 1384).

'*Nāstiko vedanindakah*'—see *Parāsharamādhava* (Prāyashchitta, p. 424) where we read—'The detracting of the Veda is of three kinds—(1) The first is that which consists in seeking to prove the untrustworthy character of the Veda by means of arguments culled from *Bauddha*, *Jaina* and other treatises ;—this has been described by Yājñavalkya as being equal in heinousness to the murdering of a Brāhmaṇa. (2) The second consists in neglecting the acts laid down in the Veda and Shrutis, through one's tendency to wranglings and disputations ;—it is this that is referred to by Manu under 2.11, who further regards it as equal in heinousness to the drinking of wine. (3) The third consists in lack of due faith,—the acts laid down being done only through fear of popular odium, and not through any faith in them ; this has been mentioned among *Minor Sins*.

This verse has been quoted in the *Smṛtichandrikā* (Samskāra, p. 4) which reads '*ubhē*' for '*mūlē*' and explains it as '*Shruti* and *Smṛti*'; for '*shrayāt*' it reads '*shraya*'.

VERSE XII

The first half of this verse is precisely the same as that of Yājñavalkya 1.7.

VERSE XIII

'*Vidhīyate*'.—Medhātithi puts forward a second explanation of this.

VERSE XIV

This verse is quoted in the *Smṛtichandrikā* (Samskāra, p. 15) as describing the comparative authority of the several sources. Where there are two Vedic texts setting forth two conflicting views, both are to be accepted, since they have been so accepted by authorities older than Manu himself, *i. e.* the two are to be regarded as optional alternatives.

It is quoted also in the *Nṛsiṃhaprasāda* (Samskāra, p. 13b.)

VERSE XV

‘*Samayādhyuṣitē*’;—The dawn (Medhātithi),—or that twilight which comes after the departure of the night (Ibid. and Govindarāja);—the time when neither the sun nor the stars are visible (Kullūka).

This verse has been quoted by the *Madanapārijāta* (p. 175) as indicating the two divisions of the time ‘before sunrise’;—these two divisions being ‘*Anudita*’ and ‘*Samayādhyuṣita*.’ These two are more fully described by Kātyāyana, who defines the ‘*anudita*’ as ‘the sixteenth part of the night, adorned by stars and planets’,—and the ‘*Samayādhyuṣita*’ as that time in the morning when the stars have disappeared, but the sun has not risen.

The same authority defines the ‘*udita*,’ ‘sunrise,’ as that when the mere streak of the sun is visible, not all its rays.

It is quoted also in the the *Nṛsiṃhaprasāda* (Āchāra, p. 326);—in the *Samskāraratnamālā*, (p. 2) as laying down the two times for *Homa*, and it reads ‘*homah*’ for ‘*yajñah*’;—in the *Āchāramayūkha* (p. 65) as laying down the time for the morning *Homa*;—and in the *Nityāchārapradīpa* (p. 410.)

VERSE XVI

‘*Mantrañ*’—This has been added with a view to exclude the woman and the Shūdra, whose sacraments are not performed ‘with mantras’ (see 2.66 and 10.127).

Burnell remarks—‘In Vedic times the reception of outsiders into the community was, to a certain extent, recognised, and ceremonies (e. g. the *Vrātyastoma*) were in use for this purpose.’

It is rather difficult to be very dogmatic regarding what was, or what was not, recognised ‘in Vedic times.’ But if the ceremony of the *Vrātyastoma* is the sole authority for the statement, then it has to be borne in mind that the writer has not comprehended the purpose of those ceremonies. If he had taken the trouble to find out what ‘*vrātya*’ meant, he would have found out that the ceremony was performed for the *re-admission* of those who had become excluded by reason of the omission of certain obligatory rites ; and it was not meant for admitting absolute ‘outsiders’.

This verse has been quoted by the *Mitākṣarā* on 1.3 (p. 6)—in support of the view that it is the Twice-born persons alone who are entitled to study the *Dharma Shāstra*.

It is quoted also in the *Vīramitrodaya* (Samskāra, p. 512) to the same effect—also in the *Aparārka* (p. 14);—in the *Smṛtichandrikā* (p. 18.) which explains ‘*Niṣēka* as the *Garbhā-dhāna* sacrament and ‘*smashāna*’ as the ‘after-death rites ;—and in the *Varṣakriyākaumudī* (p. 574) as implying that the rites are to be performed for the *Shūdra* also, but without Vedic Mantras.

Medhātithi (p. 73, l. 26)—*Āchāryakaraṇavidhinā svādyāyādhyayanavidhinācha.* Here both the *Bhāṭṭa* and the *Prābhākara* views of *Shāstrārāmbha* are accepted by the writer.

VERSE XVII

The *Aparārka* quotes this verse along with verses 19, 21 to 23, as indicating the views that the ‘black antelope’ is to serve as a mark of the ‘*yajñīya dēsha*’ only in the case of the countries other than those described in these verses. This verse and verses 18 to 22 have been quoted in the *Madanapārijāta* (p. 12) in

support of the view that the 'Custom' or 'Right Behaviour' that is to be regarded as authoritative and trustworthy is that prevalent among the people inhabiting the tract of land herein defined.

Other writers, among whom are Vasiṣṭha and Śhaṅkha define 'Āryāvarta' as that tract 'where the black antelope roams'; which, according to Manu (2.23) is the characteristic feature of the 'yajñīya dēsha' 'land fit for sacrificial acts'.

This verse is quoted in *Hemādri* (Vrata, p. 27),—in the *Viramitrodaya* (Paribhāṣā, p. 55), which explains that the epithet 'devanirūpitam,' 'created by the Gods,' is only meant to be eulogistic;—in the *Dānamayūkha* (p. 7),—and in the *Samskāramayūkha* (p. 4).

VERSE XVIII

Medhātithi (p. 75, l. 5)—*Kāraṇagrahaṇāt*.—When a custom or even a Smṛti rule, is found to be actually based upon some material motive,—no authority can attach to such custom or rule. Read in this connection *Mīmā. Sū.* 1. 3. 4, which discusses the authoritative character of such Smṛti rules as, while not contradicting any Shruti-rule, are yet found to be due to ignorance or covetousness; *e.g.* the text laying down that the cloth with which the sacrificial post is covered should be given to the priest. The conclusion on this point is that such rules have no authority. (See, for further details, *Prābhākara—Mīmāṃsā*, pp. 138-139).

This verse is quoted in the *Madanapārijāta* (p. 12);—in the *Dānamayūkha* (p. 7);—in the *Samskāramayūkha* (p. 4),—and in the *Viramitrodaya—Paribhāṣa* (p. 55), which adds the following notes:—'*Paramparā*' is the same as '*paramparā*', 'Tradition,'—*i. e.*, that whose beginning cannot be traced;—this precludes the authority of modern customs;—'*antarāla*' are the mixed castes;—it quotes *Medhātithi* to the effect that the purport of this verse is to eulogise the custom of the particular country, and not to deny the authority of the customs of other countries.

VERSE XIX

The tract here described “comprises,”—says Buhler—“the Doab from the neighbourhood of Delhi as far as Mathura,” and Burnell refers us to a map in the *Numismata Orientalia*, Part I.

This verse is quoted in the *Smṛtichandrikā* (Samskāra P. 17) which reads ‘*Anantaram*’ and explains—it as ‘slightly less important’;—in the *Vīramitrodaya* (Paribhāṣā, p. 56), which adds the following notes :—‘*Matsya*, *Virāṭdēśa*,—*Pāñchāla*’ the *Kānyakubja* and adjacent countries,—*Shūrasēna*, country about Mathurā,—‘*anantaraḥ*’ slightly inferior;—in the *Dānamayūkha* (p. 7.) and the *Samskāramayūkha* (p. 4), which have the same explanations as the *Vīramitrodaya*.

VERSE XX

This is quoted in the *Vīramitrodaya*, *Paribhāṣā* (p. 56) which says that this is meant only to eulogise the particular country.

VERSE XXI

‘*Vināshana*’—This is the name given to the place where the river Sarasvatī becomes lost in the sands. Buhler says it lies in the district of Hissar, in the Punjab.

Buhler curiously translates ‘*pratyak*’ by ‘east,’ while it means *west*.

This verse is quoted in the *Smṛtichandrikā* (p. 18), which explains ‘*vinashana*’ as the place where the Sarasvatī has disappeared;—in the *Vīramitrodaya* (Paribhāṣā, p. 56) which locates ‘*Vinashana*’ in the *Kuruksētra*;—in the *Dānamayūkha*, (p. 7),—and the *Samskāramayūkha* (p. 4).

VERSE XXII

This verse is quoted in the *Smṛtichandrikā* (Samskāra p. 18);—in the *Samskāramayūkha* (p. 4), which explains ‘*Tayoḥ*’ as standing for the Himāvat and the Vindhya;—and in the *Vīramitrodaya* (Paribhāṣā, p. 56).

VERSE XXIII

‘*Kṛṣṇasārah*’.—Burnell—“What animal is intended it is impossible to say. In Southern India, a pretty little, but rare, gazelle is taken for it. It does not however answer to the name so far as its colour (light brown) goes.”

From the explanation given by Medhātithi the deer meant is that which is ‘black with white spots’, or ‘black with yellow spots’; and there is no doubt that the animal meant is that which is black in the upper, and white (or yellow) in the lower parts of its body.

Medhātithi (p. 76, l. 26)—‘*Shūrpādhikaraṇē*’—in *Mimā. Sū.* 1-2-26; and the next sentence ‘*ētaddhi kriyatē ityuchyātē*’ is from Shabara on that Sūtra,—the whole sentence being—‘*ētat (i. e. shakyatē kartumiti) hi kriyatē ityuchyātē, na cha vartamānakālah kaschidasti yasyāyam pratinir-dēśah.*’

‘*Mlēcchadeshastvatahparah*’.—Note the liberalised interpretation of this provided by Medhātithi. Burnell curiously enough regards this to be an ‘order to dwell in this land’. There is no ‘order’ to dwell in the *Mlēcchadesha*. The countries to be inhabited having been defined and all beyond these being designated as ‘*Mlēcchadesha*’, the term ‘these countries’ of verse 24 refers, as Medhātithi clearly points out, to *Brahmāvarta*, *Madhyadēsha*, *Brahmaṣṭidēsha* and *Yājñiyadēsha*; and the order to dwell contained in verse 24 also refers to those, and not to the ‘*Mlēcchhadēsha*’, which is ‘beyond these.’

This verse is quoted in the *Smṛticandrikā* (Samskāra, p. 18), which adds that the country described as ‘fit for sacrificial performances’ is meant to be so used only when the aforesaid four countries are not available;—in the *Vīramītrodaya* (Paribhāṣā, p. 56), which explains ‘*Yājñiyah*’ as ‘fit for sacrificial performances’, and ‘*Mlēcchcha*’ as ‘unfit for sacrificial performances’;—and in the *Samskāramayūkha* (p. 4).

VERSE XXIV

This verse is quoted in the *Aparārka* (p. 6) as permitting the *Shūdra* to reside, for the sake of livelihood, in '*Mlēcchā*' countries also;—in the *Vīramitrodaya* (Paribhāṣā, p. 56), which explains '*vṛtti*' as 'livelihood', '*karṣitaḥ*' as 'in difficulty', and the compound '*vṛttikarṣitaḥ*' as 'one who is in difficulties regarding livelihood';—and in the *Samskāramayūkha* (p. 4).

VERSE XXV

'*Dharmasya*'—Govindarāja alone takes this to mean 'spiritual merit'; others agree in taking it as 'duties'.

Medhātithi (p. 78, l. 28)—'*Itha pañchaprakāro dharmah*'—This view is here attributed to the author of the *Smṛtivilāsa*. Kullūka quotes the *Bhaviṣyapurāṇa* to the same effect.

Modern writers and lecturers on what they call '*Varnāshramadharmā*' should note the exact connotation of this name, as here explained by *Medhātithi*.

VERSE XXVI

'*Vaidikaḥ karmabhiḥ*'.—The term '*vaidika-karma*' here stands for *Vedic mantras*;—or for rites prescribed in the *Veda*. Both explanations are found in *Medhātithi* and *Govindarāja*; Kullūka notes only the latter explanation.

This verse has been quoted in the *Vīramitrodaya* (*Samskāra*, p. 132) as laying down the necessity of performing the *Samskāras*. Here also both the above explanations are noted.—It explains the term '*śarīra*' in the compound '*Śarīrasamskārah*' to stand for the *constituents of the body*.—'*In this world and also after death*'—has been explained as implying that the *Samskāras* help 'after death' by enabling the man to perform such sacrifices as lead him to heaven, and they help 'in this world' by enabling him to

perform such sacrifices as the *Kārīrī* and the like, which bring desirable results in the world, in the shape of rain, children and so forth.—It is quoted in the *Smṛtichandrikā* (Samskāra, p. 36), to the effect that sacramental rites are performed with Vedic Mantras in the case of the *Twice-born* persons only; it adds that these sacraments are called '*pāvana*', 'purificatory' of the person, because, performed with Vedic Mantras, they serve to destroy sins.

VERSE XXVII

Medhātithi (p. 80, l. 8)—*Gr̥hyasmṛtibhyo—vasātavyam*
—see *Āshvalāyana Gr̥hya Sū.* 1-13-14.

Medhātithi (p. 80, l. 10) '*Mekhalā badhyatē*'—see *Gautama*, 1-15.

This verse has been quoted by the *Mitākṣarā* on 3.253 (p. 1285), where it has been taken to mean that the sacrament of the *Upanayana* wipes off all the sins committed by the boy prior to it.

It is also quoted in the *Viramitrodaya* (Samskāra, p. 134) and has been taken to mean that the Sacramental Rites are meant only for the 'Twice-born';—and in the *Aparārka* (p. 25), as indicating that the sacraments are meant for the Twice-born only, on the ground that they have been mentioned after the injunction of *Upanayana* which pertains to the Twice-born only. It is quoted in the *Smṛtikaumudī* (p. 48), which notes that the term '*Samskāra*' (Sacrament) connotes *destruction of sin or impurity*.

It is quoted in the *Smṛtichandrikā* (Samskāra, p. 36), which adds the following notes :—'*Bīja*' stands for semen-ovule, the impurity due to defects in that is called '*baijika*'—that due to residence in the womb is called '*gārbhika*';—'*homaiḥ*' includes the *Garbhādhāna* and other rites that are accompanied by libations into fire;—and in the *Samskāra-ratnamālā* (p. 5) to the effect that Homa is to be performed by the *Twice-born* only;—'*baijika*' is such impurity relating to

the semen-ovule as is due to the intercourse having taken place at a forbidden time,—‘*Gārbhika*’ is the impurity due to residence in a womb that is not quite clean;—it quotes Medhātithi to the effect that as the ‘semen-ovule’ and the ‘womb’ cannot be the effects of any sins of the child, the ‘*ēnah*’ mentioned in the text must be taken as standing not for actual sin, but for the impurity or uncleanness due to the child’s physical connection with them.

VERSE XXVIII

‘*Vratāṇi*’—(a) ‘The particular observances kept by the student while studying particular portions of the Veda (Medhātithi, Govindarāja and Nārāyaṇa);—‘the voluntary restraints, such as abstention from honey, meat and such things’—(Kullūka and Rāghavānanda)—‘such observances as the *Prājāpatya* penance’ (Nandana).

‘*Traividyaṇa*’—‘By learning the meaning of the three Vedas’ (Medhātithi and Nandana);—‘By undertaking the vow to study the three Vedas in thirty-six years, as mentioned under 3.1 (Govindarāja, Kullūka and Rāghavānanda).

‘*Ijyayā*’—‘*Ijyā*’ here stands for ‘the offering to the gods, sages and Pitṛs’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—or ‘the Pākayajñas’ (Nārāyaṇa and Nandana).

‘*Brāhmīyam kṛiyatē tanuḥ*’—‘Related to Brahman;’ i. e. ‘united with the Supreme Spirit’—according to Medhātithi, who also notes that according to ‘others,’ the meaning is that ‘the body is made fit to attain Brahman.’ As the reference is to the ‘*tanuḥ*,’ ‘body,’ Burnell understands that ‘Brahman’ stands here for the ‘world-substance, not as a spiritual, but as a physical force’. This however is entirely off the mark.

This verse is quoted in the *Mitākṣarā* (on 1. 103, p. 76) as setting forth the desirable results accruing to the man who

offers the *Vaishvadeva* offerings, which latter, on this account, cannot be regarded as sanctificatory of the food that has been cooked.

This verse is quoted in the *Vīramitrodaya* (*Samskāra*, p. 140), where the words are thus explained :—‘*Svādhyāya*’ stands for the *learning of the Veda* ;—‘*Vrata*’ for the *Sāvitrī and other observances* ;—‘*Traividyā*’ for the *knowledge of the meaning of the three Vedas* ;—‘*Ijyā*’ for the *worshipping of the gods and others* ;—‘*Brahmā*’ for *related to Brahman, through the knowledge of that Supreme Being*.

VERSE XXIX

‘*Hiranya-madhu-sarpisām*’—Though the text clearly says that the child is to be fed with *gold, honey and butter*, it appears from the *Gṛhya Sūtras* that the last two substances only are to be given to the child, after they have been touched with a piece of gold.—Buhler.

‘*Mantravat*.’—The mantras are those used by his own sect or his gurus.

Hopkins has the following note here :—“This commentator’s (*Medhātithi*’s) use of ‘some think’, ‘some explain’ is such, as in this passage, to suggest that they are occasionally used hypothetically, a possible view being set up and overthrown rather than actual statement that other commentators explain the passage so and so ; a modification of meaning that would somewhat affect the amount of criticism devoted to the text before *Medhātithi*’s day.”

Though this may be true, to a certain extent, regarding the references in the form of ‘*kēchit*’, it cannot be so regarding those in the form ‘*anyē tu*’ or ‘*anyēva chakṣatē*’ and such other more definite references to *other explanations*.

This verse has been quoted by *Raghunandana* in his *Smṛtitattva* (*Jyotiṣ*, p. 648)—dealing with the *Jātakarma* Sacrament ;—also in the *Madanapārijāta* (p. 353).

This verse is quoted in the *Puruṣārthachintāmaṇi* (p. 433) as laying down the time for the 'Birth-sacrament';—in the *Saṃskāramayūkha* (p. 23) which adds the following notes—'Vardhana' is *cutting*; some people have held that no significance attaches to the masculine gender of '*puruṣaḥ*'; but Medhātithi has held that it is meant to be significant, there being no such rite in the case of the child without gender-signs, and for the woman it is performed without *mantras* in accordance with another text;—it is quoted in *Nṛsimhaprasāda* (Samskāra, p. 31 b);—in *Hemādri* (*Parishēṣa*, p. 583), where 'Vardhana' is explained as *cutting*; and again on p. 736, where the same is repeated;—in the same work (*Shrāddha*, p. 326);—in *Saṃskāraratnamālā* (p. 831) to the effect that the rite is to be performed before the cutting of the umbilical cord;—and in *Smṛtichandrikā* (Samskāra, p. 49) to the same effect; it reads '*puruṣam*' for '*puruṣaḥ*'

Vīramitrodaya (Samskāra, p. 192) quotes it as laying down the exact time for the performance of the sacrament, in the first half,—and the form of the sacrament in the second half. It quotes it again (p. 403) in support of the view that Manu having prescribed the sacraments of *Nāmakaraṇa*, *Niṣkramaṇa*, *Annaprāśana*, *Chūḍā*, *Upanayana* and *Kēśānta*, for the male child,—adds a verse (2. 66) to the effect that 'all this is to be done for the female child &c. &c.,—which makes it clear that the *Upanayana* rite should be performed for the female child also; and the statement (in 2-67) that for women the 'marriage' constitutes the 'upanayana' only provides a possible substitute for *Upanayana* in the case of females.

This verse is quoted in *Nirṇayasindhu* (p. 171) as laying down the *Jātakarma*, and explains 'vardhana' as 'cutting'.

VERSE XXX

'*Dashamyām dvādashyām*'—'The tenth or twelfth day of the month'—Medhātithi, who also notes and rejects the

explanation—‘after the lapse of the tenth or twelfth day—i.e., ‘on the lapsing of the period of impurity’—which is accepted by Kullūka.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 233) where it notes the latter explanation and says that it has been rejected by Medhātithi and Aparārka. It is curious that having the work of Medhātithi before him, the author of *Vīramitrodaya* did not note his explanation that the ceremony is to be performed on the 10th or 12th day (*tithi*) of the month.

The verse is quoted in *Madanapārijāta* (p. 855) also, where however no explanation is given—and in *Nirṇaya-siṅdhu* (p. 371), where it is added that what is meant is that the naming of the Brāhmaṇa should be done *on the expiry of the tenth day*, of the Kṣatriya *on the expiry of the twelfth day*, of the Vaiśya *on the expiry of the sixteenth day* and of the Śudra *on the expiry of the twenty-first day*;—and the second half of the verse lays down substitutes.

This verse is quoted in *Samskāramayūkha* (p. 24), which adds that ‘*dashamyām* has been taken as ‘*dashamyām atītāyam*’, ‘after the lapse of the tenth day’,—that no significance attaches to the causal affix in ‘*kārayēt*’;—in *Samskāratnamālā* (p. 850), which adds that the causal affix in ‘*kārayēt*’ has the reflexive sense;—in *Nṛsiṃhaprasāda* (Samskāra, p. 34a);—and in *Śmṛtichandrikā* (Samskāra, p. 52), which explains meaning as ‘on the tenth day from the day of the birth, the *father* should do the naming’, it being the father’s business to do this.

VERSE XXXI

This verse is quoted in *Gadādharaṇapaddhati* (Kālasāra, p. 217);—in *Śmṛtichandrikā* (Samskāra, p. 53) to the effect that the names of the four castes should consist of words expressive respectively, of welfare, strength, wealth and

deprecation;—in *Nṛsiṃhaprasāda* (Samskāra p. 346);—and in *Samskāra-mayūkha* (p. 25).

Burnell—‘This is now obsolete. The names of the different castes are now usually epithets or titles of some favourite deity. The caste is known only by the suffixed title.’

This verse has been quoted in *Vīramitrodaya* (Samskāra, p. 242), where we have the following explanations: ‘*maṅgalyam*’ means *expressive of auspiciousness*; e.g., the name ‘*Lakṣmīdhara*’;—‘*Balānvitam*’ means *expressive of bravery*; e.g., the name ‘*Yudhiṣṭhira*’;—‘*dhanasamyuktam*’, means *containing terms expressive of wealth*; e.g., the name ‘*Mahādhana*’;—‘*jugupsitam*’ means *containing a term denoting depreciation*; e.g., the name ‘*Naradāsa*’.

Madanapārijāta also quotes this verse (on p. 357), where it is explained to mean that ‘the names should be expressive of auspiciousness and the rest.’

Parāsharmādhava (Āchāra, p. 441) quotes it as also the four typical names as—‘*Śrī Sharmā*’, ‘*Vikramapāla*’, ‘*Māṇikyashreṣṭhi*’ and ‘*Hīnadāsa*’;—it is quoted in *Aparārka* (p. 27) as laying down rules regarding the first part of the name.

VERSE XXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 243) also; and in *Smṛtichandrikā* (Samskāra, p. 55) as laying down the subsidiary titles of the four caste-names;—also in *Vidhānapārijāta* (p. 309);—and in *Nirṇaya-sindhu* (p. 178).

Parāsharamādhava (Āchāra, p. 441) quoting the verse explains it to mean that ‘*sharman*’ must be the suffixed word to the Brāhmaṇa’s name.

Nārayaṇa and Rāghavānanda opine that the name of the Brāhmaṇa must always contain the word ‘*sharman*’



itself. But Medhātithi and several others hold that the name should connote what is connoted by the term '*sharman*.'

The present day practice, however, follows the former explanation—'*sharman*' being regarded now as the suffixed title to every Brāhmaṇa's name.

VERSE XXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 441), which cites the typical female name '*Shrīdāsī*.'

This is quoted also in *Smṛtitattva* (p. 631).

Vīramitrodaya (Samskāra, p. 243) quotes the verse, and having explained the words, cites as examples—'*Yashodā*' (easily pronounceable) '*Kulaghnī*' (harsh)—'*Indirā*' (not of plain meaning)—'*Kamanīyā*' (heart-captivating)—'*Subhadrā*' (auspicious)—and '*Saubhāgyavatī*' (containing a benedictory term).

Vidhānapārijāta (p. 310) simply quotes the verse;—and *Aparārka* (p. 27) quotes it as laying down rules regarding the first part of female names.

This is quoted in *Smṛti chandrikā* (Samskāra, p. 55), which adds the following notes—'*sukhodyam*,' easily pronounceable,—'*maṅgalyam*' denoting auspiciousness;—'*dīrghavarṇa*, the long ī. or ā.

VERSE XXXIV

'*Yadvēṣṭam maṅgalam kulē*'—Medhātithi, along with Govindarāja and Kullūka, takes this as applicable to all the sacraments.—'*Kula*' is *family*, not *tribe*.

The first half of the verse is quoted in *Parāsharamādhava* (Āchāra, p. 442), and the second half in *Madanapārijāta* (p. 360) and in *Vīramitrodaya* (Samskāra, p. 267), which latter remarks that this option regarding family-custom applies only to the sacrament of the First Feeding. The verse is quoted in

Smṛtichandrikā (Samskāra, pp. 55 and 57), which adds that the 'Grha,' 'house,' means the one in which birth has taken place;—in *Gadādhara-paddhati* (Kālasāra, p. 218);—and in *Nṛsiṃhaprasāda* (Samskāra, p. 366).

VERSE XXXV

'*Dharmataḥ*'—'according to Law' (Nārāyaṇa and Nandana);—'for the sake of spiritual merit' (Kullūka).

This verse has been quoted in *Parāśharamādhava* (Samskāra, p. 605) for the purpose of showing that even a boy who has not cut his teeth can be 'one who has had his Tonsure performed.'

It is quoted in *Smṛti-tattva* (p. 653)—which points out that the time most suited for the ceremony is the *third*, not the *first* year and it bases this on the distinct declaration by Shaṅkha that—'for the rite of Tonsure, the third year is what has been accepted by all the Grhyasūtras.' It also quotes it on p. 922, with a view to show that the time for the ceremony is not fixed, there being an option as to its being done in the first, third, or even the fifth year.

It is quoted in *Vīramitrodaya* (Samskāra, p. 296), where it is explained that the presence of the particle 'vā,' 'or,' implies that the rite may be performed in the *second* year also; this latter is also sanctioned by a text from Yama.

Madanapārijāta (p. 34) also quotes it without adding any explanatory notes.—It is quoted in *Smṛtichandrikā* (Samskāra, p. 58);—in *Hēmādri* (Parishēṣa, p. 742);—in *Samskāramayūkha* (pp. 29 and 128), which quotes Medhātithi to the effect that the term '*dvi-jātīnām*' indicates that this rite is not to be performed for the Shudra;—in *Nṛsiṃhaprasāda* (Samskāra, p. 36c); and in *Gadādhara-paddhati* (Kālasāra, p. 219).

Medhātithi has described this ceremony as that 'which consists in the cutting of the hair in such a manner as to leave well-arranged tufts of hair on certain parts of the head.'

Further details have been supplied in *Madanapārijāta* (p. 361), which quotes *Lokākṣi* (called *Laugākṣi* in *Smṛtitattva*, p. 653) describing the '*Chūḍā*' as 'a line of hair, towards the right among the *Vaishīṣṭhas*, on both sides among the *Atris* and *Kāshyāpas*, and in five places among the *Āṅgirasas*; some people keep a single line; others only the top-tuft, shaped like the leaf of the banyan tree;'—and adds that the exact form is to be determined by the *Gr̥hyasūtra* of the man concerned.

VERSE XXXVI

This verse is quoted in *Hemādri* (Parishēṣa, p. 745);—in *Gadādhara-paddhati* (Kālasāra, p. 220), which explains that '*Upanayana* is to be derived as '*Nayanam eva nāyanam*' and then the prefix '*Upa*' added;—in *Samskāramayūkha* (p. 32);—and in *Smṛti chandrikā* (Samskāra, p. 68), which adds that in the case of the Kṣātriya and the Vaishya also the years are to be counted from the one spent in the womb.

It has been quoted in *Madanapārijāta* (p. 17); and in *Parāsharamādhava* (Āchāra, p. 446).

Viramitrodaya (Samskāra, p. 344) explains the reason for the eighth, eleventh and twelfth years being regarded as the best for the Brāhmaṇa, the Kṣātriya and the Vaishya respectively. The Gāyatrī mantra is sacred for the Brāhmaṇa and its foot contains eight syllables; the Triṣṭup for the Kṣātriya contains a foot of eleven syllables, and the Jagati for the Vaishya has a foot of twelve syllables.

VERSE XXXVII

Medhātithi (p. 90, l. 15)—'*Sarvasvārē*'—See *Mīmā. Sū.* 10. 2. 56-57. At the Sarvasvāra sacrifice the sacrificer recites the Ārbhava hymn just before he enters the fire for self-immolation.

This verse is quoted in *Aparārka* (p. 27) as laying down the time for the performance of the Upanayana with special ends in view.

It is quoted in *Parāsharamādhava* (Āchāra, p. 446), which quotes Āpastamba as connecting the seventh year with 'Brāhmic glory,' the eighth with 'longevity,' the ninth with 'splendour,' the tenth with 'food,' the eleventh with 'efficiency of organs,' and the twelfth with 'cattle'.

Madanapārijāta (p. 17) quotes it mentioning the said assertions.

It is quoted in *Hēmādri* (Parishēṣa, p. 748);—in *Samskāramayūkha* (p. 12), as mentioning special results to be achieved;—in *Nṛsimhaprasāda* (Samskāra, p. 41 b); and in *Smṛtichandrikā* (Samskāra, p. 68).

Viramitrodaya (Samskāra, p. 345) quotes it as describing the *Kāmya* options.

Nirṇayasindhu (p. 184) quotes it without comment.

VERSE XXXVIII

Burnell, in applying the name 'vrāṭya' to 'Aryans not Brāhmanised,' should have quoted his authorities.

Kullūka notes that some people have taken the particle 'ā,' 'till,' in the sense of 'until the beginning of'.

This verse has been quoted in *Viramitrodaya* (Samskāra, p. 342), where it is pointed out that the 'sixteenth' and other years mentioned here should be counted 'from conception,' as in the case of the *eighth* and others in verse 36. It points out that this verse lays down the many secondary occasions for the performance of the ceremony.

This same work on p. 344, refers to the passage in Medhātithi, where a Vedic text is quoted, which connects the *Gāyatrī*, *Triṣṭup* and *Jagati* metres with the Brāhmaṇa, the Kṣattriya and the Vaishya respectively; and as under 36, so

here also, it explains that the limits fixed in this verse too are determined by the number of syllables in a foot of each of the three metres mentioned. A foot of the *gāyatrī* has eight syllables ; so till the boy is sixteen years old, the *Gāyatrī* retains more than a third of its force ; and it is only when the boy has passed his sixteenth year (corresponding to the sixteen syllables of the two feet of the *Gāyatrī*) that the force of the mantra becomes weakened. Similarly twenty two years correspond to the twenty-two syllables of the two feet of the *Trīṣṭup*, sacred for the Kṣatriya, and twenty four years correspond to the twenty four syllables of the first two feet of the *Jagatī* metre, sacred for the *Vaiśya*.

It is quoted in *Parāsharamādhava* (Āchāra, p. 446); and in *Madanapārijāta* (p. 36) as the outside age-limit for *Upanayana*;—in *Hēmādri* (Parishēṣa, p. 751), which adds that ‘ā’ here denotes limit;—in *Nṛsimha-prasāda* (Samskāra, p. 41 b);—and in *Smṛtichandrikā* (Samskāra, p. 72), as laying down the secondary times for the initiation.

Vidhānapārijāta, (p. 471) has quoted the verse as laying down the secondary occasion for *Upanayana*;—so also *Nirṇayasindhu* (p. 184).

VERSE XXIX

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 446), and in *Madanapārijāta* (p. 36), where it is explained that on the expiry of the limit mentioned in verse 38, the boy becomes a ‘*Vrātya*,’ ‘apostate’, and can be invested only after having become sanctified by the performance of the *Vrātyaṣṭoma* rite.

Madanapārijāta (p. 36) goes on to add that the dumb and the insane, as never fit for the sacraments, are not to be regarded as ‘apostates’ by reason of the omission of the

sacraments; so that in the event of their having children these latter do not lose their Brāhmaṇa-hood or their right to the sacraments.

Viramitrodaya (Samskāra, p. 347) quotes this verse as from Manu and Yama both.

VERSE XL

This verse is quoted in *Prāyashchittavivēka* (p. 144);—and in *Smṛtichandrikā* (Samskāra, p. 73), which explains 'brahma-sambandha' as 'teaching and so forth,' and 'apūtaiḥ' as those who have not performed the prescribed expiatory rites.

It is quoted in *Parāsharamādhava* (Āchāra, p. 446);—and also in *Viramitrodaya* (Samskāra, p. 349), which explains the term 'apūtaiḥ' as 'those who have not performed the prescribed expiatory rites;' and the 'relationships' referred are explained as standing for Initiation, Reading, Teaching, Sacrificing and Receiving gifts.

This verse is quoted in *Aparārka* (p. 68) in support of the view that dealings are permitted with such men as may have performed the expiatory rites laid down for the omission of the sacraments;—it adds that this is made clear by the epithet 'Apūtaiḥ'.

VERSE XLI

'Ruru'—has been described by Rāghavānanda as 'tiger.'

Medhātithi (p. 92, l. 11)—'Smṛtyantara'—This refers to Bodhāyana, *Gṛhyasūtra*, 2. 5. 16.

This verse is quoted in *Aparārka* (p. 57) as laying down that the skin of the *Kṛṣṇamṛga*, *Ruru* and *Chhāga* should be worn as the 'upper garment,' respectively, by the Brāhmaṇa, the Kṣātriya and the Vaiśya.



This verse is quoted in *Parāsharamādhava* (Āchāra, p. 446), where it is explained that the skins mentioned are to be used as the upper garment, and the hempen and other cloths as the lower garment.

Madanapārijāta (p. 20) quotes the second half as prescribing the cloths to be used by the three castes respectively;—and the first half (on p. 22) as laying down the skins.

The second half is quoted in *Vīramitrodaya* (Samskāra, p. 411) and the first half also (p. 413).

The verse is quoted in *Samskāramayūkha* (p. 36), which adds that the skins of the Black Antelope, the *Ruru* deer and the goat are to be used as the *upper garment*:—in *Nṛsimhaprasāda* (Samskāra, p. 430);—and in *Smṛtichandrikā* (Samskāra, p. 75).

Burnell is again inaccurate in saying that cotton and silk (with the well to do) are *alone* used now for outer garments."

Medhātithi rightly remarks that the *triplication* cannot apply to the Kṣatriya's girdle; as on triplication the bowstring would cease to be a 'bowstring. Govindarāja agrees with him. So also *Madanapārijāta* (p. 20) and *Vīramitrodaya* (Samskāra; p. 432), Rāghavānanda explains that as the bowstring itself is a triplicated cord, no further triplication would be necessary.

The '*Muñja*' grass, in Northern India called मूँज, is, as Burnell notes, the *Sachcharum Sara* of the botanists.

Madanapārijāta (p. 20) explains that the *Muñja* has '*tējanī*' as its other name; and a foot-note adds that it is what is called मुरगा.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447);—also in *Vīramitrodaya* (Samskāra, p. 432), which explains '*trivṛt*' not as *twisted three-fold*, but as 'going round the waist three times';—in *Nirṇayasindhu* (p. 189);—in

Aparārka (p. 58) ; in *Smṛtichandrikā* (Samskāra, p. 79), which explains 'trivṛt' as *threefold* ;—in *Samskāramayūkha* (p. 37), which quotes Medhātithi to the effect that since bowstrings are made sometimes of *leather*, the author has added the epithet 'Maurvī', 'Murvā grass' ; in *Samskāraratnamālā* (p. 192), which reproduces the above remark of Medhātithi, as also his further remark that the string is to be removed from the bow and then tied round the waist ; it adds the following notes : the 'Samā', not uneven, thin in one place and thick in another ; it should be of uniform thickness all through ;—the three-fold twist applies to the hempen cord and not to the bow-string, which would cease to be a bowstring when so twisted ;—it is quoted also in *Nṛsimhaprasāda* (Samskāra, p. 43 b).

VERSE XLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447),—and also in *Madanapārijāta* (p. 20), which latter agrees with Medhātithi in taking the *Kusha-Ashmāntaka-Balvaja* as pertaining to the Brāhmaṇa, the Kṣātriya and the Vaiśhya respectively.

Vīramitrodaya (Samskāra, p. 433) explains that the term 'Muñja' in the present verse stands for all its variants mentioned in the preceding verse, and proceeds to quote the view that what is meant is that—(a) for the Brāhmaṇa in the absence of *Muñja*, *Kusha* should be used,—(b) for the Kṣātriya in the absence of *Murvā*, *Ashmāntaka*, and (c) for the Vaiśhya in the absence of *Shaṇa*, *Balvaja* ; but dissents from it, stating it as its own opinion, that all the three substitutes mentioned are meant for each of the primary substances enjoined before. It cites another view, according to which, since the present verse mentions the *Muñja* only, the meaning must be that the three substitutes are meant for the Brāhmaṇa only ; so that for the Kṣātriya and the Vaiśhya, if the substance primarily prescribed under the preceding verse



be not available, they should make use of some other suitable material resembling the primary. But this view also is not approved as being in conflict with the text of Yama, which says that—"in the absence of *these* i.e. the three, *Muñja*, *Murvā* and *Shaṇa*, the girdle should be made of *Kusha*, *Ashmāntaka* and *Balvaja*."

The second half of the verse is quoted in *Vīramitrodaya* (Samskāra) on page 432, where it adds that the options mentioned do not depend entirely on the wish of the wearer, —the number of knots being, in fact, determined by the number of *Pravaras* of the *Gotra* to which the boy belongs.

Nirṇayasindhu (p. 189) also quotes this verse;—and *Aparārka* (p. 58), which explains that the knots are to be made in accordance with one's 'Gotra-ṛsis';—also *Samskāramayūkha* (p. 37), which quotes Kullūka's explanation;—in *Samskāraratnamālā* (p. 193) as setting forth substitutes for the girdle-zone; it adds the following notes:—The term 'ādi' is understood here, the construction being '*Muñjādyabhāvē*', 'in the absence of *Muñja* and other substances'; the number of knots is to be the same as that of the wearer's *Pravara*;—in *Nṛsimhaprasāda* (Samskāra, p. 43b);—and in *Smṛtichandrikā* (Samskāra, p. 80), which adds the note that '*trivṛt*' means 'three-fold'; and that '*Muñja*' here stands for the *Murvā* and other substances specified in the preceding verse.

VERSE XLIV

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 80), which says that '*trivṛt*' means 'made of nine yarns';—and in *Nityāchārapradīpa* (p. 31).

It is quoted in *Parāsharamādhava* (Āchāra, p. 448); in *Madanapārijāta* (p. 21),—and in *Vīramitrodaya* (Samskāra, p. 414);—also in *Nirṇayasindhu* (p. 190);—in

Aparārka (p. 58);—in *Nṛsimhaprasāda* (Samskāra, p. 43a);—in *Samskāramayūkha* (p. 38), which has the following notes:—‘*ūrdhvavṛtam*’ and ‘*trivṛt*’ are to be construed with ‘*śaṇasūtramayam*’; also,—‘*āvikaṁ*’ means ‘of sheep-wool.’

‘*Urdhvavṛtam*’—This is thus defined by ‘*Saṅgrahakāra*,’ a writer quoted in *Parāsharamādhava* and *Madanapārijāta*—‘That which is twisted threefold by the right hand moving upward’—i. e. twisted towards the right.

‘*Trivṛt*’—has been explained in *Vīramitrodaya* as standing for ‘consisting of nine threads’; and thus on the basis of a *Shruti* text which defines ‘*Trivṛt*’ as nine. The same explanation is given in *Aparārka* also;—so also *Smṛtikāumudī* (p. 6.)

VERSE XLV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447);—in *Madanapārijāta* (p. 22),—in *Vīramitrodaya* (Samskāra, p. 436);—in *Smṛtitattva* (p. 930), which last points out that the copulative compound ‘*bālvapāla-shau*’ should not be taken to imply that two staves have to be taken up; because later on, in verse 48, we have the singular form ‘*daṇḍam*’;—in *Nirṇayasindhu* (p. 189), and *Aparārka* (p. 57);—in *Nṛsimhaprasāda* (Samskāra p. 43b);—in *Smṛtichandrikā* (Samskāra, p. 77), which adds that the text lays down optional alternatives;—in *Samskāramayūkha* (p. 37), which adds that a combination of all the staves is not meant, only one staff being held, as is clear from the singular number in the next verse; they are to be taken as optional alternatives;—and in *Samskāraratnamālā* (p. 193), which, along with *Mayūkha* reads ‘*paippala*’ or ‘*pailava*,’ and adds that option is clearly meant.

VERSE XLVI

This verse is quoted in *Smṛtitattva* (p. 930), which adds that in the event of the specified wood not being available any one of the woods recommended for the three castes may be used for any one of these three;—in *Madanapārijāta* (p. 22);—in *Viramitrodaya* (Samskāra, p. 436), which last explains ‘*Kēśhāntikaḥ*’ as ‘*Mūrdhāpramāṇaḥ*’;—in *Parāsharamādhava* (Āchāra, p. 448);—in *Aparārka* (p. 57);—in *Nṛsimhaprasāda* (Samskāra, p. 43b);—and in *Smṛtichandrikā* (Samskāra, p. 78), which explains ‘*Kēśhāntikaḥ*’ as *reaching up to the head*.

VERSE XLVII

‘*Anudvēgakarāḥ*’—‘not frightening’ (Medhātithi and Govindarāja);—Kullūka does not explain the term;—‘not displeasing to the wearer’ (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 448);—in *Smṛtitattva* (p. 930)—in *Madanapārijāta* (p. 22);—in *Viramitrodaya* (Samskāra, p. 436);—in *Aparārka* (p. 57);—and in *Samskāraratnamālā* (p. 193), which adds the following notes:—‘*Rjavanāḥ*,’ straight,—‘*avranāḥ*,’ free from holes,—‘*Saumyadarshanāḥ*,’ free from thorns, etc,—‘*Agnidūṣitaḥ*,’ burnt by fire.

VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), where it is explained that the Sun is to be worshiped as the sum total of the connotation of the *Gāyatrī-mantra*;—and that one is to realise that he is one with that deity. According to this authority the ‘*parityāgnim*’ means, not that the boy is to ‘walk round the fire’ (as explained by Kullūka and Medhātithi), but that he should *tend the fire*; and it

proceeds to point out that the 'tending of the fire' is to be done according to what has been laid down by Manu himself under 2. 186.

It is difficult to see how this writer would construe the adverb '*pradakṣiṇam*.'

This verse is quoted in *Smṛtitattva* (p. 935) in support of the view that the particle '*atha*' in the *Gṛhya-sūtra* : '*atha bhaikṣyañcharati*' stands for the Upasthāna of the Sun and '*pradakṣiṇa*' of the Fire;—in *Madanapārijāta* (p. 32); the latter explaining '*īpsitam*' by 'as prescribed for each individual, and not any other', adds that the Sun is to be worshipped with mantras sacred to that deity. It accepts Medhātithi's explanation of the phrase '*parityāgnim*'; and points out that the three acts mentioned here all form part of the procedure of 'begging.'

It is quoted also in *Viramitrodaya* (Samskāra, p. 481), according to which also, '*īpsitam*' means 'what is prescribed for each particular caste';—and the phrase '*bhāskaram upasthāya*' (though it quotes the latter term as '*abhivādyā*') as 'facing the sun' (which is the explanation, it adds, suggested by *Kalpataru*);—and '*Yathāvidhi*' as 'according to the rule laid down in the next verse.' It adds that all the three acts are subsidiary to the act of *begging*.

It is quoted in *Aparārka* (p. 60);—in *Samskāramayūkha* (p. 60);—in *Smṛtichandrikā* (Samskāra, p. 108), which explains '*Yathāvidhi*' as 'according to the ordinances';—and in *Viramitrodaya* (Vyāvahāra, p. 124 a).

VERSE XLIV

This verse is quoted in *Smṛtitattva* (p. 936); in *Madanapārijāta* (p. 32), which latter adds the following notes :—

In the phrase '*bhaikṣam charēt*' the verb indicates *begging*, as is shown by the objective term '*bhaikṣam*'; it is

in view of this that the expression to be used in the begging is—‘*bhikṣām dēhi*’ (‘give alms’);—and as the words have to be addressed with proper respect, the term ‘*bhavat*’ with the vocative ending (‘Madam’ or ‘Sir’) has to be added at the beginning, middle or end, according to the caste of the begging boy;—then, inasmuch as in the house, it is, as a rule, the women-folk that give alms, it follows that the feminine-(vocative) form of the term ‘*bhavat*’ should be used;—thus then the precise form of the expression comes to be this—(a) The Brāhmaṇa boy should say ‘*bhavati bhikṣām dēhi*’, (b) the Kṣattriya, ‘*bhikṣām bhavati dēhi*,’ and (c) the Vaishya, ‘*bhikṣām dēhi bhavati*’. There is no such hard and fast rule as that ‘alms should be begged from women only.’

Vīramitrodaya (Samskāra, p. 481) also quotes the verse, and supplies the formulæ as noted in *Madana-pārijāta*;—*Samskāramayūkha* (p. 60) quotes it, and lays down the formula for the three castes as—(a) ‘*bhavatī bhikṣām dadātu*’, (b) ‘*bhikṣām bhavatī dadātu*,’ and (c) ‘*bhikṣām dadātu bhavatī*’;—*Smṛtichandrikā* (Samskāra, p. 108), which mentions the formulæ as given in *Madana-pārijāta*;—and also *Vīramitrodaya* (Vyāvahāra, p. 124).

VERSE L

Burnell remarks that ‘this begging of alms is now obsolete’. But so far as the formality is concerned, it is still gone through at the close of the *Upanayana* ceremony.

This verse is quoted in *Aparārka* (p. 59) as laying down the rule relating to that alms-begging which is done as part of the *Upanayana*-ceremony.

It is quoted in *Smṛtiṭṭva* (p. 936), which adds that these ladies are to be approached only if they happen to be on the spot, and the boy is not to go to their houses;—in *Madanapārijāta* (p. 34), which latter quotes it only with

a view to explain that there is no inconsistency between this injunction and the later prohibition (2. 184) of begging from one's relations; because the former refers to the *begging* as part of the *Upanayana* ceremony, whereas the prohibition applies to the usual begging of food during the entire period of studentship.

It is quoted in *Samskāramayūkha* (p. 61), which adds that this rule refers to the 'alms-begging' which forms part of the *Upanayana* rite;—in *Smṛti chandrikā* (*Samskāra*, p. 109), which adds the same note;—and in *Samskāraratnamālā* (p. 288), which has the same remarks, and notes that the first 'vā' is meant to be emphatic—'*nija*' means *uterine*,—'*avamāna*' means disregard, refusal to give alms.

Vīramitrodaya (*Samskāra*, p. 483) also explains that this refers to the first 'begging' (at the *Upanayana*).

VERSE LI

This verse is quoted in *Smṛtitattva* (p. 936);—in *Parāśharamādhava* (*Āchāra*, p. 454), which latter adds that in the event of the Teacher not being near at hand, the food is to be offered to the Teacher's wife or son, or to his own companions,—in *Aparārka* (p. 60);—in *Samskāramayūkha* (p. 61), which explains '*Amāyayā*' as that he should not conceal the better quality of food obtained out of fear that the Teacher will take it for himself;—and in *Smṛti-chandrikā* (*Samskāra*, p. 113).

VERSE LII

'*Rtam*'—'*Sacrifice*,' an alternative explanation suggested by Medhātithi and Nārāyaṇa.

Medhātithi (p. 97, l. 20)—'*Guṇakāmanāyām hi, &c.*' This refers to *Mīmā. Sū. 8. 1. 23 et. seq.*

This verse is quoted in *Smṛtitattva*, (p. 431) which remarks that the verse refers to cases where a man makes it a rule to always face a certain quarter at meals;—in *Madanapārijāta* (p. 34), which adds the explanation that *shrīyam* and *ṛtam* are objects to the present-participle 'ichchhan';—in *Parāsharamādhava* (Āchāra, p. 377) in support of the view that facing of the south is not interdicted when done with a special motive. *Vidhānapārijāta* (p. 324) also quotes the verse to show that what is here prescribed applies to that eating which is done with a special motive, the general law being that one should face the east or the north.—*Aparārka* (p. 61) quotes the verse, and adds the following explanation:—If one eats facing the east, it brings longevity; one who eats facing the west, obtains prosperity; who eats facing the north attains the truth or the sacrifice.—Thus eating with face towards the east is both compulsory (as laid down in the preceding verse) and optional, done with a special motive (as mentioned here).

It is quoted in *Smṛtichandrikā* (Samskāra, p. 115), which adds the following notes—'āyusyam' means 'conducive to longevity'—one who eats facing the east obtains longevity; hence the meaning of the text is that 'one who seeks for longevity should eat facing the east'; similarly 'yashasyam' meaning 'conducive to fame';—eating with face towards the south brings fame—and similarly one who seeks for wealth should eat facing the west, and he who seeks for 'ṛtā' i. e., the truth, should eat facing the north.

VERSE LIII

'Nityam'—This, according to Govindarāja, Kullūka Nārāyaṇa and Nandana indicates that the rule refers to householders also. The first half of this verse has been quoted in *Madanapārijāta* (p. 327).

VERSE LIV

Pūjayēt—‘worship’ (Govindarāja and Nandana);—Medhātithi offers three explanations as to what is meant by the ‘worshipping’ of the food;—Nārāyaṇa takes it to mean that the *mantra* (R̥gveda, 1. 187.1) should be addressed to it. Kullūka explains it as ‘meditate upon it as sustaining life’.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 486), which explains the *pūjā* as standing for *samskāra*, *due preparation*.

It is quoted again in the *Āhnika* section of the same work (p. 382), where, on the strength of a statement attributed to Shātātapa, it is said that in the case of food, ‘worship’ can only mean being *regarded as a deity*.

The verse is quoted in *Smṛtitattva* (p. 433);—and in *Smṛtichandrikā* (Samskāra, p. 114), which explains ‘*akutsayan*’ as ‘not decrying.’

VERSE LV

Ūrjam.—Buhler wrongly attributes to Medhātithi the explanation that this term means ‘bulk’. The term used by him is ‘*mahāprāṇatā*’ which means the same as ‘*vīrya*’ of Kullūka or ‘energy’ of Nārāyaṇa. Buhler has apparently been misled by a mis-reading of Medhātithi.

This verse has been quoted in *Vīramitrodaya* (Samskāra, p. 486) where ‘*pūjitam*’ has been explained as ‘*samskṛtam*’, well prepared;—and in *Smṛtichandrikā* (Samskāra, p. 114).

VERSE LVI

The second half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 458); in *Aparārka* (p. 61) in support of the view that by avoiding over-eating one acquires health;—and in *Smṛtichandrikā* (Samskāra, p. 115).



VERSE LVII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 488); in *Aparārka* (p. 156);—and in *Smṛtichandrikā* (Samskāra, p. 115).

VERSE LVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 76), where it is noted that according to Hēmādri, the term '*vipra*' stands for all the three twice-born castes, on the ground that Yājñavalkya's text bearing on the subject uses the generic term '*dviḥja*';—but this view is controverted on the ground that it is more reasonable to take, on the strength of Manu's use of the particular term '*vipra*,' the term '*dviḥja*' of Yājñavalkya's text as standing for the Brāhmaṇa only, rather than the other way about; as in this there is no stretching of the term '*dviḥja*' which is often used for the Brāhmaṇa only; while in the other case the natural meaning of the term '*vipra*' is unduly extended to other than Brāhmaṇas. The writer goes on to quote Medhātithi's words (p. 100, ll. 20-21)—“The mention of the *Vipra* is not meant to be significant here. For special rules for the Kṣātriya etc., are going to be added later on (in verse 62, *et seq*), and unless we had a general rule there could be no room for specifications; [and it is the present verse alone that could be taken as formulating that general rule, and hence it could not be taken as restricted to the Brāhmaṇa only.”] (*Translation* pp. 306-307);—and traverses this argument, on the ground that the present text is not injunctive of *Āchamana*, and hence the special rule that follows in verse 62 regarding *āchamana* can have no bearing upon this verse; the real injunction of *Āchamana* is contained in verse 61. Verse 58, therefore, it is concluded, must be taken only as enjoining a particular '*tīrtha*' for the Brāhmaṇa.

Proceeding with the explanation of the verse, *Vīramitrodaya* adds—'*nityakālam*' meaning *always*; so that

whenever *āchamana* has got to be done, it should be done by the *Brāhmaṇa* by anyone of the three methods herein described; and it adds that such is the '*svarasa*,' 'inclination,' of *Medhātithi* also, which clearly refers to *Medhātithi*, p. 100, l. 22. It goes on to point out, however, that the view of many Digests is that *as far as possible* the *Brāhmatīrtha* should be used,—such being the implication of the qualification '*nityakālam*,' which is more nearly related to the first option; and the other alternatives are to be taken up only when the *Brāhma tīrtha* is disabled.—'*Kāya*' means 'dedicated to *Prajāpati*,' and '*Traidashika*,' 'dedicated to the gods.'

It goes on to add that, though there was no possibility for the '*Pitrya tīrtha*' to be employed,—it not being mentioned among those sanctioned,—yet it has been specially interdicted with a view to indicate that the *Pitryatīrtha* is never to be used, not even when every one of the three *tīrthas* permitted is impossible, through pimples and sores: so that in such emergencies, the *tīrtha* to be employed would be the *Āgnēya* and others.

This verse is quoted in *Nityāchārapradīpa* (p. 64 and p. 253), which notes that '*Kāyatraidashikābhyām*' is the secondary alternative mentioned in view of the contingency of there being a wound or some incapacity in the '*Brāhmatīrtha*';—in *Shuddhikarmudī* (p. 339), which has the following note—'*Kāya*' is *Prājāpatya*; '*Traidashika*' is *Daiva*; '*nityakālam*' indicates that the second and third alternatives are to be resorted to only in the event of the using of the first being impossible;—in *Āchāramayūkha* (p. 20), which explains *traidashikam* as *daivam*;—in *Smṛtisāroddhāra* (p. 311), which connects the negative particle '*na*' with the whole of the second line, and explains '*brāhma*' as the base of the *aṅguṣṭha*, '*kāya*' as *prājāpatya*, the base of the little finger, '*traidashika*' as *daiva*, the tip of the fingers, and '*pitrya*' the base of the index finger;—and in *Vīramitrodaya* (Paribhāṣā. p. 77), which quotes '*Medhātithi*'s explanation of the derivation of the term '*traidashikam*.'

VERSE LIX

‘*Angulimūlē*’—‘at the base of the little finger’ (Kullūka, Nārāyaṇa and Rāghavānanda);—‘at the base of the fingers’ (Medhātithi and Nandana).

Medhātithi (p. 101, l. 8)—‘*Tathā cha Shaṅkhaḥ*’—

Though *Medhātithi* appears to be quoting the very words of *Shaṅkha*, the actual passage from *Shaṅkha* reads as follows:—

कायं कनिष्ठिकामूले तीर्थमुक्तमनीषिभिः

अङ्गुष्ठमूले च तथा प्राजापत्यं विचक्षयैः ।

अङ्गुल्यग्रे स्थितं दैवं पित्र्यं तर्जनिमूलके ।

Here ‘*Kāya*’ is distinguished from ‘*Prājāpatya*.’ *Vīramitrodaya* also cites *Medhātithi* as quoting *Shaṅkha*’s text.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 77), which offers the following explanation—‘*angusṭha-mūla*’ means the lower part of the thumb; and on the palm-side of this is the ‘*Brāhma-tīrtha*.’ ‘*Tala*’ is the palm; and that part of the palm which extends from the base of the thumb to the first long line in it constitutes the ‘*Brāhma-tīrtha*’; and the part which lies between the base of the fingers and the long line parallel to them is the ‘*Kāya-tīrtha*’;—and at the tip of the fingers lies the ‘*Daiva-tīrtha*.’—The term ‘*agrē*’ is to be construed with ‘*aṅguli*,’ which is the predominant factor in the compound ‘*aṅgulimūlē*.’—‘*Pitryam tayoradhah*.’—Here also ‘*tayoh*’ stands for the two terms ‘*aṅguli*’ and ‘*aṅguṣṭha*’; and the particular ‘*aṅguli*’ or ‘finger’ meant here is the ‘fore-finger’; so that the ‘*Pitrya-tīrtha*’ would lie ‘below’ the thumb and the fore-finger.—The words of the text as they stand, if taken literally, do not yield any sense; that is why recourse has been taken to the more or less indirect construction, as explained above.

VERSE LX

Medhātithi (p. 101, l. 21)—‘*Kvachit smaryatē*’—Hopkins refers in this connection to *Mahābhārata* 13. 104. 39.

This verse is quoted in *Smṛtitattva* (p. 178);—and in *Hēmādri* (Shrāddha, p. 992), which adds the following notes:—‘*Mukham*,’ the two lips,—the whole for the part,—the ‘holes’ to be touched also are those connected with the face, *mukha*;—‘*ātmanam*,’ heart or navel,—the Upaniṣads describing the ‘*ātman*’ as ‘to be seen within the heart,’—hence the ‘touching’ is to be of the heart, as the ‘Soul,’ being all-pervading, cannot be touched;—the touching of the navel also is laid down in other texts—[Hence ‘*ātmanam*’ may stand for either the heart or the navel.]

VERSE LXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 66), where it is explained that what the epithet ‘*anuṣ-ṇābhīḥ*’ means is that the water should not be heated by fire, as is distinctly stated by Viṣṇu;—again on page 77, where it is stated to be the injunction of *āchamana* in general, for all the three castes;—also on page 79, where it is added that ‘*ēkāntē*’ means not crowded,—where alone the mind can be calm and collected,—as is laid down by Viṣṇu.

On the term ‘*prāgudānimukhaḥ*,’ this work has the following note, criticising Medhātithi’s explanation:—“The term *prāgudānimukhaḥ* must mean the north-east quarter, on the strength of the declaration of Hārīta; and in the Shruti also we see the term used in the sense of the north-east—e. g. in the passage referring to the branch of the *Palāsha* tree—‘*Prāchīmāharati, udīchīmāharati, prāgudīchīmāharati*’; and also in *Kātyāyanasūtra*, where it is said—‘*prāgudakpravaṇam dēvayajanam*,’ where the term ‘*prāgudak*’ stands for the north-east. For these reasons the assertion of Medhātithi—that ‘the term *prāgudak* being never found used in the sense of north-east, it should not be explained as such,’—must be disregarded. Medhātithi has explained the compound *prāgudānimukhaḥ* as a Bahuvrīhi compound composed of three



terms, whereby the meaning comes to be that the man must face the East or the North."

The writer has conveniently ignored Medhātithi's reference to Gautama 1. 35, in support of his interpretation.

The second half of the verse is quoted in *Shuddhi-kaumudī* (p. 339);—and in *Hēmādri* (Shrāddha, p. 983), which notes that '*anusṇābhiḥ*' is meant to prohibit the water heated by fire.

VERSE LXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 221);—in *Smṛtitattva* (p. 335), which points out that for the Shūdra, there is no *āchamana*, as the verse stops short at the Vaishya; so in the place of *āchamana*, the Shūdra should wash his hands and feet;—this is clear from a text of the Brahmapurāṇa;—and in *Vīramitrodaya* (Āhnika, p. 74), where it is explained that '*antataḥ*' means *inside of the mouth*; and hence what is meant is that there should be no *drinking* of the water, which should only touch the inner part of the mouth;—such being the opinion of *Kalpataru*. It is curious that *Kalpataru*, as quoted in *Vīramitrodaya*, has quoted Manu 5.13 9, where '*antataḥ*' does not occur at all, and missed the present verse, which, as *Vīramitrodaya* rightly remarks, is the text that really supports the explanation provided by *Kalpataru*. *Vīramitrodaya* notes Medhātithi's explanation with approval on p. 75.

This verse is quoted in *Kṛtyasārasamuchchaya* (p. 46);—in *Hēmādri* (Shrāddha, p. 985), which adds the following notes:—'*Hṛdgābhiḥ*,' reaching the regions of the heart,—'*Pūyatē*' acquires purity;—'*Kanthagābhiḥ*,' just touching the throat only,—'*bhūmīpāḥ*,' the Kṣattriya;—'*prā-shitābhiḥ*,' just taken into the mouth, and not reaching the throat,—'*antataḥ*,' the affix '*tasi*' has the force of the Instrumental,—the term '*anta*' meaning *near* requires a

correlative, that to which *nearness* is meant,—so that the meaning is that the Shūdra is purified by water reaching that point which is in close proximity to that which the water should reach for purifying the Vaishya,—and as the *tongue* is the point for the Vaishya, for the Shūdra it must be the *teeth*; though the water that reaches the teeth must touch the tongue also, yet all that is meant is that the quantity for the Shūdra should be just a little less than that for the Vaishya.

It is quoted also in *Samskāraratnamālā* (p. 221).

VERSE LXIII

This verse is quoted in *Samskāramayūkha* (p. 39), which notes that the non-compounding (in '*prāchīna-āvīti*') is a Vedic anomaly;—and in *Samskāraratnamālā* (p. 188).

VERSE LXIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), which says that it lays down the method of disposing of the sacred thread and other things whenever they happen to break;—also in *Nirṇayasindhu* (p. 190).

It is quoted in *Smṛtitattva* (p. 934) which says that, as the use of mantras is essential, if a certain Gr̥hyasūtra does not mention the mantra, it has to be borrowed from another Gr̥hyasūtra;—and in *Vīramitrodaya* (Samskāra, p. 423), where also the verse is explained as laying down the 'disposal' of the things mentioned. The latter quotes the verse again on p. 887, where it is explained that in a case where an injunction lays down a certain act as to be done 'with the proper mantras'—as is done in the present verse—and no particular *mantra* is prescribed, one has to use the *mantra* that may be found mentioned in a particular Gr̥hyasūtra. This is what '*mantravat*' has been explained to mean, in *Madanapārijāta* (p. 37 also).

It is quoted in *Smṛtichandrikā* (Samskāra, p. 85) as laying down the disposal of the sacred thread that has been worn out;—in *Samskāramayūkha* (p. 39), which notes that the meaning of the term 'mantravat' is that they have to be worn with those same mantras that were used for wearing them at the *Upanayana*;—and in *Vīramitrodaya* (Paribhāṣā, p. 72) as an example of the principle that where the text laying down a certain act as to be done 'with mantras' does not specify the particular mantras to be used, these have to be taken as laid down in other *Gr̥hyasūtras*.

VERSE LXV

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 444);—in *Hēmādri* (Shrāddha, p. 778);—in *Smṛtichandrikā* (Samskāra, p. 167);—in *Samskāramayūkha* (p. 637), which explains *Dvyadhikē* as in the twenty-fourth year;—and in *Samskāraratnāmālā* (p. 353), which explains *rājānyabandhuḥ* as *Kṣattriya* and *Dvyadhikē* as *twenty-fourth*.

Another name for the *Kēśhānta* sacrament mentioned in *Samskāramayūkha* is 'Godāna,' which has been etymologically explained as—*gāvah keshah-dīyantē chhidīyantē yasmin*.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 457), where it is said that this rite is what is called 'godāna';—and in *Aparārka* (p. 67), which adds that the numbers here mentioned are to be counted from *birth* and not from *conception*, for if the latter were meant, the word used would have been 'garbhaṣoḍaśa' like 'garbhaṣṭama.'

VERSE LXVI

This verse is quoted in *Smṛtitattva* (p. 926);—in *Madanapārijāta* (p. 362), where *āvṛt* is explained as *jātakarmādikriyā*; and *yathākramam* is to be taken to mean

that there should be no deviation from the exact order of sequence—such deviation necessitating expiation;—in *Nirṇayasindhu* (p. 183);—and in *Aparārka* (p. 30), which explains 'āvṛt' as 'kriyā', act, rite;—'ashēṣtaḥ' as along with all details', and 'yathākramam' as meaning that the order of the sacraments should not be disturbed or else the *Sarvaprāyashchitta* has to be performed.'

It is quoted in *Vīr amitrodaya* (Samskāra, at several places, on pages 194, 255, 278, 317 and 403). On p. 194, 'āvṛt' is explained as *jātakarmādikriyā*; and on the term '*amantrikā*' it is added that what this interdicts is the use of only those *mantras* that pertain to the *primary* acts of eating butter, honey and the rest, and not the use of the *subsidiary* mantras; and this conclusion is in accordance with the principle enunciated in *Mīmāṃsā Sūtra* 3. 8. 34-35, where it is declared that the qualification of *upāṃśhutva* (silence) pertains to only the primary rite of the '*Ātharvaṇa Iṣtis*' and not to the subsidiary ones.—On p. 255 the verse is quoted in support of the view that the rite of *Niṣkramaṇa*, is to be performed in the case of the female baby also.—Similarly on p. 278, it is quoted to show that the rite of '*Annaprāśhana*' should be performed for the female baby.—On p. 317, it is made to justify performance of the rite of 'Tonsure' for girls.—On page 403, it is quoted as laying down the performance of all the sacraments—beginning from the *Jātakarma* and ending with the *Kēśhānta*; whereby it is concluded that the *Upanayana* also for girls is to be done 'without mantras'; another view is noted, whereby the pronoun 'this', '*iyam*', in Manu's text is taken as standing only for the first five sacraments, ending with Tonsure, so that *Upanayana* and *Kēśhānta* become excluded from the category. But this view is rejected; and in answer to the argument that "in view of the declaration in the following verse that for women *Marriage* constitutes *Upanayana*, the pronoun '*iyam*' in the present verse must exclude *Upanayana*,"—it is pointed out that all that

the next verse means is that in the case of a person following the opinion of another Smṛti and not performing the *Upanayana* for his girl,—Marriage should be regarded as constituting her *Upanayana*; and not that in all cases Marriage should take the place of *Upanayana*. The conclusion is stated thus :—There are two kinds of girls—‘*Brahmavādinī*’ and ‘*Sadyovadhū*’;—for the former there is *Upanayana*, in the eighth year, vedic study, and ‘return’ (completion of Vedic study) before puberty,—and marriage also before puberty; while for the *Sadyovadhū*, there is *Upanayana* at the time of marriage, followed by immediate ‘completion of study,’ which is followed immediately by Marriage. But from the assertion in certain Smṛtis that there used to be *Upanayana* for women in a ‘previous cycle,’ it seems that in the present cycle, it is not to be performed. (See note on the next verse).

The above note regarding the two kinds of women is based on a passage in *Hārīta Smṛti* (quoted in *Madanapārijātā*, p. 37), which adds that all this refers to another cycle. The exact words of *Hārīta* mean as follows :—“There are two kinds of women—*Brahmavādinī* and *Sadyovadhū*; for the former, there are *Upanayana*, fire-laying, vedic study in the house itself and also alms-begging; while for the latter, when the time of marriage arrives, *Upanayana* should be performed somehow and then marriage.”

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 400);—and in *Smṛtichandrikā* (Samskāra, p. 60) which explains ‘*āvṛt*’ as meaning the *Jātakarma* and other rites, and adds that this implies that none of the rites is to be omitted for the women.

VERSE LXVII

‘*Vaivāhikovidhiḥ*.’—‘Sacrament performed with Vedic texts’ (Nandana and Rāghavānanda);—‘Sacrament for the purpose of learning the Veda’ (Medhātithi and Nārāyaṇa).

This verse has been quoted in *Gadādhara-paddhati* (Kālasāra, p. 220) to the effect that for women *Marriage* itself is *Upanayana*;—in *Smṛtichandrikā* (Samskāra, p. 61), which notes that for women, ‘attending’ on husband takes the place of ‘service of the teacher,’ and ‘household duties’ take the place of ‘tending the fire,’ and that for girls also, before marriage, there are no restrictions regarding food and other things;—and in *Vīramitrodaya* (Samskāra, pp. 403-4), where it is discussed along with the preceding verse (see note on 66). This verse has been taken as excluding women from *Upanayana* entirely. But the author points out that this is not right; and he sets forth his well-considered opinion at the end (see note on 66); and the present verse he takes only as laying down a substitute for the *Upanayana* in the case of those women who are not *Brahmavādinīs*.

Vīramitrodaya proceeds to explain the verse to mean that ‘*vaidikaḥ samskāraḥ*’—‘the sacrament which is gone through for the purpose of studying the Veda,’—*i. e.*, *Upanayana*—consists, in the case of women, in the ‘rites of marriage’; *i. e.*, consecration brought about by the marriage-rites, as has been “declared” by the ancients. It points out that such is the meaning of the verse with the words ‘*Samskāro vaidikaḥ smṛtaḥ*’ as read by Medhātithi; but *Mitākṣarā* and other works adopt the reading ‘*aupanāyānikaḥ smṛtaḥ*’ instead of ‘*samskāro vaidikaḥ smṛtaḥ*’, which means that marriage rites serve the purpose of *Upanayana* rite; so that marriage would be for women what *Upanayana* is for men.

This verse is quoted also in *Madanapārijāta* (p. 37), which also adopts the reading ‘*aupanāyānikaḥ smṛtaḥ*.’

VERSE LXIX

This verse is quoted in *Vidhānapārijāta* (p. 491).

VERSE LXX

‘*Laghuvāsāḥ*’—Lightly clothed,—clothed with washed, and hence light, dress’ (Medhātithi);—‘with clean clothes (Kullūka);—‘clothed in dress which is not gorgeous, i. e. which is less valuable than the Teacher’s’ (Rāghavānanda).

This verse is quoted in *Vidhānapārijāta*, (p. 521); in *Madanapārijāta* (p. 99);—and in *Vīramitrodaya* (Samskāra, p. 523), which having adopted the reading प्राञ्जलिस्तु कृतापोशो for ब्राह्मज्जलिकृतोऽध्याप्यो, explains that the presence of the two words ‘*āchāntaḥ*’ and ‘*kṛtāposho*’—both of which denote *āchamana*—makes it clear that the *āchamana* is to be done twice.

Burnell refers to Ch. XV of *Prātishākhya* of the Rgveda.

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 136), which notes that this ‘*āchamana*’ forms part of the act of *Reading*;—in *Samskāramayūkha* (p. 50) which has the same note;—in *Samskāraratnamālā* (p. 315);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE LXXI

The first half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 532) where *Sadā* is explained as *everyday at the time of study*, and ‘*pāda-grahaṇam*’ as *saluting*;—and the second half is quoted on p. 524, as containing the definition of the ‘*Brahmāñjali*’;—and in *Smṛtichandrikā* (Samskāra, p. 136).

VERSE LXXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 455), where it is explained that the ‘left’ and ‘right’ of the second half stand for the left and right *feet*; so that the meaning is that the left foot of the teacher should be touched by the left

hand and the right one by the right hand; and it quotes Baudhāyana laying down that the pupil should pass his hands from the knee downwards to the foot.

A similar explanation is given also in *Parāsharamādhava* (Āchāra, p. 300).

The verse is quoted also in *Vidhānapārijāta* (p. 521);—in *Aparārka* (p. 55), as laying down the ‘feet clasping’ of the teacher;—in *Samskāramayūkha* (p. 46), which says that ‘*sprastavyaḥ*’ goes with ‘*gurucharaṇaḥ*’ understood;—and in *Smṛtichandrikā* (Samskāra, p. 103), which explains the meaning to be that the left and right feet of the teacher are to be touched with the left and right hands respectively.

VERSE LXXIII

Nārāyaṇa and Nandana read ‘*adhyēṣyamāṇastu gurum etc.*’ which means—‘the pupil, proceeding to study, shall say to his Teacher etc., etc.’

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 136), where the verse is explained to mean that—‘each day at the beginning of the teaching, the Teacher should begin the work with the word ‘*Ho! read;*’ and at the end, should finish with the words ‘*Let there be a stop;*’ and it adds that all this is to be done for the purpose of ‘pleasing God.’

The verse is quoted also in *Madanapārijāta* (p. 100);—in *Vidhānapārijāta* (p. 521);—in *Vīramitrodaya* (Samskāra, p. 514);—in *Samskāramayūkha* (p. 52);—and in *Smṛtichandrikā* (Samskāra, p. 142), which explains *āramē* as ‘should desist from teaching.’

VERSE LXXIV

‘*Vishīryati*’—*avasthitim na labhatē*, ‘does not obtain any standing’ (Kullūka);—‘becomes absolutely useless’ (Medhātithi);—‘is not understood’ (Govindarāja and Nārāyaṇa).

This verse is quoted in *Madanapārijāta* (p. 99);—in *Vidhānapārijāta* (p. 521);—and in *Smṛtichandrikā* (Samskāra, p. 136) in support of the view that the *Praṇava* should be pronounced at the close of the reading also.

VERSE LXXV

‘*Pavitraiḥ*’—‘Kusha-blades—by which the seat of the vital airs is touched’—(Medhātithi);—‘The *Aghamarṣaṇa*’ and other Vedic texts (noted by Medhātithi, but rejected by him, though adopted by Nandana). Burnell has translated the term as ‘grass-rings on the third finger’;—this is in exact conformity with the present usage, where a blade of Kusha, twisted into the form of a ring, is worn on the third finger on the occasion of all religious ceremonies.

This verse is quoted in *Vidhānapārijāta* (p. 521);—in *Vīramitrodaya* (Samskāra, p. 522), which explains ‘*prāṅkūlān*’ as *prāgagrān* ‘pointing eastwards’,—and ‘*pavitraiḥ*’ simply as ‘*pāvanaiḥ*’ ‘purificatories’;—in *Samskāramayūkha* (p. 49), which explains ‘*prāṅkūlān*’ as ‘with tips pointing towards the east’;—in *Samskāraratnamālā* (p. 316) which has the same explanations and adds that it refers to Kusha-blades;—in *Smṛtichandrikā* (Samskāra, p. 135) which has the same explanation and explains ‘*pavitraiḥ*’ as purificatory;—also in *Nṛsimhaprasāda* (Samskāra, p. 471).

VERSE LXXVI

This verse is quoted in *Aparārka* (p. 33), as laying down the exact form of the *Praṇava* and of the three *Mahāvyaḥrtis*.

VERSE LXXVII

Hopkins—“This verse is one of the most famous in literature, Whitney has discussed it in Vol. I, pp. 111-112

of the new edition of Colebrook's Essays. His translation runs as follows—'Of Savitar, the heavenly, that longed-for glory may we win, and may himself inspire our prayers.'

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 52), as supporting the view that the *gāyatrīmantra*, is 'born of the Veda' *par excellence*;—also in *Vīramitrodaya* (Samskāra, p. 338).

VERSE LXXVIII

Medhātithi (P. 111, l. 11)—*Prāptē hi karmanī, &c.*—This is a paraphrase of Kumārila's dictum—

प्राप्ते कर्मणि नानेको विधातुः शक्यते गुणः ।

अप्राप्ते तु विधीयन्ते बहवोऽप्येक्यन्ततः ।

This verse is quoted in *Aparārka* (p. 50), which explains 'ētadakṣaram' as the Praṇava;—and in *Nityāchārapaddhati*, (p. 189).

VERSE LXXIX

'*Vahīḥ*'—Burnell represents *Medhātithi* as explaining this term to be 'on a river-island and the like.' This is not right; the word used by *Medhātithi* is '*nadīpulīnādau*'—which means 'on the bank of rivers and such places'.

This verse is quoted in *Aparārka* (p. 1220) where '*vahīḥ*' is explained as 'outside the village'—and '*trikam*' as 'the Sāvitrī along with the Vyāhṛti';—and in *Gadā-dharapaddhai* (Kālasāra, p. 30), which explains '*trikam*' as (1) *Praṇava*. (2) *Vyāhṛti* and (3) *Gāyatrī*.

VERSE LXXX

The text of this verse, and hence its meaning, is entirely changed in *Vīramitrodaya* (Samskāra, p. 429); the words as quoted here are,

एतयच्चापि संयुक्तः काले च क्रिययाऽमुया ।

विप्रचित्रविद्योनिर्ग्राहयतां याति साधुषु ॥

it may be rendered thus—‘Equipped with this verse, and timely performance of this act, a person of Brāhmaṇa, Kṣattriya or Vaiśhya birth becomes acceptable among the good.’

VERSE LXXXI

‘*Brahmaṇo mukham*.’—“Literally, the *mouth of Brahman* is meant to convey the double sense (of *leading to*, and *leading to union with, Brahman*). Both interpretations are given by Medhātithi, Kullūka and Rāghavānanda; while Govindarāja, Nārāyaṇa and Nandana explain it merely as the *beginning or portal of the Veda*.”—Buhler.

This verse is quoted in *Madanapārijāta* (p. 71) as defining the ‘*Brahmamukha*’, which has been declared by Nārāyaṇa to be the formula for the *Āchamana*;—in *Vīramitrodaya* (Samskāra, p. 522), as laying down the beginning of study;—in the same work again (Āhnika, p. 253), where it is explained as meaning that the name ‘*sandhyā*’ (Twilight Prayers) is applied to all those acts that are performed with the formula herein specified;—also on p. 321, along with the next three verses.

This first line of this verse is quoted in *Aparārka*, (p. 1296).

The verse is quoted in *Samskāramayūkha* (p. 50), which explains ‘*tisrah*’ as ‘*Bhūh-bhuvaḥ-svaḥ*’, and ‘*brahmaṇo mukham*’ as ‘to be pronounced at the beginning of Vedic reading;’—and in *Smṛtichandrikā* (Samskāra, p. 135), which notes—‘*om bhūrbhuvaḥsvaḥ*’ are the three *Vyāhṛtis*,—*tatsavituh* &c., is the *Sāvitrī*; all this forms the ‘*mukha*’, i. e. beginning, of ‘*Brahman*’, i. e. the Veda.

VERSE LXXXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 321), which supplies the following explanatory notes :—

‘*Vāyubhūtaḥ*’—as quick-moving as the wind, or ‘encased in the Subtle Body’—as explained in *Kalpataṇḍī*;—‘*Khamūrtimān*’—becoming as all-pervading as the *Ākāśha*, becomes the Supreme Self.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 286) as eulogising the *japa* of the *Gāyatrī mantra*;—and in *Samskāraratnamālā* (p. 236).

VERSE LXXXIII

Medhātithi (P. 114, l. 12)—‘*Āpastamba vachanāt*’—This refers to Āpastamba’s Dharmasūtra 1.4.13.9, the whole of which reads as follows—**लोके च भूतिकर्मस्वेतदीन्येव वाक्यानि स्युर्यथा पुण्याहं स्वस्त्युद्दिमिति**

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 321), where the same verse is attributed to Yama also.

VERSE LXXXIV

‘*Kṣaranti*’—‘Pass away—do not bring about their complete results, or their results disappear quickly’—(*Medhātithi*, *Govindarāja*, *Kullūka* and *Nārāyaṇa*);—‘Perish—as far as their form and results are concerned’—(*Nandana*).

‘*Brahma*’—The neuter form is accepted by *Medhātithi*, *Govindarāja*, *Kullūka* and *Rāghavānanda*. *Nārāyaṇa* and *Nandana* read the masculine form ‘*brahmā*’, and explain the phrase as ‘just like *Brahmā*, the *Prajāpati*.’

This verse is quoted in *Vīramitrodaya* (Āchāra, p. 321), where it is explained that—‘*akṣaram*’ stands for the syllable ‘*om*’,—and this is ‘*akṣara*’ in the sense that its effect in the form Final Release ‘never perishes’ (*na-kṣarati*);—and that the syllable ‘*om*’ is to be regarded as ‘*Prajāpati*’ on the ground of its being expressive of that deity. Here again this same verse is attributed to Yama also.

Medhātithi's remarks on p. 115, ll. 1-8 are based upon Mīmāṃsā-Sū. 1. 4. 17-22.

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 79), which reads '*Akṣaram shrēṣṭham*' for '*duṣkaram jñeyam*' and explains it as '*Brahma-praṇava*'.

VERSE LXXXV

Medhātithi (P. 115, l. 16)—'*Pūrṇahutyā* &c.'—See in this connection Sāyaṇa-*R̥gvēdhbhāṣya*—Upodghāta (Introduction).

VERSE LXXXVI

'*Pākayajñāḥ*'—This term stands for the last four of the five '*Mahāyajña*'—(1) *Brahmayajña* (Vedic study), (2) '*Devayajña*' (the Vaishvadēva offerings), (3) *Pitryajña* (daily Shrāddha offerings), (4) '*Bhūtajajña* (Bali offerings) and (5) '*Manuṣyayajña*' (Feeding of guests), according to Medhātithi, Kullūka, Nārāyaṇa and Nandana. According to Govindarāja and Rāghvānanda, it stands for all *Shrāuta* and *Smārta* offerings.

The main classification of sacrifices is based upon the difference in the substances offered. On this basis they have been classified as under:—(1) *Haviryajñas*, also called '*Iṣṭi*', consisting in the offering of such substances as milk, butter, rice, barley and other grains;—the principal representatives of this class are (a) the *Darśhapūrṇamāsa*, which is described in detail in the Shatapatha Brāhmaṇa (I and II); and its six ectypes—(b) the *Agnyādhāna*, (c) the *Agnihotra* (d) the *Āgrahāyaṇeṣṭi* (e) the *Chāturmāsya*, (f) the *Pashubandha* and (g) the *Sautrāmaṇi*; all these are offered into fire specially consecrated by the *Agnyādhāna* rite, which serving as it does only the purpose of preparing the fire for other sacrifices, is not a *sacrifice* in the strict sense

of the term,—as has been remarked by Karka in his commentary on Kātyāyana's Shrautasūtra. (2) *Pākayajñas* consisting of the offering of cooked substances, not in the consecrated fire, but in the domestic fire and other receptacles. The seven principal sacrifices included under this category are—the five 'great sacrifices' (described in *Shatapatha Brāhmaṇa* 10-5.7 and in Manu, 3.70), the *Aṣṭakās*, the *Pārvana* offerings, the *Shrāvaṇi*, the *Āgrahāyaṇi*, the *Chaitri* and the *Āshvāyuji*. These are described in the *Grhya*—not *Shrauta*—Sūtras. Though the substances offered in these are not very different from those in the Iṣṭis on Haviryajñas, yet they are classed separately, on the ground that the receptacle of the offerings in their case is not the consecrated fire. (3) *Somayajñas* in which the substance offered is the Soma-juice; it includes the following seven sacrifices—(a) *Agniṣṭoma*, (b) *Atyagniṣṭoma*, (c) *Ukthya*, (d) *Shoḷashin* (e) *Vājapēya*, (f). *Atirātra* and (g) *Āptoryamā*. Almost all *Somayajñas* involve the killing of an animal, hence the Animal-sacrifices, Pashu-yāgas, have been included by older writers under this category; though later writers have drawn a distinction between the *Soma yāga* and the *Pashu-yāga*. The very elaborate sacrifices, such as the *Ashvamēdha*, the *Rājasūya*, the *Paunḍarikā* and the *Gosava* (according to Dēvala)—are generally classed apart, under the generic name of *Mahāyajñakratu*.

(See in this connection, Prābhākara-Mīmāṃsā, pp. 251-253).

VERSE LXXXVII

'*Matraḥ*'—'of friendly disposition (towards all living beings)'—Medhātithi;—'worshipper of Mitra, Sun' (suggested by Rāghavānanda).

'*Brāhmaṇah*'—'one who will be absorbed in Brahman' (Kullūka);—'the best of Brāhmaṇas' (Rāghavānanda);—

Buhler remarks—"Medhātithi and Govindarāja take the last clause differently: it is declared (in the Veda that) a



Brāhmaṇa (shall be) a friend (of all creatures).” But in Medhātithi we find no mention of the Veda here.

The verse is clearly meant to be deprecatory of Animal-sacrifices, which involve the killing of animals, whereas the Brāhmaṇa should be friendly to all creatures.

This verse is quoted in *Yatidharmasamgraha* (p. 127).

VERSE LXXXVIII

This verse is quoted in *Bālambhaṭṭi* (Vyāvahāra, p. 606).

Medhātithi (p. 116, ll. 11-12)—*Parishiṣṭorthavādaḥ āśandhyopāsanaḥ vidhiḥ*—i. e. upto verse 100, all this is mere Arthavāda. But on p. 119, he says that verse 97 contains a *vidhi*.

It is interesting to note that what Medhātithi has called Arthavāda, Hopkins calls ‘elaborate interpolation’ (note on verse 91).

VERSE XC

This verse is quoted (along with 92) in *Aparārka* (p. 982) as enumerating the sense organs.

VERSE XCIII

‘*Doṣam*’—‘Guilt’ (Nārāyaṇa);—‘evil, visible and invisible’—(Medhātithi and Kullūka) i. e. misery and sin;—‘evil, in the shape of rebirths’ (Rāghavānanda).

‘*Siddhim*’—‘Success, in the form of the rewards of all acts’ (Medhātithi);—‘final release’ (Nārāyaṇa and Rāghavānanda);—‘all human ends, Final Release and all the rest’ (Govindarāja and Kullūka).

VERSE XCV

This verse is quoted in *Bālambhaṭṭi* (Vyāvahāra, p. 606).

VERSE XCVI

‘*Asēvayā*’—‘avoidance of excessive longing for pleasures’—(Medhātithi); ‘avoidance of places where pleasures are to be obtained’ (Kullūka);—‘abstinence from pleasures’ (Govindarāja, Nārāyaṇa and Nandana).

This verse is quoted in *Bālabhāṭṭi* (Vyāvanhāra, p. 606).

VERSE XCVII

Medhātithi (p. 119, l. 3)—‘*ayamatra vidhiḥ*’—It is not consistent with what he has said before (p. 116, ll. 11-12), to the effect that up to verse 100 it is all *Arthavāda*.

VERSE XCIX

‘*Prajñā*’—‘Wisdom, control over the senses’ (Medhātithi, Govindarāja, and Rāghavananda);—‘knowledge of truth’ (Kullūka).

‘*Pādāt*’—This may be taken literally in the sense of *foot*; as Hopkins rightly remarks—“The hide often is used in oriental countries complete, each leg being made water-tight.” This is indicated by Medhātithi’s remarks also.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 493) where the ‘*dr̥ti*’ is explained as a ‘leathern bag.’ It is quoted to show that during studentship the strict observance of the vows and restraints is essential.

VERSE C

‘*Yogataḥ*’—(a) ‘By careful means’ (construed with ‘*akṣinvaṇ*’ or (b) ‘gradually’ (construed with ‘*vashēkṛtvā*’)—(Medhātithi);—‘By the practice of yoga’ (Nārāyaṇa and Nandana).

This verse is quoted in *Smṛticandrikā* (Samskāra, p. 122).

VERSE CI

Medhātithi (p. 121, l. 26)—‘*Gautamēna tu.*’ The complete Sūtra of Gautama is as follows तिष्ठेत् पूर्वमासीत् उत्तरां सज्योतिष्याज्योतिषो दर्शनात् वाग्यतः (2. 17)

This verse is quoted in *Viramitrodaya* (Samskāra, p. 447);—also in *Parāsharamādhava* (Āchāra, p. 281) as laying down the necessity of *japa*;—and in *Hemādri* (Shrāddha, p. 695).

VERSE CII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 257) as eulogising the Twilight Prayer,—where ‘*malam*’ is explained as *sin*.

VERSE CIII

This verse is quoted in *Viramitrodaya* (Āchāra, p. 258),—where ‘*Dvijakarma*’ is explained as *studying* and the *rest*,—as precluding the neglect of Twilight Prayers from all Brahmanical functions.

VERSE CIV

This is quoted in *Parāsharamādhava* (Āchāra, p. 312), as laying down the place and other details in connection with the Twilight Prayers;—in *Madanapārijāta* (p. 281); in *Aparārka* (p. 70), as indicating that in the event of the man being unable to perform the entire *Brahmayajña* he may do it by means of the *Sāvitrī* alone; and again on p. 136;—and in *Nṛsimhaprasāda* (Samskāra, p. 38a).

VERSE CV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 149), as an exception to the rule mentioning certain days as ‘unfit for study’;—and the term ‘*upakaraṇa*’ is explained as

aṅgāni, 'the subsidiary sciences'; and the '*nitya-svādhyāya*' as that reciting of Vedic texts which constitutes the '*Brahmayajña*'. The same work quotes it again (on p. 314) as precluding the *Brahmayajña* from the scope of the rule prohibiting the reading of Vedic texts on certain days.

It is quoted in *Vidhānapārijāta* (I, p. 534) as embodying an exception to the rule regarding days unfit for study;—and again in II, p. 262 as embodying an eulogy on *Brahmayajña*;—also in *Madanapārijāta* (p. 105) as laying down a case where the rules relating to time unfit for study do not apply;—and also in *Vīramitrodaya* (Samskāra, p. 537), as the foremost exception to the rules regarding days unfit for study.

It is quoted in *Aparārka* (p. 137), where '*vēdopakarāṇa*' is explained as '*vēdāṅga*';—in *Smṛtisāroddhāra* (p. 141), which construes the passage as '*vēdopakarāṇe naityakē nānadhyāyah*,' as otherwise there would be conflict with other texts;—in *Smṛtichandrikā* (Samskāra, pp. 148 and 162) which adds the following notes: '*Vēdopakarāṇa*' are the *Vēdāṅgas*—'*nitya-svādhyāya*' is *Brahmayajña*;—in *Hemādri* (Shrāddha, p. 775);—in *Samskāramayūkha* (p. 59), which supplies the same explanation of '*nityasvādhyāya*';—and in *Samskāraratnamālā* (p. 338), which explains '*Vēdopakarāṇa*' as the *Vēdāṅgas*, and notes that the singular number is used since the noun is treated as a *class-name*.

VERSE CVI

"The last clause of verse 106 finds its explanation by the passage from the Shatapatha Brāhmaṇa quoted by Āpastamba, 1. 12. 3."—Buhler.

Neither Bühler's, nor Burnell's, nor Hopkins' rendering of the verse is in keeping with the explanation provided by Medhātithi or Kullūka.

This verse is quoted in *Madanapārijāta* (p. 282) along with 105, as setting forth an exception to the rules regarding days unfit for study ;—in *Aparārka* (p. 137) ;—and in *Hemādri* (Shrāddha, p. 775).

VERSE CVII

‘*Payo dadhi ghṛtam madhu*’—stand respectively for Merit, Wealth, Pleasure and Final Release, according to Nārāyaṇa and Nandana. Medhātithi notes this explanation as provided by ‘others.’

Medhātithi (p. 124, l. 15)—‘*Ekasya tūbhayaivē*’—This is Mīmāṃsā Sūtra 4. 3. 4. There are two texts—‘makes an offering of curd’ and ‘for the benefit of one desiring sense-organs, one should sacrifice with curd’ ; the question that arises is whether these two texts lay down two distinct acts, or both conjointly enjoin a single act ; and the conclusion is that the two acts are distinct.

This principle, Medhātithi argues, is not applicable to the present case ; the mention of the four distinct substances cannot be taken as supplying the motive for four distinct acts.

Medhātithi (p. 124, l. 16)—‘*Rātrisatranāyāḥ*’—This is enunciated in Mīmāṃsā Sū. 4. 3. 17 *et seq.* In connection with the *Rātrisatra* sacrifice, it has been held that it is conducive to ‘respectability,’ even though this is a result mentioned in an Arthavāda passage. This principle also is not applicable to the present case where the necessary motive is provided by the compulsory character of the act.

VERSE CVIII

‘*Āsamāvartanāt*’—See 3. 3-4.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 455), as laying down the duties of the Student ;—in *Vīramitrodaya* (Samskāra, p. 489) as laying down the ‘miscellaneous duties’ of the Student ;—and in *Aparārka* (p. 76),

as laying down the time-limit up to which the fire-tending and other functions have to be kept up.

‘*Acting for the teacher’s well-being.*’ The details of this have been described by Hārīta, quoted in *Vīramitrodaya* (Samskāra, p. 490)—‘By fetching of water, Kusha-grass, flowers, fuel, roots, fruits, sweeping and washing of the house, bodily service and so forth,—he should devotedly attend upon the Teacher, whose cast off clothes, bed and seat he should never step over.’

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 46a);—and in *Smṛtichandrikā* (Samskāra, p. 118), which adds that those mentioned here indicate the other duties also.

VERSE CIX

‘*Dharmataḥ*’—‘According to the sacred law’ (Kullūka and Nandana);—‘for the sake of merit’ (Medhātithi, Govindarājā and Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 517) as laying down the duties of the Teacher;—in *Samskāramayūkha* (p. 51);—in *Samskāracatnamālā* (p. 312);—and in *Smṛtichandrikā* (Samskāra, p. 140) which explains ‘*shaktaḥ*’ as ‘capable of acquiring knowledge’ and ‘*jñānadaḥ*’ as ‘one who has imparted knowledge.’

Medhātithi (p. 125, l. 22)—‘*Upādhyāyastu*’—This ‘*Upādhyāya*’ is referred to several times. He is either Medhātithi’s teacher, or an older commentator on Manu. The former is more probable.

VERSE CX

‘*Jaḍavat.*’—‘*Jaḍa*’ is ‘dumb’ here (Medhātithi and Kullūka);—an ‘idiot’ (according to others).

This verse is quoted in *Yatidharmasamgraha* (p. 107).

VERSES CXI

‘*Vidvēsam vādhigachchhati*’—‘Incurs the ill-will of the people’ (Medhātithi and Govindarāja);—‘loses the reward’ (Rāghavānand);—‘incurs the other party’s enmity’ (Kullūka).

This verse is quoted in *Viramitrodaya* (Samskāra, p. 516), as laying down the duties of the Teacher.

VERSES CXII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 515), among texts laying down the Teacher’s duties;—in *Vidhānapārijāta* (p. 523), as mentioning those who should not be taught;—in *Madanapārjāta* (p. 103) as mentioning certain persons not fit for teaching;—in *Samskāramayūkha* (p. 51);—in *Samskāraratnamālā* (p. 312), which explains the meaning to be that ‘there is no merit in teaching a heretic who neglects the prescribed duties’;—and in *Smṛtichandrikā* (Samskāra, p. 140).

VERSES CXIII

This also is quoted along with 112 in *Madanapārjāta* (p. 103);—also in *Vidhānapārijāta* (p. 523).

VERSE CXIV

This verse is an adaptation of a very much older text. *Viramitrodaya* (Samskāra, p. 515) quotes this latter text as ‘shruti’—

विद्या ह वै ब्राह्मणमाजगाम

गोपाय मा शेवधिष्टेऽहमस्मि ।

असूयकायानृजवे अयताय

न माम् ब्रूयात् अवीर्यवती यथा स्याम् ॥

Burnell and Hopkins remark as follows :—" This with verse 144, which appears to have originally followed these verses as a whole, constitutes a favourite saying of the Brāhmaṇas. These verses in an older form are quoted in the Nirukta (ii-4), and (more like this present text) they occur also in the *Viṣṇu* and *Vashistha Smṛtis* : they also occur in *Samhitopaniṣad-brāhmaṇa* of the Sāmaveda (pp. 29-30). The older form of these two verses 114 and 115 (as well as 144) was in the *Trṣṭup* metre, as in the *Smṛtis* just referred to."

This verse is quoted in *Madanapārijāta* (p. 103)—where the Amarakoṣa is quoted as explaining '*Shēvadhi*' as '*nidhi*,' 'treasure'; and '*asūyā*' is defined as 'tendency to fault-finding.'

It is quoted also in *Vidhānapārijāta* (p. 523).

VERSE CXV

As a parallel to this *Viramitrodaya* (Samskāra, p. 515) quotes the following 'shruti'—

यमेव विद्या शुचिमग्रमत्तं
मेधाविनं ब्रह्मचर्योपपन्नम् ।
यस्ते न दुहयेत् कतमञ्च नाहं
तस्मै मां ब्रूया निधिदाय ब्रह्मन् ॥

This verse is quoted in *Madanapārijāta* (p. 103) also in *Vidhānapārijāta* (p. 523).

VERSE CXVII

This verse is quoted in *Madanapārijāta* (p. 25);—in *Vidhānapārijāta* (p. 501);—in *Parāsharamādhava* (Āchāra, p. 296), as mentioning the person to whom, among a number of people, the salutation is to be offered first ;—and in *Viramitrodaya* (Samskāra, p. 460); where '*laukikam*' is



VERSE CXVIII

VERSE CXIX

VERSE CXX

VERSE CXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 460);—in *Vidhānapārijāta* (p. 501) as describing the reward for saluting one's superiors;—in *Parāsharamādhava* (Āchāra, p. 306) as eulogising the act of saluting one's superiors;—and in *Smṛtichandrikā* (Samskāra, p. 97).

VERSE CXXII

This verse is quoted in *Madanapārijāta* (p. 25), where the following notes are added:—‘*abhivādāt*,’ i.e., after the word ‘*abhivādayē*,’ ‘I salute’—one should mention his name, ‘I am so and so’;—the term ‘*vipra*’ stands for all the *twice-born* men;—also in *Samskāramayūkha* (p. 45), which says that what is meant by ‘*abhivādāt*’ is ‘after having pronounced the words ‘*I salute*’;—and in *Smṛtichandrikā* (Samskāra, p. 96), which adds the explanation ‘one should pronounce his own name, *I am Dēvadatta*, after having saluted.’

It is quoted in *Vīramitrodaya* (Samskāra, p. 450), where the following explanation is added:—When saluting the elder—i.e., an aged person—‘*abhivādātparam*’—i.e., after uttering the word ‘*abhivādayē*,’ ‘I salute,’—one should utter his proper name, ‘I am so and so.’ It has been declared in the *Yajñasūtra* that the generic pronoun ‘*asau*’ (‘so and so’) indicates the proper name. Since the text uses the term ‘elder,’ it follows that the method here laid down is not to be employed in saluting such *uncles* and other superior relatives as are younger in age to the saluter; the method for saluting them is going to be described later on. The term ‘*Vipra*’ includes the *Kṣattriya* and the rest also; as is clear from the rules regarding the returning of salutation, under verse 127 below.

On the expression ‘*ahamasmi*,’ this work quotes Medhātithi’s remark that both ‘*aham*’ and ‘*asmi*’ meaning the same thing, the use of the one or the other is optional. But this has been quoted as the opinion of ‘others’ by Medhātithi. This view is rejected by *Vīramitrodaya* as being repugnant to Manu, verse 122. It rejects the view of Kullūka also, who opines that the term ‘*nāma*’ need not be used in the formula.

This verse is quoted also in *Parāsharamādhava* (Āchāra, p. 296) where too the term ‘*abhivādātparam*’ is explained to mean—‘Having first uttered the words *I salute*, he



should pronounce his name';—and in *Aparārka* (p. 52), which says that the formula is 'abhivādayē chaitranāmāhamasmi bhoh.'

VERSE CXXIII

This verse is quoted in *Vidhānapārijāta* (p. 501) as laying down the method of salutation;—also in *Vīramitrodaya* (Samskāra, p. 451), where the following observations are made :—

'In the case of such illiterate men as do not comprehend the salutation addressed to them in the form of the Sanskrit sentence declaring the name of the saluter,—i. e. who do not understand that they are being saluted,—as also in the case of all women, literate and illiterate,—one should not omit his own name, and say simply, 'I salute you'; and if even this much is not understood, then the salutation may be made even with corrupt vernacular words;—such is the implication of the term '*prājña*,' wise. The ancients have defined '*abhivādana*,' 'salutation' as *obeisance with the prescribed formula*. There is a difference among—(1) *Pādopasamgrahaṇa* (clasping the feet), (2) '*Abhivādana*' (salutation) and (3) '*Namaskāra*' (bowing);—the (1) being reserved for Teachers and Elders, (2) for people very much older than the saluter, and (3) for those only slightly older; so says Harihara; and *Kalpataru* also mentions '*abhivādana*' and '*Pādopasamgrahaṇa*' separately; Manu himself mentions the two separately in verse 216 below.

This verse is quoted in *Aparārka* (p. 54) as laying down that the saluting of illiterate persons is to be done in the same form as that of women;—also in *Smṛtichandrikā* (Samskāra, p. 98), which adds the explanation:—'To persons not conversant with the proper way of returning the salute along with the name of the saluter,—as also to all women—the salutation is to be offered only with the words '*aham bhoh*,' 'it is I, sir!'

VERSE CXXIV

This verse is quoted in *Madanapārijāta* (p. 26), with the following notes:—The term ‘*bhoḥ*’ is the ‘*svarūpabhāva*’ of names; i. e. it leads the name uttered to reach the person addressed; the sense being that when addressed with the term ‘*bhoḥ*’, the person catches the saluter’s name. The root in the term ‘*bhāva*’ denotes *reaching*. If we read ‘*bhobhāvaḥ*’ this would mean ‘the *bhāva*, or presence, of the term *bhoḥ*.’

It is quoted in *Vīramitrodaya* (Samskāra, p. 450) where we have the following notes:—At the end of the name pronounced in the salutation, one should utter the term ‘*bhoḥ*’ for attracting the attention of the person saluted; because it has been declared by the sages that the term ‘*bhoḥ*’ stands for the names of the persons addressed; so that, even though the name of the saluted person be not uttered, the term ‘*bhoḥ*’ becomes the proper form of address. Thus then the formula for saluting comes to be ‘*abhivādayē amukanāma ahamasmi bhoḥ*.’

This is quoted also in *Nirṇayasindhu* (p. 191);—in *Samskāramayūkha* (p. 45), which states the complete formula as ‘*Ābhivādayē Dēvadatto’ham bho*’;—and in *Smṛtichandrikā* (Samskāra, p. 96).

VERSE CXXV

Buhler adopts the reading ‘*pūrvākṣaraḥ plutaḥ*’, which is given by Nandana, and mentioned by Nārāyaṇa. The meaning, according to this, as Buhler remarks, is that the name Dēvadatta should be pronounced as ‘Dēvadattā.’ Medhātithi and Kullūka adopt the reading ‘*pūrvākṣaraḥ plutaḥ*’, under which the meaning is that ‘the vowel *a*, which occurs at the end of the consonant, should be pronounced ultra-long.’ “According to this interpretation,” says Buhler, “Manu’s rule

agrees with Āpastamba and Pāṇinī (8-2-83). Govindarāja and Rāghavānanda go far off the mark."

Several commentators note that 'vipraḥ' includes all the twice-born persons.

Medhātithi (p. 132, l. 4)—'Tatra pūrvasmīn &c.'—Kullūka's expounding of the compound is simpler—'pūrvam' nāmagatam—'akṣaram'—vyāñjanam—samshliṣṭam yasya sa pūrvākṣaraḥ.'

Ibid, (p. 132, l. 8)—'Bhagavān Paṇinīḥ'—This refers to the sūtra 'achontyādi ṭi' which defines the 'ṭi' as 'that which has for its beginning the last among the vowels'; and the example given in *Siddhāntakaumudī* under Sū 8. 283 is, *Āyusmān bhava Dēvadattā*'; from which it is clear that the name 'ṭi' is applicable to the vowel 'a' in 'tta' and it is 'tadādi'—having for its beginning the last of the vowels
• —in the sense that it ends in itself, it being regarded as its own constituent part, according to *Shabdēndushēkhara*, which has the following note—ननु मार्तण्ड इत्यत्र मार्तशब्दान्त्याच् तकाराकारः स आदिर्यस्येत्यन्यपदार्थो दुर्लभ इति चेन्न । एकस्मिन्नेव समुदायत्वारोपेण तदवयवत्वारोपेण च तदुपपत्तेः ॥

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 297), which adds the following notes:—The compound 'pūrvākṣaraḥ' is to be expounded as *pūrvam akṣaram yasya*; and the 'pūrvam akṣaram', 'preceding syllable,' in a name is the consonant, since a vowel can not be 'preceded' by another vowel; hence the meaning comes to be that the vowel at the end of the final consonant should be pronounced ultra-long. The term 'akṣaraḥ' stands for all vowels that may occur at the end of a name [This is exactly what *Medhātithi* and *Kullūka* have said]; the text could not have meant the vowel 'a' only; as it is not possible for all names to end in that vowel. Thus the formula comes to be—'āyusmān bhava saumya Dēvadattā.'

It is quoted in *Madanapārijāta* (p. 26), which supplies three different explanations:—At the end of the words



‘*āyusmān bhava saumya*,’ the name of the saluter should be pronounced—‘*Viṣṇusharman*’; (a) at the end of the name an ‘a’ should be pronounced, and of this ‘a,’ the ‘*pūrva-svaraḥ*,’ the preceding syllable,’ should be ultra-long. The mausculine form ‘*akṣaraḥ*’ is a Vedic archaism, [the right form being ‘*akṣaram*’]. Though the syllable ‘preceding’ (the ‘a’ pronounced after the name ‘*Viṣṇusharman*’) would be ‘n,’ yet inasmuch as the consonant could not be pronounced ‘ultra-long,’ the term ‘preceding syllable’ would apply in this case to ‘a’ that is contained in the name [i. e. the ‘a’ after ‘m’]; and it is this ‘a’ that would be pronounced ultra-long [The formula thus being ‘*āyusmān bhava saumya Viṣṇusharmāṣṇ*’].—(b) ‘*Pūrvākṣaram plutam*’ is another reading, in which case the construction is all right [and there is no archaism]; the meaning being that ‘the preceding syllable is to be pronounced ultra-long.’—(c) Or, the sentence ‘*ākāraṣchāsyā nāmno’ntē*’ may be explained as follows:—The vowel ‘a’ (*ākāraḥ*) that appears at the end of ‘his’ (*asya*’, the saluter’s) ‘name’ (*nāmaḥ*)—‘a’ mentioned only by way of illustration, any vowel at the end of the name being meant,—is what is qualified by the qualifying word ‘*pūrvākṣaraḥ*’—which means, in this case,—that which has the syllables, *akṣaram*, in the name ‘preceding’—‘*pūrvāni*,’—itself; and such a vowel should be pronounced ultra-long,—and no other ‘a,’ either in the name itself, or added after the name.

The formula, according to all these explanations, is ‘*āyusmān bhava saumya Dēvadattāṣ.*’ This is not accepted by *Viramitrodaya* (Samskāra p. 452), which would omit the word ‘*saumya*,’ which in Manu’s text, it takes as standing for the name of the saluter; so that the formula according to it would be ‘*āyusmān bhava Dēvadattāṣ.*’ It argues that if we don’t take the word ‘*saumya*’ as standing for the name, we would have to seek elsewhere for the injunction for *pronouncing the name* in regard to which the



second half prescribes the ultra-elongation of the final 'a'.—As regards the second line of the verse, it takes it to mean that 'the *a* that appears at the end of the saluter's name should be pronounced ultra-long ;—and adds that the vowel 'a' here stands for vowels in general ; as all names do not, and cannot end in 'a', in the case of names ending in consonants also, the syllable to be ultra-elongated would be the *last of the vowels* contained in the name ; it is clear from Pāṇini's rule that the 'ṭi' syllable is to be so pronounced (see *note*, above)—and it is the last *vowel* that is called 'ṭi'.—In the compound *pūrvākṣaraḥ*, '*akṣara*' means *consonant*, and the compound means 'that which has a consonant immediately preceding it' ; so that the text comes to mean that 'the vowel that has a consonant immediately preceding it should *not* be separated from the consonant and then pronounced ultra-long ; it should be pronounced along with the consonant.' It concludes that this explanation is in agreement with Medhātithi and several others. According to this view the formulas would be—(a) '*āyusmān bhava Dēvadattā3*' (where the name ends in a vowel) and (b) '*āyusmān bhava Somasharmā3n*,' where the name ends in a consonant.

The same work goes on to add that Haradatta has adopted the reading '*pūrvākṣaraplutaḥ*' (see *note* above) and has explained the verse as follows :—At the end of the name is to be pronounced an additional 'a'—over and above the syllables in the name itself,—and this additional 'a'—is to be '*pūrvākṣaraplutaḥ*,'—i. e., 'having its preceding syllable—i. e., *vowel*—ultra-long' ;—i. e., the vowel preceding the additional 'a' should be ultra-long ; and this may be done also where consonants may be intervening between the two. Thus in the case of there being no intervening consonant, the formula would be *āyusmān bhava saumya Dēvadattā3*, while in that of there being an intervening consonant, it would be *āyusmān bhava saumya Agnichī3da* (where the consonant, 'd' intervenes between the additional 'a' at the end, and the vowel 'i' preceding it.)

It further adds that the term '*viprah*' includes the *Kṣattriya* and others also, as is clear from the fact that in grammar we find rules (a) making the ultra-elongation of the final vowel *optional* in the case of the saluter being a *Kṣattriya* or a *Vaiśhya*, and also (b) prohibiting the elongation in the case of the saluter being a *woman* or a *Shūdra*.

This work quotes Medhātithi to the effect that the words in the text '*āyusmān bhava saumya*' are meant to be purely illustrative, and it is not meant that these should be the very words used; it is thus that even such returns become permissible as—'*āyusmānēdhi*,' '*dīrghāyurbhūyāḥ*,' '*chirañjīva*' and others that are in common use among cultured people.

This verse is quoted also in *Nirṇayansindhu* (p. 191), where '*pūrvākṣarah*' is explained as referring to the letter preceding the 'n' in '*sharman*';—and in *Aparārka* (p. 53), which adds the following note:—The '*akāra*' here stands for the final vowel in the name of the saluter; hence whichever vowel occurs at the end of the name should be pronounced ultra-long; hence '*pūrvākṣarah*' means 'that which is preceded by a syllable'; this syllable preceding the final vowel must be a consonant. Hence the meaning is that the vowel, along with the consonant, should be pronounced ultra-long. It does not mean that an additional 'a' is to be added at the end of the name.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 98), which adds the following notes:—The vowel 'a' here stands for any vowel that occurs at the end of a name; there is no such rule as that every name must end in 'a'; hence the elongation pertains to the vowel that occurs at the end of a name; and it does not mean that an additional 'a' has to be added at the end of every name.

It is quoted also in *Samskāramayūkha* (p. 46), which has the same remarks regarding the vowel 'a'; it adds:—According to some people, the title '*sharman*' also has to be

pronounced; so that the formula would be ‘*āyusmān bhava Dēvadattā sharman.*’ Others hold that the elongation prescribed is to be done to the ‘a’ contained in the term ‘*sharman.*’ But this is open to doubt, as the term ‘*sharman*’ does not form part of the *name*; if it did, then, as some other syllables would necessarily be required to be prefixed to this, it could not be possible to have any name ‘with two letters’, as has been prescribed. This elongation of the vowel is not done in the name of the *Shūdra*, who is excluded, according to Pāṇini’s Sūtra ‘*Pratyabhivādē’shūdrē*’; this however makes it clear that the salutation of the *Shūdra* also is to be returned.

VERSE CXXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 450), where the following explanation is added :—The meaning is that the man who does not know the return greeting in strict consonance with rules of salutation does not deserve to be greeted at all, the correct form of the response being as laid down in the preceding verse—the ultra-elongation of the vowel at the end of the name pronounced by the saluter in the formula of salutation. What is prohibited here is only that salutation which is accompanied by the formula containing the saluter’s name; that all salutation is not entirely interdicted is indicated by the words ‘he is exactly as the *Shūdra* is’;—the *Shūdra* also, when over ninety years of age, is deserving of salutation, according to Manu 2. 137. The word ‘*pratyabhivādanam*’ means the pronouncing, by the elder who has been saluted, of benediction with prescribed formula.

This verse is quoted also in *Madanapārijāta* (p. 28), which adds a verse from Yama to the effect that the *Brāhmaṇa* who, on being saluted, does not return the proper benediction, is born as a tree in the crematorium, inhabited by crows and vultures.

It is quoted in *Parāsharamādhava* (Āchāra, p. 297) as laying down that no salutation should be offered to one ignorant of the proper form of the response to it;—in *Nityāchārapradīpa* (p. 407);—in *Samskāramayūkha* (p. 57);—and in *Smṛtichandrikā* (Samskāra, p. 98).

VERSE CXXVII

According to Govindarāja, the rule refers to friends or relatives meeting, not to every one who returns a salute.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 450) in support of the view that the term 'viprah' in verse 125 includes the Kṣātriya, the Vaiśhya and the Śhūdra also; as it lays down the return-greeting for all these;—and again on page 465, as a verse common to Manu and Yama and laying down the benedictory response to salutation.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 298) as laying down the return-greetings appropriate for the several castes;—in *Nityāchārapradīpa* (p. 406) as laying down what should be said after salutation has been returned;—in *Samskāramayūkha* (p. 47);—and in *Smṛtichandrikā* (Samskāra, p. 100).

VERSE CXXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 466), where the following explanation is added:—At the time of returning the salutation, the person initiated for a sacrifice even though he be younger in age, should not be addressed by name, after the performance of the *Dikṣaṇīyā Iṣṭi*, the Initiatory Sacrifice, till the completion of the Final Bath of the *Avabhṛtha*; he should be addressed by such words as 'Dikṣita' and the like, following after the syllable 'bhoḥ' or 'bhavat';—i. e. 'bho dikṣita'.

It is quoted also in *Madanapārijāta* (p. 28) in support of the view that even in the return greeting, the name of the

initiate should not be pronounced ; and is explained to mean that the initiate should be addressed with such words as ' *bho dīkṣita* ', or ' *bhavān dīkṣita* ', or some such other expressions containing a synonym of the word ' *dīkṣita* '.

VERSE CXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 298) ;—also in *Vīramitrodaya* (Samskāra, p. 467) ;—and in *Smṛtichandrikā* (Samskāra, p. 101) as laying down the mode of addressing ladies.

VERSE CXXX

' *Gurūn* '—' Superiors, in point of wealth, &c.' (Medhātithi) ;—' those venerable on account of learning and austerities ' (Kullūka and Rāghavānanda) ;—' the husband of a maternal aunt and so forth, but not those more learned than himself ' (Govindarāja) ;—' the teacher and the rest ' (Nandana) ;—' Sub-teachers ' (Nārāyaṇa).

Medhātithi (p. 133, l. 27)—' *Gautamīyē* '—This refers to Gautama 6.9, which reads—*ऋत्विक्श्चशुरपितृव्यमातुलानां तु यवीयसाम्प्रत्युत्थानमनमिवाद्याः ॥*

Ibid. (p. 133, l. 28)—' *Bhāginēyādēh* '—See Gautama, 6.20—*वित्तबन्धुकर्मजातिविद्यावयांसि परबलीयांसि*, cf. also Manu, 2.136.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 456), where it is explained that the term ' *gurūn* ' stands for those who are possessed of superior learning and other qualifications.

VERSE CXXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 458) in support of the view that the mother-in-law should be accosted with the claspings of her feet, whereby the prohibition of claspings of the feet of the mother-in-law, met

with in some Smṛtis, has to be taken as referring to cases where the mother-in-law happens to be a youthful woman,—under which circumstances the Teacher's wife also should not be clasped in the feet.

VERSE CXXXII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 458) in support of the view that the clasping of the feet of the brother's wife should be done when one belongs to the same caste as her husband ; and the prohibition of such clasping met with in some Smṛtis should be taken as referring to cases where the sister-in-law happens to belong to a lower caste ;—also in *Smṛtichandrikā* (Samskāra p. 103).

VERSE CXXXIII

This verse is quoted in *Viramitrodaya* (Samskāra p. 459) in support of the view that the ladies herein mentioned should be accosted by the clasping of the feet, as they are here declared to be treated 'like the mother';—and in *Smṛtichandrikā* (Samskāra, p. 90).

VERSE CXXXIV

"Those who are 'friends' and equals may address each other with the words 'bhoḥ', 'bhavat,' or 'vayasya', 'friend'. The explanation of the verse, which is substantially the same in all the commentaries, is based on Gautama's passage (6.14-17); while Haradatta's interpretation of Āpastamba (1.4.13) somewhat differs."—(Buhler).

"A small difference in age constitutes among relatives a difference in position ; but in other cases only a considerable difference as specified.—This 'equality' refers to the form of salutation among equals."—(Burnell—Hopkins).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 466), where the following explanation is given :—Among persons living in the same city, and not possessed of any exceptional learning or wealth or other qualifications, if the difference in the age of two persons extends to within ten years, they are to treat each other as 'friends,' and there is to be no salutation ; the 'city' here includes the village also ;—among persons versed in music and other arts, equality extends to within five years of difference in age ;—and among those learned in the Veda to within *one* (as read here) year ;—and among *Sapinḍas*, to within a very short period of time. In every case there is 'superiority' if the difference exceeds the periods mentioned.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 299), where also we have the following explanation :—Among inhabitants of the same village one is to be treated as 'friend' if he is older by less than ten years ; beyond that he is to be treated as 'superior'.—Among men expert in the arts and in learning, there is equality if there is a difference of five years ;—among persons learned in the Veda, or students of the Veda, there is equality if there is a difference of *three* years, after which the older man becomes 'superior' ;—among blood relations, brothers and the rest, the older person is to be treated as an equal only when the difference in age is very small.

Parāsharamādhava raises the question of saluting such *Ṛtvik* and others as are younger in age. In view of the general rule that these should be saluted, the fact of any one being younger in age does not deprive him of his right to a salute. The conclusion however is that all that is meant is that they have to be 'treated with respect' ; and this implies that one should stand up to receive and welcome them with agreeable words, as is clearly laid down by Baudhāyana, who says, ऋत्विक्स्वशुरपितृव्यमातुलानां तु यवीयसां प्रत्युत्थानाभिभाषणम्. That these are not to be saluted is clearly asserted by Gautama (6.9), which lays down that these are अनभिवाद्याः. It is interesting to

note that in quoting Gautama, Mādhava has read अभिवादनम् in place of अनभिवाद्याः; but knowing somehow that the meaning of Gautama was that these are *not* अभिवाद्याः, he has explained अभिवादनम् as अभिभाषणम्, *speech*.

The verse is quoted also in *Madanapārijāta* (p. 29) as declaring the difference in age which constitutes 'superiority'. It practically repeats the explanation given in *Parāshara-mādhava* (see above); but at the end adds that among blood-relations, the difference of even one day establishes superiority; while between relations born on the same day there is equality as declared by Āpastamba.—'One born on the same day is a *friend*.'

Aparārka (p. 53) quotes this verse and adds the following explanation:—Among citizens even one who is ten years older is a 'friend', and it is only one who is more than ten years older is to be regarded as an 'elder'; among musicians and other artists one older by five years or less is a 'friend', older than that he becomes an 'elder'; among Vedic scholars, it is upto three years; and among these latter, superiority or inferiority is determined by special qualifications.—The particle 'api' means 'ēva'.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 101), which offers the following explanation:—Among citizens, one who is senior by one to ten years is to be regarded as a 'friend'—an equal; one older than that is an 'elder'—a superior;—among artists people versed in singing, dancing and so forth there is 'friendship' upto a difference of five years; among Vedic scholars it extends to a difference of three years; older than that, is 'elder'—superior; among blood-relations there is 'friendship' within a limit of very few years; one even a little older is to be saluted like an 'elder';—all this refers to Brāhmaṇas.

VERSE CXXXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 474), as showing that the Brāhmaṇa is 'superior' to all,

It quotes the same verse as contained in *Bhaviṣyapurāṇa*.—It is quoted also in *Nṛsimhaprasāda* (Samskāra, p. 44b); —and in *Smṛtichandrikā* (Samskāra, p. 101) to the effect that as between a *Brāhmaṇa* and a *Kṣatriya*, the former is to be saluted by the latter, even though he be very much junior in age.

VERSE CXXXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 474), where we find the following notes :—‘*Vittam*’ stands for *wealth acquired by lawful means*;—‘*bandhuḥ*’ for *uncles and others*;—‘*vayah*’ for *older age*;—‘*karma*’ for *acts prescribed in the Shruti and Smṛti*;—‘*vidyā*’ for *true knowledge*;—these are ‘*mānyasthānāni*,’ i.e. *grounds of respectability*. (See note below on 137).

Aparārka (p. 159) quotes this verse in support of the view that a man, though belonging to an inferior caste, deserves to be respected by another of the superior caste, if the former happens to be possessed of superior learning and other qualifications.—It is quoted in *Nṛsimhaprasāda* (Samskāra, p. 44b);—and in *Smṛtichandrikā* (Samskāra, p. 106), which explains ‘*mānyasthānāni*’ as ‘*grounds of respect*, and adds that ‘*learning*’ is the highest of these all.

VERSE CXXXVII

This verse is quoted along with verse 136 in *Vīramitrodaya* (Samskāra, p. 474), which adds the following explanation :—Among the three castes, *Brāhmaṇa*, *Kṣatriya* and *Vaiśya*, the person who possesses a greater amount of the preceding qualification (among the five mentioned in 136) is to be honoured more than one possessed of the succeeding one only. Thus a person possessed of greater wealth and superior relations is

higher than one only older in age ; one possessed of a higher degree of wealth, relations and age is higher than one superior in action only ;—one possessed in a higher degree of wealth, relation, age and action is superior to one possessing learning only ;—‘*gunavanti*’ means *superior* ; which means that between two persons possessing wealth, he is higher whose wealth is *superior* ; and the ‘superiority’ of wealth would consist in its having been acquired by lawful means and such other circumstances. In the case of ‘relations,’ this superiority would consist in being more intimate and so forth ;—in the case of ‘age’ it would consist in being very much older ;—in that of ‘action,’ in its being equipped with all auxiliary details ;—in that of ‘learning,’ in its being acquired in the prescribed manner. —‘*Tenth stage*’ stands for the age over ninety years ; the hundred years of man’s life being divided into ten equal spans, the tenth one coming after the ninetieth year ;—when he has reached this age, the Shūdra also becomes entitled to honour at the hands of the twice-born.

The last foot of the verse regarding the ‘tenth stage’ is quoted on p. 453 also, as declaring the respectability of the Shūdra.

This verse is quoted in *Aparārka* (p. 159), where ‘*dashamī*’ is explained as ‘the last ten years of the hundred years’ ;—‘*bhūyāmsi*’ as to *number* and ‘*gunavanti*’ as to *degree* ;—hence without considering the caste, one possessed of superior learning is to be respected by another possessed of less ; or one who knows more subjects is to be respected by another knowing a lesser number ; similarly in regard to ‘*karma*’ and other qualifications also ;—in *Samskāra-mayūkha* (p. 48), which explains ‘*dashamīm gataḥ*’ as ‘over ninety years of age,’ and ‘*pañchānām*’ as ‘among learning and the rest’ ;—and in *Smṛtichandrikā* (Samskāra, p. 106), which explains ‘*daṣhamī*’ as ‘the last part of hundred years, *i. e.* beyond ninety years,’ and adds that ‘old age’ is meant to be indicative of the presence of wealth and the rest also.



VERSE CXXXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 76);—in *Samskāramayūkha* (p. 48), which explains ‘*varah*’ as ‘one who is going to marry’;—and in *Smṛtichandrikā* (Samskāra, p. 107), which has the following notes—‘*chakrin*,’ one who is driving in a cart,—‘*snātaka*,’ the student who has completed his course of studentship,—‘*varah*,’ one who is going to marry;—when one meets any of these, he should make way for him, *i.e.*, move away from his path,—among those mentioned here, the Accomplished Student and the King deserve to be respected by the ‘others’, as stated in the next verse.

VERSE CXXXIX

This verse also is simply quoted in *Vīramitrodaya* (Samskāra, p. 477);—and in *Smṛtichandrikā* (Samskāra, p. 107) to the effect that among the persons mentioned in the preceding verse the accomplished student and the king deserve to be respected by the ‘others’, and between these two the former is to be respected by the latter.

VERSE CXL

‘*Rahasyam*’—‘The Upaniṣads, along with their explanations—(Medhātithi, Govindarāja, Kullūka, Nandana, and Rāghavānanda);—‘the esoteric explanations of the Vedas and the subsidiary sciences,—not the *Upaniṣads*, these being included in the term ‘*Veda*’ (Nārāyaṇa).

This verse has supplied Prabhākara with his text on which to base the entire enquiry into the nature of Dharma. Kumārila has taken as his basic text the Vedic text ‘*svādhyāyo’dhyētavyaḥ*’ (*Taittirīya Samhitā*), and has proceeded to explain that the ‘*Svādhyāya*,’ ‘Vedic Study,’ herein enjoined cannot be the mere reading up of the verbal text

of the Veda, but also a due understanding of its meaning; and as this meaning could not be comprehended without careful investigation, it becomes necessary to undertake the investigation initiated by the Mīmāṃsā Shāstra.

The sentence ‘*svādhyāyo’dhyētavyaḥ*’ contains in reality the injunction of that Vedic recitation which is done daily, and not of the initial study and scrutiny of the sense etc. Hence Mādhava (in Parāsharamādhava, Āchāra, p. 140) has suggested that the basic text for Kumārila should have been that Vedic text which we assume on the basis of the Smṛti-rules relating to *Upanayana*.

Prabhākara does not accept Kumārila’s view. He argues that, according to the view of Kumārila, any and every man—twice-born or otherwise—would be entitled to Vedic study, only if he fulfils the condition of desiring to know *Dharma*. Prabhākara bases his enquiry into Dharma and Vedic study on the rule ‘*aṣṭavarṣam brāhmaṇam upanayīta*’, where the Ātmanēpada standing in ‘*upanayīta*’ clearly implies that the *Upanayana*, Initiation of the Pupil, is meant to serve some purpose for the Initiator himself; this purpose is no other than the acquiring of the title of ‘Āchārya’;—how this title can be acquired is explained in the present text of Manu, according to which that man alone is to be called *Āchārya* who (a) initiates the pupil, and (b) teaches him the Veda along with the Ritualistic and Esoteric Treatises. The motive-desire thus, for all this study and investigation is on the part of the teacher, and not on that of the pupil; it is the Teacher who desires to acquire for himself the title of *Āchārya* and as this cannot be done without *teaching*, the pupil comes in only as the person *to be taught*; and as the latter cannot be a pupil until he studies, this studying by the pupil is implied by the above texts. This explanation avoids the difficulty of a *non-dvija* undertaking Vedic study; the prospective Teacher being a learned man, conversant with the law, would never admit a *non-*



dvija pupil. Though the injunction of Vedic study is thus implied in the above-quoted texts, yet they do not supply the motive for the pupil; the Teacher's desire for obtaining a title and honor cannot serve as a motive for the pupil; hence, it is explained, the motive purpose of the pupil lies in his desire to learn the meaning of the Veda; this is what leads him to proceed with the investigation into Dharma.

This view of Prabhākara has been combated, in its turn, by Mādhava (Parāsharamādhava-Āchāra, pp. 138-139), who argues that Teaching having been laid down as means of livelihood, it is clearly a *Kāmya-karma*—an act prompted by physical motives—and hence *anitya*, non-obligatory; as such it cannot be accepted as the sole prompter of the act of *Vedic Study*, which is *nitya*, obligatory; the latter must have an independent injunction for itself.

It is in connection with the above discussion in course of its presentation of Prabhākara's view, that the present verse has been quoted in *Parāsharamādhava* (Āchāra, p. 137); and again on p. 304, where it is put forward as setting forth the definition of the 'Āchārya' as distinguished from the 'Upādhyāya.'

The verse is quoted also in *Vīramitrodaya* (Samskāra, p. 477), as defining the 'Āchārya'—where '*Kalpa*' is explained as *a particular treatise which lays down, on the basis of clearly perceptible Vedic texts, the practical details of ritual*; and as including the other subsidiary sciences also;—and '*rahasya*' as *Upaniṣads*,—these being mentioned separately (from the Veda) by reason of their importance;—and in *Samskāramayūkha* (p. 45) which explains '*rahasyam*' as standing for the Upaniṣads.

It is quoted in *Madanapārijāta* (p. 30);—in *Aparārka* (p. 65), which adds that the term '*Kalpa*' includes Grammar and the other subsidiary sciences, as also Mīmāṃsā and Nyāya,—the etymological meaning of the term being 'that which *determines* (*kalpayati*) the meaning

of the Veda;—and in *Smṛtichandrikā* (Samskāra, p. 90) to the effect that the Āchārya is to teach not only the Veda, but the Upaniṣads, and the Ritualistic Manuals &c., also.

VERSE CXLI

This verse is quoted in *Parāsharamādhava* (Āchāra p. 304), as defining the *Upādhyāya*, the Sub-teacher, in view of the declaration that the 'Āchārya' is equal to ten '*Upādhyāyas*';—also in *Vīramitrodaya* (Samskāra, p. 477), which adds the following notes—'*Ēkadēśham*'—i.e. either the Brāhmaṇa portion alone, or the Mantra-portion alone;—'*Vṛttyartham*'—for his own livelihood.

Madanapārijāta (p. 30) having quoted the verse adds—'*Ēkadēśham*'—of the Veda, i.e. either the *Samhitā*, or the *Brāhmaṇa* or subsidiary sciences;—he who teaches any one of those either *without payment*,—or with payment (without previously stipulating for it),—is an '*Upādhyāya*.'

It is quoted in *Aparārka* (p. 65), as providing the definition of *Upādhyāya*;—in *Samskāramayūkha* (p. 45);—and in *Smṛtichandrikā* (Samskāra, p. 91), which explains '*vṛtti*' as *living*.

VERSE CXLI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 302) as defining the '*guru*', the clasp of whose feet has been prescribed;—also in the *Prāyashchitta-kāṇḍa* of the same work (p. 259), in support of the view that the term '*guru*' denotes primarily the *father* only;—in *Vīramitrodaya* (Samskāra, p. 477), which adds the following explanatory notes:—'*Niṣēka*'—the rites of conception; and the sacramental rites referred to are those beginning with these and ending with the '*imparting of the Veda*';—'*sambhāvayati*' means *nourishes*. The performance of the rites of conception alone is sufficient to entitle the man to

the title of 'guru'; the other qualifications have been added only with a view to indicate that the person referred to here deserves higher honor than the Āchārya;—such is the view of Shūlapāṇi.

Madanapārijāta (p. 31) on the other hand, states that the term 'viprah' stands here for the *Father*; from which it follows that a father who does not fulfil the conditions stated is not a 'guru' at all.

The verse is also quoted in *Mitākṣarā* (on 3. 259, p. 1297) in support of the view that the term 'guru' primarily denotes the *Father*, the title 'guru' belonging to the person who performs the conception and other rites, i.e., the progenitor himself;—in *Nṛsimhaprasāda* (Prāyashchitta, p. 11 b);—in *Smṛtichandrikā* (Samskāra, p. 88), which explains 'niṣeka' as *garbhādhāna*, and adds that 'annasambhavana' includes the 'teaching of Veda' also;—in *Samskāramayūkha* (p. 44), to the effect that the *Father* alone is the 'guru';—in *Smṛtisāroddhāra* (p. 356) to the same effect;—and in *Prāyashchittavivēka* (p. 128) to the same effect; but it combats the view that the *Father* only is entitled to be called 'guru'.

VERSE CXLIII

This verse is quoted in *Vidhānapārijāta* (II, p. 5) as supporting the view that the title 'R̥tvik' is applicable to the man from the moment of 'appointment' till the end of the performance of the rites for which he has been appointed; and that during this time any impurity attaching to the man would be only 'immediate';—and in *Smṛtichandrikā* (Samskāra, p. 91) as defining the *R̥tvik*.

It is quoted also in *Vīramitrodaya* (Samskāra, p. 477) where 'agnyādhāyam' is explained as *agnyādhānam*, and 'Pākayaṇa' as the *Aṣṭaka* and the rest;—in *Madanapārijāta* (p. 31);—and in *Aparārka* (p. 66) as meaning that

the title 'Rtvik' applies to that man whose services are paid for by a sacrificer for the performance of the sacrificial rite ;— and again on p. 919.

VERSE CXLIV

This verse, along with verse 114, occurs in an older form (as Burnell remarks) in the Viṣṇu and Vashiṣṭha Smṛtis ; and also in *Nirukta* II. 4, where the verb appears as 'ātrṇatti'.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 93), which explains 'āvṛṇoti' as 'fill', and 'avitatham' as 'free from wrong accentuation and other defects'.

VERSE CXLV

The first quarter of this is referred to in *Parāshara-mādhava* (Āchāra, p. 304).

The verse is quoted in *Madanapārijāta* (p. 31) ;— and in *Vīramitrodaya* (Samskāra, p. 478), where the following notes are added :—In point of veneration, the 'Āchārya' is superior as compared to ten 'Upādhyāyas', the Father is superior to a hundred Āchāryas, and the Mother is superior to a thousand Fathers ;—the person spoken of as āchārya here is the person who performs the *Upanayana* and teaches the *Sāvitrī* only (not the entire Veda),—as is clear from the next verse where the man who performs the *Upanayana* and teaches the entire Veda is described as superior to the Father.

This same explanation is given by Medhātithi and Kullūka also. Govindarāja and Nārāyaṇa on the other hand, hold that the word 'Pitā', 'Father', stands for that Father who, having begotten the child, performs its *Upanayana* and himself teaches it the entire Veda.

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 92), which adds that the Father meant here is one who is a mere Progenitor and has not performed any sacramental rites for the boy; in other cases, when he *has* performed these, it is the Father that is superior.

VERSE CXLVI

For the apparent inconsistency between this and the preceding verse, see *note* above.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305), in support of the view that the 'Āchārya' also, in certain cases, is superior to the Father and Mother;—and in *Madanapārijāta* (p. 32), which adds the following notes:—'Brahmajanma' means *birth from Veda*, i. e. *Upanayana*; 'after death'—because it creates in the boy the capacity to attain all the good, even the Final Release,—as also 'here'—by reason of creating the capacity to perform all religious rites,—it is 'eternally'—the bringer about of lasting good.

Vīramitrodaya (Samskāra, p. 479) simply quotes the verse.

It is quoted in *Aparārka* (p. 97) in support of the view that the orders of the Teacher carry more weight than those of the Father;—it explains 'brahmadakṣ' as 'the teacher';—and in *Smṛtichandrikā* (Samskāra, p. 93), which adds that 'brahmadakṣ' stands for the *Āchārya*, not the *Upādhyāya*, as is clear from the second line which means—'because he gives that *birth which serves the purpose of Vedic study*, i. e. the *Upanayana*, he is superior.'

VERSE CXLVII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 480).

VERSE CXLVIII

It is also simply quoted in *Vīramitrodaya* (Samskāra, p. 480).

VERSE CXLIX

‘*Itha*’—‘In these Institutes’ (Kullūka);—‘in the section on salutation’ (Govindarāja). It may also mean, as Buhler rightly suggests, ‘in this world’.

This verse is quoted in *Mitākṣarā*, as applying the title ‘*guru*’ to the mere *Upādhyāya* or sub-teacher;—also in *Madnapārijāta* (p. 31);—in *Vīramitrodaya* (Samskāra, p. 477);—in *Aparārka* (p. 65) as laying down that such a person deserves to be simply *respected*;—in *Smṛty-chandrikā* (Samskāra, p. 89), to the effect that all that is meant by such a person being called ‘*guru*’ is that ‘he deserves to be honoured’, as is indicated by the particle ‘*api*’;—in *Hēmādri* (Shrāddha, p. 353);—and in *Prāyashchitta-vivēka* (p. 12) in support of the view that the Father alone is not entitled to be called ‘*guru*’.

Parāsharamādhava (Āchāra, p. 303) quotes it as supporting the view that the name ‘*guru*’ is applied to persons other than the Father only figuratively or indirectly. To the same effect it is also quoted in the same work in the *Prāyashchitta* section (p. 259) as describing the *secondary* ‘*guru*’.

VERSE CL

This verse is quoted in *Madanapārijāta* (p. 31);—in *Parāsharamādhava* (Āchāra, p. 305) in support of the view that when a boy teaches an old man, the former is his superior;—and in *Vīramitrodaya* (Samskāra, p. 480).

VERSE CLI

‘*Parigrhya*’—‘Having excelled’ (Nandana);—‘having received and trained’ (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

‘*Pitrn*’—‘The Agniṣvāttas and the rest’ (Nārāyaṇa).

Burnell remarks that the sentiment here expressed, though supported by Baudhāyana, 1. 3. 47, is opposed to Āpastamba 1. 13. 15.

This verse is quoted in *Vīramitrodaya* (Samskāra p. 480);—and in *Parāsharamādhava* (Āchāra, p. 305).

Medhātithi (p. 144, l. 13)—‘*Arthavādayam parakṛtī-nāmā*’—There are several classifications of Arthavāda passages. The one referred to here is that into the four kinds—(1) ‘*Stuti*’ (2) ‘*Nindā*’, (3) ‘*Parakṛti*’ and ‘*Purākalpa*’—mentioned in the Nyāyasūtra of Gautama (2. 1. 65), under which Vātsyāyana gives examples of each kind:—(1) ‘*Stuti*’, Valedictory—is the name given to that text which eulogises a certain injunction by describing the desirable results following from the enjoined act;—(2) the text that describes the undesirable results following from the act is called ‘*nindā*’, ‘Deprecatory’;—(3) the text that describes a contrary method of action adopted by a certain person is called ‘*parakṛti*’, ‘illustrative’;—and (4) that which describes a method as adopted traditionally is called *Purākalpa*, ‘Narrative’.

Another classification of the Arthavāda is into three kinds—(1) Descriptive by indirect implication, (2) Descriptive by direct intimation and (3) Descriptive of an accomplished fact.

The *Mīmāṃsā-bāla-prakāśha* (pp. 48-58) describes no less than 38 kinds of Arthavāda (see Prābhākara *Mīmāṃsā*, pp. 115-116).

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 93).

VERSE CLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305)—in *Vīramitrodaya* (Samskāra, p. 480);—and in *Smṛtichandrikā* (Samskāra, p. 93).

VERSE CLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305)—in *Vīramitrodaya* (Samskāra, p. 480);—and in *Smṛtichandrikā* (Samskāra, p. 93).

VERSI CLIV

‘*Anūchānah*’—‘Teacher of the Veda’ (Medhātithi and Govindarāja);—‘he who has learnt the Veda’ (Kullūka, Nārāyaṇa, Nandana and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 305);—in *Vīramitrodaya* (Samskāra p. 480);—and in *Smṛtichandrikā* (Samskāra, p. 93), which explains the meaning as, ‘the sages have not laid down the principle that greatness depends on years and the rest; what they have asserted is that among us he is great who is the best expounder of the ‘Veda.’

“This verse with the following one is proverbial, and is repeated several times in the Mahābhārata and the other law-books.”—Hopkins.

VERSE CLV

This verse is quoted in *Vidhānapārijāta II* (p. 233);—in *Madanapārijāta* (p. 32);—and in *Vīramitrodaya* (Samskāra, p. 480).

Medhātithi (P. 145, l. 16)—‘*Brāhmaṇaparivrājaka*vat’—This maxim is generally cited in cases where an object whose character has become modified is spoken of by a name connotative of its former condition. For instance, when a Brāhmaṇa has become a ‘wandering mendicant’, he is called ‘Brāhmaṇa-mendicant’, in consideration of his past *Brāhmaṇahood*. In the present context however the maxim is used in the sense that where one uses the term ‘*Brāhmaṇaparivrājaka*’, the Brāhmaṇa being already spoken of by name, the term

‘*Parivrājaka*’ stands for the mendicants of the other castes. Another maxim often quoted by Medhātithi is ‘*Gobalivārda*’, where the common name ‘*go*’ (denoting the *cow* as well as the *bull*) is taken as standing for the *cow* only, the *bull* being mentioned separately by the other term ‘*Balivārda*’.

VEBSD CLVII

‘*Kāṣṭhamayo hasti*’—“Probably allusions to old stories. Cf. the *Bṛhatkathā* for the ‘wooden elephant’...In *Mahābhārata* the same idea is expressed in slightly different words (12. 36. 46 ff.) and with added similes.” (Burnell-Hopkins).

VERSE CLVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 511) as deprecating ignorance of the Veda;—and in *Smṛtichandrikā* (Samskāra, p. 129) to the effect that all acts are futile for one who is ignorant of the Veda.

VERSE CLIX

‘*Ahimsayā*’—cf. Gautama 2. 42—शिव्यशिशिरवधेन

Medhātithi (P. 146, l. 13)—‘*Rajjvā vēṇudatēna vā*—See 8. 299; also Gautama II. 43: अशक्तौ रज्जुवेणुदलाभ्यां तनुभ्याम् । अन्येन ह्यन् राज्ञा शास्यः ।

VERSE CLX

‘*Vēdāntopagatam*’—‘*Vēdānta*’ stands for the Upaniṣads, and the ‘reward’ is Final Release (Govindarāja, Kullūka, Nārāyaṇa Nandana and Rāghavānanda);—it stands for the ‘doctrines of the Veda’, and ‘reward’ stands for the results accruing from the sacrifices and rites prescribed in the Veda (*Medhātithi*).

Medhātithi (P. 146, l. 26)—‘*Kratupuruṣobhaya-dharmatā*’—Details prescribed in the Veda have been grouped

under three heads—(1) *puruṣārtha*, (2) *kratvartha* and (3) *kratupuruṣobhayārtha*. (1) The *Darśhapūrṇamāsa* sacrifices belong to the *puruṣārtha* class, as they accomplish something agreeable and desirable for the agent;—(2) all material substances and their purifications and preparations are *kratvartha*, as they are directly helpful in the accomplishment of the sacrifice;—(3) certain things come under both categories; e.g. *Curd* is mentioned in one place simply as a substance to be offered, where it is only *kratvartha*; while in another place, it is mentioned as the substance to be offered for the sake of one who desires efficient sense-organs, in which case it becomes *puruṣārtha*. (See *Prābhākara Mīmāṃsā*, pp. 197-199).

VERSE CLXI

Compare with this, *Mahābhārata* (13. 104-31)—Vidura's advice to Duryodhana—

नारुन्तुदः स्यान्न नृशंसवादी

न हीनतः परमभ्याददीत ॥

Medhātithi (P. 147, l. 13)—‘*Arthaprakaraṇādīnā*’—cf. *Kāvyaprakāśa*.

अर्थः प्रकरणं लिङ्गं वाक्यस्यान्यस्य सन्निधिः ।

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योऽर्थस्य न्यार्थधीहेतुः etc., etc.

VERSE CLXIV

Curiously enough Buhler's translation omits the phrase ‘*gurau vasan*’, rightly rendered by Burnell as ‘while dwelling with his guru.’

‘*Vēdādhigamikam tapaḥ*.’—“Sanctity for the learning of the Veda” (*Medhātithi*);—‘austerity consisting of Vedic study’ (*Nārāyaṇa* and *Nandana*).



VERSE CLXV

‘*Vēdaḥ kṛtsnaḥ*’—‘One whole *shākhā*, including the Mantra and the Brāhmaṇa texts’ (Medhātithi, Govindarāja and Kullūka);—‘The Veda with the Aṅgas’ (‘others’ quoted by Medhātithi, and Nārāyaṇa).

‘*Rahasya*’—‘Upaniṣads’ (Medhātithi, Govindarāja, Kullūka and Nandana);—‘Esoteric explanations of the Veda’ (Nārāyaṇa).

‘*Tapovishēṣa*’—‘Fasting, *Kṛchchhra* and the rest’ (Medhātithi, Nārāyaṇa and Nandana);—‘the rules laid down for the observances of Students’ (‘others’ quoted by Medhātithi Govindarāja and Kullūka);—‘Particular observances, such as feeding the horse while reading the Ashvamēdha texts’ (Rāghavānanda).

‘*Vrata*’—‘The Mahānāmni and the rest; see *Shāṅkhāyana Gr̥hyasūtra* I. 11-13”—Buhler.

Medhātithi—(P. 149, l. 16)—*Graham sammārṣṭi*’—See Mīmāṃsā Sū. 2. 1. 9; and 3. 1. 13.

Ibid (pp. 149—150)—‘*Avakīrṇiprāyashchittam*’—prescribed in Manu 11. 118-120.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 505), where it is explained that though the adjective ‘*kṛtsnaḥ*,’ ‘entire,’ qualifies ‘*Veda*,’ yet what is meant is one entire *shākhā* of the Veda, and not all the *shākhās* of a Veda; and hence the upshot is that the entire *shākhā* of a Veda should be studied by one who has been sanctified by the sacraments prescribed in the *Gr̥hyasūtra* of that *shākhā* to which his forefathers belonged.

Medhātithi (P. 152, l. 1)—‘*Satyapi vēdatvē*.’—On p. 140, l. 3, Medhātithi has given a somewhat different explanation of the separate mention of ‘*Rahasya*.’

This verse is quoted in *Aparārka* (p. 76), which explains ‘*adhigantavyaḥ*’ to mean that ‘the verbal text as

well as the meaning *should be studied*,—‘*vrataiḥ*’ as ‘the observances, the avoiding of honey, meat, perfumes, garland and the like;—and in *Smṛtichandrikā* (Samskāra, p. 132), which explains ‘*rahasya*’ as ‘Upaniṣad’ and ‘*adhigantavyaḥ*’ as ‘should be studied.’

VERSE CLXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 307) as eulogising Vedic study;—in *Vīramitrodaya* (Samskāra, p. 509);—in *Smṛtichandrikā* (Samskāra, p. 128), to the effect that ‘Vedic study’ forms the best ‘austerity’;—and in *Nṛsimhaprasāda* (Samskāra, p. 46 b).

VERSE CLXVII

Cf. Shatapatha Brāhmaṇa, 11. 5. 7. 4.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 509), which adds the following explanatory notes:—The meaning is that the man who, even though wearing the garland,—*i. e.* though not observing the rules and restrictions strictly,—sedulously carries on Vedic study, carries on excellent austerity ‘to the very fingertips’;—the particle ‘*ha*’ indicates that the fact stated is universally recognised. Thus the sense is that “when Vedic study, carried on without strict adherence to the rules, is conducive to excellent results,—what to say of it, when done in strict accordance with the rules.”

This is quoted in *Aparārka* (p. 69), which gives the *Anvaya* as—‘*ānakhāgrēbhyaḥ tapastapyatē ha*’;—and in *Smṛtichandrikā* (Samskāra, p. 128), which explains the meaning as one who studies the Veda to the best of his capacity performs the ‘highest austerity, to the very finger-tips’; it adds the notes—‘*ha*’ indicates that what is stated here is well-known,—‘*sragvī*’, wearing a garland, *i. e.* even though not strictly observing the restraints and observances.



VERSE CLXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra p. 510) as declaring the omission of Vedic study to be sinful ; and adds that this text lays down *directly* the compulsory character of the study, which has been already *indirectly* indicated by the injunction of the compulsory daily duties : and the effect of this direct declaration comes to be this that the omission of the study (as a compulsory duty) involves sin ; specially as for this omission special expiatory rites have been prescribed.

It is quoted in *Parāsharamādhava* (Āchāra, p. 49) as declaring that there is sin in the omission of Vedic study, which is a duty duly enjoined. It is interesting to note however that this assertion has come from the *Pūrvapakṣin*, and the *Siddhānta* view put forward is that what this verse is pointing to is only that ante-natal sin which is the cause of the sloth to which the omission of the study and such other duties is due ; and it is added that what the due performance of the obligatory duty does is either (1) to maintain the 'absence of sin' or (2) to destroy the said ante-natal sin.

The same work quotes the verse again, on page 140, in support of the view that Vedic study is an *obligatory* duty.

The same work quotes it again in its *Prāyashchitta* section (p. 15) as an instance of what is meant for the *male* only.

The *Madanapārijāta* (p. 102) simply quotes it among a number of other texts laying down the thorough study of the Veda.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 129) to the effect that Vedic study should be the very first care of the twice-born.

VERSE CLXIX

Hopkins is not quite accurate in his interjectory remark —“So the *twice-born* has *three* births !” It is not every

twice-born person that has three births; the third 'birth' belongs to only that twice-born person who is initiated for a sacrifice. Hopkins might as well exclaim in connection with the next verse—"So the twice-born has two mothers and two fathers!"

VERSE CLXX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 335), as laying down that the Upanayana constitutes the '*brahmajanma*,' 'brahmic' or 'Vedic' 'birth.' The compound '*brahmajanma*' is expounded as '*brahmaṇā vēdēna gāyatrīrūpēṇa janma iva*,'—i. e. the rite which is like *birth*, through the *Brahman* or *Veda*, in the form of *Gāyatrī*;—i. e. it is a rejuvenation brought about by the sanctificatory rite. The idea of this being a 'birth' has been spoken of in the Shruti also—'*Gāyatrīyā-brāhmaṇamasrjāt tṛṣṭubhā rājanyam jagatyā vaiśyā na kēnachichchhandasā shūdrām*.'—That the term '*brahma*' (in the compound '*brahmajanma*') does not stand for the *whole Veda* is made clear by the qualification '*mauñjibandhana-chiknītam*,' 'marked by the tying of the girdle';—this tying of the girdle being done immediately after the imparting of the *Gāyatrī*, and not after the whole *Veda* has been taught. It goes on to add that this same fact has been stated by Medhātithi negatively, in the passage '*tayāhi anuktayā tanna nispannam bhavati*, (until the *Gāyatrī* has been imparted, the Upanayana is not accomplished). [This passage occurs on p. 153, l. 22 of Medhātithi, where however the reading found is तया ह्यनूक्तया तन्निष्पन्नमभवति 'It becomes accomplished by the expounding of the *gāyatrī*' (Translation, p. 459); which is a *positive*, and not a *negative*; assertion, though the meaning is the same in both cases].—The conclusion therefore is that the name '*Upanayana*' pertains to the *imparting* of the *Gāyatri-mantra*.



It is quoted in *Smṛtichandrikā* (Samskāra, p. 59) as supplying the reason for regarding *Upanayana* as a second 'birth.'

VERSE CLXXI

The second half of this verse is quoted along with the next verse in *Vīramitrodaya* (Samskāra, p. 348);—in *Vyāvahāra Bālabhāṭṭi* (p. 655);—and in *Smṛtichandrikā* (Samskāra, pp. 66 and 69).

VERSE CLXXII

This verse is quoted in *Smṛtitattva* (I, p. 24) in support of the view that the uninitiated twice-born is like the Shūdra, and as such should not pronounce Vedic mantras except in Shrāddha;—again in the same work, on p. 795, to the same effect, where it adds the following notes:—'*svadhā*' is *shrāddha*; and '*svadhāninayana*' means 'that group of mantras by which the shrāddha is accomplished' ('*svadhā shrāddham nīṇiyatē yēna mantra-jātēna*');—barring this group of mantras, he shall pronounce none other; in every other case the mantra would be recited for him by a Brāhmaṇa.—The same work (II, p. 383) quotes the verse again, in support of the view that the uninitiated boy also is entitled to recite Vedic mantras at *shrāddhas*;—where '*abhivyāhārayēt*' is explained as '*vadēt*', should pronounce, the causal affix '*ñich*' being used reflexively.

Vīramitrodaya (Samskāra, p. 327) quotes the second line, in support of the view that whenever the twice-born person is described as *having the character of the Shūdra*, it is by reason of his being not entitled to Vedic Study;—again on p. 348, where it is explained that 'equality to the Shūdra' is a ground for the man's not being entitled to rites involving the use of Vedic mantras;—that this is so is indicated by the particle '*hi*,' (which means *because*).....In

fact whenever a twice-born person is spoken of as being *like the Shūdra*, what is meant is that he is not entitled to the performance of rites involving the use of Vedic mantras.

It is quoted in *Vyāvahāra Bālabhaṭṭi*, (p. 656);—and in *Nityāchārapradīpa* (p. 23), as laying down the law for the uninitiated.

VERSE CLXXIII

‘*Vrata*’—‘The Vedic *vratas*, of the *Godāna* and the rest’ (Medhātithi, Govindarāja, and Rāghavananda);—‘the observances and restrictive rules, such as offering fuel, the prohibition of sleeping in the day-time, and the like’ (Kullūka and Nārāyaṇa);—‘Penances, like the *Prājāpatya*’ (Nandana and Nārāyaṇa).

VERSE CLXXIV

This verse is quoted in *Aparārka* (p. 58), which explains ‘*vratesu*’ as standing for the *Sāvitrīya* and the rest.’

VERSE CLXXV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 493) as laying down the necessity of observing the rules and regulations prescribed for the Student;—in *Aparārka* (p. 62), which explains that the particle ‘*cha*’ is added with a view to include those observances and restrictions that have been prescribed for the Religious Student in other Smṛtis;—and in *Smṛtichandrikā* (Samskāra, p. 122).

VERSE CLXXVI

‘*Snātvā*’—“He should bathe for cleanliness, not for pleasure; according to Gautama 2. 8, 2 and 9. 61; Baudhāyana 1. 2. 3. 39 and Viṣṇu 28. 5”.—Hopkins.

This verse is quoted in *Aparārka* (p. 62);—and in *Smṛtichandrikā* (Samskāra, p. 117).

VERSE CLXXVII

'*Rasān*'—"Molasses and the like" (Govindarāja, Kullūka and Nārāyaṇa);—'clarified butter, oil and the like' (Nandana);—'sweet, acid and the rest;—i.e. very richly flavoured food' (Medhātithi, who also notes one 'other' explanation, *juices of sugar-cane, tamarind and other fruits*, which he rejects);—Nārāyaṇa mentions one explanation, 'poetic sentiments'.

This is quoted in *Parāsharamādhava* (Āchāra, p. 456), along with the next two verses and a half, as enumerating the things to be avoided by the Student;—in *Vīramitrodaya* (Samskāra, p. 494), which adds the notes: "*Rasān*" stands for the juices of sugar-cane and other things;—even though *Honey* also is a juice, yet it has been mentioned separately in view of the heavier expiatory rites prescribed for the transgressors of the rule prohibiting it.

The verse is quoted also in *Madanapārjāta* (p. 39) as enumerating the things prohibited for the Student;—and in *Aparārka* (p. 62);—in *Samskāramayūkha* (p. 42);—and in *Smṛtichandrikā* (Samskāra, p. 125), which adds the following notes:—'*Rasa*' stands for the sugar-cane juice and the rest; though '*madhu*' also is a '*rasa*,' yet it is mentioned separately with a view to indicate that the taking of it involves a heavier expiation.

VERSE CLXXVIII

This is quoted in *Parāsharamādhava* (Āchāra, p. 456);—in *Madanapārjāta* (p. 39);—in *Vīramitrodaya* (Samskāra, p. 494);—in *Nirṇayasindhu* (p. 189);—in *Aparārka* (p. 62);—in *Samskāramayūkha* (p. 42);—and in *Smṛtichandrikā* (Samskāra, p. 125).

VERSE CLXXIX

‘*Janavādam*’—‘Quarelling with people’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);— ‘asking people at random for news’ (alternative suggested by Medhātithi, and Nārāyaṇa).

This is quoted in *Parāsharamādhava* (Āchāra, p. 456);—in *Madanapārijāta* (p. 39);—in *Vīramitrodaya* (Samskāra, p. 495);—in *Samskāramayūkha* (p. 42), which notes that ‘*prēkṣanālabhāna*’ of women is forbidden, lest they lead on to intercourse;—in *Smṛtichandrikā* (Samskāra, p. 125), which has the same notes and adds that in ordinary crowds and other places, the *seeing* and *touching* cannot be avoided;—and in *Samskāraratnamālā* (p. 292), which explains ‘*dyūta*’ as gambling with dice, and ‘*janavāda*’ as talking of the people in general.

VERSE CLXXX

This verse is quoted in *Madanapārijāta* (p. 39), which explains ‘*Vratam*’ as ‘*brahmacharyam*’;—in *Vīramitrodaya* (Samskāra, p. 496);—only the first half in *Parāsharamādhava* (Āchāra, p. 456);—in *Nṛsimhaprasāda* (Samskāra, p. 46b);—and in *Smṛtichandrikā* (Samskāra, p. 127), which explains ‘*vrataṁ*’ as the vow of Studentship;—unintentional emission involves only an expiation, and not a breach of the vow.

VERSE CLXXXI

‘*Punarmām*’—“This verse occurs in *Taittirīya Āraṇyaka* 1. 30”—Buhler.

Punarmāmaitvindrīyam—*Taittirīya Āraṇyaka* 1. 30. Such uses of texts are frequent in the later Vedic works; e.g. the *Sāmavidhāna Brāhmaṇa* and the several *Ṛgvidhānas*.—Burnell.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 394), as laying down what should be done by the Religious Student, in the event of a 'wet dream';—in *Madanapārijāta* (p. 39);—in *Aparārka* (p. 1141);—in *Smṛtichandrikā* (Samskāra, p. 127) as showing that unintentional emission involves only an expiation;—and in *Prāyashchittavivēka* (p. 462).

VERSE CLXXXII

Strangely enough Burnell has translated '*sumanasah*' as 'well-disposed', which is rightly questioned by his editor, but only half-heartedly.

- This verse is quoted in *Aparārka* (p. 59).

VERSE CLXXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 453) in support of the view that alms are to be begged only from 'praiseworthy' persons;—in *Vīramitrodaya* (Samskāra, p. 381), as laying down the special qualifications of the Brāhmaṇas from whom the Brāhmaṇa Student is to beg alms;—and in *Vidhānapārijāta* (p. 496) in support of the view that even among people of his own caste, alms should be begged only from the houses of specially qualified men.

This is quoted in *Aparārka* (p. 59);—in *Samskāramayūkha* (p. 60);—in *Samskāraratnamālā* (p. 288), which adds the following notes:—Those who are not devoid of the knowledge of one or two or three Vedas,—those who have not omitted to perform the sacrifices,—and those who are carrying out in a praiseworthy manner all the duties prescribed for them,—from the house of such persons, the Brahmachārī—he who is keeping the vows for the sake of Vedic study—keeping all the restraints and observances—should daily obtain 'alms'—'*bhikṣam*' being a collective noun;—and in *Smṛtichandrikā* (Samskāra, p. 109).

VERSE CLXXXIV

This verse is quoted in *Aparārka* (p. 59);—in *Vidhānapārijāta* (p. 496) as laying down the exception to the general rule prescribing in the last verse that alms should be begged from the houses of specially qualified persons;—in *Madanapārijāta* also, the first half is quoted to the same effect;—the first half is quoted also in *Vīramitrodaya* (Samskāra, p. 483), where the '*Guroḥkulam*' is explained as *Gurugṛham*, the *Teacher's house*; but another explanation is noted by which *Kula* stand for *the group of pupils*;—also in *Smṛtichandrikā* (Samskāra, p. 109), which explains *kulē* as *in the house*;—in *Samskāramayūkha* (p. 60);—and in *Samskāraratnamālā* (p. 288), which says that 'some people' explain '*kulē*' as '*grhē*', 'in the house'.

VERSE CLXXXV

This verse is quoted in *Samskāramayūkha* (p. 60), which adds that the prohibition of the '*abhishasta*' naturally implies that of the '*patita*' 'outcast', also;—and in *Smṛtichandrikā* (Samskāra p. 110), which says that this does not sanction begging from a *Shūdra*.

VERSE CLXXXVI

'*Vihāyasi*'—In the air, *i. e.* on the roof of the house (Medhātithi, Govindarāja and Kullūka);—'on a platform' (Nārāyaṇa);—'in the open air (Nandana);—'in any pure place except the ground' (Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), as laying down the method of 'tending the fire', and explains it that 'he should place the fuel somewhere in the open, not on the ground';—in *Smṛtittatva* (p. 936) as laying down the morning and evening offerings into the Fire;—in *Vīramitrodaya* (Samskāra, p. 448), where '*dūrāt*' is explained as from a spot not owned

by any one';—in *Vidhānapārijāta* (p. 498), where *viḥāyasi* is explained as 'antarīkṣē' 'in the open air';—in *Madanapārijāta* (p. 24), where 'dūrāt' is explained as 'from a spot not owned by any other person', and 'viḥāyasi' as 'maṇḍapāḍau' 'on an altar or some such place';—in *Samskāramayūkha* (p. 43), which says that, according to *Dharmaparakāsha*, 'viḥāyasi' means 'on the house-top';—in *Smṛtichandrikā* (Samskāra, p. 86), which explains *dūrāt*, as 'from places not belonging to any person', and *viḥāyasi* as 'on the house-top',—and in *Nṛsimhaprasāda* (Samskāra, p. 34a).

VERSE CLXXXVII

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 438) as laying down the *Avakīrṇivrata* (actually prescribed in 11. 118 in connection with the loss of chastity on the part of the Student) as applicable to other omissions also;—in *Vīramitrodaya* (Samskāra p. 485), in support of the view that the Begging of Alms is not optional, but compulsory, since the present verse prescribes an expiation for its omission, which clearly implies that the omission is sinful;—in *Vidhānapārijāta* (p. 498) to the effect that the omission of Begging alms involves sin; and again on page 500, where it is explained that the expiation here prescribed is to be performed in the event of repeated omissions;—and in *Mitākṣarā* (p. 1345, on 3. 281), where it is explained as laying down an expiation for those cases where the duty of 'fire-tending' is omitted without any such extenuating circumstance as being occupied with some other duty.

Nirṇayasindhu (p. 190) quotes it as laying down the expiatory rites due on the omission of the duties laid down for the Student.

It is quoted in *Aparārka* (p. 1142) as laying down the expiation for omitting the said duties, without sufficient reason;—in *Smṛtichandrikā* (Samskāra, p. 111) to the effect that alms-begging is an obligatory duty;—and in *Samskāraratnamālā* (p. 357).

VERSE CLXXXVIII

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 454) in support of the view that the Student should not accept food from one and the same house day after day; and adds that this is meant to apply to normal times; in abnormal times it is not meant to be strictly adhered to; this on the strength of Yājñavalkya's declaration (1. 32.)

The same work quotes the second half of the verse on p. 485, as declaring the reward accruing to the Student from strictly following the rules of alms-begging.

The whole verse is quoted in *Vidhānapārijāta* (p. 498) as prohibiting the habit of seeking for food from one and the same person regularly;—in *Samskāramayūkha* (p. 61);—and in *Smṛtichandrikā* (Samskāra, p. 111), which says that this refers to *normal* times, not to abnormal times of distress.

VERSE CLXXXIX

'*Rṣivat*'—'Like an ascetic; *i. e.* avoiding honey, meat and other forbidden food' (Medhātithi and Kullūka);—'eating only a little wild-growing rice and other food fit for the ascetic' (Govindarāja, Nārāyaṇa and Nandana).

Medhātithi (p. 163, l. 17)—'*Mṛtasya kartṛtvam*'—This refers to Mīmāṃsā Sūtra 10. 2. 55-56. The *Sarvasvāra*, a modification of the *Jyotiṣṭoma* sacrifice, has been prescribed for by one who desires his own death; and in course of this the sacrificer surrounds the Post with a



new piece of cloth and having addressed the words—‘O Brāhmaṇas, please complete this sacrifice of mine,’—enters the fire. In connection with this it is argued that the performer of the sacrifice having perished, there can be no point in proceeding with it. But the final conclusion is that the sacrifice must be proceeded with to its very end, as the sacrifice as well as its *completion* is directly enjoined by the *Shurti* text,—the latter by the words laid down as to be addressed to the Brāhmaṇas.

This verse is quoted in *Vidhānapārijāta* (p. 498);—in *Hemādri* (Shrāddha, p. 424);—and in *Samskāra-ratnamālā* (p. 291), which explains the construction as ‘*abhyarthitaḥ kāmamashnīyāt, abhyarthitaḥ*’ meaning ‘requested,’ ‘invited’.

Buhler in his translation has omitted the sentence
vratamasya na lupyatē.

VERSE CXCI

Medhātithi (P. 166, l. 20)—‘*Na tatra jātyapēkṣā*’—A better instance than the one cited by *Medhātithi* is found in *Manu* 3. 234—‘*Vratasṭhamapi dauhitram shrāddhē yatnēna bhojayēt*,’ by which ‘feeding at Shrāddha’ is applicable to the *Kṣattriṇa Brahmachārī* also.

VERSE CXCI

This verse is quoted in *Vidhānapārijāta* (p. 521);—in *Madanapārijāta* (p. 100);—in *Aparārka* (p. 64);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE CXCII

(This verse is quoted in *Madanapārijāta* (p. 106);—and in *Aparārka* (p. 55).

VERSE CXCI

This verse is quoted in *Madanapārijāta* (p. 100);—in *Aparārka* (p. 56);—and in *Nṛsimhaprasāda* (Samskāra, p. 47a).

VERSE CXCV

This verse is quoted in *Madanapārijāta* (p. 101), where it is explained that the 'inferiority' of the food, dress and apparel, is meant to be in comparison to the Teacher's;—in *Aparārka* (p. 56);—and in *Nṛsimhaprasāda* (Samskāra, p. 47b).

VERSE CXCVI

This verse is quoted in *Madanapārijāta* (p. 106);—and in *Aparārka* (p. 56), which explains 'pratiśhravaṇa' as 'angikāra', 'acceptance'.

VERSE CXCVII

This verse is quoted in *Madanapārijāta* (p. 106), where 'abhigachchhan' is explained as 'Sammukham gachchhan' 'going forward towards him';—and 'pratyudgamanam' as 'pashchād-gamanam', 'following behind';—and in *Aparārka* (p. 56).

VERSE CXCVIII

'Nidēshē tiṣṭhataḥ'.—'Standing close by' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—'standing in a lower place' (Nārāyaṇa and Nandana).

This verse is quoted in *Madanapārijāta* (p. 106), where the following explanation is added:—We have the form 'osyētya' (which is the reading adopted by the writer) and not 'syaitya' because of the Sūtra 'mānashcha';—'pranāmya'

is to be construed with 'nirdēshē (the reading adopted by the writer) *tiṣṭhataḥ*' ;—'nirdēshē' meaning *in a lower place*, or, according to others *in a place close by*;—and in *Aparārka* (p. 56).

VERSE CXCVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 491), where it is added that this does not apply to carts and other such conveyances ;—in *Madanapārijāta* (p. 106);—in *Aparārka* (p. 56);—in *Samskāramayūkha* (p. 40), which explains the last clause to mean that 'he should not spread out his legs and so forth';—and in *Smṛtichandrikā* (Samskāra, p. 120), which says that this refers to cases other than riding on a bullock and so forth, where *sitting together* cannot be avoided.

VERSE CXCI

'*Kēvalam*'—Such titles are always to be added as '*Upādhyāya*' or '*Bhaṭṭa*' or '*Āchārya*' (Medhātithi),—'*āchārya*' (Kullūka),—'*charaṇa*' (Nārāyaṇa).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 492) in support of the view that whenever the teacher's name has got to be pronounced, it should be accompanied with such honorific titles as '*upādhyāya*' and the like;—also in *Madanapārijāta* (p. 106);—in *Aparārka* (p. 56);—in *Samskāramayūkha* (p. 42), which says that the name should not be uttered *by itself* (*kēvalam*), it should always be accompanied by some such title as '*upādhyāya*' and the like;—and in *Smṛtichandrikā* (Samskāra, p. 121).

VERSE CC

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 491), where the distinction is made between '*parivāda*' which is *the*

proclaiming of wrongs really committed, and 'nindā,' the setting forth of wrongs not committed.

It is quoted also in *Madanapārijāta* (p. 107);—in *Aparārka* (p. 56);—in *Smṛtichandrikā* (Samskāra, p. 120), which says that the 'parivāda' is the mentioning of such defects as are really present, and 'nindā' the mentioning of such as are not present;—in *Samskāramayūkha* (p. 41), which notes the same distinction;—in *Nṛsimha-prasāda* (Samskāra, p. 45b);—and in *Yatidharmasaṅgraha* (p. 33).

VERSE CCI

'*Paribhoktā*'—'He who lives upon the Teacher' (Medhātithi);—'he who eats, without the Teacher's permission, the best food obtained by begging' (Nārāyaṇa and Nandana).

The verse is quoted in *Madanapārijāta* (p. 107) where '*paribhoktā*' is explained as 'one who makes use of the Teacher's wealth, without his permission';—also in *Vīramitrodaya* (Samskāra, p. 491), which also explains '*paribhoktā*' as 'one who lives upon the Teacher's property, without his permission.'

Medhātithi (P. 169, l. 16)—'*Samskartā...ghātakah*'—This is a clear reference to Manu 5.51—

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।

संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

This verse is quoted in *Samskāramayūkha* (p. 42), which explains '*paribhoktā*' as one who eats food without presenting it to the Teacher;—and in *Smṛtichandrikā* (Samskāra, p. 120) as forbidding the decrying of the Teacher by the Pupil himself; it explains '*paribhoktā*' as 'one who makes use of the Teacher's property without his permission.'

VERSE CCII

This verse is quoted in *Madanapārijāta* (p. 107);—
and in *Vīramitrodaya* (Samskāra, p. 461).

VERSE CCIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 461), where ‘*prativāte*’ is explained as ‘that place to which wind reaches from the place where the Teacher is sitting’;—‘*Anuvāte*’ as ‘that place from where wind blows towards the Teacher’;—at neither of these places should the Student sit;—‘*Asamshrava*’ is that place from where anything spoken is not heard by the Teacher,—sitting in such a place, he should not say anything addressed to the Teacher.

This verse is quoted also in *Madanapārijāta* (p. 107), where the following notes are added:—‘*Prativāta*’ is ‘wind that blows from the teacher towards the pupil’; at such a place the Student shall not sit; as there is the danger of the fire of the teacher’s anger issuing forth that way;—‘*Anuvāta*’ is wind blowing from the pupil towards the teacher; there also he shall not sit; as he is likely not to hear the words of the teacher;—‘*asambhavē*’ means *unless permitted by him*.

VERSE CCIV

This verse is quoted in *Madanapārijāta* (p. 107);—
and in *Vīramitrodaya* (Samskāra, p. 462) where ‘*phalakam*’ is explained as *Kāṣṭhanīrmitam dīrghāsanam*, ‘a long seat made of wood’, a bench:—also on page 491, where it is quoted in support of the view that the prohibition contained in verse 198 must refer to cases other than those of carts and conveyances. It further adds that though the riding on conveyances drawn by ox etc. is prohibited,—yet the sanction accorded here is in view of the possibility of such riding in abnormal times of distress. It is interesting

to note that no such scruples have prejudiced Medhātithi, who apparently belonged to a part of the country where riding on bullock-carts is permissible; while the author of *Viramitrodaya* belonged to a part of the country where such riding is prohibited, e.g. in Mithilā.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 120) as sanctioning, in certain cases, the sitting of the pupil with the teacher.

VERSE CCV

The first half of the verse is quoted in *Parāshara-mādhava* (Āchāra, p. 306), in support of the view that the 'grand-teacher' also is to be treated like the teacher;—in *Viramitrodaya* (Samskāra, p. 462), where '*anīsrṣṭaḥ*' is explained as '*anīyuktaḥ*', 'not permitted',—and '*svāṅgurūm*' as 'uncles and other relations'.

This verse is quoted in *Aparārka* (p. 54), which explains '*anīsrṣṭaḥ*' as 'not permitted';—in *Samskāra-mayūkha* (p. 46);—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVI

This verse is quoted in *Viramitrodaya* (Samskāra, p. 462), where '*vidyāguru*' is explained as 'teachers other than the *Āchārya*',—'*nityā*', as 'holding for all time',—'*svayoni*', as 'uncle and the rest',—'*hita*' as *dharma-tattva*, 'the essence of Morality';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVII

'*Āchāryē*'—is construed as qualifying '*guruputrē*' according to Medhātithi, who explains the two terms as 'the teacher's son who imparts instruction for a few days during the absence of the teacher'.—Another reading, suggested by

Medhātithi is 'āryeṣu', explained as 'duly qualified Brāhmaṇas' (Medhātithi, Kullūka and Govindarāja);—'virtuous' (Nārāyaṇa and Nandana);—'older in age' (Vīramitrodaya).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462), where we have the following explanations:—*'Shrēyaḥsu'* means 'those possessed of superior learning and other qualifications';—*'āryeṣu'* means 'older in age';—*'guroḥ svabandhusu'* means 'the teacher's uncles and other relations';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE CCVIII

• '*Yajñakarmaṇi*'—Medhātithi, Govindarāja and Nārāyaṇa construe this with '*śiṣyaḥ*', and explain the phrase '*Yajñakarmaṇi śiṣyaḥ*' as 'student of sacrificial ritual (and other Vedic subsidiaries)';—Nandana construes it with '*adhyāpayan*', explaining the phrase as 'who imparts instruction in sacrificial ritual';—Kullūka and Rāghavānanda take it by itself, explaining it as 'who happens to be present at a sacrificial performance'.

'*Adhyāpayan*'—'Teaching' (Medhātithi); 'Having the capacity to teach' (Kullūka, also Vīramitrodaya).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462) where '*adhyāpayan*' is explained as 'capable of teaching'; and the construction is explained as *yajñakarmaṇi guruvaṇmānamarhati*—i. e., 'at a sacrificial performance, he deserves to be honoured like the Teacher';—thus agreeing on all points with the explanation given by Kullūka.

VERSE CCIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462) as providing exception to the general rule of the preceding verse, which declares that all that is done for the teacher should be done for his son also; and the present verse