

specifies certain acts of service which, though done for the Teacher, are not permissible for the Teacher's son. '*Gātrotsādana*' means 'rubbing and shampooing the body.'

It is quoted also in *Vidhānapārijāta* (p. 495).

### VERSE CCX

The verse is quoted in *Parāsharamādhava* (Āchāra, p. 300);—and in *Vīramitrodaya* (Samskāra, p. 462);—in *Smṛtichandrikā* (Samskāra, pp. 103 and 123) as indicating the figurative use of the title '*guru*';—and in *Smṛtikaustubha* (p. 478).

### VERSE CCXI

*Parāsharamādhava* (Āchāra, p. 301) quotes this verse as laying down exceptions to the general rule regarding the claspings of the feet and the rendering of other services to the Teacher's wife.

It is quoted in *Vidhānapārijāta* (p. 495);—and in *Vīramitrodaya* (Samskāra, p. 462);—also on p. 493.

### VERSE CCXII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 462), where it is explained that the term '*purnavimshativarṣeṇa*' stands for *full youth*, and stress is not meant to be laid upon the precise age mentioned;—also in *Parāsharamādhava* (Āchāra, p. 301);—and in *Smṛtichandrikā* (Samskāra, p. 104).

### VERSE CCXIV

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 104) as laying down the reason why the young wife of the Teacher should not be touched in the feet by the young pupil,





the meaning being—‘Because women are capable of leading the learned as well as the ignorant man, who may yield to to physical desires and other weaknesses’.

## VERSE CCXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 301), as laying down how, in view of the foregoing text, the young student is to behave towards the Teacher’s wife ;—also in *Vīramitrodaya* (Samskāra, p. 462), which remarks that the term ‘yuvā’, ‘young man,’ in this verse makes it clear that the mention of ‘twenty years’ in verse 212 is meant to stand for youth in general ;—in *Samskāramayūkha* (p. 47) as laying down the necessity of saluting the Teacher’s wives ;—and in *Smṛtichandrikā* (Samskāra, p. 104).

## VERSE CCXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 301) as laying down how the young student is to behave towards the Teacher’s wife.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 451) as showing that ‘*pādagrahaṇa*’ (clasping of the feet) is distinct from *abhivādana* (saluting) ;—and again on p. 462 the entire verse is quoted along with the preceding verse.

It is quoted in *Smṛtichandrikā* (Samskāra, p. 104).

## CCXVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 525) as laying down the method of acquiring learning ;—and in *Smṛtichandrikā* (Samskāra, p. 139) as describing the results accruing from serving the Teacher.



CCXIX

‘*Grāmē*’—‘While he stays in the village’ Medhātithi, Govindarāja, Nārāyaṇa and Nandana);— ‘while he is still sleeping in the village’ ( ‘others’ in Medhātithi, Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 64);—in *Samskāramayūkha* (p. 42), as laying down three distinct alternatives;—and in *Nṛsimhaprasāda* (Samskāra, p. 46b).

VERSE CCXX

‘*Dinam*’—“The translation of the last words (*Shall fast during the next day muttering the Sāvitrī*) follows Govindarāja and Kullūka; while Medhātithi, Nārāyaṇa and Rāghavānanda state that the penance shall be performed *during the (next) day (or night)*, and that he who neglects the evening prayer shall fast in the evening and repeat the Gāyatrī during the night.”—Buhler.

Medhātithi is not quite accurately represented here. For his view is clearly put in paras 2 and 3, on page 575 (Translation) where the view, that “if the offence is committed in the evening the reciting and fasting are to be done during the night”, has been rejected in unmistakable terms.

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 447), as laying down an expiation for sleeping at sunrise;—and in *Prāyashchittavivēka* (p. 398), as laying down the expiation for repeated delinquency.

VERSE CCXXIV

Hopkins remarks “*four* schools are noted”; but he ignores the fifth,—the Siddhānta—‘*trivargamiti tu sthitiḥ*,’ ‘the truth is that it is the aggregate of the three.’



This verse is quoted in *Aparārka* (p. 158), which adds that *Dharma*, *Artha* and *Kāma* are the 'group of three';—this constitutes the '*Shrēyaḥ*', which one should constantly bear in mind as the aim to be attained.

### VERSE CCXXV

There is a confusion in the position of the two verses 225 and 226. Burnell places 226—'*Āchārya brahmaṇo mūrtiḥ &c.*'—before 225—'*Āchāryashcha pitā chaiva &c.*'

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 94).

### VERSE CCXXVI

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 94).

### VERSE CCXXVII

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 94).

### VERSE CCXXIX

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95).

### VERSE CCXXX

'*Traya āshramāḥ*';—'The last three life-stages'; (Medhātithi and Govindarāja);—'the first three life-stages' (Kullūka, Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95).



VERSE CCXXXI

“For the arrangement of these three fires, see the plan at the end of the first volume of Haig’s *Aitarēya Brāhmaṇa*, and that at page 191 of Hillebrandt’s *Das Altindische Neu-und Vollmondsopfer*. These fires are on circular, semi-circular and square altars respectively. For the same comparisons, otherwise employed, see *Āpastamba*, 2.7.2.”—(Burnell—Hopkins).

This verse is quoted in *Prāyashchittavivēka* (p. 128);—and in *Smṛtichandrikā* (Samskāra, p. 95),

VERSE CCXXXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 336) under the section ‘Worship of the Guru’;—in *Prāyashchittavivēka* (p. 129);—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 336) along with verse 233;—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXV

This also is quoted along with verses 233 and 234, in *Parāsharamādhava* (Āchāra, p. 336);—and in *Smṛtichandrikā* (Samskāra, p. 95).

VERSE CCXXXVI

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95), which explains ‘*pāratryam*’ as ‘acts pertaining to the other world, spiritual acts.’

VERSE CCXXXVII

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 95).



VERSE CCXXXVIII

‘*Param dharmam*’—‘Special law, i. e., law other than that expounded in the *Śhrutis* and *Smṛtis*; i. e., that relating to ordinary worldly matters’ (Medhātithi, Govindarāja and Rāghavānanda);—‘the means of obtaining final liberation’ (Kullūka), which view is noted and rejected by Medhātithi.

‘*Duṣkulādapi*’—‘Family wanting in the due performance of religious acts’ (Medhātithi);—‘Family lower than one’s own’ (Kullūka);—‘Family of a potter or such other low castes’ (Govindarāja).

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 514) in support of the view that learning may be acquired even from persons of lower grades;—in *Smṛtichandrikā* (Samskāra, p. 144);—and in *Samskāramayūkha* (p. 52).

VERSE CCXXXIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 514) along with the preceding verse;—and in *Smṛtichandrikā* (Samskāra, p. 144).

VERSE CCXL

‘*Striyo ratnāni*’—‘Wives, gems’ (Medhātithi and Govindarāja);—‘gem-like wives’ (Rāghavānanda).

This verse occurs in *Dēvalasmṛti* also (quoted in *Vīramitrodaya-Samskāra*, p. 514).

VERSE CCXLI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 513) in support of the view that under abnormal circumstances learning may be acquired from the Kṣattriya and the rest also; where it is explained that the ‘following’ here laid down is to be done only during the time that the study is being carried on; and the implication of the mention of this alone is that the other forms of ‘service’ are excluded; (such



as washing of the feet and the like; this is in agreement with Medhātithi);—and that ‘learning’ here includes *gems* and other things also.

The verse is quoted also in *Vidhānapārijāta* (p. 519);—in *Saṃskāramayūkha* (p. 52), which explains that the ‘distress,’ ‘*āpat*’ meant here is the absence of a *Brāhmaṇa* teacher, and that in the case of the *non-Brāhmaṇa* teacher, there is to be mere ‘following,’ no feet-washing and the like;—in *Saṃskāraratnamālā* (p. 325), which adds the same notes and explains ‘*abrāhmaṇa*’ as ‘Kṣātriya or Vaiśya’;—and in *Smṛtichandrikā* (Samskāra, p. 143), which says ‘following’ is the only ‘service’ to be rendered, and that also only during the course of study.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) in support of the view that the rules laid down regarding life-long studentship pertain only to cases where the Teacher is a duly qualified *Brāhmaṇa*;—in *Madanapārijāta* (p. 109) to the effect that life-long studentship is permissible under a *fully efficient Brāhmaṇa Teacher*;—and in *Vīramitrodaya* (Samskāra, p. 549), where also it is pointed out that the rules relating to life-long studentship laid down below (under verses 247 *et. seq.*) pertain to cases where the teacher is a fully qualified *Brāhmaṇa*.

This verse is quoted in *Aparārka* (p. 72) in support of the view that in the event of having a Kṣātriya or some other caste for his ‘teacher,’ the *Brāhmaṇa* shall not take up life-long residence under him,—nor with a *Brāhmaṇa* who is not fit to expound the Veda;—also in *Smṛtichandrikā* (Samskāra, p. 168).

### VERSE CCXLIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458), as laying down the duties of the life-long Student under an efficient *Brāhmaṇa*-teacher;—to the same effect in *Vidhānapārijāta* (p. 504);—also in *Vīramitrodaya*





(Samskāra, p. 551), where the term ‘*asmai*’ is explained as standing for such a student as is not lame or dwarf, or blind, or otherwise incapacitated ; and it is added that the provision of this ‘life-long studentship’ need not be incompatible with the texts laying down a *life-long* performance of the *Agni-hotra* for the Brāhmaṇa (which involves the necessity of taking a wife) ; because the latter is meant for only those students who intend to enter the ‘Household,’ and are on that account called ‘*Upakurvāṇa*,’ as distinguished from the ‘*Naiṣṭhika*’ who remains a ‘student’ all his life and never enters the household.

This is also quoted in *Aparārka* (p. 72) as indicating the optional character of *life-long* studentship ;—in *Smṛtichandrikā* (Samskāra, p. 171) as discounting the view that “*life-long* studentship is meant only for the maimed and other incapable persons ;”—and in *Samskāramayūkha* (p. 62), to the same effect.

#### VERSE CCXLIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 459) as describing the reward that accrues to the life-long Student ;—in *Vidhānapārijāta* (p. 504) to the same effect ; —also in *Vīramitrodaya* (Samskāra, p. 550) ;—and in *Smṛtichandrikā* (Samskāra, p. 170).

#### VERSE CCXLV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 567) in support of the view that no ‘fee’ is to be paid to the Teacher before the *completion* of study ; and it adds that this ‘Concluding Bath’ is for the purpose of entering the married state,—and not for that of any other life-stage ;—and in *Smṛtichandrikā* (Samskāra, p. 179), which adds that this refers to the presenting of a *living*, there being no prohibition regarding other kinds of presents.

#### VERSE CCXLVI

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 178), which adds that what is meant is that if possible, the best



articles should be presented;—in *Samskāraratnamālā* (p. 368), which adds the following notes:—‘*Kṣētram*’, field with corns standing,—the umbrella and shoes, should both go together, such being the sense of the compounding,—‘*Vāsāmsi*’, three pieces of cloth,—‘*guravē prītimāvahan*’, the ‘completion of the study should be done only when the Teacher permits it’;—also in *Nṛsimhaprasāda* (Samskāra, p. 48a).

### VERSE CCXLVII

‘*Sapiṇḍē*’.—The ‘*Sapiṇḍa*’ is defined below in 5.60.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) as laying down the duties of the life-long Student;—in *Madanapārijāta* (p. 109) in support of the view that in the absence of the Teacher’s wife, the Student should take up ‘residence’ with the Teacher’s *Sapiṇḍa*, and in the absence of this latter also, he should betake himself to the ‘tending of Fire’;—in *Vīramitrodaya* (Samskāra, p. 549) to the effect that ‘residence with Fire’ is to be taken up only in the absence of the Teacher’s *Sapiṇḍa*;—in *Vidhānapārijāta* (p. 504), along with the following verse;—in *Hārakatā* (p. 76) as referring to the ‘Life-long Student’;—and in *Smṛtichandrikā* (Samskāra, p. 167), which says that this refers to cases where no *Sapiṇḍa* is available.

### VERSE CCXLVIII

*Dēham sādhayēt*—‘Let the body wear away’ (Medhātithi and Govindarāja);—‘shall make the Soul in his body perfect, i. e. fit for union with Brahman’ (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 458) as laying down the duties of the lifelong Student;—in *Vidhānapārijāta* (p. 504);—in *Madanapārijāta* (p. 106);—and in *Vīramitrodaya-Samskāra*, (p. 504), where the note is added on the expression ‘*sthānāsanavihāra-vān*’ that what is meant is that ‘during his spare time left after he has fully accomplished all his duties, he



may stand or sit or walk about'. Medhātithi explains it to mean 'at times he shall stand, and at times sit down,—in this manner he shall divert himself.' But he goes on to add another explanation offered by 'others', by which the meaning is that 'he shall practise the postures prescribed in connection with *Yogic* practices, and live on alms'.—Nārāyaṇa explains the phrase to mean a particular form of austerity consisting in 'standing, sitting and wandering'.—It is quoted in *Smṛti-chandrikā* (Samskāra, p. 167), which explains the phrase to mean 'standing, sitting and moving at stated times.'

This phrase '*sthānāsanavihāra*' appears to have been an old idiom; it is met with for the first time in Bodhāyana's Dharma-sūtra (II. 1. 41), where we read—*samudrasamyānam..... ēṣāmanyatamat kṛtvā chaturtha kālāmitabhojinaḥ syuḥ apo' bhyapēyuhḥ savanānukalpam sthānāsanābhyām viharanta 'ētē tribhirvarṣaistadapahanti pāpam*. Translated literally, this means—'Sea-voyage (and a few other acts enumerated)...., having done any one of these acts, people should eat sparsely at the fourth part of the day, should enter water in the morning, at midday and in the evening; *amusing themselves by sitting and standing, they destroy that sin after three years.*'

The exact meaning of the expiatory rite here prescribed has never been understood. Whenever the question of sea-voyage has come up for discussion, the antagonists of the voyage have held that by the last clause Bodhāyana clearly meant that the voyager should have to commit suicide; to spend three years 'standing and standing', *i. e.* without any sleep—would be nothing short of self-immolation. The protagonists of sea-voyage felt all along that the passage could not mean this; though they were unable to suggest any other plausible explanation. They thought that even if suicide were actually meant, there were more effective means available for doing that; and in fact the ordinance that 'the man shall not sleep for three years' looked absurd on the face of it.

We find the expression in several other works.



(1) In *Padmapurāṇa* (Ādi-khaṇḍa, 58. 26) we read in course of the description of the duties of Vānaprastha, the man in the third stage of life—*sthānāsanābhyām viharēt na kvachid dhairyamutsrjēt*, 'he shall divert himself with sitting and standing, and shall not renounce his steadiness on any point.'

The committing of suicide certainly could not form a duty of the ordinary Vānaprastha, the hermit retiring from active life to a life of meditation and worship.

(2) In *Yājñavalkya* (III 50) we read—*sthānāsanavihārairvā yogābhyāsēna vā tathā (dinam nayēt)*, where *Mitākṣarā* adds the explanation—*kañchit kālam sthānam kañchit chopaveshanam*, 'for some time he shall sit, and for some time he shall stand'—in this manner he shall spend the day. And *Aparārka* says—*sthānēna gatinivṛttyā, āsanēna, upavēshanēna viharēna chaṅkramaṇēna* (i. e. 'resting, sitting, and walking) *cha divasam nayēt*.

(3) Again in *Manu* (VI. 22) '*sthānāsanābhyām viharēt*' where *Medhātithi* says, '*sthānāsanābhyām dinē, rātrau tu kēvalasthaṇḍilashāyītām vaksyati*', by which also the text means—'he shall spend the day in standing and sitting.'

(4) Lastly in *Manu* (XI. 224) we meet with the same expression; and here it forms part of the *Kṛcchra*—penance.

From all this it is clear that the phrase could never have been intended to lay down anything so physically impossible as passing three years 'without sleep.' In fact a careful study of all the above texts leads us to the conclusion that what is meant by the words '*sthānāsanābhyām viharēt*' is exactly what is expressed by the Hindi idiom '*utha bait̥ha kara samaya bitānā*'; and the sense would appear to be that the man shall have recourse to no other diversion or amusement, save what may be obtained by 'standing or sitting.'

## VERSE CCXLIX

'*Mānyā kāpi etc.*'—This does not form part of the text of *Medhātithi*. This has been added by a subsequent 'Editor.'



## Discourse III

### VERSE I

“The Atharva Veda is here, as in most of the ancient Dharmaśūtras, left out altogether. Baudhāyana alone states that the term of Studentship extends over forty-eight years, and that rule includes the Atharva Veda.”—Buhler.

*Medhātithi* (p. 187, l. 10)—‘*Yatraiva hi sviṣṭakṛdādayaḥ*.’—See *Mīmāṃsā Sūtra* 4. 1. 18 *et seq.* The question being whether the *Sviṣṭakṛt* offering (which is made with the remnants of the sacrificial materials) serves only as a ‘disposal’, or it also serves some transcendental purpose,—the conclusion is that in this case a transcendental result, even though not mentioned in the texts, has to be assumed.

This verse is quoted in *Madanapārijāta* (p. 97), where the following notes are added:—‘*Traividya* means the three Vedas;—the Studentship over the three Vedas should be made to extend over thirty-six years; that is, one should devote twelve years to studentship over each of the three Vedas;—in the case of ‘half the period’, six years have to be devoted to each of the three Vedas; and in the case of ‘quarter of the period’, only three years.

It is quoted in *Vīramitrodaya* (Samskāra, p. 557), where the following totally different explanation is added:—The meaning of this is as follows:—In the event of the Boy studying the three Vedas, his Studentship should extend over thirty-six years; if he studies only two Vedas, then over ‘half, i. e. half of forty-eight years, or twenty-four years; that such is the meaning we deduce from the other texts bearing



on the subject;—the ‘quarter’ also has to be similarly explained. If the ‘half’ and ‘quarter’ were taken in relation to ‘thirty-six years’, then the meaning would be that the Studentship should extend over *eighteen* and *nine* years respectively; and this would not agree with any other *Smṛti* text. This same consideration gets rid of the fanciful view set forth by the *Chandrikā* that “in the case of ‘half’, the Boy should devote six years to each of the three Vedas, and in that of ‘quarter’, three years to each.”

It is interesting that this last view has been adopted by Medhātithi. (See Translation, p. 11). This view appears to have the support of Yājñavalkya (1. 36), which clearly states that—“Studentship should extend over either twelve or five years *for each Veda*.”

This verse is quoted in *Aparārka* (p. 67), which adds that the studentship over one Veda is to extend over *six* years in the case of ‘half’, and over *three* years in the case of ‘quarter’;—in *Smṛtichandrikā* (Samskāra, p. 166), which adds the following explanations:—‘*Traivēdikam*’, pertaining to the three Vedas, R̥k, Yajuṣ and Sāman,—this should be carried on for 36 years,—similarly the vow of ‘Studentship’ pertaining to each single Veda is to be kept for 12 years,—in the case of the ‘*Ārdhika*’ system, 6 years have to be devoted to each Veda,—and 3 years each in the case of the ‘*Pādika*’ system;—and in *Hemādri* (Shrāddha, p. 779).

## VERSE II

*Medhātithi* (p. 189, l. 14)—‘*Vedashabdaḥ shākhā-vachano vyākhyātaḥ*’—Hopkins calls this ‘a later view’ and refers to Āpastamba 2. 6. 5.

The first quarter of this verse is quoted in *Mitākṣarā* (on p. 24, l. 36), in amplification of Yājñavalkya’s statement that ‘Studentship is to extend over twelve years’, and the meaning is deduced that twelve years should be devoted to the study of each Veda.



This verse is quoted in *Madanapārijāta* (p. 131);—and in *Vīramitrodaya* (Samskāra, p. 505), where the note is added that—‘If one intends to perform the *Jyotiṣṭoma* and such other sacrifices, which can be performed only with the help of the three Vedas, one has to learn all the three Vedas, the Ṛk, Yajus and Sāman;—if he is going to perform the *Prāksaumika* and the *Havīryajñas*, he has to learn only two, the Ṛk and the Yajus;—while if he intends to perform only the *Pākayajñas*, he should learn only his own hereditary rescensional Vedic text; in the case of the other Vedas also, he should confine himself to only those rescensions which may have been studied by his forefathers, and not any one at random.

The verse is also quoted in *Smṛtitattva* (II, p. 587) in support of the view that every Brāhmaṇa is entitled to the study of various Vedic rescensional texts;—in *Hēmādri* (Dāna, p. 680); in *Samskāraratnamālā* (p. 568);—and in *Nṛsīmha-prasāda* (Samskāra, p. 49a)

### VERSE III

*Medhātithi* (p. 190, l. 21)—‘*Sāntānikatayā*’—Apte explains ‘*sāntānika*’ as ‘a Brāhmaṇa who wishes to marry for the sake of issue.’ This is not quite correct. The word occurs in Manu 11. 1, where Kullūka explains it as ‘*vivāhārthi*,’ which has apparently misled the lexicographer. The word really means ‘he who is desirous of *santāna*, propagation of his race’, and is applied to the Father who, if poor, has to beg for the purpose of marrying *his son*.

This verse is quoted in *Aparārka* (p. 76), which adds the following explanation: When the Accomplished Student has been understood (*pratīta*) as inclined to take a wife;—he being ‘*brahmadāyahara*’—*i.e.* equipped with study of the Veda, and inherited property, *i.e.* being quite able to maintain a family;—if the father be devoid of property, he should acquire enough by means of begging, and then marry;



and thus obtain the 'domestic fire,' without which he could not perform the *Pākayajñas*.—'*Sragvin*' indicates the presence of ornaments;—'*talpa*' is *bedstead*; when the young man is seated upon it his father 'should worship him first with the cow'—*i. e.* with the *Madhuparka*.

#### VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 462) simply as laying down marriage;—in *Madnapārijāta* (p. 131) as indicating the necessity for marriage;—also in *Vidhānapārijāta* (p. 673);—in *Vīramitrodaya* (Samskāra, p. 567), as indicating that the 'Final Bath' spoken of above (in 1. 245) is meant to be for the purpose of marriage;—on the ground that the Bath is here spoken of in connection with the twice-born person *who is going to marry*; while we do not meet with any such assertion as 'Having bathed, he should betake himself to the forest,' or that 'having bathed,' he should take to Renunciation;—in the same work on p. 585, in support of the view that Marriage is meant to be conducive to the fulfilment of the man's purpose, the following notes are added:—the term '*dviija*' serves to show that it is only the twice-born person *endowed with the above-mentioned qualifications* that is entitled to marriage; and it does not mean that any and every twice-born person is entitled to it; and that this is so is clear from the fact that marriage has been laid down only for one who has had his Initiation and has taken the 'Final Bath' of the Studentship. Nor again can the term '*dviija*' be taken as precluding others; as in that case there would be no marriage for the *Shūdra*. From all this it follows that the present text should be taken as enjoining a particular act as pertaining to a particularly qualified person.—The term '*bhāryā*,' 'wife,' has been used in view of the future status of the girl; so that the meaning of the injunction comes to be that 'he should bring into existence a *wife* by means of the marriage-ceremony.'—The



term '*Savarnā*,' 'of the same caste' is meant to indicate that such a marriage would be in its principal form; and it does not preclude the marrying of girls of other castes; this is in fact sanctioned by other texts.

The same work quotes the verse again on page 747, as laying down the 'principal' wife ordained for man.

*Viramītrodaya* again in its '*Lakṣaṇa*' section (p. 118) quotes the second half of this verse under the 'the characteristics of women.'

It is quoted also in *Smṛtītattva* (p. 940) to the effect that '*Samāvartana*' is another name for the concluding rites of Studentship;—in *Aparārka* (p. 76) as indicating that the 'Bath' is distinct from the *Samāvartana* ceremony;—in *Hēmādri* (Dāna, p. 680);—in *Samskāraratnamālā* (p. 403);—and in *Nṛsimhaprasāda* (Samskāra, p. 49a.)

## VERSE V

'*Asapiṇḍā cha yā mātuh—asagotrā cha yā pituh*,'—

Kullūka, Nārāyaṇa and Rāghavānanda hold the first '*cha*' to mean that the 'sagotrā' of the mother also is excluded; this exclusion is supported by Vashiṣṭha as quoted by Medhātithi;—according to Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, the second '*cha*' connects the '*asapiṇḍā*' with '*pituh*' also. But there appears to be no point in this as the father's '*asapiṇḍā*' would be already included under the father's '*asagotrā*'. Medhātithi appears to have been conscious of this, as he adds that the term '*sapiṇḍa*' here stands for 'relations' [see *Trans.* p. 26, ll. 3-4, which should be as follows, and not as it appears there—*"In the present phrase 'asagotrā cha pituh', the particle 'cha' excludes the father's sapiṇḍā also."*]

'*Amaithunī*'—This is the reading adopted by Medhātithi, to whom Buhler wrongly attributes the reading '*maithunē*' ('for conjugal union'), which is the reading

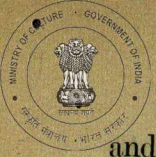


of Gōvindarāja, Nārāyaṇa and Kullūka, the last however explaining it to mean '(she is recommended) for the Fire-laying, child-begetting and other acts to be performed by the husband and wife jointly.'—Medhātithi notes a third reading '*amāithunē*', and explains it to mean that 'the girl is recommended as an associate at religious functions, and *not for sexual intercourse*, though he does not consider this satisfactory.—Medhātithi's reading '*amathunī*' has been explained by him to mean 'not born of unlawful intercourse', and added for the purpose of excluding the girl born of *Niyoga*. Though Nandana also adopts this same reading, he explains it as one 'who has had no sexual intercourse.'

This verse is quoted in *Aparārka* (p. 81) in support of the view that the girl to be married should be one who is '*asapiṇḍā*' on both the paternal and the maternal sides; it adds that '*asagotrā*' alone would preclude the *father's* '*sagotrā*' also (the gotra of the man being the same as his father's); the word '*pītuḥ*' has therefore been added with a view to the '*putrikāputra*'.—Such a girl is 'recommended'—for '*dāra karma*'—such rites as cannot be performed without a wife and for '*maithunē*', i. e. such rites as can be done only conjointly by the pair, e. g. the *Pākayajña*, and the like,—'*asapiṇḍā cha yā mātuh*' is meant to preclude the marrying of the daughter of the maternal uncle, she being the man's 'mother's *sapiṇḍā*'.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 468), where the following explanation is added—'who is *asapiṇḍā* of the mother, as also her *asagotrā*—who is *asagotrā* of the father, and also his *asapiṇḍā*,—is recommended for all acts to be performed by the couple'.—It raises the question that the separate mention of the 'mother' is superfluous; as the wife has no '*piṇḍa*' or '*gotra*' apart from the husband; so that the '*asapiṇḍā*' and '*asagotrā*' of the 'mother' would be the same as those of the 'father';—and supplies the answer that in the case of the *Gāndhārva*





and some other forms of marriage, the bride being not given away by her father, she retains her *gotra* and *pinḍa*; so that her '*sapinda*' and '*asagotra*' would not be the same as those of her husband.

In connection with this verse a peculiar point of view has been set forth by 'some people' in *Vīramitrodaya* (Samskāra, p. 691):—"Three kinds of *sapinḍā* have got to be excluded—(1) who is one's own and his father's *sapinḍā*, (2) who is one's own *sapinḍā*, but not the *sapinḍā* of his father, (3) who is not one's own *sapinḍā*, but is the father's *sapinḍā*. To the first category belongs the girl who is one's own *sapinḍā* as being the *sapinḍā* of his father, who is the married husband of his mother;—to the second category belongs the girl who is not the *sapinḍā* of that 'father' who is only the *supporter* (not the *progenitor*), and is one's own and his natural father's (progenitor's) *sapinḍā*,—and who thus is his own *sapinḍā*, but *not* that of his supporter-'father';—and to the third class belongs that girl who is the *sapinḍā* of the supporter-'father', but not one's own *sapinḍā*. All this diversity is based upon the fact that in the case of the 'adopted' son (in whose case the supporter-father and the progenitor-father are different), the son's body (*pinḍa*) does not contain the constituent elements of the body of the father. For the same reasons there are four kinds of 'father' also—(1) the progenitor, the husband of the mother; (2) the owner of the 'field, *i. e.* the mother's husband, who is not the progenitor; (3) the owner of the 'seed', *i. e.* the progenitor, who is not the husband of the mother; and (4) the supporter, *i. e.* the adoptive father. Of these the 'progenitor', husband of the mother, and the 'seed-owner' both transmit the constituents of their body to the child; and on that ground the *sāpinḍya* 'consanguinity', of these two Fathers to the *Aurasa* and *Kṣētraja* sons would be direct; while that of the 'field-owner' (the second kind of 'father') would be only indirect, through the *field* (*i. e.* the body of his wife); the bodies of the



husband and wife having been declared to be *one*.—Now the girls that fall within these three kinds of ‘consanguinity’ would become excluded by the text that ‘one should marry a girl younger than himself, who is not his *sapinḍā*’ (Yājñavalkya 1. 52). But the *Sapinḍā* of the Supporter (adoptive) father would not be the *Sapinḍā* of the adopted son, and as such she would not be excluded by the said text. Hence it becomes necessary to find out a text excluding the ‘father’s *Sapinḍā*,’ and such a text is found in Manu 3. 5 (the present verse). This text clearly implies that the girl who falls within seven degrees of the ‘*Sāpinḍya*’ of the *Secondary Father* (not the progenitor) is to be avoided; in this sense the term *pituh*, being taken in its etymological sense of one *who supports*, *pāti iti pitā*, includes the *adoptive* father also.”

This view is not accepted by the author of *Vīramitrodaya* himself, who takes Manu’s text to mean the exclusion of the girl who is one’s *Sapinḍā* or *Sagotrā* either through his father or through his mother.

*Smṛtitattva* (II, p. 106) quotes this verse, explaining *daṛa-karma* as ‘the act of making a wife’ *i. e.* the *taking of a wife*.

The first half of the verse is quoted in *Mitākṣarā* (on 1. 53, p. 34) in the sense that the *sagotrā* girl is to be excluded.

*Vidhānapārijāta* (p. 690) quotes this verse and adds that the second ‘*cha*’ excludes the father’s ‘*Sapinḍā*’ also. Here also we have a reproduction of the discussion found in *Parāsharamādhava* (see above).

The verse is quoted also in *Madanapārijāta* (p. 133), which adds the following explanatory notes:—The meaning of this is as follows—The girl who is *not-sapinḍā* of the mother,—and also her *not-sagotrā*, which is implied by the first ‘*cha*’—is recommended, *i. e.* is fit for being married. The purport of all this is as follows—Twice-born men are entitled to marry girls belonging to the same caste as





themselves, as also those belonging to lower castes; the marriage with a girl of the same caste is the principal or primary form of it, while that with a girl of a different caste is only secondary;—for the married man two kinds of acts have been enjoined—sacrifices and intercourse; and in the text the former set of acts is spoken of by the term '*dāra-karma*', and the latter set by the term '*maithuna*'

Having explained the verse, *Madanapārijāta* also raises the question why the *Sapinḍā* and *Sagotrā* of the *Mother* should be mentioned apart from that of the *Father*, and deals with it in a somewhat different manner from that in *Parāsharamādhava* or *Vidhānapārijāta*. Its answer is that the separate mention is meant to meet the following case—Dēvadatta has for his mother the *adopted* daughter (of his grandfather), who has been 'appointed' by her adoptive 'father';—hence Dēvadatta does not inherit the *gotra* of his Progenitor-father;—now the husband of the aforesaid adopted daughter (*i. e.* the progenitor of Dēvadatta) has adopted a daughter, who is the *Sapinḍā* of her adoptive father (Dēvadatta's Progenitor), but not the *Sapinḍā* of Dēvadatta;—thus Dēvadatta might marry the adopted daughter of his progenitor. This contingency has been prevented by the separate exclusion of the 'Mother's *Sapinḍā*'; as the girl, though not the *Sapinḍā* of Dēvadatta or his adoptive Father, would still be the *Sapinḍā* of his mother, whose *pinḍa* is one with that of her husband, (the adoptive father of the girl concerned).

Another question raised is why should the mother's *asapinḍā*, who is included in the mother's *asagotrā* implied by the *cha* in the text, be mentioned separately?—The 'mother's *Sapinḍā*' has got to be so mentioned for the purpose of excluding the girl born in the family of the father of one's step-mother, who is one's own '*asapinḍā*', as also the '*asagotrā*' of the mother, but is the '*sapinḍā*' of the mother; so that if the text had excluded only the



‘mother’s *asagotrā*,’ the said girl would be marriageable; she becomes excluded, however, by the condition that she should not be his ‘mother’s *sapinḍā*’.

It goes on to raise a further question that the phrase ‘*asagotrā cha pituḥ*’ need not be taken to include the father’s ‘*asapinḍā*’ also, as the latter is already included under the term ‘father’s *asagotrā*’.—The answer to this is that the separate exclusion of the ‘father’s *sapinḍā*’ is necessary in view of the following case:—Dēvadatta’s father, Yajñadatta, is the adopted son of his father, Bhānudatta,—a girl is born in the family of Yajñadatta’s *progenitor-father*,—this girl would be *asagotrā* of Dēvadatta’s ‘father’ (adoptive), and also ‘*asagotrā*’ of his ‘mother’:—thus there would be a likelihood of Dēvadatta marrying this girl;—and this becomes precluded by taking the ‘cha’ to mean the ‘father’s *asapinḍā*’. If this had not been intended by Manu, he would have said ‘one’s own *asagotrā*’ (‘*asagotrā cha yātmanah*’). Thus the upshot of all this is that the girl to be married should be ‘*asapinḍā* and *asagotrā*’ of his Mother, and also ‘*asapinḍā* and *asagotrā*’ of his Father’.

This verse is quoted also in *Nirṇayasindhu* (p. 196);—in *Gotra-pravara-nibandha-kadamba* (p. 131), which adds the following notes:—In as much as the text forbids only the ‘*sapinḍā*’ of the mother, it follows that the *sagotrā* of the mother is not forbidden;—in *Smṛtichandrikā* (Samskāra, p. 184), which adds the following explanation:—The girl who is not ‘*sapinḍā*’ either of the bridegroom or of his mother, and who is not the ‘*sagotrā*’ of the bridegroom or his father, is commended for the purpose of marriage;—in *Gadādhara-paddhati* (Kālasāra, p. 223), which adds the following notes—‘*Dāra-karmaṇi*’, in the rite that makes a ‘wife’,—‘*maithunē*’, in the act of intercourse which is consummated conjointly by man and woman;—the sense is that the said girl is commended not only for cooking and



such other acts as are done by the woman alone, but also in that joint act which is done by both conjointly; according to *Kalpataru*, 'maithunē' means 'in the begetting of the lawful son by means of sexual intercourse'.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 477), in support of the view that not only the girl, but her family also should be carefully examined;—also in *Vīramitrodaya* (Samskāra, p. 588);—in *Aparārka* (p. 84);—in *Samskāraratnamālā* (p. 508);—and in *Smṛtichandrikā* (Samskāra, p. 204).

### VERSE VII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 588), where 'hīnakriyam' is explained as 'devoid of the performance of such acts as the sacrifice and the like';—'*Niṣpuruṣam*' as 'that in which females are the sole survivors';—'*nishchhandah*' as 'devoid of Vedic study';—also in *Parāsharamādhava* (Āchāra, p. 477), which has exactly the same explanation of precisely the same words.

*Aparārka* (p. 84) quotes this along with the preceding verse; and adds the following explanations:—'*Hīnakriyam*' means 'devoid of the proper performance of the Conception and other Sacramental Rites';—'*Niṣpuruṣam*' means 'a family in which girls alone are born';—'*Nishchhandah*' is 'devoid of Vedic study';—'*lomasham*' is 'that members whereof have their body covered with inordinately prominent hairs';—and '*arshasam*' means 'suffering from piles'.—It is quoted in *Smṛtichandrikā* (Samskāra, p. 204) which adds the following explanations:—'*Hīnakriyam*,' not engaged in the performance of sacrifices and other religious acts;—'*Niṣpuruṣam*,' without a male master—'*Nishchhandah*' devoid of Vedic learning—'*lomasham*,' hairy,—'*arshasam*,' suffering from the particular disease, piles,—all these qualifications pertain to the children of the family;—and in *Samskāraratnamālā* (p. 508), which has the following notes;—



'*Hinakriyam*', not performing the prescribed duties, i. e. not avoiding prohibited acts,—'*Niṣpuruṣam*', devoid of male progeny,—'*arshasam*' family in which the disease runs hereditary.

## VERSE VIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 731) in support of the view that one should not marry a girl with defects ;—it explains '*vāchātā*' as 'garrulous' and '*piṅgalā*' as 'with reddish eyes.'

*Smṛtitattva* (II, p. 149) quotes it and adds that the defects here described do not deprive the girl, if married, of the character of the 'lawful wife,' as visible (physical) defects can mean only physical disabilities, and cannot affect the non-physical spiritual or moral character of anything.

The verse is quoted also in *Vīramitrodaya* (Lakṣaṇa, p. 120), where '*roginī*' is explained as 'suffering from epilepsy and such diseases,' and '*vāchātām*' 'as one who talks much of improper things,'—and not simply as 'garrulous', which is the explanation of the same author in another place [Samskāra-prakāśha, p. 731, see first note above];—also in *Aparārka* (p. 78) to the effect that one should not marry a girl who is not endowed with the proper marks ;—in *Samskāramayūkha* (p. 74) ;—in *Samskāraratnamālā* (p. 510), which explains '*kapilām*, as 'of the colour of red rice,' and '*piṅgalā*' as 'of the colour of fire ;'—in *Smṛti-chandrikā* (Samskāra, p. 200), which explains '*vāchātā*' as 'garrulous,' and '*piṅgalā*' as 'with tawny eyes ;'—and in *Nṛsimhaprasāda* (Samskāra, p. 50a).

## VERSE IX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 732), where '*ṛkṣa*' is explained as 'asterism ;'—and '*antya*' as '*mlechchha* ;'—in *Smṛtitattva* (II, p. 149) to the





same effect as the preceding verse;—in *Vīramitrodaya* (Lakṣaṇa, p. 120), where ‘*antya*’ is explained as ‘*antyaaja*,’ i. e. *chāṇḍāla*;—in *Aparārka* (p. 78) as indicating the unmarriageability of girls with the wrong type of names;—in *Samskāramayūkha* (p. 74);—in *Samskāraratnamālā* (p. 510), which explains ‘*antya*’ as bearing a Mlechchha name;—in *Smṛtichandrikā* (Samskāra, p. 201), which explains ‘*ṛkṣa*’ as ‘*nakṣatra*,’ ‘*antya*’ as ‘*mlechchha*,’ and ‘*bhīṣaṇā*’ as terrifying;—and in *Nṛsimhaprasāda* (Samskāra, p. 50a).

## VERSE X

• This verse is quoted in *Vīramitrodaya* (Samskāra, p. 731) as setting forth the external signs of a marriageable girl;—also in *Vīramitrodaya* (Lakṣaṇa, p. 118) to the same effect;—and in *Madanapārijāta* (p. 132) as setting forth the external signs; and for the *internal* signs it refers to Āshvalāyana who has prescribed the following method;—eight balls should be made of clay brought from eight different places, and after some incantations have been uttered over them, the girl should be asked to pick up one of them; (1) if she picks up that made of clay from fields with rich corn growing, it is a sign that she would have progeny rich in grains; (2) if she picks up that of clay brought from the cattle-shed, she will be rich in cattle; (3) if that of clay from the altar, she will be an expounder of Brahman;—(4) if that of clay from a lake that is never dry, she will be endowed with all riches; (5) if that from the gambling den, she will be crafty;—(6) if that from the road-crossing, she will be inclined to wander about; (7) if that from barren soil, she will be unlucky; (8) and if that from the crematorium, she will destroy her husband.

This verse is quoted in *Aparārka* (p. 78);—in *Samskāramayūkha* (p. 74) as laying down the external signs of a marriageable girl;—in *Samskāraratnamālā* (p. 509)



which explains ‘*tanulomakēśhadashanā*’ as ‘one the hair on whose chest is scanty, and whose hair and teeth are fine’;—in *Smṛtichandrikā* (Samskāra, p. 200);—and in *Nṛsimha-prasāda* (Samskāra, p. 50a).

‘*Putrikādharmashāṅkayā*’—‘For fear of her having the character of the Appointed Daughter’ (Medhātithi);—‘For fear (in the former case) of her being an Appointed Daughter, and (in the latter) of committing a sin’ (Kullūka, Nārāyaṇa, Rāghavānanda, and ‘others’ in Medhātithi). Govindarāja adopts Medhātithi’s explanation so far as this phrase is concerned; but he gives a somewhat different explanation of the first half of the verse, which according to him, would mean ‘one should not marry a girl who has no brother, *or* whose father is not known’,—the two contingencies being independent; while according to Medhātithi, the second clause (‘whose father is not known’) is subordinate to the former,—the meaning being that the doubt regarding the girl being an ‘appointed daughter’ would arise if there were no brother, *and* if the father were not known; for he adds “if the father is known, there is no fear of the girl being an Appointed Daughter, as he will himself declare whether or not she has been ‘appointed’.”

According to Medhātithi, therefore, in the translation of the verse, we should have ‘and’ instead of ‘or’.

This verse is quoted in *Parāsharamādḥava* (Āchāra, p. 474), which adds the following notes:—He shall not marry a girl with regard to whom it is not known whether or not her father has the intention of making her an ‘appointed daughter’;—the sense is that where there is no fear of this, one may marry the girl, even though she has no brother. The clause ‘*na vijñāyēta vā pitā*’ (which, according to this explanation, means ‘the intentions of whose father are not known’) implies that it is possible for the daughter to be ‘appointed’ even without the Father making an agreement to that effect with the bridegroom;—in *Samskāramayūkha*



(p. 82), which adds that this implies that the daughter can be 'appointed,' even without express agreement and declaration.

The verse is quoted also in *Vīramitrodāya* (Samskāra, p. 746), where it is explained as meaning that 'one should not marry a girl with regard to whose father it is not known whether or not he has the intention of making her an Appointed Daughter'; and it adds that it is shown by this that according to all the sages a daughter can become 'appointed' even without being openly declared to be so;—and in *Samskāraratnamālā* (p. 414), which explains the meaning to be that one should not marry the girl with regard to whom it is not known if her father intends to 'appoint' her; and adds the same note as *Samskāramayūkha*.

*Madanapārijāta* (p. 136) quotes this verse and reproduces the same explanation as above, and deduces the conclusion that 'one should marry the girl in whose case there is no fear of this.'

*Vidhānapārijāta* (p. 699) quotes the verse and adds that 'in a case where there is no fear of the father having an intention of making the girl an Appointed Daughter, one may marry the girl, even though she may have no brother.'

This verse is quoted in *Aparārka* (p. 80) as indicating that it is possible for a daughter to be 'appointed' secretly; without her being married under that expressed agreement;—and in *Smṛtichandrikā* (Samskāra p. 181), which adds the same note as *Samskāraratnamālā*.

## VERSE XII

This verse is quoted by Jīmūtavāhana (Dāyabhāga, p. 209);—and in *Madanapārijāta* (p. 143) as providing permissible substitutes for the proper 'wife';—it explains 'avarāḥ' (which it reads in place of 'varāḥ') as *jaghanyāḥ*, 'lower';—in *Samskāramayūkha* (p. 98), which adds the following notes:—There are three classes of Marriage—(1) for



Dharma, (2) for offspring and (3) for physical pleasure ; that for offspring is obligatory, and for this one should have a girl of the same caste as himself; and in that for Pleasure, or for avoiding the sin of not entering the second life-stage, one may have girls of other castes, even a Shūdra girl; in the former also, if no girl of the same caste is available, girls of other castes may be taken.

The first half of the verse is quoted in *Vīramitrodaya* (Samskāra, p. 747), which adds the following explanations:—The term '*varṇa*' stands for *caste*;—'*agrē*' means *the first marriage*;—the term '*dvi-jāti*' indicates also persons born of the Shūdra through mixed marriages, 'natural' as well as 'inverse';—'*prashastā*' means that she is recommended as the first and best alternative for taking a wife for the purposes of (1) enjoyment, (2) begetting a son and (3) helping in religious acts (these three being '*dāra-karma*' the *function of the wife*).

This is quoted also in *Parāsharamādhava* (Āchāra, p. 493), where we have the following notes:—'*Agrē*' means 'at the first marriage of the Accomplished Student';—'*dāra-karmaṇi*'—for the performance of the Agnihotra and other rites;—'*Savarṇā*'—she who has the same caste as the bridegroom' is recommended;—i. e. the Brāhmaṇi for the Brāhmaṇa, the Kṣātriyā for the Kṣātriya and the Vaiśyā for the Vaiśhya. Having, for the sake of religious acts, married a girl of the same caste, if one is desirous of having more wives for purposes of physical enjoyment, he may marry girls of lower castes (*avarāḥ*) in due order;—and in *Smṛtichandrikā* (Samskāra, p. 205), which says that the implication of the text is that after one has married a girl of the same caste, he may marry others of other castes also, but they will be less and less desirable in order; this means that for the sake of Dharma one should marry a girl of the same caste.

### VERSE XIII

Hopkins compares this with the Mahābhārata 13. 47. 8.





This verse is quoted in *Parāsharamādhava* (Āchāra, p. 494) as an amplification of what has been declared in the latter half of the preceding verse;—in *Vīramitrodāya* (Samskāra, p. 749) along with the preceding verse; and in *Aparārka*, (p. 88), which adds that what is stated here is permissible only in the case of people moved by lust, and not of those who are subject to righteousness; so that these are to be regarded as ‘inferior’;—‘*Kramashaḥ*’ (verse 12) in due order, not in any topsy-turvy ‘order’;—in *Smṛtikaumudī* (p. 3), which observes that the *ēva* in ‘*shūdraiva*’ is meant to preclude marriage of the ‘inverse’ order;—i. e. where the bridegroom’s caste is lower than that of the bride;—and in *Smṛtichandrikā* (Samskāra, p. 206), which adds that this pertains to marriage for pleasure’s sake.

#### VERSE XIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) as countenancing the view that it is better by far that the Brāhmaṇa and the Kṣattriya should avoid a Shūdra wife altogether, even though he be overpowered by lust;—in *Madanapārijāta* (p. 144), where the prohibition herein contained is explained as referring to the *first* marriage;—and ‘*āpat*’ is explained as ‘the contingency of not finding a girl of the same caste’;—and it adds, on the strength of the next verse, that what is here said is applicable to the Vaishya also.

*Vīramitrodāya* (Samskāra, p. 749) quotes the verse and explains ‘*vṛttantē*’ as ‘in a story.’

It is quoted in *Aparārka* (p. 87), which adds that though the verse mentions only the ‘Brāhmaṇa and the Kṣattriya’ it does not mean that it is permissible for the Vaishya; all that is meant is that for the two higher castes it is specially reprehensible;—and in *Smṛtichandrikā* (Samskāra, p. 205), which says that this prohibition is meant for the *first* marriage, as is clear from the foregoing verses.



## VERSE XV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) as prohibiting the marrying of a *Shūdra* wife by the twice-born;—in *Vīramitrodaya* (Samskāra, p. 750);—and in *Aparārka* (p. 87).

## VERSE XVI

According to Medhātithi, Govindarāja, Nandana and Rāghavānanda, the meaning of this verse is as translated. According to Nārāyaṇa's explanation, the translation would read as follows (rendered by Buhler):—"A man of the family of Atri who weds a *Shūdra* female, becomes an outcaste; one of the race of Utathya's son, on the birth of a son; and one of Shaunaka's or Bhṛgu's race, by having no other but *Shūdra* offspring." Buhler adds—"It ought to be noted that, according to Kullūka alone, the three classes refer to Brāhmaṇas, Kṣattriyas and Vaiśhyas respectively. Rāghavānanda particularly objects to the opinion."

Burnell notes that the rule attributed here to Gautama (Utathya's son) is not found in the Sūtras of Gautama, where we find only a general statement regarding the unlawful character of *Shūdra* offsprings of twice-born men. And Hopkins says the same thing in regard to the *Smṛti* of Atri.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495);—and in *Vīramitrodaya* (Samskāra, p. 750); neither of which provides any explanation of this rather obscure verse;—in *Aparārka* (p. 88), which explains the meaning to be that "according to Atri and Gautama, the Brāhmaṇa marrying a *Shūdra* girl 'falls' by the mere act of marriage; according to Shaunaka, by begetting a son on her; and according to Bhṛgu, when a grandson is born from her;"—in *Prāyashchittavivēka* (p. 361), which notes that this and the next verse are only meant to deprecate the marrying of a



*Shūdra* girl, 'in the improper order';—and in *Smṛti-chandrikā* (Samskāra, p. 208), which adds the following notes :—The Brāhmaṇa marrying a *Shūdra* girl becomes degraded,—this is the opinion of Atri and of the 'son of Utathya,' i. e. Gautama;—hence according to these authorities the Brāhmaṇa should never marry a *Shūdra* girl;—according to Shaunaka, however, degradation results, not from marrying, but from begetting a child on a *Shūdra* wife,—hence according to him, the man should avoid the *Shūdra* wife during the 'periods';—according to Bhṛgu again, even the begetting of a child does not lead to degradation, what leads to it is the circumstance that the Brāhmaṇa has no children except those from his *Shūdra* wife,—so that according to Bhṛgu only so long as he has not got a child from his Brāhmaṇa wife shall the Brāhmaṇa avoid his *Shūdra* wife during the periods'.

### VERSE XVII

Hopkin's remarks—"A significant alteration in the Mahābhārata 13.47.9 makes the last part of this verse read—'He is nevertheless purified by a ceremony known in law.'"—One fails to see what is 'significant' in this, when Hindu law bristles with expiatory ceremonies in connection with much more heinous offences than the marrying of a *Shūdra* wife.

This verse is quoted in *Mitākṣarā* (on 3.265, p. 1326) as meant to indicate the gravity of the offence, and as laying down the actual irrevocable loss of Brāhmaṇahood;—in *Parāsharamādhava* (Āchāra, p. 495) as prohibiting the marrying of the *Shūdra* by the twice-born;—in *Vīramitrodaya* (Samskāra, p. 750);—in *Aparārka* (p. 87);—in *Prāyashchittavivēka* (p. 361);—and in *Smṛti-chandrikā* (Samskāra, p. 208), which notes that what this forbids is the marrying and begetting of child on a *Shūdra* wife before a Brāhmaṇa wife.



### VERSE XVIII

This verse is quoted in *Aparārka* (p. 88), which explains it to mean that 'she should not be allowed to take a prominent part in the offerings made to the Gods and Pitrs;'—and in *Smṛtichandrikā* (Samskāra, p. 206), which explains '*tatpradhānāni*' as 'at which the Shūdra wife presides.'

### VERSE XIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 495) along with the preceding four verses;—in *Vīramitrodaya* (Samskāra, p. 75), where '*phēnapītasya*' is explained as '*pītamukhāsavasya*', 'he who has drunk wine from the mouth.'

### VERSE XX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 485) as introducing the examination of the different kinds of marriage;—in *Vīramitrodaya* (Samskāra, p. 846) to the same effect;—in *Hēmādri* (Dāna, p. 682);—and in *Vyāvahāra-bālabhātī* (p. 757).

### VERSE XXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 846) as enumerating the different forms of marriage;—in *Madanapārijāta* (p. 155);—in *Parāsharamādhava* (Āchāra, p. 485);—in *Vidhānapārijāta* (p. 758);—in *Samskāra-ratnamālā* (p. 479);—in *Nṛsimhaprasāda* (Samskāra, p. 61a);—in *Hēmādri* (Dāna, p. 682)—in *Vyāvahāra Bālabhātī* (p. 175);—in *Samskāramayūkha* (p. 99);—in *Smṛtichandrikā* (Samskāra, p. 227);—and by *Jīmūta-vāhana* (Dāyabhāga, p. 152).





## VERSE XXII

This verse is quoted in *Madanapārijāta* (p. 155) as introducing the enumeration of the different forms of marriage.

## VERSE XXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 987), which adds the following explanation:—The six forms of marriage, from the beginning, are lawful for the Brāhmaṇa, the four beginning with 'Āsura' and ending with 'Paishācha' for the Kṣatriya; these latter, with the exception of the 'Rākṣasa' are lawful for the Vaishya and the Shūdra.

*Aparārka* (p. 91) quotes this and adds that those beginning with Brāhma and ending with Gāndharva are lawful for the Brāhmaṇa; and the 'avarān'—those named last are lawful for the Kṣatriya; and for the Vaishya and Shūdra also these same, excepting the Rākṣasa.

*Madanapārijāta* (p. 158) quotes the verse and explains it to mean that the first six—i.e., 'Brāhma', 'Daiva', 'Ārṣa', 'Prājāpatya', 'Āsura' and 'Gāndharva' are, in the order stated, 'lawful'—i.e. not contrary to law—for the Brāhmaṇa.

*Vīramitrodaya* (Samskāra, p. 858) quotes the verse and having offered the same explanation as the above, adds that four of these are the principal forms recommended, and the other two are only secondary substitutes.

*Nirṇayasindhu* (p. 223) quotes the verse and explains that the 'four' meant are Āsura, Gāndharva, Rākṣasa and Paishācha; these, excepting the Rākṣasa, are lawful for the Vaishya and the Shūdra.

It is quoted in *Samskāramayūkha* (p. 100), which adds the following explanation:—For the Brāhmaṇa, only six forms are commended, beginning with the *Brāhma* and ending with the *Gāndharva*, the other two are not commended;—the



four beginning with the *Āsura* are lawful for the Kṣatriya,—these same four, excepting Rākṣasa, for the Vaishya and the Shūdra;—thus Rākṣasa is lawful for the Kṣatriya only; so that for the Brāhmaṇa there are only six, for the Kṣatriya all the eight;—and in *Smṛtichandrikā* (Samskāra, p. 231), which also adds that only the first six are lawful for the Brāhmaṇa, the latter four for the Kṣatriya, and for the Vaishya, and the Shūdra also, all these with the exception of the Rākṣasa.

#### VERSE XXIV

‘For the Vaishyas and Shūdras are not particular about their wives’ (Baudhāyana, 1.20.14). Cf. the following passages for the different rules in this respect. Vasiṣṭha 1.27-28 gives six equivalents to these eight; so Āpastamba (2.12.3), who admits three as good. Baudhāyana 1.20.10 gives eight and permits but four; so Viṣṇu (24.27). Gautama gives the eight, admits four, and says some admit six. “The Mahābhārata (1.73.8 ff.) ascribes descending virtue to each ‘according to Manu’, and mixing up the sense of verse 23 and verse 27, allows four for a Brāhmaṇa and six for a Kṣatriya.”—Hopkins.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487), as selecting out of the eight, those that are specially commended;—in *Vīramitrodaya* (Samskāra, p. 858), which adds that of the form specially commended for the Brāhmaṇa, two are still more important.

*Madanapārijāta* (p. 159), adds the following note:—The Brāhma, Daiva, Ārṣa and Prājāpatya forms have been declared to be commended for the Brāhmaṇa; for the Kṣatriya, the Rākṣasa alone has been commended; and for the Vaishya and Shūdra, the Āsura only. For the Brāhmaṇa the first four, ending with the Prājāpatya are the primary forms, and the Rākṣasa must be a secondary substitute for him, because it is lawful for the next lower caste, Kṣatriya. For the *Kṣatriya*, the Rākṣasa, is the primary form; and as according



to the preceding verse, the Āsura, Gāndharva, Rākṣasa and Paishācha are commended for him, the three, besides the Rākṣasa, must be regarded as secondary substitutes. According to others, however, the phrase 'last four' (of verse 23) stands for the four beginning with 'Prājāpatya'; and according to this, the Rākṣasa being directly mentioned in the present verse as specially commended for the Kṣatriya, the secondary substitutes for him would be the Prājāpatya, the Gāndharva and the Āsura. For the Vaishya and the Shūdra, the Āsura is the primary, and the Gāndharva and the Paishācha,—or the Gāndharva and the Prājāpatya—secondary substitutes.

*Smṛtitattva* (II, p. 140) quotes this verse and explains that even though this text mentions among the 'commended' forms, the Āsura, where the bride's father receives wealth from the bridegroom, yet it must be understood to sanction the payment of only so much of wealth as may be required for the decking of the bride.—It is quoted in *Hēmādri* (Dāna, p. 683);—in *Saṃskāramayūkha* (p. 100), which adds that for the Kṣatriya, the Rākṣasa is the principal form, and for the Vaishya and the Shūdra, the Āsura.

*Aparārka* (p. 91) quotes this verse and adds that for the Brāhmaṇa, the Brāhma, Daiva, Ārṣa and Prājāpatya are commended; the Āsura and Gāndharva are neither commended nor forbidden;—for the Kṣatriya, the Rākṣasa alone is commended; the Āsura and the Gāndharva are neither commended nor forbidden;—for the Vaishya and Shūdra, the Āsura alone is commended; the Gāndharva is neither commended nor forbidden;—the Paishācha is forbidden for all castes.

It is quoted in *Smṛtichandrikā* (Saṃskāra, pp. 190 and 231), which adds that though the first four are 'commended,' it does not mean that the next two are forbidden; all that is meant is that these two are *not commended*.

### VERSE XXV

This verse is quoted in *Vīramitrodaya* (Saṃskāra, p. 860) in support of the view that certain forms of



marriage are permissible for the Brāhmaṇa under abnormal circumstances; and adds the following explanation:—From among the five—Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paishācha,—the Āsura having been singled out as fit for the Vaishya and the Shūdra only, and the Paishācha being deprecated for all, the remaining three alone are lawful for the Brāhmaṇa; *i. e.*, the Prājāpatya, the Gāndharva and the Rākṣasa. This conclusion is based on the analogy of the livelihood recommended for the next lower caste being permissible for the higher caste in abnormal times; so that the marriages commended for the Kṣatriya are permitted for the Brāhmaṇa under abnormal circumstances.

The same work on page 859 quotes the second half of the verse, to the effect that the Paishācha is not lawful for any caste.

*Madanapārijāta* (p. 159) quotes it, and offers the following explanation:—From among the five—Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paishācha,—three are 'lawful'; *viz.* Prājāpatya, Gāndharva and Rākṣasa. The second half indicates two of these—*i. e.* the Āsura and Paishācha—as unlawful.—Even though the Prājāpatya has been enumerated in verse 24 among the primary forms recommended for the Brāhmaṇa, yet, the same is here mentioned only as 'lawful under abnormal circumstances,' with a view to indicate that it is inferior to the Ārṣa.

*Parāsharamādhava* (Āchāra p. 487) quotes this verse and adds the following explanation—From among the forms beginning with the Brāhma and ending with the Āsura, three—*i. e.* the Brāhma, the Daiva and the Prājāpatya are lawful; while Ārṣa and the Āsura are unlawful, on account of their involving the *purchase* of a wife; as between these two also, one should never adopt the Āsura, which should be avoided as carefully as the Paishācha. It goes on to add that here Manu has set forth only a view that has been held by 'some one'; according to his own view, there is no 'purchase' involved in the Ārṣa marriage, where the 'pair of cows' given





are not by way of a 'price' for the girl; as has been clearly declared in verse 53 below. So that, according to Manu, the \**Ārṣa* is as lawful as the other three.

It is quoted in *Hēmādri* (Dāna, p. 683);—and in *Samskāraratnamālā* (p. 479), which adds the following explanation:—Among the five, beginning with the *Brāhma* and ending with the *Āsura*, the first three are 'righteous,' as not involving any form of selling;—the *Ārṣa* and the *Āsura* are 'unrighteous,' as involving *bartering*, and hence, like the *Paishācha*, they should not be adopted even in abnormal circumstances.

### VERSE XXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 860), where the following notes are added:—This lays down the forms permissible for the Kṣatriya under abnormal circumstances.—' *Prthak* ' means *unmixed*, and ' *Mishra*, ' *mixed* ; we have the latter form in a case where the marriage having been previously settled by mutual understanding between the bride and the bridegroom, if the bride's people oppose it, the bridegroom takes her away by force, as happened in the case of Kṛṣṇa's marriage with Rukmīṇī (described in the *Bhāgavata*). A further distinction has got to be made here: the ' mixed ' form is permissible only under abnormal conditions, while the ' unmixed ' one is a secondary form permissible for all time ; and hence the mention of this latter in the present verse is merely reiterative (as remarked by Medhātithi also),—the reiteration being made for the purpose of indicating the utter inferiority of the ' mixed ' to the ' unmixed ' form. This implies that for other castes also, in the event of an ' unmixed ' form being not possible, the ' mixed ' form becomes permissible.—Even though the *Paishācha* has been prohibited for all, yet it has been mentioned among the forms of marriage, only for the purpose of its being permitted for the *Vaishya* and the *Shūdra* under exceptionally abnormal circumstances.



*Madanapārijāta* (p. 160) also quotes this verse as laying down what is permissible for the Kṣātriya under abnormal conditions. It adds the following notes:—‘*Pṛthak pṛthak*’ means the primary and the secondary forms, laid down as alternatives; and the second half quotes an example of the ‘mixed’ form; there is a ‘mixture’ of the Gāndharva and Rākṣasa forms when after a mutual understanding has been arrived at between the bride and the bridegroom, if the bride’s people raise objections to the marriage, the bridegroom fights with them and takes away the bride by force.—This is to be understood only as an illustration; on the same analogy, other ‘mixtures’ may be permissible for other castes also.—Even though very much deprecated, the Paishācha form is permitted under abnormal circumstances for the Vaishya and the Shūdra,—as also for such twice-born persons as have adopted the living of the Vaishya or the Shūdra.

This verse is quoted in *Hemādri* (Dāna, p. 682).

## VERSE XXVII

‘*Archayitvā*’—Medhātīhi and Kullūka take this as well as ‘*āchchhādya*’ as referring to both the bride and the bridegroom;—Nārāyaṇa and Rāghvānanda refer ‘*archayitvā*’ to the bridegroom only,

This verse is quoted in *Vīramītrodaya* (Samskāra, p. 847), where the following explanatory notes are added:—‘*Āchchhādya*,’ ‘having dressed,’ with clothes;—‘*archayitvā*’ ‘having worshipped’ with garlands, sandal-paint and so forth;—both these are to be done to the bridegroom, not to the bride; since both these are related to ‘*āhūya*’ ‘having invited,’ which cannot refer to the bride;—‘*Svayam*,’ ‘himself,’ should not be taken (as Medhātīhi and Kullūka take it) as precluding the possibility of the request for the girl coming from the bridegroom; as such preclusion would be inconsistent with the rule laying down the ‘selection’ of the bride by the bridegroom.—Further Baudhāyana says—“After ascertaining his



*Shrutashīlē*, learning and character, one gives the girl to the Student *who seeks for her*,”—and here we find it distinctly laid down that there should be *a seeking for the girl* by the bridegroom;—in this passage ‘Student,’ *Brahmachāri*, stands for one whose observance of studentship has not suffered in any way.—‘The seeing’ spoken of by Baudhāyana consists in selecting the bride. That the father should ‘himself’ invite the bridegroom has been laid down as the peculiar characteristic of the ‘Brāhma’ form of marriage. Such also is the custom among the people of the south.

This verse is quoted also in *Smṛtitattva* (II, p. 106) in connection with a somewhat subtle discussion. The author holds the view that ‘marriage,’ ‘*vivāha*,’ is the *act of taking a wife*, and hence the ‘giving’ of the bride cannot be called ‘marriage,’ as the *giving* is done by the Father, while the *taking of a wife* is done by the Bridegroom. On this ground, he argues, the definition of the Brāhma form of *marriage* provided in the present text of Manu should not be explained as consisting in the ‘*giving* of the girl’; the word ‘*Dānam*’ has, therefore, to be explained differently, in its etymological sense ‘*yasmai dīyatē tat dānam*’ i. e. ‘*dānam*’ means ‘that for the sake of accomplishing which the *giving* is done’;—and as it is the Student’s ‘taking of a wife’ that is accomplished by *giving*, it is this ‘taking of the wife’ which should be taken as expressed by the word ‘*dānam*.’ He argues further that if the ‘marriage consisted in the *giving* of the girl, then the agent, *person* marrying, would be the bride’s Father, and not the Bridegroom. The author is conscious of the syntactical difficulty involved in his explanation, in connection with the participle ‘*āhūya*,’ ‘having invited,’ which, as it stands, must have the same nominative agent as the ‘giving.’ But he brushes it off with the remark that the derivation of the verbal root in ‘*āhūya*’ being only a secondary factor, may be ignored, or we may supply some such word as ‘*sthitaḥ*’;—the meaning thus being—‘the man who takes the wife when he comes *after being invited*.’



It is interesting to note that the question raised by Raghunandana in *Smṛtitattva* has been anticipated and satisfactorily explained by Medhātithi (see *Translation*, p. 53).

This verse is quoted in *Aparārka* (p. 88);—in *Dānakriyākāumudī* (p. 9) as laying down the necessity of *clothing* the girl properly;—in *Nṛsimhaprasāda* (Samskāra, p. 61a);—and in *Smṛtichandrikā* (Samskāra, p. 227), which explains ‘*archayitvā*’ as ‘having worshipped him with offerings of ornaments and other things.’

### VERSE XXVIII

Hopkins is not quite right when he says that ‘the priest receives the maiden as part of the fee.’ It is not so, as has been made clear by Medhātithi. Further the ‘fee’ is always given *after the completion* of the rite, and not only when ‘*it has begun*’, or while the priest is still ‘*doing his work*.’

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 849), where the explanation is added—*Samyak sausthavēna karma kurvātē ṛtvijē ityanvayaḥ*; the construction is that the girl is given ‘to the priest who is doing the work efficiently, in a proper manner’;—in *Hēmādri* (Dāna, p. 684);—and in *Smṛtichandrikā* (Samskāra, p. 228).

### VERSE XXIX

Burnell is not right in remarking that ‘this is the most common form now.’ Among the better classes of the Brāhmaṇas the ‘Brāhma’ still continues to be the most common form; and among others, the form most common now is the Āsura.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 849), where ‘*dharmataḥ*’ is explained as meaning ‘according to family-custom’; or ‘in obedience to the law governing the Ārṣa marriage, not by way of a *price* for the girl.’

It is quoted also in *Madanapārijāta* (p. 155) as showing that it is not necessary that the number of ‘cows given





should be always 'two' as mentioned in other *Smṛtis*;—it adds that if the Father of the Bride accept this 'pair of cow and bull' it becomes a 'selling' of the girl;—in *Hemādri* (Dāna, p. 684);—in *Nṛsimhaprasāda* (Samskāra, p. 62a);—and in *Smṛtichandrikā* (Samskāra, p. 228), which explains '*Gomithunam*' as 'a milch cow and a bull.'

## VERSE XXX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 851);—in *Hemādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 228).

## VERSE XXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 852), where it explains '*Āpradānam*' as *ādānam grahaṇamiti yāvat*, i. e. 'taking';—and '*Svāchchhandyāt*' as 'of his own free will, not in obedience to the wish of the bride's father,' his right over her having been created by purchase.

*Smṛtitattva* (I, p. 593) quotes the verse and refers to Kullūka Bhaṭṭa as explaining '*āpradānam*' as 'taking of the girl'; and it explains '*svāchchhandyāt*' as 'by his own will.'

It is quoted in *Hemādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*āpradānam*' as '*ādānam*', 'taking', and '*svāchchhandyāt*' as 'at one's will', irrespectively of the willingness or otherwise of the girl, thus differing from the '*Gāndharva*' in which both are willing.

## VERSE XXXII

Govindarāja and Nārāyaṇa raise the question as to the prescribed offerings and wedding ceremonies being performed



in the case of the Gāndharva, Rākṣasa and Paishācha forms of marriage ; and on the strength of a text of Dēvala's and another of Shaunaka (*Bahvr̥cha Gr̥hyaparishiṣṭa*) they declare that the offerings must be made, but that no Vaidika mantras should be recited ; this latter reservation being based on Manu's text (8. 226). Medhātithi discusses this at great length under verse 34 below, from which it appears that the opinion on this subject has always been divided. In support of the view that the subsequent rites are essential, several texts are quoted in *Vīramitrodaya* (Samskāra, pp. 861-862).

This verse is quoted in '*Vīramitrodaya*' (Samskāra, p. 855), where the '*Anyonyasamyogaḥ*' is explained as 'mutual agreement',—'*Maithunyaḥ*,' 'conducive to all acts accomplished by means of sexual intercourse',—and '*Kāma-sambhavaḥ*,' as 'originating from excessive lust';—in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*Maithunyaḥ*' as 'favourable to sexual intercourse.'

### VERSE XXXIII

This verse is quoted in '*Vīramitrodaya*' (Samskāra, p. 856), where the following explanation is given—'*Hatvā*'—'having beaten, those obstructing him';—'*Chhittvā*'—'having cut off, the heads of the obstructors';—'*Bhittvā*'—'having pierced, with strokes of weapons';—'*Kroshantīm*'—'calling for her relations';—all this indicates fighting.

The second half is quoted in *Smṛtītattva* (II, p. 129) in support of the view that what distinguishes the *Rākṣasa* form is *forcible abduction*.

The verse is quoted in *Hēmādri* (Dāna, p. 685);—and in *Smṛtichandrikā* (Samskāra, p. 229), which explains '*prasahya*' as 'by force'.

### VERSE XXXIV

*Medhātithi* (P. 206, l. 20)—'*Varṇyatē chētiḥāsādiṣu &c.*';—e. g. the case of Kunti, who was married to Pāṇḍu, after she had given birth to Karna.





This verse is quoted in *Smṛtitattva* (II, p. 129);—in *Aparārka* (p. 91);—and in *Hemādri* (Dāna, p. 685).

## VERSE XXXV

This verse is quoted in *Smṛtitattva* (II, p. 138), where it is explained as meaning that in the case of Brāhmanas, that marriage is considered most commendable in which water is the only substance used as the instrument; while in that of the Kṣattriya and others, it may be accomplished, even without the pouring of water, simply by mutual consent, the father of the bride agreeing to give, and the bridegroom to receive, the girl. This does not mean, however, that in the latter case water should never be used.

## VERSE XXXVI

This verse is quoted in *Viramitrodaya* (Samskāra, p. 862);—and in *Hemādri* (Dāna, p. 603).

## VERSE XXXVII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 863), where it explains 'Brāhmaṇī' as 'the girl married in the Brāhma form'; and adds that the term 'pitṛn' includes the son and other descendants also;—also in *Parāsharamādhava* (Āchāra, p. 487);—in *Aparārka* (p. 88), which explains 'Sukṛta' as 'doing what is enjoined and avoiding what is forbidden';—in *Hemādri* (Dāna, p. 683); and in *Smṛtichandrikā* (Samskāra, p. 227).

## VERSE XXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487);—the first half is quoted in *Viramitrodaya* (Samskāra, p. 863), where the term 'daivodhāja' is explained as 'one born of a wife married in the Daiva form'; and it is added



that the phrase ‘*ātmanāñcha*’ of the preceding verse has to be construed here also ;— in *Hēmādri* (Dāna, p. 683) ;— and in *Smṛtichandrikā* (Samskāra, p. 228), which explains ‘*Kāya*’ as the Prājāpatya.’

### VERSE XXXIX

‘*Shiṣṭa*’—defined under 12. 109.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 487) ; and in *Viramitrodaya* (Samskāra, p. 865), which says that this describes the results accruing from the different forms of marriage.

It is quoted in *Aparārka* (p. 117) along with verses 40 and 41, which adds that all this pertains to the Brāhmaṇa ;—in *Hēmādri* (Dāna, p. 683) ;—in *Smṛtichandrikā*, (Samskāra, p. 230) ;—and in *Samskāramayūkha* (p. 99).

### VERSE XL

‘*Rūpasattvagunopētāḥ*’—‘Endowed with beauty and the quality of goodness’ (Mēdhātithi) ;—‘Endowed with beauty, goodness and other qualities’ (Govindarāja and Kullūka).

This is quoted in *Viramitrodaya* (Samskāra, p. 865) ;— in *Parāsharamādhava* (Āchāra, p. 488) ;—in *Aparārka* (p. 115) ;—in *Hēmādri* (Dāna, p. 683) ;—and in *Smṛtichandrikā* (Samskāra, p. 230).

### VERSE XLI

This verse is quoted in *Viramitrodaya* (Samskāra, p. 865) ;— in *Parāsharamādhava* (Āchāra, p. 488) ;—in *Aparārka* (p. 115) ;—in *Hēmādri* (Dāna, p. 683) ;—in *Smṛtichandrikā* (Samskāra, p. 230), which explains ‘*Nṛsham- saḥ*’ as ‘cruel,’ ‘*brahmadviṣaḥ*’ as ‘inimical to the Veda’ ;—and in *Samskāramayūkha* (p. 99), which adds the same notes,



### VERSE XLII

This verse also is quoted in *Viramitrodaya* (Samskāra, p. 865);—in *Parāsharamādhava* (Āchāra, p. 865);—in *Aparārka* (p. 117);—and in *Hemādri* (Dāna, p. 684).

### VERSE XLIII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 835);—and in *Smṛtitattva* (II, p. 107), which latter adds that this verse makes it clear that ‘marriage’ is something distinct from the ‘holding of the hand’ (*Pāṇigrahaṇa*).

### VERSE XLIV

This verse is quoted in *Viramitrodaya* (Samskāra, p. 835), which adds that what is meant by the phrase ‘*Kṣattri-yayā grāhyah*’ is that ‘the Kṣatriya girl should catch hold of the arrow already held by the bridegroom,’ and so on with the rest also.

It is quoted also in *Parāsharamādhava* (Āchāra, p. 496);—and in *Smṛtitattva* (II, page 107).

### VERSE XLV

‘*Tadvrataḥ*’—‘In consideration of her’ (Medhātithi and Kullūka);—‘careful to keep the said rule regarding the *Parvas*’ (Nārāyaṇa). The *Parvas* are described in 4. 128.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 497), which adds the following explanation;—‘*Rtu*’, ‘season’, is the name given to the period of sixteen days, counted from the first day of the menstrual flow,—during which the woman is capable of conceiving;—during this ‘season’ one should always approach his wife for the purpose of obtaining a child; and it is only his wife that the man should approach;—but during the ‘season’ the ‘second days’ should be avoided:—even apart from the season, one may approach his wife, when specially desired by her,



It is quoted in *Viramitrodaya* (Samskāra, p. 162), which explains '*tadvrataḥ*' as 'intent upon begetting a child'; and it is added that what is meant is that 'one should never omit to approach his wife during her season'.

*Viramitrodaya* (Āhnika, p. 558) quotes the verse and adds the following notes:— '*Rtu*', 'season', denotes the woman's capacity of conceiving; and the time during which the capacity is present is called the 'period of the season'— '*Tadvrataḥ*' means 'who is intent upon the approaching';— this approaching during the period beyond the 'season' is sanctioned with a view to guarding the impassioned woman from going astray.

This is quoted in *Hēmādri* (Kāla, p. 724):—and in *Smṛtichandrikā* (Samskāra, p. 41), which explains '*tadvrataḥ*' as 'bent upon getting a son', and adds that the implication is that 'during the period, even though the man may not be keenly desirous of intercourse, yet he should have recourse to his wife for the purpose of begetting a son', as otherwise he would be incurring a sin.

## VERSE XLVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 437) in support of the view that counting from the first day of the menses, sixteen days constitute the 'season', of which the first four days are condemned by good men.

*Viramitrodaya* (Āhnika, p. 539) quotes this verse, and adds that the addition of the term '*svābhāvikaḥ*', 'normal,' indicates that the period may vary, on account of the persence of certain diseases and other causes.

This verse is quoted also in *Nirṇayasindhu* (p. 166);—in *Samskāraratnamālā* (p. 680), which adds that the specification of 'night' implies the prohibition of intercourse during the day;—and in *Smṛtichandrikā* (Samskāra, p. 38).



### VERSE XLVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 438);—in *Vīramitrodaya* (Āhnika, p. 559), which adds that the 'eleventh' and other numbers refer to the days of the 'season'; the eleventh day of the 'season' and so forth;—and in *Vidhānapārijāta* (II, p. 368) which, for the first quarter, reads तासामापञ्चतः सर्वा, which means 'all days till the fifth', coming to the same thing—that the first four days are forbidden.

This verse is quoted in *Aparārka* (p. 104); which adds that the 'eleventh' and 'thirteenth' are meant to be the days of the 'season', not of the fortnight;—in *Hēmādri* (Kāla, p. 727), which adds that the 'eleventh' and 'thirteenth' are the days, not of the fortnight, but of the 'period';—in *Samskāraratnamālā* (p. 682), which has the same note, adding that such is the view of *Madanapārijāta*;—in *Smṛtichandrikā* (Samskāra, p. 38), which says that of the sixteen nights, the first four are to be avoided;—and in *Āchāramayūkha* (p. 118).

### VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 438), where 'yugmāsu' is explained as 'even nights', and 'samvishēt' as 'should approach';—in *Vīramitrodaya* (Āhnika, p. 559), which explains 'ayugmāsu' as 'odd nights', and 'samvishēt' as 'should approach';—also in *Vīramitrodaya* (Samskāra p. 153) in support of the view that 'one who desires a son should approach his wife on the even nights of the period, and he who desires a daughter, on the odd nights'; and adds that though the text speaks simply of 'nights', yet the act should be done *after midnight*; and also that the special mention of the 'night' clearly indicates that intercourse during the day is forbidden.

*Smṛtitattva* quotes this verse as describing the results accruing from approaching one's wife on certain days.



This is quoted in *Aparārka* (p. 103);—in *Hēmādri* (Kāla, p. 722);—in *Samskāramayūkha* (p. 16);—in *Smṛti-chandrikā* (Samskāra, p. 37);—in *Samskāraratnamālā* (p. 680);—and in *Nṛsimhaprasāda* (Samskāra, p. 24 b).

### VERSE XLIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 499), which remarks that in the second line the words are 'samē apumān';—and in *Smṛtitattva* (p. 617).

*Vīramitrodaya* (Samskāra, p. 160) quotes this verse and adds the following notes:—'Shukra' in the man's case is semen; and in that of the woman, the red ovule;—Vashiṣṭha has declared that the human body is made up of the semen and the ovule;—if the man's seed happens to be in excess of the woman's, then the child is male, even though the sexual intercourse might have taken place on an odd day of the period; but with this difference that the male child born under such circumstances would have an effeminate body;—in the event of the woman's seed being in excess of the man's the child is female, even though the intercourse might have taken place on an even day of the period; but in this case the female child would have a masculine body;—and the reason for this mixed character consists in the fact that the effect of the seed, which is the material cause of the child's body, is more potent than that of the time of conception, which is only a 'concomitant cause';—when the two seeds are in equal quantity, the child is either 'non-male' *i. e.* a eunuch, or a boy and girl—*i. e.* twins,—this latter being caused by the bifurcation of the seed at the time of emission, leading to two portions of it falling on two different parts of the womb.

The verse is also quoted in the *Āhnika* section (p. 559) of *Vīramitrodaya* where we find the following notes:—'Samē'—when the man's seed and the woman's are equal—there is born either a non-male, a eunuch, or 'a boy and





girl';—the seeds being bifurcated into two parts in equal quantities, twins, consisting of one boy and one girl, are born;—'Kṣīṇē'—when the seed is weak,—and 'alpē'—small in quantity, there is 'viparyaya'—failure of conception.

This is quoted in *Samskāramayūkha* (p. 16), which adds that if the intercourse takes place on an 'even' day but the proportion of the woman's 'seed' is larger, then the child will be a female one, but with masculine features; and if it takes place on an odd day and the proportion of the man's 'seed' is larger, then the child will be a male one, but with feminine features;—in *Samskāraratnamālā* (p. 683), which explains 'apumān' as 'sexless' and there are two children, one male and another female, if the seed become divided;—in *Nṛsimhaprasāda* (Samskāra, p. 25a);—and in *Smṛtichandrikā* (Samskāra, p. 40) which explains 'Samē' as 'when there is equality of the two-seeds,' and adds the same notes as those in the *Mayūkha*.

### VERSE L

'*Yatra tatrāshramē vasan*'—'In whatever life-stage he may be'; i. e. 'whether he be a householder or a hermit *Vānaprastha*' (Kullūka and Nārāyaṇa).—According to Medhātithi, this is a mere *arthavāda*, and what is said does not apply to any one except the householder;—Govindarāja does not, like Kullūka, restrict the extension to the Hermit (*Vānaprastha*) only, he includes the Renunciate (*Yatī*) also. Buhler remarks that 'Kullūka justly ridicules the last opinion'; but Kullūka's own opinion is only a shade less ridiculous than Govindarāja's. (See the following note, for a good explanation).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 559), where the following notes are added:—'*Nindyāsu rātriṣu*'—on the first four days, the eleventh day and the thirteenth day;—'*anyāsu rātriṣu*,'—on any other eight days from among those not forbidden;—if one avoids women,



—i. e., approaching them only on two days,—the man remains 'a continent religious Student';—i. e. he derives the results obtainable by continence;—'Yatra tatṛāshramē'—i. e. even though he is a Householder, he gets all that is obtainable by the chaste Student.

### VERSE LI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 851), which deduces from the word 'lobhēna,' 'through greed,' the conclusion that if something is received *without greed* on the part of the father, it is not the 'price,' but only an *honoriſic present* to the bridegroom; and in support of this it quotes Manu 3. 54;—in *Vyāvahāra-Bālambhaṭṭī* (p. 761);—and in *Smṛtichandrikā* (Samskāra, p. 232);—and by Jīmūtavāhana (Dāyabhāga, p. 151).

### VERSE LII

Medhātithi supplies two explanations of this verse. The first one of these is the only one admitted by Nārāyaṇa and Nandana, while Kullūka accepts the second one.

### VERSE LIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 489), which adds the following explanation:—The 'gomi-thuna,' 'bovine pair,' (given by the bridegroom in the Ārṣa marriage) has been called by some people the 'price' paid for the girl;—but 'this is not true,'—i. e. it cannot be regarded as the 'price,' as it does not possess that character; the 'price' of a thing is always an indefinite factor; as is found in every sale-transaction, the price can never be definitely fixed; that which suffices for buying a thing is called its 'price'; and this varies with time and place. In the present case, however, the amount is definitely fixed; it is the 'Ārṣa' marriage when *only* the 'cow-pair' is given, neither more nor





less. Thus there being no real *buying* in this case, the *Ārṣa* marriage must be regarded as lawful.

*Madanapārijāta* (pp. 155-156) takes the verse somewhat differently: It says that if the 'cow-pair' given by the bridegroom is taken by the bride's father himself, then it is a clear case of 'selling' the girl; but there would be nothing wrong if the present were accepted by him on behalf of the bride, as is clear from the next verse.

*Vīramitrodaya* (Samskāra, p. 849) quotes it in support of the view that the 'cow pair' given in the *Ārṣa* marriage is not the 'price'; though it must come to be so regarded if it is taken through greed, as has been made clear by verse 51 above.

This verse is also quoted in *Vidhānapārijāta* (p. 759) in support of the view that the *Ārṣa* marriage involves no 'selling' of the girl,—and it reproduces the arguments adduced by *Parāsharamādhava* (above).

It is quoted in *Samskāraratnamālā* (p. 479), which has the same note as *Parāsharamādhava* (above); but makes things clear by reading '*Kriyatē tāvataiva saḥ*', which lends itself to the desired interpretation much more easily than the reading '*vikrayastāvadēva saḥ*,' which calls the transaction pure 'selling';—and in *Smṛtichandrikā* (Samskāra p. 231), which explains '*mṛsā*' as 'false,' and declares that the marriage is unrighteous, in as much as it involves 'selling', the cow-pair being the *price* and not mere *shulka* or 'fee.'

### VERSE LIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 850) in support of the view that if the 'cow-pair' given by the bridegroom in the *Ārṣa* marriage is accepted, not in greed,—then it is to be looked upon only as a means of honouring the bride, and not as a 'price' paid for her. It explains the word '*ānṛshamsyam*' as 'not sinful,'



*Madanapārijāta* (p. 156) also quotes it in support of the view that if the 'cow-pair' is accepted on behalf of the bride, there is nothing wrong in it,—the verse being explained as follows—That 'consideration' which is accepted on behalf of the bride, constitutes the 'honouring' of the girl, and as such is not sinful;—i. e. the 'consideration' thus received should be handed over to the girl.

It is quoted in *Samskāramayūkha* (p. 100), which explains 'ānṛshamsyam' as 'honest dealing';—in *Samskāraratnamālā* (p. 479) which explains 'ānṛshamsyam' as 'not sinful';—and in *Smṛtichandrikā* (Samskāra, p. 233), which explains the meaning as 'what is received as fee for the girl, that is only a *present* to the bride,'—and is 'ānṛshamsyam', 'nothing sinful.'

#### VERSE LV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506), in support of the view that the wife, whether young or old—should always be respected, 'worshipped'; but it adds that this does not apply to the *unchaste* wife, for whom one should provide just enough to keep her body and soul together.

#### VERSE LVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506);—in *Vivādaratnākara* (p. 417) as explaining the reason why women should be honoured;—and in *Aparārka* (p. 17).

#### VERSE LVII

Verses 57—66 are omitted by Medhātithi. [*Query*—are they interpolations?] "These are very probably a later addition. The corresponding section in the Mahābhārata, 13.46 stops right here also."—Hopkins. They are all quoted in *Vivādaratnākara* and in *Parāsharamādhava*.



*Vivādaratnākara* (p. 417) explains ‘*jāmayah*’ as ‘ladies of the family; sisters, daughters-in-law, and so forth’.

### VERSE LVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 506); in *Vivādaratnākara* (p. 417);—and in *Aparārka* (p. 107), which explains ‘*Jāmayah*’ as, ‘*bhaginyah*’ and adds that it includes the daughter, daughter-in-law and others.

### VERSE LIX

‘*Satkārēṣu*’—‘On holidays’ (Govindarāja, Kullūka, and Rāghavānanda);—Reading ‘*Satkārēṇa*’, Nārāyaṇa explains it as ‘by kind speech’.

This verse is quoted in *Vivādaratnākara* (p. 418);—and in *Parāsharamādhava* (Āchāra, p. 506).

### VERSE LX

This verse is quoted in *Vivādaratnākara* (p. 421);—and in *Parāsharamādhava* (Āchāra, p. 506).

### VERSE LXI-LXII

These verses are quoted in *Vivādaratnākara* (p. 421).

### VERSE LXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 589) as enumerating the causes leading to the degradation of families;—and in *Smṛtichandrikā* (Samskāra, p. 232).

### VERSE LXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 589) as setting forth further causes for the degradation of a Brāhmaṇa family;—also in *Vidhānapārijāta* (p. 676) to the same effect;



—and in *Smṛtichandrikā* (Samskāra, p. 208), which explains that the *selling* of 'cows' and 'horses' is what is meant here.

### VERSE LXV

This verse is quoted in *Vidhānapārijāta* (p. 676) as setting forth the causes of the degradation of families; and it explains '*mantrataḥ*' as '*vedaḥ*', 'in Veda';—also to the same effect, in *Vīramitrodaya* (Samskāra, p. 589);—and in *Smṛtichandrikā* (Samskāra p. 208).

### VERSE LXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 590), as describing the conditions leading to the elevation of a family.

### VERSE LXVII

*Medhātithi* (P. 217, l. 27)—'*Ētadēvānyatra paṭhitam*'.—The verse is quoted from Yājñavalkya (1.97), where *Mitākṣarā* explains the phrase '*smārtam karma*' as 'the Vaishvadēva and other religious rites prescribed in the *Smṛtis*, as also 'the ordinary worldly acts of cooking and the like', while *Aparārka* explains it simply as 'acts laid down in the *Smṛtis*'.

This verse is quoted in *Nirṇayasindhu* (p. 301);—and in *Shāntimayūkha* (p. 4).

### VERSE LXVIII

'*Upaskarah*'—'The pot, the kettle and other household implements' (*Medhātithi*);—'a pot, a broom and the rest' (*Kullūka*);—'a broom and the rest' (*Rāghavānanda*);—all these take the word in the collective sense, including all 'household implements';—*Nārāyaṇa* alone takes it in the purely singular sense of 'the broom' only.



This verse is quoted in *Smṛtitattva* (p. 533) as laying down the sources of 'the sin of the slaughter house';—it adds the following explanations:—'*Sūnā*' means occasions for killing';—'*chullī*' is the cooking place';—'*Pēṣaṇī*' 'grinding stone';—'*upaskaraḥ*' 'the broom and the rest';—'*Kaṇḍanī*' 'mortar and pestle';—by making use of these the man incurs sin.

*Vīramitrodaya* (Āhnika, p. 389) quotes the verse and adds the following explanations:—'*Sūnā*' is 'occasion for the killing of living beings';—'*Upaskaraḥ*' is 'the broom, the pot, the stick and the rest'; '*bādhyatē*' (which is its reading for '*badhyatē*') means 'is stricken—i. e., by sin accruing from the killing of animals';—'*vāhayan*' means 'making use of,' 'operating.'

### VERSE LXIX

*Vīramitrodaya* (Āhnika, p. 389) quotes this along with the preceding verse.

### VERSE LXX

'*Adhyāpanam*'—Nandana reads '*adhyāyanam*' and explains that it is the same as '*adhayanam*.'

Burnell declares that what makes India 'the land of vermin' is this habit of the Hindus of offering food to all living beings!—To what lengths will the detractor of a religion not go!

This is quoted in *Vīramitrodaya* (Āhnika, p. 392);—in *Smṛtitattva* (p. 533);—in *Madanapārījāta* (p. 305), which adds that '*adhyāpana*' stands for '*adhyayana*' 'study,' and '*tarpaṇa*' for '*Shrāddha*';—in *Vidhānapārījāta* (II p. 306), which adds (like Medhātithi) that '*adhyāpana*' includes 'study' also; and '*tarpaṇa*' stands for the daily *Shrāddha* offering;—and in *Saṃskāraratnamālā* (p. 918), which adds that this is only an enumeration of the rites and not an injunction of the



order in which they are to be performed,—some people hold that the four ‘sacrifices’ here mentioned go under the name of ‘*Vaishvadēva*,’ but according to *Mādhava*, that name applies to only three—the *Dēvayajña*, the *Pitryajña* and the *Bhūtayajña*.

### VERSE LXXI

This verse is quoted in *Viramītrodaya* (Āhnika, p. 392);—and in *Smṛitattva* (p. 533).

### VERSE LXXII

‘*Bhr̥tya*’ stands for ‘aged parents and others’ (Medhātithi, Govindarāja and Kullūka),—or ‘born slaves and others too old to work for their living,’ also aged cattle &c., which is the alternative explanation, suggested by Medhātithi, and not only ‘animals unfit for work,’ as noted by Buhler. Nārāyaṇa, and Nandana read ‘*bhūtānām*’ and explain it as ‘goblins or living beings.’

This verse is quoted in *Viramītrodaya* (Āhnika, p. 392), which reads ‘*bhūtānām*’ for ‘*pāñchānām*’;—and in *Aparārka* (p. 146), in support of the view that there is nothing wrong in doing the cooking for one’s own self along with the gods and *Pitrs*; it is only when one cooks for himself alone that it is wrong.

### VERSE LXXIII

Two of these technical terms occur in the beginning of Baudhāyana’s *Gr̥hyasūtra*, and four in Pāraskara’s *Gr̥hyasūtra* 1. 4. 1, as well as in Shāṅkhāyana’s 1. 5. 1.

This verse is quoted, without comment, in *Viramītrodaya* (Āhnika, p. 392);—and in *Aparārka* (p. 142), which adds that these are the names for the ‘five sacrifices.’





## LXXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392);—and in *Aparārka* (p. 142).

## LXXVI

This verse is quoted in *Aparārka* (p. 994).

## VERSE LXXVIII

*Medhātithi* (P. 223, l. 15) '*Himsānugrahayoh*'—This refers to Gautama 3.24-25, where we read—

समो भूतेषु हिंसानुग्रहयोः । अनारम्भी ।

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 457).

## VERSE LXXIX

'*Durbalēndriyaiḥ*'—'Of uncontrolled organs' (Govindarāja and Kullūka; *not* Medhātithi, to whom this explanation is wrongly attributed by Buhler and Burnell).

## VERSE LXXX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392).

## VERSE LXXXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 392);—in *Madanapārijāta* (p. 305); and by Jīmūtavāhana (*Dāyabhāga*, p. 330).

## VERSE LXXXII

This verse is quoted in *Aparārka* (p. 145);—in *Samskāra-ratnamālā* (p. 922), which explains '*payah*' as *milk* and adds that this daily *Shrāddha* need not be offered on a day on which a special *Shrāddha* is offered;—in *Smṛtisāroddhāra*



(p. 283);—in *Hēmādri* (Shrāddha, pp. 208 and 1564);—in *Shrāddhakriyākaumudī* (pp. 3 and 289);—in *Varṣakriyākaumudī* (p. 353);—and in *Gadādhara-paddhati* (Kāla, p. 372).

### VERSE LXXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 432), where the following notes are added :—‘*Pāñchayajñikē*’ means ‘at that *Pitryajña* which forms part of the Five Great Sarifices;’—the particle ‘*api*’ implies that, if possible, one should feed several Brāhmaṇas also;—the second half of the verse means that ‘*Vishvēdēva-Shrāddha*’ does not form part of ‘*Nitya-shrāddha*’, in support of which it quotes a text from *Bhaviṣya Purāṇa*;—also in *Hēmādri* (Shrāddha, p. 1565).

### VERSE LXXXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402).

### VERSE LXXXV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is added that what ‘*Samastayajñ*’ means is that ‘the offering should be made with the formula *agnīsomābhyaṃ svāhā*’.

### VERSE LXXXVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is explained that the offering to ‘*Dyāuh-prthivī* jointly’ should be made with the formula—*Dyāvāprthivībhyaṃ svāhā*’.

### VERSE LXXXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 402), where it is added that ‘*ēvam*’ means ‘in the manner of the sacrifice to Gods’.



### VERSE LXXXVIII

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 402).

### VERSE LXXXIX

'*Uchchhīrṣakē*'—'Head of the bed' ('Others' in Medhātithi, Nārāyaṇa and Nandana);—'the North-East portion of the house, where the head of the Vāstupuruṣa lies' (Govindarāja, Kullūka and Rāghavānanda);—'the place of the head, well-known as the *Dēvatāṣharāṇa*' (the N.-E. corner of the house is what is meant).

'*Pādataḥ*'—'the lower portion of the house' (Medhātithi);—'the South West corner of the house, where the Vāstupuruṣa has his feet' (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403), which explains '*Uchchhīrṣakē*' as 'the head of the bedstead lying in the house'—and '*Pādataḥ*' as 'the foot-end of the bedstead in the house', and adds that the formula to be used in making the offering should be as put in the text '*Brahmavāstoṣpatībhyām svāhā*'.

### VERSE XC

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403) without any comment.

### VERSE XCI

'*Prṣṭhavāstuni*'—'On the upper storey, or on the roof of the house' (Medhātithi);—'behind the house' (Govindarāja and Nārāyaṇa);—'outside the house' (Nandana);—'behind the offerer's back' (Kullūka).

'*Sarvānnabhūtayē*'—'The same deity occurs in Shāṅkhāyana, *Gr̥hyasūtra*, 2.14, where Professor Oldenberg has *Sarvannabhūti*, while the Petersburg Dictionary gives *Sarvānubhūti*'—Buhler.



Medhātithi denies that there is any such 'deity' and he is averse to assuming any such unheard of deity, when the literal meaning of the term is not incompatible with the text,— 'for the acquiring of all kinds of food.' Kullūka, however, who reads '*Sarvātmabhūtayē*' takes it as the name of a deity.

This verse is quoted in *Virmitrodaya* (Āhnika, p. 403), where the following explanations are added :—'*Prsthavāstuni*' means 'behind the house, in the place where the urinal is situated';—'*Sarvānubhūti*' is a deity of that name;—'*harēt*' means 'should offer'.

### VERSE XCII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 342), which adds that the object of the verb is '*annāni*' understood;—in *Smṛtitattva* (p. 424) in support of the view that (a) wherever such offering is laid down as to be given to 'birds', it is the crow that is meant (evidently the author adopts the reading *Vāyasānām* for *Vayasām*), and that (b) in texts laying down such offerings to the 'unfit', it is persons afflicted with 'filthy diseases' that are meant;—in *Madanapārijāta* (p. 316) as laying down the offering of food outside the house;—in *Viramitrodaya* (Āhnika, p. 403), where '*Shanakaiḥ*' is explained as 'in such a manner as no food may be wasted,' which adds that the offering made for the benefit of 'crows' and others should be put in places where they may be of the greatest use to them;—in *Mitākṣarā* (on 1.103, p. 75);—in *Aparārka*, which adds that the '*patita*' here is meant to include such sects of mendicants as go about with human skulls in their hands;—and in *Smṛtisāroddhāra* (p. 286) as laying down the 'offering to Bhūtas, living creatures'.

### VERSE XCIII

'*Tējomūrtiḥ*'—'Endowed with the body of light,' qualifying the '*Brāhmaṇa*' (Medhātithi);—Kullūka reads





‘*tējomūr̥ti*’ (neuter) and explains it as ‘resplendent’, qualifying the ‘place’.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 403), where it is noted that the use of the word ‘*archati*’, ‘honours’, is meant to imply that even the making of offerings to crows and others should not be accompanied by a feeling of disrespect, or contempt.—‘*Patharjunā*’ is to be construed as ‘*rjunā pathā*’.

### VERSE XCIV

‘*Bhikṣavē brahmachāriṇē*’—‘To the Religious Student who begs for it’ (Medhātithi and Govindarāja); —‘to the Renunciate *and* to the Religious Student’ (Kullūka and Rāghavānanda; also suggested, but disapproved, by Medātithi);—‘the chaste beggar’ (*third* suggestion by Medhātithi and approved on the ground that it includes all the three,—the Student, the Hermit and the Renunciate).

The first half of this verse is quoted in *Vīramitrodaya* (Āhnika, p. 392) as laying down that the feeding of the guests is to be done after the Bali-offerings; but adds that this is meant for those cases where the *Shrāddha* is not performed, as in the case of the Householder who has his father still living;—also on p. 434, where it explains that what is meant by ‘*Pūrvamāshayēt*’, ‘should feed *first*’, is that the feeding should be done *before the Nityashrāddha*, and applies to those cases where the ‘guest’ happens to arrive at that exact time.

### VERSE XCV

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 434).

### VERSE CXVI

‘*Satkṛtya*’—‘Having honoured’ (the Brāhmaṇa) (Medhātithi and Govindarāja);—‘having garnished’ (the food) (Kullūka and Rāghavānanda).



This is quoted, without comment, in *Vīramitrodaya* (Āhnika, p. 434).

### VERSE XCVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 434), where 'bhasmabhūtēṣu' is explained as 'those devoid of learning and austerity'.

### VERSE XCVIII

This verse is quoted without comment in *Vīramitrodaya* (Āhnika, p. 434).

### VERSE XCIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 441), which explains 'samprāptāya' as 'one who has happened to come of his own accord, i. e. without invitation'; and 'vidhipūrvakam' as 'in the manner prescribed for the entertaining of guests';—and in *Hēmādri* (Shrāddha, p. 433).

Between verses 99 and 100, *Vīramitrodaya* (Āhnika, p. 441) quotes the following two additional verses—

अन्नं हुत्वा विधानेन यत्पुण्यफलमश्नुते ।  
 तेन तुल्यं विशिष्टं वा ब्राह्मणे तपिते फलम् ॥  
 मन्त्रकर्मविपर्यासाद् दुरिताद् दुरगतादपि ।  
 तत्फलं नश्यते कर्तुरिदं न श्रद्धया हुतम् ॥

and adds the following explanations:—'*annam hutvā*'—i. e. in the fire;—'*mantra &c.*'—i. e. 'from that sin which would accrue from the misuse of Mantras and Rites, and from the delinquencies of the Agent';—'*tatphalam*'—the result following from the Homa;—'*Idam na*'—the construction is that 'whatever is offered to the guest with due respect, in the shape of all this, seat and the rest, is never lost'.



### VERSE C

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 355) in support of the view that—‘if a guest comes to one’s house with a view to getting food, and goes away without getting any, then all the rites that the master of the house performs, in honour of the Gods and the Pitṛs, become futile.’

The verse is quoted in *Vīramitrodaya* (Āhnika, p. 441), which adds the following explanations:—‘*Shilāt*’ (which is the reading it adopts)—‘from the remnant of the gleanings dropped in the fields.’—‘*uñchhataḥ*’—‘pickings;—what is meant is that even a poor man should entertain his guest.

### VERSE CI

Compare Hitopadēsha, 1.33.

This verse is quoted in *Mitākṣarā* (on 1.107, p. 78), which explains it to mean that if there is no food to be given, the guest may be duly honoured even with ‘grasses, place, water and speech’;—also in *Vīramitrodaya* (Āhnika, p. 441), where ‘*Sūnṛtā*’ is explained as ‘agreeable and true’.

### VEREE CII

The first half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 351) in support of the view that a guest is to be treated as such only on the day on which he arrives, not if he stays till the next day.

The verse is quoted in *Vīramitrodaya* (Āhnika, p. 438) as explaining what is meant by the term ‘*atithi*’ (guest);—in *Aparārka* (p. 155);—in *Hēmādri* (Dāna, p. 676 and Shrāddha, p. 427).

### VERSE CIII

‘*Sāṅgātikam*’—‘Fellow-student, other than a friend; or one who is in the habit of meeting all men on



terms of equality, entertaining them with jokes and stories.' [Medhātithi; whom Buhler quotes wrongly by including 'the Vaishya or a Shūdra or a friend' in the latter explanation; the word '*vaishyashūdran sakhā cheti*' stands for verse 110, where, Medhātithi says, 'the rule regarding the entertaining of a *Friend* will come in'];—'One who makes a living by telling wonderful or laughable stories and the like' (Govindarāja, Kullūka and Rāghavānanda);—'one who comes on account of his relationship to the Householder' (Nārāyaṇa).

'*Bhāryā yatrāgnayah*'—'Where the wife and the fires are at the time' (Medhātithi);—'when the man who has arrived is accompanied by his Wife and Fires' (Govindarāja and Nārāyaṇa). Buhler is again in the wrong in translating Kullūka's view. What Kullūka says is एतेन भार्याग्निरहितस्य प्रवासिनो नातिथित्वमिति बोधितम्—i. e. 'what is meant is that the character of a *guest* does not belong to that wanderer from home, who is devoid of wife and fires'; and *not* (as Buhler puts it) that 'a Householder who has neither (wife or fires) need not entertain guests.'

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 353), which adds the following notes:—An inhabitant of the same village, even though he may arrive in the character of a guest, is not to be entertained as such;—similarly, the '*Sāṅgatika*,' i. e. 'an old acquaintance,'—is not to be treated as a guest, if he happens to arrive as one;—an arrival is to be treated as a guest only when he comes to the house—either his own or some one else's—where the Householder's 'wife and fires' happen to be at the time.

#### VERSE CIV

This verse is quoted in *Hemādri* (Shrāddha, p. 769);—and in *Prāyashchittavivēka* (p. 250).

#### VERSE CV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 351), which explains '*Sūryodha*' as 'one who has been



brought to the house by the Sun who has rendered the man incapable of proceeding further on his journey';—and in *Vīramitrodaya* (Āhnika, p. 440), which reproduces the exact words of *Parāsharamādhava*, just quoted.

This verse is quoted in *Aparārka* (p. 152), as laying down that the guest must be fed.

### VERSE CVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 451) without comment.

### VERSE CVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 354) as laying down certain distinctions to be borne in mind in entertaining guests;—in *Vīramitrodaya* (Āhnika, p. 450), which adds that as regards food and other things, it must be the same for all, specially when they are all dining together in the same line; as specially laid down by Hārīta;—and in *Aparārka* (p. 156), which adds that the 'following' is to be done when the guest departs.

### VERSE CVIII

This verse is quoted in *Mitākṣarā* (on 1. 103, p. 76) in support of the view that the *Vaishvadēva* offering is not meant to be sanctificatory of the food; it is performed only for the accomplishing of certain desirable ends for the Householder—e. g., what is mentioned under 2. 28.

*Madanapārijāta* (p. 311) quotes it, and adds the following note:—The *Vaishvadēva* offering having been made, and one guest having been duly entertained, if a second one happens to arrive, and there is no cooked food left for him, then food should be cooked for him; but out of this latter no *Vaishvadēva* offering need be made. If this offering were



meant to be sanctificatory of the food, then it would be necessary to make it each time the food might be prepared; and the prohibition of the second offering can be justified only if it is *not* sanctificatory of the food. Some people have held that this offering has the dual character (a) of being sanctificatory of the food, and (b) of fulfilling a desirable purpose for the man.

It is quoted in *Vidhānapārijāta* (II, p. 305), which also adds that the interdicting of the second *Vaishvadēva* offering clearly indicates that it is not regarded as sanctificatory of the food;—in *Samskāraratnamālā* (p. 924), which explains ‘*nivṛttē*’ as ‘after taking his food’;—and in *Smṛtisāroddhāra* (p. 284), which adds the following explanation:—‘Where the *Vaishvadēva* offering has been made and the Honouring of the guest also done, if another guest arrives and there is no cooked food left, then another food should be cooked and offered to him, but the *Vaishvadēva* offering need not be made out of this second instalment of cooking.’

### VERSE CIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 358) in support of the view that ‘just as the host should not enquire after the *gotra* and other details regarding the guest, so the guest also should not declare these’;—and in *Smṛtitattva* (p. 426) without comment.

### VERSE CX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 354) in support of the view that in the house of the *Brāhmaṇa*, the *Kṣattriya* and others are not to be entertained as regular guests, they are only to have food offered to them;—in *Vīramitrodaya* (Āhnika, p. 438) to the effect that wherever the term ‘*Brāhmaṇa*’ is used in the texts laying



down the duty of entertaining a 'guest', it is meant to exclude the *Kṣattriya* and other castes;—and in *Hēmādri* (Shrāddha, p. 428).

### VERSE CXI

'*Kāmam*'—May; i. e., it is not incumbent upon him; it is left to his choice' (Medhātithi and Nārāyaṇa);— 'as much as the person wishes' (Rāghavānanda).

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 354) as laying down what should be done if a *Kṣattriya* comes to one's house as a guest;— in *Aparārka* (p. 152) as laying down that the Householder may, if he likes, entertain guests other than the Brāhmaṇas;—and in *Hēmādri* (Shrāddha, p. 440), which notes that this lays down the rule that to the *Shūdra* thus arrived one should offer the food left in the dishes.

### VERSE CXII

*Parāsharamādhava* (Āchāra, p. 354) quotes this verse without comment;—also *Aparārka* (p. 152), which explains '*ānṛshamsyam*' as '*anaiṣṭhuryam*,' 'absence of hard-heartedness.'—It is quoted also in *Varṣakriyā-karmudī* (p. 572), which explains '*Kuṭumbē*' as 'in the house'.

### VERSE CXIII

This verse is quoted without comment in *Parāsharamādhava* (Āchāra, p. 394);—and in *Aparārka* (p. 154) as laying down the treatment to be accorded to such relations and friends as happen to arrive after the Householder himself has eaten,—and as implying that the wife should eat after the husband has eaten.



VERSE CXIV

‘*Suvāsinīḥ*’—‘Newly married girls i. e. daughters and daughters-in-law’ (Medhātithi);—‘women whose fathers and fathers-in-law are living, even though they may have got children’ (‘others,’ quoted by Medhātithi).

‘*Agrē*’—‘Before (the guests)’ (Kullūka);—Medhātithi adopts the reading ‘*anvak*’ and explains it to mean ‘along with (the guests)’; and not as ‘even if they come later,’ as Hopkins interprets him.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455), which explains ‘*agrē*’ as ‘first’;—and in *Aparārka* (p. 147).

VERSE CXV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455) without comment; and also on p. 395, where it is explained as setting aside the view that the *Vaishvadēva* and *Bali* offerings should be made only once in the morning when the man himself eats,—and as indicating the necessity of making them both in the morning and in the evening, *even though the man himself may not eat* at both times. There is this difference, however, that if the man omits the offerings while he himself eats, he incurs two sins—that of eating without offering, and that of omitting the offerings; whereas if he drops them when he himself does not eat, he incurs only one sin, that of omitting the offerings. Thus on the *Ēkādashī* and other fasting days also, the said offerings have got to be made; and food has got to be cooked for that purpose; but in the event of his being unable to do the cooking, the offerings may be made even with uncooked food.

This is quoted also in *Aparārka* (p. 147), which explains the second line to mean ‘he does not understand that he is himself being devoured by dogs and vultures’, and





deduces the conclusion that it is not sinful to eat along with the persons mentioned in the preceding verse.

## VERSE CXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 364), as laying down the manner in which the Householder himself should take his food;—and in *Vīramitrodaya* (Āhnika, p. 456) without comment.

## VERSE CXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 456) without comment;—also on p. 395, as indicating (along with verse 115) the necessity of making the *Vaishva-dēva* and *Bali* offerings both in the evening and in the morning;—and in *Hemādri* (Shrāddha, p. 581).

## VERSE CXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 457) as deprecating the conduct of the man who does not entertain guests.

## VERSE CXIX

‘*Priyaḥ*’—‘Son-in-law’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘Friend’ (Nārāyaṇa and Nandana).

‘*Parisamvatsarān*’—Kullūka reads ‘*parisamvatsarāt*.’

“The Mahābhārata has here *parisamvatsaroṣītān*, ‘gone a year on a journey.’”—(Hopkins).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 454) as laying down the ‘Madhuparka’ offering for the King and some others.

*Medhātithi* (Footnote, p. 237).—The printed editions have wrongly treated the verse ‘*yadyadiṣṭatamam &c.*’ as



Manu's text. It is only a part of Medhātithi's comment, quoted by him as the '*Smṛtyantara*' referred to by him in line 16.

### VERSE CXX

"According to one opinion, given by Medhātithi, and according to Govindarāja, Kullūka and Nārāyaṇa, this rule is a limitation of verse 119, and means that the two persons mentioned shall not receive the 'Honey-mixture,' except when they come during the performance of a sacrifice, however long a period may have elapsed since their last visit.—According to another explanation, mentioned by Medhātithi, and according to Nandana and Rāghavānanda, the verse means that a King and a Shrotriya, who come, after a year since their last visit on the occasion of a sacrifice, shall receive the *Madhuparka*.—The term '*Shrotriya*' refers, according to Medhātithi, to a *Snātaka* or to an officiating priest;—according to 'others' quoted by him, to all the persons mentioned in the preceding verse;—according to Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, to a *Snātaka*."—Buhler.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 455) in support of the view that *Madhuparka* is to be offered to a King only if he is also a '*Shrotriya*,' 'learned in the Veda', not otherwise;—'*Shrotriyaḥ*' being taken as qualifying '*rājā*.'—It is difficult to see how the writer will construe the term '*Sampūjya*' (in the dual number).

### VERSE CXXI

This verse is quoted in *Madanapārijāta* (p. 315), which adds the following notes :—The first sentence here extends upto '*nāmaitat*'; '*sāyamprātārvidhīyatē*' being a totally distinct sentence; the latter serves to enjoin the necessity of making the *Vaishvadēva-offering* both morning and evening. The meaning thus comes to be that it is only in the evening that the wife is entitled to perform the '*Vaishvadēva*





rite' in the form of the *Bali-offering*. Some people hold that the 'Bali-offering' herein laid down as to be done by the wife indicates the *Vaishvadēva* offering also, and is not meant to be a substitute for the latter.

It is quoted also in *Samskāraratnamālā* (p. 929), which has the following notes :—One sentence runs up to 'nāmatat', and 'sāyamprātarvidhīyatē' is another sentence, laying down the two times for *Vaishvadēva* offering. It is to this offering in the evening alone that the wife is entitled ; and it is not right, as some people have held, that the name '*Vaishvadēva*' here stands for the entire rite of that name, including the *Homa* also ; because *Homa* has been expressly forbidden for women. Others again have held that the singular number in '*balim*' indicates that the only offering that the wife is to make is that which is made in the sky, i. e., the '*Vaihāyasa-bali*'. But this also is not right ; because in the same context as the present, another text uses the plural form, '*balīm harēt*'. Thus the conclusion is that the entire offering is to be made in the evening either by the man or his wife.

The verse is quoted also in *Viramitrodaya* (Āhnika, p. 403), which adds the following explanation :—*Bali-offering* without mantras, with food cooked in the evening, is to be done by the wife only in the absence of the House-holder and his sons ;—'*Homa*' by women being generally interdicted by several texts.

It is quoted in *Aparārka* (p. 145) which explains it to mean that—'*in the absence of males*, the wife should offer *Vaishvadēva-bali* without mantras.'

## VERSE CXXII

"The sacrifice identified by the term *Pitryajña* is the so-called *Pinḍapitryajña*, a Shrāuta rite (Āshvalāyana, Shrāuta sūtra 2. 6-7); and *Pinḍānvāhāryaka* is another name for the monthly Shrāddha."—Buhler.



This verse is quoted in *Smṛtitattva* (p. 165), where it is explained as laying down the order of sequence between *Piṇḍapitṛyajña* and *Piṇḍānvāhāryaka*, as performed by the man with the consecrated fire ;—the particle ‘*anu*’ denotes repetition ;—‘*chandrakṣayē*’ means ‘on the *Amāvasyā* day.’

It is quoted in *Kālavivēka* (p. 354) as laying down *Shrāddha* to be performed on the *Amāvasyā* day.

*Madanapārijāta* (p. 321) quotes it in support of the view that all those texts that lay down the Vaishvadēva offering as to be done before the *Shrāddha*, are to be taken as applying only to the *man who has set up the Shrāuta Fire* (which is what is meant by the term ‘*agnimān*’ in the present verse) ;—again on p. 495, where it adds that ‘*māsānumāsikam*’ means ‘every month’ ; and goes on to explain that *Piṇḍapitṛyajña* is to be performed also by the man who has not set up the *Shrāuta Fire* ; so that for the man with the ‘*Shrāuta Fire*,’ as well as for the man with the ‘*Domestic Fire*,’ it is necessary to perform *Anvādhāna*, *Piṇḍapitṛyajña* and *Amāvasyā-Shrāddha*,—all on the same day.

*Nirṇayasindhu* (p. 40) quotes this verse as permitting the performance of *Shrāddha* on a day on which there is *Chaturdashī* in the morning but *Amāvasyā* for the rest of the day.

This is quoted in *Aparārka* (p. 418), which remarks that the repetitive form of the term ‘*māsānumāsikam*’ is meant to imply that the *Shrāddha* on the *Amāvasyā* day is compulsory ;—in *Hēmādri* (Kāla, p. 609) to the effect that ‘*Pitṛyajña*’ should be performed before the ‘*Shrāddha*’ ;—in *Hēmādri* (*Shrāddha*, pp. 72, 171, 321 and 1064) ;—in *Samskāraratnamālā* (pp. 956 and 989) to the effect that the *Amāvasyā-Shrāddha* should be performed after *Piṇḍapitṛyajña* ; it explains ‘*Piṇḍānvāhāryakam*’ as *Piṇḍānām piṇḍapitṛyajñārthānām anu pashchāt āhṛyatē kṛyatē iti*,’ and calls it a name for the *Amāvasyā*





*Shrāddha*;—in *Smṛtisāroddhāra* (p. 185), which explains 'Piṇḍānvāhāryakam' as *Pārvaṇashrāddha*, and expounds the same as 'piṇḍāḥ anu brāhmaṇabhōjanānantaram āhriyantē asmin';—in *Shrāddhakriyākāumudī* (p. 6) as laying down *Amāvasyā-Shrāddha*;—and in *Gadādhara-paddhati* (Kāla, pp. 431 and 492).

## VERSE CXXIII

This verse is quoted in *Hemādri* (*Shrāddha*, p. 573);—and in *Gadādhara-paddhati* (Kāla, p. 431), which expounds the name 'anvāhāryam' as 'anu, pashchāt, āhāryam kāryam,' and says that this the learned call '*Dārsha-Shrāddha*.'

## VERSE CXXIV

*Medhātithi* (p. 241, l. 25)—'*Yachchāṅga-jātam etc.*'—The Mīmāṃsakas, specially those belonging to the 'Prābhākara' school, classify 'subsidiaries to an act' under four heads:—(1) class-character, (2) quality, (3) substance, and (4) such things as are denoted by verbs, *i. e.* actions. The last of these is grouped under two heads—(1) Those directly helpful, called *Sannipatyopakāraka*, and (2) those indirectly helpful, called '*Ārādupakāraka*'. That which produces its direct effects in certain things conducive to the fulfilment of the sacrificial act, is its *Sannipatyopakāraka*; *e. g.*, the sitting of the sacrificer, the threshing of the corn and so forth. The *Sannipatyopakāraka* is of four kinds—(1) that which brings into existence a certain substance; *i. e.*, the kneading of the flour, which brings into existence the dough;—(2) that which leads to the acquisition of a certain substance; *e. g.*, the act of milking the cow;—(3) that which produces some change in an already existing substance; *e. g.*, the boiling of clarified butter;—(4) that which is purely purificatory, *e. g.*, the sprinkling of water over the corn. The subsidiaries that belong to this class do not produce any transcendental result—



*Apūrva*—of their own ; they are related to the result produced by the sacrificial act to which they are subsidiary.....The *Ārāpudakāraka*—or indirectly helpful subsidiaries—are of two kinds—(1) those that fulfil only a transcendental purpose and do not produce any visible effects in any material substance ; e. g., the small offerings made during the *Darshapūrṇamāsa*, such as the *Samid-yāga* and the rest ;—and (2) those that produce both transcendental and visible effects ; e. g., the *Payovrata*, the act of the Sacrificer and his wife living, during the performance of the *Jyotiṣṭoma*, purely on milk. These latter, from their very nature, are such acts as have their own *minor* resultant *Apūrvas*, which go to help in the fulfilment of the *Apūrva* of the main sacrificial act itself. [For a discussion on this subject, the reader is referred to the *Prābhākara School of Pūrva Mīmāṃsā*, pp. 180-185.]

This verse is quoted in *Hēmādrī* (Shrāddha, p. 377).

### VERSE CXXV

Buhler is not quite fair to Medhātithi when he says that he takes the first part of the verse “in a peculiar manner, ‘one must feed two Brāhmaṇas at the offering to the gods and three for each ancestor (or nine in all) at the offering to the manes’”. This is not quite what Medhātithi takes the text to mean ; what he mentions is what ought to be done, in consideration of the other texts that he quotes.

This verse is quoted in *Gadādhara-paddhati* (Kāla, p. 511) ;—in *Nṛsimhaprasāda* (Shrāddha, p. 24 b) ;—in *Hēmādrī* (Shrāddha, pp. 159 and 114) ;—and in *Shrāddha-kriyākāumudī* (p. 94), which explains ‘ubhayatra’ as ‘one in *Dēvakṛtya* and one in *Pitr̥kṛtya*.’

The first quarter of this verse is quoted in *Parāshara-mādhava* (Āchāra, p. 698) as laying down the proportion of Brāhmaṇas to be fed at the two sorts of rites. If five Brāhmaṇas are to be fed, two should be fed in connection with the offering to the Gods and three in connection with that to the *Pitrs*.



*Madanapārijāta* (p. 592) quotes the verse, and explains that the forbidding of the feeding of a large company is based on the fear that if a large number of people are invited at a time or place not quite suited for the purpose, there may be many defects that would go to vitiate the entire rite.

*Nirṇayasindhu* (p. 287) quotes this verse;—also *Aparārka* (p. 430), which adds that the term ‘*Pitr*’ here includes the maternal grandfather and all those who have been declared to be ‘deities’ (for the *Shrāddha*);—again on p. 463, where it adds that it is meant to eulogise the lesser number, and not to prohibit large numbers; if it meant the latter, it would be wrong to feed a large number of men, which is actually enjoined by other *Smṛtis*.

### VERSE CXXVI

This verse is quoted in *Nirṇayasindhu* (p. 287);—also in *Aparārka* (p. 463);—in *Gadādharaṣaṣṭhī* (Kāla, p. 511);—in *Shrāddhakriyākaumudī* (p. 94).

### VERSE CXXVII

‘*Vidhukṣayē*’—‘On the moonless day’.—Govindarāja reads ‘*vidhiḥ kṣayē*’, which Medhātithi notes with approval, and explains as—the ‘*vidhi*’, rite, named—‘*nāma*’—‘*Pitrya*’, is to be performed *in the house*, ‘*kṣayē, grhē*.’

### VERSE CXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 350) as laying down that the learned man alone is entitled to be fed at religious rites;—and again on page 679 to the same effect;—in *Aparārka* (p. 437);—also in *Hēmādri* (*Shrāddha*, p. 377);—in *Shrāddhakriyākaumudī* (p. 34); and in *Nṛsimhaprasāda* (*Shrāddha*, p. 6 b).



VERSE CXXIX

This verse is quoted without any comment in *Parāshara-mādhava* (Āchāra, p. 679);—and in *Aparārka*, (p. 437).

VERSE CXXX

This verse is quoted in *Madanapārijāta* (p. 356), which explains 'dūrāt parīkṣā' as 'investigation regarding his ancestors and character'; and 'pradānē' as 'in the matter of other gifts also' he should be honoured like a guest;—in *Aparārka*, (p. 437), which explains 'dūrāt parīkṣā' as 'investigation regarding his father and several degrees of ancestors,'—'tīrtham' as 'the way for the running of water,' the implication being 'just as water runs smoothly along its path, so do the offerings easily reach the Pitṛs, through the qualified Brāhmaṇas';—the man is called 'atithi' in the sense that he is of immense help to the Householder;—and in *Shrāddhakriyākaumudī* (p. 34), which explains 'dūrāt' as 'in regard to their remote ancestry,' and 'tīrtha' as 'fit recipient.'

VERSE CXXXI

In place of '*prītaḥ*,' Nārāyaṇa reads '*yuktaḥ*' which he connects with '*dharmataḥ*';—Nandana reads '*viprah*.'

This verse is quoted in *Madanapārijāta* (p. 556) without comment;—and in *Hēmādri* (Shrāddha, p. 377).

VERSE CXXXII

This verse is quoted without comment in *Madanapārijāta* (p. 556).

VERSE CXXXIII

According to Nārāyaṇa the punishment here mentioned falls on the *eater*.—Medhātithi mentions both explanations.



For 'guḍān' Nandana reads 'hulān' and explains it as 'double-edged sword.'

This verse is quoted in *Aparārka* (p. 449), which explains 'shūlam' and 'ṛṣṭi' as particular weapons,—and 'ayoguḍa' as 'an iron-ball';—and in *Hēmādri* (Shrāddha, p. 461).

### VERSE CXXXVIII

This verse is quoted in *Madanapārijāta* (p. 559);—in *Aparārka* (p. 448);—in *Hēmādri* (Shrāddha, p. 461);—and in *Shrāddhakriyākaumudī* (p. 41), which explains 'dhanaiḥ' as 'by presents of other kinds,' and 'saṅgraha' as 'affection.'

### VERSE CXXXIX

This verse is quoted in *Shrāddhakriyākaumudī* (p. 41).

### VERSE CXLI

'Paishāchī'—'Gift of devils;—i. e., offered in the manner of devils' (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—'offered to devils' (Nārāyaṇa and Nandana).

Hopkins traces the origin of verses 138 to 141 to certain verses of the Mahābhārata: Verse 140 corresponds to 13. 90. 42 of the Mahābhārata; verse 138 to 13. 90. 43; verse 142 to 13. 90. 44; verse 141 to 13. 90. 46 of the Mahābhārata.

### VERSE CXLIV

Medhātithi omits this verse. It is quoted in *Aparārka* (p. 448) as permitting the feeding of the friend and others when no other Brāhmaṇa is available;—and in *Shrāddhakriyākaumudī* (p. 41), which explains 'abhirūpam' as 'learned', and 'prētya' as 'in the other world.'



### VERSE CXLV

This verse is quoted in *Nirṇayasindhu* (p. 284) ;—and in *Hemādri* (Shrāddha, p. 382).

### VERSE CXLVI

This verse is quoted in *Nirṇayasindhu* (p. 284) ;—in *Hemādri* (Shrāddha, p. 382) ;—and in *Nṛsimhaprasāda* (Shrāddha, p. 8 a).

### VERSE CXLVII

This verse is quoted in *Mitākṣarā* (on 1. 220, p. 146) in support of the view that the *sister's son* and other similar relatives (mentioned in the next verse, and in Yajñavalkya, 1. 220) are to be fed at the *Shrāddha* only if the above described 'Brāhmaṇa learned in the Veda' is not available ;—in *Madanapārijāta* (p. 558), along with the next verse ;—in *Hemādri* (Shrāddha; p. 447) ;—in *Gadādharaṇapaddhati* (Kāla, p. 514), which remarks that this secondary method is put forward in view of the fact that very few Brāhmaṇas are really fit for being fed at Shrāddha ;—and in *Saṃskāraratnamālā* (p. 991).

*Medhātithi* (P. 250, 1. 15)—'Pratinidhinyāyēnā.'—See *Mīmāṃsā sūtra* 3.6.37. The *Yava* having been laid down as a substitute at sacrifices for the *Vṛhi*, the question is raised as to the necessity or otherwise of performing all those acts in connection with the substitute which have been laid down in connection with the original ; and the conclusion is that the substitute has to be treated exactly in the same manner as the original.

### VERSE CXLVIII

'*Bandhuh*.'—'The brother-in-law, one belonging to the same *gotra*, or some such remote relation' (*Medhātithi* and *Govindarāja*) ;—'cognate kinsman' (*Kullūkā* and *Rāghavānanda*).



This verse is quoted in *Madanapārijāta* (p. 558), which explains 'vitpati' as 'the son-in-law'; and 'bandhu' as 'blood relations, as well as those related by friendship';—in *Hēmādri* (Shrāddha, p. 447);—in *Gadādhara-paddhati* (Kāla, p. 574);—and in *Samskāraratnamālā* (p. 991).

### VERSE CXLIX

This verse is quoted in *Madanapārijāta* (p. 556), which explains 'parīkṣēta' as 'make an investigation regarding their learning and conduct';—in *Nirṇayasindhu* (p. 287);—in *Nṛsimhaprasāda* (Shrāddha, p. 6 b);—in *Hēmādri*, (Shrāddha, p. 510);—and in *Shrāddhakriyākāumudī* (p. 34) as meaning that the testing in the case of *Pitrkṛtya* is to be more thorough than in that of *Dēvakṛtya*.

### VERSE CL

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687) among others, enumerating persons who should not be invited at *Shrāddhas*; it adds (on 688) the notes that—the 'thief' meant here is one who steals the belongings of others than the Brāhmaṇas, the stealer of the latter's goods being included under 'outcastes',—'nāstikavṛtti' is one who derives his livelihood from one who denies that there are any rewards for acts in the other world;—and in *Aparārka* (p. 447), which explains the 'nāstika' as 'one who holds the opinion that there is nothing that is divine,' and the 'nāstikavṛtti' as 'he who makes a living by expounding and writing on the works of such unbelievers.'

It is quoted also in *Hēmādri* (Shrāddha, p. 480);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

### VERSE CLI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which adds (on p. 688) the notes that—'Jaṭila' means the



Student, who is qualified by the adjective ‘*anadhīyānaḥ*’, so that the person precluded is the Student *who is not reading*,—one who is reading being regarded as fit to be invited, the unreading Student could not be included under the term ‘not learned in the Veda,’ as there is every likelihood of people falling into the mistake that even though not reading, the Student deserves to be invited;—the ‘*Durvāla*’ is one who is ‘bald’, or ‘tawny-haired’;—the ‘*Kitava*’ is ‘one addicted to gambling’;—the ‘*Pūgayājaka*’ is ‘one who sacrifices for hosts.’—It goes on to add that the addition of the term ‘*Shrāddha*’ indicates that the persons here enumerated are to be excluded from invitation only at Shrāddhas, and not from the rites performed in honour of the gods; otherwise the addition would be superfluous.

It is quoted in *Aparārka* (p. 450), which explains ‘*jaṭīlam*’ as ‘the *Brahmachārī*,’ and ‘*durbāla*’ as ‘*khalatīḥ*’;—in *Hēmādri* (Shrāddha, p. 480);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

‘*Jaṭīlam cha anadhīyānam*.’—Medhātithi takes ‘*anadhīyānam*’ as qualifying ‘*jaṭīlam*’, explaining the two together as ‘the Student who is not learned; *i.e.* who began the study, but did not complete it’;—Kullūka also takes the two together; but explains ‘*anadhīyānam*’ as ‘one who has only had his Upanayana performed, but has not been taught the Veda’; and adds that ‘this implies that one may invite that Student *who is still studying the Veda*, though he may not have mastered it.’

## VERSE CLII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which omits the second half of this and the whole of the next verse, though continuing with verse 154;—the whole verse is quoted in *Madanapārijāta* (p. 560);—in *Nṛsimhaprasāda* (Shrāddha, p. 9 a);—and in *Hēmādri* (Shrāddha, p. 480).



*Parāsharamādhava* (on p. 689) adds the notes that the 'chikitsaka' is one who administers medicine either gratuitously or by way of living,—this work being specially forbidden for the Brāhmaṇa,—the 'Dēvalaka' is 'one who, for three years, worships the gods as a means of making money,' such being the definition provided by a text quoted from Dēvala,—the 'Māmsavīkṛayī' intended to be excluded is one who sells meat, *even in abnormal times of distress*,—because as regards *normal times*, living by any kind of trade is forbidden by the next phrase, which prohibition does not apply to abnormal times, during which the 'livelihood of the Vaishya' has been permitted for the Brāhmaṇa.

• It is quoted in *Aparārka* (p. 450), which explains that the 'Chikitsaka' means one who makes a living by administering medicines, not one who does it by way of charity;—and in *Shrāddhakriyākaumudī* (p. 40).

### VERSE CLIII

It is interesting to note that this verse is omitted in *Parāsharamādhava* (Āchāra p. 687) and *Madanapārijāta* (p. 560), though both quote the preceding and the following verses. But the former includes it in the explanations given later on (on p. 690), where the term 'tyaktāgnim' is explained as 'one who abandons the Shrauta and Smārta fires without any reason for giving up the compulsory duties,'—'vārdhuṣin' is explained as 'one who borrows money at a cheap rate and lends it at a higher rate of interest.'

It is quoted in *Hēmādri* (Shrāddha, p. 481);—in *Nṛsimhaprasāda* (Shrāddha p. 9 a);—and in *Shrāddhakriyākaumudī* (p. 40), which explains 'guroḥ pratiroddhā' as 'one who behaves disagreeably to the Teacher,' and 'vārdhuṣī' as 'one who lives by lending money on interest.'



VERSE CLIV

‘*Yakṣmī*’—‘Invalid in genereal, or (according to ‘others’) one suffering from consumption’ (Medhātithi, who has favoured the latter explanation on p. 159 of the text).

‘*Nirākṛtiḥ*’—‘One who omits the Great Sacrifices, even though entitled to their performance’ (Medhātithi, Kullūka and Rāghavānanda);—‘one who forsakes the Vedas’ (Govindarāja);—‘one who does not recite the Veda, or has forgotten it’ (Nārāyaṇa and Nandana).

‘*Gaṇābhyantarāḥ*’—‘A member of a corporation of men subsisting conjointly upon one means of livelihood’ (Medhātithi, Govindarāja and Nārāyaṇa);—‘the headman of a village, or leader of a caravan’ (added by Nārāyaṇa);—‘one who misappropriates the money of a corporation’ (Kullūka and Rāghavānanda).

This verse is quoted in *Madanapārijāta* (p. 560), which explains ‘*pashupālāḥ*’ as ‘one who tends cattle as a means of living’,—‘*Nirākṛtiḥ*’ as ‘atheist’,—and ‘*gaṇābhyantarāḥ*’ as ‘a Brāhmaṇa who is a member of a *Maṭha*, a religious corporation.’

*Parāsharamādhava* (Āchāra, p. 687), which adds (on p. 690) the following notes :—The ‘*yakṣmī*’ is the ‘consumptive’;—the ‘cattle-tender’ meant to be excluded is one who does the work even in normal times,—the ‘*parivēttā*’ is the younger brother who takes a wife or sets up the fire, before his elder brother; and ‘*Parivitti*’ is the elder brother thus superseded,—the ‘elder brother’ here meant being the ‘uterine brother’, as there is nothing wrong in the ‘superseding’ of other kinds of brothers; though, under certain circumstances, the ‘superseding’ of the elder uterine brother also is not considered wrong; e. g., when the brother happens to be impotent, or away in foreign lands, or become an outcaste, or turn an ascetic, or entirely given to yogic practices, and as such has renounced the world, and so forth;—the ‘*nirākṛti*’



is one who, having read the Veda, has forgotten it';—and the '*gaṇābhyantara*' is one who is a member of a group of men belonging to various castes and engaged in uncertain ways of living.'

It is quoted in *Hēmādri* (Shrāddha, p. 481);—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*yaksmī*' as 'one suffering from consumption' and '*nirākṛtiḥ*' as 'one who does not perform the Five Daily Sacrifices,'—and '*gaṇābhayntaraḥ*' as 'one who makes a living by a temple dedicated to the public.'

### VERSE CLV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds the following notes:—'*Kushīlava*' stands for 'singers and others,'—'*Vṛṣalīpati*' is 'the husband of a girl who attained puberty before marriage,'—that person also is to be excluded in whose house a paramour of his wife's lives constantly;—in *Hēmādri* (Shrāddha, p. 481);—and in *Shrāddhakriyākaumudī* (p. 40), which explains '*Kushīlavan*' as 'dancer'.

### VERSE CLVI

'*Vāgdusṭaḥ*'—'who speaks rudely and falsely' (Medhātithi);—'who speaks rudely' (Kullūka);—'one who is accused of a serious offence' ('others' mentioned by Medhātithi, and Kullūka.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds that '*vāgdusṭa*' is 'one of rude speech';—in *Hēmādri* (Shrāddha, p. 481);—in *Shrāddhakriyākaumudī* (p. 40), which explains '*guruḥ*' as 'preceptor of the *Shūdra*,' and '*vāgdusṭaḥ*' as 'of harsh speech';—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a),



VERSE CLVII

‘*Guroh*’—‘The *Upādhyāya*, Sub-teacher (Medhātithi);  
 —‘the *Āchārya*, Teacher (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which (on p. 693) adds that the person meant to be excluded by the second half of the verse is the person who contracts the said alliances with *one associating with a person who has committed a heinous crime*,—and not with the latter person himself, as such a relation of the ‘heinous criminal’ would be an ‘outcaste’ himself, and hence liable to be excluded as such;—in *Hemādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLVIII

‘*Agārādāhī*’—‘An incendiary; as also (according to Nandana) one who burns corpses for money’.

‘*Kuṇḍāshī*’—‘One who eats the food of the son of an adultress’ (Medhātithi and Kullūka);—‘the glutton who eats sixty *palas* of rice’ (Nārāyaṇa).

‘*Kūtakāraakah*’—‘The perjuring witness’ (Medhātithi, Rāghavānanda and also Kullūka, whose explanation does not differ from Medhātithi’s as noted by Buhler);—Medhātithi explains the word as ‘*Sākṣyēṣvanṛtavādī*,’ and Kullūka as ‘*Sākṣivādē nṛṣāvādasya-kartā*’;—‘any one who commits fraud, i. e. a forger, a falsifier of weights and measures’ (Nārāyaṇa and Nandana).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687) without any comment;—in *Hemādri* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

VERSE CLIX

‘*Kitavah*’—‘The keeper of a gambling house’ (Medhātithi);—‘one who makes others play for himself’ (Govinda-





rāja and Nandana) ;—‘ a gambler for pleasure (Nārāyaṇa) ;—  
‘ a rogue ’ (Nandana).

Medhātithi and Kullūka note the other reading ‘ *Kēkaraḥ* ’, explaining it as ‘ squint-eyed’, and connecting it with the ‘ drunkard.’

*The translation on p. 183, ll. 1-3 should run as follows, and not as printed :—“ Some people read ‘ Kēkaraḥ ’ for ‘ kitavaḥ ’ and make it qualify ‘ madhyapah ’ ; the ‘ kēkara ’ is ‘ the man with a squint ’.*

‘ *Kātarah* ’ is yet another reading noted by Medhātithi, who explains it as ‘ one, the pupils in whose eyes are like the parrot’s feather, green ’.

‘ *Rasavikrayī* ’—‘ One who sells poison ’ (Medhātithi) ;—‘ one who sells substances used for flavouring food, *e. g.*, sugarcane-juice and the like ’ (Govindarāja, Kullūka and Rāghavānanda) ;—‘ the seller of molasses ’ (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 687), which reads ‘ *Kēkaraḥ* ’ and explains it as ‘ squint-eyed’ ;—in *Hēmādri* (Shrāddha, p. 481) ;—in *Nṛsimhaprasāda* (Shrāddha p. 9) ;—and in *Shrāddhakriyākāumudī* (p. 40), which explains ‘ *kitavaḥ* ’ as ‘ gambler ’, and ‘ *rasavikrayī* ’ as ‘ dealer in salt and such other articles ’.

## VERSE CLX

‘ *Agrēdidhiṣūpatiḥ* ’—According to Medhātithi, this means (a) the ‘ *Didhiṣūpati* ’, *i. e.* one who makes love to his brother’s widow (according to 173 below)—and also (b) the ‘ *Agrēdidhiṣū* ’, *i. e.*, the man whose wife dallies with another person (according to definition quoted by Medhātithi on 173). This interpretation is supported by Manu 3. 173 (read with Prajāpati, quoted by *Maskari Bhāṣya* on Gautama sūtra 15. 16), which adds to Manu 173, the further assertion स चैव जीवतो भ्रातुः स चाग्नेदिधिषूः स्मृतः, which would apply the name अग्नेदिधिषू to that man whose wife dallies with his younger brother,



during his own life-time. It may be remarked that Gautama (15. 16) contains the compound अग्रेदिधिषूपतिदिधिषूपति; and it has been construed by the *Maskari-bhāṣya* to mean अग्रेदिधिषू and दिधिषूपति (thus supporting Medhātithi); or (1) अग्रेदिधिषूपति (husband of a girl who is married before her elder sister) and दिधिषूपति (husband of a girl whose younger sister is married before her).

Medhātithi does not resolve the compound, as Buhler puts it, into '*agrēdidhiṣūpati*' and '*didhiṣūpati*'; in fact he actually denies that there is any such person as '*agrēdidhiṣūpati*';—though it is difficult to see how this statement here by Medhātithi is to be reconciled with what he says under verse 173 below, that 'the definition of *Agrēdidhiṣūpati* should be learnt from another *Smṛti*,—and this definition is quoted as 'if the brother is alive, the man is to be known as *Agrēdidhiṣūpati*; so that the *Didhiṣūpati* is the man making love to his *dead* brother's wife' (according to Manu 3. 173), while *Agrēdidhiṣūpati* is one whose wife dallies with his younger brother during his own life-time.

Kullūka quotes Laugākṣi to the effect that 'when the younger sister is married while the elder is still unmarried, the former is the *Agrēdidhiṣū* and the latter the '*didhiṣū*'; and on the strength of this he would exclude 'the husband of the younger sister marrying before her elder sister. But as rightly remarked by Buhler, this definition of Laugākṣi cannot be accepted in the interpretation of Manu who has himself (in verse 173) provided a totally different definition. It is interesting to note that the *Maskaribhāṣya* on Gautama (15. 16) attributes to Manu the definition quoted by Kullūka as Laugākṣi's.

*Parāsharamādhava* (Āchāra, which quotes this text of Manu on p. 688, and explains it on p. 693) cites the verse quoted by Kullūka (from Laugākṣi), but attributes it to Dēvala, and explains the term '*agrēdidhiṣūpati*' in the same manner as Kullūka.



‘*Dyūtavṛttiḥ*’—‘He who makes a living by gambling’ (Medhātithi, who does *not* explain the term to mean ‘one who makes others play for his profit’; also Nārāyaṇa and Nandana);—‘the keeper of a gambling-house’ (Govindarāja, Kullūka and Rāghavānanda).

‘*Putrāchāryaḥ*’ is explained in *Parāsharamādhava* (Āchāra, p. 694) as ‘*akṣarapāṭhakaḥ*,’ the teacher of alphabets. So the status of the Primary School Teacher of ancient days was no better than that of their representatives at the present day!

This verse is quoted in *Hēmādrī* (Shrāddha, p. 481).

### VERSE CLXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), and on p. 694, the term ‘*bhrāmarī*’ is explained as ‘*vṛttyarthamēva bhramaravat arthārjakaḥ*,’ ‘one who, for his living, picks up wealth from here, there and everywhere, like the black bee’;—in *Hēmādrī* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

### VERSE CLXII

This verse is quoted without comment in *Parāsharamādhava* (Āchāra, p. 688);—in *Hēmādrī* (Shrāddha, p. 481);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).

### VERSE CLXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), which explains (on p. 694) ‘*gr̥hasamvēshakaḥ*’ as ‘one who makes a living by carpentry’;—in *Hēmādrī* (Shrāddha, p. 482);—and in *Nṛsimhaprasāda* (Shrāddha, p. 9 a).



### VERSE CLXIV

‘*Gaṇānām-yājakaḥ*’—‘One who sacrifices to the gods; i.e., he who performs the well known *Gaṇayāgas*,’ (Medhātithi);—‘one who sacrifices for a group of men or friends’ (Nārāyaṇa and Nandana).

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 688) without comment;—and in *Hemādri* (Shrāddha, p. 482).

### VERSE CLXV

This verse is quoted without comment in *Parāsharamādhava* (Āchāra, p. 688);—in *Hemādri* (Shrāddha, p. 482);—and in *Shrāddhakriyākāumudī* (p. 40).

### VERSE CLXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688), which (on p. 694) explains ‘*Aurabhrikah*’ as ‘one who keeps sheep as a means of livelihood’,—and ‘*māhiṣikah*’ as meaning either (a) ‘one who keeps buffaloes’, or (b) ‘the son of an unchaste woman’,—this latter explanation being based upon a text quoted from Dēvala,—‘An unchaste wife is called *Māhiṣī*; the son born of her is called *Māhiṣikah*,’—in *Hemādri* (Shrāddha, p. 484);—and in *Shrāddhakriyākāumudī* (p. 40), which explains ‘*prētaniryātakah*’ as ‘one who carries dead bodies on payment of wages’.

### VERSE CLXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 688) and (on p. 694) explains ‘*ubhaytrāpi varjayēt*’ as ‘all these men are to be excluded from both kinds of rites—





those in honour of the Gods as well as those in honour of the Pitrs';—and in *Hēmādrī* (Shrāddha, p. 482).

## VERSE CLXVIII

Medhātithi is misrepresented by Buhler, who says that “according to Medhātithi the object of this verse is to admit virtuous and learned men, afflicted with bodily defects, as guests at rites in honour of the gods.” As a matter of fact, this explanation is adduced by Medhātithi as given by ‘others’; its meaning, given by himself being that ‘just as the thief and the rest are defilers of company, so equally blameworthy is the unlearned Brāhmaṇa also’,—exactly as Kullūka explains the verse.

This verse is quoted in *Hēmādrī* (Shrāddha, p. 465);—and in *Shrāddhakriyākāumudī* (p. 41).

## VERSE CLXX

‘*Avratāiḥ*’—‘Devoid of self-restraint’ (Medhātithi);—‘who have not fulfilled the vows of studentship’ (Govindarāja, Kullūka and Rāghavānanda);—‘who do not observe the rules laid down for the Accomplished Student’.

This verse is quoted in *Hēmādrī* (Shrāddha, pp. 471 and 493).

## VERSE CLXXI

*Medhātithi*—(P. 259, l. 5)—‘*Bhrātārītyādi paṭhitam*’,—i. e., in Gautama ‘*Pravrajitē nivṛttiḥ prasaṅgāt*’ (18.16)... ‘*Bhrātari chaivam jyāyasi yavīyān kanyāgnyupayamēṣu*’ (18.18);—the latter *Sūtra* is referred to again in l. 11.

This verse is quoted in *Mitākṣarā* (on l. 223) in the sense that—‘the younger brother, who takes a wife or sets up the Fire, before his elder brother has done so, is called *Parivettā*, and the elder brother is called *Parivitti*.’



*Aparārka* deals with this subject in detail, under this same text of Yājñavalkya.

*Madanapārijāta* (p. 170) quotes this verse and explains that the 'elder brother' meant here is the *uterine* brother, not the step-brother.

It is quoted in *Vīramitrodaya* (Sanskāra, p. 760), which also explains that the 'elder brother' meant is the *uterine* brother, as is clearly declared in a text quoted from Garga. It quotes another verse from 'Manu', which is not found in our texts :—

अग्रजे ब्रह्मचर्यस्थे योऽनुजो दारसङ्ग्रहम् ।

कुरुते परिवेत्ता स परिवित्तोऽग्रजो भवेत् ॥

It has a curious note regarding the exact signification of the term '*sodarya*' (generally understood to mean *uterine*):. It says—'*sodaryatva*' is of three kinds—(1) due to the father being the same; (2) due to the mother being the same, and (3) due to both being the same; the idea that '*sodaryatva*' is based upon the sameness of the Father is derived from the *Garbhopaniṣad* text that 'at first the foetus is born in the male', as also from the *Mahābhārata* text—'Having stayed in the father's stomach, he entered the Mother through his semen'; and again in the same work, Kacha is represented as saying to Devayānī that she was his 'sister' because she had lived in the same father's stomach as he himself had done.

The verse is quoted in *Parāsharamādhava* (Āchara, p. 690), where also 'elder brother' is explained as the *uterine* brother;—also in *Vidhānapārijāta* (p. 723), where the construction of the phrase '*agrajē sthitē*' is explained as '*agrajē anūḍhē akṛtāgnihoṭrē cha sthitē*'. The untraced verse from 'Manu' quoted in *Vīramitrodaya* is quoted here also.

This verse is quoted in *Nirṇayasindhu* (p. 233) as forbidding the setting up of the Fire by the younger brother if it has been already set up by his elder;—and in *Aparārka*



(p. 445, and again on p. 1050) as defining the *Parivitti*;—in *Hēmādri* (Kāla, p. 811), which notes that this refers to *uterine* brothers only, and that also not in cases where the elder brother is either an outcaste, or insane, or sexless, or blind, or deaf, or dumb, or idiot, or dwarf, or leper, or suffering from leucoderma, or consumptive, or suffering from dropsy, or from some incurable disease, or heretic, or renunciate, or gone away for a long time;—in *Hēmādri* (Shrāddha, p. 371);—and in *Samskāraratnamālā* (p. 514).

### VERSE CLXXII

This verse is quoted in *Vidhānapārijāta* (p. 723) without comment;—also in *Vīramitrodaya* (Samskāra, p. 760);—and in *Samskāraratnamālā* (p. 514) which adds the following notes—That girl also goes to hell, by marrying whom the younger brother ‘supersedes’ the elder; ‘*dātr-yājakaṇṇchamāḥ*’, i. e. (1) the bridegroom, (2) the bride, (3) the superseded elder brother, (4) the giver away of the bride, (5) and the priests officiating at the ceremony.

### VERSE CLXXIII

It is interesting to note that Medhātithi states that “some people have held that the present verse does not form part of the text at all.” (*Trans.* p. 194).

This verse is quoted in *Aparārka* (p. 452) as providing a definition of ‘*didhiṣūpati*’ as distinct from that provided by *Dēvala*, according to whom he is the husband of the girl whose younger sister is married before her;—and it adds that the implication of the definition itself is that such a person is to be excluded.

### VERSE CLXXIV

This verse is quoted in *Mitākṣarā* (on 1.222) as providing the definition of the ‘*Kuṇḍa*’ and the ‘*Golaka*’, who



have been declared by Yājñavalkya, (1.222) to be unfit to be invited at *Shrāddhas*;—in *Aparārka* (p. 445), which adds that this refers to the *Kṣētraja* son, the other being excluded on the ground of his being a non-Brāhmaṇa;—in *Hēmādri* (*Shrāddha*, p. 362);—in *Shrāddhakriyākaumudī* (p. 39);—and in *Prāyashchittavivēka*, (p. 422.)

### VERSE CLXXV

This verse is quoted in *Hēmādri* (*Shrāddha*, p. 362).

### VERSE CLXXVI

This verse is quoted in *Hēmādri* (*Shrāddha*, p. 498.)

### VERSE CLXXVII

“Regarding the diseases which are punishments for sins committed in a former life, see below, 11.49 *etq. se.*”—Buhler.

This verse is quoted in *Aparārka* (p. 454), which adds that what is meant is that ‘if a blind man remains in a place from where a man with eyes could see the Brāhmaṇas eating,—then he destroys the merit that would result from the feeding of ninety men’;—and in *Hēmādri* (*Shrāddha*, p. 499).

### VERSE CLXXVIII

‘*Paurtikam*’—‘Rewards that follow from gifts made outside the sacrificial altar’ (*Medhātithi* and *Govindarāja*);—‘the gift of food at a *Shrāddha*’ (*Kullūka* and *Rāghavānanda*).

This verse is quoted in *Aparārka*, (p. 454);—and in *Hēmādri* (*Shrāddha*, p. 498).



VERSE CLXXX

What is meant is that 'the man will be born as an animal feeding upon the things specified' (according to Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—that 'the food will be rejected by the Pitṛs and Gods, as impure' (according to Nārāyaṇa).

'*Apratiṣṭham*'—'Has no place' (Medātithi, Govindarāja, Kullūka and Rāghavānanda);—'secures no fame to the giver' (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXI

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXII

*Cf.* 4.220-221.

This verse is quoted in *Aparārka* (p. 454).

VERSE CLXXXIV

This verse is quoted in *Madanapārijāta* (p. 557), which adds the following explanations :—'*Sarvavēdēṣu* means 'of all the Vedas,—or even of a single Veda';—'*agryāḥ*'—'foremost among the teachers';—'*Sarvapravachanēṣu*'—'in the expounding of the meaning of the Veda';—'*Shrotri-yānvaya-jāḥ*',—'born in the family of men devoted to the study of the Veda';—and in *Nṛsimhaprasāda* (Shrāddha, p. 8 a).

VERSE CLXXXV

This verse is quoted in *Madanapārijāta* (p. 557), which supplies the following explanations :—'*Trināchikētaḥ*'—'one who studies that portion of the Yajurveda which is



called the *Trīṇāchiketas*, and who keeps the observances connected therewith';—'*Pañchāgniḥ*'—'one who maintains the five Fires—(1) *Gārhapatyā*, (2) *Dakṣiṇāgni*, (3) *Āhavanīya*, (4) *Sabhya* and (5) *Āvasatha*';—'*Trisuparna*'—is the name of a portion of the Yajurveda (Medhātithi says it is a *mantra* found in the *Taittirīya* and the *R̥gveda*); and he who knows that text and its meaning is also called by the same name;—'*śaḍaṅgavit*'—'one who knows the texts and meanings of the six subsidiary sciences, *Shikṣā*, *Kalpa* and the rest';—'*Brāhmaḍeyānusantānaḥ*'—'one who is born of a mother married in the Brāhma form';—'*Jyēṣṭhasāmagah*'—'one who is constantly singing Sāma hymns,' or 'he who keeps the observance known as *Jyēṣṭha-sāma*, and knows the Sāma texts known under that name'.

'*Trīṇāchiketaḥ*'—see Āpastamba, 2.17.22.

'*Pañchāgniḥ*'—'Knowing the Pañchāgnividya, taught in the Chhāndogya Upaniṣad 4. 10 *et. seq.*' (Medhātithi and Nārāyaṇa);—'who keeps the five Fires' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

'*Trisuparna*'.—'One who knows the text of Taittirīya Āraṇyaka 10. 38-40' (Medhātithi, Nārāyaṇa and Nandana);—'one who knows R̥gveda 10. 114. 3-5'

## VERSE CLXXXVI

This verse is quoted in *Madanapārijāta* (p. 557), which explains '*pravaktā*' as 'the expounder of the meaning of the Veda';—and '*Sahasradaḥ*' as 'one who gives a thousand cows' (quoting Medhātithi as the propounder of this explanation),—and '*shatāyurḥ*' as 'one who has completed a full hundred years'.

'*Brahmachāri*' is explained by Nandana as 'the chaste man'.





## VERSE CLXXXVII

This verse is quoted in *Shrāddhakriyākāumudī* (p. 83);—in *Parāsharamādhava* (Āchāra, p. 697) as laying down certain details regarding the inviting of Brāhmaṇas at *Shrāddhas*;—in *Mitākṣarā* (on 1. 225), as justifying the option of inviting the Brāhmaṇas on ‘the day following’ (the ‘previous day’ *i. e.* on the day of the performance itself);—in *Hēmādrī* (*Shrāddha*, pp. 1133 and 1146), which adds the following notes—‘*Pūrvēdyuh*’, ‘on the previous day,’ *i. e.* on the Chaturdashī day if the *Shrāddha* is to be performed on *Amāvasyā*;—‘*aparēdyuh*’, ‘on the same day as the *Shrāddha* itself is performed.’ We have an option here; he who can observe the rules of the invitation for two days may do the inviting on the preceding day, others who are not able to do so should do it on the *Shrāddha* day; the former would be more meritorious as involving greater amount of self-denial; others hold that the invitation is to be made on the previous day, if the performer remembers the *Shrāddha* to be performed on the coming day; and if one does not remember it, then he may invite the Brāhmaṇas on the same day as the *Shrāddha*; others again hold that the invitation is to be made on the *Shrāddha* day only when, for some reason, it cannot be made on the preceding day; another view is that Householders are to be invited on the previous day and Renunciates and Students on the same day. It explains ‘*tryavarān*’ as ‘at least three,’ *i. e.* three, five or seven; and adds that ‘*samyak*’ qualifies ‘*nimantrayēt*’.

## VERSE CLXXXVIII

This verse is quoted in *Aparārka* (p. 456);—and in *Hēmādrī* (*Shrāddha*, p. 1014), which adds the following notes:—The Brāhmaṇa invited at *Shrāddha* should keep himself self-controlled, *i. e.* should keep himself free from sexual intercourse and also keep the other restrictions; *Medhātithi*



says that the observances laid down for the Accomplished Student, the avoidance of dancing and music, &c. are all meant to be kept; the meaning is that the inviter should see to it that the invited keeps these restrictions :—‘*Chhandāmsi*’ Vedas ;—‘*adhīyāta*’, ‘utter the words of the Veda’; the *Japa* of texts is not prohibited :—the performer of the *Shrāddha* himself also is to observe these restrictions; the rule is meant for both the inviter and the invited.

### VERSE CLXXXIX

This verse is quoted in *Hēmādri* (*Shrāddha*, p. 1005), which adds that the Fathers ‘*upatiṣṭhanti*,’ enter the bodies of the invited Brāhmaṇas ; *i. e.*, the Brāhmaṇas represent the Fathers; for this reason they should keep pure.

### VERSE CXC

‘*Atikrāman*’— ‘Does not present himself at the time of eating, and does not maintain continence’ (*Medhātithi*, who is slightly misrepresented by Buhler, who attributes to him only the latter part of the explanation) ;—‘breaks the appointment’ (*Govindarāja*, *Kullūka*, *Nārāyaṇa* and *Rāghavānanda*) ;—‘who does not accept the invitation’ (‘others’ in *Medhātithi*, who rejects this explanation).

This verse is quoted in *Parāsharamādhava* (*Āchāra*, p. 701) in support of the view that the man ‘who having accepted the invitation, subsequently refuses it, even though quite fit to respond to it, incurs a sin.’ It explains ‘*kēṭitaḥ*’ as ‘being invited.’

*Madanapārijāta* (p. 565) quotes the verse ;—also *Aparārka*, (p. 457), which adds that this refers to the person who has accepted the invitation ;—and *Hēmādri* (*Shrāddha*, p. 1002), which adds the following notes :—‘*Kēṭitaḥ*,’





invited ;—the meaning is that if, on an invitation, the invited fails to keep the restrictions, he becomes a pig ;—‘*Kathañchit*,’ intentionally or through forgetfulness ; others hold that ‘*atikrāman*’ means ‘not accepting the invitation,’ but this view has been criticised and rejected by Medhātithi.

## VERSE CXCI

‘*Vṛṣālī*’—‘Woman in general’ (Medhātithi, Govindarāja, Nandana and Rāghavānanda) ;—‘a Shūdra woman’ (Kullūka).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 702), where it apparently takes the term ‘*vṛṣālī*’ as standing for the Shūdra woman ;—and in *Hēmādri* (Shrāddha, p. 1006), which adds the following notes—‘*vṛṣālī*’ stands here for *woman in general*,—the Brāhmaṇī also is a ‘*vṛṣālī*’ in the sense that she ‘hankers after the male’ (*vṛṣasyati bhartāram*) ; hence the meaning is that ‘if after having accepted the invitation, one enjoys the company of his wife he incurs sin,’—‘*modatē*’ means *enjoying*, hence conversing and embracing also are to be avoided,—‘*dātuḥ*,’ of the performer of the Shrāddha,—‘*duḥkṛtam*’ sin,—becomes transferred to the said transgressor, *i. e.*, some disagreeable results accrue to him. If the words were to be taken in the literal sense then there could be nothing wrong in cases where the inviter is a pure, sinless man.

## VERSE CXCI

This verse is quoted in *Hēmādri* (Shrāddha, pp. 61 and 1005), which adds the following notes :—‘*Akrodhanāḥ*,’ free from anger,—‘*shauchaparāḥ*’ is qualified by ‘*satatam*,’ ‘always pure,’—hence the invited should sip water immediatly on sneezing or spitting,—‘*brahmachārīṇaḥ*,’ avoiding intercourse with women,—‘*nyastashastrāḥ*,’ who have renounced cruelty,—‘*mahābhāgāḥ*,’ endowed with mercy, generosity and other such qualities ; ‘since Fathers are such the invited who take their form, should also be so.’



### VERSE CXCV

This verse is quoted in *Hēmādrī* (Shrāddha, p. 43).

### VERSE CXCV

This verse is quoted in *Hēmādrī* (Shrāddha, p. 55).

### VERSE CXCVI

This verse is quoted in *Hēmādrī* (Shrāddha, p. 55).

### VERSE CXCVII

This verse is quoted in *Hēmādrī* (Shrāddha, p. 55);—  
and in *Nirṇayasindhu* (p. 281.)

### VERSE CXCVIII

This verse is quoted in *Hēmādrī* (Shrāddha, p. 55).

### VERSE CXCVIX

“This verse probably contains a second classification of the Manes, which differs from the preceding, because it is based on a different tradition.”—Buhler.

This verse is quoted in *Hēmādrī* (Shrāddha, p. 55).

### VERSE CC

This verse is quoted in *Hēmādrī*, (Shrāddha, p. 48).

### VERSE CCII

This verse is quoted in *Madanapārijāta* (p. 290), which notes that this is meant to apply only to the offering of water;—in *Aparārka*, (p. 488);—in *Hēmādrī* (Shrāddha, p. 675);—in *Gadādhara-paddhati*, (Kāla, p. 549);—and in *Smṛtisāroddhāra*, (p. 277).



VERSE CCIII

This verse is quoted in *Gadādhara-paddhati* (Kāla, p. 526), which explains ‘*āpyāyanam*’ as ‘helping’, ‘subsidiary’.

VERSE CCIV

This verse is quoted in *Aparārka* (p. 476), which explains ‘*ārakṣa*’ as equivalent to ‘*rakṣaṇa*’;—in *Gadādhara-paddhati* (Kāla, p. 426), which explains ‘*ārakṣabhūtam*,’ as some little (not complete) safeguard;—and in *Shrāddhakriyā-kaumudī* (p. 54) as indicating the importance of Daiva Shrāddha.

VERSE CCV

This verse is quoted in *Aparārka* (p. 456) as meaning that the Brāhmaṇa to be fed in honour of the Vishvādēvas should be invited before that to be fed in honour of the Pitṛs; and concludes that the matter is purely optional, in view of the contrary rule laid down by Prachētas;—in *Shrāddhakriyākaumudī*, (p. 54);—in *Gadādhara-paddhati* (Kāla, p. 526), which explains ‘*daivādhyantam*’ as ‘beginning and ending with the offering to the Dēvas’, which means that the invitation is to be made afresh in connection with the *Dēvakṛtya*, and the concluding rites should be performed last of all for the Dēvas;—and in *Hēmādri* (Shrāddha, p. 1045), which says that the other rites shall begin with the Dēvas, but the *Visarjana* is to be done last for the Dēvas.

VERSE CCVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 652) in support of the view that ‘even though it may not be possible for the performer to find a spot sloping towards the south from himself, he should try and make it slope southwards;’—in *Smṛtitattva* (page 197) in the sense



that the performer should sit on a place that has been previously smeared with cowdung;—and in *Madanapārijāta* (p. 483), which adds the following explanations:—‘*shuchim*’—*i. e.*, a sacred place, which is by itself clean; or a place in his own house, which should be free from all foreign sources of uncleanness;—‘*viviktam*’ *i. e.*, free from hairs and other unclean things;—and the place should be beaten into a slope towards the south—*i. e.*, capable of allowing the performer to pour offerings towards the south.

This is quoted also in *Nirṇayasindhu* (p. 268);—in *Aparārka*, (p. 471), which explains ‘*vivikta*’ as ‘*vijana*,’ ‘not crowded by men;’ and adds that even though the place be clean, it should be smeared over with cowdung for the purpose of imparting to it special sanctity;—in *Hēmādri* (Shrāddha, p. 160);—and in *Shrāddhakṛiyākāumudī* (p. 102).

#### VERSE CCVII

‘*Chokṣēsu*’—‘Naturally clean’ (Medhātithi, Govindarāja, Kullūka and Nārāyaṇa);—and ‘pleasing’ (Nandana and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 471), which explains ‘*chokṣa*’ as a ‘place that is naturally clean’;—in *Hēmādri* (Shrāddha, p. 160);—and in *Shrāddhakṛiyākāumudī* (p. 102).

#### VERSE CCVIII

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 24 b).

#### VERSE CCIX

*Medhātithi* (P. 273, l. 1)—see Bhā. on 205 above.

#### VERSE CCX

“Water-bringing is a Northern-custom according to Āpastamba 2.17.17.”—Hopkins.



VERSE CCXI

This verse is quoted in *Hēmādrī* (Shrāddha, p. 1353), which adds the following notes :—The meaning is that ‘after having made offerings to (1) Agni, (2) Soma and (3) Yama, one should satisfy the Fathers who are present in the person of the invited Brāhmaṇas’;—according to the explanation given by Medhātithi and Harihara, we have only two deities here—(1) Agni and (2) the joint deity Soma-Yama; and the genitive ending in ‘agnēḥ’ has the sense of the Dative, and this conjoint deity is to be accepted only by those in whose *Grhya* such a joint deity is mentioned. Our view is that the two, Soma and Yama, are to be treated separately, not jointly, as is clear from the reading ‘*agnisomayamānāñcha*’ adopted by some *Nibandhas*.

VERSE CCXII

*Medhātithi* (P. 274, l. 19)—‘*Dvau hi kālau etc.*’—See Gautama 5. 7—‘*Bhāryādiragnīrdāyādirvā.*’

The first half of this verse is quoted in *Madanapārijāta* (p. 581) as laying down the offering of *Homa* into the hand of the Brāhmaṇa. In this connection it enters into a long discussion. The text speaks of the ‘absence of fire’; the ‘fire’ meant here must be the *Shrauta* and *Grhya* fires. *Absence* again is of three kinds : ‘previous absence,’ ‘destruction,’ and ‘absolute absence’; there is ‘previous absence’ of fire prior to one’s entering the ‘Household’;—after the man has entered the Household, if the fire goes out, either through carelessness, or through the break up of the Household, there is ‘destruction’ of fire, which can be resuscitated by being set up again, or by the resumption of the Household;—there is ‘absolute absence’ of fire in the case of the Life-long Student, who never marries, and therefore never sets up either the *Shrauta* (Sacrificial) or the *Grhya* (Domestic) fire. It is only in the case of the first two kinds of ‘absence’ of the



Sacrificial and Domestic fires, that it being impossible to set up the Fire at the time of offering the *Shrāddha*, the *Homa* should be offered into the hands and such other receptacles as have been prescribed.—Some people have held that *Homa* can be offered into the *ordinary* fire also; but according to this view there could be no 'absence of fire,' as the *ordinary fire* can always be set up without difficulty; so that there would be no occasion for advantage being taken of the permission to offer the *Homa* into the hand or other receptacles; and this would render the present text, and others similar to it, entirely futile. All this points to the conclusion that the *Homa* at *Shrāddha* should never be offered into the *ordinary* fire.

*Parāsharamādhava* (Āchāra, p. 739) quotes this half of the verse, and remarks that it refers only to the case of the *Homas* offered by a Student.

It is quoted also in *Mitākṣarā* (on 1. 237) in support of the view that the offering of *Homa* into the hand is meant to apply only to the case—(1) of the *Shrāddhas* prescribed for the purpose of attaining a definite end, such as the one laid down to be performed under such lunar asterisms as *Kṛttikā* and the rest, for the purpose of attaining heaven,—(2) of the *Ābhyudāyika Shrāddha* laid down to be performed on the occasion of the son's marriage and such other ceremonies,—(3) of the *Aṣṭakā Shrāddha*, laid down to be performed on the eighth day of the month,—and (4) of the *Sapindīkaraṇa Shrāddha*.

The first half of the verse is quoted in *Nirṇayasindhu* (p. 316).

The whole verse is quoted in *Hēmādri* (*Shrāddha*, p. 1337), which has the following notes:—The second line is a *Hētuvannigada Arthavāda*, the Brāhmaṇa being eulogised as serving the same purposes as the fire into which libations are poured;—'mantradarśibhiḥ', 'by those learned in the Veda.'



VERSE CCXIII

Burnell is not right in saying that "Medhātithi omits verses 213-14."

'*Purātanān*'—'Those deities born in this cycle who are called *Sādhyas*' (Medhātithi, who adopts this reading only as an alternative, his own reading being '*purātanāḥ*' explained as 'the ancient sages' and construed as nominative to the verb '*vadanti*' );—'Those whose succession has been uninterrupted since immemorial times' (Govindarāja, Kullūka and Rāghavānanda);—'Those who were produced before all other castes' (Nārāyaṇa)

VERSE CCXIV

'*Apasavyam*'—'In such a manner that they tend towards the South' (Medhātithi);—'Passing the sacrificial thread over the right shoulder under the left arm' (Nārāyaṇa);—'with the right hand' ('others' in Medhātithi, which he rejects).

'*Apasavyēna hastēna*'—'With the right hand' (Kullūka). This explanation, which Buhler wrongly attributes to 'others' (in Medhātithi), is really put forth by Medhātithi in connection with the former term '*Apasavyam*', and not the second expression '*Apasavyēna hastēna*.' Nor is it right to say that according to Medhātithi this second expression means 'out of the Tirtha of the right hand which is sacred to the Manes'; because, as a matter of fact, Medhātithi has given no explanation of this expression at all. Buhler seems to have got an imperfect copy of Medhātithi; or did he not pay careful attention to reading it?

This verse is quoted in *Madanapārijāta* (p. 601) without any comment;—and in *Hēmādri* (Shrāddha, p. 1321) as distinctly laying down the '*Prāchīnāvīta*'



## VERSE CCXV

This verse is quoted in *Madanapārijāta* (p. 601), without any comment;—and in *Hēmādri* (Shrāddha, p. 1427), which adds the following notes:—‘*Tasmāt haviṣṣhēṣāt*’, out of the remnant of the substance offered into the Fire,—‘*audaka-vidhi*’ stands for the method by which an offering of water is made with hands in the *Apasavya* form, as laid down in the preceding verse.

## VERSE CCXVI

This verse is quoted in *Madanapārijāta* (p. 601), without comment;—in *Parāsharamādhava* (Āchāra, p. 754) as laying down what should be done after the offering of the Balls has been made;—in *Smṛtitattva* (p. 177), which explains that the ‘*Lēpabhāginah*’, ‘Partakers of smearings’ are the ancestors, the great-great-grandfather, his father and his grandfather;—one’s own father, grandfather and great-grandfather being called ‘*pīṇḍabhāginah*’;—the same explanation is repeated by the same work on p. 239.

It is evidently a misprint in Buhler’s note where he includes the ‘great-grandfather’ under the ‘*lēpabhāginah*’.

This verse is quoted in *Aparārka* (p. 507);—in *Hēmādri* (Shrāddha, p. 1449), which has the following notes:—‘*Nyupya*’, having deposited on the kusha-grass,—‘*prayataḥ*’, with proper care,—such care as implies concentration of mind, freedom from forgetfulness and so forth; in fact it stands for the entire procedure,—‘*vidhipūrvakam*’ refers to rules prescribed in ordinances other than those of Manu himself,—‘*tēṣu darbhēṣu*’, those kusha-blades upon which the Balls have been deposited,—‘*tam*’, that hand by which the Ball has been offered—‘*lēpabhāginah*’ i. e., intended for those Pitṛs who are entitled to the ‘smearings’ i. e., the four ancestors, above the great-grandfather;—and in *Shrāddhakriyākarmudī* (p. 190).



VERSE CCXVII

This verse is quoted in *Smṛtitattva* (p. 241), which explains the word 'mantravat' (the reading adopted by it, along with Medhātithi, in place of 'mantravit'), as referring to the *Yajurveda-text*—'namo vaḥ pitaro rasāya—namo vaḥ pitaraḥ shoṣāya—namo vaḥ pitaro jīvāya—namo vaḥ pitaraḥ svadhāyā—namo vaḥ pitaro ghorāya—namo vaḥ pitaro manyavē,' where, according to Halāyudha, the six names—'Rasa—Shoṣa—Jīva—Svadhā—Ghora—and Manyu'—stand respectively for the six seasons—Spring, Summer, Rains, Autumn, Pre-winter and Mid-winter; and what is meant is that these should be thought of as 'Pitṛs' and then saluted. —It further adds that as no such 'salutation to the Seasons' is spoken of in Gobhila's *Gṛhyasūtra*, what Manu says should be taken as applying to Brāhmaṇas other than those who belong to the Sāmaveda.

*Madanapārijāta* (p. 601) also quotes this verse, and adds that the salutation to the Seasons is to be made with the mantra—'namo vaḥ pitaraḥ &c., &c.'

*Nirṇayasindhu* (p. 328) quotes this verse, and adds that Medhātithi has explained the phrase 'trirāyamya asūn' as 'triḥ prāṇāyāmam kṛtvā.'

It is quoted in *Aparārka* (p. 507);—in *Hēmādri* (Shrāddha, p. 1451) to the effect that the sipping of water should be done after the washing of the hand;—and in *Shrāddhakriyākāumudī* (p. 193), which adds that the mantra for bowing to the seasons begins with 'vasantāya' and that for saluting the Pitṛs, with 'amāmadanta.'

VERSE CCXVIII

This verse is quoted in *Madanapārijāta* (p. 601), without comment.—The first half is quoted in *Nirṇaya-sindhu* (p. 328);—and the second half in *Aparārka*



(p. 508);—and in *Shrāddhakriyākāumudī* (p. 201), which adds that the ‘smelling’ is to begin with the Ball offered to the Father.

### VERSE CCXIX

‘*Vidhivat*’—‘Giving to the Brāhmaṇa invited in honour of the Father a piece out of the Ball offered to the Father, and so forth’ (Kullūka);—‘after they have sipped water, and so forth’ (Nārāyaṇa).

“Nandana inserts here verse 223 and states that it is explanatory of the term ‘according to rule.’”—Buhler.

This verse is quoted in *Shrāddhakriyākāumudī* (p. 326);—and in *Hēmādri* (Shrāddha, p. 1476).

### VERSE CCXX

This verse is quoted in *Madanapārijāta* (p. 542), which explains ‘*pūrvēṣām*’ as ‘the three beginning with the grandfather’. Hopkins is not right when he says that “in this case he offers of course only two Balls.”

The first half is quoted in *Nirṇayasindhu* (p. 361), in support of the view that the Ball should be offered to the Father’s father, grandfather and great-grandfather.

The verse is quoted in *Shrāddhakriyākāumudī* (p. 553), which has the following notes:—‘*Pūrvēṣām*,’ the father’s forefathers; another alternative is that the living Father should be respectfully fed and then Shrāddha offered to the next two ancestors, i.e., the grandfather and the great-grandfather.

### VERSE CCXXI

This verse is quoted in *Madanapārijāta* (p. 542), which, in explaining the phrase ‘*pituh svanāma saṅkīrtiya*,’ says that in offering the Ball—to his own great-grandfather,





e. g., he should refer to him as 'the grandfather of my father, so and so';—also in *Nirṇayasindhu* (p. 362) in support of the view that if the grandfather be living, the offerings should be made to the Father, the great-grandfather and the great-great-grandfather;—and in *Shrāddhakriyākāumudī* (p. 553), which notes that 'nāmakīrtana,' 'mentioning of the name' stands for 'offering the Shrāddha' and 'prapitāmaha,' 'great-grandfather' means the 'great-great-grandfather' also.

### VERSE CCXXII

The first half of this verse is quoted without comment in *Madanapārijāta* (p. 542);—also in *Nirṇayasindhu* (p. 362);—and in *Shrāddhakriyākāumudī* (p. 554), which notes that 'Shrāddham' stands for the 'Shrāddha-offerings,' the things offered; as the 'Shrāddha' itself cannot be eaten, the meaning is that the living grandfather should be fed on the substances offered at the Shrāddhas, and then the offerings made to the dead Father and Great-grandfather.

### VERSE CCXXIII

This verse is quoted in *Hēmādrī* (Shrāddha, p. 1476).

### VERSE CCXXIV

This verse is quoted in *Hēmādrī* (Shrāddha, p. 1368), which has the following notes:—'Annasya vardhitam', 'pot filled with food', should be brought from the kitchen, with both hands, and placed before the Brāhmaṇa, in a clean place,—'shanakaiḥ' gently, so that the pot does not break or make any sound,—'Svayam', himself,—this is the best course; other Smṛiti texts permit of the cooking etc. being done by the wife;—in 'Shrāddhakriyākāumudī' (p. 158), which explains 'vardhitam' as 'filled';—it adds that the man should himself



place the vessel near the Brāhmaṇa on the square platform made for that purpose ;—and in *Gadādhara-paddhati* (Kāla, p. 545), which explains ‘*annasya*’ as ‘*annēna*’ and ‘*vardhitam*’ as ‘filled’.

It is quoted in *Smṛtitattva* (p. 229), which adds the following notes :—The genitive ending in ‘*annasya*’ has the sense of the instrumental ;—‘*vardhitam*’ means ‘filled’, which qualifies the ‘*pātra*, receptacle’ understood ;—‘*upanikṣipēt*’—keep near, for serving ; *i.e.*, the food should not be served into the dish directly from the cooking-pot ; the cooking pot should be brought near the dish, and placed on the ground ; the food should be served on the dish with the two hands, with which another vessel is held.

It is quoted in *Aparārka* (p. 492), which adds the explanation that ‘the man should carry with his own hands, the vessel which has been filled with food in a place other than the one where the Brāhmaṇas are to be fed, to a place near the Brāhmaṇas and keep it there gently, all the time thinking of his Pitṛs’ ;—‘*annasya vardhitam*’ meaning that quantity of food which has been set aside as the share of one feeder.

### VERSE CCXXV

This verse is quoted in *Aparārka* (p. 439) ;—in *Hēmādri* (Shrāddha, p. 1368), which explains the meaning as ‘the food that is not brought by both hands is taken away by force’ (‘*sahasā*’) by the wicked (‘*duṣṭachētasah*’) ‘Asuras’ ;—in ‘*Shrāddhakriyākāumudī*’ (p. 158), which explains ‘*ubhayorhastayormuktam*’ as (brought) with only one hand’ ;—and in ‘*Gadādhara-paddhati*’ (Kāla, p. 545).

### VERSE CCXXVI

This verse is quoted in *Smṛtitattva* (p. 229), which explains ‘*guṇān*’ as ‘accessories’ ;—and ‘*bhūmāvēva*’ as



meaning that the dish containing the curries should be put on the ground, and the curries should not be served on the dish out of which the food is eaten ; but the curry may be served on this latter in the absence of a second dish.

This is quoted in *Aparārka* (p. 493), which explains 'gunān' as 'vegetable and other accessories,' which are further specified as 'sūpa-shāka' and the rest ; these should be served in vessels placed on the ground, and in those placed in another vessel ;—in *Hēmādri* (Shrāddha, p. 1372), which adds the following notes—'Bhūmau', in vessels placed on the ground,—'gunān', things called 'guṇa', 'accessory',—viz., 'sūpa-shāka &c.' ; 'sūpa' is a special preparation of *Mudga* and other grains cooked with rice, and called 'barāṇna', and 'shāka' for cooked roots, fruits, leaves etc. ; the particle 'cha' includes other rich kinds of food, milk-rice, cakes, and so forth ;—in *Shrāddhakaumudī* (p. 158), which explains 'gunān' as subsidiary articles of food,—'bhūmau' as 'not on the feeding-dish itself', i. e., in other dishes placed near the feeding dish ;—and in *Gadādhara-paddhati* (Kāla, p. 545).

### VERSE CCXXVII

This verse is quoted in *Smṛtitattva* (p. 229) without comment ;—in *Gadādhara-paddhati* (Kāla, p. 546) ;—in *Shrāddhakaumudī* (pp. 20 and 158), which explains 'bhakṣyam' as standing for the *śaṣkulī*, butter-baked bread and such things, —and 'bhojyam' as for 'milk-rice' and the like ;—and in *Hēmādri* (Shrāddha, p. 1368), which explains 'bhakṣyam' as standing for *śaṣkulī*, sweet cakes and so forth, and 'bhojyam' for *ghṛtapūra* and such preparations.

### VERSE CCXXVIII

This verse is quoted in *Smṛtitattva* (p. 230) without comment ;—in *Hēmādri* (Shrāddha, p. 1368) ;—in *Gadā-*



*dharapaddhati* (Kāla, p. 546), which explains ‘*guṇān*’ as ‘sweetness and the rest’;—and in *Shrāddhakriyākāumudī*, (pp. 158 and 164), which explains ‘*śanakaiḥ*’ as ‘one after the other’, ‘*guṇān prachodayan*’ as ‘mentioning that *this is sweet, this is acid, and so forth.*’

### VERSE CCXXIX

‘*Avadhūnayēt*’—‘Shake; i. e. throw it by the hand and then take it in’ (Medhātithi);—‘Shake a piece of cloth over the food, as is often done for the removing of dust etc.’ (‘Others’ mentioned in Medhātithi).

This verse is quoted in *Hemādri* (Shrāddha, p. 1029), which explains the meaning to be that ‘there should be no weeping’, and goes on to add—what is forbidden is not the tear of joy (at the offering), but the tears that may come to the eyes by reason of the death of the beloved relative,—the telling of lies which has already been prohibited elsewhere from moral considerations, is here forbidden as affecting the performance of the offering;—one should not touch with his feet any kind of food, whether, clean or unclean,—nor should cloth be shaken over the food;—in *Shrāddhakriyākāumudī* (p. 161), which explains ‘*asram*’ as tears of grief, and in regard to the ‘shaking of cloth’, it says that some people explain it as *dusting the cloth over the food*, while according to others, what is forbidden is the fanning of the food with a piece of cloth;—and in *Gadādhara-paddhati* (Kāla, p. 549).

### VERSE CCXXX

This verse is quoted in *Gadādhara-paddhati* (Kāla, p. 550), which explains ‘*duṣkṛtān*’ as ‘sinners’.

### VERSE CCXXXI

‘*Brahmodyāḥ kathāḥ*’—Buhler does not represent Medhātithi quite rightly: The explanation that he attributes to him, ‘riddles from the Veda’, is not found in Medhātithi at



all. Medhātithi's *first* explanation is—‘stories related in the Veda’;—the *second* alternative proposed is ‘such Vedic texts as the one contained in 23.9 of the Vājasaneyā Samhitā’;—and the third explanation, ‘discourses, in ordinary language, on the meaning of Mantras bearing upon Brāhmaṇ’, is offered as that of the reading ‘*Brahmodyāḥ kathāḥ*’. It will thus be seen that ‘riddles from the Veda’ are not found in Medhātithi at all. It is the third explanation apparently that has misled Buhler. Hopkins has quoted Medhātithi correctly.

This verse is quoted in *Gadādharaṣaṣṭhī* (Kāla, p. 546);—in *Shrāddhakriyākāumudī* (p. 158);—and in *Hemādri* (Shrāddha, p. 1027), which adds the following notes:—‘*Brahmodyāḥ*’, stories that are related by the Brāhmaṇa, such as accounts of the war between the Gods and the Asuras, of the killing of Vṛtra, of Saramā and so forth,—or it may refer to such texts as ‘*Kashchidēkākī charati* etc.’; ‘*Brahmādyāḥ*’ is another reading, which means—‘Those mantras and Arthavāda texts which deal with Brahman’; ‘*Kathāḥ*’, conversations in the ordinary language should be carried on, in connection with the said subjects;—‘*this is liked by the Pitr̥s*’—this is *Arthavāda*.

### VERSE CCXXXII

‘*Ākhyānāni*’—‘Legends relating to Suparṇa, Mitrāvaruṇa and the rest, related in the Ṛgveda’ (Medhātithi, Govindarāja, Kullūka and Rāghavananda);—‘such legends as occur in the *Brāhmaṇas*’ (Nārāyaṇa);—‘the legends relating to the death of Kamsa and so forth’ (Nandana).

This verse is quoted in *Aparārka* (p. 502);—in *Gadādharaṣaṣṭhī* (Kāla, p. 560), which explains ‘*Khilāni*’ as standing for the ‘Harivamsha and the rest’;—in *Shrāddhakriyākāumudī* (p. 172), which explains ‘*Dharmashastrāṇi*’ as ‘Manu and the rest’, ‘*ākhyānāni*’ as ‘*sauparṇa* and the like,’ and ‘*khilāni*’ as ‘the *Shivasūkālpa* and other hymns’;—and in *Hemādri* (Shrāddha, p. 1069), which has



the following notes:—‘*Svādhyāyah*,’ Veda,—‘*Dharmashastrani*,’ works compiled by Manu and others,—‘*ākhyānāni*,’ such stories contained in the Ṛgveda as the ‘*Sauparna*,’ the ‘*Maitrāvaruṇa*,’ and the ‘*Pāriplava*,’ as also such Puranic stories as the one relating to the ‘Seven Fowlers,’—‘*itihāsa*’ stands for the *Mahābhārata* and such works,—‘*Purāṇa*’ for the compilations which deal with the five subjects of Creation, Dissolution, Genealogies, Age-cycles, Deeds of royal dynasties,—‘*khilāni*’ for the Strīśukta, the Mahānāmika and other hymns.

### VERSE CCXXXIII

This verse is quoted in *Hemādri* (Shrāddha, p. 1026), which has the following notes:—‘*Tuṣṭaḥ*,’—even though he may have real cause for grief, he should not show it by sighs or other expressions, he should show himself happy; ‘*Brāhmaṇān harṣayēt*’ with singing and other things done by others,—or by himself, in due conformance with propriety, or with jokes suggested by the occasion; the meaning is that if the invited appear to become bored by the long-continued recitation of Vedic hymns &c., he should amuse them by means of stories of heroic deeds or songs and the like;—‘*Shanairbhojayēt*,’ should feed them with such gentle persuasive expressions as ‘this is very tasty, do please take a few morsels’ and so forth;—‘*annādyēna*’ milk-rice and such foods,—‘*gumaiḥ*,’ vegetables,—‘*asakṛt*,’ again and again; ‘*parichodayēt*,’ should urge, with such words as ‘these cakes are very nice, this preparation of milk is very tasty’, ‘taking each thing in his hand, he should stand before the invited, and repeat the persuasion again and again,—this is what is meant by ‘urging.’

### VERSE CCXXXIV

‘*Kutapam*,’—The commentators are agreed in explaining this as ‘blanket,’ The word also means ‘the hour of the





day after half-past eleven, the best suited for the offering of *Shrāddhas*.' This meaning, however, is not applicable to the present verse.

This verse is quoted in *Aparārka* (p. 475), which explains '*kutapa*' as 'blanket.'

### VERSE CCXXXV

This verse is quoted in *Aparārka* (p. 474).

### VERSE CCXXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 748), which explains that the addition of the particle '*ēva*' is meant to emphasise that 'they should not give up eating, even though they may happen to touch one another.'

The second half of the verse is quoted in *Aparārka* (p. 497);—in *Shrāddhakriyākaumudī* (p. 170), which says that this verse forbids the praising of the food even by means of gestures;—and in *Gadādharaṣaṣṭhī* (Kāla, p. 553), which adds the same note.

### VERSE CCXXXVII

This verse is quoted in *Smṛtitattva* (p. 223), which adds that the control of speech itself being sufficient to the men describing the good qualities of the food, what is meant by the last clause 'as long as the qualities of the food are not described' is that these qualities should not be indicated even by gesticulation;—and it further points out that the rule regarding the food being 'steaming' is not meant to apply to such food as *parched rice* and others of the kind.

This verse is quoted in *Aparārka* (p. 497);—and in *Shrāddhakriyākaumudī* (p. 170).



### VERSE CCXXXVIII

This verse is quoted in *Shrāddhakriyākaumudī* (p. 169);—and in *Hēmādri* (Shrāddha, p. 1021), which explains 'vēṣṭitam' as wrapped up by turban etc.;—the specific prohibition of facing the south implies that when there is scarcity of room one may eat facing any other quarter but the south,—*'upānahau'* are foot-covers of leather (shoes).

"The same verse in the Mahābhārata ends: *Sarvam vidyāt tadāsuram* (13.90.19), 'belonging to the Asuras.'—Hopkins.

### VERSE CCXXXIX

This verse is quoted in *Hēmādri* (Shrāddha, p. 516); and *Dāna*, p. 108);—in *Shrāddhakriyākaumudī* (pp. 105 and 169);—and in *Gadādharaṣaṣṭhī* (Kāla, p. 521).

### VERSE CCXL

This verse is quoted in *Aparārka* (p. 472);—in *Shrāddhakriyākaumudī*, which explains '*ayathāyatham*' as 'nullified';—also in *Gadādharaṣaṣṭhī* (Kāla, p. 521), which explains the same word as 'leading to results contrary to those expected';—and in *Hēmādri* (*Dāna*, p. 108, and *Shrāddha*, p. 516).

### VERSE CCXLI

This verse is quoted in *Aparārka* (p. 472), which explains '*avaravarṇajaḥ*' as 'Shūdra';—in *Hēmādri* (Shrāddha, p. 576);—and in *Gadādharaṣaṣṭhī* (Kāla, p. 521), which explains '*avaraja*' as Shūdra, and explains the meaning to be that 'the things should be removed far enough so that the wind etc. may not reach the food.'

### VERSE CCXLII

This verse is quoted in *Aparārka* (p. 472), which explains '*khañjaḥ*' as '*kunṭhaḥ*';—and in *Hēmādri* (Shrāddha, p. 516.)



### VERSE CCXLIII

• ‘*Brāhmaṇam bhikṣukam*’—‘The Brāhmaṇa that arrives as a guest, and the Brāhmaṇa that comes begging for alms’ (Medhātithi, Govindarāja and Kullūka);—‘the Brāhmaṇa householder, and the ascetic that begs for food’ (Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 728) in support of the view that ‘after the invited Brāhmaṇas have been seated, if a Religious Student or an Ascetic should happen to turn up, he also should be fed at the *Shrāddha*’;—in *Aparārka* (p. 500);—in *Nṛsimha-prasāda* (Shrāddha, p. 246);—in *Gadādhara-paddhati* (Kāla, p. 521);—and in *Hēmādri* (Shrāddha, p. 439).

### VERSE CCXLIV

• This verse is quoted in *Parāsharamādhava* (Āchāra, p. 750), which adds the following notes:—‘*Sārvavarṇikam*’ means ‘that food which contains the particular vegetable called *Sarvavarṇā*’;—and in *Aparārka* (p. 504), which explains that what is meant by ‘*sannīya*’ is that the food should be collected in one vessel.

### VERSE CCXLV

This verse is quoted in *Varṣakriyākaumudī*, (p. 359), as enumerating those entitled to the scattered food;—in *Gadādhara-paddhati* (Kāla, p. 562), which explains ‘*kulayoṣitām tyāginām*’ as ‘those who abandon the ladies of their family without cause’, and adds that the food scattered in the dish is for those who have died without sacraments, while that on the ground is for the slaves;—in *Shrāddhakriyākaumudī* (p. 275);—and in *Hēmādri* (Shrāddha, p. 1512), which adds the following notes:—‘*asamskrta*’ stands for those whose Upa-nayana has not been done, and also the unmarried girls,—‘*tyāginaḥ*’ are suicides,—‘*kulayoṣitām*’, those ladies to whom



water-offerings have not been made;—or '*kulayoṣitām tyāginām*' may be taken together, meaning 'those who have abandoned their wives and ladies without cause.'

'*Tyāginām kulayoṣitām*'—'For those who abandon their elders *and* for unmarried maidens; or to those who have abandoned the ladies of their family, without fault' (Medhātithi);—'For women who have forsaken their families' (Govindarāja);—'suicides and childless women' (Nārāyaṇa);—'For ascetics and...' (Nandana).

This verse is quoted also in *Vīramitrodaya* (Āhnika, p. 376) without any comment;—and in *Aparārka* (p. 504), which explains '*bhāgadhēyam*' as 'share'; and adds that what is meant is that 'for those persons of his family who have died without Upanayana, and for those who have forsaken the ladies of his family or such others as should not be forsaken,—one should assign the food left in the dish in which the Brāhmaṇas have eaten, as also that which has been scattered on the grass'.

## VERSE CCXLVI

This verse is quoted in *Mitākṣarā* (on 1.239) in support of the view that 'the food served to the Brāhmaṇas should be served in sufficiently large quantities, to make it possible for there being *leavings*, which constitute the share of the servants and others;—in *Vīramitrodaya* (Āhnika, p. 376), without any comment;—in *Nirṇayasindhu* (p. 325);—in *Aparārka* (p. 504), which adds that what has been left fallen on the ground by the Brāhmaṇas should be offered for such honest and hard working slaves as may have died;—in *Hemādri* (Shrāddha, pp. 151 and 1511), which adds that *dāsavarga* here stands for the father's principal servant who may be dead;—and in *Gadādharaṇḍhātī* (Kāla, p. 562).





## VERSE CCXLVII

• This verse, as quoted by Medhātithi on p. 290, l. 1, reads 'Asapinḍa'.—But the same sense may be got out of the reading 'Āsapinḍa'.—See *Translation*.

"The *Sapinḍikarāṇa*, the solemn reception of a dead person among the partakers of oblations, is performed either on the thirteenth day, or a year after death,"—says Buhler. But the rite is performed on the *twelfth*, not the *thirteenth* day.

Hopkins has misunderstood the signification of the *Sapinḍikarāṇa* rite. He calls it 'ceremony on making a Sapiṇḍa (relative) for him' and adds that 'it implies that the deceased died without any family to offer the Shrāddha for him.'

As a matter of fact, this rite is performed for every one; and its meaning is as explained by Buhler (see above).

• The second half of this verse is quoted in *Smṛtitattva* (p. 802) in support of the view that the 'Shrāddha' and 'offering of the Ball' are two distinct acts.

## VERSE CCXLVIII

Burnell is wrong in saying that 'verse 248 is apparently omitted by Mēdhātithi'. It is strange that scholars of the 'Critical School' should be making such statements on the strength of Mss. which they know to be imperfect and incomplete.

This verse is quoted in *Smṛtitattva* (p. 802) as likely to be interpreted as indicating the 'offering of the Ball' to be the principal factor. It combats this view and adds that in the compound '*pinḍanirvapaṇam*' the term '*pinḍa*' is to be understood as synonymous with '*pitr*', so that what the compound means is 'offering to the Pitr.'

*Medhātithi* (P. 286, l. 14)—'*Sapinḍikarāṇashrāddham* &c.' This appears to be a paraphrase of the verse, which is quoted also in *Mitākṣarā* (on ll. 253-254), where, however, the reading is '*prētānna nirdishēt*.' See below *Bhāṣya*, p. 289, ll. 15-20.



## VERSE CCXLIX

This verse is quoted in *Aparārka* (p. 498);—and in *Gadādhara-paddhati* (Kāla, p. 559).

## VERSE CCL

‘*Vṛṣalī*’—Neither Medhātithi nor Kullūka takes this in the sense of a ‘Shūdra female.’ Buhler is not right in attributing this explanation to them. Both of them explain it as ‘any woman’; and they derive this meaning etymologically, by using the term ‘*vṛṣasyati*,’ ‘one who attracts to herself the male.’ Nor is Buhler right in attributing to Nārāyaṇa the explanation that the word ‘*vṛṣalī*’ means ‘a seducing woman’; as Nārāyaṇa also uses the term ‘*vṛṣasyanti*’ only by way of pointing out the etymological signification of the term ‘*vṛṣalī*’.

## VERSE CCLIII

This verse is quoted in *Aparārka* (p. 504), which adds that ‘if the Brāhmaṇas so wish, the food should be sent over to their house; or if they permit him to eat it, along with his relations, this may be done.’

## VERSE CCLIV

‘*Vāchyaṃ*’—‘By the giver of the feast or any other person that happens to come’ (Medhātithi and Govindarāja);—‘by the giver of the feast’ (Kullūka).

‘*Goṣṭhē*’—‘In the cow-pen’ (Medhātithi);—‘at the *Goṣṭhī-shrāddha*’ (Kullūka and Rāghavānanda);—‘at a feast given to Brāhmaṇas for the purpose of bringing some benefit to the cows’ (Nārāyaṇa).

This verse is quoted in *Shrāddhakriyākāumudī* (p. 177) as prescribing the form of the question to be addressed to the invited at a Shrāddha, after they have been fed.



VERSE CCLV

This verse is quoted in *Aparārka* (p. 474), which explains 'Sṛṣṭi' as connoting 'plenty', and 'Mrṣṭi' as connoting 'deliciousness';—and in *Hēmādri* (Shrāddha, pp. 111 and 72), which adds the following notes:—'Vāstu', the house built for the Shrāddha-performance,—its 'Sampādana' means 'building or acquiring by purchase, making it slope towards the South, levelling, washing and besmearing with cow-dung'—'Sṛṣṭi' means 'giving away' i.e., freely giving away vegetables and other things,—'Mrṣṭi', cleanliness or sweetness,—'agryāḥ', those equipped with Vedic learning,—these are 'Shrāddhasampadaḥ' i.e., excellences of things used at the Shrāddha; this implies that all these should be got together.

VERSE CCLVI

'Pavitram'—'Purificatory texts' (Medhātithi);—'Means of purification' (Nārāyaṇa).

VERSE CCLVII

'Anupaskṛtam'—'Not forbidden' (Medhātithi);—'not prepared with spices' (Govindarājā and Nārāyaṇa);—'not dressed as usual' (Nandana);—'not tainted by bad smell' (Kullūka and Rāghavānanda).

This verse is quoted in *Smṛtitattva* (p. 225), which explains 'anupaskṛtam' as 'of such seasonings as are brought about by cooking &c.' It rejects the explanation of Kullūka ('free from bad smell') on the ground that the word can have no such meaning;—and in *Aparārka* (p. 500), which explains it as 'what has not been cooked for some other purpose'—and again on p. 551, as enumerating what is *haviṣya*;—also in *Hēmādri* (Shrāddha, pp. 541 and 573);—in *Shrāddhakriyākauṃudī* (p. 4220), which explains 'anupaskṛtam' as 'not rotten', 'not foul smelling';—*Soma* as the juice of the Soma-creeper;—and in *Gadādharaṣaṣṭhi* (Kāla, p. 538).



## VERSE CCLVIII

The second half of this verse is quoted in *Smṛtitattva* (p. 183), which adds the following notes:—Vāchaspati Mishra has explained this to mean that 'though actually facing the East, the man should, *in thought* face the South'; but this is not right; as Gobhila has distinctly laid down that the man should be actually facing the South.—Nor is there any reason for taking the words of Manu in that sense; it is for this reason that the commentators have explained the phrase '*dakṣiṇām diśhamākāṅkṣan*' as 'looking towards the South'.

The verse is quoted in *Shrāddhakriyākāumudī* (p. 207), which has the following notes:—'facing the East but looking sideways towards the South'; Kullūka has explained '*ākāṅkṣan*' as *looking towards*; but such is not the meaning of the word;—and in *Hēmādri* (Shrāddha, p. 1483), which explains the meaning as—'Dismissing them, to go their way, rising and following them and bringing them to the place for washing the feet, and then looking towards the South, should ask for the desired boons.'

## VERSE CCLIX

This verse is quoted in *Smṛtitattva* (p. 183) without comment;—in *Nirṇayasindhu* (p. 330);—and in *Hēmādri* (Shrāddha, p. 1483).

## VERSE CCLX

This verse is quoted in *Gadādharaṣaṣṭhi* (Kāla, p. 563).

## VERSE CCLXI

'*Parastāt*'—This is the right reading, and not '*purastāt*'; as it is clear that the offering is to be made *after* the feeding of the Brāhmaṇas.



The first half of this verse is quoted in *Madanapārijāta* (p. 599), which, accepting the reading '*purastāt*', explains the line to mean that 'the offering is made *before* the Brāhmaṇas begin to eat, just after they have been worshipped, or after the offering has been made into the fire.'—The whole verse is quoted in *Gadādharaṇḍhī* (Kāla, p. 563), which says that '*prakṣīpanti etc.*' is only reiterative of what has been prescribed in the preceding verse.

*Parāsharamādhava* (Āchāra, p. 752) also quotes the first half, reading '*purastāt*'; and adds the following explanation:—Some people hold that the offering of the Ball is to be done *before* the Brāhmaṇas have eaten, just after they have been worshipped, or after the offerings have been made into the fire;—but from the use of the term '*kēchit*' in the text, it seems that according to others the Ball is to be offered after the Brāhmaṇas have eaten, but before they have washed, or after they have washed, but either before or after they have been dismissed. The conclusion on this point is that the offering of the Ball is to be done *before* the feeding of the Brāhmaṇas only at inferior *Shrāddhas* that are performed before the Amalgamating Rite, while at this Rite itself as well as at those that follow it, it is to be done *after* the feeding. The difference in this practice is due to the custom obtaining among the followers of the different Vedic Schools.

## VERSE CCLXII

"There are many such magical ceremonies in the Sāmavidhāna and the R̥gvidhāna".—Burnell.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 759) without any comment;—in *Aparārka* (p. 550);—in *Shrāddhakriyākāumudī* (p. 215);—and in *Gadādharaṇḍhī* (Kāla, p. 563).



### VERSE CCLXIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 759);—in *Aparārka* (p. 550);—in *Shrāddhakriyā-kaumudī* (p. 215):—and in *Gadādhara-paddhati* (Kāla, p. 553).

### VERSE CCLXIV

There is nothing in Medhātithi to show that he reads 'pūjayēt' for 'bhōjayēt', as stated by Buhler.

This verse is quoted in *Aparārka* (p. 512), which explains 'Jñāti' as 'relations on the father's side', and 'bāndhava' as 'relations on the mother's side';—and in *Hemādri* (Shrāddha, p. 1515), which has the following notes:—'Jñāti' are relations on the father's side, *i.e.*, Sapiṇḍas;—the remnant of the food cooked for the *Shrāddha* should be made to reach those; *i.e.*, they should be fed with it with due respect; after which one should honour the 'Bāndhavas,' *i.e.*, relations on the mother's and the wife's side; if, however, on being asked 'what shall be done with the remnant?'—the Brāhmaṇas should say 'give it to us'—then other food should be cooked for the relations; and these are to be fed with the remnant, only if so permitted by the Brāhmaṇas. It may be regarded as incumbent on the Brāhmaṇas to give this permission.

### VERSE CCLXV

This verse is quoted in *Nirṇayasindhu* (p. 331);—in *Gadādhara-paddhati* (Kāla, p. 490), which explains 'Gr̥habali' as standing for *Bhūtayaજ્ઞા* and implying the entire *Vaishvadēva* offering,—as held in *Kalpataru*;—in *Samskāraratnamālā* (p. 958), which notes that according to Medhātithi and Karka the term 'bali' here stands for the *Vaishvadēva* offering; but for the *Kākabali*, according to Divodāsa;—in *Hemādri* (Kāla, p. 606), which reproduces the entire commentary of Medhātithi;—in





*Puruṣārthachintāmaṇi* (p. 426), which also quotes Medhātithi to the effect that 'bali' stands for the *Vaishvadēva* offering;—and in *Hēmādri* (Shrāddha, p. 1062), where also Medhātithi's commentary is reproduced *in toto*.

## VERSE CCLXVI

This verse is quoted in *Aparārka* (p. 500);—in *Hēmādri* (Shrāddha, p. 540);—and in *Gadādhara-paddhati* (Kāla, p. 536).

## VERSE CCLXVII

This verse is quoted in *Mitākṣarā* (on 1. 257) as describing what is meant by 'haviṣyāṇna';—in *Parāsharamādhava* (Āchāra, p. 705);—in *Smṛtītattva* (p. 224), which explains 'vr̥hi' as 'rice ripening in the autumn';—in *Vidhānapārijāta* (II, p. 744);—in *Aparārka* (pp. 500 and 552);—in *Hēmādri* (Shrāddha, pp. 541 and 586);—in *Gadādhara-paddhati* (Kāla, p. 536);—and in *Nṛsimha-prasāda* (Shrāddha, p. 9 b).

## VERSE CCLXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 705);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādhara-paddhati* (Kāla, p. 536), which explains 'aurabhra' as *mutton*.

## VERSE CCLXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 706);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādhara-paddhati* (Kāla, p. 536), which explains 'pārṣata' as meat of the *Pr̥ṣat* i. e., the spotted deer.

## VERSE CCLXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 706);—in *Hēmādri* (Shrāddha, p. 586);—and in *Gadādhara-paddhati* (Kāla, p. 536).



## VERSE CCLXXI

‘*Vārdhrīṇasa*’—‘An old goat, white and with long ears reaching the water at the time of drinking’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘a black-necked, red-headed, white-winged crane’ (Nārāyaṇa).

Both these explanations are noted in *Parāsharamādhava* (Āchāra, p. 706), where, however, the colour of the goat is mentioned as *red*, not *white*. The definition of the goat quoted by Medhātithi is here attributed to *Viṣṇudharmottara*, and that of the crane to the ‘*Nigama*’.

This verse is quoted in *Nirṇayasindhu* (p. 295), which adds the definition of *Vārdhrīṇasa* as *white*;—and the first half in *Aparārka* (p. 551), which explains ‘*pāyasa*’ as ‘rice cooked in milk’, and adds that this milk should be such as is not forbidden.

It is quoted in *Gadādharaṣaṣṭhī* (Kāla, p. 536), which supplies the description of the *Vārdhrīṇasa* as given in the *Nigama*—‘(a) The old goat whose ears and mouth touch the water, who has lost his virility; (b) the bird which has black neck, red head and white wings’.

## VERSE CCLXXII

‘*Kālashāka*’—Buhler has misread Medhātithi; there is no such expression in Medhātithi as ‘*Kṛṣṇavāsudēva*’; the word used is *Kṛṣṇē vāstukabhēdē*, which means ‘the darker variety of the *vāstuka* herb’. According to Nandana, it stands for the ‘Black neem’.—*Parāsharamādhava* (Āchāra, p. 706) quoting the verse, explains it as ‘well known in the northern country’.

‘*Mahāshalka*’—Medhātithi explains this as ‘*shalyakā*’, ‘the porcupine’, or (according to ‘others’, a kind of fish). [Medhātithi says nothing as to ‘others’ reading ‘*sashalkhān*’].—*Parāsharamādhava* explains it as ‘a particular kind of fish’;—‘*loha*’ as ‘the red-coloured goat’—and ‘*munyanna*’ as ‘*Nivāra* and the like’.





This verse is quoted in *Hemādri* (Shrāddha, pp. 541 and 586);—in *Shrāddhakriyākaumudī* (p. 14), which says that according to the ‘ancients’ ‘*mahāshalka*’ stands for the *Rohita* fish;—and in *Gadādhara-paddhati* (Kāla, p. 536).

### VERSE CCLXXIII

“The day meant is *Bhādrapada, Badi, 13*”—Buhler.

This verse is quoted in *Smṛtitattva* (p. 117) without comment;—in *Aparārka* (p. 555), which adds that the Accusative ending in ‘*trayodashīm*’ has the force of the Locative;—in *Hemādri* (Shrāddha, p. 201);—in *Shrāddhakriyākaumudī* (p. 272), which explains the meaning as ‘whatever mixed with Honey is offered on the thirteenth of the month, under the asterism of *Maghā* becomes inexhaustible’;—in *Puruṣārthachintāmaṇi* (p. 385);—in *Varṣakriyākaumudī* (p. 356);—and in *Hemādri* (Kāla, p. 470 and Shrāddha, p. 87).

### VERSE CCLXXIV

‘*Prākchhāyē kuṇjarasya*’—‘In the afternoon, when the shadow cast by the elephant falls towards the East’ (Medhātithi, Kullūka, Nārāyaṇa and Rāghavānanda);—‘during an eclipse’ (‘others’ in Medhātithi, who rejects it).—*Mitākṣarā* (on 1. 218) quotes a definition by which the name applies to a particular day—

यदेन्दुः पितृदैवत्ये हंसश्चैव करे स्थितः ।

याम्यां तिथिर्भवेत्साहि गजच्छाया प्रकीर्तिता ॥

This verse is quoted in *Nirṇayasindhu* (p. 109), which quotes from *Vāyupurāṇa* a definition of ‘*Gajachchhāyā*’ as the 13th day of the month during which the sun lies in the asterism of *Hastā*, and the moon in that of *Maghā*;—in *Hemādri* (Shrāddha, p. 245);—in *Shrāddhakriyākaumudī* (p. 271), which explains ‘*dadyāt*’ as ‘*dadāti*’ and ‘*prākchhāyē etc.*’ as ‘when the shadow of the elephant is cast towards the East,’ and notes that this is mere *Arthavāda*;—and in *Varṣakriyākaumudī* (p. 355).



VERSE CCLXXV

This verse is quoted in *Hemādri* (Shrāddha, p. 1031) :— and in *Gadādhara-paddhati* (Kāla, p. 551).

VERSE CCLXXVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 666) as laying down what one should do in the event of his being unable to perform the *Shrāddha* throughout the dark fortnight ;—in *Madanapārijāta* (p. 524), which remarks that this verse implies also the alternative of beginning the *Shrāddha* on the *fifth* and going on daily till the *fifteenth* ;—in *Smṛitattva* (on p. 173, again on p. 252) as forbidding the performance of *Shrāddha* on the fourteenth, —and again on p. 845 as forbidding the performance of the *Shrāddha* on the fourteenth day of the dark fortnight of all months ;—in *Aparārka* (p. 422), which adds that the alternative here laid down is that of beginning the performance of the *Shrāddha* on the tenth day of the fortnight ;—in *Gadādhara-paddhati* (Kāla, p. 467), which says that it refers to the *Mahālayā-shrāddha* ;—in *Smṛtisāroddhāra* (p. 187) in support of the view that only five, *not ten*, days of the *kṛṣṇapakṣa* are specially commended, these being the 10th, 11th, 12th, 13th, and 15th days ;—in *Shrāddhakriyākaumudī* (p. 6) ;—in *Varṣakriyākaumudī* (p. 350) ;—in *Puruṣārthachintāmaṇi* (p. 382) ;—in *Hemādri* (Kāla p. 461), which adds that the fourteenth day is not to be excluded entirely, it is to be avoided only for the *Shrāddha* to three 'deities' with the exception of that offered to those killed with weapons ;—and in *Hemādri* (Shrāddha, p. 194).

VERSE CCLXXVII

This verse is quoted in *Hemādri* (Kāla, p. 512), which explains 'yukṣu' and 'ayukṣu' as 'even' and 'odd', respectively ;—and in *Hemādri* (Shrāddha, p. 266).





## VERSE CCLXXVIII

• *Medhātithi* (P. 297, l. 16)—‘*Vachanāni tvapūrvatvāt*’—This is *Mīmāṃsā sūtra* 3.5.21. The question arising as to whether or not there should be an ‘eating of remnants’ in the case of the *Soma juice*,—the conclusion is that there should be the eating of it; and this conclusion is based upon a passage referring to a totally different subject; which shows that even an unknown fact can serve as an illustration in support of a definite conclusion.

This verse is quoted in *Kālavivēka* (p. 366), which explains that the precise meaning of the verse is that ‘from the three parts into which the day is divided, forenoon, mid-day and afternoon, the afternoon is superior to the other two.’

This verse is quoted in *Aparārka* (p. 465), which adds that the term ‘*aparāhṇa*’ stands here, not for the fourth part of the day divided into five parts, but simply for ‘the latter half of the day,’ which is its etymological meaning;—in *Puruṣārthachintāmaṇi* (p. 373);—in *Shrāddhakriyakaumudī* (p. 314);—in *Varṣakriyākaumudī* (p. 236);—in *Shrāddhakaumudī* (p. 248); and in *Kālamādhava* (p. 109).

## VERSE CCLXXIX

‘*Ānidhanāt*’—‘Until death’ (*Medhātithi* and *Govindarāja*);—‘up at to the end of the ceremony’ (*Kullūka*, *Nārāyaṇa*, *Nandana* and *Rāghavānanda*).

This verse is quoted in *Parāsharamādhava* (*Āchāra*, p. 725) in support of the view that ‘all the detailed *Shrāddha* rites beginning with the pouring of water round the dish to the end should be done while one has his thread hanging on his right shoulder’;—in *Vīramitrodaya* (*Āhnika*, p. 345), which explains ‘*atandriṇā*’ as ‘without laziness,’—‘*ānidhanāt*’ as ‘beginning with death,’ adding that the *Maithilas* explain this to mean ‘till the end of the ceremony’;—in *Shrāddhakriyākaumudī* (p. 44), which explains ‘*apasavyam*’ as



‘*vāmāvartakramēṇa*,’ and ‘*ānidhanāt*’ as ‘to the end of the Shrāddha.’

*Smṛtitattva* quotes this verse on p. 185, in support of the view that the *Ulkā-bhramāṇa*, ‘Brandishing of the Fire-brand,’ which is done on the fifteenth day of *Kārtika*, being an act done in honour of the *Pitṛs*, should be done with the sacred thread passing over the right shoulder;—again on p. 231, in support of the view that the reciting of certain hymns that is laid down as to be done during the *Shrāddha*, should be done with the sacred thread passing over the right shoulder;—again on p. 236, where it is explained that ‘*apasavya*’ means ‘*pitṛ-tīrtha*,’ i.e., the part of the palm between the thumb and the index-finger;—and again in vol. II, p. 303, in support of the view that all the rites that are performed ‘after death’ (*ānidhanāt*) should be done with the sacred thread passing over the right shoulder.

It is quoted in *Gadādhara-paddhati* (Kāla, p. 527), which reads ‘*atantriṇā*’ and explains it as ‘*analaśēna*,’ and ‘*apasavyam*’ as ‘on the left side,’ ‘*ānidhanāt*’ as ‘till the end of the performance’;—in *Nṛsimhaprasāda* (Shrāddha, p. 24 b);—and in *Hēmādri* (Shrāddha, p. 1107), which has the following notes:—‘*Prāchīnāvītīnā*,’ with the sacred thread hanging over the right shoulder and under the left arm-pit,—‘*ānidhanāt*,’ ‘till the end,—‘*darbhapāṇinā*,’ is added with a view to show that everything that is done for the sake of the *Pitṛs* should be done kusha in hand.

### VERSE CCLXXX

This verse is quoted in *Kālavivēka* (p. 527) as forbidding the performance of *Shrāddhas* at night;—in *Smṛtitattva*, on p. 172, and again on p. 266 as precluding certain times for the performance of *Shrāddhas*;—in *Puruṣārthachintāmaṇi* (p. 373);—in *Hēmādri* (Kāla, p. 586), which says that the night is excluded because *Rākṣasas* stalk



about at night, so that if Shrāddha were offered at night, the Rākṣasas would take it away; it should also not be done either in the morning or in the evening twilight;—in *Kṛtyasārasamuchchaya* (p. 37), which explains ‘*Suryē achi-roditē*’ as within three *muhūrtas* of sun-rise;—in *Kāla-mādhava* (p. 157);—in *Hēmādri* (Shrāddha, p. 329);—in *Shrāddhakriyākaumudī* (p. 305), which explains ‘*suryē &c.*’ as ‘during the first *muhūrta* of the sunrise, which is forbidden in reference to Shrāddha only;—in *Suddhikaumudī* (p. 194);—in *Hēmādri* (Shrāddha, p. 329);—and in *Nṛsimhaprasāda* (Shrāddha, p. 20 b).

### VERSE CCLXXXI

This verse is quoted in *Aparārka* (p. 420);—and in *Gadādhara-paddhati* (Kāla, p. 467).

### VERSE CCLXXXII

This verse is quoted in *Smṛtitattva* on p. 174, as laying down that the Shrāddha during the ‘dark fortnight’ should be preformed on the Moonless Day;—on p. 35, II, as precluding the offering of Homa-libations in the ordinary fire;—and again on II, p. 136, to the same effect.

It is quoted in *Vidhānapārijāta* (II, p. 615), which remarks that it appears as if it were forbidding the performance of Shrāddha by a man ‘with the Fire’ on any but the Moonless Day; and proceeds to note that some people have taken this to mean that if a Shrāddha happens to fall on any other day, the man ‘with the Fire’ should do the ‘*saṅkalpa*’ on that day, but postpone the actual performance till the Moonless Day;—but trustworthy people have held that what is meant is that for the man ‘with the Fire,’ even if there should arise the necessity of performing a Shrāddha on another day, he should always wait till the Moonless Day.



This verse is quoted in *Nirṇayasindhu* (p. 111) which remarks that the first half assigns the reason for what is asserted in the second half. It quotes three opinions—(1) Some people accept this verse in its literal sense; (2) 'our teachers' hold that it is meant to forbid for the man 'with the fire' the performance of that Shrāddha only which is done in the form of the 'Piṇḍapitṛyajña';—(3) 'our own opinion' is that it serves to lay down that if any Shrāddha happens to fall on other days, the Man 'with the fire' should do it on the Moonless Day;—in *Puruṣārthachintāmaṇi* (p. 369), which reproduces the note from *Hēmādri*;—in *Hēmādri* (Shrāddha, p. 1679) which explains the meaning as—'The Agnihotri should not perform any Shrāddha in which the ritualistic details of the *Darsha-Shrāddha* are not adopted; that is, he should perform the Shrāddha only in the manner of the *Darsha-Shrāddha*; it does *not* mean that 'he should not perform any Shrāddha except the Darsha';—and in *Shrāddhakriyākāumudī* (p. 7), which rejects the view set forth by *Hēmādri*, attributing it to Halāyudha.

### VERSE CCLXXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 391) in support of the view that in case one is unable to perform all the three rites of *Tarpana*, *Shrāddha* and *Bali*, if he performs even one of them, he is saved from the sin of neglecting the 'offerings to the Pitṛs';—and in *Hēmādri* (Shrāddha, p. 946).

### VERSE CCLXXXIV

This verse is quoted in *Aparārka* (p. 461), which explains the meaning to be that the Father should be thought of as Vasu, the grandfather as Rudra and the great-grandfather as Āditya;—in *Hēmādri* (Shrāddha, p. 64);—and in *Gadādharaṣaṣṭhi* (Kāla, p. 562) as setting forth the form of the Pitṛs.

### VERSE CCLXXXV

Compare the *Mahābhārata* 13. 93. 13 *et. seq.*



## Adhyaya IV

### VERSE I

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 562), which adds that the rule here laid down is on the basis of the understanding that the ordinary span of man's life is a hundred years;—and in *Samskāramayūkha*, (p. 64), which remarks that the span of man's life being a hundred years, one should devote twenty-five years to each of the four life—stages,—such is the view of the writers of the Digests.

### VERSE II

This verse is quoted in *Mitākṣarā* (on 1. 128), which says that what is here stated is confined to the Brāhmaṇa only;—in *Vidhānapārijāta* (II, p. 246);—in *Madanapārijāta* (p. 215);—and in *Nṛsimhaprasāda* (Āhnika, p. 37a),

### VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 309);—in *Vidhānapārijāta* (II, p. 246);—and the second half in *Madanapārijāta* (p. 216).

### VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 309), which explains the difference between 'vīchha' and 'shīla' by taking the former to mean the picking up of single grains of corn and the latter that of ears of corn fallen on the ground;—and in *Vidhānapārijāta* (II, p. 246),



## VERSE VI

The first half of this verse is quoted in *Parāśharamādhava* (Āchāra, p. 309);—and the entire verse in *Vidhānapārijāta* (II, p. 246).

## VERSE VII

‘*Kusūladhānyakah*’—‘Having as much grain as is contained in a *Kusūla*, a granary. *i. e.*, enough to feed the household for *one year*’ (not *three* as mentioned by Buhler) [Medhātithi];—‘enough to last twelve days’ (Govindarāja);—‘enough for three years’ (Kullūka and Rāghavānanda);—‘enough for twelve, six or three months’ (Nārāyaṇa).’

‘*Kumbhīdhānyakah*’—‘Having as much grain as may be contained in a *Kumbhī*, *i. e.*, enough to last for six months’ (Medhātithi);—‘enough to last for six days’ (Govindarāja and Nārāyaṇa);—‘enough for one year’ (Kullūka and Rāghavānanda).’

This verse is quoted in *Aparārka*, (p. 169);—in *Mitākṣarā*, (on 1. 128), which adds that this refers, not to all Brāhmaṇas, but to those only who are ‘*yāyāvāra*’ *i. e.* ‘who devote themselves entirely to study, sacrifice and making gifts, and do not have recourse to teaching, sacrificing for others and receiving gifts, or amassing of wealth’ (according to Dēvala);—also on 3.29, as describing the four kinds of ‘Householder’;—in *Madanapārijāta* (p. 216);—in *Vidhānapārijāta* (II, p. 246), which explains ‘*Kusūla*’ as ‘*Koṣṭhakam*,’—‘*Kumbhī*’ as ‘*aṣṭrikā*,’ and the whole compound as ‘one who possesses grain enough to fill the one or the other’;—‘*tryahika*’ as ‘one who has grains enough to last for three days,’ and ‘*ashvastana*’ as ‘one not having grains for the morrow’;—and in *Nṛsimhaprasāda* (Āhnika, p. 37 a).



### VERSE VIII

This verse is quoted in *Aparārka*, (p. 169);—and in *Madanapārijāta*, (p. 216).

### VERSE IX

‘*Saṭkarma*’—Medhātithi is again misrepresented by Buhler. (See *Translation*) ; the ‘six’ described by him are (1) ‘*uñchha*,’ (2) ‘*shila*,’ (3) ‘*ayāchitalābha*,’ (4) ‘*yāchitalābha*,’ (5) ‘*kr̥ṣi*’ and (6) ‘*vāñijya*’ ; and he adds that ‘Teaching, sacrificing for others and receiving gifts’ are included under ‘*yāchita-ayāchitalābha*’—they are those mentioned in verses 5 and 6, according to Govindarāja, which agrees with Medhātithi ;—those mentioned in 5 and 6, excepting ‘service’ and substituting in its place ‘money-lending,’ according to Kullūka and Rāghavānanda ;—according to Nārāyaṇa, those mentioned in verses 5 and 6, and also those enumerated in 1. 88 ;—those mentioned in 1. 88, according to Nandana, which explanation Medhātithi notes and rejects.

‘*Tribhik̥*’—Here also Buhler misrepresents Medhātithi ; Medhātithi does not restrict ‘three’ to the ‘first three mentioned in verses 5-6’ ; what he clearly says is ‘any three out of those mentioned excepting agriculture and trade’ ;—‘teaching, sacrificing and accepting gifts’ (Govindarāja, Kullūka, Rāghavānanda and Nandana) ;—‘teaching, sacrificing and accepting gifts, as also the first three mentioned in verses 5-6’ (Nārāyaṇa).

‘*Dvābhyām*’—Here also what Medhātithi says is—*any two* out of the three just recommended, excepting *gifts received for asking* ;—and not ‘gleaning and accepting voluntary gifts’ as stated by Buhler ;—‘sacrificing and teaching’ (Govindarāja Kullūka, Rāghavānanda and Nandana) ;—‘gleaning ears and single grains’ (Nārāyaṇa).



‘*Brahmasattra*’—‘Any one of the two, gleaning ears and gleaning single grains’ (Medhātithi and Nārāyaṇa);—‘teaching’ (Govindarāja, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in *Aparārka* (p. 169), which adds the following notes:—‘*ṣaṭkarma*’ stands for the six occupations of sacrificing for others, offering sacrifices and the rest, that have been recommended for the Brāhmaṇa; and these are referred to for the purpose of prescribing the three occupations of receiving gifts and the rest;—‘*trībhīranyaḥ*’—*i. e.*, for the ‘*kumbhīdhānya*’ also the three occupations are enjoined;—‘*dvābhyām ēkaḥ*’,—this permits sacrificing and teaching for the *Tryahaiḥika*,—the receiving of gifts being forbidden, as they may come from evil persons;—the fourth, ‘*Ashvastana*’ should live by ‘*Brahmasattra*’, *i. e.*, teaching alone. Thus it follows that the ‘*Kusūladhānya*’ and the rest are meant for the Brāhmaṇa only; as the receiving of gifts and the rest are not possible for any other caste.

*Mitākṣarā* (on 1. 128) quotes the verse in support of the view that the first refers to ‘sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending,’—the second to ‘sacrificing, teaching and receiving gifts,’—the third to ‘sacrificing and teaching’ and the fourth to ‘teaching’ only.

The verse is quoted in *Madanapārijāta* (p. 216), which provides an explanation more in keeping with Medhātithi’s:—The *Kusūladhyāna* has six occupations,—*viz. uñchha, shila, ayāchita, yāchita, krṣi* and *vāñijya*;—the other, ‘*Kumbhīdhānya*’ lives by three—*i. e. uñchha, shila* and *ayāchita*;—the ‘*Tryahaiḥika*’ by two—*i. e. uñchha* and *shila*;—and ‘*Ashvastanika*’ by the ‘*Brahmasattra*’ *i. e.*, by the *uñchha* alone, which leads him to the ‘regions of Brahman, and as such is equal to the *Sattra sacrifice*.’

The verse is quoted also in *Vidhānapārijāta* (II. p. 247), which explains the ‘six occupations’ to be ‘sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending;—and in *Samskāramayūkha* (p. 131), which explains



the meaning as follows :—Some people live by the six means—officiating at sacrifices, teaching, receiving gifts, agriculture, trade and cattle-tending ;—others by three only *viz.*, receiving gifts, teaching and officiating at sacrifices ; others by two only *i.e.*, by officiating at sacrifices and teaching ; and others again by one only, teaching ; among these each succeeding one is superior to the preceeding ones.

### VERSE XII

This verse is quoted in *Aparārka* (p. 170), which remarks that in connection with all these '*vratas*', it has to be borne in mind that what is exactly meant by the term '*vrata*' is the *mental determination* that 'I shall do this—I shall not do that',—and that all these have to be taken up immediately after the Final Bath.

### VERSE XIV

This verse is quoted in *Aparārka* (p. 217), which adds the following notes :—'*Nitya*' here stands for all that is done without any desire for personal gain';—'*paramā gatiḥ*' means 'deliverance';—what is meant is that what leads to Deliverance is the performance of duty along with the true knowledge of the Supreme Self.

The verse is quoted also in *Parāsharamādhava* (Āchāra, p. 52);—and in *Vīramitrodaya* (Paribhāṣā, p. 48).

### VERSE XV

'*Prasaṅgēna*'—'Music, singing and such other things to which man becomes addicted' (Medhātithi, Govindarāja, Kullūka Rāghavānanda and Nandana);—'with too great eagerness' (Nārāyaṇa).

This verse is quoted in *Hēmādri* (Dāna, p. 59).



VERSE XVI

This verse is quoted in *Aparārka* (p. 217);—and in *Prāyashchittaviṇēka* (p. 10).

VERSE XVIII

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 36);—and in *Saṃskāramayūkha* (p. 71).

VERSE XIX

—‘*Nigamas*’—According to Medhātithi, the term *Nigamas* does not mean the *Āngas*, as stated by Buhler,—but it includes Nigama—Nirukta—Vyākaraṇa—Mīmāṃsā;—Kullūka explains the term as ‘works, called *Nigama*, explanatory of the meaning of the Veda.’

This verse is quoted in *Aparārka* (p. 127), which explains ‘*Nigamān*’ as ‘the Nighaṇṭu and other works that help in ascertaining the meanings of words’;—in *Vīramitrodaya* (Saṃskāra, p. 509) as laying down what should be studied;—in *Vīramitrodaya* (Āhnika, p. 155), which explains ‘*buddhivṛddhikarāṇi*’ as ‘Tarka, Mīmāṃsā and the rest,’—*dhanyāni*’ as ‘the *Arthashastras*, which are conducive to the acquisition of wealth,’—‘*hitāni*’ as ‘the *Āyurveda* and so forth,’—and ‘*nigamāḥ*’ as ‘the Nighaṇṭu and other works that help in the understanding of the meanings of words’;—in *Saṃskāramayūkha* (p. 71);—and in *Smṛtichandrikā* (p. 132).

VERSE XX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 155), which explains ‘*rochatē*’ as ‘becomes bright.’





## VERSE XXV

This verse is quoted in *Aparārka* (p. 217), which makes the following observations :—The ‘ends of night and day’ being laid down as the times fit for the making of the two *Agnihotra* offerings,—the points of time really meant are also those immediately preceding and following the said ‘ends’; it is on this understanding that the evening-offering is commenced in the *afternoon* and finished after the evening; and for those who adopt the alternative of making the offering ‘after sunrise,’ it is done after the sun has actually risen, (which would naturally be *after* the end of the night). Similarly as the exact point of time denoted by the term ‘*Darsha*’ would be too minute for any act, it stands for such length of time as may be necessary for the entire offering. Then follows a long disquisition regarding ‘*Paurṇamāsa*’ and ‘*Amāvasyā*.’

## VERSE XXVI

This verse is quoted in *Aparārka* (p. 217).

## VERSE XXIX

This verse is quoted in *Hēmādri* (Dāna, p. 677 and Shrāddha, p. 438).

## VERSE XXX

‘*Pāṣaṇḍīnaḥ*’—‘Ascetics who wander about with external marks, such as nakedness, red-dresses, and so forth’ (Medhātithi, who does not explain the term as ‘non-brahmanical ascetics,’ as asserted by Buhler,—and also Govindarāja); —‘Shākyas, Bhikṣus, Kṣapaṇakas and other ascetics outside the Vedic pale’ (Kullūka and Nārāyaṇa); —‘those who do not believe in the Vedas’ (Rāghavānanda). The ‘*vāhyalīṅgin*’ does not mean, as Hopkins says, ‘those who bear the token of



outcastes'; what is really meant is the person who, without possessing any real asceticism of the heart, *makes a show of it, by wearing external marks.*

This verse is quoted in *Aparārka* (p. 170), which explains 'vikarmasthān' as 'those addicted to such acts as are forbidden';—in *Mitākṣarā* (on 1. 130), which explains 'haituka' as 'one who, by argumentation, raises doubts about everything',—'pāṣaṇḍināḥ' as 'those who have recourse to such life-conditions as are opposed to the dictates of the Vedas';—and in *Smṛtisāroddhāra* (p. 319).

### VERSE XXXI

This verse is quoted in *Hēmādri* (Shrāddha, p. 182).

### VERSE XXXIII

This verse is quoted in *Madanapārijāta* (p. 33), which adds that where the text says 'not from others', what it means is that 'in the event of those named here being available, one should not seek for it from others';—and in *Prāyashchittavivēka* (p. 402), which explains 'rājan' as standing for 'the just king of the Kṣatriya caste'.

### VERSE XXXIV

'*Shaktaḥ*'—'Who is able to procure food' (Nārāyaṇa);—'he who is able to dine shall not stint himself through avarice' (Nandana);—a Snātaka, who is a fit recipient of gifts must not pine with hunger (so long as the king has anything to give);—Rāghavānanda reading '*Yuktaḥ*' explains it to mean 'A Snātaka suffering from hunger shall not despair'.

This verse is quoted in *Nityāchārapradīpa* (p. 353);—and in *Smṛtisāroddhāra* (p. 224).



VERSE XXXV

This verse is quoted in *Smṛtitattva* (II, p. 249) as laying down 'shaving of the head' for those who have taken the Final Bath;—and in *Smṛtisāroddhāra* (p. 224).

VERSE XXXVI

This verse is quoted in *Aparārka* (p. 176), which explains 'vēdam' as 'handful of kusha', and 'raukmē' as 'golden';—in *Mitākṣarā* (on 1. 133);—and in *Smṛtisāroddhāra* (p. 320).

VERSE XXXVII

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā* (on 1. 135), in the sense that looking at the Sun is forbidden only at stated times, not always, as seems to be implied by Yājñavalkya's words;—in *Vīramitrodaya* (Samskāra, p. 494), which explains 'uparaktam' (v. l. 'upasṛṣtam') as 'eclipsed';—again on p. 578, as mentioning things that should not be looked at;—in *Smṛtitattva* (p. 162), which adds that the prohibition of looking at the eclipsed sun is not applicable to that seeing of the eclipse which has been clearly enjoined as conducive to great merit;—in *Vidhānapārijāta* (II, p. 476);—in *Puruṣārthachintāmaṇi* (p. 346);—in *Hēmādri* (Kāla, p. 388) as prohibiting the house-holder seeing the eclipsed sun;—in *Samskāramayūkha* (p. 71);—in *Smṛtichandrikā* (p. 124), which explains 'upasṛṣtam' as 'eclipsed';—in *Samskāraratnamālā* (p. 292);—in *Smṛtisāroddhāra* (p. 320);—in *Varṣakriyākaumudī* (p. 94), which says that 'īkṣaṇa' cannot be taken as standing for mere *knowing* (as some people have held), and that it does not prohibit the first *seeing* of the eclipse, which is necessary to entitle the man to bathe; what is forbidden is only the unnecessary *repeated* seeing of the eclipse;—and in *Shuddhikaumudī* (p. 218).



VERSE XXXVIII

This verse is quoted in *Saṃskāramayūkha* (p. 71), which explains 'vatsatantrī' as 'the rope to which a calf is tied', and quotes Haradatta to the effect that 'vatsa' here stands for the entire *bovine species*.

VERSE XXXIX

This verse is quoted in *Aparārka*, (p. 176), which explains that the 'mud' meant is that *which has been dug out*;—and in *Mitākṣarā* (on 1. 133).

VERSE XL

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562);—in *Hēmādri* (Kāla, p. 726);—and in *Nṛsimhaprasāda* (Samskāra, p. 25 a).

VERSE XLI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562), which explains it to mean that if he approaches her during the first four days, he loses his wisdom &c.;—in *Hēmādri* (Kāla, p. 726);—and in *Nṛsimhaprasāda* (Samskāra, p. 25 a).

VERSE XLII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 562), which explains it to mean that if the man avoids her during the first four days, his wisdom and other things become enhanced;—and in *Hēmādri* (Kāla, p. 726).

VERSE XLIII

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā*, (on 1.125);—in *Madanapārijāta* (p. 123);





—in *Vīramitrodaya*. (Āhnika, p. 479, and again in *Samskāra*, p. 578);—in *Samskāramayūkha*, (p. 71);—and in *Smṛtisāroddhāra*, (p. 320).

## VERSE XLIV

This verse is quoted in *Aparārka* (p. 180);—in *Mitākṣarā*, (on 1.135);—in *Madanapārijāta* (p. 123);—in *Vīramitrodaya* (*Samskāra*, p. 578);—in *Smṛtisāroddhāra*, (p. 320);—and in *Samskāramayūkha* (p. 71).

## VERSE XLV

‘*Govrajē*’—‘The path by which, or the place at which, cows go to graze’ (*Medhātithi*);—‘cow-pen’ (*Kullūka* and *Govindarāja*).

This verse is quoted in its second half in *Aparārka*, (p. 179);—in *Vīramitrodaya* (Āhnika, p. 33), where ‘*Govraja*’ is explained as ‘*Gostha*’;—in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 153);—in *Nityāchārapradīpa*, (p. 250);—and in *Samskāramayūkha* (p. 71).

## VERSE XLVI

This verse is quoted in *Aparārka* (p. 179);—in *Vīramitrodaya*, (Āhnika, p. 33), which explains ‘*chityām*’ as the *Shyēna* and other altars built of bricks, or ‘at a place where a dead body has been cremated’ (according to some); and in connection with ‘dilapidated temples’ it remarks that, inasmuch as the making of water in *all kinds* of temples is expressly forbidden, the addition of the epithet ‘dilapidated’, ‘*jirṇa*’, must be understood to have been added with a view to the perceptible physical danger involved in the act,—i. e., of loose bricks and other things falling and the like;—‘*Valmīka*’ is ‘the mound of mud collected by a particular kind of insect.’

This verse is quoted also in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 153);—and in *Nityāchārapradīpa*, (p. 250), which explains ‘*chityām*’ as ‘on a fire-altar.’



## VERSE XLVII

This verse is quoted in *Aparārka* (p. 179), which adds that, the 'parvata' having been already mentioned in the preceding verse, the 'top of the mountain' is mentioned here with a view to indicate that if, under certain circumstances, it cannot be avoided, one may pass urine on a mountain elsewhere than on the 'top';—and in *Vīramitrodaya* (Āhnika, p. 33), which quotes only the first foot, and explains 'sasattvēṣu' as 'with living creatures'; the second foot being quoted on p. 37, where 'sthitah' is explained as 'standing'.

## VERSE XLVIII

This verse is quoted in *Madanapārijāta* (p. 43), which explains 'pashyan' as 'before', 'sammukhaḥ';—and in *Vīramitrodaya* (Āhnika, p. 37), which explains 'pashyan' as 'looking at, in front of', in order to make it applicable to the wind, which is not 'visible' with the eye.

## VERSE XLIX

This verse, which is 52 in Buhler, Burnell and Kullūka and other commentators, is 49 according to Medhātithi, who remarks that 'some people do not read this verse in the present Discourse'. It is interesting, in the light of this remark, to note that this verse is not quoted in any of the important Nibandhas.

This verse is quoted in *Nityāchāraprādīpa* (p. 248), which explains 'samvītāṅgaḥ' as 'with the sacred thread hanging by the neck.'

## VERSE L

This verse is quoted in *Aparārka* (p. 34), which explains the meaning to be that 'one should cover the ground either with sticks, or with clods, or with leaves, or with grass and



then ease himself,—‘*samvītāṅgaḥ*’ means ‘with body wrapped’, and ‘*avagunṭhitāḥ*’, ‘with head covered’;—in *Vīramitrodaya* (Āhnika, p. 25), which explains ‘*vācham niyamyā*’ as ‘silent’,—‘*samvītāṅgaḥ*’ as ‘with the sacred thread hanging by the neck over the back’;—it notes that Kullūka and others explain the word as ‘with body wrapped’,—and ‘*avagunṭhitāḥ*’ as ‘with head covered’;—in *Smṛtikaumudī* (p. 57);—in *Nṛsimhaprasāda* (Āhnika, p. 3 a);—and in *Kṛtyasārasamuchchaya* (p. 45), which explains ‘*uchchāra*’ as ‘stools’,—‘*samutsarga*’ as ‘evacuation’.

### VERSE LI

Burnell is not right in saying that “Medhātithi omits this verse” (see *Translation*). He adds—“The verse occurs in the Mahābhārata 13. 104. 76, following the one that is equivalent to Manu 52, but with the var. lec. (a) *ubhē mūtrapuriṣe tu* (b) (in the second *pāda*) *tathāhyāyurna ṛsyatē*.”

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 27), which explains ‘*yathādivā*’ as ‘facing the North’;—and again on p. 30;—in *Smṛtitattva* (p. 328), which explains ‘*uchchāra*’ as ‘excreta’;—in *Vidhānapārijāta* (p. 152);—in *Smṛtisāroddhāra* (p. 265), which notes that the freedom herein set forth is meant only for occasions when one is unable to determine the exact directions, and when there is danger to life;—in *Kṛtyasārasamuchchaya* (p. 45), which explains ‘*prāṇabādhābhayēṣu*’ as ‘when there is danger to life from tigers and other things’;—in *Nṛsimhaprasāda* (Āhnika, p. 3 b);—and in *Nityāchārapradīpa* (p. 250).

### VERSE LII

This verse is quoted in *Madanapārijāta* (p. 42), which adds that this applies to cases where, on account of mist or fog, the man is unable to ascertain the directions.



It is quoted in *Vīramitrodaya* (Āhnika, p. 30), which adds the following explanation:—During the night, in shade or in darkness,—and during the day, in shade or in darkness caused by fog etc.,—and during suffering to life caused by disease etc.,—and in danger due to thieves, tiger and such other things;—Kullūka Bhaṭṭa reads ‘*prānabādhābhayēṣu*’ and explains it to man ‘when there is danger to life at the hands of thieves etc.,’—‘one should do’—i. e., the ‘*mūtrochchārasamutsargam*’ (of the preceding verse). This verse supplies an exception to the law regarding the facing of the North or the East etc.; so that this latter law remains applicable to the day, when there is light, and also to the night when there is moon-light. This view has the support of *Kalpataru*. In view of the present verse specifying ‘day and night’, the facing of the North remains compulsory at the two twilights. The author of *Smṛtichandrikā*, Mādhavāchārya, Kullūka Bhaṭṭa and others have held the view that the first half applies to cases where one has lost all sense of direction; but this view has been rejected on the ground that there is no authority for restricting the rule in this manner.

This is quoted in *Smṛtitattva* (p. 329);—in *Vidhānapārijāta* (II, p. 152), which also adds that this refers to cases where the man has lost all sense of direction;—and in *Aparārka* (p. 34).

### VERSE LIII

This verse is quoted in *Aparārka* (p. 181);—and in *Mitākṣarā* (on 1. 137).

### VERSE LIV

This verse is quoted in *Mitākṣarā* (on 1.137);—and in *Aparārka* (p. 181).





## VERSE LV

The first quarter of this verse is quoted in *Mitākṣarā* (on 3. 290).

## VERSE LVII

This verse is quoted in *Samskāramayūkha* (p. 71), which explains ‘*avṛtaḥ*’ as ‘without invitation from the sacrificer’, he should not go to a sacrifice, with the purpose of getting something ; there is nothing wrong in merely going to see the performance, as distinctly stated by Gautama.

## VERSE LVIII

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 90), which explains ‘*gavām goṣṭhē*’ as ‘*govishisṭhē goṣṭhē*’,—and ‘*dakṣiṇam etc.*’ as ‘he should place the upper cloth on his left shoulder and keep the right one outside the cloth’;—and in *Samskāramayūkha* (p. 71).

## VERSE LIX

This verse is quoted in *Samskāramayūkha* (pp. 71 and 68);—and in *Nṛsimhaprasāda* (Samskāra, p. 71b).

## VERSE LXI

This verse is quoted in *Smṛtichandrikā* (p. 20).

## VERSE LXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 476), which explains ‘*uddhṛtasneham*’ as referring to ‘*piṇyāka*’ (residue of seeds ground for oil) and things of that kind ; and ‘*atipragē*’, as ‘before the sun long risen’;—the third quarter is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 30), as precluding the time of sunset and sunrise, and explains



‘*Sauhitya*’ as ‘over-satisfaction’, ‘satiation’;—and in *Saṃskāramyūkha* (p. 71), which remarks that by this the eating of ‘*takra*’ becomes wrong; as there is nothing to justify an exception in favour of *takra*; it explains ‘*Sauhitya*’ as ‘over-eating’.

#### VERSE LXIV

This verse is quoted in *Saṃskāramyūkha* (p. 71).

‘*Kṣvēḍēt*’—‘Grind his teeth’ (Medhātithi);—‘roar like a lion’ (Nārāyaṇa);—‘snap his fingers’ (Nandana).

‘*Sphoṭayēt*’—‘slap’ (Medhātithi);—‘make his fingers crack’ (Nandana).

#### VERSE LXV

This verse is quoted in *Madanapārijāta* (p. 328), which adds that the prohibition regarding the ‘broken vessel’ applies to vessels of metal *other than copper and the like*;—in *Saṃskāramyūkha* (p. 71);—and in *Shuddhikarmudī* (p. 339).

#### VERSE LXVI

This verse is quoted in *Vidhānapārijāta* (p. 671);—in *Nirṇayasindhu* (p. 195) as laying down certain rules for the Accomplished Student;—in *Shuddhikarmudī* (p. 313), which explains ‘*Karaka*’ as *Kamaṇḍalu*, water-pot;—in *Nṛsimhaprasāda* (Samskāra, p. 71b);—in *Saṃskāramyūkha* (p. 71);—and in *Smṛtisāroddhāra* (p. 319), which also explains ‘*Karaka*’ as *Kamaṇḍalu*.

#### VERSE LXVII

This verse is quoted in *Aparārka* (p. 173);—and in *Madanapārijāta* (p. 126).



VERSE LXVIII

This verse is quoted in *Madanapārijāta* (p. 126).

VERSE LXIX

‘*Bālātapaḥ*’—‘The morning sun’ (Medhātithi) ;—‘the Sun in the sign of Virgo, *i. e.*, the autumnal Sun’ (Rāghavānanda).

‘*Na chhindyānnakharomāni*’—‘He should not clip his nails or hair,’—‘himself, *i. e.*, he should employ a barber’ (Medhātithi and Govindarāja),—‘before they have grown long’ (Kullūka),—‘except at the proper time for clipping’ (Nandana).

This verse is quoted in *Aparārka* (p. 183) ;—and in *Samskāramayūkha* (p. 71), which explains ‘*Bālātapa*’ as the ‘autumnal Sun’ [*Bālā* standing for the zodiacal sign of *Kanyā*, Virgo, and it is during the month of *Kārtika* that the *Sun* (*ātapa*) is in that sign].

VERSE LXX

This verse is quoted in *Aparārka* (p. 183), which explains ‘*āyati*’ as ‘*pariṇāma*’, ‘result’—‘*Karma*’ as *Saṅkalpa* ‘volition’, ‘determination’; and this is ‘fruitless,’ ‘*niṣphala*’, when it turns out to be *false*, *i. e.*, when the determination is not carried into practice; as regards the crushing of clods etc., what is to be avoided is the *habit* of doing it ;—and in *Samskāramayūkha* (p. 72).

VERSE LXXI

This verse is quoted in *Aparārka* (p. 183),—and again on (p. 253), as lending support to the idea that the man himself becomes ‘unclean’ by dealing with ‘unclean things.’

VERSE LXXII

‘*Vahirmālyam*’—‘Garland over the dress’ (Medhātithi);—‘garland over the head’ (Kullūka) ;—‘garland on public roads and such uncovered places’ (‘others’ in Medhātithi) ;—or ‘garland without scent’ (‘others’ in Medhātithi).