

VERSE CLVI

FOR EATING THE MEAT OF CARNIVOROUS ANIMALS, OF PIGS, OF CAMELS, OF COCKS, OF CROWS, OF ASSES, OR OF HUMAN FLESH,—THE ATONEMENT CONSISTS OF THE *Tapta-Krchehhra*.—(156)

Bhāṣya.

The particle '*cha*' indicates that the previous verse (154) also is to be construed with the present one; so that for the eating of the meat of the village-pig and other animals mentioned therein, this same should be the expiation.

And the second '*cha*' indicates that the expiation for swallowing the ordure or urine of carnivorous and other animals (mentioned in the present verse) would be the same as that in the case of that of the village-pig and other animals (mentioned in 154); but with this difference that in another *Smṛiti*, what is laid down in the present verse is found to be applied to the case of *all men*; hence so far as the present verse is concerned, no significance can be attached to the specification of 'twice-born men' (in 154), where it is said that 'the twice-born man shall perform the Chāndrāyana.'

Thus these two verses (154 and 156) should be taken along with Verse 159; so that the eating of what has been touched by the mouth of these animals (mentioned in the present verse) shall be treated on the same footing as the eating of things touched with the mouth of the cat and other animals (mentioned in 159).

On the same ground, the ordure and urine of all the animals (mentioned in the three verses) become forbidden; so that the expiation for the swallowing of the ordure and urine of the cat and other animals (mentioned in 159) would be the same as that for the swallowing of those of the carnivorous and other animals (mentioned in the present verse).
 —(156)

VERSE CLVII

IF A TWICE-BORN PERSON, WHO HAS NOT COMPLETED HIS COURSE OF STUDY, EATS FOOD GIVEN AT A MONTHLY RITE, HE SHALL FAST FOR THREE DAYS AND REMAIN ONE DAY IN WATER.—(157)

Bhāṣya.

'*Monthly rite*'—i.e., the '*Ekoddiṣṭa*' *shrāddha*, which is performed every month, for one year, till the performance of the '*Sapīṇḍīkarama*.' Though the *shrāddha* performed on the new-moon day is also called a '*monthly shrāddha*,' eating at it has been permitted by such texts as --'when invited he may freely eat'; how then could there be any expiation needed in this case?

Others have held that what is permitted is eating *on invitation*, so that if one eats *without invitation* at the new-moon *shrāddha*s also, he should be liable to the said expiation.

'*Who has not completed his course of study*'—i.e., while one is still residing with the teacher; i.e., the Religious Student.

Out of the three days, on any one day, he may remain in water. Since the 'three days' are mentioned, there would be no justification for adding a fourth day.—(157)

VERSE CLVIII

IF A PERSON KEEPING A VOW HAPPENS, IN ANY WAY, TO EAT HONEY OR MEAT, HE SHOULD PERFORM THE ORIGINAL *Kṛchchhra*, AND THEN COMPLETE THE REMAINDER OF HIS VOW.—(158)

Bhāṣya.

'*Person keeping a vow*'—i.e., one who is still in the stage of the Religious Student.



'*In any way*'—i.e., even in normal times ; in abnormal times, when life is in danger, the eating of the two things has been permitted ; so that there being nothing wrong in such eating, the present verse cannot be taken as laying down as an expiation for the same, thereby contradicting what has gone before. Hence what the meaning is that the expiation is necessary only under certain conditions, not always.

'*Original Kṛchchhra*'—i.e., the *Prājāpatya* ; which is called 'original,' because it forms the *origin* or *archetype* of all *Kṛchchhras*.

'*He should complete the remainder of his vow.*'—This shows that until the prescribed expiation has been performed, the man is not entitled to complete the vow.—(158)

VERSE CLIX

HE WHO EATS WHAT HAS BEEN LEFT BY A CAT, A CROW,
A RAT, A DOG, OR AN ICHNEUMON,—OR FOOD DEFILED
BY A HAIR OR AN INSECT,—SHALL DRINK THE
Brahmasuvarchalā HERB.—(159)

Bhāṣya.

'*Ākhu*'—rat.

'*Defiled*'—rendered impure by the contact of the said things.

'*Brahmasuvarchalā*'—Having pounded it and mixed it with water, he shall drink it *for one day* ; since the text does not make any specific recommendation as to time, if the drinking is done once one day, the injunction will have been duly obeyed.—(159)

VERSE CLX

IF ONE DESIRES HIS OWN PURITY, HE SHOULD NOT EAT
IMPROPER FOOD ; WHEN EATEN UNINTENTIONALLY,
IT SHOULD BE THROWN OUT, OR SPEEDILY ATONED
FOR BY MEANS OF PURIFICATIONS.—(160.)

Bhāṣya.

The first half of the verse is purely reiterative; as what the verse lays down is the expiation for the unintentional eating of improper food.

The meaning is that the food should be immediately vomited. Or '*it should be atoned for by means of purifications*'—i.e., expiations.

Others explain '*purifications*' as standing for the *Harī-takī* and such other purgatives; and they quote, in their support, the following from Gautama (23. 23)—'For eating improper food, the bowels should be cleared of all refuse.'

This passage, however, does not support the said interpretation; as even fasting would *clear the bowels of all refuse*.

Hence the meaning must be that in the event of the man not vomiting the food, he should perform the prescribed expiations.—(160)

VERSE CLXI

THUS HAS THE LAW RELATING TO THE PENANCES FOR THE EATING OF IMPROPER FOOD BEEN SET FORTH; LISTEN NOW TO THE LAW RELATING TO THE PENANCES EXPIATORY OF THE SINS OF THEFT.—(161)

Bhāṣya.

'*Of penances for the eating of improper food*'—i.e., of such food as should not be eaten.

Next follows the law relating to those penances that remove the sin of theft.—(161)

SECTION (18)—EXPIATION FOR THEFT

VERSE CLXII

IF A CHIEF OF TWICE-BORN MEN INTENTIONALLY COM-
 MITS THEFT OF GRAINS, COOKED FOOD AND WEALTH,
 FROM THE HOUSE OF A CASTE-FELLOW, HE BECOMES
 PURE BY PERFORMING THE *Kṛchchhra* FOR ONE
 YEAR.—(162)

Bhāṣya.

'Chief of twice-born men.'—This is only illustrative; it includes the Kṣatriya and the rest also; but inasmuch as the text has used the term *'chief of twice-born men,'* the phrase *'from the house of a caste-fellow'* is understood to signify *from the house of a Brāhmaṇa*. Hence the meaning comes to be this:—'Men of all castes, on stealing wealth from the house of a Brāhmaṇa, would become pure by performing the *Kṛchchhra* for one year.'

The term *'wealth'* including all kinds of property, 'grains' and 'cooked food' have been specially mentioned, for the purpose of indicating the better quality of grains; as for the stealing of grains of inferior quality, another expiation is going to be prescribed; from which it follows that what is here laid down applies to the stealing of the more important varieties of grains of superior quality.

"From among the various castes, if the Brāhmaṇa steals the property of other castes, what shall be the expiation?"

It shall be computed at the 'fourth,' the 'eighth' and other parts of what is here prescribed; just as we have found in the case of murder (sec. 127). That is, when the Brāhmaṇa steals the property of a Kṣatriya, he shall perform the *Kṛchchhra*



or three months; in the case of the property of a Vaishya, for a month and a half, and in that of a Shūdra, for twenty-two days.

“What is the quantity of grains, the stealing of which would make one liable to the said expiation?”

More than,—or even a little less than—ten jarfuls. That such is the meaning is indicated by the heaviness of the expiation prescribed.

A similar computation may be made in regard to ‘wealth’ also.

‘*Intentionally*.’—This is added only for the purpose of filling up the verse; as there can be no *unintentional* stealing of what belongs to another.

‘*Grains*’—Vrihi and the rest.

‘*Cooked food*’—grains and meat.

When every one of the three things is stolen, the *Kṛchchhra* should be performed for three years.

Some people take the expiation here laid down as meant for the stealing of all the three things mentioned, on the ground that it is a very heavy one.—(162)

VERSE CLXIII

FOR THE STEALING OF MEN AND WOMEN, OF A FIELD OR A HOUSE, OR THE WATER OF A WELL, OR A TANK,—THE *Chāndrāyana* HAS BEEN DECLARED TO BE THE EXPIATION.—(163)

Bhāṣya.

‘*Men*’—slaves.

‘*Women*’—slave girls.

‘*Field*’—plot of land, where *Vrihi* and other corns are grown.

The word ‘*water*’ is to be construed both with ‘*wells* and ‘*tanks*.’ What is here laid down applies to a case where water has been drawn from the well or the tank and preserved in a cistern and such other smaller reservoirs.

From the mention of '*water*' here it follows that for the misappropriating of *dry* wells and tanks, there is another law.

'*Vāpī*' is a synonym for '*taḍāga*' (tank).—(163)

VERSE CLXIV

IF ONE STEALS THINGS OF SMALL VALUE IN THE HOUSE OF ANOTHER, HE SHOULD RESTORE THEM; AND FOR HIS OWN PURIFICATION, HE SHOULD PERFORM THE '*Sāntapana Kṛcchhra*.'—(164)

Bhāṣya.

'*Things of small value*' do not last long; and things of small value are such earthenware articles as a dish, a cup, and so forth, as also such wooden things as the '*drona*,' the '*āḍhaka*' and other weights; and such iron things as the spade, the shovel, and so forth.

'*In the house of another*.'—The stealing of things lying in the house is a serious offence; not so that of things lying in the field or in the courtyard.

'*Restored*'—given back. This pertains to all cases of theft, as it has not been qualified in any way.

In a case where it is not possible to restore what has been stolen, the expiation shall be the double of what is prescribed here.—(164)

VERSE CLXV

FOR THE STEALING OF EATABLES AND EDIBLES, OF A CONVEYANCE OR A BED, OR A SEAT, OR OF FRUITS, ROOTS AND FLOWERS,—THE EXPIATION CONSISTS OF THE FIVE PRODUCTS OF THE COW.—(165)

Bhāṣya.

'*Conveyance*'—the cart and such things.

'*Bed*'—the bedstead, and so forth.

'*Seat*'—the mat, the stool, or wooden slab.



'Eatables and edibles.'—The distinction between the two should be understood to be this that while one stands for what is dry and scattered, the other stands for the reverse;—*'eatables'* standing for such things as sweetmeats, cakes and the like and *'edibles'* for barley-gruel and such things.

'Five Products of the Cow.'—These are well-known.

Here also what is mentioned should be eaten for one day only.—(165)

VERSE CLXVI

THERE SHOULD BE FASTING FOR THREE DAYS, IN THE CASE OF STEALING GRASS, WOOD, TREES, DRY FOOD, MOLASSES, CLOTHES, LEATHER AND MEAT.—(166)

Bhāṣya.

The expiation here laid down is for the stealing of grass and other things, in such quantities, as would be more valuable than the 'conveyance' and other things mentioned in the preceding verse.

'Wood'—not made into any article. That this is what is meant follows from its occurring along with 'trees.'

'Druma' is tree.

'Dry food'—either rice, or fried barley.

'Molasses.'—This stands for things made of molasses; so that sugarcandy and other sweetmeats become included.

'Charla' is cloth;—i.e., of large quantities of valuable cloth.

The expiation here laid down is an optional alternative to the *Kṛchchhra* that would be necessary in accordance with what is laid down in Verse 163, where the stealing of 'wealth' (which includes cloth) has been dealt with.

'Leather' stands here for *armour*.

'Māmsa'—meat.—(166)

VERSE CLXVII

IN THE CASE OF THE STEALING OF GEMS, PEARLS, CORALS, COPPER, SILVER, IRON, BRONZE AND STONE, ONE SHOULD SUBSIST, FOR TWELVE DAYS, ON PIECES OF GRAIN.—(167)

Bhāṣya.

There is to be reduction in time, according to the greater or smaller quantity of the things stolen, as also according as the offence is the first one or a repetition.—(167)

VERSE CLXVIII

IN THE CASE OF COTTON, SILK, WOOL, AN ANIMAL WITH CLEFT HOOF, AN ANIMAL WITH UNCLEFT HOOF, A BIRD, PERFUMES, MEDICINAL HERBS, AND A ROPE,—MILK SHALL BE DRUNK FOR THREE DAYS.—(168)

Bhāṣya.

‘*Kṛtāja*,’ ‘produced from worms,’ stands for *silks*.
‘*Animals with cleft hoofs*’—such as the cow and the rest.
‘*Animals with uncleft hoofs*’—such as the horse and the rest.

‘*Birds*’—parrots, hawks, and so forth.

‘*Rope*’—used for pulling water out of wells.—(168)

VERSE CLXIX

BY MEANS OF THESE PENANCES, THE TWICE-BORN MAN SHALL REMOVE THE SIN CAUSED BY THEFT; THAT DUE TO APPROACHING WOMEN WHO SHOULD NOT BE APPROACHED, HE SHALL EXPIATE BY THESE (FOLLOWING) PENANCES.—(169)

Bhāṣya.

The meaning of this verse is quite clear.—(169)

SECTION (19)—EXPIATION FOR WRONGFUL
SEXUAL INTERCOURSE

VERSE CLXX

IF ONE HAS HAD SEXUAL INTERCOURSE WITH HIS UTERINE SISTER, OR WITH THE WIFE OF HIS FRIEND, OR OF HIS SON, OR WITH AN UNMARRIED MAIDEN, OR WITH A LOWEST-BORN WOMAN,—HE SHOULD PERFORM THE PENANCE PRESCRIBED FOR THE 'VIOLATION OF THE PRECEPTOR'S BED.'—(170)

Bhāṣya.

Even though the text speaks generally of 'the penance prescribed for the violation of the Preceptor's Bed,' without any qualifications, yet it does not mean the application to the present case of what has been said regarding 'sleeping on a red-hot iron-bedstead,' and so forth (under Verse 104); what it does mean, however, is the performing for one year of the 'Prājāpatya penance,' which has been laid down in Verse 106. That such must be the meaning is clear from the fact that the violating of the Preceptor's Bed is a 'heinous offence'; and apart from the 'heinous offences,' there is no penance leading to death; though there may be this in cases of repetition (of non-heinous offences also).

'*Svayoni*'—uterine sister.

'*Wife of a friend*.'—The consort of a loving friend; what constitutes the seriousness of this offence is the affectionate regard of the friend, and not any blood-relationship, nor any such qualification of the husband as Vedic learning and the like.

Similarly in the case of '*the wife of his son*'—the daughter-in-law.

‘*Unmarried maiden*’—of other castes also. This is meant to refer to intercourse with those who have not yet been given away by their fathers, and who have not surrendered themselves through love,—the intercourse being entirely by force.

In connection with this also, the exact penance shall be regulated by several considerations. Though the text has added no qualifications to the general application of the law relating to the ‘violation of the Preceptor’s bed,’ yet in any two cases there may be two distinct penances, as is actually found to be the case. For instance, on account of the comparative heaviness or lightness of the offence, there would, in the case of women of the lower castes, be the performance of the *Chāṇḍrāyaṇa* for three months, which would be lighter than that of the *Kṛchchhra* for one year (which would have to be done in the case of other women).

‘*Lowest-born*’—*Chāṇḍāla* and *Mlēcchha* women. In the case of *Chāṇḍāla* women, a distinction in the penance has to be made on the ground of the act being intentional or unintentional,—as is clear from other *Smṛti* texts. For instance, in the case of women of the ‘*antyāvasāya*’ caste, the penance would be a ‘Half-*Kṛchchhra*,’ while in others, it would be one lasting for twelve days.—(170)

VERSE CLXXI

ON HAVING HAD INTERCOURSE WITH ONE’S SISTER BORN OF HIS FATHER’S SISTER, OR OF HIS MOTHER’S SISTER, OR OF HIS MOTHER’S FULL BROTHER,—ONE SHOULD PERFORM THE *Chāṇḍrāyaṇa*.—(171)

Bhāṣya.

‘*Sister born of the father’s sister*’—is the daughter of the father’s sister; similarly the daughter of the mother’s sister.



‘*Mother’s brother*’—maternal uncle.

‘*Full*’—uterine.—(171)

VERSE CLXXII

A WISE MAN SHOULD NEVER TAKE THESE THREE AS HIS WIFE; BEING BLOOD-RELATIONS, THEY ARE NOT FIT TO BE MARRIED; BECAUSE BY MARRYING THEM ONE SINKS LOW.—(172)

Bhāṣya.

“The unmarriageability of these being already implied by the law that no ‘sapinda’ relation shall be wedded, for what special purpose does the present text assert that *they are not fit to be married*?”

Some people offer the following explanation:—It is asserted here with a view to permit the option of marrying such relations other than these three as have been precluded on the ground of Sapinda-relationship.

This, however, is not right. Because the present text is meant to lay down the expiation necessary in the case of these three, which is different from that in the case of other Sapinda relations; and so long as this explanation of the text is possible, it would be highly improper to reject, even partially, the injunctions of the text forbidding the marrying of all ‘Sapinda relations’; options are admitted only when they cannot be avoided.

‘*Jñāti*’—blood-relation.

‘*Not fit to be married*’—not fit to be wedded, or for intercourse.

‘*Marrying*’—wedding.

‘*Sinks low*’—that is, he falls into hell; or it may mean that he becomes degraded in caste, comes to belong to a lower caste. Though in reality, a man’s caste cannot leave him so long as his body lasts, yet what is meant is that he ceases to be entitled to the performance of his caste-functions.—(172)

VERSE CLXXIII

A MAN WHO HAS HAD SEXUAL INTERCOURSE WITH NON-HUMAN FEMALES, OR WITH A MENSTRUATING WOMAN, —AND HE WHO HAS DISCHARGED HIS SEMEN IN A PLACE OTHER THAN THE FEMALE ORGAN, OR IN WATER,—SHOULD PERFORM THE ‘*Sāntapana Kṛchchhra*.’—(173)

• *Bhāṣya*.

‘*Non-human females*’—the mare and the like.

Though the *cow* also is ‘non-human,’ yet in connection with it, a distinct expiation has been laid down by Gautama (23. 12-13).—‘For intercourse with a friend, a sister, a woman of the same *gotra*, the wife of the pupil, the daughter-in-law, and the cow, the expiation shall be equal to that for the violation of the Preceptor’s bed, or that for the immoral religious student.’ Between the two optional alternative expiations laid down by Gautama, viz., that prescribed for violating the Preceptor’s bed and that for the immoral religious student,—one has to be taken as pertaining to cases where the act has been intentional, and the other to those in which it has been unintentional.

In Gautama’s text, the term used is simply ‘*talpa*’ (bed), which, in view of the context in which it occurs, must be taken as standing for the ‘*gurutalpa*’ (Preceptor’s Bed);—and the term ‘*avakara*’ should be taken as standing for ‘*avakīrṇa*’ ‘Immorality,’ which, being the cause of the expiation, indicates the *expiation* itself. The word ‘*sakhī*’ (friend) in Gautama’s text stands for a woman with whom friendship has been contracted in the same manner as with men; and it does not mean ‘the wife of a friend’; since the feminine affix here does not denote relation to the corresponding masculine; nor can this term be construed with the term ‘wife’ (coming later); since between the two we have the term ‘*sayoni*’ (sister). Vashiṣṭha

also uses the term in the same sense in the passage—‘*Gurvī, sakhī*, etc.’

‘*Menstruating woman*’—the woman who is in her monthly courses.

Another reading is ‘*pūtvādharam puruṣaḥ, etc.*’ The sense remains the same.

‘*Ayoni*’—a place other than the female organ.

Some people read (for ‘*jalē chaiva*’) ‘*jalē khē cha*’ [which means ‘in water and in *Ākāsha*’].

‘The *Ākāsha* being already included in the term ‘*ayoni*,’ ‘places other than the female organ,’—it need not be mentioned (by means of the word ‘*khē*’); as ‘*kha*’ stands for *Ākāsha*, which certainly is ‘a place other than the female organ.’

There is no force in this objection. As some people think that the presence of the term ‘*yoni*’ (in the compound term ‘*ayoni*’) indicates that the term stands for *other parts of the body* [and under this view, the mention of *Ākāsha* would not be superfluous].

‘*In water*’—directly.—(173)

VERSE CLXXIV

IF A TWICE-BORN MAN COMMITS AN UNNATURAL OFFENCE
 WITH A MALE, OR HAS INTERCOURSE WITH A FEMALE,
 IN AN OX-CART, OR IN WATER, OR DURING THE DAY,—
 HE SHOULD TAKE A BATH ALONG WITH HIS CLOTHES.
 —(174)

Bhāṣya.

In the case of such sexual intercourse, there should be immediate bath, with all the clothes on;—when it is committed in an ox-cart, or in water.—(174)

VERSE CLXXV

IF A *Brāhmaṇa* UNINTENTIONALLY APPROACHES A WOMAN
 OF THE *Chandāla* OR OTHER LOWEST-BORN CASTES,

—OR EATS HER FOOD, OR RECEIVES HER PRESENTS,—
HE BECOMES AN OUTCAST; BUT IF HE DOES IT INTENTIONALLY, HE BECOMES HER EQUAL.—(175)

Bhāṣya.

There is expiation for approaching, for eating the food of, and accepting gifts from, women of the 'Chandāla' caste, as also of the 'Mlechchha' tribes inhabiting the boundaries of the land.

'*Becomes an outcast.*'—All that this means is that the expiation shall be heavier than the 'performance of the *Kṛchchhra* for one year,'—and not that the man actually becomes an *outcast*.

The partaking of the 'food' has been mentioned here for the purpose of indicating that the expiation in this case shall be the 'performance of the *Kṛchchhra* for one year,' and not that which has been laid down in connection with 'the eating of the food of persons whose food should not be eaten' (Verse 152).

Similarly the '*receiving of gifts*' also has been mentioned here for the purpose of indicating the said *Kṛchchhra* as the expiation, and not 'the drinking of milk in a cow-pen for a month' (which is going to be prescribed in Verse 194 below).

'*If he does it intentionally, he becomes her equal.*'—This is only a declamatory assertion intended to lay down an expiation. What has been asserted in another *Smṛiti* text regarding the expiation for the intentional and unintentional act, has already been explained; how then could it be taken as meant to imply a heavier expiation?

'*Having taken food.*'—"With what is this to be construed?"

With the term '*Chandāla or other lowest-born caste.*'

"But this term is the subordinate factor in the compound ('*Chandalāntyastriyah*,' where '*strī*,' 'woman,' is the predominant factor)."

It has been often shown that a subordinate factor also may be construed with other words, when the sense demands it. The text having said 'having taken the food,'—and the question arising as to *whose* food is meant,—as no one else is mentioned in the text, it naturally follows that it has to be taken with 'the Chāṇḍāla and other lowest-born castes.' The sense thus comes to be this—'If one eats the food of the Chāṇḍāla and the Mlechchha,—and if he receives gifts from them,—and approaches their women, etc., etc.'

The expiation here laid down is for approaching the woman only once. In the event of the act being repeated, the offender must become 'equal' to the woman, on account of his being disqualified (from all the privileges of his own caste). The sin of the repeated acts could not be atoned for by means of expiations; for every cause would have its effect; and all the expiatory rites—necessary for the atoning of the sin of the repeated acts—could not be performed during a single life-time.—(175)

VERSE CLXXVI

IF THE WIFE IS PARTICULARLY CORRUPT, HER HUSBAND SHOULD KEEP HER CONFINED IN ONE ROOM, AND SHOULD MAKE HER PERFORM THAT PENANCE WHICH HAS BEEN PRESCRIBED FOR MALES IN CASES OF ADULTERY.—(176)

Bhāṣya.

If she is '*particularly corrupt the husband should keep her confined*'—*i.e.*, keep her away from all the duties of a 'wife' such as 'the collecting of wealth' and so forth (described under 9. 11).

'*In one room*'—*i.e.*, she should be kept in chains, and should not be permitted to roam about at will in her husband's house.

While thus confined, she should be made to perform the necessary expiation.

“What expiation?”

‘*That penance which has been prescribed for males in cases of adultery*’—that is, in the case of a Brāhmaṇa, adultery, when committed upon a woman of equal or inferior castes, is to be treated as a ‘minor offence,’ which involves the corresponding expiation. So also in the case of men of other castes; but when these latter commit the act on a woman of a superior caste, the expiation for the Vaishya shall be double; it shall be triple in the case of a Kṣatriya misbehaving with a Brāhmaṇa woman. But for a Vedic scholar, the expiation shall be trebled;—when a Shūdra misbehaves with a Brāhmaṇa woman, the expiation is that which has been prescribed for ‘heinous offences’;—when a Vaishya misbehaves with a Kṣatriya woman, it is to be treated as a ‘minor offence.’ All this distinction has been explained under ‘Punishments.’ The rules regarding women misbehaving with men of inferior castes shall be the same as those relating to men misbehaving with women of superior castes.

But though the offence may be equal, the corresponding expiation for women shall be only *half* (of what is prescribed for males);—‘women and sick men, boys up to the sixteenth year of age and men after or beyond the eightieth year are subject to only one-half of the prescribed expiation’—says a text.

The expiation is lighter in the case of a woman whose unchastity is well known. For instance, if one misbehaves with an unchaste low-caste woman, he should bathe along with his clothes and give a water-jar to a Brāhmaṇa; and if with a similar Vaishya woman, he should take food at the fourth meal-time and feed Brāhmaṇas; if with a Kṣatriya woman, he should fast for three days and should give a *yavāṭaka*. It has also been declared that he may be treated like a Vaishya. The same should be understood to be the case with the wife of a Shūdra. In connection with people having intercourse with women during their courses or bringing about their

conception, it has been declared that—‘if women of the Brāhmaṇa, Kṣattriya and Vaishya castes, have intercourse with a Shūdra, they could be purified by expiations, if they have not conceived,—not otherwise.’

In the case of women who have not been wedded by any one, and live by prostitution, it is doubtful whether or not an expiation is necessary for having intercourse with them.

“Why should there be any such doubt?”

Because the term ‘*dāra*,’ ‘wife,’ connotes consecration (a woman who has passed through the sacrament of marriage); and when no marriage has been performed, the woman cannot be called any one’s ‘wife’; and expiations are necessary only in the case of intercourse with the ‘*wife of another person*. This would lead us to the conclusion that in the case in question no expiation is needed. On the other hand, since it has been laid down that ‘one should remain attached to *his own* wife,’ we think that there should be expiation in the case in question (as it involves infidelity to one’s own wife).

“What then is the right view on this point?”

The right view is that expiation *is* necessary.

“Why so?”

Because the restriction (that one should be devoted to his own wife) has been directly *enjoined*, and expiation has been declared to be necessary in the case of one’s omitting to do what has been *enjoined* (11. 44). Even though the offence may not fall under the category of ‘minor offences,’ yet that does not mean that there is to be no expiation. The various kinds of offences—‘minor offences,’ ‘offences leading to loss of caste,’ and so forth—have been enumerated, not by way of an exhaustive list (of offences requiring expiation), but only for the purpose of indicating the necessary expiations. The condition common to all offences has been summed up as—‘omitting to do what is enjoined, etc., etc.’ (11. 44). The case of the ‘wanton’ woman has been already explained, and the prostitute also is an ‘unchaste woman.’

“As a matter of fact, only that woman is to be called ‘another’s wife,’ ‘*paradāra*’ (in connection with the present context) who has intercourse with the paternal or maternal relations of her husband; and such women become known as ‘wanton,’ when they have intercourse with several men.”

True; but to the prostitute also, the term ‘*svairinī*,’ ‘wanton,’ is applicable on the basis of her *wantonness* or *want of self-control*.

Hence in the case of these, there should be both, bathing along with clothes, and also the giving of a water-jar.

In connection with adultery some people hold the following opinion—The avoiding of sexual intercourse is of the nature of a *vow*, and as such pertains, not to all men, but to the Accomplished Student; as it is in reference to him that the texts have set forth the section beginning with the words ‘now his vow,’ and ending with—‘these vows he shall keep.’
 —(176)

VERSE CLXXVII

IF SHE HAPPENS TO BE CORRUPTED AGAIN, ON BEING SOLICITED BY A MAN OF EQUAL CASTE,—THEN THE *Kṛchchhra* AND THE *Chāndrāyana* WOULD BE THE MEANS PRESCRIBED FOR HER PURIFICATION.—(177)

Bhāṣya.

‘*On being solicited*’ by a man of equal caste,—if she happens to have sexual intercourse again, then, inasmuch as this would be a ‘minor offence,’ the ‘*Chāndrāyana*’ would be the natural expiation for her. Even so, the *Chāndrāyana* has been mentioned again in the present verse, in order to imply that the other expiations prescribed for ‘cow-killing’ (which is a typical ‘minor offence’) are not applicable in the present case,—and also that the complete *Chāndrāyana* has to be performed.

Though the latter half of the verse would seem to imply that ‘intercourse with all women apart from one’s own wife involves



the same expiation,' yet as a matter of fact, such is not the case; as special penalties have been laid down in connection with the following women:—'mother, mother's sister, mother-in-law, maternal aunt, father's sister, wife of the paternal uncle, wife of a friend, wife of a pupil, sister, sister's friend, daughter-in-law, daughter, teacher's wife, a woman belonging to one's own *gotra*, a woman-refugee, a queen, a mendicant woman, a chaste woman, one's nurse, a woman belonging to a higher caste.' From among these, as regards the mother, the proper expiation has been already explained (under the 'heinous offence' of 'Violating the Preceptor's Bed');—in connection with those beginning with the 'mother's sister' and ending with 'daughter,' the expiation shall be the performance of the *Kṛchehhra* penance for one year;—and in the case of the rest, the performance of *Chāndrāyana*.

Question—"Those that have been mentioned here as belonging to the same *gotra*,—does this mean those that are born in the same *gotra* as the man? Or those that have been married to the same *gotra*?"

The answer to this is that both are meant; since we find texts indicative of both views.

'*Gotra*' means *family, paternal line*; and if *women of the same paternal line* be meant, then the separate mention of the 'father's sister,' would be superfluous, as she 'belongs to the same paternal line.' If, on the other hand, the woman be held to be one who belongs to the *gotra* of the person to whom she has been united, then they should be spoken of as belonging to their husband's *gotra*; and in that case, the separate mention of the 'wife of the paternal uncle' becomes superfluous; as in the said sense she would be 'of the same *gotra*' as the man concerned. Thus then, there being nothing to indicate which one of these two views is meant, we take the term as referring to both. The common view, however, is that what are meant here are women whose husband's *gotra* is the same as that of the man concerned.

Some people have held that—"In connection with the performance of Shrāddhas, women belong to their father's *gotra*." But this is restricted to *Shrāddhas* only. Or, we may take it as referring to other cases also, if we find a text directly saying so.—(177)

VERSE CLXXVIII

WHAT A TWICE-BORN MAN COMMITS BY DALLYING WITH A *Chandālī* FOR ONE NIGHT,—THAT HE WIPES OFF IN THREE YEARS, LIVING ON ALMS AND CONSTANTLY REPEATING (SACRED TEXTS).—(178)

Bhāṣya.

The term '*vr̥ṣālī*' here stands for the *Chandālī*.

Since the expiation prescribed is a heavy one, it should be understood as meant for the act done intentionally and repeated twice. In other cases the expiation would consist in the performance of the *Kṛcchhra* for one year.

Since the text contains the term '*for one night*,' what is said here must be taken as referring to a man who sleeps with the woman and spends the whole night with her.

'*Dallying*' means *enjoyment*.

The term '*vr̥ṣālī*' has been used here as a deprecatory word, and not in the sense of the particular caste (*Chandāla*).

'*What he commits*'—The sin that he brings on.

'*That he wipes off in three years*'—destroys it.

'*Living on alms and constantly repeating sacred texts*.'—As no particular texts have been specified, they say that the words repeated should be expressive of his deed (?). Others, however, have held that the words repeated shall be, not ordinary ones, but those occurring in the *Mantra* and *Brāhmaṇa* texts, to be selected according to the man's own predilections. That this is so follows from the fact that, where the *repeating of the sacred texts of the R̥g-Veda* has been



prescribed (in 11. 262) as a general means of purification, no particular texts have been specified.

Some people explain the term '*vr̥ṣalī*' as standing for the *Shūdra* woman, and declare that dallying with her for three months is what is meant.

But this cannot be right. Because marrying a *Shūdra* woman is not permitted; and as for a wanton woman, the expiation in her case is a light one; and intercourse with other kinds of *Shūdra* women would fall under the category of 'Minor Offences,' for which the expiation laid down in the present verse would be too heavy.—(178)

SECTION (20) — EXPIATION FOR ASSOCIATING
WITH OUTCASTS

VERSE CLXXIX

THUS HAS THE ATONEMENT FOR THE FOUR KINDS OF
SINNERS BEEN SET FORTH; NOW LISTEN TO THESE
(FOLLOWING) EXPIATIONS FOR THOSE WHO ASSOCIATE
WITH OUTCASTS.—(179)

Bhāṣya.

The meaning of the verse is quite clear.—(179)

VERSE CLXXX

IF ONE ASSOCIATES WITH AN OUTCAST FOR ONE YEAR,
HE HIMSELF BECOMES AN OUTCAST; NOT BY SACRI-
FICING FOR HIM, OR TEACHING HIM, OR FORMING A
MATRIMONIAL ALLIANCE WITH HIM,—BUT BY WALK-
ING, SITTING OR EATING.—(180)

Bhāṣya.

The term 'outcast' connotes disqualification in regard to the rites of twice-born men; the meaning is that he 'falls,' recedes, becomes deprived of, his rights.

'Outcasts,'—of the four castes, Brāhmaṇa and the rest;—'if one associates with them—in one year he becomes an outcast,' i.e., he becomes equal to the outcast.

What is it that he is supposed to do when 'associating?'

'Walking, sitting and eating'—(a) 'walking' means conversing, touching the body and moving about in his company; similarly (b) 'sitting,' on the same bed, or on the same seat; and (c) 'eating,' on the same seat, or out of the same dish.



‘*Sacrificing, teaching and forming matrimonial alliance,*’—it is with these that ‘*not*’ has to be construed.

It becomes necessary to explain whether, by ‘sacrificing’ for an outcast, one does not become an outcast at all, or he becomes so in more or less than a year.

On the basis of other *Smṛti*-texts it is understood that by sacrificing for an outcast, one becomes an outcast *immediately*.

The right reading would be ‘*yājanādhyāpanam,*’ with the Accusative ending;—as the nouns are meant to be governed by the present-participle term ‘*ācharan,*’ which also indicates the reason for what is here laid down (for the purpose of the indication whereof the Ablative has been used).
—(180)

VERSE CLXXXI

WHEN A MAN ASSOCIATES WITH ANY ONE OF OUTCASTS,
HE SHOULD, FOR HIS OWN PURIFICATION, PERFORM
THE SAME PENANCE THAT HAS BEEN PRESCRIBED
FOR THAT OUTCAST.—(181)

Bhāṣya.

For the atonement of the sin of associating with an outcast, the same expiation is to be performed which has been prescribed for that outcast himself.

In ‘*ēṣam,*’ ‘*of these,*’ the Genitive has the sense of *selection*; the sense being—‘From among these outcasts, if a man associates with any one,—in the manner described in the preceding verse,—he should perform that same expiation which has been prescribed for that same outcast;—for the purpose of purifying—removing—the sin begotten by that association.’

This last phrase ‘*for the purpose, etc.,*’ serves only to fill up the metre.

As a rule, a man becomes *degraded* (an outcast) by repeatedly doing such degrading acts as not renouncing the



company of outcasts. Now there arises the question—Does this mean that the *degradation*—the *outcastness*—that attaches itself to the associating person is direct,—or is it only the degradation of the outcast that becomes attributed to him indirectly? If it is something new, then it behoves you to point out the authority for the assertion that ‘there are *five heinous offences*.’ If it be held that in the case of the five, the degradation is *direct*, while in that of others it is *indirect*,—then there would be no point in making any such distinction. The acts being the same, the expiations being the same, what would be the use for attributing the degradation in one case, only *indirectly*?

Objection—Some people argue as follows:—“Usage does not always vary with purposes only, it varies on other grounds also. In the present case the distinction is based upon authoritative texts: For instance, in a case where, having asserted *degradation*, the text goes on to explain it as consisting in being deprived of the rights of twice-born men,—*e.g.*, in 182 below,—as the character is mentioned as belonging to the man himself, the *degradation* is *direct*; on the other hand, where the character is spoken of—either by name or by indicative words,—as due to relations with the outcast, it is *indirect*. For instance, in connection with the names ‘*Saurya*’ and ‘*Āgnēya*,’ no characteristic of the terms ‘*Sūrya*’ and ‘*Agni*’ is found to have been declared as belonging to the *Saurya* and the *Āgnēya*, on the basis whereof there could be any transference of details from one to the other, which could bestow any peculiar character on them. (*Vide* *Mīmāṃsa-Sūtra*, 8. 1. 27—31).’

“This, however, is not right; because in the case cited, the terms ‘*Sūrya*’ and the rest are all-powerful, since they form part of the Veda, which is not the work of an author. The present treatise on the other hand, is the work of a human author, and how can any such author propound a distinction which does not exist in fact? There may be some kinds of



distinction which may be admitted, when not opposed to well-known Perception or Inference. [But cannot justify the assuring of distinctions in all cases.] As for *repetition*, it means the doing of an act twice over; and it is in this sense that the term is used, even in cases where the act is repeated a hundred times; for in all cases, the character of 'repetition' is one and the same. In ordinary parlance also 'repetition' means only duplicating the act. So that whether an act is *repeated* twice, or a hundred times, the expiation due to 'repetition' shall be one and the same, as what is forbidden is a despicable deed; and whether a man sleeps twice during the day, or kills a cow more than once,—the condition that there is repetition of a despicable act is one and the same, which should lead to the same kind of 'degradation.' For these reasons what is here propounded needs to be pondered over—is open to doubt."

Answer—What is there that needs pondering over? That the five acts are sinful, leading to degradation, has been declared by all writers on *Smṛti*; as also that some other acts are similar to those five. There is no gainsaying these two facts; as for distinction among these, it can be made on the basis of 'the capacity of the agent, the nature of the offence,' and so forth (set forth in Verse 209 below). It can never be that what has been declared as *similar* to a certain act should stand on the same footing as that act itself; for instance, the cow cannot be the same as the *gavaya*. The fact of the matter is that on certain points the two acts differ between themselves, while on others they resemble, and hence come to be spoken of as 'similar.'

From all this it follows that those also who are *equal* to outcasts become 'outcasts' themselves; and in this case the expiation would be just a little less than that in the case of actual outcasts.

In connection with the question of being deprived of rights and privileges, some people put forward the special

points that the man becomes deprived only of the right of performing the *Shrauta* rites, and not the *Smārta* ones.

It has been argued above that there would be no difference between doing an act twice and doing it a hundred times over. But as a matter of fact, there would certainly be a difference among the various degrees of repetition. How could the offence in both cases be of the same degree?

Another argument put forward is that—‘Sleeping during the day and cow-killing, both being forbidden acts, there would be the same degree of ‘degradation’ involved in the repeated committing of both these deeds. But how can the deprecation of the two acts be said to be of the same degree;—when, as a matter of fact, we find a distinction between the degree of sinfulness clearly set forth in the corresponding declamatory passages? And there is multiplicity of expiation also in cases where the prohibition is exceptionally emphatic.

The rule on this point is this:—That there is ‘degradation’ brought about by the repeated performance of forbidden acts is not true of all forbidden acts; for instance Verse 11. 41 has declared that the killing of 1,000 animals of one kind is equal to that of a single animal of another; hence in several cases, even though a certain forbidden act may be repeated several times, there is no ‘degradation’ at all.—(181)

VERSE CLXXXII

WHEN ONE HAS BECOME AN OUTCAST, HIS *Sapindas* AND RELATIONS SHALL OFFER HIM ‘WATER’ OUTSIDE, ON AN INAUSPICIOUS DAY, IN THE EVENING, IN THE PRESENCE OF RELATIVES, PRIESTS AND ELDERS.—(182)

Bhāṣya.

When one has become an ‘outcast,’ and is unwilling to perform the prescribed expiation, they shall treat him as dead and offer to him the ‘water-jar’; this is what the text lays down.

'*Sapindas*'—Relations on the father's side, up to the seventh degree.

Persons other than those who may be related to the man are called '*relations*,' which includes the *Sagotras* also.

'*On an inauspicious day*'—i.e., on the fourteenth and such other days of the month.

'*In the evening*'—at sunset.

'*Relatives, priests, etc.*'—of the persons making the offering, as also of the outcast.—(182)

VERSE CLXXXIII

A FEMALE SLAVE SHALL OVERTURN A JAR FULL OF WATER WITH HER FOOT, AS IN THE CASE OF THE DEAD; AND THEY, ALONG WITH THE RELATIONS, SHALL OBSERVE THE 'UNCLEANLINESS' FOR THE DAY AND NIGHT.—(183)

Bhāṣya.

'*As in the case of the dead.*'—This is an injunction of what should be done (in the case of the dead).

The female slave shall overturn with her foot the water-jar, saying—'This is for so and so' (naming the outcast).

After this has been done, it is necessary to observe 'uncleanliness' during the day and night.

'*Along with the relations.*'—They shall all sit in one place, for that day.

The naming of the '*female slave*' indicates that the *Sapindas* should not do it themselves. —

"If that be so, and the *Sapindas* do not do this act themselves, what should be the difference between '*Sapindas*' and '*relations*,' in view of which it has been said that all this should be done in the presence of relations, priests and elders? Since all (*Sapindas* as well as *Relations*) would be helping the offering only by their *presence*, and thus acting like an indirect accessory."

It is not so; '*Sapindas*' and others of that class are the 'performers' of the act of offering in the sense that it is they that *direct* it; while 'Relations,' 'priests' and the rest are brought together only with a view to some spiritual effect.—(183)

VERSE CLXXXIV

THENCEFORTH SHALL CEASE ALL CONVERSATION WITH HIM,
 SITTING WITH HIM, HIS SHARING IN PROPERTY, AS
 ALSO ALL ORDINARY INTERCOURSE.—(184)

Bhāṣya.

This verse lays down how his relations shall treat the out-cast after the 'water' has been offered.

'*Conversation*'—Talking with one another.

'*Property*'—Wealth. This also shall not be given to him.

'*Ordinary intercourse*'—Saluting at meeting and enquiring after health and so forth, bringing him home at marriages and other ceremonies, feeding him, and so forth.

"The cessation of all this is already implied in that of *conversation*."

What is meant by the last phrase includes also the dropping of all such courtesies as rising to receive him, leaving the seat and the likes; while 'conversation' stands for acts pertaining to the utterance of words only.—(184)

VERSE CLXXXV

THE RIGHT OF PRIMOGENITURE SHALL BE WITHHELD,
 AS ALSO THE ADDITIONAL SHARE OF PROPERTY DUE
 TO THE ELDEST; THE ADDITIONAL SHARE DUE TO
 HIM AS THE ELDEST SHALL BE OBTAINED BY HIS
 YOUNGER BROTHER, WHO IS SUPERIOR TO HIM IN
 QUALITY.—(185)

Bhāṣya.

‘*The additional share of property due to the eldest.*’—In connection with this, the following objection is raised :—“The declaration that all property shall be withheld from him clearly implies the withholding also of the additional share due to the eldest.”

In answer to this some people explain that the said *withholding* is reiterated in the present verse, for the purpose of laying down that the said share shall devolve upon the younger brother who excels him in quality.

Others however think that the term ‘Property’ stands for all kinds of wealth, not for the *hereditary* property only; as in the lexicon we find ‘*dāyādyā*’ (which is the word used in the preceding verse) mentioned as a synonym for ‘*dhana*’, ‘property.’ Hence what is meant by the withholding of ‘property’ from him means that one may not pay to him what may have been borrowed from him; what the debtor should do is to repay the same to the man’s son, brother or other heirs.

Others again hold that the withholding of ‘property’ is meant to apply to the case where the property has not been previously divided, while what is meant by the present verse is that if division has already taken place, all that shall be taken away from him is only the additional share that he may have received by virtue of his being the eldest brother; so that even though the man may have sons, they shall inherit all the rest of his property, save the said additional share.
—(185)

VERSE CLXXXVI

IF HOWEVER THE EXPIATION HAS BEEN PERFORMED, THEY SHALL BATHE WITH HIM IN A SACRED RESERVOIR OF WATER AND SHALL THROW INTO THE WATER A FRESH JAR FILLED WITH WATER.—(186)

*Bhāṣya.*

The present verse describes what sort of water-offering is to be made for one who has performed the prescribed penance.

‘They shall bathe with him in a reservoir of water,’—in a sacred river, or in a large lake, or in some such sacred place as Prabhāsa, Mānasa and the like;—‘and throw a fresh jar full of water.’

Since the present text speaks of the ‘fresh jar’ and the foregoing one speaks of the ‘female slave,’ it means that in the former case, the jar to be used should be one that has been already in use for other purposes. In both cases the jar is to be filled with water.—(186)

VERSE CLXXXVII

HAVING THROWN THAT JAR INTO THE WATER, HE SHALL ENTER HIS OWN HOUSE AND CARRY ON, AS BEFORE, ALL HIS FAMILY-FUNCTIONS.—(187)

Bhāṣya.

The jar has to be thrown again in the same water in which they have bathed.

Then taking him with them, the relations shall go to his house, and then, as before, go on with all such family-functions as dinner and the like.

According to others, ‘he’ stands for the man who has performed the expiation; and under this view, the jar should be thrown by that same man.

This ‘water-rite’ is to be performed only in the case of the ‘outcast’ referred to in the present context, and not to other kinds of ‘outcasts,’—such as those described under 8. 389—‘one who abandons his father, one who kills the king, one who sacrifices for the *Shūdra*’ and so forth.—(187)



VERSE CLXXXVIII

THIS SAME METHOD IS TO BE ADOPTED ALSO IN THE CASE OF FEMALE OUTCASTS; BUT CLOTHING, FOOD AND DRINK SHALL BE SUPPLIED TO THEM AND THEY SHALL LIVE CLOSE TO THE HOUSE.—(188)

Bhāṣya.

‘*This same method is to be adopted in the case of female outcasts*,’—of women who have become outcasts.

Even in the case of such female outcasts as have not performed the expiation, and to whom ‘water’ has been offered, in the manner of a dead person,—food and clothing shall be supplied. Inasmuch as the text uses the word ‘*dāna*,’ what is meant is that she is to receive just enough food and clothing to keep her body, and she shall not be supplied with any articles of luxury.

‘*Drink*’—From the very propriety of the case, this stands for *water*. But, even if it was not supplied, she could get it in any quantities. What is meant therefore by its mention is that the man supplying her with it shall not do it in an affectionate manner.

Food and clothing also should be of the same inferior quality as the drink. Says *Yājñavalkya* (1. 70)—‘One should deprive the unchaste woman of her rights, let her remain dirty, living on mere morsel of food, despised, and sleeping on the ground.’

The conditions that render women ‘outcasts’ are the same as those in the case of men. As for what has been said in connection with those who procure abortions—‘in cases of abortion, the woman does not incur a heavier guilt—etc., etc.’ what this means is only that both the man and the woman are equally guilty, and it does not mean that in cases other than this, the woman incurs a heavier guilt. Says *Yājñavalkya* (3. 298)—‘Intercourse with inferior men, abortion, and

injuring the husband are to be regarded as acts that degrade (render outcasts) women in particular.'

'*They shall live close to the house.*'—What is meant by the phrase 'close to the house' is that they shall be turned out of the main building and allowed to live in a separate hut.

Some people say that lodging close to the house is to be given to only those who are performing the expiation, and not for others.

But this is not right. Because what is really meant is that the supplying of food and clothing would be easier if she dwelt close by. While during the time that she is undergoing the expiation, she would be living on alms, or milk, or performing the *Chāndrāyana* and other penances. And the rule regarding living on alms cannot be regarded as set aside by what is said in the present text ; as the only purpose served by the present text is to prescribe the means of subsistence.

From all this it follows that what the verse means is that food and clothing, etc., have to be supplied also to that female outcast who, either though incapacity or on account of some other cause, is not in a position to perform the expiatory penance.—(188)

VERSE CLXXXIX

ONE SHALL NOT CARRY ON ANY BUSINESS WITH UNEXPIATED SINNERS; BUT IN NO CASE SHALL HE DESPISE THOSE WHO HAVE PERFORMED THE EXPIATION.
—(189)

Bhāṣya.

'*Sinners.*'—This stands for the 'outcasts,' as is clear from the context. So long as these are '*unexpiated*'—unclean, not having performed the prescribed expiations,—'*one shall not carry on any business,*'—such as borrowing, selling, buying, sacrificing and so forth.

'*Expiation*' is *purification*, wiping off of the sin. When this has been done, one should not '*despise*' the man. That is, no one should reproach one who has duly performed the prescribed expiation.—(189)

VERSE CXC

ONE SHALL NOT ASSOCIATE WITH MURDERERS OF CHILDREN, UNGRATEFUL MEN, MURDERERS OF A REFUGEE, AND MURDERERS OF WOMEN,—EVEN THOUGH THEY MAY HAVE BEEN DULY PURIFIED.—(190)

Bhāṣya.

'*Refugee*'—He who, on being harassed by his enemies, or struck by some powerful person, seeks refuge with a person saying 'save me,'—or a man who has committed an offence and comes to a learned man saying—'save me, tell me what expiation I should perform.' Both these would be 'refugees.'

'*Ungrateful men*'—Those who forget the benefit that has been conferred upon them by some one, and try to injure him,—or one who spoils the effect of the benefit he has himself conferred upon some one, and tries to undo it by doing him harm. Though both these men would be '*kṛtaghna*' in the literal sense, yet in ordinary usage the name is applied to one who causes injury to his benefactor.

In this connection, there is no consideration of caste, —the only condition is that the persons murdered are 'children' and the like.

'*Women*'—Even though they be unchaste. Though in these cases the expiation shall be light, yet association with them is directly forbidden by the words of the text.

'*Association*'—Keeping company, living together.—(190)

SECTION (21)—EXPIATION FOR THE NEGLECT OF
 'SAVITRĪ'

VERSE CXCI

THOUGH TWICE-BORN MEN TO WHOM THE *Sāvitṛī* HAS
 NOT BEEN TAUGHT ACCORDING TO RULE, SHOULD
 BE MADE TO PERFORM THREE *Kṛchchhra* PENANCES
 AND THEN INITIATED IN DUE FORM.—(191)

Bhāṣya.

The time for the Brāhmaṇa's Initiation has been laid down as extending up to the sixteenth year of his age; and the present text lays down the expiation for transgressing this limit.

If to a Brāhmaṇa the *Sāvitṛī* has not been taught—from the seventh to the sixteenth year of his age—the '*teaching of the Sāvitṛī*' stands here for the sacrament of *Initiation*; hence the meaning is 'if the Initiation has not been performed at the said time'; similarly up to the twenty-second year for the Kṣattriya, and the twenty-fourth year for the Vaishya,—then after the lapse of this time, he should be made to perform three '*Kṛchchhra*' penances. Where the term '*Kṛchchhra*' stands without an epithet, it means the *Prājāpatya* penance,—such is the well-known usage of *Smṛti*.

Others explain the '*Kṛchchhra*' here as standing for the *Kṛchchhātīkṛchchhra*.

After these *Kṛchchhra* penances have been performed, he should be initiated.

'*In due form.*'—This is purely reiterative.—(191)

VERSE CXCI

WHEN TWICE-BORN MEN, WHO FOLLOW IMPROPER OCCU-
 PATIONS, OR WHO ARE ABANDONED BY THE VEDA,



ARE DESIROUS OF PERFORMING EXPIATIONS—FOR THESE ALSO THIS SAME EXPIATION IS TO BE PRESCRIBED.—(192)

Bhāṣya.

‘*Who follow improper occupations*’;—e.g., Brāhmanas engaged in the service of a Shūdra. The *proper occupation* for each man is indicated by the livelihood that has been prescribed for him; occupations other than that would be ‘*improper*.’ That occupation which is prescribed for twice-born men would be ‘*improper*’ for persons other than twice-born.

‘*Abandoned by the Veda*’—those who, though *initiated*, have not studied the Veda,—or having studied have forgotten it.

For those also there should be the ‘*three Kṛchehhras*.’

‘*Are desirous of performing expiations*.’—This is purely reiterative; as people take to an action only when they have a desire for it.—(192)

SECTION (22)—EXPIATION FOR BRAHMANAS ACQUIRING PROPERTY BY IMPROPER MEANS

VERSE CXCI

WHEN *Brāhmanas* ACQUIRE PROPERTY BY AN OBJECTIONABLE ACT, THEY BECOME PURE BY GIVING IT UP, AND ALSO BY REPEATING SACRED TEXTS AND PERFORMING AUSTERITIES.—(193)

Bhāṣya.

‘Objectionable.’—Though the text uses this general term, it should be understood as standing for the ‘accepting of improper gifts,’ because what the next verse lays down refers to the particular means of acquiring property; what is said is that ‘the man becomes absolved from the sin of accepting an improper gift.’

‘Giving it up’—Relinquishing; renouncing all sense of ownership with regard to it, or actually giving it away. Unmindful of any spiritual or temporal benefits that might accrue from the relinquishment, he should deposit the property on the public road, saying—‘anyone who wishes may take this from me’;—or he may throw it away into a river or a pit or in some such place.

The exact forms of the ‘repeating of sacred texts’ and ‘austerities’ are going to be described in the verse referred to above.

Others read *‘mānavāḥ’* (‘men’) in place of *‘Brāhmaṇāḥ,’* and explain the verse as follows:—Any means of acquiring property that has been forbidden for a man—be he a twice-born or Shūdra—is *‘objectionable’* for him. *E.g.,* it has been declared that—‘The Brāhmaṇa or the Kṣātriya shall not take interest’ (10. 117). For one who earns wealth by such



means, the expiation consists of 'giving up,' 'repeating of texts' and 'austerities,' all three combined. In the case of the Brāhmaṇa accepting an improper gift however, there is a special expiation as described in the following verse.—(193)

VERSE CXCV

HAVING, WITH CONCENTRATED MIND, REPEATED THE *Sāvitrī* THREE THOUSAND TIMES, AND DRINKING MILK IN A COW-PEN FOR ONE MONTH, HE BECOMES ABSOLVED FROM THE SIN OF ACCEPTING AN IMPROPER GIFT.—(194)

Bhāṣya.

'*The Sāvitrī three thousand times.*'—Some people take this to mean that this should be done everyday; while others construe '*trīṇi*' with '*māsam*' [the meaning being that the whole is to run for *three months*]; so that the *mantra* would have to be repeated one hundred times everyday.

'*Cow-pen*'—the place where cows are kept.—(194)

VERSE CXCV

WHEN HE HAS RETURNED FROM THE COW-PEN, EMACIATED WITH THE FAST, AND HUMBLE, THEY SHALL ASK HIM—'FRIEND, DOST THOU DESIRE EQUALITY WITH US?'—(195)

Bhāṣya.

The mention of 'Emaciation' implies that he is to drink only a small quantity of milk.

'*Humble*'—sitting on his knees on the ground.

'*They*'—the learned Brāhmaṇas—shall ask him—'O friend, dost thou desire equality with us?' and add—'If so, you should never again disobey the scriptures, and accept improper gifts, through greed.' When thus addressed, the man should say—'forsooth' (as prescribed in the following verse).—(195)

VERSE CXCVI

HAVING SAID 'FORSOOTH' TO THE *Brāhmaṇas*, HE SHALL SCATTER GRASS TO THE COWS; WHEREUPON THEY SHALL ACCORD ADMISSION TO HIM AT A PLACE HALLOWED BY THE COWS.—(196)

Bhāṣya.

That place is said to be '*hallowed by the cows*' by which they pass to the pasture-grounds, or where they descend to a river or to a water-fall for drinking water.

'*They*'—the *Brāhmaṇas*—'*shall accord to him admission*,' i.e., they shall take hold of his hand and bring him over near themselves.—(196)

VERSE CXCVII

IF ONE SACRIFICES FOR APOSTATES, OR PERFORMS THE OBSEQUIES OF STRANGERS, OR MALEVOLENT RITES, OR THE *Ahīna* SACRIFICE,—HE WIPES IT OFF BY THREE *Kṛchchhras*.—(197)

Bhāṣya.

'*Apostates*'—Those who have fallen off from the *Sāvitrī*; for such men, (a) if one performs the *Vrātyastoma*—which is a rite specially prescribed for them,—either by officiating at it as a priest or by directing it;—(b) or if he performs the '*obsequies*'—the rites performed in the cremation-grounds—'*for strangers*'—i.e., for persons other than their parents or preceptor;—(c) or if he performs '*malevolent rites*'—such as the *Shyēnachit* sacrifice and the like;—or (d) if he performs the *Ahīna* sacrifice;—he becomes pure by performing '*three Kṛchchhras*.'

Others hold that what is here laid down does not refer to the *performer* of the '*malevolent*' or '*Ahīna*' sacrifices, but to those who officiate as priests at these sacrifices. It is for this reason that this same rule applies also to those who perform

sacrifices for apostates. As regards the performer himself, since he undertakes the performance in obedience to the Vedic injunction of the sacrifices concerned, how could they be liable to expiation for their act, so long as the performance has not been forbidden?

“As regards the *Ahīna* sacrifice, it is possible that it may have been undertaken in obedience to a Vedic injunction; but how can the same be said regarding the *Shyēna* and other malevolent rites? There is no such injunction as that ‘one should kill his enemies’; all that the Veda says is that—‘if one desires to encompass the death of his enemy, he should, for that purpose, perform the *Shyēna* and such malevolent rites.’ And to the killing of an enemy one is prompted solely by impetuous desire, and the entertaining of such desire has been forbidden, by such texts as—‘one should not seek to injure any living creature.’ To the performance of the *Ahīna* sacrifices also people are prompted solely by impetuous desire; as only such people are entitled to it as entertain an eager desire for a definite reward;—but (there is this difference that) in this case neither the desire for the particular reward nor the action leading up to that reward is one that is forbidden. While in the other case in question (that of the Malevolent Rites), both are forbidden: as the general prohibition ‘one should not injure living creatures’ means that ‘one shall undertake an act that leads up to the death of a living creature’; and it is such *death* which forms the result of the *Shyēna* and other malevolent rites. As regards the *Ahīna* on the other hand, there is no such prohibition as that—‘one should not undertake an act that leads to heaven.’”

In answer to this, some people offer the following explanation:—It having been declared (11. 33) that ‘speech is the Brāhmaṇa’s weapon,’ the encompassing of the death of an enemy by means of malevolent rites, becomes sanctioned by it. So that the *Ahīna* and the Malevolent Rite stand upon the same footing.



Thus then an expiation would appear to be necessary only for the priest officiating at these sacrifices (and not for the *sacrificer* himself).

“As a matter of fact all acts done with a purpose have been forbidden by the general text—‘selfishness is deprecated’ (2. 2).”

What this text means we have explained under that verse itself.

As a matter of fact, in connection with the *Ahīna*, there may be some Vedic texts sanctioning the act of officiating at it. As regards the Malevolent Rite on the other hand, there is impropriety on the part of the *sacrificer* also ; as is indicated by such texts as—‘Those who kill by means of the Jyotiṣ, etc., etc.’ ; and it is for this reason that expiations also have been prescribed in this connection.

So far as the present verse is concerned however, it can be taken as referring to the priests officiating at the Malevolent Rite.

‘*Malevolent Rite*,’ ‘*abhichāra*,’ is the name given to the encompassing of an enemy’s death by means of the repeating of sacred texts and the offering of oblations, prescribed in the Veda.—(197)



SECTION (23)—EXPIATION FOR THE ABANDONING
OF REFUGEES

VERSE CXCVIII

IF A TWICE-BORN MAN HAS ABANDONED A REFUGEE, OR
HAS TAMPERED WITH THE VEDA, HE ATONES FOR
THAT OFFENCE BY LIVING UPON BARLEY FOR ONE
YEAR.—(198)

Bhāṣya.

The 'refugee' is of two kinds, as described above (under 190),—'*abandoning*'—discarding of him, if one is able to afford him protection (is sinful). This has been discussed before.

'*Tampered with the Veda*'—(a) Has studied it on a day on which it should not be studied;—or (b) has interfered with a man who is reading it in the correct form, by telling him some such thing as—'What are you reading?—You have mangled the text,'—or (c) through greed for wealth recites it, without being invited to do so. The Smṛti has declared that—'by reciting the Veda for gain one becomes degraded, says Mann.'—(198)



SECTION (24)—EXPIATION FOR DOG-BITE AND SIMILAR OFFENCES

VERSE CXCI

WHEN BITTEN BY A DOG, OR A JACKAL, OR AN ASS, OR BY
A TAME CARNIVOROUS ANIMAL, OR BY A MAN, OR
A CAMEL, OR A PIG,—HE BECOMES PURE BY 'BREATH-
SUPPRESSION.'—(199)

Bhāṣya.

'*Bitten*'—with the teeth.

'*Tame carnivorous animal*'—such as the cat, the
ichneumon and so forth.—(199)



SECTION (25)—EXPIATION FOR THE MAN EXCOMMUNICATED FROM REPASTS

VERSE CC

FOR PERSONS EXCOMMUNICATED FROM REPASTS, THE PURIFICATION CONSISTS IN (a) EATING AT THE SIXTH MEAL-TIME, RECITING THE VEDIC TEXT, AND THE DAILY OFFERING OF THE 'Sākala Homa,' FOR A MONTH.—(200)

Bhāṣya.

'*Excommunicated from repasts*'—as described in Discourse III; in connection with each one of whom, distinct expiations have been prescribed elsewhere.

For these there should be, *for one month*—(a) the reciting of the Vedic text, (b) the 'Sākala Homa' and (c) eating at the sixth meal-time;—all three combined.

The 'Sākala Homa' is that which is offered with wooden sticks (?) and with the *mantra* 'Devakṛtasya, etc., etc.' (*Vāja-saneyā-Samhitā*, 8. 13).

'*Daily*.'—This has been added in order to show that even after the reciting of the Vedic text has been finished, this offering shall be continued, till the end of the month.—(200)

SECTION (26)—EXPIATION FOR RIDING A CAMEL AND OTHER SIMILAR OFFENCES

VERSE CCI

IF A *Brāhmaṇa* INTENTIONALLY RIDES A CONVEYANCE
DRAWN BY A CAMEL, OR ONE DRAWN BY ASSES,
—OR IF HE BATHES NAKED,—HE BECOMES PURE BY
'BREATH-SUPPRESSION.'—(201)

Bhāṣya.

'*Uṣṭra-yāna*' is a cart to which a camel is yoked.

Riding on the camel itself would involve a heavier ex-
piation,—in the shape of the repetition of 'Breath-control.'

'*Digvāsā*'—naked.

For the atonement of the offence of being naked, the man
should bathe along with his clothes, and then perform the
'Breath-suppression.'—(201)

VERSE CCH

IF, ON BEING PRESSED, ONE PASSES BODILY REFUSE,
EITHER WITHOUT WATER, OR IN WATER, HE BECOMES
PURE BY BATHING IN HIS CLOTHES, OUTSIDE AND
TOUCHING A COW.—(202)

Bhāṣya.

'*Without water*'—when water is not at hand, or not
visible.

'*Pressed*'—overfull with excreta.

'*Bodily refuse*'—urine or ordure.

On 'passing' these, one should bathe 'in his clothes'—
the clothes in which he committed the act.



‘*Outside*’—the village.

‘*Bathing*’—becoming immersed in water ; and ‘touching’ a cow,—he becomes pure.—(202)

VERSE CCIII

FOR THE NEGLECT OF THE COMPULSORY DUTIES LAID DOWN BY THE VEDA, AND FOR THE OMISSION OF THE OBSERVANCES OF THE ACCOMPLISHED STUDENT,—THE EXPIATION IS FASTING. —(203)

Bhāṣya.

The duties laid down in the Veda are—(a) the *Shrāuta* sacrifices, *Darshapūrṇamāsa* and the rest and (b) the *Smārta* rites of the Twilight Prayers and the rest. These latter also are regarded as ‘laid down in the Veda,’ because *Smṛtis* have their source in the Veda.

‘*The observances of the Accomplished Student*’—e.g., ‘He shall not wear over-worn or dirty clothes’ and so forth.

If these are omitted, the offender should fast for one day.

In connection with the omission of the *Shrāuta* rites, some sacrifices have been prescribed by way of expiation ; and with these the ‘fasting’ here prescribed is to be combined. —(203)

SECTION (27)—EXPIATION FOR HURTING AND INSULTING A BRAHMANA

VERSE CCIV

IF A MAN HAS UTTERED THE SYLLABLE 'HUM' AGAINST A *Brāhmaṇa*, OR HAS ADDRESSED A SUPERIOR PERSON AS 'THOU,'—HE SHALL BATHE, FAST FOR THE REST OF THE DAY AND HAVING SALUTED HIM, SHALL PROPITIATE HIM.—(204)

Bhāṣya.

The syllable '*hum*' is uttered as a sign of anger and insult ; e.g., in such expressions as—'Keep quiet, hum! don't speak like this' and so forth ;—the syllable '*hum*' being uttered by way of a prohibition.

'*Against a Brāhmaṇa*,'—be he older, or equal or younger, a pupil or a son.

Similarly—'if he addresses a superior person as "*Thou*,"'—e.g., 'Thou sayest so,' 'thou didst this.'

The expiation here laid down is for the use of the singular form of the pronoun '*Yuṣmat*'; and no significance is meant to be attached to the special Nominative-ending (in the term '*tvam*' here used). In actual usage, speaking to their superiors, people make use of such forms as '*Yuṣmāsu*' the Plural form (in the Locative).

'*Should bathe and fast*'—which means the dropping of the morning-meal.

'*Having saluted*'—fallen on his feet,—'he shall propitiate him'—make him give up his anger—and then take his meal.—(204)



VERSE CCV

HAVING STRUCK HIM EVEN WITH A BLADE OF GRASS, OR
HAVING TIED HIM IN THE NECK WITH A CLOTH, OR
HAVING DEFEATED HIM IN AN ALTERCATION,—ONE
SHALL BOW TO HIM AND APPEASE HIM.—(205)

Bhāṣya.

'*Having struck him with a blade of grass,*'—which
may not cause any pain at all.

'*Having tied*'—ever so gently—'*him in the neck with a
cloth.*'

'*Having defeated him in an altercation,*'—in an
ordinary quarrel.

'*Bow to him*'—humbly,—and '*appease him.*'

This rule does not apply to scientific debates or wrang-
lings.—(205)

VERSE CCVI

IF, WITH THE INTENTION OF INJURING A *Brāhmaṇa*, ONE
HAS THREATENED HIM, HE SHALL REMAIN IN HELL
FOR A HUNDRED YEARS; AND FOR ONE THOUSAND
YEARS, IF HE HAS STRUCK HIM.—(206)

Bhāṣya.

This is a prohibition of *threatening*; the rest is purely
declamatory.

'*Jighāmsayā*'—with the intention of injuring, if one
raises a stick or some such weapon,—'*he remains in hell
for a hundred years*';—and '*for one thousand years, if he
has actually struck him.*'

'*With the intention of injuring*'—i.e., not in mere joke.
—(206)

VERSE CCVII

AS MANY PARTICLES OF DUST ON THE GROUND AS
Brāhmaṇa's BLOOD COAGULATES, FOR SO MANY

THOUSAND YEARS WILL THE SHEDDER (OF THAT BLOOD)
LIE IN HELL.—(207)

Bhāṣya.

‘*Brāhmaṇa’s blood*’—falling on the ground as the result of the stroke of the stick or other weapons ;—‘*as many particles of dust this coagulates,—so many thousand years will the shedder*’ of that blood dwell in hell.

This also is purely declamatory.—(207)

VERSE CCVIII

ON THREATENING A *Brāhmaṇa*, ONE SHALL PERFORM THE *Kṛchchhra* ; ON STRIKING HIM, THE *Atikṛchchhar*, AND ON SHEDDING HIS BLOOD, BOTH THE *Kṛchchhra* AND THE *Atikṛchchhra*.—(208)

Bhāṣya.

This propounds the expiation for the offences described above.

The ‘shedding of blood’ spoken of here is something different from ‘causing pain to a *Brāhmaṇa*’ mentioned above (under 67); or the two may be regarded as optional alternatives.—(208)



SECTION (28)—GENERAL EXPIATION—COVERING ALL
UNSPECIFIED CASES

VERSE CCIX

FOR THE ATONEMENT OF OFFENCES FOR WHICH NO EXPIATION HAS BEEN PRESCRIBED, ONE SHOULD FIX AN EXPIATION AFTER TAKING INTO CONSIDERATION THE MAN'S CAPACITY AND THE NATURE OF THE OFFENCE.
—(209)

Bhāṣya.

For those wrongful deeds for which no expiation has been prescribed,—e.g., the killing of men belonging to the mixed castes of the reverse order, such as the *Chandāla* and the like,—‘one shall fix the expiation.’

“In the present work itself, it has been declared that—‘for killing animals with bones, one may give something to a Brāhmaṇa’ (Verse 141); and this should include the *Chandāla* and others.”

In that verse, inasmuch as the said animals are spoken of along with ‘boneless animals,’ it follows that only very small animals are meant; and what is there laid down cannot apply to animals with very large bodies (such as human beings, etc.).

“It having been declared that there are only *four* castes, and no *fifth* one, the *Chandāla* and other inversely mixed castes should all fall under the ‘Shūdra.’”

Simply because there is no *fifth* caste, it does not follow that the men in question must be *Shūdras*. Since everyone of these has a distinct characteristic of his own. For instance, ‘the Shūdra is born of a Shūdra father from a married wife of the same caste,’ while the others in question are all born of

mixtures of castes. Consequently the expiation for the killing of these cannot be the same as that for the killing of a *Shūdra*. Nor could it be met by the 'giving away of something to a Brāhmaṇa.'

'*Capacity*'—of the offender to perform penances; i.e., it shall be considered whether the man is capable of performing a *penance* or making *gifts*.

'*Nature of the offence*'—that is, for *causing injury to living creatures*, it shall be the expiation definitely prescribed for that offence; similarly for *eating improper food*; and so forth. Similarly the relative heaviness or lightness of the offence should also be taken into consideration.

"How can the *heaviness* or *lightness* of a certain offence be determined? If it be held that it could be determined by the heaviness of the expiation prescribed for it,—then, it has to be borne in mind that what is asserted here refers to offences in connection with which no expiations have been prescribed."

True; but an offence would be recognised as *heavy* when the declamatory passage in connection with it would be found to speak of grave evils attending it; as also when it would be found to be committed intentionally.

Further, the present text does not necessarily refer to only such offences as have no expiations prescribed for them. In fact, in other cases also the exact expiation shall be determined by considerations here set forth.

"How do you get at this?"

We deduce this from the fact that *Expiation* and *Punishment* stand on the same footing; and in connection with Punishments, the said considerations have been held to apply to the cases in connection with which definite punishments have been laid down, as well as those in connection with which no punishments have been definitely prescribed. Further, inasmuch as the texts have all along spoken of the comparative heaviness and lightness of offences, the determining of the



exact expiation must depend upon the said considerations. For these reasons it follows that what is here stated applies to all cases—those in connection with which special expiations have been prescribed, as also those in connection with which they have not been prescribed.—(209)

SECTION (29)—DESCRIPTION OF THE EXPIATORY PENANCES

VERSE CCX

I AM NOW GOING TO DESCRIBE TO YOU THOSE METHODS,
ADOPTED BY GODS AND SAGES AND *Pitrs*, BY MEANS
OF WHICH A MAN MAY WIPE OFF HIS SINS.—(210)

Bhāṣya.

"The methods have been already described: 'In such and such case it shall be the Chāndrāyana,' 'in that the Prājāpatya,' and 'in that other the Twelve-year-long Penance,' and so forth."

True; but they have been only named; it is now that they are going to have their forms and procedure described.

'*Abhyupāya*' is the same as '*upāya*,' 'method.'

'Wipes off'—washes off.

'*By gods, etc.*'—This is purely commendatory.

'*Man.*'—This term is used in order to show that what is spoken of pertains to all castes.—(210)

VERSE CCXI

THE TWICE-BORN, WHO IS PERFORMING THE *Prājāpatya*,
SHALL EAT IN THE MORNING FOR THREE DAYS,
THEN IN THE EVENING FOR THREE DAYS, THEN FOR
THREE DAYS FOOD GOT UNASKED, AND FOR THE NEXT
THREE DAYS HE SHALL NOT EAT.—(211)

Bhāṣya.

Though it is the opening of the day that is called '*morn-
ing*,' yet here the term stands for the *forenoon*.

This rule regarding eating *in the morning* precludes eating at random. It is only at midday that such random meals could be obtained unasked from people who would offer such meals in accordance with the rule that 'gifts to men shall be made at midday.' If this could be laid down as to be done in the *morning*, then the midday meal would be precluded, but not the evening meal. Thus between the two optional meals—of the morning and the midday—if one of them is further emphasised, the other becomes excluded. And this would be only right, since it is a penance that is prescribed here;—taking a single meal during the day having been mentioned among 'penances.' And it is also a '*tapas*,' an austerity, in the sense that it *causes inconvenience*, '*tāpayati*.' If the second meal were to be precluded, it would be the evening meal that would be so.

Others have held that when the text says that 'one should have sacrificial food in the morning,' what is meant is that only *a small quantity* of food shall be taken. Because people who are in the habit of an early breakfast have only a light meal in the morning, and when the man takes his meal only when the cooking has been finished, he is said to be an 'ordinary eater.'

'*In the evening*'—during the next three days.

After that, for three days, he is to live upon 'sacrificial food'; since writers on Smṛti have declared that—'Having eaten a little one should retire to rest.' In the case of eating '*food got unasked*,' also, the food shall consist of 'sacrificial food' and shall be taken once only. In one's own house also, when food is obtained by ordering the servants to 'fetch food,'—it is food got *after asking* (not 'unasked'), as 'asking' stands for any form of *request*, and is equally applicable to *orders* and *requests* also. So that in one's own house also the man shall eat only that which his wife and others bring to him without his asking for it,—and not anything else.
 —(211)

VERSE CCXII

TAKING COW'S URINE, COW-DUNG, MILK, CURDS, CLARIFIED BUTTER, KUSHA-WATER, AND FASTING FOR ONE DAY, —HAS BEEN DECLARED TO BE '*Sāntapana Kṛchchhra*.'—(212)

Bhāṣya.

They say that on one day there should be a combination of *cow's urine* and other things down to '*Kusha-water*'; and this is to be followed by *fasting for one day*. Thus the '*Sāntapana*' lasts for two days.

Others hold that each of the things named has to be eaten on one day,—as no combination is found mentioned anywhere;—and according to this view, the '*Sāntapana*' would last for *seven days*. Both these views have been held by another *Smṛti text*.—(212)

VERSE CCXIII

THE TWICE-BORN MAN WHO IS PERFORMING THE '*Ati-kṛchchhra*' SHALL EAT ONLY ONE MOUTHFUL AT EACH OF THE THREE TIMES MENTIONED ABOVE, FOR THREE DAYS,—AND SHALL FAST DURING THE LAST THREE DAYS.—(213)

Bhāṣya.

'*Mentioned before.*'—This refers to what has been said in connection with the '*Prājāpatya*.'

At each of these times, he shall eat one mouthful.—(213)

VERSE CCXIV

THE *Brāhmaṇa* WHO IS PERFORMING THE '*Tapta-Kṛchchhra*' SHALL DRINK HOT WATER, HOT MILK, HOT CLARIFIED BUTTER AND HOT AIR,—EACH FOR THREE DAYS; BATHING ONCE AND HAVING HIS MIND CONCENTRATED.—(214)

*Bhāṣya.*

At the same time as stated above, he shall drink water and other things,—in quantities just enough not to satiate him. In some places we find the exact measure laid down—‘of water he shall drink three *palas*, of clarified butter, one *pala*, of milk he shall drink two *palas*, and of hot air, three *palas*.’

‘*Bathing once*.’—This is an exception to the general rule that one shall bathe thrice during the day and thrice during the night.—(214)

VERSE CCXV

IF A MAN, SELF-CONTROLLED AND GUARDED, FASTS FOR TWELVE DAYS,—THIS CONSTITUTES THE ‘*Kṛcchhra*’ NAME ‘*Parāka*’, WHICH REMOVES ALL SINS.—(215)

Bhāṣya.

‘*Self-controlled*’—with the senses under control, not longing for music and such amusements.

‘*Guarded*’—ever bent upon the penance.

This is purely commendatory, being common to all forms of ‘*Kṛcchhra*’ (and not restricted to the *Parāka* only).—(215)

VERSE CCXVI

IF ONE REDUCES HIS FOOD BY ONE MORSEL DAILY DURING THE DARK HALF OF THE MONTH, AND INCREASES IT DURING THE LIGHT HALF,—BATHING AT THE THREE ‘EXTRACTIONS,’—IT IS WHAT HAS BEEN CALLED THE ‘*Chāndrāyana*.’—(216)

Bhāṣya.

Having fasted on the fourteenth day, on the next day, or the Full moon-day, he shall take fifteen morsels; the exact measure of the ‘morsel’ in this connection should be understood to be as mentioned in another *Smṛti* (Gautama, 27. 10),



the words 'āpyāyasva.....the measure of the *morsel* being the quantity that does not distort the face.' As all the *Smṛtis* deal with the same subject, they should be taken as mutually complementary, so long as there is no inconsistency; and in cases of inconsistency, the two views should be taken as optional alternatives.

Beginning with the first again, he shall reduce his food by one morsel each day,—taking fourteen morsels on the first, thirteen on the second, and so on, till on the fourteenth he takes only one morsel. Then having fasted on the New-moon day (the fifteenth), he shall eat only one morsel on the first, two on the second, and so on increasing it by one morsel everyday, till it comes to fifteen on the Full-moon day.

'*Upasprshan*'—bathing.

'*At the three extractions*'—i.e., in the morning, at midday and in the evening. This precludes the general rule that 'the man shall bathe thrice during the night,'—the present being a special rule.—(216)

VERSE CCXVII

THIS SAME METHOD SHALL BE ADOPTED IN THE 'YAVAMADHYAMA' PENANCE, BUT BEGINNING IT IN THE BRIGHT HALF OF THE MONTH; AND IT IS WITH A CONTROLLED MIND THAT ONE SHOULD PERFORM THE '*Chāndrāyana*' PENANCE.—(217)

Bhāṣya.

In the '*Yavamadhyama*,' the man shall fast on the New-moon day and then take one morsel on the first (of the bright half), two on the second, and so on, till fifteen are taken on the Full-moon day; then beginning with the first of the dark half of the month, he shall reduce it by one morsel daily, till there is fasting again on the New-moon day.—(217)

VERSE CCXVIII

ONE WHO PERFORMS THE '*Yati-Chāndrāyaṇa*' SHALL EAT DAILY AT MIDDAY EIGHT MORSELS, CONTROLLING HIMSELF AND EATING ONLY 'SACRIFICIAL FOOD.'
—(218)

Bhāṣya.

Everyday he shall eat eight morsels,—beginning either with the dark or with the bright half of the month.

This is the '*Yati-Chāndrāyaṇa*.'

'*At midday*'—when midday has approached; that is, avoiding the forenoon and the afternoon.

The rest is clear.—(218)

VERSE CCXIX

THE *Brāhmaṇa*, WITH CONCENTRATED MIND, SHALL EAT FOUR MORSELS IN THE MORNING, AND FOUR WHEN THE SUN HAS SET;—THIS IS CALLED THE '*Shishu-Chāndrāyaṇa*.'—(219)

Bhāṣya.

Inasmuch as the term '*morning*' is used here along with '*the setting of the sun*,' it stands for the time of *sunrise*.

'*When the sun has set*'—in the evening,—(219)

VERSE CCXX

IF A MAN, WITH CONCENTRATED MIND, SOMEHOW EATS THRICE EIGHTY MORSELS OF 'SACRIFICIAL FOOD,' DURING A MONTH, HE ATTAINS THE REGIONS OF THE MOON.—(220)

Bhāṣya.

On one day he takes four morsels, on another twelve, on a third day he does not eat at all, on some day sixteen and so forth; this is what is meant by doing it '*somehow*' during the

thirty days. The only restriction is that during the month, 'thrice eighty' morsels should be eaten; i.e., two hundred and forty.

By doing this the man reaches the regions of the Moon.
—(220)

VERSE CCXXI

THE RUDRAS, *Ādityas* AND THE MARUTS, ALONG WITH
THE GREAT SAGES, HAVE PERFORMED THIS PENANCE,
FOR DELIVERANCE FROM ALL EVILS.—(221)

Bhāṣya.

All the gods have performed this penance, 'for deliverance from all evils.'

What this means is that this penance is to be performed, not only in connection with the offences specified above, but in other cases also; as it has been declared (by Gautama, 19. 20)—'The *Kṛcchhra*, the *Atikṛcchhra* and the *Chāndrāyana* constitute the *universal expiation*.'

In this connection there arises the question—"When the text speaks of the *universal expiation*, does it mean that a single performance of these atones for all sins? Or that they are to be repeated with each sin?"

The answer to this is as follows:—The reasonable view would be that the effect (in the shape of the expiation) should be repeated with the cause (the sin); but what the assertion in question refers to are those sins in regard to each of which no specific expiation has been prescribed, or those whose commitment may be only suspected, and not definitely ascertained;—now when the atonement is meant to be for such sins as are only suspected to have been committed,—when for instance, one is performing the *Kṛcchhra* in accordance with what has been declared (in Manu, 5. 21) to the effect that 'for the atonement of



unknown sins one should perform the *Kṛchchhra* at least once a year;—inasmuch as the cause (the sin) would be uncertain, how could there be any repetition of the expiation with each individual offence? For instance, when one is turning his sides during sleep, he may kill several small creatures on the bed, or when he is walking on the road, he may look at the face of several women, till he reaches home;—in such cases the only right view could be that one performance of the expiation should atone for all these several offences. This has been explained by us under the text dealing with the expiation for the killing of 'boneless creatures' (140), where it has been shown that there is a single expiation for all the offences collectively. When, however, the offences concerned are grave ones,—we find distinct expiation prescribed in connection with each. But what Gautama has prescribed can apply to only such (unspecified) cases as have been mentioned above; and as the expiation is a heavy one, it would not be reasonable to prescribe it except in the case of repetitions. In the case of a number of suspected sins also, if no other definite offence intervenes, it would be only right to regard the single performance of the expiation as atoning for the whole lot of them. The following passage also shows that a single performance should do for a number of offences—'Whatever sin I may have committed during the night and during the day, what I may have done while I was awake and while I was sleeping, etc., etc.,'—when the repetition of the term '*what*' has been taken to mean that all the sins are atoned for collectively.—(221)

VERSE CCXXII

HOMA-OFFERINGS SHALL BE MADE BY THE MAN HIMSELF EVERYDAY, WITH THE '*Mahāvryāhrtis*,' AND HE SHOULD PRACTISE HARMLESSNESS, TRUTHFULNESS, FREEDOM FROM ANGER, AND MERCY.—(222)

Bhāṣya.

What is here prescribed is to be done in connection with all offences.

In the case of all Homa-offerings, clarified butter is the material to be offered, whenever any other special substance is not prescribed.

'*Himself*'.—This precludes the alternative of having it performed by others.

Now we proceed to consider the question whether or not this offering is to be made in the *ordinary* fire, in the case of one who has not set up his own ritualistic fire. But first of all the question to be considered is why the offering should be made into a *fire* at all. What the name '*Homa*' etymologically indicates is only the act of *offering* ending with the *throwing* of the material; so that into whatever receptacle the material may be thrown, the act of '*Homa*' would be duly accomplished. Hence the Homa-offering may be made either on the ground, or in water or in fire. But for one who has set up the 'domestic fire' this offering shall not be made into the *ordinary* fire; as the offering of *Homa* in ordinary fires has been forbidden for such a man. It might be argued that—'the necessity of fire is deduced from actual usage.' But in that case, it would be necessary to find out what the actual usage is. The authors of *Grhyasūtras* have laid down the Homa as to be offered, in connection with the performance of the *Kṛchchhra* penance, by persons who have set up the 'domestic fire,' and from this it follows that in the case also of one who has not set up the fire, the performance of the *Kṛchchhra* by way of penance cannot be done without the *Homa-offering*. For the man who has not set up the fire, there are no Homa-offerings, when the said penance is performed *for the purpose of bringing about prosperity* (and not by way of an expiation);—the desired result being obtained only by the performance of the act itself complete in its own details.



'Harmlessness.'—He shall not beat even such pupils and others who may deserve chastisement.

'Truthfulness.'—Even in joke, he shall not utter an untruth.

These two virtues, already known as conducive to the welfare of men, are here laid down as forming essential factors in the expiatory penance.

'Ārjāva' is absence of harshness.—(222)

VERSE CCXXIII

THRICE IN THE DAY AND THRICE IN THE NIGHT SHALL HE ENTER WATER ALONG WITH HIS CLOTHES ; AND HE SHALL NEVER CONVERSE WITH WOMEN, *Shūdras* AND OUTCASTS.—(223)

Bhāṣya.

'Thrice in the day'—i.e., at the time of the three 'extractions' ; as laid down by Gautama (26. 10)—'water shall be touched at each extraction.'

During the night also, he shall bathe at the three 'watches,'—leaving off the midnight one ; as this last would not be a proper time for bathing.

'The clothes' along with which the man is to bathe should be the two pieces that one wears ordinarily as a matter of necessity.

'Enter water.'—This implies that the bathing is not to be done with water drawn from the well or tank.

'With women'—even of the Brāhmaṇa caste—'he shall not converse' ;—except with his mother, elder sister and other elderly relations. Conversation with one's wife on business-matters is not forbidden ; but other kinds of conversation should not be carried on.—(223)

VERSE CCXXIV

HE SHALL PASS HIS TIME STANDING AND SITTING ; OR IF HE IS UNABLE TO DO SO, HE MAY LIE DOWN ON

THE GROUND; HE SHALL REMAIN CHASTE, FIRM IN VOWS, WORSHIPPING HIS ELDERS, GODS AND *Brāhmaṇas*.—(224)

Bhāṣya.

He shall remain either seated or standing; he shall not lie down anywhere.

But if he is unable to do so, '*he may lie down on the bare ground*,'—not on a couch.

'*Chaste*'—avoiding sexual intercourse.

'*Firm in his vows*.'—Against all that is deprecated by the cultured, he shall take the vow—'I shall not do this.'

The '*worshipping*' of the elders and the rest shall consist in offering to them, with due humility, garlands, sandal-paint and such things.—(224)

VERSE CCXXV

HE SHALL CONSTANTLY REPEAT THE *Sāvitrī*, AS ALSO OTHER PURIFICATORY TEXTS, TO THE BEST OF HIS ABILITY. THIS SHALL BE DONE WITH DUE CARE, IN CONNECTION WITH ALL PENANCES PERFORMED FOR THE SAKE OF EXPIATION.—(225)

Bhāṣya.

'*Sāvitrī*'—i.e., the *Gāyatrī* verse, '*tatsavitur, etc., etc.*' This text is everywhere spoken of as '*Sāvitrī*' (sacred to *Savitr*, the Sun), on account of *Savitr* being its presiding deity.

'*Purificatory texts*'—(1) The '*Aghamarṣaṇa Hymn*,' (2) the '*Pāvamānī Hymn*' and (3) the '*Puruṣa-Sūkta*'; as also the *Sāman* texts—'*Shukriyā*,' '*Rauhinēya*,' '*Adhyāyajana*' (?) and so forth.—In connection with the performance of all forms of *Kṛcchhra*.

'*With due care*'—intently.

'*This shall be done, etc.*' has been added only for the purpose of filling up the metre; as it is well-known that it is only such a man that can be entitled to the performance of penances.—(225)

VERSE CCXXVI

BY MEANS OF THESE PENANCES ARE THOSE TWICE-BORN PERSONS TO BE PURIFIED WHOSE SINS HAVE BECOME KNOWN; THOSE WHOSE SINS HAVE NOT BECOME KNOWN, ONE SHALL PURIFY BY MEANS OF SACRED TEXTS AND HOMA-OFFERINGS.—(226)

Bhāṣya.

'*Those whose sins have become known*'—to the people.

'*These penances*'—the several kinds of *Kṛchchhra*.

Those who have committed secret sins are not to perform the *Kṛchchhra* penances; they should be purified '*by means of sacred texts and Homa-offerings.*'

"Who is to do this purification? If the Assembly, then in the case of secret sins the offender does not go to the Assembly; for if he did go, he would no longer be one 'whose sin is not known'; and further, only persons knowing the facts of the case are entitled to sit in the Assembly."

The answer to this is as follows:—The teacher does not mean to specify who is to do the purification; his sole purpose is to teach the pupils that such and such acts should be regarded as expiatory of secret sins.—(226)

SECTION (30)—CONFESSION AND REPENTANCE

VERSE CCVII

BY CONFESSION, BY REPENTANCE, BY AUSTERITY AND BY STUDY IS THE SINNER FREED FROM SIN; AS ALSO BY GIFTS IN CASES OF DIFFICULTY.—(227)

Bhāṣya.

After the Brāhmaṇas have been apprized of it, the offender shall make his guilt known to others also; this would be '*confession*.'

'*Repentance*'—dejection of mind, finding expression in some such feeling as—'Woe to me that I committed such a misdeed! Useless has been my sinner's life'! and so forth.

'*Study*' here stands for the repeating of the *Sāvitṛī*, or the reciting of the Veda, in cases other than those of injury to living creatures.

When a man is unable to perform the austerity, there shall be '*gifts*.' This is what is meant by the assertion—'*as also by gifts in cases of difficulty*'; which means that when the austerity causes great pain, the man may have recourse to gifts.—(227)

VERSE CCXXVIII

AS A MAN, HAVING COMMITTED A MISDEED, GOES ON PROCLAIMING IT HIMSELF, SO DOES HE BECOME FREED FROM THAT SIN, AS A SNAKE FROM ITS SLOUGH.—(228)

Bhāṣya.

This is a declamatory passage in support of the injunction of Confession.

In the expression '*naro-dharmam*,' an 'a' is to be understood between the two words. As the proclaiming of one's own righteous deeds has been forbidden—'one should not proclaim his own good qualities'; while it is '*adharmā*,' '*sin*,' that forms the subject-matter of the context; and the text itself in the second half has the term '*adharmēṇa*.'—(228)

VERSE CCXXIX

AS HIS MIND GOES ON LOATHING THE EVIL DEED, SO IS HIS BODY FREED FROM THAT SIN.—(229)

Bhāṣya.

The '*body*' here stands for the *inner soul*, and not for the material body, as it is the former that forms the receptacle of virtue and sin. The term '*body*' therefore should be understood as used figuratively for the *soul*.

This is a declamatory passage in support of the injunction of 'Repentance.'

The meaning of '*loathing*' is well-known.—(229)

VERSE CCXXX

AFTER HAVING COMMITTED A SIN, IF ONE REPENTS, HE BECOMES FREED FROM THAT SIN; HE BECOMES PURIFIED BY THE RENUNCIATION—'I SHALL NOT DO SO AGAIN.'—(230)

Bhāṣya.

Some people take the 'repentance' to extend up to the term 'renunciation.' But this is not right; as '*repentance*' consists in *mental depression*, while '*renunciation*' is in the form of the resolution 'such an act shall not be done again'; and that the two are distinct acts is shown by the past-participial affix '*ktvā*' in '*santapya*'—'after one has repented, then comes the *renunciation*.'

Thus then the sense is—‘Like the expiation, the sinner should also do (a) the confession, (b) the repentance and the renunciation.

‘*Becomes purified*’—obtains success.—(230)

VERSE CCXXXI

HAVING THUS CONSIDERED IN HIS MIND THE RESULTS ARISING AFTER DEATH FROM HIS DEEDS, HE SHOULD PERFORM GOOD ACTS, BY HIS THOUGHT, SPEECH AND BODY.—(231)

Bhāṣya.

‘*Thus*’—refers to the whole lot of injunctions and prohibitions.

‘*Results arising after death from his deeds.*’—‘The result of good acts is Heaven, and that of bad ones, hell, if expiations are not performed, and expiations are extremely painful,’—having thought over all this, ‘*he shall perform good deeds.*’

‘*Good*’ is that which is enjoined, as also the *determination*, or desire, to do it. Thus it is that, even though in the case of the prohibition ‘one shall not injure living creatures,’ what is expressed by the words is causing pain to others by the raising and letting fall of a stick or some other weapon, yet, on the strength of teachings like the present verse, it is taken as forbidding the *wish* to injure.

Similarly in the case of the eating of what should not be eaten. Though ‘eating’ is the name given to the act ending with the swallowing of food, yet even the mental act of desiring to eat has been forbidden.

Similarly also in the case of having intercourse with women with whom one should not have intercourse; though ‘intercourse’ really stands for the actual penetration of the organ, yet the act of mere willing to do the act has been forbidden by other texts.



"If such be the case with the acts of *killing, eating and intercourse*, then the expiation for the *desire* to do these should be the same as that for the actual acts themselves."

There is no force in this objection. So far as the killing of a Brāhmaṇa is concerned, what has been urged is certainly true; because of the assertion—'even though the man have not actually killed him, etc., etc.' In other cases, the right course to adopt would always be to accept the direct meaning of the words of the texts concerned. As regards prohibitions, on the strength of the said texts, they are taken as pertaining to the whole series of acts, beginning with the *desire* to act and ending with the actual act itself.

"If this be so, then, inasmuch as the liability to expiations has been made conditional upon the doing of 'a *forbidden act*' (11. 44), the expiation in each case would have to be in accordance with the prohibition (even on the mere desire to act)."

Who says that there is no expiation? All that the words imply is that in the case of the mere *will* to act, the expiation would be lighter than that in that of the actual act. This would be the right course to adopt in the course of all expiations.

"Whence is this particular rule obtained?"

From the very nature of prohibitions. In fact 'the expiations also, consisting in vows, restraints and pious acts, have their source in determination.' This last passage also refers to only Injunctions and Prohibitions. 'Vows' are of the nature of Injunctions and 'Restraints' of the nature of Prohibitions. And having their purposes have been fulfilled in these, the words need not be applied to other conditions and circumstances (?). In the case of all prohibitions however, the condition is present that the act is forbidden; whence it follows that an expiation is necessary. But the expiation (in the case of mere determination or desire) need not be the same as that in the case of the actual act.



All this we shall show under the verse 'coveting the property of others, etc., etc.' (12. 5)

VERSE CCXXXII

EITHER INTENTIONALLY OR UNINTENTIONALLY, IF ONE HAS DONE A REPREHENSIBLE ACT, HE MUST NOT DO IT A SECOND TIME, IF HE SEEKS ABSOLUTION FROM THE FORMER.—(232)

Bhāṣya.

If after having performed the expiation for a certain misdeed, one commits the same act again, he becomes liable to a heavier expiation. It is in view of this that it is said that '*he must not do it a second time.*'

Or the words '*he must not do it a second time*' may be taken as a declamatory assertion commendatory of the 'renunciation of misdeeds' enjoined before (in 130);—the sense being that 'he shall not abandon his vow.'

Hence if one seeks absolution from the sin involved in the first transgression, he should not repeat the act. Thus what is meant is that merely by performing the expiation, one does not become freed from a sin, if he commits the same act again.

But it does not stand to reason that the man is not absolved from sin, both when he performs the expiation and when he does not perform it. Hence the assertion in the present verse must be taken simply as indicating that there is heavy expiation in the case of committing the deed over again.—(232)

VERSE CCXXXIII

IF IN REGARD TO ANY ACT THAT HAS BEEN COMMITTED, HIS MIND BE UNEASY, HE SHALL PERFORM THE PENANCE PRESCRIBED FOR IT UNTIL IT BRINGS PEACE TO HIS MIND.—(233)

*Bhāṣya.*

What the text means is that so long as the mind is not satisfied, one may go on doing even more penances than what has been actually prescribed.

When a misdeed has been committed, if there is in the mind a certain '*uneasiness*'—an uncomfortable feeling,—then, even though the prescribed expiation may have been performed, it should be repeated, till peace of mind has been secured.

The term '*penance*' here stands for *gifts* and other prescribed acts also.—(233)

SECTION (31)—AUSTERITY—ITS VALUE

VERSE CCXXXIV

ALL HAPPINESS AMONG GODS AND MEN HAS BEEN DECLARED BY THE WISE ONES TO WHOM THE VEDA WAS REVEALED TO HAVE AUSTERITY FOR ITS SOURCE, AUSTERITY FOR ITS MIDDLE AND AUSTERITY FOR ITS END.—(234)

Bhāṣya.

In the world of men whatever '*happiness*'—in the form of glory of lordship over men and countries and so forth—or *physical*, in the form of good health and the like,—or *social*, such as that obtained from wealth, children and so forth—or the *sensual*, in the form of pleasures derived from the wife and others ;—and also that of the gods,—what has been described in the Veda, in such passages as 'hundred pleasures of men constitute one pleasure of the gods';—of all this austerity is the '*source*,'—the cause of its origin.

Austerity is its '*middle*.'—The continued existence of a thing is called its '*middle*.'

Similarly Austerity is its '*end*.'

The view of persons learned in the Veda is that Austerity brings about the same desirable results, in the form of Heaven and other desirable things, as those brought about by the sacrificial and other acts.—(234)

VERSE CCXXXV

THE 'AUSTERITY' FOR THE *Brāhmaṇa* IS 'KNOWLEDGE'; THE 'AUSTERITY' FOR THE *Kṣattriya* IS 'PROTECTING'; THE 'AUSTERITY' FOR THE *Vaiśya* IS 'AGRICULTURE'; AND THE 'AUSTERITY' FOR THE SHUDRA IS 'SERVICE'.—(235)

*Bhāṣya.*

The foregoing should not give rise to the following idea—"Inasmuch as such great things are said of Austerity, by its means I can get all I want, even without doing the acts enjoined for me; specially as, on account of my not possessing the requisite materials, I am not in a position to perform all that is enjoined."

It would not be right to entertain this idea, because—'*the Austerity for the Brāhmaṇa is Knowledge*.' '*Knowledge*' here stands for the understanding of what is contained in the Veda; so long as the man does not acquire this, nothing can accomplish anything for him. Hence it is *Knowledge* that is called 'Austerity.'

What the verse means is that even in times of distress one should not neglect his duties.

'*Knowledge*' here stands for all the duties of the Brāhmaṇa, beginning with the study of the Veda.

Similarly '*protecting*' is the '*austerity*' for the Kṣatriya.

'*For the Shūdra, service*'—of twice-born men; it is the serving of these that has been prescribed for him; of which the present verse is only a reiteration.—(235)

VERSE CCXXXVI

IT IS BY AUSTERITY ALONE THAT SELF-CONTROLLED SAGES,
SUBSISTING ON FRUITS, ROOTS AND AIR, SURVEY THE
THREE WORLDS, INCLUDING ALL MOVEABLE AND
IMMOVEABLE BEINGS.—(236)

Bhāṣya.

What this means is that it is due to Austerity that sages acquire the power to have super-sensuous cognitions.

'*Self-controlled*'—by the restraint of speech, mind and body.

'*Fruits and roots*'—stands for restraints on food.

By means of this Austerity, they survey, as if by direct perception, the whole of the three worlds.—(236)

VERSE CCXXXVII

MEDICINES, DRUGS, SCIENCE AND THE VARIOUS KINDS OF DIVINE CONDITION ARE ACQUIRED BY AUSTERITY; AS AUSTERITY IS THE MEANS OF THEIR ACCOMPLISHMENT.—(237)

Bhāṣya.

- ‘*Medicines*’—metallic preparations.
- ‘*Drug*’—potions tending to allay diseases.
- ‘*Science*’—relating to elements and elementals.
- ‘*Divine condition*’—the various kinds of power, of becoming *very small*, and so forth.—(237)

VERSE CCXXXVIII

WHAT IS HARD TO TRAVERSE, WHAT IS HARD TO ATTAIN, WHAT IS HARD TO REACH, AND WHAT IS HARD TO DO,—ALL THIS IS ACCOMPLISHED BY AUSTERITY; AS AUSTERITY IS IRREPRESSIBLE.—(238)

Bhāṣya.

‘*Hard to traverse*’—that which can be traversed with difficulty; *e.g.*, some great trouble due to illness, or to attack by a powerful enemy. All this is easily met by ascetics.

‘*Hard to attain*’—that which is got with difficulty; *e.g.*, the power to fly in the sky and so forth.

‘*Hard to reach*’—*e.g.*, riding on the back of clouds and so forth.

‘*Hard to do*’—*e.g.*, the granting of boons and pronouncing of curses; the reversing of these; as for instance Samvarta created another set of divine beings.

All this is accomplished by Austerity.



These three verses describe the fact that the *Kṛchchhra* penances are conducive to all kinds of prosperity and advancement.

“Inasmuch as the injunction of expiations forms the subject-matter of the present context, any praises bestowed upon *Kṛchchhra* must be taken as supplementary to that injunction; and it would not be right to take them as actually enjoining the penance itself as leading to prosperity. Nor is it impossible to take the present verse as a purely commendatory declamation,—the sense being—‘the *Kṛchchhra* penances are so very effective that what is hard to traverse, such as the ocean and the like, become traversed by their means, wherefore then could they not wipe off sins?’”

Our answer to this is as follows:—In the *Grhyasūtras* and the *Sāmavidhāna*, we find the *Kṛchchhra* enjoined without reference to expiation; so that since such injunctions of the penance are not in the wake of any other enjoined act, the penance can certainly be taken as leading to prosperity and advancement. It has also been declared that—‘Having performed these *Kṛchchhra* penances, one becomes accomplished in all Vedas, and becomes recognised by all the gods.’ (*Gautama*, 26. 24). What is meant by ‘becoming accomplished in the Vedas’ is that the performer obtains that reward which is obtainable by the proper study, according to prescribed rules, of the Veda. This injunction that we have of the study of Veda, without reference to rewards, becomes fulfilled by the study of even a single Veda; so that when several Vedas are studied, this can only be regarded as bringing about special *merit*. The expression ‘becomes recognised by all the gods’ means that he obtains the results obtainable from the performance of all the sacrifices; it is only when a man performs sacrifices that he becomes ‘recognised by the gods,’ and not by performing *expiations*, which partake of the nature of *gifts* (not sacrifices). Further, what has been said in the present work in connection with the statement that ‘for

the Brāhmaṇa, Austerity is knowledge' (236),—which was suspected of implying the omission by the Brāhmaṇa of all his duties,—is possible only if the penance in question be regarded as conducive to prosperity and advancement. As for expiations, they are meant to remove sins; they are not of the nature of acts performed for the attainment of desirable results; so that the scope of the two sets of acts being different, how could anything said in regard to expiations be suspected of leading to the omission of duties? If, on the other hand, the Kṛchehhra penances were conducive to prosperity and advancement, they would stand on the same footing as other acts tending to the same end; and it would be natural to suspect the omission of these latter. Thus we conclude that while the next verse speaks of these penances as destructive of sins, the present one speaks of them as conducive to prosperity and advancement; and these two sentences stand apart from each other; and it is only right that what is asserted by means of the 'sentences' should set aside what is only indicated by the context. It is in this sense that we have the following declaration of Dvaipāyana and other sages—'By the force of Austerities, powerful intellect and other excellences are acquired.'

From all this it follows that Austerities are conducive to all kinds of desirable results. In the case of the Vedic rituals, though it has been declared that 'the *Darshapūrṇamāsa* sacrifices are conducive to *all results*, the *Jyotiṣoma* is conducive to *all results*,' yet, from the very nature of persons undertaking the performance of these rites, the term 'all' in this declaration is taken as standing only for *all those results that have been declared as following from these sacrifices*, and not actually *all* results in the literal sense of the term. But in the case in question it is not so; what is said in the present verse has to be taken as literally true.



VERSE CCXXXIX

THOSE WHO HAVE COMMITTED HEINOUS OFFENCES, AS ALSO
THOSE WHO HAVE COMMITTED OTHER MISDEEDS,
BECOME FREED FROM THEIR SINS BY MEANS OF
AUSTERITIES WELL-PERFORMED.—(239)

Bhāṣya.

The meaning of this verse has been already explained.
—(239)

VERSE CCXL

INSECTS, SNAKES, MOTHS, ANIMALS AND BIRDS, AS ALSO
IMMOVABLE BEINGS GO TO HEAVEN BY THE FORCE
OF AUSTERITIES.—(240)

Bhāṣya.

This is a praise of Austerity.

By the force of austerity, beings go everywhere, reaching
Heaven itself;—even such naturally incapable beings as *Insects*
and the rest go to heaven by the form of austerity;—what of
learned Brāhmaṇas?

What forms the basis of this assertion is the fact that
the suffering that these insects and other beings experience
by the very nature of their existence is the 'austerity' in their
case; and when they have thereby destroyed their sins (on
account of which they were born as insects, etc.) they go
forward to heaven to which they are entitled by their good
deeds in the past.—(240)

VERSE CCXLI

WHATEVER SIN PEOPLE COMMIT BY THOUGHT, WORD
OR DEED,—ALL THAT THEY SPEEDILY BURN AWAY,
HAVING AUSTERITY AS THEIR SOLE WEALTH,—
(241)

Bhāṣya.

It has been declared in the *Smṛtis* that sins committed by thought, word and deed are wiped off by the repeating of sacred texts and the offering of *Homa*; from which it might be assumed that these are beyond the scope of Austerities. It is in view of such an assumption that the text proceeds to add this verse;—the sense being that the said sins also are wiped off by Austerities.—(241)

VERSE CCXLII

IT IS ONLY WHEN THE *Brāhmaṇa* HAS BEEN PURIFIED BY AUSTERITIES THAT HEAVENLY BEINGS ACCEPT THEIR SACRIFICES AND ADVANCE THEIR INTERESTS.
—(242).

Bhāṣya.

Before undertaking a rite conducive to a desirable result, it is necessary to perform an austerity; it is this fact that is referred to here. To this end it has been declared that—‘First of all one should perform austerities, and thereby become pure and sanctified; he then becomes fit for performing religious acts.’ In the case of rites, where preliminary Initiation and such other rites are prescribed, these would constitute the necessary ‘austerity’; also the penance that is prescribed in connection with certain rites, is an ‘austerity,’ and in such rites as are performed for the allaying of troubles, and obtaining of strength, and also the domestic rites,—it is necessary to perform an austerity, as a preliminary step. This is what the verse means.

The term ‘*Brāhmaṇa*’ stands here for all those persons that are entitled to the performance of sacrifices, and are prompted by desire for their results.

It has also been declared elsewhere—‘Unless a man has performed austerities, the gods do not accept his offerings, and until his offerings are accepted, his desires are not fulfilled.’



Though as a matter of fact, it is not the gods that bestow the results of sacrifices, yet, inasmuch as no 'sacrifice' can be accomplished without its 'deity,' it has been declared that *the gods 'advance the man's interests.'*

When the gods are described as 'accepting the offerings,' it is not meant that they actually take hold of the materials offered; all that is meant is that they do not refuse to be the recipients of the offerings.—(242)

VERSE CCXLIII

IT WAS BY MEANS OF AUSTERITY THAT LORD *Prajāpati* GAVE FORTH THESE ORDINANCES; AND IT WAS BY MEANS OF AUSTERITY THAT THE SAGES OBTAINED THE VEDAS.—(243)

Bhāṣya.

The composing of this work by Manu was due to the power of Austerity. Whoever is desirous to compose an equally respectable work should perform austerities before compiling the work.

Further, it is on account of Austerity that the Vedas are revealed to the sages.—(243)

VERSE CCXLIV

THE GODS, DISCERNING THAT THE HOLY ORIGIN OF ALL THIS LIES IN AUSTERITY, THUS PROCLAIM THE MAGNIFICENCE OF AUSTERITY.—(244)

Bhāṣya.

This sums up the praise of Austerity.

The '*magnificence*'—great efficiency—of Austerity that has been here described, is proclaimed by the gods, not only by men.

'*All this*'—refers to the world. The '*holy origin*' of the whole world, they discern in Austerity.—(244)

VERSE CCXLV

THE DAILY RECITATION OF THE VEDA, TO THE BEST OF ONE'S ABILITY, THE 'GREAT SACRIFICES,' AND 'TOLERANCE,' QUICKLY DESTROY ALL SINS,—EVEN THOSE DUE TO HEINOUS OFFENCES.—(245)

Bhāṣya.

This verse is asserting, in another way, the fact that Vedic Study and other compulsory duties are destructive of sins. And this appears to be meant for those acts in connection with which no specific expiations have been prescribed, or those that may have been committed unknowingly.

Others have held that this verse also should be understood as addressed to those who may be led to think that the injunction of Austerities in the present context means that Brāhmaṇas may omit all other duties; just the same contingency that was suspected in connection with the previous statement that 'for the Brāhmaṇa, knowledge is austerity' (Verse 235).

'Tolerance' has been mentioned as standing for all the qualities of the soul.

'*Even those due to heinous offences.*'—This term '*even*' appears to be commendatory; it does not mean that the heinous offences are actually set aside; and from all that has been said before it follows that what is meant is that these grievous sins cease to be immediately operative.—(245)

VERSE CCXLVI

JUST AS FIRE, IN A MOMENT, CONSUMES WITH ITS HEAT THE FUEL PLACED UPON IT, SO DOES THE MAN LEARNED IN THE VEDA DESTROY ALL SINS BY THE FIRE OF KNOWLEDGE.—(246)

*Bhāṣya.*

This is the praise of knowledge; and what we learn from this section of the text is that for the learned man purification is secured by a comparatively light expiation.

‘*Knowledge*’—here means what is contained in the Veda, along with the esoteric explanations. Mere *knowledge* of the rules of Expiation cannot bring about purification. If it did, there would be no possibility of any one actually performing the rite. As for the knowledge of the real nature of gods and other things, and the knowledge of purely esoteric matters,—since this also is not acquired for any selfish purpose, it is only right that it should be destructive of sins. To this sense it has been declared—‘Just as water does not touch the lotus-leaf, so does sin not contaminate the man who knows this.’—(*Chhāndogya Upaniṣad*, 4. 14. 3).

‘*Fuel*’—wooden sticks.

Just as dry wood thrown into fire is quickly consumed, so does knowledge destroy all sins;—the only ground of similarity lying in there being *destruction* in both cases.

‘*Learned in the Veda*.’—This serves to qualify the *knowledge* specially meant; so that the knowledge of Logic, Arts, Poetry and such subjects becomes excluded.—(246)

SECTION (32)--EXPIATION OF SECRET SINS

VERSE CCXLVII

THE DUE EXPIATION OF SINS HAS THUS BEEN DESCRIBED;
 LISTEN AFTER THIS TO THE EXPIATION OF SECRET
 SINS.—(247)

Bhāṣya.

This sets forth the connection between the preceding and
 present sections.—(247)

VERSE CCXLVIII

SIXTEEN 'BREATH-SUPPRESSIONS' WITH THE *Vyāhrtis*
 AND THE *Pranava*, PERFORMED DAILY, PURIFY, IN
 A MONTH, EVEN THE 'MURDERER OF THE EMBRYO'
 (*Brāhmaṇa*).—(248)

Bhāṣya.

'*Breath*'—is air moving along the mouth and the nostrils,
 —its '*suppression*' means its *suspension* and it is known as
 standing for the control of the air moving outwards, as also
 that proceeding inward.

'*Vyāhrtis*'—the seven syllables ('*ṭhūh*' and the rest).

'*Pranava*'—the syllable '*Om*.'

What the verse means is that 'one shall perform the
 breath-suppressions with the *Vyāhrtis* and the *Pranava*.'

'*Sixteen*'—is the number of repetitions of the act.

"What sort of association is there (between the breath-
 suspension and the syllables)?"

Some people say that what is meant is that 'after each
 suppression of breath, the *Vyāhrtis* and the *Pranava* should
 be repeated.'



Others declare that the syllable should be meditated upon during the time that the breath is suppressed.

“What is the time for each breath-suppression?”

It shall be continued so long as the suppression of breath does not begin to be painful.

‘*Breath-suppression*’ stands for what has been described under the names ‘*Kumbhaka*,’ ‘*Pūraka*’ and ‘*Rēchaka*,’—and not mere *suspension of breathing*. And for these there can be no restriction as to time.

‘*Even the murderer of the embryo*.’—The term ‘*even*’ is meant to include others also whose sins resemble that of ‘murdering the embryo.’—(248)

VERSE CCXLIX

EVEN A DRINKER OF WINE BECOMES PURE IF HE RECITES THE ‘KAUTSA HYMN,’ BEGINNING WITH THE TERM ‘AP,’ OR THE ‘*Vāshiṣṭha* HYMN,’ CONSISTING OF THE TRIAD OF VERSES BEGINNING WITH ‘PRATI,’ OR THE ‘*Māhitra* HYMN,’ OR THE ‘SHUDDHAVATI VERSES.’—(249)

Bhāṣya.

The ‘*Kautsa hymn*’ is that which was revealed to, and given out by, the sage Kutsa,—the eight verses beginning with ‘*Ap naḥ shoshuchadadham, etc.*,’ found in the *R̥gveda* (1. 97. 1).

‘*The Vāshiṣṭha hymn consisting of the triad of verses beginning with “Prati.”*’—The group of three verses, ‘*prati*’ being the opening word of the hymn.—‘*Pratistomēbhīrupa-samvashiṣṭhāḥ, etc.*’ (*R̥gveda*, 7. 80. 1).

‘*Māhitra hymn*’—that revealed to the *Mahitrs*,—this also consists of three verses, and contains the term ‘*Mahitr*’ (*R̥gveda*, 10. 185. 1).

Some people read ‘*Mahēndram*’ (for ‘*Māhitram*’); and this would mean the forty-eight verses ‘*Mahān Indra ojasē, etc.*

etc.' (R̥gveda, 8. 8. 1),—which is also called the '*Payah-Sūkta*.'

'*Shuddhavati* verses'—'*Eto indrastavāmshudhim shuddhēna*, etc.' (R̥gvēda, 8. 95. 7).

Here also the term '*Even*' is meant to include sins similar to the one mentioned.—(249)

VERSE CCL

HAVING STOLEN GOLD, ONE INSTANTLY BECOMES FREE FROM IMPURITY, BY RECITING ONCE THE '*Āsyavāmīya* HYMN' AND THE '*Shivasankalpa* HYMN'.—(250)

Bhāṣya.

From the mention of '*once*' in the present text, it follows that in the foregoing verses, a *repetition* is meant; and this is also indicated by usage and by what we find expressly stated in other cases:—e.g., 'Having recited the "*Aghamarṣaṇa Hymn*" *three times*' (259); which is connected with conditional liability.

'*Āsyavāmīya*' is the name of that hymn 'which contains the word *asyavama*,'—the word being formed according to Pāṇini, 5. 2. 59. This is a hymn containing fifty-two verses, beginning with the words '*asya vāmasya palitasya hotuḥ*' (R̥gveda, 1. 164. 1.).

'*Shivasankalpa Hymn*'—consisting of six verses, beginning with '*yajjāgrato dūramudaiti*.' (Vājasaneyā Samhitā, 34. 1).—(250)

VERSE CCLI

THE VIOLATOR OF THE PRECEPTOR'S BED BECOMES ABSOLVED BY REPEATING THE '*Haviṣpāntīya* HYMN,' (R̥gveda, 10. 88. 1), THE VERSE BEGINNING WITH 'NA TAMAM HA' (R̥gveda, 10. 126) AND THAT BEGINNING WITH 'ITI' (R̥gveda, 10. 119),—AND BY RECITING THE '*Puruṣasūkta*.' (R̥gveda, 10. 90. 1)—(251)

Bhāṣya.

'*Iti*'—the first '*iti*' is the opening word of the text referred to, and the second '*iti*' is meant to show that the former is the opening word of a text ;—and it serves to show that a different text is meant. Thus it is that we get at the indication of a particular sacred text.

'*Pauruṣa-Sūkta*'—is the hymn consisting of sixteen verses, beginning with the word '*sahasrākṣā*.'—(251)

VERSE CCLII

ONE WHO DESIRES TO EXPIATE SINS GREAT AND SMALL, SHALL REPEAT, FOR ONE YEAR, THE VERSE BEGINNING WITH '*AVA*', OR THAT BEGINNING WITH '*yatkiñchēdam*.'—(252)

Bhāṣya.

After the treatment of the 'Heinous Offences,' other '*sins, great and small*,'—i.e., the '*minor offences*,'—are next dealt with.

He who '*desires to expiate*' these should '*repeat for one year the verse beginning with "ava."*'—The term '*ava*' indicates the opening word of the verse '*Ava tē hedo varuṇa namobhiḥ, etc.*' (Rgveda, 1. 24. 14),—this verse containing words indicating *absolution from sins* ; it does not stand for the other verse beginning with '*ava*'—'*avataḍenīmāhēturaṇam*.' Or, he shall recite the verse '*Yatkiñchedam varuṇa daivya-janah, etc.*' (Rgveda, 7. 89. 5).—(252)

VERSE CCLIII

IF A MAN HAS ACCEPTED A GIFT THAT SHOULD NOT BE ACCEPTED, OR HAS EATEN REPREHENSIBLE FOOD, HE BECOMES PURE IN THREE DAYS, BY REPEATING THE '*Taratsamandīya*' VERSES.—(253)

Bhāṣya.

‘*What should not be accepted*’—such as wine and similar things, or gold and such things from a sinner,—this latter also being ‘*what should not be accepted.*’

‘*Reprehensible food*’—food that has been polluted by any one of the four causes—its very nature, lapse of time, ownership and contact.

‘*Taratsamandīya verses*’—are four of the ‘*Pāvamanī*’ verses (Rgveda, 9. 58. 1—4).—(253)

VERSE CCLIV

ONE WHO HAS COMMITTED MANY SINS BECOMES PURIFIED BY RECITING, FOR A YEAR, THE ‘*Somāraudra*’ HYMN AND THE THREE VERSES BEGINNING WITH ‘*aryama-ṇam,*’—WHILE TAKING HIS BATH IN A STREAM.—(254)

Bhāṣya.

The three verses beginning with ‘*Somārudrā dhārayē-thamastram*’ (Rgveda, 6. 74. 1); and the verse beginning with ‘*Aryamaṇam varuṇam mitram*’ (Rgveda, 4. 2. 4).

‘*Samām*’—for one year.

This verse (laying down a single expiation for one who has committed *many sins*) lends support to the view that a single expiation may serve to atone for several offences.

‘*In a stream.*’—This precludes tanks and pools.—(254)

VERSE CCLV

AN OFFENDER SHALL RECITE, FOR HALF THE YEAR, THE SEVEN VERSES BEGINNING WITH ‘*INDRAM*’; BUT HE WHO HAS COMMITTED A REPREHENSIBLE ACT IN WATER SHALL SUBSIST, FOR ONE MONTH, ON ALMS.—(255)

*Bhāṣya.*

The verses referred to are the seven beginning with, '*Indram mitram varuṇamagnim*' (Rgveda, 1. 106. 1—7).

'*For half the year*'—for six months.

'*The offender shall recite.*'—Since there is no qualifying epithet, what is mentioned here should be taken as pertaining to *all offences*.

'*Reprehensible act.*'—Sexual intercourse, or evacuation of the bowels. If one does this in water, he should subsist, for one month, on alms.—(255)

VERSE CCLVI

A TWICE-BORN PERSON DESTROYS EVEN THE MOST GRIEVOUS SIN BY MAKING HOMA-OFFERINGS OF CLARIFIED BUTTER FOR ONE YEAR, WITH THE SACRED TEXTS RELATED TO THE '*Shākala-homa*,' OR BY REPEATING THE VERSE BEGINNING WITH '*namah*.'—(256)

Bhāṣya.

'*Sacred texts related to the Shākala-homa*' are the eight verses beginning with—'*Dēvakṛtasyainasovayajana-maṣi*' (Vājasaneyā Samhitā, 8. 13);—if one makes Homa-offerings of clarified butter with these texts, for one year, he destroys even the '*most grievous sin*,'—i.e., even all the '*heinous offences*.'

'By repeating' the mantra '*namo rudrāya tavaṣē kapardinē, etc.*' (Vājasaneyā Samhitā, 16)—for one year,—he obtains the same success;—even without performing the *Shākala-homa*.

Thus this 'repeating of the mantra' is an expiation alternative to the aforesaid '*Shākala-homa*'; as also to the reciting of some other text beginning with '*namah*,'—what this other text is being ascertained from cultured men.—(256)

VERSE CCLVII

HE WHO IS POLLUTED BY A 'HEINOUS OFFENCE,' SHOULD, WITH CONCENTRATED MIND, ATTEND UPON COWS; AND BY REPEATING THE *Pāvamānī* VERSES AND SUBSISTING ON ALMS FOR ONE YEAR, HE BECOMES PURE.—(257)

Bhāṣya.

'Polluted by a heinous offence.'—It is understood that this also refers to the number of such offences enumerated above; and it is quite reasonable for several expiations for each of the lighter offences.

'*Pāvamānī verses.*'—This stands for the entire '*maṇḍala*,' beginning with the verse '*svādīṣṭhaya madīṣṭhaya, etc.,*' (R̥gveda, 9. 1. 1) and ending with '*yattē rājāñchhṛtam haviḥ, etc.*' (9. 114. 4).

The '*Anugamana* of the cows' does not mean merely following them, but attending on them; and the exact form of this is to be ascertained from the description of the expiation for 'cow-killing.'—(257)

VERSE CCLVIII

OR, IF, PURIFIED BY THE PERFORMANCE OF THREE '*Parāka*' PENANCES, AND SELF-CONTROLLED, HE REPEATS THRICE THE ENTIRE TEXT OF THE VEDA, IN A FOREST, HE BECOMES ABSOLVED FROM ALL SINS.—(258)

Bhāṣya.

This is another expiation for the man 'polluted by a heinous offence.'

'Entire text of the *Veda*'—comprising of the '*mantra*' as well as the '*Brāhmaṇa*' portion.

Having fasted for thirty-six days, if he recites the Vedic text in a forest, he becomes absolved from sins.—(258)

VERSE CCLIX

IF A MAN FASTS FOR THREE DAYS, AND ENTERING THE WATER THRICE A DAY REPEATS THE 'Aghamarṣaṇa HYMN' THREE TIMES, HE BECOMES ABSOLVED FROM ALL SINS.—(259)

Bhāṣya.

Construe thus—'*apobhyupayan aghamarṣaṇam japit-vā*'; whence it follows that the reciting of the hymn is to be done *in water*. This has the support of another *Smṛti* text.

'Aghamarṣaṇa' is the name of a set of three verses already described above (*Rgveda*, 10. 190. 1, etc.).—(259)

VERSE CCLX

JUST AS THE *Ashvamēdha*, THE KING OF SACRIFICES, IS DESTRUCTIVE OF ALL SINS, EVEN SO IS THE 'Aghamarṣaṇa HYMN' ALSO DESTRUCTIVE OF ALL SINS.—(260)

Bhāṣya.

The verse is purely commendatory.—(260)

VERSE CCLXI

EVEN IF HE KILLS THE THREE WORLDS, OR IF HE EATS HERE AND THERE, HE DOES NOT INCUR ANY SIN, IF HE RETAINS THE *Rgveda* (IN MEMORY).—(261)

Bhāṣya.

This also is purely commendatory, meant to indicate that the retaining of the *Rgveda* is a 'Secret Expiation.'

Others, however, hold that the whole set of verses from 258 to the present, are descriptive of the 'Secret Expiation.'—(261)

VERSE CCLXII

ONE BECOMES ABSOLVED FROM ALL SINS BY RECITING, WITH CONCENTRATED MIND, THREE TIMES, THE TEXT OF THE *Rk* OR OF THE *Yajus*, OR OF THE *Sāman*, ALONG WITH THE ESOTERIC TEXTS,—(262)

Bhāṣya.

Inasmuch as the '*Rk*,' etc., are so specified, the Brāhmaṇa texts become excluded.

'*Esoteric texts*'—the *Sāman*-texts occurring in the *Āraṇyakas*.—(262)

VERSE CCLXIII

AS A CLOD OF EARTH, BEING THROWN, BECOMES DISSOLVED AS SOON AS IT GETS INTO THE WATER,—EVEN SO DOES ALL SIN BECOME ENGULFED IN THE THREEFOLD VEDA.—(263)

Bhāṣya.

'*Threefold*'—that which has three component factors; each Veda is regarded as the 'component factor' of another as all of them serve the same purpose.—(263)

VERSE CCLXIV

THE *Rk*-VERSES, THE PRIMEVAL *Yajus*-TEXTS, AND THE MANIFOLD *Sāman*-SONGS,—THESE CONSTITUTE THE 'THREEFOLD VEDA'; HE WHO KNOWS THIS IS 'LEARNED IN THE VEDAS.'—(264)

Bhāṣya.

The said three 'component factors' are now described.

'*Primeval*'—the most important.

If we read '*anyāni*' for '*ādyāni*,' the meaning is 'those also that are found among the Brāhmaṇa texts,' or 'those arranged in the order of the Pada-text.'



‘*Manifold Sāman-songs*’—as classified under the two classes ‘*grāmya*’ and ‘*āranya*.’—(264)

VERSE CCLXV

THAT PRIMEVAL TRI-SYLLABIC BRAHMAN, IN WHICH RESTS THE VEDIC TRIAD, IS THE OTHER AND ESOTERIC ‘THREEFOLD VEDA’; HE WHO KNOWS THIS IS ‘LEARNED IN THE VEDAS.’—(265)

Bhāṣya.

‘*Trisyllabic*’—*i.e.*, a composite of the three syllables contained in the word ‘Om.’

The ‘*primeval Brahman*,’ which is ‘*esoteric*’—as being set forth in detail in the esoteric sections of the Veda, where it is put forward as an object of worship. Or it may be regarded as ‘*esoteric*’ on account of its being denotative of the supreme soul, and not in the sense of *being unknown*; since it is well-known among people as the syllable ‘Om.’

That wherein the Vedic Triad lies condensed,—since all letters are described as contained in ‘Om.’ The worship or meditation of this has been already described above, as also in such passages as—‘One should meditate upon the syllable *Om*’ (Chhāndogya Upa., 1. 1. 1).

The preceding verse has spoken of the Mantras as the ‘Veda,’ while in the present verse it is the *Vedānta* that is so spoken of. As for knowledge of *duties*, this is provided by what has been enjoined under ‘Vedic Study.’—(265)

END OF DISCOURSE XI.



CSL

DISCOURSE XII

DISCOURSE XII

PHILOSOPHY

SECTION (1)—QUESTION

VERSE I

‘O SINLESS ONE, THE WHOLE LAW FOR THE FOUR CASTES
 HAS BEEN EXPOUNDED BY YOU; INSTRUCT US NOW IN
 REGARD TO THE ACTUAL FRUITION OF ACTIONS.’—(1)

Bhāṣya.

The first half of the verse indicating the end of the subject-matter of the ordinances, serves the purpose of shutting out any further desire on the part of the listeners.

‘*Whole.*’—This epithet is meant to be commendatory; the sense being that ‘these ordinances have set forth all the *Smārta* duties along with the esoteric explanations.’

The fact of the Teacher having completed his task is described through the mouth of the pupil; but no stress is meant to be laid upon it.

In reality however the assertions set forth here do not emanate from the Teacher and Pupil at all; the author of the book himself has divided these into two parts (of question and answer).

The term ‘Dharma’ denoting *what ought to be done*, here stands for the whole compilation of Injunctions and Prohibitions. And it is through this that the connection between actions and their results, even though not referred to before, is now set forth.

The assertion—‘*The whole law has been expounded by you*’—becomes explicable only when taken as referring to Injunctions and Prohibitions.

“The result of what action is asked about—when it is said—‘*Instruct us now in regard to the function of actions*’? For those actions that are compulsory are done simply because they have been enjoined by the Scriptures, and the agent does not have any reward in view at all; those that are not compulsory, in connection with nearly every one of them distinct rewards have been spoken of;—*e.g.*, in such declarations as ‘one who makes a gift of water obtains satisfaction, as also heaven and longevity’;—and even those in connection with which it might be thought that no rewards have been spoken of,—there also it has been proved that Heaven is their reward;—as regards the Gestatory and other Sacramental Rites, these have their reward in the peculiar character that they bestow upon the persons for whom they are performed; and as such do not stand in need of any transcendental results;—the Occasional Acts, such as the purifying of substances and the like, or the bathing on touching a Chaṇḍāla and so forth,—these also lead to results that are quite perceptible; they are done for the purpose of purifying things, because the use of impure things has been forbidden;—lastly, as regards Expiatory Rites, the purpose served by them has been just described. Thus we fail to see those actions whose results are sought to be known.”

The result sought to be known is that of those that are forbidden; as it is those that are spoken of below, as ‘the sinfulness of acts committed through the body, etc., etc.’ (Verse 9). And in a way the obeying of prohibitions also is something enjoined by the scriptures.

“If those acts also were laid down for the purpose of rewards, they would not be incumbent on all men; as they would be performed by only such men as happen to have a desire for the particular reward.”

Our answer to this is as follows :—Here no such results are going to be described as are *desired* by men ; as what are set forth here are the *undesirable* results ; and certainly these are not *desired* ; no man ever wishes to obtain what is undesirable ; and it is in this manner that the results mentioned come to bear upon all men.

What we have said regarding the obeying of prohibitions being an act done in accordance with scriptural injunctions, does not go far enough ; the fact of the matter is that everything is done in accordance with scriptural injunctions.

“ But the acts that the scriptural injunctions set forth are done for the sake of men desiring the results of those acts ;—or in some cases, the acts are occasional ones, laid down without reference to any results ;—in the case in question (of prohibitions) however, inasmuch as we do not find any expressions indicative of the fact that they shall be obeyed ‘ throughout life,’ wherefore would the forbidden act not be done ? ”

It is found that if one ignores the prohibitions he incurs sin. For instance, it has been declared that ‘ by entertaining a desire to kill a Brāhmaṇa, one goes to hell.’

“ The act that is forbidden,—such as the killing of a Brāhmaṇa and the like,—is certainly not one that is enjoined by the scripture. It is only an act enjoined by the scripture that can have any connection with results mentioned in the scriptures ; as we find in the case of such declarations as—‘ one desiring heaven should perform sacrifices ’ ; where the fact that *sacrifices should be performed* is one that can be got at only from the scriptures, and not from any other source. In the case in question on the other hand, men are prompted to do the prohibited acts by *hatred* and such other worldly unscriptural motives ; and what is itself *unscriptural* cannot have any connection with a result that is *scriptural*. It has been asserted that texts have indicated that the ignoring of prohibitions is conducive to sin. But what would be the need for such an indication ?

Since all that we learn from the scriptural prohibition is that it says to the man moved by hatred to do some forbidden act (like the killing, for instance)—‘this should not be done’; and there the comprehension of the sentence is complete; what word is left there uncomprehended which would need the said indication?”

If we were to pursue this enquiry further, it would prolong our work unduly. The fact of the matter in brief is this:—what the prohibitive injunction ‘one shall not kill’ signifies is a *prohibition*. Now there does arise in the mind of the person to whom this injunction is addressed a desire to know what it all means; and the idea that he derives from it is—‘such and such a course of action shall not be adopted by me’; and it is not the object (act) that is urged by the Injunction; since by their very nature injunctions are meant to urge agents, and the agent in the case in question would be indicated by the presence of the worldly motive of *hatred*, which is what would be in keeping with the nature of the act of *killing*. The man who undertakes to kill by his own will would not stand in need of being urged by an injunction; and it is such a person to whom the prohibitive injunction is addressed. In a case where the action is indicated by other sources, any injunction that bears upon it may be taken as indicating the agent concerned; and in cases where no desire for any result is concerned, the person who is urged by the injunction does not comprehend the fact of his being the person urged, until he understands that what is prohibited leads to an undesirable result: In fact such is the way in which ordinary men understand things. When a certain act is found to be forbidden by the Veda, if a man does it, it is understood that it would lead to undesirable results. And in matters like the present nothing can be put forward except what happens in the course of ordinary worldly experience. And even if the fact of a certain act leading to undesirable results is not directly mentioned, it will be only right to assume this fact, on the basis of the very nature of prohibitions; to say nothing of cases



where the said fact is directly mentioned? For there can be no justification of rejecting what is directly mentioned. The mention of such results as 'hell' and the like cannot be regarded as purely declamatory, so long as it is capable of being taken as setting forth the results of acts spoken of. Further, declamatory assertions also are only complements to injunction. In the case in question, however, there is no injunction mentioned either directly or indirectly; because the fact principally sought to be set forth is the connection between the act and the result. In the present discourse no acts are enjoined; all that is propounded is the relation of certain acts to certain results; and the hundreds of assertions contained here cannot be meaningless. If they were really meaningless, we would have admitted it to be so; but such is not the way of writers on *Smṛtis*. Nor can the passages in question be explained in any other way save in the one indicated above; specially as there is no injunction to which they could be complements (and hence be taken as Declamatory Declarations).

It might be argued that such figurative explanation would be wrong, even on the part of writers on scriptures.

But it is not so; those who talk thus show utter disregard for the Great Sages.

'*Agha*' is *sin*; '*anagha*,' '*sinless one*,' is in the Case of Address; denoting freedom from sin, which is meant to be a praise of the teacher.

'*Instruct*' denotes *speaking*.—(1)

SECTION (2) — THE PHILOSOPHY OF ACTION AND ITS RETRIBUTION.

VERSE II

THE RIGHTEOUS *Bhṛgu*, SPRUNG FOR MANU, SAID TO THE GREAT SAGES—‘LISTEN TO THE TRUTH REGARDING THE RELATION OF ACTIONS.’—(2)

Bhāṣya.

This is the answer to the question of the sages.

‘Listen to what you have asked.’

‘*Karma-yoga*.’—The compound is to be explained as the ‘*yoga*,’ ‘relation,’ of ‘*karma*,’ ‘actions’; and from the context it is clear that it is the ‘relation’ *to results* that is meant.—(2)

VERSE III

ACTIONS PROCEEDING FROM MIND, SPEECH AND BODY ARE CONDUCTIVE TO GOOD AND BAD RESULTS; AND THE CONDITIONS OF MEN, DUE TO ACTIONS, ARE HIGH, LOW AND MIDDLING.—(3)

Bhāṣya.

The ‘*good*’ results are mentioned only by way of an example; or as laying down the functions of the mind and speech.

Actions proceed from mind, speech and body. The term ‘*Karma*,’ ‘*action*,’ here does not stand only for that movement of the body which is involved in the performance of sacrifices; it stands for all kinds of action, even those of the nature of contemplation, meditation, speaking and the like.

The term ‘*phala*,’ ‘*result*,’ is to be construed with each of the two terms of the compound (‘*śubha*’ and ‘*aśubha*’); so that what the compound means is ‘conductive to good results’ and ‘conductive to bad results.’



This should not be understood to mean that good and bad results are obtained only from the performance of such actions as are accomplished by bodily operations, in fact the same thing happens in the case of actions springing from mind and speech also ; since results have been described as proceeding from all the three kinds of actions.—(3)

VERSE IV

KNOW THE MIND TO BE THE INSTIGATOR OF ALL THIS THAT IS CONNECTED WITH THE BODY, AND WHICH IS OF THREE KINDS, HAS THREE SUBSTRATA AND IS ENDOWED WITH TEN DISTINCT CHARACTERISTICS.—(4)

Bhāṣya.

Objection—“ All actions, good or bad, laid down in such passages as—‘ he shall punish the guilty,’ ‘ he shall not injure,’ are accomplished by the operation of the *body*. For instance, (a) the act of *giving*, which consists in the withdrawing of one’s ownership over a thing and bringing about that of another, is laid down as ‘ to be done with the right hand ’ and so forth (which involves a bodily action); (b) the act of *sacrificing*, consisting of the entire procedure ending with the Final Bath, is one that is accomplished by bodily operations ; (c) similarly all such acts as desisting from striking others with a stick and so forth are such as are due to bodily operations. What then is that action which springs from the *Mind* ? ”

It is in answer to this that the text says—‘ *Know the Mind to be the instigator of all this.* ’—Seeing and all such acts are functions of the Mind ; as in the absence of Mind, no purely physical action is possible. For instance, in the case of every act, the agent first of all conceives of the thing concerned as being of a certain nature and as bringing about pleasure or pain, or leading to something on which pleasure or pain is dependent, and then comes to the determination ‘ I shall have this ’ or ‘ I



shall not have it'; and it is only the action to which this determination leads where the functioning of the body or of speech comes in. Thus it is that in the case of all intentional actions, the Mind is the '*instigator*.' As for unintentional actions, the said process is not always perceptible; for instance, when wine is drunk under the misapprehension that it is some other drink, or when one approaches another woman, mistaking her for one's own wife, or in cases of such chance-actions as the killing of mosquitoes and other insects by the throwing about of the hand, turning on one's sides during sleep and so forth; though in all these cases also the responsibility for doing it rests on the agent, which renders him liable to expiation.

'*Which is of three kinds*';—as brought about by speech, mind and body.

'*Three substrata*';—in accordance with the 'high,' 'low' and 'middling' conditions of the agent.

'*Endowed with ten distinct characteristics*';—the functions of the mind and the body being of three kinds each [making up six] and those of speech are of four kinds,—thus making up the '*ten*.' These are going to be described in the next few verses.—(4)

VERSE V

COVETING THE WEALTH OF OTHERS, SCHEMING IN ONE'S MIND ABOUT WHAT IS UNDESIRABLE, ADHERING TO A WRONG NOTION,—THESE ARE THE THREE FORMS OF 'MENTAL ACTION.'—(5)

Bhāṣya.

'*Coveting*'—What is meant is that through jealousy for the wealth of other men, one may be constantly thinking of some adversity befalling their fortune—'Oh, how many horses and cows! How many sheep and goats! What excellent horses! Woe to men! How is it that he has attained such prosperity! In what way may I wrest it all from him! It would be grand if all this wealth of his were destroyed!'

'Scheming about what is undesirable.'—Some people construe this also with the phrase 'of others'; and take it to mean 'the planning of the death of others with the view that all his wealth will come to him.'

"The '*coveting of the wealth of others*' has also been explained to mean this same thing; so that the idea having been already provided by this phrase, the former would be entirely superfluous."

The second phrase is a wider term. It is not right to 'scheme about' *what is undesirable* for others; and *loss of wealth* is a particular form of 'what is undesirable.'

It is in view of this difficulty that some people do not construe this second phrase with the phrase '*of others*'; and they explain '*undesirable*' as standing for *forbidden*.

According to this view also, 'the coveting of the wealth of others' (which is also *forbidden*) would have to be taken as mentioned separately, only for the purpose of indicating its importance.

Similarly with the phrase '*adhering to a wrong notion*'; e.g., (a) when the *prima facie* argument is regarded as the Final Conclusion, (b) the philosophy of Idealism, (c) the view that the Veda is not trustworthy, (d) insistence on the view that there is no such thing as the *Soul*, and so forth.

Others explain this to mean constant opposition to the renouncing of meat-eating.

These three constitute the *evil* type of 'mental activity'; apart from these are those of the *good* type; e.g., 'not coveting what belongs to another,' 'kindness to all creatures,' 'faith in the reality of morality and such things.' Says the revered Vyāsa—'Non-coveting of the property of others, sympathy for all beings, and the idea that righteous deeds always bring their reward,—one should constantly think in his mind of these three items.'—(5)

VERSE VI

ABUSING, LYING, CALUMNIATING ALL MEN, AND IDLE PRATTLING,—ARE THE FOUR KINDS OF 'VERBAL ACTION.'—(6)

Bhāṣya.

'*Abusing*'—uttering of words causing pain to others.

'*Calumniating*'—detracting from the merits of others, on account of jealousy.

'*Idle prattling*' and 'telling an untruth.'—(6)

VERSE VII

TAKING WHAT HAS NOT BEEN GIVEN, UNSANCTIONED KILLING, AND INTERCOURSE WITH THE WIVES OF OTHERS—THESE HAVE BEEN DECLARED TO BE THREE KINDS OF 'BODILY ACTION.'—(7)

Bhāṣya.

Accepting from unworthy people of what has not been given, and what is itself an impure thing.

'*Wives of others*'—includes unmarried maidens also.

As against these there are—accepting proper gifts in the proper manner, protecting others and controlling of the organs.

Thus has Action proceeding from Mind, Speech and Body, been described as being of 'ten kinds'; and according as each of these is either 'good' or 'bad,' we have *twenty* kinds.—(7)



SECTION (3)—FRUITS OF ACTION

VERSE VIII

THE GOOD AND THE EVIL RESULTING FROM 'MENTAL ACTS,' ONE EXPERIENCES THROUGH THE MIND ALONE; THOSE OF 'VERBAL ACTS,' THROUGH SPEECH; AND THOSE OF 'BODILY ACTS,' THROUGH THE BODY.—(8)

Bhāṣya.

Some people explain this to mean that when by his act, a man causes mental pain to others, he himself experiences, in return, mental pain.

Our opinion is that one experiences mental suffering as the result of *all the three kinds* of 'mental acts.'

Similarly in the case of the other two (Verbal and Bodily acts) also.—(8)

VERSE IX

THROUGH SINFUL ACTS DUE TO THE BODY, MAN BECOMES INANIMATE; THROUGH THOSE OF SPEECH, A BIRD OR A BEAST; AND THROUGH THOSE OF MIND, HE IS BORN IN THE LOWEST CASTE.—(9)

Bhāṣya.

What the verse describes is what happens in a large number of cases; the sense being that in most cases whenever men are reborn in the species mentioned, it is due to causes herein specified. But it is not always so; as it is going to be asserted later on (55 *et. seq.*) that those who commit the 'heinous offences' are born among the lower animals and so forth.

'*Birds*' and '*beasts*' stand here for all kinds of lower animals.

What the verse is really meant to indicate is that, among sins due to Mind, Speech and Body, the succeeding ones are graver than the preceding ones.—(9)

SECTION (4)—MEANING OF 'TRIDANḌA'—'TRIPLE CONTROL.'

VERSE X

CONTROL OVER SPEECH, CONTROL OVER THE MIND AND CONTROL OVER THE BODY,—THE MAN IN WHOSE HEART THESE ARE FIRMLY FIXED IS CALLED 'THE MAN OF TRIPLE CONTROL.'—(10)

Bhāṣya.

'Control'—keeping in check; and 'control of speech' means *desisting from abusing others*; and so with the other two.

'The man in whose heart these three are firmly fixed';—he who has made up his mind that he would never commit such an act, and who never fails in this resolve;—such a man is called '*the man of triple control*'; and not one who carries heavy wooden sticks (*daṇḍas*).—(10)

VERSE XI

THE MAN WHO KEEPS THIS 'TRIPLE CONTROL' IN REGARD TO ALL CREATURES, AND RIGHTLY SUBDUES DESIRE AND ANGER, THEREBY ATTAINS SUCCESS.—(11)

Bhāṣya.

'*Tridaṇḍam*' is an aggregate of the three controls; the feminine form of which is precluded by reason of the term '*daṇḍa*' occurring in the '*pātrādi*' group [and hence falling under the exception to the *Vartika* on Pāṇini, 2. 4. 17].

He who 'keeps'—fixes up—'*this triple control*'—in his heart,—'*in regard to all creatures*'—not harming any, by

any of the three kinds of action,—and '*rightly*'—properly—'*subdues desire and anger*'—'*thereby attains*'—obtains—'*success*'—in the form of Liberation.

This verse serves as introductory to the treatment of the philosophy of the Self; leading up, as it does, to such questions as—'to whom does this *success* belong?' 'who is the real experiencer of the results of actions?—since the body is found to end in ashes, and we do not see anything else of the man.' It is thus that the text proceeds to describe the *person* who is the actual performer of all acts, righteous and unrighteous.—(11)

SECTION (5)—THE RESPONSIBLE AGENT—THE SELF

VERSE XII

HE WHO IS THE IMPELLER OF THIS BODY, HIM THEY CALL THE '*Kṣetrājña*,' 'THE CONSCIOUS BEING'; WHILE HE WHO DOES THE ACTS IS CALLED BY THE LEARNED, THE '*Bhūtātman*,' 'THE MATERIAL ENTITY.'
 —(12)

Bhāṣya.

'Of this body, he who is the impeller,'—to all such actions as *moving* and the like, and who is the 'doer' of these acts, through his efforts,—'*is the Conscious Being.*'

'*Asya*,' 'this' and '*ātmanah*,' 'body,' are in apposition to one another.

The term '*ātman*' here denotes the *body*,—this denotation being based on the fact that the *body* subserves the purposes of the *Ātman*, Self.

'*He who does the act*'—of drinking and the like,—and who is the product of these acts,—in the shape of the *Body*—becomes the 'doer' of acts,—is called the '*material entity*,'—an aggregate of earth and other material substances, and belonging to an inferior category. This has been thus declared in an old text—'There are two selves—the Inner Soul and the Body.'—(12)

VERSE XIII

AN INNER 'SELF,' CALLED '*Jiva*,' 'SOUL,' IS DIFFERENT,—GENERATED ALONG WITH ALL EMBODIED BEINGS, THROUGH WHICH ONE EXPERIENCES PLEASURE AND PAIN DURING THE SEVERAL BIRTHS.—(13)

Bhāṣya.

“What is this that is called ‘*Jīva*’ or ‘Soul?’ People regard the ‘Conscious Being’ (Kṣētrajñā) as the ‘*Jīva*.’ Only two beings are generally recognised—the Body and the Inner Soul known as the ‘I.’ The ‘*Jīva*’ spoken of here is apparently different from these two.”

Some people explain that what is called ‘*Jīva*,’ ‘Soul,’ here, is the Subtle Body made up of the ‘Great Principle’ (*Mahat* of the Sāṅkhya) and the rudimentary elements, which has been described as the Subtle Body, ‘migrating, without experiencing, and invested with impressions’ (*Sāṅkhya-kārikā*). The term ‘*yēna*,’ ‘*through which*,’ speaks of this as if it were the ‘instrument’ of the act of experiencing; and this can apply only to the said Subtle Body; as it serves as the substratum of the grosser material substances, being as it is, the substratum of the material body itself. It is only when the Body is there that the Self can feel pleasure and pain; and this is what is expressed by the instrumental ending in ‘*yēna*,’ ‘*through which*.’

Others however think that it is the ‘Internal Organ,’ consisting of *Intelligence* (*Buddhi*), *Mind* (*Manas*) and *I-notion* (*Ahaṅkāra*), that is spoken of here as ‘*Jīva*.’ And since this is an ‘Internal organ,’ it is only right that it should be spoken of by means of the Instrumental ending.

That this should be called the ‘*inner self*’ is also quite right, since it subserves the purposes of the Self.

‘*Generated along with*.’—This means that it remains attached to the Self till Final Liberation, and is never separated from him till Final Dissolution.—(13)

VERSE XIV

BOTH OF THESE, THE ‘GREAT PRINCIPLE’ AND THE ‘CONSCIOUS BEING,’ UNITED WITH THE MATERIAL SUBSTANCES, SUBSIST IN HIM WHO RESIDES IN ALL THINGS, PERVADING THEM ALL.—(14)

*Bhāṣya.*

‘*Manifold*’—of various kinds and forms.

‘*Things*’—all entities.

‘*Who resides, pervading*’—all those things.

‘*In him these two subsist*.’—The term ‘*sthitaḥ*’ is taken as a transitive verb, the root ‘*sthā*’ being capable of several denotations.

“Who is he who resides pervading the manifold things?”

The Supreme Self, who is beyond the animate and inanimate world, of the nature of Highest Bliss, who is going to be described later on.

‘*United to material substances*,’—i.e., the five substances.

‘*The Great Principle*’—described under Verse 13, as that ‘through which he experiences pleasures and pains.’

‘*The Conscious Being*’—described in Verse 12.

These two are said to ‘*subsist*’ in the Supreme Self, because the entire Universe subsists in It; every effect *subsists* in its cause; and it is on the basis of this that these two are said to ‘*subsist*’ in the Supreme Self. Says the revered Vyāsa—‘In this world there are two *Puruṣas*, the Perishable and the Imperishable; the Perishable one consists of all material substances, and the unchangeable entity is called ‘Imperishable.’—Here the term ‘perishable’ stands for the entire phenomenal world; and ‘imperishable’ for the Original Cause, which is also spoken of as ‘Unchanging,’ as in its causal form, it does not perish even at Universal Dissolution. Or ‘perishable’ may stand for the Body, and ‘imperishable’ for the ‘Conscious Being’ (*Kṣētrajña*); the latter being called ‘Unchangeable,’ because till Final Liberation is attained, he retains his character of being the *doer* (of acts) and *experiencer* (of results). (Vyāsa goes on)—‘The Highest *Puruṣa* is different from these two, and is called the *Supreme Self*, who, being the infallible Lord, who pervades and sustains the three worlds’ (*Bhagavadgītā*, 15.16.17).—14



SECTION (6)—TRANSMIGRATION

VERSE XV

FROM HIS BODY EMANATE INNUMERABLE FORMS, WHICH
CONSTANTLY ENERGISE ALL KINDS OF BEINGS.—(15)

Bhāṣya.

The term '*form*' stands for all material products; all these emanate from the 'body' of the Supreme Self;—this body consisting of his *essence* alone; and the mention of the two (the *Self* and His *body*) as distinct being analogous to the expression 'the body of the stone-image' [where also the body is nothing different from the image itself].

'*Innumerable*'—endless.

'*Emanate*'—issue forth.

This emanation being like that of the waves from the ocean.

It is by these forms, as they become emanated, that this world becomes *energised*,—i.e., set into activity. The world is spoken of as becoming 'energised' by these forms, because, as a matter of fact, there is no 'activity' without the body, the organs and the sensations.

Others explain that the 'body' of the Supreme Self is Primordial Matter, not the *material substances*; and all activity is dependent upon this latter.—(15)

VERSE XVI

IN THE CASE OF MISBEHAVED PERSONS, THERE IS PRODUCED OUT OF FIVE CONSTITUENTS, ANOTHER STRONG BODY, FOR THE SUFFERING OF TORMENTS, AFTER DEATH.—(16)

Bhāṣya.

Out of the five material substances another body is produced.



The meaning is that a material body is produced, without the process involved in the mixture of semen and ovule. In fact, it is only in the case of '*misbehaved men*' that this body is made up of material substances; in the case of righteous men it is made up of pure *light* and consists of mere *Ākāśha*; as is declared in the passage—'Consisting of air, with a body of pure *Ākāśha*, etc.'

'*Torment*'—great suffering.

'*Strong*'—powerful enough to suffer super-physical torment.—(16)

VERSE XVII

AFTER THEY HAVE SUFFERED, THROUGH THIS BODY, THE
TORMENTS INFLICTED BY YAMA, THOSE CONSTITUENTS
BECOME DISSOLVED INTO EACH OF THOSE SAME
MATERIAL ELEMENTS.—(17)

Bhāṣya.

'*Yama*' is the name of a particular deity, who inflicts punishments upon sinners,—which are spoken of here as '*torments*.'

After the man has '*experienced*' these torments, through the said body of five constituent material substances,—those bodies become dissolved into the said subtle particles of those substances.—(17)

VERSE XVIII

HAVING SUFFERED THE EVILS PRODUCED BY ATTACH-
MENT TO SENSUAL OBJECTS, AND CONDUCTIVE TO
MISERY, HE, HAVING HIS SINS DESTROYED, APPROACHES
THOSE SAME TWO GLORIOUS ONES.—(18)

Bhāṣya.

'*Attachment to sensual objects*'—being addicted to such things as are forbidden. From this arise '*evils*'—the results



of sins;—having experienced the hellish torments, which constitute these ‘evils,’—the men have their ‘*sins destroyed*’—guilt removed,—by that experience,—‘*approaches those two Glorious Ones.*’

“Which two? In fact the ‘Great Principle’ and the ‘Conscious Being,’ which form the subject-matter of the present context; but from the next verse it appears that it is the Conscious Being who experiences pleasures and pains; so that the term ‘*he*’ of the text must stand for that being. And thus the meaning comes to be that ‘this Conscious Being approaches the same Being,’ which is absurd: the ‘approached’ and the ‘approacher’ being the same.”

True; but the difference intended is an assumed one. In fact, what is meant by ‘*approaching*’ is that ‘the said Being is all that remains of the man’; the sense being that as the ‘Conscious Being,’ he was invested with the aggregate of the ‘life-breath and other accessories, called the ‘Great Principle,’ but after having experienced the results of his misdeeds, he becomes divested of it, and remains in the form of the pure ‘Conscious Being,’—who has his abode in the Subtle Body only.

Others explain the ‘*two Glorious Ones*’ as standing for the Great Principle and the Supreme Self.

‘*Conducive to misery.*’—It is only after the sins have been destroyed that one experiences pleasure; so long as adverse sins are there, even in the slightest degree, there can be no pleasure; just as when there is slightest indigestion, there is no pleasure in eating anything.—(18)

VERSE XIX

THOSE TWO TOGETHER CAREFULLY LOOK INTO HIS MERIT AND DEMERIT, INVESTED WITH WHICH BOTH, HE OBTAINS HAPPINESS OR UNHAPPINESS, HERE AND AFTER DEATH.—(19)

*Bhāṣya.*

“If the ‘two’ be meant to be the ‘Great Principle’ and the ‘Conscious Being,’ then, for whom does the term ‘his’ stand?”

Some people hold that this latter term stands for the ‘Soul’ (*Jīva*).

But it has already been said that the ‘Soul’ is the same as the ‘Conscious Being.’

Another view is that ‘his’ stands for the *Subtle Body*. But this also is the same as the ‘Great Principle.’

The third view is that it stands for the *Internal Organ*, consisting of the ‘Intelligence’ (*Buddhi*) and the rest.

But in this case, it will have to be explained what connection there is between this Internal Organ and ‘Merit—Demerit.’ For the said organ is nothing more than a subtle form of Matter; as was made clear under 1.19.

For all these reasons what we think is that the right explanation is to take the term ‘two’ as standing for the ‘Great Principle’ and the ‘Supreme Self,’ in accordance with the explanation provided by some people of the term ‘two’ (in Verse 18); as it is only for these two that the act of ‘looking into’ is possible;—the ‘Great Principle,’ which is really an *instrument* (of perception) being figuratively spoken of as the *nominative agent*; just as in the case of such expressions as ‘Fuels are cooking.’ And the term ‘his’ would, in this case, refer to the ‘Conscious Being,’ as apart from the ‘Great Principle’ and the ‘Supreme Self.’

And when the ‘Supreme Self’ is spoken of as ‘looking into’ the ‘*merit and demerit*’ belonging to the ‘Conscious Being,’ what is meant is that all experiencing of pleasure and pain is under the control of that Supreme Being. This is what has been asserted in the following passage:—‘Impelled by the Supreme Lord one may go either to Heaven or to the bottomless pit’;—where ‘impelling’ can stand only for ‘wish as regulated by the merit and demerit of the man.’

“But if the man’s merit and demerit were to regulate the wish of God, then this would deprive God of his very character of the Supreme Lord.”

This has been explained in the *Shārīraka* that the case of God awarding happiness and unhappiness in accordance with the merit and demerit of the man stands on the same footing as the King bestowing his rewards in accordance with the nature of the services rendered by each man,—which fact does not deprive him of his kingly power. This is what is meant by the ‘Great Principle’ and the ‘Supreme Self’ ‘looking into’ the merit and demerit—of the ‘Conscious Being.’

“This cannot be right; as it would be inconsistent with what follows—‘*invested with which he obtains, etc.*’ Because no one is ever spoken of as ‘invested’—connected—with the Supreme Self. In fact, there can be no sort of connection with the Supreme Self.”

It is for this reason that the phrase ‘*with which both*’ of the text should be taken as referring, not to the ‘Great Principle’ and the Supreme Self, but to Merit and Demerit; and these latter also form the subject-matter of the context (and as such can be referred to by the pronoun in question) as is clear from the sentence—‘*they look into his merit and demerit.*’

If the term ‘Great Principle,’ (‘*mahat*’), be taken as standing for the Internal Organ, then there would certainly be an incongruity, as the Supreme Self does not stand in need of an *Instrument* for his perceptions.

“Under Verse 18, however, the Supreme Self, which is of the nature of true Consciousness, has been spoken of as being *approached*;—now what sort of *approaching* would this be? If it meant *becoming one with him*, then this could not be brought about merely by the destruction of sins. If, on the other hand, it meant *capability of reaching him*, then this could not be possible for one who has become deprived of his body by the dissolution of the constituent material particles.”



It is for this reason that in the sentence '*the two look into his merit and demerit*,' the term '*his*' must be taken, as shown above, as standing for the Self (personal).—(19)

VERSE XX

IF HE PRACTISES VIRTUE FOR THE MOST PART, AND VICE ONLY IN A SMALL DEGREE, THEN, INVESTED WITH THOSE SAME MATERIAL SUBSTANCES, HE OBTAINS HAPPINESS IN HEAVEN.—(20)

Bhāṣya.

'*For the most part*'—to a very great degree.

'*Those same material substances*'—i.e., those beginning with the Great Principle and ending with the Great Elemental Substances.

He obtains happiness in heaven.—(20)

VERSE XXI

IF ON THE OTHER HAND HE PRACTISES VICE FOR THE MOST PART, AND VIRTUE ONLY IN A SMALL DEGREE, —THEN, BECOMING DESERTED BY THOSE SUBSTANCES, HE SUFFERS THE TORMENTS INFLICTED BY YAMA.—(21)

Bhāṣya.

"It has been said under 16 that the body of misbehaved persons is made out of *five constituents*; how is it that here the man is said to be '*deserted*' by the substances?"

Our answer is that the man has no *material body*,—and yet there can be no '*torments*' for one devoid of a body; so that the bodies of men here referred to are of an entirely distinct kind; and when the man is described as '*deserted by the substances*,' the *substances* meant are those of peculiar character, such as are productive of exceptionally soft and smooth and delicate bodies; and '*deserted*' means that he has

expiated for his sins by the pain suffered ; and what he is deserted by are those bodies with which people become invested in Heaven.—(21)

VERSE XXII

THAT PERSONALITY, HAVING SUFFERED THOSE TORMENTS INFLICTED BY YAMA, AND THEREBY FREED FROM SIN, AGAIN ENTERS INTO THOSE VERY MATERIAL SUBSTANCES, EACH IN DUE PROPORTION.—(22)

Bhāṣya.

The sense of this has been already explained before.

The purport of these four verses is as follows :—It is only when there is a large amount of vice, that these torments are inflicted by Yama,—and not when there is a small amount of vice (and a larger amount of virtue) ; in which latter case heavenly happiness is experienced in this world itself.—(22)

VERSE XXIII

HAVING RECOGNISED, IN HIS OWN MIND, THE CONDITIONS OF THE PERSONALITY, DUE TO VIRTUE AND VICE, ONE SHOULD FIX HIS HEART UPON VIRTUE.—(23)

Bhāṣya.

There is very little in this verse.

In the phrase '*dharmatodharmataḥ*,' an 'a' is to be taken as understood (after the first '*dharmataḥ*').

The conditions of the Conscious Entity, Soul, are due to Virtue and Vice.

'*In his own mind*'—through the help of the scriptures.

This verse sums up the contents of the entire ordinances.—

(23)



SECTION (7)—THE THREE GUNAS

VERSE XXIV

KNOW SATTVA, RAJAS AND TAMAS TO BE THE THREE QUALITIES OF THE SELF, BY MEANS OF WHICH THE GREAT ONE COMPLETELY PERVADES ALL THESE BEINGS.—(24)

Bhāṣya.

All that appertains to the Action-side of human activity has been expounded; what appertains to the Knowledge-side of it is now set forth. And what is now stated, at the outset, deals with the subordinate factors, and hence appears to savour of *Dualism*.

Sattva and the rest are the three qualities of the 'Self.'

The term 'Self' here stands, not for the Soul, but for the Great Principle. In fact, the term '*Self*' denotes *one's nature*, and not necessarily the *inner side of things*. And then the *Soul* by its very nature, is devoid of qualities.

Or what is mentioned here refers to the Soul that undergoes experiences,—the qualities being the *object* of experience.

'*Great One*'—This stands for Primordial Matter itself,—this being what happens to be in closest proximity to the Great Principle, which is the first to evolve out of Primordial Matter. It is so called (the 'Great One') because it is the source of all Emanations.—(24)

VERSE XXV

WHICHSOEVER OF THESE QUALITIES WHOLLY PRE-
DOMINATES IN A BODY, IT MAKES THE OWNER OF
THAT BODY ABOUND IN THAT QUALITY.

Bhāṣya.

Though every entity is possessed of the three qualities, yet if any one of these should happen to '*wholly*'—entirely—'*predominate*'—exceed others—in a body, on account of the influence of his past deeds, that quality suppresses every other quality of that person; hence, the owner of that body comes to '*abound in that quality*'; that is, in his character, he shows signs of that quality and abandons in the other qualities.—(25)

VERSE XXVI

'SATTVA' HAS BEEN DECLARED TO BE KNOWLEDGE, 'TAMAS,' TO BE IGNORANCE, AND 'RAJAS,' TO BE LOVE AND HATE;—SUCH IS THE NATURE OF THESE, ALL-PERVADING AND INTERPENETRATING ALL BEINGS.—(26)

Bhāṣya.

Such in general is the character of these, pervading over all living beings.

'*Knowledge*'—cognition.

'*Ajñāna*,' '*Ignorance*'—stands for *Delusion*; not for the unconsciousness caused by intoxication, swoon or such other causes.

'*Rajas*' has a two-fold character; the two terms '*rajas*' and '*tamas*' being indicative of two distinct characteristics.

Those who are influenced by knowledge and wisdom are never affected by too much anger, nor are they ever careless.

'*Vaṇuh*,' '*nature*'—character.—This is all-pervading, because the seed of impressions is never destroyed, lasting as it does till one has attained Brahman.—(26)

VERSE XXVII

WHENEVER ONE PERCEIVES IN HIMSELF SOMETHING FULL OF BLISS, CALM AND PURE,—HE SHOULD KNOW IT TO BE 'SATTVA,'—(27)

*Bhāṣya.*

'*Full of bliss*'—a feeling of happiness.

'*Shuddhābham*'—that which *appears pure*, not tainted by 'Rajas' and 'Tamas,' and hence free from passions, vanity, love, hatred, covetousness, delusion, fear, grief and jealousy. This condition is one that should be realised by the man himself, at some time or the other.—(27)

VERSE XXVIII

WHAT IS MIXED WITH PAIN AND BRINGS UNHAPPINESS TO THE SOUL,—KNOW THAT TO BE 'RAJAS,' IMPERCEPTIBLE AND CONSTANTLY ATTRACTING EMBODIED BEINGS.
—(28)

Bhāṣya.

'*Mixed with pain*'—interspersed with pain; and not pure, hence described as '*bringing unhappiness*,'—being mixed up with pain, it does not make men happy.

'*Apratīpam*'—imperceptible, though real.

This is the form of '*Rajas*'—'*constantly attracting* men towards sensual objects, *i.e.*, arousing in their mind a longing for these.—(28)

VERSE XXIX

WHAT IS MIXED WITH STUPEFACTION, UNDISCERNIBLE, OF THE NATURE OF SENSUAL OBJECTS, INCAPABLE OF BEING REASONED ABOUT AND UNCOGNISABLE,—ONE SHOULD RECOGNISE AS 'TAMAS.'—(29)

Bhāṣya.

'*Stupefaction*'—absent-mindedness, incapability to discriminate between right and wrong.

'*Of the nature of sensual objects*'—that which has the character of sensual objects.

"The *guṇa* of *Tamas* is not an *object*, being something *internal*; how, then, can it have the character of the *object*?

This is so described, on account of Delusion being the cause of attachment to objects. That which creates a longing for a thing is said to be of the nature of that thing.

‘*Incapable of being reasoned about*’—beyond Inference. ‘*Unknowable*’—beyond the reach of external as well as internal organs.—(29)

VERSE XXX

I AM NOW GOING TO FULLY DESCRIBE THE RESULTS,—GOOD, MIDDLING AND BAD—PROCEEDING FROM THESE THREE QUALITIES.—(30)

Bhāṣya.

‘*These three*’—when they are duly practised, there proceed certain results,—which are either good, bad or middling ; —and this is what is now promised as the subject to be dealt with ; the exact form of the promise being—‘I am now going to describe that character which the man acquires as the result of the predominance of a particular quality.’—(30)

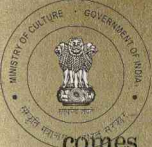
VERSE XXXI

VEDIC STUDY, AUSTERITY, KNOWLEDGE, PURITY, CONTROL OVER THE ORGANS, PRACTICE OF VIRTUE AND MEDITATION ON THE SOUL,—ARE THE CHARACTERISTICS OF THE QUALITY OF ‘SATTVA.’—(31)

Bhāṣya.

‘*The characteristics of the quality*’ is the declaration of the subject of treatment.

The term ‘*sāttvikam*’ is to be construed with difficulty as follows :—‘*Guṇalakṣaṇam*’ is *that by which the quality is characterised* ; and the question arising ‘of what quality ?’—the answer is supplied by the term ‘*sāttvikam*,’ ‘of *sattva*.’—When need arises, even the part of a compound becomes construed by itself, with another word ; and the meaning thus



comes to be that—‘this is the characteristic of the quality of ‘*Sattva*.’ This phrase should be understood to stand on the same footing as the phrase ‘*devadattasya gurukulam*,’ where the term ‘*guru*’ though forming the subordinate factor of the compound ‘*gurukulam*,’ is construed with the term ‘*devadattasya*.’

The meaning of the words has been already explained.
—(31)

VERSE XXXII

PRONENESS TO UNDERTAKE WORK, IMPATIENCE, COMMISSION OF IMPROPER ACTS, CONSTANT ADDICTION TO SENSUAL OBJECTS ARE THE CHARACTERISTICS OF THE QUALITY OF ‘RAJAS.’—(32)

Bhāṣya.

Proneness to take up, unnecessarily, the performance of acts, conducive to perceptible and imperceptible results.

These are the characteristics of the quality of ‘*Rajas*.’

‘*Impatience*’—loss of mental equanimity at even slight disturbing causes.

If we read ‘*dainya*’ (for ‘*dhairya*’), it should be understood to mean *loss of ambition, humiliation*.

‘*Commission of improper acts*’—the performance of such acts as are forbidden by the scriptures.

‘*Addiction to sensual objects*’—being repeatedly attracted by objects of sensual pleasure.—(32)

VERSE XXXIII

AVARICE, DROWSINESS, IRRESOLUTION, CRUELTY, DISBELIEF, BAD CHARACTER, HABIT OF BEGGING, AND INATTENTIVENESS ARE THE CHARACTERISTICS OF THE QUALITY OF ‘TAMAS.’—(33)

*Bhāṣya.*

'*Avarice*'—longing for possessing riches and other things.

'*Cruelty*'—taking offence at even a slight fault.

'*Disbelief*'—recklessness.

'*Bad character*'—loss of character.

The particle '*cha*' implies 'disrespect for elders.'

'*Habit of begging*'—being addicted to soliciting favours.

'*Inattentiveness*'—carelessness; want of attention to the performance of duties and to the avoidance of failure.

Between '*svapno*' and '*dhṛtiḥ*,' an '*α*' is understood.
—(33)

VERSE XXXIV

THIS SHOULD BE UNDERSTOOD TO BE IN BRIEF THE CHARACTERISTIC OF THESE THREE QUALITIES IN ORDER, AS THEY APPEAR AT THE THREE TIMES.
—(34)

Bhāṣya.

'*At the three times.*'—This refers either (*a*) to the three conditions of equilibrium, increase and decrease, or (*b*) the high, low and middling character of the results.

'*This*'—refers to what follows.—(34)

VERSE XXXV

WHEN, HAVING DONE, OR DOING, OR GOING TO DO A CERTAIN ACT, A MAN HAPPEN TO FEEL ASHAMED,—EVERY SUCH ACT SHOULD BE UNDERSTOOD BY THE LEARNED TO BE CHARACTERISED BY THE QUALITY OF '*TAMAS*.'—(35)

Bhāṣya.

'*Having done, or doing, or going to do.*'—This indicates what has been spoken of as the '*three times*'; the said feeling



may appear in some cases, at all the three points of time, while in others only at one or other of them ; and it appears in the form of regret—‘Why did I do such an act? How can I appear before gentlemen?’—(35)

VERSE XXXVI

WHEN, BY A CERTAIN ACT, THE MAN DESIRES GREAT FAME IN THIS WORLD, AND DOES NOT MIND FAILURE—THIS SHOULD BE UNDERSTOOD TO PARTAKE OF THE QUALITY OF ‘RAJAS.’—(36)

Bhāṣya.

The motive being—‘by doing this act I shall obtain praise in the world,’—if one performs sacrifices, austerities or other righteous acts; as also such acts for winning fame as giving gifts to the beggars at sacred places, bragging against the king, expounding the scriptures before Shūdras, and so forth.

‘*Great.*’—This implies that what is objectionable is the doing of the act with the *sole* motive of obtaining fame; there is nothing wrong if the fame comes only by the way; if, for instance, people talk of the man’s righteous deeds, when these are done only through righteousness (and not for any other purpose), such fame does not vitiate the moral quality of the act; as has been declared to be the case with the man in picking up ‘sugar cane,’ as described by Kṛṣṇadvaipāyana in the story of the *Mahābhārata*—‘When a man is gathering sugar-cane, he gathers, along with it, also grasses and creepers; and in the same manner, the man, when treading the path of righteousness, also obtains fame, happiness and wealth.’

‘*Failure*’—of the results to appear;—‘*he does not mind*’—feels no sorrow; or ‘*failure*’ may mean the *non-completion of the act.*—(36)

VERSE XXXVII

WHEN, HOWEVER, THE ACT IS ONE WHICH HE WISHES TO UNDERSTAND IN ALL ITS DETAILS, BY DOING WHICH

SECTION (8)—STATES OF EXISTENCE DUE TO THE THREE QUALITIES

VERSE XXXIX

I AM NOW GOING TO DESCRIBE, BRIEFLY, IN DUE ORDER,
THOSE MIGRATORY STATES INTO WHICH ONE FALLS
THROUGH EACH QUALITY FROM AMONG THESE.—(39)

Bhāṣya.

'From among these'—qualities;—by what quality what
migratory states are fallen into by man;—'*migratory*
states' standing for *states of existence*;—i.e., the births that
he takes,—is going to be described in the following verses.

This verse promises what is going to be done.—(39)

VERSE XL

THOSE PARTAKING OF 'SATTVA' REACH THE STATE OF
THE GODS, THOSE ENDOWED WITH 'RAJAS,' THE
STATE OF MEN, AND THOSE CHARACTERISED BY 'TAMAS,'
THE STATE OF BEASTS; SUCH IS THE THREEFOLD
MIGRATORY STATE.—(40)

Bhāṣya.

This verse indicates in general the states of existence
brought about by the three qualities.—(40)

VERSE XLI

THIS THREEFOLD MIGRATORY STATE DUE TO THE QUALI-
TIES SHOULD BE UNDERSTOOD TO BE AGAIN OF
THREE KINDS EACH—HIGH, LOW AND MIDDLING, IN

ACCORDANCE WITH THE PECULIAR CHARACTER OF
 THE ACT AND KNOWLEDGE OF EACH MAN.—(41)

Bhāṣya.

'*This threefold migratory state*'—due to '*Sattva*' and the other qualities,—is '*of three kinds each*,'—according as it is '*high, low or middling*'; thus they come to be of nine kinds;—there are endless varieties of states, due to '*the peculiar character of the act and knowledge of each man*'; acts are of various kinds, according as they are good or bad, intentional or unintentional, and so forth. This is what is meant by the phrase '*in accordance with the peculiar character of acts and knowledge*.'—(41)

VERSES XLII—XLIV

INANIMATE BEINGS, WORMS, INSECTS, FISHES, SNAKES,
 TORTOISE, CATTLE AND WILD ANIMALS,—REPRESENT
 THE LOWEST STATE DUE TO THE QUALITY OF '*TAMAS*.'
 —(42)

ELEPHANTS, HORSES, DESPISED *Shūdras*, MLECHCHHAS,
 LIONS, TIGERS AND BOARS—REPRESENT THE MID-
 DLING STATE DUE TO THE QUALITY OF '*TAMAS*.'—(43)

Chāraṇas, *Suparṇas*, HYPOCRITICAL MEN, *Rākṣasas*, AND
Pishāchas—REPRESENT THE HIGHEST STATE AMONG
 THOSE PARTAKING OF THE QUALITY OF '*TAMAS*.'—(44)

Bhāṣya.

'*Chāraṇas*'—dancers, singers, pimps, and so forth.

'*Suparṇas*'—a particular kind of birds.

The epithet '*despised*' is to be construed with '*Shūdras*,'—*i.e.*, those *Shūdras* who disregard the Brāhmaṇas, poach upon their livelihood, and are characterised by haughtiness, vanity, and such qualities. Such injurious persons as thieves and others are also included among the '*despised*.'—(42—44)

VERSE XLV

STICK-FENCERS, WRESTLERS, ACTORS, MEN SUBSISTING BY THE USE OF WEAPONS, THOSE ADDICTED TO GAMBLING AND DRINKING,—REPRESENT THE LOWEST STATE AMONG THOSE PARTAKING OF THE QUALITY OF 'RAJAS.'—(45)

Bhāṣya.

'Stick-fencers and wrestlers'—professionals who are used to descend into public arena;—'Malla' standing for wrestlers, and 'jhalla' for those who fight with sticks, or clowns, who make a living by jokes.—(45)

VERSE XLVI

KINGS, *Kṣattriyas*, PRIESTS OF KINGS, AND LEADING WRANGLERS AND WARRIORS REPRESENT THE MIDDLING STATE AMONG THOSE PARTAKING OF 'RAJAS.'—(46)

Bhāṣya.

'Kings'—rulers of countries.

'*Kṣattriyas*'—feudatories living under the king.

'Leading wranglers'—those who carry on discussions on scientific subjects.

'Leading warriors'—soldiers.—(46)

VERSE XLVII

GANDHARVAS, GUHYAKAS, '*Yakṣas*,' THE ATTENDANTS OF THE GODS, AND ALL THE APSARAS, REPRESENT THE HIGH STATE AMONG THOSE PARTAKING OF 'RAJAS.'—(47)

Bhāṣya.

'Gandharvas' and the rest are divine beings; the distinction among whom may be ascertained from the Itihāsas.

'Vibudhas' are gods; the 'attendants' of these are those known as 'Siddhas,' 'Vidyadharas,' and so forth.—(47)

VERSE XLVIII

ASCETICS AND HERMITS, *Brāhmaṇas*, CELESTIAL BEINGS, LUNAR ASTERISMS, AND DATTYAS REPRESENT THE FIRST STATE PARTAKING OF 'SATTVA.'—(48)

Bhāṣya.

'*Ascetics*'—the Recluse and others devoted to austerities.

'*Hermits*'—wandering mendicants, and the rest.

This shows that the said state belongs to people, not only by birth, but by conduct also. Because there are no such species by birth as '*ascetics*' and the rest; in fact the names are based upon what the men do.

Others, however, think that there are a people known as '*Yatis*,' '*Hermits*,' inhabiting the Meru mountain; as is clear from what we read regarding 'Indra having made over the *Yatis* to the *Sālāvṛkas*.'

'*Vimānas*'—celestial cars, *Puṣpaka*, and the rest; those who move about in these are '*Vaimānikas*,' '*celestial beings*,' denizens of heaven.

'*First*'—lowest.—(48)

VERSE XLIX

SACRIFICERS, SAGES, GODS, VEDAS, LUMINARIES, YEARS, *Pitṛs* and *Sādhyas* REPRESENT THE SECOND STATE PARTAKING OF 'SATTVA.'—(49)

Bhāṣya.

Words composed in a certain order are called '*Veda*.'

"In the course of the *states of existence*, what occasion is there for the mention of *insentient* things? Words and other things are all *insentient*."

"It is too little when you say that words and other things are inanimate. All the beings, from the gods down to the immoveable things, exist in the form of *bodies*, and all bodies



are insentient. As for the sentient faculty, it appears in the form of personal consciousness,—and this Personality, by itself, is devoid of qualities. But the body, though insentient, comes to be regarded as sentient when it is inhabited by the Personality.

Thus what the text means comes to this:—The Veda abounds in the quality of '*Sattva*,' hence by its study, people attain to the state partaking of the quality of '*Sattva*.' And 'the attaining of the state partaking of *Sattva*' does not mean that the man abounding in '*Sattva*' *become the Veda*.

The view of other people is, that in all things there is a conscious being supervising over them, and 'personalities of the Veda' are described as residing in the regions of Varuṇa. —(49)

VERSE L

Brahmā, CREATORS OF THE UNIVERSE, DHARMA, THE GREAT ONE, UNMANIFEST,—THESE THE WISE ONES DESCRIBE AS REPRESENTING THE BEST STATE PARTAKING OF '*SATTVA*.'—(50)

Bhāṣya.

'*Creators of the universe*'—Marīchi and others, known as '*Prajāpatis*.'

'*Dharma*'—What is expounded in the Veda; the former verse had spoken of the Veda itself, and the present one speaks of what is contained in the Veda; this shows that the *meaning* is more important than *the form* of the word. Or '*Dharma*' may stand for *Truth* and other such things.

The corporeality of '*Dharma*' is to be explained as before (in the case of the Veda).

'*The Great One*' is another name for the '*Unmanifest*,' which is synonymous with '*Prakṛti*,' '*Pradhāna*,' 'the Root-Evolvent.'

“The entire world being an emanation from the Root-Evolvent, when there happens to be an excess in it of the quality of *Sattva*, all such emanations should partake of that quality. How then can there be any excess of *Rajas* and *Tamas* in anything? So that what has been said under Verse 25 above, to the effect that—‘the body in which one of these preponderates,’ etc.—cannot be right.”

The answer to this is as follows:—It does not mean that ‘the emanations partake of the nature of the Root-Evolvent’; what is meant is that there are three ways of explaining the term ‘*avyakta*,’ ‘unmanifest’:—(1) It may mean that the Root-Evolvent is something *unattainable*, or (2) that it is *invisible*; or (3) that the term may not stand for that Root-Evolvent which is a principle postulated by the *Sāṅkhyas*; the term ‘unmanifest’ connoting a certain *act*,—viz., that ‘there is no manifestation’ of the entity concerned, ‘its appearance is indistinct,’ and hence it is ‘*unmanifest*’; and in this sense the name becomes applicable to the Supreme Self, and the epithet ‘*great*’ is applicable to It on the ground of its immanence.

“But the state of the Supreme Self cannot partake of the quality of *Sattva*.”

As a matter of fact, even without entirely renouncing the ‘qualities’ one can be regarded as ‘Supreme Self’; for it is understood that when the man has the feeling ‘I am not,’ ‘there is nothing that is *mine*,’ and becomes free from the notion of ‘I,’ he attains the position of ‘Brahman’ (the Supreme Self). In fact, it is by meditation that the position of ‘Brahman’ is attained. But only those persons have recourse to meditation and such practices in whom the preponderating quality is *Sattva*, not *Rajas* or *Tamas*.

It is in this sense that this is described as “*the best state partaking of ‘Sattva.’*”

The other two explanations (of the term ‘unmanifest’) are not right. As regards (a), no human end is served by *attaining* the position of the Root-Evolvent; because this has been



described as 'insentient,' and what is 'insentient' is inferior to even *immovable beings*; it is for this reason that people never seek for such condition as that during intoxication or swoon. As regards the *seeing* of the Root-Evolvent, this cannot be possible, as no such *seeing* has been anywhere mentioned; as what is prescribed is that 'the Self should be seen,'—*not* the Root-Evolvent.

From all this it is clear that the terms '*the Great One*' and '*Unmanifest*' stand for the *Supreme Self*.—(50)

VERSE LI

THUS HAS BEEN DESCRIBED THE ENTIRE THrice THREE-FOLD MIGRATORY PROCESS PERTAINING TO ALL BEINGS, ARISING OUT OF THE THREE KINDS OF ACTION.—(51)

Bhāṣya.

'*Of three kinds*'—arising from speech, mind and body.

'*Thrice*'—according to the three qualities of '*Sattva*' and the rest.

'*Threefold*'—as divided into 'good,' 'bad,' and 'middling.'

Those other 'states' that may not have been mentioned here are to be understood as resembling, and hence included among, those already mentioned.

This verse sums up the section on the *Three Qualities*; and the next is indicative of what is to follow.—(51)

SECTION (9)—DETAILS OF TRANSMIGRATION

VERSE LII

FOOLISH MEN OF THE LOWEST CLASS GO THROUGH THE VILEST MIGRATORY STATES, IN CONSEQUENCE OF BEING ADDICTED TO THE SENSES AND BY NOT ATTENDING TO DUTIES.—(52)

Bhāṣya.

'Addiction to the senses.'—This stands for doing what is forbidden.

'Not attending to duties'—not doing what has been enjoined.

All this is found only in the case of '*foolish*' men; who are, on that account, called '*men of the lowest class*.'

These men '*go to*'—fall into—'*the vilest migratory states*'—most despicable births.

In accordance with this general principle, the retribution of deeds is now explained.—(52)

VERSE LIII

INTO WHAT WOMBS THE SOUL ENTERS,—AND IN CONSEQUENCE OF WHAT ACTS,—LISTEN TO THAT, IN DUE ORDER.—(53)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LIV

PERSONS WHO HAVE COMMITTED THE HEINOUS OFFENCES, HAVING PASSED, DURING SEVERAL YEARS, THROUGH



DREADFUL HELLS, REACH, AFTER THE EXPIATION THEREOF, THE FOLLOWING MIGRATORY STATES.—(54)

Bhāṣya.

‘*Dreadful hells.*’—They are ‘dreadful’ by reason of the great sufferings undergone; ‘hells’ being places of torment.

‘*Expiation.*’—Deeds are ‘expiated’ when their results have been experienced; and when slight traces of them are left, the agent becomes born in the several migratory states.

“How is it that the whole of the act is not entirely retributed in the hells?”

It has already been explained that ‘hell’ is the result of very potent deeds—not of mild ones. And since the cause is enfeebled by the appearance of its effect, the Deed is rendered *mild*, less potent, by the appearance of its results. Just as in the case of fire, when it has been kindled, as soon as it has given forth sparks and heat, it becomes milder; so also is the case with Hells.

“In the case of fire there are two states—mild and flaming; Hells however are always of one uniform character.”

Like flaming fire, Actions also are prone to become strong and weak; when they are strong, they lead to Hell, and when they are weak, their retribution takes place elsewhere. Hence it is only right what has said been regarding the ‘remnant’ of the deed (leading to transmigration).—(54)

VERSE LV

HE WHO KILLS A *Brāhmaṇa* ENTERS THE WOMB OF A DOG, A PIG, AN ASS, A CAMEL, A COW, A GOAT, A SHEEP, A DEER OR A BIRD, OR THAT OF A *Chandāla* OR A PUKKASA.—(55)



Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LVI

THE *Brāhmaṇa* WHO DRINKS WINE SHALL ENTER THE WOMB OF WORMS, INSECTS, MOTHS, OF BIRDS FEEDING ON ORDURE, OR OF CARNIVOROUS ANIMALS.—(56)

Bhāṣya.

‘*Feeding on ordure*’—such as the crow and the like.

‘*Carnivorous*’—tigers and so forth.—(56)

VERSE LVII

THE *Brāhmaṇa* WHO STEALS GOLD SHALL (ENTER) A THOUSAND TIMES INTO THE WOMB OF THE SPIDER, THE SNAKE, THE LIZARD, OF AQUATIC ANIMALS OR OF CARNIVOROUS *Pishāchas*.—(57)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LVIII

THE VIOLATOR OF THE PRECEPTOR’S BED IS BORN HUNDREDS OF TIMES AS GRASSES, SHRUBS, CREEPERS, AS CARNIVOROUS AND FANGED ANIMALS, OR AS BEINGS OF CRUEL DEEDS.—(58)

Bhāṣya.

‘*Of cruel deeds*’—given to killing others.—(58)

VERSE LIX

SANGUINARY PERSONS BECOME CARNIVOROUS ANIMALS ; THE EATERS OF IMPURE FOOD BECOME WORMS ; THIEVES BECOME CREATURES CONSUMING THEIR OWN KIND ; AND THOSE HAVING INTERCOURSE WITH



WOMEN OF THE LOWEST CASTE BECOME PRETAS.
—(59)

Bhāṣya.

'*Carnivorous animals*'—such as the vulture and the like.

'*Eaters of impure food become worms.*'

'*Creatures consuming their own kind*'—such as big cats devour smaller cats, and large fishes devour smaller fishes of various kinds.

'*Those who have intercourse with women of the lowest caste*'—such as the '*Barbara*' and other castes.—(59)

VERSE LX

HE WHO ASSOCIATES WITH OUTCASTS, HE WHO APPROACHES THE WIFE OF ANOTHER PERSON, AND HE WHO HAS STOLEN THE PROPERTY OF A *Brāhmaṇa*, BECOME '*Brahmarāksasas.*'—(60)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this verse.]

VERSE LXI

THE MAN WHO, THROUGH GREED, STEALS GEMS, PEARLS AND CORALS, OR THE VARIOUS KINDS OF PRECIOUS ARTICLES, IS BORN AMONG '*Hemakartrs.*'—(61)

Bhāṣya.

'*Hemakartrs*'—is the name of a bird.—(61)

VERSE LXII

BY STEALING GRAINS ONE BECOMES A RAT; BY STEALING BRONZE, A HAMSA; BY STEALING WATER, A PLAVA; BY STEALING HONEY, A GNAT; BY STEALING



MILK, A CROW; BY STEALING SWEETS, A DOG; AND BY STEALING CLARIFIED BUTTER, AN ICHNEUMON.—(62).

Bhāṣya.

‘*Ākhu*’—rat.—(62)

VERSE LXIII

FOR STEALING MEAT, A VULTURE; FOR STEALING FAT, A CORMORANT; FOR STEALING OIL, A ‘*Tailapāyika*’ BIRD; FOR STEALING SALT, A ‘*Chirvāka*’; AND FOR STEALING CURDS, A ‘*Balākā*’-BIRD.—(63)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LXIV

FOR STEALING SILK, A PARTRIDGE; FOR STEALING LINEN, A FROG; FOR STEALING COTTON-CLOTH, A CRANE; FOR STEALING A COW, AN ALLIGATOR; AND FOR STEALING MOLASSES, A ‘*Vāgguda*’-BIRD.—(64)

Bhāṣya.

‘*Dardura*’ is the frog of the smaller variety.—(64)

VERSE LXV

FOR STEALING EXCELLENT PERFUMES, A MUSK-RAT; FOR STEALING VEGETABLES WITH LEAVES, A PEACOCK; FOR STEALING COOKED FOOD OF VARIOUS KINDS, A ‘*Shvāvit*’; AND FOR STEALING UNCOOKED FOOD A HEDGE-HOG.—(65)

Bhāṣya.

‘*Varhiṇaḥ*’—peacock.—(65).



VERSE LXVI

FOR STEALING FIRE, A HERON; FOR STEALING UTENSILS, A 'Gṛhakāri'-BIRD; FOR STEALING RED CLOTHES, ONE IS BORN AS A 'Jivajīvaka'-BIRD.—(66)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LXVII

FOR STEALING A DEER OR AN ELEPHANT, A WOLF; FOR STEALING A HORSE, A TIGER; FOR STEALING FRUITS AND ROOTS, A MONKEY; FOR STEALING A WOMAN, A BEAR; FOR STEALING WATER, A 'STOKAKA'-BIRD; FOR STEALING CONVEYANCES, A CAMEL; AND FOR STEALING CATTLE, A GOAT.—(67)

Bhāṣya.

When it was said (under 62) that 'for stealing water one becomes a *Plava*-bird,' it was water for drinking purposes that was meant; while in the present verse, it is water for irrigating fields and such other purposes.

Under Verse 62, the term '*Rasa*' may be taken either as the *first* kind of flavour (*Sweet*), or as medicinal substances.—(67)

VERSE LXVIII

FOR TAKING BY FORCE ANY KIND OF PROPERTY BELONGING TO ANOTHER, AND FOR EATING A SACRIFICIAL MATERIAL THAT HAS NOT BEEN OFFERED, ONE INEVITABLY BECOMES AN ANIMAL.—(68)

Bhāṣya.

There is nothing here that is not quite clear.—(68)



VERSE LXIX

FOR STEALING THINGS, WOMEN ALSO SHOULD INCUR GUILT ON THIS SAME PRINCIPLE; THEY BECOME THE FEMALE OF THOSE SAME CREATURES THAT HAVE BEEN NAMED.
—(69)

Bhāṣya.

[The *Bhāṣya* has nothing to say on this.]

VERSE LXX

IF MEN OF THE VARIOUS CASTES DEVIATE FROM THEIR OCCUPATIONS, UNDER NORMAL CONDITIONS, THEY MIGRATE INTO VILE MIGRATORY STATES AND BECOME SERVANTS AMONG ROBBERS.—(70)

Bhāṣya.

If the Brāhmaṇa gives up his own means of livelihood,—such as Teaching and the rest,—and takes to the occupations of the Kṣatriya and other castes;—similarly if the Kṣatriya and others '*deviate from their occupations*';—*they 'migrate into vile migratory states'*—undergoing the experiences of animals;—and when they come to be born among men, they become servants among '*Dasynis*,'—i.e., robbers and other harmful men.

'*In normal times.*'—This is a mere reiteration; since such deviation having been permitted in *abnormal times*, there would be no impropriety involved in it.—(70)

VERSE LXXI

THE Brāhmaṇa FALLEN OFF FROM HIS OWN DUTY BECOMES A 'FIRE-MOUTHED' *Prēta* FEEDING ON VOMITINGS; AND THE Kṣatriya A 'FOUL-NOSED' PRETA FEEDING ON IMPURE SUBSTANCES AND DEAD BODIES.
—(71)

Bhāṣya.

The text proceeds to indicate the states fallen into by those who fall off from their duty.

The *Preta* feeds upon vomitings; and its mouth keeps flaming like a fire-brand.

‘*Kuṇapa*’—dead body.

‘*Kūtapūtanah*’—one from whose nostrils foul smell emanates.

‘*Kaṭapūtanaḥ*’ is another reading; ‘*Kaṭapūtana*’ being the name of a being of the ‘*Pishācha*’ species, who keeps hovering in cremation-grounds.—(71)

VERSE LXXII

THE VAISHYA, FALLEN FROM HIS DUTY, BECOMES THE ‘*Maitrākṣajyotika*’ *Prēta* FEEDING ON PUS; AND THE *Shūdra* BECOMES A ‘*Chailāshaka*’ *PRETA*.—(72)

Bhāṣya.

‘*Maitrākṣajyotika*,’ like the foregoing terms, is another name for a *Pishācha*. Or the name may mean—“one who has *light* (‘*jyotiḥ*’) issuing from the *hole* (‘*akṣi*’) of the *anus* (‘*maitra*’).”

Others explain the term as standing for the *owl*; ‘*maitra*’ being the *light of the sun*, and ‘*akṣajyotiḥ*’ meaning *visual perception*; the name connoting the fact that the owl cannot see in solar light.—(72)

VERSE LXXIII

IN THE PROPORTION THAT SENSUALLY-INCLINED PERSONS GO ON INDULGING IN SENSUAL PLEASURES, IN THAT SAME PROPORTION THEIR ARDOUR FOR THEM GOES ON INCREASING.—(73)

Bhāṣya.

For the purpose of alienating the listener from that slight pleasure which is obtained by persons obsessed with notions of

duality, from sensual objects,—such as attachment to wife and children, greed for wealth and other things,—and which obstructs the acquisition of true knowledge, the text describes the actual condition of men during transmigration.

In the proportion that men go on repeating their enjoyment of objects,—such men as are '*sensually inclined*,' i.e., those who have a hankering for objects of sense. What is indicated by the term '*ātman*' in this connection is that when a man becomes addicted to a certain course of action, it comes to form his very '*nature*' (*ātman*). For instance, if a man happens only once in a way to eat to his fill, his hankering for it appears only when he is reminded of it; if, on the other hand, he does it daily, it becomes his very *nature*.

This same idea is asserted by the clause—'*in that same proportion their ardour for them goes on increasing*.'—The term '*kushalatā*,' '*ardour*,' connotes *complete identification*; and when one has completely identified himself with sensual objects, he can never avoid them.

This same principle applies also to such enjoyments as are not forbidden for cultured men,—such, for instance, as intercourse with one's own wife, enjoying things obtained with money obtained from the sanctioned sources of income, and so forth;—too much addiction to all which becomes forbidden.
—(73)

VERSE LXXIV

BY THE REPETITION OF THE SAID SINFUL ACTS, THOSE MEN WITH SMALL UNDERSTANDING UNDERGO SUFFERINGS IN THE VARIOUS FORMS OF EXISTENCE IN THIS WORLD.—(74)

Bhāṣya.

By repeating the sinful acts,—there is degradation, but apart from that, they '*undergo sufferings*,' when they come to be born as worms, insects and the rest.—(74)



VERSE LXXV

(THEY ALSO SUFFER) BEING TOSSED ABOUT IN THE *Tāmisra* AND OTHER DREADFUL HELLS, AND BEING BOUND AND MANGLED IN THE 'FOREST WITH SWORD-LEAVED TREES' AND OTHER PLACES.—(75)

Bhāṣya.

The '*Tāmisra*,' the '*Andhatāmisra*' and other hells have been enumerated above (under 4. 80).

'*Being tossed about in this*'—lying on one side and turning on the other and so forth.

Being bound up to the sword-like leaves of trees; or being 'mangled' by these same leaves lying scattered on the ground—the limbs being cut about like a piece of plantain-stalk.—(75).

VERSE LXXVI

ALSO VARIOUS FORMS OF TORMENTS, BEING DEVOURED BY RAVENS AND OWLS, TORTURES FROM MORASSES AND SCORCHING SAND, AND TERRIBLE BOILING IN JARS.—(76)

Bhāṣya.

'*Karambha*' is morass.

'*Kumbhīpāka*'—The men are thrust into jars and cooked, like food and other things.—(76)

VERSE LXXVII

CONSTANT BIRTHS IN LOW FORMS OF LIFE, ABOUNDING IN MISERY, AFFLICTIONS FROM HEAT AND COLD, AND TERRORS OF VARIOUS KINDS.—(77)

Bhāṣya.

'*Low forms of life*'—such as the lower animals, Pretas and Pishāchas;—birth in these, which is full of misery.—(77)

VERSE LXXVIII

REPEATED LYING IN WOMBS, AGONISING BIRTHS, PAINFUL BONDAGES, AND SLAVERY TO OTHERS.—(78)

Bhāṣya.

The meaning of this is quite clear.—(78)

VERSES LXXIX-LXXX

SEPARATIONS FROM RELATIONS AND LOVED ONES, DWELLING WITH THE WICKED, ACQUIRING WEALTH AND LOSING IT, MAKING OF FRIENDS AND ENEMIES.—(79)

INEVITABLE DECREPITUDE, THE PANGS OF SICKNESS, VARIOUS FORMS OF AFFLICTIONS AND UNCONQUERABLE DEATH.—(80)

Bhāṣya.

The meaning of these two verses is clear.—(79-80)

VERSE LXXXI

WITH WHATEVER DISPOSITION A MAN PERFORMS AN ACT, THE FRUIT THEREOF HE REAPS WITH A BODY OF THAT SAME QUALITY.—(81)

Bhāṣya.

When a man performs a certain act with a disposition partaking of the quality of 'Sattva,' or of that of 'Rajas,' or of that of 'Tamas,'—the act also partaking of one of these same qualities of *Sattva*, *Rajas* or *Tamas*,—then it is '*with a body of the same quality*'—i.e., by one abounding either in *Sattva* or in *Rajas* or in *Tamas*—that '*he reaps the result thereof*,'—this result also partaking of either *Sattva* or *Rajas* or *Tamas*.



Inasmuch as such is the law, if a man's act is such as partakes of *Rajas*, and has its source in an evil disposition of mind, the man obtains undesirable results ; hence one should avoid such acts and should take to such as have their source in the right disposition.—(81)



SECTION (10)—THE HIGHEST GOOD

VERSE LXXXII

THUS HAS BEEN INDICATED TO YOU THE ENTIRE MANNER
IN WHICH RESULTS PROCEED FROM ACTIONS; NOW
LEARN THAT ACT WHICH BRINGS ABOUT THE HIGH-
EST GOOD OF THE *Brāhmaṇa*.—(82)

Bhāṣya.

The results proceeding from such acts as have been forbidden have been duly described; hence one should avoid such acts. Inasmuch as sensual pleasures are conducive to suffering, one should desist from them, and one should remain fixed in that course of action which is conducive to Liberation, and which is described under the coming section on 'Knowledge.' This is what we are going to expound now.
—(82)

VERSE LXXXIII

VEDIC STUDY, AUSTERITY, KNOWLEDGE, CONTROL OF THE
SENSES, HARMLESSNESS, SERVICE OF ELDERS,—ARE
THE BEST MEANS OF ATTAINING THE HIGHEST GOOD.
—(83)

Bhāṣya.

The term '*highest good*' stands, not for the accomplishment of one's personal ends, but for the sure continuity of happiness.

'Vedic Study' and other things, already described before, have been repeated here, for the purpose of eulogising the Knowledge of Self.

'*Knowledge*'—of what is contained in the Veda.

The terms have been already explained.—(83)



VERSES LXXXIV-LXXXV

[*Question*].—"FROM AMONG ALL THESE GOOD ACTS, IS THERE ANY ONE ACT WHICH HAS BEEN DESCRIBED AS MORE EFFICACIOUS IN SECURING TO MAN HIS HIGHEST GOOD?"—(84)

[*Answer*].—OF ALL THESE, KNOWLEDGE OF THE SELF HAS BEEN DECLARED TO BE THE MOST EFFICACIOUS; SINCE IT IS THE BEST OF ALL SCIENCES, AS IMMORTALITY IS ATTAINED BY ITS MEANS.—(85)

Bhāṣya.

The 'Knowledge of Self' is of two kinds—(1) the Knowledge of the *Self*, as something distinct from the body, the sense-organs and other things,—as the *doer* of acts and the *experiencer* of results, as the object of the notion of 'I' which forms part of the conception of the Self, as bearing the names of 'Soul,' 'Conscious Being,' and so forth, as enjoying, even after the death of the body, the fruits of actions that have not been spent up; and (2) the Knowledge of the Self as the one Supreme Entity ensouling all entities, including men and animals,—the one eternal cause of the birth, existence and dissolution of the entire universe which assumes diverse forms through the encrustations of Illusion,—whose exact nature is indicated by such *Śhruti* texts as—'The Self is to be seen, to be listened to, to be meditated upon,' and so forth.

Now of these two, the Knowledge of the Soul comes useful in the performance of acts. If there were no such entity, distinct from the body and other things, the experiencer of effects appearing after death,—then all injunctions relating to Heaven as the desired result and such others would be meaningless; and no one would undertake these acts; hence the said knowledge is of use in this.

As for the knowledge of the one Supreme Self, which is attained by long-continued meditation and service, it would be useful in the attaining of the realisation of the Self in its

pristine nature, pure, enlightened, free, blissful, eternal and imperishable.

'It is the best of all Sciences, as Immortality is attained by its means.'

'Immortality' stands for the cessation of transmigration. — *'By its means'* — 'its' referring to 'Science,' stands for the 'Science' or Knowledge of the *Supreme Self*; as the Knowledge of the individual Soul, being useful in the performance of acts, could not bring about Immortality; hence it must stand for the realisation of the True Self, including all that is dual and non-dual, which has been taught in the Vedānta texts. — (84—85)

VERSE LXXXVI

AMONG THE SIX AFORESAID ACTIONS, THE PERFORMANCE OF 'VEDIC ACTS' SHOULD BE REGARDED AS THE MOST EFFICACIOUS FOR BRINGING ABOUT HAPPINESS IN THIS WORLD AND AS WELL AS AFTER DEATH. — (86)

Bhāṣya.

The six actions—Vedic Study and the rest—are all conducive to Happiness; and among these the most efficacious in bringing about happiness are the Jyotiṣṭoma and other acts prescribed in the Veda.

"If the Genitive ending in the term '*pūrvvేశām*' ('among the aforesaid') denotes *selection*,—that cannot be right; as we have 'selection' in a case where among a number of things forming a single group as bearing equally upon a common objective, one of them happens to be possessed of some such efficiency as marks it out as pre-eminent; *e.g.*, in the expression '*among men*, the Kṣātriya is the bravest'; where the Kṣātriya, who is included in the class 'men,' is *selected* as the 'bravest.' How, then, can there be any 'selection' of what has not been mentioned at all among those spoken of in the foregoing verse? '*Vedic Act*' has not been mentioned. It might be argued that—'since *Vedic Act* is also included



under *Vedic Study*, which has been mentioned, how can the former be regarded as not mentioned? But in that case the 'selection' of a generic entity out of the same generic entity would be all the more incongruous; one never says—'among cows, cows are the most milch.' 'Vedic Acts' could have been *selected* as the *most efficient* in bringing about happiness only if *Non-Vedic Acts* had also been spoken of as conducive to happiness. Further, what are the 'Vedic Acts' meant here? If it be held that the *Jyotiṣṭoma* and such sacrificial acts are what are meant,—then it will be necessary to point out what authority there is for taking the term as referring to these in particular; since the 'Study of the Veda' and several such acts also are 'Vedic.'—In answer to this, the following argument might be brought forward—'The *Study of Veda* and such acts are prescribed in the *Smṛtis* also; and hence they are not *Vedic*; those alone can be called *Vedic* which are prescribed directly by *Shruti texts* only. Nor do the Study of the Veda and such other acts come in as the necessary details of all Vedic Acts. This is what is going to be explained in the next verse, by the words—*each of those is fully comprised in the performance of the several rites.*'—The answer to this would be that, if the said acts were not *Vedic*, then it would be difficult to explain their forming part of the *Agnihotra* and other Vedic rites; so that there would be no useful purpose served by the mention of these at all. Study of the Veda and such other acts have to be performed, as also the *Agnihotra* and other rites; and we do not know in what way one or the other of these would be 'more efficient' in bringing about happiness. The results of the two sets of actions not being the same, it is not possible to make any comparison between them on the basis of those results; as there is in the case of the two acts—the giving away of a cow and the performance of the *Jyotiṣṭoma* and other rites, the former simply leading the agent to Heaven, while the latter is conducive to a long-continued stay in

Heaven, as has been shown under *Pūrva-Mīmāṃsā Sūtra*, 1. 3. 17."

The answer to the above is as follows—As for the argument that the declaration in question is meaningless,—some people offer the following explanation :—What is meant by the *Vedic Acts* being *more efficient* is that whenever there is opposition between what is prescribed in the *Veda* and what is laid down in the *Smṛti*, the latter is always to be rejected in favour of the former; this is what has been declared in such assertions as—‘when two opposite injunctions are of equal strength, the two courses are to be regarded as optional alternatives, but when they are of unequal strength, the weaker *Smṛti* is always set aside by the stronger *Shruti*.’ This is what has been declared under 2. 14 above, where it is stated that ‘when they are two contrary Vedic injunctions bearing on the same point, both the courses are to be regarded as lawful; when however there is opposition between *Shruti* and *Smṛti*, the latter is to be regarded as only reiterative, not injunctive.’

“If this be the meaning of the present verse, then, inasmuch as it has been already asserted in the text just quoted, why should it have been asserted again in the present text?”

It has been repeated for the purpose of making the fact clearer; so that there is nothing wrong in this.

It may be possible to find some other meaning of the present text. But the actual meaning appears to be as has been just explained. Thus the meaning comes to be that the ‘Vedic Acts’ are more efficient than those laid down in the *Smṛtis*,—the mention of ‘Vedic Study’ and the rest being meant to include all those that are laid down in *Smṛtis*. The peculiar form of the assertion being due to the exigencies of metre.

Our own view however is as follows :—What is stated here is a fact established by reasoning; and it is in a friendly spirit that the Author states, without reference to anything

particular, a fact so established. In fact, what is directly spoken of is the 'Knowledge of Self'; what then could be the need of the mention of 'Study of Veda'? Writers on *Smṛti* do not support their statements by their own statements. It might be argued that—"What are meant to be cited in support are the declarations of Yājñavalkya, and not those of the writer himself." On the strength of the context we take the 'Study of Veda' and other acts as distinct from the *Agnihotra* and other acts prescribed in the Veda. As a matter of fact, the present declaration is not made with special reference to the 'Knowledge of Self.' All that is done is to take it as referring to the *Śhruti texts* bearing upon the 'Knowledge of Self.' And the purport of it all is that—(a) the 'Study of the Veda' and other such acts prescribed in the *Smṛtis* are good, (b) better than these are the *Agnihotra* and other acts prescribed in the Veda, and (c) best of all is the 'Knowledge of Self.' If this were not what is meant, then the whole section would be found to have started with one subject and ending with a totally different subject.

Another view is that the term '*Vedic Act*' here stands for the *Knowledge of Self*; and this on the ground that the whole purpose of the Veda is the propounding of this knowledge.

As for the Injunctions contained in the Veda regarding the *Agnihotra* and other such acts,—these are meant to draw on young boys (slowly, to the undertaking, gradually, of the Higher Knowledge, through the simpler acts); just as old men lead children on to the drinking of unpleasant medicines (by beginning with giving them less unpalatable things).

Or, what is meant is that cultured men shall, by means of the ritualistic acts, shake off their inborn beginningless Illusion, which is the source of predispositions and attachments to sensual objects,—and having acquired the faculty of studying the scriptures, they shall in due course acquire dispassion and thereby loosen the bonds of desire, finally

come to be led on to the highest purpose. In fact, the Vedāntins hold that the sole purpose of the Ritualistic section of the Veda lies in thus preparing the agent for the higher purpose. Thus what the present assertion—‘*the Vedic Act is in every way more efficient in the bringing about of good*’—points to is the *act* of ‘withdrawing from activity’ that is going to be spoken of later on.

Or, lastly, whether we accept Duality, or reject it as a dream, and accept the Non-dual Self as the only real entity,—in either case, the ‘Knowledge of Self’ is the better means (of attaining the highest good). As for the ‘Study of Veda’ and other acts, since they involve the notion of duality, they have to be performed, since these also have been laid down in the Veda.

As regards the objection based upon the use of the Genitive ending (in ‘*ēṣām*,’ etc.), this has been answered by pointing out that its use is justified by the explanation that it is based upon a distinction assumed in the mind; just as we have in the expression—‘*Māthurāḥ pātaliṣṭakebhyaḥ ādhyatarāḥ*,’ ‘the inhabitants of Mathurā are wealthier than those of Pātaliṣṭaka.’

“But in that case the Ablative ending should have been used (instead of the Genitive in ‘*Ṣaṇṇām ēṣām*,’ ‘among these six’).”

This has been answered by the remark that there would be no difference in the denotations of the Genitive and Ablative endings in the present connection.—(86)

VERSE LXXXVII

ALL THESE ARE FULLY INCLUDED, EACH IN ITS TURN,
IN A PARTICULAR COURSE OF PERFORMANCE OF THE
VEDIC ACT.—(87)

Bhāṣya.

The ‘*Vedic Act*’ stands, in this verse, for the *Jyotiṣṭoma* and other acts, and ‘*performance*’ also refers to the actual



working out, in practice, of the details of those same acts that are laid down in the Veda.

'*All these*'—the study of the Veda and its esoteric sections and so forth—'*are included*' in the said '*act*,' which comprises them all; one act being included in one, and the other in another and so forth.

The '*act*,' '*karmayoga*,' having been already mentioned, the '*performance*,' '*kriyāvidhi*,' has been mentioned again, for the purpose of filling up the metre. Or some distinction may be drawn on the basis of the different substances—*Soma* and the rest—used at sacrifices.

(a) Now, the 'Study of the Veda' is included in the '*Sattra*,' *Sacrificial Sessions*; on the ground that Veda is of use in connection with all the sacred texts that have to be recited at sacrifices.—(b) 'Austerity' is included in the *Dīkṣā*, the *Upasada* and the *Soma sacrifices*.—(c) 'Knowledge' is included in all sacrifices; as no sacrifices can be performed by men devoid of *knowledge*.—(d) 'Control of the sense-organs' comes in useful in all sacrifices, as it has been laid down for all sacrifices that 'he shall not have intercourse with his wife;—he shall not eat meat' and so forth.—(e) So also 'Harmlessness'; in view of such declarations as—'he shall not deprive any creature, not even the lizard, of its life.'—(f) 'Service of elders' also would come in in the same manner.

There are some people who hold that 'withdrawing from activity' is the only '*act*'; and the present text serves the purpose of indicating to these men the necessity of such positive acts as the 'Studying of the Veda' and the rest.

'*They are included*'—That is, these acts also become included as are of the nature of 'worship.' When the Upaniṣads prescribe expiation for persons devoted to 'worship,' they do so for the purpose of the destroying of sins, and they do not mean to countermand the act of worship which has been enjoined by Vedic texts. Hence in all cases, whenever one either omits to do what is enjoined, or does what is forbidden, he incurs sin.

“Under the circumstances (if all these acts would continue to be performed), how could there be Liberation?”

Liberation would be attained in the following manner:—

- (a) The sinful acts committed during previous lives would become exhausted by their effects having been duly experienced,
- (b) fresh sinful acts would not be done intentionally,—
- (c) those that might be done unintentionally would be expiated by the force of repeated ‘Breath-Suppression’ and other practices,—and (d) thus the man would be enabled to obtain the direct perception of the real nature of the Self.

It is for this reason that even one who is bent upon seeking Brahman should perform all such acts as ‘Study of the Veda’ and the like. As for the acts whose renunciation has been prescribed, the subject has been dealt with under Discourse VI.

The term ‘*Kriyāvidhi*,’ ‘*performance*,’ may be taken as standing for the *act of devoted attention*, prescribed by such passages as—‘He should be heard, meditated upon, etc., etc. ;’ and since there are many methods of such devoted attention, the text has rightly added the phrase—‘*each in its turn*.’ For instance, in such passages as—‘one should worship Brahman,’ ‘the Golden Person in the Sun,’ ‘this is the Self, free from sin,’ and so forth—the object of *devoted attention* is sometimes spoken of in some form attributed to It by our own mind ; sometimes in the form of a ‘Golden Person,’ where the expression is used figuratively ; sometimes again as the ‘lord’ of all forms of worships ;—the sinless Self :—*e.g.*, such passages as ‘Below Him, above Him,’ etc. It is on account of these diverse declarations that we have the repeated phrase ‘*tasmin, tasmin*.’—(87)

VERSE LXXXVIII

THE ‘VEDIC ACT’ IS OF TWO KINDS—(a) THE ‘ACTIVE,’
WHICH IS CONDUCTIVE TO HAPPINESS AND PROSPERITY,



AND (b) THE 'PASSIVE,' WHICH IS CONDUCTIVE TO THE HIGHEST GOOD.—(88)

Bhāṣya.

"The *Vedic Act* has all along been described as of the *active* kind; how is it that it is now said to be of *two kinds*?"

There is no force in this objection. Where it was said that the *Vedic Act* is of the *active* kind, what was meant was that the greater part of it is of that kind, as is found in the case of the *Agnihotra* and other acts; but the same cannot be said of 'renunciation' and acts of that kind;—and yet both sets are equally 'Vedic.'

'*Conducive to happiness and prosperity*'—i.e., which serve these purposes; and—'*Conducive to the highest good*'—that which accomplishes this purpose. These two terms are to be construed respectively with the foregoing terms ('active' and 'passive').—(88)

VERSE LXXXIX

THAT WHICH IS DONE WITH KNOWLEDGE AND BRINGS ABOUT THE FULFILMENT OF DESIRES EITHER IN THIS WORLD, OR IN THE NEXT, IS DESCRIBED AS 'ACTIVE'; WHILE THAT WHICH IS DONE WITH KNOWLEDGE AND WITHOUT DESIRES, IS DECLARED TO BE 'PASSIVE.'—(89)

Bhāṣya.

'*In this world*'—such as the *Kārīrī* (which brings on rain), the *Vaishvānarī* (which secures a son), and so forth.

'*In the next*'—such as the *Jyotiṣṭoma* and the like.

All these are acts that bring about the fulfilment of some desired end. What is '*Kāmya*' (lit. 'desirable') is really the *reward*; but the term is made applicable here to the *action* which brings about that reward; since as an instrument, that also is 'desirable.'

‘*Niṣkāma*,’ which is done without desire for any reward, is the compulsory act.

‘*With knowledge*’—is to be construed with both, as a man devoid of knowledge is not entitled to the performance of any Vedic Act. If however ‘*knowledge*’ be taken as that of the *esoteric* section only, then it cannot qualify both. [It can go with the latter only.]

The term ‘*pūrva*’ in the compound ‘*Jñānapūrvam*’ denotes *precedence*; hence the compound means ‘that of which knowledge forms the important factor.’ And the purport then comes to be that ‘knowledge is to be pursued as the most important end in view; and Vedic Study and other acts are to be pursued only to the extent that they have been enjoined by the scriptures.’—(89)

VERSE XC

HE WHO DEVOTES HIMSELF TO THE ‘ACTIVE’ SIDE, ATTAINS EQUALITY TO THE GODS; WHILE HE WHO DEVOTES HIMSELF TO THE ‘PASSIVE’ SECTION, PASSES BEYOND THE FIVE MATERIAL SUBSTANCES.—(90)

Bhāṣya.

(A) “It has been said that the ‘active’ act is that which brings about desirable rewards; and among actions leading to desirable rewards, some securing for the agent Heaven or some such results, while some bring about only visible results. There is none that is known to bring any such desirable result as ‘*equality to the gods*.’ Why then should it be said that the man ‘*attains equality to the gods*’? Those actions also in connection with which no particular rewards are mentioned,—such for instance, as the *Vishvajit* and other sacrifices,—have been held to have their reward in the attaining of Heaven. Thus we do not know what those acts are of which the reward consists in attaining ‘*equality to the gods*.’—It will not be right to argue in this connection that—‘Those



actions that have been laid down as bringing a particular reward, when done by men who have no desire for that reward, bring about the said *equality to the gods*.—as this would involve the rejecting of what is directly asserted and thus assuming of that which is nowhere asserted. In fact what is spoken of in the Veda as the ‘reward’ of actions is something that is *desired*, such as village, Heaven and so forth, and not the *taking of poison* and such things. Under the circumstances, to say that ‘equality to gods’ is attained (as the result of acts) and yet it is not ‘desired,’ would be a contradiction in terms.—‘How is it then that under Prohibitions, such results are mentioned as *not desired*?’—It is in the very nature of the prohibited act that its results should be *undesirable*; what is *evil* cannot be *desired* [and the result of the prohibited act can only be evil]. If it be held that ‘equality to gods’ is the result of the compulsory acts, then that would deprive these acts of their ‘compulsory’ character;—a character that has been understood to belong to them on the basis of the declaration that they are to be performed ‘as long as one is alive.’ If it be absolutely necessary to assume some reward in the case of these acts also, we may assume it to consist in ‘escaping from sin;’ as such a reward, if assumed, would not be inconsistent with the *compulsory* character of the acts.”

(B) “As regards the latter part of the verse—‘*passes beyond the five material substances*,’—we do not understand how ‘*atyēti*’ can mean ‘passes beyond’ or ‘becomes freed from.’ As a matter of fact, ‘*atyaya*’ is used in the sense of ‘*laya*,’ ‘becoming resolved into’; and certainly it is not meant that the soul ever becomes ‘resolved into’ the material substances; what is meant is that ‘it becomes one with Brahman.’ Others also have explained the passage to mean that ‘the man goes beyond (*atikrāmati*) the five material substances,’—i. e., ‘his body is no longer made up of the five substances, it becomes purely luminous.’ But this also is nothing; as ‘Liberation’ means *not being fettered with a body*; so that



whether the body is take to be constituted of five substances, or of only one (Light), it is all the same so far as the metempsychic bondage of the Soul is concerned."

"For these reasons some other explanation has to be found for this verse."

The answer to the above is as follows :—

(A) The question has been asked—"What action is that of which *equality to gods* is the reward? The compulsory acts have no reward, while those that are done for the purpose of obtaining a reward, have distinct rewards mentioned along with them." Our answer to this is, that the reward spoken of in the text is not one that is held to follow from *all Vedic Acts*; what is meant is that if a man does an act of the 'passive' kind, but with a distinct desire for its result (in the shape of *Liberation*), and somehow fails to attain it, then the reward that he obtains is *equality to the gods*. The purport of it all is that, of all that is laid down in the Ritualistic Section of the Veda, the culminating point of the reward is *the attainment of equality to the gods*, and not *Liberation*. As for the acts prescribed in the Esoteric Section of the Veda, which leads to the result that the man never again returns to metempsychic existence,—if the Agent happens to be desirous of obtaining a reward, he becomes tainted by that hankering, and that act of his turns out, on account of that taint, to be a cause of bondage. It is in the very nature of *actions* that they prompt the Agent to undertake them for the purpose of bringing to him a definite reward. Thus the compulsory acts also, if left undone, become sources of sin; and as such these also tend to invest the Agent with a material body (for the experiencing of the fruits of that omission).— "If one performs the compulsory acts, and does not perform those that are conducive to rewards, or those that are forbidden, there being no acts that would bring about a material body for him, the man would naturally attain *Liberation*;—where then would there be any use for the 'knowledge of self'? This is what has been declared in such passages as—'With



a view to avoid sin, one should perform the compulsory and occasional acts; it is only when one is unfit for Liberation that he undertakes such as are either forbidden or conducive to desirable results.”—This has been explained already: Knowledge is necessary for the destruction of Ignorance; until Ignorance has been destroyed by Knowledge,—it is not possible for one to become one with Brahman. It is with a view to this that action done without desires has been spoken of as ‘done with knowledge’ (Verse 89);—and also ‘selfishness is not commended’ (2. 2).—When two persons act similarly, they gain equal prosperity; this is what is meant by the ‘equality’ (of gods);—the meaning being that he attains the same condition as that of the gods.

(B) As regards the objections against the declaration that the man ‘*passes beyond the five material substances,*’ and the confusion that is made regarding its real significance,—that also is not right. Because ‘*atyaya*’ may mean *disappearance* also; so that what the text means is that the whole phenomenal world, consisting of material substances, *disappears* for the man.

If we read ‘*abhyēti*’ for ‘*atyēti*,’ it would mean that the man becomes freed from the shackles of the body.—(90)

VERSE XCI

HE WHO PERCEIVES THE SELF IN ALL BEINGS, AND ALL BEINGS IN THE SELF,—AND SACRIFICES TO THE SELF,—ATTAINS SELF-SOVEREIGNTY.—(91)

Bhāṣya.

This verse proceeds to point out in what manner the said result is to be brought about.

The term ‘*bhūta*,’ ‘*being*,’ stands here for all things, movable and immovable, animate and inanimate;—in these one should perceive the ‘self,’—cultivating the notion ‘I am this

whole world'—as expressed in the text '*aham vṛkṣasya, etc.*' (Taittirīya Āraṇyaka, 7. 10. 1); and he should give up all such notions of duality as 'this is myself and that is some one else.' When the man comes to entertain such notions as—'this is myself, this is mine, that is not mine'—this is what constitutes his 'bondage.' When, on the other hand, he has given up all notions of 'I' and 'mine,' or 'this is mine' and 'that is another's,' and so forth, he comes to recognise the absolute unity of the Self.

This is what is meant by the term '*self-sovereignty.*'

'*All beings in the Self*'—cultivating the notion—'The entire phenomenal world subsists in me,—I alone am the creator, the doer, the meditator and the meditated upon.'

'*Sacrifices to the Self*'—offers sacrifices to—thinks of—the Self as representing all the gods; cultivating the notion—'There are no such deities as Agni or Āditya,—I am the sole deity';—the man becomes one who '*sacrifices to the Self*'; and this does not mean that the man should actually offer sacrificial materials to himself.

In this connection some people hold that it is not right to speak of Agni and other deities of the Āgnēya and other sacrifices as the 'Self.'

'*Svārājyam,*' '*self-sovereignty.*'—The term is derived as '*Svē rājyē bhavam*'; and the meaning is that the man becomes as self-sufficient as the supreme Self, and also self-luminous, not depending upon the Sun or the Moon or other sources of light, or upon the eyes and the other sense-organs, nor the Internal Organ of the Mind and the rest. This is why the text uses the term '*pashyan,*' '*perceiving,*' which implies not merely *seeing*, but that one should contemplate upon the said idea, giving up all functionings of the external and internal organs.—(91)

VERSE XCII

HAVING RENOUNCED EVEN THE SAID ACTS, THE *Brāhmaṇa*
 SHALL CONCENTRATE HIS EFFORT ON THE KNOWLEDGE

OF SELF, ON CALMNESS AND ON THE STUDY OF THE
VEDA.—(92)*Bhāṣya.*

‘*Even the said acts.*’—This does not sanction the abandoning of such acts as the *Agnihotra* and the like; all that is meant to be enjoined is that ‘one should concentrate his effort on the knowledge of Self’—which prescribes the acquiring of the knowledge of Self.

‘*Having renounced the acts.*’—What the meaning of this phrase is that one should concentrate his efforts upon the acquiring of the knowledge of Self, even though this might involve the abandoning of such acts as the worshipping at certain temples or attending upon elders and so forth. This does not however sanction the voluntary renunciation of the compulsory rites; but all other rites have to be renounced, without which the knowledge of Self cannot be acquired.—(92)

VERSE XCIII

THIS REPRESENTS THE FULFILMENT OF THE OBJECT OF ONE’S EXISTENCE, SPECIALLY FOR THE *Brāhmaṇa*; IT IS ONLY WHEN HE HAS ATTAINED THIS, AND NOT OTHERWISE, THAT THE TWICE-BORN MAN HAS ACCOMPLISHED HIS PURPOSE.—(93)

Bhāṣya.

‘*The twice-born.*’—This implies that the Kṣātriya and the Vaiśya also are entitled to the knowledge of Self; as has been made clear by Vedic texts of the *Āraṇyakas*.

‘*Specially for the Brāhmaṇa.*’—This has to be taken as referring particularly to the ‘Study of the Veda’; since to the ‘Knowledge of Self’ are twice-born persons equally entitled.

Having attained this ‘knowledge of the Self’ the man ‘has accomplished his purpose’;—that is, all his ends are fulfilled; there being no higher end than Liberation.



“What has been said regarding the necessity of looking on all things as the One Self appears to be contrary to perceptible facts. What we perceive directly is *diversity*. How can this be perceived as *one*? Any teaching regarding this would be setting forth a purpose that cannot be fulfilled. What is diverse, how can that be looked upon as *one*? The *ass* can never be looked upon as the *cow*. It is only when the perceiving organ is deranged that one perceives a thing as what it is not,—as we find when the shell is mistaken for silver; and certainly no such wrong conception forms the subject of a teaching. One who could propound such a teaching would be looked upon as most foolish, and his words would bear no fruit at all.”

It is in view of this that we have the next verse.—(93)



SECTION (11)—SUPREMACY OF THE VEDA

VERSE XCIV

FOR *Pitrs*, GODS AND MEN, THE VEDA IS THE ETERNAL EYE; THE TEACHING OF THE VEDA IS BEYOND POWER AND ILLIMITABLE. SUCH IS THE SETTLED FACT.—(94)

Bhāṣya.

It is as if it were the '*Eye*'—being the means of perception; just as the eye provides the perception of colour, so does the Veda of *dharma*; hence it is spoken of as the '*Eye*.'

'*Eternal*'—everlasting. This is meant to indicate the fact that the Veda is not the work of a personal author. If it were the work of such an author, then it would be affected by his weaknesses, and would therefore not be entirely trustworthy. Hence, inasmuch as we find the Veda free from all those excellences and defects that beset man, we conclude that it is not the work of any person, and on that account, is absolutely trustworthy.

Hence it is that, the Veda being absolutely trustworthy, it cannot be regarded as incongruous simply because of its teachings being contrary to facts of perception.

"If the Veda were to contain such teachings as 'one should irrigate with fire' or 'burn with water,' would this also not be incongruous?"

The analogy is not quite correct. In the sentences cited, visible objects with visible powers are spoken as accomplishing visible effects; and as such objects are amenable to other means of knowledge, it is only natural that, if there is any teaching contrary to these, it should be regarded as incongruous. In the case in question on the other hand, (*i.e.*, of Duty),



the subject dealt with is such as is amenable to Injunctions only, a subject upon which no other means of knowledge can have any bearing at all,—bearing as they do only upon existing objects, (and not upon acts *to be done*) ; how then can there be any incongruity between these ?

Then again, what is laid down here is that entities that are *not self* should be looked upon as the 'Self,' for the purpose of attaining 'self-sovereignty' ; so that wherever the notion of diversity is very rampant, it is only right that this should be set aside by constant practice. For instance, love, hatred and other functions of the mind can be controlled by the practice of meditation ; when for example, an enemy ceases to be an enemy if he is constantly looked upon as a 'friend.' All this can be ascertained by our own experience. In fact, the power of thought is so great that it can bring about the conception of non-existing things also ; *e.g.*, a lover separated from his object of love, sees her in everything. How much more possible is it then, my friend, in a case where what is contemplated upon is the very truth ? Thus then, how can one be justified in asserting that what is asserted here appears to be contrary to the diversity that is actually perceived ? In reality all things are of the nature of the 'Self,' and they appear as diverse only on account of our being in the habit of looking upon them as diverse. It is the perceiving of this unity that is enjoined here ; in which case there would be no chance of any such notions arising as 'this is mine—that is not mine,' and the like. This is what has been thus declared—'The two syllables *ma-ma* (mine) connote death, and the syllables *na-ma-ma* (not mine) connote immortality.'

Thus then there is no incongruity at all (in the teaching of the Veda).

'*For pitrs, gods and men.*'—These are the words of the Veda itself. Even gods and others cannot perceive Duty and allied things without the help of the Veda ; they are *beyond their power* ;—and also '*illimitable*'—the number of Vedic

rescensions being endless. Or, '*apramāya*' means that no adequate conception can be formed of the Veda and its subsidiaries.—(94)

VERSE XCV

THOSE 'REVEALED TEXTS' THAT ARE OUTSIDE THE VEDA, AS ALSO ALL THE FALSE THEORIES, ARE USELESS, EVEN WHEN CARRIED TO PERFECTION; AS THEY HAVE BEEN DECLARED TO BE FOUNDED ON 'DARKNESS.'—(95)

Bhāṣya.

Having declared the trustworthiness of the Veda on the ground of its not being the work of an author, the text proceeds to point out the untrustworthy character of those 'Vedas' that are the work of personal authors.

The '*revealed texts*'—in the form of Injunctions brought together under a compilation—'*that are outside the Veda*'—contrary to the Veda,—e.g., such declarations as 'Heaven is attained by bowing to *chaityas*,' and so forth,—which are known under the name of the doctrines of '*Nirgranthas*,' '*Somas*,' and the like.

'*False theories*'—philosophical systems based upon wrong reasonings—such as, the proving of the Veda being the work of a personal author, the rejecting of 'apūrya,' 'deities' and such other entities. These are what are known as '*false theories*.'

'*All these are useless*,'—'*pretya*,' 'even when carried to perfection'—by the full setting forth of reasons and examples; these are declared to be useless; on account of the fallacious character of their reasonings.

They are like the '*darkness*' of night, on the path of duty, spreading far and wide, in the form of huge compilations.

No trustworthiness can attach to the teachings contained in the compilations made by human authors; for the simple



reason that such authors do not possess the faculty to perceive things beyond the senses.

In fact, even if some one did possess such a faculty, people would not believe him; because there can be no proof for the statement that 'such and such a person is omniscient, and he has composed such and such a revealed text.'

If, even on being the work of a human author, the text be regarded as trustworthy, this would involve the necessity of assuming an unseen fact (of the man being possessed of divine powers), for a visible purpose. For all these reasons all those reasonings should be regarded as based upon ignorance.

Others explain the verse to mean that, '*prētya*,' after dying,—'the said texts and theories are useless,'—because they become the cause of men being born in conditions partaking of the quality of '*Tamas*.'

Under this explanation, the syntactical connection of the participle '*prētya*' would be impossible, since it must have the same nominative as that of the principal verb in the sentence (which is impossible), and the only alternative would be to read, for '*prētya*,' '*prētē*,' the Locative form of the past-participle '*prēta*.'—(95)

VERSE XCVI

THOSE OTHER (DOCTRINES) WHICH SPRING UP AND PERISH
ARE ALL WORTHLESS AND FALSE, BEING OF MODERN
GROWTH.—(96)

Bhāṣya.

'*Other*'—i.e., apart from the Veda;—'*doctrines*'—teachings;—'*which spring up and perish*,'—and because they spring up and perish, they are *not eternal*,—while the Veda is *eternal*.

'*Being of modern growths*'—having been propounded by some person of the present time,—'*they are worthless*'—not productive of any transcendental result.

'*Those other doctrines*'—which bear traces of being propounded by dissemblers, and such other signs.—(96)



VERSE XCVII

THE FOUR CASTES, THE THREE WORLDS, THE FOUR LIFE-STAGES, THE PAST, THE PRESENT AND THE FUTURE ARE EACH LEARNT FROM THE VEDA.—(97)

Bhāṣya.

This also is in praise of the Veda.

'The *four castes*' are learnt from the Veda,—i.e., the duties of the four castes are thus known; e.g., 'the Brāhmaṇa shall be initiated during the spring, the Kṣātriya during the summer,' and so forth. As for the external features they are the same in all castes, and can be definitely ascertained only by experience; as we have shown elsewhere.

'The *three worlds*.'—Such texts as 'the gods subsist upon offerings from this world' indicate that the Veda points out the means of subsistence for all the three worlds; specially as the *Smṛtis* (which contain details regarding these matters) also have their source in the Veda.

The '*life-stages*' also are learnt from the Veda.

Similarly the '*past*' births, pleasures and pains;—the '*present*'—current,—and the '*future*'—what is to come; for the knowledge of all this one must seek help from the Veda.—(97)

VERSE XCVIII

SOUND, TOUCH, COLOUR, TASTE, AND ODOUR AS THE FIFTH, PROCEED FROM THE VEDA; THEIR PRODUCTION BEING DUE TO THE 'SECONDARY RITES.'—(98)

Bhāṣya.

Sound and the other objects of experience, which are also the means of pleasure, are known through the Veda. It is by the performance of Vedic rites that the pleasure of hearing music is secured;—and if one neglects those rites, he becomes

condemned to the hearing of sounds unpleasant to the ear ;— Sound and the other qualities, and the bodily organs apprehending these all owe their existence to the Veda. This is what is meant by the assertion that they '*proceed from the Veda*'; which does not mean that Veda is the material cause out of which these things are made.

This same idea is further explained by the sentence—'*their production is due to the secondary rites.*'—The '*production*'—birth, of sound and other things—'*is due to the secondary rites.*'—Rites directly conducive to such results as Heaven and the like are called '*primary rites*,' while those minor ones which bring about such minor results as sound and the rest, are '*secondary rites*'; to the latter category belongs, the *Chitrā* Sacrifice.

'*Prasūtērguṇadharmataḥ*' is another reading. In this reading '*guṇa*' stands for the qualities of *Sattva*, *Rajas* and *Tamas*;—'*dharma*' for *modification*;—'*prasūti*' for the *disturbance of equilibrium, excess, extension*; and the meaning is that Veda is the cause of the extension of the operations of the qualities of *Sattva* and the rest;—the Veda being regarded as the cause of all this, as it is all due to spiritual agencies.

There are several other curious readings, which we do not note, as they are useless.—(98)

VERSE XCIX

THE ETERNAL LORE OF THE VEDA UPHOLDS ALL BEINGS; FOR THIS REASON I REGARD THIS AS THE BEST MEANS OF ACCOMPLISHING THE ENDS OF EVERY CREATURE.—(99)

Bhāṣya.

That the Veda upholds all beings has been indicated in the following Brāhmaṇa-text—'Sacrificial materials are offered into fire,—the fire raises it up to the Sun,—the Sun bears



it on his rays,—thence comes rain; thus it is that the sacrificial material comes to be regarded as the cause of the birth and existence of all beings.' This same idea has been expressed in the present work also—'The material rightly thrown into the fire rises up to the Sun,' and so forth (3. 76).

For these reasons I regard this as the best means for the accomplishing of the ends of man. In what manner the Veda supplies all the knowledge regarding man's duties has been already shown.

"What fulfils all these ends,—is it *Vedic* (spiritual), or *worldly* (physical)?"

The duty is spiritual, but the actual act, which is visible to the eye, is physical.—(99)

VERSE C

IT IS ONLY ONE WHO KNOWS THE VEDIC LORE THAT DESERVES THE COMMAND OVER ARMIES, KINGLY AUTHORITY, THE OFFICE OF THE ADJUDICATOR OF PUNISHMENTS AND SOVEREIGNTY OVER ALL MEN.—(100)

Bhāṣya.

This is an exaggerated praise.

'*Adjudicator of punishments*'—the officer who, in villages and cities, fixes the punishments upon men; who is appointed to look after what people do and what they do not know.

'*Army*'—consisting of elephants, horses, chariots and foot-soldiers;—the '*Commander*' of all this.

'*Kingly authority*'—royal authority over a small circle.

'*Sovereignty over all men*'—the status of the Emperor.
—(100)

VERSE CI

JUST AS FIRE, HAVING GAINED STRENGTH, BURNS EVEN GREEN TREES, EVEN SO DOES THE PERSON KNOWING

THE VEDA CONSUME ALL THE EVIL EFFECTS OF HIS DEEDS.—101

Bhāṣya.

As in the preceding verse, so now also the construction of the words is quite easy, and their meaning is well-known.—101

VERSE CII

IN WHATEVER LIFE-STAGE HE MAY BE, THE PERSON WHO KNOWS THE TRUE MEANING OF THE VEDIC SCRIPTURES BECOMES FIT FOR UNION WITH BRAHMAN, EVEN WHILE DWELLING IN THIS WORLD.—102

Bhāṣya.

‘*Union with Brahman*’—becoming one with Brahman, (i.e., attaining Brahman).

‘*In whatever*’—i.e., even though he may not take to the several stages in the regular order. This is what has been referred to in such passages as—‘Brāhmaṇas, deviating from the regular path, pass on to the stage of the Mendicant immediately after passing through that of the Student.’—102

VERSE CIII

BETTER THAN IGNORAMUSES ARE THOSE WHO ‘READ THE BOOKS’; BETTER THAN THE ‘READER OF BOOKS’ ARE THOSE WHO ‘RETAIN’ THEM; BETTER THAN THE ‘RETAINERS’ ARE THOSE WHO HAVE ‘KNOWLEDGE’; AND BETTER THAN THOSE HAVING ‘KNOWLEDGE’ ARE THOSE WHO ACT.—103

Bhāṣya.

‘*Ignoramuses*’—ignorant men; those who do not read at all.

‘*Who read the books*’—those who have studied the texts, and are just able to mention them.

Better than these are those who '*retain*' them ; those who read the books with care ; while the former do not read with sufficient care. The '*retainers*' also are *of the books*.

What the *superiority* of these latter means is that they are qualified for being engaged in recitations, for receiving gifts, and so forth.

'*Those who have knowledge*,' are qualified for all purposes ; and hence these are still better. Recitations and prayers, when done with knowledge, are productive of more excellent results. This is what has been thus described—'*Whatever one does with knowledge, faith and with due regard to the esoteric teachings, turns out to be most effective.*'

'*Those who act*'—Those who, without any hesitation, act up to the teachings of the Veda ; and who never doubt their correctness.

This also is meant to be mere praise : Mere study of the Veda is capable of accomplishing the ends of man,—how much more so the knowledge of what is contained in it !—
 (103)

VERSE CIV

AUSTERITY AND KNOWLEDGE ARE CONDUCTIVE TO THE HIGHEST GOOD OF THE *Brāhmaṇa* ; BY AUSTERITY HE DESTROYS SINS AND BY KNOWLEDGE HE ATTAINS IMMORTALITY.—(104)

Bhāṣya.

What is meant by this is that, even though one may possess knowledge,—until his sins have been destroyed, he does not attain Liberation ;—nor if, though his sins may have been destroyed, he has not acquired knowledge of the Self.

Thus there is no truth in the assertion that man attains Liberation by his very nature,

'*Immortality*'—not returning to metempsychic birth; which has also been described as consisting in pure Bliss.—(104)

VERSE CV

IF ONE DESIRES TO OBTAIN THE CORRECT KNOWLEDGE OF DHARMA, HE SHOULD BECOME FULLY ACQUAINTED WITH THESE THREE :—PERCEPTION, INFERENCE AND THE SCRIPTURES OF VARIOUS TRADITIONS.—(105)

Bhāṣya.

In a friendly spirit, the author adds a teaching bearing upon the ordinary business of the world.

'*Dharma*'—is what is taught in the Veda.

'*Shuddhi*'—correct knowledge, consisting of the rejection of the *prima facie* view of things and the acceptance of the correct conclusion, is obtained only when one has formed correct notions regarding Perception and the other means of knowledge. For instance, it is only when one has a correct conception of the perception of things that he is cognizant of the fact that *flame* is something fleeting, and when he finds that the case with sound is not so, he grasps the truth that 'sound is eternal.' If, on the other hand, the man has no correct conception of things perceived, he will entertain the same notion regarding the perception of both sound and flame. So that perceiving that flame is fleeting, he would conclude that sound also is fleeting; and for this man the Veda would only be 'an aggregate of fleeting sounds'...(?)

Similarly '*Inference*' should be duly learnt. If a man does not become acquainted with the right process of Inference, he would be liable to draw inferences from the Minor Term only, or only from that which does not contain the major term, and thus infer the existence of an author for the Veda also. When on the other hand, he understands the nature of Inference, he concludes that the Veda is not the work of



an author, from the premiss that no work of the nature of the Veda is ever found to be the work of an author.

'Scriptures of various traditions.'—The Scriptures contain many Injunctions and Prohibitions; and hence there are several '*traditions*' regarding them. '*Āgama*' literally means '*āgamyatē*,' 'that which comes down to one.' There being several rescissions of the Veda, it is spoken of as having '*several traditions*,' specially with reference to the distinction drawn between '*Shruti*' and '*Smṛti*.'

This fact, already implied by the Injunction of '*Vedic Study*,' has been recalled here by the Author, in a friendly spirit. All this may be regarded as mere *praise*.—(105)

VERSE CVI

IF A MAN EXPLORES, BY RATIOCINATION, THE VEDIC
TEACHING REGARDING DHARMA, HE ALONE, AND NO
OTHER, UNDERSTANDS DHARMA.—(106)

Bhāṣya.

'Ārṣa' means '*pertaining to a Ṛṣi*,' and the term '*ṛṣi*' here means the *Veda*; hence '*Ārṣa Upadēsha*' means '*Vedic teaching*.'

This, if a man '*explores*'—tries to find out—'*by ratiocination*'—by means of inferences,—'*he understands Dharma*'—such is the verbal construction of the passage.

'Ratiocination'—is the process of reasoning where a certain proposition is set up, and rejected, if found to be wrong on examination; the man coming to such conclusions as—'*It is right to accept this, and reject that*.' For instance, the sacred text used at the *Āgnēya* sacrifice is—'*Devasya tvā savituh...agnayē tvā jṣṭam nirvapāmi*.' (*Vājasaneyama Samhitā*, 2. 11); now an ectype of this *Āgnēya* is the '*Saurya*' Sacrifice of which the deity is *Sūrya*;—and in accordance with the general law that '*the ectype shall be performed in the same*

manner as its archetype,' it would follow that the sacred text just quoted shall be used at the *Saurya* sacrifice also ;—but here one argues that though '*agnayē tvā*' would be the right form for the *Āgnēya*, where the deity is *Agni*, it could not be right for the *Saurya*, where the deity is *Sūrya* ; hence while at this latter, the rest of the text shall be used in the same form, the words '*agnayē tvā*' should be altered into '*sūryāya tvā*.' Such a reasoning would not be inconsistent with the Veda.

Some people may argue thus : " At the *Saurya* sacrifice, *Agni* is not the deity ; and it is in accordance with their meanings that sacred texts are employed at sacrifices ; so that when one part of the said text is not applicable to the *Saurya* sacrifice, if that portion were dropped, it would cease to be a *Sacred text* ;—hence the whole text should be dropped."

But such reasoning would be contrary to the teaching of the Veda.

Similarly if one were to argue that—'Since the sacred text has to be used, it must be always used in its original unaltered form only,'—this also would be contrary to the Veda.

In fact, what is set forth here is not an Injunction, but a commendatory statement ; and the purport of it is that what should be done in such cases is to be ascertained by the process of reasonings embodied in the *Mīmāṃsā* ;—hence it is the study of *Mīmāṃsā* that is indirectly enjoined for the purpose of obtaining a correct knowledge of *Dharma*.

Others explain the text in the following manner :—

'*Tarka*,' 'Ratiocination,' stands for works of which reasoning forms the main subject ; which make it their business to set forth the ordinary means of cognition,—i.e., works on *Nyāya*, on *Vaishēṣika* and on the Materialistic Systems of Philosophy. From among these however, those belonging to the last category,—i.e., works written by *Bauddhas*, *Nirgranthas* and others—which are inconsistent with the Veda—are

rejected; since for these writers the Veda is not an authoritative source of knowledge; as it is for Kapila, Kaṇāda (and the Naiyāyika). This is shown by the following Sūtra of Gautama—‘Perception, Inference, Analogy and *Word* are the *pramāṇas*’ (1.1.3); and the *Vaiśeṣikas* also—‘the authoritative character of the Veda is due to its being His declaration’ (Vai. Sū.). Hence these latter should be carefully listened to (and learnt). In the *Mahābhārata* also, the revered Kṛṣṇa Dvaipāyana has declared—‘O king, your intellect seems to be bewildered by the words of the text, just like that of the foolish Vedic scholar, and hence it fails to grasp the subtle aspects of things’;—where the mention of ‘bewilderment caused by the words of the text’ implies the propriety of applying reasonings. There is yet another statement—‘One who follows the *Smṛtis* should never attend to materialistic Brāhmaṇas, since these are adepts in evil and proud of their learning.’ This forbids listening to unsound reasonings; while the former text (from the *Mahābhārata*) lays down the propriety of attending to sound reasonings.

The authoritative character of the Veda some people would seek to prove by the fact of its being the work of God. But this is not possible; as according to this view the Veda cannot be authoritative, as its whole fabric would rest upon the will of God, and when we find contradictory statements, we are prone to take the opposite view that the Veda is not trustworthy.

For this reason the reasonings set forth by these persons would also have to be rejected as ‘unsound’; specially as these do not help in any way towards the understanding of the meaning of Vedic texts. Says the *Sāṅkhya*, for instance (in regard to the Veda)—‘it is beset with impurity, destruction and excess’ (*Kārikā*, 2). The followers of Gautama also have put forward certain arguments, which embody the *prima facie* position against the Ritualistic Section of the Veda (Nyā. Sū., 2. 1. 5, *et. seq.*);—though these arguments are represented as proceeding from another party.



It is only in the *Pūrva-Mīmāṃsā* and the *Vedānta* that we find the authority of the Veda unequivocally stated, in the form in which it is set forth in such Vedic texts as—
‘The gods came down from the heavenly regions to this world, —the sages followed them,—and the men said to them—*How are we going to live?*—To them the sages revealed all their duties,—hence the reasonings that the good Brāhmaṇas propound are *Vedic*.’ This is a passage that explains the exact nature of what is meant by ‘*ratiocination*’ in the present context.—(106)



SECTION (12)—DOUBTFUL POINTS OF LAW TO
BE DECIDED BY THE ASSEMBLY

VERSE CVII

THE ACT CONDUCTIVE TO THE HIGHEST GOOD IS AS HAS
BEEN HERE FULLY DECLARED. NOW IS GOING TO
BE SET FORTH THE SECRET OF THE TEACHINGS OF
MANU.—(107)

Bhāṣya.

This verse is intended to attract the attention of the
Vedic scholar, and to arouse in his mind a special regard for
what is going to be set forth.

‘*Secret*’—hidden meaning.—(107)

VERSE CVIII

IF THE QUESTION SHOULD ARISE—“HOW SHOULD IT BE
IN REGARD TO THOSE POINTS UPON WHICH THE LAWS
HAVE NOT BEEN DECLARED?”—[THE ANSWER IS]—
WHAT THE CULTURED *Brāhmaṇas* DECLARE, THAT
SHALL BE THE UNDOUBTED LAW.—(108)

Bhāṣya.

“How can there be any doubt on points not dealt with
by the Ordinances? For the matter would be wholly un-
known.”

The answer to this is that what is meant is not what is
not spoken of at all, but that in regard to which the law has
been stated only in a general form, and the particular applica-
tions of it cannot be ascertained.

“Even in such cases why should there be any doubt? A
general statement always applies to all particular cases; so

that if any particular form of it is followed, the ordinances become followed."

For instance, when we have the law that 'one should rinse his mouth *with water*,'—with what water, of a well, or a tank, or a river, being not specified,—the behests of the law would be duly obeyed by rinsing the mouth with water obtained from any one of these sources.

True; but there are cases where we have a text prohibiting a certain act, but no expiation is laid down in reference to that act; and it is such cases that are contemplated by the present verse.

For instance, there is the following case—There is a vessel polluted by the touch of the Shūdra's mouth,—and before it has been cleansed some one takes his food out of it;—now what would be the expiation in this case? This question cannot be answered by anything that has been laid down. There is the text laying down the expiation in connection with pollution caused by the touch of the mouth of '*the woman and the Shūdra*'; but what is polluted by the '*woman and the Shūdra*,' cannot be held to be '*polluted by the Shūdra (only)*.'

In such doubtful cases, one should act up to the declaration of cultured men. For such doubts can arise only in the minds of *Shūdras* and others, who are not learned Brāhmaṇas; and it is only right that they should do what is taught by cultured men; so that in all cases, reductions or enhancements in the exact expiation should be always accepted in accordance with the decision of these people.

Nor would these cultured men be doing anything wrong in declaring the law on doubtful points; since it is declared that —'that should be the undoubted law.' If they pronounced a wrong opinion they would certainly be doing something wrong. For in matters relating to Dharma there can be no two opinions. In a case where there is a doubt regarding the exact '*gotra*' and '*pravara*' of a certain person,—when no one happens to remember them, how could the exact *gotra* or *pravara* be



determined by any declaration of the *Brāhmaṇas*? It is for this reason that it has been asserted that where the *gotra* or *pravara* is doubtful, it shall remain doubtful. The *pravara* is doubtful only when the *gotra* is doubtful; when there is no doubt regarding the *gotra*, there can be none regarding the *pravara*, as the exact *pravaras* relating to each *gotra* have been clearly described. But since there are several *pravaras* mentioned in connection with several *gotras*, the *gotra* would remain doubtful even when the *pravaras* are known.—(108)

VERSE CIX

THOSE *Brāhmaṇas*, BY WHOM THE VEDA, ALONG WITH ITS SUPPLEMENTS, HAS BEEN LEARNT IN THE RIGHT MANNER, AND WHO ARE GUIDED DIRECTLY BY THE REVEALED TEXTS,—SHALL BE REGARDED AS ‘CULTURED.’—(109)

Bhāṣya.

This verse provides the definition of the ‘cultured’ man.

“The definition of the *cultured* man has already been provided under 2. 13.”

But that verse has been suspected of having a totally different meaning; hence it cannot be regarded as providing the required definition. There is another statement—‘that man is *cultured* who is not affected by desires.’ But in this, ‘learning’ is not made a necessary condition. [Hence this also cannot be accepted as the requisite definition.]

When the Veda has been completely learnt and its meaning has been thoroughly grasped,—‘*along with its supplements*’;—as described by the revered Vyāsa,—‘The Veda should be *supplemented* by *Itihāsas* and *Purāṇas*’;—by this the *Smṛtis* also became included.

The mention of ‘*Brāhmaṇas*’ is purely reiterative; since none other than the *Brāhmaṇa* is entitled to expound *Dharma*.

'*Guided directly by the revealed texts.*'—The revealed texts are their '*direct guide*';—*i.e.*, those for whom the Veda constitutes Perception and all other means of knowledge. What is meant is that they look upon the Veda as free from all defects, to the same extent that direct Perception is regarded as entirely trustworthy,—they do not rely upon those means of cognition that are based entirely on reasonings; they regard the Veda itself as embodying '*reasoning*' also, and do not seek to establish the authority of the Veda by means of arguments.

Or, the phrase may mean that 'they rely upon such Vedic texts as are directly found';—*i.e.*, they look upon these directly perceptible texts as the sole means of ascertaining what is *Dharma* (right) and what is *Adharma* (wrong).
 —(109)

VERSE CX

WHEN AN ASSEMBLY CONSISTING OF AT LEAST TEN MEN,
 —OR OF AT LEAST THREE MEN FIRM IN THEIR DUTY,
 —DECLARES A CERTAIN LAW, ONE SHOULD NOT SEEK
 TO DISPUTE IT.—(110)

Bhāṣya.

That in which there are at least ten men;—if more cannot be brought together, there should be at least ten.

If this be not possible, there should be *at least three*.

'*Firm in their duty.*'—This is a reference to what has been said under 2.13.

What is meant to be emphasised here is not the *number*, but the *qualification*; as is clear from what is going to be said in Verse 113 below, regarding 'even a single Brāhmaṇa learned in the Veda, etc., etc.,' and the larger numbers are mentioned only in view of the fact that it may be difficult to find any single person possessed with all the requisite qualifications.



The qualifications for membership of the Assembly are next enumerated.—(110)

VERSE CXI

A PERSON LEARNED IN THE THREE VEDAS, A LOGICIAN, AN INVESTIGATOR, A PERSON KNOWING THE NIRUKTA, A LAWYER AND THREE MEN BELONGING TO THE FIRST THREE LIFE-STAGES, SHALL CONSTITUTE THE 'ASSEMBLY'; WHICH SHALL CONSIST OF AT LEAST TEN MEMBERS.—(111)

Bhāṣya.

Though the text speaks of the number of members as the more important factor, yet it should be understood as laying greater stress upon the qualifications.

'*A person learned in the three Vedas*'—he who has learnt the three Vedas, and knows their meaning.

'*Logician*'—who is an expert in drawing Inferences; endowed with the faculty of considering the *pros* and *cons* of a subject.

"It has been said under that a Logician can never be *learned in the Veda*."

True; but, even though he may not himself learn the Veda, yet he may know its contents from other men; and the knowledge of Logic will enable him to put forth special efforts in this line.

This same remark applies to the person knowing the *Nirukta* also.

'*Lawyer*'—one who has studied the Ordinances of Manu and other law-books.

'*Three men belonging to the life-stages*';—those who are devoted to the actual performance of their duties become specially adept in matters relating to *Dharma*.

'*First*.'—Some people explain this to mean, (1) the Religious Student, (2) the Householder and (3) the Wandering

Mendicant; since it is only these persons whose entry into villages has not been forbidden; and it is in this order that the life-stages have been named by Gautama (3. 2)—‘The Student, the Householder, the Wandering Mendicant, and the Recluse.’ Others however argue that ‘causing injury’ being not permitted for the Mendicant, how could he decide points of law (which may involve loss and injury to certain persons)? Hence the *Recluse* should be the third.—(111)

VERSE CXII

A PERSON KNOWING THE *Rgveda*, A PERSON KNOWING THE *YAJURVEDA*, AND A PERSON KNOWING THE *Sāmaveda*, SHALL BE UNDERSTOOD TO FORM THE ASSEMBLY OF AT LEAST THREE MEMBERS, COMPETENT TO DECIDE DOUBTFUL POINTS OF LAW.—(112)

Bhāṣya.

The meaning of the Veda is understood with the help of Nirukta, Vyākaraṇa and Mīmāṃsā. A knowledge of these should be possessed by all the three persons, as these do not help the comprehending of the meaning of any one Veda only, and not of others. Hence a knowledge of these is essential in all cases.

The distinction of the three Vedas—*Rgveda* and the rest—has been mentioned on the basis of the distinction made in the *Grhyasūtras*.—(112)

VERSE CXIII

THAT WHICH EVEN A SINGLE *Brāhmaṇa* LEARNED IN THE VEDA DECIDES TO BE THE LAW, SHALL BE UNDERSTOOD TO BE THE HIGHEST LAW,—AND NOT WHAT IS ASSERTED BY TEN THOUSAND IGNORAMUSES.—(113)

Bhāṣya.

‘*Decides*’—finds out and declares.

Not what is proclaimed by ten thousand ‘*ignoramus*’—not learned in the Veda.

This has been already explained before.—(113)

VERSE CXIV

EVEN IF THOUSANDS OF *Brāhmaṇas* COME TOGETHER,—WHO HAVE NOT FULFILLED THEIR DUTIES, WHO ARE IGNORANT OF THE SACRED TEXTS, WHO SUBSIST MERELY BY THE NAME OF THEIR CASTE,—THE CHARACTER OF THE ‘ASSEMBLY’ CANNOT BELONG TO THEM.—(114)

Bhāṣya.

‘*Who have not fulfilled their duties*’;—what has been already asserted before is stated here in the negative form.

When persons fulfilling their duties and learned in the Veda lay down a certain law, no doubts should be entertained regarding it,—either by learned or by ignorant men. Nor should any optional alternatives be admitted in such cases.—(114)

VERSE CXV

WHEN IGNORANT MEN, PARTAKING OF THE QUALITY OF ‘TAMAS,’ DECLARE A CERTAIN ACT AS RIGHT, WITHOUT KNOWING WHAT ‘RIGHT’ MEANS,—THE SIN OF THAT ACT FALLS HUNDRED-FOLD UPON THOSE WHO PROPOUND IT.—(115)

Bhāṣya.

This describes the evil effects befalling those ignorant men who go about propounding the law.—(115)

VERSE CXVI

ALL THAT IS CONDUCTIVE TO THE HIGHEST GOOD HAS BEEN THUS EXPOUNDED TO YOU; THE *Brāhmaṇa*



WHO HAS NOT DEVIATED FROM THIS, ATTAINS THE HIGHEST STATE.—(116)

Bhāṣya.

The verse sums up what was promised to be done. What was promised under 1. 2 and 1. 4 as going to be done, has all been duly done. This indicates the end of the Ordinances.

“As a matter of fact, we find teachings even after this; and that too in the direct injunctive form. Why then is it said that the Ordinances are summed up here?”

What comes after this is *pure knowledge*, which is a necessary complement of all actions. So that there is no incongruity in what we have stated. In fact, in all cases, the propounding of *Dharma* forms the most important factor in all teachings, and *Knowledge* comes always in the end. This was what we meant when we said that the present verse sums up the Ordinances.—(116)



SECTION (13)—SUMMING UP OF THE
ESOTERIC TEACHING

VERSE CXVII

THUS HAS THE BLESSED LORD EXPLAINED TO ME, WITH
A DESIRE TO BENEFIT MANKIND, THE HIGHEST SECRET
OF DHARMA.—(117)

Bhāṣya.

'*The blessed Lord*'—Manu—propounded these Ordinances for the '*benefit of mankind*.' This is what Bhṛgu says to his pupils.

This sets at rest all doubts regarding persons entitled to seek for knowledge.

'*Secret*'—the true philosophy of the Self also, the revered Manu has disclosed to me; and I also have disclosed it to you just as I heard it. So that you should not seek for any further knowledge on the subject.—(117)

VERSE CXVIII

WITH A CONCENTRATED MIND, ONE SHOULD PERCEIVE
IN THE SELF ALL THINGS, REAL AS WELL AS UNREAL.
ONE WHO PERCEIVES ALL THINGS IN THE SELF NEVER
TURNS HIS MIND TOWARDS WRONG.—(118)

Bhāṣya.

'*All things*'—the world—'*real and unreal*'—i.e., which is liable to be produced and to be destroyed; or that which is eternal like the *Ākāśha*, or what is an absolute non-entity, like the 'hare's horn,'—all this one should perceive in the Self;—that is, he should contemplate upon all this as centred in the Self.

What '*perceiving*' connotes is a clear conception; and this can only be obtained by constant contemplation; as no clear conception of a thing can be obtained by merely seeing it once. It is for this reason that the Esoteric Science has been propounded. And in connection with the contemplation of the Self, we have such texts as—'It should be listened to, thought upon and meditated upon,' where the act of *seeing* is spoken of as extending up to *meditation*.

That is called 'Contemplation of the Self' which consists in repeated meditation upon It, without the intervention of any other foreign object.

Or, mere *repetition* (of the act of seeing) may be taken as what is implied by the term '*perceive*.' As a matter of fact, all purificatory acts have their purpose fulfilled only when they impart to the purified object a certain peculiar excellence; as is found in the case of the thumping of the corn; where, even though the repetition of the act of thumping is not directly laid down, yet it becomes implied by the fact that without such repeated thumping the corns cannot be cleared of all their husk. If the act were to be left off before this had been accomplished, it could only be regarded as leading to some invisible (transcendental) result; and in that case the act would cease to be 'purificatory'.

For this reason the term '*should perceive*' should be taken to mean the giving up of all other acts, and the repeating of the act of perceiving of the one object in view.

In regard to the '*Self*' spoken of here, people dispute over its exact meaning:—"What is it that is called 'Self,' '*ātman*'? (A) If it stands for the Conscious Entity ensouling the body, then this is inconsistent with what follows regarding 'the Ruler, the Soul, bright like gold, etc., etc.' (in 122); since we do not hear of anybody appearing for such a being,—since what is declared regarding It is—'O Gārgi, the Sun and the Moon remain under the control of this Imperishable One, so also Heaven and Earth have been upheld by him' (*Bṛhadāranyaka*)



Upaniṣad). For these reasons the transmigratory process cannot belong to that Self with regard to which we have the notion of 'I'; so that some other form will have to be pointed out as belonging to the 'Self' spoken of here. Further, under the said explanation, by virtue of what the text lays down regarding 'perceiving all things in the Self,' even things external, at least in their spiritual aspects, will have to be regarded as being resolved into the Individual Soul (which is absurd). The only alternative left is to regard the 'Self' as standing for that which is the original source of all Being, of the whole Universe, one that interpenetrates all entities. But in regard to this it will be necessary to explain what exactly would be meant by 'perceiving all things in the Self.' Others have held that what is referred to is the Bodily Self, in which all things are to be perceived.

Our explanation is as follows—As regards the term 'ātman,' 'Self,' it has been already shown that all authorities agree in pointing to its standing for the Supreme Self. As for what has been said above regarding the necessity for pointing out the exact form of the 'Self' here meant,—what else could be said on the point, except what is found asserted under the Injunctions of 'listening to.....and knowing' this Self;—all such injunctions can be found out from the various Upaniṣads belonging to the various Vedic texts. Then again, it is because there are other proofs also of the unity of this Self that Mishra has taken such pains to explain the actual facts of perception (which point to diversity). The following passage is found in the *Vākyapadīya*—'There is nothing in name, etc.' The fact of this Self being comprehended with the help of Injunctions may be ascertained from the fact of the Body being Its covering, etc.

As for the objection as to how what is '*asat*' (unreal) can be seen;—in the phrase '*the real and the unreal*' the term '*real*' stands for the whole aggregate of worldly products, and '*unreal*' for such subtle objects as are ordinarily *not perceptible*.

Another question that has been raised is—"How can the Supreme Self have any connection with *hearing* (such as is mentioned in the Injunction that 'the Self should be heard, etc., etc) ?'"

But what to say of connection with *Hearing*? In fact the birth, existence and dissolution of the entire Universe has been proved to have its source in that Self.

As for the Injunction regarding the resolving of all things into the Self,—what is actually meant is that 'whatever appears to be diverse, all that one should resolve into that *One* Entity.' And what is meant by everything subsisting in the Self, is that one should cease to have any hankering for the things of the world.

'*With concentrated mind.*'—This '*Concentration*' means 'the controlling of the operation of the mind'; and how this is to be done is to be learnt from the *Yoga-shāstra*.

'*Never turns his mind towards wrong.*'—This connotes the immobility of the intellect and the mind. What is here prescribed should be practised until the mind ceases to be perturbed by disputants; and whatever there may be of diversity should be resolved into the one Supreme Self.—118

VERSE CXIX

THE SELF ALONE IS ALL THE GODS; EVERYTHING SUBSISTS IN THE SELF; IT IS THE SELF THAT BRINGS ABOUT THE CONNECTION OF THESE EMBODIED BEINGS WITH ACTIONS.—119

Bhāṣya.

All sacrificial rites, heaven and other rewards, and all the gods—should be looked upon as the 'Self': What is known as the 'God Agni' is the Self, apart from which there is no 'God'—This is what is meant by such declarations



as—(a) 'This Self is found spoken of in various forms';—(b) 'the one Self is the God';—(c) 'Indra, Varuṇa, Mitra are described as *Agni*,'—'One real entity the wise ones speak of in various ways';—all which goes to show that when men have notions regarding the '*gods*,' what they have is only the idea of the '*Self*' in its various forms. The assertion that 'the man has passed beyond all that exists' indicates that one should look upon all ritualistic deities as the '*Self*.'

"Does this mean that in actual practice, these gods should not be treated as *gods*?"

All that is to be done is to be done as being done for the Self. And the reason for this lies in the fact that it is the Self that brings about '*the connection of all beings with actions*';—and there is no other God, even approaching It in quality.—119

VERSE CXX

ONE SHOULD WITHDRAW THE *Ākāśha* INTO THE TEN CAVITIES, THE WIND INTO THE ORGANS OF TOUCH AND MOVEMENT, THE BEST LIGHT INTO THE ORGANS OF DIGESTION AND VISION, THE WATER INTO THE FLUIDS, AND THE EARTH INTO THE SOLID LIMBS.—120

Bhāṣya.

There are nine cavities in the body;—on these one should 'withdraw'—draw in—the *Ākāśha*, as 'there is no external *Ākāśha*, nor any external thing whatsoever.'

'*Anila*' is *wind*;—this also he shall withdraw.

'*Movement*'—when, for instance, one moves about, or moves his hand and feet, etc.

'*Touch*'—of things external to the body.

Into these one shall withdraw the Wind.

'*Digestion*'—brought about by the fire in the stomach,—and '*vision*';—into this he shall withdraw *Light*;— '*the*



best'—that which exists in the form of the Sun and other luminous substances.

'*Fluids*'—in the form of fats and marrow ;— into these he shall withdraw Water.

Such is the withdrawal of the Great Elemental Substances. Next follows the method of withdrawing the gods.—
120

VERSE CXXI

THE MOON INTO THE MIND, SPACE INTO THE EAR,
Viṣṇu INTO MOVEMENT, HARA INTO STRENGTH, AGNI
INTO SPEECH, MITRA INTO THE EXCRETIONS, AND
Prajāpati INTO THE GENERATIVE ORGAN.—121

Bhāṣya.

The Moon—one shall withdraw into the mind. The 'Moon' here does not stand for what we see moving in the sky, but the deity residing in man's mind.

'*Space into the ear*'—The organ of hearing.

'*Viṣṇu into movement.*'—Whenever one makes any the slightest movement, it is due to the impelling force of *Viṣṇu* residing in the man's body.

Similarly '*Hara into strength*'—When a man rises, and moves about and does work, all this is the effect of strength which is due to the presence of Hara.

Speech is *Agni*, and the excretions are *Mitra*;—all this one shall contemplate upon as such.

Having thus withdrawn all into the body, one shall look upon it all as subsisting in the Self.

When the true nature of the Self has been thus comprehended the man realises that he himself is nothing apart from the Supreme Self.

All meditation shall be carried on in this manner.—121



VERSE CXXII

THE RULER OF ALL, WHO IS MINUTER THAN THE MINUTEST ATOM, BRIGHT LIKE GOLD, AMENABLE TO DREAM-COGNITION,—HIM SHOULD ONE KNOW AS THE HIGHEST *Purusa*.—122

Bhāṣya.

'*Ruler*'—Controller '*of all*'—from the Brāhmaṇa down to the Shūdra, and so on. The determining of the heat and other characteristics of Fire and other things,—the inner light in the Sun, the movement in the sky of the Sun and the Stars, etc.,—the laws regulating the operation of actions and their retribution,—all this is due entirely to the controlling power of the Being here referred to. This is what has been thus described—'O Gārgī, it is under the sway of this Imperishable One, that, etc., etc.'" (*Bṛhadāraṇyaka Upa.*, 3. 8. 9);—and again, 'That the Sun shines, and gives rain, the Moon gives light, Agni heats, Wind blows, and Death, the fifth, pursues men,' etc., etc.

'*Minuter than the minutest atom*.'—What is generally regarded as the minutest thing conceivable,—e.g., the hundredth part of the hair-tip,—this Being is devoid of even that small dimension; as is described in the text—'It is neither large nor small' (*Bṛhadāraṇyaka Upa.*, 3. 8. 8.) where all qualities are negated. This Being is cognisable only by means of an exceptionally keen intellect; but never by any one who is not very expert, or who is not well-versed in the practice of meditation.—122

VERSE CXXIII

THIS SOME PEOPLE CALL 'AGNI'; OTHERS, 'MANU-*Prajāpati*'; OTHERS, 'INDRA'; OTHERS, '*Prāṇa*'; AND YET OTHERS, 'THE ETERNAL BRAHMAN'.—123

Bhāṣya.

[The *Bhāṣya* has nothing to say on this verse.]

VERSE CXXIV

HE IT IS WHO, INTERPENETRATING ALL BEINGS, WITH HIS FIVE FORMS, MAKES THEM, REVOLVE CONSTANTLY LIKE A WHEEL, THROUGH BIRTH, GROWTH AND DECAY.—124

Bhāṣya.

[The *Bhāṣya* has nothing to say on this verse.]

VERSE CXXV

HE WHO THUS PERCEIVES THE SELF THROUGH THE SELF, IN ALL BEINGS, BECOMES EQUAL TOWARDS ALL AND ATTAINS THE HIGHEST STATE, BRAHMAN.—125

Bhāṣya.

‘Attains Brahman’—becomes unified with Brahman.

Having cultivated sympathy for all beings, he experiences freedom from all love and hate.

What this lays down is the propriety of concentrating oneself upon the idea of the *unity of the Self*, not allowing it to be interrupted by any notions of diversity. When the notion of diversity is present, one cannot become ‘equal towards all.’

It is only when one has got rid of all notions of ‘I’ and ‘mine,’—expressed in such ideas as—‘This is myself,’ ‘this is mine,’ and so forth,—that his notion of *unity* becomes fixed, and he attains ‘Brahman,’ which is of the nature of unsurpassed Highest Bliss. That is, he is saved from all evil and attains that desirable result which has been described in the scriptures.—125



VERSE CXXVI

THE TWICE-BORN MAN WHO READS THESE ORDINANCES
OF MANU, SHALL BE EVER EQUIPPED WITH VIRTUE
AND SHALL ATTAIN WHATEVER STATE HE MAY DESIRE.
—126

Thus ends Discourse XII

*This is the end of the Ordinances of Manu as declared
by Bhṛgu.*

Bhāṣya.

‘*Iti*’—indicates the end of the Institutes.

‘*He who reads, shall be virtuous.*’ Some people explain
‘*āchāra,*’ ‘*virtue,*’ as *virtuous conduct*, in accordance
with the ordinances that have been read.

And if he is so, ‘*he shall attain whatever state he may
desire.*’—126

Thus ends the Manubhāṣya of Medhātithi.



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„ --should take permission of the husband or other male relations according to her age, even when she is to do an act of righteousness	2
„ —should not be left to herself by her guardians during the day and the night	2
„ —if she becomes addicted to sensual objects, she should be kept under control	2
„ —is never fit for independence	3
„ —her mind being not quite under her control she is not capable of guarding herself, specially as she does not possess the requisite strength	4
„ —should be guarded against even small attach- ments, i.e., association with a woman of un- known character; one who is in the habit of standing at the doorway, looking at gaily dressed youngmen passing by, and so forth; and temptations; otherwise she will bring grief to both families	5

Woman—unchaste—is not entitled to be associated in the performances of religious rites ...	7
„ —can never be guarded forcibly ...	9
„ —in order to be guarded, should be employed in the accumulation, <i>i.e.</i> , counting and storing in the house, tying up with ropes, etc., and in the expenditure of wealth ; in cleaning of utensils or ladles and washing the floor, etc. ; in religious acts, <i>i.e.</i> , rinsing the mouth, offering oblations of water and other things and the worshipping of deities in the woman's apartments ; in the cooking of food and in taking care of household furniture ...	9
„ —confined in the house under trusted servants is not well guarded really ; guarded is one who guards herself by employing herself in work ...	10
„ —the six corrupters of—results of ...	10
„ —does not take into consideration the fact of a man being handsome, or young, etc. Simply because he happens to be a male, she has recourse to him ...	11
„ —loses her firmness of mind at the sight of any and every man and then arises an extreme desire in her mind for meeting him somehow or other ...	11
„ —due to her fickle-mindedness, comes to love persons who have been looked upon as brothers and sons ...	12
„ —has got no tenderness, longing towards her husband, son, and other relatives ...	12
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