

This verse is quoted in *Samskāramayūkha* (p. 72), which adds that going on carts drawn by bullocks is only *slightly* reprehensible (not *sarvathā*, wholly, reprehensible, as riding on their back is).

VERSE LXXIII

This verse is quoted in *Aparārka* (p. 184),—and in *Samskāramayūkha* (p. 72).

VERSE LXXIV

‘*Na pāṇistham*’—‘Placed in the left hand’ (Nārāyaṇa);—‘served in the hand, and not in a dish’ (Medhātithi and Kullūka).

VERSE LXXV

This verse is quoted in *Samskāramayūkha* (p. 72).

VERSE LXXVI

This verse is quoted in *Samskāramayūkha* (p. 72).

VERSE LXXVII

The last foot of this verse is quoted in *Aparārka* (p. 183).

VERSE LXXVIII

This verse is quoted in *Aparārka* (p. 183).

VERSE LXXIX

‘*Pukkasa...Antyāvasāyin*’—Defined under 10—12,39,49.

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 71 b).

VERSE LXXX

“Discrepancies between this verse and others in the work (9.125) are explained by the commentators, who say that the Shūdra mentioned in the other rules is the family servant.”
—Hopkins.

This verse is quoted in *Aparārka* (p. 220), which explains ‘*vrataṃ*’ as ‘*prāyascittam*’, ‘expiatory rite’;—and again on p. 1090, where it is pointed out that the giving of advice regarding ‘expiation’, that is forbidden here, refers to those cases where the Shūdra seeks advice without the mediation of a Brāhmaṇa.

It is quoted also in *Mitākṣarā* (on 3. 262), which remarks that the prohibition refers to those cases where the Shūdra does not seek advice in a meek and suppliant attitude;—in *Nṛsimhaprasāda* (Samskāra, p. 71 b);—and in *Samskāramayūkha* (p. 72), which says that what is forbidden here is ‘direct teaching.’

VERSE LXXXI

This verse is quoted in *Aparārka* (p. 220).

VERSE LXXXII

This verse is quoted in *Aparārka* (p. 183), which explains ‘*tataḥ*’ as standing for the *head*.

VERSE LXXXIII

‘*Tailēna*’—This is construed by almost all the commentators with ‘*sprshet*’, ‘one should not touch with oil any limb after having bathed his head’; by others with ‘*Shiraḥ-snātaḥ*’, ‘one who has anointed his head with oil shall not touch any limb’.

This verse is quoted in *Aparārka* (p. 183), which construes the second line to mean 'having anointed his head with oil, he shall not rub that same oil over any other limb, or he shall not, during the rest of that day, rub his body with any oil at all'.

VERSE LXXXIV

This verse is quoted in *Madanapārijāta* (p. 218), which adds that the 'king' here spoken of is one who tyrannises over his subjects;—and in *Prāyashchittavivēka* (p. 410).

VERSE LXXXVI

This verse is quoted in *Aparārka* (p. 185).

VERSE LXXXVII

This verse is quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (pp. 403 and 410), to the effect that one should not accept gifts from a *Kṣattriya* king who is unrighteous.

VERSE LXXXVIII—XC

"A varied list is found in Yājñavalkya 3. 222 *et. seq.*, Viṣṇu 43. 1 *et. seq.* Others occur in our text, 4. 81, 4. 197, 3. 249, 12. 76".—Hopkins.

Nārāyaṇa takes '*nadī*' as standing for the *Vaitarīṇī* river; while Govindarāja takes it as by itself forming the name of a particular hell. The *Viṣṇupurāṇa* has a hell named '*Dīpanadī*'.

All these three verses are quoted in *Aparārka* (p. 185);—and in *Prāyashchittavivēka* (p. 15), which adds the following explanation of the names:—'*Tāmisra*,



darkness, ‘*Andhatāmisra*’, dense darkness,—‘*Mahāraurava-Raurava*’, abounding in hot sands,—‘*Kālasūtra*’, resembling the potter’s cutting string,—‘*Mahānaraka*’, where all sorts of dire sufferings are gone through,—‘*Saṅjīvanam*’, where one is repeatedly killed and brought to life,—‘*Mahāvīchi*’, where large waves tumble about,—‘*Tapana*’, resembling flaming fire,—‘*Sampratāpana*’ is another name for the *Kumbhīpāka*,—‘*Samhāta*’ over-crowded,—‘*Kākola*’, where people are devoured by crows,—‘*Kuḍmala*’, where there is whipping with cords,—‘*Pūtimṛttikam*’ where the earth smells like filth,—‘*Lauhashaṅku*’, pricks like the needle,—‘*Rjīṣa*’, where rotten flour is thrown,—‘*Panthā*’, where one is constantly on the move,—‘*Shālmala*’, where people are pierced by thorns of the Shālmali tree,—‘*Nadī*’ where one is washed away by such streams as the *Vaitariṇī* and the like—‘*Lohachāraka*’, where there is chaining in irons.

VERSE XCI

This verse is quoted in *Aparārka* (p. 185).

VERSE XCII

This verse is quoted in *Aparārka* (p. 158);—in *Parāsharamādhava* (Āchāra, p. 206), which explains ‘*Vedatattvārtha*’ as ‘the Supreme Self’;—in *Madana-pārijāta* (p. 204);—and in *Vīramitrodaya* (Āhnika, p. 13), which explains ‘*Brāhma muhūrta*’ as ‘the last quarter of the night’, and adds that the time is so called because it is the time for the awakening of *Brāhmī*, i.e., *Bhārati*, the goddess of speech; and that the term ‘*muhūrta*’ is to be taken as standing for *time* in general, and not in the restricted technical sense of a period of 48 minutes; and this on the ground that 48 minutes would not suffice for all those acts that are prescribed for being done after rising and before sunrise. It goes on to add that according to other *Nibandhas*, the last

but one *Muhūrta* (48 minutes) of the night is called 'Brāhma', because it is sacred to Brahman. The conclusion that it arrives at is that those who have to perform all the acts of Vedic study and the rest should rise in the beginning of the last quarter of the night, i.e., at 3 a.m. while others in the third *Muhūrta* of that quarter, i.e., after 4-36 a.m. It explains '*Tanmūlān*' as 'due to those acts that are done for the sake of Dharma and Artha'; and the purpose for which all this is to be pondered over is that if the labour involved in a certain act is much, while the resultant Dharma or Artha is little, then it is to be avoided.—'*Vedatattvārtha*'—here the term '*tattva*' has been added for the purpose of excluding such meanings as might be deduced by wrong methods of interpretation; or '*Vedatattvārtha*' might stand for Brahman.

This verse is quoted in *Āchāramayūkha* (p. 4), which explains '*Vedatattvārtha*' as god, but quotes Shṛīdattā to explain it as '*nyāyapratītor'thaḥ*'; it explains '*brāhmamuhūrta*' as the last but one *muhūrta* of the night.

VERSE XCIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 13).

VERSE XCIV

This verse is quoted in *Nityāchārapradīpa* (p. 386), which explains that '*dīrghasandhyatva*' is secured by continuing the Japa till after sunrise.

VERSE XCV

This verse is quoted in *Mitākṣarā* (on 1. 142) to the effect that the Veda is to be studied for four months and a half; —in *Parāsharamādhava* (Āchāra, p. 518), which explains

the compound 'ardhapāñchamān' as 'ardham pāñchamam yēṣām', i.e., four months and a half; and adds that if on the day here specified there happen to be such conditions antagonistic to study, as the non-appearance of the Venus and the like—then the Upākarma should be performed on the Full-moon day of the month of Āṣāḍha.

It is quoted in *Vīramitrodaya* (Samskāra, p. 499);—and in *Madanapārijāta* (p. 84), which also explains the compound 'ardhapāñchamān' as 'ardhāḥ pañchamo māso yēṣām';—i.e., for four months and a half, counting from the day on which the Upākarma ceremony is performed. It adds that this rule is applicable, not to the Student only, but to the House-holder also.

It is quoted in *Vidhānapārijāta* (p. 512), which adds that according to the explanation provided by Hēmādri, the particle 'api' is meant to include the fifth day of the month of Bhādrapada as another alternative day.

It is quoted in *Aparārka* (p. 186), which explains the construction as—'Chhandāmsi upākṛtya tāni ardha-pāñchamān māsān adhīyāta'; and explains the compound 'ardhapāñchamān' as 'ardhāḥ pañchamo māso yēṣām';—the meaning being that from the day that the Upākarma is performed, the man should go on studying the Veda for four months and a half;—in *Puruṣārthachintāmaṇi* (p. 298) as laying down Vedic study to be done during four months and a half, during both the dark and the bright fortnights;—in *Hēmādri* (Kāla, p. 396), which adds that the particle 'api' is meant to imply the 'Bhādrapada—Shravanā—Hastā and Pañcamī';—in *Gadādhara-paddhati* (Kāla, p. 171), which says that the Chhandogas are to do the Upākarma on the Full-moon day of Bhādrapada, while all others are to do it on the same day in Shrāvaṇa;—and in *Smṛtichandrikā* (Samskāra, p. 147), which explains 'yuktaḥ' as 'with due application.'

VERSE XCVI

This verse is quoted in *Aparārka* (p. 186), which adds that 'if the *Upākarma* has been performed on the Full-moon day of *Shrāvaṇa*, then the *Utsarjana* should be performed on the first day of the bright fortnight of *Pauṣa*, while if the *Upākarma* has been done in *Bhādrapada*, then the *Utsarjana* should be done in *Māgha*'.

It is quoted in *Mitākṣarā* (on 1. 143) to the effect that if the *Upākarma* has been done in *Bhādrapada*, the *Utsarjana* should be done in *Māgha*;—in *Parāshara-mādhava* (Āchāra, p. 521), which adds the same two options as *Aparārka*;—in *Madanapārijāta* (p. 95), which also notes the same two options;—in *Puruṣārtha-chintāmaṇi* (p. 297), which says that if the *Upākarma* has been done in *Shrāvaṇa* then the *Utsarjana* should be done in *Pauṣa*, on the first day of the bright fortnight; but if the former has been done in *Bhādra* then the latter should be done in *Māgha* on the same day;—in *Hemādri* (Kāla, p. 405), which adds the same remark;—in *Smṛtisā-roddhāra* (p. 129), which has the same note;—and in *Smṛtichandrikā* (Samskāra, p. 147), which says that '*shukla pratipadi pūrvāhnē*' goes with both, and adds the same explanation as above.

VERSE XCVII

This verse is quoted in *Aparārka* (p. 187) to the effect that after *Upākarma* and *Utsarjana*, one should observe a holiday of either one day or three days;—in *Mitākṣarā* (on 1. 143);—in *Smṛtichandrikā* (Samskāra, p. 154), which says that this verse, along with verse 119, lays down three alternatives—(1) '*Pakṣiṇī rātri*', i.e., one night with a day preceding, and another following it;—(2) three days (mentioned in verse 119) and (3) one day—the alternative to be adopted being determined by one's own *Grhyasūtra*;—in

Hēmādrī (Kāla, p. 761), which adds the same note ;—and in *Samskāramayūkha* (p. 58).

VERSE CXVIII

This verse is quoted in *Mitākṣarā* (on 1. 143), to the effect that during the rest of the year, one should study the Veda during the bright fortnights and the Subsidiary Sciences during the dark fortnights ;—in *Madanapārijāta* (p. 95), to the effect that the 'dismissal' involved in the *Utsarjana* ceremony does not mean that its study should be totally abandoned during the rest of the year ;—in *Puruṣārthachintāmaṇi* (p. 298) as laying down the method of study to be adopted after *Utsarjana* ;—and in *Smṛtichandrikā* (Samskāra, p. 148).

VERSE XCIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 144) as laying down what should be avoided in the reading of the Veda ;—in *Vīramitrodaya* (Samskāra, p. 525) ;—in *Vidhānapārijāta* (p. 526) ;—in *Nṛsimhaprasāda* (Āhnikā, p. 35 a) ;—and in *Samskāraratnamālā* (pp. 313 and 323).

VERSE CI

This verse is quoted in *Gadādharaṣṭakāśī* (Kāla, p. 194) ;—in *Puruṣārthachintāmaṇi* (p. 444) ;—and in *Hēmādrī* (Kāla, p. 776).

VERSE CII

This verse is quoted in *Gadādharaṣṭakāśī* (Kāla, p. 194).

VERSE CIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 529), which explains it as—‘From the time of the phenomenon to the same time next day, it is unfit for study’;—in *Smṛtitattva* (p. 834), which also gives the same explanation of ‘ākālikam’;—in *Puruṣārthachintāmaṇi* (p. 443), which explains ‘ētēsu’ as referring to ‘vidyut’ and the rest, and notes that ‘ākālikam’ goes with each of them;—in *Hēmādri* (Kāla, p. 761), which has the same note and explains ‘ākālikam’ as beginning from the time of the phenomenon and extending upto the same time of the next day;—and adds that in seasons other than the rains, the ‘holiday’ is to be observed in the evening;—in *Gadā-dharapaddhati* (Kāla, p. 194);—in *Samskāramayūkha*, (p. 57), which adds the following notes:—all the three phenomena are to be taken collectively here, on account of the copulative compound—says Medhātithi; according to Hēmādri, each is to be taken separately; what is said here refers to the rainy season; ‘ākālikam’ means ‘from the time of the occurrence to the same time on the morrow’; ‘Lightning and the rest’ are to be treated as ‘occasions of holiday’ only when they occur either in the morning or in the evening;—and in *Smṛtichandrikā* (Samskāra, p. 149), which takes each of the three phenomena separately, and has the same notes as above.

VERSE CIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 530), which notes that the ‘agniprāduṣkaraṇa’ indicates the morning twilight; and that this *Anadhyāya* also is to be ākālikā (see verse 103);—in *Hēmādri* (Kāla, p. 761);—in *Samskāramayūkha* (p. 58) in support of the view that the phenomena referred to should occur in the evening, or morning, and that there is no ‘holiday’ due to the mere appearance of clouds during the rainy season; it quotes

Dharmaparakāsha to the effect that ‘*prāduṣkṛtāgniṣu*’ (morning and evening) is to be taken with the ‘appearance of clouds’ also;—in *Gadādharaṣṭhānī* (Kāla, p. 194);—in *Varṣakriyākāumudī* (p. 566), which explains ‘*prāduṣkṛtāgniṣu*’ as ‘at the times when the fire is kindled for the morning and evening Libations’, i. e., morning and evening, and the verse as meaning—‘when the three phenomena of lightning and the rest are perceived during the season (Rains), then one day and night should be treated as ‘holiday’, and *apart from the Rainy season*, if mere clouds appear in the morning or evening, one day and night should be observed; but not so during the rains; the particle ‘*cha*’ implies that when lightning and thunder are heard apart from the Rainy season, there will be a holiday for one day and night;—and in *Smṛtichandrikā* (Samskāra, p. 149), which explains ‘*prāduṣkaraṇa*’, as ‘*viḥaraṇa*’, furbishing,—and says it denotes the Twilights.

Gadādharaṣṭhānī (Kāla, p. 197) quotes the opinion of *Kalpataṛu* to the effect that on the appearance of each of the phenomena individually, only the time of the appearance is to be treated as holiday. It adds that the accepted practice is that whenever dense clouds appear, apart from the Rains, it is treated as a holiday.

VERSE CV

‘*Jyotiṣāñchopasarjanē*’—‘When there is a halo round the planets, and when they strike each other’ (Medhātithi);—‘when there is an eclipse’ (Nārāyaṇa, Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 188), which explains ‘*ṛtau*’ as ‘during the rainy season’, and ‘*ākālikān*’ as ‘during the time of the phenomenon’;—in *Vīramītrodaya* (Samskāra, p. 530), which explains ‘*Nirghāta*’ as ‘sound in the sky’, and ‘*Jyotiṣāmupasarjanam*’ as

'halo round the sun or the moon', or 'the falling of meteors';—in *Smṛtichandrikā* (Samskāra, p. 151) which explains '*Nirghāta*' as 'a peculiar sound in the sky', and '*Jyotiṣāmrī-pasarjanam*' as 'the appearance of a halo round the Sun or the Moon';—and in *Gadādhara-paddhati* (Kāla, p. 194).

VERSE CVI

"If these sounds are heard in the morning twilight, there should be no study till the sun is up; when they are heard in the evening twilight, there is to be no reading till the stars appear;—or if the two disturbances occur, the intermission lasts as long as the sun or stars remain; but if it also rains, then, as long as the day and night" (Kullūka).—For '*shēṣē*' Medhātithi notes another reading '*shēṣam*' and explains it to mean that 'on the day that one offers the *Jyotiṣtoma* and other well-known sacrifices, the *shēṣa*, remainder of that day, is to be regarded as *unfit for study*.'

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 526), which adds that this refers to the Rainy season,—in other seasons, the whole day and night is unfit for study;—in *Hēmādri* (Kāla, p. 763), which has the following notes:—When the phenomenon appears in the morning the holiday extends as long as the Sun does not set, and if in the evening, then till the setting of the stars; '*shēṣē*', i. e., if it comes to rain, then it is holiday during the day as well as during the night;—in *Samskāramayūkha* (p. 56), which has the following notes—'*Prāduṣkṛtēṣu* etc,' i. e., the morning and evening,—'*sajyotiḥ*' means that if it happens in the evening then the whole night is 'holiday'—'*shēṣē*', if it rains, then the whole day and night; all this only when it occurs during the Rainy season; in other seasons, these phenomena lead to a three days' holiday;—in *Smṛtichandrikā* (Samskāra, p. 150), which has the same note, but explains '*shēṣē*' as '*ṛtau*';—in *Gadādhara-paddhati* (Kāla, p. 194);—and in *Varṣakriyākāra-mudā*

(p. 566), which has the following notes :—This lays down special rules regarding mere thundering during the rains: if there is thundering in the morning, the entire day time is to be kept as holiday; and if it occurs in the evening, then the night only; ‘*shēṣē*’, i. e., on the occasion of the thunder and the rest developing into rain, both the day and night are to be observed. The ‘Rainy season’ is here meant to stand for all the four months during which there are rains. —*Gadādhara-paddhati* (Kāla p. 197) notes that there is to be holiday when there is not merely rain, but rain accompanied by lightning and thunder, according to the rule as laid down in the first part of the verse; the last part sets forth the rule for cases of rain only.

VERSE CVII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 534), which explains ‘*Dharmanai-puṇyakāmāḥ*’ as ‘those who have not yet got up the Veda’; adding that for those who have already got up the Veda, there would be nothing wrong in reading it in the village;—in *Hēmādri* (Kāla, p. 771), which has the following notes :—Those who have completed their studies and carry it on further only for the sake of acquiring spiritual merit are here spoken of as ‘*Dharmanai-puṇyakāma*’, those still engaged in elementary studies are called ‘*vidyānai-puṇyakāma*’; it is for the former that reading in villages and towns is here prohibited;—in *Smṛtichandrikā* (Samskāra, p. 161), which has the same note and adds that the implication is that for those who are ‘*vidyānai-puṇyakāma*,’ reading in villages and towns is not forbidden;—and in *Gadādhara-paddhati* (Kāla, p. 194), which notes that the holidays laid down for the ‘*dharmanai-puṇyakāma*’ are not meant for others.

VERSE CVIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 535), without any comment;—in *Hēmādri* (Kāla,

p. 771), which says that 'vr̥ṣala' here stands for unrighteous persons reading in the presence of Shūdras having been already forbidden in verse 99;—in *Gadādharaṣaṣṭhātī* (Kāla, p. 194);—and in *Smṛtichandrikā* (Samskāra, p. 162).

VERSE CIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 538);—in *Smṛtichandrika* (Samskāra, p. 163);— in *Hēmādri* (Kāla, p. 773);—and in *Gadādharaṣaṣṭhātī* (Kāla, p. 195), which explains 'madhyarātri' as during four *muhūrtas* at the middle of the night.

VERSE CX

'*Ēkoddīṣṭa*'—Burnell was right in rendering this as 'to one ancestor,' and Hopkins is *not* right in changing it into 'to one recently deceased.' As a matter of fact '*Ēkoddīṣṭa*' is the name applied to the *Shrāddha* to a *single* person,— as distinguished from the *Pāravaṇa* which is offered to *six* ancestors,—whether he has died long ago or only recently.

This verse is quoted in *Aparārka* (p. 190), which explains '*Kētanam*' as 'invitation',—at this, and on an eclipse, either one day or three days should be unfit for study,—'*Rāhusūṭaka*' meaning 'the sign of Rāhu';—in the *Dānakriyākāumudī* (p. 99), as forbidding study for three days from the day of invitation;—in *Gadādharaṣaṣṭhātī* (Kāla, p. 195), which adds the same note and explains '*Kēтана*' as 'invitation';— in *Prāyashchittavivēka*, (p. 407), which explains '*Kēтана*' as 'invitation,' and '*pratigraha*' as 'the acceptance of a gift made by the donor for gaining spiritual merit';—in *Samskāramayūkha* (p. 58), which has the following notes:—Some people say that it is not right that in the case of the *Shrāddha* on death, the invited should desist from study only till the food eaten has become digested,

and in that of subsequent *Ēkoddīṣṭas* it should be for three days; and they hold that the former is meant for cases of *unintentional* eating and the latter for those of *intentional* eating;—the writer himself holds the view that the ‘three days’ are meant for cases of *first* Shrāddha also;—in *Puruṣārthachintāmaṇi* (p. 442);—in *Smṛtichandrikā* (Samskāra, p. 153).—in *Mitākṣarā* (on 1.146) to the effect that an invitation to an *Ēkoddīṣṭa* means the omission of study for three days;—in *Hēmādri* (Kāla, p. 756);—and in *Shuddhikāumudī* (p. 171).

VERSE CXI

This verse is quoted in *Aparārka* (p. 190), where ‘*ēkānudiṣṭa*’ is explained as the ‘*Ēkoddīṣṭa Shrāddha*’;—in *Hēmādri* (Kāla, p. 756), which explains ‘*gandha*’ etc. as ‘the odour of the sandal-paint and the incense’;—and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXII

This verse is quoted in *Mitākṣarā* (on 1.151);—
• in *Vīramitrodaya* (Samskāra, p. 535), which explains ‘*prauḥhapādaḥ*’ as ‘with feet placed on a seat or over his thighs’;—‘*avasakthikā*’ as ‘tying up the knees with the loin’;—and the second line as ‘indicating the time during which hands may be wet after washing and rinsing the mouth, or having taken the food specified’;—in *Nirṇayasindhu*, (p. 194), which explains ‘*prauḥhapāda*’ as ‘placing one foot over another,’ or ‘with feet placed on the seat’, the latter explanation being attributed to Haradatta;—in *Gadādhara-paddhati*, (Kāla, p. 195);—in *Hēmādri* (Kāla, p. 779), which explains ‘*avasakthikā*’ as ‘tying the knees together with a napkin’;—in *Samskāramayūkha* (p. 56), which explains ‘*prauḥhapāda*’ as ‘spreading the feet’, or ‘putting one foot over the other,’ and ‘*avasakthikā*’ as ‘tying the

knees together with a piece of cloth;—in *Smṛtichandrikā*, (Samskāra, p. 162), which explains ‘*prauḍhapāda*’ as ‘with a foot placed upon a seat,’ and ‘*avasakthikā*’ as ‘tying the knees together with the waist by a piece of cloth or some such thing’;—in *Puruṣārthachintāmaṇi*, (p. 444), which adds the same explanation of ‘*avasakthikā*’;—and in *Samskāraratnamālā* (p. 235), which explains ‘*prauḍhapādāḥ*’ as ‘with one foot placed over the other’, or ‘with a foot placed on a seat’, as explained by Haradatta.

VERSE CXIII

This verse is quoted in ‘*Gadādhara-paddhati*’ (Kāla, p. 195);—in *Hēmādrī* (Kāla, p. 769), which explains ‘*nīhāra*’ as ‘fog’;—in *Samskāramayūkha* (p. 53), which notes that this holiday is to continue the whole day and night;—in *Smṛtichandrikā* (Samskāra, p. 159).

VERSE CXIV

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 441), which explains ‘*Brahma*’ as ‘Veda’;—in *Hēmādrī* (Kāla, p. 755);—in *Samskāramayūkha* (p. 53), which adds that this holiday lasts the whole day and night;—in *Smṛtichandrikā* (Samskāra, p. 152), which adds the same note;—and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXV

‘*Pañktau*’—Buhler entirely misrepresents Kullūka; Kullūka does not explain the term as ‘in a company’; he clearly explains that what is meant is that ‘one shall not read the Veda when seated in a line with horses, camels or asses’; while Medhātithi explains the meaning to be that ‘that time is unfit for study when the animals named cry out in a line’.



This verse is quoted in *Vīramitrodaya* (Samskāra, p. 536);—in *Hēmādrī* (Kāla, p. 774);—in *Smṛtichandrikā* (Samskāra, p. 163);—and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 534), which explains the third quarter to mean that 'one should not read the Veda when wearing the cloth that he had worn at the time of sexual intercourse'; and adds that this refers to cases where the cloth has not been washed after the act;—in *Hēmādrī* (Kāla, p. 770), which explains 'antē' as 'near' and 'maithunam vāsah' as 'the cloth, clad in which he has had sexual intercourse'; he should not wear this—without its being washed—while reading;—in *Samskāra-mayūkha* (p. 56);—in *Smṛtichandrikā* (Samskāra, p. 160), which reproduces the same remarks as those in *Hēmādrī*;—and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVII

This verse is quoted in *Hēmādrī* (Kāla, p. 757);—and in *Gadādhara-paddhati* (Kāla, p. 195).

VERSE CXVIII

This verse is quoted in *Aparārka* (p. 188) to the effect that there should be option between (a) 'the duration of the phenomenon' and (b) 'the day and night';—in *Parāsharamādhava* (Āchāra, p. 148);—in *Vīramitrodaya* (Samskāra, p. 531) which explains 'adbhutēṣu' as 'the rain of blood and the like';—in *Puruṣārthachintāmaṇi* (p. 443);—in *Hēmādrī* (Kāla, p. 762), which explains 'adbhutēṣu' as 'the rain of blood';—and in *Smṛtichandrikā* (Samskāra, p. 150).

VERSE CXIX

For the 'Seasons', see *Sūryasiddhānta*, 14. 10.

The first half of this verse is quoted in *Viramitrodaya* (Samskāra, p. 531);—in *Nirṇayasindhu* (p. 193);—in *Hēmādri* (Kāla, p. 760);—in *Samskāramayūkha* (p. 59);—in *Smṛtichandrikā* (Samskāra, p. 154);—in *Gadādhara-paddhati* (Kāla, p. 195);—and in *Samskāra-ratnamālā* (p. 332), which explains 'kṣapaṇam' as 'anadhyāyah'.

VERSE CXX

This verse is quoted in *Viramitrodaya* (Samskāra, p. 535);—in *Smṛtichandrikā* (Samskāra, p. 162);—in *Hēmādri* (Kāla, p. 772), which explains 'īriṇa' as 'barren ground';—and in *Gadādhara-paddhati* (Kāla, p. 196).

VERSE CXXI

'*Vivādē-kalahē*'—'Verbal altercation—actual fight' (Medhātithi and Kullūka);—'dispute on legal matters—altercation' (Nārāyaṇa).

This verse is quoted in *Viramitrodaya* (Samskāra, p. 535);—in *Nirṇayasindhu* (p. 194);—in *Smṛtichandrikā* (Samskāra, p. 162), which explains 'bhuktamātrē' as 'so long as one's hands are wet';—in *Hēmādri* (Kāla, p. 773), which has the same explanation;—in *Gadādhara-paddhati* (Kāla, p. 772),—and in *Samskāramayūkha* (p. 56), which explains 'muktakē' (which is its reading for 'shuktakē', or 'sūtakē') as 'mukhodgārē', 'where there is eructation, or belching.'

VERSE CXXII

This verse is quoted in *Viramitrodaya* (Samskāra, p. 536);—in *Smṛtichandrikā* (Samskāra, p. 164);—in

Hēmādrī (Kāla, p. 774), which explains the meaning as 'when the Brāhmaṇa arrives, the reader should offer him water etc., and then having obtained his permission, he should proceed with his study';—and in *Gadādhara-paddhati* (Kāla, p. 196).

VERSE CXXIII

The first half of this verse is quoted in *Vīramitrodaya* (Samskāra, p. 533) to the effect that the time, during which the Sāman is chanted, is unfit only for the reading of the R̥gveda and the Yajurveda.

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 160);—in *Puruṣārthachintāmaṇi* (p. 443);—in *Hēmādrī* (Kāla, p. 768);—and in *Gadādhara-paddhati* (Kāla, p. 196).

VERSE CXXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 534), which adds that according to a declaration by Āpastamba, the time, during which the R̥k and other Vedas are recited, is unfit for the chanting of the Sāman;—in *Smṛtichandrikā* (Samskāra, p. 160), as stating the reason for what has been declared in the preceding verse;—in *Puruṣārthachintāmaṇi* (p. 443);—and in *Hēmādrī* (Kāla, p. 768),—in all these to the same effect.

VERSE CXXVI

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 443);—in *Smṛtichandrikā* (Samskāra, p. 158);—in *Hēmādrī* (Kāla, p. 767);—and in *Gadādhara-paddhati* (Kāla, p. 196).

VERSE CXXVII

This verse is quoted in *Aparārka* (p. 193), which adds that this refers to that 'Vedic study' which forms part

of the daily '*Brahmayajña*', being based, as it is, on the following Taittirīya text: '*Tasya vā ētasya yajñasya dvāvana-dhyāyau yadāt mā*' *shuchiryaddēśah*,'—which bears specially upon the *Brahmayajña*;—in *Hēmādri* (Kāla, p. 775), which says that this refers to that Vedic study which forms part of the daily *Brahmayajña*;—in *Smṛtichandrikā* (Samskāra, p. 164), which has the same note;—and in *Gadā-dharapaddhati* (Kāla, p. 196).

VERSE CXXVIII

This verse is quoted in *Mitākṣarā* (on 1. 79);—in *Aparārka* (p. 103), which adds that on the ground of the terms '*Aṣṭamī*' and '*Chaturddashī*' occurring along with '*Amāvasyā*', it is understood that they stand for the eighth and fourteenth days of the *Fortnight*,—not of the 'season';—and that the particle '*api*' indicates that intercourse on the dates mentioned is to be avoided, also when they happen to fall outside the 'season';—and in *Hēmādri* (Kāla, p. 724), which adds that '*Aṣṭamī*' and '*Chaturddashī*', mentioned as they are along with '*Amāvasyā*', must stand for the eighth and fourteenth days of the *fortnight*, not those of the wife's 'period.'

It is quoted in *Madanapārijāta* (p. 346);—in *Parāsharamādhava* (Āchāra, p. 498), which adds that the passage is to be construed as '*strīsaṅgatyāgēna brahmachārī bhavēt*'; 'on the dates of the month specified, one should behave like the Student by avoiding intercourse with his wife';—in *Prāyashchittavivēka* (pp. 286 and 368), as forbidding sexual intercourse on '*parva*' days, and adds that '*snātakaḥ*' here stands for the *House-holder*;—in *Samskāraratnamālā* (p. 683);—in *Smṛtichandrikā* (Samskāra, p. 38);—and in *Vīramitrodaya* (Samskāra, p. 155), which adds that the particle '*cha*' is meant to include the *Saṅkrānti* day,—and explains the term '*snātaka*' to mean 'one whose wife has bathed for her season.'

VERSE CXXIX

• This verse is quoted in *Aparārka* (p. 135);—and in *Vīramitrodaya* (Āhnika, p. 159), which adds that what the first quarter forbids is ‘that bathing which one may do voluntarily, without any occasion, after having taken his food’; it cannot refer to the obligatory daily bathing, which must precede the breakfast; nor can it refer to the bathing that is rendered necessary by the touching of a *chāṇḍāla* or other unclean things, since it has been laid down that ‘one should not remain unclean for a single moment.’ [This it quotes as from *Medhātithi*];—then even after food, if such occasions should arise as an eclipse and the like, one must bathe;—‘*āturaḥ*’ is explained as ‘one suffering from a disease likely to be aggravated by bathing’,—and ‘*mahānīshā*’ as the second and third quarters of the night;—the phrase ‘*na vāsobhiḥ*’ is explained as indicating that on those occasions on which it is laid down that one should bathe ‘along with his clothes,’ there would be nothing wrong in doing so even when one is wearing several pieces of cloth.’—‘*Ajasram*’ means ‘constantly.’—The bathing that is forbidden here is such as is done by men either through sheer foolishness or through false notions of purity,—and not that which becomes necessary on one’s arrival at a sacred place.—‘*Avijnātē*’—means those ‘water-reservoirs’ in regard to which it is not known whether they are deep or otherwise, free or not from alligators and other animals, dug by respectable men or otherwise, and duly consecrated or not.

It is quoted in *Madanapārijāta* (p. 246);—in *Kālavivēka* (p. 340);—in *Smṛtitattva*, on p. 38, where it is added that what is forbidden is *frequent bathing*, as is clear from the adverb ‘*ajasram*’;—on p. 160, where it adds that the prohibition of bathing at night does not apply to bathing at an eclipse;—and on p. 365, where it is explained as referring to that bathing which is done for the mere love of doing it,—and not to that which is rendered necessary

on certain occasions and circumstances, nor to the daily bathing ;—in *Hēmādri* (Kāla, p. 708), which has the following notes :—‘*Bhuktvā*,’ this prohibition does not refer to the ordinary daily bath ; nor to the bath necessitated by the touch of the Chāṇḍāla, as that impurity must be got rid of immediately ; it must refer to the voluntary bath for mere pleasure ;—as regards the ‘*ātura*,’ sick-person, the full bath is forbidden for him at all times ;—‘*ajasram*’ means ‘constantly’ ;—also in *Hēmādri* (Shrāddha, p. 857) ;—in *Nityāchārapradīpa* (p. 306), which has the same note, and says such is the opinion of Medhātithi ; it is only the ordinary bath (not religious) that is forbidden at ‘dead of night’ and ‘constantly,’ so also ‘*avijñātē*’ &c.—which means ‘that water-reservoir in regard to which it is not known how deep it is or whether or not it is objectionable in any way’ ;—and in *Smṛtisāroddhāra* (p. 273).

VERSE CXXX

‘*Babhruṇah*’—‘Either the tawny cow or the Soma-creeper’ (Medhātithi) ;—‘the tawny’ (Kullūka) ;—‘tawny cow’ (Nandana) ;—‘a brown creature’ (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 193), which explains ‘*babhru*’ as ‘a tawny animal, such as the cow and the like’ ;—in *Mitākṣarā* (on 1. 152), which explains ‘*babhru*’ as ‘the cow or any other animal which is of the colour of the mongoose’ or ‘the Soma and other such creepers’ ;—in *Madanapārijāta* (p. 120), which explains ‘*babhru*’ simply as ‘*kapila*, tawny’ ;—in *Parāshara-mādhava* (Āchāra, p. 523) ;—in *Vīramitrodaya* (Samskāra, p. 575), which also explains ‘*babhru*’ simply as ‘*kapilaḥ*’ ;—in *Nṛsimhaprasāda* (Samskāra, p. 88 a) ;—and in *Smṛtisāroddhāra* (p. 321), which explains ‘*babhru*’ as ‘of the colour of the mongoose.’

VERSE CXXXI

This verse is quoted in *Aparārka* (p. 193);—in *Madanapārijāta* (p. 121);—and in *Vīramitrodaya* (Samskāra, p. 576).

VERSE CXXXII

‘*Apasnānam*’—‘Water that has been used already’ (Medhātithi);—‘water used for washing a corpse’ (Nārāyaṇa and Nandana).

This verse has been quoted in *Aparārka* (p. 183);—in *Vīramitrodaya* (Samskāra, p. 576), which explains ‘*apsnānam*’ as ‘water that drops from the body when one is bathing,’—‘*niṣṭhyūtam*’ as ‘spittings’;—and in *Smṛti-sāroddhāra* (p. 321).

VERSE CXXXIII

This verse is quoted in *Aparārka* (p. 194);—in *Parāsharamādhava* (Āchāra, p. 523);—and in *Vīramitrodaya* (Samskāra, p. 576).

VERSE CXXXV

This verse is quoted in *Aparārka* (p. 194);—and in *Parāsharamādhava* (Āchāra, p. 523).

VERSE CXXXVI

This verse is quoted in *Aparārka* (p. 194).

VERSE CXXXVII

Cf. 9. 300.

The first half of this verse is quoted in *Aparārka* (p. 194).

VERSE CXXXVIII

This verse is quoted in *Aparārka* (p. 163) to the effect that only such truth should be told as is agreeable; it quotes the words of Vyāsa to the effect that 'only such truth should be told as is beneficial to living beings.'

It is quoted also in *Parāsharamādhava* (Āchāra, p. 523);—and in *Smṛtichandrikā* (Samskāra, p. 14).

VERSE CXXXIX

This verse is quoted in *Madanapārijāta* (p. 117);—and in *Vīramitrodaya* (Samskāra, p. 573);—neither of this provides any explanations.

VERSE CXL

This verse is quoted in *Aparārka* (p. 173);—in *Parāsharamādhava* (Āchāra, p. 523);—and in *Madanapārijāta*, (p. 126).

VERSE CXLI

This verse is quoted in *Aparārka* (p. 194);—and in *Parāsharamādhava* (Āchāra, p. 523).

VERSE CXLII

This verse is quoted in *Nṛsimhaprasāda* (Samskāra, p. 71 b).

VERSE CXLIII

This verse is quoted in *Aparārka* (p. 231), which explains that the term *prāṇa* here indicates the holes in the head, which form the loci of the 'breaths',—the term '*gātra*' indicates the chest, the head and the shoulders, the touching whereof has been described as purificatory;—and adds that the 'touching' here laid down is for the purposes of purification.



It is also quoted in *Mitākṣarā* (on 1. 155) as laying down the purificatory act to be done after water-sipping;—and in *Nityāchārapaddhati* (p. 36), as laying down the expiation for looking by chance at the things mentioned.

VERSE CXLV

This verse is quoted in *Aparārka* (p. 229).

VERSE CXLVI

This verse is quoted in *Nityāchārapradīpa* (p. 492).

VERSE CXLVII

Cf. 2. 237.

This verse is quoted in *Aparārka*, on p. 69, and again on p. 229;—and in *Vīramitrodaya* (Āhnika, p. 320), which explains ‘*upadharmah*’ as ‘small dharma; i.e., such penances as the *Kṛcchhra* and the like’.

VERSE CXLVIII

This verse is quoted in *Aparārka* (p. 229), where ‘*jāti*’ is explained as ‘birth’;—and in *Vīramitrodaya* (Āhnika, p. 320).

VERSE CXLIX

This verse is quoted in *Aparārka* (p. 229);—and in *Vīramitrodaya* (Āhnika, p. 320), which explains ‘*Brahma*’ as ‘Veda,’—and ‘*anantam*’ as ‘to be enjoyed for a long time.’

VERSE CL

This verse is quoted in *Aparārka* (p. 229), where it is explained to mean that ‘one should offer on the fifteenth day

of every fortnight the *Ājya-homas* to Savitr, which alleviate the evil effects of sins;—and in *Hemādri* (Kāla, p. 682), which explains '*Savitrai*' as 'those dedicated to the deity Savitr.'

VERSE CLI

'*Niṣēkam*'—'Bath-water' (Medhātithi);—'Seminal discharge' (Kullūka).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 211);—and in *Vīramitrodaya* (Āhnika, p. 23), which adds the following notes:—'*Niṣēka*' according to *Kalpataru*, means 'the throwing away of used up unclean things' and '*Uchchhiṣṭānna*' means 'the throwing of the leavings of food'; while Kullūka Bhatta explains '*Niṣēka*' as 'seminal discharge'.

VERSE CLII

This verse is quoted in *Vīramitrodaya* (Āhnika), on page 31, where it is noted that all this to be done in the forenoon is meant for persons not otherwise engaged;—that the term '*Pūrvāhṇa*', 'forenoon', really stands for 'early morning', since 'the evacuation of the bowels', and 'cleaning of the teeth' have been laid down as to be done in the early morning.—Hence the term 'forenoon' should be taken to stand for such parts of the forenoon as have been specifically prescribed for each of the acts; thus it follows that the 'evacuation of the bowels', 'cleaning of the teeth' and 'morning-bath' cannot be done-after sun-rise in regard to the 'worshipping of gods', the term 'forenoon' should be understood as standing for the first eighth part of the day.—The verse is quoted again on page 148;—and in *Nityāchāra-pradīpa* (p. 290).

VERSE CLIII

This verse has not been commented upon by Medhātithi.

It is quoted in *Aparārka* (p. 127);—and in *Vīramitrodaya* (Āhnika, p. 149), which explains '*abhiḡachchhēt*'

as 'should approach, with a view to worshipping; and adds that the emphasising 'ēva' should be construed after 'abhigachchhēt'.

VERSE CLIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 149).

VERSE CLV

This verse is quoted in *Madanapārijāta* (p. 12), which adds that 'āchāra' here spoken of is to be learnt from the people of the 'Madhyadēsha' and other countries mentioned in Discourse I.

VERSE CLVI

This verse has not been omitted by Medhātithi, as Buhler has wrongly stated.

This verse is quoted in *Aparārka* (p. 231);—in *Nityāchārapradīpa* (p. 12);—and in *Nṛsimhaprasāda* (Samskāra, p. 17 a).

VERSE CLVII

This verse has been quoted in *Aparārka* (p. 231);—and in *Nṛsimhaprasāda* (Samskāra, p. 17 b).

VERSE CLVIII

This verse has been quoted in *Aparārka* (p. 231).

VERSE CLIX

This verse is quoted in *Aparārka* (p. 224);—and in *Madanapārijāta* (p. 14).

VERSE CLX

This verse is quoted in *Madanapārijāta* (p. 14);—and in *Aparārka* (p. 224).

VERSE CLXI

This verse is quoted in *Aparārka* (p. 224), which explains 'Karma' as 'Dharma';—in *Parāsharamādhava* (Āchāra, p. 524);—in *Madanapārijāta* (p. 14), which adds that the 'act' here mentioned must be such as is not incompatible with the teachings of scriptures; though even in regard to such acts, there are exceptions; *e. g.*, even though an act may have been enjoined by the scriptures, it should not be done if it is against popular opinion;—and in *Nṛsimhaprasāda* (Samskāra, p. 71b).

VERSE CLXII

'*Himsyāt*'—'Strike, or talk in an offensive manner, or act against' (Medhātithi);—'act against' (Kullūka);—'injure' (Govindarāja).

'*Tapasvinah*'—'All persons engaged in austerities, including those engaged in expiatory penances' (Medhātithi and Govindarāja);—'ascetics' (Nandana and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 223);—in *Mitākṣarā* (on 2.21), in the sense that no injury should be inflicted upon the persons mentioned, even though they attack one with murderous intent;—in *Vyāvahāra-Bālabhāṭṭī* (p. 118);—and in *Vīramitrodaya* (Vyāvahāra, p. 7a), which explains the meaning to be that the persons mentioned should not be killed, even if they turn out to be 'ātatāyin', 'dangerous criminal'.

VERSE CLXIII

'*Stambham*'—'Want of modesty' (Medhātithi, Govindarāja and Nārāyaṇa);—'want of energy in the performance of duties' (Kullūka).

VERSE CLXIV

Cf. 8.298-299 and 4.175.



This verse is quoted in *Aparārka* (p. 231), which adds:—‘*Shiṣya*’ here means ‘one who has to be taught’;—the ‘son’ is mentioned separately with a view to emphasis;—and in support of this it quotes the rule of Viṣṇu, which is in the general form ‘*Shāsyam shāśēt tāḍayēt*’.

VERSE CLXV

This verse is quoted in *Aparārka* (p. 223.)

VERSE CLXVI

Cf. 11. 206-207.

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXVII

This verse is quoted in *Aparārka* (p. 223);—and in *Mitākṣarā* (on 1.155), to the effect that no one should be struck who has given no cause of offence.

VERSE CLXVIII

Cf. 11. 208.

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXIX

This verse is quoted in *Aparārka* (p. 223).

VERSE CLXXI

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68), which adds the following explanation:—‘*Sīdan*’, even though one may be in difficulties regarding necessary expenses,—‘*adharmēṇa*’, by improper appropriation of what belongs to others,—‘*adharmikāṇām*’, of those who do not perform the

prescribed duties,—‘*pāpānām*,’ of those who do what is forbidden,—‘*viparyayam*,’ loss of wealth and other things,—‘*āshu*’ has been added only with a view to emphasise, as calamity is actually found to overtake sinners *after the lapse of some time also*.

VERSE CLXXII

‘*Gauh*’—Buhler is again unfair to Medhātithi. Both Medhātithi and Kullūka take this term ‘*gauh*’ precisely as Buhler says ‘it is not impossible’. (See *Translation*.) From what Buhler says, Govindarāja, Nārāyaṇa and Nandana take ‘*gauh*’ only as ‘the Cow, which at once yields its benefits by its milk &c.’

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68), which says that, if the ‘*gauh*’ is taken as an example *per* similarity, then it means ‘earth’,—the earth does not produce the harvest immediately after sowing of seeds; if it is taken as ‘cow’, then it is an example *per* dissimilarity, the meaning being ‘the cow gives its products, in the shape of milk &c. immediately, not so *sin*, which takes time to fructify.’

VERSE CLXXIII

Medhātithi (P. 356, l. 20)—‘*Vaishvānaranyāyaḥ*’—This refers to *Mīmāṃsā-sūtra*, 4.38 *et. seq.*, where it is stated that though the *Vaishvānara* sacrifice is performed by the Father, yet its results accrue to the Son.

This verse is quoted in *Vīramitrodaya* (Paribhāṣā, p. 68)—which adds ‘*Kṛtodharmaḥ*’ should be construed as ‘*Kṛtaḥ adharmā*’, as the context deals with *Adharma*,—‘*na niṣphalaḥ*,’ i. e., unless it is expiated.

VERSE CLXXV

Cf. 4.164 ; 8.299.

VERSE CLXXVI

This verse is quoted in *Aparārka* (p. 159);—and in *Vīramitrodaya* (Āhnika, p. 11), which would restrict the rule to only such ‘*dharma*’ as is ‘*dr̥ṣṭārtha*’, ‘prescribed for the purpose of perceptible worldly results.’

VERSE CLXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 524), as setting forth an epitome of what one’s ‘duty’ is;—in *Vidhānapārijāta* (I, p. 695),—and again in II, p. 204, in connection with *tilaka* marks on the forehead;—in *Smṛtitattva* (II, p. 275) to the effect that even when living in foreign lands one should keep up the ways of his fathers;—in *Hēmādri* (Shrāddha, p. 1680);—in *Nityāchārapra-ḍīpa* (p. 68), which says that this refers to cases of optional alternatives only;—in *Nṛsimhaprasāda* (Samskāra, p. 71a);—and in *Smṛtichandrikā* (Samskāra, p. 9) to the effect that family-custom is to be regarded as a guide in cases where there is a difference of opinion among the various scriptural texts.

VERSES CLXXIX-CLXXX

These verses are quoted in *Vīramitrodaya* (Samskāra, p. 573);—and in *Madanapārijāta* (p. 120).

VERSE CLXXXI

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 573).

VERSE CLXXXII

Cf. 2.244.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574), as setting forth reasons for not quarelling with those mentioned in the preceding verses.

VERSE CLXXXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574).

VERSE CLXXXIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574).

VERSE CLXXXV

Cf. Aitarēya Brāhmaṇa 7.13.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 574);—and in *Vyāvahāra Bālabhāṭṭi* (p. 572).

VERSE CLXXXVI

This verse is quoted in *Dānamayūkha* (p. 6).

VERSE CLXXXVIII

This verse is quoted in *Madanapārijāta* (p. 221);—in *Hēmādri* (Dāna, p. 60);—in *Dānamayūkha* (p. 6);—and in *Prāyashchittavivēka* (p. 405), which says that this prohibition refers to persons ignorant of *mantras*.

VERSE CLXXXIX

This verse is quoted in *Prāyashchittavivēka* (p. 405), which has the same note as on the preceding verse.

VERSE CXC

This verse is quoted in *Hēmādri* (Dāna, p. 60).

VERSE CXCI

This verse is quoted in *Hēmādri* (Dāna, p. 60).

VERSE CXCI

This verse is quoted in *Aparārka* (p. 285);—and in *Parāsharamādhava* (Āchāra, p. 74).

VERSE CXCI

This verse is quoted in *Aparārka* (p. 285), which explains 'anarthē' as 'sin';—and in *Parāsharamādhava* (Āchāra p. 174).

VERSE CXCV

This verse is quoted in *Aparārka* (p. 170);—in *Mitākṣarā* (on 1.130);—and in *Hēmādrī* (Shrāddha, p. 364).

VERSE CXCVI

This verse is quoted in *Mitākṣarā* (on 1.130);—in *Aparārka* (p. 170), which explains 'shatṭha' as 'stuck up';—and in *Samskāramayūkha* (p. 66).

VERSE CXCVIII

This verse is quoted in *Aparārka* (p. 1229).

VERSE CCI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 169), which adds the following notes :—In view of the term 'Nipānakartuḥ' in the second line, the term 'Parakīya' should be taken to mean 'made by another person'; as *Kalpataru* holds that 'Parakīya' must mean 'made by another',—whether consecrated or unconsecrated, since no distinction between them is made anywhere;—[This appears to be a gist of Medhātithi's explanation of 'Parakīya,' for which see *Translation*];—'Nipāna' means 'water-reservoir.'

This verse is quoted also in *Kālavivēka* (p. 328), which too makes the same observations as *Vīramitrodaya* (just quoted).

It is quoted also in *Aparārka* (p. 234), which makes the remark that the tank that has been consecrated and made over to the public cannot be called '*parakīya*'; and this favours Medhātithi's interpretation of the verse, which is supported also by what follows in the next verse;—in *Smṛtikaumudī* (p. 65), which explains '*parakīya*' as 'dug by another,' and says it cannot mean 'belonging to another'; as is quite clear from what is added regarding the *nīpānakarṭṛ*;—in *Hēmādri* (Shrāddha, p. 874);—in *Nityāchārapradīpa* (p. 300), which explains '*parakīya*' as 'dug by others';—and is *Shuddhikaumudī* (p. 324), which says that '*Kadāchana*' makes it clear that the prohibition is absolute.

VERSE CCII

This verse is quoted in *Aparārka* (p. 237).

VERSE CCIII

'*Garta*'—'Pits' (Govindarāja and Nārāyaṇa);—'a small brook whose course does not extend beyond a thousand *Dhanuṣ*, i.e., 2,000 yards' (Kullūka).

This verse is quoted in *Aparārka* (p. 234), which, in explaining the word '*garta*', quotes from Kātyāyana to the effect that water-streams that do not run beyond 2004 yards are called '*garta*'. This same text is quoted by Kullūka as from *Chhandoga-parishiṣṭa*. [Buhler wrongly puts down this name as '*Chhandogya-prishiṣṭa*'].—'*Prasravaṇa*'—is a small water-spring running down from hills.

It is quoted in *Mitākṣarā* (on 1. 159), which adds that this rule refers to the daily compulsory bath;—in *Kālavivṛka* (p. 330);—and in *Vīramitrodaya* (Āhnika, p. 181), which adds the following notes:—'*Nadī*' should be taken as standing for such streams as never dry up; bathing in small streams which dry up being forbidden;—'*dēvakhāta*' is that which is known as 'dug by the gods';—'*taḍāga*'

is an artificial water-reservoir, which is larger than 1,000 square yards;—while ‘*Saras*’ is smaller than the ‘*Taḍāga*’ but larger than 500 square yards; such is the explanation given by Hēmādri. According to *Kalpataru* on the other hand, the ‘*dēvakhāta taḍāga*’ is such tank as is known to be connected with gods, at the *Puṣkara* lake (near Ajmer), and the ‘*Saras*’ is a small stream;—the ‘*Garta*’ is that which has been defined as running upto 2,004 yards;—and ‘*Prasravaṇa*’ is the water-fall.

It is quoted in *Hēmādri* (Shrāddha, p. 867), which has the following notes:—‘*Nadī*’ means a flowing current of water which never dries up completely, bathing in streams that dry up during summer being forbidden—‘*dēvakhāta*’, such ditches and pools as are known to have been ‘dug by the gods’,—‘*taḍāga*’, an artificial, water-reservoir which is over 1,000 and less than 2,000 cubits in size; and ‘*Sarah*’ is a tank which is over 1,000 cubits in size but smaller than a *Taḍāga*; ‘*Garta*’ is the name given to that reservoir of water whence water does not flow out, and which covers ground 8,000 ‘bow-lengths’ in size; and ‘*Prasravaṇa*’ is the *water-fall*, water flowing down a mountain-side.

VERSE CCIV

‘*Yama*’ and ‘*niyama*’ are best taken as explained by Medhātithi; though Kullūka and others quote the somewhat artificial distinction made by Yājñavalkya (III. 313-314).

VERSE CCV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—and in *Vīramitrodaya* (Āhnika, p. 494), which explains ‘*ashrotriyatatē*’ as ‘that which is performed by such priests or sacrificers as are devoid of Vedic learning’; this prohibition must mean that one

should not eat at such a sacrifice, even *after Agniṣomīya-Vapāyāga*; as regards the time before this, eating at a sacrifice is already forbidden by the general rule that 'one should not eat the food belonging to one who has been initiated for a sacrificial performance';—'*grāmayājīn*' is one who performs sacrifices for groups of men; and one should not eat at a sacrifice where such a priest makes the offerings;—nor should one eat at a house where *Vaishvadēva* and other offerings have been made by a woman; this must be taken as applying to cases where such priests are available, for where they are not available, even women are permitted to make the offerings;—'*klība*' is 'impotent'.

It is quoted in *Hēmādrī* (Shrāddha, p. 770);—and in *Prāyashchittavivēka* (p. 259), which adds the following notes—'*ashrotrīya*', one who has not learnt the Veda,—'*grāmayājī*', one who officiates as priest at the Shrāddha and other performances by several persons, or performs propitiatory rites for others; one should not go to a sacrifice where such a man happens to be the *Hotr*, priest.

VERSE CCVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 494), which explains '*ashtīla*' as 'conducive to adversity';—and '*pratīpa*' as 'disagreeable';—and in *Prāyashchittavivēka* (p. 250), which remarks that the entire verse is '*Arthavāda*'.

VERSE CCVII

The first half of this verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—and in *Vīramitrodaya* (Āhnika, p. 494), which explains '*mattah*' as 'intoxicated, either by wine or by wealth etc.'—and '*āturah*' as 'afflicted with a very serious disease.'

This verse is quoted in *Smṛtitattva* (p. 451), which explains '*Kēshakitāvapanna*' as 'defiled by the presence of

hair or insects';—and '*Kāmataḥ*' as 'intentionally';—in *Viramitrodaya* (Āhnika, p. 517), which adds that since the text has added the qualification '*Kāmataḥ*', there should be no harm if the food happens to be touched by the foot *unintentionally*;—in *Hēmādri* (Shrāddha, pp. 610 and 770);—in *Smṛtisāroddhāra* (p. 296);—and in *Prāyashchittavivēka* (p. 260), which explains '*Kēshakitāvapannam*' as 'cooked along with hairs or insects'.

VERSE CCVIII

This verse is quoted in *Smṛtitattva* (p. 451), which explains '*bhrūṇaghna*' as 'an outcast,'—'*udakīyā*' as 'the woman in her courses,'—and '*patatrināvaliḍham*' as 'what has been eaten by the crow and other birds.'

It is quoted in *Viramitrodaya* (Āhnika, p. 518), which explains '*udakīyā*' as 'the woman in her courses,'—'*patatrin*' as 'birds,'—and '*avalīḍham*' as 'eaten';—in *Hēmādri* (Shraddha, p. 610);—in *Prāyashchittavivēka* (p. 260);—and in *Smṛtisāroddhāra* (p. 296).

VERSE CCIX

The second half of this verse is quoted in *Mitākṣarā* (on 3. 290).

The verse is quoted in *Smṛtitattva* (p. 451), which explains '*ghuṣṭānnam*' as 'the food that is offered at sacrificial sessions and other similar occasions, to all and sundry by public proclamation';—and in *Viramitrodaya* (Āhnika, p. 495), which explains '*ghuṣṭānna*' in the same manner as *Smṛtitattva*, but quotes Medhātithi's second alternative explanation of it as 'what had been previously promised to another person'; '*viśeṣataḥ*' has been added with a view to indicate the exceptional objectionability of the food;—'*gaṇa*' is 'multitude,'—this term is not applicable to brothers who have

not separated;—‘*gaṇikā*’ is a ‘prostitute’;—‘what has been condemned by a disinterested person learned in the Veda, even without his detecting any of the specified defects.’

It is quoted in *Hemādri* (Shrāddha, pp. 510 and 771);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—‘*Ghuṣṭānnam*’, that food which is offered publicly with such words as ‘who is there who will take this food?’,—‘*gaṇānnam*’, food cooked by several persons jointly.

CCX

‘*Baddhasya nigadasya*’—‘One who is only verbally confined and one who is bound with cords or iron chains’ (Medhātithi);—‘one bound with chains’ (Kullūka).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 944);—in *Smṛtitattva* (p. 451);—and in *Vīramitrodaya* (Āhnika, p. 495) which adds the following notes:—‘*Stēna*’ is ‘one who takes away what belongs to another,’—‘*gāyana*’ is ‘one who makes a living by singing,’—‘*takṣan*’ is ‘one who has carpentry for his livelihood,’—and ‘*Vārdhusika*,’ is ‘one who makes a living by charging improper rates of interest, or by making undue profits by trade; and adds that the term is also applied to ‘one who brags of his own superior virtues and decries others’—this on the strength of a text quoted from Viṣṇu;—‘*dīkṣita*’ is ‘one who has been consecrated by means of the *Dīkṣanīya-Iṣṭi*,’—whose food should not be eaten prior to the ceremony of purchasing the Soma, or before the *Agnīṣomīya vapā-yāga*;—‘*kadarya*’ is ‘the miser,’ defined by Dēvala as ‘one who, through greed for amassing wealth, causes suffering to himself, his wife and children, as also hinders the right fulfilment of his religious duties’;—‘*baddhasya*’ means ‘bound with ropes,’ or ‘bound only verbally,’—and ‘*nigadasya*’ means ‘one who is in chains’; though ‘*nigada*’ means ‘chains’ only, yet it stands here for one who is

in chains; [this is as Medhātithi has explained the terms];—or the genitive in '*nigadasya*' may be taken in the sense of the instrumental, so that the two words '*baddhasya nigadasya*' may be taken together as '*nigadēna baddhasya*' (one bound in chains);—this according to *Kālpataru*.

This is quoted in *Hemādri* (Shrāddha, p. 710);—and in *Prāyashchittavivēka* (p. 260), which defines '*Vārdhusika*' according to Yama as 'one who buys things cheap, and sells them dear, as also one who makes a living by lending money on interest'; and explains '*dikṣitaḥ*' as 'the person who has performed the *Dikṣanīya Iṣṭi*'; his food is forbidden till the end of the sacrifice in connection with which that *Iṣṭi* has been performed,—and '*kadarya*' as 'he who amasses wealth at the cost of much discomfort to himself, his religious performances, his wife and children;—'*baddhasya*,' one who is tied with a rope,—'*nigada*,' chain.

VERSE CCXI

'*Shūdrasyochchhiṣṭam*'—'Food of a Shūdra, and the leavings of any man' (Kullūka and Nārāyaṇa);—'the leavings of a Shūdra' (Medhātithi, Rāghavānanda, Govindarāja and Nandana).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattva* (p. 451) which explains '*paryuṣitam*' as 'food kept overnight', and '*uchchhiṣṭa*' as 'leavings';—and in *Vīramitrodaya* (Āhnikā, p. 495) which adds the following notes:—'*Abhishasta*' is 'one accused of such crimes as make one outcast,'—'*ṣaṇḍaka*' is 'hermaphrodite,'—'*pumschalī*' is 'unchaste woman,'—'*dāmbhika*' is 'the religious hypocrite,'—'*shukta*' is that which has been very much soured by the contact of the juice of other things,—'*paryuṣita*' is 'food kept over-night,' even though not soured;—according to Haradatta, food cooked during the day becomes '*paryuṣita*' after sunset, and that cooked during the night becomes so after sunrise;—

one should not eat the 'leavings' of a Shūdra; though the eating of all 'leavings' has been forbidden, yet that of the Shūdra has been specified for the purpose of indicating that this is doubly objectionable;—or the meaning of the clause '*shūdrasyochchhiṣṭam*' may be that 'one should not eat a Shūdra's food, nor the leavings of any person';—or 'out of the dish out of which a Shūdra has eaten and left some food.'

It is quoted in *Hemādri* (Shrāddha, p. 772);—and in *Prāyashchittavivēka* (p. 250) which explains '*ṣaṇḍaka*' as 'sexless'; and adds that of '*shaktu*' and '*paryuṣita*' food, only repeated eating involves expiation.

VERSE CCXII

'*Ugra*'—'A man of the *Ugra* caste' (Medhātithi, Govindarāja, Nārāyaṇa and Nandana)—'a king' (suggested by Medhātithi, and Govindarāja);—'one who perpetrates dreadful deeds' (Kullūka and Rāghavānanda).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Smṛtitattvā* (p. 451), which adds the following notes:—The food that has been cooked for the newly-delivered woman should not be eaten by members of her family;—'*paryāchānta*'—when several men are eating in a line, if any one of them happen to rinse his mouth, the others should not continue to eat;—'*anirdasham*' is the food of a man who has not got rid of the impurity due to child-birth.

It is quoted in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds—'*chikitsaka*' is 'one who makes a living by administering medicine';—'*mṛgayu*' is one who kills animals by means other than arrows, *i.e.*, by means of traps and such contrivances;—'*Krūra*' is the man who harbours within him much anger, *i.e.*, ill-tempered;—'*uchchhiṣṭabhojī*'—who eats such leavings as are forbidden;—'*ugra*' is one who does cruel deeds, or one who is born of a Kṣattriya father and Vaishya mother, or a king;—

‘*Sūtikānnam*’—the food that has been cooked for a newly-delivered woman should not be eaten even by members of her own family;—‘*paryāchāntam*,’—when several men are eating in a line, if some one should ignore the presence of others and rinse his mouth, then the food before the others becomes ‘*paryāchānta*’; but there is no harm if the person rinsing his mouth happen to be one’s ‘elder’;—or ‘*paryāchānta*’ may be explained as that food over which the water of mouth-washing has been thrown;—‘*anirdasham*’ is the food of a person still impure by reason of child-birth.

It is quoted in *Hēmādri* (Shrāddha, p. 772);—and in *Prāyashchittavivēka* (p. 260) which has the following notes:—‘*sūtikānnam*’, food cooked for a woman newly delivered; ‘within ten days of the delivery’ (‘*anirdasham*’), according to the commentator who says that ‘*anirdasham*’ qualifies ‘*sūtikānnam*’;—‘*paryāchāntam*’, which is in close proximity to the water dropped in rinsing the mouth.

VERSE CCXIII

‘*Nagaryannam*’—‘Food given by the lord of a city, even though he may not be a king’ (Medhātithi); ‘food belonging to a whole town’ (Kullūka and Govindarāja).

This verse is quoted in *Mitākṣarā* (on 3. 290);—and in *Smṛtitattva* (p. 451) which says—‘*anarchita*’ is that which is given in an insulting manner; ‘*vṛthā-māmsa*’ is that which has not been prepared for offering to the gods and Pitṛs;—the ‘*avīrā*’ woman is one who has no husband or son; this prohibition applies to only such women as are not related to one’s self;—‘*nagaryanna*’ is the food belonging to the master of a city;—‘*avakṣuta*’ is that over which some one has sneezed.

It is quoted in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds the following notes:—‘*anarchita*’,—the food is so called when it is

offered without due respect, to one who deserves respect;—*'vr̥thāmāmsa'* is that meat which has not been cooked for offering to the gods and Pitṛs;—*'avīrā'* is a woman without husband or sons, or grandsons or great-grandsons; this prohibition applies to the case of an unrelated woman, such being the custom, says Shūlapāṇi;—*'dviṣat'*,—is one who causes injury;—*'nagarī'* is the master of a city, even though he may not be the king, says Medhātithi;—*'patita'* is the Brāhmaṇa-murderer and the like;—*'avakṣutam'*—sneezed upon.

It is quoted in *Hēmādri* (Shrāddha, p. 773);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—*'Anarchitam'*, rejected as bad,—*'avīrā'*, a woman without husband or sons or any male relatives,—*'nagarī'* means a 'person in charge of a city';—*'avakṣutam'*, which has been sneezed upon.

VERSE CCXIV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 495), which adds the following notes:—*'Pishuna'* is the back-biter,—*'anṛti'* is the perjurer and such others,—the person who makes over to another person the merit of a sacrificial performance and receives money in return is called *'Kratuvikrayaka'*;—*'shailūṣa'* is one who makes a living by dancing,—*'tantuvāya'* is one who lives by weaving cloth;—*'kṛtaghna'* is the person who does not acknowledge the good done to him;—in *Hēmādri* (Shrāddha, p. 773);—and in *Prāyashchittavivēka* (p. 260), which adds the following notes:—*'Shailūṣa'* is defined in the *Adipurāṇa* as 'an actor who is looking out for a living';—*'Tunnavāya'* 'one who works with needles.'

VERSE CCXV

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya*

(Āhnika, p. 495), which adds the following notes:—‘*Karmāra*’ is the iron-smith,—‘*niṣāda*’ is a particular mixed caste,—‘*raṅgāvatāraka*’ persons, other than the dancer and the singer, who help in the stage; or, as Medhātithi says, one who, through curiosity, visits each and every stage;—‘*suvarṇakartā*’ is one who alters gold,—‘*Vaiṇa*’ is the person living by piercing bamboos, or, as Medhātithi says, one who makes a living by making bamboo-flutes;—in *Hemādri* (Shrāddha, p. 773);—and in *Prāyashchittavivēka* (p. 260), which explains ‘*niṣāda*’ as ‘ān inversely mixed caste’,—‘*raṅgāvatāraka*’ as ‘one who helps, in a subordinate capacity, at theatrical performances by singing or dancing’,—‘*vēṇa*’, one who deals in articles made of bamboo.

VERSE CCXVI

‘*Nṛshamṣa*’—‘cruel person’ (Medhātithi, Govindarāja and Kullūka);—‘a bard’ (Nārāyaṇa and Rāghavānanda, also suggested by Medhātithi).

This verse is quoted in *Mitākṣarā* (on 3. 290);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya* (Āhnika, p. 496), which adds the following—‘*Shvavān*’ is one who keeps dogs for hunting-purposes,—‘*Shaṇḍika*’ is the liquor-seller,—‘*Chēlanirṇējaka*’ is one who lives by washing clothes,—‘*rajaka*’ is the cloth-dyer,—‘*nṛshamṣa*’ is one devoid of pity—and the man in whose house a recognised paramour lives;—in *Hemādri* (Shrāddha, p. 774);—and in *Prāyashchittavivēka* (p. 251), which explains ‘*Shvavān*’ as ‘one who keeps dogs for hunting purposes’ and remarks that ‘*Shaṇḍika*’ and the other terms stand for the twice-born person who follows these professions.

VERSE CCXVII

This verse is quoted in *Mitākṣarā* (on 3. 190);—in *Madanapārijāta* (p. 945);—and in *Vīramitrodaya*

(Āhnika, p. 496), which adds that one should not eat the food of a person who brooks the presence of a paramour in his house, as also of one who, *in all things* (*sarvashah*) is under the sway of women,—‘*anirdasham prētānnam*’ is that food which has been offered to the dead within ten days of the death,—‘*atustiṅṅikaram*’ is that food the taste of which is not agreeable;—in *Hēmādrī* (Shrāddha, p. 774);—and in *Prāyashchittavivēka* (p. 261).

VERSE CCXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—in *Smṛtitattva* (p. 542) to the effect that the eating of King’s food involves a heavy penance;—in *Hēmādrī* (Shrāddha, p. 782);—and in *Prāyashchittavivēka*, (p. 352).

VERSE XIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādrī* (Shrāddha, p. 782).

VERSE CCXX

Cf. 3. 180-181.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādrī* (Shrāddha, p. 782).

VERSE CCXXI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 507);—and in *Hēmādrī* (Shrāddha, p. 782).

VERSE CCXXII

This verse is quoted in *Aparārka* (p. 240), which adds that the term ‘*kṛchchhṛa*’ here stands for the ‘*atikṛchchhṛa*,’ on the strength of a text quoted from Śaṅkha;—

in *Parāsharamādhava* (Prāyashchitta, p. 300), which adds that what is prescribed in the first half is to be done only in the event of the man being unable to throw out the food eaten; and again on p. 305;—in *Smṛtitattva* (p. 542);—and in *Prāyashchittavivēka* (pp. 252, 261 and 524).

VERSE CCXXIII

This verse is quoted in *Madanapārijāta* (p. 341), which explains ‘*ashrāddhinah*’ as ‘one who does not offer the daily Shrāddhas’; and adds that this is meant to indicate the compulsory character of these Shrāddhas,—and ‘*ēkarātrikam*’ is explained as ‘what is enough for one day.’

Buhler notes that Nārāyaṇa explains ‘*ashrāddhinah*’ as ‘destitute of faith’. But the reading thus explained must be ‘*ashraddhinah*’ which is a var : lec : noted by Medhātithi.

The verse is quoted in *Viramitrodaya* (Āhnika, p. 490) which adds that the term ‘*Shrāddha*’ here must be taken as standing for the *Pākayajña*, which is prescribed for the *Shūdra*;—he who performs that is called ‘*Shrāddhin*’;—if a Shūdra does not perform it, his ‘cooked food’ should not be eaten;—such is the explanation given by Medhātithi. *Kalpataru* on the other hand, has explained the term ‘*Shrāddha*’ as standing for the *daily Shrāddhas*. In some places the word is read as ‘*Ashraddhinah*’, which means ‘devoid of faith’.—In the event of ‘abnormal distress’—‘*avṛttau*’—one should receive from him uncooked—not cooked—rice or other grain, just enough to last for one day.

It is quoted in *Vidhānapārijāta* (II, p. 250);—in *Prāyashchittavivēka* (p. 253), which explains ‘*ashrāddhinah*’ as the Shūdra ‘who is not entitled to partake of Shrāddha food’;—in *Hēmādri* (Shrāddha, p. 785);—and in *Shuddhikaumudī* (p. 320).

VERSES CCXXIV-CCXXV

Cf. 10.73.

These verses are quoted in *Vīramitrodaya* (Āhnika, p. 508);—and in *Hēmādrī* (Shrāddha, p. 768).

They are referred to also in the *Mahābhārata* (12. 264. 11) as 'Brahmagītā gāthā'.

VERSE CCXXVI

This verse is quoted in *Aparārka* (p. 290);—and in *Hēmādrī* (Dāna, p. 86).

VERSE CCXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 165);—and in *Hēmādrī* (Dāna, p. 7).

VERSE CCXXVIII

This verse is quoted in *Aparārka* (p. 385);—and in *Hēmādrī* (Dāna, p. 7).

VERSE CCXXIX

Cf. The *Mahābhārata*, 13.57.22.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177);—in *Aparārka* (p. 385);—in *Smṛtitattva* (II, p. 364);—in *Hēmādrī* (Dāna, p. 152);—and in *Dānakriyākāumudī* (p. 43).

VERSE CCXXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177);—in *Aparārka* (p. 386); in *Smṛtitattva* II, p. 364;—in *Hēmādrī* (Shrāddha, p. 656);—in *Hēmādrī* (Dāna, pp. 152 and 567);—and in *Dānakriyākāumudī*, (p. 52).

VERSE CCXXXI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177);—in *Aparārka* (p. 386);—in *Smṛtitattva* (II, p. 364);—in *Hēmādrī* (Dāna, p. 152);—and in *Dānakriyākaumudī* (p. 46).

VERSE CCXXXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 177);—in *Aparārka* (p. 386);—in *Smṛtitattva* (II, p. 364);—in *Hēmādrī* (Dāna, p. 152), which explains 'brahmasārṣitām' as the 'condition of a Brāhmaṇa';—and in *Dānakriyākaumudī* (p. 66).

VERSE CCXXXIII

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 516);—and in *Smṛtichandrikā* (Samskāra, p. 145).

VERSE CCXXXIV

'*Bhāvēna*'—'Disposition' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'motive' (suggested by Medhātithi, and also Kullūka).

This verse is quoted in *Hēmādrī* (Dāna, p. 17), which explains '*bhāva*' as standing for the predominance of one or other of the three *guṇas*, Sattva, Rajas and Tamas.

VERSE CCXXXV

This verse is quoted in *Aparārka* (p. 290);—and in *Smṛtitattva* (p. 894), which adds the following;—where the giver gives with respect, and the receiver receives it with respect,—both go to heaven; while by giving or receiving with disrespect, both go to hell—such is the explanation given by Kullūka Bhaṭṭa. Thus the '*archā*', 'respect', which appears

as an adverb, serves as an adjective also, qualifying the men concerned; it is for this reason that *Maithila* writers have declared that gifts should be made after the object to be given as well as the Brāhmaṇa receiving it have both been worshipped;—and in *Dānakriyākāumudī* (p. 8).

VERSE CCXXXVI

This verse is quoted in *Hemādri* (Dāna, p. 90).

VERSE CCXXXVII

This verse is quoted in *Hemādri* (Dāna, p. 90).

VERSE CCXXXVIII

This verse is quoted in *Aparārka* (p. 232), which reads '*vaprikāḥ*' for '*puttikāḥ*', and explains it as 'a particular kind of art';—and in *Viramitrodaya* (Paribhāṣā, p. 64), which explains '*puttikā*' as 'a kind of art'; and explains that this and the following verses are meant to eulogise *Dharma*.

VERSE CCXXXIX

This verse is quoted in *Aparārka* (p. 232);—and in *Viramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXL

This verse is quoted in *Aparārka* (p. 232);—and in *Viramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXLI

The verse is quoted in *Aparārka* (p. 232);—and in *Viramitrodaya* (Paribhāṣā, p. 64).

VERSE CCXLII

This verse is quoted in *Aparārka* (p. 232);—in *Hemādri* (Vrata, p. 14);—in *Vīramitrodaya* (Paribhāṣā, p. 64), which explains 'tamas' as 'sin';—and in *Nṛsimha-prasāda* (Samskāra, pp. 17 a and b).

VERSE CCXLIV

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 587);—in *Vidhānapārījāta* (p. 674);—and in *Samskāra-ratnamālā*, (p. 75). All these quote the following description of the 'uttama' as from Manu; but these verses are not found in Manu—

विशुद्धाः कर्ममिश्रैव श्रुतिस्मृतिनिदर्शितैः ।

अविप्लुतब्रह्मचर्या महाकुलसमन्विताः ।

महाकुले ये सम्बद्धा महत्त्वे च व्यवस्थिताः ॥

सन्तुष्टास्सज्जनहिताः साधवः समदर्शिनः ।

लोभरागद्वेषामर्षमानमोहादिवर्जिताः ।

अक्रोधनाः सुप्रसादाः कार्यास्सम्बन्धिनः सदा ॥

and as description of 'adharmā' they quote Manu 3. 150-152.

It is quoted in *Samskāramayūkha* (p. 75);—and in *Smṛtichandrikā* (Samskāra, p. 205).

VERSE CCXLVII

This verse is quoted in *Aparārka* (p. 406), which explains 'abhayaadaksinā' as 'abhayaadāna', 'gift of fearlessness';—in *Mitākṣarā* (on 1. 214);—in *Parāsharamādhyama* (Āchāra, p. 190);—in *Madanapārījāta* (p. 220), which adds the following explanations:—*'ēdha'* is 'fuel',—*'sarvataḥ'* means 'even from the Shūdra',—the 'gift of fearlessness' being acceptable even from a *Mlēcchha*; all this refers to one who is still engaged in the receiving of gifts, not to one who has renounced the acceptance

of gifts;—in *Vidhānapārijāta* (II, p. 249), which adds —‘*sarvataḥ*’ means ‘even from the Shūdra’, the ‘gift of fearlessness’ being acceptable from the Mlēcchha also;—in *Nṛsimhaprasāda* (Āhnika, pp. 35 b and 37 b);—and in *Hēmādri* (Dāna, p. 56), which explains ‘*ēdhah*’ as wood and ‘*abhyudyatam*’ as ‘presented unasked.’

VERSE CCXLVIII

This verse is quoted in *Aparārka* (p. 407), which adds that the term ‘*bhikṣā*’ here stands for ‘cooked food’;—and in *Hēmādri* (Dāna, p. 56).

VERSE CCXLIX

This verse is quoted in *Aparārka* (p. 407);—and in *Hēmādri* (Dāna, p. 56).

VERSE CCL

This verse is quoted in *Aparārka* (p. 406); in *Mitākṣarā* (on 1. 214);—in *Parāsharamādhava* (Āchāra, p. 190);—in *Madanapārijāta* (p. 220), which adds—‘*maṇi*’ stands for those that serve as *antidotes to poisons*,—‘*dhānā*’ is ‘fried grain,’—these one should not refuse;—in ‘*Prāyashchittavivēka*’ (p. 412), which explains ‘*na nirnudēt*’ as ‘should not refuse when presented unasked’;—in *Hēmādri* (Dāna, p. 56);—and in *Nṛsimhaprasāda* (Āhnika, p. 37 b).

VERSE CCLIV

Cf. 5. 253.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 492), which explains ‘*ātmanivēdana*’ as ‘declaring his family, his character, his motive in seeking service and the ways in which he is going to serve’;—and in *Hēmādri* (Shrāddha, p. 785).

VERSE CCLX

Cf. 2. 244.

This verse is quoted in *Nityāchārapradīpa* (p. 42),

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VERSE IV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 8) to the effect that laziness also is the source of a 'force' that brings about untimely death;—in *Vīramitrodaya* (Āhnika, p. 510), which explains 'ālasya' as 'not being disposed to perform one's duty, even when he is able to do it';—'annadoṣa' as standing for defective production and so forth;—and in *Smṛtisāroddhāra* (p. 294.)

VERSE V

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 510), which explains 'amēdhyaprabhavāni' as 'produced directly from human ordure, or in trees growing from seeds passed with human excreta';—and in *Smṛtitattva* (p. 448), which reads 'karakāṇi' (for *kavakāṇi*) and explains it as 'chhatrāka,' 'mushroom; and explains 'amēdhyaprabhavāni' as 'produced from ordure and such things.'

VERSE V

This verse is quoted in *Aparārka* (p. 247);—in *Mitākṣarā* (on 1. 171), which notes that the addition of the epithet 'red' makes it clear that the prohibition does not apply to such exudations as assafoetida, camphor and the like;—and in *Parāsharamādhava* (Āchāra, p. 711), which adds—'the red exudations' meant are the *lac* and the rest, —the epithet 'red' indicating that such exudations as are

white, *e.g.*, assafoetida, camphor and the like—are not forbidden,—‘*shelu*’ is *shleṣmātaka*,—‘*pēyūṣa*’ is ‘new milk,’ *i. e.*, the milk of the newly-delivered cow, whose blood-flow has not ceased; and in support it quotes verse 8 following.

It is quoted in *Vīramitrodaya* (Āhnika, p. 510), which adds the following notes—‘*Vṛkṣaniryāsa*’ is ‘the solidified exudation from trees’,—‘*Vraśchana*’ is cutting, and the exudations from cuttings are to be avoided even when they are *not red*. The prohibition does not apply to such things as assafoetida, camphor and the like,—‘*shēlu*’ is *shlēṣmātaka*,—and ‘*pēyūṣa*’ is the milk of the newly delivered cow, which solidifies at the slightest contact with fire;—in *Hēmādri* (Shrāddha, p. 567);—and in *Prāyashchittavivēka* (p. 287).

VERSE VII

Cf. The Mahābhārata 13.104.41.

This verse is quoted in *Smṛtitattva* (p. 448), which explains ‘*vṛthā*’ as ‘what is cooked for oneself, and not for being offered to gods or pitṛs’,—and quotes the *Chhandogaparishiṣṭa* as defining ‘*kṛsara*’ to be ‘rice and sesamum cooked together’,—‘*samyāva*’ is a preparation of ‘butter, milk, molasses, and the flour of wheat and other grains’,—‘*anupākṛtamāmsa*’ is ‘meat not consecrated by mantras’,—‘*devānna*’ is ‘food prepared for offering to gods’,—‘*haviṣ*’ is the ‘sacificial cake’ and such things;—and in *Hēmādri* (Shrāddha, p. 610.)

VERSE VIII

‘*Sandhinī*’—‘a cow that gives milk only once a day’ (Medhātithi and Govindarāja);—‘a cow in heat’ (Kullūka, who quotes Hārita in support, Nārāyaṇa and Rāghavānanda);—‘a cow big with calf’ (Nandana);—‘a cow whose own calf being dead, is milked with the help of another’s calf’ (‘some one’ mentioned in Medhātithi.)



This verse is quoted in *Mitākṣarā* (on 3. 290), where it is said that the unintentional drinking of these milks, if done once only, makes one liable to the penance of a single day's fast, while if done intentionally, or if repeated, it entails a three days' fast.

It is quoted in *Parāsharamādhava* (Āchāra, p. 712), where the '*Sandhinī*' is described as 'the cow that approaches the bull,' i. e., the cow in heat,—and the '*anirdashā*' as 'the one that has not passed more than ten days since delivery.'

It is quoted in *Smṛtitattva* (p. 448), which adds the following:—'*anirdashā*' is that which has not passed ten days since its delivery;—the 'cow' stands for the goat and the buffalo also;—'*ēkashapha*' are the horse and other one-hoofed animals;—the '*sandhinī*' is the cow that seeks for the bull; the avoiding of the second '*goḥ*' in the second line indicates that it is the milk of the cow only that has lost its calf, and not that of the goat or the buffalo.

It is quoted in *Vīramitrodaya* (Āhnika, p. 525), which adds the following:—'*nirdashā*' is the cow that has passed ten days since delivery;—'*ēkashapha*' are the horse and other one-hoofed animals—'*āvika*' is 'the milk of the ewe';—'*sandhinī*' is the cow in heat;—'*vivatsā*' is one devoid of her calf.

It is quoted in *Madanapārijāta* (p. 929), which contains the same remarks as *Mitākṣarā*;—in *Nṛsimha-prasāda* (Shrāddha, p. 13 a);—in *Hēmādrī* (Shrāddha, p. 567);—in *Shuddhikāumudī* (p. 323), which explains '*ēkashapha*' as standing for the Horse and the like, and '*Sandhinī*' as the cow 'which has been covered by the bull';—and in *Prāyashchittavivēka* (p. 335).

VERSE IX

"Cf. Shatapatha Brāhmaṇa 1. 2. 3. 9, for an early list of animals whose flesh is forbidden"—Hopkins.

This verse is quoted in *Mitākṣarā* (on 3.290);—and in *Smṛtitattva* (p. 448), which adds that the term '*mṛga*' here stands for animals, and not for the deer only; since the 'buffalo' is cited as an exception;—'*shukta*' is the name of those things that, by themselves sweet, become soured by keeping.

The first half is quoted in *Aparārka* (p. 246), which adds that the phrase '*payovarjyam*' has to be supplied.

The verse is quoted in *Vīramitrodaya* (Āhnika p. 525), which takes '*āranyānām mṛgāṇām*' together, and explains it as standing for the Ruru, Mahiṣa, Prṣata and the rest;—in *Nṛsimhaprasāda* (Shrāddha p. 13 a);—in *Hēmādri* (Shrāddha, p. 567);—in *Prāyashchittavivēka* (p. 335);—and in *Shuddhikāumudī* (p. 323).

VERSE X

This verse is quoted in *Mitākṣarā* (on 3.290);—in *Smṛtitattva* (p. 448), which explains '*dadhisambhavam*' as standing for the *takra* and other similar preparations;—and again on p. 182;—and in *Hēmādri* (Shrāddha, p. 616).

VERSE XI

This verse is quoted in *Vīramitrodaya* (Āhnika p. 540), which adds the following notes:—'*Kravyādaḥ*' are the vulture and other birds that eat raw flesh only, and also the peacock and others that eat both raw and cooked flesh;—'*grāmanivāsinaḥ*' stands for such village-birds as the pigeon and the like, which do not eat flesh;—the term *Shakunīn* is to be construed with both '*kravyādaḥ*' and '*grāmanivāsinaḥ*';—'*ēkashapha*' are the horse and other one-hoofed animals,—'*anīṛdīṣṭaḥ*' means 'those that are not mentioned in the *Shruti* as fit for eating'; those that are mentioned as such should certainly be eaten; this refers to such sacrificial animals as are mentioned in the Vedic texts like

the following:—‘One should sacrifice the horse to *Tvaṣṭr*’; which implies that the flesh of the horse so sacrificed must be eaten;—‘*Tittibha*’ is the name of the bird that makes the ‘*tī tī*’ sound.

It is quoted in *Hēmādri* (Shrāddha, p. 582);—and in *Smṛtisāroddhārā* (p. 298).

VERSE XII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 540), which adds the following notes:—‘*Kalaviṅka*’ is the *chataka*, the sparrow; these being already included under ‘*grāmanivāsinaḥ*’, their separate mention is meant to indicate that they are *always* to be avoided; which implies that the ‘*chāṣa*’ and other ‘*grāmanivāsi*’ birds *may be* eaten. [All this latter note is attributed to Medhātithi by the writer; but no words to this effect are found in Medhātithi; see *Translation*].—The epithet ‘*grāma*’ in ‘*grāmakukkuṭaḥ*’ indicates that *wild kukkuṭa* is not forbidden; ‘*sārāsa*’ in the bird called ‘*puṣkara*,’ which has a long neck, long feet and is of blue colour;—‘*Rajjudāla*’ is the *wood-pecker*;—‘*dātyūha*’ the *black-necked* bird;—‘*Shuka*’ is *parrot*;—‘*sārikā*’ is well known by its own name.

It is quoted in *Hēmādri* (Shrāddha, p. 583).

VERSE XIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 540), which adds the following notes:—‘*pratudāh*’ are the birds that strike with the peak and then eat;—‘*jālapāda*’ is the web-footed bird, *e.g.* the *chāṣa* and the like;—‘*koyaṣṭi*’ is a species of wild birds;—‘*nakhaviṣkira*’ is the bird that scratches out food with its nails;—‘*nimajjya matsyādān*’ are those birds that catch fish by diving under water; *e.g.* the aquatic crow and the like;—‘*sūnā*’ is the *slaughter-house*, and ‘*śauna*’ is that which is got from there;—‘*vallūra*’ is *dry fish*.

It is quoted in *Hēmādri* (Shrāddha, p. 583).

VERSE XIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 543), which adds the following notes:—The ‘*vaka*’ and the ‘*balākā*’ are well known birds;—*kākola* is the *Droṇakāka*;—‘*khānjarīṭa*’ is the *khānjana*;—‘*matsyādāḥ*’ are the alligator and the like;—the prohibition of the ‘*vid-varāha*’ implies the sanction of the *wild boar*.—‘*śarvashaḥ*’ means ‘in every way’;—and in *Hēmādri* (Shrāddha, p. 583).

VERSE XV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 546), which adds that this is an *arthavāda* to the prohibition of eating fish that has gone before in the preceding verse;—in *Smṛtitattva* (p. 448);—and in *Smṛtisāroddhāra* (p. 299).

VERSE XVI

Medhātithi and Govindarāja explain the meaning to be that “The *Pāṭhīna* and the *Rohita* are to be eaten only when offered to the gods or Pitṛs, and not ordinarily, while those enumerated in the second half are to be eaten ‘*śarvasaḥ*,’ at all times.”—Kullūka objects to this explanation on the following grounds:—There is no authority for the view that the two kinds of fish are to be offered at Shrāddhas, eaten only by the person invited at it, not by the performer of the Shrāddha or other persons, while the other kinds are to be eaten by others also;—in fact all other authorities have placed all those mentioned here on the same footing. Kullūka’s own explanation is as follows:—‘The *Pāṭhīna* and the *Rohita* should be eaten, *as also* the *Rājīva* and the rest’;—and the phrase ‘*niryuktāu havyakavyoh*’ he takes as standing by itself, in the sense that ‘all things that are forbidden may be eaten, when one is threatened with starvation, after they have been offered to the gods and Pitṛs.’



This verse is quoted in *Mitākṣarā* (on 1. 178), which goes one farther than *Medhātithi*, and adds that those enumerated in the second line also are to be eaten only when offered at *Shrāddha*s and sacrifices ;—and in *Vīramitrodaya* (*Āhnika*, p. 547), which adds the following notes :—‘*ādyau*’ means ‘are to be eaten’—when they are ‘*niyuktau*’—i.e., used for the purpose of *Shrāddha* and other offerings ;—‘*Pāṭhina*’ is that which is also called ‘*Chandraka*,’ ‘*Rājīva*’ is red-coloured, ‘*Simhatuṇḍa*’ is that which has its mouth like the lion’s, ‘*Sashalka*’ are fish covered with shell-like skin.

It is quoted in *Smṛitattva* (p. 449) ;—in *Hemādri* (*Shrāddha*, p. 577) ;—and in *Smṛtisāroddhāra* (p. 300), which explains ‘*niyuktau*,’ as employed for *Shrāddha* and other purposes, and ‘*ādyau*’ as ‘may be eaten,’ ‘*rājīva*’ as red-coloured.

VERSE XVII

This verse is quoted in *Vīramitrodaya* (*Āhnika*, p. 544), which adds the following notes :—‘*Ēkachara*’ are those animals which, as a rule, roam about alone, such for instance as serpents ;—‘*ajñātāḥ*’—whose name and species are unknown, i.e., one should not eat unknown animals which, though not falling under any species either generally or specifically prohibited, are understood by implication to be included under those that are permitted ;—nor should one eat any five-nailed animals, with the exception of the *shashaka* and the rest (enumerated in the next verse).

VERSE XVIII

This verse is quoted in *Mitākṣarā* (on 1. 177) ;—in *Vīramitrodaya* (*Āhnika*, p. 545), which explains ‘*ēkato-dataḥ*’ as ‘those that have only one line of teeth’ ;—and in *Smṛtisāroddhāra* (p. 299).

VERSE XIX

This verse is quoted in *Aparārka* (p. 1157), which notes that the intentional eating of these things make the twice-born person an 'outcast,' i.e., disqualifies him from all that is done by twice-born persons, and the expiation for this would be the same as that prescribed for wine-drinking.

It is quoted in *Mitākṣarā* (on 1. 176), which says that this refers to intentional and repeated eating of the things; also on 3. 229;—in *Parāsharamādhava* (Prāyashchitta, p. 317), as referring to intentional eating;—and in *Madanapārijāta* (p. 825) to the effect that the intentional eating of forbidden things is equal to wine-drinking; and again on p. 927, to the effect that *it is intentional and repeated* eating that is equal to wine-drinking and hence makes one outcast, while by intentionally eating these only *once*, one only becomes liable to the performance of the *Chāndrāyana*.

VERSE XX

Cf. 11. 155, 213 and 219.

This verse is quoted in *Madanapārijāta* (pp. 927 and 825) as laying down the expiation for the *unintentional* eating of the things;—in *Parāsharamādhava* (Prāyashchitta, p. 317) to the same effect, with the additional note that the 'Sāntapana' meant here must be that which extends over seven days.—The last quarter is quoted twice in *Mitākṣarā* on 3. 290, to the effect that if one eats forbidden things other than those here mentioned only *once*, and that *unintentionally*, he has got only to fast for the day;—under 1. 175 to the effect that the eating of the forbidden birds unintentionally makes one liable to fasting for the day;—and the first three quarters on 1. 176, where it is pointed out that it refers to *unintentional* and *repeated* eating of the things;—also on 3. 229 as laying down the expiation for unintentional eating.

It is also quoted in *Aparārka* (p. 1157), to the effect that by unintentionally eating the things enumerated repeatedly one becomes liable to the *Yati-chāndrāyana*, and by eating other forbidden things to fasting during the day.

VERSE XXI

Cf. 11. 212.

This verse is quoted in *Mitākṣarā* (on 3. 290) as laying down the expiation for cases of suspected eating of forbidden things ;—and in *Prāyashchittavivēka* (p. 340).

VERSE XXII

This verse is quoted in *Mitākṣarā* (on 1. 179) to the effect that just as there is nothing wrong in the eating of meat which is the remnant of sacrificial and Shrāddha offerings, so also there is none in eating that which is left after the dependents have been fed.

It is quoted in *Vīramitrodaya* (Āhnika, p. 537), which adds that animals are to be killed for feeding one's dependents, only when there is no other means of feeding them ; and this implies also that there is no harm in one's eating the meat himself that is left after the feeding of dependents ;—and in *Smṛtisāroddhāra* (p. 301).

VERSE XXIII

Vīramitrodaya (Āhnika, p. 537) quotes this verse as *Arthavāda* to the preceding verse, the meaning being as follows :—‘ Inasmuch as in ancient sacrifices performed by sages, edible sacrificial cakes used to be made of animals and birds killed for the purpose, these may be killed by men of the present day also.’ That the sacrificial cake is to be made of the flesh of animals has been laid down in connection with the ‘Thirty-six-year Sacrificial Session’, about which we read

that “on the closing day of which, the master of the house goes out a—hunting, and out of the flesh of the animals killed there the *Savanīya* sacrificial cakes are prepared.”

VERSE XXIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 523);—in *Smṛtitattva* (p. 452);—in *Hemādri* (Shrāddha, p. 616);—and in *Prāyashchittavivēka* (p. 291).

VERSE XXV

This verse is quoted in *Smṛtitattva* (p. 452);—in *Vīramitrodaya* (Āhnika, p. 523);—in *Hemādri* (Shrāddha, p. 616);—and in *Prāyashchittavivēka* (p. 291).

VERSE XXVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 526), which adds the following notes:—The rules regarding eating that have gone before are meant for the ‘twice-born’, not for the Shūdra; hence for the latter there is no harm in eating garlic and other things. But, according to *Kalpatauru*, the eating of the crow and such like animals and birds—even though included among those mentioned,—must be considered wrong, even for the Shūdra;—being as they are entirely condemned by all cultured men.—The mention of the ‘twice-born’ in this verse implies that the forthcoming prohibition regarding meat is meant for all the four castes.

VERSE XXVII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds the following notes:—‘*Prokṣita*’ is that which has been sanctified by means of *mantras* for being offered at a sacrifice;—‘*brāhmaṇānaṅcha kāmīyā*’—when one is pressed by a Brāhmaṇa to eat meat, if he eats it but

once, then there is no harm ; that this is justifiable *once* only is clearly stated by Yama ; if the same Brāhmaṇa should press him again, then he is not to accede to this ; nor is he to eat it, even though the second time he may be pressed by another Brāhmaṇa ; that he is to eat it *once* does not mean that he is to take a *single morsel* ; what is meant is that he may eat at a single meal ;—‘*Yathāvidhinyuktaḥ*’—this means that when invited to the *Madhuparka-offering* or to a *Shrāddha*, one may eat even unconsecrated meat ;—‘*prāṇānāmēva chātyayē*’—meat may be eaten if during an illness, or during food-scarcity, one’s life would be in danger if meat were not taken.

The verse is quoted also in *Smṛtitattva* (p. 449), which explains ‘*prokṣitam*’ as which has been duly consecrated by means of *mantras*, being obtained from an animal killed in connection with a sacrificial performance ;—‘*brāhmaṇānām kāmya*’—at the wish of a Brāhmaṇa one may eat once ;—‘*yathāvidhinyuktaḥ*’—i. e., at a *Shrāddha* ;—in the *Prāyśchittavivēka* (p. 280), which notes that ‘*prāṇānāmēva chātyayē*’ is meant to refer to Religious Students and to such House-holders as have renounced meat ;—and in *Smṛti-sāroddhāra* (p. 300).

VERSE XXVIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), as reiterative of what has gone before ;—and in *Smṛtitattva* (p. 449).

VERSE XXIX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds—the ‘*chara*’ are the deer and the rest,—the ‘*achara*’ grasses etc.,—‘*damṣṭṛn*’, the tiger and others, ‘*adamṣṭṛn*’, the deer and the like,—‘*sahasta*’ are men and the like,—and ‘*ahasta*’ fish etc., ‘*shūra*’ are brave persons—and ‘*bhūru*’ are the timid.

VERSE XXX

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527).

VERSE XXXI

“Cf. this with the Mahābhārata, 13. 114-116. In 116, 15, this is quoted as Shruti, but in 115, 53, its gist is ascribed to Manu”—Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds the following notes:—‘*yajñāya*’ means ‘for purposes of sacrifice’;—‘*yagdhi*’ means ‘eating’;—‘*ato-nyathā*’ means ‘elsewhere than at a sacrifice’;—and in *Hēmādrī* (Shrāddha, p. 582).

VERSE XXXII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 527), which adds that ‘*svayamutpādyā*’ refers to the *Kṣattriyya* alone;—in *Smṛtitattva* (p. 449);—in *Hēmādrī* (Shrāddha, p. 582);—and in *Prāyashchittavivēka* (p. 276).

VERSE XXXIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531);—in *Smṛtitattva* (p. 449);—and in *Smṛtisā-roddhāra* (p. 301).

VERSE XXXIV

This verse is quoted in *Vīramitrodaya*, (Āhnika, p. 531).

VERSE XXXV

This verse is quoted in *Aparārka* (p. 251), which explains ‘*niyuktaḥ*’ as ‘invited, at a sacrifice to the gods or at a Shrāddha’;—in *Mitākṣarā* (on 1. 179) to the effect that one must eat meat when invited to a Shrāddha;—in



Nirṇayasindhu (p. 294) as setting forth the sinfulness of not eating the meat duly offered;—in *Vīramitrodaya* (Āhnika, p. 530), which explains 'sambhavān' as 'births';—in *Smṛtitattva* (p. 449);—in *Hēmādrī* (Shrāddha, p. 577);—and in *Prāyashchittavivēka* (p. 279), which remarks that this refers to such meat as is not forbidden.

VERSE XXXVI

This verse is quoted in *Hēmādrī* (Shrāddha, p. 580).

VERSE XXXVII

'*Saṅgē*'—'On an occasion arising for the killing of an animal (at a rite other than those laid down in the Veda)' (Medhātithi);—'if one has a strong desire to eat meat' (Kullūka and Nārāyaṇā). [It is difficult to see how a strong desire for meat could be appeased by eating animal made of butter or flour];—'in the event of one being attacked by evil spirits' (Govindarāja);—'on the occasion of social gatherings' (Nandana).

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538), which quotes *Kalpataru* as offering the following explanation:—In such ceremonies as the *Sītāyajña* and the like, which are not prescribed in the Veda, and the killing of animals at which, therefore, cannot have the sanction of the Veda,—if, in view of the prevalent custom, it is found necessary to sacrifice an animal, one should offer an animal made either of butter or of flour;—it then quotes Kullūka's explanation,—and then the one given by Medhātithi, remarking that this last is in agreement with *Kalpataru*.—It then goes on to describe another explanation, by which '*Saṅgē*' means 'at a sacrifice' and this is explained as laying down an alternative to the killing of animals at the well-known sacrifices, *Agnīṣṭomīya* and the rest.—This last explanation, the author rejects, on the ground (1) that there is no authority for taking

the word 'saṅgē' in the sense of *sacrifice*, and (2) that it would not be right for a *Smṛti* to lay down an alternative to a detail that has been laid down in the original Vedic injunction of the sacrifices.

VERSE XXXVIII

Cf. The Mahābhārata 13. 93. 121.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XXXIX

"*Ityapi shrūyatē shrutiḥ* is the end of this verse instead of *svayamēva svayambhuvā* as found in the *Mahābhārata*, 13. 116. 14. Quite a number of Manu's verses are cited as *Shruti* in the Epic."—Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XL

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538), which explains 'uchchhṛtiḥ' as 'advancement'.

Medhātithi (P. 403, l. 22)—'Pratitiṣṭhantīvat'—This refers to *Mīmāṃsā Sūtra* 4. 3.17 *et. seq.*, which embodies what has been called the '*Rātrisattra-nyāya*'. In connection with the '*Rātri*' offerings, it is said that 'he who offers these obtains respectability &c.;' and in regard to this the question arises whether this latter passage is a mere *arthavāda*, or it describes the result that really follows from the offerings; and the conclusion is that, inasmuch as no other mention of the result of the offerings is found anywhere, the passage in question must be taken as describing the results actually following from them.

VERSE XLI

This verse is quoted in *Aparārka* (p. 154), as setting aside the view that 'the offering of *Madhuparka* does not



necessarily involve the killing of the animal';—in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531).

VERSE XLIII

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLIV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLV

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 538).

VERSE XLVI

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 539).

VERSE XLVII

This verse is quoted in *Mitākṣarā* (on 1. 181) as laying down the indirect result of avoiding the killing of animals.

VERSES XLVIII-XLIX

These verses are quoted in *Parāsharamādhava* (Āchāra, p. 719), which adds that the prohibition contained here pertains to the eating of meat obtained by such killing of animals as is prohibited,—and not to that of meat obtained by purchase; and this on the ground that it is prefaced by the deprecating of the act of *killing*.

Verse 48 only is quoted in *Prāyashchittavivēka* (p. 279).



VERSE L

Cf. The Mahābhārata 13. 114. 12.

VERSE LI

"In the *Mahābhārata* (13. 114. 36-49) this is 'as told of old by Mārkaṇḍeya'."—Hopkins.

This verse is quoted in *Aparārka* (p. 251);—in *Mitākṣarā* (on 1. 181), as describing the eight kinds of killer';—and in *Smṛtisāroddhāra* (p. 301), which has the following notes:—‘*ghātakāḥ*’, partakers in the sin,—‘*anumantā*’, who acquiesces in the act,—‘*vishasitā*’, who cuts the limbs,—‘*nihantā*’, who actually does the act that deprives the animal of the life,—‘*samskartā*’, who cooks the meat,—‘*upahartā*’, who serves the meat.

VERSE LII

"In the Mahābhārata (13. 114. 14) this verse is ascribed to Nārada."—Hopkins.

This verse is quoted in *Vīramitrodaya* (Āhnika, 531);—and in *Smṛtisāroddhāra* (p. 301).

VERSE LIII

In the Mahābhārata (13. 114. 15) this occurs as writer's *natam mama*, but it has '*māsē*' for '*varṣē*'—says Hopkins.

This verse is quoted in *Mitākṣarā* (on 1. 181), to the effect that the merit of the performance of *Ashvamēdha* accrues to one who renounces meat for a full year;—and in *Āramitrodaya* (Āhnika, p. 533), which adds that according to Medhātithi, this is mere *Arthavāda*, and not the declaration of a result that actually follows from the act,—it is being based upon the principle laid down by Jaimini under 4. 3. 1. It goes on to add that this view is not right; this case is not analogous to that of Jaimini 4. 3. 1.

A 'declaration of rewards' is regarded as an '*Arthavāda*,' only when there is some other passage mentioning another reward in connection with the same act; in the present case, however, we do not find any other passage speaking of any other rewards accruing from the renouncing of meat for one year; so that this comes under the *Rātrisattranyāya* (Jaimini 4. 3. 17 *et. seq.*; see note under verse 40). It concludes with the remark that the reward accruing from the renouncing of meat for one year,—even though of the same kind as that following from the *Ashvamēdha*—is of a much lower degree;—and quotes the following *Kārikā* of 'Bhaṭṭapāda'—

फलानामल्पमहतां कर्मणां च स्वगोचरे ।

विभागः स्नानसामान्यादविशेषेण चोदिते ॥

VERSE LIV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 719), which adds that the renouncing of meat here spoken of refers to meat other than the 'consecrated' and the rest that have been spoken of before.

VERSE LV

Cf. The Mahābhārata 13. 116. 35.

This verse is quoted in *Vīramitrodaya* (Āhnika, p. 531);—and in *Sṛmtisāroddhāra* (p. 301).

VERSE LVI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 719) in support of the view that it is only the eating of prohibited meat that is sinful;—and in *Vīramitrodaya* (Āhnika, p. 537), which adds the following notes:—'*māmsē*'—*i.e.*, such meat as is not forbidden;—'*madyē*'—for the *Kṣattriya* and other lower castes;—'*maithunē*'—*i.e.*, such sexual intercourse as is not prohibited;—'*nivṛttiḥ*'—*i.e.*, the

determination to renounce;—‘*mahāphalā*’—i.e., conducive to the attainment of Heaven and such other results as have been mentioned in the foregoing *arthavāda* passages. *Medhātithi* has remarked that the determination to renounce meat and other things must be regarded as conducive to Heaven only, on the basis of the principle of the Vishvajit (*Mīmāṃsā-sūtra* 4. 3. 15-16). But this is not right, as it is very much simpler to accept the rewards mentioned in the *arthavāda* passages as the rewards meant here, rather than assume one on the basis of the said principle.

It is quoted in *Prāyashchittavivēka* (p. 277), which remarks that this refers to such meat as is left after the offerings to the gods and Pitṛs have been made;—as regards wine, the abandoning of it is ‘conducive to great rewards’ only for those for whom wine is not forbidden,—and as regards ‘sexual intercourse,’ the abandoning that leads to great rewards is that of the intercourse which is sanctioned ‘on all except the sacred days,’ and ‘that for the sake of pleasure.’

VERSE LVIII

‘*Anujātē*’—‘Younger than one that has teethed’ (*Medhātithi*, *Govindarāja*, *Nārāyaṇa*, *Rāghavānanda*; and *Kullūka* also, who is not rightly represented by *Buhler*).

‘*Cha*’—This includes ‘one whose *Upanayana* has been performed’ (*Govindarāja*, *Kullūka*, *Nārāyaṇa* and *Rāghavānanda*).

This verse is quoted in *Smṛtitattva* (II, p. 239), which adds that according to this the impurity attaches, not only to the *Sapinda*s, but also to *Sagotras*, *Samānodakas*, paternal relations, maternal relations and so forth;—‘*anujāta*,’ literally meaning ‘born after,’ means ‘one born after the *dantajāta*,’ this latter being the noun immediately preceding the word;—the presence of ‘*cha*’ implies the ‘initiated’ also;—‘*samsthītē*’ means ‘dead.’



It is quoted in *Hāralatā* (p. 1), which adds the following notes:—‘*anuṣṭāta*’ is the child born after the child that has cut its teeth, *i.e.*, a child that has not cut its teeth,—‘*kṛtachūdē cha*,’ the ‘*cha*’ is meant to include one whose Upanayana has been performed,—‘*samsthītē*’ on his dying,—‘*sūtaka*’ stands here for the impurity *due to birth*, that *due to death* having been separately mentioned.

VERSE LIX

“The commentators are of the opinion that the length of the period of the impurity depends on the status of the mourner; and that a man who knows the mantras only of one *Shākhā* shall be impure during four days, one who knows a whole *Shākhā* (or two Vedas) during three days, one who knows the Veda (or three Vedas) and keeps three or five sacred fires, during one day. Medhātithi however mentions another interpretation, according to which the four periods correspond to the four ages of the deceased, which have been mentioned in the preceding verse. According to this view, the *Sapīṇḍas* shall mourn for an initiated person for ten days,—for one who had received the tonsure, four days, and so forth.”—Buhler.

This verse is quoted in *Aparārka* (p. 893), which explains the first half to mean that the *Sapīṇḍas* are impure for ten days, and the second half as laying down three other alternatives;—‘*Arvāk* (or as it reads *ā vā*) *sañchayanāt asthnam*’ it explains as indicating the period of *four days*, the fourth day being prescribed for the collecting of the bones of the dead. Thus the four alternative periods are—ten days, four days, three days and one day; and the rule regarding the restriction of one or the other is thus laid down by *Parāshara*—‘The Brāhmaṇa equipped with both the Veda and the Fire becomes pure in *one* day, one equipped with the Veda only in *three* days, and one without qualifications in *ten* days.’

It is quoted in *Mitākṣarā* (on 3. 29), which remarks that the four periods here specified are meant respectively for the '*Kusūladhānyaka*,' the '*Kumbhīdhānyaka*,' the '*Tryahaiḥhika*' and the '*Ashvāstanika*' (described in 4.7 above). It quotes Parāshara's rule (just quoted), but rejects it as unacceptable.

It is quoted in *Madanapārijāta* (p. 391), and again on p. 426;—in *Smṛtisāroddhāra* (pp. 226 and 229);—in *Nityāchārapradīpa* (p. 116);—in *Hāralatā* (p. 3) which reads '*āsthi*' and explains it as meaning 'four days';—and in *Shuddhimayūkha* (p. 37).

VERSE LX

This verse is quoted in *Aparārka*, (p. 893), as providing the definition of the '*Samānodaka*' relationship, and explains the meaning to be that this relationship subsists among all those people who clearly recognise a common ancestor;—in *Mitākṣarā* (on 1. 253);—in *Parāshara-mādhava* (Āchāra, p. 590);—in *Vyāvahāramayūkha* (p. 63) which construes '*Saptamē*' as '*Saptamē atitē*,' so that the seventh also becomes included in '*Sapīṇḍa*' relationship;—in *Madanapārijāta* (p. 427);—in *Shuddhimayūkha* (p. 37), which says that '*vinivartatē*' is to be construed with the second line also;—in *Smṛtisāroddhāra* (p. 230), which says that from the point where '*Samānodaka*' relationship ceases, '*Sagotra*' relationship alone remains;—in *Nityāchārapradīpa* (p. 104), which quotes Medhātithi to the effect that all those who are descended from the great-grandfather of one's own great-grandfather are his '*Sāpīṇḍas*';—in *Hāralatā* (p. 96), which has the following note:— Six ancestors beginning from one's father are his '*Sapīṇḍa*,' the seventh ancestor is not '*Sapīṇḍa*'; and the reason for this lies in the fact that one's three immediate ancestors—father, grandfather and great-grandfather—are entitled to receive the '*piṇḍa*' from

him, and the next three ancestors—*i. e.*, the father, grandfather and great-grandfather of the great-grandfather,—are entitled to the 'smearings of his *piṇḍa*;' while the seventh ancestor is not entitled to any share of *Piṇḍa*; it adds that the man himself is '*Sapiṇḍa*' of his own six ancestors;—in *Shuddhikāumudī* (p. 52), which explains that the '*Sapiṇḍā*' relationship ceases in one's *seventh* ancestor, and '*Samānodaka*' relationship extends upto that person who is known to be descended from 'my such and such ancestor,' and from the point where no such descent can be specifically pointed out, that relationship ceases and beyond that all are '*gotraja*' only;—in *Gadādhara-paddhati* (Kāla, p. 256), which reproduces Medhātithi's remark quoted above;—in *Smṛtichandrikā* (Samskāra, p. 181);—and in *Viramītrodaya* (Vyavahāra, 209 b).

VERSE LXI

Medhātithi and Govindarāja omit the first line of 61 and the first line of 62; so that in the place of 61 and 62, they read only one verse made up of the second lines of both 61 and 62.

This verse is quoted in *Hārālāta*, (p. 15), which explains '*ēvamēva*' as standing for 'ten days' and other periods;—and in *Shuddhimayūkha*, (p. 37).

VERSE LXII

(Verse 63 of other commentators.)

According to the interpretation of Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, the two halves of this verse are distinct, the first half laying down that the man who emits semen is purified by bathing, and the second half that he who begets a child is purified after three days. According to Medhātithi however, the first half supplies the reason for what is asserted in the second half. (See *Translation*).



This verse is quoted in *Parāsharamādhava* (Āchāra, p. 606), which explains 'bairjika-sambandha' as 'janya-*janakabhāva*,' 'the parental relationship.'

The *Hārālatā*, which has both lines of (62) explains the meaning as—'The untouchability due to death pertains to all *sapinda*s, and that due to birth pertains to the parents of the child only, but the full period (ten days) of 'impurity' attaches to the mother only, that attaching to the father disappears immediately on bathing.

VERSE LXIII

(Verse 64 of other commentators.)

"According to Govindarāja and Nārāyaṇa, the rule refers to such Brāhmaṇas who for money carry a dead body to the cemetery;—according to Kullūka and Rāghavānanda, to Sapiṇḍas who in any way touch a corpse out of affection;—Medhātithi thinks that it applies to all who touch or carry out a dead body, be it for love or for money. Rāghavānanda thinks that the text mentions three alternative periods of impurity, one day, three days and ten days."—Buhler.

This verse is quoted in *Aparārka*, (p. 883), which explains it as laying down the period of impurity of ten days for those who touch a dead body; it explains '*ahnā chaikena rātryā*' as meaning 'one day and night,' and '*tribhiḥ trirātraiḥ*' as 'nine days';—thus ten days is the period of impurity (for the Brāhmaṇa) touching the dead body of the Brāhmaṇa; for the Brāhmaṇa carrying for money the dead body of other castes, the period extends to that which has been prescribed for that caste—says the *Viṣṇupurāṇa*;—*Aparārka* quotes the verse again on p. 893 to the effect that the period of impurity for *Samānodakas* is only three days.

It is quoted in *Nirṇayasindhu* (p. 382), which also explains it as laying down a period of ten days.

VERSE LXIV

(Verse 65 of other commentators.)

‘*Pitrmēdha*’—The *Antyēṣṭi* (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);— ‘the entire Shrāddha ceremony’ (‘others’ noted by Medhātithi).

This verse is quoted in *Aparārka* (p. 912), which says that the ‘*guru*’ meant here is *Āchārya*, and that ‘*Pitrmēdha*’ is *Antyēṣṭi*;—in *Mitākṣarā* (on 3. 24), to the effect that if the pupil performs *Antyēṣṭi* of his *guru*, then he is to be impure for ten days;—in *Nirṇayasindhu* (p. 381) as reiterating the ‘ten-day’ period for all carriers of the dead body, the ‘pupil’ being mentioned only by way of illustration.

VERSE LXV

(Verse 66 of other commentators.)

“Nārāyaṇa and Rāghavānanda think that this rule refers to miscarriages which happen during the first six months of pregnancy; and that from the seventh month, whether the child lives or not, the full period of impurity must be kept. Nārāyaṇa moreover asserts that in the first and second months the impurity shall last three days”.—Buhler.—‘*Sādhvī*’,— ‘Becomes pure’ (Medhātithi and Kullūka);—‘chaste’ (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 20), which explains the second half to mean as follows:—‘The woman in her courses becomes pure—*i. e.*, fit for religious functions—on bathing *after the cessation of the menstrual flow*; but as regards touchability, she becomes fit for it by bathing on the fourth day, even though the flow may not have ceased entirely.

The verse is quoted also in *Nirṇayasindhu* (p. 369);—in *Shuddhikaumudī* (p. 3);—in *Hārālatā* (p. 68), which says that the plural number in ‘*rātribhiḥ*’ indicates that miscarriage is a source of purity only when it occurs in

the third and subsequent months of the pregnancy, and that the mention of the 'woman' in the second line makes it clear that the impurity due to miscarriage also attaches to the wife only, and not to the husband;—and in *Nṛsimha-prasāda* (Samskāra, p. 25a).

VERSE LXVI

(Verse 67 of other commentators.)

This verse is quoted in *Mitākṣarā* (on 3. 23), where it is explained that all that this means is that in the case of all before initiation, the impurity lasts for three days;—in *Nirṇayasindhu* (p. 373);—and in *Smṛtitattva* (II, p. 271), which remarks that the second half of the verse makes it clear to what case the following two verses refer.

Medhātithi offers two constructions:—(1) By one the verse is made to provide a rule for the impurity of the untensured child on the death of others;—(2) by the other, for the impurity of others on the death of the untensured children.

VERSE LXVII

(Verse 68 of other commentators.)

'*Asthisañchayanādr̥tē*'—'Place free from bones' (Medhātithi, also *Mitākṣarā*);—'without the rite of bone-collecting' (Kullūka, who quotes Vishvarupa's explanation which agrees with Medhātithi's).

This verse is quoted in *Smṛtitattva* (II, p. 271), which says that this refers to the case of the death of a child who has had his tonsure performed during the first year;—in *Mitākṣarā* (on 3. 2) which explains the meaning to be that 'the child should be decked with garlands and sandal-paint and should be buried in a clean place, away from the burning grounds, but outside the village,—which should be free from bones.

It is quoted in *Hārālatā* (p. 121), which has the following notes:—'*ūmadvivārṣikam*', one whose tonsure has



not been performed,—‘*alankṛtya*’, having endowed the dead body with rings, clothes, flowers, garlands and so forth, they should bury it in some pure spot outside the village; and even though the body would soon become decomposed and hence the rite of *picking of the bones* might be possible, it should not be done.

VERSE LXVIII

(Verse 69 of other commentators).

This verse is quoted in *Mitākṣarā* (on 3. 2), which explains ‘*araṇyē kāṣṭhavat tyaktvā*’ as follows :—‘Just as on throwing a log of wood in the forest, people take no notice of it, so having buried the child, they should take no further notice of him, in the way of performing his *Shrāddha* and other after-death rites.’

It is quoted in *Aparārka* (p. 870), which explains the meaning to be that the child less than two years old, *which has not had its Tonsure*, should be either buried or thrown into the water, without any after-death rites;—and again on p. 911, where it is said that the digging &c. are meant for the child who has had his Tonsure done during the first year. It is difficult to reconcile the two statements.

It is quoted in *Smṛtitattva* (II, p. 271), which also says that these two verses refer to the case of the child who has had his Tonsure performed during the first year;—and in *Hārālatā* (p. 122), which explains ‘*araṇyē*,’ ‘in forest,’ as meaning in ‘uncultivated ground,’ and ‘*Kāṣṭhavat*’ as implying that they should not grieve over it;—and in *Shuddhimayūkha* (p. 6).

VERSE LXIX

(Verse 70 of other commentators).

This verse is quoted in *Aparārka* (p. 871) to the effect that in the case of a child (less than three years old)

whose Tonsure has not been performed, the water-offerings (which imply also *cremation by fire*) is optional in a case where the 'naming' ceremony has been performed.

It is quoted in *Madanapārijāta* (p. 384), which adds the following notes:—'*udakakriyā*' indicates *cremation by fire* also; if the child had teethed, and had its Tonsure,—then whether it is cremated or not—its parents remain impure for three days.

It is quoted in *Nirṇayasindhu* (p. 372), which also notes that '*udaka*' includes cremation also;—and again on p. 374, to the effect that (a) if the child dies before the 'naming' ceremony it must be burned,—and (b) if it dies after naming and before it is three years old, it may be either burned or cremated;—in *Shuddhimayūkha* (p. 6);—and in *Hāralatā* (p. 122), which draws the following conclusions from these three verses:—'In the case of the two-year old child, from the time of its teething onwards, if cremation and the offerings are made, they *are* helpful to the dead, but if the relations do not do all this, they do not incur any sin; but if the child has completed its two years, the rites are compulsory, and their omission involves sin;—'*nānni vāpi*' which emphasises the view that it is right to perform the rites even on death occurring after the naming-ceremony, and it is all the more incumbent when the child has teethed. It combats Vishvarūpa's explanation of '*atrivarṣa*' as standing for 'one whose age was over two, and below three years'; as being incompatible with the qualification '*jātadantasya*.'

It is quoted in *Smṛtisāroddhāra* (p. 215), which adds that '*udakakriyā*', stands for '*agnikriyā*', cremation also.

VERSE LXX

(Verse 71 of other commentators.)

This verse is quoted in *Nityāchārapradīpa* (p. 131);—in *Hāralatā* (p. 76), which explains '*ēkodaka*' as *samānoḍaka*;—and in *Shuddhimayūkha* (p. 37).

VERSE LXXI

(Verse 72 of other commentators.)

'*Yathoktēna kalpēna*'—'According to the rule declared in verse 67' (Medhātithi, Govindarāja and Nandana);—'just like the husband's relatives, *i. e.*, after three days' (Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 907), which supplies the following explanation :—In the case of '*asamskṛta*'—*i. e.*, unmarried—women, the '*bāndhavas*'—*i. e.*, their relations on the husband's side—become pure in three days; but their '*sanābhayaḥ*'—*i. e.*, relations on the father's side—become pure according to the aforesaid rule. It is because the relations on the father's side are separately mentioned by means of the word '*sanābhayaḥ*' that the generic term '*bāndhavāḥ*' is taken in the special sense of 'relations on the husband's side'. But there can be no such relations in the case of *unmarried* women; hence the women meant here must be those that have been verbally betrothed, but not yet formally married.—'*Sanābhayaḥ*,' the relations on the father's side, are purified according to the rule that has been laid down in connection with the death of a boy before *Upanayana*,—*i. e.*, the impurity ceases after three days. The analogy between the two cases is based upon the principle that for women 'marriage' takes the place of the *Upanayana*; so that the *unmarried girl* stands on the same footing as the *uninitiated boy*.

The verse is quoted in *Mitākṣarā* (on 3. 24), to the effect that in the case of girls who have been betrothed, but not married, the relations on the father's side are purified in three days. Here also '*bāndhava*' and '*sanābhi*' are explained as in *Aparārka*; and it is added that the 'ten-days' rule could not be rightly applied before marriage.

It is quoted in *Parāsharamādhava* (Āchāra, p. 608), in the same sense, and '*bāndhavāḥ*' is explained as '*patisapinḍāḥ*,' and '*sanābhayaḥ*' as '*pitṛsapinḍāḥ*,'—and *yathoktēna kalpēna* as the 'three days' rule'.

It is also quoted in *Smṛtitattva* (II, p. 264) in the sense that in the case of girls that have been betrothed, but whose marriage-rites have not been performed, the *sapinḍas* of her husband are purified in three days, while the *sapinḍas* of her father are purified by the said rule, *i. e.*, by the rule declared in the first half of the verse. It adds that 'betrothal' must be a necessary condition, as before that the unmarried girl can have no relations 'on the husband's side'; and that her father's *sapinḍas* to only three degrees are meant, because of the express declaration of Vasiṣṭha that 'for unmarried girls the *sapinḍa-relationship* extends to only three degrees.'

This is quoted in *Hāratalā* (p. 49), which adds the following notes :—'*Asamskṛtānām*,' unmarried,—'*bāndhavāḥ*,' relations on the husband's side—'*yathoktēna*,' as described in the first line of the verse, *i. e.*, they are purified in three days;—the first half refers to the girl dying after betrothal, as before betrothal, the girl can have no 'relations on the husband's side'; her '*sanābhayaḥ*,' *i. e.*, relations on her father's side, also become pure in three days.

VERSE LXXII

(Verse 73 of other commentators.)

This verse is quoted in *Aparārka* (p. 885);—in *Mitākṣarā* (on 3. 16);—in *Madanapārijāta* (p. 415);—in *Smṛtisāroddhāra* (p. 224) as laying down restrictions for the *sapinḍas* of the dead;—in *Shuddhi-kaumudī* (p. 142), which has the following notes :—'*Tryaham*,' on the third, seventh and ninth days they should all bathe together, for the benefit of the dead; all the *sapinḍas* should not eat meat during the period of impurity,—'*Kṣītau*,' this forbids sleeping on beds;—and in *Hāratalā* (p. 157), which explains '*Kṣāralavaṇa*' as 'all salts with the exception of *saindhava* and *sāmbhavi*,'—'they should all bathe together on the third, seventh and ninth days.'

VERSE LXXIV

(Verse 75 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 385), in support of the view that if one cause of impurity should happen during the period of impurity due to another cause, then the former should be regarded as over by the end of the latter.

Vidēsha or *Deshāntara* is thus defined by 'Vṛddha-Manu' quoted in *Aparārka* (p. 905):—'That which is interposed by a great river (a river falling directly into the sea) or by a mountain, or where the language is different.'

It is quoted in *Kṛtyasārasamuchchaya* (p. 70);—in *Smṛtisāroddhāra* (p. 232), which explains '*vigatam*' as 'dead' and adds that this rule applies to cases of *birth* also, and that 'ten days' stands for the full period of impurity under normal conditions;—in *Shuddhikarmudī* (p. 36);—and in *Hāratalā* (p. 32) which has the following notes:—'*vidēshastham*' in another country, i. e., from where the news of death cannot come quickly,—'*anirdasham*,' before the end of ten days.

In regard to '*vidēsha*', *Kṛtyasārasamuchchaya* (p. 71) quotes Rudradhara as saying that even though there be no intervening mountains or rivers, if the distance between two countries is more than 60 *yojanas*—e.g., Tirhut and Prayāga,—they are '*vidēsha*' to each other, but not so between Tirhut and Kashi, the distance between which is only 30 *yojanas*.

VERSE LXXV

(Verse 76 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 21) in support of the view that in the case of one hearing of the death of a relative in other countries, after one year of the death, he becomes purified by bathing and making the water-offering;—in *Madanapārijāta* (p. 428), where '*āpaḥ*'

spr̥ṣtvā is explained as 'bathing'; and it adds that this refers to cases of the death of relatives other than the Father or the Mother;—in *Nirṇayasindhu* (p. 385);—in *Hārālatā* (p. 32), which explains the meaning to be that 'after the lapse of ten days and upto one year, the Sapiṇḍas are impure for three days, and after one year, the Sapiṇḍas become pure by mere bathing, but not so the parents of the dead;—in *Kṛtyasārasamuchchaya* (p. 70);—in *Nityāchārapradīpa* (p. 126);—and in *Shuddhikāumudī* (p. 34 and 73), which adds that '*dashāha*' stands for the full period of impurity.

VERSE LXXVI

(Verse 77. of others.)

This verse is quoted in *Aparārka* (p. 904), which explains '*nirdasham*' as 'from which ten days have elapsed';—in *Mitākṣarā* (on 3. 21);—in *Nirṇayasindhu* (p. 385), in support of the view that for the Father, there is impurity even on hearing of the birth of a son after ten days have elapsed, though there is none for other relations;—in *Vīramitrodaya* (Samskāra, p. 188);—in *Madanapārijāta* (p. 427) to the same effect as *Nirṇayasindhu*;—in *Parāshramādhāva* (Āchāra, p. 600), to the same effect;—in *Smṛtitattva* (II, p. 275) to the same effect;—in *Smṛtisāroddhāra* (p. 232), which adds that the mention of '*putra*,' son, makes it clear that the purification applies to the Father only;—in *Shuddhikāumudī* (p. 34) which says that '*nirdasham jñātīmaraṇam*' stands for 'the lapsing of the period of impurity';—and in *Hārālatā* (p. 32), which adds this explanation:—'If one hears of the death of a Sapiṇḍa after the lapse of ten days, he becomes purified by bathing with clothes on,' and 'on hearing of the birth of his son, after ten days, one becomes pure by mere bathing,' it adds that the 'purification meant here is only the cessation of untouchability'.

VERSE LXXVII

(Verse 78 of others.)

This verse is quoted in *Aparārka* (p. 905), which notes that '*dēśhāntarastha*,' 'in a distant country,' qualifies both the '*bāla*' and the '*asapiṇḍa*';—again on p. 909, where the '*pṛthakpiṇḍa*' is explained as the 'non-sapiṇḍa'; and the '*bāla*' as 'one whose naming has not been done';—in *Hāralatā* (p. 33), which explains '*dēśhāntarastha*' etc., to mean that 'on hearing of the death of a Sapiṇḍa after the lapse of ten days, those for whom the normal period of impurity is one day only, becomes purified immediately, by bathing only;—and in *Dānakriyākāumudī* (p. 25).

The verse is quoted also in *Smṛtitattva* (II, p. 274).

VERSE LXXVIII

(Verse 79 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 386), which notes that the period of 'ten days' here mentioned stands for all periods of impurity as laid down in the several cases,—and not for that of 'ten days' only;—and again on p. 388.

It is quoted in *Parāsharamādhava* (Āchāra, p. 622);—in *Smṛtitattva* (II, p. 237), in the sense that when there is a commingling of two causes of impurity, the later one lapses with the earlier;—again on p. 244 to the same effect;—i. e., the period of impurity due to a later cause becomes contracted within the limits of that due to a previous cause;—and again on p. 247 to the same effect;—and in *Hāralatā* (p. 61), which says that the qualification '*punah*,' 'again' applies to *death* only, and draws the following conclusion:—'If during the ten days of impurity due to a death, another death or a birth should occur, then the impurity ceases after the end of the said ten days due to the former death;' it goes on to say that such is not the case if *death* occur during the period of impurity due to a *birth*, as the impurity

due to death is more serious than that due to birth, and hence cannot merge into the latter.

VERSE LXXIX

(Verse 80 of others.)

This verse is quoted in *Aparārka* (p. 187), and again on p. 912, where it is added that the rule herein laid down is meant for the case where the pupil does *not* perform the *antyēṣṭi* for the Teacher; in a case where he does perform it, it involves an impurity extending over full ten days, as declared above, under verse 64.

It is quoted in *Mitākṣarā* (on 3. 24), which also makes the same remark as *Aparārka*;—in *Nirṇaya-sindhu* (p. 380);—in *Madanapārijāta* (p. 431);—in *Hāratalā* (p. 76), which explains the second half as—‘on the death of the Teacher’s son, from whom one has not read anything, the impurity lasts for one day and night, and so also on the death of the Teacher’s wife, other than the one for whom Gautama has prescribed an impurity of three days’;—in *Shuddhimayūkha* (p. 37);—and in *Kṛtyasārasamucchaya* (p. 63).

VERSE LXXX

(Verse 81 of others.)

‘*Upasampannē*’—(a) ‘who lives with one out of friendship or on business’ or (b) ‘endowed with good character’ (Medhātithi);—(c) ‘neighbour’ (Nārāyaṇa);—(d) ‘dead’ (suggested but rejected by Medhātithi).

This verse is quoted in *Mitākṣarā* (on 3. 24), which adds the following notes:—‘*Upasampanna*’ means either ‘related by friendship or neighbourliness’ or ‘possessed of good character’;—the ‘*mātula*’ includes the maternal cousin and other relations of that kind, and the ‘*bāndhava*’ stands for one’s own ‘*bāndhava*’ as also those of his father and mother;—

in *Nityāchārapradīpa* (p. 129), which explains '*upasampanna*' as 'living in one's own house', i.e., if a Vedic scholar living in one's house happens to die etc.

It is quoted in *Parāsharamādhava* (Āchāra, p. 610), which explains '*Shrotriya*' as standing for one who has learnt the same rescensional text as the person himself,—'*Upasampanna*' as one who is endowed with friendliness or neighbourliness;—in *Madanapārijāta* (p. 431), as laying down the rule relating to the case of the highly qualified *Shrotriya*, or such near relations as the maternal uncle and the like; it explains '*upasampanna*' as one endowed with friendliness or with good qualities;—and in *Hārakatā* (p. 76), which adds the explanation:—'on the death of a Vedic Scholar belonging to another family in one's own house,—or on that of a Vedic Scholar who is a near 'neighbour' (*upasampanna*) etc.'—and in the case of the mother's uterine brother, if the death takes place in another place, the impurity lasts for two days and one night,—'*Shisya*', one who, though initiated by some one else, has learnt, from one a portion of the Veda or the subsidiary sciences—in this case also the impurity lasts for two days and one night,—'*ṛtvik*' one who has officiated at one's sacrifices,—'*bāndhava*', blood relation.

VERSE LXXXI

(Verse 82 of others.)

'*Anūchānē tathā gurau*'—'A *guru* who expounds the Veda along with the subsidiary sciences' (Govindarājā, Kullūka and Rāghavananda);—the *guru* and the person capable of expounding the Veda' (Nārāyaṇa);—Medhātithi construes '*anūchānē*' with '*ashrotriye*', and explains it to mean 'one who, though not learned in the Veda, is yet conversant with the subsidiary sciences';—Nandana (and also 'others' in Medhātithi) read '*agurau*', and explains '*anūchānē agurau*' 'one who is learned in the Vedas and its subsidiaries, but is not one's *guru*'.

This verse is quoted in *Aparārka* (p. 215), which explains 'Sajyotiḥ' as that *impurity* which lasts 'as long as the light', of the sun, or of the stars;—in *Mitākṣarā*, which also explains the meaning to be that the impurity lasts as long as the light; *i. e.*, if death has occurred during the day, then it lasts till sunset, while if it has occurred during the night, then as long as the stars are visible;—in *Parāsharamādhava* (Āchāra, p. 613), which offers the same explanation, and in the same words, as *Mitākṣarā*;—in *Madanapārijāta* (p. 435), which explains the term 'Sajyotiḥ' as 'lasting as long as the light', and adds—'during the day, it lasts till sunset, and during the night, till sunrise';—and in *Hāralatā* (p. 76), which adds the following explanation:—That Kṣatriya king in whose territories one lives, if such a king, who is not a Vedic Scholar, dies, then the impurity is 'Sajyotiḥ', *i. e.*, if the death occurs during the day, it lasts as long as the sun is visible, and if it occurs during the night, then as long as the stars are visible,—if the said king is an expounder of the Veda, the impurity lasts the whole day and night,—'anūchāna' is one who has studied the Veda and is capable of expounding it,—similarly if the 'guru' dies, the impurity lasts the whole day and night, 'guru' is one who has taught a little of the subsidiary sciences.

VERSE LXXXII

(Verse 83 of others.)

This verse is quoted in *Smṛtitattva* (II, p. 245) as laying down the period of impurity for each several caste;—in *Gadādharaṣaṣṭhaṭi* (Kāla, p. 288);—in *Kṛtyasārasamuchchaya* (p. 64);—in *Nityāchārapradīpa* (p. 115);—in *Dānakriyākāraṁudī* (p. 21);—in *Shuddhikāraṁudī* (p. 6), which says that the meaning is that on the death of a *Sapinda* who is over six years and two months of age,—for the survivor who is ignorant of the Veda and has not set up the fires, but has passed through all the sacramental rites,



the impurity in the case of the Brāhmaṇa lasts for ten days;—it adds that if death occurs before sunrise, then the preceding day is to be counted among the ten,—if the survivor is an Agnihotri or Vedic scholar, it is over in a single day;—and in *Hāralatā* (pp. 4 and 9).

VERSE LXXXIII

(Verse 84 of others.)

'*Pratyūhēnnāgniṣu kriyāḥ*'—Medhātithi has been misrepresented here, not only by Buhler, but by Kullūka also. There is nothing in Medhātithi to show that *Sandhyopāsana* should be omitted for ten days. Nor is there any difference in the interpretation of Medhātithi and that of Kullūka and others. (See *Translation*.)

'*Sanābhayaḥ*'—'*Sapinda*' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'*Sahodara*', 'uterine brother' (Nandana).

This verse is quoted in *Aparārka* (p. 891), which adds the following notes:—With a view to remaining idle, without having to perform his religious duties, one should not prolong the days of impurity; nor should he abandon those necessary acts that are prescribed to be performed in the *śhruta* fires,—e.g., the Agnihotra offerings; the meaning is that all those should be done even during the days of impurity;—the second half is added in anticipation of the objection that "in view of the rule whereby *impure* men are not entitled to the performance of religious acts, it would be right to abandon the acts during the period of impurity." What is meant is that it is quite true that the *impure* man should not perform religious acts; but on the strength of the special texts (like the present one) bearing upon certain well defined acts, one would be justified in concluding that he is *not* 'impure', so far as the performance of these acts is concerned.—The use of *Atmanēpada* form '*kurvāṇaḥ*' makes it clear that the actual *performer* of the religious

acts is *not impure*—even though the person dead or born be a very near relation of his,—in fact he is quite pure. Inasmuch as this absence of impurity refers to the *performer* himself, it follows that so far as officiating at the performance of other persons is concerned, the near relations of the dead or the born must be regarded as *impure* and unqualified.

It is quoted in *Mitākṣarā* (on 3. 17), in support of the view that there is no impurity regarding the performance of those religious acts that are compulsory, the voluntary ones, however, which are done for the purpose of gaining reward, should not be performed during impurity;—and it adds that since the text specifically mentions the acts done ‘in the fires’, it follows that the ‘five great sacrifices,’ which are not done in *fire*, should cease during impurity.

It is quoted in *Smṛtitattva* (II, p. 254) as affording justification for the coalescing of ‘impurities’ due to more than one cause;—in *Hāratalā* (pp. 7 and 25), which notes that the expression ‘*tat karma*’ implies that the impurity means incapacity to perform such acts as Fire-kindling, gifts, Homa and so forth, and adds the following notes:—‘*aghāhāni*’, days of impurity, those should not be prolonged by the Agnihotrin, for whom its curtailment is justified by distinct texts; and he should never observe the full period of ten days, —even during the curtailed period, he should not entirely stop the offerings into the Fires, he should have this done through Brāhmaṇas belonging to other *gotras* and hence not suffering from the same disabilities,—and the reason for this lies in the fact that in the performance of the said acts of disability does not attach even to the *Sapinda*,—what to say of persons of other *gotras*?

It is quoted also in *Gadādhara-paddhati* (Kāla, p. 278), which explains ‘*sanābhayaḥ*’ as *Sapinda*,—‘*tatkarma*’ as *officiating as a priest*,—the disability due to impurity does not attach to him, if no person of other *gotras* is available for the work,—such is the implication of the particle ‘*api*’.

VERSE LXXXIV

(Verse 85 of others.)

'*Tatsprṣṭinam*'— 'One who has touched these, *i.e.*, the *Divākīrti* and the rest' (Medhātithi, Nārāyaṇa and Nandana); 'one who has touched a corpse' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Apārārka* (p. 921), which adds the following :—Even though through its proximity to the term '*shava*', '*tatsprṣṭinam*' would appear to mean 'one who has touched a *shava*', yet inasmuch as the *Divākīrti* and others mentioned before also belong, like the corpse, to the category of 'unclean things', it is only right that one who touches the person that has touched *all those* should bathe. This agrees with Medhātithi.

It is quoted in *Mitākṣarā* (on 3. 30) to the effect that even when between the man and an unclean thing, there interposes a *living thing* (like the man who has touched the unclean things) the man has to bathe.

It is quoted in *Madanapārijāta* (p. 258) to the effect that the man who touches one who has touched the *Divākīrti* and the rest, should bathe; *i.e.*, the touch of an unclean thing defiles also when it is indirect, being interposed by a living object (like the man touching the *Divākīrti* &c.).

It is quoted in *Vīramitrodaya* (Āhnika, p. 202), which explains *Divākīrti* as 'Chañḍāla';—and in *Vidhānapārijāta* (p. 54), which reproduces the note made by *Madanapārijāta*.

It is quoted in *Parāsharamādhava* (Āchāra, p. 257), which explains '*divākīrti*' as 'Chañḍāla';—in *Hēmādri* (Shrāddha, p. 796);—in *Shuddhikarmudrā* (p. 327), which explains '*divākīrti*' as 'chañḍāla';—in *Āchāramayūkha* (p. 42);—and in *Prāyashchittavivēka* (pp. 159 and 468), which explains '*tatsprṣṭin*' as 'one who has touched a dead body'.

VERSE LXXXV

(Verse 86 of others.)

Kullūka and others take the verse as referring to the case where a man happens to see an unclean thing after having done *āchamana* (preparatory to some religious act).—Medhātithi and Govindarāja take it as referring to the case already noted in the foregoing verse,—i. e., the meaning being that ‘whenever one happens to see any of the unclean things just enumerated, he shall do *āchamana* and then recite the verses prescribed.’

This verse is quoted in *Aparārka* (p. 1198);—and in *Hemādri* (Shrāddha, p. 796).

VERSE LXXXVI

(Verse 87 of others.)

This verse is quoted in *Aparārka* (p. 924), which notes that what is meant is the combination of all the three—(1) *āchamana*, (2) touching of the cow, and (c) looking at the sun; and that this pertains to the case of touching the bone *unintentionally*; for intentional touching, there is impurity for three days (when fat is adhering to the bone), and one day (when the bone is dry).

It is quoted in *Mitākṣarā* (on 3. 30), which remarks that this refers to the bone of a twice-born person;—in *Smṛititattva* (II, p. 293), which, explains ‘*ālabya*’ as ‘having touched,’ and adds that this refers to the *unintentional* touching of the bone;—in *Madanapārijāta* (p. 257), which adds that ‘this refers to twice-born persons’;—in *Vīramitrodaya* (Āhnika, p. 214);—in *Hemādri* (Shrāddha, p. 796);—in *Shuddhikaumudī*, (p. 329), which explains ‘*ālabya*’ as ‘having touched’;—in *Nṛsimhaprasāda* (Āhnika, p. 16 b);—and in *Prāyashchittavivēka* (p. 485), which says that this refers to cases of unintentional touching



VERSE LXXXVII

(Verse 88 of others).

This rule does not apply to the case of the mother (Medhātithi),— father and mother (Govindarāja),— father, mother and āchārya (Kullūka).

This verse is quoted in *Aparārka* (p. 876), which adds the following notes:—‘*ādiṣṭī*’ is the ‘Religious Student,’—‘*āvratasya samāpanāt*’ means ‘till the *Samāvartana* ceremony has been performed’;—in *Mitākṣarā* (on 3. 5) which adds that the Religious Student is called ‘*ādiṣṭī*’ by reason of his receiving such *ādiṣṭa*, *ādēsha*, injunction, as ‘Thou art a Religious Student, drink water, do your duty’ and so forth;—that this refers to the death of persons other than the Father and others.

It is quoted in *Madanapārijāta*, (p. 405) as pertaining to cases other than the death of the ‘mother and others;’—it explains ‘*ādiṣṭī*’ as ‘Religious Student,’ but adds that some people explain the term as ‘one who is undergoing expiatory penance.’ The second half means that on the expiration of the ‘*vrata*,’ he shall make the water-offering and remain impure for three days.

It is quoted in *Nirṇayansindhu* (pp. 195 and 392) to the effect that after the *Samāvartana* ceremony has been performed, the Religious Student shall observe an ‘impurity’ for three days, for the death of persons that may have occurred during his studentship;—in *Gadādharaṣaṣṭhī* (Kāla, p. 313), which explains ‘*ādiṣṭī*’ as the Religious Student;—in *Hārālatā* (p. 201), which has the following note:—‘*ādiṣṭa*’ stands for the observances prescribed in connection with Vedic study, and ‘*ādiṣṭī*’ stands for the Religious Student, as also for other persons that may be keeping certain observances; so long as the course of the observance has not been finished, the man should not offer

the death-oblations even to his Preceptor;—in *Samskāraratnamālā*, (p. 295), which says that *Mitākṣarā* has explained 'ādīṣṭī' as the Religious Student;—and in *Smṛtisāroddhāra* (p. 216).

VERSE LXXXVIII

(Verse 89 of others.)

This verse is quoted in *Aparārka* (p. 877);—in *Madanapārijāta* (p. 406), which adds the following notes :—'*Vṛthājātāḥ*' are those who do not perform the 'Five Great Sacrifices';—'*Saṅkarajātāḥ*' are those born of castes mixed in the reverse order;—in *Smṛtisāroddhāra* (p. 217), which reads '*nivāpo na vidhīyatē*' for the last foot and explains '*nivāpah*' as *Shrāddha-Tarpaṇa*',—in *Shuddhikaumudī*, (p. 80), which explains '*Vṛthāsaṅkarajāta*' as born of a lower caste father and higher caste mother;—and in *Hārulatā* (p. 202), which has the same explanation and adds that such persons are precluded from all religious acts; it adds the following remarks—Those born of higher caste father and lower caste mothers are not called '*Vṛthāsaṅkarajāta*', as these persons are permitted to perform all religious acts to which their mother's caste is entitled,—'*ātmatyāgin*' are those who have committed suicide by hanging or poison or some such means, or those who have renounced the duties of their caste.

VERSE LXXXIX

(Verse 90 of others.)

This verse is quoted in *Hārulatā*, which has the following notes :—'*Pāṣaṇḍamāshṛtāḥ*' applies to both men and women;—'*Kāmatashcharantyaḥ*' are those who have had intercourse with numberless men,—for all those there are no after-death offerings;—and in *Shuddhikaumudī* (p. 80).

VERSE XC

(Verse 91 of others.)

This verse is quoted in *Parāsharamādhava* (Ācharā, p. 633) to the effect that there is nothing wrong in the Religious Student carrying the dead body of the persons named here ;—and in *Nirṇayasindhu* (p. 391);—in *Hāralatā* (p. 201) to the effect that when there are no other persons available for carrying the dead body of the Teacher and the rest and perform their cremation, then the person who has undertaken vows and observances may do the needful, and this does not interfere with his observances,—it explains 'āchārya' as the person who has done the initiation and taught the entire Veda, the 'upādhyāya' is one who has taught a portion of the Veda or the Subsidiary Sciences, and 'guru' is the person who expounds the Veda and the Sciences ;—and in *Samskāraratnamālā* (p. 294).

VERSE XCI

(Verse 92 of others.)

This verse is quoted in *Aparārka* (p. 870), which adds that the word 'Nirharanūyāḥ' is to be supplied after 'dvijātayaḥ' ;—and that 'Yathāyogam' (for which it reads 'Yathāvarṇam') means that the castes are to be taken in the reverse order ; i.e., Brāhmaṇa through the eastern the Kṣātriya through the northern and the Vaiśya through the western gate,—this on the strength of a text quoted from the *Adityapurāṇa*.

It is quoted in *Parāsharamādhava* (Āchāra, p. 634);—in *Nirṇayasindhu* (p. 414);—in *Shuddhikarmudī* (p. 111);—in *Smṛtisāroddhāra* (p. 216),—and in *Hāralatā* (p. 119), which notes that the castes are mentioned in the reverse order because the subject spoken of is an extremely inauspicious one, and by adopting this order the writer avoids the use of the epithet 'dead' directly in

connection with the higher castes;—it explains ‘*Yathāyogam*’ as ‘in the inverse order, i. e., the Vaishya, the Kṣātriya and the Brāhmaṇa respectively’.

VERSE XCII

(Verse 93 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 616).

VERSE XCIII

(Verse 94 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 27), in support of the view, that the rule that ‘no impurity attaches to the king’ holds only with regard to such acts of making gifts, receiving and honouring people and hearing suits as are essential for the safety of the people; and it does not apply to the performance of the ‘Five Great Sacrifices’ and other religious acts.

It is quoted in *Parāsharamādhava* (Āchāra, p. 616);—in *Shuddhikāumudī* (p. 70), which explains ‘*māhātmika sthāna*’ as the *seat of judgment*, in connection with which there can be no impurity;—and in *Hārakatā* (p. 110) which explains the meaning to be ‘for the king who is occupying the position of God, the Lord of all things, ‘*māhātmikasthāna*’, there is immediate purification,—not so for one who has lost his kingdom; as the ground for the immediate cessation of impurity lies in the fact that he occupies the judgment seat when he comes to the work of administering justice and protecting the people.’

VERSE XCIV

(Verse 95 of others.)

‘*Dimbāhava*’—a riot, or a fight without weapons (*Medhātithi*);—‘infants’ (*Nandana*).



This verse is quoted in *Aparārka* (p. 916), as laying down additional cases for 'immediate purity'; it explains 'dimbāhava' as 'weaponless fight';—in *Gadādharaṣaṣṭhī* (Kāla, p. 317), which takes 'āhavaḥata' 'killed in battle' and remarks that this refers to persons who have been killed 'when fleeing from battle', as otherwise there would be no justification for the offerings to the dead described in the Mahābhārata.

VERSE XCVI

(Verse 96 of others.)

Buhler wrongly attributes to Medhātithi the reading *lokēṣhaprabhāpyayau*; the reading really adopted by Medhātithi is *lokēbhyaḥ prabhāvāpyayau*.

VERSE XCVII

(Verse 98 of others.)

'*Yajñah*.'—'The Jyotiṣṭoma and other similar sacrifices' (Medhātithi);—'the funeral sacrifice' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 20), in support of the view that in the case of people dying in battle, there is 'immediate purity';—in *Madanapārijāta* (p. 393), which explains '*yajñah*' as 'the offering of the funeral ball and so forth';—and '*Santisthātē*' as 'completed';—in *Nirṇayasindhu* (p. 381), which explains '*yajñah*' as 'antyakarma', 'the funeral rite', which is all done at the same time;—in *Shuddhikāumudī* (p. 71) which explains '*kṣatradharmamahatasya*' as 'killed in the forefront of battle'—'*yajñah*' as 'Agniṣṭoma and the like,'—and '*santisthātē*' as 'becomes meritorious';—and in *Smṛtisāroddhāra* (p. 229) which explains '*yajñah*' as 'the ball-offering and the like,'—and '*Santisthātē*' as 'becomes accomplished'.

VERSE XCVIII

(Verse 99 of others.)

'*Apah sprṣtvā*'.—'Having touched water; i. e., having bathed' (Medhātithi, Kullūka and Nārāyaṇa);—'washed hands' (Govindarāja).

This verse is quoted in *Mitākṣarā* (on 3. 29), which adds the following explanation:—'*Kṛtakriyaḥ*' should be construed with each of the four terms, '*viprah*', '*kṣattriyaḥ*', '*vaishyaḥ*' and '*śūdraḥ*'; the meaning being—'the Brāhmaṇa, having passed through the period of impurity, having performed the rites, and having bathed, becomes pure by touching water with his hands'; the term '*sprṣtvā*' is to be taken in its literal sense of *touching*, and not in that of either *bathing* or *sipping water*; as it is only the former that would be compatible with the 'conveyance and weapons';—it suggests also another explanation:—'*kṛtakriyaḥ*', 'after having duly made the offerings of water and other things during the period of impurity, the Brāhmaṇa becomes pure by touching water, this being a substitute for the bathing which is ordained for ending all forms of impurity; and the *kṣattriya* becomes pure by touching the conveyance and weapons and so forth.'

This verse is quoted in *Nirṇayasindhu* (p. 427);—in *Smṛtitattva* (p. 278), which says that 'according to *Mitākṣarā*, '*kṛtakriyaḥ*' means 'having bathed at the end of the period of impurity';—also in II, p. 337 where it refers to the same opinion of *Mitākṣarā* and quotes *Hāralatā* as explaining the term to mean 'having performed the rites of the tenth day';—in *Shuddhikaumudī* (p. 154), which explains '*kṛtakriyaḥ*' as 'who has finished the rites of the tenth day';—in *Hāralatā* (p. 194) which explains '*kṛtakriyaḥ*' as 'who has completed the rites of the tenth day', and '*apah sprṣtvā*' as standing for the mere *touching of water*, and not for *bathing*, '*pratoda*' as 'what is known as *pāñchnī*, '*rashmi*' as the yoking-rope and '*yaṣṭi*' as

the 'bamboo stick and so forth';—and in *Smṛtisāroddhāra* (p. 226), which explains '*kṛtakriyāḥ*' as one 'who has performed' the bath and other ceremonies at the end of the period of impurity.

VERSE C

(Verse 101 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 14), which deduces the following conclusions from this and the next verse:—If, through affection for the dead, one after having carried the dead body, lives in the house and takes his food there, then he remains impure for ten days;—if he remains in the house but takes no food there, the impurity lasts for three days;—if he only carries the body, but neither remains in the house nor takes food here, then the impurity lasts for one day only;—in *Shuddhimayūkha* (p. 17);—in *Smṛtisāroddhāra* (p. 220);—in *Shuddhikāumudī* (p. 59), which explains '*bandhuvat*' as 'through affection', and adds that if it is done merely as a meritorious act, then there is mere bathing.

It is quoted in *Madanapārijāta* (p. 413), which notes that the rule pertains to the carrying of the dead body of a person belonging to the same caste as oneself;—in *Parāsharamādhava* (Āchāra, p. 631), which deduces the same conclusions as *Mitākṣarā*, and adds that it refers to the dead of the Brāhmaṇa's own caste; for those of different castes, the rule is laid down by Gautama, that the impurity is to be regulated according to the rules pertaining to that caste;—and in *Smṛtitattva* (II, p. 293), which explains '*bandhuvat*' to mean 'through affection', and deduces the same conclusions as *Mitākṣarā*, and adds that in the case of 'relations' if one carries the dead body only with a view to acquiring spiritual merit, the man remains impure for *three days*, even though he may not live in the house or take his food there.



VERSE CI

(Verse 102 of others.)

This verse is quoted along with the preceding one in *Mitākṣarā* (on 3. 14);—in *Madanapārijāta* (p. 413);—in *Parāsharamādhava* (Āchāra, p. 632);—in *Smṛtitattva* (II, p. 294);—in *Aparārka* (p. 883), which adds that the term ‘*dashāha*’ stands for ‘the full period of impurity laid down for each caste’;—in *Shuddhikaumudī* (p. 59), which says that the rule that ‘if the man does not live in the house, he becomes pure in one day’ implies that if he lives in the house, it will take *three* days;—in *Hāratalā* (p. 82), which adds this explanation—‘If one does not sleep or eat in the house of a person under impurity, he is impure for one day and night, and if he lives in the house but does not eat there, then for three days’;—in *Gadā-dharapaddhati* (Kāla, p. 320), which says this refers to ages other than the *Kali*;—in *Shuddhimayūkha* (p. 17), which interprets the rule to mean ‘if one carries the body, lives in the house, but does not eat, then it takes three days, and if he lives in the house and also takes food, it takes ten days’;—and in *Smṛtisāroddhāra* (p. 220) which says that this applies to cases where the man is of the same caste as the dead person.



VERSE CII

(Verse 103 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 26), which explains 'jñāti' as 'mother's sapinḍa';—in *Aparārka* (p. 918), which adds that this applies to one who follows the dead body intentionally, and not to one who happens to go with it by mere chance;—and in *Vīramitrodaya* (Āhnika, p. 212).

This verse is quoted in *Shuddhimayūkha* (p. 22), which explains 'jñāti' as 'one belonging to the same caste,' not a *sapinḍa*, and adds that 'eating of butter' means fasting.

It is quoted in *Smṛtisāroddhāra* (p. 225), which explains 'jñāti' as 'mother's sapinḍa';—in *Nityāchārapradīpa* (p. 332);—in *Hāratalā* (p. 86) which has the following notes:—'Prētam,' a Brāhmaṇa dead,—if one intentionally follows he becomes pure by touching fire and eating not butter, this is what is meant, and not that the impurity ceases on this alone, because even without following the dead body, the death of a relative involves an impurity for ten days; the following of a non-relative ('ajñāti') however involves only the touching of fire and eating of butter, and no further impurity.

VERSE CIII

(Verse 104 of others.)

According to Nārāyaṇa this rule is meant for Brāhmaṇas only; but Medhātithi says that the 'vipra' is mentioned only by way of illustration; the rule applies to all the three higher castes.

This verse is quoted in *Mitākṣarā* (on 3. 20);—in *Parāsharamādhava* (Āchāra, p. 634), which reproduces the remark made in *Mitākṣarā* that the phrase 'svēṣu tiṣṭhatsu' is superfluous, in view of the assertion (in the second half) that the touching of the body by the lower castes is

'*asvargya*,' which would imply that the body should not be so touched, irrespective of the presence or absence of the dead person's 'own people';—and in *Shuddhimayūkha* (p. 17).

It is quoted in *Madanapārijāta* (p. 395), which also adds the same remark;—and in *Hāralatā* (p. 120) which says—'*svēṣu tiṣṭhatsu*' means that if possible the dead body of a Brāhmaṇa should be carried by Brāhmaṇas alone, in the absence of Brāhmaṇas by Kṣattriyas, even by Vaishyas in the absence of Kṣattriyas, and by Shūdras only when there are no Vaishyas—'*asvargyā*,' this also refers to cases where twice-born persons are available.

VERSE CIV

(Verse 105 of others.)

This verse is quoted in *Hēmādrī* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 16 b).

VERSE CV

(Verse 106 of others.)

This verse is quoted in *Hēmādrī* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CVI

(Verse 107 of others.)

This verse is quoted in *Hēmādrī* (Shrāddha, p. 792);—in *Smṛtisāroddhāra* (p. 249);—in *Nṛsimhaprasāda* (Shrāddha, p. 13 b);—and in *Shuddhikarmudrī* (p. 360).

VERSE CVII

(Verse 108 of others.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 536), which adds the following notes :—Some people have understood the last quarter of the verse to mean that it is the Brāhmaṇa only, not the Kṣattriya or the Vaishya, that is entitled to 'Renunciation'; and in support of this there are several *Shruti* and *Smṛti* texts.—Others however have held that all the four stages are meant for all the twice-born persons; and the texts that prohibit Renunciation for the *non-Brāhmaṇa* should be understood as prohibiting only the wearing of the dull red garment and the taking of the staff (which have been laid down in connection with the life of the Renunciate).

The verse is also quoted in *Parāsharamādhava* (Prāyashchitta, p. 116), in support of the view that the woman's sin of evil intentions is removed by her menstruation—in *Smṛtisāroddhāra* (p. 249);—in *Hēmādrī* (Shrāddha, p. 792);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CVIII

(Verse 109 of others.)

This verse is quoted in *Smṛtisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

VERSE CIX

(Verse 110 of others.)

This verse is quoted in *Hēmādrī* (Shrāddha, p. 805).

VERSE CX

(Verse 111 of others.)

This verse is quoted in *Aparārka* (p. 255), which explains 'taijasāni' as 'gold and the rest';—in *Mitākṣarā*

(on 1. 183), which remarks that this pertains to vessels that are soiled;—that there is to be option between ‘ash’ and ‘clay,’ but either of these has to be combined with ‘water,’—in *Nṛsimhaprasāda* (Shrāddha, p. 15 b);—in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 305).

It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 134), which remarks that this pertains to soiled vessels;—in *Smṛtitattva* (p. 432) to the effect that eating out of a stone dish is permitted;—and in *Nityāchārapradīpa* (p. 96).

VERSE CXI

(Verse 112 of others.)

This verse is quoted in *Madanapārijāta* (p. 446), which explains ‘*anupaskṛtam*’ as ‘not chased, i. e., the chasings whereof do not retain any such unclean thing as wine, food leavings and so forth’;—in *Hēmādri* (Shrāddha, p. 805);—in *Parāsharamādhava* (Prāyashchitta, p. 134), which explains ‘*anupaskṛtam*’ as ‘unsoiled,’ and ‘*abjam*’ as ‘the conch and such things’;—in *Nṛsimhaprasāda*, (Shrāddha, p. 15 b);—in *Aparārka*, (p. 254), which explains ‘*anupaskṛtam*’ as ‘the chasings wherein are not filled with copper or other metals’;—in *Mitākṣarā*, (on 1. 193), which explains ‘*anupaskṛtam*’ as ‘*akhātāpūritam*’ (the term used by Medhātithi), i. e., ‘the chasings in which are not filled in’;—in *Nityāchārapradīpa*, (p. 96), which explains ‘*nirlepam*’ as absolutely unsoiled;—and in *Shuddhikaumudī*, (p. 305), which explains ‘*abja*’ as ‘conches, shells and the like,’—‘*cha*’ as including glass-vessels, and ‘*anupaskṛtam*’ as ‘not chased or otherwise modified.’

VERSE CXII

(Verse 113 of others.)

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 15 b);—in *Hēmādri*, (Shrāddha, p. 802);—and in *Nṛsimhaprasāda* (Shrāddha, p. 15 a).



VERSE CXIII

(Verse 114 of others.)

This verse is quoted in *Mitākṣarā* (on 1. 190);—in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī*, (p. 305), which explains ‘*Kṣāra*’ as ‘ashes’—‘*amlodaka*’ as the juice of lemon and such things, this latter goes with ‘*tāmra*’ and ‘*kṣārodaka*’ with rest,—*washing* goes with all,—‘*yathārham*’ sufficient to remove dirt and soiling.

VERSE CXIV

(Verse 115 of others.)

‘*Utpavanam*’—‘Throwing away of a portion’ (Medhātithi);—‘pouring another liquid into the vessel to overflowing, so that some of the original contents flow out’ (‘others’ in Medhātithi);—‘passing through it of two blades of kusha-grass’ (Kullūka, Govindarāja and Rāghavānanda);—‘straining through cloth’ (Nārāyaṇa).

This verse quoted in *Mitākṣarā* (on 1. 190), which explains ‘*utpavanam*’ as ‘pouring over a piece of cloth so that foreign source of impurity may be strained out’;—and in *Smṛtitattva* (II p. 297) which, reading *utplavanam*, explains it as removing the insect or such other foreign substances by straining the liquid through cloth’;—in *Hēmādri* (Shrāddha, p. 805);—and in *Nṛsimhaprasāda*, (Shrāddha, p. 16 a).

VERSE CXV

(Verse 116 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 805);—and in *Shuddhikaumudī*, (p. 310), which explains ‘*graha*’ as ‘a particular vessel used at sacrifices.’

VERSE CXVI

(Verse 117 of others.)

This verse is quoted in *Hēmādrī* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 310), which explains ‘*charūṇām*’ as ‘things smeared with boiled rice,’—‘*Sruk sruva* and other vessels’ as smeared with oily substances,—‘*sphya*’ as ‘a particular kind of ladle used at sacrifices.’

VERSE CXVII

(Verse 118 of others.)

This verse is quoted in *Mitākṣarā* (on 1. 184), which adds that when a larger portion of the heap is defiled, then the whole lot should be washed; while if a smaller portion only is defiled, then that small quantity should be washed;—in *Madanapārijāta* (p. 453), which adds that what is indicated by ‘*bahūnām*’ ‘large quantities’, is that quantity which is more than what can be carried by one man;—in *Parāsharamādhava* (Prāyashchitta, p. 136);—in *Smṛtītattva* (II, p. 297);—in *Hēmādrī* (Shrāddha, p. 805);—in *Nṛsimha-prasāda* (Shrāddha, p. 166);—in *Shuddhikaumudī* (p. 310);—and in *Smṛtisāroddhāra*, (p. 248), which notes that ‘*bahutva*’, ‘largeness of quantity’, is to be determined by the consideration of what can be carried by one or more men.

VERSE CXVIII

(Verse 119 of others.)

‘*Vaidalānām*’—‘Objects made of the bark of trees and such things’ (Medhātithi and Govindarāja);—‘made of split bamboo’ (Kullūka).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 139);—in *Hēmādrī* (Shrāddha, p. 805);—and in *Shuddhikaumudī* (p. 311) which explains ‘*Vaidalānām*’ as ‘things made of split bamboo’, which are purified like cloth,

—and ‘*dhānyavat*’ as ‘large quantities by sprinkling water and small quantities by washing’.

VERSE CXIX

(Verse 120 of others.)

‘*Amshupaṭṭa*’—‘Cloth made of thinned bark’ (Govindarājā, Nandana and Nārāyaṇa);—‘women’s garments made of fine cloth’ (Kullūka and Rāghavānanda).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 138), which describes ‘*āvika*’ as ‘*kambala*, blanket’,—‘*kaushēya*’ as ‘silk’,—‘*amshupaṭṭa*’ as *netrapaṭa*—‘*ariṣṭa*’ as ‘the fruit of the Putrajīva berry’,—‘*kutapa*’ as ‘a particular kind of blanket made of the wool of goats common in the regions of *Avantī* (Ujjain) (or var : lec : in mountainous regions);—and in *Hēmādri* (Shrāddha, p. 805).

VERSE CXX

(Verse 121 of others.)

This verse is quoted in *Aparārka* (p. 260);—in *Nityāchārapradīpa* (p. 99);—in *Parāsharamādhava* (Prāyashchitta, p. 138);—and in *Hēmādri* (Shrāddha, p. 805).

VERSE CXXI

(Verse 122 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 805);—in *Nityāchārapradīpa* (p. 100);—in *Shuddhikarmudī* (pp. 311 and 306);—and in *Kṛtyasārasamuchchaya* (p. 83), which explains ‘*upāñjanam*’ as ‘smearing’.

VERSE CXXII

(Verse 123 of others.)

[मद्यैर्मूर्जैः &c.—which forms verse 123 in Kullūka (and also in Buhler and Burnell)—is not treated as Manu’s text by

Medhātithi and Govindarāja,—both of them quoting it as from Vashiṣṭha (3-59).—It is quoted, however, as ‘Manu’ in *Aparārka* (p. 263);—in *Mitākṣarā* (on 1. 191);—in *Madanapārijāta* (p. 449) to the effect that, if an earthenware pot happen to be defiled by the contact of the things mentioned it should be thrown away;—in *Shuddhikaumudī* (p. 306);—and in *Smṛtisāroddhāra* (p. 244)].

VERSE CXXII

(Verse 124 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 821).

VERSE CXXIII

(Verse 125 of others.)

‘*Avadhūtam*’—‘blown upon with the mouth, or blown upon with a peice of cloth’ (Medhātithi);—‘dusted with cloth’ (Govindarāja);—‘moved by the wind from a cloth, the foot or the like’ (Nārāyaṇa);—‘defiled by the dust of a broom or of the air moved by the wings of a bird’ (Nandana).

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 105), which explains ‘*avadhūtam*’ as ‘touched by the dust raised by the shaking of a cloth’,—‘*avakṣutam*’ as ‘touched by drops of saliva dropped in sneezing’;—it adds that if the food has contained hair or insects during cooking, then it must be thrown away.

It is quoted in *Madanapārijāta* (p. 458), which adds that the ‘bird’ here meant is one that is among the *eatable* ones; it explains ‘*avadhūtam*’ as ‘that over which cloth has been shaken’ or ‘that which has been repeatedly picked up and thrown down by birds’,—‘*avakṣutam*, that ‘over which some one has sneezed’;—‘*mṛd*’, ‘mud’, includes ‘ash’ and ‘water’ also. It also adds that if the

food has been cooked along with hair or an insect, it has to be thrown away ; it has to be purified by clay, ash or water only if the hair or insect has fallen into it after it has been cooked.

It is quoted in *Hēmādrī* (Shrāddha, p. 827) ;—in *Nṛsimhaprasāda* (Shrāddha, p. 15 b) ;—in *Shudhikarmudī* (p. 314), which says that ‘*pakṣijagdham*’ means, according to Kullūka, ‘eaten by an edible bird’,—‘*avadhūtām*’ means ‘breathed upon’, and ‘*avakṣutam*’ as ‘sneezed upon’ ;—in *Shuddhimayūkha* (p. 2), which explains ‘*avadhūtām*’ as ‘over which cloth has been dusted’ ;—and in *Smṛtisāroddhāra* (p. 244) which gives the same explanation of ‘*avadhūtām*’ and says that ‘*mṛtksēpaṇam*’ includes *water-sprinkling* also.

VERSE CXXIV

(Verse 126 of others.)

This verse has been quoted in *Aparārka* (p. 36) ;—in *Mitīkṣarā* (on 1.185) as laying down purification in general ;—in *Madanapārijāta* (p. 47) ;—in *Vīramitrodaya* (Āhnikā, p. 44) as laying down ‘the removal of smell and stains’ as the purpose of ‘purification’ ;—in *Parāsharamādhava* (Āchāra p. 217) ;—in *Parāsharamādhava* (Prāyashchitta, p. 148), which deduces the conclusion that the article is to be regarded as pure so long as the ‘defilement’, though present, has not been detected,—in *Hēmādrī* (Shrāddha, p. 818) ;—in *Nityāchārapradīpa* (p. 102) ;—in *Āchāramayūkha* (p. 13) ;—in *Smṛtisāroddhāra* (p. 266) ;—and in *Yatidharma-saṅgraha* (p. 52).

VERSE CXXV

(Verse 127 of others.)

This is quoted in *Madanapārijāta* (p. 469) as laying down the means of satisfaction where defilement is only suspected ;—in *Smṛtitattva* (p. 454), which adds the following

note :—‘*adr̥ṣṭam*’ is ‘that which has never been known to be suspected of defilement’,—‘*vāchā prashasyatē*’—when a thing has been suspected of being defiled, if the Brāhmaṇas declare ‘may this be pure’, it has to be regarded as pure ;—such being the explanation, it adds, provided by *Dīpakalikā* and Kullūka Bhaṭṭa ;—in *Hēmādrī* (Shrāddha, p. 818) ;—in *Nityāchārapradīpa* (p. 102) which explains ‘*adr̥ṣṭam*’, as ‘not perceived to be defiled’, *i. e.*, where no defilement is known to exist by any means of knowledge,—‘*nir̥ṇīktam*’, washed, when suspected of being defiled,—‘*Vāchā etc.*’ if even after washing, there is some compunction, this is removed when the thing is commended ;—in *Prāyashchittavivēka* (p. 292) ;—and in *Shuddhikāumudī* (p. 459) which says that ‘*brāhmaṇa*’ stands for all the four castes.

VERSE CXXVI

(Verse 128 of others.)

This verse is quoted in *Aparārka* (p. 272) ;—in *Hēmādrī* (Shrāddha, p. 618) ;—in *Parāsharamādhava* (Prāyashchitta, p. 119) ;—in *Shuddhikāumudī* (pp. 297 and 341), which says that ‘*rūpa etc.*’ means that one should shun that water which has an evil smell, bad colour and bad taste ; the natural colour and taste of water are white and sweet, and though there is no natural smell, yet of transferred smell only the agreeable one is to be accepted, hence the meaning is that water should be used only when it is either odourless or has an agreeable odour ;—in *Nṛsimhaprasāda* (Shrāddha, p. 14 b) ;—and in *Kṛtyasārasamuchchaya* (p. 81).

VERSE CXXVII

(Verse 129 of others.)

This verse is quoted in *Madanapārijāta* (p. 468), which notes that ‘*brahmachārigatam bhaikṣyam*’ stands

for all that is permitted by way of 'alms';—in *Hēmādri* (Shrāddha, p. 838);—in *Shuddhikaumudī* (p. 355), which explains 'nityam shuddhaḥ' as 'even without washing, an article made by an artisan may be used';—'kāru' means 'artisan';—'panyam' is 'merchandise', 'spread out' at the place of sale;—among these, however, cooked food is an exception;—in *Nṛsimhaprasāda* (Shrāddha, p. 17a);—and in *Smṛtisāroddhāra* (p. 250), which says that 'brahmachāri' stands for 'bhikṣu in general.'

VERSE CXXVIII

(Verse 130 of others.)

This verse is quoted in *Hēmādri* (Shrāddha, p. 835);—in *Shuddhikaumudī* (p. 355), which says the meaning is that the woman's mouth is clean, for the purpose of kissing;—and in *Kṛtyasārasamuchchaya* (p. 84) which says 'women' means 'one's own wife', and that 'prasravē' means 'in drinking the milk of the cow.'

VERSE CXXIX

(Verse 131 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 146);—in *Madanapārijāta* (p. 468), which explains 'kravyāt' as the 'Shyēna and the rest';—and 'dasyu' as 'fowlers';—in *Hēmādri* (Shrāddha, p. 835);—in *Shuddhikaumudī* (p. 356);—and in *Shuddhi-mayūkha* (p. 3), which explains that what is said regarding dogs refers to its killing at a hunt; and there also it refers to only such animals as have their flesh permitted for eating.

VERSE CXXX

(Verse 132 of others.)

This verse is quoted in *Madanapārijāta* (p. 50);—in *Viramitrodaya* (Āhnika, p. 103), which explains ‘*khāni*’ as ‘cavities’ and adds that (though there are only two cavities below the navel) the text uses the plural ‘*tāni*’ by regarding the male and female generative organs as distinct;—in *Kṛtyasārasamuchchaya* (p. 85), which explains ‘*khāni*’ as ‘holes’, ‘*mēdhyāni*’ as ‘clean’, and ‘*adhaḥ*’ as ‘below the navel’;—in *Hēmādri* (Shrāddha, p. 842);—and in *Shuddhikarmudī* (p. 359), which explains ‘*mēdhyāni*’ as ‘touchable’, and ‘*amēdhyāni*’ as ‘untouchable’ and ‘*dēhachyuta-mala*’ as standing for the nails and other excrescences, which also are ‘untouchable’.

VERSE CXXXI

(Verse 133 of others.)

‘*Vipruṣaḥ*.’—‘Drops of water, invisible, but perceptible by touch only’ (Medhātithi and Govindarāja);—‘drops of saliva coming out of the mouth’ (Kullūka, Rāghavānanda and Nārāyaṇa).

This verse is quoted in *Madanapārijāta* (p. 469), which adds the following notes:—‘*makṣikā*’ includes all those insects whose touch cannot be avoided;—‘*vipruṣaḥ*’ are those drops whose form is invisible;—‘*chhāyā*’—other than what is expressly forbidden;—‘*rajaḥ*’ other than what is expressly forbidden.

It is quoted in *Smṛtitattva* (p. 296).

This verse is quoted in *Nṛsimhaprasāda* (Shrāddha, p. 17a);—in *Hēmādri* (Shrāddha, p. 838);—and in *Shuddhikarmudī* (pp. 350 and 358), which says that ‘*chhāyā*’ stands for the shadow cast by persons *other than the chaṇḍāla*.

VERSE CXXXII

(Verse 134 of others.)

This verse is quoted in *Aparārka* (p. 271), which explains 'arthavat' as 'as much as may be needed for removing the smell and stains,' and adds that in the case of the latter six of the twelve 'impurities' (enumerated in the next verse) the use of clay is optional;—in *Madanapārijāta* (p. 51), which adds that after the passing of urine and faeces, washing with water is 'arthavat,' 'useful';—in *Viramitrodaya* (Āhnika, p. 45), which explains 'arthavat' as 'fulfilling the purposes of removing the smell and stains';—and again on p. 104, to say that Manu should be understood to mean that out of the case of the twelve 'impurities,' in some both water and clay should be used, while in some either of the two only;—and in *Hēmādri* (Shrāddha, p. 794).

VERSE CXXXIII

(Verse 135 of others.)

This verse is quoted in *Aparārka* (p. 271), which explains 'karṇaviṭ' as 'ear-wax'; and adds that these are 'impure' only when they have gone out of the body, as is indicated by verse 132 above;—in *Mitākṣarā* (on 1. 190);—in *Viramitrodaya* (Āhnika, p. 103), which adds the following notes:—'vasā' is the oily substance in the body; 'asṛk' is blood; 'majjā' is the solidified fatty substance within the skull; 'dūṣikā' is the rheum of the eyes; 'karṇaviṭ' is ear-wax; the term 'nr' here stands for human beings only, and not for all living beings (as the root nr, 'to go,' might imply); if the latter were meant, then the term 'nrṇām' would be entirely superfluous;—in *Hēmādri* (Shrāddha, p. 794);—in *Prāyashchittavivēka* (p. 484);—in *Shuddhikaumudī* (p. 347);—in *Āchāramayūkha* (p. 14),—which explains 'dūṣikā' as 'nētramalam';—and in *Smṛtitattva* (II, p. 303).

VERSE CXXXIV

(Verse 136 of others.)

This verse is quoted in *Aparārka* (p. 36);—in *Nityāchārapradīpa* (p. 255);—in *Parāsharamādhava* (Āchāra, p. 215);—in *Shuddhikaumudī* (p. 334), which explains 'ēkatra' as 'in the left hand';—in *Smṛtitattva* (p. 330), which explains 'ubhayoh' as 'over the two hands';—in *Vīramitrodaya* (Āhnika, p. 46), which explains 'ēkatra' as 'over the left hand'; it notes the reading 'vāmakarē'; and explains 'ubhayoh' as 'over the two hands';—in *Madanapārijāta* (p. 46);—in *Smṛtikaumudī* (p. 57) which explains 'ēkatra' as 'vāme,' 'over the left hand';—in *Yatidharmasaṅgraha* (p. 53);—in *Kṛtyasārasamuchchaya* (p. 46), which explains 'ēkatra' as 'over the left hand' and, 'ubhayoh' as 'over both the hands';—and in *Smṛtisāroddhāra* (p. 266), which says that 'shuddhi' here stands for *purity*, and not *cleanliness* or freedom from smell &c., as this latter could be secured by even a lesser number of applications.

VERSE CXXXV

(Verse 137 of others.)

This verse is quoted in *Aparārka* (p. 36);—in *Parāsharamādhava* (Āchāra, p. 215);—in *Madanapārijāta* (p. 47);—in *Vīramitrodaya* (Āhnika, p. 52);—in *Nityāchārapradīpa* (p. 257);—in *Āchāramayūkha* (p. 13);—in *Shuddhikaumudī* (p. 336);—and in *Yatidharmasaṅgraha* (p. 53.)

VERSE CXXXVI

(Verse 138 of others.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 223), the reading wherein however is different, except in the first quarter;—in *Hēmādri* (Shrāddha, p. 957), which has the

following notes:—‘*kṛtvā*’, having vacuated,—after evacuating the bladder and bowels one should wash the anus and rinse the mouth, and touch the ‘holes’, *i. e.*, the sense organs,—‘*vēdam etc.*’ while engaged in other ordinary works one should rinse his mouth before reciting the Veda, also when going to take food,—in *Āchāramayūkha* (p. 15):—and in *Nṛsimhaprasāda* (Āhnika, p. 8 b).

VERSE CXXXVII

(Verse 139 of others.)

This verse is quoted in *Aparārka* (p. 40);—in *Madanapārijāta* (p. 53),—and in *Hemādri* (Shrāddha, p. 992) which explains ‘*mukham*’ as ‘lips.’

VERSE CXXXVIII

(Verse 140 of others.)

‘*Māsikam vapanam kāryam*’ means, according to Nandaṇa, ‘shall offer the monthly *Shrāddha*.’

This verse is quoted in *Aparārka* (p. 906), which adds the following notes:—The rule of purity pertaining to the Vaishya means a period of impurity extending over *fifteen* days;—‘*Nyāyavartinām*’ means devoted to the service of the twice-born, the offering of the Five Great Sacrifices, the supporting of dependents, the loving of wife and so forth.

It is quoted in *Smṛtitattva* (II, p. 111);—in *Vidhānapārijāta* (II, p. 318), which reads ‘*ārya*’ (for ‘Vaishya’) and explains it as *Vaishya*;—in *Hārālatā* (p. 10), which has the following notes:—That ‘*Shūdra*’ is called *Nyāyavartin* who, with a purely religious motive, serves the Brāhmaṇa honestly and earnestly, performs the Five Sacrifices with ‘*namah*’ as the mantra, avoids all forbidden food and forbidden acts,—such a *Shūdra* becomes purified in *Fifteen* days, in the manner of a Vaishya,—he should *shave* every month,—or *vapanam* may mean ‘offering of *Pinḍas*’ *i. e.*, the *Shrāddha* on

the Moonless Day,—it is only such a Shūdra that is entitled to eat the food-leavings of the Brāhmaṇa,—this curtailment of the period of impurity (from one month to fifteen days) is only for the purpose of the man serving the Brāhmaṇa, and for that of offering the Five Sacrifices and so forth,—in *Varṣakriyākāumudī* (p. 573), which explains *vapanam* as shaving and says that the Shūdra should not keep long hair,—or it may stand for the *Amāvasyā Shrāddha* ;—and in *Prāyashchittavivēka* (p. 352).

VERSE CXXXIX

(Verse 141 of others.)

This verse is quoted in *Shuddhikāumudī* (p. 353), which explains ‘*mukhyāḥ*’ as ‘those proceeding from the mouth’ and ‘*Dantāntaraviṣṭitam*’ (which is its reading for *Dhiṣṭhitam*) as ‘what has entered between the teeth’ ;—and in *Hēmādri* (Shrāddha, p. 972), which explains *Dantānta* as between the teeth or in the teeth-cavities and *adhiṣṭhitam* as attached.

VERSE CXL

(Verse 142 of others.)

This verse is quoted in *Aparārka* (p. 276) ;—in *Parāsharamādhava* (Āchāra, p. 228), which notes that *pāda* here include the other limbs also ;—and in *Vīramitrodaya* (Āhnika, p. 113), which adds the following notes :—

The construction is *parān āchāmayataḥ* ;—*bhūmigaiḥ* means ‘the drops of water falling on the ground’ ;—the use of the term *āchāmayataḥ* implies that if the drops of water fallen from the washings of one man happen to touch others than the one who is helping in the washing,—then those latter do become impure ;—*pāda* includes other parts of the body also,—in *Smrtisāroddhāra* (p. 251),—in *Hēmādri* (Shrāddha, p. 972), which says that the construction is *parānāchamayataḥ pāda*, and the meaning is that ‘when one is pouring water



for another person rinsing his mouth, then if the water dropped by the latter falls upon the feet of the former, it does not make him unclean, because that water is *bhaumikacih samāh*, clean as any ordinary water on the ground,—it follows that this refers only to the man who is pouring water for the other ; other persons standing by do become unclean by the water-drops falling on their feet,—in *Nityāchārapradīpa* (p. 281) ;—and in *Shuddhikāumudī* (p. 353).

VERSE CXLI

(Verse 143 of others.)

This verse is quoted in *Aparārka* (p. 264), which notes that this refers to cloth or such other substances being in the hand ;—in *Madanapārijāta* (p. 641) ;—in *Āchāra-mayūkha* (p. 17), which quotes Medhātithi to the effect that this refers to small things in the hand,—such things as can not be kept aside ;—in *Vidhānapārijāta* (II, p. 861),—in *Vīramitrodaya* (Āhnika, p. 118), which notes that this refers to the hand being engaged in the holding of things other than articles of food,—says *Kālpataru* ;—in *Smrtisāroddhāra* (pp. 246 and 251),—in *Prāyashchittavivēka* (p. 476), which says that this refers to articles of food ;—in *Hēmādri* (Shrāddha, p. 954), which says that according to Medhātithi heavy objects are kept aside, but not small objects, but according to *Smrtichandrikā* it refers to such clothing and other things as can not be kept aside ; or it may mean that sacred vessels may not be kept aside, food and metallic things may be kept aside, and clothes and other things may or may not be kept aside ;—in *Nityāchārapradīpa* (p. 281), which quotes Vishvarupa to the effect that this refers to things other than food and vegetables ;—and in *Shuddhikāumudī* (p. 317), which says that the man should keep the thing on his body and rinse his mouth, by which he himself, as also the thing carried, becomes purified ;—according to *Ratnākara*, this refers to milk only.

VERSE CXLII

(Verse 144 of others.)

This verse is quoted in *Aparārka* (p. 922); and again on (p. 926), where it explains the meaning to be that 'if one vomits after having eaten food, he must wash';—in *Mitākṣarā* (on 3.30), which adds, like *Aparārka*, that the last clause refers to sexual intercourse during the wife's 'courses';—in *Vīramitrodaya* (Āhnika, p. 106), which notes that '*viriktaḥ*' means 'one who has abnormal purgings,'—and that the meaning is that 'if one vomits after he has taken his food, he should only *wash*, and *not bathe*';—and again on p. 199 where the construction of the second half is explained as '*bhuktvā annam vāntaḥ*,' whence the meaning is that on vomiting immediately after food, there should be *washing only*,—the particle '*ēva*' serving to preclude the *bathing* which is prescribed in the first half of the verse for one who has 'vomitted';—the 'sexual intercourse,' refers to that during the courses;—in *Shuddhikaumudī* (p. 331), which explains '*viriktaḥ*' as 'one who has had many motions,' and adds that if one vomits immediately after taking his food, he is simply to rinse his mouth, and for the man who has had sexual intercourse during the wife's 'period,' he is cleansed by bathing;—in *Nityāchārapradīpa* (p. 334), which says that '*vāntaḥ*' is understood after '*bhuktvā annam*,' and adds the same notes;—and in *Hēmādri* (Shrāddha, p. 796).

VERSE CXLIII

(Verse 145 of others.)

Cf. 2. 70.

This verse is quoted in *Aparārka* (p. 1139), which adds that the 'water-sipping' here laid down for lying is to be combined with the repeating of the *Gāyatrī*—the water-sipping removing the uncleanness and the *Gāyatrī* removing

the sin;—in *Mitākṣarā* (on 1. 196);—in *Vīrami-trodaya* (Āhnika, p. 115), which notes that though this verse clearly implies that water-sipping is not done for the purpose of removing impurity, yet it is absolutely necessary, when-ever one eats or drinks;—in *Parāsharamādhava* (Āchāra, p. 224);—in *Parāsharamādhava* (Prāyashchitta, p. 423), which says that this refers to unintentional lying;—in *Vīra-mitrodaya* (Samskāra, p. 523), which adds that 'prayatopi' means 'though he may have already washed;—and in *Shuddhikaumudī* (p. 349), which explains 'Adhyēṣyamāṇaḥ' as 'going to read.'

VERSE CXLV

(Verse 147 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);—in *Madanapārijāta* (p. 192);—and in *Varṣakriyākaumudī* (p. 577).

VERSE CXLVI

(Verse 148 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);—and in *Parāsharamādhava* (Prāyashchitta, p. 286), which adds that a woman living on terms of intimacy with any one other than her natural guardians should be regarded as 'lost.'

VERSE CXLVII

(Verse 149 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);—in *Madanapārijāta* (p. 192);—in *Samskāramayūkha* (p. 118);—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VERSE CXLVIII

(Verse 150 of others.)

This verse is quoted in *Madamparāijāta* (p. 192);—in *Vivādaratnākara* (p. 427);—in *Varṣakriyākāumudī* (p. 577), which explains 'upaskara' as 'household implements';—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VERSE CXLIX

(Verse 151 of others.)

This verse is quoted in *Varṣakriyākāumudī* (p. 579);—and in *Smṛtichandrikā* (Samskāra, p. 223), which says that the Father and the Brother are the chief persons to give away a girl, and it does not preclude others from giving her away.

VERSE CL

(Verse 152 of others.)

'*Svastyayanam*'—'The recitation of benedictory verses' (Govindarāja and Kullūka);—'the *Puṇyāhavāchana* and the rest' (Nārāyaṇa);—'the recitation of the texts that precede the nuptial *Homa*' (Rāghavānanda and Nandana);—'that whereby welfare is acquired,' (Medhātithi who does not connect the word with 'yajñah').

'*Prajāpatēh*'—Medhātithi takes this as 'referring to the oblations at marriage to Prajāpati with the mantra *Prajāpatē na tvadētanya &c*' (Ṛgveda 10. 121. 10), laid down in certain Gr̥hyasūtras;—Nārāyaṇa holds that '*Prajāpatī*' here stands for Manu, who is the guardian deity of the bride.

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 853), which adds the following notes:—'*Svastyayana*' means 'the request to Brāhmaṇas for the pronouncing of the benedictory syllable *svasti*,'—'*Prajāpati-yajña*' means 'the offering of cooked rice into fire to Prajāpati';—and in *Vyavahāra Bālabhāṭṭī* (p. 529).



VERSE CLII

Cf. 9. 78 *et. seq.*

VERSE CLIII

This verse is quoted in *Gadādhara-paddhati* (Kāla, pp. 52 and 129), which says that if she does the fasting with the husband's permission, there is nothing wrong;—in *Samskāraratnamālā* (p. 675), which says that this refers to the 'month-fast' and so forth, and not to those in connection with the *Gaurīvrata* and the like;—in *Nṛsimhaprasāda* (Samskāra, p. 67a);—in *Varṣakriyākaumudī*, (p. 579);—in *Purṣārthachintāmaṇi*, (p. 201);—in *Smṛtisār-oddhara*, (p. 101);—in *Hēmādri* (Kāla, p. 176);—in *Kālamādhava* (p. 257);—in *Aparārka* (p. 602), which adds that the wife may, with her husband's permission, keep such fasts and observances as are not incompatible with her attendance upon him;—in *Madanapārījāta* (p. 193);—and in *Vidhānapārījāta* (II, p. 729) to the effect that religious acts are to be performed by the wife only in association with her husband.

VERSE CLIV

(Verse 156 of others.)

Cf. 9. 64 *et seq* ; 9. 29.

This verse is quoted in *Madanapārijāta* (p. 193).

VERSE CLV

(Verse 157 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127), to the effect that never for her livelihood should the widow seek the shelter of another man ;—in *Varṣakriyākamuḍī*, (p. 576) ;—in *Samskāramayūkha*, (p. 119) ;—and in *Vīramitrodaya* (Vyavahāra, p. 186 b).

VERSE CLVI

(Verse 158 of others.)

This verse is quoted in *Mitākṣarā*, (on, 2. 127) as forbidding the widow having recourse to another man for the sake of off-spring.

VERSE CLVII

(Verse 159 of others.)

This verse is quoted in *Mitākṣarā*, (on 2. 127) to the same effect as the preceding verse ;—and in *Parāshara-mādhava*, (Prāyashchitta, p. 45) as laying down a life of continence for the widow.

VERSE CLVIII

(Verse 160 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127) to the same effect as the last two verses ;—in *Madanapārijāta* (p. 198) to the effect that a woman devoted to her husband need not follow him in death ;—‘*Sādhvī*’ means ‘*pativrata*’



one devoted to her husband'; if it meant simply 'chaste', then the phrase '*brahmacharyē vyavasthitā*' would be a needless repetition;—in *Varṣakriyākaumudī* (p. 577);—and in *Nṛsimhaprasāda* (Samskāra, p. 67 b and Vyavahāra, p. 38 a).

VERSE CLIX

(Verse 161 of others.)

This verse is quoted in *Mitākṣarā* (on 2. 127) as deprecating *Niyoga*;—in *Parāsharamādhva* (Prāyashchitta, p. 30);—and in *Nṛsimhaprasāda* (Vyavahāra, p. 38 a).

VERSE CLX

(Verse 162 of others.)

'*Napraṇjā*'—'Is not her offspring at all' (Medhātithi, Nārāyaṇa and Nandana);—'is not her *lawful* child' (Kullūka and Govindarāja).

VERSE CLXI

(Verse 163 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 30);—and in *Vivādaratnākara* (p. 452), which adds that for being called '*Parapūrva*' the only necessary condition is that she should have taken another husband; and not that this husband must be of a lower caste (as the words of the text would seem to imply).

VERSE CLXII

(Verse 164 of others.)

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 30);—in *Vivādaratnākara* (p. 437);—and in *Varṣakriyākaumudī* (p. 579).

VERSE CLXIII

(Verse 165 of others.)

It is not right to say that this and the next verse have been 'omitted' by Medhātithi, who says that he has not explained them as they are easy. It is repeated in 9. 29.

This is quoted in *Vivādaratnākara* (p. 436);—and in *Varṣakriyākaumudī* (p. 579).

VERSE CLXIV

(Verse 166 of others.)

This is repeated in 9. 30.

This verse is quoted in *Vivādaratnākara* (p. 436), which adds that what is meant by '*patīloka*' is that heavenly region which she has won for herself by the religious rites she has performed in association with her husband;—and in *Nṛsimhaprasāda* (Samskāra, p. 67a).

VERSE CLXVI

(Verse 168 of others.)

This verse is quoted in *Nirṇayasindhu* (p. 413) to the effect that if a man with the Fire loses his wife and wishes to marry another, he should cremate his dead wife with the Fire that he had set up with her help;—and in *Samskāraratnamālā* (p. 591).

Adhyaya VI

VERSE I

‘*Niyataḥ*’—‘Taking a firm resolution’ (Govindarāja and Kullūka) ;—‘devoted to the duties, austerities, reciting the Veda and so forth’ (Nārāyaṇa).

VERSE II

“Medhātithi notes that the Śiṣṭas insist on the necessity that he who takes to forest-life must have sons and son’s sons, and that hence ‘*apatya*’, ‘offspring,’ is to be taken in this restricted sense (of *grandson*, not *grand-daughter*) ;—Nārāyaṇa holds that the verse gives three separate grounds for entering the third order, each of which is sufficient in itself ; while Medhātithi thinks that the three conditions must exist together—[There is nothing in Medhātithi to indicate this]. ‘Others,’ mentioned by Medhātithi, took the verse to give a description of the approach of old age, which entitles the house-holder to turn hermit.”—Buhler.

Medhātithi mentions,—but with disapproval—another explanation, by which the whole verse serves only to indicate that one should take to the hermit’s life neither ‘too early’ nor ‘too late.’

This verse is quoted in *Mitākṣarā* to the effect that one should retire to the forest either when he has become decrepit with old age, or has got a grandson ;—in *Parāsharamādhava* (Āchāra, p. 527) ;—in *Samskāramayūkha* (p. 131) ;—and in *Nṛsimhaprasāda* (Samskāra, p. 68b).

VERSE III

This verse is quoted in *Mitākṣarā* (on 3. 46);—in *Parāsharamādhava* (Āchāra, p. 527), to the effect that the Hermit should live upon uncultivated food;—in *Kālavivēka* (p. 427) to the effect that sexual intercourse is possible for the Hermit also;—in *Samskāramayūkha* (p. 132);—and in *Nṛsimhaprasāda* (Samskāra, p. 68 b).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 528).

VERSE VI

‘*Chīram*’—‘*Vastrakhaṇḍa*, tattered garment’ (Medhātithi, and Govindarāja);—‘dress of bark’ (Nārāyaṇa, Rāghavānanda and Kullūka, to whom last Buhler wrongly attributes the former explanation).

The second half of this verse is quoted in *Mitākṣarā* (on 3. 46).

VERSE VII

This verse is quoted in *Mitākṣarā* (on 3. 45) in support of the view that it is the Hermit’s duty to feed guests.

VERSE VIII

‘*Dāntaḥ*’—‘Self-controlled, free from pride’ (Medhātithi and Nārāyaṇa);—‘patient with hardships’ (Kullūka).

VERSE IX

This verse is quoted in *Mitākṣarā* (on 3. 45) as indicating the purpose for which the Hermit is to carry with him his *Shrāuta* Fire;—in *Parāsharamādhava* (Āchāra, p. 528);—and in *Aparārka* (p. 941).

VERSE X

This verse is quoted in *Aparārka* (p. 941), which explains 'ṛkṣēṣṭi' as the *Nakṣatrēṣṭi*, the sacrifice to the lunar mansions,—and the *Uttarāyana* and *Dakṣiṇāyana* as the two six-monthly sacrifices pertaining to the two solstices;—and in *Parāsharamādhava* (Āchāra, p. 528).

VERSE XI

This verse is quoted in *Mitākṣarā* (on 3. 46), which notes that even though the 'munyanna' is by nature pure, yet the text has added the epithet 'mēdhya' with a view to indicate that the grains should be *fit for being offered at a sacrifice*;—and in *Parāsharamādhava* (Āchāra, p. 528), which explains 'munyanna' as 'uncultivated grains,' and 'mēdhya' as 'fit for being offered at sacrifices.'

VERSE XII

Lavaṇam svayam kṛtam—'Collected from saltmarshes' (Kullūka);—'collected from salt or alkaline elements of trees and the like' (Nārāyaṇa).

This verse is quoted in *Mitākṣarā* (on 3. 46), which explains that the salt is to be collected from salt-marshes.

VERSE XIII

This verse is quoted in *Aparārka* (p. 942);—and the second half in *Mitākṣarā* (on 3. 49) to the effect that clarified butter and such 'oils' should not be used.

VERSE XIV

'*Bhaumāni kavakāni*'—Medhātithi prefers to take the two separately—'bhaumāni' being 'the vegetable known among foresters as 'gojihvikā' and 'kavakāni' as 'mushrooms';

—Govindarāja, Kullūka and Nārāyaṇa take the two together 'mushrooms growing on the ground.'

This verse is quoted in *Aparārka* (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529), which explains 'Kavakāni' as 'mushrooms.'

VERSE XV

'*Ārtah*'—'In distress, i. e., not having anything else to offer to the god's' (Medhātithi);—'tormented by hunger' (Kullūka and Govindarāja);—'ill' (Nārāyaṇa).

This verse is quoted in *Aparārka*, (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529).

This verse is quoted in *Aparārka* (p. 942), which quotes Laugākṣi enumerating the '*grāmajātāni*'—'*vrīhaya yava-godhūmāvubhaṇ cha tilasarṣapau ikṣuḥ priyaṇ-gavashchaiva grāmyā oṣadhayaḥ smṛtāḥ*.'

The verse is quoted also in *Parāsharamādhava* (Āchāra, p. 529).

VERSE XVII

This verse is quoted in *Aparārka* (p. 942);—and the first half in *Mitākṣarā* (on 3.49).

VERSE XVIII

This verse is quoted in *Aparārka* (p. 942);—and in *Parāsharamādhava* (Āchāra, p. 529).

VERSE XIX

This verse is quoted in *Aparārka*, (p. 943), which notes that the text provides several options, to be adopted according to the physical strength of the person concerned; and the particular option selected in the beginning should be kept up throughout the life-stage.



The verse is quoted in *Mitākṣarā* verse XXI, which has the same note as *Aparārka*.

VERSE XXI

‘*Vaikhānasamatē sthitaḥ*’—This refers to the ‘*Vaikhānasa-shāstra*’, says Medhātithi. The *Vaikhānasa sūtra* (*Trivandrum Sanskrit Series*) is the work most likely referred to.

VERSE XXII

‘*Sthānāsanābhyām*’—See note above on 2.248.

This verse is quoted in *Aparārka* (p. 943);—and in *Mitākṣarā* (on 3.51) which explains ‘*prapadaiḥ*’ as ‘*pādāgraiḥ*’ (like Medhātithi).

VERSE XXIV

This verse is quoted in *Aparārka* (p. 944);—and the second half in *Mitākṣarā* (on 3.52) to the effect that the Hermit should perform severe austerities for the purpose of emaciating his physical frame.

VERSE XXV

‘*Yathāvidhi*’—‘By swallowing the ashes and so forth’ (Medhātithi, Govindarāja and Kullūka);—‘by repeating the vedic text, Taittiriya Samhita 2.5.8.8’ (Nārāyaṇa).

This verse is quoted in *Aparārka* (p. 944), which explains ‘*nikēta*’ as ‘home’,—‘*muni*’ as ‘observing silence’,—and adds that alms should be begged only in the event of his being unable to obtain wild fruits and roots,—as is clear from what follows in verse 27 below.

It is quoted in *Mitākṣarā* (on 3.54), which explains ‘*muniḥ*’ as ‘observing the vow of silence’; and adds that in the event of his being unable to get roots and fruits, he may beg from the houses of other hermits, just enough to keep himself alive.

It is quoted in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXVI

The first half of this verse is quoted in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXVII

This verse is quoted in *Aparārka* (p. 945) as laying down the means of subsistence for the Hermit, in the event of his being unable to obtain fruits and roots.

VERSE XXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 531);—and in *Nṛsimhaprasāda* (Samskāra, p. 68 b).

VERSE XXIX

This verse is quoted in *Aparārka* (p. 943), which explains 'dīkṣā' as 'determination to keep the penances';—and 'samsiddhi' as 'well-defined cognition';—in *Mitākṣarā* (on 3. 51), which explains 'ātmāsamsiddhi' as 'the attaining of Brahman';—and in *Parāsharamādhava* (Āchāra, p. 531).

VERSE XXX

'*Brāhmaṇaiḥ grhasthaiḥ*'—Medhātithi takes the two together, in the sense of 'Brāhmaṇa-householders';—Kullūka and Govindarāja take them separately, in the sense of '(1) sages knowing the Brahman and (2) hermits.'

This verse is quoted in *Aparārka* (p. 943).

VERSE XXXI

'*Yuktah*.'—'Intent on the practice of yoga' (Govindarāja and Kullūka),—'firmly resolved' (Nārāyaṇa and Rāghavananda).

This verse is quoted in *Aparārka* (p. 945), which adds the following notes:—‘*yuktaḥ*’ means ‘*samāhitaḥ*,’ ‘intent, calm, collected’; this teaching regarding the ‘Great Journey’ is only by way of an illustration for all such means of self-immolation as burning, drowning and the like.

It is quoted in *Mitākṣarā* (on 3. 55);—and in *Hemādri* (Shrāddha, p. 1660), which explains ‘*aparājita*’ as ‘the north-easterly direction,’—towards that he should go straight on, till his body falls, living upon water and air and with mind duly concentrated and calm.

VERSE XXXII

‘*Āsām anyatamayā*’—‘The aforesaid austerities as also the *Great Journey*’ (Medhātithi); so also ‘others.’ There is no difference of opinion among the commentators, as Buhler makes out.

Hopkins is wrong in translating ‘*bhṛguprapāta*’ as ‘drowning;’—Buhler has understood it rightly to mean ‘precipitating himself from a mount.’

This verse is quoted in *Mitākṣarā* (on 3.55), which adds the following notes:—The ‘*brahmaloka*’ here meant is not ‘the eternal Brahman’, but a particular *region*; otherwise there would be no sense in the adding of the term ‘*loka*’; also because Liberation (which would be the ‘reaching of the eternal Brahman’) is not held to be attained without the fourth Life-stage of Renunciation; as is clear from the *Shruti* text (Chhāndogya) which speaks of the first three life-stages as ‘*punya-lokāḥ*,’ ‘leading to sacred regions’, and of the ‘*Brahmasamstha*’ (Renunciate) alone as attaining immortality.’

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 5.31);—in *Aparārka* (p. 945), which adds that the ‘methods’ referred to are those described under verse 23 *et seq.* It adds that all that has been prescribed under the ‘duties

of the Religious Student' has to be followed by the Householder, the Hermit and the Renunciate also, in so far as it does not militate against anything that has been prescribed specifically for any of these.

It is quoted in *Nirṇayasindhu* (p. 398).

VERSE XXXIII

'*Saṅga*'—'Attachment to sense-objects' (Kullūka);
—'possessions' (Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 532);—in *Vīramitrodaya* (Samskāra, p. 562);—and in *Samskāramayūkha* (p. 64), which says that the division is to be made on the basis of the life-span of one hundred years.

VERSE XXXV

This verse is quoted in *Mitākṣarā* (on 3. 57), to the effect that until one has begotten offsprings he is not entitled to the life of Renunciation;—in *Vidhānapārijāta* (II, p. 373);—in *Hemādri* (Kāla, p. 808), which says that '*mokṣa*' here stands for *jñāna*, knowledge, as is clear from the use of the term '*sēvamānaḥ*'—and in *Yatidharmasaṅgraha* (p. 3) along with the next verse (see below).

VERSE XXXVI

This verse is quoted in *Yatidharmasaṅgraha* (p. 3) along with 35 which has the following notes :—These two verses mean that a man who has not already acquired dispassion towards worldly and celestial things should do all things according to the scriptures and then have recourse to Renunciation,—'*vrajatyadhah*' i. e., lingers in the *satya* and other regions lower than Liberation,—the *Jābāla shruti* justifies Renunciation also for those who have not passed through all the preceding life-stages.



VERSE XXXVIII

The second half of this verse is quoted in *Mitākṣarā* (on 3.57) to the effect that the Brāhmaṇa only is entitled to the life of Renunciation.

The verse is quoted in *Parāsharanādhava* (Āchāra, p. 538), in the sense that when going to enter the stage of Renunciation, the man should perform the Prājāpatya sacrifice in which he should give away all his belongings as the 'sacrificial fee';—and in *Yatidharmasaṅgraha* (p. 13).

VERSE XXXIX

This verse is quoted in *Yatidharmasaṅgraha* (p. 20), which explains 'brahmavēdinaḥ' (which is its reading for 'brahmavādinaḥ') as 'knowing the Brahman with properties', which is clear from its being mentioned along with 'effulgent regions' which could have no connection with one who knows the absolute Brahman.

It is quoted also in *Nirṇayasindhu* (p. 460).

VERSE XL

This verse is quoted in *Yatidharmasaṅgraha* (p. 20), according to which this also refers to the knowledge of the Brahman with properties, as no *fear* is possible for one who knows the Absolute Brahman.

VEESE XLI

'*Pavitropachitah*'—'Equipped with the purificatory recitation of sacred texts, and also with such purificatory things as kusha, water-pot and staff; or equipped with purificatory penances';—'provided with such means of purification as the staff, the water-pot and so forth' (Govindarāja, Kullūka and Nandana);—'made eminent during life as a Householder by

‘*Samupoḍhēṣu*’—‘Offered to him’ (Medhātithi, Govindarāja and Kullūka);—‘collected in his house’ (Nandana);—‘fully enjoyed by him’ (Nārāyaṇa).

VERSE XLII

This verse is quoted in *Aparārka* (p. 953), which explains '*siddhim na jahāti*' as 'he is not abandoned by success';—and in *Parāsharamādhava* (Āchāra, p. 557), which adds the following explanation:—Coming to the conclusion that when a man moves about alone, without a companion, he is free from any such obstacles as attachment aversion and the like, and thus becomes enabled to attain 'success' in the shape of True Knowledge;—*i. e.*, he acts without shackles towards its attainment; and of that success he is not deprived, *i. e.*, he attains it. If, on the other hand, he moves about with two or three companions, then he becomes liable to attachment and aversion, and by reason of these obstacles, he fails to attain that success.

VERSE XLIII

‘*Muniḥ*’—‘with the organ of speech controlled’ (Medhātithi);—‘meditating on Brahman’ (Kullūka).

This verse is quoted in *Aparārka* (p. 953).

VERSE XLIV

This verse is quoted in *Aparārka* (p. 953);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLV

This verse is quoted in *Aparārka* (p. 953), which explains 'nirvēśham' as 'time limit'—in *Parāsharamādhava* (Āchāra, p. 569);—and in *Nṛsimhaprasāda* (Samskāra, p. 70 a).

VERSE XLVI

This verse is quoted in *Aparārka* (p. 953);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLVII

This verse is quoted in *Aparārka* (p. 953);—in *Parāsharamādhava* (Āchāra, p. 569);—and in *Yatidharmasaṅgraha* (p. 107).

VERSE XLVIII

'*Saptadvāra*'—(a) (1) Dharma-Artha, (2) Dharma-Kāma, (3) Artha-Kāma, (4) Kāma-Artha, (5) Kāma-Dharma, (6) Artha-Dharma, (7) Dharma-Artha-Kāma;—or (b) The seven life-breath in the head;—or (d) 'the six sense-organs and Buddhi' (Medhātithi);—Kullūka has only (c);—'the five senses, mind and Ahaṅkāra' (Nārāyaṇa);—Govindarāja has (a) only;—'seven worlds' (mentioned by Kullūka).

This verse is quoted in *Aparārka* (p. 954), which, reading *na vācham samudīrayēt* (for *na vāchamanṛtam vadēt*) explains this much misunderstood second line as—he should not utter words vitiated by (1) desire, (2) anger, (3) greed, (4) delusion, (5) arrogance, (6) jealousy and (7) vanity.

This verse is quoted also in *Parāsharamādhava* (Āchāra, p. 569).

VERSE XLIX

This verse is quoted in *Aparārka* (p. 954);—and in *Parāsharamādhava* (Āchāra, p. 569).

VERSE L

‘*Nakṣatrāṅgavidyā*’—‘Astrology and Palmistry’ (Medhātithi and Kullūka);—‘Astrology and the Science of Grammar and other Vedic Subsidiaries’ (Nārāyaṇa);—‘Astrology’ (Govindarāja).

‘*Anushāsana*’—‘Offering advice’ (Medhātithi, Govindarāja, Kullūka, and Rāghavānanda);—‘teaching of the Veda’ (Nārāyaṇa and Nandana).

‘*Vāda*’—‘Disputation’ (Medhātithi and Nārāyaṇa);—‘Exposition of the Shāstras’ (Govindarāja and Kullūka);—‘Science of Dialectics’ (Nandana and Rāghavānanda).

Buhler remarks—“This verse is historically important, as it shows that in ancient as in modern times, ascetics followed worldly pursuits and were the teachers and advisers of the people”.

This verse is quoted in *Yatidharmasaṅgraha* (p. 86).

VERSE LI

This verse is quoted in *Mitākṣarā* on (3. 59).

VERSE LII

This verse is quoted in *Aparārka* (p. 954);—in *Parāsharamādhava* (Āchāra, p. 569).

VERSE LIII

This verse is quoted in *Parāsharamādhava*, (Āchāra, p. 567);—in *Mitākṣarā* (on 3. 60), which remarks that the citing of the instance of ‘Cups at the sacrifice’ indicates that the vessels may be considered *pure* for practical purposes;—in *Aparārka*, (p. 964);—in *Madanapārijāta*, (p. 377);—in *Nṛsimhaprasādā*, (Samskāra, p. 70 b);—and in *Yatidharmasaṅgraha*, (p. 78), which shows that the example of ‘*chamasa*’ indicates that the things are ‘clean’ only so far as to be used.

VERSE LIV

Hopkins is not right in saying that “Medhātithi has no note on this verse.” (See *Translation*).

‘*Vaidalam*’—‘Made of bamboo and such other things’ (Medhātithi);—‘made of tree-bark’ (Govindarāja).

VERSE LV

This verse is quoted in *Mitākṣarā* (on 3. 59);—in *Parāsharamādhava*, (Āchāra, p. 562);—in *Madana-pārijāta*, p. 375);—and in *Yatidharmasaṅgraha* (p. 85).

VERSE LVI

This verse is quoted in *Mitākṣarā* (on 3. 59);—in *Madanapārijāta* (p. 375);—in *Parāsharamādhava* (Āchāra, p. 562);—and in *Samskāramayūkha* (p. 135).

VERSE LVII

‘*Mātrā*’—‘Implements, vessels, staff and so forth’ (Medhātithi, Govindarāja and Kullūka);—‘portion, mouthful’ (Nārāyaṇa and Nandana).

This verse is quoted in *Aparārka*, (p. 963), which explains ‘*mātrā*’ as ‘*upakaraṇadravyam*, accessories’;—and in *Parāsharamādhava* (Āchāra, p. 563), which explains ‘*mātrā*’ etymologically as ‘*mīyantē iti*’, as meaning ‘objects’; since he is free from attachment to all objects, therefore he should be neither glad at getting them nor sorry at not getting them.

VERSE LIX

This verse is quoted in *Aparārka*, (p. 954);—in *Parāsharamādhava*, (Āchāra, p. 570);—and in *Yatidharma-saṅgraha* (p. 34).

VERSE LX

This is quoted in *Aparārka* (p. 954);—in *Parāshara-mādhava* (Āchāra, p. 370);—and in *Yatidharmasaṅgraha* (p. 34).

VERSE LXI

This verse is quoted in *Aparārka* (p. 968), which explains 'Yamakṣayē' as 'in Yama's abode';—and in *Yatidharmasaṅgraha* (p. 34).

VERSE LXII

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXIII

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXIV

This verse is quoted in *Aparārka* (p. 968);—and in *Yatidharmasaṅgraha* (p. 35).

VERSE LXV

This verse is quoted in *Yatidharmasaṅgraha* (p. 35).

VERSE LXVI

Cf. 3.50 and 12.102.

This verse is quoted in *Mitākṣarā* (on 3.65);—and in *Yatidharmasaṅgraha* (p. 35), which reads *bhūṣitaḥ* for 'dūṣitaḥ', explains it as 'adorned with the staff and other signs of the Renunciate' and says that the



particle 'api' implies that even when without these, he should meditate upon the identity of the individual and supreme selves.

VERSE LXVIII

Cf. 6.46.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 570.)

VERSE LXX

Cf. 2.74.

This verse is quoted in *Madanapārijāta* (p. 68).

VERSE LXXI

This verse is quoted in *Mitākṣarā* (on 3.62);—and in *Vidhānapārijāta* (II. p. 176).

VERSE LXXII

Anīshvarān guṇān '—'The three attributes of the Root Evolvent i.e., Sattva, Rajas and Tamas; these are *anīshvara*, i.e., dependent (upon the Conscious Being) (Medhātithi);—
• 'qualities of anger, greed etc., which are *anīshvara*, i.e., do not reside in God' (Kullūka and Rāghavānanda);—'qualities opposed to virtue, knowledge, dispassion and power' (Govindarāja).

This verse is quoted in *Yatidharmasaṅgraha* (p. 41), which says that what this verse mentions are '*Yama—niyama—āsana—prāṇāyāma—pratyāhāra—dhāraṇā* and *dhyāna*', all the accessories of Yoga except 'Samādhi,' which have been described in the ordinances as the means of acquiring Right Knowledge.

VERSE LXXIV

This verse is quoted in *Yatidharmasaṅgraha* (p. 42).

VERSE LXXV

‘*Vaidikaiḥ karmabhiḥ*’—‘the compulsory acts prescribed in the Veda’ (Medhātithi, Govindarāja and Kullūka);—
 ‘the compulsory *and occasional* acts prescribed in the Veda’ (Nārāyaṇa and Nandana).

‘*Tat padam*’—‘The region of Brahman’ (Medhātithi);—
 ‘Union with Brahman’ (Govindarāja, Kullūka and Rāghavānanda).

VERSE LXXVI

This verse is quoted in *Yatidharmasaṅgraha* (p. 91).

VERSE LXXVII

This verse is quoted in *Yatidharmasaṅgraha* (p. 91).

VERSE LXXIX

Medhātithi has been misunderstood by Buhler (see *Translation*).

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

VERSE LXXX

This verse is quoted in *Yatidharmasaṅgraha* (p. 48).

VERSE LXXXI

This verse is quoted in *Yatidharmasaṅgraha* (p. 48).

VERSE LXXXII

‘*Yadēṭadabhiṣabḍitam*’—‘What has been described in the immediately preceding *verses*’ (Medhātithi);—‘what has been described in the preceding *one verse*’ (Kullūka);—‘what has been described in all the preceding *chapters*’ (Govindarāja and Nandana);—‘what can be expressed by words’ (Nārāyaṇa).

‘*Kriyāphalam*’—‘The reward of fulfilling the duties of the Renunciate’ (Medhātithi);—‘reward of the act of meditation’ (Kullūka);—‘reward of the performance of rites’ (Govindarāja, Nārāyaṇa and Nandana).

Buhler has misunderstood Kullūka, who does not explain ‘*adhiyajñam*’ as ‘*Brahma-veda*’; he explains it as *yajñam adhiḥkṛtya pravṛttam brahma vedam*—where ‘*brahma*’ of the text is explained as ‘*veda*’.

VERSE LXXXVI

“Govindarāja is of the opinion that the persons named above (4.22) are here intended. But from what follows (verses 94, 95) it appears that those Brāhmaṇas are meant who, though solely intent on the acquisition of Supreme Knowledge, and retired from all worldly affairs, continue to reside in their houses; see also 4.257. Govindarāja and Nārāyaṇa assume that they remain Householders, while Kullūka counts them among the ascetics.”—Buhler.

VERSES LXXXVII-XCIII

“According to the commentators, the following discussion (87-93) is introduced in order to show, (1) that there are four orders only, and that the *Vedasannyāsika* belongs to these, and does not form a fifth order, or stand outside the orders; (2) that as the order of the Householders is most distinguished, it is proper that a man may continue to live in his house under the protection of his son.”—Buhler.

VERSE LXXXVII

This verse is quoted in *Puruṣārthachintāmaṇi*. (p. 445), which explains 'grhasthaprabhavāḥ' as 'dependent upon the Householder';—in *Saṃskāramayūkha* (p. 64), which has the same note;—and also in *Smṛtichandrikā* (Samskāra, p. 173).

VERSE LXXXVIII

This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 173), which says that 'kramashaḥ' indicates that any inverting of the order of the Life-stages is forbidden;—and in *Saṃskāramayūkha* (p. 64), which has the same note.

VERSE LXXXIX

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 563), which explains the meaning to be as follows:—As a matter of fact we find that all the scriptures lay down in great detail the duties of the Householder; hence this is recognised as superior to the other life-stages;—and in *Smṛtichandrikā* (Samskāra, p. 175).

VERSE XC

This verse is quoted in *Vīramitrodaya* (Samskāra, p. 563);—and in *Smṛtichandrikā* (Samskāra, p. 175).

VERSE XCI

'*Dhṛtiḥ*'—'Fortitude, calmness even on the loss of wealth and such other calamities';—'firmness of purpose in the discharge of duties' (Nārāyaṇa and Nandana).

'*Damaḥ*'—'Humility' (Medhātithi);—'patience under sufferings' (Govindarāja and Nārāyaṇa);—'subjugation of the mind' (Kullūka and Rāghavānanda).

‘*Dhīh*’—‘True knowledge, free from doubts and errors Medhātithi and Govindarāja);—‘knowledge of the true meaning of the shāstras’ (Kullūka and Rāghvānanda);—Nārāyaṇa and Nandana, reading ‘*hrīh*’, explain it as ‘modesty’.

This verse is quoted in *Aparārka* (p. 972), which explains ‘*shaucham*’ as ‘purity of mind and body’,—‘*dhīh*’ as ‘discrimination of right and wrong’,—‘*dhṛtiḥ*’ as ‘keeping the mind from going astray’,—‘*damaḥ*’ as ‘controlling of the mind by means of the *Kṛchchhra* and other austerties’. It adds that this verse enumerates the duties common to all the four orders;—in *Nṛsimhaprasāda* (Samskāra, p. 16a);—and in *Smṛtichandrikā* (Samskāra, p. 13), which has the following notes;—‘*Dhṛti*’, firmness,—‘*kṣamā*’ is non-perturbation of the mind even when wronged,—‘*dama*’ is control of the ‘mind’,—‘*astēya*’ is non-appropriation of what is not given,—‘*shaucha*’ is cleanliness, both internal and external,—‘*indriyanigraha*’ is keeping the senses from all forbidden objects,—‘*hrī*’ (which is its reading for ‘*dhī*’) is cessation from improper acts,—‘*vidyā*’ is self-knowledge,—‘*satya*’ is saying what is true, which should be *agreeable* also,—‘*akrodha*’ is freedom from anger.

VERSE XCIV

This verse is quoted in *Aparārka* (p. 973);—and in *Yatidharmasaṅgraha* (p. 5).

VERSE XCVII

Buhler is not right in asserting that “according to Medhātithi the word ‘*brāhmaṇā*’ is not intended to exclude other Aryans (*dvijas*)”.—He has evidently been misled by the words in which Medhātithi has set forth an objection to the text using the word ‘*Brāhmaṇa*’. See *Translation*.

The first half of this verse is quoted in *Mitākṣarā* (on 3.57) in support of the view that the *Brāhmaṇa* alone is entitled to enter the fourth stage of the Renunciate;—in *Vīramitrodaya* (Samskāra, p. 564) to the same effect;—in *Smṛtichandrikā* (Samskāra, p. 176),—which says that 'brāhmaṇa' here stands for all the twice-born persons;—and in *Samskāramayūkha* (p. 65) which quotes 'my grand-father' to the effect that 'brāhmaṇa' stands for all twice-born men,—while it itself favours the view that it stands for the *Brāhmaṇa* only.

Adhyaya VII

VERSE I

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 10), which adds the following notes:—We proceed to consider the exact meaning of the term ‘*rājan*’,—the question for determination being—(A) Is the name ‘*rājā*’ applied to any and every one doing the work of ‘protecting the people?’ (B) or only to one simply belonging to the *Kṣattriya* caste (C) or to that *Kṣattriya* alone who is duly anointed?—Now in support of (A) we have the following arguments:—In popular usage the name ‘*rājā*’ is applied to any one who owns and performs ‘*rājya*,’ the functions of the *rājā*, king; and these functions are actually performed by the Brāhmaṇa and other castes also. In the *Nirukta* the etymological meaning of ‘*rājā*’ is explained as ‘*rājatē*,’ ‘one who shines,’ i.e., with royal glory; and this glory results only from the proper ‘protection of the people.’ The Veda also speaks of *Soma* as ‘the *rājā* of Brāhmaṇas,’ and again as ‘the *rājā* among the Gandharvas’;—in all these passages the term stands for the ‘lord,’ the ‘protector of the people.’—In support of (B), the view that the term is applicable to the *Kṣattriya* caste, we have the following arguments:—Manu, having introduced the subject as ‘I am going to describe *Rājadharmā*’ goes on to describe such duties as the protecting of the people and so forth, all of which pertains to the *Kṣattriya*, as is clear from the next verse which speaks of ‘protection’ as the principal ‘*rājadharmā*’; from all which it is clear that it is the *Kṣattriya* alone that is entitled to ‘*rājya*,’ the ‘functions of the *Rājā*.’

It is in view of the 'protection of the people' being his duty that the *Kṣattriya* alone is entitled to carry arms and to make a living by arms. Yājñavalkya clearly declares 'protecting of the people' as the 'principal duty of the *Kṣattriya*.' Paṇini also lays down the affix 'ṣyañ' in the term '*rājya*' in the sense of 'function' of the *rājā*, i. e., the *Kṣattriya*. Anointing also has been prescribed for the *Kṣattriya* only; the texts speak of the 'anointing of the *Rājā*,' which means that the ceremony is to be performed by one who is already a *Rājā*; and this can be true only of the *Kṣattriya* who alone is a '*rājā*' (i. e., *Kṣattriya*) even *before being anointed*. Thus the primary denotation of the term resting in the *Kṣattriya* only, whenever it is applied to such Brāhmaṇas and other castes as do the work of the '*rājā*' it should be understood to be used in a secondary or figurative sense.—(C) The third view has been held by Medhātithi and Kullūka, both of whom hold that the term is applicable to 'any man who is equipped with anointment and such other qualifications, and who does the work of protecting the people.' So also Haradatta on Gautamasūtra, and *Mitāksarā*, the latter applying it to such 'Householder as is equipped with anointment and other qualifications.' On the ground of commonsense also the duties laid down for the '*Rājā*' must be taken as pertaining to every one who has to do the work of 'protecting the people.' If they did not, then what would be there for the guidance of those *non-Kṣattriyas* who happen to be kings of men? *Aparārka* also declares that the duties prescribed pertain to these *non-Kṣattriyas* also; though it holds that the name '*rājā*' is applicable only to that *Kṣattriya* who has been anointed.

Having stated the arguments for the three views, the author declares his own conclusion as that the word '*rājan*' in the present context must apply to *one on whom devolves the duty of protecting the people*;—which is the first of the three views stated above.

See in this connection the *Avēṣṭyadhikaraṇa* (Mīmāṃsā-sūtra, 2. 3. 3.), where the conclusion is that the word 'rājan' is rightly and directly denotative of the *Kṣattriya*, and as the 'protecting of the people' is prescribed in law-books as the duty of the *Kṣattriya*, this 'protection' has come to be called '*Rājya*' (Kingship) the 'function of the King'; and thus when other castes are found, by chance, to perform this function, they have the title '*rājā*' applied to them only metaphorically.—As for 'anointment', the *Tantravārtika* (Trans. p. 822) remarks that this also is prescribed for the *Kṣattriya* only. (See in this connection *Tantravārtika*, Trans. pp. 815-831, where the whole subject is discussed in detail).

Though such is the conclusion of the Mīmāṃsakas, the commentators on Manu are agreed that in the present context the term '*rājan*' stands for any one who performs such functions of the king as 'protecting the people' and so forth. *Aparārka* combines the two views that it applies to such *Kṣattriyas* as perform the function of protecting the people.

This verse is quoted in *Rājanītiratnākara* (p. 2 b).

VERSE II

'*Samskāram*'—'*Upanayana*, Initiation' (Medhātithi, Govindarāja, Kullūka and Nārāyaṇa);—'Sacrament of Coronation' (Nandana).

This verse is quoted in *Vīramitrodaya* (Rājanīti, p. 11), in support of the view that it is the *Kṣattriya* alone whose function it is to protect the people; and it adds the following notes:—'*Brahma*' is *Veda*; and the '*samskāra*,' 'embellishment,' 'aptitude,' brought about by the learning, proper study and due understanding of the *Veda* is called '*brāhma*';—or the '*samskāra*,' 'initiation,' which is undergone for the purpose of learning the '*Brahma*' or *Veda*, is called the '*brāhma samskāra*,' i.e., the *Upanayana*;—'*yathāvidhi*' means 'in accordance with the scriptures';—this is an adverb

modifying 'prāptēna'; 'yathānyāyam' means 'in strict accordance with the law relating to the infliction of punishment, going to be set forth below';—'parirakṣaṇam,' 'guarding the weak against oppression by the strong.' This verse shows that the function of *Kingship* belongs primarily to the *Kṣattriya*.

It is quoted in *Nītimayūkha* (p. 1), which explains 'brāhmam samskāram' as 'the anointing done by the Brāhmaṇas.'

VERSE III

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 391), to the effect that the king is the representative of the strong hand of the Law;—in *Parāsharamādhava* (Vyavahāra, p. 5), to the effect that the King comes down to the earth for the suppression of the thief and other evil-doers;—in *Vīramitrodaya* (Lakṣaṇa, p. 195), as to the effect that the king was created by Brahmā for the purpose of protecting the people;—and in *Vīramitrodaya* (Rājanīti, p. 15), which adds the following notes:—'Arājakē' means 'without a king';—in 'sarvataḥ' the affix 'taṣil' has the sense of the Ablative, and the word means 'from all strong individuals,'—'abhidrutē' means 'oppressed,'—'asya' means 'of this world';—'prabhu' is Brahmā. In some places the reading is 'vidrutē' (for 'abhidrutē'), which means 'fallen off from duty'; and in this case the affix in 'sarvataḥ' will have the force of the Locative.—It then goes on to remark that the reading adopted by Medhātithi is 'chakṣurdharmasya sarvasya' (in the place of rakṣārthamasya sarvasya) under which reading 'bhayāt' will mean 'through fear of adharma,'—'dharmasya chakṣuḥ' will be the 'seer,' i.e., the propagator 'of Dharma,' i.e., the king who is known as the 'source of Dharma.'

This is quoted in *Rājanītiratnākara* (p. 2 a).

VERSE IV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (*Vyavahāra*, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 6), which explains that 'anila' is Vāyu, 'vittēsha' is Kuvera,—'mātrā' means portions,—'nirhṛtya' means 'extracting,'—'shāshvatīḥ' means 'most essential' or 'most lasting.'—It adds that this verse may be construed with verse 3, the construction being 'mātrā nirhṛtya (verse 4) rājānamasṛjat' (verse 3).

This is quoted along with verses 5 and 6 in *Rājanī-tiratnākara* (p. 4 a).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—again in the same work (*Vyavahāra*, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 16), which adds the following notes:—'Ēṣām surēndrāṇām'—'these principal gods, Indra and the rest';—'mātrābhyah'—'the king has been created after extracting the most essential portions out of the constituent portions of the said deities; for this reason in glory, he surpasses all beings, i. e. he is superior to all things.'

VERSE VI

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (*Vyavahāra*, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 16); which adds the following explanation:—'By his lustre he burns, like the Sun, the eyes and minds of the people that look at him'; though the verb 'tapati' is in the simple form, it has the sense of the causal; what is said here is based on the idea that people cannot look the king in the face; this is the purport of the second half of the verse, which means

that 'no one on earth can look the king straight in the face.'—It proceeds—"Medhātithi has remarked that even Brāhmaṇas, who are of superior caste, and who are endowed with Brahmic glory, cannot look him in the face; and he bases this assertion on the words of Gautama (11.7) that 'people should sit below the king who sits on high'. This however is not right, since Gautama has followed up his assertion with the saving clause '*anyē brāhmaṇēbhyaḥ enam manyēran*', so that what the complete *sūtra* of Gautama means is—'while the king is sitting high upon the throne, people should sit below, on the ground,—all except the Brāhmaṇas, and these latter should honour him with benedictions.'

VERSE VII

Cf. 9. 303 *et seq.*

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (*Vyavahāra*, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 17), which adds the following:—Inasmuch as the king has been created out of their essential portions, he is all these gods;—'*dharmarāṭ*' is Yama; the meaning is that the king is similar to Agni and the other gods, being created out of their portions:—'*prabhāva*' means 'extraordinary power.'

VERSE VIII

This verse occurs also in the *Mahābhārata*.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (*Vyavahāra*, p. 5);—and in *Vīramitrodaya* (Rājanīti, p. 17), to the effect that by showing disrespect to the king one incurs the same sin that he does by showing disrespect towards the gods.

VERSE IX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392);—in the same work (Vyavahāra, p. 6);—and in *Vīramitrodaya* (Rājanīti, p. 18), which adds the following notes :—When a man carelessly approaches too near the fire, he himself alone is burnt, not his sons or other relations ;—others have explained ‘*durupasarpinam*’ as ‘one who approaches the fire for the purpose of throwing himself into it, with a view to escape from misery’;—better still than both these explanations is the following one :—‘When a man, knowing himself to be guilty, proceeds, through bravado, to touch Fire in an ordeal, it is he alone that is burnt by the fire ; but the king, becoming angry with him, destroys the man himself as well as his son, brother and other members of the family, along with his cattle and other possessions.’ It is thus alone that the two halves of the verse become correlated.

VERSE X

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 392); in the same work (Vyavahāra, p. 6);—and in *Vīramitrodaya* (Rājanīti, p. 18), which adds the following notes :—‘*Kāryam*’ means ‘fitness for being pardoned or punished’,—‘*shakti*’ is ‘capacity,—‘*dēsha*’ means ‘remoteness or proximity’,—‘*kālam*’ refers to times of scarcity or opulence ;—having considered all this, he assumes various forms ;—*i. e.*, in a moment he is pleased, and in a moment displeased ; when he finds a man weak, he becomes forgiving and if the man is strong, he uproots him, *i. e.*, he assumes a friendly, inimical or disinterested attitude in accordance with the considerations of state.

VERSE XI

‘*Padmā*’—‘Carrying a lotus in her hand’ (Nārāyaṇa);—‘dwelling in the lotus (Rāghavānanda);—‘the great, the magnificent’ (Mēdhātīthi, Govindārāja and Kullūka).