Chapter 1

मनुम् एकाग्रम् आसीनम् अभिगम्य महर्षयः। प्रतिपूज्य यथान्यायम् इदं वचनम् अब्रुवन्॥ १-०१

1.1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:

भगवन् सर्ववर्णानां यथावद् अनुपूर्वशः। अन्तरप्रभवानां च धर्मान् नो वक्तुम् अर्हसि॥ १-०२

1.2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.

त्वम् एको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः। अचिन्त्यस्य-अप्रमेयस्य कार्यतत्त्वार्थवित् प्रभो॥ १-०३

1.3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'

स तैः पृष्टस् तथा सम्यग् अमित-ओजा महात्मभिः। प्रत्युवाच-अर्च्य तान् सर्वान् महर्षीन् - श्रूयताम् इति॥ १-०४

1.4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'

आसीद् इदम् तमोभूतम् अप्रज्ञातम् अलक्षणम्। अप्रतर्क्यम् अविज्ञेयं प्रसुप्तम् इव सर्वतः॥ १-०५

1.5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

ततः स्वयंभूर् भगवान् अव्यक्तो व्यञ्जयन्न् इदम्। महाभूतादि वृत्त-ओजाः प्रादुर् आसीत् तमोनुदः॥ १-०६

1.6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

यो असाव् अतीन्द्रियग्राह्यः सूक्ष्मो अव्यक्तः सनातनः। सर्वभूतमयो अचिन्त्यः स एव स्वयम् उद्बभौ॥। १-०७

1.7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

सो अभिध्याय शरीरात् स्वात् सिसृक्षुर् विविधाः प्रजाः। अप एव ससर्ज-अदौ तासु वीर्यम् अवासृजत्॥ १-०८

1.8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

तद् अण्डम् अभवद् हैमं सहस्रांशुसम-प्रभम्। तस्मिञ् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः॥ १-०९

1.9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

आपो नरा इति प्रोक्ता आपो वै नरसूनवः। ता यद् अस्यायनं पूर्वं तेन नारायणः स्मृतः॥ १-१०

1.10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.

यत् तत् कारणम् अव्यक्तं नित्यं सद्-असद्-अत्मकं । तद्-विसृष्टः स पुरुषो लोके ब्रह्मा-इति कीर्त्यते ॥ १-११

1.11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

तस्मिन्न् अण्डे स भगवान् उषित्वा परिवत्सरम् । स्वयम् एवात्मनो ध्यानात् तद् अण्डम् अकरोद् द्विधा ॥ १-१२

1.12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे । मध्ये व्योम दिशश् च-अष्टाव् अपां स्थानं च शाश्वतं ॥ १-१३

1.13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

उद्बबर्ह-अत्मनश् च-एव मनः सद्-असद्-अत्मकम् । मनसश् च-अप्यहंकारम् अभिमन्तारम् ईश्वरम् ॥ १-१४

1.14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

महान्तम् एव च-अत्मानं सर्वाणि त्रि-गुणानि च । विषयाणां ग्रहीतॄणि शनैः पञ्च-इन्द्रियाणि च ॥ १-१५

1.15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

तेषां त्व् अवयवान् सूक्ष्मान् षण्णाम् अप्यमित-ओजसाम् । संनिवेश्य-अत्ममात्रासु सर्वभूतानि निर्ममे ॥ १-१६

1.16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

यन् मूर्ति-अवयवाः सूक्ष्मास् तानि-इमान्याश्रयन्ति षट् । तस्मात् - शरीरम् इत्याहुस् तस्य मूर्तिं मनीषिणः ॥ १-१७

1.17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)

तद् आविशन्ति भूतानि महान्ति सह कर्मभिः । मनश् च-अवयवैः सूक्ष्मैः सर्वभूतकृद् अव्ययम् ॥ १-१८

1.18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

तेषाम् इदं तु सप्तानां पुरुषाणां महा-ओजसाम् । सूक्ष्माभ्यो मूर्तिमात्राभ्यः संभवत्यव्ययाद् व्ययम् ॥ १-१९

1.19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.

आद्याद्यस्य गुणं त्व् एषाम् अवाप्नोति परः परः । यो यो यावतिथश् च-एषां स स तावद् गुणः स्मृतः ॥ १-२०

1.20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.

सर्वेषां तु स नामानि कर्माणि च पृथक् पृथक्। वेदशब्देभ्य एव-अदौ पृथक् संस्थाश् च निर्ममे॥ १-२१

1.21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

कर्मात्मनां च देवानां सो असृजत् प्राणिनां प्रभुः। साध्यानां च गणं सूक्ष्मं यज्ञं च-एव सनातनम्॥ १-२२

1.22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice.

अग्नि-वायु-रविभ्यस् तु त्रयं ब्रह्म सनातनम्। दुदोह यज्ञसिद्धि-अर्थम् ऋच्-यजुस्-साम-लक्षणम्॥ १-२३

1.23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.

कालं कालविभक्तीश् च नक्षत्राणि ग्रहांस् तथा। सरितः सागरान् - शैलान् समानि विषमानि च॥ १-२४

1.24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

तपो वाचं रतिं च-एव कामं च क्रोधम् एव च। सृष्टिं ससर्ज च-एव-इमां स्रष्टुम् इच्चन्न् इमाः प्रजाः॥ १-२५

1.25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.

कर्मणां च विवेकार्थं धर्म-अधर्मौ व्यवेचयत्। द्वन्द्वैर् अयोजयच् च-इमाः सुख-दुःखादिभिः प्रजाः॥ १-२६

1.26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु याः स्मृताः। ताभिः सार्धम् इदं सर्वं संभवत्यनुपूर्वशः॥ १-२७

1.27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

यं तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः। स तद् एव स्वयं भेजे सृज्यमानः पुनः पुनः॥ १-२८

1.28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

हिंस्र-अहिंस्रे मृदु-क्रूरे धर्म-अधर्मावृ ऋत-अनृते। यद् यस्य सो अदधात् सर्गे तत् तस्य स्वयम् आविशत्॥ १-२९

1.29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

यथा-ऋतु-लिङ्गान्यृतवः स्वयम् एव-ऋतुपर्यये। स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः॥ १-३०

1.30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

लोकानां तु विवृद्धि-अर्थं मुख-बाहु-ऊरु-पादतः। ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत्॥ १-३१

1.31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

द्विधा कृत्वा-अत्मनो देहम् अर्धेन पुरुषो अभवत्। अर्धेन नारी तस्यां स विराजम् असृजत् प्रभुः ॥ १-३२

1.32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

तपस् तप्त्वा-असृजद् यं तु स स्वयं पुरुषो विराट्। तं मां वित्त-अस्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ १-३३

1.33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

अहं प्रजाः सिसृक्षुस् तु तपस् तप्त्वा सु-दुश्चरम्। पतीन् प्रजानाम् असृजं महर्षीन् आदितो दश ।१-३४

1.34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,

मरीचिम् अत्रि-अङ्गिरसौ पुलस्त्यं पुलहं क्रतुम्। प्रचेतसं वसिष्ठं च भृगुं नारदम् एव च ॥ १-३५

1.35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.

एते मनूंस् तु सप्तान् यान् असृजन् भूरितेजसः। देवान् देवनिकायांश् च महर्षींश् च-अमित-ओजसः ॥ १-३६

1.36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,

यक्ष-रक्षस्-पिशाचांश् च गन्धर्व-अप्सरसो असुरान्। नागान् सर्पान् सुपर्णांश् च पितॄणांश् च पृथग्गणम् ॥ १-३७

1.37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

विद्युतो अशनि-मेघांश् च रोहित-इन्द्रधनूंषि च। उल्का-निर्घात-केतूंश् च ज्योतींष्युच्चावचानि च ॥ १-३८

1.38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

किन्नरान् वानरान् मत्स्यान् विविधांश् च विहङ्गमान्। पशून् मृगान् मनुष्यांश् च व्यालांश् च-उभयतोदतः ॥ १-३९

1.39 (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,

कृमि-कीट-पतङ्गांश् च यूका-मक्षिक-मत्कुणम्। सर्वं च दंश-मशकं स्थावरं च पृथग्विधम् ॥ १-४०

1.40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

एवम् एतैर् इदं सर्वं मद्-नियोगान् महात्मभिः। यथाकर्म तपोयोगात् सृष्टं स्थावर-जङ्गमम् ॥ १-४१

1.41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

येषां तु यादृषं कर्म भूतानाम् इह कीर्तितम्। तद् तथा वो अभिधास्यामि क्रमयोगं च जन्मनि ॥ १-४२

1.42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

पशवश् च मृगाश् च-एव व्यालाश् च-उभयतोदतः। रक्षांसि च पिशाचाश् च मनुष्याश् च जरायुजाः ॥ १-४३

1.43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.

अण्डाजाः पक्षिणः सर्पा नक्रा मत्स्याश् च कच्चपाः। यानि च-एवं-प्रकाराणि स्थलजान्यौदकानि च ॥ १-४४

1.44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).

स्वेदजं दंश-मशकं यूका-मक्षिक-मत्कुणम्। ऊष्मणश् च-उपजायन्ते यच् च-अन्यत् किं चिद् ईदृषम् ॥ १-४५

1.45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.

उद्भिज्जाः स्थावराः सर्वे बीज-काण्डप्ररोहिणः। ओषध्यः फलपाकान्ता बहु-पुष्प-फल-उपगाः ॥ १-४६

1.46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः। पुष्पिणः फलिनश् च-एव वृक्षास् तु-उभयतः स्मृताः ॥ १-४७

1.47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.

गुच्च-गुल्मं तु विविधं तथा-एव तृणजातयः। बीज-काण्डरुहाण्येव प्रताना वल्ल्य एव च ॥ १-४८

1.48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.

तमसा बहु-रूपेण वेष्टिताः कर्महेतुना। अन्तः-संज्ञा भवन्त्येते सुख-दुःख-समन्विताः ॥ १-४९

1.49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

एतद्-अन्तास् तु गतयो ब्रह्माद्याः समुदाहृताः। घोरे अस्मिन् भूतसंसारे नित्यं सततयायिनि ॥ १-५०

1.50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).

एवं सर्वं स सृष्ट्वा-इदं मां च-अचिन्त्य-पराक्रमः। आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन्॥ १-५१

1.51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.

यदा स देवो जागर्ति तद् एवं चेष्टते जगत्। यदा स्वपिति शान्त-अत्मा तदा सर्वं निमीलति ॥ १-५२

1.52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.

तस्मिन् स्वपिति तु स्वस्थे कर्म-अत्मानः शरीरिणः। स्वकर्मभ्यो निवर्तन्ते मनश् च ग्लानिम् ऋच्छति ॥ १-५३

1.53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

युगपत् तु प्रलीयन्ते यदा तस्मिन् महात्मनि। तदा-अयं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ १-५४

1.54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.

तमो अयं तु समाश्रित्य चिरं तिष्ठति स-इन्द्रियः। न च स्वं कुरुते कर्म तदा-उत्क्रामति मूर्तितः ॥ १-५५

1.55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.

यदा-अणुमात्रिको भूत्वा बीजं स्थास्नु चरिष्णु च। समाविशति संसृष्टस् तदा मूर्तिं विमुञ्चति ॥ १-५६

1.56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

एवं स जाग्रत् - स्वप्नाभ्याम् इदं सर्वं चर-अचरम्। संजीवयति च-अजस्रं प्रमापयति च-अव्ययः ॥ १-५७

1.57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

इदं शास्त्रं तु कृत्वा-असौ माम् एव स्वयम् आदितः। विधिवद् ग्राहयाम् आस मरीचि-अदींस् त्व् अहं मुनीन्॥ १-५८

1.58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

एतद् वो अयं भृगुः शास्त्रं श्रावयिष्यत्यशेसतः। एतद् हि मत्तो अधिजगे सर्वम् एषो अखिलं मुनिः ॥ १-५९

1.59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

ततस् तथा स तेन-उक्तो महर्षि-मनुना भृगुः। तान् अब्रवीद् ऋषीन् सर्वान् प्रीतात्मा श्रूयताम् इति ॥ १-६०

1.60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

स्वायंभुवस्य-अस्य मनोः षड्वंश्या मनवो अपरे। सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महा-ओजसः ॥ १-६१

1.61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

स्वारोचिषश् च-उत्तमश् च तामसो रैवतस् तथा। चाक्षुषश् च महातेजा विवस्वत् - सुत एव च ॥ १-६२

1.62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.

स्वायंभुव-अद्याः सप्त-एते मनवो भूरितेजसः। स्वे स्वे अन्तरे सर्वम् इदम् उत्पाद्य-अपुश् चर-अचरम्॥ १-६३

1.63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

निमेषा दश च-अष्टौ च काष्ठा त्रिंशत् तु ताः कला। त्रिंशत् कला मुहूर्तः स्याद् अहोरात्रं तु तावतः॥ १-६४

1.64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

अहोरात्रे विभजते सूर्यो मानुष-दैविके। रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणाम् अहः॥ १-६५

1.65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

पित्र्ये रात्रि-अहनी मासः प्रविभागस् तु पक्षयोः। कर्म-चेष्टास्व् अहः कृष्णः शुक्लः स्वप्नाय शर्वरी॥ १-६६

1.66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

दैवे रात्रि-अहनी वर्षं प्रविभागस् तयोः पुनः। अहस् तत्र-उदगयनं रात्रिः स्याद् दक्षिणायनम्॥ १-६७

1.67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः। एकैकशो युगानां तु क्रमशस् तन् निबोधत॥ १-६८

1.68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

चत्वार्याहुः सहस्राणि वर्साणां तत् कृतं युगम्। तस्य तावत्-शती संध्या संध्यांशश् च तथाविधः॥ १-६९

1.69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

इतरेषु स-संध्येषु स-संध्यांशेषु च त्रिषु। एकापायेन वर्तन्ते सहस्राणि शतानि च॥ १-७०

1.70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

यद् एतत् परिसंख्यातम् आदाव् एव चतुर्युगम्। एतद् द्वादशसाहस्रं देवानां युगम् उच्यते॥ १-७१

1.71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

दैविकानां युगानां तु सहस्रं परिसंख्यया। ब्राह्मम् एकम् अहर् ज्ञेयं तावतीं रात्रिम् एव च॥ १-७२

1.72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

तद् वै युगसहस्रान्तं ब्राह्मं पुण्यम् अहर् विदुः। रात्रिं च तावतीम् एव ते अहोरात्रविदो जनाः॥ १-७३

1.73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

तस्य सो अह-र्निशस्य-अन्ते प्रसुप्तः प्रतिबुध्यते। प्रतिबुद्धश् च सृजति मनः सद्-असद्-अत्मकम्॥ १-७४

1.74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया। आकाशं जायते तस्माद् तस्य शब्दं गुणं विदुः॥ १-७५

1.75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.

आकाशाद् तु विकुर्वाणाद् सर्वगन्धवहः शुचिः। बलवाञ् जायते वायुः स वै स्पर्श-गुणो मतः॥ १-७६

1.76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

वायोर् अपि विकुर्वाणाद् विरोचिष्णु तमोनुदम्। ज्योतिर् उत्पद्यते भास्वद् तद् रूप-गुणम् उच्यते॥ १-७७

1.77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;

ज्योतिषश् च विकुर्वाणाद् आपो रस-गुणाः स्मृताः। अद्भ्यो गन्ध-गुणा भूमिर् इत्येषा सृष्टिर् आदितः॥ १-७८

1.78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

यद् प्राग् द्वादशसाहस्रम् उदितं दैविकं युगम्। तद् एकसप्तति-गुणं मन्वन्तरम् इह-उच्यते॥ १-७९

1.79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

मन्वन्तराण्यसंख्यानि सर्गः संहार एव च। क्रीडन्न् इव-एतद् कुरुते परमेष्ठी पुनः पुनः॥ १-८०

1.80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.

चतुष्पाद् सकलो धर्मः सत्यं च-एव कृते युगे। न-अधर्मेण-अगमः कश् चिन् मनुष्यान् प्रति वर्तते॥ १-८१

1.81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

इतरेष्व् आगमाद् धर्मः पादशस् त्व् अवरोपितः। चौरिक-अनृत-मायाभिर् धर्मश् च-अपैति पादशः॥ १-८२

1.82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

अरोगाः सर्वसिद्धार्थाश् चतुर्वर्षशत-अयुषः। कृते त्रेतादिषु ह्येषां आयुर् ह्रसति पादशः॥ १-८३

1.83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

वेद-उक्तम् आयुर् मर्त्यानाम् आशिषश् च-एव कर्मणाम्। फलन्त्यनुयुगं लोके प्रभावश् च शरीरिणाम्॥ १-८४

1.84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.

अन्ये कृतयुगे धर्मास् त्रेतायां द्वापरे अपरे। अन्ये कलियुगे नृणां युगह्रासानुरूपतः॥ १-८५

1.85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

तपः परं कृतयुगे त्रेतायां ज्ञानम् उच्यते। द्वापरे यज्ञम् एवाहुर् दानम् एकं कलौ युगे॥ १-८६

1.86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

सर्वस्य-अस्य तु सर्गस्य गुप्ति-अर्थं स महा-द्युतिः। मुख-बाहु-ऊरु-पज्जानां पृथक्कर्माण्यकल्पयत्॥ १-८७

1.87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

अध्यापनम् अध्ययनं यजनं याजनं तथा। दानं प्रतिग्रहं च-एव ब्राह्मणानाम् अकल्पयत्॥ १-८८

1.88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

प्रजानां रक्षणं दानम् इज्या-अध्ययनम् एव च। विषयेष्व् अप्रसक्तिश् च क्षत्रियस्य समासतः॥ १-८९

1.89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

पशूनां रक्षणं दानम् इज्या-अध्ययनम् एव च। वणिक्पथं कुसीदं च वैश्यस्य कृषिम् एव च॥ १-९०

1.90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

एकम् एव तु शूद्रस्य प्रभुः कर्म समादिशत्। एतेषाम् एव वर्णानां शुश्रूषाम् अनसूयया॥ १-९१

1.91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

ऊर्ध्वं नाभेर् मेध्यतरः पुरुषः परिकीर्तितः। तस्मान् मेध्यतमं त्व् अस्य मुखम् उक्तं स्वयंभुवा॥ १-९२

1.92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.

उत्तमाङ्ग-उद्भवाज् ज्यैष्ठ्याद् ब्रह्मणश् च-एव धारणात्। सर्वस्य-एव-अस्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः॥ १-९३

1.93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

तं हि स्वयंभूः स्वाद् आस्यात् तपस् तप्त्वा-अदितो असृजत्। हव्य-कव्याभिवाह्याय सर्वस्य-अस्य च गुप्तये ॥ १-९४

1.94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.

यस्य-अस्येन सदा-अश्नन्ति हव्यानि त्रिदिव-ओकसः। कव्यानि च-एव पितरः किं भूतम् अधिकं ततः ॥ १-९५

1.95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः। बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ १-९६

1.96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृत-बुद्धयः। कृत-बुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥ १-९७

1.97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

उत्पत्तिर् एव विप्रस्य मूर्तिर् धर्मस्य शाश्वती। स हि धर्मार्थम् उत्पन्नो ब्रह्मभूयाय कल्पते ॥ १-९८

1.98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.

ब्राह्मणो जायमानो हि पृथिव्याम् अधिजायते। ईश्वरः सर्वभूतानां धर्मकोशस्य गुप्तये ॥ १-९९

1.99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

सर्वं स्वं ब्राह्मणस्य-इदं यत् किं चित् - जगतीगतं। श्रैष्ठ्येन-अभिजनेन-इदं सर्वं वै ब्राह्मणो अर्हति ॥ १-१००

1.100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.

स्वम् एव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च। आनृशंस्याद् ब्राह्मणस्य भुञ्जते हि-इतरे जनाः ॥ १-१०१

1.101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.

तस्य कर्मविवेक-अर्थं शेषाणाम् अनुपूर्वशः। स्वायंभुवो मनुर् धीमान् इदं शास्त्रम् अकल्पयत् ॥ १-१०२

1.102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).

विदुषा ब्राह्मणेन-इदम् अध्येतव्यं प्रयत्नतः। शिष्येभ्यश् च प्रवक्तव्यं सम्यङ् न-अन्येन केन चित् ॥ १-१०३

1.103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

इदं शास्त्रम् अधीयानो ब्राह्मणः शंसित-व्रतः। मनस्-वाच्-देहजैर् नित्यं कर्मदोषैर् न लिप्यते॥ १-१०४

1.104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

पुनाति पङ्क्तिं वंश्यांश् च सप्त-सप्त पर-अवरान्। पृथिवीम् अपि च-एव-इमां कृत्स्नाम् एको अपि सो अर्हति॥ १-१०५

1.105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

इदं स्वस्त्ययनं श्रेष्ठम् इदं बुद्धिविवर्धनम्। इदं यशस्यम् आयुष्यम् इदं निःश्रेयसं परम्॥ १-१०६

1.106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

अस्मिन् धर्मो अखिलेन-उक्तो गुण-दोषौ च कर्मणाम्। चतुर्णाम् अपि वर्णानाम् आचारश् च-एव शाश्वतः॥ १-१०७

1.107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

आचारः परमो धर्मः श्रुति-उक्तः स्मार्त एव च। तस्माद् अस्मिन् सदा युक्तो नित्यं स्याद् आत्मवान् द्विजः॥ १-१०८

1.108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

आचाराद् विच्युतो विप्रो न वेदफलम् अश्नुते। आचारेण तु संयुक्तः सम्पूर्णफलभाज् भवेत्॥ १-१०९

1.109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

एवम् आचारतो दृष्ट्वा धर्मस्य मुनयो गतिं। सर्वस्य तपसो मूलम् आचारं जगृहुः परम्॥ १-११०

1.110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

जगतश् च समुत्पत्तिं संस्कारविधिम् एव च । व्रतचर्या-उपचारं च स्नानस्य च परं विधिम्॥ १-१११

1.111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),

दाराधिगमनं च-एव विवाहानां च लक्षणम्। महायज्ञविधानं च श्राद्धकल्पं च शाश्वतम्॥ १-११२

1.112. (The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,

वृत्तीनां लक्षणं च-एव स्नातकस्य व्रतानि च। भक्ष्य-अभक्ष्यं च शौचं च द्रव्याणां शुद्धिम् एव च॥ १-११३

1.113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,

स्त्रीधर्म-योगं तापस्यं मोक्षं संन्यासम् एव च। राज्ञश् च धर्मम् अखिलं कार्याणां च विनिर्णयम्॥ १-११४

1.114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,

साक्षिप्रश्न-विधानं च धर्मं स्त्री-पुंसयोर् अपि। विभागधर्मं द्यूतं च कण्टकानां च शोधनम्॥ १-११५

1.115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,

वैश्य-शूद्र-उपचारं च संकीर्णानां च संभवम्। आपद्-धर्मं च वर्णानां प्रायश्चित्त-विधिं तथा॥ १-११६

1.116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,

संसारगमनं च-एव त्रिविधं कर्म-संभवम्। निःश्रेयसं कर्मणां च गुण-दोषपरीक्षणम्॥ १-११७

1.117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) supreme bliss and the examination of the good and bad qualities of actions,

देशधर्मान् - जातिधर्मान् कुलधर्मांश् च शाश्वतान्। पाषण्ड-गणधर्मांश् च शास्त्रे अस्मिन्न् उक्तवान् मनुः॥ १-११८

1.118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)- (all that) Manu has declared in these Institutes.

यथा-इदम् उक्तवान् - शास्त्रं पुरा पृष्टो मनुर् मया। तथा-इदं यूयम् अप्यद्य मत् - सकाशात् - निबोधत॥ १-११९

1.119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

Chapter 2

विद्वद्भिः सेवितः सद्भिर् नित्यम् अद्वेष-रागिभिः। हृदयेन-अभ्यनुज्ञातो यो धर्मस् तं निबोधत ॥ २-०१

2.1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.

कामात्मता न प्रशस्ता न च-एव-इह-अस्त्यकामता। काम्यो हि वेदाधिगमः कर्मयोगश् च वैदिकः ॥ २-०२

2.2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

संकल्प-मूलः कामो वै यज्ञाः संकल्प-संभवाः। व्रतानि यमधर्माश् च सर्वे संकल्पजाः स्मृताः ॥ २-०३

2.3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.

अकामस्य क्रिया का चिद् दृश्यते न-इह कर्हि चित्। यद् यद् हि कुरुते किं चित् तत् तत् कामस्य चेष्टितम्॥ २-०४

2.4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.

तेषु सम्यग् वर्तमानो गच्चत्यमरलोकताम्। यथा संकल्पितांश् च-इह सर्वान् कामान् समश्नुते ॥ २-०५

2.5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.

वेदो अखिलो धर्ममूलं स्मृति-शीले च तद्विदाम्। आचारश् च-एव साधूनाम् आत्मनस् तुष्टिर् एव च ॥ २-०६

2.6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.

यः कश् चित् कस्य चिद् धर्मो मनुना परिकीर्तितः। स सर्वो अभिहितो वेदे सर्वज्ञानमयो हि सः ॥ २-०७

2.7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.

सर्वं तु समवेक्ष्य-इदं निखिलं ज्ञानचक्षुषा। श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निविशेत वै ॥ २-०८

2.8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.

श्रुति-स्मृति-उदितं धर्मम् अनुतिष्ठन् हि मानवः। इह कीर्तिम् अवाप्नोति प्रेत्य च-अनुत्तमं सुखम्॥ २-०९

2.9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.

श्रुतिस् तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः। ते सर्वार्थेष्व् अमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ २-१०

2.10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.

यो अवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः। स साधुभिर् बहिष्कार्यो नास्तिको वेदनिन्दकः॥ २-११

2.11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियम् आत्मनः। एतच् चतुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम्॥ २-१२

2.12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of defining the sacred law.

अर्थ-कामेष्व् असक्तानां धर्मज्ञानं विधीयते। धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः॥ २-१३

2.13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

श्रुतिद्वैधं तु यत्र स्यात् तत्र धर्माव् उभौ स्मृतौ। उभाव् अपि हि तौ धर्मौ सम्यग् उक्तौ मनीषिभिः॥ २-१४

2.14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.

उदिते अनुदिते च-एव समयाध्युषिते तथा। सर्वथा वर्तते यज्ञ इति-इयं वैदिकी श्रुतिः॥ २-१५

2.15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.

निषेक-अदि-श्मशान-अन्तो मन्त्रैर् यस्य-उदितो विधिः। तस्य शास्त्रे अधिकारो अस्मिञ् ज्ञेयो न-अन्यस्य कस्य चित्॥ २-१६

2.16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.

सरस्वती-दृशद्वत्योर् देवनद्योर् यद् अन्तरम्। तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते॥ २-१७

2.17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta.

तस्मिन् देशे य आचारः पारम्पर्यक्रमागतः। वर्णानां स-अन्तरालानां स सदाचार उच्यते॥ २-१८

2.18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

कुरुक्षेत्रं च मत्स्याश् च पञ्चालाः शूरसेनकाः। एष ब्रह्मर्षिदेशो वै ब्रह्मावर्ताद् अनन्तरः॥ २-१९

2.19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahmavarta.

एतद् देशप्रसूतस्य सकाशाद् अग्रजन्मनः। स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥ २-२०

2.20. From a Brahmana, born in that country, let all men on earth learn their several usages.

हिमवद्-विन्ध्ययोर् मध्यं यत् प्राग् विनशनाद् अपि। प्रत्यग् एव प्रयागाच् च मध्यदेशः प्रकीर्तितः॥ २-२१

2.21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

आ समुद्रात् तु वै पूर्वाद् आ समुद्राच् च पश्चिमात्। तयोर् एव-अन्तरं गिर्योर् आर्यावर्तं विदुर् बुधाः॥ २-२२

2.22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).

कृष्णसारस् तु चरति मृगो यत्र स्वभावतः। स ज्ञेयो यज्ञियो देशो म्लेच्चदेशस् त्व् अतः परः॥ २-२३

2.23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekkhas (barbarians).

एताण् द्विजातयो देशान् संश्रयेरन् प्रयत्नतः। शूद्रस् तु यस्मिन् कस्मिन् वा निवसेद् वृत्तिकर्शितः॥ २-२४

2.24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.

एषा धर्मस्य वो योनिः समासेन प्रकीर्तिता। संभवश् च-अस्य सर्वस्य वर्णधर्मान् निबोधत॥ २-२५

2.25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).

वैदिकैः कर्मभिः पुण्यैर् निषेकादिर् द्विजन्मनाम्। कार्यः शरीरसंस्कारः पावनः प्रेत्य च-इह च॥ २-२६

2.26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

गार्भैर् होमैर् जातकर्म-चौड-मौञ्जी-निबन्धनैः। बैजिकं गार्भिकं च-एनो द्विजानाम् अपमृज्यते॥ २-२७

2.27. By burnt oblations during (the mother's) pregnancy, by the Gatakarman (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

स्वाध्यायेन व्रतैर् होमैस् त्रैविद्येन-इज्यया सुतैः। महायज्ञैश् च यज्ञैश् च ब्राह्मी-इयं क्रियते तनुः॥ २-२८

2.28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

प्राङ् नाभिवर्धनात् पुंसो जातकर्म विधीयते। मन्त्रवत् प्राशनं च-अस्य हिरण्य-मधु-सर्पिषाम्॥ २-२९

2.29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

नामधेयं दशम्यां तु द्वादश्यां वा-अस्य कारयेत्। पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥ २-३०

2.30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

मङ्गल्यं ब्राह्मणस्य स्यात् क्षत्रियस्य बलान्वितम्। वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम्॥ २-३१

2.31. Let (the first part of) a Brahmana's name (denote something) auspicious, a Kshatriya's be connected with power, and a Vaisya's with wealth, but a Sudra's (express something) contemptible.

शर्मवद् ब्राह्मणस्य स्याद् राज्ञो रक्षासमन्वितम्। वैश्यस्य पुष्टि-संयुक्तं शूद्रस्य प्रेष्यसंयुतम्॥ २-३२

2.32. (The second part of) a Brahmana's (name) shall be (a word) implying happiness, of a Kshatriya's (a word) implying protection, of a Vaisya's (a term) expressive of thriving, and of a Sudra's (an expression) denoting service.

स्त्रीणां सुख-उद्यम् अक्रूरं विस्पष्ट-अर्थं मनोहरम्। मङ्गल्यं दीर्घवर्ण-अन्तम् आशीर्वाद-अभिधानवत्॥ २-३३

2.33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

चतुर्थे मासि कर्तव्यं शिशोर् निष्क्रमणं गृहात्। षष्ठे अन्नप्राशनं मासि यद् वा-इष्टं मङ्गलं कुले ॥ २-३४

2.34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

चूडाकर्म द्विजातीनां सर्वेषाम् एव धर्मतः। प्रथमे अब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात्॥ २-३५

2.35. According to the teaching of the revealed texts, the Kudakarman (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

गर्भाष्टमे अब्दे कुर्वीत ब्राह्मणस्य-उपनायनम्। गर्भाद् एकादशे राज्ञो गर्भात् तु द्वादशे विशः ॥ २-३६

2.36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

ब्रह्मवर्चस-कामस्य कार्यो विप्रस्य पञ्चमे। राज्ञो बल-अर्थिनः षष्ठे वैश्यस्य-इह-अर्थिनो अष्टमे ॥ २-३७

2.37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

आ षोदशाद् ब्राह्मणस्य सावित्री न-अतिवर्तते। आ द्वाविंशात् क्षत्रबन्धोर् आ चतुर्विंशतेर् विशः ॥ २-३८

2.38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

अत ऊर्ध्वं त्रयो अप्येते यथाकालम् असंस्कृताः। सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिताः ॥ २-३९

2.39. After those (periods men of) these three (castes) who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

न-एतैर् अपूतैर् विधिवद् आपद्यपि हि कर्हि चित्। ब्राह्मान् यौनांश् च संबन्धान् न-अचरेद् ब्राह्मणः सह ॥ २-४०

2.40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

कार्ष्ण-रौरव-बास्तानि चर्माणि ब्रह्मचारिणः। वसीरन्न् आनुपूर्व्येण शाण-क्षौम-अविकानि च ॥ २-४१

2.41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

मौञ्जी त्रिवृत् समा श्लक्ष्णा कार्या विप्रस्य मेखला। क्षत्रियस्य तु मौर्वी ज्या वैश्यस्य शणतान्तवी ॥ २-४२

2.42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

मुञ्जालाभे तु कर्तव्याः कुश-अश्मन्तक-बल्वजैः। त्रिवृता ग्रन्थिना-एकेन त्रिभिः पञ्चभिर् एव वा ॥ २-४३

2.43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

कार्पासम् उपवीतं स्याद् विप्रस्य-ऊर्ध्ववृतं त्रिवृत्। शण-सूत्रमयं राज्ञो वैश्यस्य-अविकसौत्रिकम् ॥ २-४४

2.44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

ब्राह्मणो बैल्व-पालाशौ क्षत्रियो वाट-खादिरौ। पैलव-अदुम्बरौ वैश्यो दण्डान् अर्हन्ति धर्मतः ॥ २-४५

2.45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः। ललाटसम्मितो राज्ञः स्यात् तु नासान्तिको विशः ॥ २-४६

2.46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead; (and) that of a Vaisya, to reach (the tip of his) nose.

ऋजवस् ते तु सर्वे स्युर् अव्रणाः सौम्य-दर्शनाः। अनुद्वेगकरा नृणां स-त्वचो अनग्निदूषिताः ॥ २-४७

2.47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

प्रतिगृह्य-ईप्सितं दण्डम् उपस्थाय च भास्करम्। प्रदक्षिणं परीत्य-अग्निं चरेद् भैक्षं यथाविधि ॥ २-४८

2.48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

भवत्-पूर्वं चरेद् भैक्षम् उपनीतो द्विजोत्तमः। भवन्-मध्यं तु राजन्यो वैश्यस् तु भवद्-उत्तरम्।२-४९

2.49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

मातरं वा स्वसारं वा मातुर् वा भगिनीं निजाम्। भिक्षेत भिक्षाम् प्रथमं या च-एनं न-अवमानयेत्॥ २-५०

2.50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

समाहृत्य तु तद् भैक्षं यावदन्नम् अमायया। निवेद्य गुरवे अश्नीयाद् आचम्य प्राङ्मुखः शुचिः॥ २-५१

2.51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

आयुष्यं प्राङ्-मुखो भुङ्क्ते यशस्यं दक्षिणा-मुखः। श्रियं प्रत्यङ्-मुखो भुङ्क्ते ऋतं भुङ्क्ते ह्युदङ्-मुखः॥ २-५२

2.52. (His meal will procure) long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

उपस्पृश्य द्विजो नित्यम् अन्नम् अद्यात् समाहितः। भुक्त्वा च-उपस्पृशेत् सम्यग् अद्भिः खानि च संस्पृशेत्॥ २-५३

2.53. Let a twice-born man always eat his food with concentrated mind, after performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

पूजयेद् अशनं नित्यम् अद्याच् च-एतद् अकुत्सयन्। दृष्ट्वा हृष्येत् प्रसीदेच् च प्रतिनन्देच् च सर्वशः॥ २-५४

2.54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

पूजितं ह्यशनं नित्यं बलम् ऊर्जं च यच्छति। अपूजितं तु तद् भुक्तम् उभयं नाशयेद् इदम्॥ २-५५

2.55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.

न-उच्छिष्टं कस्य चिद् दद्यान् न-अद्याद् एतत् तथा-अन्तरा। न च-एव-अत्यशनं कुर्यान् न च-उच्छिष्टः क्व चिद् व्रजेत्॥ २-५६

2.56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

अन्- आरोग्यम् अनायुष्यम् अस्वर्ग्यं च-अतिभोजनम्। अपुण्यं लोकविद्विष्टं तस्माद् तद् परिवर्जयेत्॥ २-५७

2.57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

ब्राह्मेण विप्रस् तीर्थेन नित्यकालम् उपस्पृशेत्। काय-त्रैदशिकाभ्यां वा न पित्र्येण कदा चन॥ २-५८

2.58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते। कायम् अङ्गुलिमूले अग्रे देवं पित्र्यं तयोर् अधः॥ २-५९

2.59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

त्रिर् आचामेद् अपः पूर्वं द्विः प्रमृज्यात् ततो मुखम्। खानि च-एव स्पृशेद् अद्भिर् आत्मानं शिर एव च ॥ २-६०

2.60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

अन् - उष्णाभिर् अफेनाभिर् अद्भिस् तीर्थेन धर्मवित्। शौच-ईप्सुः सर्वदा-अचामेद् एकान्ते प्राग-उदङ्-मुखः ॥ २-६१

2.61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

हृद्गाभिः पूयते विप्रः कण्ठगाभिस् तु भूमिपः। वैश्यो अद्भिः प्राशिताभिस् तु शूद्रः स्पृष्टाभिर् अन्ततः ॥ २-६२

2.62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

उद्धृते दक्षिने पाणाव् उपवीती-उच्यते द्विजः। सव्ये प्राचीनावीती निवीती कण्ठसज्जने ॥ २-६३

2.63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

मेखलाम् अजिनं दण्डम् उपवीतं कमण्डलुम्। अप्सु प्रास्य विनष्टानि गृह्णीत-अन्यानि मन्त्रवत्॥ २-६४

2.64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते। राजन्यबन्धोर् द्वाविंशे वैश्यस्य द्व्यधिके मतः ॥ २-६५

2.65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

अमन्त्रिका तु कार्या-इयं स्त्रीणाम् आवृद् अशेषतः। संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम्॥ २-६६

2.66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः। पतिसेवा गुरौ वासो गृहार्थो अग्नि-परिक्रिया ॥ २-६७

2.67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

एष प्रोक्तो द्विजातीनाम् औपनायनिको विधिः। उत्पत्ति-व्यञ्जकः पुण्यः कर्मयोगं निबोधत ॥ २-६८

2.68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

उपनीय गुरुः शिष्यं शिक्षयेत् - शौचम् आदितः। आचारम् अग्निकार्यं च संध्या-उपासनम् एव च ॥ २-६९

2.69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

अध्येष्यमाणस् त्व् आचान्तो यथाशास्त्रम् उदङ्-मुखः। ब्रह्माञ्जलि-कृतो अध्याप्यो लघु-वासा जित-इन्द्रियः ॥

२-७०

2.70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

ब्रह्मारम्भे अवसाने च पादौ ग्राह्यौ गुरोः सदा। संहत्य हस्ताव् अध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ २-७१

2.71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

व्यत्यस्त-पाणिना कार्यम् उपसंग्रहणं गुरोः। सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः ॥ २-७२

2.72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

अध्येष्यमाणं तु गुरुर् नित्यकालम् अतन्द्रितः। अधीष्व भो इति ब्रूयाद् विरामो अस्त्व् इति च-अरमेत् ॥ २-७३

2.73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

ब्रह्मनः प्रणवं कुर्याद् आदाव् अन्ते च सर्वदा। स्रवत्यनोंकृतं पूर्वं परस्ताच् च विशीर्यति ॥ २-७४

2.74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

प्राक्-कूलान् पर्युपासीनः पवित्रैश् च-एव पावितः। प्राणायामैस् त्रिभिः पूतस् तत ओं-कारम् अर्हति ॥ २-७५

2.75. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

अकारं च-अप्यु-कारं च म-कारं च प्रजापतिः। वेदत्रयात् - निरदुहद् भूर् भुवः स्वर् इति-इति च ॥ २-७६

2.76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

त्रिभ्य एव तु वेदेभ्यः पादं पादम् अदूदुहत्। तद् इत्यृचो अस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ २-७७

2.77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.

एतद् अक्षरम् एतां च जपन् व्याहृति-पूर्विकाम्। संध्ययोर् वेदविद् विप्रो वेदपुण्येन युज्यते ॥ २-७८

2.78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

सहस्रकृत्वस् त्व् अभ्यस्य बहिर् एतत् त्रिकं द्विजः। महतो अप्येनसो मासात् त्वचा-इव-अहिर् विमुच्यते॥ २-७९

2.79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.

एतया-ऋचा विसंयुक्तः काले च क्रियया स्वया। ब्रह्म-क्षत्रिय-विश्-योनिर् गर्हणां याति साधुषु॥ २-८०

2.80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.

ओं-कार-पूर्विकास् तिस्रो महाव्याहृतयो अव्ययाः। त्रि-पदा च-एव सावित्री विज्ञेयं ब्रह्मणो मुखम्॥ २-८१

2.81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.

यो अधीते अहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रितः। स ब्रह्म परम् अभ्येति वायुभूतः ख-मूर्तिमान्॥ २-८२

2.82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.

एकाक्षरं परं ब्रह्म प्राणायामः परं तपः। सावित्र्यास् तु परं न-अस्ति मौनात् सत्यं विशिष्यते॥ २-८३

2.83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.

क्षरन्ति सर्वा वैदिक्यो जुहोति-यजति-क्रियाः। अक्षरं दुष्करं ज्ञेयं ब्रह्म च-एव प्रजापतिः॥ २-८४

2.84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).

विधियज्ञाज् जपयज्ञो विशिष्टो दशभिर् गुणैः। उपांशुः स्यात् - शतगुणः साहस्रो मानसः स्मृतः॥ २-८५

2.85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.

ये पाकयज्ञास् चत्वारो विधियज्ञसमन्विताः। सर्वे ते जपयज्ञस्य कलां न-अर्हन्ति षोडशीम्॥ २-८६

2.86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

जप्येन-एव तु संसिध्येद् ब्राह्मणो न-अत्र संशयः। कुर्याद् अन्यन् न वा कुर्यान् मैत्रो ब्राह्मण उच्यते॥ २-८७

2.87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

इन्द्रियाणां विचरतां विषयेष्व् अपहारिषु। संयमे यत्नम् आतिष्ठेद् विद्वान् यन्ता-इव वाजिनाम्॥ २-८८

2.88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.

एकादश-इन्द्रियाण्याहुर् यानि पूर्वे मनीषिणः। तानि सम्यक् प्रवक्ष्यामि यथावद् अनुपूर्वशः॥ २-८९

2.89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,

श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका च-एव पञ्चमी। पायु-उपस्थं हस्त-पादं वाक् च-एव दशमी स्मृता।२-९०

2.90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.

बुद्धीन्द्रियाणि पञ्च-एषां श्रोत्रादीन्यनुपूर्वशः। कर्म-इन्द्रियाणि पञ्च-एषां पायु-अदीनि प्रचक्षते॥ २-९१

2.91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.

एकादशं मनो ज्ञेयं स्वगुणेन-उभय-अत्मकम्। यस्मिन् जिते जितावृ् एतौ भवतः पञ्चकौ गणौ॥ २-९२

2.92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

इन्द्रियाणां प्रसङ्गेन दोषम् ऋच्छत्यसंशयम्। संनियम्य तु तान्येव ततः सिद्धिं निगच्छति॥ २-९३

2.93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

न जातु कामः कामानाम् उपभोगेन शाम्यति। हविषा कृष्णवर्त्मा-इव भूय एव-अभिवर्धते॥ २-९४

2.94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.

यश् च-एतान् प्राप्नुयात् सर्वान् यश् च-एतान् केवलांस् त्यजेत्। प्रापणात् सर्वकामानां परित्यागो विशिष्यते।२-९५

2.95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.

न तथा-एतानि शक्यन्ते संनियन्तुम् असेवया। विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः॥ २-९६

2.96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.

वेदास् त्यागश् च यज्ञाश् च नियमाश् च तपांसि च। न विप्रदुष्ट-भावस्य सिद्धिं गच्छति कर्हि चित्॥ २-९७

2.97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः। न ह्रष्यति ग्लायति वा स विज्ञेयो जित-इन्द्रियः॥ २-९८

2.98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरति-इन्द्रियम्। तेन-अस्य क्षरति प्रज्ञा दृतेः पादाद् इव-उदकम्॥ २-९९

2.99. But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin.

वशे कृत्वा-इन्द्रियग्रामं संयम्य च मनस् तथा। सर्वान् संसाधयेद् अर्थान् अक्षिण्वन् योगतस् तनुम्॥ २-१००

2.100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.

पूर्वां संध्यां जपांस् तिष्ठेत् सावित्रीम् आ-अर्कदर्शनात्। पश्चिमां तु समासीनः सम्यग् ऋक्षविभावनात्॥ २-१०१

2.101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

पूर्वां संध्यां जपंस् तिष्ठन् नैशम् एनो व्यपोहति। पश्चिमाम् तु समासीनो मलं हन्ति दिवाकृतम्॥ २-१०२

2.102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

न तिष्ठति तु यः पूर्वां न-उपास्ते यश् च पश्चिमाम्। स शूद्रवद् बहिष्कार्यः सर्वस्माद् द्विजकर्मणः॥ २-१०३

2.103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

अपां समीपे नियतो नैत्यकं विधिम् आस्थितः। सावित्रीम् अप्यधीयीत गत्वा-अरण्यं समाहितः॥ २-१०४

2.104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.

वेद-उपकरणे च-एव स्वाध्याये च-एव नैत्यके। न-अनुरोधो अस्त्यनध्याये होममन्त्रेषु च-एव हि॥ २-१०५

2.105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

नैत्यके न-अस्त्यनध्यायो ब्रह्मसत्त्रं हि तत् स्मृतम्॥ ब्रह्माहुति-हुतं पुण्यम् अनध्याय-वषट्कृतम्॥ २-१०६

2.106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

यः स्वाध्यायम् अधीते अब्दं विधिना नियतः शुचिः। तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु॥ २-१०७

2.107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

अग्नीन्धनं भैक्षचर्याम् अधःशय्यां गुरोर् हितम्। आ समावर्तनात् कुर्यात् कृत-उपनयनो द्विजः॥ २-१०८

2.108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).

आचार्यपुत्रः शुश्रूषुर् ज्ञानदो धार्मिकः शुचिः। आप्तः शक्तो अर्थदः साधुः स्वो अध्याप्या दश धर्मतः॥ २-१०९

2.109. According to the sacred law the (following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

न-अपृष्टः कस्य चिद् ब्रूयान् न च-अन्यायेन पृच्छतः। जानन्न् अपि हि मेधावी जडवल् लोक आचरेत्॥ २-११०

2.110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

अधर्मेण च यः प्राह यश् च-अधर्मेण पृच्छति। तयोर् अन्यतरः प्रैति विद्वेषं वा-अधिगच्छति॥ २-१११

2.111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

धर्म-अर्थौ यत्र न स्यातां शुश्रूषा वा-अपि तद्विधा। तत्र विद्या न वप्तव्या शुभं बीजम् इव-ऊषरे॥ २-११२

2.112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

विद्यया-एव समं कामं मर्तव्यं ब्रह्मवादिना। आपद्यपि हि घोरायां न त्व् एनाम् इरिणे वपेत्॥ २-११३

2.113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

विद्या ब्राह्मणम् एत्य-अह शेवधिस् ते अस्मि रक्ष माम्। असूयकाय मां मादास् तथा स्यां वीर्यवत्तमा॥ २-११४

2.114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.'

यम् एव तु शुचिं विद्यान् नियत-ब्रह्मचारिणम्। तस्मै मां ब्रूहि विप्राय निधिपाय-अ-प्रमादिने।२-११५

2.115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

ब्रह्म यस् त्व् अननुज्ञातम् अधीयानाद् अवाप्नुयात्। स ब्रह्मस्तेयसंयुक्तो नरकं प्रतिपद्यते। २-११६

2.116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

लौकिकं वैदिकं वा-अपि तथा-अध्यात्मिकम् एव वा। आददीत यतो ज्ञानं तं पूर्वम् अभिवादयेत्॥ २-११७

2.117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

सावित्रीमात्र-सारो अपि वरं विप्रः सुयन्त्रितः। न-अ-यन्त्रितस् त्रिवेदो अपि सर्वाशी सर्वविक्रयी॥ २-११८

2.118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods).

शय्या-असने अध्याचरिते श्रेयसा न समाविशेत्। शय्या-असनस्थश् च-एव-एनं प्रत्युत्थाय-अभिवादयेत्॥ २-११९

2.119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति। प्रत्युत्थान-अभिवादाभ्यां पुनस् तान् प्रतिपद्यते॥ २-१२०

2.120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

अभिवादन-शीलस्य नित्यं वृद्ध-उपसेविनः। चत्वारि तस्य वर्धन्ते आयुर् धर्मो यशो बलम्॥ २-१२१

2.121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (viz.) length of life, knowledge, fame, (and) strength.

अभिवादात् परं विप्रो ज्यायांसम् अभिवादयन्। असौ नाम-अहम् अस्मि-इति स्वं नाम परिकीर्तयेत्॥ २-१२२

2.122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I am N. N.'

नामधेयस्य ये के चिद् अभिवादं न जानते। तान् प्राज्ञो अहम् इति ब्रूयात् स्त्रियः सर्वास् तथा-एव च॥ २-१२३

2.123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

भोःशब्दं कीर्तयेद् अन्ते स्वस्य नाम्नो अभिवादने। नाम्नाम् स्वरूप-भावो हि भो-भाव ऋषिभिः स्मृतः॥ २-१२४

2.124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

आयुष्मान् भव सौम्य-इति वाच्यो विप्रो अभिवादने। अकारश् च-अस्य नाम्नो अन्ते वाच्यः पूर्वाक्षरः प्लुतः॥ २-१२५

2.125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम्। न-अभिवाद्यः स विदुषा यथा शूद्रस् तथा-एव सः॥ २-१२६

2.126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

ब्राह्मणं कुशलं पृच्चेत् क्षत्रबन्धुम् अनामयम्। वैश्यं क्षेमं समागम्य शूद्रम् आरोग्यम् एव च॥ २-१२७

2.127. Let him ask a Brahmana, on meeting him, after (his health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.

अवाच्यो दीक्षितो नाम्ना यवीयान् अपि यो भवेत्। भो-भवत्-पूर्वकं त्व् एनम् अभिभाषेत धर्मवित्॥ २-१२८

2.128. He who has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

परपत्नी तु या स्त्री स्याद् असंबन्धा च योनितः। तां ब्रूयाद् भवति-इत्येवं सुभगे भगिनि-इति च ॥ २-१२९

2.129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

मातुलांश् च पितृव्यांश् च श्वशुरान् ऋत्विजो गुरून्। असाव् अहम् इति ब्रूयात् प्रत्युत्थाय यवीयसः ॥ २-१३०

2.130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

मातृश्वसा मातुलानी श्वश्रूर् अथ पितृश्वसा। संपूज्या गुरुपत्नीवत् समास् ता गुरुभार्यया ॥ २-१३१

2.131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

भ्रातुर् भार्या-उपसंग्राह्या स-वर्णा-अहन्यहन्यपि। विप्रोष्य तु-उपसंग्राह्या ज्ञाति-संबन्धि-योषितः ॥ २-१३२

2.132. (The feet of the) wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

पितुर् भगिन्यां मातुश् च ज्यायस्यां च स्वसर्यपि। मातृवद् वृत्तिम् आतिष्ठेन् माता ताभ्यो गरीयसी ॥ २-१३३

2.133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

दशाब्द-अख्यं पौरसख्यं पञ्चाब्द-अख्यं कलाभृताम्। त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेन-अपि स्वयोनिषु ॥ २-१३४

2.134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

ब्राह्मणं दशवर्षं तु शतवर्षं तु भूमिपम्। पिता-पुत्रौ विजानीयाद् ब्राह्मणस् तु तयोः पिता ॥ २-१३५

2.135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

वित्तं बन्धुर् वयः कर्म विद्या भवति पञ्चमी। एतानि मान्यस्थानानि गरीयो यद् यद् उत्तरम् ॥ २-१३६

2.136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च। यत्र स्युः सो अत्र मान-अर्हः शूद्रो अपि दशमीं गतः ॥ २-१३७

2.137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः। स्नातकस्य च राज्ञश् च पन्था देयो वरस्य च ॥ २-१३८

2.138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

तेषां तु समावेतानां मान्यौ स्नातक-पार्थिवौ। राज-स्नातकयोश् च-एव स्नातको नृपमानभाक् ॥ २-१३९

2.139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

उपनीय तु यः शिष्यं वेदम् अध्यापयेद् द्विजः। स-कल्पं स-रहस्यं च तम् आचार्यं प्रचक्षते ॥ २-१४०

2.140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः। यो अध्यापयति वृत्त्यर्थम् उपाध्यायः स उच्यते ॥ २-१४१

2.141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

निषेक-अदीनि कर्माणि यः करोति यथाविधि। संभावयति च-अन्नेन स विप्रो गुरुर् उच्यते ॥ २-१४२

2.142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

अग्न्याधेयं पाकयज्ञान् अग्निष्टोम-अदिकान् मखान्। यः करोति वृतो यस्य स तस्य-ऋत्विग् इह-उच्यते ॥ २-१४३

2.143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Srauta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

य आवृणोत्यवितथं ब्रह्मणा श्रवणाव् उभौ। स माता स पिता ज्ञेयस् तं न द्रुह्येत् कदा चन ॥ २-१४४

2.144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

उपाध्यायान् दश-अचार्य आचार्याणां शतं पिता। सहस्रं तु पितॄन् माता गौरवेण-अतिरिच्यते ॥ २-१४५

2.145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

उत्पादक-ब्रह्मदात्रोर् गरीयान् ब्रह्मदः पिता। ब्रह्मजन्म हि विप्रस्य प्रेत्य च-इह च शाश्वतम् ॥ २-१४६

2.146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

कामान् माता पिता च-एनं यद् उत्पादयतो मिथः। संभूतिं तस्य तां विद्याद् यद् योनाव् अभिजायते ॥ २-१४७

2.147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

आचार्यस् त्व् अस्य यां जातिं विधिवद् वेदपारगः। उत्पादयति सावित्र्या सा सत्या सा-अजरा-अमरा॥ २-१४८

2.148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

अल्पं वा बहु वा यस्य श्रुतस्य-उपकरोति यः। तम् अपीह गुरुं विद्यात् - श्रुत-उपक्रियया तया॥ २-१४९

2.149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता। बालो अपि विप्रो वृद्धस्य पिता भवति धर्मतः॥ २-१५०

2.150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

अध्यापयाम् आस पितॄन् शिशुर् आङ्गिरसः कविः। पुत्रका इति ह-उवाच ज्ञानेन परिगृह्य तान्॥ २-१५१

2.151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

ते तम् अर्थम् अपृच्छन्त देवान् आगत-मन्यवः। देवाश् च-एतान् समेत्य-ऊचुर् न्याय्यं वः शिशुर् उक्तवान्॥ २-१५२

2.152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

अज्ञो भवति वै बालः पिता भवति मन्त्रदः। अज्ञं हि बालम् इत्याहुः पिता-इत्येव तु मन्त्रदम्॥ २-१५३

2.153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda.'

न हायनैर् न पलितैर् न वित्तेन न बन्धुभिः। ऋषयश् चक्रिरे धर्मं यो अनूचानः स नो महान्॥ २-१५४

2.154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः। वैश्यानां धान्यधनतः शूद्राणाम् एव जन्मतः॥ २-१५५

2.155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

न तेन वृद्धो भवति येनास्य पलितं शिरः। यो वै युवा-अप्यधीयानस् तं देवाः स्थविरं विदुः॥ २-१५६

2.156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः। यश् च विप्रो अन् - अधीयानस् त्रयस् ते नाम बिभ्रति॥ २-१५७

2.157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

यथा षण्ढो अ-फलः स्त्रीषु यथा गौर् गवि च-अ-फला। यथा च-अज्ञे अ-फलं दानं तथा विप्रो अन् - ऋचो

अ-फलः॥ २-१५८

2.158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

अहिंसया-एव भूतानां कार्यं श्रेयो अनुशासनम्। वाक् च-एव मधुरा श्लक्ष्णा प्रयोज्या धर्मम् इच्चता॥ २-१५९

2.159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

यस्य वाच्-मनसी शुद्धे सम्यग्गुप्ते च सर्वदा। स वै सर्वम् अवाप्नोति वेदान्त-उपगतं फलम्॥ २-१६०

2.160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

न-अरुंतुदः स्याद् आर्तो अपि न परद्रोह-कर्म-धीः। यया-अस्य-उद्विजते वाचा न-अलोक्यां ताम् उदीरयेत्॥ २-१६१

2.161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

सम्मानाद् ब्राह्मणो नित्यम् उद्विजेत विषाद् इव। अमृतस्य-इव च-अकाङ्क्षेद् अवमानस्य सर्वदा॥ २-१६२

2.162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते॥ सुखं चरति लोके अस्मिन्न् अवमन्ता विनश्यति॥ २-१६३

2.163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

अनेन क्रमयोगेन संस्कृत-अत्मा द्विजः शनैः। गुरौ वसन् सञ्चिनुयाद् ब्रह्माधिगमिकं तपः॥ २-१६४

2.164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

तपो-विशेषैर् विविधैर् व्रतैश् च विधिचोदितैः। वेदः कृत्स्नो अधिगन्तव्यः स-रहस्यो द्विजन्मना॥ २-१६५

2.165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

वेदम् एव सदा-अभ्यस्येत् तपस् तप्स्यन् द्विजोत्तमः। वेदाभ्यासो हि विप्रस्य तपः परम् इह-उच्यते॥ २-१६६

2.166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

आ ह-एव स नखाग्रेभ्यः परमं तप्यते तपः। यः स्रग्व्यपि द्विजो अधीते स्वाध्यायं शक्तितो अन्वहम्॥ २-१६७

2.167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

यो अन्- अधीत्य द्विजो वेदम् अन्यत्र कुरुते श्रमम्। स जीवन्न् एव शूद्रत्वम् आशु गच्छति स-अन्वयः॥ २-१६८

2.168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

मातुर् अग्रे अधिजननं द्वितीयं मौञ्जिबन्धने। तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात्॥ २-१६९

2.169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

तत्र यद् ब्रह्मजन्म-अस्य मौञ्जीबन्धनचिह्नितम्। तत्र-अस्य माता सावित्री पिता त्व् आचार्य उच्यते॥ २-१७०

2.170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

वेदप्रदानाद् आचार्यं पितरं परिचक्षते। न ह्यस्मिन् युज्यते कर्म किञ् चिद् आ मौञ्जिबन्धनात्॥ २-१७१

2.171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

न-अभिव्याहारयेद् ब्रह्म स्वधानिनयनाद् ऋते। शूद्रेण हि समस् तावद् यावद् वेदे न जायते॥ २-१७२

2.172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

कृत-उपनयनस्य-अस्य व्रतादेशनम् इष्यते। ब्रह्मणो ग्रहणं च-एव क्रमेण विधि-पूर्वकम्॥ २-१७३

2.173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

यद्यस्य विहितं चर्म यत् सूत्रं या च मेखला। यो दण्डो यत्- च वसनं तत् तद् अस्य व्रतेष्व् अपि॥ २-१७४

2.174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

सेवेत-इमांस् तु नियमान् ब्रह्मचारी गुरौ वसन्। सन्नियम्य-इन्द्रियग्रामं तपोवृद्धि-अर्थम् आत्मनः॥ २-१७५

2.175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

नित्यं स्नात्वा शुचिः कुर्याद् देव-ऋषि-पितृतर्पणम्। देवताभ्यर्चनं च-एव समिदाधानम् एव च॥ २-१७६

2.176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

वर्जयेन् मधु मांसं च गन्धं माल्यं रसान् स्त्रियः। शुक्तानि यानि सर्वाणि प्राणिनां च-एव हिंसनम्॥ २-१७७

2.177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

अभ्यङ्गम् अञ्जनं चाक्ष्णोर् उपानह्-चत्रधारणम्। कामं क्रोधं च लोभं च नर्तनं गीतवादनम्॥ २-१७८

2.178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments),

द्यूतं च जनवादं च परिवादं तथा-अनृतम्। स्त्रीणां च प्रेक्षणालम्भम् उपघातं परस्य च॥ ंअलम्भाव् २-१७९

2.179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्व चित्। कामाद् हि स्कन्दयन् रेतो हिनस्ति व्रतम् आत्मनः॥ २-१८०

2.180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

स्वप्ने सित्त्वा ब्रह्मचारी द्विजः शुक्रम् अकामतः। स्नात्वा-अर्कम् अर्चयित्वा त्रिः पुनर् माम् इत्यृचं जपेत्॥ २-१८१

2.181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), 'Again let my strength return to me.'

उदकुम्भं सुमनसो गोशकृत् - मृत्तिका-कुशान्। आहरेद् यावद् अर्थानि भैक्षं च-अह-अहश् चरेत्॥ २-१८२

2.182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

वेद-यज्ञैर् अहीनानां प्रशस्तानां स्वकर्मसु। ब्रह्मचार्याहरेद् भैक्षं गृहेभ्यः प्रयतो अन्वहम्॥ २-१८३

2.183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

गुरोः कुले न भिक्षेत न ज्ञाति-कुल-बन्धुषु। अलाभे त्व् अन्यगेहानां पूर्वं पूर्वं विवर्जयेत्॥ २-१८४

2.184. Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

सर्वं वापि चरेद् ग्रामं पूर्व-उक्तानाम् असंभवे। नियम्य प्रयतो वाचम् अभिशस्तांस् तु वर्जयेत्॥ २-१८५

2.185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

दूराद् आहृत्य समिधः सन्निदध्याद् विहायसि। सायं-प्रातश् च जुहुयात् ताभिर् अग्निम् अतन्द्रितः॥ २-१८६

2.186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

अकृत्वा भैक्षचरणम् असमिध्य च पावकं। अनातुरः सप्तरात्रम् अवकीर्णिव्रतं चरेत्॥ २-१८७

2.187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin (one who has broken his vow).

भैक्षेण वर्तयेन् नित्यं न-एकान्न-अदी भवेद् व्रती । भैक्षेण व्रतिनो वृत्तिर् उपवास-समा स्मृता ॥ २-१८८

2.188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

व्रतवद् देव-दैवत्ये पित्र्ये कर्मण्यथ-ऋषिवत् । काममम् अभ्यर्थितो अश्नीयाद् व्रतम् अस्य न लुप्यते ॥ २-१८९

2.189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honor of the manes, behaving (however) like a hermit.

ब्राह्मणस्य-एव कर्म-एतद् उपदिष्टं मनीषिभिः । राजन्य-वैश्ययोस् त्व् एवं न-एतत् कर्म विधीयते ॥ २-१९०

2.190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

चोदितो गुरुणा नित्यम् अप्रचोदित एव वा । कुर्याद् अध्ययने यत्नम् आचार्यस्य हितेषु च ॥ २-१९१

2.191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher.

शरीरं च-एव वाचं च बुद्धीन्द्रिय-मनांसि च । नियम्य प्राञ्जलिस् तिष्ठेद् वीक्षमाणो गुरोर् मुखम् ॥ २-१९२

2.192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

नित्यम् उद्धृत-पाणिः स्याद् साधु-अचारः सु-संवृतः । आस्यताम् इति च-उक्तः सन्न् आसीत-अभिमुखं गुरोः ॥

२-१९३

2.193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

हीन-अन्न-वस्त्र-वेषः स्याद् सर्वदा गुरुसन्निधौ ॥ उत्तिष्ठेद् प्रथमं चास्य चरमं च-एव संविशेत् ॥ २-१९४

2.194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

प्रतिश्रावण-संभाषे शयानो न समाचरेत् । न-असीनो न च भुञ्जानो न तिष्ठन् न पराङ्-मुखः ॥ २-१९५

2.195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

आसीनस्य स्थितः कुर्याद् अभिगच्चंस् तु तिष्ठतः । प्रत्युद्गम्य त्व् आव्रजतः पश्चाद् धावंस् तु धावतः ॥ २-१९६

2.196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

पराङ्-मुखस्य-अभिमुखो दूरस्थस्य-एत्य च-अन्तिकम्। प्रणम्य तु शयानस्य निदेशे च-एव तिष्ठतः॥ २-१९७

2.197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

नीचं शय्या-असनं च-अस्य नित्यं स्याद् गुरुसन्निधौ। गुरोस् तु चक्षुर्विषये न यथा-इष्ट-असनो भवेत्॥ २-१९८

2.198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

न-उदाहरेद् अस्य नाम परोक्षम् अपि केवलम्। न च-एव-अस्य-अनुकुर्वीत गति-भाषित-चेष्टितम्॥ २-१९९

2.199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

गुरोर् यत्र परिवादो निन्दा वा-अपि प्रवर्तते। कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततो अन्यतः॥ २-२००

2.200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

परीवादात् खरो भवति श्वा वै भवति निन्दकः। परिभोक्ता कृमिर् भवति कीटो भवति मत्सरी॥ २-२०१

2.201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

दूरस्थो न-अर्चयेद् एनं न क्रुद्धो न-अन्तिके स्त्रियाः। यान-असनस्थश् च-एव-एनम् अवरुह्य-अभिवादयेत्॥ २-२०२

2.202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

प्रतिवाते अनुवाते च न-असीत गुरुणा सह। असंश्रवे च-एव गुरोर् न किं चिद् अपि कीर्तयेत्॥ २-२०३

2.203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

गो-अश्व-उष्ट्र-यान-प्रासाद-प्रस्तरेषु कटेषु च। आसीत गुरुणा सार्धं शिला-फलक-नौषु च॥ २-२०४

2.204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

गुरोर् गुरौ सन्निहिते गुरुवद् वृत्तिम् आचरेत्। न च-अ-निसृष्टो गुरुणा स्वान् गुरून् अभिवादयेत्॥ २-२०५

2.205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

विद्यागुरुष्व् एवम् एव नित्या वृत्तिः स्वयोनिषु। प्रतिषेधत्सु च-अधर्माद् हितं च-उपदिशत्स्व् अपि॥ २-२०६

2.206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

श्रेयःसु गुरुवद् वृत्तिं नित्यम् एव समाचरेत्। गुरुपुत्रेषु च-अर्येषु गुरोश् च-एव स्वबन्धुषु ॥ २-२०७

2.207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

बालः समान-जन्मा वा शिष्यो वा यज्ञकर्मणि। अध्यापयन् गुरुसुतो गुरुवत् - मानम् अर्हति ॥ २-२०८

2.208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

उत्सादनं च गात्राणां स्नापन-उच्चिष्टभोजने। न कुर्याद् गुरुपुत्रस्य पादयोश् च-अवनेजनम्॥ २-२०९

2.209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

गुरुवत् प्रतिपूज्याः स्युः स-वर्णा गुरुयोषितः। असवर्णास् तु सम्पूज्याः प्रत्युत्थान-अभिवादनैः॥ २-२१०

2.210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

अभ्यञ्जनं स्नापनं च गात्र-उत्सादनम् एव च। गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम्॥ २-२११

2.211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

गुरुपत्नी तु युवतिर् न-अभिवाद्या-इह पादयोः। पूर्णविंशतिवर्षेण गुण-दोषौ विजानता॥ २-२१२

2.212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clasping) her feet.

स्वभाव एष नारीणां नराणाम् इह दूषणम्। अतो अर्थान् न प्रमाद्यन्ति प्रमदासु विपश्चितः॥ २-२१३

2.213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

अविद्वांसम् अलं लोके विद्वांसम् अपि वा पुनः। प्रमदा ह्युत्पथं नेतुं काम-क्रोधवशानुगम्॥ २-२१४

2.214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत्। बलवान् इन्द्रियग्रामो विद्वांसम् अपि कर्षति॥ २-२१५

2.215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

कामं तु गुरुपत्नीनां युवतीनां युवा भुवि। विधिवद् वन्दनं कुर्याद् असाव् अहम् इति ब्रुवन्॥ २-२१६

2.216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

विप्रोष्य पादग्रहणम् अन्वहं च-अभिवादनम्। गुरुदारेषु कुर्वीत सतां धर्मम् अनुस्मरन्॥ २-२१७

2.217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

यथा खनन् खनित्रेण नरो वार्यधिगच्छति। तथा गुरुगतां विद्यां शुश्रूषुर् अधिगच्छति ॥ २-२१८

2.218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

मुण्डो वा जटिलो वा स्याद् अथ वा स्यात् - शिखा-जटः। न-एनं ग्रामे अभिनिम्लोचेत् सूर्यो न-अभ्युदियात् क्व चित् ॥ २-२१९

2.219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

तं चेद् अभ्युदियात् सूर्यः शयानं कामचारतः। निम्लोचेद् वा-अप्यविज्ञानाज् जपन्न् उपवसेद् दिनम् ॥ २-२२०

2.220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

सूर्येण ह्यभिनिर्मुक्तः शयानो अभ्युदितश् च यः। प्रायश्चित्तम् अकुर्वाणो युक्तः स्यान् महता-एनसा ॥ २-२२१

2.221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt.

आचम्य प्रयतो नित्यम् उभे संध्ये समाहितः। शुचौ देशे जपञ् जप्यम् उपासीत यथाविधि ॥ २-२२२

2.222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

यदि स्त्री यद्यवरजः श्रेयः किं चित् समाचरेत्। तत् सर्वम् आचरेद् युक्तो यत्र च-अस्य रमेन् मनः ॥ २-२२३

2.223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

धर्म-अर्थाव् उच्यते श्रेयः काम-अर्थौ धर्म एव च। अर्थ एव-इह वा श्रेयस् त्रिवर्ग इति तु स्थितिः ॥ २-२२४

2.224. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

आचार्यश् च पिता च-एव माता भ्राता च पूर्वजः। न-अर्तेन-अप्यवमन्तव्या ब्राह्मणेन विशेषतः ॥ २-२२५

2.225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः। माता पृथिव्या मूर्तिस् तु भ्राता स्वो मूर्तिर् आत्मनः ॥ २-२२६

2.226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

यं माता-पितरौ क्लेशं सहेते संभवे नृणाम्। न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैर् अपि ॥ २-२२७

2.227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

तयोर् नित्यं प्रियं कुर्याद् आचार्यस्य च सर्वदा। तेष्व् एव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥ २-२२८

2.228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

तेषां त्रयाणां शुश्रूषा परमं तप उच्यते। न तैर् अनभ्यनुज्ञातो धर्मम् अन्यं समाचरेत् ॥ २-२२९

2.229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

त एव हि त्रयो लोकास् त एव त्रय आश्रमाः। त एव हि त्रयो वेदास् त एव-उक्तास् त्रयो अग्नयः ॥ २-२३०

2.230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.

पिता वै गार्हपत्यो अग्निर् माता-अग्निर् दक्षिणः स्मृतः। गुरुर् आहवनीयस् तु सा-अग्नित्रेता गरीयसी ॥ २-२३१

2.231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.

त्रिष्व् अप्रमाद्यन्न् एतेषु त्रीन् लोकान् विजयेद् गृही। दीप्यमानः स्ववपुषा देववद् दिवि मोदते ॥ २-२३२

2.232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम्। गुरुशुश्रूषया त्व् एवं ब्रह्मलोकं समश्नुते ॥ २-२३३

2.233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

सर्वे तस्य-अदृता धर्मा यस्य-एते त्रय आदृताः। अनादृतास् तु यस्य-एते सर्वास् तस्य-अ-फलाः क्रियाः ॥ २-२३४

2.234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.

यावत् त्रयस् ते जीवेयुस् तावत् - न-अन्यं समाचरेत्। तेष्व् एव नित्यं शुश्रूषां कुर्यात् प्रियहिते रतः ॥ २-२३५

2.235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

तेषाम् अनुपरोधेन पारत्र्यं यद् यद् आचरेत्। तत् तन् निवेदयेत् तेभ्यो मनो-वचन-कर्मभिः ॥ २-२३६

2.236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

त्रिष्व् एतेष्व् इतिकृत्यं हि पुरुषस्य समाप्यते। एष धर्मः परः साक्षाद् उपधर्मो अन्य उच्यते ॥ २-२३७

2.237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

श्रद्दधानः शुभां विद्याम् आददीत-अवराद् अपि । अन्याद् अपि परं धर्मं स्त्रीरत्नं दुष्कुलाद् अपि ॥ २-२३८

2.238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

विषाद् अप्यमृतं ग्राह्यं बालाद् अपि सुभाषितम्। अमित्राद् अपि सद्वृत्तम् अमेध्याद् अपि काञ्चनम्॥ २-२३९

2.239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम्। विविधानि च शील्पानि समादेयानि सर्वतः ॥ २-२४०

2.240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

अब्राह्मणाद् अध्यायनम् आपत्काले विधीयते। अनुव्रज्या च शुश्रूषा यावद् अध्यायनं गुरोः ॥ २-२४१

2.241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

न-अ-ब्राह्मणे गुरौ शिष्यो वासम् आत्यन्तिकं वसेत्। ब्राह्मणे वा-अनू - अनूचाने काङ्क्षन् गतिम् अनुत्तमाम्॥

२-२४२

2.242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

यदि त्व् आत्यन्तिकं वासं रोचयेत गुरोः कुले। युक्तः परिचरेद् एनम् आ शरीरविमोक्षणात्॥ २-२४३

2.243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from this body.

आ समाप्तेः शरीरस्य यस् तु शुश्रूषते गुरुम्। स गच्चत्यञ्जसा विप्रो ब्रह्मणः सद्म शाश्वतम्॥ २-२४४

2.244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

न पूर्वं गुरवे किं चिद् उपकुर्वीत धर्मवित्। स्नास्यंस् तु गुरुणा-अज्ञप्तः शक्त्या गुरु-अर्थम् आहरेत्॥ २-२४५

2.245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability,

क्षेत्रं हिरण्यं गाम् अश्वं चत्र-उपानहम् आसनम्। धान्यं शाकं च वासांसि गुरवे प्रीतिम् आवहेत्। २-२४६

2.246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

आचार्ये तु खलु प्रेते गुरुपुत्रे गुणान्विते। गुरुदारे सपिण्डे वा गुरुवद् वृत्तिम् आचरेत्। २-२४७

2.247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

एतेष्व् अविद्यमानेषु स्थान-असन-विहारवान्। प्रयुञ्जानो अग्निशुश्रूषां साधयेद् देहम् आत्मनः॥ २-२४८

2.248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

एवं चरति यो विप्रो ब्रह्मचर्यम् अविप्लुतः। स गच्चत्युत्तमस्थानं न च-इह जायते पुनः॥ २-२४९

2.249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

Chapter 3

षट्त्रिंशद्-अब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम्। तदर्धिकं पादिकं वा ग्रहणान्तिकम् एव वा ॥ ३-०१

3.1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

वेदान् अधीत्य वेदौ वा वेदं वा-अपि यथाक्रमम्। अविप्लुत-ब्रह्मचर्यो गृहस्थाश्रमम् आवसेत्॥ ३-०२

3.2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः। स्रग्विणं तल्प आसीनम् अर्हयेत् प्रथमं गवा ॥ ३-०३

3.3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि। उद्वहेत द्विजो भार्यां स-वर्णां लक्षणान्विताम्॥ ३-०४

3.4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

असपिण्डा च या मातुर् असगोत्रा च या पितुः। सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने॥ ३-०५

3.5. A damsel who is neither a Sapinda on the mother's side, nor belongs to the same family on the father's side, is recommended to twice-born men for wedlock and conjugal union.

महान्त्यपि समृद्धानि गो-अज-अवि-धन-धान्यतः। स्त्रीसंबन्धे दश-एतानि कुलानि परिवर्जयेत्॥ ३-०६

3.6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

हीन-क्रियं निष्-पुरुषं निश्-चन्दो रोमश-अर्शसम्। क्षय-अमयाव्य-अपस्मारि-श्वित्रि-कुष्ठि-कुलानि च ॥ ३-०७

3.7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.

न-उद्वहेत् कपिलां कन्यां न-अधिकाङ्गीं न रोगिणीम्। न-अ-लोमिकां न-अति-लोमां न वाचाटां न पिङ्गलाम्॥

३-०८

3.8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

न- ऋक्ष-वृक्ष-नदी-नाम्नीं न-अन्त्य-पर्वत-नामिकाम्। न पक्षि-अहि-प्रेष्य-नाम्नीं न च भीषन-नामिकाम्॥ ३-०९

3.9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

अव्यङ्ग-अङ्गीं सौम्य-नाम्नीं हंस-वारण-गामिनीम्। तनुलोम-केश-दशनां मृद्व्-अङ्गीम् उद्वहेत् स्त्रियम्॥ ३-१०

3.10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

यस्यास् तु न भवेद् भ्राता न विज्ञायेत वा पिता। न-उपयच्चेत तां प्राज्ञः पुत्रिका-अधर्मशङ्कया॥ ३-११

3.11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

सवर्णा-अग्रे द्विजातीनां प्रशस्ता दारकर्मणि। कामतस् तु प्रवृत्तानाम् इमाः स्युः क्रमशो अवराः॥ ३-१२

3.12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

शूद्रा-एव भार्या शूद्रस्य सा च स्वा च विशः स्मृते। ते च स्वा च-एव राज्ञश् च ताश् च स्वा च-अग्र-जन्मनः॥

३-१३

3.13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

न ब्राह्मण-क्षत्रिययोर् आपद्यपि हि तिष्ठतोः। कस्मिंश् चिद् अपि वृत्तान्ते शूद्रा भार्या-उपदिश्यते॥ ३-१४

3.14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

हीनजाति-स्त्रियं मोहाद् उद्वहन्तो द्विजातयः। कुलान्येव नयन्त्याशु स-सन्तानानि शूद्रताम्॥ ३-१५

3.15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

शूद्रावेदी पतत्यत्रेर् उतथ्यतनयस्य च। शौनकस्य सुत-उत्पत्त्या तद्-अपत्यतया भृगोः॥ ३-१६

3.16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).

शूद्रां शयनम् आरोप्य ब्राह्मणो यात्यधोगतिम्। जनयित्वा सुतं तस्यां ब्राह्मण्याद् एव हीयते॥ ३-१७

3.17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.

दैव-पित्र्य-अतिथेयानि तत् - प्रधानानि यस्य तु। न-अश्नन्ति पितृ-देवास् तन् न च स्वर्गं स गच्छति॥ ३-१८

3.18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife's) assistance, and such (a man) will not go to heaven.

वृषलीफेन-पीतस्य निःश्वास-उपहतस्य च। तस्यां च-एव प्रसूतस्य निष्कृतिर् न विधीयते॥ ३-१९

3.19. For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

चतुर्णाम् अपि वर्णानं प्रेत्य च-इह हित-अहितान्। अष्टाव् इमान् समासेन स्त्रीविवाहान् निबोधत॥ ३-२०

3.20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

ब्राह्मो दैवस् तथा-एव-अर्षः प्राजापत्यस् तथा-असुरः। गान्धर्वो राक्षसश् च-एव पैशाचश् च-अष्टमो अधमः॥ ३-२१

3.21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka).

यो यस्य धर्म्यो वर्णस्य गुण-दोषौ च यस्य यौ। तद् वः सर्वं प्रवक्ष्यामि प्रसवे च गुण-अगुणान्॥ ३-२२

3.22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

षड् आनुपूर्व्या विप्रस्य क्षत्रस्य चतुरो अवरान्। विश-शूद्रयोस् तु तान् एव विद्याद् धर्म्यान् अराक्षसान्॥ ३-२३

3.23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.

चतुरो ब्राह्मणस्य-अद्यान् प्रशस्तान् कवयो विदुः। राक्षसं क्षत्रियस्य-एकम् आसुरं वैश्य-शूद्रयोः॥ ३-२४

3.24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

पञ्चानां तु त्रयो धर्म्या द्वाव् अधर्म्यौ स्मृताव् इह। पैशाचश् च-असुरश् च-एव न कर्तव्यौ कदा चन॥ ३-२५

3.25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

पृथक् पृथग् वा मिश्रौ वा विवाहौ पूर्वचोदितौ। गान्धर्वो राक्षसश् च-एव धर्म्यौ क्षत्रस्य तौ स्मृतौ॥ ३-२६

3.26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

आच्छाद्य च-अर्चयित्वा च श्रुत-शीलवते स्वयम्। आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः॥ ३-२७

3.27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

यज्ञे तु विततते सम्यग् ऋत्विजे कर्म कुर्वते। अलङ्कृत्य सुतादानं दैवं धर्मं प्रचक्षते॥ ३-२८

3.28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

एकं गोमिथुनं द्वे वा वराद् आदाय धर्मतः। कन्याप्रदानं विधिवद् आर्षो धर्मः स उच्यते॥ ३-२९

3.29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.

सह-उभौ चरतां धर्मम् इति वाचा-अनुभाष्य च। कन्याप्रदानम् अभ्यर्च्य प्राजापत्यो विधिः स्मृतः॥ ३-३०

3.30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.

ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै च-एव शक्तितः। कन्याप्रदानं स्वाच्चन्द्याद् आसुरो धर्म उच्यते॥ ३-३१

3.31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

इच्चया-अन्योन्यसंयोगः कन्यायाश् च वरस्य च। गान्धर्वः स तु विज्ञेयो मैथुन्यः काम-संभवः॥ ३-३२

3.32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.

हत्वा चित्त्वा च भित्त्वा च क्रोशन्तीं रुदन्तीं गृहात्। प्रसह्य कन्याहरणं राक्षसो विधिर् उच्यते॥ ३-३३

3.33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

सुप्तां मत्तां प्रमत्तां वा रहो यत्र-उपगच्चति। स पापिष्ठो विवाहानां पैशाचश् च-अष्टमो अधमः॥ ३-३४

3.34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.

अद्भिर् एव द्विज-अग्र्याणां कन्यादानं विशिष्यते। इतरेषां तु वर्णानाम् इतरेतरकाम्यया॥ ३-३५

3.35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.

यो यस्य-एषां विवाहानां मनुना कीर्तितो गुणः। सर्वं शृणुत तं विप्राः सर्वं कीर्तयतो मम॥ ३-३६

3.36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.

दश पूर्वान् परान् वंश्यान् आत्मानं च-एकविंशकम्। ब्राह्मीपुत्रः सुकृतकृत् - मोचयत्येनसः पितॄन्॥ ३-३७

3.37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.

दैव-ऊढाजः सुतश् च-एव सप्त सप्त पर-अवरान्। आर्ष-ऊढाजः सुतस् त्रींस् त्रीन् षट् षट् काय-ऊढजः सुतः॥

3.38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).

ब्राह्म-आदिषु विवाहेषु चतुष्व् एव-अनुपूर्वशः। ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसम्मताः॥ ३-३९

3.39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).

रूप-सत्त्व-गुण-उपेता धनवन्तो यशस्विनः। पर्याप्त-भोगा धर्मिष्ठा जीवन्ति च शतं समाः॥ ३-४०

3.40. Endowded with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.

इतरेषु तु शिष्टेषु नृशंसा-अनृतवादिनः। जायन्ते दुर्विवाहेषु ब्रह्म-धर्म-द्विषः सुताः॥ ३-४१

3.41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.

अनिन्दितैः स्त्रीविवाहैर् अनिन्द्या भवति प्रजा। निन्दितैर् निन्दिता नृणां तस्मान् निन्द्यान् विवर्जयेत्॥ ३-४२

3.42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).

पाणिग्रहणसंस्कारः स-वर्णासु-उपदिश्यते। असवर्णास्व् अयं ज्ञेयो विधिर् उद्वाहकर्मणि॥ ३-४३

3.43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).

शरः क्षत्रियया ग्राह्यः प्रतोदो वैश्यकन्यया। वसनस्य दशा ग्राह्या शूद्रया-उत्कृष्टवेदने॥ ३-४४

3.44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom's) garment.

ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा। पर्ववर्जं व्रजेच् च-एनां तद्-व्रतो रतिकाम्यया॥ ३-४५

3.45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः। चतुर्भिर् इतरैः सार्धम् अहोभिः सद्विगर्हितैः॥ ३-४६

3.46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.

तासाम् आद्याश् चतस्रस् तु निन्दिता-एकादशी च या। त्रयोदशी च शेषास् तु प्रशस्ता दशरात्रयः॥ ३-४७

3.47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.

युग्मासु पुत्रा जायन्ते स्त्रियो अयुग्मासु रात्रिषु। तस्माद् युग्मासु पुत्रार्थी संविशेद् आर्तवे स्त्रियम्॥ ३-४८

3.48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).

पुमान् पुंसो अधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः। समे अपुमान् पुं-स्त्रियौ वा क्षीणे अल्पे च विपर्ययः॥ ३-४९

3.49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

निन्द्यास्व् अष्टासु च-अन्यासु स्त्रियो रात्रिषु वर्जयन्। ब्रह्मचार्येव भवति यत्र तत्र-अश्रमे वसन्॥ ३-५०

3.50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.

न कन्यायाः पिता विद्वान् गृह्णीयात्- शुल्कम् अणु-अपि। गृह्णन्- शुल्कं हि लोभेन स्यान् नरो अपत्यविक्रयी॥

३-५१

3.51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

स्त्रीधनानि तु ये मोहाद् उपजीवन्ति बान्धवाः। नारी यानानि वस्त्रं वा ते पापा यान्त्यधोगतिम्॥ ३-५२

3.52. But those (male) relations who, in their folly, live on the separate property of women, (e.g. appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

आर्षे गोमिथुनं शुल्कं के चिद् आहुर् मृषा-एव तत्। अल्पो अप्येवं महान् वा-अपि विक्रयस् तावद् एव सः॥ ३-५३

3.53. Some call the cow and the bull (given) at an Arsha wedding 'a gratuity;' (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).

यासां न-अददते शुल्कं ज्ञातयो न स विक्रयः। अर्हणं तत् कुमारीणाम् आनृशंस्यं च केवलम्॥ ३-५४

3.54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

पितृभिर् भ्रातृभिश् च-एताः पतिभिर् देवरैस् तथा। पूज्या भूषयितव्याश् च बहुकल्याणम् ईप्सुभिः॥ ३-५५

3.55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

यत्र नार्यस् तु पूज्यन्ते रमन्ते तत्र देवताः। यत्र-एतास् तु न पूज्यन्ते सर्वास् तत्र-अ-फलाः क्रियाः॥ ३-५६

3.56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

शोचन्ति जामयो यत्र विनश्यत्याशु तत् कुलम्। न शोचन्ति तु यत्र-एता वर्धते तद् हि सर्वदा॥ ३-५७

3.57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ॥ तानि कृत्याहतानि-इव विनश्यन्ति समन्ततः ॥ ३-५८

3.58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

तस्माद् एताः सदा पूज्या भूषण-अच्छादन-अशनैः । भूति-कामैर् नरैर् नित्यं सत्करेषु-उत्सवेषु च । ।३-५९

3.59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथ-एव च । यस्मिन्न् एव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ३-६०

3.60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत् । अप्रमोदात् पुनः पुंसः प्रजनं न प्रवर्तते ॥ ३-६१

3.61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

स्त्रियां तु रोचमानायां सर्वं तद् रोचते कुलं । तस्यां त्व् अरोचमानायां सर्वम् एव न रोचते ॥ ३-६२

3.62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

कु-विवाहैः क्रिया-लोपैर् वेदानध्ययनेन च । कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ ३-६३

3.63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

शिल्पेन व्यवहारेण शूद्रापत्यैश् च केवलैः । गोभिर् अश्वैश् च यानैश् च कृष्या राज-उपसेवया ॥ ३-६४

3.64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

अयाज्ययाजनैश् च-एव नास्तिक्येन च कर्मणाम् । कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः ॥ ३-६५

3.65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly perish.

मन्त्रतस् तु समृद्धानि कुलान्यल्प-धनान्यपि । कुलसंख्यां च गच्छन्ति कर्षन्ति च महद् यशः ॥ ३-६६

3.66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.

वैवाहिके अग्नौ कुर्वीत गृह्यं कर्म यथाविधि । पञ्चयज्ञविधानं च पक्तिं च-अन्वाहिकीं गृही ॥ ३-६७

3.67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः । कण्डनी च-उदकुम्भश् च बध्यते यास् तु वाहयन् ॥ ३-६८

3.68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः। पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम्॥ ३-६९

3.69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस् तु तर्पणम्। होमो दैवो बलिर् भौतो नृयज्ञो अतिथिपूजनम्॥ ३-७०

3.70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.

पञ्च-एतान् यो महायज्ञान् न हापयति शक्तितः। स गृहे अपि वसन् नित्यं सूनादोषैर् न लिप्यते ३-७१

3.71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (-holders).

देवता-अतिथि-भृत्यानां पितृणाम् आत्मनश् च यः। न निर्वपति पञ्चानाम् उच्छ्वसन् न स जीवति॥ ३-७२

3.72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

अहुतं च हुतं च-एव तथा प्रहुतम् एव च। ब्राह्मयं हुतं प्राशितं च पञ्चयज्ञान् प्रचक्षते॥ ३-७३

3.73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.

जपो अहुतो हुतो होमः प्रहुतो भौतिको बलिः। ब्राह्मयं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम्॥ ३-७४

3.74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and Prasita (eaten) the (daily oblation to the manes, called) Tarpana.

स्वाध्याये नित्ययुक्तः स्याद् दैवे च-एव-इह कर्मणि। दैवकर्मणि युक्तो हि बिभर्ति-इदं चर-अचरम्॥ ३-७५

3.75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

अग्नौ प्रास्ता-अहुतिः सम्यग् आदित्यम् उपतिष्ठते। आदित्याज् जायते वृष्तिर् वृष्तेर् अन्नं ततः प्रजाः॥ ३-७६

3.76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः। तथा गृहस्थम् आश्रित्य वर्तन्ते सर्व आश्रमाः॥ ३-७७

3.77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

यस्मात् त्रयो अप्याश्रमिणो ज्ञानेन-अन्नेन च-अन्वहम्। गृहस्थेन-एव धार्यन्ते तस्माज् ज्येष्ठाश्रमो गृही ॥ ३-७८

3.78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

स संधार्यः प्रयत्नेन स्वर्गम् अक्षयम् इच्चता। सुखं च-इह-इच्चता-अत्यन्तं यो अधार्यो दुर्बल-इन्द्रियैः ॥ ३-७९

3.79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

ऋषयः पितरो देवा भूतान्यतिथयस् तथा। आशासते कुटुम्बिभ्यस् तेभ्यः कार्यं विजानता ॥ ३-८०

3.80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

स्वाध्यायेन-अर्चयेत-ऋषीन् होमैर् देवान् यथाविधि। पितॄन् - श्राद्धैश् च नॄन् अन्नैर् भूतानि बलिकर्मणा ॥ ३-८१

3.81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.

कुर्याद् अह-अहः श्राद्धम् अन्नाद्येन-उदकेन वा। पयो-मूल-फलैर् वा-अपि पितृभ्यः प्रीतिम् आवहन् ॥ ३-८२

3.82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.

एकम् अप्याशयेद् विप्रं पितृ-अर्थे पाञ्चयज्ञिके। न च-एव-अत्र-अशयेत् किं चिद् वैश्वदेवं प्रति द्विजम् ॥ ३-८३

3.83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

वैश्वदेवस्य सिद्धस्य गृह्ये अग्नौ विधिपूर्वकम्। आभ्यः कुर्याद् देवताभ्यो ब्राह्मणो होमम् अन्वहम् ॥ ३-८४

3.84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

अग्नेः सोमस्य च-एव-अदौ तयोश् च-एव समस्तयोः। विश्वेभ्यश् च-एव देवेभ्यो धन्वन्तरय एव च ॥ ३-८५

3.85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

कुह्वै च-एव-अनुमत्यै च प्रजापतय एव च । सह द्यावापृथिव्योश् च तथा स्विष्टकृते अन्ततः ॥ ३-८६

3.86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well).

एवं सम्यग्ग् हविर् हुत्वा सर्वदिक्षु प्रदक्षिणम्। इन्द्र-अन्तक-अप्पति-इन्दुभ्यः स-अनुगेभ्यो बलिं हरेत् ॥ ३-८७

3.87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

मरुद्भ्य इति तु द्वारि क्षिपेद् अप्स्व् अद्भ्य इत्यपि । वनस्पतिभ्य इत्येवं मुसल-उलूखले हरेत् ॥ ३-८८

3.88. Saying, '(Adoration) to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, '(Adoration to the waters;' he shall throw (some) on the pestle and the mortar, speaking thus, '(Adoration) to the trees.'

उच्चीर्षके श्रियै कुर्याद् भद्रकाल्यै च पादतः । ब्रह्म-वास्तोष्पतिभ्यां तु वास्तुमध्ये बलिं हरेत् ॥ ३-८९

3.89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

विश्वेभ्यश् च-एव देवेभ्यो बलिम् आकाश उत्क्षिपेत् । दिवाचरेभ्यो भूतेभ्यो नक्तंचारिभ्य एव च ॥ ३-९०

3.90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

पृष्ठवास्तुनि कुर्वीत बलिं सर्वात्मभूतये । पितृभ्यो बलिशेषं तु सर्वं दक्षिणतो हरेत् ॥ ३-९१

3.91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

शूनां च पतितानां च श्वपचां पाप-रोगिणाम् । वयसानां कृमीणां च शनकैर् निर्वपेद् भुवि ॥ ३-९२

3.92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

एवं यः सर्वभूतानि ब्राह्मणो नित्यम् अर्चति । स गच्छति परं स्थानं तेजोमूर्तिः पथा-ऋजुना ॥ ३-९३

3.93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (i.e. Brahman).

कृत्वा-एतद् बलिकर्म-एवम् अतिथिं पूर्वम् आशयेत् । भिक्षां च भिक्षवे दद्याद् विधिवद् ब्रह्मचारिणे ॥ ३-९४

3.94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

यत् पुण्यफलम् आप्नोति गां दत्त्वा विधिवद् गुरोः । तत् पुण्यफलम् आप्नोति भिक्षां दत्त्वा द्विजो गृही ॥ ३-९५

3.95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

भिक्षाम् अप्युदपात्रं वा सत्कृत्य विधिपूर्वकम् । वेदतत्त्वार्थविदुषे ब्राह्मणाय-उपपादयेत् ॥ ३-९६

3.96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

नश्यन्ति हव्य-कव्यानि नराणाम् अविजानताम् । भस्मीभूतेषु विप्रेषु मोहाद् दत्तानि दातृभिः ॥ ३-९७

3.97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

विद्या-तपः-समृद्धेषु हुतं विप्रमुखाग्निषु । निस्तारयति दुर्गाच् च महतश् च-एव किल्बिषात् ॥ ३-९८

3.98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

संप्राप्ताय त्व् अतिथये प्रदद्याद् आसन-उदके । अन्नं च-एव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥ ३-९९

3.99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

शिलान् अप्युञ्छतो नित्यं पञ्चाग्नीन् अपि जुह्वतः । सर्वं सुकृतम् आदत्ते ब्राह्मणो अनर्चितो वसन् ॥ ३-१००

3.100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

तृणानि भूमिर् उदकं वाक् चतुर्थी च सूनृता । एतान्यपि सतां गेहे न-उच्छिद्यन्ते कदा चन ॥ ३-१०१

3.101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

एकरात्रं तु निवसन्न् अतिथिर् ब्राह्मणः स्मृतः । अनित्यं हि स्थितो यस्माट् तस्माद् अतिथिर् उच्यते ॥ ३-१०२

3.102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

न-एकग्रामीणम् अतिथिं विप्रं साङ्गतिकं तथा । उपस्थितं गृहे विद्याद् भार्या यत्र-अग्नयो अपि वा ॥ ३-१०३

3.103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

उपासते ये गृहस्थाः परपाकम् अबुद्धयः । तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनः ॥ ३-१०४

3.104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

अप्रणोद्यो अतिथिः सायं सूर्य-ऊढो गृहमेधिना । काले प्राप्तस् त्व् अकाले वा न-अस्य-अन् - अश्नन् गृहे वसेट् ॥

३-१०५

3.105. A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

न वै स्वयं तद् अश्नीयाद् अतिथिं यन् न भोजयेट् । धन्यं यशस्यम् आयुष्यं स्वर्ग्यं वा-अतिथिपूजनम् ॥ ३-१०६

3.106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

आसन-अवसथौ शय्याम् अनुव्रज्याम् उपासनाम् । उत्तमेषु-उत्तमं कुर्याद् हीने हीनं समे समम् ॥ ३-१०७

3.107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

वैश्वदेवे तु निर्वृत्ते यद्यन्यो अतिथिर् आव्रजेत्। तस्य-अप्यन्नं यथाशक्ति प्रदद्यान् न बलिं हरेत्॥ ३-१०८

3.108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

न भोजनार्थं स्वे विप्रः कुल-गोत्रे निवेदयेत्। भोजनार्थं हि ते शंसन् वान्ताशी-इत्युच्यते बुधैः॥ ३-१०९

3.109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

न ब्राह्मणस्य त्व् अतिथिर् गृहे राजन्य उच्यते। वैश्य-शूद्रौ सखा च-एव ज्ञातयो गुरुर् एव च॥ ३-११०

3.110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

यदि त्व् अतिथिधर्मेण क्षत्रियो गृहम् आव्रजेत्। भुक्तवत्सु च विप्रेषु कामं तम् अपि भोजयेत्॥ ३-१११

3.111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

वैश्य-शूद्रावु अपि प्राप्तौ कुटुम्बे अतिथि-धर्मिणौ॥ भोजयेत् सह भृत्यैस् तावु आनृशंस्यं प्रयोजयन्॥ ३-११२

3.112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

इतरान् अपि सखि-अदीन् सम्प्रीत्या गृहम् आगतान्। प्रकृत्य-अन्नं यथाशक्ति भोजयेत् सह भार्यया॥ ३-११३

3.113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

सुवासिनीः कुमारीश् च रोगिणो गर्भिणीः स्त्रियः। अतिथिभ्यो अग्र एव-एतान् भोजयेद् अविचारयन्॥ ३-११४

3.114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्ते अ-विचक्षणः। स भुञ्जानो न जानाति श्व-गृध्रैर् जग्धिम् आत्मनः॥ ३-११५

3.115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

भुक्तवत्स्व् अथ विप्रेषु स्वेषु भृत्येषु च-एव हि। भुञ्जीयातां ततः पश्चाद् अवशिष्टं तु दम्पती॥ ३-११६

3.116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

देवान् ऋषीन् मनुष्यांश् च पितॄन् गृह्याश् च देवताः। पूजयित्वा ततः पश्चाद् गृहस्थः शेषभुग् भवेत्॥ ३-११७

3.117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात्। यज्ञशिष्टाशनं ह्येतत् सताम् अन्नं विधीयते॥ ३-११८

3.118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

राज-ऋत्विज-स्नातक-गुरून् प्रिय-श्वशुर-मातुलान्। अर्हयेन् मधुपर्केण परिसंवत्सरात् पुनः॥ ३-११९

3.119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

राजा च श्रोत्रियश् च-एव यज्ञकर्मण्युपस्थितौ। मधुपर्केण संपूज्यौ न त्व् अयज्ञ इति स्थितिः॥ ३-१२०

3.120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

सायं त्व् अन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत्। वैश्वदेवं हि नाम-एतत् सायं प्रातर् विधीयते॥ ३-१२१

3.121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called the) Vaisvadeva is prescribed both for the morning and the evening.

पितृयज्ञं तु निर्वर्त्य विप्रश् चन्द्रक्षये अग्निमान्। पिण्डान्वाहार्यकं श्राद्धं कुर्यान् मास-अनुमासिकम्॥ ३-१२२

3.122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanvaharyaka.

पितृणां मासिकं श्राद्धम् अन्वाहार्यं विदुर् बुधाः। तच् च-अमिषेणा कर्तव्यं प्रशस्तेन प्रयत्नतः॥ ३-१२३

3.123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

तत्र ये भोजनीयाः स्युर् ये च वर्ज्या द्विजोत्तमाः। यावन्तश् च-एव यैश् च-अन्नैस् तान् प्रवक्ष्याम्यशेषतः॥ ३-१२४

3.124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

द्वौ दैवे पितृकार्ये त्रीन् एकैकम् उभयत्र वा। भोजयेत् सु-समृद्धो अपि न प्रसज्जेत विस्तरे॥ ३-१२५

3.125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

सत्क्रियां देश-कालौ च शौचं ब्राह्मणसंपदः। पञ्च-एतान् विस्तरो हन्ति तस्मान् न-ईहेत विस्तरम्॥ ३-१२६

3.126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmana (guests); he therefore shall not seek (to entertain) a large company.

प्रथिता प्रेतकृत्या-एषा पित्र्यं नाम विधुक्षये। तस्मिन् युक्तस्य-एति नित्यं प्रेतकृत्या-एव लौकिकी॥ ३-१२७

3.127. Famed is this rite for the dead, called (the sacrifice sacred to the manes (and performed) on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

श्रोत्रियाय-एव देयानि हव्य-कव्यानि दातृभिः। अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम्॥ ३-१२८

3.128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

एकैकम् अपि विद्वांसं दैवे पित्र्ये च भोजयेत्। पुष्कलं फलम् आप्नोति न-अमन्त्रज्ञान् बहून् अपि॥ ३-१२९

3.129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

दूराद् एव परीक्षेत ब्राह्मणं वेदपारगम्। तीर्थं तद् हव्य-कव्यानां प्रदाने सो अतिथिः स्मृतः॥ ३-१३०

3.130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda; (if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

सहस्रं हि सहस्राणाम् अनृचां यत्र भुञ्जते। एकस् तान् मन्त्रवित् प्रीतः सर्वान् अर्हति धर्मतः॥ ३-१३१

3.131. Though a million of men, unaquainted with the Rikas, were to dine at a (funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

ज्ञान-उत्कृष्टाय देयानि कव्यानि च हवींषि च। न हि हस्तौ असृग्दिग्धौ रुधिरेण-एव शुध्यतः॥ ३-१३२

3.132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

यावतो ग्रसते ग्रासान् हव्य-कव्येष्व् अमन्त्रवित्। तावतो ग्रसते प्रेतो दीप्तशूल-ऋष्टि-अयोगुडान्॥ ३-१३३

3.133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

ज्ञाननिष्ठा द्विजाः के चित् तपोनिष्ठास् तथा-अपरे। तपः-स्वाध्यायनिष्ठाश् च कर्मनिष्ठास् तथा-अपरे॥ ३-१३४

3.134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः। हव्यानि तु यथान्यायं सर्वेष्व् एव चतुष्व्-अपि॥ ३-१३५

3.135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned classes).

अश्रोत्रियः पिता यस्य पुत्रः स्याद् वेदपारगः। अश्रोत्रियो वा पुत्रः स्यात् पिता स्याद् वेदपारगः॥ ३-१३६

3.136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

ज्यायांसम् अनयोर् विद्याद् यस्य स्यात् - श्रोत्रियः पिता। मन्त्रसंपूजनार्थं तु सत्कारम् इतरो अर्हति॥ ३-१३७

3.137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

न श्राद्धे भोजयेन् मित्रं धनैः कार्यो अस्य संग्रहः। नारिं न मित्रं यं विद्यात् तं श्राद्धे भोजयेद् द्विजम्॥ ३-१३८

3.138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.

यस्य मित्र-प्रधानानि श्राद्धानि च हवींषि च। तस्य प्रेत्य फलं न-अस्ति श्राद्धेषु च हविःषु च॥ ३-१३९

3.139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sraddhas and sacrifices.

यः संगतानि कुरुते मोहात् - श्राद्धेन मानवः। स स्वर्गाच् च्यवते लोकात् - श्राद्ध-मित्रो द्विजाधमः॥ ३-१४०

3.140. That meanest among twice-born men who in his folly contracts friendships through a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake of friendship.

संभोजानि सा-अभिहिता पैशाची दक्षिणा द्विजैः। इह-एव-अस्ते तु सा लोके गौर् अन्धा-इव-एकवेश्मनि॥ ३-१४१

3.141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

यथा-इरिणे बीजम् उप्त्वा न वप्ता लभते फलम्। तथा-अन्- ऋचे हविर् दत्त्वा न दाता लभते फलम्॥ ३-१४२

3.142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

दातॄन् प्रतिग्रहीतॄंश् च कुरुते फलभागिनः। विदुषे दक्षिणां दत्त्वा विधिवत् प्रेत्य च-इह च॥ ३-१४३

3.143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

कामं श्राद्धे अर्चयेन् मित्रं न-अभिरूपम् अपि त्व् अरिम्॥ द्विषता हि हविर् भुक्तं भवति प्रेत्य निष्-फलम्॥ ३-१४४

3.144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

यत्नेन भोजयेत् - श्राद्धे बह्वृचं वेदपारगम्। शाखान्तगम् अथ-अध्वर्युं चन्दोगं तु समाप्तिकम्॥ ३-१४५

3.145. Let him (take) pains (to) feed at a Sraddha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

एषाम् अन्यतमो यस्य भुञ्जीत श्राद्धम् अर्चितः। पितॄणां तस्य तृप्तिः स्यात् - शाश्वती साप्तपौरुषी॥ ३-१४६

3.146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

एष वै प्रथमः कल्पः प्रदाने हव्य-कव्ययोः। अनुकल्पस् त्व् अयं ज्ञेयः सदा सद्भिर् अनुष्ठितः॥ ३-१४७

3.147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

मातामहं मातुलं च स्वस्रीयं श्वशुरं गुरुम्। दौहित्रं विट्पतिं बन्धुम् ऋत्विग् याज्यौ च भोजयेत्॥ ३-१४८

3.148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित्। पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः॥ ३-१४९

3.149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

ये स्तेन-पतित-क्लीबा ये च नास्तिकवृत्तयः। तान् हव्य-कव्ययोर् विप्रान् अनर्हान् मनुर् अब्रवीत्॥ ३-१५०

3.150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

जटिलं च-अनधीयानं दुर्बालं कितवं तथा। याजयन्ति च ये पूगांस् तांश् च श्राद्धे न भोजयेत्॥ ३-१५१

3.151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

चिकित्सकान् देवलकान् मांसविक्रयिणस् तथा। विपणेन च जीवन्तो वर्ज्याः स्युर् हव्य-कव्ययोः॥ ३-१५२

3.152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

प्रेष्यो ग्रामस्य राज्ञश् च कुनखी श्यावदन्तकः। प्रतिरोद्धा गुरोश् च-एव त्यक्त-अग्निर् वार्धुषिस् तथा॥ ३-१५३

3.153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

यक्ष्मी च पशुपालश् च परिवेत्ता निराकृतिः। ब्रह्मद्विष्- परिवित्तिश् च गणाभ्यन्तर एव च॥ ३-१५४

3.154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

कुशीलवो अवकीर्णी च वृषलीपतिर् एव च। पौनर्भवश् च काणश् च यस्य च-उपपतिर् गृहे॥ ३-१५५

3.155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);

भृतकाध्यापको यश् च भृतकाध्यापितस् तथा। शूद्र-शिष्यो गुरुश् च-एव वाग्दुष्टः कुण्ड-गोलकौ॥ ३-१५६

3.156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,

अकारणे परित्यक्ता माता-पित्रोर् गुरोस् तथा । ब्राह्मैर् यौनैश् च संबन्धैः संयोगं पतितैर् गतः ॥ ३-१५७

3.157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,

अगारदाही गरदः कुण्डाशी सोमविक्रयी । समुद्रयायी बन्दी च तैलिकः कूटकारकः ॥ ३-१५८

3.158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury,

पित्रा विवदमानश् च कितवो मद्यपस् तथा । पापरोग्यभिशस्तश् च दाम्भिको रसविक्रयी ॥ ३-१५९

3.159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,

धनुः-शराणां कर्ता च यश् च-अग्रेदिधिषूपतिः । मित्रध्रुग् द्यूत-वृत्तिश् च पुत्र-अचार्यस् तथा-एव च ॥ ३-१६०

3.160. A maker of bows and of arrows, he who lasciviously dallies with a brother's widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,

भ्रामरी गन्डमाली च श्वित्र्यथो पिशुनस् तथा । उन्मत्तो अन्धश् च वर्ज्याः स्युर् वेदनिन्दक एव च ॥ ३-१६१

3.161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

हस्ति-गो-अश्व-उष्ट्रदमको नक्षत्रैर् यश् च जीवति । पक्षिणां पोषको यश् च युद्धाचार्यस् तथा-एव च ॥ ३-१६२

3.162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

स्रोतसां भेदको यश् च तेषां च-अवरणे रतः । गृहसंवेशको दूतो वृक्षारोपक एव च ॥ ३-१६३

3.163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

श्वक्रीडी श्येनजीवी च कन्यादूषक एव च । हिंस्रो वृषल-वृत्तिश् च गणानां च-एव याजकः ॥ ३-१६४

3.164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

आचार-हीनः क्लीबश् च नित्यं याचनकस् तथा । कृषिजीवी श्लीपदी च सद्भिर् निन्दित एव च ॥ ३-१६५

3.165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

औरभ्रिको माहिषिकः परपूर्वापतिस् तथा । प्रेतनिर्यापकश् च-एव वर्जनीयाः प्रयत्नतः ॥ ३-१६६

3.166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

एतान् विगर्हित-अचारान् अपाङ्क्तेयान् द्विजाधमान्। द्विजातिप्रवरो विद्वान् उभयत्र विवर्जयेत्॥ ३-१६७

3.167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

ब्राह्मणो त्व् अनधीयानस् तृणाग्निर् इव शाम्यति। तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते॥ ३-१६८

3.168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

अपाङ्क्तदाने यो दातुर् भवत्यूर्ध्वं फल-उदयः। दैवे हविषि पित्र्ये वा तं प्रवक्स्याम्यशेषतः॥ ३-१६९

3.169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

अव्रतैर् यद् द्विजैर् भुक्तं परिवेतृ-अदिभिस् तथा। अपाङ्क्तेयैर् यद् अन्यैश् च तद् वै रक्षांसि भुञ्जते॥ ३-१७०

3.170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.

दाराग्निहोत्रसंयोगं कुरुते यो अग्रजे स्थिते। परिवेत्ता स विज्ञेयः परिवित्तिस् तु पूर्वजः॥ ३-१७१

3.171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

परिवित्तिः परिवेत्ता यया च परिविद्यते। सर्वे ते नरकं यान्ति दातृयाजक-पञ्चमाः॥ ३-१७२

3.172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

भ्रातुर् मृतस्य भार्यायां यो अनुरज्येत कामतः। धर्मेण-अपि नियुक्तायां स ज्ञेयो दिधिषूपतिः॥ ३-१७३

3.173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.

परदारेषु जायेते द्वौ सुतौ कुण्ड-गोलकौ। पत्यौ जीवति कुण्डः स्यान् मृते भर्तरि गोलकः॥ ३-१७४

3.174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

तौ तु जातौ परक्षेत्रे प्राणिनौ प्रेत्य च-इह च। दत्तानि हव्य-कव्यानि नाशयन्ति प्रदायिनाम्॥ ३-१७५

3.175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

अपाङ्क्त्यो यावतः पङ्क्त्यान् भुञ्जानान् अनुपश्यति। तावतां न फलं तत्र दाता प्राप्नोति बालिशः॥ ३-१७६

3.176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

वीक्ष्य-अन्धो नवतेः काणः षष्टेः श्वित्री शतस्य तु। पापरोगी सहस्रस्य दातुर् नाशयते फलम्॥ ३-१७७

3.177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

यावतः संस्पृशेद् अङ्गैर् ब्राह्मणान् - शूद्रयाजकः। तावतां न भवेद् दातुः फलं दानस्य पौर्तिकम्॥ ३-१६८

3.178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmanas as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

वेदविद्-च-अपि विप्रो अस्य लोभात् कृत्वा प्रतिग्रहम्। विनाशं व्रजति क्षिप्रम् आमपात्रम् इव-अम्भसि॥ ३-१७९

3.179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

सोमविक्रयिणे विष्ठा भिषजे पूय-शोणितम्। नष्टं देवलके दत्तम् अप्रतिष्ठं तु वार्धुषौ॥ ३-१८०

3.180 (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

यत् तु वाणिजके दत्तं न-इह न-अमुत्र तद् भवेत्। भस्मनि-इव हुतं द्रव्यं तथा पौनर्भवे द्विजे॥ ३-१८१

3.181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

इतरेषु त्व् अपाङ्क्त्येषु यथा-उद्दिष्टेष्व् असाधुषु। मेदो-असृङ्-मांस-मज्जा-अस्थि वदन्त्यन्नं मनीषिणः॥

3.182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

अपाङ्क्त्य-उपहता पङ्क्तिः पाव्यते यैर् द्विजोत्तमैः। तान् निबोधत कात्स्न्र्येन द्विजाग्र्यान् पङ्क्तिपावनान्॥ ३-१८३

3.183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmanas who sanctify a company.

अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च। श्रोत्रियान्वयजाश् च-एव विज्ञेयाः पङ्क्तिपावनाः॥ ३-१८४

3.184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

त्रिणाचिकेतः पञ्च-अग्निस् त्रिसुपर्णः षडङ्गवित्। ब्रह्मदेयात्मसन्तानो ज्येष्ठसामग एव च॥ ३-१८५

3.185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

वेदार्थ-वित् प्रवक्ता च ब्रह्मचारी सहस्रदः। शतायुश् च-एव विज्ञेया ब्राह्मणाः पङ्क्तिपावनाः॥ ३-१८६

3.186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmanas who sanctify a company.

पूर्वेद्युर् अपरेद्युर् वा श्राद्धकर्मण्युपस्थिते। निमन्त्रयेत त्रॣ-अवरान् सम्यग् विप्रान् यथा-उदितान्॥ ३-१८७

3.187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmanas, such as have been mentioned above.

निमन्त्रितो द्विजः पित्र्ये नियतात्मा भवेत् सदा। न च चन्दांस्यधीयीत यस्य श्राद्धं च तद् भवेत्॥ ३-१८८

3.188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

निमन्त्रितान् हि पितर उपतिष्ठन्ति तान् द्विजान्। वायुवत् - च-अनुगच्चन्ति तथा-असीनान् उपासते॥ ३-१८९

3.189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are seated.

केतितस् तु यथान्यायं हव्ये कव्ये द्विजोत्तमः। कथं चिद् अप्यतिक्रामन् पापः सूकरतां व्रजेत्॥ ३-१९०

3.190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

आमन्त्रितस् तु यः श्राद्धे वृशल्या सह मोदते। दातुर् यद् दुष्कृतं किं चित् तत् सर्वं प्रतिपद्यते॥ ३-१९१

3.191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

अक्रोधनाः शौच-पराः सततं ब्रह्मचारिणः। न्यस्त-शस्त्रा महा-भागाः पितरः पूर्वदेवताः॥ ३-१९२

3.192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

यस्माद् उत्पत्तिर् एतेषां सर्वेषाम् अप्यशेषतः। ये च यैर् उपचर्याः स्युर् नियमैस् तान् निबोधत॥ ३-१९३

3.193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

मनोर् हैरण्यगर्भस्य ये मरीचि-अदयः सुताः। तेषाम् ऋषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः॥ ३-१९४

3.194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyagarbha.

विराज-सुताः सोमसदः साध्यानां पितरः स्मृताः। अग्निष्वात्ताश् च देवानां मारीचा लोकविश्रुताः॥ ३-१९५

3.195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

दैत्य-दानव-यक्षाणां गन्धर्व-उरग-रक्षसाम्। सुपर्ण-किन्नराणां च स्मृता बर्हिषदो अत्रिजाः॥ ३-१९६

3.196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities, Rakshasas, Suparnas, and a Kimnaras,

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः। वैश्यानाम् आज्यपा नाम शूद्राणां तु सुकालिनः॥ ३-१९७

3.197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

सोमपास् तु कवेः पुत्रा हविष्मन्तो अङ्गिरःसुताः। पुलस्त्यस्य-अज्यपाः पुत्रा वसिष्ठस्य सुकालिनः॥ ३-१९८

3.198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

अग्निदग्ध-अनग्निदग्धान् काव्यान् बर्हिषदस् तथा। अग्निष्वात्तांश् च सौम्यांश् च विप्राणाम् एव निर्दिशेत्॥ ३-१९९

3.199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

य एते तु गणा मुख्याः पितॄणां परिकीर्तिताः। तेषाम् अपि-इह विज्ञेयं पुत्र-पौत्रम् अनन्तकम्॥ ३-२००

3.200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.

ऋषिभ्यः पितरो जाताः पितृभ्यो देव-मानवाः। देवेभ्यस् तु जगत् सर्वं चरं स्थाण्व् अनुपूर्वशः॥ ३-२०१

3.201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

राजतैर् भाजनैर् एषाम् अथो वा रजतान्वितैः। वार्यपि श्रद्धया दत्तम् अक्षयाय-उपकल्पते॥ ३-२०२

3.202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

दैवकार्याद् द्विजातीनां पितृकार्यं विशिष्यते। दैवं हि पितृकार्यस्य पूर्वम् आप्यायनं स्मृतम्॥ ३-२०३

3.203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

तेषाम् आरक्षभूतं तु पूर्वं दैवं नियोजयेत्। रक्सांसि विप्रलुम्पन्ति श्राद्धम् आरक्षवर्जितम्॥ ३-२०४

3.204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

दैव-अद्यन्तं तद् ईहेत पितृ-अद्यन्तं न तद् भवेत्। पितृ-अद्यन्तं त्व् ईहमानः क्षिप्रं नश्यति स-अन्वयः॥ ३-२०५

3.205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

शुचिं देशं विविक्तं च गोमयेन-उपलेपयेत्। दक्षिना-प्रवणं च-एव प्रयत्नेन-उपपादयेत्॥ ३-२०६

3.206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

अवकाशेषु चोक्षेषु जलतीरेषु च-एव हि। विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा॥ ३-२०७

3.207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

आसनेषु-उपक्ळृप्तेषु बर्हिष्मत्सु पृथक्-पृथक् । उपस्पृष्ट-उदकान् सम्यग् विप्रांस् तान् उपवेशयेत् ॥ ३-२०८

3.208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

उपवेश्य तु तान् विप्रान् आसनेष्व् अजुगुप्सितान् । गन्ध-माल्यैः सुरभिभिर् अर्चयेद् दैवपूर्वकम् ॥ ३-२०९

3.209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

तेषाम् उदकम् आनीय स-पवित्रांस् तिलान् अपि । अग्नौ कुर्याद् अनुज्ञातो ब्राह्मणो ब्राह्मणैः सह ॥ ३-२१०

3.210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

अग्नेः सोम-यमाभ्यां च कृत्वा-अप्यायनम् आदितः । हविर्दानेन विधिवत् पश्चात् संतर्पयेत् पितॄन् ॥ ३-२११

3.211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.

अग्नि-अभावे तु विप्रस्य पाणाव् एव-उपपादयेत् । यो ह्यग्निः स द्विजो विप्रैर् मन्त्रदर्शिभिर् उच्यते ॥ ३-२१२

3.212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'

अक्रोधनान् सु-प्रसादान् वदन्त्येतान् पुरातनान् । लोकस्य-अप्यायने युक्तान् श्राद्ध-देवान् द्विजोत्तमान् ॥ ३-२१३

3.213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

अपसव्यम् अग्नौ कृत्वा सर्वम् आवृत्य विक्रमम् । अपसव्येन हस्तेन निर्वपेद् उदकं भुवि ॥ ३-२१४

3.214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

त्रींस् तु तस्माद् हविःशेषात् पिण्डान् कृत्वा समाहितः । औदकेन-एव विधिना निर्वपेद् दक्षिणा-मुखः ॥ ३-२१५

3.215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

न्युप्य पिण्डांस् ततस् तांस् तु प्रयतो विधिपूर्वकम् । तेषु दर्भेषु तं हस्तं निर्मृज्यात् - लेपभागिनाम् ॥ ३-२१६

3.216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

आचम्य-उदक्परावृत्य त्रिर् आयम्य शनैर् असून्। षड् ऋतूंश् च नमस्कुर्यात् पितॄन् एव च मन्त्रवत्॥ ३-२१७

3.217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

उदकं निनयेत् - शेषं शनैः पिण्डान्तिके पुनः। अवजिघ्रेच् च तान् पिण्डान् यथान्युप्तान् समाहितः॥ ३-२१८

3.218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

पिण्डेभ्यस् त्व् अल्पिकां मात्रां समादाय-अनुपूर्वशः। तान् एव विप्रान् आसीनान् विधिवत् पूर्वम् आशयेत्॥ ३-२१९

3.219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

म्रियमाणे तु पितरि पूर्वेषाम् एव निर्वपेत्। विप्रवद् वा-अपि तं श्राद्धे स्वकं पितरम् आशयेत्॥ ३-२२०

3.220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

पिता यस्य निवृत्तः स्याज् जीवेच् च-अपि पितामहः। पितुः स नाम सङ्कीर्त्य कीर्तयेत् प्रपितामहम्॥ ३-२२१

3.221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather.

पितामहो वा तत् - श्राद्धं भुञ्जीत-इत्यब्रवीन् मनुः। कामं वा समनुज्ञातः स्वयम् एव समाचरेत्॥ ३-२२२

3.222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

तेषां दत्त्वा तु हस्तेषु स-पवित्रं तिल-उदकम्। तत्पिण्डाग्रं प्रयच्चेत स्वधा-एषाम् अस्त्व् इति ब्रुवन्॥ ३-२२३

3.223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, 'To those, Svadha!'

पाणिभ्यां तु-उपसंगृह्य स्वयम् अन्नस्य वर्धितम्। विप्रान्तिके पितॄन् ध्यायन् शनकैर् उपनिक्षिपेत्॥ ३-२२४

3.224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

उभयोर् हस्तयोर् मुक्तं यद् अन्नम् उपनीयते। तद् विप्रलुम्पन्त्यसुराः सहसा दुष्ट-चेतसः॥ ३-२२५

3.225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

गुणांश् च सूप-शाकाद्यान् पयो दधि घृतं मधु। विन्यसेत् प्रयतः पूर्वं भूमाव् एव समाहितः॥ ३-२२६

3.226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

भक्ष्यं भोज्यं च विविधं मूलानि च फलानि च । हृद्यानि च-एव मांसानि पानानि सु-रभीणि च ॥ ३-२२७

3.227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

उपनीय तु तत् सर्वं शनकैः सुसमाहितः । परिवेषयेत प्रयतो गुणान् सर्वान् प्रचोदयन् ॥ ३-२२८

3.228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

न-अस्रम् आपातयेज् जातु न कुप्येन् न-अनृतं वदेत् । न पादेन स्पृशेद् अन्नं न च-एतद् अवधूनयेत् ॥ ३-२२९

3.229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

अस्रं गमयति प्रेतान् कोपो अरीन् अनृतं शुनः । पादस्पर्शस् तु रक्षांसि दुष्कृतीन् अवधूननम् ॥ ३-२३०

3.230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

यद् यद् रोचेत विप्रेभ्यस् तत् तद् दद्याद् अमत्सरः । ब्रह्मोद्याश् च कथाः कुर्यात् पितॄणाम् एतद् ईप्सितम् ॥ ३-२३१

3.231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

स्वाध्यायं श्रावयेत् पित्र्ये धर्मशास्त्राणि च-एव हि । आख्यानानि-इतिहासांश् च पुराणानि खिलानि च ॥ ३-२३२

3.232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

हर्षयेद् ब्राह्मणांस् तुष्टो भोजयेच् च शनैः-शनैः । अन्नाद्येन-असकृच् च-एतान् गुणैश् च परिचोदयेत् ॥ ३-२३३

3.233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its qualities.

व्रतस्थम् अपि दौहित्रं श्राद्धे यत्नेन भोजयेत् । कुतपं च-असनं दद्यात् तिलैश् च विकिरेन् महीम् ॥ ३-२३४

3.234. Let him eagerly entertain at a funeral sacrifice a daughter's son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस् तिलाः । त्रीणि च-अत्र प्रशंसन्ति शौचम् अक्रोधम् अत्वराम् ॥ ३-२३५

3.235. There are three means of sanctification, (to be used) at a Sraddha, a daughter's son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

अत्युष्णं सर्वम् अन्नं स्याद् भुञ्जीरंस् ते च वाग्यताः । न च द्विजातयो ब्रूयुर् दात्रा पृष्टा हविर्गुणान् ॥ ३-२३६

3.236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.

यावद् उष्मा भवत्यन्नं यावद् अश्नन्ति वाग्यताः। पितरस् तावद् अश्नन्ति यावत् - न-उक्ता हविर्गुणाः॥ ३-२३७

3.237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

यद् वेष्टित-शिरा भुङ्क्ते यद् भुङ्क्ते दक्षिणा-मुखः। स-उपानत्कश् च यद् भुङ्क्ते तद् वै रक्षांसि भुञ्जते॥ ३-२३८

3.238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

चाण्डालश् च वराहश् च कुक्कुटः श्वा तथा-एव च। रजस्वला च षण्ढश् च न-ईक्षेरन्न् अश्नतो द्विजान्॥ ३-२३९

3.239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

होमे प्रदाने भोज्ये च यद् एभिर् अभिवीक्ष्यते। दैवे हविषि पित्र्ये वा तद् गच्चत्ययथातथम्॥ ३-२४०

3.240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

घ्राणेन सूकरो हन्ति पक्षवातेन कुक्कुटः। श्वा तु दृष्टिनिपातेन स्पर्शेण-अवरवर्णजः॥ ३-२४१

3.241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

खञ्जो वा यदि वा काणो दातुः प्रेष्यो अपि वा भवेत्। हीन-अतिरिक्त-गात्रो वा तम् अप्यपनयेत् पुनः॥ ३-२४२

3.242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

ब्राह्मणं भिक्षुकं वा-अपि भोजनार्थम् उपस्थितम्। ब्राह्मणैर् अभ्यनुज्ञातः शक्तितः प्रतिपूजयेत्॥ ३-२४३

3.243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

सार्ववर्णिकम् अन्नाद्यं संनीय-अप्लाव्य वारिणा। समुत्सृजेद् भुक्तवताम् अग्रतो विकिरन् भुवि॥ ३-२४४

3.244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

असंस्कृत-प्रमीतानां त्यागिनां कुलयोषिताम्। उच्चिष्टं भागधेयं स्याद् दर्भेषु विकिरश् च यः॥ ३-२४५

3.245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

उच्चेषणां भूमिगतम् अजिह्मस्य-अ-शठस्य च। दासवर्गस्य तत् पित्र्ये भागधेयं प्रचक्षते॥ ३-२४६

3.246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

आ-सपिण्डक्रियाकर्म द्विजातेः संस्थितस्य तु। अदैवं भोजयेत् - श्राद्धं पिण्डम् एकं च निर्वपेत्॥ ३-२४७

3.247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

सहपिण्डक्रियायां तु कृतायाम् अस्य धर्मतः। अनया-एव-अवृता कार्यं पिण्डनिर्वपनं सुतैः॥ ३-२४८

3.248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

श्राद्धं भुक्त्वा य उच्चिष्टं वृषलाय प्रयच्चति। स मूढो नरकं याति कालसूत्रम् अवाक्षिराः॥ ३-२४९

3.249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

श्राद्धभुग् वृषलीतल्पं तद् अहर् यो अधिगच्चति। तस्याः पुरीषे तं मासं पितरस् तस्य शेरते॥ ३-२५०

3.250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

पृष्ट्वा स्वदितम् इत्येवं तृप्तान् आचामयेत् ततः। आचान्तांश् च-अनुजानीयाद् अभितो रम्यताम् इति॥ ३-२५१

3.251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!'

स्वधा-अस्त्व् इत्येव तं ब्रूयुर् ब्राह्मणास् तदनन्तरम्। स्वधाकारः परा ह्याषीः सर्वेषु पितृकर्मसु॥ ३-२५२

3.252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

ततो भुक्तवतां तेषाम् अन्नशेषं निवेदयेत्। यथा ब्रूयुस् तथा कुर्याद् अनुज्ञातस् ततो द्विजैः॥ ३-२५३

3.253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

पित्र्ये स्वदितम् इत्येव वाच्यं गोष्ठे तु सुशृतम्। संपन्नम् इत्यभ्युदये दैवे रुचितम् इत्यपि॥ ३-२५४

3.254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

अपराह्णस् तथा दर्भा वास्तुसंपादनं तिलाः। सृष्टिर् मृष्टिर् द्विजाश् च-अग्र्याः श्राद्धकर्मसु संपदः॥ ३-२५५

3.255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

दर्भाः पवित्रं पूर्वाह्णो हविष्याणि च सर्वशः। पवित्रं यच् च पूर्व-उक्तं विज्ञेया हव्यसंपदः॥ ३-२५६

3.256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

मुनि-अन्नानि पयः सोमो मांसं यच् च-अन् - उपस्कृतम्। अक्सार-लवणं च-एव प्रकृत्या हविर् उच्यते॥ ३-२५७

3.257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

विसृज्य ब्राह्मणांस् तांस् तु नियतो वाग्यतः शुचिः। दक्षिणां दिशम् आकाङ्क्षन् याचेत-इमान् वरान् पितॄन्॥ ३-२५८

3.258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

दातारो नो अभिवर्धन्तां वेदाः संततिर् एव च। श्रद्धा च नो मा व्यगमद् बहुदेयं च नो अस्त्व् इति॥ ३-२५९

3.259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'

एवं निर्वपणं कृत्वा पिण्डांस् तांस् तदनन्तरम्। गां विप्रम् अजम् अग्निं वा प्राशयेद् अप्सु वा क्षिपेत्॥ ३-२६०

3.260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

पिण्डनिर्वपणं के चित् परस्ताद् एव कुर्वते। वयोभिः खादयन्त्यन्ये प्रक्षिपन्त्यनले अप्सु वा॥ ३-२६१

3.261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

पति-व्रता धर्मपत्नी पितृपूजन-तत्परा। मध्यमं तु ततः पिण्डम् अद्यात् सम्यक् सुतार्थिनी॥ ३-२६२

3.262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

आयुष्मन्तं सुतं सूते यशो-मेधासमन्वितम्। धनवन्तं प्रजावन्तं सात्त्विकं धार्मिकं तथा॥ ३-२६३

3.263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

प्रक्सालय हस्ताव् आचाम्य ज्ञातिप्रायं प्रकल्पयेत्। ज्ञातिभ्यः सत्कृतं दत्त्वा बान्धवान् अपि भोजयेत्॥ ३-२६४

3.264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

उच्छेषणं तु तद् तिष्ठेद् यावद् विप्रा विसर्जिताः। ततो गृहबलिं कुर्याद् इति धर्मो व्यवस्थितः॥ ३-२६५

3.265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

हविर् यच् चिररात्राय यच् च-अनन्त्याय कल्पते। पितृभ्यो विधिवद् दत्तं तद् प्रवक्ष्याम्यशेषतः॥ ३-२६६

3.266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

तिलैर् व्रीहि-यवैर् माषैर् अद्भिर् मूल-फलेन वा। दत्तेन मासं तृप्यन्ति विधिवत् पितरो नृनाम्॥ ३-२६७

3.267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule,

द्वौ मासौ मत्स्यमांसेन त्रीन् मासान् हारिणेन तु। औरभ्रेण-अथ चतुरः शाकुनेन-अथ पञ्च वै॥ ३-२६८

3.268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

षण्मासांश् चागमांसेन पार्षतेन च सप्त वै। अष्टाव् एनस्य मांसेन रौरवेण नव-एव तु॥ ३-२६९

3.269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru,

दशमासांस् तु तृप्यन्ति वराह-महिषामिषैः। शश-कूर्मयोस् तु मांसेन मासान् एकादश-एव तु॥ ३-२७०

3.270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

संवत्सरं तु गव्येन पयसा पायसेन च। वार्ध्रीणसस्य मांसेन तृप्तिर् द्वादशवार्षिकी॥ ३-२७१

3.271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

कालशाकं महाशल्काः खड्ग-लोहामिषं मधु। आनन्त्याय-एव कल्प्यन्ते मुनि-अन्नानि च सर्वशः॥ ३-२७२

3.272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

यत् किं चिन् मधुना मिश्रं प्रदद्यात् तु त्रयोदशीम्। तद् अप्यक्षयम् एव स्याद् वर्षासु च मघासु च॥ ३-२७३

3.273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

अपि नः स कुले भूयाद् यो नो दद्यात् त्रयोदशीम्। पायसं मधु-सर्पिर्भ्यां प्राक् चाये कुञ्जरस्य च॥ ३-२७४

3.274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

यद् यद् ददाति विधिवत् सम्यक् श्रद्धासमन्वितः। तत् तत् पितॄणां भवति परत्र-अनन्तम् अक्षयम्॥ ३-२७५

3.275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम्। श्राद्धे प्रशस्तास् तिथयो यथा-एता न तथा-इतराः॥ ३-२७६

3.276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

युक्षु कुर्वन् दिन-ऋक्षेषु सर्वान् कामान् समश्नुते। अयुक्षु तु पितॄन् सर्वान् प्रजां प्राप्नोति पुष्कलाम्॥ ३-२७७

3.277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

यथा च-एव-अपरः पक्षः पूर्वपक्षाद् विशिष्यते । तथा श्राद्धस्य पूर्वाह्णाद् अपराह्णो विशिष्यते ॥ ३-२७८

3.278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

प्राचीनावीतिना सम्यग् अपसव्यम् अतन्द्रिणा । पित्र्यम् आ निधनात् कार्यं विधिवद् दर्भ-पाणिना ॥ ३-२७९

3.279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्तिता हि सा । संध्ययोर् उभयोश् च-एव सूर्ये च-एव-अचिर-उदिते ॥ ३-२८०

3.280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

अनेन विधिना श्राद्धं त्रिर् अब्दस्य-इह निर्वपेत् । हेमन्त-ग्रीष्म-वर्षासु पाञ्चयज्ञिकम् अन्वहम् ॥ ३-२८१

3.281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

न पैतृयज्ञियो होमो लौकिके अग्नौ विधीयते । न दर्शेन विना श्राद्धम् आहित-अग्नेर् द्विजन्मनः ॥ ३-२८२

3.282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

यद् एव तर्पयत्यद्भिः पितॄन् स्नात्वा द्विजोत्तमः । तेन-एव कृत्स्नम् आप्नोति पितृयज्ञक्रियाफलम् ॥ ३-२८३

3.283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

वसून् वदन्ति तु पितॄन् रुद्रांश् च-एव पितामहान् । प्रपितामहांस् तथा-अदित्यान् श्रुतिर् एषा सनातनी ॥ ३-२८४

3.284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

विघसाशी भवेन् नित्यं नित्यं वा-अमृत-भोजनः । विघसो भुक्तशेषं तु यज्ञशेषं तथा-अमृतम् ॥ ३-२८५

3.285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

एतद् वो अभिहितं सर्वं विधानं पाञ्चयज्ञिकम् । द्विजातिमुख्यवृत्तीनां विधानं श्रूयताम् इति ॥ ३-२८६

3.286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

Chapter 4

चतुर्थम् आयुषो भागम् उषित्वा-अद्यं गुरौ द्विजाः । द्वितीयम् आयुषो भागं कृत-दारो गृहे वसेत्॥ ४-०१

4.1. Having dwelt with a teacher during the fourth part of (a man's) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

अद्रोहेण-एव भूतानाम् अल्पद्रोहेण वा पुनः । या वृत्तिस् तां समास्थाय विप्रो जीवेद् अनापदि ॥ ४-०२

4.2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.

यात्रामात्रप्रसिद्धि-अर्थं स्वैः कर्मभिर् अगर्हितैः । अक्लेशेन शरीरस्य कुर्वीत धनसंचयम्॥ ४-०३

4.3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

ऋत-अमृताभ्यां जीवेत् तु मृतेन प्रमृतेन वा । सत्य-अनृताभ्याम् अपि वा न श्ववृत्त्या कदा चन ॥ ४-०४

4.4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog's mode of life).

ऋतम् उञ्छ-शिलं ज्ञेयम् अमृतं स्याद् अयाचितम्। मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम्॥ ४-०५

4.5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.

सत्य-अनृतं तु वाणिज्यं तेन च-एव-अपि जीव्यते । सेवा श्ववृत्तिर् आख्याता तस्मात् तां परिवर्जयेत्॥ ४-०६

4.6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.

कुसूल-धान्यको वा स्यात् कुम्भी-धान्यक एव वा । त्र्यह-एहिको वा-अपि भवेद् अश्वस्तनिक एव वा ॥ ४-०७

4.7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.

चतुर्णाम् अपि च-एतेषां द्विजानां गृहमेधिनाम्। ज्यायान् परः परो ज्ञेयो धर्मतो लोकजित्तमः ॥ ४-०८

4.8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.

षट्-कर्म-एको भवत्येषां त्रिभिर् अन्यः प्रवर्तते । द्वाभ्याम् एकश् चतुर्थस् तु ब्रह्मसत्त्रेण जीवति ॥ ४-०९

4.9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.

वर्तयंश् च शिल-उञ्छाभ्याम् अग्निहोत्र-परायणः । इष्टीः पार्वायणान्तीयाः केवला निर्वपेत् सदा ॥ ४-१०

4.10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.

न लोकवृत्तं वर्तेत वृत्तिहेतोः कथं चन। अजिह्माम् अशथां शुद्धाम् जीवेद् ब्राह्मणजीविकाम्॥ ४-११

4.11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.

संतोषं परम् आस्थाय सुखार्थी संयतो भवेत्। संतोष-मूलं हि सुखं दुःख-मूलं विपर्ययः॥ ४-१२

4.12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

अतो अन्यतमया वृत्त्या जीवंस् तु स्नातको द्विजः। स्वर्ग-अयुष्य-यशस्यानि व्रताणि-इमानि धारयेत्॥ ४-१३

4.13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

वेद-उदितं स्वकं कर्म नित्यं कुर्याद् अतन्द्रितः। तद् हि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम्॥ ४-१४

4.14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.

न-ईहेत-अर्थान् प्रसङ्गेन न विरुद्धेन कर्मणा। न विद्यमानेष्व् अर्थेषु न-अत्यार्तम् अपि यतस् ततः॥ ४-१५

4.15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः। अतिप्रसक्तिं च-एतेषां मनसा संनिवर्तयेत्॥ ४-१६

4.16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

सर्वान् परित्यजेद् अर्थान् स्वाध्यायस्य विरोधिनः। यथा तथा-अध्यापयंस् तु सा ह्यस्य कृतकृत्यता॥ ४-१७

4.17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

वयसः कर्मणो अर्थस्य श्रुतस्य-अभिजनस्य च। वेष-वाच्-बुद्धि-सारूप्यम् आचरन् विचरेद् इह॥ ४-१८

4.18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

बुद्धि-वृद्धि-कराण्याशु धन्यानि च हितानि च। नित्यं शास्त्राण्यवेक्षेत निगमांश् च-एव वैदिकान्॥ ४-१९

4.19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति। तथा तथा विजानाति विज्ञानं च-अस्य रोचते॥ ४-२०

4.20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा। नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत्॥ ४-२१

4.21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

एतान् एके महायज्ञान् यज्ञशास्त्रविदो जनाः। अनीहमानाः सततम् इन्द्रियेष्व् एव जुह्वति॥ ४-२२

4.22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

वाच्येके जुह्वति प्राणं प्राणे वाचं च सर्वदा। वाचि प्राणे च पश्यन्तो यज्ञनिर्वृत्तिम् अक्षयाम्॥ ४-२३

4.23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

ज्ञानेन-एव-अपरे विप्रा यजन्त्येतैर् मखैः सदा। ज्ञान-मूलाम् क्रियाम् एषां पश्यन्तो ज्ञानचक्षुषा॥ ४-२४

4.24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

अग्निहोत्रं च जुहुयाद् आदि-अन्ते द्यु-निशोः सदा। दर्शेन च-अर्धमासान्ते पौर्णमासेन च-एव हि॥ ४-२५

4.25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month,

सस्यान्ते नवसस्य-इष्ट्या तथा-ऋतु-अन्ते द्विजो अध्वरैः। पशुना त्व् अयनस्य-अदौ समान्ते सौमिकैर् मखैः॥

४-२६

4.26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya-) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

न-अन्- इष्ट्वा नवसस्य-इष्ट्या पशुना च-अग्निमान् द्विजः। नवान्नम् अद्यात्- मांसं वा दीर्घम् आयुर् जिजीविषुः॥

४-२७

4.27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).

नवेन-अन्- अर्चिता ह्यस्य पशुहव्येन च-अग्नयः। प्राणान् एव-अत्तुम् इच्छन्ति नवान्न-अमिषगर्धिनः॥ ४-२८

4.28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.

आसन-अशन-शय्याभिर् अद्भिर् मूल-फलेन वा । न-अस्य कश् चिद् वसेद् गेहे शक्तितो अन् - अर्चितो अतिथिः ॥

४-२९

4.29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

पाषाण्डिनो विकर्मस्थान् बैडाल-व्रतिकान् - शठान् । हैतुकान् बक-वृत्तींश् च वाच्-मात्रेण-अपि न-अर्चयेत् ॥ ४-३०

4.30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.

वेदविद्या-व्रत-स्नातान् - श्रोत्रियान् गृहमेधिनः । पूजयेद् हव्य-कव्येन विपरीतांश् च वर्जयेत् ॥ ४-३१

4.31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

शक्तितो अ-पचमानेभ्यो दातव्यं गृहमेधिना । संविभागश् च भूतेभ्यः कर्तव्यो अन् - उपरोधतः ॥ ४-३२

4.32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).

राजतो धनम् अन्विच्चेत् संसीदन् स्नातकः क्षुधा । याज्य-अन्तेवासिनोर् वा-अपि न त्व् अन्यत इति स्थितिः ॥ ४-३३

4.33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

न सीदेत् स्नातको विप्रः क्षुधा शक्तः कथं चन । न जीर्ण-मलवद्-वासा भवेच् च विभवे सति ॥ ४-३४

4.34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

क्ळृप्तकेश-नख-श्मश्रुर् दान्तः शुक्ल-अम्बरः शुचिः । स्वाध्याये च-एव युक्तः स्यान् नित्यम् आत्महितेषु च ॥ ४-३५

4.35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

वैणवीं धारयेद् यष्टिं स-उदकं च कमण्डलुम् । यज्ञोपवीतं वेदं च शुभं रौक्मे च कुण्डले ॥ ४-३६

4.36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

न-ईक्षेत-उद्यन्तम् आदित्यं न-अस्तं यान्तं कदा चन । न-उपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥ ४-३७

4.37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

न लङ्घयेद् वत्सतन्त्रीं न प्रधावेच् च वर्षति । न च-उदके निरीक्षेत स्वरूपम् इति धारणा ॥ ४-३८

4.38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम्। प्रदक्षिणानि कुर्वीत प्रज्ञातांश् च वनस्पतीन्॥ ४-३९

4.39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

न-उपगच्चेत् प्रमत्तो अपि स्त्रियम् आर्तवदर्शने। समानशयने च-एव न शयीत तया सह॥ ४-४०

4.40. Let him, though mad with desire, not approach his wife when her courses appear; nor let him sleep with her in the same bed.

रजसा-अभिप्लुतां नारीं नरस्य ह्युपगच्चतः। प्रज्ञा तेजो बलं चक्षुर् आयुश् च-एव प्रहीयते॥ ४-४१

4.41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

तां विवर्जयतस् तस्य रजसा समभिप्लुताम्। प्रज्ञा तेजो बलं चक्षुर् आयुश् च-एव प्रवर्धते॥ ४-४२

4.42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

न-अश्नीयाद् भार्यया सार्धं न-एनाम् ईक्षेत च-अश्नतीम्। क्षुवतीं जृम्भमाणां वा न च-असीनां यथासुखम्॥ ४-४३

4.43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

न-अञ्जयन्तीं स्वके नेत्रे न च-अभ्यक्ताम् अनावृताम्। न पश्येत् प्रसवन्तीं च तेजस्-कामो द्विजोत्तमः॥ ४-४४

4.44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

न-अन्नम् अद्याद् एकवासा न नग्नः स्नानम् आचरेत्। न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे॥ ४-४५

4.45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,

न फालकृष्टे न जले न चित्यां न च पर्वते। न जीर्णदेवायतने न वल्मीके कदा चन॥ ४-४६

4.46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill,

न स-सत्त्वेषु गर्तेषु न गच्चन्न् अपि न स्थितः। न नदीतीरम् आसाद्य न च पर्वतमस्तके॥ ४-४७

4.47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.

वायु-अग्नि-विप्रम् आदित्यम् अपः पश्यंस् तथा-एव गाः। न कदा चन कुर्वीत विष्-मूत्रस्य विसर्जनम्॥ ४-४८

4.48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.

ख़्तिरस्कृत्य-उच्चरेत् काष्ठ-लोष्ठ-पत्र-तृणादिना । ख़् नियम्य प्रयतो वाचं संवीताङ्गो अवगुण्ठितः ॥ ४-४९

4.49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.

ख़्मूत्र-उच्चार-समुत्सर्गं दिवा कुर्याद् उदङ्-मुखः । ख़् दक्षिणा-अभिमुखो रात्रौ संध्यायोश् च यथा दिवा ॥ ४-५०

4.50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.

ख़्चायायाम् अन्धकारे वा रात्राव् अहनि वा द्विजः । ख़् यथासुख-मुखः कुर्यात् प्राणबाध-भयेषु च ॥ ४-५१

4.51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.

ख़्प्रति-अग्निं प्रति-सूर्यं च प्रति-सोम-उदक-द्विजम् । ख़् प्रति-गु प्रति-वातं च प्रज्ञा नश्यति मेहतः ॥ ४-५२

4.52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.

न-अग्निं मुखेन-उपधमेन् नग्नां न-ईक्षेत च स्त्रियम् । न-अमेध्यं प्रक्षिपेद् अग्नौ न च पादौ प्रतापयेत् ॥ ४-५३

4.53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.

अधस्तान् न-उपदध्याच् च न च-एनम् अभिलङ्घयेत् । न च-एनं पादतः कुर्यान् न प्राण-अबाधम् आचरेत् ॥ ४-५४

4.54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.

न-अश्नीयात् संधिवेलायां न गच्चेन् न-अपि संविशेत् । न च-एव प्रलिखेद् भूमिं न-अत्मनो अपहरेत् स्रजम् ॥ ४-५५

4.55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.

न-अप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत् । अमेध्यलिप्तम् अन्यद् वा लोहितं वा विषाणि वा । ४-५६

4.56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.

न-एकः सुप्यात् - शून्यगेहे न श्रेयांसं प्रबोधयेत् । न-उदक्यया-अभिभाषेत यज्ञं गच्चेन् न च-अवृतः ॥ ४-५७

4.57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).

अग्न्यगारे गवां गोष्ठे ब्राह्मणानां च संनिधौ । स्वाध्याये भोजने च-एव दक्षिनं पाणिम् उद्धरेत् ॥ ४-५८

4.58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.

न वारयेद् गां धयन्तीं न च-अचक्षीत कस्य चित् । न दिवि-इन्द्रायुधं दृष्ट्वा कस्य चिद् दर्शयेद् बुधः ॥ ४-५९

4.59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.

न-अधर्मिके वसेद् ग्रामे न व्याधि-बहुले भृशम्। न-एकः प्रपद्येत-अध्वानं न चिरं पर्वते वसेत्॥ ४-६०

4.60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

न शूद्रराज्ये निवसेन् न-अधार्मिकजनावृते। न पाषण्डिगणाक्रान्ते न-उपस्पृटे अन्त्यजैर् नृभिः॥ ४-६१

4.61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.

न भुञ्जीत-उद्धृत-स्नेहं न-अतिसौहित्यम् आचरेत्॥ न-अतिप्रगे न-अतिसायं न सायं प्रात-अशितः॥ ४-६२

4.62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

न कुर्वीत वृथाचेष्टां न वार्यञ्जलिना पिबेत्। न-उत्सङ्गे भक्षयेद् भक्ष्यान् न जातु स्यात् कुतूहली॥ ४-६३

4.63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.

न नृत्येद् अथ वा गायेन् न वादित्राणि वादयेत। न-अस्फोटयेन् न च क्ष्वेडेन् न च रक्तो विरावयेत्॥ ४-६४

4.64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.

न पादौ धावयेत् कांस्ये कदा चिद् अपि भाजने। न भिन्नभाण्डे भुञ्जीत न भावप्रतिदूषिते॥ ४-६५

4.65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.

उपानहौ च वासश् च धृतम् अन्यैर् न धारयेत्। उपवीतम् अलङ्कारं स्रजं करकम् एव च॥ ४-६६

4.66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.

न-अ-विनीतैर् भजेद् धुर्यैर् न च क्षुध-व्याधि-पीडितैः। न भिन्न-शृङ्ग-अक्षि-खुरैर् न वालधिविरूपितैः॥ ४-६७

4.67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.

विनीतैस् तु व्रजेन् नित्यम् आशुगैर् लक्षणान्वितैः। वर्ण-रूप-उपसंपन्नैः प्रतोदेन-अतुदन् भृशम्॥ ४-६८

4.68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.

बालातपः प्रेतधूमो वर्ज्यं भिन्नं तथा-असनम्। न चिन्द्यान् नख-रोमाणि दन्तैर् न-उत्पाटयेन् नखान्॥ ४-६९

4.69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.

न मृत् - लोष्टं च मृद्वीयान् न चिन्द्यात् करजैस् तृणम्। न कर्म निष्फलं कुर्यान् न-अयत्याम् असुख-उदयम्॥ ४-७०

4.70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.

लोष्टमर्दी तृणच्चेदी नखखादी च यो नरः। स विनाशं व्रजत्याशु सूचका-अशुचिर् एव च॥ ४-७१

4.71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.

न विगर्ह्यं कथां कुर्याद् बहिर् माल्यं न धारयेत्। गवां च यानं पृष्ठेन सर्वथा-एव विगर्हितम्॥ ४-७२

4.72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.

अद्वारेण च न-अतीयाद् ग्रामं वा वेश्म वा-अवृतम्। रात्रौ च वृक्षमूलानि दूरतः परिवर्जयेत्॥ ४-७३

4.73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.

न-अक्षैर् दीव्येत् कदा चित् तु स्वयं न-उपानहौ हरेत्। शयनस्थो न भुञ्जीत न पाणिस्थं न च-असने॥ ४-७४

4.74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.

सर्वं च तिलसंबद्धं न-अद्याद् अस्तम् इते रवौ। न च नग्नः शयीत-इह न च-उच्चिष्टः क्व चिद् व्रजेत्॥ ४-७५

4.75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).

आर्द्र-पादस् तु भुञ्जीत न-अर्द्र-पादस् तु संविशेत्। आर्द्र-पादस् तु भुञ्जानो दीर्घम् आयुर् अवाप्नुयात्॥ ४-७६

4.76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

अचक्षुर्विषयं दुर्गं न प्रपद्येत कर्हि चित्। न विष्-मूत्रम् उदीक्षेत न बाहुभ्यां नदीं तरेत्॥ ४-७७

4.77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.

अधितिष्ठेन् न केशांस् तु न भस्म-अस्थि-कपालिकाः। न कार्पास-अस्थि न तुषान् दीर्घम् आयुर् जिजीविषुः॥ ४-७८

4.78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.

न संवसेच् च पतितैर् न चाण्डालैर् न पुल्कसैः। न मूर्खैर् न-अवलिप्तैश् च न-अन्त्यैर् न-अन्त्यावसायिभिः॥ ४-७९

4.79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.

न शूद्राय मतिं दद्यान् न-उच्चिष्टं न हविष्कृतम्। न च-अस्य-उपदिशेद् धर्मं न च-अस्य व्रतम् आदिशेत्॥ ४-८०

4.80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

यो ह्यस्य धर्मम् आचष्टे यश् च-एव-अदिशति व्रतम्। सो असंवृतं नाम तमः सह तेन-एव मज्जति॥ ४-८१

4.81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

न संहताभ्यां पाणिभ्यां कण्डूयेद् आत्मनः शिरः। न स्पृशेच् च-एतद् उच्चिष्टो न च स्नायाद् विना ततः॥ ४-८२

4.82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.

केशग्रहान् प्रहारांश् च शिरस्येतान् विवर्जयेत्। शिरःस्नातश् च तैलेन न-अङ्गं किं चिद् अपि स्पृशेत्॥ ४-८३

4.83. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.

न राज्ञः प्रतिगृह्णीयाद् अराजन्यप्रसूतितः। सूना-चक्र-ध्वजवतां वेशेन-एव च जीवताम्॥ ४-८४

4.84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

दशसूना-समं चक्रं दशचक्र-समो ध्वजः। दशध्वज-समो वेशो दशवेश-समो नृपः॥ ४-८५

4.85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

दश सूणासहस्राणि यो वाहयति सौनिकः। तेन तुल्यः स्मृतो राजा घोरस् तस्य प्रतिग्रहः॥ ४-८६

4.86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

यो राज्ञः प्रतिगृह्णाति लुब्धस्य-उच्चास्त्रवर्तिनः। स पर्यायेण याति-इमान् नरकान् एकविंशतिम्॥ ४-८७

4.87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:

तामिस्रम् अन्धतामिस्रं महारौरव-रौरवौ। नरकं कालसूत्रं च महानरकम् एव च॥ ४-८८

4.88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,

संजीवनं महावीचिं तपनं संप्रतापनम्। संहातं च स-काकोलं कुड्मलं प्रतिमूर्तिकम्॥ ४-८९

4.89. Samgivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, Putimrittika,

लोहशङ्कुम् ऋजीषं च पन्थानं शाल्मलीं नदीम्। असिपत्रवनं च-एव लोहदारकम् एव च॥ ४-९०

4.90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.

एतद् विदन्तो विद्वांसो ब्राह्मणा ब्रह्मवादिनः। न राज्ञः प्रतिगृह्णन्ति प्रेत्य श्रेयो अभिकाङ्क्षिणः॥ ४-९१

4.91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

ब्राह्मे मुहूर्ते बुध्येत धर्म-अर्थौ च-अनुचिन्तयेत्। कायक्लेशांश् च तन्-मूलान् वेदतत्त्वार्थम् एव च॥ ४-९२

4.92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.

उत्थाय-अवश्यकं कृत्वा कृत-शौचः समाहितः। पूर्वां संध्यां जपंस् तिष्ठेत् स्वकाले च-अपरां चिरम्॥ ४-९३

4.93. When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

ऋषयो दीर्घसंध्यत्वाद् दीर्घम् आयुर् अवाप्नुयुः। प्रज्ञां यशश् च कीर्तिं च ब्रह्मवर्चसम् एव च॥ ४-९४

4.94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

श्रावण्यां प्रौष्ठपद्यां वा-अप्युपाकृत्य यथाविधि। युक्तश् चन्दांस्यधीयीत मासान् विप्रो अर्धपञ्चमान्॥ ४-९५

4.95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

पुष्ये तु चन्दसां कुर्याद् बहिर् उत्सर्जनं द्विजः। माघशुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमे अहनि॥ ४-९६

4.96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

यथाशास्त्रं तु कृत्वा-एवम् उत्सर्गं चन्दसां बहिः। विरमेत् पक्षिणीं रात्रिं तद् एव-एकम् अह-र्निशम्॥ ४-९७

4.97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

अत ऊर्ध्वं तु चन्दांसि शुक्लेषु नियतः पठेत्। वेदाङ्गानि च सर्वाणि कृष्णपक्षेषु संपठेत्॥ ४-९८

4.98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

न-अविस्पष्टम् अधीयीत न शूद्रजनसन्निधौ। न निशान्ते परिश्रान्तो ब्रह्म-अधीत्य पुनः स्वपेत्॥ ४-९९

4.99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

यथा-उदितेन विधिना नित्यं चन्दस्कृतं पठेत्। ब्रह्म चन्दस्कृतं च-एव द्विजो युक्तो ह्यनापदि। ४-१००

4.100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

इमान् नित्यम् अनध्यायान् अधीयानो विवर्जयेत्। अध्यापनं च कुर्वाणः शिष्याणां विधिपूर्वकम्॥ ४-१०१

4.101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).

कर्णश्रवे अनिले रात्रौ दिवा पांसुसमूहने। एतौ वर्षास्व् अनध्यायाव् अध्यायज्ञाः प्रचक्षते॥ ४-१०२

4.102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.

विद्युत् - स्तनित-वर्षेषु महा-उल्कानां च संप्लवे। आकालिकम् अनध्यायम् एतेषु मनुर् अब्रवीत्॥ ४-१०३

4.103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

एतांस् त्व् अभ्युदितान् विद्याद् यदा प्रादुष्कृताग्निषु। तदा विद्याद् अनध्यायम् अनृतौ च-अभ्रदर्शने॥ ४-१०४

4.104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

निर्घाते भूमिचलने ज्योतिषां च-उपसर्जने। एतान् आकालिकान् विद्याद् अनध्यायान् ऋताव् अपि॥ ४-१०४

4.105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

प्रादुष्कृतेष्व् अग्निषु तु विद्युत् - स्तनित-निःस्वने। स-ज्योतिः स्याद् अनध्यायः शेषे रात्रौ यथा दिवा॥ ४-१०६

4.106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

नित्य-अनध्याय एव स्याद् ग्रामेषु नगरेषु च। धर्मनैपुण्य-कामानां पूतिगन्धे च सर्वदा॥ ४-१०७

4.107. For those who wish to acquire exceedingiy great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

अन्तर्गत-शवे ग्रामे वृषलस्य च सन्निधौ। अनध्यायो रुद्यमाने समवाये जनस्य च॥ ४-१०८

4.108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

उदके मध्यरात्रे च विष्-मूत्रस्य विसर्जने। उच्चिष्टः श्राद्धभुक् च-एव मनसा-अपि न चिन्तयेत्।४-१०९

4.109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

प्रतिगृह्य द्विजो विद्वान् एकोद्दिष्टस्य केतनम्। त्र्यहं न कीर्तयेद् ब्रह्म राज्ञो राहोश् च सूतके॥ ४-११०

4.110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishta), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

यावद् एकानुदिष्टस्य गन्धो लेपश् च तिष्ठति। विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्तयेत्॥ ४-१११

4.111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

शयानः प्रौढ-पादश् च कृत्वा च-एव-अवसक्थिकाम्। न-अधीयीत-अमिषं जग्ध्वा सूतकान्नाद्यम् एव च॥ ४-११२

4.112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

नीहारे बाणशब्दे च संध्ययोर् एव च-उभयोः। अमावास्या-चतुर्दश्योः पौर्णमास्य-अष्टकासु च॥ ४-११३

4.113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

अमावास्या गुरुं हन्ति शिष्यं हन्ति चतुर्दशी। ब्रह्म-अष्टक-पौर्णमास्यौ तस्माद् ताः परिवर्जयेत्॥ ४-११४

4.114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

पांसुवर्षे दिशां दाहे गोमायुविरुते तथा। श्व-खर-उष्ट्रे च रुवति पङ्क्तौ च न पठेद् द्विजः॥ ४-११५

4.115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

न-अधीयीत श्मशानान्ते ग्रामान्ते गोव्रजे अपि वा। वसित्वा मैथुनं वासः श्राद्धिकं प्रतिगृह्य च॥ ४-११६

4.116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

प्राणि वा यदि वा-अप्राणि यत् किं चित् - श्राद्धिकं भवेत्। तद् आलभ्य-अप्यनध्यायः पाण्य-अस्यो हि द्विजः

स्मृतः॥ ४-११७

4.117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

चौरैर् उपद्रुते ग्रामे संभ्रमे च-अग्निकारिते। आकालिकम् अनध्यायं विद्यात् सर्वाद्भुतेषु च॥ ४-११८

4.118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

उपाकर्मणि च-उत्सर्गे त्रिरात्रं क्षेपणं स्मृतम्। अष्टकासु त्व् अहोरात्रम् ऋत्वन्तासु च रात्रिषु॥ ४-११९

4.119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

न-अधीयीत-अश्वम् आरूढो न वृक्षं न च हस्तिनम्। न नावं न खरं न-उष्ट्रं न-इरिणस्थो न यानगः॥ ४-१२०

4.120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage,

न विवादे न कलहे न सेनायां न संगरे। न भुक्तमात्रे न-अजीर्णे न वमित्वा न शुक्तके॥ ४-१२१

4.121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,

अतिथिं च-अन्- अनुज्ञाप्य मारुते वाति वा भृशम्। रुधिरे च स्रुते गात्रात्- शस्त्रेण च परिक्षते॥ ४-१२२

4.122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.

सामध्वनाव् ऋच्-यजुषी न-अधीयीत कदा चन। वेदस्य-अधीत्य वा-अप्यन्तम् आरण्यकम् अधीत्य च॥ ४-१२३

4.123. Let him never recite the Rig-veda or the Yagur-veda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.

ऋग्वेदो देव-दैवत्यो यजुर्वेदस् तु मानुषः। सामवेदः स्मृतः पित्र्यस् तस्मात् तस्य-अशुचिर् ध्वनिः॥ ४-१२४

4.124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to men, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

एतद् विद्वन्तो विद्वांसस् त्रयीनिष्कर्षम् अन्वहम्। क्रमतः पूर्वम् अभ्यस्य पश्चाद् वेदम् अधीयते॥ ४-१२५

4.125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.

पशु-मण्डूक-मार्जार-श्व-सर्प-नकुल-अखुभिः। अन्तरागमने विद्याद् अनध्यायम् अह-र्निशम्॥ ४-१२६

4.126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

द्वाव् एव वर्जयेन् नित्यम् अनध्यायौ प्रयत्नतः। स्वाध्यायभूमिं च-अशुद्धम् आत्मानं च-अशुचिं द्विजः॥ ४-१२७

4.127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified.

अमावास्याम् अष्टमीं च पौर्णमासीं चतुर्दशीम्। ब्रह्मचारी भवेन् नित्यम् अप्यृतौ स्नातको द्विजः॥ ४-१२८

4.128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

न स्नानम् आचरेद् भुक्त्वा न-अतुरो न महानिशि। न वासोभिः सह-अजस्रं न-अविज्ञाते जलाशये॥ ४-१२९

4.129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

देवतानां गुरो राज्ञः स्नातक-अचार्ययोस् तथा । न-अक्रामेत् कामतश् चायां बभ्रुणो दीक्षितस्य च ॥ ४-१३०

4.130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).

मध्यंदिने अर्धरात्रे च श्राद्धं भुक्त्वा च स-अमिषम् । संध्ययोर् उभयोश् च-एव न सेवेत चतुष्पथम् ॥ ४-१३१

4.131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

उद्वर्तनम् अपस्नानं विष्-मूत्रे रक्तम् एव च । श्लेश्म-निष्ठ्यूत-वान्तानि न-अधितिष्ठेत् तु कामतः ॥ ४-१३२

4.132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

वैरिणं न-उपसेवेत सहायं च-एव वैरिणः । अधार्मिकं तस्करं च परस्य-एव च योषितं ॥ ४-१३३

4.133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

न हि-ईदृशम् अनायुष्यं लोके किं चन विद्यते । यादृशं पुरुषस्य-इह परदार-उपसेवनम् ॥ ४-१३४

4.134. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife.

क्षत्रियं च-एव सर्पं च ब्राह्मणं च बहु-श्रुतम् । न-अवमन्येत वै भूष्णुः कृशान् अपि कदा चन ॥ ४-१३५

4.135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

एतत् त्रयं हि पुरुषं निर्दहेद् अवमानितम् । तस्माद् एतत् त्रयं नित्यं न-अवमन्येत बुद्धिमान् ॥ ४-१३६

4.136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

न-अत्मानम् अवमन्येत पुर्वाभिर् असमृद्धिभिः । आ मृत्योः श्रियम् अन्विच्चेन् न-एनां मन्येत दु-र्लभाम् ॥ ४-१३७

4.137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

सत्यं ब्रूयात् प्रियं ब्रूयान् न ब्रूयात् सत्यम् अप्रियम् । प्रियं च न-अनृतं ब्रूयाद् एष धर्मः सनातनः ॥ ४-१३८

4.138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

भद्रं भद्रम् इति ब्रूयाद् भद्रम् इत्येव वा वदेत् । शुष्क-वैरं विवादं च न कुर्यात् केन चित् सह ॥ ४-१३९

4.139. (What is) well, let him call well, or let him say 'well' only; let him not engage in a useless enmity or dispute with anybody.

न-अतिकल्यं न-अतिसायं न-अतिमध्यंदिने स्थिते। न-अज्ञातेन समं गच्चेन् न-एको न वृषलैः सह ॥ ४-१४०

4.140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

हीन-अङ्गान् अतिरिक्त-अङ्गान् विद्या-हीनान् वयो-अधिकान्॥ रूप-द्रविण-हीनांश् च जाति-हीनांश् च

न-अक्षिपेत्॥ ४-१४१

4.141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

न स्पृशेत् पाणिना-उच्चिष्टो विप्रो गो-ब्राह्मण-अनलाण्। न च-अपि पश्येद् अशुचिः सुस्थो ज्योतिर्गणान् दिवा ॥

४-१४२

4.142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

स्पृष्ट्वा-एतान् अशुचिर् नित्यम् अद्भिः प्राणान् उपस्पृशेत्। गात्राणि च-एव सर्वाणि नाभिं पाणितलेन तु ॥ ४-१४३

4.143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

अन्- आतुरः स्वानि खानि न स्पृशेद् अनिमित्ततः। रोमाणि च रहस्यानि सर्वाण्येव विवर्जयेत्॥ ४-१४४

4.144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

मङ्गल-अचारयुक्तः स्यात् प्रयत-अत्मा जित-इन्द्रियः। जपेच् च जुहुयाच् च-एव नित्यम् अग्निम् अतन्द्रितः ॥

४-१४५

4.145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

मङ्गल-अचारयुक्तानां नित्यं च प्रयत-अत्मनाम्। जपतां जुह्वतां च-एव विनिपातो न विद्यते॥ ४-१४६

4.146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

वेदम् एव-अभ्यसेन् नित्यं यथाकालम् अतन्द्रितः। तं ह्यस्य-अहुः परं धर्मम् उपधर्मो अन्य उच्यते॥ ४-१४७

4.147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.

वेदाभ्यासेन सततं शौचेन तपसा-एव च। अद्रोहेण च भूतानां जातिं स्मरति पौर्विकीम्॥ ४-१४८

4.148. By daily reciting the Veda, by (the observance of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

पौर्विकीं संस्मरन् जातिं ब्रह्म-एव-अभ्यस्यते पुनः। ब्रह्माभ्यासेन च-अजस्रम् अनन्तं सुखम् अश्नुते॥ ४-१४९

4.149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

सावित्रान् - शान्तिहोमांश् च कुर्यात् पर्वसु नित्यशः। पितॄंश् च-एव-अष्टकास्व् अर्चेन् नित्यम् अन्वष्टकासु च॥

४-१५०

4.150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

दूराद् आवसथान् मूत्रं दूरात् पादावसेचनम्। उच्छिष्तान्न-निषेकं च दूराद् एव समाचरेत्॥ ४-१५१

4.151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

मैत्रं प्रसाधनं स्नानं दन्तधावनम् अञ्जनम्। पूर्वाह्ण एव कुर्वीत देवतानां च पूजनम्॥ ४-१५२

4.152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

दैवतान्यभिगच्चेत् तु धार्मिकांश् च द्विजोत्तमान्। ईश्वरं च-एव रक्षार्थं गुरून् एव च पर्वसु।४-१५३

4.153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

अभिवादयेद् वृद्धांश् च दद्याच् च-एव-असनं स्वकम्। कृत-अञ्जलिर् उपासीत गच्चतः पृष्ठतो अन्वियात्॥ ४-१५४

4.154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

श्रुति-स्मृति-उदितं सम्यङ् निबद्धं स्वेषु कर्मसु। धर्ममूलं निषेवेत सद्-अचारम् अतन्द्रितः॥ ४-१५५

4.155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

आचारात् - लभते ह्यायुर् आचाराद् ईप्सिताः प्रजाः। आचाराद् धनम् अक्षय्यम् आचारो हन्त्यलक्षणम्॥ ४-१५६

4.156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

दु-अचारो हि पुरुषो लोके भवति निन्दितः। दुःखभागी च सततं व्याधितो अल्प-अयुर् एव च॥ ४-१५७

4.157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

सर्वलक्षण-हीनो अपि यः सदाचारवान् नरः। श्रद्दधानो अन् - असूयश् च शतं वर्षाणि जीवति॥ ४-१५८

4.158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

यद् यत् परवशं कर्म तत् तद् यत्नेन वर्जयेत्॥ यद् यद् आत्मवशं तु स्यात् तत् तत् सेवेत यत्नतः ।४-१५९

4.159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम्। एतद् विद्यात् समासेन लक्षणं सुख-दुःखयोः ॥ ४-१६०

4.160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

यत् कर्म कुर्वतो अस्य स्यात् परितोषो अन्तरात्मनः। तत् प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत्॥ ४-१६१

4.161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

आचार्यं च प्रवक्तारं पितरं मातरं गुरुम्। न हिंस्याद् ब्राह्मणान् गाश् च सर्वांश् च-एव तपस्विनः ॥ ४-१६२

4.162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम्। द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत्॥ ४-१६३

4.163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

परस्य दण्डं न-उद्यच्चेत् क्रुद्धो न-एनं निपातयेत्। अन्यत्र पुत्रात् - शिष्याद् वा शिष्टि-अर्थं ताडयेत् तु तौ ॥ ४-१६४

4.164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

ब्राह्मणाय-अवगुर्य-एव द्विजातिर् वधकाम्यया। शतं वर्षाणि तामिस्रे नरके परिवर्तते ॥ ४-१६५

4.165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

ताडयित्वा तृणेन-अपि संरम्भात् - मतिपूर्वकम्। एकविंशतीम् आजातीः पापयोनिषु जायते ॥ ४-१६६

4.166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

अयुध्यमानस्य-उत्पाद्य ब्राह्मणस्य-असृग् अङ्गतः। दुःखं सुमहद् आप्नोति प्रेत्य-अप्राज्ञतया नरः ॥ ४-१६७

4.167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

शोणितं यावतः पांसून् संगृह्णाति महीतलात्। तावतो अब्दान् अमुत्र-अन्यैः शोणित-उत्पादको अद्यते ॥ ४-१६८

4.168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

न कदा चिद् द्विजे तस्माद् विद्वान् अवगुरेद् अपि। न ताडयेत् तृणेन-अपि न गात्रात् स्रावयेद् असृक् ॥ ४-१६९

4.169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

अधार्मिको नरो यो हि यस्य च-अप्यनृतं धनम्। हिंसारतश् च यो नित्यं न-इह-असौ सुखम् एधते ॥ ४-१७०

4.170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

न सीदन्न् अपि धर्मेण मनो अधर्मे निवेशयेत्। अधार्मिकानां पापानाम् आशु पश्यन् विपर्ययम् ॥ ४-१७१

4.171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

न-अधर्मश् चरितो लोके सद्यः फलति गौर् इव। शनैर् आवर्त्यमानस् तु कर्तुर् मूलानि कृन्तति ॥ ४-१७२

4.172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

यदि न-अत्मनि पुत्रेषु न चेत् पुत्रेषु नप्तृषु। न त्व् एव तु कृतो अधर्मः कर्तुर् भवति निष्-फलः ॥ ४-१७३

4.173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

अधर्मेण-एधते तावत् ततो भद्राणि पश्यति। ततः सपत्नान् जयति स-मूलस् तु विनश्यति ॥ ४-१७४

4.174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

सत्य-धर्म-अर्यवृत्तेषु शौचे च-एव-अरमेत् सदा। शिष्यांश् च शिष्याद् धर्मेण वाच्-बाहु-उदर-संयतः ॥ ४-१७५

4.175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

परित्यजेद् अर्थ-कामौ यौ स्यातां धर्मवर्जितौ। धर्मं च-अप्यसुख-उदर्कं लोकसंक्रुष्टम् एव च ॥ ४-१७६

4.176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

न पाणि-पाद-चपलो न नेत्र-चपलो अन्- ऋजुः। न स्याद् वाक्-चपलश् च-एव न परद्रोहकर्म-धीः ॥ ४-१७७

4.177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

येन-अस्य पितरो याता येन याताः पितामहाः। तेन यायात् सतां मार्गं तेन गच्चन् न रिष्यति ॥ ४-१७८

4.178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.

ऋत्विक्-पुरोहित-अचार्यैर् मातुल-अतिथिसंश्रितैः । बाल-वृद्ध-अतुरैर् वैद्यैर् ज्ञाति-संबन्धि-बान्धवैः ॥ ४-१७९

4.179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives,

माता-पितृभ्यां जामीभिर् भ्रात्रा पुत्रेण भार्यया । दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥ ४-१८०

4.180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with his daughter and with his slaves, let him not have quarrels.

एतैर् विवादान् संत्यज्य सर्वपापैः प्रमुच्यते । एतैर् जितैश् च जयति सर्वान् - लोकान् इमान् गृही ॥ ४-१८१

4.181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

आचार्यो ब्रह्मलोक-ईशः प्राजापत्ये पिता प्रभुः । अतिथिस् त्व् इन्द्रलोक-ईशो देवलोकस्य च-ऋत्विजः ॥ ४-१८२

4.182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

जामयो अप्सरसाम् लोके वैश्वदेवस्य बान्धवाः । संबन्धिनो ह्यपां लोके पृथिव्यां मातृ-मातुलौ ॥ ४-१८३

4.183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

आकाश-ईशास् तु विज्ञेया बाल-वृद्ध-कृश-अतुराः । भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः ॥ ४-१८४

4.184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's wife and one's son as one's own body,

चाया स्वो दासवर्गश् च दुहिता कृपणं परम् । तस्माद् एतैर् अधिक्षिप्तः सहेत-अ-संज्वरः सदा ॥ ४-१८५

4.185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

प्रतिग्रहसमर्थो अपि प्रसङ्गं तत्र वर्जयेत् । प्रतिग्रहेण ह्यस्य-अशु ब्राह्मं तेजः प्रशाम्यति ॥ ४-१८६

4.186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

न द्रव्याणाम् अविज्ञाय विधिं धर्म्यं प्रतिग्रहे । प्राज्ञः प्रतिग्रहं कुर्याद् अवसीदन्न् अपि क्षुधा ॥ ४-१८७

4.187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

हिरण्यं भूमिम् अश्वं गाम् अन्नं वासस् तिलान् घृतम् । प्रतिगृह्णन्न् अविद्वांस् तु भस्मी-भवति दारुवत् ॥ ४-१८८

4.188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

हिरण्यम् आयुर् अन्नं च भूर् गौश् च-अप्योषतस् तनुम्। अश्वश् चक्षुस् त्वचं वासो घृतं तेजस् तिलाह् प्रजाः॥

४-१८९

4.189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.

अतपास् त्व् अनधीयानः प्रतिग्रह-रुचिर् द्विजः। अम्भस्यश्मप्लवेन-इव सह तेन-एव मज्जति॥ ४-१९०

4.190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.

तस्माद् अविद्वान् बिभियाद् यस्मात् तस्मात् प्रतिग्रहात्। स्वल्पकेन-अप्यविद्वान् हि पङ्के गौर् इव सीदति॥ ४-१९१

4.191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

न वार्यपि प्रयच्चेत् तु बैडालव्रतिके द्विजे। न बकव्रतिके पापे न-अ-वेदविदि धर्मवित्॥ ४-१९२

4.192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

त्रिष्व् अप्येतेषु दत्तं हि विधिना-अप्यर्जितं धनम्। दातुर् भवत्यनर्थाय परत्र-अदातुर् एव च॥ ४-१९३

4.193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

यथा प्लवेन-अपलेन निमज्जत्युदके तरन्। तथा निमज्जतो अधस्ताद् अज्ञौ दातृ-प्रतीच्चकौ॥ ४-१९४

4.194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

धर्मध्वजी सदा लुब्धश् चाद्मिको लोकदम्भकः॥ बैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसंधकः॥ ४-१९५

4.195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

अधो-दृष्टिर् नैष्कृतिकः स्वार्थसाधन-तत्परः। शठो मिथ्याविनीतश् च बकव्रतचरो द्विजः॥ ४-१९६

4.196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

ये बकव्रतिनो विप्रा ये च मार्जारलिङ्गिनः। ते पतन्त्यन्धतामिस्रे तेन पापेन कर्मणा॥ ४-१९७

4.197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

न धर्मस्य-अपदेशेन पापं कृत्वा व्रतं चरेत्। व्रतेन पापं प्रच्चाद्य कुर्वन् स्त्री-शूद्र-दम्भनम्॥ ४-१९८

4.198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.

प्रेत्य-इह च-ईदृशा विप्रा गर्ह्यन्ते ब्रह्मवादिभिः । चद्मना चरितं यच् च व्रतं रक्षांसि गच्छति ॥ ४-१९९

4.199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

अलिङ्गी लिङ्गिवेषेण यो वृत्तिम् उपजीवति । स लिङ्गिनां हरत्येनस् तिर्यग्योनौ च जायते ॥ ४-२००

4.200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

परकीयनिपानेषु न स्नायाद् हि कदा चन । निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ ४-२०१

4.201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

यान-शय्या-असनान्यस्य कूप-उद्यान-गृहाणि च । अदत्तान्युपयुञ्जान एनसः स्यात् तुरीय-भाक् ॥ ४-२०२

4.202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

नदीषु देवखातेषु तडागेषु सरःसु च । स्नानं समाचरेन् नित्यं गर्त-प्रस्रवणेषु च ॥ ४-२०३

4.203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

यमान् सेवेत सततं न नित्यं नियमान् बुधः । यमान् पतत्यकुर्वाणो नियमान् केवलान् भजन् ॥ ४-२०४

4.204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

न-अश्रोत्रियतते यज्ञे ग्रामयाजिकृते तथा । स्त्रिया क्लीबेन च हुते भुञ्जीत ब्राह्मणः क्व चित् ॥ ४-२०५

4.205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

अश्लीकम् एतत् साधूनां यत्र जुह्वत्यमी हविः । प्रतीपम् एतद् देवानां तस्मात् तत् परिवर्जयेत् ॥ ४-२०६

4.206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

मत्त-क्रुद्ध-अतुराणां च न भुञ्जीत कदा चन । केश-कीटावपन्नं च पदा स्पृष्टं च कामतः ॥ ४-२०७

4.207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

भ्रूणघ्न-अवेक्षितं च-एव संस्पृष्टं च-अप्युदक्यया । पतत्रिण-अवलीढं च शुना संस्पृष्टम् एव च ॥ ४-२०८

4.208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

गवा च-अन्नम् उपघ्रातं घुष्टान्नं च विशेषतः। गणान्नं गणिकान्नं च विदुषा च जुगुप्सितम्॥ ४-२०९

4.209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

स्तेन-गायनयोश् च-अन्नं तक्ष्णो वार्धुषिकस्य च। दीक्षितस्य कदर्यस्य बद्धस्य निगडस्य च॥ ४-२१०

4.210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

अभिशस्तस्य षण्ढस्य पुंश्चल्या दाम्भिकस्य च। शुक्तं पर्युषितं च-एव शूद्रस्य-उच्चिष्टम् एव च॥ ४-२११

4.211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

चिकित्सकस्य मृगयोः क्रूरस्य-उच्चिष्ट-भोजिनः। उग्रान्नं सूतिकान्नं च पर्याचान्तम् अनिर्दशम्॥ ४-२१२

4.212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

अन्- अर्चितं वृथामांसम् अवीरायाश् च योषितः। द्विषदन्नं नगरी-अन्नं पतितान्नम् अवक्षुतम्॥ ४-२१३

4.213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

पिशुन-अनृतिनोश् च-अन्नं क्रतुविक्रयिणस् तथा॥ । शैलूष-तुन्नवाय-अन्नं कृतघ्नस्य-अन्नम् एव च॥ ४-२१४

4.214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

कर्मारस्य निषादस्य रङ्गावतारकस्य च। सुवर्णकर्तुर् वेणस्य शस्त्रविक्रयिणस् तथा॥ ४-२१५

4.215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

श्ववतां शौण्डिकानां च चैल-निर्णेजकस्य च। रञ्जकस्य नृशंसस्य यस्य च-उपपतिर् गृहे॥ ४-२१६

4.216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

मृष्यन्ति ये च-उपपतिं स्त्रीजितानाम् च सर्वशः। अनिर्दशं च प्रेतान्नम् अतुष्टिकरम् एव च॥ ४-२१७

4.217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्चसम्। आयुः सुवर्णकारान्नं यशश् चर्मावकर्तिनः॥ ४-२१८

4.218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

कारुकान्नं प्रजां हन्ति बलं निर्णेजकस्य च। गणान्नं गणिकान्नं च लोकेभ्यः परिकृन्तति॥ ४-२१९

4.219. The food of an artisan destroys his offspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

पूयं चिकित्सकस्य-अन्नं पुंश्चल्यास् त्व् अन्नम् इन्द्रियम्। विष्ठा वार्धुषिकस्य-अन्नं शस्त्रविक्रयिणो मलम्॥ ४-२२०

4.220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

य एते अन्ये त्व् अभोज्य-अन्नाः क्रमशः परिकीर्तिताः। तेषां त्वग-अस्थि-रोमाणि वदन्त्यन्नं मनीषिणः॥ ४-२२१

4.221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

भुक्त्वा-अतो अन्यतम् अस्य-अन्नम् अमत्या क्षपणं त्र्यहम्। मत्या भुक्त्वा-अचरेत् कृच्छ्रं रेतस-विष्-मूत्रम् एव च॥

४-२२२

4.222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

न-अद्यात् - शूद्रस्य पक्वान्नं विद्वान् अश्राद्धिनो द्विजः। आददीत-अमम् एव-अस्माद् अवृत्ताव् एकरात्रिकम्।४-२२३

4.223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

श्रोत्रियस्य कदर्यस्य वदान्यस्य च वार्धुषेः। मीमांसित्वा-उभयं देवाः समम् अन्नम् अकल्पयन्॥ ४-२२४

4.224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

तान् प्रजापतिर् आह-एत्य मा कृध्वं विषमं समम्। श्रद्धापूतं वदान्यस्य हतम् अश्रद्धया-इतरत्॥ ४-२२५

4.225. The Lord of created beings (Pragapati) came and spake to them, 'Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) of the) other (man) is defiled by a want of faith.'

श्रद्धया-इष्टं च पूर्तं च नित्यं कुर्याद् अतन्द्रितः। श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर् धनैः॥ ४-२२६

4.226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

दानधर्मं निषेवेत नित्यम् ऐष्टिक-पौर्तिकम्। परितुष्टेन भावेन पात्रम् आसाद्य शक्तितः॥ ४-२२७

4.227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient (for his gifts.)

यत् किं चिद् अपि दातव्यं याचितेन-अनु - असूयया। उत्पत्स्यते हि तत् पात्रं यत् तारयति सर्वतः॥ ४-२२८

4.228. If he is asked, let him always give something, be it ever so little, without grudging; for a worthy recipient will (perhaps) be found who saves him from all (guilt).

वारिदस् तृप्तिम् आप्नोति सुखम् अक्षय्यम् अन्नदः। तिलप्रदः प्रजाम् इष्टां दीपदश् चक्षुर् उत्तमम्॥ ४-२२९

4.229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

भूमिदो भूमिम् आप्नोति दीर्घम् आयुर् हिरण्यदः। गृहदो अग्र्याणि वेश्मानि रूप्यदो रूपम् उत्तमम्॥ ४-२३०

4.230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

वासोदश् चन्द्रसालोक्यम् अश्विसालोक्यम् अश्वदः। अनड्डुहः श्रियं पुष्टां गोदो ब्रध्नस्य विष्टपम्॥ ४-२३१

4.231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow the world of the sun;

यान-शय्याप्रदो भार्याम् ऐश्वर्यम् अभयप्रदः। धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसार्ष्टिताम्॥ ४-२३२

4.232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion, a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

सर्वेषाम् एव दानानां ब्रह्मदानं विशिष्यते। वारि-अन्न-गो-मही-वासस्-तिल-काञ्चन-सर्पिषाम्॥ ४-२३३

4.233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

येन येन तु भावेन यद् यद् दानं प्रयच्छति। तत् तत् तेन-एव भावेन प्राप्नोति प्रतिपूजितः॥ ४-२३४

4.234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

यो अर्चितं प्रतिगृह्णाति ददात्यर्चितम् एव वा। तावु उभौ गच्छतः स्वर्गं नरकं तु विपर्यये॥ ४-२३५

4.235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

न विस्मयेत तपसा वदेद् इष्ट्वा च न-अनृतम्। न-अर्तो अप्यपवदेद् विप्रान् न दत्त्वा परिकीर्तयेत्॥ ४-२३६

4.236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

यज्ञो अनृतेन क्षरति तपः क्षरति विस्मयात्। आयुर् विप्रापवादेन दानं च परिकीर्तनात्॥ ४-२३७

4.237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.

धर्मं शनैः संचिनुयाद् वल्मीकम् इव पुत्तिकाः। परलोकसहायार्थं सर्वभूतान्यपीडयन्॥ ४-२३८

4.238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

न-अमुत्र हि सहायार्थं पिता माता च तिष्ठतः। न पुत्रदारं न ज्ञातिर् धर्मस् तिष्ठति केवलः॥ ४-२३९

4.239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

एकः प्रजायते जन्तुर् एक एव प्रलीयते। एको अनुभुङ्क्ते सुकृतम् एक एव च दुष्कृतम्॥ ४-२४०

4.240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

मृतं शरीरम् उत्सृज्य काष्ठ-लोष्टसमं क्षितौ। विमुखा बान्धवा यान्ति धर्मस् तम् अनुगच्छति॥ ४-२४१

4.241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

तस्माद् धर्मं सहायार्थं नित्यं संचिनुयात्- शनैः। धर्मेण हि सहायेन तमस् तरति दुस्तरम्॥ ४-२४२

4.242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

धर्म-प्रधानं पुरुषं तपसा हत-किल्बिषम्। परलोकं नयत्याशु भास्वन्तं ख-शरीरिणम्॥ ४-२४३

4.243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

उत्तमैर् उत्तमैर् नित्यं संबन्धान् आचरेत् सह। निनीषुः कुलम् उत्कर्षम् अधमान् अधमांस् त्यजेत्॥ ४-२४४

4.244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

उत्तमान् उत्तमान् एव गच्छन् हीनांस् तु वर्जयन्। ब्राह्मणः श्रेष्ठताम् एति प्रत्यवायेन शूद्रताम्॥ ४-२४५

4.245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

दृढकारी मृदुर् दान्तः क्रूर-अचारैर् असंवसन्। अहिंस्रो दम-दानाभ्यां जयेत् स्वर्गं तथा-व्रतः॥ ४-२४६

4.246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

एध-उदकं मूल-फलम् अन्नम् अभ्युद्यतं च यत्। सर्वतः प्रतिगृह्णीयात्- मधु-अथ-अभयदक्षिणाम्॥ ४-२४७

4.247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

आहृत-अभ्युद्यतां भिक्षां पुरस्ताद् अप्रचोदिताम्। मेने प्रजापतिर् ग्राह्याम् अपि दुष्कृत-कर्मणः ॥ ४-२४८

4.248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

न-अश्नन्ति पितरस् तस्य दशवर्षाणि पञ्च च ॥ न च हव्यं वहत्यग्निर् यस् ताम् अभ्यवमन्यते ॥ ४-२४९

4.249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

शय्यां गृहान् कुशान् गन्धान् अपः पुष्पं मणीन् दधि। धाना मत्स्यान् पयो मांसं शाकं च-एव न निर्णुदेत् ॥ ४-२५०

4.250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)

गुरून् भृत्यांश् च-उज्जिहीर्षन्न् अर्चिष्यन् देवता-अतिथीन्। सर्वतः प्रतिगृह्णीयान् न तु तृप्येत् स्वयं ततः ॥ ४-२५१

4.251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).

गुरुषु त्व् अभ्यतीतेषु विना वा तैर् गृहे वसन्। आत्मनो वृत्तिम् अन्विच्चन् गृह्णीयात् साधुतः सदा ॥ ४-२५२

4.252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.

आर्धिकः कुलमित्रं च गोपालो दास-नापितौ। एते शूद्रेषु भोज्य-अन्ना याश् च-अत्मानं निवेदयेत् ॥ ४-२५३

4.253. His labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

यादृशो अस्य भवेद् आत्मा यादृशं च चिकीर्षितम्। यथा च-उपचरेद् एनं तथा-अत्मानं निवेदयेत् ॥ ४-२५४

4.254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.

यो अन्यथा सन्तम् आत्मानम् अन्यथा सत्सु भाषते। स पापकृत्तमो लोके स्तेन आत्म-अपहारकः ॥ ४-२५५

4.255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

वाच्यर्था नियताः सर्वे वाच्-मूला वाच्-विनिःसृताः। तांस् तु यः स्तेनयेद् वाचं स सर्वस्तेयकृत् - नरः ॥ ४-२५६

4.256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

महर्षि-पितृ-देवानां गत्वा-अनृण्यं यथाविधि। पुत्रे सर्वं समासज्य वसेन् माध्यस्थ्यम् आस्थितः ॥ ४-२५७

4.257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

एकाकी चिन्तयेन् नित्यं विविक्ते हितम् आत्मनः । एकाकी चिन्तयानो हि परं श्रेयो अधिगच्चति ॥ ४-२५८

4.258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

एषा-उदिता गृहस्थस्य वृत्तिर् विप्रस्य शाश्वती । स्नातकव्रतकल्पश् च सत्त्ववृद्धिकरः शुभः ॥ ४-२५९

4.259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

अनेन विप्रो वृत्तेन वर्तयन् वेद-शास्त्रवित् । व्यपेत-कल्मषो नित्यं ब्रह्मलोके महीयते ॥ ४-२६०

4.260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman's world.

Chapter 5

श्रुत्वा-एतान् ऋषयो धर्मान् स्नातकस्य यथा-उदितान्। इदम् ऊचुर् महात्मानम् अनल-प्रभवं भृगुम्॥ ५-०१

5.1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:

एवं यथा-उक्तं विप्राणां स्वधर्मम् अनुतिष्ठताम्। कथं मृत्युः प्रभवति वेद-शास्त्रविदां प्रभो॥ ५-०२

5.2. 'How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord? '

स तान् उवाच धर्म-अत्मा महर्षीन् मानवो भृगुः। श्रूयतां येन दोषेण मृत्युर् विप्रान् जिघांसति॥ ५-०३

5.3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: 'Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!'

अनभ्यासेन वेदानाम् आचारस्य च वर्जनात्। आलस्याद् अन्नदोषाच् च मृत्युर् विप्राञ् जिघांसति॥ ५-०४

5.4. 'Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.'

लशुनं गृञ्जनं च-एव पलाण्डुं कवकानि च। अभक्ष्याणि द्विजातीनाम् अमेध्य-प्रभवानि च॥ ५-०५

5.5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.

लोहितान् वृक्षनिर्यासान् वृश्चन-प्रभवांस् तथा। शेलुं गव्यं च पेयूषं प्रयत्नेन विवर्जयेत्॥ ५-०६

5.6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).

वृथा कृसर-संयावं पायस-अपूपम् एव च। अनुपाकृतमांसानि देवान्नानि हवींषि च॥ ५-०७

5.7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,

अनिर्दशाया गोः क्षीरम् औष्ट्रम् ऐकशफं तथा। आविकं संधिनीक्षीरं वि-वत्सायाश् च गोः पयः॥ ५-०८

5.8. The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,

आरण्यानां च सर्वेषां मृगाणां माहिषं विना। स्त्रीक्षीरं च-एव वर्ज्यानि सर्वशुक्तानि च-एव हि॥ ५-०९

5.9. (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substances turned) sour must be avoided.

दधि भक्ष्यं च शुक्तेषु सर्वं च दधि-संभवम्। यानि च-एव-अभिषूयन्ते पुष्प-मूल-फलैः शुभैः॥ ५-१०

5.10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.

क्रव्यादाञ् शकुनान् सर्वान् - तथा ग्रामनिवासिनः। अनिर्दिष्टांश् च-एकशफांष् टिट्टिभं च विवर्जयेत्॥ ५-११

5.11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),

कलविङ्कं प्लवं हंसं चक्राह्वं ग्रामकुक्कुटम्। सारसं रज्जुवालं च दात्यूहं शुक-सारिके॥ ५-१२

5.12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,

प्रतुदाञ् जालपादांश् च कोयष्टि-नखविष्किरान्। निमज्जतश् च मत्स्यादान् सौनं वल्लूरम् एव च॥ ५-१३

5.13. Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,

बकं च-एव बलाकां च काकोलं खञ्जरीटकम्। मत्स्यादान् विड्वराहांश् च मत्स्यान् एव च सर्वशः॥ ५-१४

5.14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.

यो यस्य मांसम् अश्नाति स तन्मांसाद उच्यते। मत्स्यादः सर्वमांसादस् तस्मान् मत्स्यान् विवर्जयेत्॥ ५-१५

5.15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.

पाठीन-रोहितावृ आद्यौ नियुक्तौ हव्य-कव्ययोः। राजीवान् सिंहतुण्डाश् च स-शल्काश् च-एव सर्वशः॥ ५-१६

5.16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).

न भक्षयेद् एकचरान् अज्ञातांश् च मृग-द्विजान्। भक्ष्येष्व् अपि समुद्दिष्टान् सर्वान् पञ्चनखांस् तथा॥ ५-१७

5.17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).

श्वाविधं शल्यकं गोधां खड्ग-कूर्म-शशांस् तथा। भक्ष्यान् पञ्चनखेष्व् आहुर् अनुष्ट्रांश् च-एकतोदतह्॥ ५-१८

5.18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

चत्राकं विड्वराहं च लशुनं ग्रामकुक्कुटम्। पलाण्डुं गृञ्जनं च-एव मत्या जग्ध्वा पतेद् द्विजः॥ ५-१९

5.19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

अमत्या-एतानि षड् जग्ध्वा कृच्छ्रं सान्तपनं चरेत्। यतिचान्द्रायाणं वा-अपि शेषेषु-उपवसेद् अहः॥ ५-२०

5.20. He who unwittingly partakes of (any of) these six, shall perform a Samtapana (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

संवत्सरस्य-एकम् अपि चरेत् कृच्छ्रं द्विजोत्तमः। अज्ञातभुक्तशुद्धि-अर्थं ज्ञातस्य तु विषेशतः॥ ५-२१

5.21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

यज्ञार्थं ब्राह्मणैर् वध्याः प्रशस्ता मृग-पक्षिणः। भृत्यानां च-एव वृत्ति-अर्थम् अगस्त्यो ह्याचरत् पुरा॥ ५-२२

5.22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

बभूवुर् हि पुरोडाशा भक्ष्याणां मृग-पक्षिणाम्। पुराणेष्व् अपि यज्ञेषु ब्रह्म-क्षत्रसवेषु च॥ ५-२३

5.23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

यत् किं चित् स्नेहसंयुक्तं भक्ष्यं भोज्यम् अगर्हितम्। तत् पर्युषितम् अप्याद्यं हविःशेषं च यद् भवेत्॥ ५-२४

5.24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

चिरस्थितम् अपि त्व् आद्यम् अस्नेहाक्तं द्विजातिभिः। यव-गोधूमजं सर्वं पयसश् च-एव विक्रिया॥ ५-२५

5.25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

एतद् उक्तं द्विजातीनां भक्ष्य-अभक्ष्यम् अशेषतः। मांसस्य-अतः प्रवक्ष्यामि विधिं भक्षणवर्जने॥ ५-२६

5.26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

प्रोक्षितं भक्षयेन् मांसं ब्राह्मणानां च काम्यया। यथाविधि नियुक्तस् तु प्राणानाम् एव च-अत्यये॥ ५-२७

5.27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

प्राणस्य-अन्नम् इदं सर्वं प्रजापतिर् अकल्पयत्। स्थावरं जङ्गमं च-एव सर्वं प्राणस्य भोजनम्॥ ५-२८

5.28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

चराणाम् अन्नम् अचरा दंष्ट्रिणाम् अप्यदंष्ट्रिणः। अहस्ताश् च स-हस्तानां शूराणां च-एव भीरवः॥ ५-२९

5.29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

न-अत्ता दुष्यत्यदन्न् आद्यान् प्राणिनो अहन्य्-अहन्यपि । धात्रा-एव सृष्टा ह्याद्याश् च प्राणिनो अत्तार एव च ॥ ५-३०

5.30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

यज्ञाय जग्धिर् मांसस्य-इत्येष दैवो विधिः स्मृतः । अतो अन्यथा प्रवृत्तिस् तु राक्षसो विधिर् उच्यते ॥ ५-३१

5.31. 'The consumption of meat (is befitting) for sacrifices,' that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

क्रीत्वा स्वयं वा-अप्युत्पाद्य पर-उपकृतम् एव वा । देवान् पितॄंश् च-अर्चयित्वा खादन् मांसं न दुष्यति ॥ ५-३२

5.32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

न-अद्याद् अविधिना मांसं विधिज्ञो अनापदि द्विजः । जग्ध्वा ह्यविधिना मांसं प्रेतस् तैर् अद्यते अ-वशः ॥ ५-३३

5.33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

न तादृशं भवत्येनो मृगहन्तुर् धनार्थिनः । यादृशं भवति प्रेत्य वृथामांसानि खादतः ॥ ५-३४

5.34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

नियुक्तस् तु यथान्यायं यो मांसं न-अत्ति मानवः । स प्रेत्य पशुतां याति संभवान् एकविंशतिम् ॥ ५-३५

5.35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

असंस्कृतान् पशून् मन्त्रैर् न-अद्याद् विप्रः कदा चन । मन्त्रैस् तु संस्कृतान् अद्यात् - शाश्वतं विधिम् आस्थितः ॥

५-३६

5.36. A Brahmana must never eat (the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

कुर्याद् घृतपशुं सङ्गे कुर्यात् पिष्टपशुं तथा । न त्व् एव तु वृथा हन्तुं पशुम् इच्चेत् कदा चन ॥ ५-३७

5.37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् । वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ ५-३८

5.38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

यज्ञार्थं पशवः सृष्टाः स्वयम् एव स्वयंभुवा । यज्ञो अस्य भूत्यै सर्वस्य तस्माद् यज्ञे वधो अ-वधः ॥ ५-३९

5.39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

ओषध्यः पशवो वृक्षास् तिर्यञ्चः पक्षिणस् तथा । यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्सृतीः पुनः ॥ ५-४०

5.40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

मधुपर्के च यज्ञे च पितृ-दैवतकर्मणि । अत्र-एव पशवो हिंस्या न-अन्यत्र-इत्यब्रवीन् मनुः ॥ ५-४१

5.41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

एष्व् अर्थेषु पशून् हिंसन् वेदतत्त्वार्थवित् द्विजः । आत्मानं च पशुं च-एव गमयत्युत्तमं गतिम् ॥ ५-४२

5.42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

गृहे गुरावृ अरण्ये वा निवसन्न् आत्मवान् द्विजः । न-अ-वेदविहितां हिंसाम् आपद्यपि समाचरेत् ॥ ५-४३

5.43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

या वेदविहिता हिंसा नियता-अस्मिंश् चर-अचरे । अहिंसाम् एव तां विद्याद् वेदाद् धर्मो हि निर्बभौ ॥ ५-४४

5.44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

यो अहिंसकानि भूतानि हिनस्त्यात्मसुख-इच्छया । स जीवांश् च मृतश् च-एव न क्व चित् सुखम् एधते ॥ ५-४५

5.45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

यो बन्धनवधक्लेशान् प्राणिनां न चिकीर्षति । स सर्वस्य हितप्रेप्सुः सुखम् अत्यन्तम् अश्नुते ॥ ५-४६

5.46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

यद् ध्यायति यत् कुरुते रतिं बध्नाति यत्र च । तद् अवाप्नोत्ययत्नेन यो हिनस्ति न किं चन ॥ ५-४७

5.47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

न-अ-कृत्वा प्राणिनां हिंसां मांसम् उत्पद्यते क्व चित् । न च प्राणिवधः स्वर्ग्यस् तस्मान् मांसं विवर्जयेत् ॥ ५-४८

5.48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

समुत्पत्तिं च मांसस्य वध-बन्धौ च देहिनाम् । प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ॥ ५-४९

5.49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत्। न लोके प्रियतां याति व्याधिभिश् च न पीड्यते ॥ ५-५०

5.50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

अनुमन्ता विशसिता निहन्ता क्रय-विक्रयी। संस्कर्ता च-उपहर्ता च खादकश् च-इति घातकाः ॥ ५-५१

5.51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).

स्वमांसं परमांसेन यो वर्धयितुम् इच्छति। अनभ्यर्च्य पितॄन् देवांस् ततो अन्यो न-अस्त्यपुण्यकृत्॥ ५-५२

5.52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).

वर्षे वर्षे अश्वमेधेन यो यजेत शतं समाः। मांसानि च न खादेद् यस् तयोः पुण्यफलं समम्॥ ५-५३

5.53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

फल-मूल-अशनैर् मेध्यैर् मुनि-अन्नानां च भोजनैः। न तत् फलम् अवाप्नोति यत् - मांसपरिवर्जनात्॥ ५-५४

5.54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

मां स भक्षयिता-अमुत्र यस्य मांसम् इह-अद्म्यहम्। एतत् - मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५-५५

5.55. 'Me he (mam sah)' will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word 'flesh' (mamsah).

न मांसभक्षणे दोषो न मद्ये न च मैथुने। प्रवृत्तिर् एषा भूतानां निवृत्तिस् तु महाफला ॥ ५-५६

5.56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.

प्रेतशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथा-एव च। चतुर्णाम् अपि वर्णानां यथावद् अनुपूर्वशः ॥ ५-५७

5.57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

दन्तजाते अनुजाते च कृत-चूडे च संस्थिते। अशुद्धा बान्धवाः सर्वे सूतके च तथा-उच्यते ॥ ५-५८

5.58. When (a child) dies that has teethed, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.

दशाहं शावम् आशौचं सपिण्डेषु विधीयते। अर्वाक् संचयनाद् अस्थ्नां त्र्यहम् एकाहम् एव वा ॥ ५-५९

5.59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.

सपिण्डता तु पुरुषे सप्तमे विनिवर्तते। समानोदकभावस् तु जन्म-नाम्नोर् अवेदने॥ ५-६०

5.60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.

यथा-इदं शावम् आशौचं सपिण्डेषु विधीयते । जनने अप्येवम् एव स्यात् - निपुणं शुद्धिम् इच्चताम् ५-६१

5.61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

सर्वेषां शावम् आशौचं माता-पित्रोस् तु सूतकम् । सूतकं मातुर् एव स्याद् उपस्पृश्य पिता शुचिः ५-६२

5.62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;

निरस्य तु पुमान् - शुक्रम् उपस्पृस्य-एव शुध्यति। बैजिकाद् अभिसंबन्धाद् अनुरुन्ध्याद् अघं त्र्यहम्॥ ५-६३

5.63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

अह्ना च-एकेन रात्र्या च त्रिरात्रैर् एव च त्रिभिः। शव-स्पृशो विशुध्यन्ति त्र्यहाद् उदकदायिनः॥ ५-६४

5.64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.

गुरोः प्रेतस्य शिष्यस् तु पितृमेधं समाचरन्। प्रेतहारैः समं तत्र दशरात्रेण शुध्यति॥ ५-६५

5.65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

रात्रिभिर् मास-तुल्याभिर् गर्भस्रावे विशुध्यति। रजस्युपरते साध्वी स्नानेन स्त्री रजस्वला॥ ५-६६

5.66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

नृणाम् अकृतचूडानां विशुद्धिर् नैशिकी स्मृता। निर्वृत्त-चूडकानां तु त्रिरात्रात् - शुद्धिर् इष्यते॥ ५-६७

5.67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.

ऊन-द्विवार्षिकं प्रेतं निदध्युर् बान्धवा बहिः। अलंकृत्य शुचौ भूमाव् अस्थिसंचयनाद् ऋते॥ ५-६८

5.68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).

न-अस्य कार्यो अग्निसंस्कारो न च कार्या-उदकक्रिया। अरण्ये काष्ठवत् त्यक्त्वा क्षपेयुस् त्र्यहम् एव तु ॥ ५-६९

5.69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.

न-अ-त्रिवर्षस्य कर्तव्या बान्धवैर् उदकक्रिया। जात-दन्तस्य वा कुर्युर् नाम्नि वा-अपि कृते सति॥ ५-७०

5.70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

स-ब्रह्मचारिण्येकाहम् अतीते क्षपणम् स्मृतम्। जन्मन्येक-उदकानां तु त्रिरात्रात्- शुद्धिर् इष्यते॥ ५-७१

5.71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

स्त्रीणाम् असंस्कृतानां तु त्र्यहात्- शुध्यन्ति बान्धवाः। यथा-उक्तेन-एव कल्पेन शुध्यन्ति तु स-नाभयः॥ ५-७२

5.72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

अ-क्षार-लवण-अन्नाः स्युर् निमज्जेयुश् च ते त्र्यहम्। मांसाशनं च न-अश्नीयुः शयीरंश् च पृथक् क्षितौ॥ ५-७३

5.73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.

संनिधाव् एष वै कल्पः शाव-अशौचस्य कीर्तितः। असंनिधाव् अयं ज्ञेयो विधिः संबन्धि-बान्धवैः॥ ५-७४

5.74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

विगतं तु विदेशस्थं शृणुयाद् यो ह्यनिर्दशम्। यत्- शेषं दशरात्रस्य तावद् एव-अशुचिर् भवेत्॥ ५-७५

5.75. He who may hear that (a relative) residing in a distant country has died, before ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

अतिक्रान्ते दशाहे च त्रिरात्रम् अशुचिर् भवेत्। संवत्सरे व्यतीते तु स्पृष्ट्वा-एव-अपो विशुध्यति॥ ५-७६

5.76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

निर्दशं ज्ञातिमरणं श्रुत्वा पुत्रस्य जन्म च। स-वासा जलम् आप्लुत्य शुद्धो भवति मानवः॥ ५-७७

5.77. A man who hears of a (Sapinda) relative's death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

बाले देशान्तरस्थे च पृथक्-पिण्डे च संस्थिते। स-वासा जलम् आप्लुत्य सद्य एव विशुध्यति॥ ५-७८

5.78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one's clothes.

अन्त-र्दशाहे स्यातां चेत् पुनर् मरण-जन्मनी। तावत् स्याद् अशुचिर् विप्रो यावत् तत् स्याद् अनिर्दशम्॥ ५-७९

5.79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

त्रिरात्रम् आहुर् आशौचम् आचार्ये संस्थिते सति। तस्य पुत्रे च पत्न्यां च दिवा-रात्रम् इति स्थितिः॥ ५-८०

5.80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher's) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

श्रोत्रिये तु-उपसंपन्ने त्रिरात्रम् अशुचिर् भवेत्। मातुले पक्षिणीं रात्रिं शिष्य-ऋत्विग-बान्धवेषु च॥ ५-८१

5.81. For a Srotriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

प्रेते राजनि स-ज्योतिर् यस्य स्याद् विषये स्थितः। अश्रोत्रिये त्व् अहः कृत्स्नम् अनूचाने तथा गुरौ॥ ५-८२

5.82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

शुद्ध्येद् विप्रो दशाहेन द्वादशाहेन भूमिपः। वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ५-८३

5.83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

न वर्धयेद् अघ-अहानि प्रत्यूहेन् न-अग्निषु क्रियाः। न च तत्कर्म कुर्वाणः स-नाभ्यो अप्यशुचिर् भवेत्॥ ५-८४

5.84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.

दिवाकीर्तिम् उदक्यां च पतितं सूतिकां तथा। शवं तत्स्पृष्टिनं च-एव स्पृष्ट्वा स्नानेन शुध्यति॥ ५-८५

5.85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

आचम्य प्रयतो नित्यं जपेद् अशुचिदर्शने। सौरान् मन्त्रान् यथा-उत्साहं पावमानीश् च शक्तितः॥ ५-८६

5.86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

नारं स्पृष्ट्वा-अस्थि स-स्नेहं स्नात्वा विप्रो विशुध्यति। आचम्य-एव तु निःस्नेहं गाम् आलभ्य-अर्कम् ईक्ष्य वा॥

५-८७

5.87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

आदिष्टी न-उदकं कुर्याद् आ व्रतस्य समापनात्। समाप्ते तु-उदकं कृत्वा त्रिरात्रेण-एव शुध्यति॥ ५-८८

5.88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

वृथा-संकर-जातानां प्रव्रज्यासु च तिष्ठताम्॥ आत्मनस् त्यागिनां च-एव निवर्तेत-उदकक्रिया॥ ५-८९

5.89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide,

पाषण्डम् आश्रितानां च चरन्तीनां च कामतः । गर्भ-भर्तृ-द्रुहां च-एव सुरापीनां च योषिताम् ॥ ५-९०

5.90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

आचार्यं स्वम् उपाध्यायं पितरं मातरं गुरुम् । निर्हृत्य तु व्रती प्रेतान् न व्रतेन वियुज्यते ॥ ५-९१

5.91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

दक्षिणेन मृतं शूद्रं पुरद्वारेण निर्हरेत् । पश्चिम-उत्तर-पूर्वैस् तु यथायोगं द्विजन्मनः ॥ ५-९२

5.92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

न राज्ञाम् अघदोषो अस्ति व्रतिनां न च सत्त्रिणाम् । ऐन्द्रं स्थानम् उपासीना ब्रह्मभूता हि ते सदा ॥ ५-९३

5.93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

राज्ञो महात्मिके स्थाने सद्यःशौचं विधीयते । प्रजानां परिरक्षार्थम् आसनं च-अत्र कारणम् ॥ ५-९४

5.94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

डिम्भ-अहव-हतानां च विद्युता पार्थिवेन च । गो-ब्राह्मणस्य च-एव-अर्थे यस्य च-इच्छति पार्थिवः ॥ ५-९५

5.95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

सोम-अग्नि-अर्क-अनिल-इन्द्राणां वित्त-अप्पत्योर् यमस्य च । अष्टानां लोकपालानां वपुर् धारयते नृपः ॥ ५-९६

5.96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

लोकेशाधिष्ठितो राजा न-अस्य-अशौचं विधीयते । शौच-अशौचं हि मर्त्यानां लोकेभ्यः प्रभव-अप्ययौ ॥ ५-९७

5.97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

उद्यतैर् आहवे शस्त्रैः क्षत्रधर्महतस्य च । सद्यः संतिष्ठते यज्ञस् तथा-अशौचम् इति स्थितिः ॥ ५-९८

5.98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

विप्रः शुध्यत्यपः स्पृष्ट्वा क्षत्रियो वाहन-अयुधम् । वैश्यः प्रतोदं रश्मीन् वा यष्टिं शूद्रः कृत-क्रियः ॥ ५-९९

5.99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

एतद् वो अभिहितं शौचं सपिण्डेषु द्विजोत्तमाः। असपिण्डेषु सर्वेषु प्रेतशुद्धिं निबोधत ॥ ५-१००

5.100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

असपिण्डं द्विजं प्रेतं विप्रो निर्हृत्य बन्धुवत्। विशुध्यति त्रिरात्रेण मातुर् आप्तांश् च बान्धवान्॥ ५-१०१

5.101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

यद्यन्नम् अत्ति तेषां तु दशाहेन-एव शुध्यति। अनदन्न् अन्नम् अह्ना-एव न चेत् तस्मिन् गृहे वसेत्॥ ५-१०२

5.102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

अनुगम्य-इच्चया प्रेतं ज्ञातिम् अज्ञातिम् एव च ॥ स्नात्वा स-चैलः स्पृष्ट्वा-अग्निं घृतं प्राश्य विशुध्यति ॥ ५-१०३

5.103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

न विप्रं स्वेषु तिष्ठत्सु मृतं शूद्रेण नाययेत्। अस्वर्ग्या ह्याहुतिः सा स्यात् - शूद्रसंस्पर्शदूषिता ॥ ५-१०४

5.104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven.

ज्ञानं तपो अग्निर् आहारो मृत् - मनो वार्युपाञ्जनम्। वायुः कर्म-अर्क-कालौ च शुद्धेः कर्तृणि देहिनाम्॥ ५-१०५

5.105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

सर्वेषाम् एव शौचानाम् अर्थशौचं परं स्मृतं। यो अर्थे शुचिर् हि स शुचिर् न मृत् - वारि-शुचिः शुचिः ॥ ५-१०६

5.106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

क्षान्त्या शुध्यन्ति विद्वांसो दानेन-अ-कार्यकारिणः। प्रच्चन्न-पापा जप्येन तपसा वेदवित्तमाः ॥ ५-१०७

5.107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

मृत् - तोयैः शुध्यते शोध्यं नदी वेगेन शुध्यति। रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमाः॥ ५-१०८

5.108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

अद्भिर् गात्राणि शुध्यन्ति मनः सत्येन शुध्यति। विद्या-तपोभ्यां भूतात्मा बुद्धिर् ज्ञानेन शुध्यति ॥ ५-१०९

5.109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

एष शौचस्य वः प्रोक्तः शरीरस्य विनिर्णयः। नानाविधानां द्रव्याणां शुद्धेः शृणुत निर्णयम्॥ ५-११०

5.110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the law) regarding the purification of the various (inanimate) things.

तैजसानां मणीनां च सर्वस्य-अश्ममयस्य च। भस्मना-अद्भिर् मृदा च-एव शुद्धिर् उक्ता मनीषिभिः॥ ५-१११

5.111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

निर्लेपं काञ्चनं भाण्डम् अद्भिर् एव विशुध्यति। अप्-जम् अश्ममयं च-एव राजतं च-अन्- उपस्कृतम्॥ ५-११२

5.112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

अपाम् अग्नेश् च संयोगाद् हैमं रौप्यं च निर्बभौ। तस्मात् तयोः स्वयोन्या-एव निर्णेको गुणवत्तरः॥ ५-११३

5.113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

ताम्र-अयस्-कांस्य-रैत्यानां त्रपुणः सीसकस्य च। शौचं यथार्हं कर्तव्यं क्षार-अम्लोदक-वारिभिः॥ ५-११४

5.114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

द्रवाणां च-एव सर्वेषां शुद्धिर् उत्पवनं स्मृतम्। प्रोक्षणं संहतानां च दारवाणां च तक्षणम्॥ ५-११५

5.115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things by sprinkling (them with water), for (objects) made of wood by planing them.

मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि। चमसानां ग्रहाणां च शुद्धिः प्रक्षालनेन तु॥ ५-११६

5.116. At sacrifices the purification of (the Soma cups called) Kamasas and Grahas, and of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

चरूणां स्रुक्-स्रुवाणां च शुद्धिर् उष्णेन वारिणा। स्फ्य-शूर्प-शकटानां च मुसल-उलूखलस्य च॥ ५-११७

5.117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the cart (for bringing the grain), the pestle and the mortar.

अद्भिस् तु प्रोक्षणं शौचं बहूनां धान्य-वाससाम्। प्रक्षालनेन त्व् अल्पानाम् अद्भिः शौचं विधीयते॥ ५-११८

5.118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

चैलवत्- चर्मणां शुद्धिर् वैदलानां तथा-एव च। शाक-मूल-फलानां च धान्यवत्- शुद्धिर् इष्यते॥ ५-११९

5.119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit like grain;

कौशेय-अविकयोर् ऊषैः कुतपानाम् अरिष्टकैः। श्रीफलैर् अंशुपट्टानां क्षौमाणां गौरसर्षपैः॥ ५-१२०

5.120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

क्षौमवत् - शङ्ख-शृङ्गाणाम् अस्थि-दन्तमयस्य च। शुद्धिर् विजानता कार्या गो-मूत्रेण-उदकेन वा॥ ५-१२१

5.121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow's urine and water.

प्रोक्षणात् तृण-काष्ठं च पलालं च-एव शुध्यति। मार्जन-उपाञ्जनैर् वेश्म पुनःपाकेन मृत् - मयम्॥ ५-१२२

5.122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

मद्यैर् मूत्रैः पुरीषैर् वा ष्ठीवनैह् पूयशोणितैः मद्यैर् मूत्रैः पुरीषैर् वा ष्ठीवनैह् पूयशोणितैः ५-१२३

5.123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

संमार्जन-उपाञ्जनेन सेकेन-उल्लेखनेन च। गवां च परिवासेन भूमिः शुध्यति पञ्चभिः॥ ५-१२४

5.124. Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

पक्षि-जग्धं गवा घ्रातम् अवधूतम् अवक्षुतम्। दूषितं केश-कीटैश् च मृत् - प्रक्षेपेण शुध्यति॥ ५-१२५

5.125. (Food) which has been pecked at by birds, smelt at by cows, touched (with the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

यावत् - न-अपैत्यमेध्यात्काद् गन्धो लेपश् च तत् - कृतः। तावन् मृद्-वारि च-अदेयं सर्वासु द्रव्यशुद्धिषु॥ ५-१२६

5.126. As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing (inanimate) things.

त्रीणि देवाः पवित्राणि ब्राह्मणानाम् अकल्पयन्। अदृष्टम् अद्भिर् निर्णिक्तं यच् च वाचा प्रशस्यते॥ ५-१२७

5.127. The gods declared three things (to be) pure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, and what has been commended (as pure) by the word (of a Brahmana).

आपः शुद्धा भूमिगता वैतृष्ण्यं यासु गोर् भवेत्। अव्याप्ताश् चेद् अमेध्येन गन्ध-वर्ण-रस-अन्विताः॥ ५-१२८

5.128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

नित्यं शुद्धः कारु-हस्तः पण्ये यच् च प्रसारितम्। ब्रह्मचारिगतं भैक्ष्यं नित्यं मेध्यम् इति स्थितिः॥ ५-१२९

5.129. The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is a settled rule.

नित्यम् आस्यं शुचि स्त्रीणां शकुनिः फलपातने। प्रस्रवे च शुचिर् वत्सः श्वा मृगग्रहणे शुचिः॥ ५-१३०

5.130. The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

श्वभिर् हतस्य यन् मांसं शुचि तन् मनुर् अब्रवीत्। क्रव्याद्भिश् च हतस्य-अन्यैश् चण्डालाद्यैश् च दस्युभिः ॥ ५-१३१

5.131. Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

ऊर्ध्वं नाभेर् यानि खानि तानि मेध्यानि सर्वशः। यान्यधस् तान्यमेध्यानि देहाच् च-एव मलाश् च्युताः ॥ ५-१३२

5.132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

मक्षिका विप्रुषश् चाया गौर् अश्वः सूर्यरश्मयः। रजो भूर् वायुर् अग्निश् च स्पर्शे मेध्यानि निर्दिशेत्॥ ५-१३३

5.133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

विष्-मूत्र-उत्सर्ग-शुद्धि-अर्थं मृत् - वार्यादेयम् अर्थवत्। दैहिकानां मलानां च शुद्धिषु द्वादशास्व् अपि ॥ ५-१३४

5.134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

वसा शुक्रम् असृज्-मज्जा मूत्र-विष्-घ्राण-कर्ण-विष्-। श्लेश्म अश्रु दूषिका स्वेदो द्वादश-एते नृणां मलाः ॥ ५-१३५

5.135. Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

एका लिङ्गे गुदे तिस्रस् तथा-एकत्र करे दश। उभयोः सप्त दातव्या मृदः शुद्धिम् अभीप्सता ॥ ५-१३६

5.136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

एतत् - शौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्। त्रिगुणं स्याद् वनस्थानां यतीनां तु चतुर्गुणम्॥ ५-१३७

5.137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

कृत्वा मूत्रं पुरीषं वा खान्याचान्त उपस्पृशेत्। वेदम् अध्येष्यमाणश् च अन्नम् अश्नंश् च सर्वदा ॥ ५-१३८

5.138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

त्रिर् आचामेद् अपः पूर्वं द्विः प्रमृज्यात् ततो मुखम्। शरीरं शौचम् इच्चन् हि स्त्री शूद्रस् तु सकृत् सकृत्॥ ५-१३९

5.139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

शूद्राणां मासिकं कार्यं वपनं न्यायवर्तिनाम्। वैश्यवत् - शौचकल्पश् च द्विज-उच्छिष्टं च भोजनम्॥ ५-१४०

5.140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

न-उच्चिष्टं कुर्वते मुख्या विप्रुषो अङ्गं न यान्ति याः। न श्मश्रूणि गतान्यास्यं न दन्तान्त-अधिष्ठितम्॥ ५-१४१

5.141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

स्पृशन्ति बिन्दवः पादौ य आचामयतः परान्। भौमिकैस् ते समा ज्ञेया न तैर् आप्रयतो भवेत्॥ ५-१४२

5.142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

उच्चिष्टेन तु संस्पृष्टो द्रव्य-हस्तः कथं चन। अनिधाय-एव तद् द्रव्यम् आचान्तः शुचिताम् इयात्॥ ५-१४३

5.143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

वान्तो विरिक्तः स्नात्वा तु घृतप्राशनम् आचरेत्। आचामेद् एव भुक्त्वा-अन्नं स्नानं मैथुनिनः स्मृतम्॥ ५-१४४

5.144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

सुस्वा क्षुत्वा च भुक्त्वा च निष्ठीव्य-उक्त्वा-अनृतानि च। पीत्वा-अपो अध्येष्यमाणश् च आचामेत् प्रयतो अपि सन्॥

५-१४५

5.145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

एषां शौचविधिः कृत्स्नो द्रव्यशुद्धिस् तथा-एव च। उक्तो वः सर्ववर्णानां स्त्रीणां धर्मान् निबोधत॥ ५-१४६

5.146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

बालया वा युवत्या वा वृद्धया वा-अपि योषिता। न स्वातन्त्र्येण कर्तव्यं किं चिद् कार्यं गृहेष्व् अपि॥ ५-१४७

5.147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

बाल्ये पितुर् वशे तिष्ठेत् पाणिग्राहस्य यौवने। पुत्राणां भर्तरि प्रेते न भजेत् स्त्री स्वतन्त्रताम्॥ ५-१४८

5.148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

पित्रा भर्त्रा सुतैर् वा-अपि न-इच्चेद् विरहम् आत्मनः। एषां हि विरहेण स्त्री गर्ह्ये कुर्याद् उभे कुले॥ ५-१४९

5.149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible.

सदा प्रहृष्टया भाव्यं गृहकार्ये च दक्षया। सुसंस्कृत-उपस्करया व्यये च-अमुक्त-हस्तया॥ ५-१५०

5.150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

यस्मै दद्यात् पिता त्व् एनां भ्राता वा-अनुमते पितुः। तं शुश्रूषेत जीवन्तं संस्थितं च न लङ्घयेत्॥ ५-१५१

5.151. Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

मङ्गलार्थं स्वस्त्ययनं यज्ञश् च-असां प्रजापतेः। प्रयुज्यते विवाहे तु प्रदानं स्वाम्य-कारणम्॥ ५-१५२

5.152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband's) dominion (over his wife).

अन्- ऋतावृ ऋतुकाले च मन्त्र-संस्कारकृत् पतिः। सुखस्य नित्यं दाता-इह परलोके च योषितः॥ ५-१५३

5.153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

वि-शीलः काम-वृत्तो वा गुणैर् वा परिवर्जितः। उपचार्यः स्त्रिया साध्व्या सततं देववत् पतिः॥ ५-१५४

5.154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

न-अस्ति स्त्रीणां पृथग् यज्ञो न व्रतं न-अप्युपोषणम्। पतिं शुश्रूषते येन तेन स्वर्गे महीयते॥ ५-१५५

5.155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा। पतिलोकम् अभीप्सन्ती न-अचरेत् किं चिद् अप्रियम्॥ ५-१५६

5.156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

कामं तु क्सपयेद् देहं पुष्प-मूल-फलैः शुभैः। न तु नाम-अपि गृह्णीयात् पत्यौ प्रेते परस्य तु॥ ५-१५७

5.157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

आसीत-अ मरणात् क्सान्ता नियता ब्रह्मचारिणी। यो धर्म एकपत्नीनां काङ्क्षन्ती तम् अनुत्तमम्॥ ५-१५८

5.158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only.

अनेकानि सहस्राणि कुमार-ब्रह्मचारिणाम्। दिवं गतानि विप्राणाम् अकृत्वा कुलसंततिम्॥ ५-१५९

5.159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

मृते भर्तरि साढ्वी स्त्री ब्रह्मचर्ये व्यवस्थिता। स्वर्गं गच्चत्यपुत्रा-अपि यथा ते ब्रह्मचारिणः॥ ५-१६०

5.160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

अपत्यलोभाद् या तु स्त्री भर्तारम् अतिवर्तते। सा-इह निन्दाम् अवाप्नोति परलोकाच् च हीयते॥ ५-१६१

5.161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

न-अन्य-उत्पन्ना प्रजा-अस्ति-इह न च-अप्यन्यपरिग्रहे। न द्वितीयश् च साध्वीनां क्व चिद् भर्ता-उपदिश्यते॥

५-१६२

5.162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

पतिं हित्वा-अपकृष्टं स्वम् उत्कृष्टं या निषेवते। निन्द्या-एव सा भवेल् लोके पर-पूर्वा-इति च-उच्यते॥ ५-१६३

5.163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

व्यभिचारात् तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम्। शृगाल-योनिं प्राप्नोति पाप-रोगैश् च पीड्यते॥ ५-१६४

5.164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

पतिं या न-अभिचरति मनो-वाग्-देहसंयुता। सा भर्तृलोकम् आप्नोति सद्भिः साध्वी-इति च-उच्यते॥ ५-१६५

5.165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

अनेन नारी वृत्तेन मनो-वाग्-देहसंयता। इह-अग्र्यां कीर्तिम् आप्नोति पतिलोकं परत्र च॥ ५-१६६

5.166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

एवं वृत्तां स-वर्णां स्त्रीं द्विजातिः पूर्वमारिणीम्। दाहयेद् अग्निहोत्रेण यज्ञपात्रैश् च धर्मवित्॥ ५-१६७

5.167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

भार्यायै पूर्वमारिण्यै दत्त्वा-अग्नीन् अन्त्यकर्मणि। पुनर् दारक्रियां कुर्यात् पुनर् आधानम् एव च॥ ५-१६८

5.168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

अनेन विधिना नित्यं पञ्चयज्ञान् न हापयेत्। द्वितीयम् आयुषो भागं कृत-दारो गृहे वसेत्॥ ५-१६९

5.169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.

Chapter 6

एवं गृहाश्रमे स्थित्वा विधिवत् स्नातको द्विजः। वने वसेत् तु नियतो यथावद् विजितेन्द्रियः॥ ६-०१

6.1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

गृहस्थस् तु यथा पश्येद् वलीपलितम् आत्मनः। अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत्॥ ६-०२

6.2. When a householder sees his (skin) wrinkled, and (his hair) white, and. the sons of his sons, then he may resort to the forest.

संत्यज्य ग्राम्यम् आहारं सर्वं चैव परिच्छदम्। पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा॥ ६-०३

6.3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम्। ग्रामाद् अरण्यं निःसृत्य निवसेन् नियतेन्द्रियः॥ ६-०४

6.4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

मुन्यन्नैर् विविधैर् मेध्यैः शाकमूलफलेन वा। एतान् एव महायज्ञान् निर्वपेद् विधिपूर्वकम्॥ ६-०५

6.5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.

वसीत चर्म चीरं वा सायं स्नायात् प्रगे तथा। जटाश् च बिभृयान् नित्यं श्मश्रुलोमनखानि च॥ ६-०६

6.6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

यद्भक्ष्यं स्याद् ततो दद्याद् बलिं भिक्षां च शक्तितः। अप्मूलफलभिक्षाभिर् अर्चयेद् आश्रमागतान्॥ ६-०७

6.7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

स्वाध्याये नित्ययुक्तः स्याद् दान्तो मैत्रः समाहितः। दाता नित्यम् अनादाता सर्वभूतानुकम्पकः॥ ६-०८

6.8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

वैतानिकं च जुहुयाद् अग्निहोत्रं यथाविधि। दर्शम् अस्कन्दयन् पर्व पौर्णमासं च योगतः॥ ६-०९

6.9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

ऋक्षेष्ट्यग्रयणं चैव चातुर्मास्यानि चाहरेत्। तुरायणं च क्रमशो दक्षस्यायनम् एव च॥ ६-१०

6.10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.

वासन्त-शारदैर् मेध्यैर् मुनि-अन्नैः स्वयम् आहृतैः। पुरोडाशांश् चरूंश् च-एव विधिवत् - निर्वपेत् पृथक् ॥ ६-११

6.11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.

देवताभ्यस् तु तद् हुत्वा वन्यं मेध्यतरं हविः। शेषम् आत्मनि युञ्जीत लवणं च स्वयं कृतम् ॥ ६-१२

6.12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, (mixed with) salt prepared by himself.

स्थलज-अदकशाकानि पुष्प-मूल-फलानि च। मेध्यवृक्ष-उद्भवान्यद्यात् स्नेहांश् च फल-संभवान्।६-१३

6.13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.

वर्जयेन् मधु मांसं च भौमानि कवकानि च। भूस्तृणं शिग्रुकं च-एव श्लेश्मातक-फलानि च ॥ ६-१४

6.14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, and Sigruka, and the Sleshmantaka fruit.

त्यजेद् आश्वयुजे मासि मुनि-अन्नं पूर्वसंचितम्। जीर्णानि च-एव वासांसि शाक-मूल-फलानि च ॥ ६-१५

6.15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

न फालकृष्टम् अश्नीयाद् उत्सृष्टम् अपि केन चित्। न ग्रामजातान्यार्तो अपि मूलाणि च फलानि च ॥ ६-१६

6.16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).

अग्निपक्व-अशनो वा स्यात् कालपक्वभुज- एव वा। अश्म-कुट्टो भवेद् वा-अपि दन्त-उलूखलिको अपि वा ॥ ६-१७

6.17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

सद्यः प्रक्षालको वा स्यान् मास-संचयिको अपि वा। षण्मास-निचयो वा स्यात् समा-निचय एव वा ॥ ६-१८

6.18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

नक्तं च-अन्नं समश्नीयाद् दिवा वा-अहृत्य शक्तितः। चतुर्थकालिको वा स्यात् स्याद् वा-अप्यष्टम-कालिकः ॥ ६-१९

6.19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

चान्द्रायणविधानैर् वा शुक्ल-कृष्णे च वर्तयेत्। पक्षान्तयोर् वा-अप्यश्नीयाद् यवागूं क्वथितां सकृत् ॥ ६-२०

6.20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

पुष्प-मूल-फलैर् वा-अपि केवलैर् वर्तयेत् सदा । कालपक्वैः स्वयं शीर्णैर् वैखानसमते स्थितः ॥ ६-२१

6.21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.

भूमौ विपरिवर्तेत तिष्ठेद् वा प्रपदैर् दिनम् । स्थान-असनाभ्यां विहरेत् सवनेषु-उपयन्न् अपः ॥ ६-२२

6.22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

ग्रीष्मे पञ्च-तपास् तु स्याद् वर्षास्व् अभ्र-अवकाशिकः । आर्द्र-वासास् तु हेमन्ते क्रमशो वर्धयंस् तपः ॥ ६-२३

6.23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.

उपस्पृशंस् त्रिषवणं पितॄन् देवांश् च तर्पयेत् । तपस्-चरंश् च-उग्रतरं शोषयेद् देहम् आत्मनः ॥ ६-२४

6.24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

अग्नीन् आत्मनि वैतानान् समारोप्य यथाविधि । अनग्निर् अनिकेतः स्यान् मुनिर् मूल-फल-अशनः ॥ ६-२५

6.25. Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धरा-अशयः । शरणेष्व् अममश् च-एव वृक्षमूल-निकेतनः ॥ ६-२६

6.26. Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

तापसेष्व् एव विप्रेषु यात्रिकं भैक्षम् आहरेत् । गृहमेधिषु च-अन्येषु द्विजेषु वनवासिषु ॥ ६-२७

6.27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.

ग्रामाद् आहृत्य वा-अश्नीयाद् अष्टौ ग्रासान् वने वसन् । प्रतिगृह्य पुटेन-एव पाणिना शकलेन वा ॥ ६-२८

6.28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

एताश् च-अन्याश् च सेवेत दीक्षा विप्रो वने वसन् । विविधाश् च-अपनिषदीर् आत्मसंसिद्धये श्रुतीः ॥ ६-२९

6.29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,

ऋषिभिर् ब्राह्मणैश् च-एव गृहस्थैर् एव सेविताः । विद्या-तपो-विवृद्ध्यर्थं शरीरस्य च शुद्धये ॥ ६-३०

6.30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;

अपराजितां वा-अस्थाय व्रजेद् दिशम् अजिह्मगः। आ निपातात् - शरीरस्य युक्तो वारि-अनिल-अशनः॥ ६-३१

6.31. Or let him walk, fully determined and going straight on, in a north-easterly direction, subsisting on water and air, until his body sinks to rest.

आसां महर्षिचर्याणां त्यक्त्वा-अन्यतमया तनुम्। वीत-शोक-भयो विप्रो ब्रह्मलोके महीयते॥ ६-३२

6.32. A Brahmana, having got rid of his body by one of those modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.

वनेषु च विहृत्य-एवं तृतीयं भागम् आयुषः। चतुर्थम् आयुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत्॥ ६-३३

6.33. But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

आश्रमाद् आश्रमं गत्वा हुत-होमो जित-इन्द्रियः। भिक्षा-बलि-परिश्रान्तः प्रव्रजन् प्रेत्य वर्धते॥ ६-३४

6.34. He who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death.

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत्। अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः॥ ६-३५

6.35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards.

अधीत्य विधिवद् वेदान् पुत्रांश् च-उत्पाद्य धर्मतः। इष्ट्वा च शक्तितो यज्ञैर् मनो मोक्षे निवेशयेत्॥ ६-३६

6.36. Having studied the Vedas in accordance with the rule, having begat sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation.

अनधीत्य द्विजो वेदान् अनुत्पाद्य तथा सुतान्। अनिष्ट्वा च-एव यज्ञैश् च मोक्षम् इच्छन् व्रजत्यधः॥ ६-३७

6.37. A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards.

प्राजापत्यं निरुप्य-इष्टिं सर्ववेदस-दक्षिणाम्। आत्मन्यग्नीन् समारोप्य ब्राह्मणः प्रव्रजेद् गृहात्॥ ६-३८

6.38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic).

यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात्। तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः॥ ६-३९

6.39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.

यस्माद् अणु-अपि भूतानां द्विजान् न-उत्पद्यते भयम्। तस्य देहाद् विमुक्तस्य भयं न-अस्ति कुतश् चन॥ ६-४०

6.40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.

अगाराद् अभिनिष्क्रान्तः पवित्र-उपचितो मुनिः। समुपोढेषु कामेषु नि-अपेक्षः परिव्रजेत्॥ ६-४१

6.41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

एक एव चरेन् नित्यं सिद्ध्यर्थम् असहायवान्। सिद्धिम् एकस्य संपश्यन् न जहाति न हीयते॥ ६-४२

6.42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

अन्- अग्निर् अनिकेतः स्याद् ग्रामम् अन्नार्थम् आश्रयेत्। उपेक्षको अ-संकुसुको मुनिर् भावसमाहितः। ६-४३

6.43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

कपालं वृक्षमूलानि कुचेलम् असहायता। समता च-एव सर्वस्मिन्न् एतद्- मुक्तस्य लक्षणम्॥ ६-४४

6.44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

न-अभिनन्देत मरणं न-अभिनन्देत जीवितम्। कालम् एव प्रतीक्षेत निर्देशं भृतको यथा॥ ६-४५

6.45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत्। सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत्॥ ६-४६

6.46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

अतिवादांस् तितिक्षेत न-अवमन्येत कं चन। न च-इमं देहम् आश्रित्य वैरं कुर्वीत केन चित्॥ ६-४७

6.47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

क्रुद्धयन्तं न प्रतिक्रुध्येद् आक्रुष्टः कुशलं वदेत्। सप्तद्वारावकीर्णां च न वाचम् अनृतां वदेत्॥ ६-४८

6.48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

अध्यात्म-रतिर् आसीनो नि-अपेक्षो नि-आमिषः। आत्मना-एव सहायेन सुखार्थी विचरेद् इह॥ ६-४९

6.49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

न च-उत्पात-निमित्ताभ्यां न नक्षत्र-अङ्गविद्यया। न-अनुशासन-वादाभ्यां भिक्षां लिप्सेत कर्हि चित्॥ ६-५०

6.50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

न तापसैर् ब्राह्मणैर् वा वयोभिर् अपि वा श्वभिः। आकीर्णं भिक्षुकैर् वा-अन्यैर् अगारम् उपसंव्रजेत्॥ ६-५१

6.51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

क्लृप्त-केश-नख-श्मश्रुः पात्री दण्डी कुसुम्भवान्। विचरेन् नियतो नित्यं सर्वभूतान्यपीडयन्॥ ६-५२

6.52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.

अतैजसानि पात्राणि तस्य स्युर् नि-व्रणानि च। तेषाम् अद्भिः स्मृतं शौचं चमसानाम् इव-अध्वरे॥ ६-५३

6.53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

अलाबुं दारुपात्रं च मृण्मयं वैदलं तथा। एतानि यतिपात्राणि मनुः स्वायंभुवो अब्रवीत्॥ ६-५४

6.54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Svayambhu, has declared (to be) vessels (suitable) for an ascetic.

एककालं चरेद् भैक्षं न प्रसज्जेत विस्तरे। भैक्षे प्रसक्तो हि यतिर् विषयेष्व् अपि सज्जति॥ ६-५५

6.55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

वि-धूमे सन्न-मुसले व्य-अङ्गारे भुक्तवज्-जने। वृत्ते शरावसंपाते भिक्षां नित्यं यतिश् चरेत्॥ ६-५६

6.56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

अलाभे न विषदी स्यात्-लाभे च-एव न हर्षयेत्। प्राणयात्रिक-मात्रः स्यात्-मात्रासङ्गाद् विनिर्गतः॥ ६-५७

6.57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

अभिपूजितलाभांस् तु जुगुप्सेत-एव सर्वशः। अभिपूजितलाभैश् च यतिर् मुक्तो अपि बध्यते॥ ६-५८

6.58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

अल्पान्नाभ्यवहारेण रहःस्थान-असनेन च। ह्रियमाणानि विषयैर् इन्द्रियाणि निवर्तयेत्॥ ६-५९

6.59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

इन्द्रियाणां निरोधेन राग-द्वेश-क्षयेण च। अहिंसया च भूतानाम् अमृतत्वाय कल्पते॥ ६-६०

6.60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

अवेक्षेत गतीर् नृणां कर्मदोष-समुद्भवाः। निरये च-एव पतनं यातनाश् च यमक्षये ॥ ६-६१

6.61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

विप्रयोगं प्रियैश् च-एव संयोगं च तथा-अप्रियैः। जरया च-अभिभवनं व्याधिभिश् च-उपपीडनं ॥ ६-६२

6.62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

देहाद् उत्क्रमणं च-अष्मात् पुनर् गर्भे च संभवम्। योनिकोटिसहस्रेषु सृतीश् च-अस्य-अन्तरात्मनः ॥ ६-६३

6.63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,

अधर्म-प्रभवं च-एव दुःखयोगं शरीरिणाम्। धर्मार्थ-प्रभवं च-एव सुखसंयोगम् अक्षयम्॥ ६-६४

6.64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

सूक्ष्मतां च-अन्ववेक्षेत योगेन परमात्मनः। देहेषु च समुत्पत्तिम् उत्तमेष्व् अधमेषु च ॥ ६-६५

6.65. By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

दूषितो अपि चरेद् धर्मं यत्र तत्र-अश्रमे रतः। समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम्॥ ६-६६

6.66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम्। न नामग्रहणाद् एव तस्य वारि प्रसीदति ॥ ६-६७

6.67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.

संरक्षणार्थं जन्तूनां रात्राव् अहनि वा सदा। शरीरस्य-अत्यये च-एव समीक्ष्य वसुधां चरेत्॥ ६-६८

6.68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

अह्ना रात्र्या च याञ् जन्तून् हिनस्त्यज्ञानतो यतिः। तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान् षड् आचरेत्॥ ६-६९

6.69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.

प्राणायामा ब्राह्मणस्य त्रयो अपि विधिवत् कृताः। व्याहृति-प्रणवैर् युक्ता विज्ञेयं परमं तपः ॥ ६-७०

6.70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः। तथा-इन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात्॥ ६-७१

6.71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

प्राणायमैर् दहेद् दोषान् धारणाभिश् च किल्बिषम्। प्रत्याहारेण संसर्गान् ध्यानेन-अन् - ईश्वरान् गुणान्॥ ६-७२

6.72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

उच्चावचेषु भूतेषु दुर्ज्ञेयाम् अकृत-अत्मभिः। ध्यानयोगेन संपश्येद् गतिम् अस्य-अन्तरात्मनः॥ ६-७३

6.73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

सम्यग्दर्शनसंपन्नः कर्मभिर् न निबध्यते। दर्शनेन विहीनस् तु संसारं प्रतिपद्यते॥ ६-७४

6.74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

अहिंसया-इन्द्रिय-अ-सङ्गैर् वैदिकैश् च-एव कर्मभिः। तपसश् चरणैश् च-उग्रैः साधयन्ति-इह तत्पदम्॥ ६-७५

6.75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

अस्थि-स्थूणं स्नायुयुतं मांस-शोणित-लेपनम्। चर्मावनद्धं दु-र्गन्धि पूर्णं मूत्र-पुरीषयोः।६-७६

6.76 Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar,

जरा-शोकसमाविष्टं रोगायतनम् आतुरम्। रजस्वलम् अनित्यं च भूतावासम् इमं त्यजेत्॥ ६-७७

6.77. which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

नदीकूलं यथा वृक्षो वृक्षं वा शकुनिर् यथा। तथा त्यजन्न् इमं देहं कृच्छ्राद् ग्राहाद् विमुच्यते॥ ६-७८

6.78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

प्रियेषु स्वेषु सुकृतम् अप्रियेषु च दुष्कृतम्। विसृज्य ध्यानयोगेन ब्रह्म-अभ्येति सनातनम्॥ ६-७९

6.79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

यदा भावेन भवति सर्वभावेषु निःस्पृहः। तदा सुखम् अवाप्नोति प्रेत्य च-इह च शाश्वतम्॥ ६-८०

6.80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

अनेन विधिना सर्वांस् त्यक्त्वा सङ्गान् - शनैः शनैः। सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येव-अवतिष्ठते ॥ ६-८१

6.81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

ध्यानिकं सर्वम् एव-एतद् यद् एतद् अभिशब्दितम्। न ह्यनध्यात्मवित् कश् चित् क्रियाफलम् उपाश्नुते ॥ ६-८२

6.82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

अधियज्ञं ब्रह्म जपेद् आधिदैविकम् एव च। आध्यात्मिकं च सततं वेदान्ताभिहितं च यत्॥ ६-८३

6.83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

इदं शरणम् अज्ञानाम् इदम् एव विजानताम्। इदम् अन्विच्चतां स्वर्गम् इदम् आनन्त्यम् इच्चताम्॥ ६-८४

6.84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

अनेन क्रमयोगेन परिव्रजति यो द्विजः। स विधूय-इह पाप्मानं परं ब्रह्म-अधिगच्चति ॥ ६-८५

6.85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

एष धर्मो अनुशिष्टो वो यतीनां नियत-अत्मनाम्। वेदसंन्यासिकानां तु कर्मयोगं निबोधत ॥ ६-८६

6.86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

ब्रह्मचारी गृहस्थश् च वानप्रस्थो यतिस् तथा। एते गृहस्थ-प्रभवाश् चत्वारः पृथग् आश्रमाः ॥ ६-८७

6.87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

सर्वे अपि क्रमशस् त्व् एते यथाशास्त्रं निषेविताः। यथा-उक्त-कारिणं विप्रं नयन्ति परमां गतिम्॥ ६-८८

6.88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

सर्वेषाम् अपि च-एतेषां वेद-स्मृतिविधानतः। गृहस्थ उच्यते श्रेष्ठः स त्रीन् एतान् बिभर्ति हि ॥ ६-८९

6.89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

यथा नदी-नदाः सर्वे सागरे यान्ति संस्थितिम्। तथा-एव-अश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥ ६-९०

6.90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders

चतुर्भिर् अपि च-एव-एतैर् नित्यम् आश्रमिभिर् द्विजैः। दश-लक्षणको धर्मः सेवितव्यः प्रयत्नतः॥ ६-९१

6.91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

धृतिः क्षमा दमो अस्तेयं शौचम् इन्द्रियनिग्रहः। धीर् विद्या सत्यम् अक्रोधो दशकं धर्मलक्षणम्॥ ६-९२

6.92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

दश लक्षणानि धर्मस्य ये विप्राः समधीयते। अधीत्य च-अनुवर्तन्ते ते यान्ति परमां गतिम्॥ ६-९३

6.93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

दश-लक्षणकं धर्मम् अनुतिष्ठन् समाहितः। वेदान्तं विधिवत्- श्रुत्वा संन्यसेद् अनृणो द्विजः॥ ६-९४

6.94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.

संन्यस्य सर्वकर्माणि कर्मदोषान् अपानुदन्। नियतो वेदम् अभ्यस्य पुत्रैश्वर्ये सुखं वसेत्॥ ६-९५

6.95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

एवं संन्यस्य कर्माणि स्वकार्य-परमो अ-स्पृहः। संन्यासेन-अपहत्य-एनः प्राप्नोति परमं गतिम्॥ ६-९६

6.96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.

एष वो अभिहितो धर्मो ब्राह्मणस्य चतु-र्विधः। पुण्यो अक्षय-फलः प्रेत्य राज्ञां धर्मं निबोधत॥ ६-९७

6.97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.

Chapter 7

राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन् नृपः। संभवश् च यथा तस्य सिद्धिश् च परमा यथा॥ ७-०१

7.1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.

ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि। सर्वस्य-अस्य यथान्यायं कर्तव्यं परिरक्षणम्॥ ७-०२

7.2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).

अराजके हि लोके अस्मिन् सर्वतो विद्रुतो भयात्। रक्षार्थम् अस्य सर्वस्य राजानम् असृजत् प्रभुः॥ ७-०३

7.3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

इन्द्र-अनिल-यम-अर्काणाम् अग्नेश् च वरुणस्य च। चन्द्र-वित्तेशयोश् च-एव मात्रा निर्हृत्य शाश्वतीः॥ ७-०४

7.4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).

यस्माद् एषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः। तस्माद् अभिभवत्येष सर्वभूतानि तेजसा॥ ७-०५

7.5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;

तपत्यादित्यवच् च-एष चक्षूंषि च मनांसि च। न च-एनं भुवि शक्नोति कश् चिद् अप्यभिवीक्षितुम्॥ ७-०६

7.6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.

सो अग्निर् भवति वायुश् च सो अर्कः सोमः स धर्मराट्। स कुबेरः स वरुणः स महेन्द्रः प्रभावतः॥ ॥ ७-०७

7.7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.

बालो अपि न-अवमान्तव्यो मनुष्य इति भूमिपः। महती देवता ह्येषा नररूपेण तिष्ठति॥ ७-०८

7.8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.

एकम् एव दहत्यग्निर् नरं दुरुपसर्पिणम्। कुलं दहति राजा-अग्निः स-पशु-द्रव्यसंचयम्॥ ७-०९

7.9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

कार्यं सो अवेक्ष्य शक्तिं च देश-कालौ च तत्त्वतः। कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः॥ ७-१०

7.10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

यस्य प्रसादे पद्मा श्रीर् विजयश् च पराक्रमे। मृत्युश् च वसति क्रोधे सर्वतेजोमयो हि सः॥ ७-११

7.11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).

तं यस् तु द्वेष्टि संमोहात् स विनश्यत्यसंशयम्। तस्य ह्याशु विनाशाय राजा प्रकुरुते मनः॥ ७-१२

7.12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

तस्माद् धर्मं यम् इष्टेषु स व्यवस्येन् नराधिपः। अनिष्टं च-अप्यनिष्टेषु तं धर्मं न विचालयेत्॥ ७-१३

7.13. Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour.

तस्यार्थे सर्वभूतानां गोप्तारं धर्मम् आत्मजम्। ब्रह्मतेजोमयं दण्डम् असृजत् पूर्वम् ईश्वरः॥ ७-१४

7.14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

तस्य सर्वाणि भूतानि स्थावराणि चराणि च। भयाद् भोगाय कल्पन्ते स्वधर्मात् - न चलन्ति च॥ ७-१५

7.15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

तं देश-कालौ शक्तिं च विद्यां च-अवेक्ष्य तत्त्वतः। यथार्हतः संप्रणयेन् नरेष्व् अन्याय-वर्तिषु॥ ७-१६

7.16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.

स राजा पुरुषो दण्डः स नेता शासिता च सः। चतुर्णाम् आश्रमाणां च धर्मस्य प्रतिभूः स्मृतः॥ ७-१७

7.17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

दण्डः शास्ति प्रजाः सर्वा दण्ड एव-अभिरक्षति। दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर् बुधाः॥ ७-१८

7.18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः। असमीक्ष्य प्रणीतस् तु विनाशयति सर्वतः॥ ७-१९

7.19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

यदि न प्रणयेद् राजा दण्डं दण्ड्येष्व् अतन्द्रितः। शूले मत्स्यान् इव-अपक्ष्यन् दुर्बलान् बलवत्तराः॥ ७-२०

7.20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

अद्यात् काकः पुरोडाशं श्वा च लिह्याद् हविस् तथा। स्वाम्यं च न स्यात् कस्मिंश् चित् प्रवर्तेत-अधर-उत्तरम्॥

७-२१

7.21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

सर्वो दण्डजितो लोको दुर्लभो हि शुचिर् नरः। दण्डस्य हि भयात् सर्वं जगद् भोगाय कल्पते॥ ७-२२

7.22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

देव-दानव-गन्धर्वा रक्षांसि पतग-उरगाः। ते अपि भोगाय कल्पन्ते दण्डेन-एव निपीडिताः॥ ७-२३

7.23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

दुष्येयुः सर्ववर्णाश् च भिद्येरन् सर्वसेतवः। सर्वलोकप्रकोपश् च भवेद् दण्डस्य विभ्रमात्॥ ७-२४

7.24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

यत्र श्यामो लोहित-अक्षो दण्डश् चरति पापहा। प्रजास् तत्र न मुह्यन्ति नेता चेत् साधु पश्यति॥ ७-२५

7.25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

तस्य-अहुः संप्रणेतारं राजानं सत्यवादिनम्। समीक्ष्यकारिणं प्राज्ञं धर्म-काम-अर्थ-कोविदम्॥ ७-२६

7.26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.

तं राजा प्रणयन् सम्यक् त्रिवर्गेण-अभिवर्धते। काम-अत्मा विषमः क्षुद्रो दण्डेन-एव निहन्यते॥ ७-२७

7.27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

दण्डो हि सुमहत् - तेजो दुर्धरश् च-अकृत-अत्मभिः। धर्माद् विचलितं हन्ति नृपम् एव स-बान्धवम्॥ ७-२८

7.28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.

ततो दुर्गं च राष्ट्रं च लोकं च स-चर-अचरम्। अन्तरिक्षगतांश् च-एव मुनीन् देवांश् च पीडयेत्॥ ७-२९

7.29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

सो असहायेन मूढेन लुब्धेन-अकृत-बुद्धिना। न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च॥ ७-३०

7.30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

शुचिना सत्यसंधेन यथाशास्त्र-अनुसारिणा । प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ ७-३१

7.31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

स्वराष्ट्रे न्यायवृत्तः स्याद् भृश-दण्डश् च शत्रुषु । सुहृत्स्व् अजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ७-३२

7.32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.

एवंवृत्तस्य नृपतेः शिला-उञ्छेन-अपि जीवतः । विस्तीर्यते यशो लोके तैलबिन्दुर् इव-अम्भसि ॥ ७-३३

7.33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread in the world, like a drop of oil on water.

अतस् तु विपरीतस्य नृपतेर् अजित-अत्मनः । संक्षिप्यते यशो लोके घृतबिन्दुर् इव-अम्भसि ॥ ७-३४

7.34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

स्वे स्वे धर्मे निविष्टानां सर्वेषाम् अनुपूर्वशः । वर्णानाम् आश्रमाणां च राजा सृष्टो अभिरक्षिता ॥ ७-३५

7.35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

तेन यद् यत् स-भृत्येन कर्तव्यं रक्षता प्रजाः । तत् तद् वो अहं प्रवक्ष्यामि यथावद् अनुपूर्वशः ॥ ७-३६

7.36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

ब्राह्मणान् पर्युपासीत प्रातर् उत्थाय पार्थिवः । त्रैविद्यवृद्धान् विदुषस् तिष्ठेत् तेषां च शासने ॥ ७-३७

7.37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

वृद्धांश् च नित्यं सेवेत विप्रान् वेदविदः शुचीन् । वृद्धसेवी हि सततं रक्षोभिर् अपि पूज्यते ॥ ७-३८

7.38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

तेभ्यो अधिगच्चेद् विनयं विनीत-अत्मा-अपि नित्यशः । विनीत-अत्मा हि नृपतिर् न विनश्यति कर्हि चित् ॥ ७-३९

7.39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

बहवो अविनयात् - नष्टा राजानः स-परिच्चदाः । वनस्था अपि राज्यानि विनयात् प्रतिपेदिरे ॥ ७-४०

7.40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

वेनो विनष्टो अविनयात् - नहुषश् च-एव पार्थिवः । सुदाः पैजवनश् च-एव सुमुखो निमिर् एव च ॥ ७-४१

7.41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

पृथुस् तु विनयाद् राज्यं प्राप्तवान् मनुर् एव च। कुबेरश् च धनैश्वर्यं ब्राह्मण्यं च-एव गाधिजः॥ ७-४२

7.42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

त्रैविद्येभ्यस् त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्। आन्वीक्षिकीं च-अत्मविद्यां वार्तारम्भांश् च लोकतः॥ ७-४३

7.43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.

इन्द्रियाणां जये योगं समातिष्ठेद् दिवा-निशम्। जित-इन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः॥ ७-४४

7.44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.

दश काम-समुत्थानि तथा-अष्टौ क्रोधजानि च। व्यसनानि दु-अर्न्तानि प्रयत्नेन विवर्जयेत्॥ ७-४५

7.45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः। वियुज्यते अर्थ-धर्माभ्यां क्रोधजेष्व् आत्मना-एव तु॥ ७-४६

7.46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

मृगया-अक्षो दिवास्वप्नः परिवादः स्त्रियो मदः। तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥ ७-४७

7.47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

पैशुन्यं साहसं द्रोह ईर्ष्या-असूया-अर्थदूषणम्। वाग्दण्डजं च पारुष्यं क्रोधजो अपि गणो अष्टकः॥ ७-४८

7.48. Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.

द्वयोर् अप्येतयोर् मूलं यं सर्वे कवयो विदुः। तं यत्नेन जयेत् - लोभं तज्जाव् एतावु उभौ गणौ॥ ७-४९

7.49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.

पानम् अक्षाः स्त्रियश् च-एव मृगया च यथाक्रमम्। एतत् कष्टतमं विद्यात् - चतुष्कं कामजे गणे॥ ७-५०

7.50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

दण्डस्य पातनं च-एव वाक्पारुष्य-अर्थदूषणे। क्रोधजे अपि गणे विद्यात् कष्टम् एतत् त्रिकं सदा॥ ७-५१

7.51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.

सप्तकस्य-अस्य वर्गस्य सर्वत्र-एव-अनुषङ्गिणः। पूर्वं पूर्वं गुरुतरं विद्याद् व्यसनम् आत्मवान्।७-५२

7.52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).

व्यसनस्य च मृत्योश् च व्यसनं कष्टम् उच्यते। व्यसन्यधो अधो व्रजति स्वर् यात्यव्यसनी मृतः॥ ७-५३

7.53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

मौलान् - शास्त्रविदः शूरान् - लब्ध-लक्षान् कुल-उद्भवान्। सचिवान् सप्त च-अष्टौ वा प्रकुर्वीत परीक्षितान्॥ ७-५४

7.54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.

अपि यत् सुकरं कर्म तद् अप्येकेन दुष्करम्। विशेषतो असहायेन किं तु राज्यं महा-उदयम्॥ ७-५५

7.55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.

तैः सार्धं चिन्तयेन् नित्यं सामान्यं संधि-विग्रहम्। स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च॥ ७-५६

7.56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).

तेषां स्वं स्वम् अभिप्रायम् उपलभ्य पृथक् पृथक्। समस्तानां च कार्येषु विदध्याद् हितम् आत्मनः॥ ७-५७

7.57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

सर्वेषां तु विशिष्टेन ब्राह्मणेन विपश्चिता। मन्त्रयेत् परमं मन्त्रं राजा षाड्गुण्यसंयुतम्॥ ७-५८

7.58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

नित्यं तस्मिन् समाश्वस्तः सर्वकार्याणि निःक्षिपेत्। तेन सार्धं विनिश्चित्य ततः कर्म समारभेत्॥ ७-५९

7.59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

अन्यान् अपि प्रकुर्वीत शुचीन् प्राज्ञान् अवस्थितान्। सम्यग् अर्थसमाहर्तॄन् अमात्यान् सुपरीक्षितान्॥ ७-६०

7.60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

निर्वर्तेत-अस्य यावद्भिर् इतिकर्तव्यता नृभिः। तावतो अतन्द्रितान् दक्षान् प्रकुर्वीत विचक्षणान्॥ ७-६१

7.61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.

तेषाम् अर्थे नियुञ्जीत शूरान् दक्षान् कुल-उद्गतान्। शुचीन् आकर-कर्मान्ते भीरून् अन्तर्निवेशने ॥ ७-६२

7.62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.

दूतं च-एव प्रकुर्वीत सर्वशास्त्र-विशारदम्। इङ्गित-अकार-चेष्टज्ञं शुचिं दक्षं कुल-उद्गतम्॥ ७-६३

7.63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.

अनुरक्तः शुचिर् दक्षः स्मृतिमान् देश-कालवित्। वपुष्मान् वीतभीर् वाग्मी दूतो राज्ञः प्रशस्यते ॥ ७-६४

7.64. (Such) an ambassador is commended to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया। नृपतौ कोश-राष्ट्रे च दूते संधि-विपर्ययौ ॥ ७-६५

7.65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.

दूत एव हि संधत्ते भिनत्त्येव च संहतान्। दूतस् तत् कुरुते कर्म भिद्यन्ते येन मानवः ॥ ७-६६

7.66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

स विद्याद् अस्य कृत्येषु निर्गूढ-इङ्गित-चेष्टितैः। आकारम् इङ्गितं चेष्टां भृत्येषु च चिकीर्षितम्॥ ७-६७

7.67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम्। तथा प्रयत्नम् आतिष्ठेद् यथा-अत्मानं न पीडयेत्॥ ७-६८

7.68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.

जाङ्गलं सस्यसंपन्नम् आर्य-प्रायम् अनाविलम्। रम्यम् आनत-सामन्तं स्वाजीव्यं देशम् आवसेत्॥ ७-६९

7.69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly (inhabited) by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.

धन्व-दुर्गं मही-दुर्गम् अब्-दुर्गं वार्क्षम् एव वा। नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत् पुरम्॥ ७-७०

7.70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत्। एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते ॥ ७-७१

7.71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

त्रिण्याद्यान्याश्रितास् त्व् एषां मृग-गर्ताश्रय-अप्चराः। त्रीण्युत्तराणि क्रमशः प्लवंगम-नर-अमराः ॥ ७-७२

7.72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

यथा दुर्गाश्रितान् एतान् न-उपहिंसन्ति शत्रवः। तथा-अरयो न हिंसन्ति नृपं दुर्गसमाश्रितम् ॥ ७-७३

7.73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

एकः शतं योधयति प्राकारस्थो धनुर्धरः। शतं दशसहस्राणि तस्माद् दुर्गं विधीयते ॥ ७-७४

7.74. One bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will posses) a fortress.

तत् स्याद् आयुधसंपन्नं धन-धान्येन वाहनैः। ब्राह्मणैः शिल्पिभिर् यन्त्रैर् यवसेन-उदकेन च ॥ ७-७५

7.75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.

तस्य मध्ये सुपर्याप्तं कारयेद् गृहम् आत्मनः। गुप्तं सर्व-ऋतुकं शुभ्रं जल-वृक्षसमन्वितम् ॥ ७-७६

7.76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

तद् अध्यास्य-उद्वहेद् भार्यां स-वर्णां लक्षणान्विताम्। कुले महति संभूतां हृद्यां रूप-गुणान्वीताम् ॥ ७-७७

7.77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

पुरोहितं च कुर्वीत वृणुयाद् एव च-ऋत्विजः। ते अस्य गृह्याणि कर्माणि कुर्युर् वैतानिकानि च ॥ ७-७८

7.78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

यजेत राजा क्रतुभिर् विविधैर् आप्त-दक्षिणैः। धर्मार्थं च-एव विप्रेभ्यो दद्याद् भोगान् धनानि च ॥ ७-७९

7.79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

सांवत्सरिकम् आप्तैश् च राष्ट्राद् आहारयेद् बलिम्। स्याच् च-अम्नाय-परो लोके वर्तेत पितृवत् - नृषु ॥ ७-८०

7.80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

अध्यक्षान् विविधान् कुर्यात् तत्र तत्र विपश्चितः। ते अस्य सर्वाण्यवेक्षेरन् नृणां कार्याणि कुर्वताम् ॥ ७-८१

7.81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

आवृत्तानां गुरुकुलाद् विप्राणां पूजको भवेत्। नृपाणाम् अक्षयो ह्येष निधिर् ब्राह्मो अभिधीयते॥ ७-८२

7.82. Let him honour those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

न तं स्तेना न च-अमित्रा हरन्ति न च नश्यति। तस्माद् राज्ञा निधातव्यो ब्राह्मणेष्व् अक्षयो निधिः॥ ७-८३

7.83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.

न स्कन्दते न व्यथते न विनश्यति कर्हि चित्। वरिष्ठम् अग्निहोत्रेभ्यो ब्राह्मणस्य मुखे हुतम्॥ ७-८४

7.84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

समम् अब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे। प्राधीते शतसाहस्रम् अनन्तं वेदपारगे॥ ७-८५

7.85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

पात्रस्य हि विशेषेण श्रद्दधानतया-एव च। अल्पं वा बहु वा प्रेत्य दानस्य फलम् अश्नुते॥ ७-८६

7.86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

सम-उत्तम-अधमै राजा त्व् आहूतः पालयन् प्रजाः। न निवर्तेत संग्रामात् क्षात्रं धर्मम् अनुस्मरन्॥ ७-८७

7.87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

संग्रामेष्व् अनिवर्तित्वं प्रजानां च-एव पालनम्। शुश्रूषा ब्राह्मणानां च राज्ञां श्रेयस्करं परम्॥ ७-८८

7.88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.

आहवेषु मिथो अन्योन्यं जिघांसन्तो महीक्षितः। युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः॥ ७-८९

7.89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

न कूटैर् आयुधैर् हन्याद् युध्यमानो रणे रिपून्। न कर्णिभिर् न-अपि दिग्धैर् न-अग्निज्वलित-तेजनैः॥ ७-९०

7.90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

न च हन्यात् स्थलारूढं न क्लीबं न कृत-अञ्जलिम्। न मुक्त-केशं न-असीनं न तव-अस्मि-इति वादिनम्॥ ७-९१

7.91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine;'

न सुप्तं न वि-संनाहं न नग्नं न नि-अयुधम्। न-अयुध्यमानं पश्यन्तं न परेण समागतम्॥ ७-९२

7.92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);

न-अयुधव्यसनप्राप्तं न-आर्तं न-अतिपरिक्षतं। न भीतं न परावृत्तं सतां धर्मम् अनुस्मरन्॥ ७-९३

7.93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

यस् तु भीतः परावृत्तः संग्रामे हन्यते परैः। भर्तुर् यद् दुष्कृतं किं चित् तत् सर्वं प्रतिपद्यते॥ ७-९४

7.94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

यत् - च-अस्य सुकृतं किं चिद् अमुत्रार्थम् उपार्जितम्। भर्ता तत् सर्वम् आदत्ते परावृत्तहतस्य तु॥ ७-९५

7.95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.

रथ-अश्वं हस्तिनं चत्रं धनं धान्यं पशून् स्त्रियः। सर्वद्रव्याणि कुप्यं च यो यज् जयति तस्य तत्॥ ७-९६

7.96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

राज्ञश् च दद्युर् उद्धारम् इत्येषा वैदिकी श्रुतिः। राज्ञा च सर्वयोधेभ्यो दातव्यम् अपृथग्जितम्॥ ७-९७

7.97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

एषो अनुपस्कृतः प्रोक्तो योधधर्मः सनातनः। अस्माद् धर्मान् न च्यवेत क्षत्रियो घ्नन् रणे रिपून्॥ ७-९८

7.98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

अलब्धं च-एव लिप्सेत लब्धं रक्षेत् प्रयत्नतः। रक्षितं वर्धयेच् च-एव वृद्धं पात्रेषु निक्षिपेत्॥ ७-९९

7.99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

एतच् चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम्। अस्य नित्यम् अनुष्ठानं सम्यक् कुर्याद् अतन्द्रितः॥ ७-१००

7.100. Let him know that these are the four means for securing the aims of human (existence); let him, without ever tiring, properly employ them.

अलब्धम् इच्चेद् दण्डेन लब्धं रक्षेद् अवेक्षया। रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निक्षिपेत्॥ ७-१०१

7.101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).

नित्यम् उद्यत-दण्डः स्यान् नित्यं विवृत-पौरुषः। नित्यं संवृत-संवार्यो नित्यं चिद्रानुसारयेः॥ ७-१०२

7.102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.

नित्यम् उद्यत-दण्डस्य कृत्स्नम् उद्विजते जगत्। तस्मात् सर्वाणि भूतानि दण्डेन-एव प्रसाधयेत्॥ ७-१०३

7.103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.

अमायया-एव वर्तेत न कथं चन मायया। बुध्येत-अरिप्रयुक्तां च मायां नित्यं सुसंवृतः॥ ७-१०४

7.104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.

न-अस्य चिद्रं परो विद्याद् विद्यात् - चिद्रं परस्य च। गूहेत् कूर्म इव-अङ्गानि रक्षेद् विवरम् आत्मनः॥ ७-१०५

7.105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery), let him protect his own weak points.

बकवत् - चिन्तयेद् अर्थान् सिंहवत् - च पराक्रमे। वृकवत् - च-अवलुम्पेत शशवत् - च विनिष्पतेत्॥ ७-१०६

7.106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

एवम् विजयमानस्य ये अस्य स्युः परिपन्थिनः। तान् आनयेद् वशं सर्वान् सामादिभिर् उपक्रमैः॥ ७-१०७

7.107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

यदि ते तु न तिष्ठेयुर् उपायैः प्रथमैस् त्रिभिः। दण्डेन-एव प्रसह्य-एतान् - शनकैर् वशम् आनयेत्॥ ७-१०८

7.108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.

साम-अदीनाम् उपायानां चतुर्णाम् अपि पण्डिताः। साम-दण्डौ प्रशंसन्ति नित्यं राष्ट्राभिवृद्धये॥ ७-१०९

7.109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

७-११० यथा-उद्धरति निर्दाता कक्षं धान्यं च रक्षति। तथा रक्षेन् नृपो राष्ट्रं हन्याच् च परिपन्थिनः॥ ७-११०

7.110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

मोहाद् राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया। सो अचिराद् भ्रश्यते राज्यात् - जीवितात् - च स-बान्धवः॥ ७-१११

7.111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

शरीरकर्षणात् प्राणाः क्षीयन्ते प्राणिनां यथा । तथा राज्ञाम् अपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥ ७-११२

7.112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.

राष्ट्रस्य संग्रहे नित्यं विधानम् इदम् आचरेत् । सुसंगृहीतराष्ट्रे हि पार्थिवः सुखम् एधते ॥ ७-११३

7.113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.

द्वयोस् त्रयाणां पञ्चानां मध्ये गुल्मम् अधिष्ठितम् । तथा ग्रामशतानां च कुर्याद् राष्ट्रस्य संग्रहम् ॥ ७-११४

7.114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.

ग्रामस्य-अधिपतिं कुर्याद् दशग्रामपतिं तथा । विंशतीशं शत-ईशं च सहस्रपतिम् एव च ॥ ७-११५

7.115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.

ग्रामदोषान् समुत्पन्नान् ग्रामिकः शनकैः स्वयम् । शंसेद् ग्रामदश-ईशाय दश-ईशो विंशतीशिने ॥ ७-११६

7.116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

विंशतीशस् तु तत् सर्वं शत-ईशाय निवेदयेत् । शंसेद् ग्रामशत-ईशस् तु सहस्रपतये स्वयम् ॥ ७-११७

7.117. But the ruler of twenty shall report all such (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

यानि राजप्रदेयानि प्रत्यहं ग्रामवासिभिः । अन्न-पान-इन्धनादीनि ग्रामिकस् तान्यवाप्नुयात् ॥ ७-११८

7.118. Those (articles) which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

दशी कुलं तु भुञ्जीत विंशी पञ्च कुलानि च । ग्रामं ग्रामशताध्यक्षः सहस्राधिपतिः पुरम् ॥ ७-११९

7.119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि च-एव हि । राज्ञो अन्यः सचिवः स्निग्धस् तानि पश्येद् अतन्द्रितः ॥ ७-१२०

7.120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

नगरे नगरे च-एकं कुर्यात् सर्वार्थचिन्तकम् । उच्चैःस्थानं घोररूपं नक्षत्राणाम् इव ग्रहम् ॥ ७-१२१

7.121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

स तान् अनुपरिक्रामेत् सर्वान् एव सदा स्वयम्। तेषां वृत्तं परिणयेत् सम्यग् राष्ट्रेषु तत्-चरैः॥ ७-१२२

7.122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः। भृत्या भवन्ति प्रायेण तेभ्यो रक्षेद् इमाः प्रजाः॥ ७-१२३

7.123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

ये कार्यिकेभ्यो अर्थम् एव गृह्णीयुः पापचेतसः। तेषां सर्वस्वम् आदाय राजा कुर्यात् प्रवासनम्॥ ७-१२४

7.124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च। प्रत्यहं कल्पयेद् वृत्तिं स्थानं कर्मानुरूपतः॥ ७-१२५

7.125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

पणो देयो अवकृष्टस्य षड् उत्कृष्टस्य वेतनम्। षाण्मासिकस् तथा-अच्छादो धान्यद्रोणस् तु मासिकः॥ ७-१२६

7.126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

क्रय-विक्रयम् अध्वानं भक्तं च स-परिव्ययम्। योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत् करान्॥ ७-१२७

7.127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

यथा फलेन युज्येत राजा कर्ता च कर्मणाम्। तथा-अवेक्ष्य नृपो राष्ट्रे कल्पयेत् सततं करान्॥ ७-१२८

7.128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

यथा-अल्पाल्पम् अदन्त्याद्यं वार्योको-वत्स-षट्पदाः। तथा-अल्पाल्पो ग्रहीतव्यो राष्ट्राद् राज्ञाब्दिकः करः॥ ७-१२९

7.129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

पञ्चाशद्भाग आदेयो राज्ञा पशु-हिरण्ययोः। धान्यानाम् अष्टमो भागः षष्ठो द्वादश एव वा॥ ७-१३०

7.130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

आददीत-अथ षड्भागं द्रु-मांस-मधु-सर्पिषाम्। गन्ध-ओषधि-रसानां च पुष्प-मूल-फलस्य च॥ ७-१३१

7.131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;

पत्र-शाक-तृणानां च चर्मणां वैदलस्य च। मृन्मयानां च भाण्डानां सर्वस्य-अश्ममयस्य च॥ ७-१३२

7.132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

म्रियमाणो अप्याददीत न राजा श्रोत्रियात् करम्। न च क्षुधा-अस्य संसीदेत् - श्रोत्रियो विषये वसन्॥ ७-१३३

7.133. Though dying (with want), a king must not levy a tax on Srotriyas, and no Srotriya, residing in his kingdom, must perish from hunger.

यस्य राज्ञस् तु विषये श्रोत्रियः सीदति क्षुधा। तस्य-अपि तत् क्षुधा राष्ट्रम् अचिरेन-एव सीदति॥ ७-१३४

7.134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

श्रुत-वृत्ते विदित्वा-अस्य वृत्तिं धर्म्यां प्रकल्पयेत्। संरक्षेत् सर्वतश् च-एनं पिता पुत्रम् इव-अरसम्॥ ७-१३५

7.135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.

संरक्ष्यमाणो राज्ञा यं कुरुते धर्मम् अन्वहम्। तेन-अयुर् वर्धते राज्ञो द्रविणं राष्ट्रम् एव च॥ ७-१३६

7.136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

यत् किं चिद् अपि वर्षस्य दापयेत् करसंज्ञितम्। व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम्॥ ७-१३७

7.137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

कारुकान् - शिल्पिनश् च-एव शूद्रांस् चात्म-उपजीविनः। एकैकं कारयेत् कर्म मासि मासि महीपतिः॥ ७-१३८

7.138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

न-उच्चिन्द्याद् आत्मनो मूलं परेषां च-अतितृष्णया। उच्चिन्दन् ह्यात्मनो मूलम् आत्मानं तांश् च पीदयेत्॥ ७-१३९

7.139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

तीक्ष्णश् च-एव मृदुश् च स्यात् कार्यं वीक्ष्य महीपतिः। तीक्ष्णश् च-एव मृदुश् च-एव राज भवति सम्मतः॥ ७-१४०

7.140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

अमात्यमुख्यं धर्मज्ञं प्राज्ञं दान्तं कुल-उद्गतम्। स्थापयेद् आसने तस्मिन् खिन्नः कार्य-ईक्षणे नृणाम्॥ ७-१४१

7.141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

एवं सर्वं विधाय-इदम् इतिकर्तव्यम् आत्मनः। युक्तश् च-एव-अप्रमत्तश् च परिरक्षेद् इमाः प्रजाः॥ ७-१४२

7.142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

विक्रोशन्त्यो यस्य राष्ट्राद् ह्रियन्ते दस्युभिः प्रजाः। संपश्यतः स-भृत्यस्य मृतः स न तु जीवति॥ ७-१४३

7.143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

क्षत्रियस्य परो धर्मः प्राजानाम् एव पालनम्। निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते॥ ७-१४४

7.144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

उत्थाय पश्चिमे यामे कृत-शौचः समाहितः। हुताग्निर् ब्राह्मणांश् चार्च्य प्रविशेत् स शुभां सभाम्॥ ७-१४५

7.145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत्। विसृज्य च प्रजाः सर्वा मन्त्रयेत् सह मन्त्रिभिः॥ ७-१४६

7.146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

गिरिपृष्ठं समारुह्य प्रसादं वा रहोगतः। अरण्ये निः-शलाके वा मन्त्रयेद् अविभावितः॥ ७-१४७

7.147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः। स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनो अपि पार्थिवः॥ ७-१४८

7.148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

जड-मूक-अन्ध-बधिरांस् तैर्यग्योनान् वयो-अतिगान्। स्त्री-म्लेच्च-व्याधित-व्यङ्गान् मन्त्रकाले अपसारयेत्॥ ७-१४९

7.149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

भिन्दन्त्यवमता मन्त्रं तैर्यग्योनास् तथा-एव च। स्त्रियश् च-एव विशेषेण तस्मात् तत्रादृतो भवेत्॥ ७-१५०

7.150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

मध्यंदिने अर्धरात्रे वा विश्रान्तो विगतक्लमः। चिन्तयेद् धर्म-काम-अर्थान् सार्धं तैर् एक एव वा॥ ७-१५१

7.151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

परस्परविरुद्धानां तेषां च समुपार्जनम्। कन्यानां संप्रदानं च कुमाराणां च रक्षणं ॥ ७-१५२

7.152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

दूतसंप्रेषणं च-एव कार्यशेषं तथा-एव च। अन्तःपुरप्रचारं च प्रणिधीनां च चेष्टितम्॥ ७-१५३

7.153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

कृत्स्नं च-अष्टविधं कर्म पञ्चवर्गं च तत्त्वतः। अनुराग-अपरागौ च प्रचारं मण्डलस्य च ॥ ७-१५४

7.154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

मध्यमस्य प्रचारं च विजीगिषोश् च चेष्टितम्। उदासीनप्रचारं च शत्रोश् च-एव प्रयत्नतः ॥ ७-१५५

7.155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

एताः प्रकृतयो मूलं मण्डलस्य समासतः। अष्टौ च-अन्याः समाख्याता द्वादश-एव तु ताः स्मृताः ॥ ७-१५६

7.156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

अमात्य-राष्ट्र-दुर्ग-अर्थ-दण्डाख्याः पञ्च च-अपराः। प्रत्येकं कथिता ह्येताः संक्षेपेण द्विसप्ततिः ॥ ७-१५७

7.157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

अनन्तरम् अरिं विद्याद् अरिसेविनम् एव च। अरेर् अनन्तरं मित्रम् उदासीनं तयोः परम्॥ ७-१५८

7.158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

तान् सर्वान् अभिसंदध्यात् सामादिभिर् उपक्रमैः। व्यस्तैश् च-एव समस्तैश् च पौरुषेण नयेन च ॥ ७-१५९

7.159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

संधिं च विग्रहं च-एव यानम् आसनम् एव च। द्वैधीभावं संश्रयं च षड्गुणांश् चिन्तयेत् सदा ॥ ७-१६०

7.160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.

आसनं च-एव यानं च संधिं विग्रहम् एव च। कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयम् एव च ॥ ७-१६१

7.161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).

संधिं तु द्विविधं विद्याद् राजा विग्रहम् एव च। उभे यान-असने च-एव द्विविधः संश्रयः स्मृतः॥ ७-१६२

7.162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)

समान-यानकर्मा च विपरीतस् तथा-एव च। तदा त्व् आयतिसंयुक्तः संधिर् ज्ञेयो द्विलक्षणः॥ ७-१६३

7.163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).

स्वयंकृतश् च कार्यार्थम् अकाले काल एव वा। मित्रस्य च-एव-अपकृते द्विविधो विग्रहः स्मृतः॥ ७-१६४

7.164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that waged to avenge) an injury done to a friend.

एकाकिनश् च-अत्ययिके कार्ये प्राप्ते यदृच्चया। संहतस्य च मित्रेण द्विविधं यानम् उच्यते॥ ७-१६५

7.165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.

क्षीणस्य च-एव क्रमशो दैवात् पूर्वकृतेन वा। मित्रस्य च-अनुरोधेन द्विविधं स्मृतम् आसनम्॥ ७-१६६

7.166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.

बलस्य स्वामिनश् च-एव स्थितिः कार्यार्थसिद्धये। द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः॥ ७-१६७

7.167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः। साधुषु व्यपदेशश् च द्विविधः संश्रयः स्मृतः॥ ७-१६८

7.168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).

यदा-अवगच्चेद् आयत्याम् आधिक्यं ध्रुवम् आत्मनः। तदात्वे च-अल्पिकां पीडां तदा संधिं समाश्रयेत्॥ ७-१६९

7.169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

यदा प्रहृष्टा मन्येत सर्वास् तु प्रकृतीर् भृशम्। अत्युच्चरितं तथात्मानं तदा कुर्वीत विग्रहम्॥ ७-१७०

7.170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.

यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम्। परस्य विपरीतं च तदा यायाद् रिपुं प्रति॥ ७-१७१

7.171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

यदा तु स्यात् परिक्षीणो वाहनेन बलेन च। तदासीत प्रयत्नेन शनकैः सान्त्वयन्न् अरीन्॥ ७-१७२

7.172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

मन्येत-अरिं यदा राजा सर्वथा बलवत्तरम्। तदा द्विधा बलं कृत्वा साधयेत् कार्यम् आत्मनः॥ ७-१७३

7.173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

यदा परबलानां तु गमनीयतमो भवेत्। तदा तु संश्रयेत् क्षिप्रं धार्मिकं बलिनं नृपम्॥ ७-१७४

7.174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

निग्रहं प्रकृतीनां च कुर्याद् यो अरिबलस्य च। उपसेवेत तं नित्यं सर्वयत्नैर् गुरुं यथा॥ ७-१७५

7.175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

यदि तत्र-अपि संपश्येद् दोषं संश्रयकारितम्। सुयुद्धम् एव तत्र-अपि निर्विशङ्कः समाचरेत्॥ ७-१७६

7.176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

सर्व-उपायैस् तथा कुर्यान् नीतिज्ञः पृथिवीपतिः। यथा-अस्य-अभ्यधिका न स्युर् मित्र-उदासीन-शत्रवः॥ ७-१७७

7.177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

आयतिं सर्वकार्याणां तदात्वं च विचारयेत्। अतीतानां च सर्वेषां गुण-दोषौ च तत्त्वतः॥ ७-१७८

7.178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

आयत्यां गुण-दोषज्ञस् तदात्वे क्षिप्र-निश्चयः। अतीते कार्यशेषज्ञः शत्रुभिर् न-अभिभूयते॥ ७-१७९

7.179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

यथा-एनं न-अभिसंदध्युर् मित्र-उदासीन-शत्रवः। तथा सर्वं संविदध्याद् एष सामासिको नयः॥ ७-१८०

7.180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

तदा तु यानम् आतिष्ठेद् अरिराष्ट्रं प्रति प्रभुः। तदानेन विधानेन यायाद् अरिपुरं शनैः॥ ७-१८१

7.181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

मार्गशीर्षे शुभे मासि यायाद् यात्रां महीपतिः। फाल्गुनं वाथ चैत्रं वा मासौ प्रति यथाबलम्॥ ७-१८२

7.182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

अन्येष्व् अपि तु कालेषु यदा पश्येद् ध्रुवं जयम्। तदा यायाद् विगृह्य-एव व्यसने च-उत्थिते रिपोः ॥ ७-१८३

7.183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि। उपगृह्य-अस्पदं च-एव चारान् सम्यग् विधाय च ॥ ७-१८४

7.184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम्। सांपरायिककल्पेन यायाद् अरिपुरं प्रति ॥ ७-१८५

7.185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत्। गत-प्रत्यागते च-एव स हि कष्टतरो रिपुः ॥ ७-१८६

7.186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

दण्डव्यूहेन तन् मार्गं यायात् तु शकटेन वा। वराह-मकराभ्यां वा सूच्या वा गरुडेन वा ॥ ७-१८७

7.187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

यतश् च भयम् आशङ्केत् ततो विस्तारयेद् बलम्। पद्मेन च-एव व्यूहेन निविशेत सदा स्वयम् ॥ ७-१८८

7.188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

सेनापति-बलाध्यक्षौ सर्वदिक्षु निवेशयेत्। यतश् च भयम् आशङ्केत् प्राचीं तां कल्पयेद् दिशम् ॥ ७-१८९

7.189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

गुल्मांश् च स्थापयेद् आप्तान् कृतसंज्ञान् समन्ततः। स्थाने युद्धे च कुशलान् अभीरून् अविकारिणः ॥ ७-१९०

7.190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

संहतान् योधयेद् अल्पान् कामं विस्तारयेद् बहून्। सूच्या वज्रेण च-एव-एतान् व्यूहेन व्यूह्य योधयेत्॥ ७-१९१

7.191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

स्यन्दन-अश्वैः समे युध्येद् अनूपे नौ द्विपैस् तथा। वृक्ष-गुल्मावृते चापैर् असि-चर्म-अयुधैः स्थले ॥ ७-१९२

7.192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

कुरुक्षेत्रांश् च मत्स्यांश् च पञ्चालान् - शूरसेनजान्। दीर्घांल् लघूंश् च-एव नरान् अग्रानीकेषु योजयेत्॥ ७-१९३

7.193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

प्रहर्षयेद् बलं व्यूह्य तांश् च सम्यक् परीक्षयेत्। चेष्टाश् च-एव विजानीयाद् अरीन् योधयताम् अपि॥ ७-१९४

7.194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

उपरुध्य-अरिम् आसीत राष्ट्रं चास्य-उपपीडयेत्। दूषयेच् चास्य सततं यवस-अन्न-उदक-इन्धनम्॥ ७-१९५

7.195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

भिन्द्याच् च-एव तडागानि प्राकार-परिखास् तथा। समवस्कन्दयेच् च-एनं रात्रौ वित्रासयेत् तथा॥ ७-१९६

7.196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

उपजप्यान् उपजपेद् बुध्येत-एव च तत्कृतम्। युक्ते च दैवे युध्येत जयप्रेप्सुर् अपेतभीः॥ ७-१९७

7.197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

साम्ना दानेन भेदेन समस्तैर् अथ वा पृथक्। विजेतुं प्रयतेत-अरीन् न युद्धेन कदा चन॥ ७-१९८

7.198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

अनित्यो विजयो यस्माद् दृश्यते युध्यमानयोः। पराजयश् च संग्रामे तस्माद् युद्धं विवर्जयेत्॥ ७-१९९

7.199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

त्रयाणाम् अप्युपायानां पूर्व-उक्तानाम् असंभवे। तथा युध्येत संपन्नो विजयेत रिपून् यथा॥ ७-२००

7.200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

जित्वा संपूजयेद् देवान् ब्राह्मणांश् च-एव धार्मिकान्। प्रदद्यात् परिहारार्थं ख्यापयेद् अभयानि च॥ ७-२०१

7.201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant exemptions, and let him cause promises of safety to be proclaimed.

सर्वेषां तु विदित्वा-एषां समासेन चिकीर्षितम्। स्थापयेत् तत्र तद्वंश्यं कुर्याच् च समयक्रियाम्॥ ७-२०२

7.202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

प्रमाणानि च कुर्वीत तेषां धर्मान् यथा-उदितान्। रत्नैश् च पूजयेद् एनं प्रधानपुरुषैः सह ॥ ७-२०३

7.203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

आदानम् अप्रियकरं दानं च प्रियकारकम्। अभीप्सितानाम् अर्थानां काले युक्तं ॥ ७-२०४

7.204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

सर्वं कर्म-इदम् आयत्तं विधाने दैव-मानुषे। तयोर् दैवम् अचिन्त्यं तु मानुषे विद्यते क्रिया ॥ ७-२०५

7.205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible.

सह वा-अपि व्रजेद् युक्तः संधिं कृत्वा प्रयत्नतः। मित्रं हिरण्यं भूमिं वा संपश्यंस् त्रिविधं फलम्॥ ७-२०६

7.206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

पार्ष्णिग्राहं च संप्रेक्ष्य तथाक्रन्दं च मण्डले। मित्राद् अथ-अप्यमित्राद् वा यात्राफलम् अवाप्नुयात्॥ ७-२०७

7.207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

हिरण्य-भूमिसंप्राप्त्या पार्थिवो न तथ-एधते। यथा मित्रं ध्रुवं लब्ध्वा कृशम् अप्यायतिक्षमम्॥ ७-२०८

7.208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिम् एव च। अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते॥ ७-२०९

7.209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

प्राज्ञं कुलीनं शूरं च दक्षं दातारम् एव च। कृतज्ञं धृतिमन्तं च कष्टम् आहुर् अरिं बुधाः॥ ७-२१०

7.210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता। स्थौललक्ष्यं च सततम् उदासीनगुण-उदयः॥ ७-२११

7.211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीम् अपि। परित्यजेन् नृपो भूमिम् आत्मार्थम् अविचारयन्॥ ७-२१२

7.212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

आपदर्थं धनं रक्षेद् दारान् रक्षेद् धनैर् अपि । आत्मानं सततं रक्षेद् दारैर् अपि धनैर् अपि ॥ ७-२१३

7.213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

सह सर्वाः समुत्पन्नाः प्रसमीक्ष्य-अपदो भृशम् । संयुक्तांश् च वियुक्तांश् च सर्व-उपायान् सृजेद् बुधः ॥ ७-२१४

7.214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

उपेतारम् उपेयं च सर्व-उपायांश् च कृत्स्नशः । एतत् त्रयं समाश्रित्य प्रयतेत-अर्थसिद्धये ॥ ७-२१५

7.215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

एवं सर्वम् इदं राजा सह सम्मन्त्र्य मन्त्रिभिः । व्यायम्य-अप्लुत्य मध्याह्ने भोक्तुम् अन्तःपुरं विशेत् ॥ ७-२१६

7.216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

तत्र-अत्मभूतैः कालज्ञैर् अहार्यैः परिचारकैः । सुपरीक्षितम् अन्नाद्यम् अद्यान् मन्त्रैर् विषापहैः ॥ ७-२१७

7.217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

विषघ्नैर् अगदैश् च-अस्य सर्वद्रव्याणि योजयेत् । विषघ्नानि च रत्नानि नियतो धारयेत् सदा ॥ ७-२१८

7.218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

परीक्षिताः स्त्रियश् च-एनं व्यजन-उदक-धूपनैः । वेषाभरणसंशुद्धाः स्पृशेयुः सुसमाहिताः ॥ ७-२१९

7.219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

एवं प्रयत्नं कुर्वीत यान-शय्या-असन-अशने । स्नाने प्रसाधने च-एव सर्वालङ्कारकेषु च ॥ ७-२२०

7.220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

भुक्तवान् विहरेच् च-एव स्त्रीभिर् अन्तःपुरे सह । विहृत्य तु यथाकालं पुनः कार्याणि चिन्तयेत् ॥ ७-२२१

7.221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

अलंकृतश् च संपश्येद् आयुधीयं पुनर् जनम् । वाहनानि च सर्वाणि शस्त्राण्याभरणानि च ॥ ७-२२२

7.222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

संध्यां च-उपास्य शृणुयाद् अन्तर्वेश्मनि शस्त्रभृत्। रहस्य-अख्यायिनां च-एव प्रणिधीनां च चेष्टितम्॥ ७-२२३

7.223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

गत्वा कक्षान्तरं त्व् अन्यत् समनुज्ञाप्य तं जनम्। प्रविशेद् भोजनार्थं च स्त्रीवृतो अन्तःपुरं पुनः॥ ७-२२४

7.224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

तत्र भुक्त्वा पुनः किं चित् तूर्यघोषैः प्रहर्षितः। संविशेत् तं यथाकालम् उत्तिष्ठेच् च गतक्लमः॥ ७-२५५

7.225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

एतद्विधानम् आतिष्ठेद् अरोगः पृथिवीपतिः। अस्वस्थः सर्वम् एतत् तु भृत्येषु विनियोजयेत्॥ ७-२२६

7.226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

Chapter 8

व्यवहारान् दिदृक्षुस् तु ब्राह्मणैः सह पार्थिवः। मन्त्रज्ञैर् मन्त्रिभिश् च-एव विनीतः प्रविशेत् सभाम्॥ ८-०१

8.1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.

तत्र-असीनः स्थितो वा-अपि पाणिम् उद्यम्य दक्षिणम्। विनीत-वेष-अभरणः पश्येत् कार्याणि कार्यिणाम्॥ ८-०२

8.2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,

प्रत्यहं देशदृष्टैश् च शास्त्रदृष्टैश् च हेतुभिः। अष्टादशसु मार्गेषु निबद्धानि पृथक् पृथक्॥ ८-०३

8.3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages. and from the Institutes of the sacred law.

तेषाम् आद्यम् ऋणादानं निक्षेपो अस्वामिविक्रयः। संभूय च समुत्थानं दत्तस्य-अनपकर्म च।८-०४

8.4. Of those (titles) the first is the non-payment of debts, (then follow), (2) deposit and pledge, (3) sale without ownership, (4) concerns among partners, and (5) resumption of gifts,

वेतनस्य-एव चादानं संविदश् च व्यतिक्रमः। क्रय-विक्रयानुशयो विवादः स्वामि-पालयोः॥ ८-०५

8.5. (6) Non-payment of wages, (7) non-performance of agreements, (8) rescission of sale and purchase, (9) disputes between the owner (of cattle) and his servants,

सीमाविवादधर्मश् च पारुष्ये दण्डवाचिके। स्तेयं च साहसं च-एव स्त्रीसंग्रहणम् एव च॥ ८-०६

8.6. (10) Disputes regarding boundaries, (11) assault and (12) defamation, (13) theft, (14) robbery and violence, (15) adultery,

स्त्री-पुंधर्मो विभागश् च द्यूतम् आह्वय एव च। पदान्यष्टादश-एतानि व्यवहारस्थितावृ इह॥ ८-०७

8.7. (16) Duties of man and wife, (17) partition (of inheritance), (18) gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.

एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम्। धर्मं शाश्वतम् आश्रित्य कुर्यात् कार्यविनिर्णयम्॥ ८-०८

8.8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.

यदा स्वयं न कुर्यात् तु नृपतिः कार्यदर्शनम्। तदा नियुञ्ज्याद् विद्वांसं ब्राह्मणं कार्यदर्शने॥ ८-०९

8.9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.

सो अस्य कार्याणि संपश्येत् सभ्यैर् एव त्रिभिर् वृतः। सभाम् एव प्रविश्य-अग्र्याम् आसीनः स्थित एव वा॥ ८-१०

8.10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.

यस्मिन् देशे निषीदन्ति विप्रा वेदविदस् त्रयः। राज्ञश् च-अधिकृतो विद्वान् ब्रह्मणस् तां सभां विदुः॥ ८-११

8.11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.

धर्मो विद्धस् त्व् अधर्मेण सभां यत्र-उपतिष्ठते। शल्यं च-अस्य न कृन्तन्ति विद्धास् तत्र सभासदः॥ ८-१२

8.12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम्। अब्रुवन् विब्रुवन् वा-अपि नरो भवति किल्बिषी॥ ८-१३

8.13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.

यत्र धर्मो ह्यधर्मेण सत्यं यत्र-अनृतेन च। हन्यते प्रेक्षमाणानां हतास् तत्र सभासदः॥ ८-१४

8.14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः। तस्माद् धर्मो न हन्तव्यो मा नो धर्मो हतो वधीत्॥ ८-१५

8.15. 'Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.'

वृषो हि भगवान् धर्मस् तस्य यः कुरुते ह्यलम्। वृषलं तं विदुर् देवास् तस्माद् धर्मं न लोपयेत्॥ ८-१६

8.16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.

एक एव सुहृद् धर्मो निधाने अप्यनुयाति यः। शरीरेण समं नाशं सर्वम् अन्यद् हि गच्छति॥ ८-१७

8.17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).

पादो अधर्मस्य कर्तारं पादः साक्षिणम् ऋच्छति। पादः सभासदः सर्वान् पादो राजानम् ऋच्छति॥ ८-१८

8.18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.

राजा भवत्यनेनास् तु मुच्यन्ते च सभासदः। एनो गच्छति कर्तारं निन्दा-अर्हो यत्र निन्द्यते॥ ८-१९

8.19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).

जातिमात्र-उपजीवी वा कामं स्याद् ब्राह्मणब्रुवः। धर्मप्रवक्ता नृपतेर् न शूद्रः कथं चन॥ ८-२०

8.20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.

यस्य शूद्रस् तु कुरुते राज्ञो धर्मविवेचनम्। तस्य सीदति तद् राष्ट्रं पङ्के गौर् इव पश्यतः॥ ८-२१

8.21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

यद् राष्ट्रं शूद्र-भूयिष्ठं नास्तिकाक्रान्तम् अद्विजम्। विनश्यत्याशु तत् कृत्स्नं दुर्भिक्ष-व्याधिपीडितम्॥ ८-२२

8.22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

धर्मासनम् अधिष्ठाय संवीत-अङ्गः समाहितः। प्रणम्य लोकपालेभ्यः कार्यदर्शनम् आरभेत्॥ ८-२३

8.23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

अर्थ-अनर्थाव् उभौ बुद्ध्वा धर्म-अधर्मौ च केवलौ। वर्णक्रमेण सर्वाणि पश्येत् कार्याणि कार्यिणाम्॥ ८-२४

8.24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).

बाह्यैर् विभावयेत् - लिङ्गैर् भावम् अन्तर्गतं नृणाम्। स्वर-वर्ण-इङ्गित-अकारैश् चक्षुषा चेष्टितेन च॥ ८-२५

8.25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

आकारैर् इङ्गितैर् गत्या चेष्टया भाषितेन च। नेत्र-वक्त्रविकारैश् च गृह्यते अन्तर्गतं मनः॥ ८-२६

8.26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

बालदाय-अदिकं रिक्थं तावद् राजा-अनुपालयेत्। यावत् स स्यात् समावृत्तो यावत् - च-अतीत-शैशवः॥ ८-२७

8.27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.

वशा-अपुत्रासु च-एवं स्याद् रक्षणं निष्-कुलासु च। पति-व्रतासु च स्त्रीषु विधवास्व् आतुरासु च॥ ८-२८

8.28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

जीवन्तीनां तु तासां ये तद् हरेयुः स्वबान्धवाः। तान् - शिष्यात् - चौरदण्डेन धार्मिकः पृथिवीपतिः॥ ८-२९

8.29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

प्रणष्ट-स्वामिकं रिक्थं राजा त्र्यब्दं निधापयेत्। अर्वाक् त्र्यब्दाद् हरेत् स्वामी परेण नृपतिर् हरेत्॥ ८-३०

8.30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

मम-इदम् इति यो ब्रूयात् सो अनुयोज्यो यथाविधि। संवाद्य रूप-संख्यादीन् स्वामी तद् द्रव्यम् अर्हति॥ ८-३१

8.31. He who says, 'This belongs to me,' must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.

अवेदयानो नष्टस्य देशं कालं च तत्त्वतः। वर्णं रूपं प्रमाणं च तत्समं दण्डम् अर्हति ॥ ८-३२

8.32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).

आददीत-अथ षड्भागं प्रनष्ट-अधिगतान् नृपः। दशमं द्वादशं वा-अपि सतां धर्मम् अनुस्मरन्॥ ८-३३

8.33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.

प्रनष्ट-अधिगतं द्रव्यं तिष्ठेद् युक्तैर् अधिष्ठितम्। यांस् तत्र चौरान् गृह्णीयात् तान् राजा-इभेन घातयेत्॥ ८-३४

8.34. Property lost and afterwards found (by the king's servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.

ममायम् इति यो ब्रूयान् निधिं सत्येन मानवः। तस्याददीत षड्भागं राजा द्वादशम् एव वा ॥ ८-३५

8.35. From that man who shall truly say with respect to treasure-trove, 'This belongs to me,' the king may take one-sixth or one-twelfth part.

अनृतं तु वदन् दण्ड्यः स्ववित्तस्य-अंशम् अष्टमम्। तस्य-एव वा निधानस्य संख्यया-अल्पीयसीं कलाम्॥ ८-३६

8.36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).

विद्वांस् तु ब्राह्मणो दृष्ट्वा पूर्व-उपनिहितं निधिम्। अशेषतो अप्यादददीत सर्वस्य-अधिपतिर् हि सः॥ ८-३८

8.37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.

यं तु पश्येन् निधिं राजा पुराणं निहितं क्षितौ। तस्माद् द्विजेभ्यो दत्त्वा-अर्धम् अर्धं कोशे प्रवेशयेत्॥ ८-३८

8.38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.

निधीनां तु पुराणानां धातूनाम् एव च क्षितौ। अर्धभाग् रक्षणाद् राजा भूमेर् अधिपतिर् हि सः॥ ८-३९

8.39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.

दातव्यं सर्ववर्णेभ्यो राज्ञा चौरैर् हृतं धनम्। राजा तद् उपयुञ्जानश् चौरस्य-अप्नोति किल्बिषम्॥ ८-४०

8.40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.

जाति-जानपदान् धर्मान् श्रेणीधर्मांश् च धर्मवित्। समीक्ष्य कुलधर्मांश् च स्वधर्मं प्रतिपादयेत्॥ ८-४१

8.41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.

स्वानि कर्माणि कुर्वाणा दूरे सन्तो अपि मानवाः। प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः॥ ८-४२

8.42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.

न-उत्पादयेत् स्वयं कार्यं राजा न-अप्यस्य पुरुषः। न च प्रापितम् अन्येन ग्रसेद् अर्थं कथं चन॥ ८-४३

8.43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).

यथा नयत्यसृक्पातैर् मृगस्य मृगयुः पदम्। नयेत् तथा-अनुमानेन धर्मस्य नृपतिः पदम्॥ ८-४४

8.44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).

सत्यम् अर्थं च संपश्येद् आत्मानम् अथ साक्षिणः। देशं रूपं च कालं च व्यवहारविधौ स्थितः॥ ८-४५

8.45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

सद्भिर् आचरितं यत् स्याद् धार्मिकैश् च द्विजातिभिः। तद् देश-कुल-जातीनाम् अविरुद्धं प्रकल्पयेत्॥ ८-४६

8.46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).

अधमर्णार्थसिद्ध्यर्थम् उत्तमर्णेन चोदितः। दापयेद् धनिकस्य-अर्थम् अधमर्णाद् विभावितम्॥ ८-४७

8.47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).

यैर् यैर् उपायैर् अर्थं स्वं प्राप्नुयाद् उत्तमर्णिकः। तैर् तैर् उपायैः संगृह्य दापयेद् अधमर्णिकम्॥ ८-४८

8.48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.

धर्मेण व्यवहारेण चलेन-अचरितेन च। प्रयुक्तं साधयेद् अर्थं पञ्चमेन बलेन च॥ ८-४९

8.49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.

यः स्वयं साधयेद् अर्थम् उत्तमर्णो अधमर्णिकात्। न स राज्ञा-अभियोक्तव्यः स्वकं संसाधयन् धनम्॥ ८-५०

8.50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.

अर्थे अपव्ययमानं तु करणेन विभावितम्। दापयेद् धनिकस्य-अर्थं दण्डलेशं च शक्तितः॥ ८-५१

8.51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.

अपह्नवे अधमर्णस्य देहि-इत्युक्तस्य संसदि । अभियोक्ता दिशेद् देश्यं करणं वा-अन्यद् उद्दिशेत् ॥ ८-५२

8.52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

अदेश्यं यश् च दिशति निर्दिश्य-अपह्नुते च यः । यश् च-अधर-उत्तरान् अर्थान् विगीतान् न-अवबुध्यते ॥ ८-५३

8.53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

अपदिश्य-अपदेश्यं च पुनर् यस् त्व् अपधावति । सम्यक् प्रणिहितं च-अर्थं पृष्टः सन् न-अभिनन्दति ॥ ८-५४

8.54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

असंभाष्ये साक्षिभिश् च देशे संभाषते मिथः । निरुच्यमानं प्रश्नं च न-इच्चेद् यश् च-अपि निष्पतेत् ॥ ८-५५

8.55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

ब्रूहि-इत्युक्तश् च न ब्रूयाद् उक्तं च न विभावयेत् । न च पूर्व-अपरं विद्यात् तस्माद् अर्थात् स हीयते ॥ ८-५६

8.56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

साक्षिणः सन्ति मेत्युक्त्वा दिश-इत्युक्तो दिशेन् न यः । धर्मस्थः कारणैर् एतैर् हीनं तम् अपि निर्दिशेत् ॥ ८-५७

8.57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

अभियोक्ता न चेद् ब्रूयाद् बध्यो दण्ड्यश् च धर्मतः । न चेत् त्रिपक्षात् प्रब्रूयाद् धर्मं प्रति पराजितः ॥ ८-५८

8.58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

यो यावत् - निह्नुवीत-अर्थं मिथ्या यावति वा वदेत् । तौ नृपेण ह्यधर्मज्ञौ दाप्यो तद्द्विगुणं दमम् ॥ ८-५९

8.59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

पृष्टो अपव्ययमानस् तु कृत-अवस्थो धन-एषिणा । त्र्यवरैः साक्षिभिर् भाव्यो नृप-ब्राह्मणसंनिधौ ॥ ८-६०

8.60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.

यादृशा धनिभिः कार्या व्यवहारेषु साक्षिणः । तादृशान् संप्रवक्ष्यामि यथा वाच्यम् ऋतं च तैः ॥ ८-६१

8.61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

गृहिणः पुत्रिणो मौलाः क्षत्र-विश्-शूद्र-योनयः । अर्थ्युक्ताः साक्ष्यम् अर्हन्ति न ये के चिद् अनापदि ॥ ८-६२

8.62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः । सर्वधर्मविदो अलुब्धा विपरीतांस् तु वर्जयेत्॥ ८-६३

8.63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

न-अर्थसंबन्धिनो न-अप्ता न सहाया न वैरिणः । न दृष्टदोषाः कर्तव्या न व्याध्यार्ता न दूषिताः ॥ ८-६४

8.64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

न साक्षी नृपतिः कार्यो न कारुक-कुशीलवौ । न श्रोत्रियो न लिङ्गस्थो न सङ्घेभ्यो विनिर्गतः ॥ ८-६५

8.65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

न-अध्यधीनो न वक्तव्यो न दस्युर् न विकर्मकृत्। न वृद्धो न शिशुर् न-एको न-अन्त्यो न विकल-इन्द्रियः ॥ ८-६६

8.66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,

न-अर्तो न मत्तो न-उन्मत्तो न क्षुत्- तृष्णा-उपपीडितः । न श्रमार्तो न कामार्तो न क्रुद्धो न-अपि तस्करः ॥ ८-६७

8.67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर् द्विजानां सदृशा द्विजाः । शूद्राश् च सन्तः शूद्राणाम् अन्त्यानाम् अन्त्य-योनयः ॥ ८-६८

8.68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

अनुभावी तु यः कश् चित् कुर्यात् साक्ष्यं विवादिनाम्। अन्तर्वेश्मन्यरण्ये वा शरीरस्य-अपि च-अत्यये ॥ ८-६९

8.69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

स्त्रिया-अप्यसंभावे कार्यं बालेन स्थविरेण वा । शिष्येण बन्धुना वा-अपि दासेन भृतकेन वा ॥ ८-७०

8.70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

बाल-वृद्ध-अतुराणां च साक्ष्येषु वदतां मृषा । जानीयाद् अस्थिरां वाचम् उत्सिक्त-मनसां तथा ॥ ८-७१

8.71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

साहसेषु च सर्वेषु स्तेय-संग्रहणेषु च। वाग्-दण्डयोश् च पारुष्ये न परीक्षेत साक्षिणः॥ ८-७२

8.72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

बहुत्वं परिगृह्णीयात् साक्षिद्वैधे नराधिपः। समेषु तु गुण-उत्कृष्टान् गुणिद्वैधे द्विजोत्तमान्॥ ८-७३

8.73. On a conflict of the witnesses the king shall accept (as true) the evidence of the) majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

समक्षदर्शनात् साक्ष्यं श्रवणाच् च-एव सिध्यति। तत्र सत्यं ब्रुवन् साक्षी धर्म-अर्थाभ्यां न हीयते॥ ८-७४

8.74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

साक्षी दृष्ट-श्रुताद् अन्यद् विब्रुवन्न् आर्यसंसदि। अवाङ् नरकम् अभ्येति प्रेत्य स्वर्गाच् च हीयते॥ ८-७५

8.75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

यत्र-अनिबद्धो अपीक्षेत शृणुयाद् वा-अपि किं चन। पृष्टस् तत्र-अपि तद् ब्रूयाद् यथादृष्टं यथाश्रुतम्॥ ८-७६

8.76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

एको अलुब्धस् तु साक्षी स्याद् बह्व्यः शुच्यो अपि न स्त्रियः। स्त्रीबुद्धेर् अस्थिरत्वात् तु दोषैश् च-अन्ये अपि ये वृताः॥ ८-७७

8.77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

स्वभावेन-एव यद् ब्रूयुस् तद् ग्राह्यं व्यावहारिकम्। अतो यद् अन्यद् विब्रूयुर् धर्मार्थं तद् अपार्थकम्॥ ८-७८

8.78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

सभान्तः साक्षिणः प्राप्तान् अर्थि-प्रत्यर्थि-संनिधौ। प्राड्विवाको अनुयुञ्जीत विधिना-अनेन सान्त्वयन्॥ ८-७९

8.79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

यद् द्वयोर् अनयोर् वेत्थ कार्ये अस्मिंश् चेष्टितं मिथः। तद् ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता॥ ८-८०

8.80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

सत्यं साक्ष्ये ब्रुवन् साक्षी लोकान् आप्नोत्यपुष्कलान्। इह च-अन्- उत्तमां कीर्तिं वाग् एषा ब्रह्मपूजिता॥ ८-८१

8.81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

साक्ष्ये अनृतं वदन् पाशैर् बध्यते वारुणैर् भृशम्। विवशः शतम् आजातीस् तस्मात् साक्ष्यं वदेद् ऋतम्॥ ८-८२

8.82. 'He who gives false evidence is firmly bound by Varuna's fetters, helpless during one hundred existences; let (men therefore) give true evidence.

सत्येन पूयते साक्षी धर्मः सत्येन वर्धते। तस्मात् सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः॥ ८-८३

8.83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).

आत्मा-एव ह्यात्मनः साक्षी गतिर् आत्मा तथा-अत्मनः। मा-अवमंस्थाः स्वम् आत्मानं नृणां साक्षिणम् उत्तमम्॥

८-८४

8.84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

मन्यन्ते वै पापकृतो न कश् चित् पश्यति-इति नः। तांस् तु देवाः प्रपश्यन्ति स्वस्य-एव-अन्तरपूरुषः॥ ८-८५

8.85. 'The wicked, indeed, say in their hearts, "Nobody sees us;" but the gods distinctly see them and the male within their own breasts.

द्यौर् भूमिर् आपो हृदयं चन्द्र-अर्क-अग्नि-यम-अनिलाः। रात्रिः संध्ये च धर्मश् च वृत्तज्ञाः सर्वदेहिनाम्॥ ८-८६

8.86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'

देव-ब्राह्मणसांनिध्ये साक्ष्यं पृच्चेद् ऋतं द्विजान्। उदङ्-मुखान् प्राङ्-मुखान् वा पूर्वाह्णे वै शुचिः शुचीन्॥ ८-८७

8.87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

ब्रूहि-इति ब्राह्मणं पृच्चेत् सत्यं ब्रूहि-इति पार्थिवम्। गो-बीज-काञ्चनैर् वैश्यं शूद्रं सर्वैस् तु पातकैः॥ ८-८८

8.88. Let him examine a Brahmana (beginning with) 'Speak,' a Kshatriya (beginning with) 'Speak the truth,' a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;

ब्रह्मघ्नो ये स्मृता लोका ये च स्त्री-बाल-घातिनः। मित्रद्रुहः कृत-घ्नस्य ते ते स्युर् ब्रुवतो मृषा॥ ८-८९

8.89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

जन्मप्रभृति यत् किं चित् पुण्यं भद्र त्वया कृतम्। तत् ते सर्वं शुनो गच्चेद् यदि ब्रूयास् त्वम् अन्यथा॥ ८-९०

8.90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

एको अहम् अस्मि-इत्यात्मानं यस् त्वं कल्याण मन्यसे। नित्यं स्थितस् ते हृद्येष पुण्य-पाप-ईक्षिता मुनिः॥ ८-९१

8.91. 'If thou thinkest, O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

यमो वैवस्वतो देवो यस् तव-एष हृदि स्थितः। तेन चेद् अविवादस् ते मा गङ्गां मा कुरून् गमः॥ ८-९२

8.92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.

नग्नो मुण्डः कपालेन च भिक्षार्थी क्षुत् - पिपासितः। अन्धः शत्रुकुलं गच्चेद् यः साक्ष्यम् अनृतं वदेत्॥ ८-९३

8.93. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.

अवाक्-शिरास् तमस्यन्धे किल्बिषी नरकं व्रजेत्। यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये॥ ८-९४

8.94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.

अन्धो मत्स्यान् इव-अश्नाति स नरः कण्टकैः सह। यो भाषते अथवैकल्यम् अप्रत्यक्षं सभां गतः॥ ८-९५

8.95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones.

यस्य विद्वान् हि वदतः क्षेत्रज्ञो न-अभिशङ्कते । तस्मान् न देवाः श्रेयांसं लोके अन्यं पुरुषं विदुः॥ ८-९६

8.96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.

यावतो बान्धवान् यस्मिन् हन्ति साक्ष्ये अनृतं वदन्। तावतः संख्यया तस्मिन् शृणु सौम्य-अनुपूर्वशः॥ ८-९७

8.97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.

पञ्च पशु-अनृते हन्ति दश हन्ति गवानृते। शतम् अश्वानृते हन्ति सहस्रं पुरुषानृते॥ ८-९८

8.98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

हन्ति जातान् अजातांश् च हिरण्यार्थे अनृतं वदन्। सर्वं भूमि-अनृते हन्ति मा स्म भूमि-अनृतं वदीः॥ ८-९९

8.99. 'By speaking falsely in a cause regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.

अप्सु भूमिवद् इत्याहुः स्त्रीणां भोगे च मैथुने। अब्जेषु च-एव रत्नेषु सर्वेष्व् अश्ममयेषु च॥ ८-१००

8.100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.

एतान् दोषान् अवेक्ष्य त्वं सर्वान् अनृतभाषणे। यथाश्रुतं यथादृष्टं सर्वम् एव-अञ्जसा वद॥ ८-१०१

8.101. 'Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).'

गोरक्षकान् वाणिजिकांस् तथा कारु-कुशीलवान्। प्रेष्यान् वार्धुषिकांश् च-एव विप्रान् शूद्रवद् आचरेत्॥ ८-१०२

8.102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), menial servants or usurers, the (judge) shall treat like Sudras.

तद् वदन् धर्मतो अर्थेषु जानन्न् अप्यन्यथा नरः। न स्वर्गाच् च्यवते लोकाद् दैवीं वाचं वदन्ति ताम्॥ ८-१०३

8.103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

शूद्र-विश-क्षत्र-विप्राणां यत्र-ऋत-उक्तौ भवेद् वधः। तत्र वक्तव्यम् अनृतं तद् हि सत्याद् विशिष्यते॥ ८-१०४

8.104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

वाच्-दैवत्यैश् च चरुभिर् यजेरंस् ते सरस्वतीम्। अनृतस्य-एनसस् तस्य कुर्वाणा निष्कृतिं पराम्॥ ८-१०५

8.105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

कूष्माण्डैर् वा-अपि जुहुयाद् घृतम् अग्नौ यथाविधि। उद् इत्यृचा वा वारुण्या तृचेन-अप्-दैवतेन वा॥ ८-१०६

8.106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, 'Untie, O Varuna, the uppermost fetter,' or the three verses addressed to the Waters.

त्रिपक्षाद् अब्रुवन् साक्ष्यम् ऋणादिषु नरो अ-गदः। तद्दणं प्राप्नुयात् सर्वं दशबन्धं च सर्वतः॥ ८-१०७

8.107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

यस्य दृश्येत सप्ताहाद् उक्त-वाक्यस्य साक्षिणः। रोगो अग्निर् ज्ञातिमरणम् ऋणं दाप्यो दमं च सः॥ ८-१०८

8.108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

असाक्षिकेषु त्व् अर्थेषु मिथो विवादमानयोः। अविन्दंस् तत्त्वतः सत्यं शपथेन-अपि लम्भयेत्॥ ८-१०९

8.109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

महर्षिभिश् च देवैश् च कार्यार्थं शपथाः कृताः। वसिष्ठश् च-अपि शपथं शेपे पैजवने नृपे॥ ८-११०

8.110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.

न वृथा शपथं कुर्यात् स्वल्पे अप्यर्थे नरो बुधः। वृथा हि शपथं कुर्वन् प्रेत्य च-इह च नश्यति।८-१११

8.111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

कामिनीषु विवाहेषु गवां भक्ष्ये तथा-इन्धने। ब्राह्मण-अभ्युपपत्तौ च शपथे न-अस्ति पातकम्॥ ८-११२

8.112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one's desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

सत्येन शापयेद् विप्रं क्षत्रियं वाहन-अयुधैः। गो-बीज-काञ्चनैर् वैश्यं शूद्रं सर्वैस् तु पातकैः॥ ८-११३

8.113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

अग्निं वा-अहारयेद् एनम् अप्सु च-एनं निमज्जयेत्। पुत्र-दारस्य वा-अप्येनं शिरांसि स्पर्शयेत् पृथक्॥ ८-११४

8.114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.

यम् इद्धो न दहत्यग्निर् आपो न-उन्मज्जयन्ति च। न च-अर्तिम् ऋच्छति क्षिप्रं स ज्ञेयः शपथे शुचिः॥ ८-११५

8.115. He whom the blazing fire burns not, whom the water forces not to come (quickly) up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

वत्सस्य ह्यभिशस्तस्य पुरा भ्रात्रा यवीयसा। न-अग्निर् ददाह रोम-अपि सत्येन जगतः स्पशः॥ ८-११६

8.116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

यस्मिन् यस्मिन् विवादे तु कौटसाक्ष्यं कृतं भवेत्। तत् तत् कार्यं निवर्तेत कृतं च-अप्यकृतं भवेत्॥ ८-११७

8.117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgment, and whatever has been done must be (considered as) undone.

लोभात् - मोहाद् भयात् - मैत्रात् कामात् क्रोधात् तथा-एव च। अज्ञानाद् बालभावात् - च साक्ष्यं वितथम्

उच्यते।८-११८

8.118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

एषाम् अन्यतमे स्थाने यः साक्ष्यम् अनृतं वदेत्। तस्य दण्डविशेषांस् तु प्रवक्ष्याम्यनुपूर्वशः॥ ८-११९

8.119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

लोभात् सहस्रं दण्ड्यस् तु मोहात् पूर्वं तु साहसम्। भयाद् द्वौ मध्यमौ दण्डौ मैत्रात् पूर्वं चतुर्गुणम्॥ ८-१२०

8.120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

कामाद् दशगुणं पूर्वं क्रोधात् तु त्रिगुणं परम्। अज्ञानाद् द्वे शते पूर्णे बालिश्यात् - शतम् एव तु॥ ८-१२१

8.121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

एतान् आहुः कौटसाक्ष्ये प्रोक्तान् दण्डान् मनीषिभिः। धर्मस्य-अव्यभिचारार्थम् अधर्मनियमाय च॥ ८-१२२

8.122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

कौटसाक्ष्यं तु कुर्वाणांस् त्रीन् वर्णान् धार्मिको नृपः। प्रवासयेद् दण्डयित्वा ब्राह्मणं तु विवासयेत्॥ ८-१२३

8.123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

दश स्थानानि दण्डस्य मनुः स्वयंभुवो अब्रवीत्। त्रिषु वर्णेषु यानि स्युर् अक्षतो ब्राह्मणो व्रजेत्॥ ८-१२४

8.124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

उपस्थम् उदरं जिह्वा हस्तौ पादौ च पञ्चमम्। चक्षुर् नासा च कर्णौ च धनं देहस् तथा-एव च॥ ८-१२५

8.125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears, likewise the (whole) body.

अनुबन्धं परिज्ञाय देश-कालौ च तत्त्वतः। सार-अपराधो च-अलोक्य दण्डं दण्ड्येषु पातयेत्॥ ८-१२६

8.126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम्। अस्वर्ग्यं च परत्र-अपि तस्मात् तत् परिवर्जयेत्॥ ८-१२७

8.127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

अदण्ड्यान् दण्डयन् राजा दण्ड्यांश् च-एव-अप्यदण्डयन्। अयशो महद् आप्नोति नरकं च-एव गच्छति॥ ८-१२८

8.128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

वाग्दण्डं प्रथमं कुर्याद् धिग्दण्डं तदनन्तरम्। तृतीयं धनदण्डं तु वधदण्डम् अतः परम्॥ ८-१२९

8.129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

वधेन-अपि यदा त्व् एतान् निग्रहीतुं न शक्नुयात्। तदा-एषु सर्वम् अप्येतत् प्रयुञ्जीत चतुष्टयम्॥ ८-१३०

8.130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes cojointly).

लोकसंव्यवहारार्थं याः संज्ञाः प्रथिता भुवि । ताम्र-रूप्य-सुवर्णानां ताः प्रवक्ष्याम्यशेषतः ॥ ८-१३१

8.131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

जालान्तरगते भानौ यत् सूक्ष्मं दृश्यते रजः । प्रथमं तत् प्रमाणानां त्रसरेणुं प्रचक्षते ॥ ८-१३२

8.132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

त्रसरेणवो अष्टौ विज्ञेया लिक्षा-एका परिमाणतः । ता राजसर्षपस् तिस्रस् ते त्रयो गौरसर्षपः ॥ ८-१३३

8.133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

सर्षपाः षड् यवो मध्यस् त्रियवं त्व् एककृष्णलम् । पञ्चकृष्णलको माषस् ते सुवर्णस् तु षोडश ॥ ८-१३४

8.134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

पलं सुवर्णाश् चत्वारः पलानि धरणं दश । द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः ॥ ८-१३५

8.135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

ते षोडश स्याद् धरणं पुराणश् च-एव राजतः । कार्षापणस् तु विज्ञेयस् ताम्रिकः कार्षिकः पणः ॥ ८-१३६

8.136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

धरणानि दश ज्ञेयः शतमानस् तु राजतः । चतुःसौवर्णिको निष्को विज्ञेयस् तु प्रमाणतः ॥ ८-१३७

8.137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

पणानां द्वे शते सार्धे प्रथमः साहसः स्मृतः । मध्यमः पञ्च विज्ञेयः सहस्रं त्व् एव च-उत्तमः ॥ ८-१३८

8.138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

ऋणे देये प्रतिज्ञाते पञ्चकं शतम् अर्हति । अपह्नवे तद्द्विगुणं तन् मनोर् अनुशासनम् ॥ ८-१३९

8.139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

वसिष्ठविहितां वृद्धिं सृजेद् वित्तविवर्धिनीम् । अशीतिभागं गृह्णीयान् मासाद् वार्धुषिकः शते ॥ ८-१४०

8.140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

द्विकं शतं वा गृह्णीयात् सतां धर्मम् अनुस्मरन् । द्विकं शतं हि गृह्णानो न भवत्यर्थकिल्बिषी ॥ ८-१४१

8.141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं समम्। मासस्य वृद्धिं गृह्णीयाद् वर्णानाम् अनुपूर्वशः॥ ८-१४२

8.142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

न त्व् एव-अधौ स-उपकारे कौसीदीं वृद्धिम् आप्नुयात्। न च-अधेः कालसंरोधात् - निसर्गो अस्ति न विक्रयः॥

८-१४३

8.143. But if a beneficial pledge (i.e. one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

न भोक्तव्यो बलाद् आधिर् भुञ्जानो वृद्धिम् उत्सृजेत्। मूल्येन तोषयेच् च-एनम् आधिस्तेनो अन्यथा भवेत्॥ ८-१४४

8.144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

आधिश् च-उपनिधिश् च-उभौ न कालात्ययम् अर्हतः। अवहार्यौ भवेतां तौ दीर्घकालम् अवस्थितौ॥ ८-१४५

8.145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

संप्रीत्या भुज्यमानानि न नश्यन्त

8.146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

यत् किं चिद् दशवर्षाणि संनिधौ प्रेक्षते धनी। भुज्यमानं परैस् तूष्णीं न स तत् - लब्धुम् अर्हति॥ ८-१४७

8.147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

अजडश् चेद् अपोगण्डो विषये च-अस्य भुज्यते। भग्नं तद् व्यवहारेण भोक्ता तद् द्रव्यम् अर्हति॥ ८-१४८

8.148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

आधिः सीमा बालधनं निक्षेप-उपनिधिः स्त्रियः। राजस्वं श्रोत्रियस्वं च न भोगेन प्रणश्यति॥ ८-१४९

8.149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

यः स्वामिना-अननुज्ञातम् आधिं भूङ्क्ते अविचक्षणः। तेन-अर्धवृद्धिर् मोक्तव्या तस्य भोगस्य निष्कृतिः॥ ८-१५०

8.150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

कुसीदवृद्धिर् द्वैगुण्यं न-अत्येति सकृद् आहृता। धान्ये सदे लवे वाह्ये न-अतिक्रामति पञ्चताम्॥ ८-१५१

8.151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

कृतानुसाराद् अधिका व्यतिरिक्ता न सिध्यति। कुसीदपथम् आहुस् तं पञ्चकं शतम् अर्हति॥ ८-१५२

8.152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

न-अति-सांवत्सरीं वृद्धिं न च-अदृष्टां पुनर् हरेत्। चक्रवृद्धिः कालवृद्धिः कारिता कायिका च या।८-१५३

8.153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

ऋणं दातुम् अशक्तो यः कर्तुम् इच्चेत् पुनः क्रियाम्। स दत्त्वा निर्जितां वृद्धिं करणं परिवर्तयेत्॥ ८-१५४

8.154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

अदर्शयित्वा तत्र-एव हिरण्यं परिवर्तयेत्। यावती संभवेद् वृद्धिस् तावतीं दातुम् अर्हति॥ ८-१५५

8.155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

चक्रवृद्धिं समारूढो देश-कालव्यवस्थितः। अतिक्रामन् देश-कालौ न तत्फलम् अवाप्नुयात्॥ ८-१५६

8.156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

समुद्रयानकुशला देश-काल-अर्थदर्शिनः। स्थापयन्ति तु यां वृद्धिं सा तत्र-अधिगमं प्रति॥ ८-१५७

8.157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

यो यस्य प्रतिभूस् तिष्ठेद् दर्शनाय-इह मानवः। अदर्शयन् स तं तस्य प्रयच्चेत् स्वधनाद् ऋणम्॥ ८-१५८

8.158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

प्रातिभाव्यं वृथादानम् आक्षिकं सौरिकां च यत्। दण्ड-शुल्कावशेषं च न पुत्रो दातुम् अर्हति॥ ८-१५९

8.159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

दर्शनप्रातिभाव्ये तु विधिः स्यात् पूर्वचोदितः। दानप्रतिभुवि प्रेते दायादान् अपि दापयेत्॥ ८-१६०

8.160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

अदातरि पुनर् दाता विज्ञातप्रकृतावृ ऋणम्। पश्चात् प्रतिभुवि प्रेते परीप्सेत् केन हेतुना ॥ ८-१६१

8.161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

निरादिष्टधनश् चेत् तु प्रतिभूः स्याद् अलंधनः। स्वधनाद् एव तद् दद्यान् निरादिष्ट इति स्थितिः ॥ ८-१६२

8.162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

मत्त-उन्मत्त-अर्त-अध्यधीनैर् बालेन स्थविरेण वा। असंबद्धकृतश् च-एव व्यावहारो न सिध्यति ॥ ८-१६३

8.163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

सत्या न भाषा भवति यद्यपि स्यात् प्रतिष्ठिता। बहिश् चेद् भाष्यते धर्मात् - नियताद् व्यवहारिकात्॥ ८-१६४

8.164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

योगाधमनविक्रीतं योगदानप्रतिग्रहम्। यत्र वा-अप्युपधिं पश्येत् तत् सर्वं विनिवर्तयेत्॥ ८-१६५

8.165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.

ग्रहीता यदि नष्टः स्यात् कुटुम्बार्थे कृतो व्ययः। दातव्यं बान्धवैस् तत् स्यात् प्रविभक्तैर् अपि स्वतः ॥ ८-१६६

8.166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

कुटुम्बार्थे अध्यधीनो अपि व्यवहारं यम् आचरेत्। स्वदेशे वा विदेशे वा तं ज्यायान् न विचालयेत्॥ ८-१६७

8.167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.

बलाद् दत्तं बलाद् भुक्तं बलाद् यच् च-अपि लेखितम्। सर्वान् बलकृतान् अर्थान् अकृतान् मनुर् अब्रवीत्॥ ८-१६८

8.168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

त्रयः परार्थे क्लिश्यन्ति साक्षिणः प्रतिभूः कुलम्। चत्वारस् तु-उपचीयन्ते विप्र आढ्यो वणिङ् नृपः ॥ ८-१६९

8.169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.

अन् - आदेयं न-अददीत परिक्षीणो अपि पार्थिवः। न च-अदेयं समृद्धो अपि सूक्ष्मम् अप्यर्थम् उत्सृजेत्॥ ८-१७०

8.170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

अन् - आदेयस्य च-अदानाद् आदेयस्य च वर्जनात्। दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्य-इह च नश्यति ॥ ८-१७१

8.171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

स्वादानाद् वर्णसंसर्गात् त्व् अबलानां च रक्षणात्। बलं संजायते राज्ञः स प्रेत्य-इह च वर्धते ॥ ८-१७२

8.172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

तस्माद् यम इव स्वामी स्वयं हित्वा प्रिय-अप्रिये। वर्तेत याम्यया वृत्त्या जित-क्रोधो जित-इन्द्रियः ॥ ८-१७३

8.173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

यस् त्व् अधर्मेण कार्याणि मोहात् कुर्यान् नराधिपः। अचिरात् तं दु-अर्त्मानं वशे कुर्वन्ति शत्रवः ॥ ८-१७४

8.174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

काम-क्रोधौ तु संयम्य यो अर्थान् धर्मेण पश्यति। प्रजास् तम् अनुवर्तन्ते समुद्रम् इव सिन्धवः ॥ ८-१७५

8.175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

यः साधयन्तं चन्देन वेदयेद् धनिकं नृपे। स राज्ञा तत्- चतुर्भागं दाप्यस् तस्य च तद् धनम्॥ ८-१७६

8.176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

कर्मणा-अपि समं कुर्याद् धनिकाय-अधमर्णिकः। समो अवकृष्टजातिस् तु दद्यात्- श्रेयांस् तु तत्- शनैः॥

८-१७७

8.177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

अनेन विधिना राजा मिथो विवदतां नृणाम्। साक्षिप्रत्ययसिद्धानि कार्याणि समतां नयेत्॥ ८-१७८

8.178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

कुलजे वृत्तसंपन्ने धर्मज्ञे सत्यवादिनि। महापक्षे धनिन्यार्ये निक्षेपं निक्षिपेद् बुधः ॥ ८-१७९

8.179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

यो यथा निक्षिपेद् हस्ते यम् अर्थं यस्य मानवः। स तथा-एव ग्रहीतव्यो यथा दायस् तथा ग्रहः ॥ ८-१८०

8.180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.

यो निक्षेपं याच्यमानो निक्षेप्तुर् न प्रयच्छति। स याच्यः प्राड्विवाकेन तत्- निक्षेप्तुर् असंनिधौ ॥ ८-१८१

8.181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

साक्षि-अभावे प्रणिधिभिर् वयो-रूप-समन्वितैः। अपदेशैश् च संन्यस्य हिरण्यं तस्य तत्त्वतः॥ ८-१८२

8.182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

स यदि प्रतिपद्येत यथान्यस्तं यथाकृतम्। न तत्र विद्यते किं चिद् यत् परैर् अभियुज्यते॥ ८-१८३

8.183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

तेषां न दद्याद् यदि तु तद् हिरण्यं यथाविधि। उभौ निगृह्य दाप्यः स्याद् इति धर्मस्य धारणा॥ ८-१८४

8.184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

निक्षेप-उपनिधी नित्यं न देयौ प्रत्यनन्तरे। नश्यतो विनिपाते ताव् अनिपाते त्व् अनाशिनौ॥ ८-१८५

8.185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

स्वयम् एव तु यौ दद्यान् मृतस्य प्रत्यनन्तरे। न स राज्ञा-अभियोक्तव्यो न निक्षेप्तुश् च बन्धुभिः॥ ८-१८६

8.186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.

अच्चलेन-एव च-अन्विच्चेत् तम् अर्थं प्रीतिपूर्वकम्। विचार्य तस्य वा वृत्तं साम्ना-एव परिसाधयेत्॥ ८-१८७

8.187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary's) conduct, he should settle (the matter) with gentle means.

निक्षेपेष्व् एषु सर्वेषु विधिः स्यात् परिसाधने। स-मुद्रे न-अप्नुयात् किं चिद् यदि तस्मान् न संहरेत्॥ ८-१८८

8.188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

चौरैर् हृतं जलेन-ऊढम् अग्निना दग्धम् एव वा। न दद्याद् यदि तस्मात् स न संहरति किं चन॥ ८-१८९

8.189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

निक्षेपस्य-अपहर्तारम् अनिक्षेप्तारम् एव च। सर्वैर् उपायैर् अन्विच्चेत् - शपथैश् च-एव वैदिकैः॥ ८-१९०

8.190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

यो निक्षेपं न-अर्पयति यश् च-अ-निक्षिप्य याचते। ताव् उभौ चौरवत् - शास्यौ दाप्यौ वा तत्समं दमम्॥ ८-१९१

8.191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

निक्षेपस्य-अपहर्तारं तत्समं दापयेद् दमम्। तथा-उपनिधिहर्तारम् अविशेषेण पार्थिवः॥ ८-१९२

8.192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

उपधाभिश् च यः कश् चित् परद्रव्यं हरेन् नरः। स-सहायः स हन्तव्यः प्रकाशं विविधैर् वधैः॥ ८-१९३

8.193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

निक्षेपो यः कृतो येन यावांश् च कुलसंनिधौ। तावान् एव स विज्ञेयो विब्रुवन् दण्डम् अर्हति॥ ८-१९४

8.194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

मिथो दायः कृतो येन गृहीतो मिथ एव वा। मिथ एव प्रदातव्यो यथा दायस् तथा ग्रहः॥ ८-१९५

8.195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the re-delivery.

निक्षिप्तस्य धनस्य-एवं प्रीत्या-उपनिहितस्य च। राजा विनिर्णयं कुर्याद् अक्षिण्वन् न्यासधारिणम्॥ ८-१९६

8.196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

विक्रीणीते परस्य स्वं यो अस्वामी स्वाम्यसम्मतः। न तं नयेत साक्ष्यं तु स्तेनम् अस्तेनमानिनम्॥ ८-१९७

8.197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

अवहार्यो भवेत् - च-एव स-अन्वयः षट्शतं दमम्। नि-अर्न्वयो अन् - अपसरः प्राप्तः स्याच् चौरकिल्बिषम्॥

८-१९८

8.198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

अस्वामिना कृतो यस् तु दायो विक्रय एव वा। अकृतः स तु विज्ञेयो व्यवहारे यथा स्थितिः॥ ८-१९९

8.199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

संभोगो दृश्यते यत्र न दृश्येत-अगमः क्व चित्। आगमः कारणं तत्र न संभोग इति स्थितिः॥ ८-२००

8.200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

विक्रयाद् यो धनं किं चिद् गृह्णीयत् कुलसंनिधौ। क्रयेण स विशुद्धं हि न्यायतो लभते धनम्॥ ८-२०१

8.201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

अथ मूलम् अनाहार्यं प्रकाशक्रयशोधितः। अदण्ड्यो मुच्यते राज्ञा नाष्टिको लभते धनम्॥ ८-२०२

8.202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

न-अन्यद् अन्येन संसृष्टरूपं विक्रयम् अर्हति। न च-अ-सारं न च न्यूनं न दूरेण तिरोहितम्॥ ८-२०३

8.203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

अन्यां चेद् दर्शयित्वा-अन्या वोढुः कन्या प्रदीयते। उभे त एकशुल्केन वहेद् इत्यब्रवीन् मनुः॥ ८-२०४

8.204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

न-उन्मत्ताया न कुष्ठिन्या न च या स्पृष्ट-मैथुना। पूर्वं दोषान् अभिख्याप्य प्रदाता दण्डम् अर्हति॥ ८-२०५

8.205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

ऋत्विग् यदि वृतो यज्ञे स्वकर्म परिहापयेत्। तस्य कर्मानुरूपेण देयो अंशः सहकर्तृभिः॥ ८-२०६

8.206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

दक्षिणासु च दत्तासु स्वकर्म परिहापयन्। कृत्स्नम् एव लभेत-अंशम् अन्येन-एव च कारयेत्॥ ८-२०७

8.207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

यस्मिन् कर्मणि यास् तु स्युर् उक्ताः प्रत्यङ्गदक्षिणाः। स एव ता आदिदीत भजेरन् सर्व एव वा॥ ८-२०८

8.208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

रथं हरेत् च-अध्वर्युर् ब्रह्मा-अधाने च वाजिनम्। होता वा-अपि हरेद् अश्वम् उद्गाता च-अप्यनः क्रये॥ ८-२०९

8.209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

सर्वेषाम् अर्धिनो मुख्यास् तदर्धेन-अर्धिनो अपरे। तृतीयिनस् तृतीयांशाश् चतुर्थांशाश् च पादिनः॥ ८-२१०

8.210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

संभूय स्वानि कर्माणि कुर्वद्भिर् इह मानवैः। अनेन विधियोगेन कर्तव्या-अंशप्रकल्पना॥ ८-२११

8.211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

धर्मार्थं येन दत्तं स्यात् कस्मै चिद् याचते धनम्। पश्चाच् च न तथा तत् स्यान् न देयं तस्य तद् भवेत्॥ ८-२१२

8.212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

यदि संसाधयेत् तत् तु दर्पात् - लोभेन वा पुनः। राज्ञा दाप्यः सुवर्णं स्यात् तस्य स्तेयस्य निष्कृतिः॥ ८-२१३

8.213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

दत्तस्य-एषा-उदिता धर्म्या यथावद् अनपक्रिया। अत ऊर्ध्वं प्रवक्ष्यामि वेतनस्य-अनपक्रियाम्॥ ८-२१४

8.214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

भृतो न-अर्तो न कुर्याद् यो दर्पात् कर्म यथा-उदितम्। स दण्ड्यः कृष्णलान्यष्टौ न देयं च-अस्य वेतनम्॥ ८-२१५

8.215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

आर्तस् तु कुर्यात् स्वस्थः सन् यथाभाषितम् आदितः। स दीर्घस्य-अपि कालस्य तत् - लभेत-एव वेतनम्॥ ८-२१६

8.216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

यथा-उक्तम् आर्तः सुस्थो वा यस् तत् कर्म न कारयेत्। न तस्य वेतनं देयम् अल्प-ऊनस्य-अपि कर्मणः॥ ८-२१७

8.217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

एष धर्मो अखिलेन-उक्तो वेतनादानकर्मणः। अत ऊर्ध्वं प्रवक्ष्यामि धर्मं समयभेदिनाम्॥ ८-२१८

8.218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

यो ग्राम-देश-संघानां कृत्वा सत्येन संविदम्। विसंवदेन् नरो लोभात् तं राष्ट्राद् विप्रवासयेत्॥ ८-२१९

8.219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

निगृह्य दापयेच् च-एनं समयव्यभिचारिणम्। चतुःसुवर्णान् षण्निष्कांश्- शतमानं च राजकम्॥ ८-२२०

8.220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

एतद् दण्डविधिं कुर्याद् धार्मिकः पृथिवीपतिः। ग्राम-जाति-समूहेषु समयव्यभिचारिणाम्॥ ८-२२१

8.221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

क्रीत्वा विक्रीय वा किं चिद् यस्य-इहानुशयो भवेत्। सो अन्तर् दशाहात् तद् द्रव्यं दद्याच् च-एवाददीत वा॥ ८-२२२

8.222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

परेण तु दशाहस्य न दद्यान् नापि दापयेत्। आददानो ददत् च-एव राज्ञा दण्ड्यौ शतानि षट्॥ ८-२२३

8.223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

यस् तु दोषवतीं कन्याम् अनाख्याय प्रयच्छति। तस्य कुर्यान् नृपो दण्डं स्वयं षण्णवतिं पणान्॥ ८-२२४

8.224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

अकन्या-इति तु यः कन्यां ब्रूयाद् द्वेषेण मानवः। स शतं प्राप्नुयाद् दण्डं तस्या दोषम् अदर्शयन्॥ ८-२२५

8.225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

पाणिग्रहणिका मन्त्राः कन्यास्व् एव प्रतिष्ठिताः। न-अकन्यासु क्व चिन् नृणां लुप्त-धर्मक्रिया हि ताः॥ ८-२२६

8.226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

पाणिग्रहणिका मन्त्रा नियतं दारलक्षणम्। तेषां निष्ठा तु विज्ञेया विद्वद्भिः सप्तमे पदे॥ ८-२२७

8.227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

यस्मिन् यस्मिन् कृते कार्ये यस्य-इहानुशयो भवेत्। तम् अनेन विधानेन धर्म्ये पथि निवेशयेत्॥ ८-२२८

8.228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

पशुषु स्वामिनां च-एव पालानां च व्यतिक्रमे। विवादं संप्रवक्ष्यामि यथावद् धर्मतत्त्वतः॥ ८-२२९

8.229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

दिवा वक्तव्यता पाले रात्रौ स्वामिनि तद्गृहे। योगक्षेमे अन्यथा चेत् तु पालो वक्तव्यताम् इयात्॥ ८-२३०

8.230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

गोपः क्षीरभृतो यस् तु स दुह्याद् दशतो वराम्। गोस्वाम्यनुमते भृत्यः सा स्यात् पाले अभृते भृतिः ॥ ८-२३१

8.231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

नष्टं विनष्टं कृमिभिः श्वहतं विषमे मृतम्। हीनं पुरुषकारेण प्रदद्यात् पाल एव तु ॥ ८-२३२

8.232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

विघुष्य तु हृतं चौरैर् न पालो दातुम् अर्हति। यदि देशे च काले च स्वामिनः स्वस्य शंसति ॥ ८-२३३

8.233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

कर्णौ चर्म च वालांश् च बस्तिं स्नायुं च रोचनाम्। पशुषु स्वामिनां दद्यान् मृतेष्व् अङ्गानि दर्शयेत्॥ ८-२३४

8.234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular. marks.

अज-अविके तु संरुद्धे वृकैः पाले त्व् अनायति। यां प्रसह्य वृको हन्यात् पाले तत् किल्बिषं भवेत्॥ ८-२३५

8.235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), lie shall be responsible for any (animal) which a wolf may attack and kill.

तासां चेद् अवरुद्धानां चरन्तीनां मिथो वने। याम् उत्प्लुत्य वृको हन्यान् न पालस् तत्र किल्बिषी ॥ ८-२३६

8.236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

धनुःशतं परीहारो ग्रामस्य स्यात् समन्ततः। शम्यापातास् त्रयो वा-अपि त्रिगुणो नगरस्य तु ॥ ८-२३७

8.237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

तत्र-अपरिवृतं धान्यं विहिंस्युः पशवो यदि। न तत्र प्रणयेद् दण्डं नृपतिः पशुरक्षिणाम्॥ ।८-२३८

8.238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

वृतिं तत्र प्रकुर्वीत याम् उष्ट्रो न विलोकयेत्। चिद्रं च वारयेत् सर्वं श्व-सूकरमुखानुगम्॥ ८-२३९

8.239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.

पथि क्षेत्रे परिवृते ग्रामान्तीये अथ वा पुनः। स-पालः शतदण्ड-अर्हो विपालान् वारयेत् पशून्॥ ८-२४०

8.240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas); (but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

क्षेत्रेष्व् अन्येषु तु पशुः स-पादं पणम् अर्हति। सर्वत्र तु सदो देयः क्षेत्रिकस्य-इति धारणा ॥ ८-२४१

8.241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

अनिर्दशाहां गां सूतां वृषान् देवपशूंस् तथा । स-पालान् वा वि-पालान् वा न दण्ड्यान् मनुर् अब्रवीत् ॥ ८-२४२

8.242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

क्षेत्रियस्य-अत्यये दण्डो भागाद् दशगुणो भवेत् । ततो अर्धदण्डो भृत्यानाम् अज्ञानात् क्षेत्रिकस्य तु ॥ ८-२४३

8.243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

एतद् विधानम् आतिष्ठेद् धार्मिकः पृथिवीपतिः । स्वामिनां च पशूनां च पालानां च व्यतिक्रमे ॥ ८-२४४

8.244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

सीमां प्रति समुत्पन्ने विवादे ग्रामयोर् द्वयोः । ज्येष्ठे मासि नयेत् सीमां सु-प्रकाशेषु सेतुषु ॥ ८-२४५

8.245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

सींअवृक्षांश् च कुर्वीत न्यग्रोध-अश्वत्थ-किंशुकान् । शाल्मलीन् सालतालांश् च क्षीरिणश् च-एव पादपान् ॥ ८-२४६

8.246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

गुल्मान् वेणूंश् च विविधान् शमी-वल्ली-स्थलानि च । शरान् कुब्जकगुल्मांश् च तथा सीमा न नश्यति ॥ ८-२४७

8.247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.

तडागान्युदपानानि वाप्यः प्रस्रवणानि च । सीमासंधिषु कार्याणि देवतायतनानि च ॥ ८-२४८

8.248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,

उपचन्नानि चान्यानि सीमालिङ्गानि कारयेत् । सीमाज्ञाने नृणां वीक्ष्य नित्यं लोके विपर्ययम् ॥ ८-२४९

8.249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,

अश्मनो अस्थीनि गोवालांस् तुषान् भस्म कपालिकाः । करीषम् इष्टका-अङ्गारांश्-शर्करा वालुकास् तथा ॥ ८-२५०

8.250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,

यानि च-एवंप्रकाराणि कालाद् भूमिर् न भक्षयेत् । तानि संधिषु सीमायाम् अप्रकाशानि कारयेत् ॥ ८-२५१

8.251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).

एतैर् लिङ्गैर् नयेत् सीमां राजा विवदमानयोः। पूर्वभुक्त्या च सततम् उदकस्य-अगमेन च॥ ८-२५२

8.252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

यदि संशय एव स्यात् - लिङ्गानाम् अपि दर्शने। साक्षिप्रत्यय एव स्यात् सीमावाद्विनिर्णयः॥ ८-२५३

8.253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

ग्रामीयक-कुलानां च समक्षं सीम्नि साक्षिणः। प्रष्टव्याः सीमलिङ्गानि तयोश् च-एव विवादिनोः॥ ८-२५४

8.254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

ते पृष्टास् तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम्। निबध्नीयात् तथा सीमां सर्वांस् तांश् च-एव नामतः॥ ८-२५५

8.255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

शिरोभिस् ते गृहीत्वा-उर्वीं स्रग्विणो रक्त-वाससः। सुकृतैः शापिथाः स्वैः स्वैर् नयेयुस् ते समञ्जसम्॥ ८-२५६

8.256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

यथा-उक्तेन नयन्तस् ते पूयन्ते सत्यसाक्षिणः। विपरीतं नयन्तस् तु दाप्याः स्युर् द्विशतं दमम्॥ ८-२५७

8.257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).

साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः। सीमाविनिर्णयं कुर्युः प्रयता राजसंनिधौ॥ ८-२५८

8.258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.

सामन्तानाम् अभावे तु मौलानां सीम्नि साक्षिणाम्। इमान् अप्यनुयुञ्जीत पुरुषान् वन-गोचरान्॥ ८-२५९

8.259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.

व्याधान् - शाकुनिकान् गोपान् कैवर्तान् मूलखानकान्। व्यालग्राहान् उञ्छवृत्तीन् अन्यांश् च वनचारिणः॥ ८-२६०

8.260. (Viz.) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.

ते पृष्टास् तु यथा ब्रूयुः सीमासंधिषु लक्षणम्। तत् तथा स्थापयेद् राजा धर्मेण ग्रामयोर् द्वयोः॥ ८-२६१

8.261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

क्षेत्र-कूप-तडागानाम् आरामस्य गृहस्य च। सामन्तप्रत्ययो ज्ञेयः सीमासेतुविनिर्णयः॥ ८-२६२

8.262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.

सामन्ताश् चेत् - मृषा ब्रूयुः सेतौ विवादतां नृणाम्। सर्वे पृथक् पृथग् दण्ड्या राज्ञा मध्यमसाहसम्॥ ८-२६३

8.263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.

गृहं तडागम् आरामं क्षेत्रं वा भीषया हरन्। शतानि पञ्च दण्ड्यः स्याद् अज्ञानाद् द्विशतो दमः॥ ८-२६४

8.264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

सीमायाम् अविषह्यायां स्वयं राजा-एव धर्मवित्। प्रदिशेद् भूमिम् एकेषाम् उपकाराद् इति स्थितिः॥ ८-२६५

8.265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.

एषो अखिलेन-अभिहितो धर्मः सीमाविनिर्णये। अत ऊर्ध्वं प्रवक्ष्यामि वाक्पारुष्यविनिर्णयम्॥ ८-२६६

8.266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

शतं ब्राह्मणम् आक्रुश्य क्षत्रियो दण्डम् अर्हति। वैश्यो अप्यर्धशतं द्वे वा शूद्रस् तु वधम् अर्हति॥ ८-२६७

8.267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

पञ्चाशद् ब्राह्मणो दण्ड्यः क्षत्रियस्य-अभिशंसने। वैश्ये स्याद् अर्धपञ्चाशत् - शूद्रे द्वादशको दमः॥ ८-२६८

8.268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

समवर्णे द्विजातीनां द्वादश-एव व्यतिक्रमे। वादेष्व् अवचनीयेषु तद् एव द्विगुणं भवेत्॥ ८-२६९

8.269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

एकजातिर् द्विजातींस् तु वाचा दारुणया क्षिपन्। जिह्वायाः प्राप्नुयाच् छेदं जघन्य-प्रभवो हि सः॥ ८-२७०

8.270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

नाम-जातिग्रहं त्व् एषाम् अभिद्रोहेण कुर्वतः। निक्षेप्यो अयोमयः शङ्कुर् ज्वलन्न् आस्ये दशाङ्गुलः॥ ८-२७१

8.271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

धर्म-उपदेशं दर्पेण विप्राणाम् अस्य कुर्वतः। तप्तम् आसेचयेत् तैलं वक्त्रे श्रोत्रे च पार्थिवः॥ ८-२७२

8.272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

श्रुतं देशं च जातिं च कर्म शरीरम् एव च। वितथेन ब्रुवन् दर्पाद् दाप्यः स्याद् द्विशतं दमम्॥ ८-२७३

8.273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

काणं वा-अप्यथ वा खञ्जम् अन्यं वा-अपि तथाविधम्। तथ्येन-अपि ब्रुवन् दाप्यो दण्डं कार्षापण-अवरम्॥ ८-२७४

8.274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

मातरं पितरं जायां भ्रातरं तनयं गुरुम्। आक्षारयन् - शतं दाप्यः पन्थानं च-अददद् गुरोः॥ ८-२७५

8.275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

ब्राह्मण-क्षत्रियाभ्यां तु दण्डः कार्यो विजानता। ब्राह्मणे साहसः पूर्वः क्षत्रिये त्व् एव मध्यमः॥ ८-२७६

8.276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

विश-शूद्रयोर् एवम् एव स्वजातिं प्रति तत्त्वतः। चेद-वर्जं प्रणयनं दण्डस्य-इति विनिश्चयः॥ ८-२७७

8.277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

एष दण्डविधिः प्रोक्तो वाक्पारुष्यस्य तत्त्वतः। अत ऊर्ध्वं प्रवक्ष्यामि दण्डपारुष्यनिर्णयम्॥ ८-२७८

8.278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

येन केन चिद् अङ्गेन हिंस्याच् चेत् - श्रेष्ठम् अन्त्यजः। चेत्तव्यं तद् तद् एव-अस्य तन् मनोर् अनुशासनम्॥ ८-२७९

8.279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

पाणिम् उद्यम्य दण्डं वा पाणिच्चेदनम् अर्हति। पादेन प्रहरन् कोपात् पादच्चेदनम् अर्हति॥ ८-२८०

8.280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

सहासनम् अभिप्रेप्सुर् उत्कृष्टस्य-अपकृष्टजः। कट्यां कृत-अङ्को निर्वास्यः स्फिचं वा-अस्य-अवकर्तयेत्॥ ८-२८१

8.281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

अवनिष्ठीवतो दर्पाद् द्वाव् ओष्ठौ चेदयेन् नृपः। अवमूत्रयतो मेढ्रम् अवशार्धयतो गुदम्॥ ८-२८२

8.282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

केशेषु गृह्णतो हस्तौ चेदयेद् अविचारयन्। पादयोर् दाढिकायां च ग्रीवायां वृषणेषु च ॥ ८-२८३

8.283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

त्वग्भेदकः शतं दण्ड्यो लोहितस्य च दर्शकः। मांसभेत्ता तु षट्-निष्कान् प्रवास्यस् त्व् अस्थिभेदकः ॥ ८-२८४

8.284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

वनस्पतीनां सर्वेषाम् उपभोगो यथा यथा। यथा तथा दमः कार्यो हिंसायाम् इति धारणा ॥ ८-२८५

8.285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

मनुष्याणां पशूनां च दुःखाय प्रहृते सति। यथा यथा महद् दुःखं दण्डं कुर्यात् तथा तथा ॥ ८-२८६

8.286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

अङ्गावपीडनायां च व्रण-शोनितयोस् तथा। समुत्थानव्ययं दाप्यः सर्वदण्डम् अथ-अपि वा ॥ ८-२८७

8.287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

द्रव्याणि हिंस्याद् यो यस्य ज्ञानतो अज्ञानतो अपि वा। स तस्य-उत्पादयेत् तुष्टिं राज्ञे दद्याच् च तत्समम्॥ ८-२८८

8.288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

चर्म-चार्मिकभाण्डेषु काष्ठ-लोष्टमयेषु। मूल्यात् पञ्चगुणो दण्डः पुष्प-मूल-फलेषु च ॥ ८-२८९

8.289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

यानस्य च-एव यातुश् च यानस्वामिन एव च। दशातिवर्तनान्याहुः शेषे दण्डो विधीयते ॥ ८-२९०

8.290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

चिन्न-नास्ये भग्न-युगे तिर्यक-प्रतिमुख-अगते। अक्ष-भङ्गे च यानस्य चक्र-भङ्गे तथा-एव च ।८-२९१

8.291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

चेदने च-एव यन्त्राणां योक्त्र-रश्म्योस् तथा-एव च। आक्रन्दे च-अप्यपैहि-इति न दण्डं मनुर् अब्रवीत्॥ ८-२९२

8.292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be inflicted).

यत्र-अपवर्तते युग्यं वैगुण्यात् प्राजकस्य तु। तत्र स्वामी भवेद् दण्ड्यो हिंसायां द्विशतं दमम्॥ ८-२९३

8.293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).

प्राजकश् चेद् भवेद् आप्तः प्राजको दण्डम् अर्हति। युग्यस्थाः प्राजके अनाप्ते सर्वे दण्ड्याः शतं शतम्॥ ८-२९४

8.294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

स चेत् तु पथि संरुद्धः पशुभिर् वा रथेन वा। प्रमापयेत् प्राणभृतस् तत्र दण्डो अविचारितः॥ ८-२९५

8.295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

मनुष्यमारणे क्षिप्रं चौरवत् किल्बिषं भवेत्। प्राणभृत्सु महत्स्व् अर्धं गो-गज-उष्ट्र-हयादिषु॥ ८-२९६

8.296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

क्षुद्रकाणां पशूनां तु हिंसायां द्विशतो दमः। पञ्चाशत् तु भवेद् दण्डः शुभेषु मृगपक्षिषु॥ ८-२९७

8.297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

गर्धभ-अज-अविकानां तु दण्डः स्यात् पञ्चमाषिकः। माषिकस् तु भवेद् दण्डः श्व-सूकरनिपातने॥ ८-२९८

8.298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.

भार्या पुत्रश् च दासश् च प्रेष्यो भ्रात्रा च स-उदरः। प्राप्त-अपराधास् ताड्याः स्यू रज्ज्वा वेणुदलेन वा॥ ८-२९९

8.299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

पृष्ठतस् तु शरीरस्य न-उत्तमाङ्गे कथं चन। अतो अन्यथा तु प्रहरन् प्राप्तः स्याच् चौरकिल्बिषम्॥ ८-३००

8.300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

एषो अखिलेन-अभिहितो दण्डपारुष्यनिर्णयः। स्तेनस्य-अतः प्रवक्ष्यामि विधिं दण्डविनिर्णये॥ ८-३०१

8.301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

परमं यत्नम् आतिष्ठेत् स्तेनानां निग्रहे नृपः। स्तेनानां निग्रहाद् अस्य यशो राष्ट्रं च वर्धते॥ ८-३०२

8.302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

अभयस्य हि यो दाता स पूज्यः सततं नृपः। सत्त्रं हि वर्धते तस्य सदा-एव-अभय-दक्षिणम्॥ ८-३०३

8.303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः। अधर्माद् अपि षड्भागो भवत्यस्य ह्यरक्षतः॥ ८-३०४

8.304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

यद् अधीते यद् यजते यद् ददाति यद् अर्चति। तस्य षड्भागभाग् राजा सम्यग् भवति रक्षणात्॥ ८-३०५

8.305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

रक्षन् धर्मेण भूतानि राजा वध्यांश् च घातयन्। यजते अहर् अहर् यज्ञैः सहस्रशत-दक्षिणैः॥ ८-३०६

8.306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

यो अ-रक्षन् बलिम् आदत्ते करं शुल्कं च पार्थिवः। प्रतिभागं च दण्डं च स सद्यो नरकं व्रजेत्॥ ८-३०७

8.307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

अरक्षितारम् राजानं बलिषड्भाग-हारिणम्। तम् आहुः सर्वलोकस्य समग्रमल-हारकम्॥ ८-३०८

8.308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

अनपेक्षित-मर्यादं नास्तिकं विप्रलुंपकम्। अरक्षितारम् अत्तारं नृपं विद्याद् अधो-गतिम्॥ ८-३०९

8.309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

अधार्मिकं त्रिभिर् न्यायैर् निगृह्णीयात् प्रयत्नतः। निरोधनेन बन्धेन विविधेन वधेन च॥ ८-३१०

8.310. Let him carefully restrain the wicked by three methods,- by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

निग्रहेण हि पापानां साधूनां संग्रहेण च। द्विजातय इव-इज्याभिः पूयन्ते सततं नृपाः॥ ८-३११

8.311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम्। बाल-वृद्ध-अतुराणां च कुर्वता हितम् आत्मनः॥ ८-३१२

8.312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

यः क्षिप्तो मर्षयत्यार्तैस् तेन स्वर्गे महीयते। यस् त्व् ऐश्वर्यान् न क्षमते नरकं तेन गच्छति॥ ८-३१३

8.313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

राजा स्तेनेन गन्तव्यो मुक्त-केशेन धावता । आचक्षाणेन तत् स्तेयम् एवंकर्मा-अस्मि शाधि माम् ॥ ८-३१४

8.314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me;'

स्कन्धेन-अदाय मुसलं लगुडं वा-अपि खादिरम् । शक्तिं च-उभयतस् तीक्ष्णाम् आयसं दण्डम् एव वा ॥ ८-३१५

8.315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

शासनाद् वा विमोक्षाद् वा स्तेनः स्तेयाद् विमुच्यते । अशासित्वा तु तं राजा स्तेनस्य-अप्नोति किल्बिषम् ॥ ८-३१६

8.316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्या-अपचारिणी । गुरौ शिष्यश् च याज्यश् च स्तेनो राजनि किल्बिषम् ॥ ८-३१७

8.317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

राजभिः कृतदण्डास् तु कृत्वा पापानि मानवाः । नि-र्मलाः स्वर्गम् आयान्ति सन्तः सुकृतिनो यथा ॥ ८-३१८

8.318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

यस् तु रज्जुं घटं कूपाद् हरेद् भिन्द्याच् च यः प्रपाम् । स दण्डं प्राप्नुयान् माषं तच् च तस्मिन् समाहरेत् ॥ ८-३१९

8.319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

धान्यं दशभ्यः कुम्भेभ्यो हरतो अभ्यधिकं वधः । शेषे अप्येकादशगुणं दाप्यस् तस्य च तद् धनम् ॥ ८-३२०

8.320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

तथा धरिममेयानां शताद् अभ्यधिके वधः । सुवर्ण-रजतादीनाम् उत्तमानां च वाससाम् ॥ ८-३२१

8.321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.

पञ्चाशतस् त्व् अभ्यधिके हस्तच्छेदनम् इष्यते । शेषे त्व् एकादशगुणं मूल्याद् दण्डं प्रकल्पयेत् ॥ ८-३२२

8.322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

पुरुषाणां कुलीनानां नारीणां च विशेषतः । मुख्यानां च-एव रत्नानां हरणे वधम् अर्हति ॥ ८-३२३

8.323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

महापशूनां हरणे शस्त्राणाम् औषधस्य च। कालम् आसाद्य कार्यं च दण्डं राजा प्रकल्पयेत्॥ ८-३२४

8.324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

गोषु ब्राह्मणसंस्थासु चुरिकायाश् च भेदने। पशूनां हरणे च-एव सद्यः कार्यो अर्धपादिकः॥ ८-३२५

8.325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

सूत्र-कार्पास-किण्वानां गोमयस्य गुडस्य च। दध्नः क्षीरस्य तक्रस्य पानीयस्य तृणस्य च॥ ८-३२६

8.326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,

वेणुवैदलभाण्डानां लवणानां तथा-एव च। मृण्मयानां च हरणे मृदो भस्मन एव च॥ ८-३२७

8.327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,

मत्स्यानां पक्षिणां च-एव तैलस्य च घृतस्य च। मांसस्य मधुनश् च-एव यच् च-अन्यत् पशु-संभवम्॥ ८-३२८

8.328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,

अन्येषां च-एवम्-अदीनां मद्यानाम् ओदनस्य च। पक्वान्नानां च सर्वेषां तन्मुल्याद् द्विगुणो दमः॥ ८-३२९

8.329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).

पुष्पेषु हरिते धान्ये गुल्म-वल्ली-नगेषु च। अन्येष्व् अपरिपूतेषु दण्डः स्यात् पञ्चकृष्णलः॥ ८-३३०

8.330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.

परिपूतेषु धान्येषु शाक-मूल-फलेषु च। निरन्वये शतं दण्डः सान्वये अर्धशतं दमः॥ ८-३३१

8.331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.

स्यात् साहसं त्व् अन्वयवत् प्रसभं कर्म यत् कृतम्। निरन्वयं भवेत् स्तेयं हृत्वा-अपव्ययते च यत्॥ ८-३३२

8.332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

यस् त्व् एतान्युपकल्पितानि द्रव्याणि स्तेनयेन् नरः। तम् आद्यं दण्डयेद् राजा यश् चाग्निं चोरयेद् गृहात्॥ ८-३३३

8.333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते। तत् तद् एव हरेत् तस्य प्रत्यादेशाय पार्थिवः॥ ८-३३४

8.334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).

पिता-अचार्यः सुहृत्- माता भार्या पुत्रः पुरोहितः। न-अदण्ड्यो नाम राज्ञो अस्ति यः स्वधर्मे न तिष्ठति॥ ८-३३५

8.335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.

कार्षापणं भवेद् दण्ड्यो यत्र-अन्यः प्राकृतो जनः। तत्र राजा भवेद् दण्ड्यः सहस्रम् इति धारणा॥ ८-३३६

8.336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्बिषम्। षोडश-एव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च॥ ८-३३७

8.337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

ब्राह्मणस्य चतुःषष्टिः पूर्णं वा-अपि शतं भवेत्। द्विगुणा वा चतुःषष्टिस् तद्दोषगुणविद् हि सः॥ ८-३३८

8.338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

वानस्पत्यं मूल-फलं दारु-अग्न्य-अर्थं तथा-एव च। तृणं च गोभ्यो ग्रास-अर्थम् अस्तेयं मनुर् अब्रवीत्॥ ८-३३९

8.339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

यो अदत्तादायिनो हस्तात्- लिप्सेत ब्राह्मणो धनम्। याजन-अध्यापनेन-अपि यथा स्तेनस् तथा-एव सः॥ ८-३४०

8.340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

द्विजो अध्वगः क्षीण-वृत्तिर् द्वाव् इक्षू द्वे च मूलके। आददानः परक्षेत्रात्- न दण्डं दातुम् अर्हति॥ ८-३४१

8.341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

असंदितानां संदाता संदितानां च मोक्षकः। दास-अश्व-रथहर्ता च प्राप्तः स्याच् चोरकिल्बिषम्॥ ८-३४२

8.342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

अनेन विधिना राजा कुर्वाणः स्तेननिग्रहम्। यशो अस्मिन् प्राप्नुयात्- लोके प्रेत्य च-अनुत्तमं सुखम्॥ ८-३४३

8.343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

ऐन्द्रं स्थानम् अभिप्रेप्सुर् यशश् च-अक्षयम् अव्ययम्। न-उपेक्षेत क्षणम् अपि राजा साहसिकं नरम्॥ ८-३४४

8.344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

वाग्दुष्टात् तस्कराच् च-एव दण्डेन-एव च हिंसतः। साहसस्य नरः कर्ता विज्ञेयः पापकृत्तमः॥ ८-३४५

8.345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.

साहसे वर्तमानं तु यो मर्षयति पार्थिवः। स विनाशं व्रजत्याशु विद्वेषं च-अधिगच्छति॥ ८-३४६

8.346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

न मित्रकारणाद् राजा विपुलाद् वा धनागमात्। समुत्सृजेत् साहसिकान् सर्वभूतभयावहान्॥ ८-३४७

8.347. Neither for friendship's sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

शस्त्रं द्विजातिभिर् ग्राह्यं धर्मो यत्र-उपरुध्यते। द्विजातीनां च वर्णानां विप्लवे कालकारिते॥ ८-३४८

8.348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,

आत्मनश् च परित्राणे दक्षिणानां च संगरे। स्त्री-विप्राभ्युपपत्तौ च घ्नन् धर्मेण न दुष्यति॥ ८-३४९

8.349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

गुरुं वा बाल-वृद्धौ वा ब्राह्मणं वा बहु-श्रुतम्। आततायिनम् आयान्तं हन्याद् एव-अ-विचारयन्॥ ८-३५०

8.350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

न-अततायिवधे दोषो हन्तुर् भवति कश् चन। प्रकाशं वा-अप्रकाशं वा मन्युस् तं मन्युम् ऋच्छति॥ ८-३५१

8.351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

परदाराभिमर्शेषु प्रवृत्तान् नॄन् महीपतिः। उद्वेजनकरैर् दण्डैश् चिह्नयित्वा प्रवासयेत्॥ ८-३५२

8.352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.

तत्-समुत्थो हि लोकस्य जायते वर्णसंकरः। येन मूलहरो अधर्मः सर्वनाशाय कल्पते॥ ८-३५३

8.353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.

परस्य पत्न्या पुरुषः संभाषां योजयन् रहः। पूर्वम् आक्षारितो दोषैः प्राप्नुयात् पूर्वसाहसम्॥ ८-३५४

8.354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.

यस् त्व् अनाक्षारितः पूर्वम् अभिभाषते कारणात्। न दोषं प्राप्नुयात् किं चिन् न हि तस्य व्यतिक्रमः ॥ ८-३५५

8.355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.

परस्त्रियं यो अभिवदेत् तीर्थे अरण्ये वने अपि वा। नदीनां वा-अपि संभेदे स संग्रहणम् आप्नुयात्॥ ८-३५६

8.356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

उपचारक्रिया केलिः स्पर्शो भूषण-वाससाम्। सह खट्वा-असनं च-एव सर्वं संग्रहणं स्मृतम्॥ ८-३५७

8.357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

स्त्रियं स्पृशेद् अदेशे यः स्पृष्टो वा मर्षयेत् तया। परस्परस्य-अनुमते सर्वं संग्रहणं स्मृतम्॥ ८-३५८

8.358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

अब्राह्मणः संग्रहणे प्राणान्तं दण्डम् अर्हति। चतुर्णाम् अपि वर्णानां दारा रक्ष्यतमाः सदा ॥ ८-३५९

8.359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

भिक्षुका बन्दिनश् च-एव दीक्षिताः कारवस् तथा। संभाषनं सह स्त्रीभिः कुर्युर् अप्रतिवारिताः ॥ ८-३६०

8.360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

न संभाषां परस्त्रीभिः प्रतिषिद्धः समाचरेत्। निषिद्धो भाषमाणस् तु सुवर्णं दण्डम् अर्हति ॥ ८-३६१

8.361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

न-एष चारणदारेषु विधिर् न-अत्म-उपजीविषु। सज्जयन्ति हि ते नारीर् निगूढाश् चारयन्ति च ॥ ८-३६२

8.362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

किं चिद् एव तु दाप्यः स्यात् संभाषां ताभिर् आचरन्। प्रैष्यासु च-एकभक्तासु रहः प्रव्रजितासु च ॥ ८-३६३

8.363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

यो अ-कामां दूषयेत् कन्यां स सद्यो वधम् अर्हति। स-कामां दूषयंस् तुल्यो न वधं प्राप्नुयान् नरः ॥ ८-३६४

8.364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

कन्याम् भजन्तीम् उत्कृष्टं न किं चिद् अपि दापयेत्। जघन्यं सेवमानां तु संयतां वासयेद् गृहे ॥ ८-३६५

8.365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

उत्तमां सेवमानस् तु जघन्यो वधम् अर्हति। शुल्कं दद्यात् सेवमानः समाम् इच्चेत् पिता यदि ॥ ८-३६६

8.366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.

अभिषह्य तु यः कन्यां कुर्याद् दर्पेण मानवः। तस्य-अशु कर्त्ये अङ्गुल्यौ दण्डं च-अर्हति षट्शतम्॥ ८-३६७

8.367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

स-कामां दूषयंस् तुल्यो न-अङ्गुलिच्चेदम् आप्नुयात्। द्विशतं तु दमम् दाप्यः प्रसङ्गविनिवृत्तये ॥ ८-३६८

8.368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

कन्या-एव कन्यां या कुर्यात् तस्याः स्याद् द्विशतो दमः। शुल्कं च द्विगुणं दद्यात् - शिफाश् च-एव-अप्नुयाद् दश ॥

८-३६९

8.369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

या तु कन्यां प्रकुर्यात् स्त्री सा सद्यो मौण्ड्यम् अर्हति। अङ्गुल्योर् एव वा चेदं खरेण-उद्वहनं तथा ॥ ८-३७०

8.370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

भर्तारं लङ्घयेद् या तु स्त्री ज्ञाति-गुणदर्पिता। तां श्वभिः खादयेद् राजा संस्थाने बहुसंस्थिते ॥ ८-३७१

8.371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

पुमांसं दाहयेत् पापं शयने तप्त आयसे। अभ्यादध्युश् च काष्ठानि तत्र दह्येत पापकृत्॥ ८-३७२

8.372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

संवत्सराभिशस्तस्य दुष्टस्य द्विगुणो दमः। व्रात्यया सह संवासे चाण्डाल्या तावद् एव तु॥ ८-३७३

8.373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

शूद्रो गुप्तम् अगुप्तं वा द्वैजातं वर्णम् आवसन्। अगुप्तम् अङ्ग-सर्वस्वैर् गुप्तं सर्वेण हीयते॥ ८-३७४

8.374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

वैश्यः सर्वस्व-दण्डः स्यात् संवत्सरनिरोधतः। सहस्रं क्षत्रियो दण्ड्यो मौण्ड्यं मूत्रेण च-अर्हति॥ ८-३७५

8.375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

ब्राह्मणीं यद्यगुप्तां तु गच्चेतां वैश्य-पार्थिवौ। वैश्यं पञ्चशतं कुर्यात् क्षत्रियं तु सहस्रिणम्॥ ८-३७६

8.376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

उभाव् अपि तु ताव् एव ब्राह्मण्या गुप्तया सह। विप्लुतौ शूद्रवद् दण्ड्यौ दग्धव्यौ वा कटाग्निना॥ ८-३७७

8.377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

सहस्रं ब्राह्मणो दण्ड्यो गुप्तां विप्रां बलाद् व्रजन्। शतानि पञ्च दण्ड्यः स्याद् इच्चन्त्या सह संगतः॥ ८-३७८

8.378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

मौण्ड्यं प्राणान्तिकं दण्डो ब्राह्मणस्य विधीयते। इतरेषां तु वर्णानां दण्डः प्राणान्तिको भवेत्॥ ८-३७९

8.379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

न जातु ब्राह्मणं हन्यात् सर्वपापेष्व् अपि स्थितम्। राष्ट्राद् एनं बहिः कुर्यात् समग्र-धनम् अक्षतम्॥ ८-३८०

8.380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

न ब्राह्मणवधाद् भूयान् अधर्मो विद्यते भुवि। तस्माद् अस्य वधं राजा मनसा-अपि न चिन्तयेत्॥ ८-३८१

8.381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

वैश्यश् चेत् क्षत्रियां गुप्तां वैश्यां वा क्षत्रियो व्रजेत्। यो ब्राह्मण्याम् अगुप्तायां ताव् उभौ दण्डम् अर्हतः॥ ८-३८२

8.382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

सहस्रं ब्राह्मणो दण्डं दाप्यो गुप्ते तु ते व्रजन्। शूद्रायां क्षत्रिय-विशोः साहस्रो वै भवेद् दमः॥ ८-३८३

8.383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

क्षत्रियायाम् अगुप्तायां वैश्ये पञ्चशतं दमः। मूत्रेण मौण्ड्यम् इच्चेत् तु क्षत्रियो दण्डम् एव वा॥ ८-३८४

8.384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

अगुप्ते क्षत्रिया-वैश्ये शूद्रां वा ब्राह्मणो व्रजन्। शतानि पञ्च दण्ड्यः स्यात् सहस्रं त्व् अन्त्यजस्त्रियम्॥ ८-३८५

8.385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

यस्य स्तेनः पुरे न-अस्ति न-अन्यस्त्रीगो न दुष्ट-वाक्। न साहसिक-दण्डघ्नो स राजा शक्रलोकभाक्॥ ८-३८६

8.386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

एतेषां निग्रहो राज्ञः पञ्चानां विषये स्वके। सांराज्यकृत् सजात्येषु लोके च-एव यशस्करः॥ ८-३८७

8.387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

ऋत्विजं यस् त्यजेद् याज्यो याज्यं च र्त्विक् त्यजेद् यदि। शक्तं कर्मण्यदुष्टं च तयोर् दण्डः शतं शतम्॥ ८-३८८

8.388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

न माता न पिता न स्त्री न पुत्रस् त्यागम् अर्हति। त्यजन्न् अपतितान् एतान् राज्ञा दण्ड्यः शतानि षट्॥ ८-३८९

8.389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

आश्रमेषु द्विजातीनां कार्ये विवदतां मिथः। न विब्रूयान् नृपो धर्मं चिकीर्षन् हितम् आत्मनः॥ ८-३९०

8.390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

यथार्हम् एतान् अभ्यर्च्य ब्राह्मणैः सह पार्थिवः। सान्त्वेन प्रशमय्य-अदौ स्वधर्मं प्रतिपादयेत्॥ ८-३९१

8.391. Having shown them due honor, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

प्रतिवेश्य-अनुवेश्यौ च कल्याणे विंशतिद्विजे। अहार्व् अभोजयन् विप्रो दण्डम् अर्हति माषकम्॥ ८-३९२

8.392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

श्रोत्रियः श्रोत्रियं साधुं भूतिकृत्येष्व् अभोजयन्। तद्-अन्नं द्विगुणं दाप्यो हिरण्यं च-एव माषकम्॥ ८-३९३

8.393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

अन्धो जडः पीठसर्पी सप्तत्या स्थविरश् च यः। श्रोत्रियेषूपकुर्वंश् च न दाप्याः केन चित् करम्॥ ८-३९४

8.394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

श्रोत्रियं व्याधित-अर्तौ च बाल-वृद्धाव् अकिंचनम्। महाकुलीनम् आर्यं च राजा संपूजयेत् सदा ॥ ८-३९५

8.395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

शाल्मलीफलके श्लक्ष्णे नेनिज्यान् नेजकः शनैः। न च वासांसि वासोभिर् निहरेन् न च वासयेत्॥ ८-३९६

8.396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

तन्तुवायो दशपलं दद्याद् एकपल-अधिकम्। अतो अन्यथा वर्तमानो दाप्यो द्वादशकं दमम्॥ ८-३९७

8.397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

शुल्कस्थानेषु कुशलाः सर्वपण्य-विचक्षणाः। कुर्युर् अर्घं यथापण्यं ततो विंशं नृपो हरेत्॥ ८-३९८

8.398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

राज्ञः प्रख्यातभाण्डानि प्रतिषिद्धानि यानि च। ताणि निर्हरतो लोभात् सर्वहारं हरेन् नृपः॥ ८-३९९

8.399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

शुल्कस्थानं परिहरन्न् अकाले क्रय-विक्रयी। मिथ्यावादी च संख्याने दाप्यो अष्टगुणम् अत्ययम्॥ ८-४००

8.400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

आगमं निर्गमं स्थानं तथा वृद्धि-क्षयाव् उभौ। विचार्य सर्वपण्यानां कारयेत् क्रय-विक्रयौ॥ ८-४०१

8.401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.

पञ्चरात्रे पञ्चरात्रे पक्षे पक्षे अथ वा गते। कुर्वीत च-एषां प्रत्यक्षम् अर्घसंस्थापनं नृपः॥ ८-४०२

8.402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).

तुलामानं प्रतीमानं सर्वं च स्यात् सुलक्षितम्। षट्सु षट्सु च मासेषु पुनर् एव परीक्षयेत्॥ ८-४०३

8.403. All weights and measures must be duly marked, and once in six months let him re-examine them.

पणं यानं तरे दाप्यं पौरुषो अर्धपणं तरे। पादं पशुश् च योषित् - च पादार्धं रिक्तकः पुमान्॥ ८-४०४

8.404. At a ferry an (empty) cart shall be made to pay one pana, a man's (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.

भाण्डपूर्णानि यानानि तार्यं दाप्यानि सारतः। रिक्तभाण्डानि यत् किं चित् पुमांसश् च-अपरिच्छदाः॥ ८-४०५

8.405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत्। नदीतीरेषु तद् विद्यात् समुद्रे न-अस्ति लक्षणम्॥ ८-४०६

8.406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).

गर्भिणी तु द्विमासादिस् तथा प्रव्रजितो मुनिः। ब्राह्मणा लिङ्गिनश् च-एव न दाप्यास् तारिकं तरे॥ ८-४०७

8.407. But a woman who has been pregnant two months or more, an ascetic, a hermit in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

यन् नावि किं चिद् दाशानां विशीर्येत-अपराधतः। तद् दाशैर् एव दातव्यं समागम्य स्वतो अंशतः॥ ८-४०८

8.408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

एष नौयायिनाम् उक्तो व्यवहारस्य निर्णयः। दाशापराधतस् तोये दैविके न-अस्ति निग्रहः॥ ८-४०९

8.409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

वाणिज्यं कारयेद् वैश्यं कुसीदं कृषिम् एव च। पशूनां रक्षणं च-एव दास्यं शूद्रं द्विजन्मनाम्॥ ८-४१०

8.410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

क्षत्रियं च-एव वैश्यं च ब्राह्मणो वृत्तिकर्शितौ। बिभृयाद् आनृशंस्येन स्वानि कर्माणि कारयेत्॥ ८-४११

8.411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

दास्यं तु कारयन् - लोभाद् ब्राह्मणः संस्कृतान् द्विजान्। अनिच्छतः प्राभवत्याद् राज्ञा दण्ड्यः शतानि षट्॥ ८-४१२

8.412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of the) twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

शूद्रं तु कारयेद् दास्यं क्रीतम् अक्रीतम् एव वा। दास्याय-एव हि सृष्टो असौ ब्राह्मणस्य स्वयंभुवा॥ ८-४१३

8.413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

न स्वामिना निसृष्टो अपि शूद्रो दास्याद् विमुच्यते। निसर्गजं हि तत् तस्य कस् तस्मात् तद् अपोहति॥ ८-४१४

8.414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

ध्वजाहृतो भक्तदासो गृहजः क्रीत-दत्त्रिमौ । पैत्रिको दण्डदासश् च सप्त-एते दासयोनयः ॥ ८-४१५

8.415. There are slaves of seven kinds, (viz.) he who is made a captive under a standard, he who serves for his daily food, he who is born in the house, he who is bought and he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.

भार्या पुत्रश् च दासश् च त्रय एव-अ-धनाः स्मृताः । यत् ते समधिगच्छन्ति यस्य ते तस्य तद् धनम् ॥ ८-४१६

8.416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

विस्रब्धं ब्राह्मणः शूद्राद् द्रव्य-उपादानम् आचरेत् । न हि तस्य-अस्ति किं चित् स्वं भर्तृहार्य-धनो हि सः ॥ ८-४१७

8.417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

वैश्य-शूद्रौ प्रयत्नेन स्वानि कर्माणि कारयेत् । तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेताम् इदं जगत् ॥ ८-४१८

8.418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

अहन्यहन्यवेक्षेत कर्मान्तान् वाहनानि च । आय-व्ययौ च नियताव् आकरान् कोशम् एव च ॥ ८-४१९

8.419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

एवं सर्वान् इमान् राजा व्यवहारान् समापयन् । व्यपोह्य किल्बिषं सर्वं प्राप्नोति परमां गतिम् ॥ ८-४२०

8.420. A king who thus brings to a conclusion. all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).

Chapter 9

पुरुषस्य स्त्रियाश् च-एव धर्मे वर्त्मनि तिष्ठतोः। संयोगे विप्रयोगे च धर्मान् वक्ष्यामि शाश्वतान्॥ ९-०१

9.1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैर् दिवा-निशम्। विषयेषु च सज्जन्त्यः संस्थाप्या आत्मनो वशे॥ ९-०२

9.2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

पिता रक्षति कौमारे भर्ता रक्षति यौवने। रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यम् अर्हति॥ ९-०३

9.3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

काले अ-दाता पिता वाच्यो वाच्यश् च-अन् - उपयन् पतिः। मृते भर्तरि पुत्रस् तु वाच्यो मातुर् अरक्षिता॥ ९-०४

9.4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

सूक्ष्मेभ्यो अपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः। द्वयोर् हि कुलयोः शोकम् आवहेयुर् अरक्षिताः॥ ९-०५

9.5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.

इमं हि सर्ववर्णानां पश्यन्तो धर्मम् उत्तमम्। यतन्ते रक्षितुं भार्यां भर्तारो दुर्बला अपि॥ ९-०६

9.6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

स्वां प्रसूतिं चरित्रं च कुलम् आत्मानम् एव च। स्वं च धर्मं प्रयत्नेन जायां रक्षन् हि रक्षति॥ ९-०७

9.7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

पतिर् भार्यां संप्रविश्य गर्भो भूत्वा-इह जायते। जायायास् तद् हि जायात्वं यद् अस्यां जायते पुनः॥ ९-०८

9.8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

यादृशं भजते हि स्त्री सुतं सूते तथाविधम्। तस्मात् प्रजाविशुद्धि-अर्थं स्त्रियं रक्षेत् प्रयत्नतः॥ ९-०९

9.9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

न कश् चिद् योषितः शक्तः प्रसह्य परिरक्षितुम्। एतैर् उपाययोगैस् तु शक्यास् ताः परिरक्षितुम्॥ ९-१०

9.10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

अर्थस्य संग्रहे च-एनां व्यये च-एव नियोजयेत्। शौचे धर्मे अन्नपक्त्यां च पारिणाह्यस्य वेक्षणे ॥ ९-११

9.11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

अरक्षिता गृहे रुद्धाः पुरुषैर् आप्तकारिभिः। आत्मानम् आत्मना यास् तु रक्षेयुस् ताः सुरक्षिताः ॥ ९-१२

9.12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

पानं दुर्जनसंसर्गः पत्या च विरहो अटनम्। स्वप्नो अन्यगेहवासश् च नारीसंदूषणानि षट् ॥ ९-१३

9.13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

न-एता रूपं परीक्षन्ते न-असां वयसि संस्थितिः। सुरूपं वा विरूपं वा पुमान् इत्येव भुञ्जते ॥ ९-१४

9.14. Women do not care for beauty, nor is their attention fixed on age; (thinking), 'It is enough that) he is a man,' they give themselves to the handsome and to the ugly.

पौंश्चल्याच् चलचित्ताच् च नैस्नेह्याच् च स्वभावतः। रक्षिता यत्नतो अपि-इह भर्तृष्व् एता विकुर्वते ॥ ९-१५

9.15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).

एवं स्वभावं ज्ञात्वा-असां प्रजापतिनिसर्गजम्। परमं यत्नम् आतिष्ठेत् पुरुषो रक्षणं प्रति ॥ ९-१६

9.16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

शय्या-असनम् अलङ्कारं कामं क्रोधम् अनार्जवम्। द्रोहभावं कुचर्यां च स्त्रीभ्यो मनुर् अकल्पयत्॥ ९-१७

9.17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

न-अस्ति स्त्रीणां क्रिया मन्त्रैर् इति धर्मे व्यवस्थितिः नि-ईन्द्रिया ह्यमन्त्राश् च स्त्रीभ्यो अनृतम् इति स्थितिः॥ ९-१८

9.18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

तथा च श्रुतयो बह्व्यो निगीता निगमेष्व् अपि। स्वालक्षण्यपरीक्षार्थं तासां शृणुत निष्कृतीः ॥ ९-१९

9.19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

यन् मे माता प्रलुलुभे विचरन्त्यपतिव्रता। तन् मे रेतः पिता वृङ्क्ताम् इत्यस्य-एतन् निदर्शनम्॥ ९-२०

9.20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.

ध्यायत्यनिष्टं यत् किं चित् पाणिग्राहस्य चेतसा । तस्य-एष व्यभिचारस्य निह्नवः सम्यग् उच्यते ॥ ९-२१

9.21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

यादृग्-गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि । तादृग्-गुणा सा भवति समुद्रेण-इव निम्नगा ॥ ९-२२

9.22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

अक्षमाला वसिष्ठेन संयुक्ता-अधमयोनिजा । शारङ्गी मन्दपालेन जगाम-अभ्यर्हणीयताम् ॥ ९-२३

9.23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

एताश् च-अन्याश् च लोके अस्मिन्न् अपकृष्टप्रसूतयः । उत्कर्षं योषितः प्राप्ताः स्वैः स्वैर् भर्तृगुणैः शुभैः ॥ ९-२४

9.24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.

एषा-उदिता लोकयात्रा नित्यं स्त्री-पुंसयोः शुभा । प्रेत्य-इह च सुख-उदर्कान् प्रजाधर्मान् निबोधत ॥ ९-२५

9.25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

प्रजनार्थं महा-भागाः पूज-अर्हा गृहदीप्तयः । स्त्रियः श्रियश् च गेहेषु न विशेषो अस्ति कश् चन ॥ ९-२६

9.26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.

उत्पादनम् अपत्यस्य जातस्य परिपालनम् । प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्री निबन्धनम् ॥ ९-२७

9.27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

अपत्यं धर्मकार्याणि शुश्रूषा रतिर् उत्तमा । दारा-अधीनस् तथा स्वर्गः पितॄणाम् आत्मनश् च ह ॥ ९-२८

9.28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

पतिं या न-अभिचरति मनो-वाग्-देहसंयता । सा भर्तृलोकान् आप्नोति सद्भिः साध्वी-इति च-उच्यते ॥ ९-२९

9.29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

व्यभिचारात् तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम् । सृगालयोनिं च-अप्नोति पापरोगैश् च पीड्यते ॥ ९-३०

9.30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

पुत्रं प्रत्युदितं सद्भिः पूर्वजैश् च महर्षिभिः। विश्वजन्यम् इमं पुण्यम् उपन्यासं निबोधत ॥ ९-३१

9.31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

भर्तरि पुत्रं विजानन्ति श्रुतिद्वैधं तु कर्तरि। आहुर् उत्पादकं के चिद् अपरे क्षेत्रिणं विदुः ॥ ९-३२

9.32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.

क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान्। क्षेत्र-बीजसमायोगात् संभवः सर्वदेहिनाम्॥ ९-३३

9.33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

विशिष्टं कुत्र चिद् बीजं स्त्रीयोनिस् त्व् एव कुत्र चित्। उभयं तु समं यत्र सा प्रसूतिः प्रशस्यते ॥ ९-३४

9.34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

बीजस्य च-एव योन्याश् च बीजम् उत्कृष्टम् उच्यते। सर्वभूतप्रसूतिर् हि बीजलक्षणलक्षिता ।९-३५

9.35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

यादृशं तु-उप्यते बीजं क्षेत्रे काल-उपपादिते। तादृग् रोहति तत् तस्मिन् बीजं स्वैर् व्यञ्जितं गुणैः ॥ ९-३६

9.36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

इयं भूमिर् हि भूतानां शाश्वती योनिर् उच्यते। न च योनिगुणान् कांश् चिद् बीजं पुष्यति पुष्टिषु ॥ ९-३७

9.37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

भूमाव् अप्येककेदारे काल-उप्तानि कृषीवलैः। नानारूपाणि जायन्ते बीजानि-इह स्वभावतः ॥ ९-३८

9.38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

व्रीहयः शालयो मुद्गास् तिला माषास् तथा यवाः। यथाबीजं प्ररोहन्ति लशुनानि-इक्षवस् तथा ॥ ९-३९

9.39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

अन्यद् उप्तं जातम् अन्यद् इत्येतत् - न-उपपद्यते। उप्यते यद् हि यद् बीजं तत् तद् एव प्ररोहति ॥ ९-४०

9.40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.

तत् प्राज्ञेन विनीतेन ज्ञान-विज्ञानवेदिना। आयुष्कामेन वस्तव्यं न जातु परयोषिति॥ ९-४१

9.41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.

अत्र गाथा वायुगीताः कीर्तयन्ति पुराविदः। यथा बीजं न वस्तव्यं पुंसा परपरिग्रहे॥ ९-४२

9.42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.

नश्यति-इषुर् यथा विद्धः खे विद्धम् अनुविध्यतः। तथा नश्यति वै क्षिप्रं बीजं परपरिग्रहे॥ ९-४३

9.43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

पृथोर् अपि-इमां पृथिवीं भार्यां पूर्वविदो विदुः। स्थाणु-च्चेदस्य केदारम् आहुः शाल्यवतो मृगम्॥ ९-४४

9.44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

एतावान् एव पुरुषो यत् - जाया-अत्मा प्रजा-इति ह। विप्राः प्राहुस् तथा च-एतद् यो भर्ता सा स्मृत-अङ्गना॥ ९-४५

9.45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

न निष्क्रय-विसर्गाभ्यां भर्तुर् भार्या विमुच्यते। एवं धर्मं विजानीमः प्राक् प्रजापतिनिर्मितम्॥ ९-४६

9.46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

सकृद् अंशो निपतति सकृत् कन्या प्रदीयते। सकृद् आह ददानि-इति त्रीण्येतानि सतां सकृत्॥ ९-४७

9.47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,'I will give;'each of those three (acts is done) once only.

यथा गो-अश्व-उष्ट्र-दासीषु महिष्य-अजा-अविकासु च। न-उत्पादकः प्रजाभागी तथा-एव-अन्याङ्गनास्व् अपि॥

९-४८

9.48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

ये अक्षेत्रिणो बीजवन्तः परक्षेत्रप्रवापिणः। ते वै सस्यस्य जातस्य न लभन्ते फलं क्व चित्॥ ९-४९

9.49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.

यद् अन्यगोषु वृषभो वत्सानां जनयेत् - शतम्। गोमिनाम् एव ते वत्सा मोघं स्कन्दितम् आर्षभम्॥ ९-५०

9.50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.

तथा-एव-अक्षेत्रिणो बीजं परक्षेत्रप्रवापिणः। कुर्वन्ति क्षेत्रिणाम् अर्थं न बीजी लभते फलम्॥ ९-५१

9.51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

फलं त्व् अनभिसंधाय क्षेत्रिणां बीजिनाम् तथा। प्रत्यक्षं क्षेत्रिणाम् अर्थो बीजाद् योनिर् गलीयसी॥ ९-५२

9.52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

क्रियाभ्युपगमात् त्व् एतद् बीजार्थं यत् प्रदीयते। तस्य-इह भागिनौ दृष्टौ बीजी क्षेत्रिक एव च॥ ९-५३

9.53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

ओघ-वाताहृतं बीजं यस्य क्षेत्रे प्ररोहति। क्षेत्रिकस्य-एव तद् बीजं न वप्ता लभते फलम्॥ ९-५४

9.54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

एष धर्मो गव-अश्वस्य दास्य-उष्ट्र-अज-अविकस्य च। विहंग-महिषीणां च विज्ञेयः प्रसवं प्रति॥ ९-५५

9.55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

एतद् वः सारफल्गुत्वं बीज-योन्योः प्रकीर्तितम्। अतः परं प्रवक्ष्यामि योषितां धर्मम् आपदि॥ ९-५६

9.56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.

भ्रातुर् ज्येष्ठस्य भार्या या गुरुपत्न्यनुजस्य सा। यवीयसस् तु या भार्या स्नुषा ज्येष्ठस्य सा स्मृता॥ ९-५७

9.57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

ज्येष्ठो यवीयसो भार्यां यवीयान् वा-अग्रजस्त्रियम्। पतितौ भवतो गत्वा नियुक्ताव् अप्यनापदि॥ ९-५८

9.58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

देवराद् वा सपिण्डाद् वा स्त्रिया सम्यक्-नियुक्तया। प्रजा-ईप्सिता-अधिगन्तव्या संतानस्य परिक्षये॥ ९-५९

9.59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

विधवायां नियुक्तस् तु घृताक्तो वाग्यतो निशि। एकम् उत्पादयेत् पुत्रं न द्वितीयं कथं चन॥ ९-६०

9.60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

द्वितीयम् एके प्रजनं मन्यन्ते स्त्रीषु तद्विदः। अनिर्वृतं नियोगार्थं पश्यन्तो धर्मतस् तयोः॥ ९-६१

9.61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.

विधवायां नियोगार्थे निर्वृत्ते तु यथाविधि। गुरुवत् - च स्नुषावत् - च वर्तेयातां परस्परम्॥ ९-६२

9.62. But when the purpose of the appointment to (cohabit with) the widow bas been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

नियुक्तौ यौ विधिं हित्वा वर्तेयातां तु कामतः। तावु् उभौ पतितौ स्यातां स्नुषाग-गुरुतल्पगौ॥ ९-६३

9.63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

न-अन्यस्मिन् विधवा नारी नियोक्तव्या द्विजातिभिः। अन्यस्मिन् हि नियुञ्जाना धर्मं हन्युः सनातनम्॥ ९-६४

9.64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.

न-उद्वाहिकेषु मन्त्रेषु नियोगः कीर्त्यते क्व चित्। न विवाहविधावु् उक्तं विधवावेदनं पुनः॥ ९-६५

9.65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

अयं द्विजैर् हि विद्वद्भिः पशुधर्मो विगर्हितः। मनुष्याणाम् अपि प्रोक्तो वेने राज्यं प्रशासति॥ ९-६६

9.66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.

स महीम् अखिलां भुञ्जन् राजर्षिप्रवरः पुरा। वर्णानां संकरं चक्रे काम-उपहत-चेतनः॥ ९-६७

9.67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

ततः प्रभृति यो मोहात् प्रमीत-पतिकां स्त्रियम्। नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः॥ ९-६८

9.68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः। ताम् अनेन विधानेन निजो विन्देत देवरः॥ ९-६९

9.69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

यथाविधि-अधिगम्य-एनां शुक्ल-वस्त्रां शुचि-व्रताम्। मिथो भजेत-अ प्रसवात् सकृत् - सकृद् ऋताव्-ऋतौ॥ ९-७०

9.70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).

न दत्त्वा कस्य चित् कन्यां पुनर् दद्याद् विचक्षणः। दत्त्वा पुनः प्रयच्चन् हि प्राप्नोति पुरुषानृतम्॥ ९-७१

9.71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

विधिवत् प्रतिगृह्य-अपि त्यजेत् कन्यां विगर्हिताम्। व्याधितां विप्रदुष्टां वा चद्मना च-उपपादिताम्॥ ९-७२

9.72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

यस् तु दोषवतीं कन्याम् अनाख्याय-उपपादयेत्। तस्य तद् वितथं कुर्यात् कन्यादातुर् दुरात्मनः॥ ९-७३

9.73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

विधाय वृत्तिं भार्यायाः प्रवसेत् कार्यवान् नरः। अवृत्तिकर्शिता हि स्त्री प्रदुष्येत् स्थितिमत्यपि॥ ९-७४

9.74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

विधाय प्रोषिते वृत्तिं जीवेन् नियमम् आस्थिता। प्रोषिते त्व् अविधाय-एव जीवेत् - शिल्पैर् अगर्हितैः॥ ९-७५

9.75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्यो अष्टौ नरः समाः। विद्यार्थं षड् यशो-अर्थं वा कामार्थं त्रींस् तु वत्सरान्॥ ९-७६

9.76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

संवत्सरं प्रतीक्षेत द्विषन्तीं योषितं पतिः। ऊर्ध्वं संवत्सरात् त्व् एनां दायं हृत्वा न संवसेत्॥ ९-७७

9.77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

अतिक्रामेत् प्रमत्तं या मत्तं रोगार्तम् एव वा। सा त्रीन् मासान् परित्याज्या विभूषण-परिच्छदा॥ ९-७८

9.78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

उन्मत्तं पतितं क्लीबम् अबीजं पापरोगिणम्। न त्यागो अस्ति द्विषन्त्याश् च न च दायापवर्तनम्॥ ९-७९

9.79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

मद्यपा-असाधुवृत्ता च प्रतिकूला च या भवेत्। व्याधिता वा-अधिवेत्तव्या हिंस्रा-अर्थघ्नी च सर्वदा॥ ९-८०

9.80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

वन्ध्याष्टमे अधिवेद्या-अब्दे दशमे तु मृत-प्रजा। एकादशे स्त्रीजननी सद्यस् त्व् अप्रियवादिनी॥ ९-८१

9.81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

या रोगिणी स्यात् तु हिता संपन्ना च-एव शीलतः। सा-अनुज्ञाप्य-अधिवेत्तव्या न-अवमान्या च कर्हि चित्॥ ९-८२

9.82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

अधिविन्ना तु या नारी निर्गच्चेद् रुषिता गृहात्। सा सद्यः संनिरोद्धव्या त्याज्या वा कुलसंनिधौ॥ ९-८३

9.83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

प्रतिषिद्धा-अपि चेद् या तु मद्यम् अभ्युदयेष्व् अपि। प्रेक्षा-समाजं गच्चेद् वा सा दण्ड्या कृष्णलानि षट्॥ ९-८४

9.84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

यदि स्वाश् च-अपराश् च-एव विन्देरन् योषितो द्विजाः। तासां वर्णक्रमेण स्याज् ज्येष्ठ्यं पूजा च वेश्म च॥ ९-८५

9.85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

भर्तुः शरीरशुश्रूषां धर्मकार्यं च नैत्यकम्। स्वा च-एव कुर्यात् सर्वेषां न-अस्वजातिः कथं चन॥ ९-८६

9.86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

यस् तु तत् कारयेन् मोहात् स-जात्या स्थितया-अन्यया। यथा ब्राह्मणचाण्डालः पूर्वदृष्टस् तथा-एव सः॥ ९-८७

9.87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

उत्कृष्टाय-अभिरूपाय वराय सदृशाय च। अप्राप्ताम् अपि तां तस्मै कन्यां दद्याद् यथाविधि॥ ९-८८

9.88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

कामम् आ मरणात् तिष्ठेद् गृहे कन्या-ऋतुमत्यपि। न च-एव-एनां प्रयच्चेत् तु गुण-हीनाय कर्हि चित्॥ ९-८९

9.89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती। ऊर्ध्वं तु कालाद् एतस्माद् विन्देत सदृशं पतिम्॥ ९-९०

9.90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).

अदीयमाना भर्तारम् अधिगच्चेद् यदि स्वयम्। न-एनः किं चिद् अवाप्नोति न च यं सा-अधिगच्चति॥ ९-९१

9.91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

अलङ्कारं न-अददीत पित्र्यं कन्या स्वयंवरा। मातृकं भ्रातृदत्तं वा स्तेना स्याद् यदि तं हरेत्॥ ९-९२

9.92. A maiden who choses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.

पित्रे न दद्यात् - शुल्कं तु कन्याम् ऋतुमतीं हरन्। स च स्वाम्याद् अतिक्रामेद् ऋतूनां प्रतिरोधनात्॥ ९-९३

9.93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.

त्रिंशद्वर्षो वहेत् कन्यां हृद्यां द्वादशवार्षिकीम्। त्र्यष्टवर्षो अष्टवर्षां वा धर्मे सीदति सत्वरः॥ ९-९४

9.94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

देवदत्तां पतिर् भार्यां विन्दते न-इच्चया-अत्मनः। तां साध्वीं बिभृयान् नित्यं देवानां प्रियम् आचरन्॥ ९-९५

9.95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.

प्रजनार्थं स्त्रियः सृष्टाः संतानार्थं च मानवः। तस्मात् साधारणो धर्मः श्रुतौ पत्न्या सह-उदितः॥ ९-९६

9.96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

कन्यायां दत्त-शुल्कायां म्रियेत यदि शुल्कदः। देवराय प्रदातव्या यदि कन्या-अनुमन्यते॥ ९-९७

9.97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.

आददीत न शूद्रो अपि शुल्कं दुहितरं ददन्। शुल्कं हि गृह्णन् कुरुते चन्नं दुहितृविक्रयम्॥ ९-९८

9.98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).

एतत् तु न परे चक्रुर् न-अपरे जातु साधवः। यद् अन्यस्य प्रतिज्ञाय पुनर् अन्यस्य दीयते॥ ९-९९

9.99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;

न-अनुशुश्रुम जातु-एतत् पूर्वेष्व् अपि हि जन्मसु। शुल्क-संज्ञेन मूल्येन चन्नं दुहितृविक्रयम्॥ ९-१००

9.100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.

अन्योन्यस्य-अव्यभिचारो भवेद् आ-मरणान्तिकः। एष धर्मः समासेन ज्ञेयः स्त्री-पुंसयोः परः॥ ९-१०१

9.101. 'Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife.

तथा नित्यं यतेयातां स्त्री-पुंसौ तु कृत-क्रियौ। यथा नाभिचरेतां तौ वियुक्ताव् इतरेतरम्॥ ९-१०२

9.102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.

एष स्त्री-पुंसयोर् उक्तो धर्मो वो रतिसंहितः। आपद्यपत्यप्राप्तिश् च दायधर्मं निबोधत॥ ९-१०३

9.103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.

ऊर्ध्वं पितुश् च मातुश् च समेत्य भ्रातरः समम्। भजेरन् पैतृकं रिक्थम् अनीशास् ते हि जीवतोः॥ ९-१०४

9.104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.

ज्येष्ठ एव तु गृह्णीयात् पित्र्यं धनम् अशेषतः। शेषास् तम् उपजीवेयुर् यथा-एव पितरं तथा॥ ९-१०५

9.105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः। पितृणाम् अनृणश् च-एव स तस्मात् सर्वम् अर्हति॥ ९-१०६

9.106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

यस्मिन्न् ऋणं संनयति येन च-अनन्त्यम् अश्नुते। स एव धर्मजः पुत्रः कामजान् इतरान् विदुः॥ ९-१०७

9.107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

पिता-इव पालयेत् पूत्रान् ज्येष्ठो भ्रातॄण् यवीयसः। पुत्रवत् - च-अपि वर्तेरन् ज्येष्ठे भ्रातरि धर्मतः॥ ९-१०८

9.108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

ज्येष्ठः कुलं वर्धयति विनाशयति वा पुनः। ज्येष्ठः पूज्यतमो लोके ज्येष्ठः सद्भिर् अगर्हितः॥ ९-१०९

9.109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

यो ज्येष्ठो ज्येष्ठ-वृत्तिः स्यान् माता-इव स पिता-इव सः। अज्येष्ठवृत्तिर् यस् तु स्यात् स संपूज्यस् तु बन्धुवत्॥

९-११०

9.110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

एवं सह वसेयुर् वा पृथग् वा धर्मकाम्यया। पृथग् विवर्धते धर्मस् तस्माद् धर्म्या पृथक्क्रिया॥ ९-१११

9.111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

ज्येष्ठस्य विंश उद्धारः सर्वद्रव्याच् च यद् वरम्। ततो अर्धं मध्यमस्य स्यात् तुरीयं तु यवीयसः॥ ९-११२

9.112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

ज्येष्ठश् च-एव कनिष्ठश् च संहरेतां यथा-उदितम्। ये अन्ये ज्येष्ठ-कनिष्ठाभ्यां तेषां स्यान् मध्यमं धनम्॥ ९-११३

9.113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

सर्वेषां धनजातानाम् आददीत-अग्र्यम् अग्रजः। यच् च सातिशयं किं चिद् दशतश् च-अश्नुयाद् वरम्॥ ९-११४

9.114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

उद्धारो न दशस्व् अस्ति संपन्नानां स्वकर्मसु। यत् किं चिद् एव देयं तु ज्यायसे मान-वर्धनम्॥ ९-११५

9.115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

एवं समुद्धृत-उद्धारे समान् अंशान् प्रकल्पयेत्। उद्धारे अन् - उद्धृते त्व् एषाम् इयं स्याद् अंशकल्पना॥ ९-११६

9.116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

एकाधिकं हरेज् ज्येष्ठः पुत्रो अध्यर्धं ततो अनुजः। अंशाम् अंशं यवीयांस इति धर्मो व्यवस्थितः॥ ९-११७

9.117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

स्वेभ्यो अंशेभ्यस् तु कन्याभ्यः प्रदद्युर् भ्रातरः पृथक्। स्वात् स्वाद् अंशाच् चतुर्भागं पतिताः स्युर् अदित्सवः॥

९-११८

9.118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

अज-अविकं स-एकशफं न जातु विषमं भजेत्। अज-अविकं तु विषमं ज्येष्ठस्य-एव विधीयते॥ ९-११९

9.119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

यवीयान् - ज्येष्ठभार्यायां पुत्रम् उत्पादयेद् यदि। समस् तत्र विभागः स्याद् इति धर्मो व्यवस्थितः॥ ९-१२०

9.120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

उपसर्जनं प्रधानस्य धर्मतो न-उपपद्यते। पिता प्रधानं प्रजने तस्माद् धर्मेण तं भजेत्॥ ९-१२१

9.121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

पुत्रः कनिष्ठो ज्येष्ठायां कनिष्ठायां च पूर्वजः। कथं तत्र विभागः स्याद् इति चेत् संशयो भवेत्॥ ९-१२२

9.122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

एकं वृषभम् उद्धारं संहरेत स पूर्वजः। ततो अपरे ज्येष्ठवृषास् तद्-ऊनानां स्वमातृतः॥ ९-१२३

9.123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

ज्येष्ठस् तु जातो ज्येष्ठायां हरेद् वृषभ-षोडशाः। ततः स्वमातृतः शेषा भजेरन्न् इति धारणा॥ ९-१२४

9.124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

सदृशास्त्रीषु जातानां पुत्राणाम् अविशेषतः। न मातृतो ज्यैष्ठ्यम् अस्ति जन्मतो ज्यैष्ठ्यम् उच्यते॥ ९-१२५

9.125. Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

जन्मज्येष्ठेन च-अह्वानं सुब्रह्मण्यास्व् अपि स्मृतम्। यमयोश् च-एव गर्भेषु जन्मतो ज्येष्ठता स्मृता॥ ९-१२६

9.126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

अपुत्रो अनेन विधिना सुतां कुर्वीत पुत्रिकाम्। यद् अपत्यं भवेद् अस्यां तन् मम स्यात् स्वधाकरम्॥ ९-१२७

9.127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'

अनेन तु विधानेन पुरा चक्रे अथ पुत्रिकाः। विवृद्ध्यर्थं स्ववंशस्य स्वयं दक्षः प्रजापतिः॥ ९-१२८

9.128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

ददौ स दश धर्माय कश्यपाय त्रयोदश। सोमाय राज्ञे सत्कृत्य प्रीत-अत्मा सप्तविंशतिम्॥ ९-१२९

9.129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

यथा-एव-अत्मा तथा पुत्रः पुत्रेण दुहिता समा। तस्याम् आत्मनि तिष्ठन्त्यां कथम् अन्यो धनं हरेत्॥ ९-१३०

9.130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

मातुस् तु यौतकं यत् स्यात् कुमारीभाग एव सः। दौहित्र एव च हरेद् अपुत्रस्य-अखिलं धनम्॥ ९-१३१

9.131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

दौहित्रो ह्यखिलं रिक्थम् अपुत्रस्य पितुर् हरेत्। स एव दद्याद् द्वौ पिण्डौ पित्रे मातामहाय च॥ ९-१३२

9.132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

पौत्र-दौहित्रयोर् लोके न विशेषो अस्ति धर्मतः। तयोर् हि माता-पितरौ संभूतौ तस्य देहतः॥ ९-१३३

9.133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

पुत्रिकायां कृतायां तु यदि पुत्रो अनुजायते। समस् तत्र विभागः स्यात् - ज्येष्ठता न-अस्ति हि स्त्रियाः॥ ९-१३४

9.134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

अपुत्रायां मृतायां तु पुत्रिकायां कथं चन। धनं तत् पुत्रिकाभर्ता हरेत-एव-अ-विचारयन्॥ ९-१३५

9.135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.

अकृता वा कृता वा-अपि यं विन्देत् सदृशात् सुतम्। पौत्री मातामहस् तेन दद्यात् पिण्डं हरेद् धनम्॥ ९-१३६

9.136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

पुत्रेण लोकान् - जयति पौत्रेण-अनन्त्यम् अश्नुते। अथ पुत्रस्य पौत्रेण ब्रध्नस्य-अप्नोति विष्टपम्॥ ९-१३७

9.137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

पुत् - नाम्नो नरकाद् यस्मात् त्रायते पितरं सुतः। तस्मात् पुत्र इति प्रोक्तः स्वयम् एव स्वयंभुवा॥ ९-१३८

9.138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

पौत्र-दौहित्रयोर् लोके विशेषो न-उपपद्यते। दौहित्रो अपि ह्यमुत्र-एनं संतारयति पौत्रवत्॥ ९-१३९

9.139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

मातुः प्रथमतः पिण्डं निर्वपेत् पुत्रिकासुतः। द्वितीयं तु पितुस् तस्यास् तृतीयं तत्पितुः पितुः॥ ९-१४०

9.140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

उपपन्नो गुणैः सर्वैः पुत्रो यस्य तु दत्त्रिमः। स हरेत-एव तद्रिक्थं संप्राप्तो अप्यन्यगोत्रतः॥ ९-१४१

9.141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

गोत्र-रिक्थे जनयितुर् न हरेद् दत्त्रिमः क्व चित्। गोत्र-रिक्थानुगः पिण्डो व्यपैति ददतः स्वधा॥ ९-१४२

9.142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

अनियुक्तासुतश् च-एव पुत्रिण्या-अप्तश् च देवरात्। उभौ तौ न-अर्हतो भागं जारजातक-कामजौ॥ ९-१४३

9.143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

नियुक्तायाम् अपि पुमान् नार्यां जातो अविधानतः। न-एव-अर्हः पैतृकं रिक्थं पतित-उत्पादितो हि सः॥ ९-१४४

9.144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

हरेत् तत्र नियुक्तायां जातः पुत्रो यथा-अरसः। क्षेत्रिकस्य तु तद् बीजं धर्मतः प्रसवश् च सः॥ ९-१४५

9.145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

धनं यो बिभृयाद् भ्रातुर् मृतस्य स्त्रियम् एव च। सो अपत्यं भ्रातुर् उत्पाद्य दद्यात् तस्य-एव तद्धनम्॥ ९-१४६

9.146. He who takes care of his deceased brother's estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

या नियुक्ता-अन्यतः पुत्रं देवराद् वा-अप्यवाप्नुयात्। तं कामजम् अरिक्थीयं वृथा-उत्पन्नं प्रचक्षते॥ ९-१४७

9.147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

एतद् विधानं विज्ञेयं विभागस्य-एकयोनिषु। बह्वीषु च-एकजातानां नानास्त्रीषु निबोधत॥ ९-१४८

9.148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

ब्राह्मणस्य-अनुपूर्व्येण चतस्रस् तु यदि स्त्रियः। तासां पुत्रेषु जातेषु विभागे अयं विधिः स्मृतः॥ ९-१४९

9.149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

कीनाशो गोवृषो यानम् अलङ्कारश् च वेश्म च। विप्रस्य-अद्धारिकं देयम् एकांशश् च प्रधानतः॥ ९-१५०

9.150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

त्र्यंशं दायाद् हरेद् विप्रो द्वाव् अंशौ क्षत्रियासुतः। वैश्याजः स-अर्धम् एव-अंशम् अंशं शूद्रासुतो हरेत्॥ ९-१५१

9.151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

सर्वं वा रिक्थजातं तद् दशधा परिकल्प्य च। धर्म्यं विभागं कुर्वीत विधिना-अनेन धर्मवित्॥ ९-१५२

9.152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

चतुरो अंशान् हरेद् विप्रस् त्रीन् अंशान् क्षत्रियासुतः। वैश्यापुत्रो हरेद् द्व्यंशं अंशं शूद्रासुतो हरेत्। ९-१५३

9.153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

यद्यपि स्यात् तु सत्-पुत्रो प्यसत्-पुत्रो पि वा भवेत्। न-अधिकं दशमाद् दद्यात्-शूद्रापुत्राय धर्मतः॥ ९-१५४

9.154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

ब्राह्मण-क्षत्रिय-विशां शूद्रापुत्रो न रिक्थभाक्। यद् एव-अस्य पिता दद्यात् तद् एव-अस्य धनं भवेत्॥ ९-१५५

9.155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

सम-वर्णासु वा जाताः सर्वे पुत्रा द्विजन्मनाम्। उद्धारं ज्यायसे दत्त्वा भजेरन्न् इतरे समम्॥ ९-१५६

9.156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

शूद्रस्य तु सवर्णा-एव न-अन्या भार्या विधीयते। तस्यां जाताः सम-अंशाः स्युर् यदि पुत्रशतं भवेत्॥ ९-१५७

9.157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

पुत्रान् द्वादश यान् आह नृणां स्वायंभुवो मनुः। तेषां षड् बन्धु-दायादाः षड् अदायाद-बान्धवाः॥ ९-१५८

9.158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

औरसः क्षेत्रजश् च-एव दत्तः कृत्रिम एव च। गूढ-उत्पन्नो अपविद्धश् च दायादा बान्धवाश् च षट्॥ ९-१५९

9.159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

कानीनश् च सहोढश् च क्रीतः पौनर्भवस् तथा। स्वयंदत्तश् च शौद्रश् च षड् अदायाद-बान्धवाः॥ ९-१६०

9.160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

यादृशं फलम् आप्नोति कुप्लवैः संतरन् - जलम्। तादृशं फलम् आप्नोति कुपुत्रैः संतरंस् तमः॥ ९-१६१

9.161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

यद्येकरिक्थिनौ स्याताम् औरस-क्षेत्रजौ सुतौ। यस्य यत् पैतृकं रिक्थं स तद् गृह्णीत न-इतरः॥ ९-१६२

9.162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

एक एव-अरसः पुत्रः पित्र्यस्य वसुनः प्रभुः। शेषाणाम् आनृशंस्यार्थं प्रदद्यात् तु प्रजीवनम्॥ ९-१६३

9.163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

षष्ठं तु क्षेत्रजस्य-अंशं प्रदद्यात् पैतृकाद् धनात्। औरसो विभजन् दायं पित्र्यं पञ्चमम् एव वा॥ ९-१६४

9.164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

औरस-क्षेत्रजौ पुत्रौ पितृरिक्थस्य भागिनौ। दश-अपरे तु क्रमशो गोत्र-रिक्थांशभागिनः॥ ९-१६५

9.165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

स्वक्षेत्रे संस्कृतायां तु स्वयम् उत्पादयेद् हि यम्। तम् औरसं विजानीयात् पुत्रं प्राथमकल्पिकम्॥ ९-१६६

9.166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

यस् तल्पजः प्रमीतस्य क्लीबस्य व्याधितस्य वा। स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः॥ ९-१६७

9.167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

माता पिता वा दद्यातां यम् अद्भिः पुत्रम् आपदि। सदृशं प्रीतिसंयुक्तं स ज्ञेयो दत्त्रिमः सुतः॥ ९-१६८

9.168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

सदृशं तु प्रकुर्याद् यं गुण-दोष-विचक्षणम्। पुत्रं पुत्रगुणैर् युक्तं स विज्ञेयश् च कृत्रिमः॥ ९-१६९

9.169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

उत्पद्यते गृहे यस् तु न च ज्ञायेत कस्य सः। स गृहे गूढ उत्पन्नस् तस्य स्याद् यस्य तल्पजः॥ ९-१७०

9.170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

माता-पितृभ्याम् उत्सृष्टं तयोर् अन्यतरेण वा। यं पुत्रं परिगृह्णीयाद् अपविद्धः स उच्यते॥ ९-१७१

9.171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

पितृवेश्मनि कन्या तु यं पुत्रं जनयेद् रहः। तं कानीनं वदेन् नाम्ना वोढुः कन्या-समुद्भवम्॥ ९-१७२

9.172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

या गर्भिणी संस्क्रियते ज्ञाता-अज्ञाता-अपि वा सती। वोढुः स गर्भो भवति सहोढ इति च-उच्यते॥ ९-१७३

9.173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

क्रीणीयाद् यस् त्व् अपत्यार्थं माता-पित्रोर् यम् अन्तिकात्। स क्रीतकः सुतस् तस्य सदृशो असदृशो अपि वा॥

९-१७४

9.174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

या पत्या वा परित्यक्ता विधवा वा स्वया-इच्छया। उत्पादयेत् पुनर् भूत्वा स पौनर्भव उच्यते॥ ९-१७५

9.175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

सा चेद् अक्षत-योनिः स्याद् गत-प्रत्यागता-अपि वा। पौनर्भवेन भर्त्रा सा पुनः संस्कारम् अर्हति॥ ९-१७६

9.176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

माता-पितृ-विहीनो यस् त्यक्तो वा स्याद् अकारणात्। आत्मानम् अर्पयेद् यस्मै स्वयंदत्तस् तु स स्मृतः॥ ९-१७७

9.177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamdatta).

यं ब्राह्मणस् तु शूद्रायां कामाद् उत्पादयेत् सुतम्। स पारयन्न् एव शवस् तस्मात् पारशवः स्मृतः॥ ९-१७८

9.178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).

दास्यां वा दासदास्यां वा यः शूद्रस्य सुतो भवेत्। सो अनुज्ञातो हरेद् अंशम् इति धर्मो व्यवस्थितः॥ ९-१७९

9.179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

क्षेत्रज-अदीन् सुतान् एतान् एकादश यथा-उदितान्। पुत्रप्रतिनिधीन् आहुः क्रियालोपान् मनीषिणः॥ ९-१८०

9.180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

य एते अभिहिताः पुत्राः प्रसङ्गाद् अन्यबीजजाः। यस्य ते बीजतो जातास् तस्य ते न-इतरस्य तु॥ ९-१८१

9.181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

भ्रातॄणाम् एकजातानाम् एकश् चेत् पुत्रवान् भवेत्। सर्वांस् तांस् तेन पुत्रेण पुत्रिणो मनुर् अब्रवीत्॥ ९-१८२

9.182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

सर्वासाम् एक-पत्नीनाम् एका चेत् पुत्रिणी भवेत्। सर्वास् तास् तेन पुत्रेण प्राह पुत्रवतीर् मनुः॥ ९-१८३

9.183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

श्रेयसः श्रेयसो अलाभे पापीयान् रिक्थम् अर्हति। बहवश् चेत् तु सदृशाः सर्वे रिक्थस्य भागिनः।९-१८४

9.184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

न भ्रातरो न पितरः पुत्रा रिक्थहराः पितुः॥ पिता हरेद् अपुत्रस्य रिक्थं भ्रातर एव च।९-१८५

9.185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

त्रयाणाम् उदकं कार्यं त्रिषु पिण्डः प्रवर्तते। चतुर्थः संप्रदाता-एषां पञ्चमो न-उपपद्यते।९-१८६

9.186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

अनन्तरः सपिण्डाद् यस् तस्य तस्य धनं भवेत्। अत ऊर्ध्वं सकुल्यः स्याद् आचार्यः शिष्य एव वा॥ ९-१८७

9.187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

सर्वेषाम् अप्यभावे तु ब्राह्मणा रिक्थभागिनः। त्रैविद्याः शुचयो दान्तास् तथा धर्मो न हीयते॥ ९-१८८

9.188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

अहार्यं ब्राह्मणद्रव्यं राज्ञा नित्यम् इति स्थितिः। इतरेषां तु वर्णानां सर्व-अभावे हरेन् नृपः॥ ९-१८९

9.189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

संस्थितस्य-अन् - अपत्यस्य सगोत्रात् पुत्रम् आहरेत्॥ तत्र यद् रिक्थजातं स्यात् तद् तस्मिन् प्रतिपादयेत्।९-१९०

9.190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

द्वौ तु यौ विवदेयातां द्वाभ्यां जातौ स्त्रिया धने। तयोर् यद् यस्य पित्र्यं स्यात् तत् स गृह्णीत न-इतरः॥ ९-१९१

9.191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

जनन्यां संस्थितायां तु समं सर्वे सह-उदराः। भजेरन् मातृकं रिक्थं भगिन्यश् च स-नाभयः॥ ९-१९२

9.192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

यास् तासां स्युर् दुहितरस् तासाम् अपि यथार्हतः। मातामह्या धनात् किं चित् प्रदेयं प्रीतिपूर्वकम्॥ ९-१९३

9.193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

अध्यग्नि-अध्यावाहनिकं दत्तं च प्रीतिकर्मणि। भ्रातृ-मातृ-पितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम्॥ ९-१९४

9.194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

अन्वाधेयं च यद् दत्तं पत्या प्रीतेन च-एव यत्। पत्यौ जीवति वृत्तायाः प्रजायास् तद् धनं भवेत्॥ ९-१९५

9.195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

ब्राह्म-दैव-अर्ष-गान्धर्व-प्राजापत्येषु यद् वसु। अप्रजायाम् अतीतायां भर्तुर् एव तद् इष्यते॥ ९-१९६

9.196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

यत् त्व् अस्याः स्याद् धनं दत्तं विवाहेष्व् आसुर-अदिषु। अप्रजायाम् अतीतायां माता-पित्रोस् तद् इष्यते॥ ९-१९७

9.197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

स्त्रियां तु यद् भवेद् वित्तं पित्रा दत्तं कथं चन। ब्राह्मणी तद् हरेत् कन्या तदपत्यस्य वा भवेत्॥ ९-१९८

9.198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmani (wife) shall take, or that (daughter's) issue.

न निर्हारं स्त्रियः कुर्युः कुटुम्बाद् बहुमध्यगात्। स्वकाद् अपि च वित्ताद् हि स्वस्य भर्तुर् अनाज्ञया॥ ९-१९९

9.199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

पत्यौ जीवति यः स्त्रीभिर् अलङ्कारो धृतो भवेत्। न तं भजेरन् दायादा भजमानाः पतन्ति ते॥ ९-२००

9.200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

अन् - अंशौ क्लीब-पतितौ जात्यन्ध-बधिरौ तथा । उन्मत्त-जड-मूकाश् च ये च के चिन् नि-ईन्द्रियाः ॥ ९-२०१

9.201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

सर्वेषाम् अपि तु न्याय्यं दातुं शक्त्या मनीषिणा । ग्रास-अच्छादनम् अत्यन्तं पतितो ह्यददद् भवेत् ॥ ९-२०२

9.202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

यद्यर्थिता तु दारैः स्यात् क्लीबादीनां कथं चन । तेषाम् उत्पन्न-तन्तूनाम् अपत्यं दायम् अर्हति ॥ ९-२०३

9.203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

यत् किं चित् पितरि प्रेते धनं ज्येष्ठो अधिगच्छति । भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥ ९-२०४

9.204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

अविद्यानां तु सर्वेषां ईहातश् चेद् धनं भवेत् । समस् तत्र विभागः स्याद् अपित्र्य इति धारणा ॥ ९-२०५

9.205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

विद्याधनं तु यद्यस्य तत् तस्य-एव धनं भवेत् । मैत्र्यम् औद्वाहिकं च-एव माधुपर्किकम् एव च ॥ ९-२०६

9.206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

भ्रातॄणां यस् तु न-ईहेत धनं शक्तः स्वकर्मणा । स निर्भाज्यः स्वकाद् अंशात् किं चिद् दत्त्वा-उपजीवनम् ॥ ९-२०७

9.207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

अन् - उपघ्नन् पितृद्रव्यं श्रमेण यद् उपार्जितम् । स्वयम् ईहितलब्धं तन् न-अ-कामो दातुम् अर्हति ॥ ९-२०८

9.208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

पैतृकं तु पिता द्रव्यम् अनवाप्तं यद् आप्नुयात् । न तत् पुत्रैर् भजेत् सार्धम् अकामः स्वयम् अर्जितम् ॥ ९-२०९

9.209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

विभक्ताः सह जीवन्तो विभजेरन् पुनर् यदि । समस् तत्र विभागः स्याज् ज्यैष्ठ्यं तत्र न विद्यते ॥ ९-२१०

9.210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

येषां ज्येष्ठः कनिष्ठो वा हीयेत-अंशप्रदानतः। म्रियेत-अन्यतरो वा-अपि तस्य भागो न लुप्यते॥ ९-२११

9.211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

सोदर्या विभजेरंस् तं समेत्य सहिताः समम्। भ्रातरो ये च संसृष्टा भागिन्यश् च स-नाभयः॥ ९-२१२

9.212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

यो ज्येष्ठो विनिकुर्वीत लोभाद् भ्रातॄन् यवीयसः। सो अज्येष्ठः स्याद् अभागश् च नियन्तव्यश् च राजभिः॥ ९-२१३

9.213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

सर्व एव विकर्मस्था न-अर्हन्ति भ्रातरो धनम्। न च-अ-दत्त्वा कनिष्ठेभ्यो ज्येष्ठः कुर्वीत यौतकम्॥ ९-२१४

9.214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

भ्रातॄणाम् अविभक्तानां यद्युत्थानं भवेत् सह। न पुत्रभागं विषमं पिता दद्यात् कथं चन॥ ९-२१५

9.215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

ऊर्ध्वं विभागात्- जातस् तु पित्र्यम् एव हरेद् धनम्। संसृष्टास् तेन वा ये स्युर् विभजेत स तैः सह॥ ९-२१६

9.216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

अन्- अपत्यस्य पुत्रस्य माता दायम् अवाप्नुयात्। मातर्यपि च वृत्तायां पितुर् माता हरेद् धनम्॥ ९-२१७

9.217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

ऋणे धने च सर्वस्मिन् प्रविभक्ते यथाविधि। पश्याद् दृश्येत यत् किं चित् तत् सर्वं समतां नयेत्॥ ९-२१८

9.218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

वस्त्रं पत्रम् अलङ्कारं कृतान्नम् उदकं स्त्रियः। योगक्षेमं प्रचारं च न विभाज्यं प्रचक्षते॥ ९-२१९

9.219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

अयम् उक्तो विभागो वः पुत्राणां च क्रियाविधिः। क्रमशः क्षेत्रजादीनां द्यूतधर्मं निबोधत॥ ९-२२०

9.220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

द्यूतं समाह्वयं च-एव राजा राष्ट्रात् - निवारयेत्। राजान्तकरणाव् एतौ द्वौ दोषौ पृथिवीक्षिताम्॥ ९-२२१

9.221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

प्रकाशम् एतत् तास्कर्यं यद् देवन-समाह्वयौ। तयोर् नित्यं प्रतीघाते नृपतिर् यत्नवान् भवेत्॥ ९-२२२

9.222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

अप्राणिभिर् यत् क्रियते तत् - लोके द्यूतम् उच्यते। प्राणिभिः क्रियते यस् तु स विज्ञेयः समाह्वयः॥ ९-२२३

9.223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

द्यूतं समाह्वयं च-एव यः कुर्यात् कारयेत वा। तान् सर्वान् घातयेद् राजा शूद्रांश् च द्विजलिङ्गिनः॥ ९-२२४

9.224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

कितवान् कुशीलवान् क्रूरान् पाषण्डस्थांश् च मानवान्। विकर्मस्थान् शौण्डिकांश् च क्षिप्रं निर्वासयेत् पुरात्॥ ९-२२५

9.225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः। विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः॥ ९-२२६

9.226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

द्यूतम् एतत् पुरा कल्पे दृष्टं वैरकरं महत्। तस्माद् द्यूतं न सेवेत हास्यार्थम् अपि बुद्धिमान्॥ ९-२२७

9.227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

प्रच्छन्नं वा प्रकाशं वा तत् - निषेवेत यो नरः। तस्य दण्डविकल्पः स्याद् यथा-इष्टं नृपतेस् तथा॥ ९-२२८

9.228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

क्षत्र-विश-शूद्रयोनिस् तु दण्डं दातुम् अशक्नुवन्। आनृण्यं कर्मणा गच्चेद् विप्रो दद्यात् - शनैः शनैः॥ ९-२२९

9.229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.

स्त्री-बाल-उन्मत्त-वृद्धानां दरिद्राणां च रोगिणाम्। शिफा-विदल-रज्जु-अद्यैर् विदध्यात् - नृपतिर् दमम्॥ ९-२३०

9.230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

ये नियुक्तास् तु कार्येषु हन्युः कार्याणि कार्यिणाम्। धन-उष्मणा पच्यमानास् तान् निः-स्वान् कारयेन् नृपः॥ ९-२३१

9.231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.

कूटशासनकर्तॄंश् च प्रकृतीनां च दूषकान्। स्त्री-बाल-ब्राह्मणघ्नांश् च हन्याद् द्विष्-सेविनस् तथा ॥ ९-२३२

9.232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

तीरितं च-अनुशिष्टं च यत्र क्व चन यद् भवेत्। कृतं तद् धर्मतो विद्यात् - न तद् भूयो निवर्तयेत्॥ ९-२३३

9.233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

अमात्याः प्राड्विवाको वा यत् कुर्युः कार्यम् अन्यथा। तत् स्वयं नृपतिः कुर्यात् तान् सहस्रं च दण्डयेत्॥ ९-२३४

9.234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

ब्रह्महा च सुरापश् च स्तेयी च गुरुतल्पगः। एते सर्वे पृथग् ज्ञेया महापातकिनो नराः ॥ ९-२३५

9.235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).

चतुर्णाम् अपि च-एतेषां प्रायश्चित्तम् अकुर्वताम्। शारीरं धनसंयुक्तं दण्डं धर्म्यं प्रकल्पयेत्॥ ९-२३६

9.236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

गुरुतल्पे भगः कार्यः सुरापाने सुराध्वजः। स्तेये च श्वपदं कार्यं ब्रह्महण्यशिराः पुमान्॥ ९-२३७

9.237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.

असंभोज्या ह्यसंयाज्या असंपाठ्या अ-विवाहिनः। चरेयुः पृथिवीं दीनाः सर्वधर्मबहिष्कृताः ॥ ९-२३८

9.238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

ज्ञाति-संबन्धिभिस् त्व् एते त्यक्तव्याः कृत-लक्षणाः। नि-र्दया नि-र्नमस्कारास् तन् मनोर् अनुशासनम्॥ ९-२३९

9.239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

प्रायश्चित्तं तु कुर्वाणाः सर्ववर्णा यथोदितम्। न-अङ्क्या राज्ञा ललाटे स्युर् दाप्यास् तु-उत्तमसाहसम्॥ ९-२४०

9.240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

आगःसु ब्राह्मणस्य-एव कार्यो मध्यमसाहसः। विवास्यो वा भवेद् राष्ट्रात् स-द्रव्यः स-परिच्छदः ॥ ९-२४१

9.241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

इतरे कृतवन्तस् तु पापान्येतान्यकामतः। सर्वस्वहारम् अर्हन्ति कामतस् तु प्रवासनम्॥ ९-२४२

9.242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

न-अददीत नृपः साधुर् महापातकिनो धनम्। आददानस् तु तत् - लोभात् तेन दोषेण लिप्यते॥ ९-२४३

9.243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

अप्सु प्रवेश्य तं दण्डं वरुणाय-उपपादयेत्। श्रुत-वृत्त-उपपन्ने वा ब्राह्मणे प्रतिपादयेत्॥ ९-२४४

9.244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

ईशो दण्डस्य वरुणो राज्ञां दण्डधरो हि सः। ईशः सर्वस्य जगतो ब्राह्मणो वेदपारगः॥ ९-२४५

9.245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

यत्र वर्जयते राजा पापकृद्भ्यो धनागमम्। तत्र कालेन जायन्ते मानवा दीर्घजीविनः॥ ९-२४६

9.246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

निष्पद्यन्ते च सस्यानि यथा-उप्तानि विशां पृथक्। बालाश् च न प्रमीयन्ते विकृतं च न जायते॥ ९-२४७

9.247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

ब्राह्मणान् बाधमानं तु कामाद् अवरवर्णजम्। हन्याच् चित्रैर् वध-उपायैर् उद्वेजनकरैर् नृपः॥ ९-२४८

9.248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

यावान् अवध्यस्य वधे तावान् वध्यस्य मोक्षणे। अधर्मो नृपतेर् दृष्टो धर्मस् तु विनियच्चतः॥ ९-२४९

9.249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

उदितो अयं विस्तरशो मिथो विवादमानयोः। अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः॥ ९-२५०

9.250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

एवं धर्म्याणि कार्याणि सम्यक् कुर्वन् महीपतिः। देशान् अलब्धान् - लिप्सेत लब्धांश् च परिपालयेत्॥ ९-२५१

9.251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

सम्यक्-निविष्ट-देशस् तु कृत-दुर्गश् च शास्त्रतः। कण्टक-उद्धरणे नित्यम् आतिष्ठेद् यत्नम् उत्तमम्॥ ९-२५२

9.252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous like) thorns.

रक्षनाद् आर्यवृत्तानां कण्टकानां च शोधनात्। नरेन्द्रास् त्रिदिवं यान्ति प्रजापालन-तत्पराः॥ ९-२५३

9.253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

अशासंस् तस्करान् यस् तु बलिं गृह्णाति पार्थिवः। तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च् च परिहीयते॥ ९-२५४

9.254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

निर्भयं तु भवेद् यस्य राष्ट्रं बाहु-बलाश्रितम्। तस्य तद् वर्धते नित्यं सिच्यमान इव द्रुमः॥ ९-२५५

9.255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)-watered tree.

द्विविधांस् तस्करान् विद्यात् परद्रव्यापहारकान्। प्रकाशांश् च-अप्रकाशांश् च चार-चक्षुर् महीपतिः॥ ९-२५६

9.256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

प्रकाशवञ्चकास् तेषां नानापण्य-उपजीविनः। प्रच्चन्नवञ्चकास् त्व् एते ये स्तेन-अटविकादयः॥ ९-२५७

9.257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

उत्कोचकाश् च-अपधिका वञ्चकाः कितवास् तथा। मङ्गलादेश-वृत्ताश् च भद्राश् च-ईक्षणिकैः सह॥ ९-२५८

9.258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

असम्यक्कारिणश् च-एव महामात्राश् चिकित्सकाः। शिल्प-उपचारयुक्ताश् च निपुणाः पण्ययोषितः॥ ९-२५९

9.259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

एवमादीन् विजानीयात् प्रकाशांल् लोककण्टकान्। निगूढचारिणश् च-अन्यान् अनार्यान् आर्यलिङ्गिनः॥ ९-२६०

9.260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

तान् विदित्वा सुचरितैर् गूढैस् तत्कर्मकारिभिः। चारैश् च-अनेक-संस्थानैः प्रोत्साद्य वशम् आनयेत्॥ ९-२६१

9.261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

तेषां दोषान् अभिख्याप्य स्वे स्वे कर्मणि तत्त्वतः। कुर्वीत शासनं राजा सम्यक् सार-अपराधतः॥ ९-२६२

9.262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

न हि दण्डाद् ऋते शक्यः कर्तुं पाप-विनिग्रहः। स्तेनानां पापबुद्धीनां निभृतं चरतां क्षितौ॥ ९-२६३

9.263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

सभा-प्रपा-अपूप-शालावेश-मद्य-अन्न-विक्रयाः। चतुष्पथांश् चैत्यवृक्षाः समाजाः प्रेक्षणानि च॥ ९-२६४

9.264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

जीर्ण-उद्यानान्यरण्यानि कारुकावेशनानि च। शून्यानि च-अप्यगाराणि वनान्युपवनानि च॥ ९-२६५

9.265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

एवंविधान् नृपो देशान् गुल्मैः स्थावर-जङ्गमैः। तस्करप्रतिषेधार्थं चारैश् च-अप्यनुचारयेत्॥ ९-२६६

9.266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

तत्सहायैर् अनुगतैर् नानाकर्मप्रवेदिभिः। विद्याद् उत्सादयेच् च-एव निपुणैः पूर्वतस्करैः॥ ९-२६७

9.267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

भक्ष्य-भोज्य-उपदेशैश् च ब्राह्मणानां च दर्शनैः। शौर्यकर्मापदेशैश् च कुर्युस् तेषां समागमम्॥ ९-२६८

9.268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

ये तत्र न-उपसर्पेयुर् मूलप्रणिहिताश् च ये। तान् प्रसह्य नृपो हन्यात् स-मित्र-ज्ञाति-बान्धवान्॥ ९-२६९

9.269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

न ह-ऊढेन विना चौरं घातयेद् धार्मिको नृपः। सह-ऊढं स-उपकरणं घातयेद् अविचारयन्॥ ९-२७०

9.270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

ग्रामेष्व् अपि च ये के चिच् चौराणां भक्तदायकाः। भाण्ड-अवकाशदाश् च-एव सर्वांस् तान् अपि घातयेत्॥ ९-२७१

9.271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

राष्ट्रेषु रक्षाधिकृतान् सामन्तांश् च-एव चोदितान्। अभ्याघातेषु मध्यस्थाञ् शिष्याच् चौरान् इव द्रुतम्॥ ९-२७२

9.272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

यश् च-अपि धर्मसमयात् प्रच्युतो धर्म-जीवनः। दण्डेन-एव तम् अप्योषेत् स्वकाद् धर्माद् हि विच्युतम्॥ ९-२७३

9.273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शने। शक्तितो न-अभिधावन्तो निर्वास्याः स-परिच्छदाः॥ ९-२७४

9.274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

राज्ञः कोशापहर्तॄंश् च प्रतिकूलेषु च स्थितान्। घातयेद् विविधैर् दण्डैर् अरीणां च-उपजापकान्॥ ९-२७५

9.275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

संधिं चित्त्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः। तेषां चित्त्वा नृपो हस्तौ तीक्ष्णे शूले निवेशयेत्॥ ९-२७६

9.276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

अङ्गुलीर् ग्रन्थिभेदस्य चेदयेत् प्रथमे ग्रहे। द्वितीये हस्त-चरणौ तृतीये वधम् अर्हति॥ ९-२७७

9.277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

अग्निदान् भक्तदांश् च-एव तथा शस्त्र-अवकाशदान्। संनिधातॄंश् च मोषस्य हन्याच् चौरम् इव-ईश्वरः॥ ९-२७८

9.278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

तडागभेदकं हन्याद् अप्सु शुद्धवधेन वा। यद् वा-अपि प्रतिसंस्कुर्याद् दाप्यस् तु-उत्तमसाहसम्॥ ९-२७९

9.279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

कोष्ठागार-अयुधागार-देवतागार-भेदकान्। हस्ति-अश्व-रथहर्तॄंश् च हन्याद् एव-अ-विचारयन्॥ ९-२८०

9.280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

यस् तु पूर्वनिविष्टस्य तडागस्य-उदकं हरेत्। आगमं वा-अप्यपां भिन्द्यात् स दाप्यः पूर्वसाहसम्॥ ९-२८१

9.281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

समुत्सृजेद् राजमार्गे यस् त्व् अमेध्यम् अनापदि। स द्वौ कार्षापणौ दद्याद् अमेध्यं च-अशु शोधयेत्॥ ९-२८२

9.282. But he who, except in a case of extreme necessity, drops filth on the king's high-road, shall pay two karshapanas and immediately remove (that) filth.

आपद्गतो अथ वा वृद्धा गर्भिणी बाल एव वा। परिभाषणम् अर्हन्ति तच् च शोध्यम् इति स्थितिः॥ ९-२८३

9.283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

चिकित्सकानां सर्वेषां मिथ्याप्रचरतां दमः। अमानुषेषु प्रथमो मानुषेषु तु मध्यमः॥ ९-२८४

9.284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

संक्रम-ध्वज-यष्टीनां प्रतिमानां च भेदकः। प्रतिकुर्याच् च तत् सर्वं पञ्च दद्यात् - शतानि च॥ ९-२८५

9.285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

अदूषितानां द्रव्याणां दूषणे भेदने तथा। मणीनाम् अपवेधे च दण्डः प्रथमसाहसः॥ ९-२८६

9.286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

समैर् हि विषमं यस् तु चरेद् वै मूल्यतो अपि वा। समाप्नुयाद् दमं पूर्वं नरो मध्यमम् एव वा॥ ९-२८७

9.287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

बन्धनानि च सर्वाणि राजा मार्गे निवेशयेत्। दुःखिता यत्र दृश्येरन् विकृताः पापकारिणह्॥ ९-२८८

9.288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.

प्राकारस्य च भेत्तारं परिखाणां च पूरकम्। द्वाराणां च-एव भङ्क्तारं क्षिप्रम् एव प्रवासयेत्॥ ९-२८९

9.289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)- gate, he shall instantly banish.

अभिचारेषु सर्वेषु कर्तव्यो द्विशतो दमः। मूलकर्मणि च-अनाप्तेः कृत्यासु विविधासु च॥ ९-२९०

9.290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

अबीजविक्रयी च-एव बीज-उत्कृष्टा तथा-एव च। मर्यादाभेदकश् च-एव विकृतं प्राप्नुयाद् वधम्॥ ९-२९१

9.291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

सर्वकण्टकपापिष्ठं हेमकारं तु पार्थिवः। प्रवर्तमानम् अन्याये चेदयेत् - लवशः क्षुरैः॥ ९-२९२

9.292. But the king shall cause a goldsmith who behaves dishonestly, the most nocuous of all the thorns, to be cut to pieces with razors.

सीता-द्रव्यापहरणे शस्त्राणाम् औषधस्य च । कालम् आसाद्य कार्यं च राजा दण्डं प्रकल्पयेत् ॥ ९-२९३

9.293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).

स्वाम्य-अमात्यौ पुरं राष्ट्रं कोश-दण्डौ सुहृत् तथा । सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यम् उच्यते ॥ ९-२९४

9.294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).

सप्तानां प्रकृतीनां तु राज्यस्य-असां यथाक्रमम् । पूर्वं पूर्वं गुरुतरं जानीयाद् व्यसनं महत् ॥ ९-२९५

9.295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

सप्त-अङ्गस्य-इह राज्यस्य विष्टब्धस्य त्रिदण्डवत् । अन्योन्यगुणवैशेष्यात् - न किं चिद् अतिरिच्यते ॥ ९-२९६

9.296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

तेषु तेषु तु कृत्येषु तत् तद् अङ्गं विशिष्यते । येन यत् साध्यते कार्यं तत् तस्मिन् - श्रेष्ठम् उच्यते ॥ ९-२९७

9.297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

चारेण-उत्साहयोगेन क्रियया-एव च कर्मणाम् । स्वशक्तिं परशक्तिं च नित्यं विद्यात् - महीपतिः ॥ ९-२९८

9.298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

पीडनानि च सर्वाणि व्यसनानि तथा-एव च । आरभेत ततः कार्यं संचिन्त्य गुरु-लाघवम् ॥ ९-२९९

9.299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

आरभेत-एव कर्माणि श्रान्तः श्रान्तः पुनः पुनः । कर्माण्यारभमाणं हि पुरुषं श्रीर् निषेवते ॥ ९-३००

9.300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

कृतं त्रेतायुगं च-एव द्वापरं कलिर् एव च । राज्ञो वृत्तानि सर्वाणि राजा हि युगम् उच्यते ॥ ९-३०१

9.301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

कलिः प्रसुप्तो भवति स जाग्रद् द्वापरं युगम् । कर्मस्व् अभ्युद्यतस् त्रेता विचरंस् तु कृतं युगम् ॥ ९-३०२

9.302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

इन्द्रस्य-अर्कस्य वायोश् च यमस्य वरुणस्य च। चन्द्रस्य-अग्नेः पृथिव्याश् च तेजोवृत्तं नृपश् चरेत्॥ ९-३०३

9.303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

वार्षिकांश् चतुरो मासान् यथा-इन्द्रो अभिप्रवर्षति। तथा-अभिवर्षेत् स्वं राष्ट्रं कामैर् इन्द्रव्रतं चरन्॥ ९-३०४

9.304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

अष्टौ मासान् यथा-आदित्यस् तोयं हरति रश्मिभिः। तथा हरेत् करं राष्ट्रात् - नित्यम् अर्कव्रतं हि तत्॥ ९-३०५

9.305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.

प्रविश्य सर्वभूतानि यथा चरति मारुतः। तथा चारैः प्रवेष्टव्यं व्रतम् एतद् हि मारुतम्॥ ९-३०६

9.306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.

यथा यमः प्रिय-द्वेष्यौ प्राप्ते काले नियच्छति। तथा राज्ञा नियन्तव्याः प्रजास् तद् हि यमव्रतम्॥ ९-३०७

9.307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

वरुणेन यथा पाशैर् बद्ध एव-अभिदृश्यते। तथा पापान् निगृह्णीयाद् व्रतम् एतद् हि वारुणम्॥ ९-३०८

9.308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः। तथा प्रकृतयो यस्मिन् स चान्द्रव्रतिको नृपः॥ ९-३०९

9.309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

प्रतापयुक्तस् तेजस्वी नित्यं स्यात् पापकर्मसु। दुष्टसामन्तहिंस्रश् च तद् आग्नेयं व्रतं स्मृतम्॥ ९-३१०

9.310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

यथा सर्वाणि भूतानि धरा धारयते समम्। तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम्॥ ९-३११

9.311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

एतैर् उपायैर् अन्यैश् च युक्तो नित्यम् अतन्द्रितः। स्तेनान् राजा निगृह्णीयात् स्वराष्ट्रे पर एव च॥ ९-३१२

9.312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

पराम् अप्यापदं प्राप्तो ब्राह्मणान् न प्रकोपयेत्। ते ह्येनं कुपिता हन्युः सद्यः स-बल-वाहनम्॥ ९-३१३

9.313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

यैः कृतः सर्वभक्ष्यो अग्निर् अपेयश् च महोदधिः। क्षयी च-अप्यायितः सोमः को न नश्येत् प्रकोप्य तान्॥ ९-३१४

9.314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

लोकान् अन्यान् सृजेयुर् ये लोकपालांश् च कोपिताः। देवान् कुर्युर् अदेवांश् च कः क्षिण्वंस् तान् समृद्धुयात्॥ ९-३१५

9.315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

यान् उपाश्रित्य तिष्ठन्ति लोका देवाश् च सर्वदा। ब्रह्म च-एव धनं येषां को हिंस्यात् ताञ् जिजीविषुः॥ ९-३१६

9.316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

अविद्वांश् च-एव विद्वांश् च ब्राह्मणो दैवतं महत्। प्रणीतश् च-अ-प्रणीतश् च यथा-अग्निर् दैवतं महत्॥ ९-३१७

9.317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

श्मशानेष्व् अपि तेजस्वी पावको न-एव दुष्यति। हूयमानश् च यज्ञेषु भूय एव-अभिवर्धते॥ ९-३१८

9.318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

एवं यद्यप्यनिष्टेषु वर्तन्ते सर्वकर्मसु। सर्वथा ब्राह्मणाः पूज्याः परमं दैवतम् हि तत्॥ ९-३१९

9.319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

क्षत्रस्य-अतिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः। ब्रह्म-एव संनियन्तृ स्यात् क्षत्रं हि ब्रह्म-संभवम्॥ ९-३२०

9.320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

अद्भ्यो अग्निर् ब्रह्मतः क्षत्रम् अश्मनो लोहम् उत्थितम्। तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति॥ ९-३२१

9.321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

न-अ-ब्रह्म क्षत्रम् ऋध्नोति न-अ-क्षत्रं ब्रह्म वर्धते। ब्रह्म क्षत्रं च संपृक्तम् इह च-अमुत्र वर्धते॥ ९-३२२

9.322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

दत्त्वा धनं तु विप्रेभ्यः सर्वदण्डसमुत्थितम्। पुत्रे राज्यं समासृज्य कुर्वीत प्रायणं रणे॥ ९-३२३

9.323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

एवं चरन् सदा युक्तो राजधर्मेषु पार्थिवः। हितेषु च-एव लोकस्य सर्वान् भृत्यान् नियोजयेत्॥ ९-३२४

9.324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

एषो अ-खिलः कर्मविधिर् उक्तो राज्ञः सनातनः। इमं कर्मविधिं विद्यात् क्रमशो वैश्य-शूद्रयोः॥ ९-३२५

9.325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

वैश्यस् तु कृत-संस्कारः कृत्वा दारपरिग्रहम्। वार्तायां नित्ययुक्तः स्यात् पशूनां च-एव रक्षणे॥ ९-३२६

9.326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

प्रजापतिर् हि वैश्याय सृष्ट्वा परिददे पशून्। ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः॥ ९-३२७

9.327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

न च वैश्यस्य कामः स्यान् न रक्षेयं पशून् इति। वैश्ये च-इच्छति न-अन्येन रक्षितव्याः कथं चन॥ ९-३२८

9.328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

मणि-मुक्ता-प्रवालानां लोहानां तान्तवस्य च। गन्धानां च रसानां च विद्याद् अर्घ-बल-अबलम्॥ ९-३२९

9.329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

बीजानाम् उप्तिविद्-च स्यात् क्षेत्रदोष-गुणस्य च। मानयोगं च जानीयात् तुलायोगांश् च सर्वशः।९-३३०

9.330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

सार-असारं च भाण्डानां देशानां च गुण-अगुणान्। लाभ-अलाभं च पण्यानां पशूनां परिवर्धनम्॥ ९-३३१

9.331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

भृत्यानां च भृतिं विद्याद् भाषाश् च विविधा नृणां। द्रव्याणां स्थान-योगांश् च क्रय-विक्रयम् एव च॥ ९-३३२

9.332. He must be acquainted with the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

धर्मेण च द्रव्यवृद्धाव् आतिष्ठेद् यत्नम् उत्तमम्। दद्याच् च सर्वभूतानाम् अन्नम् एव प्रयत्नतः॥ ९-३३३

9.333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम्। शुश्रूषा-एव तु शूद्रस्य धर्मो नैश्रेयसः परः॥ ९-३३४

9.334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

शुचिर् उत्कृष्टशुश्रूषुर् मृदु-वाग् अनहंकृतः। ब्राह्मणादि-अश्रयो नित्यम् उत्कृष्टां जातिम् अश्नुते॥ ९-३३५

9.335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

एषो अनापदि वर्णानाम् उक्तः कर्मविधिः शुभः। आपद्यपि हि यस् तेषां क्रमशस् तन् निबोधत॥ ९-३३६

9.336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

Chapter 10

अधीयीरंस् त्रयो वर्णाः स्वकर्मस्था द्विजातयः। प्रब्रूयाद् ब्राह्मणस् त्व् एषां न-इतराव् इति निश्चयः॥ १०-०१

10.1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

सर्वेषां ब्राह्मणो विद्याद् वृत्त्युपायान् यथाविधि। प्रब्रूयाद् इतरेभ्यश् च स्वयं च-एव तथा भवेत्॥ १०-०२

10.2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)

वैशेष्यात् प्रकृतिश्रैष्ठ्यात् - नियमस्य च धारणात्। संस्कारस्य विशेषाच् च वर्णानां ब्राह्मणः प्रभुः॥ १०-०३

10.3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

ब्राह्मणः क्षत्रियो वैश्यस् त्रयो वर्णा द्विजातयः। चतुर्थ एकजातिस् तु शूद्रो न-अस्ति तु पञ्चमः॥ १०-०४

10.4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

सर्ववर्णेषु तुल्यासु पत्नीष्व् अक्षत-योनिषु। आनुलोम्येन संभूता जात्या ज्ञेयास् त एव ते॥ १०-०५

10.5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)

स्त्रीष्व् अनन्तरजातासु द्विजैर् उत्पादितान् सुतान्। सदृशान् एव तान् आहुर् मातृदोषविगर्हितान्॥ १०-०६

10.6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

अनन्तरासु जातानां विधिर् एष सनातनः। द्वि-एकान्तरासु जातानां धर्म्यं विद्याद् इमं विधिम्॥ १०-०७

10.7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

ब्राह्मणाद् वैश्यकन्यायाम् अम्बष्ठो नाम जायते। निषादः शूद्रकन्यायां यः पारशव उच्यते॥ १०-०८

10.8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.

क्षत्रियात् - शूद्रकन्यायां क्रूराचारविहारवान्। क्षत्र-शूद्र-वपुर् जन्तुर् उग्रो नाम प्रजायते॥ १०-०९

10.9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.

विप्रस्य त्रिषु वर्णेषु नृपतेर् वर्णयोर् द्वयोः। वैश्यस्य वर्णे च-एकस्मिन् षड् एते अपसदाः स्मृताः॥ १०-१०

10.10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).

क्षत्रियाद् विप्रकन्यायां सूतो भवति जातितः। वैश्यान् मागध-वैदेहौ राज-विप्र-अङ्गनासुतौ॥ १०-११

10.11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.

शूद्राद् आयोगवः क्षत्ता चण्डालश् च-अधमो नृणाम्। वैश्य-राजन्य-विप्रासु जायन्ते वर्णसंकराः॥ १०-१२

10.12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.

एकान्तरे त्व् आनुलोम्याद् अम्बष्ठ-उग्रौ यथा स्मृतौ। क्षत्तृ-वैदेहकौ तद्वत् प्रातिलोम्ये अपि जन्मनि॥ १०-१३

10.13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).

पुत्रा ये अनन्तरस्त्रीजाः क्रमेण-उक्ता द्विजन्मनाम्। तान् अनन्तर-नाम्नस् तु मातृदोषात् प्रचक्षते॥ १०-१४

10.14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.

ब्राह्मणाद् उग्रकन्यायाम् आवृतो नाम जायते। आभीरो अम्बष्ठकन्यायाम् आयोगव्यां तु धिग्वणः॥ १०-१५

10.15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.

आयोगवश् च क्षत्ता च चण्डालश् च-अधमो नृणाम्। प्रातिलोम्येन जायन्ते शूद्राद् अपसदास् त्रयः॥ १०-१६

10.16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;

वैश्यान् मागध-वैदेहौ क्षत्रियात् सूत एव तु। प्रतीपम् एते जायन्ते परे अप्यपसदास् त्रयः॥ १०-१७

10.17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

जातो निषादात् - शूद्रायां जात्या भवति पुक्कसः। शूद्राज् जातो निषाद्यां तु स वै कुक्कुटकः स्मृतः॥ १०-१८

10.18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.

क्षत्तुर् जातस् तथा-उग्रायां श्वपाक इति कीर्त्यते। वैदेहकेन त्व् अम्बष्ठ्याम् उत्पन्नो वेण उच्यते॥ १०-१९

10.19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

द्विजातयः सवर्णासु जनयन्त्यव्रतांस् तु यान्। तान् सावित्रीपरिभ्रष्टान् व्रात्यान् इति विनिर्दिशेत्॥ १०-२०

10.20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.

व्रात्यात् तु जायते विप्रात् पाप-अत्मा भूर्जकण्टकः। आवन्त्य-वाटधानौ च पुष्पधः शैख एव च॥ १०-२१

10.21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.

झल्लो मल्लश् च राजन्याद् व्रात्यात् - निच्विर् एव च। नटश् च करणश् च-एव खसो द्रविड एव च॥ १०-२२

10.22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.

वैश्यात् तु जायते व्रात्यात् सुधन्वा-अचार्य एव च। कारुषश् च विजन्मा च मैत्रः सात्वत एव च॥ १०-२३

10.23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.

व्यभिचारेण वर्णानाम् अवेद्यावेदनेन च। स्वकर्मणां च त्यागेन जायन्ते वर्णसंकराः॥ १०-२४

10.24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.

संकीर्ण-योनयो ये तु प्रतिलोम-अनुलोम-जाः। अन्योन्यव्यतिषक्ताश् च तान् प्रवक्ष्याम्यशेषतः॥ १०-२५

10.25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.

सूतो वैदेहकश् च-एव चण्डालश् च नराधमः। मागधः तथा-अयोगव एव च क्षत्रजातिश् च॥ १०-२६

10.26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava,

एते षट् सदृशान् वर्णाञ् जनयन्ति स्वयोनिषु। मातृजात्यां प्रसूयन्ते प्रवारासु च योनिषु॥ १०-२७

10.27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones.

यथा त्रयाणां वर्णानां द्वयोर् आत्मा-अस्य जायते। आनन्तर्यात् स्वयोन्यां तु तथा बाह्येष्व् अपि क्रमात्॥ १०-२८

10.28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).

ते च-अपि बाह्यान् सुबहूंस् ततो अप्यधिकदूषितान्। परस्परस्य दारेषु जनयन्ति विगर्हितान्॥ १०-२९

10.29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).

यथा-एव शूद्रो ब्राह्मण्यां बाह्यं जन्तुं प्रसूयते। तथा बाह्यतरं बाह्यश् चातुर्वर्ण्ये प्रसूयते॥ १०-३०

10.30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).

प्रतिकूलं वर्तमाना बाह्या बाह्यतरान् पुनः। हीना हीनान् प्रसूयन्ते वर्णान् पञ्चदश-एव तु॥ १०-३१

10.31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).

प्रसाधन-उपचारज्ञम् अदासं दासजीवनम्। सैरिन्ध्रं वागुरा-वृत्तिं सूते दस्युर् अयोगवे॥ १०-३२

10.32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

मैत्रेयकं तु वैदेहो माधूकं संप्रसूयते। नॄन् प्रशंसत्यजस्रं यो घण्टाताडो अरुण-उदये॥ १०-३३

10.33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually. praises (great) men.

निषादो मार्गवं सूते दासं नौकर्मजीविनम्। कैवर्तम् इति यं प्राहुर् आर्यावर्तनिवासिनः॥ १०-३४

10.34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.

मृतवस्त्रभृत्स्व् नारीषु गर्हित-अन्न-अशनासु च। भवन्त्यायोगवीष्व् एते जातिहीनाः पृथक् त्रयः॥ १०-३५

10.35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.

कारावरो निषादात् तु चर्मकारः प्रसूयते। वैदेहिकाद् अन्ध्र-मेदौ बहिर्ग्राम-प्रतिश्रयौ॥ १०-३६

10.36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.

चण्डालात् पाण्डुसोपाकस् त्वक्सारव्यवहारवान्। आहिण्डिको निषादेन वैदेह्याम् एव जायते॥ १०-३७

10.37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.

चण्डालेन तु सोपाको मूलव्यसनवृत्तिमान्। पुक्कस्यां जायते पापः सदा सज्जनगर्हितः॥ १०-३८

10.38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.

निषादस्त्री तु चण्डालात् पुत्रम् अन्त्यावसायिनम्। श्मशान-गोचरं सूते बाह्यानाम् अपि गर्हितम्॥ १०-३९

10.39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).

संकरे जातयस् त्व् एताः पितृ-मातृ-प्रदर्शिताः। प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः॥ १०-४०

10.40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.

स्वजातिज-अनन्तरजाः षट् सुता द्विजधर्मिणः। शूद्राणां तु स-धर्माणः सर्वे अपध्वंसजाः स्मृताः॥ १०-४१

10.41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.

तपो-बीज-प्रभावैस् तु ते गच्छन्ति युगे युगे। उत्कर्षं च-अपकर्षं च मनुष्येष्व् इह जन्मतः॥ १०-४२

10.42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.

शनकैस् तु क्रियालोपाद् इमाः क्षत्रिय-जातयः। वृषलत्वं गता लोके ब्राह्मणादर्शनेन च॥ १०-४३

10.43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;

पौण्ड्रकाश् चौड्र-द्रविडाः काम्बोजा यवनाः शकाः। पारदा-पह्लवाश् चीनाः किराता दरदाः खशाः॥ १०-४४

10.44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

मुख-बाहु-ऊरु-पद्-जानां या लोके जातयो बहिः। म्लेच्छ-वाचश् च-अर्य-वाचः सर्वे ते दस्यवः स्मृताः॥ १०-४५

10.45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

ये द्विजानाम् अपसदा ये च-अपध्वंसजाः स्मृताः। ते निन्दितैर् वर्तयेयुर् द्विजानाम् एव कर्मभिः॥ १०-४६

10.46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

सूतानाम् अश्व-सारथ्यम् अम्बष्ठानां चिकित्सनम्। वैदेहकानां स्त्रीकार्यं मागधानां वणिक्पथः॥ १०-४७

10.47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;

मत्स्यघातो निषादानां त्वष्टिस् त्व् आयोगवस्य च। मेद-अन्ध्र-चुञ्चु-मद्गूनाम् आरण्यपशुहिंसनम्॥ १०-४८

10.48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;

क्षत्तृ-उग्र-पुक्कसानां तु बिलौकोवध-बन्धनम्। धिग्वणानां चर्मकार्यं वेणानां भाण्डवादनम्॥ १०-४९

10.49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

चैत्यद्रुम-श्मशानेषु शैलेषु-उपवनेषु च। वसेयुर् एते विज्ञाता वर्तयन्तः स्वकर्मभिः॥ १०-५०

10.50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.

चण्डाल-श्वपचानां तु बहिर् ग्रामात् प्रतिश्रयः। अपपात्राश् च कर्तव्या धनम् एषां श्व-गर्दभम्॥ १०-५१

10.51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.

वासांसि मृतचैलानि भिन्नभाण्डेषु भोजनम्। काष्णायसम् अलङ्कारः परिव्रज्या च नित्यशः॥ १०-५२

10.52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

न तैः समयम् अन्विच्चेत् पुरुषो धर्मम् आचरन्। व्यवहारो मिथस् तेषां विवाहः सदृशैः सह॥ १०-५३

10.53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

अन्नम् एषां पराधीनं देयं स्याद् भिन्नभाजने। रात्रौ न विचरेयुस् ते ग्रामेषु नगरेषु च॥ १०-५४

10.54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

दिवा चरेयुः कार्यार्थं चिह्निता राजशासनैः। अबान्धवं शवं च-एव निर्हरेयुर् इति स्थितिः॥ १०-५५

10.55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.

वध्यांश् च हन्युः सततं यथाशास्त्रं नृपाज्ञया। वध्यवासांसि गृह्णीयुः शय्याश् च-अभरणानि च॥ १०-५६

10.56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.

वर्णापेतम् अविज्ञातं नरं कलुषयोनिजम्। आर्य-रूपम् इव-अनार्यं कर्मभिः स्वैर् विभावयेत्॥ १०-५७

10.57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता। पुरुषं व्यञ्जयन्ति-इह लोके कलुषयोनिजम्॥ १०-५८

10.58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.

पित्र्यं वा भजते शीलं मातुर् वा-उभयम् एव वा। न कथं चन दुर्योनिः प्रकृतिं स्वां नियच्छति॥ १०-५९

10.59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.

कुले मुख्ये अपि जातस्य यस्य स्याद् योनिसंकरः। संश्रयत्येव तत् - शीलं नरो अल्पम् अपि वा बहु॥ १०-६०

10.60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.

यत्र त्व् एते परिध्वंसाज् जायन्ते वर्णदूषकाः। राष्ट्रिकैः सह तद् राष्ट्रं क्षिप्रम् एव विनश्यति॥ १०-६१

10.61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.

ब्राह्मणार्थे गवार्थे वा देहत्यागो अन् - उपस्कृतः। स्त्री-बालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम्॥ १०-६२

10.62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)

अहिंसा सत्यम् अस्तेयं शौचम् इन्द्रियनिग्रहः। एतं सामासिकं धर्मं चातुर्वर्ण्ये अब्रवीन् मनुः॥ १०-६३

10.63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.

शूद्रायां ब्राह्मणाज् जातः श्रेयसा चेत् प्रजायते। अश्रेयान् श्रेयसीं जातिं गच्चत्या सप्तमाद् युगात्॥ १०-६४

10.64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

शूद्रो ब्राह्मणताम् एति ब्राह्मणश् च-एति शूद्रताम्। क्षत्रियाज् जातम् एवं तु विद्याद् वैश्यात् तथा-एव च॥ १०-६५

10.65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

अनार्यायां समुत्पन्नो ब्राह्मणात् तु यदृच्चया। ब्राह्मण्याम् अप्यनार्यात् तु श्रेयस्त्वं क्व-इति चेद् भवेत्॥ १०-६६

10.66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

जातो नार्याम् अनार्यायाम् आर्याद् आर्यो भवेद् गुणैः। जातो अप्यनार्याद् आर्यायाम् अनार्य इति निश्चयः॥ १०-६७

10.67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'

तावु उभावु अप्यसंस्कार्यावु इति धर्मो व्यवस्थितः। वैगुण्याज् जन्मनः पूर्व उत्तरः प्रतिलोमतः॥ १०-६८

10.68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

सुबीजं च-एव सुक्षेत्रे जातं संपद्यते यथा। तथा-अर्याज् जात आर्यायां सर्वं संस्कारम् अर्हति॥ १०-६९

10.69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

बीजम् एके प्रशंसन्ति क्षेत्रम् अन्ये मनीषिणः। बीज-क्षेत्रे तथा-एव-अन्ये तत्र-इयं तु व्यवस्थितिः॥ १०-७०

10.70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

अक्षेत्रे बीजम् उत्सृष्टम् अन्तरा-एव विनश्यति। अबीजकम् अपि क्षेत्रं केवलं स्थण्डिलं भवेत्।१०-७१

10.71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

यस्माद् बीजप्रभावेण तिर्यग्जा ऋषयो अभवन्। पूजिताश् च प्रशस्ताश् च तस्माद् बीजं प्रशस्यते॥ १०-७२

10.72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

अनार्यम् आर्य-कर्माणम् आर्यं च-अनार्यकर्मिणम्। संप्रधार्य-अब्रवीद् धाता न समौ न-असमाव् इति॥ १०-७३

10.73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'

ब्राह्मणा ब्रह्मयोनिस्था ये स्वकर्मण्यवस्थिताः। ते सम्यग् उपजीवेयुः षट् कर्माणि यथाक्रमम्॥ १०-७४

10.74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

अध्यापनम् अध्ययनं यजनं याजनं तथा। दानं प्रतिग्रहश् च-एव षट् कर्माण्यग्रजन्मनः॥ १०-७५

10.75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

षण्णां तु कर्मणाम् अस्य त्रीणि कर्माणि जीविका। याजन-अध्यापने च-एव विशुद्धाच् च प्रतिग्रहः॥ १०-७६

10.76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

त्रयो धर्मा निवर्तन्ते ब्राह्मणात् क्षत्रियं प्रति। अध्यापनं याजनं च तृतीयश् च प्रतिग्रहः॥ १०-७७

10.77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

वैश्यं प्रति तथा-एव-एते निवर्तेरन्न् इति स्थितिः। न तौ प्रति हि तान् धर्मान् मनुर् आह प्रजापतिः॥ १०-७८

10.78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

शस्त्र-अस्त्रभृत्त्वं क्षत्रस्य वणिक-पशु-कृषिर् विषः। आजीवनार्थं धर्मस् तु दानम् अध्ययनं यजिः॥ १०-७९

10.79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम्। वार्ताकर्म-एव वैश्यस्य विशिष्टानि स्वकर्मसु॥ १०-८०

10.80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

अजीवंस् तु यथा-उक्तेन ब्राह्मणः स्वेन कर्मणा। जीवेत् क्षत्रियधर्मेण स ह्यस्य प्रत्यनन्तरः॥ १०-८१

10.81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

उभाभ्याम् अप्यजीवंस् तु कथं स्याद् इति चेद् भवेत्। कृषि-गोरक्षम् आस्थाय जीवेद् वैश्यस्य जीविकाम्॥ १०-८२

10.82. If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?' the answer is), he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle.

वैश्यवृत्त्या-अपि जीवंस् तु ब्राह्मणः क्सत्रियो अपि वा। हिंसा-प्रायां पराधीनां कृषिं यत्नेन वर्जयेत्॥ १०-८३

10.83. But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

कृषिं साधु-इति मन्यन्ते सा वृत्तिः सद्विगर्हिताः। भूमिं भूमिशयांश् च-एव हन्ति काष्ठम् अयो-मुखम्॥ १०-८४

10.84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

इदं तु वृत्तिवैकल्यात् त्यजतो धर्मनैपुणं। विश-पण्यम् उद्धृत-उद्धारं विक्रेयं वित्तवर्धनम्॥ १०-८५

10.85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

सर्वान् रसान् अपोहेत कृतान्नं च तिलैः सह। अश्मनो लवणं च-एव पशवो ये च मानुषाः॥ १०-८६

10.86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

सर्वं च तान्तवं रक्तं शाण-क्षौम-अविकानि च। अपि चेत् स्युर् अरक्तानि फल-मूले तथा-ओषधीः॥ १०-८७

10.87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

अपः शस्त्रं विषं मांसं सोमं गन्धांश् च सर्वशः। क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान्॥ १०-८८

10.88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

आरण्यांश् च पशून् सर्वान् दंष्ट्रिणश् च वयांसि च। मद्यं नीलिं च लाक्षां च सर्वांश् च-एक-शफांस् तथा॥ १०-८९

10.89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

काममम् उत्पाद्य कृष्यां तु स्वयम् एव कृषीवलः। विक्रीणीत तिलान् - शूद्रान् धर्मार्थम् अचिरस्थितान्॥ १०-९०

10.90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

भोजन-अभ्यञ्जनाद् दानाद् यद् अन्यत् कुरुते तिलैः। कृमिभूतः श्वविष्ठायां पितृभिः सह मज्जति॥ १०-९१

10.91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

सद्यः पतति मांसेन लाक्षया लवणेन च। त्र्यहेण शूद्रो भवति ब्राह्मणः क्षीरविक्रयात्॥ १०-९२

10.92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

इतरेषां तु पण्यानां विक्रयाद् इह कामतः। ब्राह्मणः सप्तरात्रेण वैश्यभावं नियच्चति॥ १०-९३

10.93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

रसा रसैर् निमातव्या न त्व् एव लवणं रसैः। कृतान्नं च कृतान्नेन तिला धान्येन तत्समाः॥ १०-९४

10.94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.

जीवेद् एतेन राजन्यः सर्वेण-अप्यनयं गतः। न त्व् एव ज्यायंसीं वृत्तिम् अभिमन्येत कर्हि चित्॥ १०-९५

10.95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

यो लोभाद् अधमो जात्या जीवेद् उत्कृष्ट-कर्मभिः। तं राजा निर्धनं कृत्वा क्षिप्रम् एव प्रवासयेत्॥ १०-९६

10.96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः। परधर्मेण जीवन् हि सद्यः पतति जातितः॥ १०-९७

10.97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

वैश्यो अ-जीवन् स्वधर्मेण शूद्रवृत्त्या-अपि वर्तयेत्। अनाचरन्न् अकार्याणि निवर्तेत च शक्तिमान्॥ १०-९८

10.98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

अशक्नुवंस् तु शुश्रूषां शूद्रः कर्तुं द्विजन्मनाम्। पुत्र-दारात्ययं प्राप्तो जीवेत् कारुक-कर्मभिः॥ १०-९९

10.99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

यैः कर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः। तानि कारुक-कर्माणि शिल्पानि विविधानि च॥ १०-१००

10.100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

वैश्यवृत्तिम् अनातिष्ठन् ब्राह्मणः स्वे पथि स्थितः। अवृत्तिकर्षितः सीदन्न् इमं धर्मं समाचरेत्॥ १०-१०१

10.101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

सर्वतः प्रतिगृह्णीयाद् ब्राह्मणस् त्व् अनयं गतः। पवित्रं दुष्यति-इत्येतद् धर्मतो न-उपपद्यते॥ १०-१०२

10.102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

न-अध्यापनाद् याजनाद् वा गर्हिताद् वा प्रतिग्रहात्। दोषो भवति विप्राणां ज्वलन-अम्बु-समा हि ते॥ १०-१०३

10.103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

जीवितात्ययम् आपन्नो यो अन्नम् अत्ति ततस् ततः। आकाशम् इव पङ्केन न स पापेन लिप्यते॥ १०-१०४

10.104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

अजीगर्तः सुतं हन्तुम् उपासर्पद् बुभुक्षितः। न च-अलिप्यत पापेन क्षुत्प्रतीकारम् आचरन्॥ १०-१०५

10.105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

श्वमांसम् इच्चन् आर्तो अत्तुं धर्म-अधर्मविचक्षणः। प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान्॥ १०-१०६

10.106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

भरद्वाजः क्षुधार्तस् तु स-पुत्रो विजने वने। बह्वीर् गाः प्रतिजग्राह वृधोस् तक्ष्णो महातपाः॥ १०-१०७

10.107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

क्षुधार्तश् च-अत्तुम् अभ्यागाद् विश्वामित्रः श्वजाघनीम्। चण्डालहस्ताद् आदाय धर्म-अधर्मविचक्षणः॥ १०-१०८

10.108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

प्रतिग्रहाद् याजनाद् वा तथा-एव-अध्यापनाद् अपि। प्रतिग्रहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः॥ १०-१०९

10.109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

याजन-अध्यापने नित्यं क्रियेते संस्कृत-अत्मनाम्। प्रतिग्रहस् तु क्रियते शूद्राद् अप्यन्त्य-जन्मनः॥ १०-११०

10.110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

जप-होमैर् अपैत्येनो याजन-अध्यापनैः कृतम्। प्रतिग्रहनिमित्तं तु त्यागेन तपसा-एव च ॥ १०-१११

10.111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

शिल-उञ्छम् अप्याददीत विप्रो अ-जीवन् यतस् ततः। प्रतिग्रहात् - शिलः श्रेयांस् ततो अप्युञ्छः प्रशस्यते ॥

१०-११२

10.112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

सीदद्भिः कुप्यम् इच्चद्भिर् धने वा पृथिवीपतिः। याच्यः स्यात् स्नातकैर् विप्रैर् अदित्संस् त्यागम् अर्हति ॥ १०-११३

10.113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

अकृतं च कृतात् क्षेत्राद् गौर् अजाविकम् एव च। हिरण्यं धान्यम् अन्नं च पूर्वं पूर्वम् अदोषवत्॥ १०-११४

10.114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः। प्रयोगः कर्मयोगश् च सत्प्रतिग्रह एव च ॥ १०-११५

10.115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः। धृतिर् भैक्षं कुसीदं च दश जीवनहेतवः ॥ १०-११६

10.116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

ब्राह्मणः क्षत्रियो वा-अपि वृद्धिं न-एव प्रयोजयेत्। कामं तु खलु धर्मार्थं दद्यात् पापीयसे अल्पिकाम्॥ १०-११७

10.117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

चतुर्थम् आददानो अपि क्षत्रियो भागम् आपदि। प्रजा रक्षन् परं शक्त्या किल्बिषात् प्रतिमुच्यते ॥ १०-११८

10.118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

स्वधर्मो विजयस् तस्य न-अहवे स्यात् पराङ्-मुखः। शस्त्रेण वैश्यान् रक्षित्वा धर्म्यम् आहारयेद् बलिम्॥ १०-११९

10.119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

धान्ये अष्टमं विशां शुल्कं विंशं कार्षापण-अवरम्। कर्म-उपकरणाः शूद्राः कारवः शिल्पिनस् तथा ॥ १०-१२०

10.120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

शूद्रस् तु वृत्तिम् आकाङ्क्षन् क्षत्रम् आराधयेद् यदि। धनिनं वा-अप्युपाराध्य वैश्यं शूद्रो जिजीविषेत्॥ १०-१२१

10.121. If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

स्वर्गार्थम् उभयार्थं वा विप्रान् आराधयेत् तु सः। जातब्राह्मण-शब्दस्य सा ह्यस्य कृतकृत्यता ॥ १०-१२२

10.122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

विप्रसेवा-एव शूद्रस्य विशिष्टं कर्म कीर्त्यते। यद् अतो अन्यद् हि कुरुते तद् भवत्यस्य निष्फलम्॥ १०-१२३

10.123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

प्रकल्प्या तस्य तैर् वृत्तिः स्वकुटुम्बाद् यथार्हतः। शक्तिं च-अवेक्ष्य दाक्ष्यं च भृत्यानां च परिग्रहम्॥ १०-१२४

10.124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.

उच्छिष्टम् अन्नं दातव्यं जीर्णानि वसनानि च। पुलाकाश् च-एव धान्यानां जीर्णाश् च-एव परिच्छदाः॥ १०-१२५

10.125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.

न शूद्रे पातकं किं चिन् न च संस्कारम् अर्हति। न-अस्य-अधिकारो धर्मे अस्ति न धर्मात् प्रतिषेधनम्॥ १०-१२६

10.126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

धर्म-इप्सवस् तु धर्मज्ञाः सतां वृत्तम् अनुष्ठिताः। मन्त्रवर्ज्यं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च ॥ १०-१२७

10.127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.

यथा यथा हि सद्वृत्तम् आतिष्ठत्यनसूयकः। तथा तथा-इमं च-अमुं च लोकं प्राप्नोत्यनिन्दितः॥ १०-१२८

10.128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

शक्तेन-अपि हि शूद्रेण न कार्यो धनसंचयः। शूद्रो हि धनम् आसाद्य ब्राह्मणान् एव बाधते॥ १०-१२९

10.129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

एते चतुर्णां वर्णानाम् आपद्धर्माः प्रकीर्तिताः। यान् सम्यग् अनुतिष्ठन्तो व्रजन्ति परमं गतिम्॥ १०-१३०

10.130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

एष धर्मविधिः कृत्स्नश् चातुर्वर्ण्यस्य कीर्तितः। अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम्॥ १०-१३१

10.131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

Chapter 11

सान्तानिकं यक्ष्यमाणम् अध्वगं सार्ववेदसम्। गुरु-अर्थं पितृ-मातृ-अर्थं स्वाध्यायार्थ्युपतापिनः ॥ ११-०१

11.1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,

न वै तान् स्नातकान् विद्याद् ब्राह्मणान् धर्मभिक्षुकान्। निःस्वेभ्यो देयम् एतेभ्यो दानं विद्याविशेषतः ॥ ११-०२

11.2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

एतेभ्यो हि द्विजाग्र्येभ्यो देयम् अन्नं स-दक्षिणम्। इतरेभ्यो बहिर्वेदि कृतान्नं देयम् उच्यते ॥ ११-०३

11.3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.

सर्वरत्नानि राजा तु यथार्हं प्रतिपादयेत्। ब्राह्मणान् वेदविदुषो यज्ञार्थं च-एव दक्षिणाम्॥ ११-०४

11.4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

कृत-दारो अपरान् दारान् भिक्षित्वा यो अधिगच्छति। रति-मात्रं फलं तस्य द्रव्यदातुस् तु संततिः ॥ ११-०५

11.5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

धनानि तु यथाशक्ति विप्रेषु प्रतिपादयेत् । वेदवित्सु विविक्तेषु प्रेत्य स्वर्गं समश्नुते ११-०६

11.6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये। अधिकं वा-अपि विद्येत स सोमं पातुम् अर्हति ॥ ११-०७

11.7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

अतः स्वल्पीयसि द्रव्ये यः सोमं पिबति द्विजः। स पीतसोम-पूर्वो अपि न तस्य-अप्नोति तत्फलम्॥ ११-०८

11.8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

शक्तः परजने दाता स्वजने दुःखजीविनि। मध्व-अपातो विष-अस्वादः स धर्म-प्रतिरूपकः ॥ ११-०९

11.9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

भृत्यानाम् उपरोधेन यत् करोत्यौर्ध्वदेहिकम्। तद् भवत्यसुख-उदर्कं जीवतश् च मृतस्य च ॥ ११-१०

11.10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

यज्ञश् चेत् प्रतिरुद्धः स्याद् एकेन-अङ्गेन यज्वनः। ब्राह्मणस्य विशेषेण धार्मिके सति राजनि ॥ ११-११

11.11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

यो वैश्यः स्याद् बहुपशुर् हीन-क्रतुर् असोमपः। कुटुम्बात् तस्य तद् द्रव्यम् आहरेद् यज्ञसिद्धये ॥ ११-१२

11.12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

आहरेत् त्रीणि वा द्वे वा कामं शूद्रस्य वेश्मनः। न हि शूद्रस्य यज्ञेषु कश् चिद् अस्ति परिग्रहः ॥ ११-१३

11.13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

यो अनाहित-अग्निः शतगुर् अयज्वा च सहस्रगुः। तयोर् अपि कुटुम्बाभ्याम् आहरेद् अविचारयन्॥ ११-१४

11.14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);

आदान-नित्याच् च-अदातुर् आहरेद् अप्रयच्छतः। तथा यशो अस्य प्रथते धर्मश् च-एव प्रवर्धते ॥ ११-१५

11.15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.

तथा-एव सप्तमे भक्ते भक्तानि षड् अनश्नता। अश्वस्तनविधानेन हर्तव्यं हीन-कर्मणः ॥ ११-१६

11.16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,

खलात् क्षेत्राद् अगाराद् वा यतो वा-अप्युपलभ्यते। आख्यातव्यं तु तत् तस्मै पृच्छते यदि पृच्छति ॥ ११-१७

11.17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).

ब्राह्मणस्वं न हर्तव्यं क्षत्रियेण कदा चन। दस्यु-निष्क्रिययोस् तु स्वम् अजीवन् हर्तुम् अर्हति ॥ ११-१८

11.18. (On such occasions) a Kshatriya must never take the property of a (virtuous Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.

यो असाधुभ्यो अर्थम् आदाय साधुभ्यः संप्रयच्छति। स कृत्वा प्लवम् आत्मानं संतारयति तावु् उभौ ॥ ११-१९

11.19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

यद् धनं यज्ञशीलानां देवस्वं तद् विदुर् बुधाः। अयज्वनां तु यद् वित्तम् आसुरस्वं तद् उच्यते॥ ११-२०

11.20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.

न तस्मिन् धारयेद् दण्डं धार्मिकः पृथिवीपतिः। क्षत्रियस्य हि बालिश्याद् ब्राह्मणः सीदति क्षुधा॥ ११-२१

11.21. On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care.

तस्य भृत्यजनं ज्ञात्वा स्वकुटुम्बान् महीपतिः। श्रुत-शीले च विज्ञाय वृत्तिं धर्म्यां प्रकल्पयेत्॥ ११-२२

11.22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;

कल्पयित्वा-अस्य वृत्तिं च रक्षेद् एनं समन्ततः। राजा हि धर्मषड्भागं तस्मात् प्राप्नोति रक्षितात्॥ ११-२३

11.23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.

न यज्ञार्थं धनं शूद्राद् विप्रो भिक्षेत कर्हि चित्। यजमानो हि भिक्षित्वा चण्डालः प्रेत्य जायते॥ ११-२४

11.24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.

याज्ञार्थम् अर्थं भिक्षित्वा यो न सर्वं प्रयच्छति। स याति भासतां विप्रः काकतां वा शतं समाः॥ ११-२५

11.25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.

देवस्वं ब्राह्मणस्वं वा लोभेन-उपहिनस्ति यः। स पाप-अत्मा परे लोके गृध्र-उच्चिष्टेन जीवति॥ ११-२६

11.26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.

इष्टिं वैश्वानरीं नित्यं निर्वपेद् अब्दपर्यये। क्लृप्तानां पशु-सोमानां निष्कृत्यर्थम् असंभवे॥ ११-२७

11.27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).

आपत्कल्पेन यो धर्मं कुरुते अनापदि द्विजः। स न-अप्नोति फलं तस्य परत्र-इति विचारितम्॥ ११-२८

11.28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).

विश्वैश् च देवैः साध्यैश् च ब्राह्मणैश् च महर्षिभिः। आपत्सु मरणाद् भीतैर् विधेः प्रतिनिधिः कृतः॥ ११-२९

11.29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.

प्रभुः प्रथमकल्पस्य यो अनुकल्पेन वर्तते। न सांपरायिकं तस्य दु-र्मतेर् विद्यते फलम्॥ ११-३०

11.30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death.

न ब्राह्मणो वेदयेत किं चिद् राजनि धर्मवित्। स्ववीर्येण-एव तान् - शिष्यान् मानवान् अपकारिणः॥ ११-३१

11.31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him.

स्ववीर्याद् राजवीर्याच् च स्ववीर्यं बलवत्तरम्। तस्मात् स्वेन-एव वीर्येण निगृह्णीयाद् अरीन् द्विजः॥ ११-३२

11.32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.

श्रुतीर् अथर्वाङ्गिरसीः कुर्याद् इत्यविचारयन्। वाक्षस्त्रं वै ब्राह्मणस्य तेन हन्याद् अरीन् द्विजः॥ ११-३३

11.33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

क्षत्रियो बाहुवीर्येण तरेद् आपदम् आत्मनः। धनेन वैश्य-शूद्रौ तु जप-होमैर् द्विजोत्तमः॥ ११-३४

11.34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

विधाता शासिता वक्ता मैत्रो ब्राह्मण उच्यते। तस्मै न-अकुशलं ब्रूयान् न शुष्कां गिरम् ईरयेत्॥ ११-३५

11.35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

न वै कन्या न युवतिर् न-अल्प-विद्यो न बालिशः। होता स्याद् अग्निहोत्रस्य न-अर्तो न-असंस्कृतस् तथा॥ ११-३६

11.36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.

नरके हि पतन्त्येते जुह्वन्तः स च यस्य तत्। तस्माद् वैतानकुशलो होता स्याद् वेदपारगः॥ ११-३७

11.37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.

प्राजापत्यम् अदत्त्वा-अश्वम् अग्न्याधेयस्य दक्षिणाम्। अनाहिताग्निर् भवति ब्राह्मणो विभवे सति॥ ११-३८

11.38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.

पुण्यान्यन्यानि कुर्वीत श्रद्दधानो जित-इन्द्रियः। न त्व् अल्प-दक्षिणैर् यज्ञैर् यजेत-इह कथं चन॥ ११-३९

11.39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).

इन्द्रियाणि यशः स्वर्गम् आयुः कीर्तिं प्रजाः पशून्। हन्त्यल्प-दक्षिणो यज्ञस् तस्मान् न-अल्प-धनो यजेत्॥ ११-४०

11.40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

अग्निहोत्र्यपविध्य-अग्नीन् ब्राह्मणः कामकारतः। चान्द्रायणं चरेन् मासं वीरहत्यासमं हि तत्॥ ११-४१

11.41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.

ये शूद्राद् अधिगम्य-अर्थम् अग्निहोत्रम् उपासते। ऋत्विजस् ते हि शूद्राणां ब्रह्मवादिषु गर्हिताः॥ ११-४२

11.42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

तेषां सततम् अज्ञानां वृषलाग्न्युपसेविनाम्। पदा मस्तकम् आक्रम्य दाता दुर्गाणि संतरेत्॥ ११-४३

11.43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).

अकुर्वन् विहितं कर्म निन्दितं च समाचरन्। प्रसक्तश् च-इन्द्रियार्थेषु प्रायश्चित्तीयते नरः॥ ११-४४

11.44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.

अकामतः कृते पापे प्रायश्चित्तं विदुर् बुधाः। कामकारकृते अप्याहुर् एके श्रुतिनिदर्शनात्॥ ११-४५

11.45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

अकामतः कृतं पापं वेदाभ्यासेन शुध्यति। कामतस् तु कृतं मोहात् प्रायश्चित्तैः पृथग्विधैः॥ ११-४६

11.46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.

प्रायश्चित्तीयतां प्राप्य दैवात् पूर्वकृतेन वा। न संसर्गं व्रजेत् सद्भिः प्रायश्चित्ते अकृते द्विजः॥ ११-४७

11.47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.

इह दुश्चरितैः के चित् के चित् पूर्वकृतैस् तथा। प्राप्नुवन्ति दु-अर्तमानो नरा रूपविपर्ययम्॥ ११-४८

11.48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

सुवर्णचौरः कौनख्यं सुरापः श्यावदन्ततां। ब्रह्महा क्षयरोगित्वं दौश्चर्म्यं गुरुतल्पगः॥ ११-४९

11.49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin;

पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम्। धान्यचौरो अङ्गहीनत्वम् आतिरैक्यं तु मिश्रकः॥ ११-५०

11.50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

अन्नहर्ता-अमयावित्वं मौक्यं वागपहारकः। वस्त्रापहारकः श्वैत्र्यं पङ्गुताम् अश्वहारकः॥ ११-५१

11.51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.

11.51a Sanskrit missing

11.51a. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).

एवं कर्मविशेषेण जायन्ते सद्विगर्हिताः। जड-मूक-अन्ध-बधिरा विकृत-अकृतयस् तथा॥ ११-५२

11.52. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

चरितव्यम् अतो नित्यं प्रायश्चित्तं विशुद्धये। निन्द्यैर् हि लक्षणैर् युक्ता जायन्ते अनिष्कृत-एनसः॥ ११-५३

11.53. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः। महान्ति पातकान्याहुः संसर्गश् च-अपि तैः सह॥ ११-५४

11.54. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

अनृतं च समुत्कर्षे राजगामि च पैशुनम्। गुरोश् चालीक-निर्बन्धः समानि ब्रह्महत्यया॥ ११-५५

11.55. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.

ब्रह्म-उज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः। गर्हित-अनाद्ययोर् जग्धिः सुरापानसमानि षट्॥ ११-५६

11.56. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.

निक्षेपस्य-अपहरणं नर-अश्व-रजतस्य च। भूमि-वज्र-मणीनां च रुक्मस्तेयसमं स्मृतम्॥ ११-५७

11.57. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

रेतःसेकः स्वयोनीषु कुमारीष्व् अन्त्यजासु च। सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः॥ ११-५८

11.58. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.

गोवधो अयाज्य-संयाज्यं पारदार्य-अत्मविक्रयः। गुरु-मातृ-पितृ-त्यागः स्वाध्याय-अग्न्योः सुतस्य च॥ ११-५९

11.59. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

परिवित्तिता-अनुजे अनूढे परिवेदनम् एव च। तयोर् दानं च कन्यायास् तयोर् एव च याजनम्॥ ११-६०

11.60. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),

कन्याया दूषणं च-एव वार्धुष्यं व्रतलोपनम्। तडाग-अराम-दाराणाम् अपत्यस्य च विक्रयः॥ ११-६१

11.61. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,

व्रात्यता बान्धवत्यागो भृत्याध्यापनम् एव च। भृत्या च-अध्ययनादानम् अपण्यानां च विक्रयः॥ ११-६२

11.62. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,

सर्वाकारेष्व् अधीकारो महायन्त्रप्रवर्तनम्। हिंसा-ओषधीनां स्त्रि-अजीवो अभिचारो मूलकर्म च॥ ११-६३

11.63. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

इन्धनार्थम् अशुष्काणां द्रुमाणाम् अवपातनम्। आत्मार्थं च क्रियारम्भो निन्दितान्नादनं तथा॥ ११-६४

11.64. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food,

अनाहिताग्नित स्तेयम् ऋणानाम् अनपक्रिया। असत्- शाष्त्राधिगमनं कौशीलव्यस्य च क्रिया॥ ११-६५

11.65. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

धान्य-कुप्य-पशुस्तेयं मद्यपस्त्रीनिषेवणम्। स्त्री-शूद्र-विश-क्षत्रवधो नास्तिक्यं च-उपपातकम्॥ ११-६६

11.66. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

ब्राह्मणस्य रुजः कृत्वा घ्रातिर् अघ्रेय-मद्ययोः। जैह्मयं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम्॥ ११-६७

11.67. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

खर-अश्व-उष्ट्र-मृग-इभानाम् अज-अविकवधस् तथा। संकरीकरणं ज्ञेयं मीन-अहि-महिषस्य च॥ ११-६८

11.68. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana).

निन्दितेभ्यो धनादानं वाणिज्यं शूद्रसेवनम्। अपात्रीकरणं ज्ञेयम् असत्यस्य च भाषणम्॥ ११-६९

11.69. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

कृमि-कीट-वयो-हत्या मद्यानुगतभोजनम्। फल-एधः-कुसुम-स्तेयम् अधैर्यं च मलावहम्॥ ११-७०

11.70. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

एतान्येनांसि सर्वाणि यथा-उक्तानि पृथक् पृथक्। यैर् यैर् व्रतैर् अपोह्यन्ते तानि सम्यङ् निबोधत॥ ११-७१

11.71. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

ब्रह्महा द्वादश समाः कुटीं कृत्वा वने वसेत्। भैक्षाश्यात्मविशुद्ध्यर्थं कृत्वा शवशिरो ध्वजम्॥ ११-७२

11.72. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

लक्ष्यं शस्त्रभृतां वा स्याद् विदुषाम् इच्चया-अत्मनः। प्रास्येद् आत्मानम् अग्नौ वा समिद्धे त्रिर् अवाक्-शिराः॥ ११-७३

11.73. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

यजेत वा-अश्वमेधेन स्वर्जिता गोसवेन वा। अभिजिद्-विश्वजिद्भ्यां वा त्रिवृता-अग्निष्टुता-अपि वा॥ ११-७४

11.74. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

जपन् वा-अन्यतमं वेदं योजनानां शतं व्रजेत्। ब्रह्महत्यापनोदाय मितभुज्- नियत-इन्द्रियः॥ ११-७५

11.75. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

सर्वस्वं वेदविदुषे ब्राह्मणाय-उपपादयेत्। धनं हि जीवनाय-अलं गृहं वा स-परिच्चदम्॥ ११-७६

11.76. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

हविष्यभुग् वा-अनुसरेत् प्रतिस्रोतः सरस्वतीम्। जपेद् वा नियत-अहारस् त्रिर् वै वेदस्य संहिताम्॥ ११-७७

11.77. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

कृत-वापनो निवसेद् ग्रामान्ते गोव्रजे अपि वा। आश्रमे वृक्षमूले वा गो-ब्राह्मणहिते रतः॥ ११-७८

11.78. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.

ब्राह्मणार्थे गवार्थे वा सद्यः प्राणान् परित्यजेत्। मुच्यते ब्रह्महत्याया गोप्ता गोर् ब्राह्मणस्य च॥ ११-७९

11.79. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

त्रिवारं प्रतिरोद्धा वा सर्वस्वम् अवजित्य वा। विप्रस्य तन्निमित्ते वा प्राणालाभे विमुच्यते॥ ११-८०

11.80. If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

एवं दृढ-व्रतो नित्यं ब्रह्मचारी समाहितः। समाप्ते द्वादशे वर्षे ब्रह्महत्याम् व्यपोहति॥ ११-८१

11.81. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

शिष्ट्वा वा भूमिदेवानां नरदेवसमागमे। स्वम् एनो अवभृथस्नातो हयमेधे विमुच्यते॥ ११-८२

11.82. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahnanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

धर्मस्य ब्राह्मणो मूलम् अग्रं राजन्य उच्यते। तस्मात् समागमे तेषाम् एनो विख्याप्य शुध्यति॥ ११-८३

11.83. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

ब्रह्मणः संभवेन-एव देवानाम् अपि दैवतम्। प्रमाणं च-एव लोकस्य ब्रह्मात्र-एव हि कारणम्॥ ११-८४

11.84. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

तेषां वेदविदो ब्रूयुस् त्रयो अप्येनः सुनिष्कृतिम्। सा तेषां पावनाय स्यात् पवित्रा विदुषां हि वाक्॥ ११-८५

11.85. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

अतो अन्यतमम् आस्थाय विधिं विप्रः समाहितः। ब्रह्महत्याकृतं पापं व्यपोहत्यात्मवत्तया॥ ११-८६

11.86. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

हत्वा गर्भम् अविज्ञातम् एतद् एव व्रतं चरेत्। राजन्य-वैश्यौ च-ईजानाव् आत्रेयीम् एव च स्त्रियम्॥ ११-८७

11.87. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

उक्त्वा च-एव-अनृतं साक्ष्ये प्रतिरुध्य गुरुं तथा। अपहृत्य च निःक्षेपं कृत्वा च स्त्री-सुहृत् - वधम्॥ ११-८८

11.88. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

इयं विशुद्धिर् उदिता प्रमाप्य-अकामतो द्विजम्। कामतो ब्राह्मणवधे निष्कृतिर् न विधीयते॥ ११-८९

11.89. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

सुरां पीत्वा द्विजो मोहाद् अग्नि-वर्णां सुरां पिबेत्। तया स काये निर्दग्धे मुच्यते किल्बिषात् ततः॥ ११-९०

11.90. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

गोमूत्रम् अग्नि-वर्णं वा पिबेद् उदकम् एव वा। पयो घृतं वा-अ मरणाद् गोशकृद्रसम् एव वा॥ ११-९१

11.91. Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

कणान् वा भक्षयेद् अब्दं पिण्याकं वा सकृत् - निशि। सुरापानापनुत्त्यर्थं वालवासा जटी ध्वजी॥ ११-९२

11.92. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag.

सुरा वै मलम् अन्नानां पाप्मा च मलम् उच्यते। तस्माद् ब्राह्मण-राजन्यौ वैश्यश् च न सुरां पिबेत्॥ ११-९३

11.93. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा। यथा-एव-एका तथा सर्वा न पातव्या द्विजोत्तमैः॥ ११-९४

11.94. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.

यक्ष-रक्षः-पिशाच-अन्नं मद्यं मांसं सुरासवम्। तद् ब्राह्मणेन न-अत्तव्यं देवानाम् अश्नता हविः॥ ११-९५

11.95. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).

अमेध्ये वा पतेन् मत्तो वैदिकं वा-अप्युदाहरेत्। अकार्यम् अन्यत् कुर्याद् वा ब्राह्मणो मदमोहितः॥ ११-९६

11.96. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

यस्य कायगतं ब्रह्म मद्येन-अप्लाव्यते सकृत्। तस्य व्यपैति ब्राह्मण्यं शूद्रत्वं च स गच्छति॥ ११-९७

11.97. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

एषा विचित्राभिहिता सुरापानस्य निष्कृतिः। अत ऊर्ध्वं प्रवक्ष्यामि सुवर्णस्तेयनिष्कृतिम्॥ ११-९८

11.98. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).

सुवर्णस्तेयकृद् विप्रो राजानम् अभिगम्य तु। स्वकर्म ख्यापयन् ब्रूयात् - मां भवान् अनुशास्त्व् इति॥ ११-९९

11.99. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'

गृहीत्वा मुसलं राजा सकृद् हन्यात् तु तं स्वयम् । वधेन शुध्यति स्तेनो ब्राह्मणस् तपसा-एव तु ॥ ११-१००

11.100. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

तपसापनुनुत्सुस् तु सुवर्णस्तेयजं मलम्। चीरवासा द्विजो अरण्ये चरेद् ब्रह्महणो व्रतम्॥ ११-१०१

11.101. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.

एतैर् व्रतैर् अपोहेत पापं स्तेयकृतं द्विजः। गुरुस्त्रीगमनी-इयं तु व्रतैर् एभिर् अपानुदेत्॥ ११-१०२

11.102. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances.

गुरुतल्प्यभिभाष्य-एनस् तप्ते स्वप्याद् अयोमये। सूर्मीं ज्वलन्तीं स्वाश्लिष्येन् मृत्युना स विशुध्यति॥ ११-१०३

11.103. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

स्वयं वा शिष्ण-वृषणाव् उत्कृत्य-अधाय च-अञ्जलौ। नैर्ऋतीं दिशम् आतिष्ठेद् आ निपाताद् अजिह्मगः॥ ११-१०४

11.104. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

खट्वाङ्गी चीर-वासा वा श्मश्रुलो विजने वने। प्राजापत्यं चरेत् कृच्छ्रम् अब्दम् एकं समाहितः॥ ११-१०५

11.105. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

चान्द्रायणं वा त्रीन् मासान् अभ्यस्येन् नियत-इन्द्रियः। हविष्येण यवाग्वा वा गुरुतल्पापनुत्तये॥ ११-१०६

11.106. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

एतैर् व्रतैर् अपोहेयुर् महापातकिनो मलम्। उपपातकिनस् त्व् एवम् एभिर् नानाविधैर् व्रतैः॥ ११-१०७

11.107. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

उपपातकसंयुक्तो गोघ्नो मासं यवान् पिबेत्। कृत-वापो वसेद् गोष्ठे चर्मणा तेन संवृतः॥ ११-१०८

11.108. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

चतुर्थकालम् अश्नीयाद् अक्षार-लवणं मितम्। गोमूत्रेण-अचरेत् स्नानं द्वौ मासौ नियत-इन्द्रियः॥ ११-१०९

11.109. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

दिवा-अनुगच्चेद् गास् तास् तु तिष्ठन्न् ऊर्ध्वं रजः पिबेत्। शुश्रूषित्वा नमस्कृत्य रात्रौ वीरासनं वसेत्॥ ११-११०

11.110. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

तिष्ठन्तीष्व् अनुतिष्ठेत् तु व्रजन्तीष्व् अप्यनुव्रजेत्। आसीनासु तथा-असीनो नियतो वीत-मत्सरः॥ ११-१११

11.111. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

आतुराम् अभिशस्तां वा चौर-व्याघ्रादिभिर् भयैः। पतितां पङ्कलग्नं वा सर्व-उपायैर् विमोचयेत्॥ ११-११२

11.112. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

उष्णे वर्षति शीते वा मारुते वाति वा भृशम्। न कुर्वीत-अत्मनस् त्राणं गोर् अकृत्वा तु शक्तितः॥ ११-११३

11.113. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

आत्मनो यदि वा-अन्येषां गृहे क्षेत्रे अथ वा खले। भक्षयन्तीं न कथयेत् पिबन्तं च-एव वत्सकम्॥ ११-११४

11.114. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

अनेन विधिना यस् तु गोघ्नो गाम् अनुगच्छति। स गोहत्याकृतं पापं त्रिभिर् मासैर् व्यपोहति॥ ११-११५

11.115. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

वृषभ-एकादशा गाश् च दद्यात् सुचरित-व्रतः। अविद्यमाने सर्वस्वं वेदविद्भ्यो निवेदयेत्॥ ११-११६

11.116. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

एतद् एव व्रतं कुर्युर् उपपातकिनो द्विजाः। अवकीर्णिवर्ज्यं शुद्ध्यर्थं चान्द्रायणम् अथ-अपि वा॥ ११-११७

11.117. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

अवकीर्णी तु काणेन गर्दभेन चतुष्पथे। पाकयज्ञविधानेन यजेत निर्ऋतिं निशि॥ ११-११८

11.118. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

हुत्वा-अग्नौ विधिवद् होमान् अन्ततश् च सम-इत्यृचा। वात-इन्द्र-गुरु-वह्नीनां जुहुयात् सर्पिषा-अहुतीः॥ ११-११९

11.119. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c.

कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः। अतिक्रमं व्रतस्य-अहुर् धर्मज्ञा ब्रह्मवादिनः॥ ११-१२०

11.120. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

मारुतं पुरुहूतं च गुरुं पावकम् एव च। चतुरो व्रतिनो अभ्येति ब्राह्मं तेजो अवकीर्णिनः॥ ११-१२१

11.121. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

एतस्मिन्न् एनसि प्राप्ते वसित्वा गर्दभाजिनम्। सप्तागारांश् चरेद् भैक्षं स्वकर्म परिकीर्तयन्॥ ११-१२२

11.122. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

तेभ्यो लब्धेन भैक्षेण वर्तयन्न् एककालिकम्। उपस्पृशंस् त्रिषवणं त्व् अब्देन स विशुध्यति॥ ११-१२३

11.123. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

जातिभ्रंशकरं कर्म कृत्वा-अन्यतमम् इच्चया। चरेत् सांतपनं कृच्छ्रं प्राजापत्यम् अनिच्चया॥ ११-१२४

11.124. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

संकर-अपात्रकृत्यासु मासं शोधनम् ऐन्दवम्। मलिनीकरणीयेषु तप्तः स्याद् यावकैस् त्र्यहम्॥ ११-१२५

11.125. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

तुरीयो ब्रह्महत्यायाः क्षत्रियस्य वधे स्मृतः। वैश्ये अष्टमांशो वृत्तस्थे शूद्रे ज्ञेयस् तु षोडशः॥ ११-१२६

11.126. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

अकामतस् तु राजन्यं विनिपात्य द्विजोत्तमः। वृषभ-एकसहस्रा गा दद्यात् सुचरित-व्रतः॥ ११-१२७

11.127. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

त्र्यब्दं चरेद् वा नियतो जटी ब्रह्महणो व्रतम्। वसन् दूरतरे ग्रामाद् वृक्षमूल-निकेतनः॥ ११-१२८

11.128. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

एतद् एव चरेद् अब्दं प्रायश्चित्तं द्विजोत्तमः। प्रमाप्य वैश्यं वृत्तस्थं दद्याच् च-एकशतं॥ ११-१२९

11.129. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

एतद् एव व्रतं कृत्स्नं षण्मासान् - शूद्रहा चरेत्। वृषभ-एकादशा वा-अपि दद्याद् विप्राय गाः सिताः ॥ ११-१३०

11.130. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

मार्जार-नकुलौ हत्वा चाषं मण्डूकम् एव च। श्व-गोधा-उलूक-काकांश् च शूद्रहत्याव्रतं चरेत्॥ ११-१३१

11.131. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

पयः पिबेत् त्रिरात्रं वा योजनं वा-अध्वनो व्रजेत्। उपस्पृशेत् स्रवन्त्यां वा सूक्तं वा-अब्-दैवतं जपेत्॥ ११-१३२

11.132. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

अभ्रिं काष्णार्यसीं दद्यात् सर्पं हत्वा द्विजोत्तमः। पलालभारकं षण्ढे सैसकं च-एकमाषकम्॥ ११-१३३

11.133. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

घृतकुम्भं वराहे तु तिलद्रोणं तु तित्तिरौ। शुके द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायनम्॥ ११-१३४

11.134. For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

हत्वा हंसं बलाकां च बकं बर्हिणम् एव च। वानरं श्येन-भासौ च स्पर्शयेद् ब्राह्मणाय गाम्॥ ११-१३५

11.135. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

वासो दद्याद् हयं हत्वा पञ्च नीलान् वृषान् गजम्। अज-मेषाव् अनड्वाहं खरं हत्वा-एकहायनम्॥ ११-१३६

11.136. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

क्रव्यादांस् तु मृगान् हत्वा धेनुं दद्यात् पयस्विनीम्। अक्रव्यादान् वत्सतरीम् उष्ट्रं हत्वा तु कृष्णलम्॥ ११-१३७

11.137. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

जीन-कार्मुक-बस्त-अवीन् पृथग् दद्याद् विशुद्धये। चतुर्णाम् अपि वर्णानां नारीर् हत्वा-अन् - अवस्थिताः ॥ ११-१३८

11.138. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

दानेन वधनिर्णेकं सर्पादीनाम् अशक्नुवन्। एकैकशश् चरेत् कृच्छ्रं द्विजः पापापनुत्तये॥ ११-१३९

11.139. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

अस्थिमतां तु सत्त्वानां सहस्रस्य प्रमापणे। पूर्णे च-अनस्यनस्थ्नां तु शूद्रहत्याव्रतं चरेत्॥ ११-१४०

11.140. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

किं चिद् एव तु विप्राय दद्याद् अस्थिमतां वधे। अनस्थ्नां च-एव हिंसायां प्राणायामेन शुध्यति॥ ११-१४१

11.141. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

फलदानां तु वृक्षाणां चेदने जप्यम् ऋच्-शतम्। गुल्म-वल्ली-लतानां च पुष्पितानां च वीरुधाम्॥ ११-१४२

11.142. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

अन्नाद्यजानां सत्त्वानां रसजानां च सर्वशः। फल-पुष्प-उद्भवानां च घृतप्राशो विशोधनम्॥ ११-१४३

11.143. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

कृष्तजानाम् ओषधीनां जातानां च स्वयं वने। वृथालम्भे अनुगच्चेद् गां दिनम् एकं पयो-व्रतः॥ ११-१४४

11.144. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

एतैर् व्रतैर् अपोह्यं स्याद् एनो हिंसा-समुद्भवम्। ज्ञान-अज्ञानकृतं कृत्स्नं शृणुत-अनाद्यभक्षणे॥ ११-१४५

11.145. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

अज्ञानाद् वारुणीं पीत्वा संस्कारेण-एव शुध्यति। मतिपूर्वम् अनिर्देश्यं प्राणान्तिकम् इति स्थितिः॥ ११-१४६

11.146. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

अपः सुराभाजनस्था मद्यभाण्डस्थितास् तथा। पञ्चरात्रं पिबेत् पीत्वा शङ्खपुष्पीशृतं पयः॥ ११-१४७

11.147. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

स्पृष्ट्व दत्त्वा च मदिरां विधिवत् प्रतिगृह्य च। शूद्र-उच्चिष्टाश् च पीत्वा-अपः कुशवारि पिबेत् त्र्यहम्॥ ११-१४८

11.148. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

ब्राह्मणस् तु सुरापस्य गन्धम् आघ्राय सोमपः। प्राणान् अप्सु त्रिर् आयम्य घृतं प्राश्य विशुध्यति॥ ११-१४९

11.149. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

अज्ञानात् प्राश्य विष्-मूत्रं सुरासंस्पृष्टम् एव च। पुनः संस्कारम् अर्हन्ति त्रयो वर्णा द्विजातयः॥ ११-१५०

11.150. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

वपनं मेखला दण्डो भैक्षचर्या व्रतानि च। निवर्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि॥ ११-१५१

11.151. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

अभोज्यानां तु भुक्त्वा-अन्नं स्त्री-शूद्र-उच्चिष्टम् एव च। ११-१५२ जग्ध्वा मांसम् अभक्ष्यं च सप्तरात्रं यवान् पिबेत्॥

11.152. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

१शुक्तानि च कषायांश् च पीत्वा मेध्यान्यपि द्विजः। तावद् भवत्यप्रयतो यावत् तन् न व्रजत्यधः॥ ११-१५३

11.153. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

विड्वराह-खर-उष्त्राणां गोमायोः कपि-काकयोः। प्राश्य मूत्र-पुरीषाणि द्विजश् चान्द्रायणं चरेत्॥ ११-१५४

11.154. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

शुष्काणि भुक्त्वा मांसानि भौमानि कवकानि च। अज्ञातं च-एव सूनास्थम् एतद् एव व्रतं चरेत्॥ ११-१५५

11.155. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance.

क्रव्याद-सूकर-उष्ट्राणां कुक्कुटानां च भक्षणे। नर-काक-खराणां च तप्तकृच्छ्रं विशोधनम्॥ ११-१५६

11.156. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

मासिकान्नं तु यो अश्नीयाद् असमावर्तको द्विजः। स त्रीण्यहान्युपवसेद् एकाहं च-उदके वसेत्॥ ११-१५७

11.157. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one day (standing) in water.

ब्रह्मचारी तु यो अश्नीयान् मधु मांसं कथं चन। स कृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत्॥ ११-१५८

11.158. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

बिडाल-काक-अखु-उच्चिष्टं जग्ध्वा श्व-नकुलस्य च। केश-कीटावपन्नं च पिबेद् ब्रह्मसुवर्चलाम्॥ ११-१५९

11.159. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

अभोज्यम् अन्नं न-अत्तव्यम् आत्मनः शुद्धिम् इच्चता। अज्ञानभुक्तं तु-उत्तार्यं शोध्यं वा-अप्याशु शोधनैः॥ ११-१६०

11.160. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification.

एषो अनाद्य-अदनस्य-उक्तो व्रतानां विविधो विधिः। स्तेयदोषापहर्तॄणां व्रतानां श्रूयतां विधिः॥ ११-१६१

11.161. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.

धान्य-अन्न-धनचौर्याणि कृत्वा कामाद् द्विजोत्तमः। स्वजातीयगृहाद् एव कृच्छ्राब्देन विशुध्यति॥ ११-१६२

11.162. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

मनुष्याणां तु हरणे स्त्रीणां क्षेत्र-गृहस्य च। कूप-वापीजलानां च शुद्धिश् चान्द्रायणं स्मृतम्॥ ११-१६३

11.163. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

द्रव्याणाम् अल्प-साराणां स्तेयं कृत्वा-अन्यवेश्मतः। चरेत् सांतपनं कृच्छ्रं तन् निर्यात्यात्मशुद्धये॥ ११-१६४

11.164. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

भक्ष्य-भोज्यापहरणे यान-शय्या-असनस्य च। पुष्प-मूल-फलानां च पञ्चगव्यं विशोधनम्॥ ११-१६५

11.165. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

तृण-काष्ठ-द्रुमाणां च शुष्कान्नस्य गुडस्य च। चेल-चर्म-अमिषाणां च त्रिरात्रं स्याद् अभोजनम्॥ ११-१६६

11.166. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

मणि-मुक्ता-प्रवालानां ताम्रस्य रजतस्य च। अयः-कांस्य-उपलानां च द्वादशाहं कणान्नता॥ ११-१६७

11.167. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

कार्पास-कीटज-ऊर्णानां द्विशफ-एकशफस्य च। पक्षि-गन्ध-ओषधीनां च रज्ज्वाश् च-एव त्र्यहं पयः॥ ११-१६८

11.168. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

एतैर् व्रतैर् अपोहेत पापं स्तेयकृतं द्विजः। अगम्यागमनीयं तु व्रतैर् एभिर् अपानुदेत्॥ ११-१६९

11.169. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

गुरुतल्पव्रतं कुर्याद् रेतः सिक्त्वा स्वयोनिषु। सख्युः पुत्रस्य च स्त्रीषु कुमारीष्व् अन्त्यजासु च॥ ११-१७०

11.170. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

पैतृस्वसेयीं भगिनीं स्वस्त्रीयां मातुर् एव च । मातुश् च भ्रातुस् तनयां गत्वा चान्द्रायणं चरेत् ॥ ११-१७१

11.171. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

एतास् तिस्रस् तु भार्यार्थे न-उपयच्चेत् तु बुद्धिमान् । ज्ञातित्वेन-अन् - उपेयास् ताः पतति ह्युपयन्न् अधः ॥ ११-१७२

11.172. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

अमानुषीषू पुरुष उदक्यायाम् अयोनिषु । रेतः सिक्त्वा जले च-एव कृच्छ्रं सांतपनं चरेत् ॥ ११-१७३

11.173. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः । गो-याने अप्सु दिवा च-एव स-वासाः स्नानम् आचरेत् ॥ ११-१७४

11.174. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

चण्डाल-अन्त्यस्त्रियो गत्वा भुक्त्वा च प्रतिगृह्य च । पतत्यज्ञानतो विप्रो ज्ञानात् साम्यं तु गच्छति ॥ ११-१७५

11.175. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

विप्रदुष्टां स्त्रियं भर्ता निरुन्ध्याद् एकवेश्मनि । यत् पुंसः परदारेषु तच् च-एनां चारयेद् व्रतम् ॥ ११-१७६

11.176. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

सा चेत् पुनः प्रदुष्येत् तु सदृशेन-उपमन्त्रिता । कृच्छ्रं चान्द्रायणं च-एव तद् अस्याः पावनं स्मृतम् ॥ ११-१७७

11.177. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

यत् करोत्येकरात्रेण वृषलीसेवनाद् द्विजः । तद् भैक्षभुज्-जपन् नित्यं त्रिभिर् वर्षैर् व्यपोहति ॥ ११-१७८

11.178. The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts).

एषा पापकृताम् उक्ता चतुर्णाम् अपि निष्कृतिः । पतितैः संप्रयुक्तानाम् इमाः शृणुत निष्कृतीः ॥ ११-१७९

11.179. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

संवत्सरेण पतति पतितेन सह-अचरन् । याजन-अध्यापनाद् यौनात् - न तु यान-असन-अशनात् ॥ ११-१८०

11.180. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

यो येन पतितेन-एषां संसर्गं याति मानवः। स तस्य-एव व्रतं कुर्यात् तत्संसर्गविशुद्धये ॥ ११-१८१

11.181. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

पतितस्य-उदकं कार्यं सपिण्डैर् बान्धवैर् बहिः। निन्दिते अहनि सायाह्ने ज्ञाति-ऋत्विज-गुरुसंनिधौ ॥ ११-१८२

11.182. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

दासी घटम् अपां पूर्णं पर्यस्येत् प्रेतवत् पदा। अहोरात्रम् उपासीरन्न् अशौचं बान्धवैः सह ॥ ११-१८३

11.183. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

निवर्तेरंश् च तस्मात् तु संभाषण-सहासने। दायाद्यस्य प्रदानं च यात्रा च-एव हि लौकिकी ॥ ११-१८४

11.184. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

ज्येष्ठता च निवर्तेत ज्येष्ठावाप्यं च यद् धनम्। ज्येष्ठांशं प्राप्नुयाच् च-अस्य यवीयान् गुणतो अधिकः ॥ ११-१८५

11.185. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

प्रायश्चित्ते तु चरिते पूर्णकुम्भम् अपां नवम्। तेन-एव सार्धं प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥ ११-१८६

11.186. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

स त्व् अप्सु तं घटं प्रास्य प्रविश्य भवनं स्वकम्। सर्वाणि ज्ञातिकार्याणि यथापूर्वं समाचरेत्॥ ११-१८७

11.187. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

एतद् एव विधिं कुर्याद् योषित्सु पतितास्व् अपि। वस्त्र-अन्न-पानं देयं तु वसेयुश् च गृहान्तिके ॥ ११-१८८

11.188. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

एनस्विभिर् अनिर्णिक्तैर् न-अर्थं किं चित् सह-अचरेत्। कृतनिर्णेजनांश् च-एव न जुगुप्सेत कर्हि चित्॥ ११-१८९

11.189. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

बालघ्नांश् च कृतघ्नांश् च विशुद्धान् अपि धर्मतः। शरणागतहन्तॄंश् च स्त्रीहन्तॄंश् च न संवसेत्॥ ११-१९०

11.190. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

येषां द्विजानां सावित्री न-अनूच्येत यथाविधि। तांश् चारयित्वा त्रीन् कृच्छ्रान् यथाविधि-उपनाययेत्॥ ११-१९१

11.191. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास् तु ये द्विजाः। ब्रह्मणा च परित्यक्तास् तेषाम् अप्येतद् आदिशेत्॥ ११-१९२

11.192. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

यद् गर्हितेन-अर्जयन्ति कर्मणा ब्राह्मणा धनम्। तस्य-उत्सर्गेण शुध्यन्ति जप्येन तपसा-एव च॥ ११-१९३

11.193. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः। मासं गोष्ठे पयः पीत्वा मुच्यते असत्प्रतिग्रहात्॥ ११-१९४

11.194. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

उपवासकृशं तं तु गोव्रजात् पुनर् आगतम्। प्रणतं प्रति पृच्छेयुः साम्यं सौम्य-इच्छसि-इति किम्॥ ११-१९५

11.195. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

सत्यम् उक्त्वा तु विप्रेषु विकिरेद् यवसं गवाम्। गोभिः प्रवर्तिते तीर्थे कुर्युस् तस्य परिग्रहम्॥ ११-१९६

11.196. If he answers to the Brahmanas, 'Forsooth, (I will not offend again),' he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall re-admit him (into their community).

व्रात्यानां याजनं कृत्वा परेषाम् अन्त्यकर्म च। अभिचारम् अहीनं च त्रिभिः कृच्छ्रैर् व्यपोहति॥ ११-१९७

11.197. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

शरणागतं परित्यज्य वेदं विप्लाव्य च द्विजः। संवत्सरं यवाहारस् तत् पापम् अपसेधति॥ ११-१९८

11.198. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

श्व-शृगाल-खरैर् दष्टो ग्राम्यैः क्रव्याद्भिर् एव च। नर-अश्व-उष्ट्र-वराहैश् च प्राणायामेन शुध्यति॥ ११-१९९

11.199. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

षष्ठान्नकालता मासं संहिताजप एव वा। होमाश् च सकला नित्यम् अपाङ्क्त्यानां विशोधनम्॥ ११-२००

11.200. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya).

उष्ट्रयानं समारुह्य खरयानं तु कामतः। स्नात्वा तु विप्रो दिग्-वासाः प्राणायामेन शुध्यति॥ ११-२०१

11.201. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

विना-अद्भिर् अप्सु वा-अप्यार्तः शारीरं संनिषेव्य च। स-चैलो बहिर् आप्लुत्य गाम् आलभ्य विशुध्यति॥ ११-२०२

11.202. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

वेद-उदितानां नित्यानां कर्मणां समतिक्रमे। स्नातकव्रतलोपे च प्रायश्चित्तम् अभोजनम्॥ ११-२०३

11.203. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

हुङ्कारं ब्राह्मणस्य-उक्त्वा त्वम्कारं च गरीयसः। स्नात्वा-अन् - अश्नन् अहः शेषम् अभिवाद्य प्रसादयेत्॥ ११-२०४

11.204. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

ताडयित्वा तृणेन-अपि कण्ठे वा-अबध्य वाससा। विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत्॥ ११-२०५

11.205. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

अवगूर्य त्व् अब्दशतं सहस्रम् अभिहत्य च। जिघांसया ब्राह्मणस्य नरकं प्रतिपद्यते॥ ११-२०६

11.206. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

शोणितं यावतः पांसून् संगृह्णाति महीतले। तावन्त्यब्दसहस्राणि तत्कर्ता नरके वसेत्॥ ११-२०७

11.207. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

अवगूर्य चरेत् कृच्छ्रम् अतिकृच्छ्रं निपातने। कृच्छ्र-अतिकृच्छ्रौ कुर्वीत विप्रस्य-उत्पाद्य शोणितम्॥ ११-२०८

11.208. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

अनुक्तनिष्कृतीनां तु पापानाम् अपनुत्तये। शक्तिं च-अवेक्ष्य पापं च प्रायश्चित्तं प्रकल्पयेत्॥ ११-२०९

11.209. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence.

यैर् अभ्युपायैर् एनांसि मानवो व्यपकर्षति। तान् वो अभ्युपायान् वक्ष्यामि देव-ऋषि-पितृसेवितान्॥ ११-२१०

11.210. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

त्र्यहं प्रातस् त्र्यहं सायं त्र्यहम् अद्याद् अयाचितम्। त्र्यहं परं च न-अश्नीयात् प्राजापत्यं चरन् द्विजः ॥ ११-२११

11.211. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुश-उदकम्। एकरात्र-उपवासश् च कृच्छ्रं सांतपनं स्मृतम्॥ ११-२१२

11.212. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

एकैकं ग्रासम् अश्नीयात् त्र्यहाणि त्रीणि पूर्ववत्। त्र्यहं च-उपवसेद् अन्त्यम् अतिकृच्छ्रं चरन् द्विजः ॥ ११-२१३

11.213. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

तप्तकृच्छ्रं चरन् विप्रो जल-क्षीर-घृत-अनिलान्। प्रति-त्र्यहं पिबेद् उष्णान् सकृत्स्नायी समाहितः ॥ ११-२१४

11.214. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

यत-अत्मनो अप्रमत्तस्य द्वादशाहम् अभोजनम्। पराको नाम कृच्छ्रो अयं सर्वपाप-अपनोदनः ॥ ११-२१५

11.215. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

एकैकं ह्रासयेत् पिण्डं कृष्णे शुक्ले च वर्धयेत्। उपस्पृशंस् त्रिषवणम् एतत्- चाण्द्रायणं स्मृतम्॥ ११-२१६

11.216. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

एतम् एव विधिं कृत्स्नम् आचरेद् यवमध्यमे। शुक्लपक्षादिनियतश् चरंश् चान्द्रायणं व्रतम्॥ ११-२१७

11.217. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

अष्टाव् अष्टौ समश्नीयात् पिण्डान् मध्यंदिने स्थिते। नियत-अत्मा हविष्याशी यतिचान्द्रायणं चरन्॥ ११-२१८

11.218. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

चतुरः प्रातर् अश्नीयात् पिण्डान् विप्रः समाहितः। चतुरो अस्तम् इते सूर्ये शिशुचान्द्रायणं स्मृतम्॥ ११-२१९

11.219. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

यथा कथं चित् पिण्डानां तिस्रो अशीतीः समाहितः। मासेन-अश्नन् हविष्यस्य चन्द्रस्य-एति सलोकताम्॥ ११-२२०

11.220. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

एतद् रुद्रास् तथा-अदित्या वसवश् च-अचरन् व्रतम्। सर्वाकुशलमोक्षाय मरुतश् च महर्षिभिः ॥ ११-२२१

11.221. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.

महाव्याहृतिभिर् होमः कर्तव्यः स्वयम् अन्वहम्। अहिंसा सत्यम् अक्रोधम् आर्जवं च समाचरेत्॥ ११-२२२

11.222. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

त्रिर् अह्नस् त्रिर् निशायां च स-वासा जलम् आविशेत्। स्त्री-शूद्र-पतितांश् च-एव न-अभिभाषेत कर्हि चित्॥

११-२२३

11.223. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

स्थान-असनाभ्यां विहरेद् अशक्तो अधः शयीत वा। ब्रह्मचारी व्रती च स्याद् गुरु-देव-द्विज-अर्चकः ॥ ११-२२४

11.224. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

सावित्रीं च जपेन् नित्यं पवित्राणि च शक्तितः। सर्वेष्व् एव व्रतेष्व् एवं प्रायश्चित्तार्थम् आदृतः॥ ११-२२५

11.225. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

एतैर् द्विजातयः शोध्या व्रतैर् आविष्कृत-एनसः। अनाविष्कृत-पापांस् तु मन्त्रैर् होमैश् च शोधयेत्॥ ११-२२६

11.226. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

ख्यापनेन-अनुतापेन तपसा-अध्ययनेन च। पापकृत्- मुच्यते पापात् तथा दानेन च-अपदि ॥ ११-२२७

11.227. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

यथा यथा नरो अधर्मं स्वयं कृत्वा-अनुभाषते। तथा तथा त्वचा-इव-अहिस् तेन-अधर्मेण मुच्यते॥ ११-२२८

11.228. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

यथा यथा मनस् तस्य दुष्कृतं कर्म गर्हति। तथा तथा शरीरं तत् तेन-अधर्मेण मुच्यते॥ ११-२२९

11.229. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

कृत्वा पापं हि संतप्य तस्मात् पापात् प्रमुच्यते। न-एवं कुर्यां पुनर् इति निवृत्त्या पूयते तु सः॥ ११-२३०

11.230. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

एवं संचिन्त्य मनसा प्रेत्य कर्मफल-उदयम्। मनो-वाच्-मूर्तिभिर् नित्यं शुभं कर्म समाचरेत्॥ ११-२३१

11.231. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

अज्ञानाद् यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम्। तस्माद् विमुक्तिम् अन्विच्चन् द्वितीयं न समाचरेत्॥ ११-२३२

11.232. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

यस्मिन् कर्मण्यस्य कृते मनसः स्याद् अलाघवम्। तस्मिंस् तावत् तपः कुर्याद् यावत् तुष्टिकरं भवेत्॥ ११-२३३

11.233. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

तपोमूलम् इदं सर्वं दैव-मानुषकं सुखम्। तपोमध्यं बुधैः प्रोक्तं तपो-अन्तं वेददर्शिभिः॥ ११-२३४

11.234. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम्। वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम्॥ ११-२३५

11.235. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

ऋषयः संयत-अत्मानः फल-मूल-अनिल-अशनाः। तपसा-एव प्रपश्यन्ति त्रैलोक्यं स-चराचरम्॥ ११-२३६

11.236. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

औषधान्यगदो विद्या दैवी च विविधा स्थितिः। तपसा-एव प्रसिध्यन्ति तपस् तेषां हि साधनम्॥ ११-२३७

11.237. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

यद् दुस्तरं यद् दुरापं यद् दुर्गं यच् च दुष्करम्। सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम्॥ ११-२३८

11.238. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

महापातकिनश् च-एव शेषाश् च-अकार्यकारिणः। तपसा-एव सुतप्तेन मुच्यन्ते किल्बिषात् ततः॥ ११-२३९

11.239. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

कीताश् च-अहि-पतंगाश् च पशवश् च वयांसि च । स्थावराणि च भूतानि दिवं यान्ति तपोबलात् ॥ ११-२४०

11.240. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

यत् किं चिद् एनः कुर्वन्ति मनो-वाच्-मूर्तिभिर् जनाः । तत् सर्वं निर्दहन्त्याशु तपसा-एव तपो-धनाः ॥ ११-२४१

11.241. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

तपसा-एव विशुद्धस्य ब्राह्मणस्य दिव-ओकसः । इज्याश् च प्रतिगृह्णन्ति कामान् संवर्धयन्ति च ॥ ११-२४२

11.242. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

प्रजापतिर् इदं शास्त्रं तपसा-एव-असृजत् प्रभुः । तथा-एव वेदान् ऋषयस् तपसा प्रतिपेदिरे ॥ ११-२४३

11.243. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

इत्येतत् तपसो देवा महाभाग्यं प्रचक्षते । सर्वस्य-अस्य प्रपश्यन्तस् तपसः पुण्यम् उत्तमम् ॥ ११-२४४

11.244. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

वेदाभ्यासो अन्वहं शक्त्या महायज्ञक्रिया क्षमा । नाशयन्त्याशु पापानि महापातकजान्यपि ॥ ११-२४५

11.245. The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

यथा-एधस् तेजसा वह्निः प्राप्तं निर्दहति क्षणात् । तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥ ११-२४६

11.246. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

इत्येतद् एनसाम् उक्तं प्रायश्चित्तं यथाविधि । अत ऊर्ध्वं रहस्य-अनां प्रायश्चित्तं निबोधत ॥ ११-२४७

11.247. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

स-व्याहृति-प्रणवकाः प्राणायामास् तु षोडश । अपि भ्रूणहनं मासात् पुनन्त्यहर् अहः कृताः ॥ ११-२४८

11.248. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

कौत्सं जप्त्वा-अप इत्येतद् वसिष्ठं च प्रति-इत्यृचम् । माहित्रं शुद्धवत्यश् च सुरापो अपि विशुध्यति ॥ ११-२४९

11.249. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

सकृत् - जप्त्वा-अस्यवामीयं शिवसंकल्पम् एव च। अपहृत्य सुवर्णं तु क्षणाद् भवति नि-र्मलः॥ ११-२५०

11.250. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa.

हविष्पान्तीयम् अभ्यस्य न तमं ह इति-इति च। जपित्वा पौरुषं सूक्तं मुच्यते गुरुतल्पगः।११-२५१

11.251. The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha.

एनसां स्थूल-सूक्ष्माणां चिकीर्षन्न् अपनोदनम्। अव-इत्यृचं जपेद् अब्दं यत् किं च-इदम् इति-इति वा॥ ११-२५२

11.252. He who desires to expiate sins great or small, must mutter during a year the Rit-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c.

प्रतिगृह्य-अप्रतिग्राह्यं भुक्त्वा च-अन्नं विगर्हितम्। जपंस् तरत्समन्दीयं पूयते मानवस् त्र्यहात्॥ ११-२५३

11.253. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

सोमारौद्रम् तु बह्व्-एनाः मासम् अभ्यस्य शुध्यति। स्रवन्त्याम् आचरन् स्नानम् अर्यम्णाम् इति च तृचम्॥ ११-२५४

11.254. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he bathes in a river.

अब्दार्धम् इन्द्रम् इत्येतद् एनस्वी सप्तकं जपेत्। अप्रशस्तं तु कृत्वा-अप्सु मासम् आसीत भैक्षभुक्॥ ११-२५५

11.255. A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

मन्त्रैः शाकलहोमीयैर् अब्दं हुत्वा घृतं द्विजः। सुगुर्व् अप्यपहन्त्येनो जप्त्वा वा नम इत्यृचम्॥ ११-२५६

11.256. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.'

महापातकसंयुक्तो अनुगच्चेद् गाः समाहितः। अभ्यस्य-अब्दं पावमानीर् भैक्ष-अहारो विशुध्यति॥ ११-२५७

11.257. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

अरण्ये वा त्रिर् अभ्यस्य प्रयतो वेदसंहिताम्। मुच्यते पातकैः सर्वैः पराकैः शोधितस् त्रिभिः॥ ११-२५८

11.258. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

त्र्यहं तु-उपवसेद् युक्तस् त्रिर् अह्नो अभ्युपयन्न् अपः। मुच्यते पातकैः सर्वैस् त्रिर् जपित्वा-अघमर्षणम्॥ ११-२५९

11.259. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

यथा-अश्वमेधः क्रतुराज-सर्वपापाप-नोदनः। तथा-अघमर्षणं सूक्तं सर्वपापाप-नोदनम्॥ ११-२६०

11.260. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

हत्वा लोकान् अपि-इमांस् त्रीन् अश्नन्न् अपि यतस् ततः। ऋग्वेदं धारयन् विप्रो न-एनः प्राप्नोति किं चन॥ ११-२६१

11.261. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

ऋक्संहितां त्रिर् अभ्यस्य यजुषां वा समाहितः। साम्नां वा स-रहस्यानां सर्वपापैः प्रमुच्यते॥ ११-२६२

11.262. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

यथा महाह्रदं प्राप्य क्षिप्तं लोष्टं विनश्यति। तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति॥ ११-२६३

11.263. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

ऋचो यजूंषि च-अन्यानि सामानि विविधानि च। एष ज्ञेयस् त्रिवृद्वेदो यो वेद-एनं स वेदवित्॥ ११-२६४

11.264. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

आद्यं यत् त्र्यक्षरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता। स गुह्यो अन्यस् त्रिवृद्वेदो यस् तं वेद स वेदवित्॥ ११-२६५

11.265. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

Chapter 12

चातुर्वर्ण्यस्य कृत्स्नो अयम् उक्तो धर्मस् त्वया-अनघः। कर्मणां फलनिर्वृत्तिं शंस नस् तत्त्वतः पराम्॥ १२-०१

12.1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

स तान् उवाच धर्म-अत्मा महर्षीन् मानवो भृगुः। अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम्॥ १२-०२

12.2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'

शुभ-अशुभ-फलं कर्म मनो-वाच्-देह-संभवम्। कर्मजा गतयो नृणाम् उत्तम-अधम-मध्यमः॥ १२-०३

12.3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

तस्य-इह त्रिविधस्य-अपि त्र्यधिष्ठानस्य देहिनः। दशलक्षणयुक्तस्य मनो विद्यात् प्रवर्तकम्॥ १२-०४

12.4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

परद्रव्येष्व् अभिध्यानं मनसा-अनिष्टचिन्तनम्। वितथाभिनिवेशश् च त्रिविधं कर्म मानसम्॥ १२-०५

12.5. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

पारुष्यम् अनृतं च-एव पैशुन्यं च-अपि सर्वशः। असंबद्धप्रलापश् च वाच्-मयं स्याच् चतुर्विधम्॥ १२-०६

12.6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

अदत्तानाम् उपादानं हिंसा च-एव-अविधानतः। परदार-उपसेवा च शारीरं त्रिविधं स्मृतम्॥ १२-०७

12.7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action.

मानसं मनसा-एव-अयम् उपभुङ्क्ते शुभ-अशुभम्। वाचा वाचा कृतं कर्म कायेन-एव च कायिकम्॥ १२-०८

12.8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

शरीरजैः कर्मदोषैर् याति स्थावरतां नरः। वाचिकैः पक्षि-मृगतां मानसैर् अन्त्यजातिताम्॥ १२-०९

12.9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste.

वाग्दण्डो अथ मनोदण्डः कायदण्डस् तथा-एव च। यस्य-एते निहिता बुद्धौ त्रिदण्डी-इति स उच्यते॥ १२-१०

12.10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.

त्रिदण्डम् एतन् निक्षिप्य सर्वभूतेषु मानवः। काम-क्रोधौ तु संयम्य ततः सिद्धिं नियच्चति ॥ १२-११

12.11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

यो अस्य-अत्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते। यः करोति तु कर्माणि स भूतात्मा-उच्यते बुधैः ॥ १२-१२

12.12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

जीवसंज्ञो अन्तरात्मा-अन्यः सहजः सर्वदेहिनाम्। येन वेदयते सर्वं सुखं दुःखं च जन्मसु ॥ १२-१३

12.13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.

ताव् उभौ भूतसंपृक्तौ महान् क्षेत्रज्ञ एव च। उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः ॥ १२-१४

12.14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

असंख्या मूर्तयस् तस्य निष्पतन्ति शरीरतः। उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ १२-१५

12.15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम्। शरीरं यातनार्थीयम् अन्यद् उत्पद्यते ध्रुवम् ॥ १२-१६

12.16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

तेन-अनुभूय ता यामीः शरीरेण-इह यातनाः। तास्व् एव भूतमात्रासु प्रलीयन्ते विभागशः ॥ १२-१७

12.17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

सो अनुभूय-असुख-उदर्कान् दोषान् विषयसङ्गजान्। व्यपेत-कल्मषो अभ्येति ताव् एव-उभौ महा-ओजसौ ॥ १२-१८

12.18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

तौ धर्मं पश्यतस् तस्य पापं च-अतन्द्रितौ सह। याभ्यां प्राप्नोति संपृक्तः प्रेत्य-इह च सुख-असुखम् ॥ १२-१९

12.19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

यद्याचरति धर्मं स प्रायशो अधर्मम् अल्पशः। तैर् एव च-अवृतो भूतैः स्वर्गे सुखम् उपाश्नुते ॥ १२-२०

12.20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

यदि तु प्रायशो अधर्मं सेवते धर्मम् अल्पशः। तैर् भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः॥ १२-२१

12.21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

यामीस् ता यातनाः प्राप्य स जीवो वीत-कल्मषः। तान्येव पञ्च भूतानि पुनर् अप्येति भागशः॥ १२-२२

12.22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.

एता दृष्ट्वा-अस्य जीवस्य गतीः स्वेन-एव चेतसा। धर्मतो अधर्मतश् च-एव धर्मे दध्यात् सदा मनः॥ १२-२३

12.23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

सत्त्वं रजस् तमस्-च-एव त्रीन् विद्याद् आत्मनो गुणान्। यैर् व्याप्य-इमान् स्थितो भावान् महान् सर्वान् अशेषतः॥

१२-२४

12.24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

यो यदा-एषां गुणो देहे साकल्येन-अतिरिच्यते। स तदा तद्गुणप्रायं तं करोति शरीरिणम्॥ १२-२५

12.25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

सत्त्वं ज्ञानं तमो अज्ञानं राग-द्वेषौ रजः स्मृतम्। एतद् व्याप्तिमद् एतेषां सर्वभूताश्रितं वपुः॥ १२-२६

12.26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.

तत्र यत् प्रीतिसंयुक्तं किं चिद् आत्मनि लक्षयेत्। प्रशान्तम् इव शुद्धाभं सत्त्वं तद् उपधारयेत्॥ १२-२७

12.27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

यत् तु दुःखसमायुक्तम् अप्रीतिकरम् आत्मनः। तद् रजो प्रतीपं विद्यात् सततं हारि देहिनाम्॥ १२-२८

12.28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

यत् तु स्यान् मोहसंयुक्तम् अव्यक्तं विषयात्मकम्। अप्रतर्क्यम् अविज्ञेयं तमस् तद् उपधारयेत्॥ १२-२९

12.29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

त्रयाणाम् अपि च-एतेषां गुणानां यः फल-उदयः। अग्र्यो मध्यो जघन्यश् च तं प्रवक्ष्याम्यशेषतः॥ १२-३०

12.30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

वेदाभ्यासस् तपो ज्ञानं शौचम् इन्द्रियनिग्रहः। धर्मक्रिया-अत्मचिन्ता च सात्त्विकं गुणलक्षणम्॥ १२-३१

12.31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

आरम्भरुचिता-अधैर्यम् असत्कार्य-परिग्रहः। विषय-उपसेवा च-अजस्रं राजसं गुणलक्षणम्॥ १२-३२

12.32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

लोभः स्वप्नो अधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता। याचिष्णुता प्रमादश् च तामसं गुणलक्षणम्॥ १२-३३

12.33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

त्रयाणाम् अपि च-एतेषां गुणानां त्रिषु तिष्ठताम्। इदं सामासिकं ज्ञेयं क्रमशो गुणलक्षणम्॥ १२-३४

12.34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

यत् कर्म कृत्वा कुर्वंश् च करिष्यंश् च-एव लज्जति। तज् ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम्॥ १२-३५

12.35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

येन-अस्मिन् कर्मना लोके ख्यातिम् इच्छति पुष्कलाम्। न च शोचत्यसंपत्तौ तद् विज्ञेयं तु राजसम्॥ १२-३६

12.36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

यत् सर्वेण-इच्छति ज्ञातुं यन् न लज्जति च-अचरन्। येन तुष्यति च-अत्मा-अस्य तत् सत्त्वगुणलक्षणम्॥ १२-३७

12.37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

तमसो लक्षणं कामो रजसस् त्व् अर्थ उच्यते। सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यम् एषां यथा-उत्तरम्॥ १२-३८

12.38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.

येन यस् तु गुणेन-एषां संसरान् प्रतिपद्यते। तान् समासेन वक्ष्यामि सर्वस्य-अस्य यथाक्रमम्॥ १२-३९

12.39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः। तिर्यक्त्वं तामसा नित्यम् इत्येषा त्रिविधा गतिः॥ १२-४०

12.40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

त्रिविधा त्रिविधा-एषा तु विज्ञेया गौणिकी गतिः। अधमा मध्यम-अग्र्या च कर्म-विद्या-विशेषतः॥ १२-४१

12.41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).

स्थावराः कृमि-कीटाश् च मत्स्याः सर्पाः स-कच्छपाः। पशवश् च मृगाश् च-एव जघन्या तामसी गतिः॥ १२-४२

12.42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.

हस्तिनश् च तुरङ्गाश् च शूद्रा म्लेच्चाश् च गर्हिताः। सिंहा व्याघ्रा वराहाश् च मध्यमा तामसी गतिः॥ १२-४३

12.43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.

चारणाश् च सुपर्णाश् च पुरुषाश् च-एव दाम्भिकाः। रक्षांसि च पिशाचाश् च तामसीषु-उत्तमा गतिः॥ १२-४४

12.44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

झल्ला मल्ला नटाश् च-एव पुरुषाः शस्त्र-वृत्तयः। द्यूत-पान-प्रसक्ताश् च जघन्या राजसी गतिः॥ १२-४५

12.45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.

राजानः क्षत्रियाश् च-एव राज्ञां च-एव पुरोहिताः। वाद-युद्ध-प्रधानाश् च मध्यमा राजसी गतिः॥ १२-४६

12.46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

गन्धर्वा गुह्यका यक्षा विबुधानुचराश् च ये। तथा-एव-अप्सरसः सर्वा राजसीषु-उत्तमा गतिः॥ १२-४७

12.47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

तापसा यतयो विप्रा ये च वैमानिका गणाः। नक्षत्राणि च दैत्याश् च प्रथमा सात्त्विकी गतिः॥ १२-४८

12.48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.

यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः। पितरश् च-एव साध्याश् च द्वितीया सात्त्विकी गतिः॥ १२-४९

12.49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.

ब्रह्मा विश्वसृजो धर्मो महान् अव्यक्तम् एव च। उत्तमां सात्त्विकीम् एतां गतिम् आहुर् मनीषिणः॥ १२-५०

12.50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.

एष सर्वः समुद्दिष्टस् त्रि-प्रकारस्य कर्मणः। त्रिविधस् त्रिविधः कृत्स्नः संसारः सार्वभौतिकः॥ १२-५१

12.51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

इन्द्रियाणां प्रसङ्गेन धर्मस्य-असेवनेन च। पापान् संयान्ति संसारान् अविद्वांसो नराधमाः॥ १२-५२

12.52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.

यां यां योनिं तु जीवो अयं येन येन-इह कर्मणा। क्रमशो याति लोके अस्मिंस् तत् तत् सर्वं निबोधत॥ १२-५३

12.53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

बहून् वर्षगणान् घोरान् नरकान् प्राप्य तत्क्षयात्। संसारान् प्रतिपद्यन्ते महापातकिनस् त्व् इमान्॥ १२-५४

12.54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.

श्व-सूकर-खर-उष्ट्राणां गो-अज-अवि-मृग-पक्षिणां। चण्डाल-पुक्कसानां च ब्रह्महा योनिम् ऋच्छति॥ १२-५५

12.55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

कृमि-कीट-पतङ्गानां विष्-भुजां च-एव पक्षिणाम्। हिंस्राणां च-एव सत्त्वानां सुरापो ब्राह्मणो व्रजेत्॥ १२-५६

12.56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.

लूता-अहि-सरटानां च तिरश्चां च-अम्बुचारिणाम्। हिंस्राणां च पिशाचानां स्तेनो विप्रः सहस्रशः॥ १२-५७

12.57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.

तृण-गुल्म-लतानां च क्रव्यादां दंष्ट्रिणाम् अपि। क्रूरकर्मकृतां च-एव शतशो गुरुतल्पगः॥ १२-५८

12.58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.

हिंस्रा भवन्ति क्रव्यादाः कृमयो अमेध्यभक्षिणः। परस्परादिनः स्तेनाः प्रेत्य-अन्त्यस्त्रीनिषेविणः॥ १२-५९

12.59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas.

संयोगं पतितैर् गत्वा परस्य-एव च योषितम्। अपहृत्य च विप्रस्वं भवति ब्रह्मराक्षसः॥ १२-६०

12.60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

मणि-मुक्ता-प्रवालानि हृत्वा लोभेन मानवः। विविधाणि च रत्नानि जायते हेमकर्तृषु ॥ १२-६१

12.61. A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.

धान्यं हृत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः। मधु दंशः पयः काको रसं श्वा नकुलो घृतम्॥ १२-६२

12.62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

मांसं गृध्रो वपां मद्गुस् तैलं तैलपकः खगः। चीरीवाकस् तु लवणं बलाका शकुनिर् दधि ॥ १२-६३

12.63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

कौशेयं तित्तिरिर् हृत्वा क्षौमं हृत्वा तु दर्दुरः। कार्पासतान्तवं क्रौञ्चो गोधा गां वाग्गुदो गुडम्॥ १२-६४

12.64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;

चुच्चुन्दरिः शुभान् गन्धान् पत्रशाकं तु बर्हिणः। श्वावित् कृतान्नं विविधम् अकृतान्नं तु शल्यकः॥ १२-६५

12.65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.

बको भवति हृत्वा-अग्निं गृहकारी ह्युपस्करम्। रक्तानि हृत्वा वासांसि जायते जीवजीवकः॥ १२-६६

12.66. For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge;

वृको मृग-इभं व्याघ्रो अश्वं फल-मूलं तु मर्कटः। स्त्रीम् ऋक्षः स्तोकको वारि यानान्युष्ट्रः पशून् अजः॥ १२-६७

12.67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

यद् वा तद् वा परद्रव्यम् अपहृत्य बलात्- नरः। अवश्यं याति तिर्यक्त्वं जग्ध्वा च-एव-अहुतं हविः॥ १२-६८

12.68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.

स्त्रियो अप्येतेन कल्पेन हृत्वा दोषम् अवाप्नुयुः। एतेषाम् एव जन्तूनां भार्यात्वम् उपयान्ति ताः॥ १२-६९

12.69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).

स्वेभ्यः स्वेभ्यस् तु कर्मभ्यश् च्युता वर्णा ह्यनापदि। पापान् संसृत्य संसारान् प्रेष्यतां यान्ति शत्रुषु॥ १२-७०

12.70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.

वान्ताश्युल्कामुखः प्रेतो विप्रो धर्मात् स्वकाच् च्युतः। अमेध्य-कुणपाशी च क्षत्रियः कटपूतनः॥ १२-७१

12.71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.

मैत्राक्षज्योतिकः प्रेतो वैश्यो भवति पूयभुक्। चैलाशकश् च भवति शूद्रो धर्मात् स्वकाच् च्युतः॥ १२-७२

12.72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).

यथा यथा निषेवन्ते विषयान् विषय-अत्मकाः। तथा तथा कुशलता तेषां तेषु-उपजायते॥ १२-७३

12.73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.

ते अभ्यासात् कर्मणां तेषां पापानाम् अल्प-बुद्धयः। संप्राप्नुवन्ति दुःखानि तासु तास्व् इह योनिषु॥ १२-७४

12.74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;

तामिस्रादिषु च-उग्रेषु नरकेषु विवर्तनम्। असिपत्रवनादीनि बन्धन-चेदनानि च॥ १२-७५

12.75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;

विविधाश् च-एव संपीडाः काक-उलूकैश् च भक्षणम्। करम्भवालुकातापान् कुम्भीपाकांश् च दारुणान्॥ १२-७६

12.76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;

संभवांश् च वियोनीषु दुःख-प्रायासु नित्यशः। शीत-अतप-अभिघातांश् च विविधानि भयानि च॥ १२-७७

12.77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,

असकृद् गर्भवासेषु वासं जन्म च दारुणम्। बन्धनानि च काष्ठानि परप्रेष्यत्वम् एव च॥ १२-७८

12.78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,

बन्धु-प्रिय-वियोगांश् च संवासं च-एव दुर्जनैः। द्रव्यार्जनं च नाशं च मित्र-अमित्रस्य च-अर्जनम्॥ १२-७९

12.79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,

जरां च-एव-अ-प्रतीकारां व्याधिभिश् च-उपपीडनम्। क्लेशांश् च विविधांस् तांस् तान् मृत्युम् एव च दु-र्जयम्॥

१२-८०

12.80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.

यादृशेन तु भावेन यद् यत् कर्म निषेवते। तादृशेन शरीरेण तत् तत् फलम् उपाश्नुते॥ १२-८१

12.81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.

एष सर्वः समुद्दिष्टः कर्मणां वः फल-उदयः। नैःश्रेयसकरं कर्म विप्रस्य-इदं निबोधत॥ १२-८२

12.82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.

वेदाभ्यासस् तपो ज्ञानम् इन्द्रियाणां च संयमः। अहिंसा गुरुसेवा च निःश्रेयसकरं परम्॥ १२-८३

12.83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

सर्वेषाम् अपि च-एतेषां शुभानाम् इह कर्मणाम्। किं चित् - श्रेयस्करतरं कर्म-उक्तं पुरुषं प्रति।१२-८४

12.84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,

सर्वेषाम् अपि च-एतेषाम् आत्मज्ञानं परं स्मृतम्। तद् ह्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः॥ १२-८५

12.85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.

षण्णाम् एषां तु सर्वेषां कर्मणां प्रेत्य च-इह च। श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम्॥ १२-८६

12.86. Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.

वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः। अन्तर्भवन्ति क्रमशस् तस्मिंस् तस्मिन् क्रियाविधौ॥ १२-८७

12.87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

सुखाभ्युदयिकं च-एव नैःश्रेयसिकम् एव च। प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्॥ १२-८८

12.88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).

इह च-अमुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते। निष्-कामं ज्ञातपूर्वं तु निवृत्तम् उपदिश्यते॥ १२-८९

12.89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence).

प्रवृत्तं कर्म संसेव्यं देवानाम् एति साम्यताम्। निवृत्तं सेवमानस् तु भूतान्यत्येति पञ्च वै॥ १२-९०

12.90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

सर्वभूतेषु च-अत्मानं सर्वभूतानि च-अत्मनि। समं पश्यन्न् आत्मयाजी स्वाराज्यम् अधिगच्चति ॥ १२-९१

12.91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

यथा-उक्तान्यपि कर्माणि परिहाय द्विजोत्तमः। आत्मज्ञाने शमे च स्याद् वेदाभ्यासे च यत्नवान्॥ १२-९२

12.92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

एतद् हि जन्मसाफल्यं ब्राह्मणस्य विशेषतः। प्राप्य-एतत् कृत-कृत्यो हि द्विजो भवति न-अन्यथा ॥ १२-९३

12.93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

पितृ-देव-मनुष्याणां वेदश् चक्षुः सनातनम्। अशक्यं च-अप्रमेयं च वेदशास्त्रम् इति स्थितिः ॥ १२-९४

12.94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

या वेदबाह्याः स्मृतयो याश् च काश् च कुदृष्टयः। सर्वास् ता निष्-फलाः प्रेत्य तमो-निष्ठा हि ताः स्मृताः॥ १२-९५

12.95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.

उत्पद्यन्ते च्यवन्ते च यान्यतो अन्यानि कानि चित्। तान्यर्वाक्कालिकतया निष्-फलान्यनृतानि च ॥ १२-९६

12.96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

चातुर्वर्ण्यं त्रयो लोकाश् चत्वारश् च-अश्रमाः पृथक्। भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति॥ १२-९७

12.97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

शब्दः स्पर्शश् च रूपं च रसो गन्धश् च पञ्चमः। वेदाद् एव प्रसूयन्ते प्रसूतिर् गुण-कर्मतः॥ १२-९८

12.98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.

बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम्। तस्माद् एतत् परं मन्ये यत् - जन्तोर् अस्य साधनम्॥ १२-९९

12.99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

सेनापत्यं च राज्यं च दण्डनेतृत्वम् एव च। सर्वलोकाधिपत्यं च वेदशास्त्रविद् अर्हति ॥ १२-१००

12.100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

यथा जात-बलो वह्निर् दहत्यार्द्रान् अपि द्रुमान्। तथा दहति वेदज्ञः कर्मजं दोषम् आत्मनः ॥ १२-१०१

12.101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्र-अश्रमे वसन्। इह-एव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥ १२-१०२

12.102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः। धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १२-१०३

12.103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

तपो विद्या च विप्रस्य निःश्रेयसकरं परम्। तपसा किल्बिषं हन्ति विद्यया-अमृतम् अश्नुते ॥ १२-१०४

12.104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

प्रत्यक्षं च-अनुमानं च शास्त्रं च विविधा-अगमम्। त्रयं सुविदितं कार्यं धर्मशुद्धिम् अभीप्सता ॥ १२-१०५

12.105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

आर्षं धर्म-उपदेशं च वेदशास्त्र-अविरोधिना। यस् तर्केण-अनुसंधत्ते स धर्मं वेद न-इतरः ॥ १२-१०६

12.106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

नैःश्रेयसम् इदं कर्म यथा-उदितम् अशेषतः। मानवस्य-अस्य शास्त्रस्य रहस्यम् उपदिश्यते ॥ १२-१०७

12.107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

अन्- आम्नातेषु धर्मेषु कथं स्याद् इति चेद् भवेत्। यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्याद् अशङ्कितः ॥ १२-१०८

12.108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'

धर्मेण-अधिगतो यैस् तु वेदः स-परिबृंहणः। ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुति-प्रत्यक्षहेतवः ॥ १२-१०९

12.109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

दश-अवरा वा परिषद्यं धर्मं परिकल्पयेत्। त्र्य्-अवरा वा-अपि वृत्तस्था तं धर्मं न विचालयेत्॥ १२-११०

12.110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

त्रैविद्यो हैतुकस् तर्की नैरुक्तो धर्मपाठकः। त्रयश् च-अश्रमिणः पूर्वे परिषत् स्याद् दश-अवरा॥ १२-१११

12.111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

ऋग्वेदविद् यजुर्विद्- च सामवेदविद् एव च। त्र्य्-अवरा परिषद्- ज्ञेया धर्मसंशयनिर्णये॥ १२-११२

12.112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

एको अपि वेदविद् धर्मं यं व्यवस्येद् द्विजोत्तमः। स विज्ञेयः परो धर्मो न-अज्ञानाम् उदितो अयुतैः॥ १२-११३

12.113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

अव्रतानाम् अमन्त्राणां जातिमात्र-उपजीविनाम्। सहस्रशः समेतानां परिषत्त्वं न विद्यते॥ १२-११४

12.114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

यं वदन्ति तमोभूता मूर्खा धर्मम् अतद्विदः। तत्पापं शतधा भूत्वा तद्वक्तॄन् अनुगच्छति॥ १२-११५

12.115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

एतद् वो अभिहितं सर्वं निःश्रेयसकरं परम्। अस्माद् अप्रच्युतो विप्रः प्राप्नोति परमां गतिम्॥ १२-११६

12.116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

एवं स भगवान् देवो लोकानां हितकाम्यया। धर्मस्य परमं गुह्यं मम-इदं सर्वम् उक्तवान्॥ १२-११७

12.117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

सर्वम् आत्मनि संपश्येत् सत्- च-असत्- च समाहितः। सर्वं ह्यात्मनि संपश्यन् न-अधर्मे कुरुते मनः॥ १२-११८

12.118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

आत्मा-एव देवताः सर्वाः सर्वम् आत्मन्यवस्थितम्। आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम्॥ १२-११९

12.119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

खं संनिवेशयेत् खेषु चेष्टन-स्पर्शने अनिलम्। पक्ति-दृष्ट्योः परं तेजः स्नेहे अपो गां च मूर्तिषु॥ १२-१२०

12.120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

मनसि-इन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम्। वाच्यग्निं मित्रम् उत्सर्गे प्रजने च प्रजापतिम्॥ १२-१२१

12.121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

प्रशासितारं सर्वेषाम् अणीयांसम् अणोर् अपि। रुक्म-अभं स्वप्नधीगम्यं विद्यात् तं पुरुषं परम्॥ १२-१२२

12.122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

एतम् एके वदन्त्यग्निं मनुम् अन्ये प्रजापतिम्। इन्द्रम् एके परे प्राणम् अपरे ब्रह्म शाश्वतम्॥ १२-१२३

12.123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

एष सर्वाणि भूतानि पञ्चभिर् व्याप्य मूर्तिभिः। जन्म-वृद्धि-क्षयैर् नित्यं संसारयति चक्रवत्॥ १२-१२४

12.124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

एवं यः सर्वभूतेषु पश्यत्यात्मानम् आत्मना। स सर्वसमताम् एत्य ब्रह्म-अभ्येति परं पदम्।१२-१२५

12.125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

इत्येतन् मानवं शास्त्रं भृगुप्रोक्तं पठन् द्विजः। भवत्याचारवान् नित्यं यथा-इष्टां प्राप्नुयाद् गतिम्॥ १२-१२६

12.126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

समाप्तं मानवं धर्मशास्त्रम्