MANU-SMRITI - Pt. 2

NOTES

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Part II

EXPLANATORY

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Man|Jha

Published by the University of Calcutta
1924
Printed by
K. Mittra, at The Indian Press, Ltd.,
Allahabad.
Notes

I. Explanatory

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

1. Mitākṣara on Yājñavalkya—Ed. by S. Setlur.
4. Do. Samskāra Do.
5. Do. Āhnikā Do.
6. Do. Pūjā Do.
7. Do. Rājanīti Do.
8. Do. Laksana Do.
12. Do. Prāyashchitta Do.
15. Vivādaratnākara—Bibliotheca Indica Series.
22. Aparārka—Ānandāshrama—Ed. 1903.
23. SmṛtiKaumudī (Devanātha Thakura)—Darbhanga.
33. Shuddhimayūkha—Litho, Benares, 1879.
34. Shāntimayūkha 1879.
35. Utsargamayūkha— 1879.
41. Kālamādhava—Bibliotheca Indica, 1890.
43. Samskāraratnamāla—Ānandasharma Series, 1899.
44. Yatūdharmasāṅgīraha—" " 1909.
47. Vivādhachintāmaṇi—Śrī Venkateshvar Press, Bombay, 1898 (and in some places, when so specified, Calcutta—Ed. by Vidyāvāgīshā, Sambat 1894.)
49. Dattakachandrikā Do. do.
50. Dāyakramasaṅgīraha.
56. Nṛsinhaprakāśha—Samskāra—Manuscript (Sanskrit College Library, Benares).
57. Nṛsinhaprakāśha—Āhnika—Manuscript (Sanskrit College Library, Benares).
58. Nṛsinhaprakāśha—Śrāddha—Manuscript (Sanskrit College Library, Benares).
59. Nṛsiṅhaprakāsha—Kālanirṇaya—Manuscript (Sanskrit College Library, Benares).
60. Nṛsiṅhaprakāsha—Vyāvahāra—Manuscript (Sanskrit College Library, Benares).
61. Nṛsiṅhaprakāsha—Prāyashchitta (Sanskrit College Library, Benares).
63. Do. Vrata. Do.
64. Do. Dāna. Do.
68. Hemādri—Chaturvargachintāmaṇi—Dāna—Bibliotheca Indica.
70. Hemādri—Chaturvargachintāmaṇi—Parisheṣa (Kāla) Bibliotheca Indica.
71. Hemādri—Chaturvargachintāmaṇi—Parisheṣa (Srāddha) Bibliotheca Indica.
*73. Samskāradipaka—Raj Press, Darbhanga, 1903.
‡74. Krtyakalpataru—Incomplete Manuscript, in the Darbhanga Raj Library (Vyāvahara Sec.)
75. Vyāvahāra—Balambhaṭṭi—Chaukambhā Sanskrit Series.
Adhyaya I

VERSE I.

'Pratipūjya'—has been taken by Kullūka to mean also after mutual salutations'; and he has taken 'yathānyāyam' with 'abraŭit.' Sarvajñanārāyaṇa takes it to mean 'pratyēkam pūjavitvā', having honoured them severally'.

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

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

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

P. 2, l. 13.—'Manu has said &c.'—The second half of this verse is quoted by Buhler (XIV) as mahābhīṣṭān

kathoṣāṃ smārtaṁ tu mānuḥ brahmaṇe, and translated as 'the Vedas were proclaimed by the great sages, but the Śmrta, or traditional lore, by Manu.' It is strange that Buhler did not notice that such a statement as this would not add very much to Manu's claims to exceptional honour. The right reading of the verse is, as we find in the printed texts of Medhātithi, sāmarṣṣāṃ

kathoṣāṃ tu sāṃtvabhāvanam,' 'the Rāk verses...........and all that has been declared by the seven sages,—all this has Manu expounded'. This would mean that the work of Manu contains all the teachings that had gone before him.
P. 3, l. 11.—'Having paid their respects', &c.—प्रतिपूज्य यथायाथम्—The commentaries on this expression throw a curious light on their own relative antiquity: Medhātithi explains it simply as—गद्धी शाश्वेतेनानंपालनानंत्रि युगे: प्रथमाश्चर्पेशे पूजा विहितता तथा पूजित्या इच्छा; and he does not seek to emphasise and explain the anomaly involved in the teacher being a 'Kṣatriya' and the questioners 'Brāhmaṇas', and the latter offering पूजा to the former. Kullūka has tried to tone down the anomaly by explaining प्रतिपूज्य as पूजिता: सन्त: पूजाः क्रत्वा—'They offered the पूजा after they had themselves received the पूजा due to themselves;' and Rāghavānanda goes a step farther and explains यथायाथम् as न्यायेते खच्चित्यं आश्वासनानि न मनस्कारं: किंतु वाकृपूजा।

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

P. 2, l. 23—Dharmashabdashcha—This is a paraphrase of Jaimini's definition चोदनांधश्चर्पोशोधम: धमः:

VERSE II

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

'Intermediate castes,' अन्तरमयभवन्न—This refers to the 'mixed castes' described under Discourse 10.

P. 3, l. 24—For मज् J reads मन: which would be construed with समथोपनम्.

P. 3, l. 25—for जातिः (l. 25) J and Mand. rightly read जातिः
P. 4, l. 3—These castes being similar &c. सस्यानेव तानाः ।
This is Manu, 10. 6, where Medhātithi says—ते सद्या पूव शेषः,
नातु त्यात: । ...त्यसद्याप्रविष्चत्ता मातृत शेषः:। पितृतो विहृद्व:।
‘They should be regarded as equal to, not of the same caste as, their
fathers; what is meant is that they are superior to the mother,
but inferior to the father.’

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

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

VERSE III

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

‘Aprameyasya’—Though other commentators are satis-
ified with rendering this epithet as meaning 'unfathomable,'
Medhātithi imparts to it a special significance by explaining it as ‘not directly knowable, but to be inferred, as the foundation of the Smṛti.’

‘Kāryatattvārtha’—‘the purport and nature of the soul’ (Kullā)—‘the true purport’ (Medhā, Govinda and Nandā).

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

VERSE IV

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

VERSE V

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

P. 8, l. 8—(1) tama āśīrva (Rgveda 10. 129. 3)—Sāyaṇa supplies a somewhat different explanation: ḍṛd bṛgāt sālivī kāraṇī mdcavā sāvahā pāgaśaḥ prabhāpamPrabhāpam Brahmāya. Āśīrva sālivīm, yata śāntaṇa śāvahā pāgaśaṃ νीरभ् ज्ञाते तथा तमसा श्ववागमनं ब्रह्मद् न ज्ञाते। भ्रभ्मस्मात्मा भवतिति ‘आहु’। ‘तपस्:’ सत्त्वप्रथः तीर्थचन्द्रस्य।

As a Vēdāntin, Sāyaṇa identifies तमस् with माया।

VERSE VI

‘Mahābhūtādi’—Here again Rāghavānanda, the Vēdāntin, is at variance with the other commentators, and takes it in the sense of Ṭhāṇkāra,’ and not in that of ‘the Elemental Substances &c.’
Prădurăsit'—‘assumed a body of his own free will, not in consequence of his Karma’ (Medhā, Kullū, Govinda, Nanda);—‘became discernible’ (Nūrā)—‘became ready to create’ (Rāgha).

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

VERSE VII

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

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

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

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

VERSE VIII

(3) Abhidhyāya—According to those who interpret the process here as ‘described in accordance with the Sānkhya’, this means ‘independently of all outside force, just as a man does an act by mere thought.’
Āpah—In his eagerness to be literally faithful, Buhler has translated this as 'waters', using the plural form in consideration of the plural form of 'āpah' in the plural. It has to be borne in mind, however, that the text has used the plural form, because the base 'ap' has no singular form at all.

Vide, in this connection, Rgveda, 10.121.1, and Viśnu-purāṇa I.

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

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

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

VERSE IX

Burnell remarks that this 'Egg' does not belong to the Sāṅkhya philosophy. The explanation of this, in accordance with that philosophy, is thus given by Medhātithi, under verse 11—'Sarvataḥ pradhānām prthivyādibhūtottattvān kāthinyamāti anśarūpam sampadyayāt.'

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

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

There has been a great deal of confusion in the mind of modern scholars in connection with the 'Golden Egg',—much
of which would have been avoided if the figurative character of the term had been recognised.

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

**VERSE X**

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

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

_Medhā._ P. 12, l. 6—Babhumāṇḍulomakāḥ—These apparently are three other proper names—'Babhru', 'Maṇḍu', and 'Lomaka',—which stand on the same footing as 'Vashīṣṭha.'

**VERSE XI**

Kāraṇam—Rāgha, takes this to refer to the above-mentioned 'Egg', the undifferentiated root-cause. All others take it to mean the _Supreme Soul._

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

The relationship between Nārāyaṇa (Virāṭ) and Puruṣa appears to be based upon the _Puruṣasūkta_, where Puruṣa is
described as born from Virāt. The Shatapatha Brāhmaṇa (13-6.1-1) couples the two beings into one and describes him as receiving instructions from Prajāpati.

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

Medhā. P. 13, l. 1—'Mahato vinekaro etc.'—Cf. Sānkhyakārikā, 38.

"Vishēṣāh."—Why these are called 'vishēsa' is thus explained in the Sānkhyatattvavākamudī—

Parivatsaram—Kullū, alone takes this to mean 'a year of Brahmā'; all others take it in the sense of the ordinary year; Cf. Shatapatha Brā. 11.1.6.2.

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

VERSE XIV-XV

The confusion regarding the account of the process of creation contained in Manu is best exemplified by these two verses. The names of the various evolutes have been so promiscuously used, that the commentators have been led to have recourse to various forced interpretations, with a view to bring the statement herein contained into line with their own philosophical predilections. Medhā, Kullū, Govi, and Rāgha, take
it as describing the three principles of the Sāukhya—Mahat, Ahaṅkāra and Manas; but finding that the production of Ahaṅkāra from Manas, or of Mahat (which is what they understand by the term 'mahāntam ātmānam') is not in conformity with the Sāukhya doctrine,—they assert that the three evolutes have been mentioned here 'in the inverted order'. Even so, how they can get over the statement that 'Ahaṅkāra' was produced 'from Manas' ('manasaḥ') it is not easy to see. Similarly, the 'ātman' from which Manas is described as being produced, Medhā, explains as the Sāukhya 'Pradhāna', and Kullā as the Vedantic 'Supreme Soul'.

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

This does not represent Medhā correctly; his words being—'वेयर्यार्थ नामत्स्वरूपसरसगत्वा प्रविधवावति च'.

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

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

VERSE XVI

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

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

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

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

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

VERSE XVII

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

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

The natural construction of the verse appears to be yat (yasmād kāraṇāṃ) mūrtyevavāya: suṣṭhā: tāni dharmavi patyā prāthvabhūtānā ca tasmāt—as set forth by Medhātithi. But if tāni dharmavi refers to evāntarūtāni, then there should be an accusative ending in avavāya: in order to make it the object of prāthvabhūtā. It is in view of this difficulty that the Bhāṣya has put forward another construction by which suṣṭhā: is the nominative and tānamāna (evāntarūtā) the objective of the verb prāthvabhūtā.
VERSE XVIII

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

Dr. Bhulker's rendering of this verse is not approved by Hopkins. The construction of the sentence is the same in all cases—महानि भूतानि कर्मवैः सह—मनः सुदृढः प्रकृतिः सह—सर्वभूतज्ञ प्रकृति तत् प्राप्तिशति.

Medhā, himself offers a second explanation.

VERSE XIX

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

The name 'purusa' has been applied to the Tattvas, Principles,—because 'they serve the purposes of the soul' (Medhā),—or because 'they are produced by the Purusa, Ātman.'
VERSE XX

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

VERSE XXII

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

VERSE XXIII

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

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

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

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

Do. (p. 19, l. 11) 'Dohanaṇchādhyāpanam'—In this case रत्स्मि: would be the Dative form.
VERSE XXIV

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

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

VERSE XXVI

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

The other ‘Devandvas’ are Kāma (Desire)—Krodha (Anger)—Rāga (Attachment)—Dveša (Hatred)—Kṣut (Hunger)—Pipāsā (Thirst)—Harṣa (joy)—Viśāda (Sorrow)’ and so forth.

VERSE XXVII

‘Vināshinyah’—because liable to change into gross substances (Medhā, Govinda and Kullūka); or because they are products (Rāghavā.)

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

Medhātithi notes two explanations of this verse. The natural meaning appears to be that 'each being continues, in each succeeding birth, to betake itself to the same function that was assigned to it in the beginning by Prajāpati.'

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

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

VERSE XXXI

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

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

VERSE XXXII

The 'Virāt' whose birth is here described is, according to some, the same as,—and according to others, different from—the 'Brahmā' described above, in verse 9. That Medhātithi
leans towards the latter view is indicated by his assertion that what happened was that ‘the body of Brahmā (described in verse 9) now took the form of the Hermaphrodite,’—or as he adds later, ‘the Female form was separated from His own Male form.’

VERSES XXXIV—XXXV

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

VERSE XXXVI

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

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

VERSE XXXVII

‘Pitrām ganān’—The ‘pitr’ are not actually the ‘fathers,’ as is clear from the present text; they are a particular class of divine beings, though it is from these that human beings are descended. See III, 194—199.

VERSE XXXVIII

‘Rohita’—This is the name of the violet-coloured pillar of light that appears in the sky, in the manner of rainbows, generally attached to the solar disc, but sometimes in other parts of the sky also. Another name for it, according to Govindarāja, is ‘shastrotpāta’. Buhler says it is an imperfect
rainbow which appears to be straight.' But from the description given by Medhātithi and Govindarāja it would appear to be a phenomenon quite different from the rainbow, though Medhātithi says that the only difference between the two is that while the one is curved, the other is straight.

_Medhātithi, p. 25, l. 12—_Meghā abhrodakamarūjjyotisanghātāh—in modern Sanskrit _abhra_ has become a synonym for 'clouds'—'abhram megho vārīvāhāh,' says the _Amarakosha_. Up to the time of Medhātithi at any rate the distinction between _abhra_ (vapour) and _mēgha_ (clouds) appears to have been recognised. The _Shatapatha Brāhmaṇa_ describes _abhra_ as _apām bhasma_, 'the dust of water,' which is apparently _aqueous vapour_; the _Chhāndogya Upaniṣad_ also makes the personality become _mēgha_, after having become _abhra_.

_Ashani_ also is taken by Medhātithi as standing for _hail_, and not for _thunder and lightning_.

VERSE XLI

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

VERSE XLIII

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

VERSE XLV

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

Medhātithi takes ‘ubhijjāḥ sthāvarāḥ’ as the subject, and ‘bijakāndapravrohināh’ as the predicate of the sentence. Buhler reverses this.

VERSE XLVIII

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

VERSE L

‘Bhūta’—here stands for the Kṣetrajña, the Conscious Being ensouling the body—according to Govindarāja and Kullūka.

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

VERSE LIII

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

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

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

VERSE LV

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

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

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

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

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

VERSE LXIX

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

VERSE LX

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

VERSE LXIV

'Nimēsa'—(1) The time taken by one wink of the eye, or (2) the time taken in the distinct pronouncing of one syllable.
‘Tāvaṭṭah’—in the Accusative necessitates the supplying of the Transitive verb vidyāt, ‘one should know.’ Nārāyaṇa and Nandana however favour the nominative form ‘tāvaṭṭah’ which obviates the necessity of adding any words.


VERSE LXV

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

VERSE LXVI

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

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

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

VERSE LXIX

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

Medhatithi (p. 34, l. 24) for ‘Svabhāvānuvṛttīḥ’; how would it do to read ‘Svabhāvānanuvṛttīḥ’—the meaning being that the preceding Twilight has the character of neither Day nor Night?
VERSE LXXI

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

In face of the fact that the words of the text themselves convey this meaning—which involves the 'lengthening' of the ordinary into divine years,—it is difficult to understand Burnell's remark that this 'lengthening' 'is the work of commentators.' On the contrary, on Burnell's own showing, the 'commentators' would appear to have shortened the great length of the divine year clearly expressed by the words of the text.

VERSE LXXIII

'Punyam'—Medhatithi takes this not merely as an epithet of 'ahāh,' but as constituting a distinct sentence by itself.

VERSE LXXIV

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

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

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

VERSE LXXVIII

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

VERSE LXXX

'Krūḷan'—of. Brahmasūtra—‘Lokavattu līlākaivāłyam.’ This idea of creation being a ‘sport’ for God is common in Hindu Theism.

VERSE LXXXI

Dharma with its ‘four feet’ is a common idea in Hinduism. In VIII. 16 we have the picture of Dharma as a ‘bull’; its ‘four feet’ have been variously identified:—(a) according to Medhātithi, they represent the four principal sacrificial priests—Adhvaryu, Hotṛ, Brahman and Udgātr;—(b) he also suggests, along with Nandana, that they may stand for the four castes;—(c) they have been held by Medhātithi, Kullūka and Nārāyaṇa to stand for the four means of acquiring merit—Tapas, Jñāna, Yajña and Dāna;—(d) and last, they have been identified by Medhātithi with the four kinds of speech described in Rgveda 1. 164. 45—'Three being hidden in the cave and the fourth being spoken by men.'
'Satyam'—Though included in 'Dharma,' this has been mentioned separately, for the purpose of showing its special importance. The Aparārka (p. 1012) quotes the first line of this verse as showing the diverse character of the various cycles. —The verse is quoted in the Vīramitrodaya—Parībhāṣā, p. 50.

VERSE LXXXII

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

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

VERSE LXXXIII

'Quarter by quarter'—The natural meaning is that men lived for 400 years during Kṛta, 300 years during Trātā, 200 years during Dwāpara and 100 years during Kali. But in
view of the assertion in the Chhândogya Upaniṣad of a man having lived for 1600 years (3. 16. 17) Medhātithi has been forced to remark that 'quarter' here stands for part, and not for the precise fourth part, and to explain the text to mean that man's life becomes shortened in part; some die while they are young children, others on reaching youth and others on attaining old age.'

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

**VERSE LXXXIV**

Medhātithi (p. 39, l. 5)—'Dirghasatreṣu'—See Mīmāṃsā-Sū. 6. 7. 31-40 and Shabara on 6. 7. 37—‘वदि पञ्च पञ्चाशत:’ (i.e., the three days of the Gavāmāyana), न संक्षरा:।
वदि संक्षरा: ‘विहृत:’, न पञ्चपञ्चाशत:। तस्मात् विरोधान्वितस्त्व नौकायम्। [This is the विरोध mentioned by Medhātithi in line 6.] Which of the two is to be taken as नौकाय is explained by Shabara on 6. 7. 38, where the conclusion is that the term संक्षर should be regarded as नौकाय.

Medhātithi (p. 39, l. 12)—Shatashabdashcha bahunāma-su pāthitaḥ—e.g., Kauṣitaki Upa. 2. 11; Iṣa Upa. 2; Mahānarāyana Upa. 6,—in addition to the passages quoted by Medhātithi himself.

**VERSE LXXXV**

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

Medhātithi's interpretation of 85 is not quite consistent with what follows in 86; but he has taken care to disconnect 85 from 86; he distinctly says that what is said in 86 is
a ‘diversity in the character of the yugas’ distinct from what has been set forth in 85. Really this is made clear by the fact that in 85, the word ‘Dharma’ stands, according to Medhātithi, not for duty, but for characteristic.

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

VERSE LXXXVI

This verse is quoted in Hemādri—Parishēṣa—Kāla, p. 657, where ‘Tapas’ is explained as ‘Kṛchehhra, Chāndrāyaṇa etc.,’ and ‘jñāna’ as ‘dhyāna’ ‘meditation’;—in the Viramitrodaya—Paribhāṣā, p. 48;—in the Śrītichandrikā—Samskāra, p. 27, which explains ‘param’ as ‘the most important;’—and in the Kṛtyasārsamuchchaya, p. 86.

VERSE LXXXVIII

Cf. 10. 75 et seq.

This verse is quoted in Parāsharamādha (Āchāra, p. 135) in explanation of the term ‘satkarmābhirataḥ’ of Parāshara’s text, under which we have quotations from Viṣṇu, Vasiṣṭha and Yama, describing the qualifications of the ‘pupil’ to be taught;—in the Viramitrodaya—Paribhāṣā, p. 45,—and in the Nṛsimhaprasāda—Samskāra, p. 160.

VERSE LXXXIX

This verse is quoted in the Viramitrodaya—Paribhāṣā, p. 45, which reads ‘saktim, and explains ‘viṣayasya aprasaktim’ as ‘control of the senses;’ and in the Nṛsimhaprasāda, Samskāra, p. 73b.
XC

This verse is quoted in \textit{Parāshara-mādhava} (Āchāra, p. 416), in support of \textit{Parāshara}, verse 63;—and in the \textit{Vīramitrodāya—Parībhāṣā} (p. 45), which explains '\textit{Vānīk-patham}' as 'trade' and '\textit{Kusīdam}' as 'lending money on interest'.

XCI

This verse is quoted in the \textit{Vīramitrodāya—Parībhāṣā}, p. 45;—and in the \textit{Vārṣakriyākaumudī} (p. 568), which explains '\textit{Prabhuh}' as Brahmā, and '\textit{Anasūyayā}' as 'without dishonesty'.

VERSE XCII

See 5. 132.

VERSE XCIII

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

VERSE XCVI.

Medhātithi, (p. 41, l. 20)—'\textit{Parasparopapakārāt}'—c. f. \textit{Bhagavadgītā}—

\begin{verbatim}
वेदान्त भाववन्तने ते वेदा भाववन्तूः ।
परस्परभाववन्तः श्रेयः परमवाप्स्यवः ॥
\end{verbatim}
VERSE XCVII.

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

VERSE XCVIII

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

VERSE XCIX

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

VERSE C

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

VERSE CII

*Svāyambhuvo manuḥ*—This does not mean 'Manu, who sprang from the self-existent'; it means only 'Manu, Svāyambhuva by name';—*Svāyambhuva* being the proper name of one of the Manus. *Anupūrvaśaḥ*;—'Incidentally' (Medhātithi);—'in due order' (Rāmachandra).
VERSE CIII

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

VERSE CVIV

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

VERSE CVII

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

VERSE CVIII

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

This verse is open to two explanations:—(A) 'Āchāra' is the highest Dharma; as also what is laid down in the Shruti and in the Smṛti';—(B) 'The highest Dharma consists in that Āchāra, course of action, which is laid down in Shruti and Smṛti.'
The apparent inconsistency in the former is explained by the statement made by Medhātithi (p. 45, l. 13) that the whole of this is an exaggerated eulogy bestowed on Āchāra.

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

VERSE CXVII

See 12. 51 et seq.

VERSE CXVIII

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

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

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

One fails to see the logic of the argument that, because the first lecture contains much more mingling of philosophical views, therefore it must be a later prefix. It would indeed be more logical to expect the ‘later prefix’ to be more accurate
and lucid than what has preceded it! In fact the whole trouble regarding the first Discourse has arisen from the efforts made by commentators—Sanskrit and English—to read in the verses a systematic account of one or the other of the two well-known systems of the ‘Sāṅkhya’ and the ‘Vedānta’. Hopkins himself finds it ‘difficult to bring such verses as 53 ff. into harmony with the Sāṅkhya doctrine.’ But has Manu himself anywhere told him that he was expounding things in accordance with the ‘Sāṅkhya doctrine’? It does not appear to be fair to impose a doctrine upon the writer and then to take him to task for not being in harmony with that doctrine.
Discourse II

VERSE I

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

Medhātithi (p. 48. l. 15). ‘Mīmāṃsātāḥ.’—This refers to Mīmā. Sū. I. i—2 ‘Chodanālakṣaṇo’artho dharmaḥ.’

This verse has been quoted in the Parāsharamādhava (Āchāra, p. 80), in corroboration of the definition of Dharma provided by Vishvāmitra, that ‘Dharma is that which when done is praised by good men learned in the scriptures.’ From this it follows that according to this writer ‘hṛdayeṇābhyanujñātaḥ’ means the samething as ‘Yam āryāḥ prashamsanti’ in Vishvāmitra’s definition.—It is quoted in Hemādri (Vrata, p. 10), which explains hṛdayeṇābhyanujñātaḥ as ‘which is definitely known in the mind, for certain,’ and ‘advėṣa-rāgibhiḥ’ as ‘persons free from improper love and hate’;—in the Viramitrodaya (Paribhāṣā, p. 30), which adds the following notes—This verse supplies a definition of Dharma in general. ‘Vidvadbhīḥ’ those conversant with what is contained in the Veda;—‘Sadbhīḥ,’ those who have the right knowledge of things;—these two qualifications are meant to indicate that ‘Dharma’ is rightly known by means of the Veda;—‘advėṣa-rāgibhiḥ,’ free from such love and hate as are conducive to evil this is meant to indicate that Dharma is that which is not conducive to any undesirable effects;—‘hṛdayeṇābhyanujñātaḥ’ indicates that Dharma is conducive to all that is good; as it is
only the good to which men's minds are attracted:—thus then the complete definition of Dharma, as indicated by the text, is that it is that which, not being conducive to any evil effects, is known through the Veda as conducive to good. The three qualifications serve the purpose of excluding such acts as the performance of the Shyēna sacrifice.—This definition of 'Dharma,' 'Right,' also implies that of 'Adharma,' 'Wrong,' as that which is known through the Veda as conducive to evil.'

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

VERSE II

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

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

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

VERSE III

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

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

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

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

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

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

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

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

Medhātithi (p. 57, l. 8)—'Vishvajītā'—See Mīmā. Śū. 4. 3. 15—16.

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

Medhātithi (p. 60, l. 29)—'Kartṛṣāmānyāt'—This refers to Mīmā. Śū. 1. 3. 2.
Medhātithi (p. 62, l. 2)—‘Yathā āghārē devatāvidhiḥ’—Shabara on Mīmā. Sū. 2. 2. 16 says—[Sārāya] मान्यविष्कृते देवता-
विभि:। इति इन्द्रनु तवेववर्तो दिवि...इन्द्रवन स्वाहेवाचारगामारवति—इवेयेवमारा-
वाढ़तं यथास्येव्यो देवता

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

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

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

This verse has been quoted in the Viddhāna pārījāta (vol. II, p. 511) in support of the authority of Sadāchāra, as bearing upon the propriety of तपस्युद्धारण;—also in the Smṛtikaumudi (p. 1) which remarks that the Practice of cultured men is authoritative only when it is not repugnant to Shruti and Smṛti.
The *Aparārka* (p. 82) quotes the verse in support of the view that the Practices of Good Men also, as distinct from the Śṛṣṭi, are an authoritative source of our knowledge of Dharma. It is interesting to note that it reads वेदविस्मृतिकौषुष्ट्यता in place of प्रामाण्यस्थिति-रूपम्.

It is quoted in the *Śrītichandrikā* (Sanskāra, p. 5), which adds the following explanation:

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

This is quoted in the *Viramitrodāya* (Paribhāṣā, p. 10), which adds the following notes:

‘Vedaḥ’ is the collection of Mantra and Brāhmaṇa texts, as defined by Āpastamba;—‘akhilah’, the actual texts available, as also those presumed on the strength of ‘transference’ and that of ‘Indicative Power’, ‘Syntactical Connection’, ‘Contest’, ‘Position’ and ‘Name’ (Jaimini iii);—or ‘akhilaḥ’, ‘entire’, may be taken as meant to preclude the notion that the said authority belongs only to the three Vedas, and not to the Atharva’, which is based upon such assertions of Āpastamba and others as ‘Yajña is enjoined by the three Vedas’. That the ‘Atharva is an authority for Dharma is due to the fact that it prescribes the performance of the *Tulāpurusa* and other propitiatory rites for all castes, even though it does not deal mainly with the performance of the Agnihotra or other Shravuta rites.—When the text says that these are the means of knowing ‘Dharma’ *Right*, it implies that they are the means of knowing also what is ‘Adharma,’ ‘wrong,’ it being necessary for the scriptures to furnish an idea of all that is wrong and hence a source
of impurity of the mind, which obstructs the acquiring of true knowledge.—‘Mūlam’, ‘Source’, the means of knowing.—‘Tadvidām’, those learned in the Veda; this implies that in the case of ‘Smṛti’ and the rest, the authority is not inherent in themselves, but due to their being based upon the Veda.—‘Smṛti,’ the Dharmashāstra compiled by Yājñavalkya and others.—‘Shīla’ implies the thirteen qualities enumerated by Hārīta—viz., Faith in Brahman, Devotion to Gods and Pitrās, Gentility, Harmlessness, Freedom from jealousy, Freedom from harshness, Friendliness, Sweetness of speech, Gratefulness, Kindness for sufferers, Sympathy, Calmness. This ‘Shīla’ differs from ‘Āchāra’; it stands for the negative virtues, the avoidance of wrong, while the former stands for the positive active virtues; the doing of right.—‘Āchāra’, the tying of the bracelet during marriage and so forth.—‘Sādhūnam atmanastuṣṭiḥ’, whenever doubt arises regarding what is right, what determines the question is the ‘self-satisfaction’ of those that are ‘Sādhū’, i.e., have their minds replete with the knowledge of the Veda and the impressions gathered therefrom; i.e., that course is to be accepted as ‘right’, which commands the unanimous approval of the said persons;—such is the explanation suggested by the Kalpataru. In support of this view we have the following passage from the Taṇṭirīya, relating to cases of doubt regarding Dharma,—‘Thou shouldst behave in that manner in which behave those Brāhmaṇas who are impartial, honest, steady, calm and righteous.’ This implies the authority of the Pariṣat ‘Assembly’.—Or ‘sādhūnām’ may be construed with ‘āchārāḥ’, which would imply the authority also of those ‘good men’—men free from all evil qualities,—who are not ‘learned in the Veda’; so that for superior Shūdras, the practices of their forefathers would be authoritative.—‘Self-satisfaction’ is the determining factor in the case of options; but this is an authority for the man himself, not for others.

VERSE VII

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

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

VERSE IX

This verse is quoted in Hemādri (Vrata, p. 14);—in the Viramitrodaya (Paribhāṣā, p. 61), which explains that 'anuttamam sukham' stands for the rewards that are spoken of in connection with each act;—and in the Nṛsinhaprasāda (Sanskāra, p. 16b).

VERSE X

'Amimāṃsyē'—'not to be called into question' (Buhler, acc. to Medhātithi) 'Irrefutable' (Burnell, improved by Hopkins into 'not to be discussed').

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

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

This has been quoted by the Mitakṣarā under 1.7, in support of the view that the name 'Smṛti' is applied to the Dharmashāstra.

VERSE XI

'Hetuśāstrāśhrayāt'.—'Relying upon the argumentative science of the Bauddhas, Chārvākas &c.' (Medhātithi);—'Relying
on methods of reasoning directed against the Veda' (Kul-lūka and Nārāyaṇa).

The argumentative person is always decried: see *e. g.* 4.30, where the 'Hētuka' is described as not fit to be honoured; the 'Hētuka' is mentioned in 12. 111 as a person who must be a member of the *Pariṣad*; though in the latter text the term has been explained as 'one well-versed in the principles of Mīmāṃsā and the Shāstras' (see *Mitāksarā* on 3. 301, p. 1384).

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

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

**VERSE XII**

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

**VERSE XIII**

'*Vidhīyatē'—Medhātithi puts forward a second explanation of this.
VERSE XIV

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

It is quoted also in the Nṛsimhaprasāda (Sanskāra, p. 13b.)

VERSE XV

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

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

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

It is quoted also in the the Nṛsimhaprasāda (Āchāra, p. 326);—in the Samskāraratnamāla, (p. 2) as laying down the two times for Homa, and it reads 'homāḥ' for 'yajñāḥ';—in the Āchāramayūkha (p. 65) as laying down the time for the morning Homa;—and in the Nityāchārāpradīpa (p. 410.)

VERSE XVI.

'Mantraik'—This has been added with a view to exclude the woman and the Shūdra, whose sacraments are not performed 'with mantras' (see 2.66 and 10.127).
Burnell remarks—'In Vedic times the reception of outsiders into the community was, to a certain extent, recognised, and ceremonies (e. g. the Vṛatyaṣṭoma) were in use for this purpose.'

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

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

It is quoted also in the Viṇamitrodaya (Samskāra, p. 512) to the same effect—also in the Aparārka (p. 14);—in the Śmytichandrikā (p. 18,) which explains 'Niṣeka as the Garbhādhāna sacrament and 'smashāna' as the 'after-death rites;—and in the Varṣakriyākaumudi (p. 574) as implying that the rites are to be performed for the Shūdra also, but without Vedic Mantras.

Medhātithi (p. 73, l. 26)—Āchāryakaraṇavidhinā svādyāyādhyayanavidhinācha.' Here both the Bhātta and the Prābhākara views of Śāstrāvambha are accepted by the writer.

**VERSE XVII**

The Aparārka quotes this verse along with verses 19, 21 to 23, as indicating the views that the 'black antelope' is to serve as a mark of the 'yājñīya desha' only in the case of the countries other than those described in these verses. This verse and verses 18 to 22 have been quoted in the Madanapāriṣṭāta (p. 12) in
support of the view that the 'Custom' or 'Right Behaviour' that is to be regarded as authoritative and trustworthy is that prevalent among the people inhabiting the tract of land herein defined.

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

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

VERSE XVIII

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

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

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

This verse is quoted in the Smṛtichandrikā (Samskāra p. 17) which reads ‘Anantaram’ and explains— it as ‘slightly less important’; — in the Viramitrodaya (Paribhāṣā, p. 56), which adds the following notes: — ‘Matsya, Virāṭdēsha, — Pāṇchāla’ the Kānyakubja and adjacent countries, — Shūrāsēna, country about Mathurā, — ‘anantarah’ slightly inferior; — in the Dānāmasayūkha (p. 7) and the Samskāramāsayaūkha (p. 4), which have the same explanations as the Viramitrodaya.

VERSE XX

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

VERSE XXI

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

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

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

VERSE XXII

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

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

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

Medhātithi (p. 76, l. 26)—'Shūrpādhikarane'—in Mima. Sū. 1-2-26; and the next sentence 'staddhi kriyate ityuchyatā' is from Shabara on that Sūtra,—the whole sentence being—'etat (i.e. shakyaśa kartumiti) hi kriyate ityuchyatā, na cha vartamānakālaḥ kaschidasti yasyāyaṁ pratinir- dēshah.'

'Mlēchchadeshāstavatāhparah.'—Note the liberalised interpretation of this provided by Medhātithi. Burnell curiously enough regards this to be an 'order to dwell in this land'. There is no 'order' to dwell in the Mlēchchadesa. The countries to be inhabited having been defined and all beyond these being designated as 'Mlēchchadesa', the term 'these countries' of verse 24 refers, as Medhātithi clearly points out, to Brahmāvarta, Madhyadēśa, Brahmāśidēśa and Yajñīyadēśa; and the order to dwell contained in verse 24 also refers to those, and not to the 'Mlēchchhadēsa', which is 'beyond these.'

This verse is quoted in the Sṛtvichandrikā (Samskāra, p. 18), which adds that the country described as 'fit for sacrificial performances' is meant to be so used only when the aforesaid four countries are not available;—in the Viramitrodaya (Paribhāṣā, p. 56), which explains 'Yajñīyah' as 'fit for sacrificial performances', and 'Mlēchcha' as 'unfit for sacrificial performances';—and in the Samskāramayūkha (p. 4).
VERSE XXIV

This verse is quoted in the *Aparārka* (p. 6) as permitting the *Shūdra* to reside, for the sake of livelihood, in *Mīchehā* countries also;—in the *Viramitrodaya* (Paribhāṣā, p. 56), which explains ‘vyṛti’ as ‘livelihood’, ‘karṣitaḥ’ as ‘in difficulty’, and the compound ‘vyṛtikarṣitaḥ’ as ‘one who is in difficulties regarding livelihood’;—and in the *Samskāramāyūkha* (p. 4).

VERSE XXV

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

*Medhātithi* (p. 78, l. 28)—‘Iha pañchapraṇāro dharmah’—This view is here attributed to the author of the *Smṛtivivaraṇa*. Kullūka quotes the *Bhaviṣyapurāṇa* to the same effect.

Modern writers and lecturers on what they call ‘Vṛṇa-śramadharma’ should note the exact connotation of this name, as here explained by Medhātithī.

VERSE XXVI

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

This verse has been quoted in the *Viramitrodaya* (Samskāra, p. 132) as laying down the necessity of performing the *Samskāras*. Here also both the above explanations are noted.—It explains the term ‘sharīra’ in the compound ‘Sharīrasmamskāraḥ’ to stand for the constituents of the body.—‘In this world and also after death’—has been explained as implying that the Samskāras help ‘after death’ by enabling the man to perform such sacrifices as lead him to heaven, and they help ‘in this world’ by enabling him to
perform such sacrifices as the Kārīṅī and the like, which bring desirable results in the world, in the shape of rain, children and so forth.—It is quoted in the Smṛtichandrikā (Sanskāra, p. 36), to the effect that sacramental rites are performed with Vedic Mantras in the case of the Twice-born persons only; it adds that these sacraments are called ‘pāvana’, ‘purificatory’ of the person, because, performed with Vedic Mantras, they serve to destroy sins.

VERSE XXVII

Medhātithi (p. 80, l. 8)—Grhyasmrtyibhyo—vasātavyam—see Āshvalāyana Grhya Sū. 1-13-14.

Medhātithi (p. 80, l. 10) ‘Mekhalā badhyata’—see Gauṭama, 1-15.

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

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

It is quoted in the Smṛtichandrikā (Sanskāra, p. 36), which adds the following notes:—‘Bija’ stands for semen-ovule, the impurity due to defects in that is called ‘bajīka’—that due to residence in the womb is called ‘gārbhika’;—‘homa’ includes the Garbhādhaṇa and other rites that are accompanied by libations into fire;—and in the Samskāra-ratnamālā (p. 5) to the effect that Homa is to be performed by the Twice-born only:—‘bajīka’ is such impurity relating to
the semen-ovule as is due to the intercourse having taken place at a forbidden time;—‘Garbhika’ is the impurity due to residence in a womb that is not quite clean;—it quotes Medhatithi to the effect that as the ‘semen-ovule’ and the ‘womb’ cannot be the effects of any sins of the child, the ‘enah’ mentioned in the text must be taken as standing not for actual sin, but for the impurity or uncleanness due to the child’s physical connection with them.

VERSE XXVIII

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

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

‘Īyayā’—‘Īyā’ here stands for ‘the offering to the gods, sages and Pītris’ (Medhatithi, Govindarāja, Kullūka and Raghavānanda);—or ‘the Pākayajñas’ (Nārāyaṇa and Nandana).

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

This verse is quoted in the Mitakṣara (on 1. 103, p. 76) as setting forth the desirable results accruing to the man who
offers the Vaishvadeva offerings, which latter, on this account, cannot be regarded as sanctificatory of the food that has been cooked.

This verse is quoted in the *Viramitrodaya* (Sanskāra, p. 140), where the words are thus explained:—‘Svādhyāya’ stands for the learning of the Veda;—‘Vrata’ for the Śāvitrī and other observances;—‘Traividyā’ for the knowledge of the meaning of the three Vedas;—‘Iyyā’ for the worshipping of the gods and others;—‘Brahmi’ for related to Brahma, through the knowledge of that Supreme Being.

**VERSE XXIX**

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

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

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

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

This verse has been quoted by Raghunandana in his *Smṛtitattva* (Jyotiś, p. 648)—dealing with the *Jātakarma* Sacrament;—also in the *Madanapārijāta* (p. 353).
This verse is quoted in the *Puruṣārthachintāmaṇi* (p. 433) as laying down the time for the ‘Birth-sacrament’;—in the *Samskāramayyikha* (p. 23) which adds the following notes—‘Vardhana’ is *cutting*; some people have held that no significance attaches to the masculine gender of ‘puruṣaḥ’; but Medhātithi has held that it is meant to be significant, there being no such rite in the case of the child without gender-signs, and for the woman it is performed without *mantras* in accordance with another text;—it is quoted in *Nṛsimhaprasāda* (Sanskāra, p. 31 b);—in *Hemādri* (*Parishēṣa*, p. 583), where ‘Vardhana’ is explained as *cutting*; and again on p. 736, where the same is repeated;—in the same work ( Shrāddha, p. 326);—in *Samskāraratnamālā* (p. 831) to the effect that the rite is to be performed before the cutting of the umbilical cord;—and in *Smṛtichandrikā* (Sanskāra, p. 49) to the same effect; it reads ‘puruṣam’ for ‘puruṣaḥ’.

*Viramitrodaya* (Sanskāra, p. 192) quotes it as laying down the exact time for the performance of the sacrament, in the first half,—and the form of the sacrament in the second half. It quotes it again (p. 403) in support of the view that Manu having prescribed the sacraments of *Nāmakarana, Niśkramaṇa, Annaprāshana, Chuvā, Upanayaṇa, and Keśhānta* for the male child,—adds a verse (2. 66) to the effect that ‘all this is to be done for the female child &c. &c.,’—which makes it clear that the *Upanayaṇa rite* should be performed for the female child also; and the statement (in 2.67) that for women the ‘marriage’ constitutes the ‘upanayana’ only provides a possible substitute for *Upanayaṇa* in the case of females.

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

**VERSE XXX**

‘Dashamyām dvādasyām’—‘The tenth or twelfth day of the month’—Medhātithi, who also notes and rejects the
explanation—'after the lapse of the tenth or twelfth day'—i.e., 'on the lapsing of the period of impurity'—which is accepted by Kullūka.

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

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

This verse is quoted in Samskāramayūkha (p. 24), which adds that 'dashamyāṁ has been taken as 'dashamīyāṁ atītāyam', 'after the lapse of the tenth day',—that no significance attaches to the causal affix in 'kārayēt'—in Sams-
kāravatīnamālā (p. 850), which adds that the causal affix in 'kārayēt' has the reflexive sense;—in Nṛsimhaprasāda (Samskāra, p. 34a);—and in Sṛṃtichandrikā (Samskāra, p. 52), which explains meaning as 'on the tenth day from the day of the birth, the father should do the naming', it being the father's business to do this.

VERSE XXXI

This verse is quoted in Gadādhara-paddhati (Kāla-
sāra, p. 217);—in Sṛṃtichandrikā (Samskāra, p. 53) to the effect that the names of the four castes should consist of words expressive respectively, of welfare, strength, wealth and
deprecation;—in *Nṛsinhaprasāda* (Samskāra p. 346);—
and in *Samskāra-mayūkha* (p. 25).

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

This verse has been quoted in *Viramitrodaya* (Sams-
kāra, p. 242), where we have the following explanations:
'maṅgalyam' means expressive of auspiciousness; e.g., the name
'Lakṣmīdharā';—'Balānvitam' means expressive of bravery;
e.g., the name 'Yudhiṣṭhira';—'dhanasamyuktam', means con-
taining terms expressive of wealth; e.g., the name 'Mahā-
dhana';—'jugupsitam' means containing a term denoting
depreciation; e.g., the name 'Naradāsa'.

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

*Parāśharmanādhava* (Āchāra, p. 441) quotes it as also
the four typical names as—'Shri Sharmā' 'Vikramapāla',
Mānīkyaśṛṣṭhi and Hīnadāsa;—it is quoted in *Aparārka*
(p. 27) as laying down rules regarding the first part of the
name.

**VERSE XXXII**

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

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

Nārayaṇa and Rāghavānanda opine that the name
of the Brāhmaṇa must always contain the word 'sharman
itself. But Medhātithi and several others hold that the name should connote what is connoted by the term ‘shārman.’

The present day practice, however, follows the former explanation—‘shārman’ being regarded now as the suffixed title to every Brāhmaṇa’s name.

**VERSE XXXIII**

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

This is quoted also in Smrtitattva (p. 631).

Viramitrodāya (Samskāra, p. 243) quotes the verse, and having explained the words, cites as examples—‘Yashodā’ (easily pronounceable) ‘Kulaghnī’ (harsh)—‘Indirā’ (not of plain meaning)—‘Kamanīyā’ (heart-captivating)—‘Subhadrā’ (auspicious)—and ‘Saubhāggyavatī’ (containing a benedicatory term).

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

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

**VERSE XXXIV**

‘Yadvēṣṭam maṅgalam kulā’—Medhātithi, along with Govindarāja and Kullākā, takes this as applicable to all the sacraments—‘Kula’ is family, not tribe.

The first half of the verse is quoted in Parāsharamādhava (Āchāra, p. 442), and the second half in Madanapārijātā (p. 360) and in Viramitrodāya (Samskāra, p. 267), which latter remarks that this option regarding family-custom applies only to the sacrament of the First Feeding. The verse is quoted in
Smṛtichandrikā (Samskāra, pp. 55 and 57), which adds that the 'Grha,' 'house,' means the one in which birth has taken place;—in Gadādhara-paddhati (Kālasāra, p. 218);—and in Nṛsimhaprasāda (Samskāra, p. 366).

VERSE XXXV

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

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

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

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

Madanapāriṇītā (p. 34) also quotes it without adding any explanatory notes.—It is quoted in Smṛtichandrikā (Samskāra, p. 58);—in Hēmādri (Parīshēṣa, p. 742);—in Samskārāramayūkha (pp. 29 and 128), which quotes Medhātithi to the effect that the term 'dvijātīnām' indicates that this rite is not to be performed for the Shudra;—in Nṛsimhaprasāda (Samskāra, p. 36c); and in Gadādhara-paddhati (Kālasāra, p. 219).
Medhātithi has described this ceremony as that 'which consists in the cutting of the hair in such a manner as to leave well-arranged tufts of hair on certain parts of the head.'

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

VERSE XXXVI

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

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

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

VERSE XXXVII

Medhātithi (p. 90, l. 15)—'Sarvasvārā'—See Mīmā. Śū. 10. 2. 56-57. At the Sarvasvāra sacrifice the sacrificer recites the Ārbhaiva hymn just before he enters the fire for self-immolation.
This verse is quoted in *Aparārka* (p. 27) as laying down the time for the performance of the Upanayana with special ends in view.

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

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

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

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

*Nirṇayasindhu* (p. 184) quotes it without comment.

**VERSE XXXVIII**

Burnell, in applying the name ‘vrātya’ to ‘Aryans not Brāhmanised,’ should have quoted his authorities.

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

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

This same work on p. 344, refers to the passage in Medhātithi, where a Vedic text is quoted, which connects the Gāyatrī, Tristūpa and Jagati metres with the Brāhmaṇa, the Kṣatriya and the Vaishya respectively; and as under 36, so
here also, it explains that the limits fixed in this verse too are determined by the number of syllables in a foot of each of the three metres mentioned. A foot of the gāyatrī has eight syllables; so till the boy is sixteen years old, the Gāyatrī retains more than a third of its force; and it is only when the boy has passed his sixteenth year (corresponding to the sixteen syllables of the two feet of the Gāyatrī) that the force of the mantra becomes weakened. Similarly twenty-two years correspond to the twenty-two syllables of the two feet of the Tristupa, sacred for the Kṣattriya, and twenty-four years correspond to the twenty-four syllables of the first two feet of the Jagati metre, sacred for the Vaishya.

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

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

VERSE XXIX

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

Madanapārijāta (p. 36) goes on to add that the dumb and the insane, as never fit for the sacraments, are not to be regarded as ‘apostates’ by reason of the omission of the
sacraments; so that in the event of their having children these latter do not lose their Brāhmaṇa-hood or their right to the sacraments.

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

**VERSE XL**

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

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

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

**VERSE XLI**

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

_Medhātithi_ (p. 92, l. 11)—'Smṛtyantara'—This refers to Bodhāyana, _Grhyasūtra_, 2. 5. 16.

This verse is quoted in _Aparārka_ (p. 57) as laying down that the skin of the _Kṛṣṇamṛga_, _Ruru_ and _Chhāga_ should be worn as the 'upper garment,' respectively, by the Brāhmaṇa, the Kṣattriya and the Vaishya.
This verse is quoted in *Parāsharamādhava* (Āchāra, p. 446), where it is explained that the skins mentioned are to be used as the upper garment, and the hempen and other cloths as the lower garment.

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

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

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

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

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

The ‘Muṇja’ grass, in Northern India called मुर्ग, is, as Burnell notes, the *Sachcharum Sara* of the botanists.

*Madanapārijāta* (p. 20) explains that the Muṇja has ‘tejani’ as its other name; and a foot-note adds that it is what is called मुर्गा.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 447);—also in *Viramitrodaya* (Samskāra, p. 432), which explains ‘trivrt’ not as *twisted three-fold*, but as ‘going round the waist three times’;—in *Nirṇayasindhu* (p. 189);—in
Aparārka (p. 58) ; in Śṛtichandrikā (Sāṃskāra, p. 79), which explains 'trivrt' as threefold ;—in Sāṃskāramayūkha (p. 37), which quotes Medhātithi to the effect that since bowstrings are made sometimes of leather, the author has added the epithet 'Maurī, 'Murvā grass'; in Sāṃskāravatnamālā (p. 192), which reproduces the above remark of Medhātithi, as also his further remark that the string is to be removed from the bow and then tied round the waist; it adds the following notes: the 'Samā', not uneven, thin in one place and thick in another; it should be of uniform thickness all through;—the three-fold twist applies to the hempen cord and not to the bow-string, which would cease to be a bowstring when so twisted;—it is quoted also in Nṛsimhaprasāda (Sāṃskāra, p. 43 b).

VERSE XLIII

This verse is quoted in Parāshararāmdhava (Āchāra, p. 447),—and also in Madanapārijāta (p. 20), which latter agrees with Medhātithi in taking the Kusava-Ashmāntaka-Balvaja as pertaining to the Brāhmaṇa, the Kṣatriya and the Vaishya respectively.

Viramitrodāya (Sāṃskāra, p. 433) explains that the term 'Mūrja' in the present verse stands for all its variants mentioned in the preceding verse, and proceeds to quote the view that what is meant is that—(a) for the Brāhmaṇa in the absence of Mūrja, Kusha should be used,—(b) for the Kṣatriya in the absence of Mūrva, Asmāntaka, and (c) for the Vaishya in the absence of Shana, Balvaja; but dissents from it, stating it as its own opinion, that all the three substitutes mentioned are meant for each of the primary substances enjoined before. It cites another view, according to which, since the present verse mentions the Mūrja only, the meaning must be that the three substitutes are meant for the Brāhmaṇa only; so that for the Kṣatriya and the Vaishya, if the substance primarily prescribed under the preceding verse
be not available, they should make use of some other suitable material resembling the primary. But this view also is not approved as being in conflict with the text of Yama, which says that—"in the absence of these i.e. the three, Munja, Murva and Shana, the girdle should be made of Kusha, Ashmanta and Balvaja."

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

Nirnayasindhu (p. 189) also quotes this verse; and Apararka (p. 58), which explains that the knots are to be made in accordance with one’s ‘Gotra-riis’;—also Samskaramayukha (p. 37), which quotes Kulluka’s explanation;—in Samskararatnamala (p. 193) as setting forth substitutes for the girdle-zone; it adds the following notes:—The term ‘adi’ is understood here, the construction being ‘Munjadyabhav’, ‘in the absence of Munja and other substances’; the number of knots is to be the same as that of the wearer’s Pravara;—in Nrsimhapatrasada (Samskara, p. 43b);—and in Smritichandrikā (Samskara, p. 80), which adds the note that ‘trivrt’ means ‘threefold’; and that ‘Munja’ here stands for the Murva and other substances specified in the preceding verse.

**VERSE XLIV**

This verse is quoted in Smritichandrikā (Samskara, p. 80), which says that ‘trivrt’ means ‘made of nine yarns’;—and in Nityacharaapradipa (p. 31).

It is quoted in Parasharamadhava (Achāra, p. 448); in Madanaparinjata (p. 21),—and in Viramitrodaya (Samskara, p. 414);—also in Nirnayasindhu (p. 190);—in
Aparārka (p. 58); — in Nṛsimhaprasāda (Sanskāra, p. 43a); — in Samskāramayūkha (p. 38), which has the following notes: — 'urdhvavṛtam' and 'trivṛt' are to be construed with 'śaṇasaṅtramayam'; also, — 'āvikam' means 'of sheep-wool'.

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

'Trivṛt' — has been explained in Viramitrodaya as standing for 'consisting of nine threads'; and thus on the basis of a Shruti text which defines 'Trivṛt' as nine. The same explanation is given in Aparārka also; — so also Smṛti-kāmunḍi (p. 6.)

VERSE XLV

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

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

VERSE XLVII

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

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

VERSE XLVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 451), where it is explained that the Sun is to be worshiped as the sum total of the connotation of the *Gāyatrī-mantra*;—and that one is to realise that he is one with that deity. According to this authority the ‘*parītyāgnim*’ means, not that the boy is to ‘walk round the fire’ (as explained by Kullūka and Medhātithi), but that he should *tend the fire*; and it
proceeds to point out that the 'tending of the fire' is to be done according to what has been laid down by Manu himself under 2. 186.

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

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

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

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

VERSE XLIV

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

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

Viramitrodaya (Samskāra, p. 481) also quotes the verse, and supplies the formulæ as noted in Madanapārijāta;—Samskāramayūkha (p. 60) quotes it, and lays down the formula for the three castes as—(a) ‘bhavati bhikṣām dadātu’, (b) ‘bhikṣām bhavati dadātu’, and (c) ‘bhikṣām dadātu bhavati’;—Smrtichandrikā (Samskāra, p. 108), which mentions the formulæ as given in Madanapārijāta;—and also Viramitrodaya (Vyāvahāra, p. 124).

**VERSE L**

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

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

It is quoted in Smrtitittva (p. 936), which adds that these ladies are to be approached only if they happen to be on the spot, and the boy is not to go to their houses;—in Madanapārijāta (p. 34), which latter quotes it only with
a view to explain that there is no inconsistency between this injunction and the later prohibition (2. 184) of begging from one's relations; because the former refers to the begging as part of the Upanayana ceremony, whereas the prohibition applies to the usual begging of food during the entire period of studentship.

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

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

VERSE LI

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

VERSE LII

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

Medhātithi (p. 97, l. 20)—'Gunakāmanāyām hi, &c.' This refers to Mimā. Sa. 8. 1. 23 et. seq.
This verse is quoted in *Smṛtitattva* (p. 431) which remarks that the verse refers to cases where a man makes it a rule to always face a certain quarter at meals;—in *Madanapārijāta* (p. 34), which adds the explanation that *shrīyam* and *ṛtam* are objects to the present-participle ‘ichchhan’;—in *Parāśaramādhava* (Āchāra, p. 377) in support of the view that facing of the south is not interdicted when done with a special motive. *Vidhānapārijāta* (p. 324) also quotes the verse to show that what is here prescribed applies to that eating which is done with a special motive, the general law being that one should face the east or the north.—*Aparārka* (p. 61) quotes the verse, and adds the following explanation:—If one eats facing the east, it brings longevity; one who eats facing the west, obtains prosperity; who eats facing the north attains the truth or the sacrifice.—Thus eating with face towards the east is both compulsory (as laid down in the preceding verse) and optional, done with a special motive (as mentioned here).

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

**VERSE LIII**

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

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

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

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

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

VERSE LV

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

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

VERSE LVI

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

This verse is quoted in Vivamitrodaya (Samskāra, p. 488); in Aparārka (p. 156);—and in Smrīchandrikā (Samskāra, p. 115).

VERSE LVIII

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

Proceeding with the explanation of the verse, Vivamitrodaya adds—'nityakāłam,' meaning always; so that
whenever āchamana has got to be done, it should be done by
the Brāhmaṇa by anyone of the three methods herein described;
and it adds that such is the ‘svarasas,’ ‘inclination,’ of Medhā-
tithi also, which clearly refers to Medhātithi, p. 100, l. 22.
It goes on to point out, however, that the view of many Digests
is that as far as possible the Brāhmaṇa should be used,—
such being the implication of the qualification ‘nityakaḷam,’
which is more nearly related to the first option; and the other
alternatives are to be taken up only when the Brāhma tīrtha
is disabled.—‘Kāya’ means ‘dedicated to Prajāpati,’ and
‘Traidashika,’ ‘dedicated to the gods.’

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

This verse is quoted in Nityāchāra-pradīpa (p. 64 and
p. 253), which notes that ‘Kāya-traidashikābhīyām’ is the
secondary alternative mentioned in view of the contingency of
there being a wound or some incapacity in the ‘Brāhmaṇa tīrtha’;
—in Shuddha-kumudī (p. 339), which has the following
note—‘Kāya’ is Prajāpatya; ‘Traidashika’ is Daiva; ‘nitya-
kaḷam’ indicates that the second and third alternatives are to be
resorted to only in the event of the using of the first being im-
possible;—in Āchāramayūkha—(p. 20), which explains trai-
dashikam as daivam;—in Smṛtisārodhāra (p. 311), which
connects the negative particle ‘na’ with the whole of the second
line, and explains ‘brāhma’ as the base of the aṅguṣṭha, ‘kāya’
as praśāpatya, the base of the little finger; ‘traidashika’ as
daiva, the tip of the fingers, and ‘pitrya’ the base of the index
finger;—and in Vīrimitrodaya (Paribhāṣā, p. 77), which
quotes ‘Medhātithiss’ explanation of the derivation of the term
‘traidashikam.’
EXPLANATORY—ADHYAYA II

VERSE LIx

"Angulimūlē"—'at the base of the little finger' (Kullūka, Nārāyana and Rāghavānanda);—'at the base of the fingers' (Medhātithi and Nandana).

Medhātithi (p. 101, l. 8)—'Tathā cha Shaṅkhaḥ.'—
Though Medhātithi appears to be quoting the very words of Shaṅkha, the actual passage from Shaṅkha reads as follows:—

kārṇāṁ karṣṭikāmūlē tīryyāśeṣamāyaṁ
prajā apamūlē vivaḥ saṅgaḥ: ।
prajā prajāyām śūyāṁ śravāṁ tājāmāśyaṁ ।

Here 'Kāya' is distinguished from 'Prājāpatya.' Vīra-mitrodaya also cites Medhātithi as quoting Shaṅkha's text.

This verse is quoted in Vīramitrodaya (Āhnika, p. 77), which offers the following explanation—'anguṣṭha-mūla' means the lower part of the thumb; and on the palm-side of this is the 'Brāhma-tīrtha.' 'Tala' is the palm; and that part of the palm which extends from the base of the thumb to the first long line in it constitutes the 'Brāhma-tīrtha'; and the part which lies between the base of the fingers and the long line parallel to them is the 'Kāya-tīrtha';—and at the tip of the fingers lies the 'Daiva-tīrtha.'

The term 'agrē' is to be construed with 'āṅguli,' which is the predominant factor in the compound 'āṅgulimūlē.'—'Putryam tayoradah.'—Here also 'tayoh' stands for the two terms 'āṅguli' and 'āṅgustha'; and the particular 'āṅguli' or 'finger' meant here is the 'fore-finger'; so that the 'Putrya-tīrtha' would lie 'below' the thumb and the fore-finger. —The words of the text as they stand, if taken literally, do not yield any sense; that is why recourse has been taken to the more or less indirect construction, as explained above.

VERSE LX

Medhātithi (p. 101, l. 21)—'Kvachit smaryaiḥ'—Hopkins refers in this connection to Mahābhārata 13. 104. 39.
This verse is quoted in *Smṛtitattva* (p. 178);—and in *Ḥemādri* (Śrāddha, p. 992), which adds the following notes:—‘Mukham,’ the two lips,—the whole for the part,—the ‘holes’ to be touched also are those connected with the face, mukha;—‘ātmānam,’ heart or navel,—the Upaniṣads describing the ‘ātman’ as ‘to be seen within the heart,’—hence the ‘touching’ is to be of the heart, as the ‘Soul,’ being all-pervading, cannot be touched;—the touching of the navel also is laid down in other texts—[Hence ‘ātmānam may stand for either the heart or the navel.]

**VERSE LXI**

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

On the term ‘prāgudāṁmukhaḥ,’ this work has the following note, criticising Medhātithi’s explanation:—“The term prāgudāṁmukhaḥ must mean the north-east quarter, on the strength of the declaration of Hārīta; and in the Shrutis also we see the term used in the sense of the north-east—e. g. in the passage referring to the branch of the Palāśa tree—‘Prāchimāharati, udichimāharati, prāgudichimāharati’; and also in Kātyāyanasūtra, where it is said—‘prāgudādakpravānām dēvayaayanām,’ where the term ‘prāgudak’ stands for the north-east. For these reasons the assertion of Medhātithi—that ‘the term prāgudak being never found used in the sense of north-east, it should not be explained as such,’—must be disregarded. Medhātithi has explained the compound prāgudāṁmukhaḥ as a Bahuviṣa compound composed of three
terms, whereby the meaning comes to be that the man must face the East or the North."

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

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

**VERSE LXII**

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

This verse is quoted in Kṛtyasārasamuchchaya (p. 46);—in Hēmādri (Shrāddha, p. 985), which adds the following notes:—‘Hṛdgābhīḥ,’ reaching the regions of the heart,—‘Pūyatā’ acquires purity;—‘Kanṭhagābhīḥ,’ just touching the throat only,—‘bhūmipah,’ the Kṣatriya;—‘prā-
shitābhīḥ’, just taken into the mouth, and not reaching the throat,—‘antataḥ’, the affix ‘tasi’ has the force of the Instrumental,—the term ‘anta’ meaning near requires a
correlative, that to which nearness is meant,—so that the meaning is that the Shūdra is purified by water reaching that point which is in close proximity to that which the water should reach for purifying the Vaishya,—and as the tongue is the point for the Vaishya, for the Shūdra it must be the teeth; though the water that reaches the teeth must touch the tongue also, yet all that is meant is that the quantity for the Shūdra should be just a little less than that for the Vaishya.

It is quoted also in Samskāraratanamālā (p. 221).

VERSE LXIII

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

VERSE LXIV

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

It is quoted in Smrtitattva (p. 934) which says that, as the use of mantras is essential, if a certain Grhyasūtra does not mention the mantra, it has to be borrowed from another Grhyasūtra;—and in Viramitrodaya (Samskāra, p. 423), where also the verse is explained as laying down the ‘disposal’ of the things mentioned. The latter quotes the verse again on p. 887, where it is explained that in a case where an injunction lays down a certain act as to be done ‘with the proper mantras’—as is done in the present verse—and no particular mantra is prescribed, one has to use the mantra that may be found mentioned in a particular Grhyasūtra. This is what ‘mantravat’ has been explained to mean, in Madanapārijāta (p. 37 also.)
It is quoted in *Smṛtichandrikā* (Sanskāra, p. 85) as laying down the disposal of the sacred thread that has been worn out;—in *Samskāramayūkha* (p. 39), which notes that the meaning of the term ‘*mantravat* ’ is that they have to be worn with those same mantras that were used for wearing them at the *Upanayana* ;—and in *Viramitrodaya* (Paribhāṣā, p. 72) as an example of the principle that where the text laying down a certain act as to be done ‘with mantras’ does not specify the particular mantras to be used, these have to be taken as laid down in other Grhyasūtras.

**VERSE LXV**

This verse is quoted in *Puruṣārthachintāmaṇi* (p. 444);—in *Hemādri* (Srāddha, p. 778);—in *Smṛtichandrikā* (Sanskāra, p. 167);—in *Samskāramayūkha* (p. 637), which explains *Dvyaḍhikē* as in the twenty-fourth year;—and in *Samskāraratnamālā* (p. 353), which explains rājānyabandhuḥ as Kṣattriya and Dvyaḍhikē as twenty-fourth.

Another name for the Kēśhānta sacrament mentioned in Samskāramayūkha is ‘Godāna,’ which has been etymologically explained as—gāvah keshāh-diyyantē chhidiyantē yasvin.

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

**VERSE LXVI**

This verse is quoted in *Smṛtitattva* (p. 926);—in *Madanapārījāta* (p. 362), where āvrt is explained as jātakarmādikriyā; and yathākramam is to taken to mean
that there should be no deviation from the exact order of sequence—such deviation necessitating expiation;—in Nirṇayasindhu (p. 183);—and in Aparārka (p. 30), which explains āvrt as ‘kriyā’, act, rite;—‘ashōstah’ as along with all details’, and ‘yathākramam’ as meaning that the order of the sacraments should not be disturbed or else the Sarvaprāyashchitta has to be performed.’

It is quoted in Vīr amītrodaya (Samskāra, at several places, on pages 194, 255, 278, 317 and 403). On p. 194, ‘āvrt’ is explained as jātakarmādi kriyā; and on the term ‘amantrikā’ it is added that what this interdicts is the use of only those mantras that pertain to the primary acts of eating butter, honey and the rest, and not the use of the subsidiary mantras; and this conclusion is in accordance with the principle enunciated in Mīmāṁsā Śūtra 3. 8. 34-35, where it is declared that the qualification of upāmshutva (silence) pertains to only the primary rite of the ‘Ātharvāṇa Iṣṭis’ and not to the subsidiary ones.—On p. 255 the verse is quoted in support of the view that the rite of Niṣkramana, is to be performed in the case of the female baby also.—Similarly on p. 278, it is quoted to show that the rite of ‘Ānuprāśhana’ should be performed for the female baby.—On p. 317, it is made to justify performance of the rite of ‘Tonsure’ for girls.—On page 403, it is quoted as laying down the performance of all the sacraments—beginning from the Jātakarma and ending with the Kēśānta; whereby it is concluded that the Upanayāṇa also for girls is to be done ‘without mantras’; another view is noted, whereby the pronoun ‘this’, ‘iyam’, in Manu’s text is taken as standing only for the first five sacraments, ending with Tonsure, so that Upanayāṇa and Kēśānta become excluded from the category. But this view is rejected; and in answer to the argument that “in view of the declaration in the following verse that for women Marriage constitutes Upanayāṇa, the pronoun ‘iyam’ in the present verse must exclude Upanayāṇa,”—it is pointed out that all that
the next verse means is that in the case of a person following
the opinion of another Smṛti and not performing the Upana-
yana for his girl,—Marriage should be regarded as constituting
her Upanayana; and not that in all cases Marriage should
take the place of Upanayana. The conclusion is stated
thus:—There are two kinds of girls—‘Brahmavādinī’ and
‘Sadyovadhū’;—for the former there is Upanayana, in the
eighth year, vedic study, and ‘return’ (completion of Vedic
study) before puberty,—and marriage also before puberty; while
for the Sadyovadhū, there is Upanayana at the time of marriage,
followed by immediate ‘completion of study,’ which is followed
immediately by Marriage. But from the assertion in certain
Smṛtis that there used to be Upanayana for women in a
‘previous cycle,’ it seems that in the present cycle, it is not
to be performed. (See note on the next verse).

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

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

VERSE LXVII

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

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

This verse is quoted also in Madana-pārijāta (p. 37), which also adopts the reading ‘aupanāyani-kāh smṛtaḥ.’

**VERSE LXIX**

This verse is quoted in Vidhānapārijāta (p. 491).
VERSE LXX

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

This verse is quoted in Vidhānapārijāta, (p. 521); in Madanapārijāta (p. 99);—and in Viramitrodāya (Samskāra, p. 523), which having adopted the reading प्राज्ञिन्सु इतदेक यो for नानाकधेमतौयायो, explains that the presence of the two words 'āchāntaḥ' and 'kṛtāposho'—both of which denote ācāmanama—makes it clear that the ācāmanama is to be done twice.

Burnell refers to Ch. XV of Prātishākhyā of the Rgveda.

This verse is quoted in Smṛtichandrikā (Samskāra, p. 136), which notes that this 'ācāmanama' forms part of the act of Reading;—in Samskāramayukha (p. 50) which has the same note;—in Samskāraratnamālā (p. 315);—and in Nṛsimhaprāsāda (Samskāra, p. 47a).

VERSE LXXI

The first half of this verse is quoted in Viramitrodāya (Samskāra, p. 532) where Sadā is explained as everyday at the time of study, and 'pāda-grahaṇaṁ' as saluting;—and the second half is quoted on p. 524, as containing the definition of the 'Brahmāṇjali';—and in Smṛtichandrikā (Samskāra, p. 136).

VERSE LXXII

This verse is quoted in Viramitrodāya (Samskāra, p. 455), where it is explained that the 'left' and 'right' of the second half stand for the left and right feet; so that the meaning is that the left foot of the teacher should be touched by the left
hand and the right one by the right hand; and it quotes Baudhāyana laying down that the pupil should pass his hands from the knee downwards to the foot.

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

The verse is quoted also in Vidhānapārījāta (p. 521);—in Aparārka (p. 55), as laying down the 'feet clasping' of the teacher;—in Samskāramaṇayūkha (p. 46), which says that 'sprastavyah' goes with 'gurucharanaḥ' understood;—and in Smṛtichandrikā (Samskāra, p. 103), which explains the meaning to be that the left and right feet of the teacher are to be touched with the left and right hands respectively.

VERSE LXXXIII

Nārāyāna and Nandana read 'adhyāsyamāṇastu gurum etc,' which means—'the pupil, proceeding to study, shall say to his Teacher etc., etc.'

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

The verse is quoted also in Madanapārījāta (p. 100);—in Vidhānapārījāta (p. 521);—in Viramūtrodaya (Samskāra, p. 514);—in Samskāramaṇayūkha (p. 52);—and in Smṛtichandrikā (Samskāra, p. 142), which explains āramē as 'should desist from teaching.'

VERSE LXXIV

'Vishīryati'—avasthitim na labhatē, 'does not obtain any standing' (Kullūka);—'becomes absolutely useless' (Medhātīthi);—'is not understood' (Govindarāja and Nārāyāna).
This verse is quoted in Madanapāriṇājā (p. 99);—in Vidyānapāriṇājā (p. 521);—and in Smṛtichandrikā (Samskāra, p. 136) in support of the view that the Pranava should be pronounced at the close of the reading also.

VERSE LXXV

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

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

VERSE LXXVI

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

VERSE LXXVII

Hopkins—“This verse is one of the most famous in literature. Whitney has discussed it in Vol. I, pp. 111-112
of the new edition of Colebrook's Essays. His translation runs as follows—'Of Savitar, the heavenly, that longed-for glory may we win, and may himself inspire our prayers.'

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

VERSE LXXVIII

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

prāsē karmani nañeke chitātur shaśvatē guṇā: |

bhavyas tē viṣṇeynētē bahyevaṃśevyakṛtah: |

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

VERSE LXXIX

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

This verse is quoted in Aparārka (p. 1220) where 'vahilī' is explained as 'outside the village'—and 'trikam' as 'the Sāvitri along with the Vyāhṛtis';—and in Gadādharpaddhai (Kālasāra, p. 30), which explains 'trikam' as (1) Praṇava, (2) Vyāhṛti and (3) Gāyatrī.

VERSE LXXX

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

पत्यवचारी संयुक्तः काः च विधायामुष्या ।
विप्रजन्त्रियविद्भोबिन्माहथा याति साधु ॥
it may be rendered thus—'Equipped with this verse, and timely performance of this act, a person of Brāhmaṇa, Ksattriya or Vaishya birth becomes acceptable among the good.'

VERSE LXXXI

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

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

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

The verse is quoted in Samskāramayūkha (p. 50), which explains 'tisrāh' as 'Bhūḥ-bhuvah-svaḥ,' and 'brahmaṇo mukham' as 'to be pronounced at the beginning of Vedic reading;—and in Smṛtichandrikā (Samskāra, p. 135), which notes—'om bhūrbhuvah-svaḥ,' are the three Vyāhrtis,—tatsavituh &c, is the Sāvitrī; all this forms the 'mukha', i.e. beginning, of 'Brahman', i.e. the Veda.

VERSE LXXXII

This verse is quoted in Viramitrodaya (Āhnīka, p. 321), which supplies the following explanatory notes:
'Vāyubhūtaḥ'—as quick-moving as the wind, or 'encased in the Subtle Body'—as explained in Kalpataru;—
'Khamūrtimān'—becoming as all-pervading as the Ākāsha, becomes the Supreme Self.

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

VERSE LXXXIII

Medhātithi (P. 114, l. 12)—'Āpastamba vakchanāt'—This refers to Āpastamba's Dharmasūtra 1.4.13.9, the whole of which reads as follows—ब्राह्मणम च मूलिकमुखे वेवर्द्धीमेव वास्तवमि रुणवथा पुरवादां स्वस्यृविदविदित

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

VERSE LXXXIV

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

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

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

Medhatithi’s remarks on p. 115, ll. 1-8 are based upon Mīmāṃsā-Sūtra 1. 4. 17-22.

This verse is quoted in Vivramitrodana (Paribhāṣā p. 79), which reads ‘Aksaram shrōṭham’ for ‘duṣkaram jñāyam’ and explains it as ‘Brahma-prāṇava.’

VERSE LXXXV

Medhatithi (P. 115, l. 16)—‘Pūrṇahutya &c.’—See in this connection Sāyana-Rgvedabhāṣya—Upodgāta (Introduction).

VERSE LXXXVI

‘Pākayajñāḥ’—This term stands for the last four of the five ‘Mahāyajña’—(1) Brahmayajña (Vedic study), (2) Devayajña (the Vaish vadēva offerings), (3) Pitrayajña (daily Shrāddha offerings), (4) Bhūtayajña (Bali offerings) and (5) Manusyayajña (Feeding of guests), according to Medhatithi, Kullāka, Nārāyaṇa and Nandana. According to Govindarūja and Rāghvānanda, it stands for all Shrāuta and Smārta offerings.

The main classification of sacrifices is based upon the difference in the substances offered. On this basis they have been classified as under:—(1) Haviryajñas, also called ‘Īṣṭi’, consisting in the offering of such substances as milk, butter, rice, barley and other grains;—the principal representatives of this class are (a) the Darṣhapūrṇamāsa, which is described in detail in the Shatapatha Brāhmaṇa (I and II); and its six ectypes—(b) the Agnyādhnā, (c) the Agnihotra (d) the Āgrahāyanaṣṭi (e) the Chāturmāṣya, (f) the Pashubandha and (g) the Sautrāmanī; all these are offered into fire specially consecrated by the Agnyādhnā rite, which serving as it does only the purpose of preparing the fire for other sacrifices, is not a sacrifice in the strict sense
of the term,—as has been remarked by Karka in his commentary on Kātyāyana’s Shrutasūtra. (2) Pākayajñas consisting of the offering of cooked substances, not in the consecrated fire, but in the domestic fire and other receptacles. The seven principal sacrifices included under this category are—the five ‘great sacrifices’ (described in Shatapatha Brāhmaṇa 10-5.7 and in Manu, 3.70), the Asṭakūs, the Pārvaṇa offerings, the Shrāvaṇī, the Āgraḥāyaṇī, the Chaitrī and the Āśvāyujī. These are described in the Grhyas—not Shrutasyūtras. Though the substances offered in these are not very different from those in the Iṣṭis on Havirajñas, yet they are classed separately, on the ground that the receptacle of the offerings in their case is not the consecrated fire. (3) Somayajñas in which the substance offered is the Soma-juice; it includes the following seven sacrifices—(a) Agniṣṭoma, (b) Atyaṃgaṇiṣṭoma, (c) Ukhya, (d) Shoṭashin (e) Vājapeya, (f) Atirātra and (g) Āptoryaṇā. Almost all Somayajñas involve the killing of an animal, hence the Animal-sacrifices, Pashuyāgas, have been included by older writers under this category; though later writers have drawn a distinction between the Soma yāga and the Pashuyāga. The very elaborate sacrifices, such as the Ashvameṭṭha, the Rājasūya, the Paunḍarikā and the Gosava (according to Dēvala)—are generally classed apart, under the generic name of Mahāyajñakrātu.

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

VERSE LXXXVII

‘Maitraḥ’—‘of friendly disposition (towards all living beings)—Medhātithi;—‘worshipper of Mitra, Sun’ (suggested by Rāghavānanda).

‘Brāhmaṇaḥ’—‘one who will be absorbed in Brahman’ (Kullūka);—‘the best of Brāhmaṇas’ (Rāghavānanda);

Buhler remarks—‘Medhātithi and Govindaśūra take the last clause differently: it is declared (in the Veda that) a
Brāhmaṇa (shall be) a friend (of all creatures).” But in Medhātithi we find no mention of the Veda here.

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

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

**VERSE LXXXVIII**

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

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

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

**VERSE XC**

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

**VERSE XCIII**

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

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

**VERSE XCV**

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

'Asēnaya'—'avoidance of excessive longing for pleasures'—(Medhātithi); 'avoidance of places where pleasures are to be obtained' (Kullūka);—'abstinence from pleasures' (Govindarāja, Nārāyana and Nandana).

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

VERSE XCVII

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

VERSE XCIX

'Prajñā'—'Wisdom, control over the senses' (Medhātithi, Govindarāja, and Rāghavānanḍa);—'knowledge of truth' (Kullūka).

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

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

VERSE C

'Yogataḥ'—(a) 'By careful means' (construed with 'aṅśīvvan' or (b) 'gradually' (construed with 'vashēkṛtvā')—(Medhātithi);—'By the practice of yoga' (Nārāyana and Nandana).

This verse is quoted in Smṛtichandrikā (Samskāra, p. 122).
VERSE CI

Medhātithi (p. 121, l. 26)—'Gautamēna tu.' The complete Sūtra of Gautama is as follows निशेषं पूर्वामासीत वर्तमानं सम्पूर्णात्माज्ञेयो दर्शनाद वायव्यतः (2. 17)

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

VERSE CII

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

VERSE CIII

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

VERSE CIV

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

VERSE CV

This verse is quoted in Parāsharamādhava (Āchāra, p. 149), as an exception to the rule mentioning certain days as 'unfit for study';—and the term 'upakaraṇa' is explained as
aṅgāni, the subsidiary sciences; and the ‘ṇitya-svādhyaāya’ as that reciting of Vedic texts which constitutes the ‘Brahmayajñā’. The same work quotes it again (on p. 314) as precluding the Brahmayajñā from the scope of the rule prohibiting the reading of Vedic texts on certain days.

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

It is quoted in Aparārka (p. 137), where ‘vēdopakarana’ is explained as ‘vēdāṅga’;—in Smṛtisāroddhāra (p. 141), which construes the passage as ‘vēdopakarane nāityake nānadhyāyah’; as otherwise there would be conflict with other texts;—in Smṛtichandrikā (Samskāra, pp. 148 and 162) which adds the following notes: ‘Vēdopakarana’ are the Vedāṅgas—‘ṇitya-svādhyaāya’ is Brahmayajñā;—in Hemādri (Shṛūddha, p. 775);—in Samskāramayūkha (p. 59), which supplies the same explanation of ‘ṇitya-svādhyaāya’;—and in Samskārāraratnamālā (p. 338), which explains ‘Vēdopakarana’ as the Vēdāṅgas, and notes that the singular number is used since the noun is treated as a class-name.

**VERSE CVI**

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

Neither Buhler’s, nor Burnell’s, nor Hopkins’ rendering of the verse is in keeping with the explanation provided by Medhātithi or Kullūka.
This verse is quoted in Mādānapārijātā (p. 282) along with 105, as setting forth an exception to the rules regarding days unfit for study;—in Aparārka (p. 137);—and in Hēmādri (Sr̥ṇāddha, p. 775).

VERSE CVII

'Paya dadhi ghrām madhu'—stand respectively for Merit, Wealth, Pleasure and Final Release, according to Narāyaṇa and Nandana. Medhātithi notes this explanation as provided by 'others.'

Medhātithi (p. 124, l. 15)—'Ekasya tūbhayatvē'—This is Mīmāṁsā Sūtra 4.3.4. There are two texts—'makes an offering of curd' and 'for the benefit of one desiring sense-organs, one should sacrifice with curd'; the question that arises is whether these two texts lay down two distinct acts, or both conjointly enjoin a single act; and the conclusion is that the two acts are distinct.

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

Medhātithi (p. 124, l. 16)—'Rātrisatranyāyah.'—This is enunciated in Mīmāṁsā Sūtra 4.3.17 et seq. In connection with the Rātrisatra sacrifice, it has been held that it is conducive to 'respectability,' even though this is a result mentioned in an Arthavāda passage. This principle also is not applicable to the present case where the necessary motive is provided by the compulsory character of the act.

VERSE CVIII

'Āsamāvaratanāt'—See 3.3-4.

This verse is quoted in Parāsharamādhava (Āchāra, p. 455), as laying down the duties of the Student;—in Viramitrodaya (Samskāra, p. 489) as laying down the 'miscellaneous duties' of the Student;—and in Aparārka (p. 76),
as laying down the time-limit up to which the fire-tending and other functions have to be kept up.

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

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

VERSE CIX

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

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

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

VERSE CX

‘Jaṭavat.’—‘Jaṭa’ is ‘dumb’ here (Medhātipi and Kullūka);—an ‘idiot’ (according to others).
This verse is quoted in *Yatidharmasamgraha* (p. 107).

**VERSES CXI**

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

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

**VERSES CXII**

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

**VERSES CXIII**

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

**VERSE CXIV**

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

विया है वाहायामाजयाम

gopāya ma śeśvāścāntaśuśrastām

मसुयकायानमवे भस्मताय

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

This verse is quoted in Madanapāriṇājata (p. 103)—where the Amarakośa is quoted as explaining ‘Shēvadhī’ as ‘nidhi,’ ‘treasure’; and ‘asūya’ is defined as ‘tendency to fault-finding.’

It is quoted also in Vidhānapāriṇājata (p. 523).

VERSE CXV

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

यमेव विषा शुचिमम्मतं
मेघाविनं बहुचर्च्चोपप्रवम्
यस्य स दुहुःक्त कमतन्त्र नाहि
तथेऽमा हुया निविदाय भवान् II

This verse is quoted in Madanapāriṇājata (p. 103) also in Vidhānapāriṇājata (p. 523).

VERSE CXVII

This verse is quoted in Madanapāriṇājata (p. 25); — in Vidhānapāriṇājata (p. 501); — in Parāsharamādhava (Āchāra, p. 296), as mentioning the person to whom, among a number of people, the salutation is to be offered first; — and in Viramitrodaya (Samskāra, p. 460); where ‘laukikam’ is
explained as arthashāstrijādi, and 'ādhyātmikam' as brahmānapratipādakashāstrijādi;—'pūrvan' as bahumānyasa-
marāyē prathamam;—and it proceeds to point out that among
the teachers enumerated, the succeeding one is to have priority
over the preceding one;—also in Aparārka (p. 54) without
comment;—and again on p. 142;—also in Smṛtichānd-
drikā (Samskāra, p. 97) as laying down the order in which
salutation has to be offered when there are a number of Brāh-
manas assembled;—and in Nṛsimhaprasāda (Samskāra,
p. 44a).

VERSE CXVIII

This verse is quoted in Viramitrodaya (Samskāra,
p. 460).

VERSE CXIX

'Adhyāchariśe'—'Prepared' (Medhātithi);—'occupied'
(Kullūka). This verse is quoted in Viramitrodaya
(Samskāra, p. 460).

VERSE CXX

This verse is quoted in Viramitrodaya (Samskāra,
p. 460);—again in the same work (Āchāra, p. 150), where 'Ayāti'
is explained as 'āgachchhati';—and in Smṛtichandrikā
(Samskāra, p. 97), as laying down that before saluting one
should rise.

VERSE CXXI

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

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

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

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

This verse is quoted also in Parāsharamādhava (Āchāra, p. 296) where too the term ‘abhivādātparam’ is explained to mean—‘Having first uttered the words I salute, he
should pronounce his name”;—and in Aparārka (p. 52), which says that the formula is ‘abhivādadāyē chaityāntāmāhāhamsmi bhoh.’

VERSE CXXIII

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

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

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

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

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

This is quoted also in Nirñayasindhu (p. 191);—in Samskāramayūkha (p. 45), which states the complete formula as ‘Abhivādaye Devadatto’ham bhoh’;—and in Smṛtichandrikā (Samskāra, p. 96).

VERSE CXXV

Buhler adopts the reading ‘pūrvāksaraputah’, which is given by Nandana, and mentioned by Nārāyaṇa. The meaning, according to this, as Buhler remarks, is that the name Dēvadatta should be pronounced as ‘Dēvadattā.’ Medhātithi and Kullāka adopt the reading ‘pūrvāksarāḥ putah,’ under which the meaning is that ‘the vowel a, which occurs at the end of the consonant, should be pronounced ultra-long.’

“According to this interpretation,” says Buhler, “Manu’s rule
agrees with Āpastamba and Pāṇini (8-2-83). Govindarāja and Rāghavānanda go far off the mark.”

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

Medhātithi (p. 132, l. 4)—‘Tatra pūrvasmin &c.—Kullūka’s expounding of the compound is simpler—‘pūrvam’ nāmagatam—‘aksaram’—vyāñjanam—samshliṣṭam yasya sa pūrvāksarah.’

Ibid, (p. 132, l. 8)—‘Bhagavān Paniniḥ’—This refers to the sūtra ‘achontyādi (ti)’ which defines the ‘ti’ as ‘that which has for its beginning the last among the vowels’; and the example given in Siddhāntakarumudī under Sū 8. 283 is, Āyuṣmān bhava Devadattā’; from which it is clear that the name ‘ti’ is applicable to the vowel ‘a’ in ‘tta’ and it is ‘tadādi’—having for its beginning the last of the vowels—in the sense that it ends in itself, it being regarded as its own constituent part, according to Shabdendushēkhara, which has the following note—नव मालेष्य ईवत्म मातृसास्याभातः तत्काराकारः स ब्राह्मणक्षेत्र्यपरं रेषेऽद्वेष्टे हति चेक्षे।एकासमनेव सम्भुवयवारोपेय संवभववारोपेय च पत्राधिकारः।

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

It is quoted in Madanapārijāta (p. 26), which supplies three different explanations:—At the end of the words
‘āyuṣmān bhava saumya;’ the name of the saluter should be pronounced—‘Viṣṇusharman’; (a) at the end of the name an ‘a’ should be pronounced, and of this ‘a,’ the ‘pūrvasvāraḥ,’ the preceding syllable, should be ultra-long. The masculine form ‘aṅkṣaraḥ’ is a Vedic archaism, [the right form being ‘aṅkṣaram.’] Though the syllable ‘preceding’ (the ‘a’ pronounced after the name ‘Viṣṇusharman’) would be ‘n,’ yet inasmuch as the consonant could not be pronounced ‘ultra-long,’ the term ‘preceding syllable’ would apply in this case to ‘a’ that is contained in the name [i.e., the ‘a’ after ‘m’]; and it is this ‘a’ that would be pronounced ultra-long [The formula thus being ‘āyuṣmān bhava saumya Viṣṇusharmāṇ.’]—(b) ‘Pūrvāṅkṣaram plutam’ is another reading, in which case the construction is all right [and there is no archaism]; the meaning being that ‘the preceding syllable is to be pronounced ultra-long.’—(c) Or, the sentence ‘aṅkṛatasya nāmāṅkṛitē’ may be explained as follows:—The vowel ‘a’ (ākāraḥ) that appears at the end of ‘his’ (aśya, the saluter’s) ‘name’ (vāmunāḥ)—‘a’ mentioned only by way of illustration, any vowel at the end of the name being meant,—is what is qualified by the qualifying word ‘pūrvāṅkṣaraḥ’—which means, in this case, that which has the syllables, aṅkṣaram, in the name ‘preceding’—pūrvāṇī;—itself; and such a vowel should be pronounced ultra-long,—and no other ‘a,’ either in the name itself, or added after the name.

The formula, according to all these explanations, is ‘āyuṣmān bhava saumya Devadattāḥ? This is not accepted by Viṇamitrodaya (Samskāra p. 452), which would omit the word ‘saumya,’ which in Manu’s text, it takes as standing for the name of the saluter; so that the formula according to it would be ‘āyuṣmān bhava Devadattāḥ.’ It argues that if we don’t take the word ‘saumya’ as standing for the name, we would have to seek elsewhere for the injunction for pronouncing the name in regard to which the
second half prescribes the ultra-elongation of the final ‘a.’—As regards the second line of the verse, it takes it to mean that ‘the a that appears at the end of the saluter’s name should be pronounced ultra-long;’—and adds that the vowel ‘a’ here stands for vowels in general; as all names do not, and cannot end in ‘a,’ in the case of names ending in consonants also, the syllable to be ultra-elongated would be the last of the vowels contained in the name; it is clear from Pāṇini’s rule that the ‘ti’ syllable is to be so pronounced (see note, above)—and it is the last vowel that is called ‘ti’.

In the compound pūrvāksarāh, ‘aksara’ means consonant, and the compound means ‘that which has a consonant immediately preceding it;’ so that the text comes to mean that ‘the vowel that has a consonant immediately preceding it should not be separated from the consonant and then pronounced ultra-long; it should be pronounced along with the consonant.’ It concludes that this explanation is in agreement with Medhātithi and several others. According to this view the formulas would be—(a) ‘āyusmān bhava Dēvadattās’ (where the name ends in a vowel) and (b) ‘āyusmān bhava Somasharmās,’ where the name ends in a consonant.

The same work goes on to add that Haradatta has adopted the reading ‘pūrvāksarapūlatah’ (see note above) and has explained the verse as follows:—At the end of the name is to be pronounced an additional ‘a’—over and above the syllables in the name itself,—and this additional ‘a’—is to be ‘pūrvāksara-pūlatah;’—i.e., ‘having its preceding syllable—i.e., vowel—ultra-long’;—i.e., the vowel preceding the additional ‘a’ should be ultra-long; and this may be done also where consonants may be intervening between the two. Thus in the case of there being no intervening consonant, the formula would be ‘āyusmān bhava sāumya Dēvadattās,’ while in that of there being an intervening consonant, it would be ‘āyusmān bhava sāumya Agnichiśda’ (where the consonant, ‘d’ intervenes between the additional ‘a’ at the end, and the vowel ‘i’ preceding it.)
It further adds that the term ‘viprah’ includes the Kṣattriya and others also, as is clear from the fact that in grammar we find rules (a) making the ultra-elongation of the final vowel *optional* in the case of the saluter being a Kṣattriya or a Vaiśhyā, and also (b) prohibiting the elongation in the case of the saluter being a woman or a Shūdra.

This work quotes Medhātithi to the effect that the words in the text ‘āyuṣmān bhava saumya’ are meant to be purely illustrative, and it is not meant that these should be the very words used; it is thus that even such returns become permissible as—‘āyuṣmānādhi, ‘dīrghāyurbhūyāh, ‘chiraṇjiva’ and others that are in common use among cultured people.

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

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

It is quoted also in Samskāramayūkha (p. 46), which has the same remarks regarding the vowel ‘a’; it adds:—According to some people, the title ‘shārman’ also has to be
pronounced; so that the formula would be 'āyusmān bhava Devadattā sharman.' Others hold that the elongation prescribed is to be done to the 'a' contained in the term 'sharman.' But this is open to doubt, as the term 'sharman' does not form part of the name; if it did, then, as some other syllables would necessarily be required to be prefixed to this, it could not be possible to have any name 'with two letters,' as has been prescribed. This elongation of the vowel is not done in the name of the Shūdra, who is excluded, according to Pāṇini's Sūtra 'Pratyabhivādēśūdṛē'; this however makes it clear that the salutation of the Shūdra also is to be returned.

VERSE CXXVI

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

This verse is quoted also in Madanapārijāta (p. 28), which adds a verse from Yama to the effect that the Brahmāna who, on being saluted, does not return the proper benediction, is born as a tree in the crematorium, inhabited by crows and vultures.
It is quoted in *Parāsharamādhava* (Āchāra, p. 297) as laying down that no salutation should be offered to one ignorant of the proper form of the response to it;—in *Nityāchārapradīpa* (p. 407);—in *Samskāramayūkha* (p. 57);—and in *Smṛtichandrikā* (Samskāra, p. 98).

**VERSE CXXVII**

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

This verse is quoted in *Viramitrodaya* (Samskāra, p. 450) in support of the view that the term ‘*vipraḥ*’ in verse 125 includes the Kṣattriya, the Vaishya and the Shūdra also; as it lays down the return-greeting for all these;—and again on page 465, as a verse common for Manu and Yama and laying down the benedictory response to salutation.

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

**VERSE CXXVIII**

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

It is quoted also in *Madanapārījata* (p. 28) in support of the view that even in the return greeting, the name of the
initiate should not be pronounced; and is explained to mean that the initiate should be addressed with such words as 'bho dikṣita', or 'bhavān dikṣita, or some such other expressions containing a synonym of the word 'dikṣita'.

VERSE CXXIX

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

VERSE CXXX

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

Medhātithi (p. 133, l. 27)—'Gautami-yē'—This refers to Gautama 6.9, which reads—'वन्नविक्रुद्धरपितवसामनमस्तिथानां तु

Ibis. (p. 133, l. 28)—'Bhāginēyādeh'—See Gautama, 6.20—वितबन्नकुलमानगतिकविशालायति परववितौ, cf. also Manu, 2.136.

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

VERSE CXXXI

This verse is quoted in Vīramitrodaya (Samskāra, p. 458) in support of the view that the mother-in-law should be accosted with the clasping of her feet, whereby the prohibition of clasping of the feet of the mother-in-law, met
with in some Smṛtis, has to be taken as referring to cases where the mother-in-law happens to be a youthful woman,—under which circumstances the Teacher’s wife also should not be clasped in the feet.

VERSE CXXXII

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

VERSE CXXXIII

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

VERSE CXXXIV

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

“A small difference in age constitutes among relatives a difference in position; but in other cases only a considerable difference as specified.—This ‘equality’ refers to the form of salutation among equals.”—(Burnell—Hopkins).
This verse is quoted in *Viramitrodāya* (Sanskāra, p. 466), where the following explanation is given:—Among persons living in the same city, and not possessed of any exceptional learning or wealth or other qualifications, if the difference in the age of two persons extends to within ten years, they are to treat each other as 'friends,' and there is to be no salutation; the 'city' here includes the village also;—among persons versed in music and other arts, equality extends to within five years of difference in age;—and among those learned in the Veda to within one (as read here) year;—and among *Sapindas*, to within a very short period of time. In every case there is 'superiority' if the difference exceeds the periods mentioned.

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

*Parāśaramādhava* raises the question of saluting such *Ṛvek* and others as are younger in age. In view of the general rule that these should be saluted, the fact of any one being younger in age does not deprive him of his right to a salute. The conclusion however is that all that is meant is that they have to be 'treated with respect'; and this implies that one should stand up to receive and welcome them with agreeable words, as is clearly laid down by Baudhāyana, who says, भक्तिक्षुररितिविद्यमातुवानं तु यवीयसां प्रस्थानानामिनिष्ठायम:—That these are not to be saluted is clearly asserted by Gautama (6.9), which lays down that these are प्रणिवादः. It is interesting to
note that in quoting Gautama, Mādhava has read प्रभवादनस्त् in place of प्रभवावाह्; but knowing somehow that the meaning of Gautama was that these are not प्रभवावाह्, he has explained प्रभवादनस्त् as प्रभवावाह्, speech.

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

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

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

VERSE CXXXV

This verse is quoted in Viramitrodaya (Śamskāra, p. 474), as showing that the Brāhmaṇa is 'superior' to all.
It quotes the same verse as contained in *Bhaviṣyapurāṇa*.
It is quoted also in *Nṛsiṁhaprasāda* (Samskāra, p. 44b);
—and in *Smṛtichandrikā* (Samskāra, p. 101) to the effect
that as between a *Brāhmaṇa* and a *Kṣattriya*, the former is
to be saluted by the latter, even though he be very much
junior in age.

**VERSE CXXXVI**

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

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

**VERSE CXXXVII**

This verse is quoted along with verse 136 in *Viramitrodaya* (Samskāra, p. 474), which adds the following explanation:
—Among the three castes, Brāhmaṇa, Kṣattriya and Vaishya,
the person who possesses a greater amount of the preceding
qualification (among the five mentioned in 136) is to be
honoured more than one possessed of the succeeding one only.
Thus a person possessed of greater wealth and superior relations is
higher than one only older in age; one possessed of a higher degree of wealth, relations and age is higher than one superior in action only;—one possessed in a higher degree of wealth, relation, age and action is superior to one possessing learning only;—‘gunavanti’ means superior; which means that between two persons possessing wealth, he is higher whose wealth is superior; and the ‘superiority’ of wealth would consist in its having been acquired by lawful means and such other circumstances. In the case of ‘relations,’ this superiority would consist in being more intimate and so forth;—in the case of ‘age,’ it would consist in being very much older;—in that of ‘action,’ in its being equipped with all auxiliary details;—in that of ‘learning,’ in its being acquired in the prescribed manner.

‘Tenth stage’ stands for the age over ninety years; the hundred years of man’s life being divided into ten equal spans, the tenth one coming after the ninetieth year;—when he has reached this age, the Shûdra also becomes entitled to honour at the hands of the twice-born.

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

This verse is quoted in Aparârka (p. 159), where ‘dashamî’ is explained as ‘the last ten years of the hundred years’;—‘bhûyâmsi’ as to number and ‘gunavanti’ as to degree;—hence without considering the caste, one possessed of superior learning is to be respected by another possessed of less; or one who knows more subjects is to be respected by another knowing a lesser number; similarly in regard to ‘karma’ and other qualifications also;—in Samskārayuktâ (p. 48), which explains ‘dashamîm gatah’ as ‘over ninety years of age,’ and ‘pañchânám’ as ‘among learning and the rest’;—and in Smritichandrikâ (Samskâra, p. 106), which explains ‘dashamî’ as ‘the last part of hundred years, i.e. beyond ninety years,’ and adds that ‘old age’ is meant to be indicative of the presence of wealth and the rest also.
VERSE CXXXVIII

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

VERSE CXXXIX

This verse also is simply quoted in Viramitrodaya
(Samskāra, p. 477);—and in Smṛti-
chandrikā (Samskāra, p. 107) to the effect that among the persons mentioned in the
preceding verse the accomplished student and the king deserve
to be respected by the 'others', and between these two the
former is to be respected by the latter.

VERSE CXL

'Rahasyam'—'The Upaniṣads, along with their explana-
tions—(Medhātithi, Govindaraṇja, Kullūka, Nandana, and
Rāghavāṇanda);—the esoteric explanations of the Vedas and
the subsidiary sciences,—not the Upaniṣads, these being
included in the term 'Veda' (Nārāyaṇa).

This verse has supplied Prabhākara with his text on
which to base the entire enquiry into the nature of Dharma.
Kumārila has taken as his basic text the Vedie text 'svā-
dhyāyo'dhyētavyah' (Taittirīya Samhitā), and has proceeded
to explain that the 'Śvādhyāya,' 'Vedie Study,' herein
enjoined cannot be the mere reading up of the verbal text
of the Veda, but also a due understanding of its meaning; and as this meaning could not be comprehended without careful investigation, it becomes necessary to undertake the investigation initiated by the Mīmāṁsā Shāstra.

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

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

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

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

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

It is quoted in Madanapārijata (p. 30);—in Aparārka (p. 65), which adds that the term 'Kalpa' includes Grammar and the other subsidiary sciences, as also Mīmāmsā and Nyāya,—the etymological meaning of the term being 'that which determines (kalpayati) the meaning
of the Veda;—and in Smṛtichandrikā (Samskāra, p. 90) to the effect that the Āchārya is to teach not only the Veda, but the Upaniṣads, and the Ritualistic Manuals &c., also.

VERSE CXLII

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

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

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

VERSE CXLII

This verse is quoted in Parāsharamādha (Āchāra, p. 302) as defining the ‘guru’, the clasping of whose feet has been prescribed;—also in the Prāyashchitta-kāṇḍa of the same work (p. 259), in support of the view that the term ‘guru’ denotes primarily the father only;—in Vīramitrodaya (Samskāra, p. 477), which adds the following explanatory notes:—Nīśekā—the rites of conception; and the sacramental rites referred to are those beginning with these and ending with the ‘imparting of the Veda’;—sambhāvayati’ means nourishes. The performance of the rites of conception alone is sufficient to entitle the man to
the title of 'guru'; the other qualifications have been added only with a view to indicate that the person referred to here deserves higher honor than the Achārya;—such is the view of Shūlapāṇi.

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

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

VERSE CXLIII

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

It is quoted also in Viramitrodaya (Samskāra, p. 477) where 'agnyādhāyam' is explained as agnyādhānam, and 'Pākayajīna' as the Aṣṭaka and the rest;—in Madanapārījātā (p. 31);—and in Aparārka (p. 66) as meaning that
the title ‘Ṛtvik’ applies to that man whose services are paid for by a sacrificer for the performance of the sacrificial rite;—
and again on p. 919.

VERSE CXLIV

This verse, along with verse 114, occurs in an older form (as Burnell remarks) in the Viṣṇu and Vashīṣṭha Śrīmīśṭis;
and also in Nirukta II. 4, where the verb appears as ‘ātrnatti’.

It is quoted in Śmrīchandrikā (Samskāra, p. 93),
which explains ‘āvrnoti’ as ‘fill’, and ‘avīatham’ as ‘free from wrong accentuation and other defects’.

VERSE CXLV

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

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

This same explanation is given by Madhātithi and
Kullūka also. Govindarāja and Nārāyaṇa on the other
hand, hold that the word ‘Pitā’, ‘Father’, stands for that Father
who, having begotten the child, performs its Upanayana
and himself teaches it the entire Veda.
This verse is quoted in *Smṛtichandrikā* (Samskāra, p. 92), which adds that the Father meant here is one who is a mere Progenitor and has not performed any sacramental rites for the boy; in other cases, when he has performed these, it is the Father that is superior.

**VERSE CXLVI**

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

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

*Viramitrodāya* (Samskāra, p. 479) simply quotes the verse.

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

**VERSE CXLVII**

This verse is quoted in *Viramitrodāya* (Samskāra, p. 480).
VERSE CXLVIII

It is also simply quoted in *Viramitrodaya* (Sanskāra, p. 480).

VERSE CXLIX

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

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

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

VERSE CLI

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

VERSE CLI

*Parīgrhya*—‘Having excelled’ (Nandana);—‘having received and trained’ (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).
'Pitṛn'—'The Agniśvātta and the rest' (Nārāyaṇa).

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

This verse is quoted in Vīramitrodāya (Samskāra p. 480);—and in Parāśharamādhava (Āchāra, p. 305).

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

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

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

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

VERSE CLII

This verse is quoted in Parāśharamādhava (Āchāra, p. 305)—in Vīramitrodāya (Samskāra, p. 480);—and in Smṛtichandrikā (Samskāra, p. 93).
VERSE CLIII

This verse is quoted in Parāśharamādhava (Āchāra, p. 305)—in Viramitrodaya (Samskāra, p. 480);—and in Smṛtichandrīkā (Samskāra, p. 93).

VERSE CLIV

'Anūchānāḥ'—'Teacher of the Veda' (Medhātithi and Govindarāja);—'he who has learnt the Veda' (Kullūka, Nārāyaṇa, Nandana and Rāghavānanda).

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

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

VERSE CLV

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

Medhātithi (P. 145, l. 16)—'Brāhmaṇaparivrājakaś'—This maxim is generally cited in cases where an object whose character has become modified is spoken of by a name connotative of its former condition. For instance, when a Brāhmaṇa has become a 'wandering mendicant', he is called 'Brāhmaṇa-mendicant', in consideration of his past Brāhmaṇahood. In the present context however the maxim is used in the sense that where one uses the term 'Brāhmaṇaparivrājaka', the Brāhmaṇa being already spoken of by name, the term
'Parivrājaka' stands for the mendicants of the other castes. Another maxim often quoted by Medhātithi is 'Gobalīvarda', where the common name 'go' (denoting the cow as well as the bull) is taken as standing for the cow only, the bull being mentioned separately by the other term 'Balīvarda'.

VEBSD CLVII

'Kāsthamayo hasti'—"Probably allusions to old stories. Cf. the Brhatkathā for the 'wooden elephant'...In Mahābhārata the same idea is expressed in slightly different words (12. 36. 46 ff.) and with added similes." (Burnell-Hopkins).

VERSE CLVIII

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

VERSE CLIX

'Ahimsayā'—cf. Gautama 2. 42—शिष्यशिष्ठिरवचन

Medhātithi (P. 146, l. 13)—'Rajjvā vēṇudalēna vā—
See 8. 299; also Gautama II. 43: पशको रज्जवेणुदलायां तनुष्याम।

VERSE CLX

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

Medhātithi (P. 146, l. 26)—'Kratuspurusobhaya-dharmatā'—Details prescribed in the Veda have been grouped
under three heads—(1) purusārtha, (2) kratvartha and (3) kratupurusobhayārtha. (1) The Darshapūrṇamāsā sacrifices belong to the purusārtha class, as they accomplish something agreeable and desirable for the agent;—(2) all material substances and their purifications and preparations are kratvartha, as they are directly helpful in the accomplishment of the sacrifice;—(3) certain things come under both categories; e.g. Curd is mentioned in one place simply as a substance to be offered, where it is only kratvartha; while in another place, it is mentioned as the substance to be offered for the sake of one who desires efficient sense-organs, in which case it becomes purusārtha. (See Prābhākara Mīmāṁśā, pp. 197-199).

VERSE CLXI

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

नास्तुदः स्यात सुरांसवादि
न हिनतः परस्मयावर्दीत

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

प्रथे प्रकरयं स्विन्द्रे वाक्यविनेकस सबिधि: इ

येप्रस्व न्यायचीहेतु: etc., etc.

VERSE CLXIV

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

‘Vedādhigamikam tapah.’—Sanctity for the learning of the Veda” (Medhātithi);—‘austerity consisting of Vedic study’ (Nārāyaṇa and Nandana).
VERSE CLXV

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

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

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

‘Vrata’—“The Mahānāmi and the rest; see Śaṅkhāyana Gṛhyasūtra I. 11-13”—Buhler.

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

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

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

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

This verse is quoted in Aparārka (p. 76), which explains ‘adhitāntavyah’ to mean that ‘the verbal text as
well as the meaning should be studied,'—‘vrataih’ as ‘the observances, the avoiding of honey, meat, perfumes, garland and the like;—and in Smrtichandrikā (Samskāra, p. 132), which explains ‘rahasya’ as ‘Upaniṣad’ and ‘adhigantavyah’ as ‘should be studied’.

VERSE CLXVI

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

VERSE CLXVII

Cf. Shatapatha Brāhmaṇa, 11. 5. 7. 4.

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

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

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

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

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

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

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

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

VERSE CLXIX

Hopkins is not quite accurate in his interjectory remark—"So the twice-born has three births!" It is not every
twice-born person that has three births; the third 'birth' belongs to only that twice-born person who is initiated for a sacrifice. Hopkins might as well exclaim in connection with the next verse—"So the twice-born has two mothers and two fathers!"

VERSE CLXX

This verse is quoted in *Viramitrodaya* (Sanskāra, p. 335), as laying down that the Upanayana constitutes the 'brahmajanna,' 'brahmic' or 'Vedic' 'birth.' The compound 'brahmajanna' is expounded as 'brahmanā vēdēna gāyatrīrūpēna janma iva,'—i.e. the rite which is like birth, through the *Brahman* or *Veda*, in the form of *Gāyatri;*—i.e. it is a rejuvenation brought about by the sanctificatory rite. The idea of this being a 'birth' has been spoken of in the Shruti also—'Gāyatrīā-brāhmaṇāmārasrjat tṛṣṭubhā rājanyām jagatyā vaishyam na kēnachichchhandasā śūdram.'—That the term 'brahma' (in the compound 'brahmajanna') does not stand for the whole *Veda* is made clear by the qualification 'maunyībandhana-chihnitam,' 'marked by the tying of the girdle';—this tying of the girdle being done immediately after the imparting of the *Gāyatri*, and not after the whole *Veda* has been taught. It goes on to add that this same fact has been stated by Medhātithi negatively, in the passage 'tayāhi anukta tanna nispannam bhavati, (until the Gāyatri has been imparted, the Upanayana is not accomplished). [This passage occurs on p. 153, l. 22 of Medhātithi, where however the reading found is *तया हथनुक्तथा तन्त्रितः* 'It becomes accomplished by the expounding of the *gāyatri*;' (Translation, p. 459); which is a positive, and not a negative, assertion, though the meaning is the same in both cases].—The conclusion therefore is that the name 'Upanayana' pertains to the imparting of the Gāyatri-mantra.
It is quoted in *Śṛtichandrīkā* (Samskāra, p. 59) as supplying the reason for regarding *Upanayana* as a second ‘birth.’

**VERSE CLXXI**

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

**VERSE CLXXXII**

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

*Viramitrodaya* (Samskāra, p. 327) quotes the second line, in support of the view that whenever the twice-born person is described as having the character of the Shūdra, it is by reason of his being not entitled to Vedic Study;—again on p. 348, where it is explained that ‘equality to the Shūdra’ is a ground for the man’s not being entitled to rites involving the use of Vedic mantras;—that this is so is indicated by the particle ‘hi,’ (which means because).....
fact whenever a twice-born person is spoken of as being like the \textit{Shūdra}, what is meant is that he is not entitled to the performance of rites involving the use of Vedic mantras.

It is quoted in \textit{Vyāvahāra Bālambhāṭṭī}, (p. 656);—and in \textit{Nityāchārāparadīpa} (p. 23), as laying down the law for the uninitiated.

\textbf{VERSE CLXXXIII}

'\textit{Vrata}'—'The Vedic \textit{vratas}, of the \textit{Godāna} and the rest' (Medhātithi, Govindarāja, and Rāghavānanda);—'the observances and restrictive rules, such as offering fuel, the prohibition of sleeping in the day-time, and the like' (Kullāka and Nārāyaṇa);—'Penances, like the \textit{Prajāpatya}' (Nandana and Nārāyāṇa).

\textbf{VERSE CLXXXIV}

This verse is quoted in \textit{Aparārka} (p. 58), which explains '\textit{vrateṣu}' as standing for the \textit{Sāvitrīya} and the rest.'

\textbf{VERSE CLXXV}

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

\textbf{VERSE CLXXVI}

'\textit{Snātvā}'—"He should bathe for cleanliness, not for pleasure ; according to Gautama 2. 8, 2 and 9. 61 ; Baudhāyana 1. 2. 3. 39 and Viṣṇu 28. 5".—Hopkins.
This verse is quoted in Aparārka (p. 62);—and in Smṛtichandrikā (Samskāra, p. 117).

VERSE CLXXVII

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

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

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

VERSE CLXXVIII

This is quoted in Parāsharamādhava (Āchāra, p. 456);—in Madanapāṛijāta (p. 39);—in Viramitrodaya (Samskāra, p. 494);—in Nirṇayasindhu (p. 189);—in Aparārka (p. 62);—in Samskāramayūkha (p. 42);—and in Smṛtichandrikā (Samskāra, p. 125).
VERSE CLXXIX

'Janavādam'—'Quarrelling with people' (Medhātithi, Govindarāja, Kullūka and Rāghavānandā);—'asking people at random for news' (alternative suggested by Medhātithi, and Nārāyana).

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

VERSE CLXXX

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

VERSE CLXXXI

'Punarmām'—"This verse occurs in Taittiriya Āraṇyaka 1. 30 "—Buhler.

Punarmāmaiıtvindriyam—Taittiriya Āraṇyaka 1. 30. Such uses of texts are frequent in the later Vedic works; e.g. the Sāmavidhāna Brāhmaṇa and the several Rgvidhānas."—Burnell.
This verse is quoted in Parāsharamādhava (Prāyashchītā, p. 394), as laying down what should be done by the Religious Student, in the event of a ‘wet dream’;—in Madanapārijāta (p. 39);—in Aparārka (p. 1141);—in Sṛṣṭiḥandrikā (Samskāra, p. 127) as showing that unintentional emission involves only an expiation;—and in Prāyaschittavivēka (p. 462).

VERSE CLXXXII

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

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

VERSE CLXXXIII

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

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

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

VERSE CLXXXV

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

VERSE CLXXXVI

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

This verse is quoted in Parāsharamādhava (Āchāra, p. 451), as laying down the method of 'tending the fire', and explains it that 'he should place the fuel somewhere in the open, not on the ground;—in Smṛtītattva (p. 936) as laying down the morning and evening offerings into the Fire;—in Viramitrodāya (Samskāra, p. 448), where 'dūrāt' is explained as from a spot not owned
by any one;—in *Vidhānapārījāta* (p. 498), where *vihāyasi* is explained as ‘*antarīkṣa*’ ‘in the open air’;—
in *Madanapārījāta* (p. 24), where ‘*dūrāt*’ is explained as ‘from a spot not owned by any other person’, and ‘*vihāyasi*’ as ‘*maṇḍapādau*’ ‘on an altar or some such place’;—in *Samskāramatayūkha* (p. 43), which says that, according to *Dharmaprabākha*, ‘*vihāyasi*’ means ‘on the house-top’;—
in *Smṛtichandrikā* (Samskāra, p. 86), which explains *dūrāt*, as ‘from places not belonging to any person’, and *vihāyasi* as ‘on the house-top’;—and in *Nṛsimhaprasāda* (Samskāra, p. 34a).

**VERSE CLXXXVII**

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

*Nirnayasindhu* (p. 190) quotes it as laying down the expiatory rites due on the omission of the duties laid down for the Student.
It is quoted in *Aparārka* (p. 1142) as laying down the expiation for omitting the said duties, without sufficient reason;—in *Smṛtichandrikā* (Samskāra, p. 111) to the effect that alms-begging is an obligatory duty;—and in *Samskāraratnamālā* (p. 357).

**VERSE CLXXXVIII**

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

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

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

**VERSE CLXXXIX**

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

*Medhātithi* (p 163, l. 17)—*Mṛtaśya kartṛtvam*’—This refers to *Mīmāṃṣa* Śūtra 10. 2. 55-56. The *Sarvasvāra*, a modification of the *Jyotistoma* sacrifice, has been prescribed for by one who desires his own death; and in course of this the sacrificer surrounds the Post with a
new piece of cloth and having addressed the words—‘O Brāhmaṇas, please complete this sacrifice of mine’—enters the fire. In connection with this it is argued that the performer of the sacrifice having perished, there can be no point in proceeding with it. But the final conclusion is that the sacrifice must be proceeded with to its very end, as the sacrifice as well as its completion is directly enjoined by the Shurī text,—the latter by the words laid down as to be addressed to the Brāhmaṇas.

This verse is quoted in Vidhānapārijāta (p. 498);—in Hēmādri (Shrāddha, p. 424);—and in Sanskāra-ratnamālā (p. 291), which explains the construction as ‘abhyaarthitaḥ kāmamāsaṁniyāt, abhyaarthitaḥ meaning ‘requested,’ ‘invited’.

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

VERSE CXC

Medhātithi (P. 166, l. 20)—‘Na tatra jātyapēksā’—A better instance than the one cited by Medhātithi is found in Manu 3. 234—‘Vratasṭhamapi dāvhitram shrāddhē yat-nēna bhojayet,’ by which ‘feeding at Shrāddha’ is applicable to the Kṣattriya Brahmachārī also.

VERSE CXCI

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

VERSE CXCII

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

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

VERSE CXCV

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

VERSE CXCVI

This verse is quoted in *Madanapārijāta* (p. 106); — and in *Aparārka* (p. 56), which explains ‘pratishravana’ as ‘āngikāra’, ‘acceptance’.

VERSE CXCVII

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

VERSE CXCVII

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

This verse is quoted in *Madanapārijāta* (p. 106), where the following explanation is added: — We have the form ‘osyētya’ (which is the reading adopted by the writer) and not ‘syayītya’ because of the Sūtra ‘mānasheha’; — ‘pranomya'
is to be construed with ‘nirdeshē (the reading adopted by the writer) tiṣṭhataḥ’;—‘nirdeshē’ meaning in a lower place, or, according to others in a place close by;—and in Aparārka (p. 56).

VERSE CXCVIII

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

VERSE CXCIX

‘Kēvalam’—Such titles are always to be added as ‘Upādhyāya’ or ‘Bhaṭṭa’ or ‘Āchārya’ (Medhātithi),—‘āchārya’ (Kullūka),—‘charana’ (Nārāyaṇa).

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

VERSE CC

This verse is quoted in Viramitrodāya (Sanskāra, p. 491), where the distinction is made between ‘parivāda’ which is the
proclaiming of wrongs really committed, and 'nindā,' the setting forth of wrongs not committed.

It is quoted also in Madanapārijāta (p. 107);—in Aparārka (p. 56);—in Śrītichandrīkā (Samskāra, p. 120), which says that the 'parivāda' is the mentioning of such defects as are really present, and 'nindā' the mentioning of such as are not present;—in Samskāramāyukha (p. 41), which notes the same distinction;—in Nṛsimhaprasāda (Samskāra, p. 45b);—and in Yatidharmasāṅgraha (p. 33).

VERSE CCI

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

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

Medhātithi (P. 169, l. 16)—'Samskārtā...ghāṭakah'—This is a clear reference to Manu 5.51—

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

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

VERSE CCIII

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

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

VERSE CCIV

This verse is quoted in Madanapārijāta (p. 107);—
and in Vīramitrodaya (Samskāra, p. 462) where ‘phalakam’ is explained as Kāśthanirmitam dīrghāsananam, ‘a long seat made of wood’, a bench;—also on page 491, where it is quoted in support of the view that the prohibition contained in verse 198 must refer to cases other than those of carts and conveyances. It further adds that though the riding on conveyances drawn by ox etc. is prohibited,—yet the sanction accorded here is in view of the possibility of such riding in abnormal times of distress. It is interesting
to note that no such scruples have prejudiced Medhātithi, who apparently belonged to a part of the country where riding on bullock-carts is permissible; while the author of Viramitrodaya belonged to a part of the country where such riding is prohibited, e.g. in Mithilā.

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

**VERSE CCV**

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

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

**VERSE CCVI**

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

**VERSE CCVII**

‘Āchāryē’—is construed as qualifying ‘guruputre’ according to Medhātithi, who explains the two terms as ‘the teacher’s son who imparts instruction for a few days during the absence of the teacher’.—Another reading, suggested by
Medhātithi is ‘āryēṣu’, explained as ‘duly qualified Brāhmaṇas’ (Medhātithi, Kullūka and Govindarāja);—‘virtuous’ (Nārāyaṇa and Nandana);—‘older in age’ (Vīramitrodaya).

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

VERSE CCVIII

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

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

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

VERSE CCIX

This verse is quoted in Vīramitrodaya (Samskāra, p. 462) as providing exception to the general rule of the preceding verse, which declares that all that is done for the teacher should be done for his son also; and the present verse
specifies certain acts of service which, though done for the Teacher, are not permissible for the Teacher's son. 'Gātrotsādana' means 'rubbing and shampooing the body.'

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

VERSE CCX

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

VERSE CCXI

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

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

VERSE CCXII

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

VERSE CCXIV

This verse is quoted in Smṛtichandrīkā (Samskāra, p. 104) as laying down the reason why the young wife of the Teacher should not be touched in the feet by the young pupil,
the meaning being—'Because women are capable of leading
the learned as well as the ignorant man, who may yield to
to physical desires and other weaknesses'.

VERSE CCXVI

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

VERSE CCXVII

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

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

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

CCXVIII

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

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

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

VERSE CCXX

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

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

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

VERSE CCXXXIV

Hopkins remarks “four schools are noted”; but he ignores the fifth,—the Siddhānta—‘trivargamiti tu sthitih’, ‘the truth is that it is the aggregate of the three.’
This verse is quoted in *Aparārka* (p. 158), which adds that *Dharma, Artha* and *Kāma* are the ‘group of three’;—this constitutes the ‘Śhrūyaḥ’, which one should constantly bear in mind as the aim to be attained.

VERSE CCXXV

There is a confusion in the position of the two verses 225 and 226. Burnell places 226—‘Āchāryo brahmaṇo mūrtiḥ &c.’—before 225—‘Āchāryasheha pītā chaiva &c.’

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

VERSE CCXXVI

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

VERSE CCXXVII

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

VERSE CCXXIX

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

VERSE CCXXX

‘Traya āśramāḥ’;—‘The last three life-stages’; (Medhātithi and Govindarāja);—‘the first three life-stages’ (Kullūka, Nārāyaṇa and Nandana).

This verse is quoted in *Smṛtichandrīkā* (Samskāra, p. 95).
VERSE CCXXXI

"For the arrangement of these three fires, see the plan at the end of the first volume of Haig's Aitaréya Brähmana, and that at page 191 of Hillebrandt's Das Althindische Neu-und Vollmondsopfer. These fires are on circular, semi-circular and square altars respectively. For the same comparisons, otherwise employed, see Āpastamba, 2.7.2."—(Burnell—Hopkins).

This verse is quoted in Prāyaschittavivēka (p. 128);—and in Śmṛtichandrikā (Samskāra, p. 95).

VERSE CCXXXIII

This verse is quoted in Parāśaramādhava (Āchāra, p. 336) under the section 'Worship of the Guru';—in Prāyaschittavivēka (p. 129);—and in Śmṛtichandrikā (Samskāra, p. 95).

VERSE CCXXXIV

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

VERSE CCXXXV

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

VERSE CCXXXVI

This verse is quoted in Śmṛtichandrikā (Samskāra, p. 95), which explains 'pāvatryam' as 'acts pertaining to the other world, spiritual acts.'

VERSE CCXXXVII

This verse is quoted in Śmṛtichandrikā (Samskāra, p. 95).
VERSE CCXXXVIII

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

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

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

VERSE CCXXXIX

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

VERSE CCXL

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

This verse occurs in Devalasmṛti also (quoted in Viramitrodaya-Samskāra, p. 514).

VERSE CCXLII

This verse is quoted in Viramitrodaya (Samskāra, p. 513) in support of the view that under abnormal circumstances learning may be acquired from the Kṣatriya and the rest also; where it is explained that the 'following' here laid down is to be done only during the time that the study is being carried on; and the implication of the mention of this alone is that the other forms of 'service' are excluded; (such
as washing of the feet and the like; this is in agreement with Medhātithi); — and that ‘learning’ here includes gems and other things also.

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

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

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

VERSE CCXLIII

This verse is quoted in Parāsharamādha (Āchāra, p. 458), as laying down the duties of the life-long Student under an efficient Brāhmaṇa-teacher; — to the same effect in Vidhānapārijāta (p. 504); — also in Viramitrodāya
(Samskāra, p. 551), where the term ‘asmāī’ is explained as standing for such a student as is not lame or dwarf, or blind, or otherwise incapacitated; and it is added that the provision of this ‘life-long studentship’ need not be incompatible with the texts laying down a life-long performance of the Agni-hotra for the Brāhmaṇa (which involves the necessity of taking a wife); because the latter is meant for only those students who intend to enter the ‘Household,’ and are on that account called ‘Upakurvāṇa,’ as distinguished from the ‘Naiśṭhika’ who remains a ‘student’ all his life and never enters the household.

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

VERSE CCXLIV

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

VERSE CCXLV

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

VERSE CCXLVI

This verse is quoted in Smṛti-chandrikā (Samskāra, p. 178), which adds that what is meant is that if possible, the best
articles should be presented;—in *Samskāraratnamālā* (p. 368),
which adds the following notes:—‘Kaṇṭram’, field with corns
standing,—the umbrella and shoes, should both go together,
such being the sense of the compounding,—‘Vāsūmsi’, three
pieces of cloth,—‘guravē pritimāvahan’, the ‘completion of
the study should be done only when the Teacher permits it’;—also
in *Nṛsimhaprasāda* (Samskāra, p. 48a).

**VERSE CCXLVII**

'Sapinda'.—The ‘Sapinda’ is defined below in 5.60.
This verse is quoted in *Parāsharamādhave* (Āchāra,
p. 458) as laying down the duties of the life-long Student;—
in *Madanapārijāta* (p. 109) in support of the view that in
the absence of the Teacher’s wife, the Student should take up
‘residence’ with the Teacher’s Sapinda, and in the absence
of this latter also, he should betake himself to the ‘tending of
Fire’;—in *Viramitrodaya* (Samskāra, p. 549) to the effect
that ‘residence with Fire’ is to be taken up only in the
absence of the Teacher’s Sapinda;—in *Vidhānapārijāta*
(p. 504), along with the following verse;—in *Hāralatā* (p. 76) as
referring to the ‘Life-long Student’;—and in *Smṛtichandrika*
(Samskāra, p. 167), which says that this refers to cases where
no Sapinda is available.

**VERSE CCXLVIII**

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

This verse is quoted in *Parāsharamādhave* (Āchāra,
p. 458) as laying down the duties of the lifelong Student;—
in *Vidhānapārijāta* (p. 504);—in *Madanapārijāta* (p. 106);
—and in *Viramitrodaya-Samskāra*, (p. 504), where
the note is added on the expression ‘sthānāsanavihāra-
vān’ that what is meant is that ‘during his spare
time left after he has fully accomplished all his duties, he
may stand or sit or walk about'. Medhatithi explains it to mean 'at times he shall stand, and at times sit down,—in this manner he shall divert himself.' But he goes on to add another explanation offered by 'others', by which the meaning is that 'he shall practise the postures prescribed in connection with Yogic practices, and live on alms'.—Narayana explains the phrase to mean a particular form of austerity consisting in 'standing, sitting and wandering'.—It is quoted in Smritichandrika (Samskara, p. 167), which explains the phrase to mean 'standing, sitting and moving at stated times.'

This phrase 'sthanasanavihara' appears to have been an old idiom; it is met with for the first time in Bodhayana's Dharmastra (II. 1. 41), where we read—samudrasyamyanam......

Translated literally, this means—'Sea-voyage (and a few other acts enumerated)...., having done any one of these acts, people should eat sparsely at the fourth part of the day, should enter water in the morning, at midday and in the evening; amusing themselves by sitting and standing, they destroy that sin after three years.'

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

We find the expression in several other works.
(1) In *Padmapurāṇa* (Ādi-khaṇḍa, 58. 26) we read in course of the description of the duties of Vānaprastha, the man in the third stage of life—sthānāsanābhīyām viharēt na kvachid dhairyamutṣṭijēt, ‘he shall divert himself with sitting and standing, and shall not renounce his steadiness on any point.’

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

(2) In *Yājñavalkya* (III 50) we read—sthānāsanavihārīrva yogābhīṣāṇā vā tathā (dīnam nayēt), where Mitākṣarā adds the explanation—kaṇchit kālam sthānum kaṇchit chopaveshanam, ‘for some time he shall sit, and for some time he shall stand’—in this manner he shall spend the day. And Aparārka says—sthānēnā gatinvrttyā, āsanēnā, upavēshanēnā vihārēnā chaṅkramanēnā (i.e. ‘resting, sitting, and walking) cha divisām nayēt.

... (3) Again in *Manu* (VI. 22)‘sthānāsanābhīyām viharēt’ where Medhātithi says, ‘sthānāsanābhīyām dinē, rātrau tu kēvalasthanḍilashāyitām vakṣyati’, by which also the text means—‘he shall spend the day in standing and sitting.’

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

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

**VERSE CCXLIX**

‘Mānyā kāpi etc.—This does not form part of the text of Medhātithi. This has been added by a subsequent ‘Editor.’
Discourse III

VERSE I

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

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

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

It is quoted in Viramitrodāya (Samskāra, p. 557), where the following totally different explanation is added:—The meaning of this is as follows:—In the event of the Boy studying the three Vedas, his Studentship should extend over thirty-six years; if he studies only two Vedas, then over 'half, i.e., half of forty-eight years, or twenty-four years; that such is the meaning we deduce from the other texts bearing
on the subject;—the ‘quarter’ also has to be similarly explained. If the ‘half’ and ‘quarter’ were taken in relation to ‘thirty-six years’, then the meaning would be that the Studentship should extend over eighteen and nine years respectively; and this would not agree with any other Smṛti text. This same consideration gets rid of the fanciful view set forth by the Chandrika that “in the case of ‘half’, the Boy should devote six years to each of the three Vedas, and in that of ‘quarter’, three years to each.”

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

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

VERSE II

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

The first quarter of this verse is quoted in Mitāṣarā (on p. 24, l. 36), in amplification of Yājñavalkya’s statement that ‘Studentship is to extend over twelve years’, and the meaning is deduced that twelve years should be devoted to the study of each Veda.
This verse is quoted in Madanapārijāta (p. 131); and in Vīrāmitrodaya (Sanskāra, p. 505), where the note is added that—'If one intends to perform the Jyotistoma and such other sacrifices, which can be performed only with the help of the three Vedas, one has to learn all the three Vedas, the Rk, Yajuṣ and Sāman;—if he is going to perform the Prāksaumika and the Haviryañās, he has to learn only two, the Rk and the Yajuṣ;—while if he intends to perform only the Pākayañās, he should learn only his own hereditary recensional Vedic text; in the case of the other Vedas also, he should confine himself to only those recensions which may have been studied by his forefathers, and not any one at random.

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

VERSE III

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

This verse is quoted in Aparārka (p. 76), which adds the following explanation: When the Accomplished Student has been understood (pratīta) as inclined to take a wife;—he being 'brahmudāyahara'—i.e. equipped with study of the Veda, and inherited property, i.e. being quite able to maintain a family;—if the father be devoid of property, he should acquire enough by means of begging, and then marry;
and thus obtain the ‘domestic fire,’ without which he could not perform the Pākayajñas.—‘Srāgvin’ indicates the presence of ornaments;—‘talpa’ is bedstead; when the young man is seated upon it his father ‘should worship him first with the cow’—i.e. with the Madhuparka.

VERSE IV

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

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

Vimāmitrodāya again in its ‘Lakṣaṇa’ section (p. 118) quotes the second half of this verse under the ‘the characteristics of women.’

It is quoted also in Smṛtiśattva (p. 940) to the effect that ‘Samāvartana’ is another name for the concluding rites of Studentship;—in Aparārka (p. 76) as indicating that the ‘Bath’ is distinct from the Samāvartana ceremony;—in Hemaśri (Śāna, p. 680);—in Samskāra-ratnamālā (p. 403);—and in Nṛśimhaprasāda (Samskāra, p. 49a).

VERSE V

‘Asapindà cha yā mātuh—asagotra cha yā pitaḥ.’—Kullūka, Nārāyaṇa and Rāghavānanda hold the first ‘cha’ to mean that the ‘asagotra’ of the mother also is excluded; this exclusion is supported by Vāshiṣṭha as quoted by Medhātithi;—according to Medhātithi, Govindarāja, Kulūka, Nārāyaṇa and Rāghavānanda, the second ‘cha’ connects the ‘asapindā’ with ‘pitaḥ’ also. But there appears to be no point in this as the father’s ‘asapindā’ would be already included under the father’s ‘asagotra’. Medhātithi appears to have been conscious of this, as he adds that the term ‘sapindā’ here stands for ‘relations’ [see Trans. p. 26, ll. 3-4, which should be as follows, and not as it appears there—"In the present phrase ‘asagotra cha pitaḥ’, the particle ‘cha’ excludes the father’s sapindā also."]

‘Amaithunī’—This is the reading adopted by Medhātithi, to whom Buhler wrongly attributes the reading ‘maithunē’ (‘for conjugal union’), which is the reading
of Govindarāja, Nārāyaṇa and Kullāka, the last however explaining it to mean 'she is recommended' for the Fire-laying, child-begetting and other acts to be performed by the husband and wife jointly.'—Medhātithi notes a third reading 'amaithunē', and explains it to mean that 'the girl is recommended as an associate at religious functions, and not for sexual intercourse, though he does not consider this satisfactory.'—Medhātithi's reading 'amathunē' has been explained by him to mean 'not born of unlawful intercourse', and added for the purpose of excluding the girl born of Niyoga. Though Nandana also adopts this same reading, he explains it as one 'who has had no sexual intercourse.'

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

This verse is quoted in Parāsharamādhava (Āchāra, p. 468), where the following explanation is added—'who is asapindā of the mother, as also her asagotrā—who is asagotrā of the father, and also his asapindā,—is recommended for all acts to be performed by the couple'.—It raises the question that the separate mention of the 'mother' is superfluous; as the wife has no 'pinda' or 'gotra' apart from the husband; so that the 'asapindā' and 'asagotrā' of the 'mother' would be the same as those of the 'father';—and supplies the answer that in the case of the Gāndharva
and some other forms of marriage, the bride being not given away by her father, she retains her _gotra_ and _pinda_; so that her ' _sapinda_ ' and ' _asagotra_ ' would not be the same as those of her husband.

In connection with this verse a peculiar point of view has been set forth by 'some people' in *Viramitrodaya* (Sanskāra, p. 691):—"Three kinds of _sapinda_ have got to be excluded—(1) who is one's own and his father's _sapinda_, (2) who is one's own _sapinda_, but not the _sapinda_ of his father, (3) who is not one's own _sapinda_, but is the father's _sapinda_. To the first category belongs the girl who is one's own _sapinda_ as being the _sapinda_ of his father, who is the married husband of his mother;—to the second category belongs the girl who is not the _sapinda_ of that 'father' who is only the supporter (not the progenitor), and is one's own and his natural father's (progenitor's) _sapinda_, —and who thus is his own _sapinda_, but not that of his supporter-'father';—and to the third class belongs that girl who is the _sapinda_ of the supporter-'father', but not one's own _sapinda_. All this diversity is based upon the fact that in the case of the 'adopted' son (in whose case the supporter-father and the progenitor-father are different), the son's body (_pinda_) does not contain the constituent elements of the body of the father. For the same reasons there are four kinds of 'father' also—(1) the progenitor, the husband of the mother; (2) the owner of the 'field, _i.e._ the mother's husband, who is not the progenitor; (3) the owner of the 'seed', _i.e._ the progenitor, who is not the husband of the mother; and (4) the supporter, _i.e._ the adoptive father. Of these the 'progenitor', husband of the mother, and the 'seed-owner' both transmit the constituents of their body to the child; and on that ground the _sapinda_ya 'consanguinity', of these two Fathers to the _Aurasā_ and _Kṣetraja_ sons would be direct; while that of the 'field-owner' (the second kind of 'father') would be only indirect, through the _field_ (_i.e._ the body of his wife); the bodies of the
husband and wife having been declared to be one.—Now the girls that fall within these three kinds of 'consanguinity would become excluded by the test that 'one should marry a girl younger than himself, who is not his sapinḍā' (Yājñavalkya 1. 52). But the Sapinḍā of the Supporter (adoptive) father would not be the Sapinḍā of the adopted son, and as such she would not be excluded by the said text. Hence it becomes necessary to find out a text excluding the 'father's Sapinḍā;' and such a text is found in Manu 3. 5 (the present verse). This text clearly implies that the girl who falls within seven degrees of the 'Sāpinḍya' of the Secondary Father (not the progenitor) is to be avoided; in this sense the term pītuh, being taken in its etymological sense of one who supports, pāti iti pīta, includes the adoptive father also."

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

Smṛtítattva (II, p. 106) quotes this verse, explaining dāra-karma as 'the act of making a wife' i.e. the taking of a wife.

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

Vidhānapāriyāta (p. 690) quotes this verse and adds that the second 'cha' excludes the father's 'Sapinḍā' also. Here also we have a reproduction of the discussion found in Parāśaramādhava (see above).

The verse is quoted also in Madanapāriyāta (p. 133), which adds the following explanatory notes:—The meaning of this is as follows—The girl who is not-sapinḍā of the mother,—and also her not-sagotrā, which is implied by the first 'cha'—is recommended, i.e. is fit for being married. The purport of all this is as follows—Twice-born men are entitled to marry girls belonging to the same caste as
themselves, as also those belonging to lower castes; the marriage with a girl of the same caste is the principal or primary form of it, while that with a girl of a different caste is only secondary;—for the married man two kinds of acts have been enjoined—sacrifices and intercourse; and in the text the former set of acts is spoken of by the term ‘dāra-karma’, and the latter set by the term ‘maithuna’.

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

Another question raised is why should the mother’s asapindā, who is included in the mother’s asagotra implied by the cha in the text, be mentioned separately?—The ‘mother’s Sapindā’ has got to be so mentioned for the purpose of excluding the girl born in the family of the father of one’s step-mother, who is one’s own ‘asapindā’, as also the ‘asagotra’ of the mother, but is the ‘sapindā’ of the mother; so that if the text had excluded only the
'mother's asagotrā', the said girl would be marriageable; she becomes excluded, however, by the condition that she should not be his 'mother's sapindā'.

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

This verse is quoted also in Nirnayasindhu (p. 196);—in Gotra-pravara-nibandha-kadamba (p. 131), which adds the following notes:—In as much as the text forbids only the 'sapindā' of the mother, it follows that the sagotrā of the mother is not forbidden;—in Śṛtichandrika (Samśkāra, p. 184), which adds the following explanation:—The girl who is not 'sapindā' either of the bridegroom or of his mother, and who is not the 'sagotrā' of the bridegroom or his father, is commended for the purpose of marriage;—in Gadādhara-paddhati (Kālasāra, p. 223), which adds the following notes—Dāракurmanī, in the rite that makes a 'wife',—maithunā, in the act of intercourse which is consummated conjointly by man and woman;—the sense is that the said girl is commended not only for cooking and
such other acts as are done by the woman alone, but also in that joint act which is done by both conjointly; according to Kalpataru, ‘maithuné’ means ‘in the begetting of the lawful son by means of sexual intercourse’.

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

VERSE VII

This verse is quoted in Viramitrodaya (Samskāra, p. 588), where ‘hinakriyam’ is explained as ‘devoid of the performance of such acts as the sacrifice and the like;’—‘Nis-prusam’ as ‘that in which females are the sole survivors;’—‘nishchhandah’ as ‘devoid of Vedic study;’—also in Parāsharamādhava (Āchāra, p. 477), which has exactly the same explanation of precisely the same words.

Aparārka (p. 84) quotes this along with the preceding verse;—and adds the following explanations:—‘Hinakriyam’ means ‘devoid of the proper performance of the Conception and other Sacramental Rites,’—‘Nis-prusam’ means ‘a family in which girls alone are born;’—‘Nishchhandah’ is ‘devoid of Vedic study,’—‘tomasham’ is ‘that members whereof have their body covered with inordinately prominent hairs,’—and ‘arshasam’ means ‘suffering from piles.’—It is quoted in Smytichandrikā (Samskāra, p. 204) which adds the following explanations:—‘Hinakriyam,’ not engaged in the performance of sacrifices and other religious acts;—‘Nis-prusam,’ without a male master—‘Nishchhandah’ devoid of Vedic learning—‘romasham,’ hairy,—’arshasam’, suffering from the particular disease, piles,—all these qualifications pertain to the children of the family;—and in Samskāraratnamālā (p. 508), which has the following notes;—
'Hīnakriyam', not performing the prescribed duties, *i.e.* not avoiding prohibited acts;—'Nispuruṣam', devoid of male progeny;—'Arhasam' family in which the disease runs hereditarily.

VERSE VIII

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

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

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

VERSE IX

This verse is quoted in *Viramitrodaya* (Samskāra, p. 732), where 'rksa' is explained as 'asterism';—and 'antya' as 'mlechchha';—in Smṛtitattva (II, p. 149) to the
same effect as the preceding verse;—in *Viramitrodaya* (Lakṣaṇa, p. 120), where ‘antya’ is explained as ‘antyaja,’ i.e. *chāndāla*;—in *Aparārka* (p. 78) as indicating the unmarriageability of girls with the wrong type of names;—in *Samskāramayūkha* (p. 74);—in *Samskāraratnamālā* (p. 510), which explains ‘antya’ as bearing a Mlechchha name;—in *Svātichandrikā* (Samskāra, p. 201), which explains ‘rksa’ as ‘nakṣatra,’ ‘antya’ as ‘mlechchha,’ and ‘bhīṣanā’ as terrifying;—and in *Nṛsīṃhaprasāda* (Samskāra, p. 50a).

**VERSE X**

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

This verse is quoted in *Aparārka* (p. 78);—in *Samskāramayūkha* (p. 74) as laying down the external signs of a marriageable girl;—in *Samskāraratnamālā* (p. 509)
which explains 'tanulomakśadhavanā' as 'one the hair on whose chest is scanty, and whose hair and teeth are fine';— in Smrtichandrikā (Samskāra, p. 200);— and in Nrśimha- pragāda (Samskāra, p. 50a).

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

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

This verse is quoted in Parāsharāmādhaśva (Āchāra, p. 474), which adds the following notes:—He shall not marry a girl with regard to whom it is not known whether or not her father has the intention of making her an 'appointed daughter';—the sense is that where there is no fear of this, one may marry the girl, even though she has no brother. The clause 'na vijñāyeta vā pītā' (which, according to this explanation, means 'the intentions of whose father are not known') implies that it is possible for the daughter to be 'appointed' even without the Father making an agreement to that effect with the bridegroom;— in Samskāramayukha
(p. 82), which adds that this implies that the "daughter" can be "appointed," even without express agreement and declaration.

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

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

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

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

**VERSE XII**

This verse is quoted by Jīmūtavāhana (Dāyabhāga, p. 209);—and in *Madanalapārijāta* (p. 143) as providing permissible substitutes for the proper "wife";—it explains "avaraḥ" (which it reads in place of "vāraḥ") as jaghanyāḥ, "lower";—in *Samskāramayūkha* (p. 98), which adds the following notes:—There are three classes of Marriage—(1) for
Dharma, (2) for offspring and (3) for physical pleasure; that for offspring is obligatory, and for this one should have a girl of the same caste as himself; and in that for Pleasure, or for avoiding the sin of not entering the second life-stage, one may have girls of other castes, even a Shūdra girl; in the former also, if no girl of the same caste is available, girls of other castes may be taken.

The first half of the verse is quoted in Vīramitrodahya (Samskāra, p. 747), which adds the following explanations:—
The term ‘varṣa’ stands for caste;—’agṝ’ means the first marriage;—the term ‘dvijātī’ indicates also persons born of the Shūdra through mixed marriages, ‘natural’ as well as ‘inverse’;—‘prashasta’ means that she is recommended as the first and best alternative for taking a wife for the purposes of (1) enjoyment, (2) begetting a son and (3) helping in religious acts (these three being ‘dārakarma’ the function of the wife).

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

VERSE XIII

Hopkins compares this with the Mahābhārata 13. 47. 8,
This verse is quoted in *Parāśharamādhaṇṇa* (Āchāra, p. 494) as an amplification of what has been declared in the latter half of the preceding verse;—in *Viramitrodāya* (Samskāra, p. 749) along with the preceding verse; and in *Aparārka* (p. 88), which adds that what is stated here is permissible only in the case of people moved by lust, and not of those who are subject to righteousness; so that these are to be regarded as ‘inferior’;—*Kramashāh* (verse 12) in due order, not in any topsy-turvy ‘order’;—in *Smṛtikaumudi* (p. 3), which observes that the ēva in ‘śūdraśāvā’ is meant to preclude marriage of the ‘inverse’ order;—i.e. where the birdeggroom’s caste is lower than that of the bride;—and in *Smṛtichandrikā* (Samskāra, p. 206), which adds that this pertains to marriage for pleasure’s sake.

**VERSE XIV**

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

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

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

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

VERSE XVI

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

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

This verse is quoted in Parāsharāmādhava (Āchāra, p. 495);—and in Viramitrodaya (Samskāra, p. 750); neither of which provides any explanation of this rather obscure verse;—in Aparārka (p. 88), which explains the meaning to be that “according to Atri and Gautama, the Brāhmaṇa marrying a Shūdra girl ‘falls’ by the mere act of marriage; according to Shaunaka, by begetting a son on her; and according to Bhṛgu, when a grandson is born from her;” —in Prāyashchittavivēka (p. 361), which notes that this and the next verse are only meant to deprecate the marrying of a
Shūdra girl, 'in the improper order';—and in Smṛti-
chandrikā (Samskāra, p. 208), which adds the following notes:
—The Brāhmaṇa marrying a Shūdra girl becomes degraded,—
this is the opinion of Atri and of the 'son of Utathya,' i. e. 
Gautama;—hence according to these authorities the Brāhmaṇa
should never marry a Shūdra girl;—according to Shaunaka,
however, degradation results, not from marrying, but from
begetting a child on a Shūdra wife,—hence according to him,
the man should avoid the Shūdra wife during the 'periods;';
according to Bhṛgu again, even the begetting of a child
does not lead to degradation, what leads to it is the circum-
tance that the Brāhmaṇa has no children except those from
his Shūdra wife,—so that according to Bhṛgu only so long as
he has not got a child from his Brāhmaṇa wife shall the
Brāhmaṇa avoid his Shūdra wife during the periods.

VERSE XVII

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

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

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

VERSE XIX

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

VERSE XX

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

VERSE XXI

This verse is quoted in *Viramitrodaya* (Samskāra, p. 846) as enumerating the different forms of marriage;—in *Madanapārījāta* (p. 155);—in *Parāsharamādhava* (Āchāra, p. 485);—in *Vidhānapārījāta* (p. 758);—in *Samskāravatnamālā* (p. 479);—in *Nṛsimhaprasāda* (Samskāra, p. 61a);—in *Hemādri* (Dāna, p. 682)—in *Vyāvahāra Bālambhaṭṭī* (p. 175);—in *Samskāranyūkha* (p. 99);—in *Smrtichandrīkā* (Samskāra, p. 227);—and by *Jimūla-vāhana* (Dāyabhāga, p. 152).
VERSE XXII

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

VERSE XXIII

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

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

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

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

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

It is quoted in Samskāramayūkha (p. 100), which adds the following explanation:—For the Brāhmaṇa, only six forms are commended, beginning with the Brāhma and ending with the Gāndharva, the other two are not commended;—the
four beginning with the Āsura are lawful for the Kṣattriya,—
these same four, excepting Rākṣasa, for the Vaishya and
the Shūdra;—thus Rākṣasa is lawful for the Kṣattriya
only; so that for the Brāhmaṇa there are only six, for the
Kṣattriya all the eight;—and in Smṛtichandrika (Samskāra, p. 231), which also adds that only the first six are law-
ful for the Brāhmaṇa, the latter four for the Kṣattriya, and
for the Vaishya, and the Shūdra also, all these with the excep-
tion of the Rākṣasa.

VERSE XXIV

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

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

Madanapārijāta (p. 150), adds the following note:—
The Brāhma, Daiva, Ārṣa and Prājāpatya forms have been
declared to be commended for the Brāhmaṇa; for the
Kṣattriya, the Rākṣasa alone has been commended; and for
the Vaishya and Shūdra, the Āsura only. For the Brāhmaṇa
the first four, ending with the Prājāpatya are the primary
forms, and the Rākṣasa must be a secondary substitute for him,
because it is lawful for the next lower caste, Kṣattriya. For the
Kṣattriya, the Rākṣasa, is the primary form; and as according
to the preceding verse, the Āsura, Gāndharva, Rākṣasa and Paishācha are commended for him, the three, besides the Rākṣasa, must be regarded as secondary substitutes. According to others, however, the phrase ‘last four’ (of verse 23) stands for the four beginning with ‘Prājāpatya ’; and according to this, the Rākṣasa being directly mentioned in the present verse as specially commended for the Kṣattriya, the secondary substitutes for him would be the Prājāpatya, the Gāndharva and the Āsura. For the Vaishya and the Shūdra, the Āsura is the primary, and the Gāndharva and the Paishācha,—or the Gāndharva and the Prājāpatya—secondary substitutes.

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

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

It is quoted in _Smṛtichandrikā_ (Samskāra, pp. 190 and 231), which adds that though the first four are ‘commended,’ it does not mean that the next two are forbidden; all that is meant is that these two are _not commended._

**VERSE XXV**

This verse is quoted in _Vimarṣitrodaya_ (Samskāra, p. 860) in support of the view that certain forms of
marriage are permissible for the Brāhmaṇa under abnormal circumstances; and adds the following explanation:—From among the five—Prājāpatya, Āsura, Gāndharva, Rāksasa and Paishācha,—the Āsura having been singled out as fit for the Vaishya and the Shūdra only, and the Paishācha being deprecated for all, the remaining three alone are lawful for the Brāhmaṇa; i.e., the Prājāpatya, the Gāndharva and the Rāksasa. This conclusion is based on the analogy of the livelihood recommended for the next lower caste being permissible for the higher caste in abnormal times; so that the marriages commended for the Kṣatriya are permitted for the Brāhmaṇa under abnormal circumstances.

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

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

Parāsharamādhava (Āchāra p. 487) quotes this verse and adds the following explanation—From among the forms beginning with the Brāhma and ending with the Āsura, three—I.e. the Brāhma, the Daiva and the Prājāpatya are lawful; while Ārṣa and the Āsura are unlawful, on account of their involving the purchase of a wife; as between these two also, one should never adopt the Āsura, which should be avoided as carefully as the Paishācha. It goes on to add that here Manu has set forth only a view that has been held by 'some one'; according to his own view, there is no 'purchase' involved in the Ārṣa marriage, where the 'pair of cows' given
are not by way of a ‘price’ for the girl; as has been clearly declared in verse 53 below. So that, according to Manu, the Ārṣa is as lawful as the other three.

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

VERSE XXIII

This verse is quoted in Viramitrodaya (Sāṃskāra, p. 860), where the following notes are added:—This lays down the forms permissible for the Ksattriya under abnormal circumstances.—‘Prthak’ means unmixed, and ‘Mishra,’ mixed; we have the latter form in a case where the marriage having been previously settled by mutual understanding between the bride and the bridegroom, if the bride’s people oppose it, the bridegroom takes her away by force, as happened in the case of Kṛṣṇa’s marriage with Rukmīṇī (described in the Bhāgavata).

A further distinction has got to be made here: the ‘mixed’ form is permissible only under abnormal conditions, while the ‘unmixed’ one is a secondary form permissible for all time; and hence the mention of this latter in the present verse is merely reiterative (as remarked by Medhātithi also),—the reiteration being made for the purpose of indicating the utter inferiority of the ‘mixed’ to the ‘unmixed’ form. This implies that for other castes also, in the event of an ‘unmixed’ form being not possible, the ‘mixed’ form becomes permissible.—Even though the Paishācha has been prohibited for all, yet it has been mentioned among the forms of marriage, only for the purpose of its being permitted for the Vaishya and the Shūdra under exceptionally abnormal circumstances.
Madanapārijāta (p. 160) also quotes this verse as laying down what is permissible for the Kṣattriya under abnormal conditions. It adds the following notes:—‘Prthak prthak’ means the primary and the secondary forms, laid down as alternatives; and the second half quotes an example of the ‘mixed’ form; there is a ‘mixture’ of the Gāndharva and Rākṣasa forms when after a mutual understanding has been arrived at between the bride and the bridegroom, if the bride’s people raise objections to the marriage, the bridegroom fights with them and takes away the bride by force.—This is to be understood only as an illustration; on the same analogy, other ‘mixtures’ may be permissible for other castes also.—Even though very much deprecated, the Paishācha form is permitted under abnormal circumstances for the Vaishya and the Shūdra,—as also for such twice-born persons as have adopted the living of the Vaishya or the Shūdra.

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

VERSE XXVII

‘Archaṃyitvā’—Medhātīthi and Kullūka take this as well as ‘ācchhādya’ as referring to both the bride and the bridegroom;—Nārāyaṇa and Rāghvānanda refer ‘urchhayitvā’ to the bridegroom only,

This verse is quoted in Vīratmitrodaya (Sanskāra, p. 847), where the following explanatory notes are added:—‘Achchhādya,’ ‘having dressed,’ with clothes;—‘archhayitvā’ ‘having worshipped’ with garlands, sandal-paint and so forth;—both these are to be done to the bridegroom, not to the bride; since both these are related to ‘āhūya’ ‘having invited,’ which cannot refer to the bride;—‘Svayam,’ ‘himself,’ should not be taken (as Medhātīthi and Kullūka take it) as precluding the possibility of the request for the girl coming from the bridegroom; as such preclusion would be inconsistent with the rule laying down the ‘selection’ of the bride by the bridegroom.—Further Baudhāyanasays—“After ascertaining his
Shrutashilē, learning and character, one gives the girl to the Student who seeks for her;—and here we find it distinctly laid down that there should be a seeking for the girl by the bridegroom;—in this passage 'Student,' Brāhmachāri, stands for one whose observance of studentship has not suffered in any way.—
The seeing spoken of by Baudhāyana consists in selecting the bride. That the father should 'himself' invite the bridegroom has been laid down as the peculiar characteristic of the 'Brāhma' form of marriage. Such also is the custom among the people of the south.

This verse is quoted also in Smṛtitattva (II, p. 106) in connection with a somewhat subtle discussion. The author holds the view that 'marriage,' 'vivāha,' is the act of taking a wife, and hence the 'giving' of the bride cannot be called 'marriage,' as the giving is done by the Father, while the taking of a wife is done by the Bridegroom. On this ground, he argues, the definition of the Brāhma form of marriage provided in the present text of Manu should not be explained as consisting in the 'giving of the girl'; the word 'Dānam' has, therefore, to be explained differently, in its etymological sense 'yasmai diyatē tat dānam' i.e. 'dānam' means 'that for the sake of accomplishing which the giving is done';—and as it is the Student's 'taking of a wife' that is accomplished by giving, it is this 'taking of the wife' which should be taken as expressed by the word 'dānam.' He argues further that if the 'marriage consisted in the giving of the girl, then the agent, person marrying, would be the bride's Father, and not the Bridegroom. The author is conscious of the syntactical difficulty involved in his explanation, in connection with the participle 'āhūya,' 'having invited,' which, as it stands, must have the same nominative agent as the 'giving.' But he brushes it off with the remark that the derivation of the verbal root in 'āhūya' being only a secondary factor, may be ignored, or we may supply some such word as 'sthitah;—the meaning thus being—the man who takes the wife when he comes after being invited.'
It is interesting to note that the question raised by Raghunandana in *Smrititattva* has been anticipated and satisfactorily explained by Medhātithi (see *Translation*, p. 53).

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

**VERSE XXVIII**

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

This verse is quoted in *Viramitrodaya* (Samskāra, p. 849), where the explanation is added—*Samyak sausīthavāna karma kurvate rtvijā ityanvayah*; the construction is that the girl is given ‘to the priest who is doing the work efficiently, in a proper manner’;—in *Hemādri* (Dāna, p. 684); —and in *Smrtichandrīkā* (Samskāra, p. 228.)

**VERSE XXIX**

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

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

It is quoted also in *Madanapārijata* (p. 155) as showing that it is not necessary that the number of ‘cows given
should be always ‘two’ as mentioned in other Smṛtis;—it adds that if the Father of the Bride accept this ‘pair of cow and bull’ it becomes a ‘selling’ of the girl;—in Hṛmaḍri (Dāna, p. 684);—in Nṛsimhaprasāda (Samskāra, p. 62a);—and in Smṛtichandrikā (Samskāra, p. 228), which explains ‘Gomithunam’ as ‘a milk cow and a bull.’

VERSE XXX

This verse is quoted in Viramitrodaya (Samskāra, p. 851);—in Hṛmaḍri (Dāna, p. 685);—and in Smṛtichandrikā (Samskāra, p. 228).

VERSE XXXI

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

Smṛṭitattva (I, p. 593) quotes the verse and refers to Kullāka Bhaṭṭa as explaining ‘āpradānam’ as ‘taking of the girl’; and it explains ‘svāchchhandyāt’ as ‘by his own will.’

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

VERSE XXXII

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

This verse is quoted in ‘Viramitrodāya’ (Samskāra, p. 855), where the ‘Anyonyasamyogah’ is explained as ‘mutual agreement’,—‘Maithunyah,’ ‘conducive to all acts accomplished by means of sexual intercourse’;—and ‘Kāmasambhavah,’ as ‘originating from excessive lust’;—in Hēmādri (Dāna, p. 685);—and in Smrtichandrikā (Samskāra, p. 229), which explains ‘Maithunyah’ as ‘favourable to sexual intercourse.’

VERSE XXXIII

This verse is quoted in ‘Viramitrodāya’ (Samskāra, p. 856), where the following explanation is given—‘Hatvā’—‘having beaten, those obstructing him’;—‘Chhitvā’—‘having cut off, the heads of the obstructors’;—‘Bhitvā’—‘having pierced, with strokes of weapons’;—‘Kroshantim’—calling for her relations;—all this indicates fighting.

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

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

VERSE XXXIV

Medhātithi (P. 206, 1. 20)—‘Varnyate chetihasādiṣu &c.’;—e. g. the case of Kuntī, who was married to Pāṇḍu, after she had given birth to Karna.
This verse is quoted in Smṛtītattva (II, p. 129);—
in Aparārka (p. 91);—and in Hēmādri (Dāna, p. 685).

VERSE XXXV

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

VERSE XXXVI

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

VERSE XXXVII

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

VERSE XXXVIII

This verse is quoted in Parāsharamādha (Āchāra,
p. 487);—the first half is quoted in Viramitrodaya (Samskāra,
p. 863), where the term ‘daivadhāja’ is explained as ‘one
born of a wife married in the Daiva form’; and it is added
that the phrase ‘ātmānāncha’ of the preceding verse has to be construed here also:— in Hēmādri (Dāna, p. 683);— in Smṛtichandrikā (Samskāra, p. 228), which explains ‘Kāya’ as the Prājāpatya.

VERSE XXXIX

‘Shiṣṭa’—defined under 12. 109.

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

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

VERSE XL

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

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

VERSE XLI

This verse is quoted in Viramitrodaya (Samskāra, p. 865);— in Parāsharamadhava (Āchāra, p. 488);— in Aparārka (p. 115);— in Hēmādri (Dāna, p. 683);— in Smṛtichandrikā (Samskāra, p. 230), which explains ‘Nṛshamsaḥ’ as ‘cruel,’ ‘brahmadvīṣaḥ’ as ‘inimical to the Veda’;— and in Samskāramayūkha (p. 99), which adds the same notes.
VERSE XLII

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

VERSE XLIII

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

VERSE XLIV

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

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

VERSE XLV

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

This verse is quoted in Parāsharamādhava (Āchāra, p. 497), which adds the following explanation;—‘Rtu’, ‘season’, is the name given to the period of sixteen days, counted from the first day of the menstrual flow,—during which the woman is capable of conceiving;—during this ‘season’ one should always approach his wife for the purpose of obtaining a child; and it is only his wife that the man should approach;—but during the ‘season’ the ‘second days’ should be avoided;—even apart from the season, one may approach his wife, when specially desired by her.
It is quoted in *Viramitrodasa* (Samskāra, p. 162), which explains ‘tadārataḥ’ as ‘intent upon begetting a child’; and it is added that what is meant is that ‘one should never omit to approach his wife during her season’.

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

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

**VERSE XLVI**

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

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

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

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

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

VERSE XLVIII

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

Śmrītītattva quotes this verse as describing the results accruing from approaching one's wife on certain days.
This is quoted in *Aparārka* (p. 103);—in *Hemādri* (Kāla, p. 722);—in *Samskāramayūkha* (p. 16);—in *Smrtichandrīkā* (Samskāra, p. 37);—in *Samskāraratnamālā* (p. 680);—and in *Nṛsimhaprāsāda* (Samskāra, p. 24 b).

**VERSE XLIX**

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

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

The verse is also quoted in the *Āhnikā* section (p. 559) of *Viramitrodaya* where we find the following notes:—‘*Samē*’—when the man’s seed and the woman’s are equal—there is born either a non-male,’ a eunuch, or ‘a boy and
girl;'—the seeds being bifurcated into two parts in equal quantities, twins, consisting of one boy and one girl, are born;
—'Kṣīṇa'—when the seed is weak,—and 'alpē'—small in quantity, there is 'viparyaya'—failure of conception.

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

VERSE L

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

This verse is quoted in Vīramitrodāya (Āhnika, p. 559), where the following notes are added:—'Nindyaśu rātriṣu'—on the first four days, the eleventh day and the thirteenth day;—'anyāśu rātriṣu,'—on any other eight days from among those not forbidden;—if one avoids women,
—i. e., approaching them only on two days,—the man remains, 'a continent religious Student';—i. e. he derives the results obtainable by continence;—‘Yatra tatrāśramē’;—i. e. even though he is a Householder, he gets all that is obtainable by the chaste Student.

VERSE LI

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

VERSE LII

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

VERSE LI III

This verse is quoted in Parāśharamādhava (Āchāra, p. 489), which adds the following explanation:—The ‘gomthuna’, ‘bovine pair’, (given by the bridegroom in the Ārṣa marriage) has been called by some people the ‘price’ paid for the girl;—but ‘this is not true’,—i. e. it cannot be regarded as the ‘price’, as it does not posses that character; the ‘price’ of a thing is always an indefinite factor; as is found in every sale-transaction, the price can never be definitely fixed; that which suffices for buying a thing is called its ‘price’; and this varies with time and place. In the present case, however, the amount is definitely fixed; it is the ‘Ārṣa’ marriage when only the ‘cow-pair’ is given, neither more nor
less. Thus there being no real buying in this case, the Āṛṣa marriage must be regarded as lawful.

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

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

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

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

VERSE LIV

This verse is quoted in Viramitrodaya (Samskāra, p. 850) in support of the view that if the 'cow-pair' given by the bridegroom in the Āṛṣa marriage is accepted, not in greed,—then it is to be looked upon only as a means of honouring the bride, and not as a 'price' paid for her. It explains the word 'ānṛshamsyam' as 'not sinful.'
Madanapārījāta (p. 156) also quotes it in support of the view that if the ‘cow-pair’ is accepted on behalf of the bride, there is nothing wrong in it,—the verse being explained as follows,—That ‘consideration’ which is accepted on behalf of the bride, constitutes the ‘honouring’ of the girl, and as such is not sinful;—i.e. the ‘consideration’ thus received should be handed over to the girl.

It is quoted in Samskāramajūkha (p. 100), which explains ‘āṃśhamsyam’ as ‘honest dealing’;—in Samskāraatnamalā (p. 479) which explains ‘āṃśhamsyam’ as ‘not sinful’;—and in Smṛtichandrikā (Samskāra, p. 233), which explains the meaning as ‘what is received as fee for the girl, that is only a present to the bride,’—and is ‘āṃśhamsyam’, ‘nothing sinful.’

VERSE LV

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

VERSE LVI

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

VERSE LVII

Verses 57—66 are omitted by Medhātithi. [Query—are they interpolations?] “These are very probably a later addition. The corresponding section in the Mahābhārata, 13:46 stops right here also.”—Hopkins. They are all quoted in Vivādaratnākara and in Parāsharamādhava.
Vivādaratnākara (p. 417) explains 'jāmayāḥ' as 'ladies of the family; sisters, daughters-in-law, and so forth'.

VERSE LVIII

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

VERSE LIX

'Satkārēṣu'—'On holidays' (Govindarāja, Kullāka, and Rāghavānanda);—Reading 'Satkārēṇa', Nārāyaṇa explains it as 'by kind speech'.

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

VERSE LX

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

VERSE LXI-LXII

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

VERSE LXIII

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

VERSE LXIV

This verse is quoted in Viramitrodāyā (Samskāra, p. 589) as setting forth further causes for the degradation of a Brāhmaṇa family;—also in Vidhānapārijāta (p. 676) to the same effect;
—and in Smrtichandrika (Samskāra, p. 208), which explains that the selling of 'cows' and 'horses' is what is meant here.

VERSE LXV

This verse is quoted in Vidyānapārijāta (p. 676) as setting forth the causes of the degradation of families; and it explains 'mantrataḥ' as 'vedaih', 'in Veda';—also to the same effect, in Viramitrodaya (Samskāra, p. 589);—and in Smrtichandrika (Samskāra p. 208).

VERSE LXVI

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

VERSE LXVII

Medhātithi (P. 217, 1. 27)—'Etadēvānyatra paṭhitam'.—The verse is quoted from Yajñavalkya (1.97), where Mitākṣarā explains the phrase 'smārtam karma' as 'the Vaishnava and other religious rites prescribed in the Smṛtis, as also 'the ordinary worldly acts of cooking and the like', while Aparārka explains it simply as 'acts laid down in the Smṛtis'.

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

VERSE LXVIII

'Upaskaraḥ'—'The pot, the kettle and other household implements' (Medhātithi);—'a pot, a broom and the rest' (Kullūka);—'a broom and the rest' (Rāghavānanda);—all these take the word in the collective sense, including all 'household implements';—Nārāyaṇa alone takes it in the purely singular sense of 'the broom' only.
This verse is quoted in *Sūtratattva* (p. 533) as laying down the sources of 'the sin of the slaughter house';—it adds the following explanations:—'Sūnā' means occasions for killing;— 'chullī' is the cooking place;—'Pūṣṇī' 'grinding stone';—'upaskaraḥ' 'the broom and the rest';—'Kandāni' 'mortar and pestle';—by making use of these the man incurs sin.

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

**VERSE LXIX**

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

**VERSE LXX**

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

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

This is quoted in *Viramitrodaya* (Āhnika, p. 392);—in *Sūtratattva* (p. 533);—in *Madanapārījāta* (p. 305), which adds that 'adhyāpana' stands for 'adhyāyanam' ‘study,’ and 'tarpana' for ‘Shrāddha’;—in *Vidhānapārījāta* (II p. 306), which adds (like Medhātithi) that 'adhyāpana' includes 'study' also; and 'tarpana' stands for the daily Shrāddha offering;—and in *Samskāraratnamālā* (p. 918), which adds that this is only an enumeration of the rites and not an injunction of the
order in which they are to be performed,—some people hold that the four ‘sacrifices’ here mentioned go under the name of ‘Vaishevdēva,’ but according to Mādhava, that name applies to only three—the Dēvayajña, the Pitṛyajña and the Bhūtayajña.

VERSE LXXI

This verse is quoted in Viramitrodaya (Āhnika, p. 392); —and in Smrtitattva (p. 533).

VERSE LXXII

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

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

VERSE LXXXIII

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

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

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

LXXVI

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

VERSE LXXVIII

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

समे भुलेवु हिंसा गुहवधयते । बनारस्वी ।

This verse is quoted in *Viramitrodaya* (Āhni, p. 457).

VERSE LXXIX

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

VERSE LXXX

This verse is quoted in *Viramitrodaya* (Āhni, p. 392).

VERSE LXXXI

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

VERSE LXXXII

This verse is quoted in *Aparārka* (p. 145);—in *Samskārāratnamālā* (p. 922), which explains ‘payāḥ’ as milk and adds that this daily Shrāddha need not be offered on a day on which a special Shrāddha is offered;—in *Mṛtisāroddhāra*
(p. 283);—in Ḫemādri (Śrāddha, pp. 208 and 1564);—in Śrāddhakriyākarmudī (pp. 3 and 289);—in Varṣakriyākarmudī (p. 353);—and in Gadādharapaddhati (Kāla, p. 372).

VERSE LXXXIII

This verse is quoted in Viramitrodaya (Āhnikā, p. 432), where the following notes are added:—‘Pāṇchayajñikē’ means ‘at that Pitṛajna which forms part of the Five Great Sacrifices;’—the particle ‘api’ implies that, if possible, one should feed several Brāhmaṇas also;—the second half of the verse means that ‘Vishvēdeva-Śrāddha’ does not form part of ‘Nityaśrāddha’, in support of which it quotes a text from Bhaviṣya Purāṇa;—also in Ḫemādri (Śrāddha, p. 1565).

VERSE LXXXIV

This verse is quoted in Viramitrodaya (Āhnikā, p. 402).

VERSE LXXXV

This verse is quoted in Viramitrodaya (Āhnikā, p. 402), where it is added that what ‘Samastayoh’ means is that ‘the offering should be made with the formula āgniśomābhīyāṃ svāhā.’

VERSE LXXXVI

This verse is quoted in Viramitrodaya (Āhnikā, p. 402), where it is explained that the offering to ‘Dvāviah-prthivī jointly’ should be made with the formula—Dvāvaprthivibhyāṃ svāhā’.

VERSE LXXXVII

This verse is quoted in Viramitrodaya (Āhnikā, p. 402), where it is added that ‘ēvam’ means ‘in the manner of the sacrifice to Gods’.
VERSE LXXXVIII

This verse is quoted without comment in *Viramitrodaya* (Āhnikā, p. 402).

VERSE LXXXIX

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

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

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

VERSE XC

This verse is quoted in *Viramitrodaya* (Āhnikā, p. 403) without any comment.

VERSE XCI

*Prsthavāstumi*—‘On the upper storey, or on the roof of the house’ (Medhātithi);—‘behind the house’ (Govindarāja and Nārāyana);—‘outside the house’ (Nandana);—‘behind the offerer’s back’ (Kullūka).

*Sarvānabhūtaye*—The same deity occurs in Shāṅkhāyana, *Grhyaśūtra*, 2.14, where Professor Oldenberg has *Sarvānabhūti*, while the Petersburger Dictionary gives *Sarvānabhūti*—Buhler.
Medhātithi denies that there is any such ‘deity’ and holds it as atverse to assuming any such unheard of deity, when the literal meaning of the term is not incompatible with the text,—‘for the acquiring of all kinds of food.’ Kullūka, however, who reads ‘Sarvātmabhūtaya’ takes it as the name of a deity.

This verse is quoted in Virmitrodaya (Āhnika, p. 403), where the following explanations are added:—Prsthavāstumī means ‘behind the house, in the place where the urinal is situated’;—Sarvanubhūti is a deity of that name;—harêt’ means ‘should offer’.

VERSE XCII

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

VERSE XCIII

‘Tejomūrtih’—‘Endowed with the body of light,’ qualifying the ‘Brāhmaṇa’ (Medhātithi);—Kullūka reads
'tejomūrti' (neuter) and explains it as 'resplendent', qualifying the 'place'.

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

**VERSE XCIV**

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

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

**VERSE XCV**

This verse is quoted without comment in *Viramitrodaya* (Āhnikā, p. 434).

**VERSE CXVI**

'Satkṛtya'—'Having honoured' (the Brāhmaṇa) (Medhātithi and Govindarāja);—'having garnished' (the food) (Kullūka and Rāghavānanda).
This is quoted, without comment, in *Viramitrodaya* (Āhnika, p. 434).

**VERSE XCVII**

This verse is quoted in *Viramitrodaya* (Āhnika, p. 434), where ‘bhasmabhūtāsya’ is explained as ‘those devoid of learning and austerity’.

**VERSE XCVIII**

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

**VERSE XCIX**

This verse is quoted in *Viramitrodaya* (Āhnika, p. 441), which explains ‘samprāptāya’ as ‘one who has happened to come of his own accord, i.e. without invitation’; and ‘vidhipūr-vakam’ as ‘in the manner prescribed for the entertaining of guests’;—and in *Hemādri* ( Shrāddha, p. 433).

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

चतुः हुत्वा विचारणेन कथुपयथसरस्वते ।
तेन तुस्य विशिष्ठ्य च शाङ्कयो तत्त्वते फलस्म ॥ ।

मन्त्रविष्णुपार्श्वाद्व दुर्विद्द्रु दुर्गंतव्रिप ।
तत्त्वतः नरस्ते कुंडनिंतं न श्रद्धा हुतस्म ॥ ॥

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

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

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

VERE CI

Compare Hitopadēsha, 1.33.

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

VERE CII

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

The verse is quoted in *Viramitrodaya* (Āhnika, p. 438) as explaining what is meant by the term 'atithi' (guest);—in *Aparārka* (p. 155);—in *Hemādri* (Dūna, p. 676 and Shrāddha, p. 427).

VERE CIII

'Sāṅgatikam'—'Fellow-student, other than a friend; or one who is in the habit of meeting all men on
terms of equality, entertaining them with jokes and stories." 
[Medhātīthi; whom Buhler quotes wrongly by including 
the Vaishya or a Shūdra or a friend' in the latter explanation; 
the word 'vaishyashūdrav sahā cheti' stands for verse 
110, where, Medhātīthi says, 'the rule regarding the entertain-
ing of a Friend will come in'] ;—One who makes a living by 
telling wonderful or laughable stories and the like' (Govindarāja, 
Kullūka and Rāghavānanda);—one who comes on account of 
his relationship to the Householder' (Nārāyana).

'Bhāryā yatāgniyaḥ'—'Where the wife and the fires 
are at the time' (Medhātīthi);—'when the man who has arrived 
is accompanied by his Wife and Fires' (Govindarāja and 
Nārāyana). Buhler is again in the wrong in translating Kullūka's 
view. What Kullūka says is 
एते न भर्तार्थिरहितवच प्रवासिना नातिभिष्यित वेधितम्—i.e. 'what is meant is that the character of a guest does 
not belong to that wanderer from home, who is devoid of 
wife and fires'; and not (as Buhler puts it) that 'a Householder 
who has neither (wife or fires) need not entertain guests.'

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

VERSE CIV

This verse is quoted in Hēmādri (Srāddha, p. 769);— 
and in Prāyashchittaviveka (p. 250).

VERSE CV

This verse is quoted in Parāśaramādhava (Āchāra, 
p. 351), which explains 'Sūryosha' as 'one who has been
brought to the house by the Sun who has rendered the man incapable of proceeding further on his journey;—and in *Viramitrodaya* (Āhnika, p. 440), which reproduces the exact words of *Parāśharamādhava*, just quoted.

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

**VERSE CVI**

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

**VERSE CVII**

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

**VERSE CVIII**

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

*Madanapārījāta* (p. 311) quotes it, and adds the following note:—The *Vaishvadēva* offering having been made, and one guest having been duly entertained, if a second one happens to arrive, and there is no cooked food left for him, then food should be cooked for him; but out of this latter no *Vaishvadēva* offering need be made. If this offering were
meant to be sanctificatory of the food, then it would be necessary to make it each time the food might be prepared; and the prohibition of the second offering can be justified only if it is not sanctificatory of the food. Some people have held that this offering has the dual character (a) of being sanctificatory of the food, and (b) of fulfilling a desirable purpose for the man.

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

**VERSE CIX**

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

**VERSE CX**

This verse is quoted in *Parāśaramādhava* (Āchāra, p. 354) in support of the view that in the house of the Brāhmaṇa, the Kṣattriya and others are not to be entertained as regular guests, they are only to have food offered to them;— in *Viramitrodaya* (Āhnika, p. 438) to the effect that wherever the term ‘Brāhmaṇa’ is used in the texts laying
down the duty of entertaining a ‘guest’, it is meant to exclude the Kṣattriya and other castes;—and in Hēmādri (Shrāddha, p. 428).

VERSE CXI

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

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

VERSE CXII

Parāsharamādhava (Āchāra, p. 354) quotes this verse without comment;—also Aparārka (p. 152), which explains ‘ānṛshamsyam’ as ‘anaisṭhuryam’, ‘absence of hard-heartedness’;—It is quoted also in Varsakriyā-karṇaṇḍi (p. 572), which explains ‘Kuṭumbē’ as ‘in the house’.

VERSE CXIII

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

'Suvāsinil'—Newly married girls i.e. daughters and daughters-in-law (Medhātithī);—'women whose fathers and fathers-in-law are living, even though they may have got children' (others, quoted by Medhātithī).

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

This verse is quoted in Viramitrodaya (Āhnika, p. 455), which explains 'agrē' as 'first';—and in Aparārka (p. 147).

VERSE CXV

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

This is quoted also in Aparārka (p. 147), which explains the second line to mean 'he does not understand that he is himself being devoured by dogs and vultures', and
deduces the conclusion that it is not sinful to eat along with the persons mentioned in the preceding verse.

VERSE CXVI

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

VERSE CXVII

This verse is quoted in Viramitrodaya (Āhnikā, p. 456) without comment;—also on p. 395, as indicating (along with verse 115) the necessity of making the Vaishvedeva and Bali offerings both in the evening and in the morning;—and in Hemadri ( Shrāddha, p. 581).

VERSE CXVIII

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

VERSE CXIX

‘Priyāḥ’—‘Son-in-law’ (Medhātithi, Govindārāja, Kulākṣa and Rāghavānanda);—‘Friend’ (Nārāyaṇa and Nandana).

‘Parīsanvatsarān’—Kullūka reads ‘parīsanvatsarāṇ.’

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

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

Medhātithi (Footnote, p. 237.)—The printed editions have wrongly treated the verse ‘yadyadīṣṭatānam etc.’ as
Manu’s text. It is only a part of Medhātithi’s comment, quoted by him as the ‘Smṛtyantara’ referred to by him in line 16.

VERSE CXX

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

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

VERSE CXXI

This verse is quoted in Madanapārijāta (p. 315), which adds the following notes:—The first sentence here extends upto ‘nāmaśatin’; ‘śaśyampratārvidhiśat’ being a totally distinct sentence; the latter serves to enjoin the necessity of making the Vaishvadēva-offering both morning and evening. The meaning thus comes to be that it is only in the evening that the wife is entitled to perform the ‘Vaishvadēva
rite' in the form of the Bali-offering. Some people hold that the 'Bali-offering' herein laid down as to be done by the wife indicates the Vaishvadēva offering also, and is not meant to be a substitute for the latter.

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

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

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

VERSE CXXII

"The sacrifice identified by the term Pitryajña is the so-called Pindapitryajña, a Shrāuta rite (Āshvalāyana, Shrāuta sūtra 2. 6-7); and Pindānvāhāryaka is another name for the monthly Shrāddha."—Buhler.
This verse is quoted in *Smrtitattva* (p. 165), where it is explained as laying down the order of sequence between *Pindapitryajña* and *Pindāṅvāhāryaka*, as performed by the man with the consecrated fire;—the particle ‘ānu’ denotes repetition;—‘chandrakṣaya’ means ‘on the Amāvasyā day.’

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

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

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

This is quoted in *Aparārka* (p. 418), which remarks that the repetitive form of the term ‘māsānunmāsikam’ is meant to imply that the Shrāddha on the Amāvasyā day is compulsory;—in *Hemādri* (Kāla, p. 609) to the effect that ‘Pitryajña’ should be performed before the ‘Shrāddha’;—in *Hemādri* (Shrāddha, pp. 72, 171, 321 and 1064);—in *Samskāravatnamālā* (pp. 956 and 989) to the effect that the Amāvasyā-Shrāddha should be performed after *Pindapitryajña*; it explains ‘Pindāṅvāhāryakam’ as *Pindāṅnam pindapitryajñārthānām ānu pashchāt āhryatē kryatē iti,’ and calls it a name for the Amāvasyā
EXPLANATORY—ADHYAYA III

Shrāddha;—in Sūtrisāroddhāra (p. 185), which explains ‘Pīṇḍānvaḥāryakam’ as Pārvanashrāddha, and expounds the same as ‘pīṇḍāḥ anu brāhmaṇaḥbhojanānantaram āhriyantē asmin’;—in Shrāddhakriyākaumudi (p. 6) as laying down Amāvasyā-Shrāddha;—and in Gatahārāpad-dhati (Kāla, pp. 431 and 492).

VERSE CXXIII

This verse is quoted in Hēmādri (Shrāddha, p. 573);—and in Gatahārāpad-dhati (Kāla, p. 431), which expounds the name ‘anvāhāryam’ as ‘anu, pashchāt, āhāryam kāryam’, and says that this the learned call ‘Dārsha-Shrāddha.’

VERSE CXXIV

Medhātithi (p. 241, l. 25)—‘Yachchāṅgojātum etc.’—The Mīmāṃsakas, specially those belonging to the ‘Prabhākara’ school, classify ‘subsidaries to an act’ under four heads:—(1) class-character, (2) quality, (3) substance, and (4) such things as are denoted by verbs, i. e. actions. The last of these is grouped under two heads—(1) Those directly helpful, called Sannipatyaopakāraka, and (2) those indirectly helpful, called ‘Ārādupakāraka’. That which produces its direct effects in certain things conducive to the fulfilment of the sacrificial act, is its Sannipatyaopakāraka; e.g., the sitting of the sacrificer, the threshing of the corn and so forth. The Sannipatyaopakāraka is of four kinds—(1) that which brings into existence a certain substance; i. e., the kneading of the flour, which brings into existence the dough;—(2) that which leads to the acquisition of a certain substance; e. g., the act of milking the cow;—(3) that which produces some change in an already existing substance; e. g., the boiling of clarified butter;—(4) that which is purely purificatory, e. g., the sprinkling of water over the corn. The subsidaries that belong to this class do not produce any transcendental result—
Apūrva—of their own; they are related to the result produced by the sacrificial act to which they are subsidiary. The Arāpadakāraka—or indirectly helpful subsidiaries—are of two kinds—(1) those that fulfil only a transcendental purpose and do not produce any visible effects in any material substance; e.g., the small offerings made during the Darshapūrṇamāsa, such as the Samid-yāga and the rest; and (2) those that produce both transcendental and visible effects; e.g., the Payovrata, the act of the Sacrificer and his wife living, during the performance of the Jyotiṣṭoma, purely on milk. These latter, from their very nature, are such acts as have their own minor resultant Apūrvas, which go to help in the fulfilment of the Apūrva of the main sacrificial act itself. [For a discussion on this subject, the reader is referred to the Prābhākara School of Pūrva Mimāmsā, pp. 180-185.]

This verse is quoted in Hēmādri (Shṛaddha, p. 377).

VERSE CXXV

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

This verse is quoted in Gadādharapaddhati (Kāla, p. 511);—in Nṛsimhaprasāda (Shṛaddha, p. 24 b);—in Hēmādri (Shṛaddha, pp. 159 and 114);—and in Shṛaddhakriyākauṃudi (p. 94), which explains 'ubhayatra' as 'one in Dēvakṛtya and one in Pitṛkṛtya.'

The first quarter of this verse is quoted in Parāśaramādhava (Āchāra, p. 698) as laying down the proportion of Brāhmaṇas to be fed at the two sorts of rites. If five Brāhmaṇas are to be fed, two should be fed in connection with the offering to the Gods and three in connection with that to the Pitṛs.
Madanapārijāta (p. 592) quotes the verse, and explains that the forbidding of the feeding of a large company is based on the fear that if a large number of people are invited at a time or place not quite suited for the purpose, there may be many defects that would go to vitiate the entire rite.

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

VERSE CXXVI

This verse is quoted in Nirnayasindhu (p. 287);—also in Aparārka (p. 463);—in Gadādhara-paddhati (Kāla, p. 511); —in Shrāddhakriyākaumudi (p. 94).

VERSE CXXVII

'Vidhukṣaye'—'On the moonless day'.—Govindarāja reads 'vidhiḥ kṣaye', which Medhātithi notes with approval, and explains as—the 'vidhi', rite, named—'nāma'—'Pitrya', is to be performed in the house, 'kṣaye, gṛhē'.

VERSE CXXVIII

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

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

VERSE CXXX

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

VERSE CXXXI

In place of ‘prītaḥ,’ Nārāyana reads ‘yuktah’ which he connects with ‘dharmaḥ’; — Nandana reads ‘vīpaḥ.’

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

VERSE CXXXII

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

VERSE CXXXIII

According to Nārāyana the punishment here mentioned falls on the eater. — Medhātithi mentions both explanations.
For 'gulān' Nandana reads 'hulān' and explains it as 'double-edged sword.'

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

VERSE CXXXVIII

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

VERSE CXXXIX

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

VERSE CXLI

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

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

VERSE CXLIV

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

This verse is quoted in Nirnayasindhu (p. 284);—and in Hemaadri (Shraadha, p. 382).

VERSE CXLVI

This verse is quoted in Nirnayasindhu (p. 284);—in Hemaadri (Shraadha, p. 382);—and in Nrsimhaprasada (Shraadha, p. 8 a).

VERSE CXLVII

This verse is quoted in Mitaksar (on 1. 220, p. 146) in support of the view that the sister’s son and other similar relatives (mentioned in the next verse, and in Yajnavalkya, 1. 220) are to be fed at the Shraadha only if the above described Brähmana learned in the Veda is not available;—in Madanaparivjata (p. 558), along with the next verse;—in Hemaadri (Shraadha; p. 447);—in Gadadharpaddhati (Kala, p. 514), which remarks that this secondary method is put forward in view of the fact that very few Brähmanas are really fit for being fed at Shraadha;—and in Sanskararatnamala (p. 991).

Medhatithi (P. 250, 1. 15)—‘Pratinidhinyayena!’—See Mimamsa sutra 3.6.37. The Yavo having been laid down as a substitute at sacrifices for the Vrihi, the question is raised as to the necessity or otherwise of performing all those acts in connection with the substitute which have been laid down in connection with the original; and the conclusion is that the substitute has to be treated exactly in the same manner as the original.

VERSE CXLVIII

‘Bandhu’—‘The brother-in-law, one belonging to the same gotra, or some such remote relation’ (Medhatithi and Govindaraja);—‘cognate kinsman’ (Kuluka and Raghavannanda).
This verse is quoted in Madanapārījāta (p. 558), which explains ‘vītpati’ as ‘the son-in-law’; and ‘bandhu’ as ‘blood relations, as well as those related by friendship’;— in Hemādri (Shrāddha, p. 447);— in Gaddāharapaddhati (Kāla, p. 574);— and in Samskāraratnamālā (p. 991).

VERSE CXLIX

This verse is quoted in Madanapārījāta (p. 556), which explains ‘parīkṣēta’ as ‘make an investigation regarding their learning and conduct’;— in Nirṇayasindhu (p. 287);— in Nṛsimhaprasāda (Shrāddha, p. 6 b);— in Hemādri, (Shrāddha, p. 510);— and in Shrāddhakriyākaumudi (p. 34) as meaning that the testing in the case of Pitkṛtya is to be more thorough than in that of Devakṛtya.

VERSE CL

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

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

VERSE CLI

This verse is quoted in Parāsharamādhava (Āchāra, p. 687), which adds (on p. 688) the notes that— Juṭila means the
Student, who is qualified by the adjective ‘anadhīyānāḥ’, so that the person precluded is the Student who is not reading, —one who is reading being regarded as fit to be invited, the unreading Student could not be included under the term ‘not learned in the Veda,’ as there is every likelihood of people falling into the mistake that even though not reading, the Student deserves to be invited; —the ‘Durvāla’ is one who is ‘bald’, or ‘tawny-haired’; —the ‘Kitava’ is ‘one addicted to gambling’; —the ‘Pūgayājaka’ is ‘one who sacrifices for hosts.’ —It goes on to add that the addition of the term ‘Shrāddha’ indicates that the persons here enumerated are to be excluded from invitation only at Shrāddhas, and not from the rites performed in honour of the gods; otherwise the addition would be superfluous.

It is quoted in Aparārka (p. 450), which explains ‘jaṭilam’ as ‘the Brahmachārī,’ and ‘durbāla’ as ‘khalatih’; —in Hēmādri (Shrāddha, p. 480); —and in Nṛsimhapraśāda (Shrāddha, p. 9 a).

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

**VERSE CLII.**

This verse is quoted in Parāsharamādhava (Āchāra, p. 687), which omits the second half of this and the whole of the next verse, though continuing with verse 154; —the whole verse is quoted in Madanapārījāta (p. 560); —in Nṛsimhapraśāda (Shrāddha, p. 9 a); —and in Hēmādri (Shrāddha, p. 480).
Parāsharamādhava (on p. 689) adds the notes that the 'chikitsaka' is one who administers medicine either gratuitously or by way of living;'—this work being specially forbidden for the Brāhmaṇa,—the 'Devalaka' is 'one who, for three years, worships the gods as a means of making money,' such being the definition provided by a text quoted from Devala,—the 'Māmsavikrayā' intended to be excluded is one who sells meat, even in abnormal times of distress,—because as regards normal times, living by any kind of trade is forbidden by the next phrase, which prohibition does not apply to abnormal times, during which the 'livelihood of the Vaishya' has been permitted for the Brāhmaṇa.

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

VERSE CLIJ

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

It is quoted in Hēmādri (Shrāddha, p. 481);—in Nrsimhaprasāda (Shrāddha p. 9 a);—and in Shrāddhakriyākauṇḍi (p. 40), which explains 'guroh pratiroddhā' as 'one who behaves disagreeably to the Teacher,' and 'vārdhusi' as 'one who lives by lending money on interest.'
VERSE CLIV

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

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

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

This verse is quoted in Mudanapārijāta (p. 560), which explains 'pashupālaḥ' as 'one who tends cattle as a means of living';—'Nirākṛtiḥ' as 'atheist';—and 'gaṇābhyanṭarāḥ' as 'a Brāhmaṇa who is a member of a Matha, a religious corporation.'

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

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

VERSE CLV

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

VERSE CLVI

‘Vāguḍuṣṭaḥ’,—‘who speaks rudely and falsely.’ (Medhātithi);—‘who speaks rudely’ (Kullūka);—‘one who is accused of a serious offence’ (‘others’ mentioned by Medhātithi, and Kullūka.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 687), which (on p. 693) adds that ‘vāguḍuṣṭa’ is ‘one of rude speech’;—in Hēmādri (Shrāddha, p. 481);—in Shrāddhakriyākaumudi (p. 40), which explains ‘guruḥ’ as ‘preceptor of the Shūdra,’ and ‘vāguḍuṣṭaḥ’ as ‘of harsh speech’;—and in Nṛsimhaprasāda (Shrāddha, p. 9 a).
VERSE CLVII

'Guruḥ'—'The Upādhyāya', Sub-teacher (Medhātithi); —'the Āchārya', Teacher (Nārāyaṇa).

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

VERSE CLVIII

'Agāradāhi'—'An incendiary; as also (according to Nandana) one who burns corpses for money'.

'Kuṇḍāshi'—'One who eats the food of the son of an adultress' (Medhātithi and Kullūka); —'the glutton who eats sixty palas of rice' (Nārāyaṇa).

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

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

VERSE CLIX

'Kitavah'—'The keeper of a gambling house' (Medhātithi); —'one who makes others play for himself' (Govinda-
rāja and Nandana) ;—‘a gambler for pleasure (Nārāyaṇa) ;—
‘a rogue’ (Nandana).

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

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

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

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

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

VERSE CLX

‘Agrēdidhiśūpatīḥ’—According to Medhātithi, this
means (a) the ‘Didhiśūpatī’, i.e. one who makes love to
his brother’s widow (according to 173 below)—and also (b)
the ‘Agrēdidhiśū’, i.e., the man whose wife dallies with
another person (according to definition quoted by Medhātithi
on 173). This interpretation is supported by Manu 3. 173 (read
with Prajāpati, quoted by Maskari Bhāṣya on Gautama sūtra
15. 16), which adds to Manu 173, the further assertion सः चित्र
वीरो आतुः स प्राणेदिशिप्यः स्पतः, which would apply the name प्राणेदिशिप्य
to that man whose wife dallies with his younger brother,
during his own life-time. It may be remarked that Gautama (15. 16) contains the compound अग्रेडिद्हिःसुपति; and it has been construed by the Maskari-bhāṣya to mean अग्रेडिद्हिः and दिद्हिःसुपति (thus supporting Medhātithi); or (1) अग्रेडिद्हिः (husband of a girl who is married before her elder sister) and दिद्हिःसुपति (husband of a girl whose younger sister is married before her).

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

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

Parāsharamādāhava (Āchāra, which quotes this text of Manu on p. 688, and explains it on p. 693) cites the verse quoted by Kullūka (from Langākṣi), but attributes it to Dēvala, and explains the term 'agrēdidhīśupati' in the same manner as Kullūka.
'Dyūtavṛttih'—'He who makes a living by gambling' (Medhatithi, who does not explain the term to mean 'one who makes others play for his profit'; also Nārāyaṇa and Nandana);—'the keeper of a gambling-house' (Govindarāja, Kullūka and Rāghavānanda).

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

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

VERSE CLXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 688), and on p. 694, the term 'bhrāmāri' is explained as 'vṛttiyarthaṁeva bhramaravat arthārjakah,' 'one who, for his living, picks up wealth from here, there and everywhere, like the black bee';—in Hēmādri ( Shrāddha, p. 481);—and in Nṛsimhaprasāda ( Shrāddha, p. 9 a).

VERSE CLXII

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

VERSE CLXIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 688), which explains (on p. 694) 'grhāsamvēshakah' as 'one who makes a living by carpentry';—in Hēmādri ( Shrāddha, p. 482);—and in Nṛsimhaprasāda ( Shrāddha, p. 9 a).
VERE CLXIV

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

This verse is quoted in Parāśharamādhaṅa, (Āchāra, p. 688) without comment;—and in Hēmādri (Shrāddhā, p. 482).

VERE CLXV

This verse is quoted without comment in Parāśharamādhaṅa (Āchāra, p. 688);—in Hēmādri (Shrāddhā, p. 482);—and in Shrāddhakriyākaumudī (p. 40).

VERE CLXVI

This verse is quoted in Parāśharamādhaṅa (Āchāra, p. 688), which (on p. 694) explains 'Aurabhrikḥ' as 'one who keeps sheep as a means of livelihood',—and 'māhiṣikah' as meaning either (a) 'one who keeps buffaloes', or (b) 'the son of an unchaste woman';—this latter explanation being based upon a text quoted from Dēvala,—'An unchaste wife is called Māhiṣī; the son born of her is called Māhiṣikāh';—in Hēmādri (Shrāddhā, p. 484);—and in Shrāddhakriyākaumudī (p. 40), which explains 'prētaniyātakaḥ' as 'one who carries dead bodies on payment of wages'.

VERE CLXVII

This verse is quoted in Parāśharamādhaṅa (Āchāra, p. 688) and (on p. 694) explains 'ubhaVyśāpi varjyātēt' as 'all these men are to be excluded from both kinds of rites—
those in honour of the Gods as well as those in honour of the Pitrś;—and in Hēmāḍri ( Shrāddha, p. 482).

VERSE CLXVIII

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

This verse is quoted in Hēmāḍri ( Shrāddha, p. 465);—and in Shrāddhakriyākaumudi ( p. 41).

VERSE CLXX

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

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

VERSE CLXXI

Medhātithi—(P. 259,l. 5)—'Bhrātarītīyādi paṭhitam';—i.e., in Gautama ' Prajàjīte nivṛttiḥ prasaṅgūt' (18.16)... 'Bhrātari chaivam jyāyasi yāciyān kanyāāhyapayamēṣu' (18.18);—the latter Sūtra is referred to again in l. 11.

This verse is quoted in Mitākṣarā (on l. 223) in the sense that—'the younger brother, who takes a wife or sets up the Fire, before his elder brother has done so, is called Parivettā, and the elder brother is called Parivetti.'
Aparārka deals with this subject in detail, under this same text of Yājñavalkya.

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

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

प्रद्धमे ब्रह्मवर्त्त्ये बेल्पन्ते दारस्यायम ।
कृत्तिव्यं परिचेत्यलस्य परिधिस्वतां भवेत्।

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

The verse is quoted in Parāśharamādhava (Āchara, p. 690), where also ‘elder brother’ is explained as the uterine brother;—also in Vidhānapārijāta (p. 723), where the construction of the phrase ‘agrajē sthite’ is explained as ‘agrajē anūdhē akrāṁnīḥotre cha sthite’. The untraced verse from ‘Manu’ quoted in Viramitrodaya is quoted here also.

This verse is quoted in Nirñayasindhu (p. 233) as forbidding the setting up of the Fire by the younger brother if it has been already set up by his elder;—and in Aparārka
(p. 445, and again on p. 1050) as defining the Parivitti;—in Ḥemādri (Kāla, p. 811), which notes that this refers to uterine brothers only, and that also not in cases where the elder brother is either an outcaste, or insane, or sexless, or blind, or deaf, or dumb, or idiot, or dwarf, or leper, or suffering from leucoderma, or consumptive, or suffering from dropsy, or from some incurable disease, or heretic, or renunciate, or gone away for a long time;—in Ḥemādri ( Shrāddha, p. 371);—and in Samskāraratnamālā (p. 514).

VERSE CLXXII

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

VERSE CLXXIII

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

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

VERSE CLXXIV

This verse is quoted in Mītākṣara (on 1.222) as providing the definition of the ‘Kundā’ and the ‘Golaka’, who
have been declared by Yājñavalkya, (1.222) to be unfit to be invited at Shrāddhas;—in Aparārka (p. 445), which adds that this refers to the Kṣetra son, the other being excluded on the ground of his being a non-Brāhmaṇa;—in Hēmādri (Shrāddha, p. 362);—in Shrāddhakriyākaumudi (p. 39);—and in Prāyashchittavivāka, (p. 422.)

VERSE CLXXV

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

VERSE CLXXVI

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

VERSE CLXXVII

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

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

VERSE CLXXVIII

'Pauritikam'—'Rewards that follow from gifts made outside the sacrificial altar' (Medhātithi and Govindarāja);—'the gift of food at a Shrāddha' (Kullāka and Rāghavānanda).

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

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

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

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

VERSE CLXXXI

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

VERSE CLXXXII

Cf. 4.220-221.

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

VERSE CLXXXIV

This verse is quoted in Madanapārijāta (p. 557), which adds the following explanations:—'Sarvavedāṣu means 'of all the Vedas,—or even of a single Veda';—'agyāḥ'—'foremost among the teachers';—'Sarvapravachanēṣu'—'in the expounding of the meaning of the Veda';—'Shrotriyānvayajāḥ', 'born in the family of men devoted to the study of the Veda';—and in Nṛsimhaprāsāda (Shrūddha, p. 8 a).

VERSE CLXXXV

This verse is quoted in Madanapārijāta (p. 557), which supplies the following explanations:—'Trināchikṣṭaḥ'—'one who studies that portion of the Yajurveda which is
called the *Trināchiketa*, and who keeps the observances connected therewith’;—*Pañcāgniḥ*—‘one who maintains the five Fires—(1) *Gārhapatyā*, (2) *Dakṣināgni*, (3) *Āharnīya*, (4) *Sabhya* and (5) *Āvasatha*’;—*Trisuparna*’—is the name of a portion of the *Yajurveda* (Medhātiṇī says it is a *mantra* found in the *Taittirīya* and the *Rgveda*); and he who knows that text and its meaning is also called by the same name;—*ṣaṇḍāgavīt*—‘one who knows the texts and meanings of the six subsidiary sciences, *Shikṣā*, *Kalpa* and the rest’;—*Brāhmaṇḍyaṃnusāntanāḥ*’—‘one who is born of a mother married in the *Brāhma* form’;—*Jyeṣṭhasāmagah*’—‘one who is constantly singing *Sāma* hymns,’ or ‘he who keeps the observance known as *Jyeṣṭha-sāma*, and knows the *Sāma* texts known under that name’.

*Trināchiketāḥ*’—see Āpastamba, 2.17.22.

*Pañcāgniḥ*’—‘Knowing the *Pañcāgniṇīvidyā*, taught in the *Chhāndogya Upanisad* 4. 10 *et. seq.* (Medhātiṇī and Nārāyaṇa);—‘who keeps the five Fires’ (‘others’ in Medhātiṇī, Govindarāja, Kullūka and Rāghavānanda).

*Trisuparna*’.—‘One who knows the text of *Taittirīya Āranyaka* 10. 38–40’ (Medhātiṇī, Nārāyaṇa and Nandana);—‘one who knows *Rgveda* 10. 114. 3–5’

**VERSE CLXXXVI**

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

*Brāhmachāri*’ is explained by Nandana as ‘the chaste man’.
VERSE CLXXXVII

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

VERSE CLXXXVIII

This verse is quoted in Aparārka (p. 456);—and in Hēmādri (Shrāddha, p. 1014), which adds the following notes:—The Brāhmaṇa invited at Shrāddha should keep himself self-controlled, i.e. should keep himself free from sexual intercourse and also keep the other restrictions; Medhātithi
says that the observances laid down for the Accomplished Student, the avoidance of dancing and music, &c. are all meant to be kept; the meaning is that the inviter should see to it that the invited keeps these restrictions:—‘Chhandāmsi’ Vedas;—‘adhyāta’, ‘utter the words of the Veda’; the Japa of texts is not prohibited:—the performer of the Shrāddha himself also is to observe these restrictions; the rule is meant for both the inviter and the invited.

VERSE CLXXXIX

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

VERSE CXC

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

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

Madanapārijāta (p. 565) quotes the verse;—also Aparārka, (p. 457), which adds that this refers to the person who has accepted the invitation;—and Hēmādri (Shrāddha, p. 1002), which adds the following notes:—‘Kētitaḥ,’
invited;—the meaning is that if, on an invitation, the invited fails to keep the restrictions, he becomes a pig;—
‘Kathaṁchita’ intentionally or through forgetfulness; others hold that ‘atikrāman’ means ‘not accepting the invitation,’ but this view has been criticised and rejected by Medhātithi.

VERSE CXCI

‘Vṛṣali’—‘Woman in general’ (Medhātithi, Govindarāja, Nandana and Rāghavānanda);—‘a Shūdra woman’ (Kullāka).

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

VERSE CXCII

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

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 43).

VERSE CXCV

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 55).

VERSE CXCVI

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 55).

VERSE CXCVII

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 55); and in *Nirñayasindhu* ( p. 281).

VERSE CXCVIII

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 55).

VERSE CXCIX

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

This verse is quoted in *Hêmâdri* ( Shrâddha, p. 55).

VERSE CC

This verse is quoted in *Hêmâdri*, ( Shrâddha, p. 48).

VERSE CCII

This verse is quoted in *Madanapârijâta* ( p. 290), which notes that this is meant to apply only to the offering of water;— in *Aparârka* ( p. 488);— in *Hêmâdri* ( Shrâddha, p. 675);— in *Gadâdharaopuddhati*, ( Kâla, p. 549);— and in *Smîtisûroddhara*, ( p. 277).
VERSE CCIII

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

VERSE CCIV

This verse is quoted in Aparārka (p. 476), which explains ‘ārakṣa’ as equivalent to ‘rakṣana’;—in Gadādharaṇapaddhati (Kāla, p. 426), which explains ‘ārakṣabhūtam,’ as some little (not complete) safeguard;—and in Shrāddhakriyākaumudi (p. 54) as indicating the importance of Daiva Shrāddha.

VERSE CCV

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

VERSE CCVI

This verse is quoted in Parāśharamādhava (Āchāra, p. 652) in support of the view that ‘even though it may not be possible for the performer to find a spot sloping towards the south from himself, he should try and make it slope southwards’;—in Smrtitattva (page 197) in the sense
that the performer should sit on a place that has been previously smeared with cowdung;—and in Madanapārijāta (p. 483), which adds the following explanations:—‘shuchim’— i. e., a sacred place, which is by itself clean; or a place in his own house, which should be free from all foreign sources of uncleanliness;—‘viviktam’ i. e., free from hairs and other unclean things;—and the place should be beaten into a slope towards the south—i.e., capable of allowing the performer to pour offerings towards the south.

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

VERSE CCVII

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

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

VERSE CCVIII

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

VERSE CCLIX

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

VERSE CCX

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

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

VERSE CCXII

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

The first half of this verse is quoted in Madanapāri-jāta (p. 581) as laying down the offering of Homa into the hand of the Brāhmaṇa. In this connection it enters into a long discussion. The text speaks of the ‘absence of fire’; the ‘fire’ meant here must be the Shrāuta and Gṛhya fires. Absence again is of three kinds: ‘previous absence,’ ‘destruction,’ and ‘absolute absence’; there is ‘previous absence’ of fire prior to one’s entering the ‘Household’;—after the man has entered the Household, if the fire goes out, either through carelessness, or through the break up of the Household, there is ‘destruction’ of fire, which can be resuscitated by being set up again, or by the resumption of the Household;—there is ‘absolute absence’ of fire in the case of the Life-long Student, who never marries, and therefore never sets up either the Shrāuta (Sacrificial) or the Gṛhya (Domestic) fire. It is only in the case of the first two kinds of ‘absence’ of the
Sacrificial and Domestic fires, that it being impossible to set up the Fire at the time of offering the Shraiddha, the Homa should be offered into the hands and such other receptacles as have been prescribed.—Some people have held that Homa can be offered into the ordinary fire also; but according to this view there could be no ‘absence of fire,’ as the ordinary fire can always be set up without difficulty; so that there would be no occasion for advantage being taken of the permission to offer the Homa into the hand or other receptacles; and this would render the present text, and others similar to it, entirely futile. All this points to the conclusion that the Homa at Shraiddha should never be offered into the ordinary fire.

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

It is quoted also in Mitakṣarā (on 1.237) in support of the view that the offering of Homa into the hand is meant to apply only to the case—(1) of the Shraiddhas prescribed for the purpose of attaining a definite end, such as the one laid down to be performed under such lunar asterisms as Kṛttikā and the rest, for the purpose of attaining heaven,—(2) of the Abhyudayika Shraiddha laid down to be performed on the occasion of the son’s marriage and such other ceremonies.—(3) of the Aṣṭakā Shraiddha, laid down to be performed on the eighth day of the month,—and (4) of the Sapindikaranā Shraiddha.

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

The whole verse is quoted in Hēmādri (Shraiddha, p. 1337), which has the following notes:—The second line is a Ṣaṭtvamangada Arthavāda, the Brāhmaṇa being eulogised as serving the same purposes as the fire into which libations are poured;—‘mantradarśibhiḥ’, ‘by those learned in the Veda.}
VERSE CCXIII

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

"Puratanan"—"Those deities born in this cycle who are called Sadhyas" (Medhatithi, who adopts this reading only as an alternative, his own reading being 'puratanabh' explained as 'the ancient sages' and construed as nominative to the verb 'vadanti');—"Those whose succession has been uninterrupted since immemorial times" (Govindaraja, Kulluka and Raghavananda);—"Those who were produced before all other castes" (Narayana)

VERSE CCXIV

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

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

This verse is quoted in Madanaparijata (p. 601) without any comment;—and in Homadri (Shraddda, p. 1321) as distinctly laying down the 'Prachinavita'.
VERE CE CXV

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

VERE CE CXVI

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

It is evidently a misprint in Bühler's note where he includes the 'great-grandfather' under the 'lepabhāginah'.

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

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

Madanapārijāta (p. 601) also quotes this verse, and adds that the salutation to the Seasons is to be made with the mantra—‘namo vah pitarah etc., etc.’

Nirnayasindhu (p. 328) quotes this verse, and adds that Medhātithi has explained the phrase ‘trirāyamya asin’ as ‘triḥ prāṇāyāmam kṛtvā.’

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

VERSE CCXVIII

This verse is quoted in Madanapārijāta (p. 601), without comment.—The first half is quoted in Nirnayasindhu (p. 328);—and the second half in Aparārka.
and in Shrāddhakriyākaumudi (p. 201), which adds that the 'smelling' is to begin with the Ball offered to the Father.

**VERSE CCXIX**

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

"Nandana inserts here verse 223 and states that it is explanatory of the term 'according to rule.'"—Bühler.

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

**VERSE CCXX**

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

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

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

**VERSE CCXXI**

This verse is quoted in Madanapārijāta (p. 542), which, in explaining the phrase 'pituh svanāma saṅkīrtya,' says that in offering the Ball—to his own great-grandfather,
e. g., he should refer to him as 'the grandfather of my father, so and so';—also in Nirnayasindhu (p. 362) in support of the view that if the grandfather be living, the offerings should be made to the Father, the great-grandfather and the great-great-grandfather;—and in Shrādhdakriyākaumudi (p. 553), which notes that 'nāmakirtana,' 'mentioning of the name' stands for 'offering the Shrāddha' and 'prapitāmaha,' 'great-grandfather' means the 'great-great-grandfather' also.

VERSE CCXXII

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

VERSE CCXXIII

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

VERSE CCXXIV

This verse is quoted in Hemādri (Shrāddha, p. 1368), which has the following notes:—'Annasya vardhitam,' 'pot filled with food,' should be brought from the kitchen, with both hands, and placed before the Brāhmaṇa, in a clean place, —'shankaīṁ' gently, so that the pot does not break or make any sound,—'svayam,' himself,—this is the best course; other Smṛti texts permit of the cooking etc. being done by the wife;—in 'Shrādhdakriyākaumudi' (p. 158), which explains 'vardhitam' as 'filled';—it adds that the man should himself
place the vessel near the Brāhmaṇa on the square platform made for that purpose;—and in Gadjāharapaddhati (Kāla, p. 545), which explains ‘annasya’ as ‘anīṇa’ and ‘vardhitam’ as ‘filled’.

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

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

VERSE CCXXV

This verse is quoted in Aparārka (p. 439);—in Hēmāḍri (Srīdha, p. 1368), which explains the meaning as ‘the food that is not brought by both hands is taken away by force’ (sahasā) by the wicked (duṣṭachētasah) ‘Asuras’;—in ‘Srīddhakriyākarnudī’ (p. 158), which explains ‘ubhayoorhasatayormuktam’ as (brought) with only one hand;—and in ‘Gadjāharapaddhati’ (Kāla, p. 545).

VERSE CCXXVI

This verse is quoted in Smrtitattva (p. 229), which explains ‘gunān’ as ‘accessories’;—and bhūmāvēva’ as
meaning that the dish containing the curries should be put on the ground, and the curries should not be served on the dish out of which the food is eaten; but the curry may be served on this latter in the absence of a second dish.

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

VERSE CCXXVII

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

VERSE CCXXVIII

This verse is quoted in Smṛtitattva (p. 230) without comment;—in Hēmādri (Srīddha, p. 1368);—in Gadā—
dharapaddhati (Kāla, p. 546), which explains ‘gunān’ as ‘sweetness and the rest’;—and in Shrāddhakriyā-
kaumudi, (pp. 158 and 164), which explains ‘shanakaival’ as ‘one after the other’, ‘gunān prachodayan’ as ‘mentioning
that this is sweet, this is acid, and so forth.’

VERSE CCXXIX

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

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

VERSE CCXXX

This verse is quoted in Gadādharapaddhati (Kāla,
p. 550), which explains ‘duṣkṛtān’ as ‘sinners’.

VERSE CCXXXI

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

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

VERSE CCXXXII

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

This verse is quoted in Aparārka (p. 502); in Gadādhara-paddhati (Kāla, p. 560), which explains ‘Khilāni’ as standing for the ‘Harivamsha and the rest’; in Shrāddhakriyākaumudi (p. 172), which explains ‘Dharmashastrāṇi’ as ‘Manu and the rest’, ‘ākhyānāni’ as ‘ṣauparna and the like’, and ‘khillāni’ as ‘the Shivasvākula and other hymns’; and in Hēmādri ( Shrāddha, p. 1069), which has
the following notes:—‘Svādhyāyāḥ,’ Veda,—‘Dharmashas-trani;’ works compiled by Manu and others,—‘ākhyānāni;’ such stories contained in the Rgveda as the ‘Saṃparṇa;’ the ‘Maitrāvaruṇa’ and the ‘Pāripāla;’ as also such Puranic stories as the one relating to the ‘Seven Fowlers;’—‘itihāsa’ stands for the Mahābhārata and such works,—‘Purāṇa’ for the compilations which deal with the five subjects of Creation, Dissolution, Genealogies, Age-cycles, Deeds of royal dynasties,—‘khilāni’ for the Strīsūkta, the Mahānā-, mnika and other hymns.

VERSE CCXXXIII

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

VERSE CCXXXIV

‘Kutapam’—The commentators are agreed in explaining this as ‘blanket.’ The word also means ‘the hour of the
day after half-past eleven, the best suited for the offering of Shrāddhas. This meaning, however, is not applicable to the present verse.

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

VERSE CCXXXV

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

VERSE CCXXXVI

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

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

VERSE CCXXXVII

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

This verse is quoted in Aparārka (p. 497);—and in Shrāddhakriyākaumudi (p. 170).
VERSE CCXXXVIII

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

"The same verse in the Mahâbhârata ends: Sarvam vidyât tadâsuram (13.90.19), 'belonging to the Asuras."—Hopkins.

VERSE CCXXXIX

This verse is quoted in Hêmâdri (Shrâddha, p. 516); and Dâna, p. 108); — in Shrâddhakriyâkaumudi (pp. 105 and 169); — and in Gadâdharapaddhati (Kâla, p. 521).

VERSE CCXL

This verse is quoted in Aparârka (p. 472); — in Shrâddhakriyâkaumudi, which explains 'ayathâyathom' as 'nullified'; — also in Gadâdharapaddhati (Kâla, p. 521), which explains the same word as 'leading to results contrary to those expected'; — and in Hêmâdri (Dâna, p. 108, and Shrâddha, p. 516).

VERSE CCXLII

This verse is quoted in Aparârka (p. 472), which explains 'avaravarnajah' as 'Shûdra'; — in Hêmâdri (Shrâddha, p. 576); — and in Gadâdharapaddhati (Kâla, p. 521), which explains 'avaraja' as Shûdra, and explains the meaning to be that the things should be removed far enough so that the wind etc. may not reach the food.

VERSE CCXLII

This verse is quoted in Aparârka (p. 472), which explains 'khañjâh' as 'kunthâh'; — and in Hêmâdri (Shrâddha, p. 516.)
VERSE CCXLIII

"Brāhmaṇaṁ bhūksukam"—'The Brāhmaṇa that arrives as a guest, and the Brāhmaṇa that comes begging for alms' (Medhātithi, Govindarāja and Kullūka);—'the Brāhmaṇa householder, and the ascetic that begs for food' (Nārāyaṇa and Rāghavānanda).

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

VERSE CCXLIV

This verse is quoted in Parāśaramādhaṇa (Āchāra, p. 750), which adds the following notes:—'Sārvavarnikam' means 'that food which contains the particular vegetable called Sarvavarnā';—and in Aparārka (p. 504), which explains that what is meant by 'sanniya' is that the food should be collected in one vessel.

VERSE CCXLV

This verse is quoted in Varṣakriyākaumudi, (p. 359), as enumerating those entitled to the scattered food;—in Gadādhara-paddhati (Kāla, p. 562), which explains 'kula-yōṣi-tām tyāginām' as 'those who abandon the ladies of their family without cause', and adds that the food scattered in the dish is for those who have died without sacraments, while that on the ground is for the slaves;—in Shrāddhakriyākaumudi (p. 275);—and in Hēmādri (Shrāddha, p. 1512), which adds the following notes:—'asamskṛta' stands for those whose Upānayana has not been done, and also the unmarried girls,—'tyāginah' are suicides,—'kula-yōṣitām', those ladies to whom
water-offerings have not been made;—or 'kulaśosītām tyāginām' may be taken together, meaning 'those who have abandoned their wives and ladies without cause'.

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

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

VERSE CCXLVI

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

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

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

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

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

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

VERSE CCXLVIII

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

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

Medhātithi (P. 286, l. 14)—'Sapindaikaranashraddhah &c.' This appears to be a paraphrase of the verse, which is quoted also in Mitakṣara (on ll. 253-254), where, however, the reading is 'pratānna nirdishet.' See below Bhāṣya, p. 289, ll. 15-20.
VERSE CCXLIX

This verse is quoted in Aparārka (p. 498);—and in Gadādharapaddhati (Kāla, p. 559).

VERSE CCLI

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

VERSE CCLII

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

VERSE CCLIV

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

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

This verse is quoted in Shrāddhakriyākarmudī (p. 177) as prescribing the form of the question to be addressed to the invited at a Shrāddha, after they have been fed.
This verse is quoted in *Aparārka* (p. 474), which explains 'Srṣṭi' as connoting 'plenty', and 'Mṛṣṭi' as connoting 'deliciousness';—and in *Hemādri* (Śrāddha, pp. 111 and 72), which adds the following notes:—'Vāstu', the house built for the Śrāddha-performance,—its 'Sampāḍana' means 'building or acquiring by purchase, making it slope towards the South, levelling, washing and besmearing with cow-dung'—'Srṣṭi' means 'giving away' i.e., freely giving away vegetables and other things,—'Mṛṣṭi', cleanliness or sweetness,—'agṛyāḥ', those equipped with Vedic learning,—these are 'Śrāddhasamapadāḥ' i.e., excellences of things used at the Śrāddha; this implies that all these should be got together.

**VERSE CCLVI**

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

**VERSE CCLVII**

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

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

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

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

VERSE CCLIX

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

VERSE CCLX

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

VERSE CCLXI

'Parastāt'—This is the right reading, and not 'puras-tāt'; as it is clear that the offering is to be made after the feeding of the Brāhmaṇas.
The first half of this verse is quoted in Madanapāriṣṭīta (p. 599), which, accepting the reading ‘purastāt’, explains the line to mean that ‘the offering is made before the Brāhmaṇas begin to eat, just after they have been worshipped, or after the offering has been made into the fire.’—The whole verse is quoted in Gadādharapaddhati (Kāla, p. 563), which says that ‘prakṣipanti etc.’ is only reiterative of what has been prescribed in the preceding verse.

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

VERSE CCLXII

“There are many such magical ceremonies in the Śāma-vidhāna and the Rgvidhāna.”—Burnell.

This verse is quoted in Parāsharamādhdava (Āchāra, p. 759) without any comment;—in Aparārka (p. 550);—in Shraddhakriyākaumudi (p. 215);—and in Gadādharapaddhati (Kāla, p. 563).
VERSE CCLXIII

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

VERSE CCLXIV

There is nothing in Medhātithi to show that he reads ‘pūjāyēt’ for ‘bhōjāyēt’, as stated by Buhler.

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

VERSE CCLXV

This verse is quoted in Nirnayasindhu (p. 331);—in Gadādhara-paddhati (Kāla, p. 490), which explains ‘Grāhabali’ as standing for Bhūtayajña and implying the entire Vaishvādēva offering,—as held in Kalpataru;—in Sanskritaratanālā (p. 958), which notes that according to Medhātithi and Karka the term ‘bali’ here stands for the Vaishvādēva offering; but for the Kākabali, according to Divodāsa;—in Hēmādri (Kāla, p. 606), which reproduces the entire commentary of Medhātithi;—in
Purusárthachintámani (p. 426), which also quotes Medhátithi to the effect that ‘bali’ stands for the Vaishvadéva offering; —and in Hémádrí ( Shráddha, p. 1062), where also Medhátithi’s commentary is reproduced in toto.

VERSE CCLXVI

This verse is quoted in Aparárka (p. 500); —in Hémádrí ( Shráddha, p. 540); —and in Gádádhara paddhati (Kála, p. 536).

VERSE CCLXVII

This verse is quoted in Mitáksará (on 1. 257) as describing what is meant by ‘havisyána’; —in Parásharamádhava (Áchára, p. 705); —in Smrtitattva (p. 224), which explains ‘vríhi’ as ‘rice ripening in the autumn’; —in Vidhánapárijáta (II, p. 744); —in Aparárka (pp. 500 and 552); —in Hémádrí ( Shráddha, pp. 541 and 586); —in Gádádhara paddhati (Kála, p. 536); —and in Nrsimha prasáda ( Shráddha, p. 9 b).

VERSE CCLXVIII

This verse is quoted in Parásharamádhava (Áchára, p. 705); —in Hémádrí ( Shráddha, p. 586); —and in Gádádhara paddhati (Kála, p. 536), which explains ‘aurabhra’ as mutton.

VERSE CCLXIX

This verse is quoted in Parásharamádhava (Áchára, p. 706); —in Hémádrí ( Shráddha, p. 586); —and in Gádádhara paddhati (Kála, p. 536), which explains ‘pársatu’ as meat of the Písat i.e., the spotted deer.

VERSE CCLXX

This verse is quoted in Parásharamádhava (Áchára, p. 706); —in Hémádrí ( Shráddha, p. 586); —and in Gádádhara paddhati (Kála, p. 536).
VERSE CCLXXI

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

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

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

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

VERSE CCLXXII

"Kālāshāku"—Buhler has misread Medhātithi; there is no such expression in Medhātithi as 'Kṛṣṇavāsūdeva'; the word used is Kṛṣṇe vāstukabhētē, which means 'the darker variety of the vāstuka herb'. According to Nandana, it stands for the 'Black neem'.—Parāsharamādhava (Āchāra, p. 706) quoting the verse, explains it as 'well known in the northern country'.

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

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

VERSE CCLXXIII

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

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

VERSE CCLXXIV

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

यर्देवः पितृसैनिकं हंसरैव करे स्थित ।
याम्यं तिथिबंकेकाहि गजच्छाया प्रकरितता ॥

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

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

VERSE CCLXXVI

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

VERSE CCLXXVII

This verse is quoted in *Hemādri* (Kāla, p. 512), which explains ‘yuksu’ and ‘ayuksu’ as ‘even’ and ‘odd’, respectively;—and in *Hemādri* (Srāddha, p. 266).
VERSE CCLXXVIII

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

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

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

VERSE CCLXXIX

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

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

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

It is quoted in Gadādharapaddhati (Kāla, p. 527), which reads 'atāntrinā' and explains it as 'anālasēna,' and 'apasavayam' as 'on the left side,' 'ānidhanāt' as 'till the end of the performance';—in Nṛsimhaprasāda (Shrāddha, p. 24 b);—and in Hēmādri (Shrāddha, p. 1107), which has the following notes:—'Prāchīnāvūtinā,' with the sacred thread hanging over the right shoulder and under the left arm-pit,—'ānidhanāt,' 'till the end,—'darbhapāninā,' is added with a view to show that everything that is done for the sake of the Pitṛs should be done kusha in hand.

VERSE CCLXXX

This verse is quoted in Kālavivēka (p. 527) as forbidding the performance of Shrāddhas at night;—in Śrīścritattva, on p. 172, and again on p. 266 as precluding certain times for the performance of Shrāddhas;—in Purusārthachintāmanī (p. 373);—in Hēmādri (Kāla, p. 586), which says that the night is excluded because Ēṅkārasas stalk.
about at night, so that if Shrāddha were offered at night, the Rāksasas would take it away; it should also not be done either in the morning or in the evening twilight;—in Kṛtyasārasamuchchaya (p. 37), which explains ‘Surīye acha-
rutiḥ’ as within three muhūrtas of sun-rise;—in Kāla-
mādhuca (p. 157);—in Hēmādri (Shrāddha, p. 329);—in Shrāddhakriyākaumudi (p. 305), which explains ‘surīye dē,’ as ‘during the first muhūrta of the sunrise, which is forbidden in reference to Shrāddha only;—in Suddhikaumudi (p. 194);—in Hēmādri (Shrāddha, p. 329);—and in Nṛsimhaprasāda (Shrāddha, p. 20 b).

VERSE CCLXXXI

This verse is quoted in Aparārka (p. 420);—and in Gadādharapaddhati (Kāla, p. 467).

VERSE CCLXXXII

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

It is quoted in Vidhānapārijāta (II, p. 615), which remarks that it appears as if it were forbidding the performance of Shrāddha by a man ‘with the Fire’ on any but the Moonless Day; and proceeds to note that some people have taken this to mean that if a Shrāddha happens to fall on any other day, the man ‘with the Fire’ should do the ‘saṅkalpa’ on that day, but postpone the actual performance till the Moonless Day;—but trustworthy people have held that what is meant is that for the man ‘with the Fire,’ even if there should arise the necessity of performing a Shrāddha on another day, he should always wait till the Moonless Day.
This verse is quoted in Nirnayasindhu (p. 111) which remarks that the first half assigns the reason for what is asserted in the second half. It quotes three opinions—(1) Some people accept this verse in its literal sense; (2) ‘our teachers’ hold that it is meant to forbid for the man ‘with the fire’ the performance of that Shrāddha only which is done in the form of the ‘Pinḍapitryajña’;—(3) ‘our own opinion’ is that it serves to lay down that if any Shrāddha happens to fall on other days, the Man ‘with the fire’ should do it on the Moonless Day;—in Purusārthachintāmani (p. 369), which reproduces the note from Hēmādri;—in Hēmādri (Shrāddha, p. 1679) which explains the meaning as—‘The Agnihotri should not perform any Shrāddha in which the ritualistic details of the Darsha-Shrāddha are not adopted; that is, he should perform the Shrāddha only in the manner of the Darsha-Shrāddha; it does not mean that ‘he should not perform any Shrāddha except the Darsha’;—and in Shrāddhakriyākavumudi (p. 7), which rejects the view set forth by Hēmādri, attributing it to Halāyudha.

VERSE CCLXXXIII

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

VERSE CCLXXXIV

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

VERSE CCLXXXV

Compare the Mahābhārata 13. 93. 13 et. seq.
Adhyaya IV

VERSE I

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

VERSE II

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

VERSE IV

This verse is quoted in Parāśharamādhava (Āchāra, p. 309);—in Vidhānapārījāta (II, p. 246);—and the second half in Madanapārījāta (p. 216).

VERSE V

This verse is quoted in Parāśharamādhava (Āchāra, p. 309), which explains the difference between 'uṇchha' and 'shila' by taking the former to mean the picking up of single grains of corn and the latter that of ears of corn fallen on the ground;—and in Vidhānapārījāta (II, p. 246).
VERSE VI

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

VERSE VII

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

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

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

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

VERSE IX

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

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

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

This verse is quoted in Aparārka (p. 169), which adds the following notes:—'śātkarma' stands for the six occupations of sacrificing for others, offering sacrifices and the rest, that have been recommended for the Brāhmaṇa; and these are referred to for the purpose of prescribing the three occupations of receiving gifts and the rest;—'tribhiranyāḥ'—i.e., for the 'kumbhīdhāṇya' also the three occupations are enjoined;—'dvābhyaṃ ēkāḥ',—this permits sacrificing and teaching for the Tryaihaihika,—the receiving of gifts being forbidden, as they may come from evil persons;—the fourth, 'Ashvastana' should live by 'Brahmasūtra', i.e., teaching alone. Thus it follows that the 'Kusūladhāṇya' and the rest are meant for the Brāhmaṇa only; as the receiving of gifts and the rest are not possible for any other caste.

Mitāksarā (on 1.128) quotes the verse in support of the view that the first refers to 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending,'—the second to 'sacrificing, teaching and receiving gifts,'—the third to 'sacrificing and teaching' and the fourth to 'teaching' only.

The verse is quoted in Madanapārijāta (p. 216), which provides an explanation more in keeping with Medhātithi's:—The Kusūladhyāna has six occupations,—viz. uṇchha, shila, ayāchita, yāchita, kṛṣi and vāniyya;—the other, 'Kumbhīdhāṇya' lives by three—i.e. uṇchha, shila and ayāchita;—the 'Tryaihaihika' by two—i.e. uṇchha and shila;—and 'Ashvastanika' by the 'Brahmasūtra' i.e., by the uṇchha alone, which leads him to the 'regions of Brahman, and as such is equal to the Sattrā sacrifice.'

The verse is quoted also in Vidhānapārijāta (II. p. 247), which explains the 'six occupations' to be 'sacrificing, teaching, receiving gifts, agriculture, trade and cattle-tending';—and in Samskāramayūkha (p. 131), which explains
the meaning as follows:—Some people live by the six means—
officiating at sacrifices, teaching, receiving gifts, agriculture,
trade and cattle-tending;—others by three only viz., receiving
gifts, teaching and officiating at sacrifices; others by two only
i.e., by officiating at sacrifices and teaching; and others again by
one only, teaching; among these each succeeding one is
superior to the preceding ones.

VERSE XII

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

VERSE XIV

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

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

VERSE XV

‘Prasaṅgěna’—‘Music, singing and such other things to
which man becomes addicted’ (Medhātithi, Govindarāja,
Kullūka Rāghavānanda and Nandana);—‘with too great
eagerness’ (Nārāyana).

This verse is quoted in Hēmādri (Dūna, p. 59).
VERSE XVI

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

VERSE XVIII

This verse is quoted in Viramitrodaya (Paribhāśā, p. 36);—and in Samskāramayūkha (p. 71).

VERSE XIX

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

This verse is quoted in Aparārka (p. 127), which explains ‘Nigamān’ as ‘the Nighaṇṭu and other works that help in ascertaining the meanings of words’;—in Viramitrodaya (Samskāra, p. 509) as laying down what should be studied;—in Viramitrodaya (Āhṇika, p. 155), which explains ‘budhivṛddhikarāṇi’ as ‘Tarka, Mīmāṃsā and the rest,—dhanyāṇi’ as ‘the Arthasāstras, which are conducive to the acquisition of wealth,—‘hitāni’ as ‘the Āyurveda and so forth,—and ‘nigamāh’ as ‘the Nighaṇṭu and other works that help in the understanding of the meanings of words’;—in Samskāramayūkha (p. 71);—and in Smṛtichandrikā (p. 132).

VERSE XX

This verse is quoted in Viramitrodaya (Āhṇika, p. 155), which explains ‘rochatē’ as ‘becomes bright.’
VERSE XXV

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

VERSE XXVI

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

VERSE XXIX

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

VERSE XXX

‘Pāsandīnah’—‘Ascetics who wander about with external marks, such as nakedness, red-dresses, and so forth’ (Medḥātithi, who does not explain the term as ‘non-brahmanical ascetics,’ as asserted by Buhler,—and also Govindarāja);—‘Shākyas, Bhikṣus, Kṣapaṅkas and other ascetics outside the Vedic pale’ (Kullūka and Nārāyaṇa);—‘those who do not believe in the Vedas’ (Rāghavānanda). The ‘vāhyalingin’ does not mean, as Hopkins says, ‘those who bear the token of
outcastes'; what is really meant is the person who, without possessing any real asceticism of the heart, makes a show of it, by wearing external marks.

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

VERSE XXXI

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

VERSE XXXIII

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

VERSE XXXIV

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

This verse is quoted in Nityāchārāpradīpa (p. 353);—and in Smṛtisārodahāra (p. 224).
EXPLANATORY—ADHYAYA IV

VERSE XXXV

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

VERSE XXXVI

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

VERSE XXXVII

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

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

VERSE XXXIX

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

VERSE XL

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

VERSE XLI

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

VERSE XLII

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

VERSE XLIII

This verse is quoted in Aparārka (p. 180); —in Mitākṣarā, (on 1.125); —in Madanapārijāta (p. 123);
—in *Viramitrodaya* (Āhnika, p. 479, and again in Samskāra, p. 578); —in *Samskāramayūkha* (p. 71); —and in *Smṛtisāroddhāra* (p. 320).

**VERSE XLIV**

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

**VERSE XLV**

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

This verse is quoted in its second half in *Aparārka*, (p. 179); —in *Viramitrodaya* (Āhnika, p. 33), where 'Govrajē' is explained as 'Gostha'; —in *Smṛtitattva* (p. 329); —in *Vidhānapārijāta* (II, p. 153); —in *Nityāchārāpradīpa*, (p. 250); —and in *Samskāramayūkha* (p. 71).

**VERSE XLVI**

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

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

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

VERSE XLVIII

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

VERSE XLIX

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

This verse is quoted in Nityāchārāpradīpa (p. 248), which explains ‘samvitāṅgaḥ’ as ‘with the sacred thread hanging by the neck’.

VERSE L

This verse is quoted in Aparārka (p. 34), which explains the meaning to be that ‘one should cover the ground either with sticks, or with clods, or with leaves, or with grass and
then ease himself;—‘samvitāṅgah’ means ‘with body wrapped’, and ‘avagunṭhitaḥ’, ‘with head covered’;—in Viramitrodaya (Āhnikā, p. 25), which explains ‘vāchaṃ niyāmya’ as ‘silent’;—‘samvitāṅgah’ as ‘with the sacred thread hanging by the neck over the back’;—it notes that Kullūka and others explain the word as ‘with body wrapped’,—and ‘avagunṭhitaḥ’ as ‘with head covered’;—in Smṛtikaumudī (p. 57);—in Nṛsimhapraśāda (Āhnikā, p. 3 a);—and in Kṛtyasārasamuchchaya (p. 45), which explains ‘ucchāra’ as ‘stools’,—‘samutsarga’ as ‘evacuation’.

VERSE LI

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

This verse is quoted in Viramitrodaya (Āhnikā, p. 27), which explains ‘yathādiyā’ as ‘facing the North’;—and again on p. 30;—in Smṛtitattva (p. 328), which explains ‘ucchāra’ as ‘excreta’;—in Vidhānapārijāta (p. 152);—in Smṛtiśārodhāra (p. 265), which notes that the freedom herein set forth is meant only for occasions when one is unable to determine the exact directions, and when there is danger to life;—in Kṛtyasārasamuchchaya (p. 45), which explains ‘prāṇabādhaḥhayēsvu’ as ‘when there is danger to life from tigers and other things’;—in Nṛsimhapraśāda (Āhnikā, p. 3 b);—and in Nityāchāra-pradīpa (p. 250).

VERSE LII

This verse is quoted in Madanapārijāta (p. 42), which adds that this applies to cases where, on account of mist or fog, the man is unable to ascertain the directions.
It is quoted in *Viramitrodaya* (Āhnikā, p. 30), which adds the following explanation:—During the night, in shade or in darkness,—and during the day, in shade or in darkness caused by fog etc.,—and during suffering to life caused by disease etc.,—and in suffering due to thieves, tiger and such other things;—Kullūka Bhāṭṭa reads 'prāṇabādahābhayāṣu' and explains it to man 'when there is danger to life at the hands of thieves etc.,'—'one should do'—*i.e.*, the 'mūtrochchārasamutsargam' (of the preceding verse). This verse supplies an exception to the law regarding the facing of the North or the East etc.; so that this latter law remains applicable to the day, when there is light, and also to the night when there is moon-light. This view has the support of Kalpataru. In view of the present verse specifying 'day and night', the facing of the North remains compulsory at the two twilights. The author of *Smṛtichandrikā*, Mādhavāchārya, Kullūka Bhāṭṭa and others have held the view that the first half applies to cases where one has lost all sense of direction; but this view has been rejected on the ground that there is no authority for restricting the rule in this manner.

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

**VERSE LIII**

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

**VERSE LIV**

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

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

VERSE LVII

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

VERSE LVIII

This verse is quoted in *Viramitrodaya* (Paribhāṣā, p. 90), which explains *gavām goṣṭhē* as *govishiśe goṣṭhē*, and *dakṣinam etc.* as 'he should place the upper cloth on his left shoulder and keep the right one outside the cloth'; and in *Samskāramayūkha* (p. 71).

VERSE LIX

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

VERSE LXI

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

VERSE LXII

This verse is quoted in *Viramitrodaya* (Āhnika, p. 476), which explains *uddhṛtasneham* as referring to *pīnyāka* (residue of seeds ground for oil) and things of that kind; and *atipragē*, as 'before the sun long risen':—the third quarter is quoted in *Mitākṣarā* (on 3. 290); in *Smṛtitattva* (p. 30), as precluding the time of sunset and sunrise, and explains
‘Sauhitya’ as ‘over-satisfaction’, ‘satiation’;—and in Samskāramāyūkha (p. 71), which remarks that by this the eating of ‘takra’ becomes wrong; as there is nothing to justify an exception in favour of takra; it explains ‘Sauhitya’ as ‘over-eating’.

VERSE LXIV

This verse is quoted in Samskāramāyūkha (p. 71).

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

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

VERSE LXV

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

VERSE LXVI

This verse is quoted in Vidhānapārijāta (p. 671);—in Nīrṇayasindhu (p. 195) as laying down certain rules for the Accomplished Student;—in Shuddhikaumudi (p. 313), which explains ‘Karaka’ as Kamaṇḍālu, water-pot;—in Nṛśimhuprasāda (Samskāra, p. 71b);—in Samskāramāyūkha (p. 71);—and in Smṛtisāroḍhāra (p. 319), which also explains ‘Karaka’ as Kamaṇḍālu.

VERSE LXVII

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

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

VERSE LXIX

'Bālātapah'—The morning sun' (Medhātithi);—'the Sun in the sign of Virgo, i.e., the autumnal Sun' (Rāghavānanda).

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

This verse is quoted in Aparārka (p. 183);—and in Samskāramayukha (p. 71), which explains 'Bālātapah' as the 'autumnal Sun' ['Bālā' standing for the zodiacal sign of Kanyā, Virgo, and it is during the month of Kārtīka that the Sun (ātapa) is in that sign].

VERSE LXX

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

VERSE LXXI

This verse is quoted in Aparārka (p. 183),—and again on (p. 253), as lending support to the idea that the man himself becomes 'unclean' by dealing with 'unclean things.'

VERSE LXXII

'Vahirmālyam'—'Garland over the dress' (Medhātithi);—'garland over the head' (Kullūka);—'garland on public roads and such uncovered places' ('others' in Medhātithi);—or 'garland without scent' ('others' in Medhātithi).
This verse is quoted in *Samskāramayūkha* (p. 72), which adds that going on carts drawn by bullocks is only *slightly* reprehensible (not *sarvatha*, wholly, reprehensible, as riding on their back is).

**VERSE LXXIII**

This verse is quoted in *Aparārka* (p. 184),—and in *Samskāramayūkha* (p. 72).

**VERSE LXXIV**

‘*Nā pāñistham*’—‘Placed in the left hand’ (*Nārāyaṇa*);—
‘served in the hand, and not in a dish’ (*Medhātithi* and *Kullūka*).

**VERSE LXXV**

This verse is quoted in *Samskāramayūkha* (p. 72).

**VERSE LXXVI**

This verse is quoted in *Samskāramayūkha* (p. 72).

**VERSE LXXVII**

The last foot of this verse is quoted in *Aparārka* (p. 183).

**VERSE LXXVIII**

This verse is quoted in *Aparārka* (p. 183).

**VERSE LXXIX**

‘*Pukkasā...Antyāvasāyin*’—Defined under 10—12,39,49.
This verse is quoted in *Nṛsimhaprasāda* (*Samskāra*, p. 71 b).
VERSE LXXX

"Discrepancies between this verse and others in the work (125) are explained by the commentators, who say that the Shūdra mentioned in the other rules is the family servant."

—Hopkins.

This verse is quoted in Aparārka (p. 220), which explains 'vratam' as 'prāyaschittam', 'expiatory rite';—and again on p. 1090, where it is pointed out that the giving of advice regarding 'expiation', that is forbidden here, refers to those cases where the Shūdra seeks advice without the mediation of a Brāhmaṇa.

It is quoted also in Mitāksarā (on 3. 262), which remarks that the prohibition refers to those cases where the Shūdra does not seek advice in a meek and suppliant attitude;—in Nṛsimhaprasāda (Samskāra, p. 71 b);—and in Samskāramayūkha (p. 72), which says that what is forbidden here is 'direct teaching'.

VERSE LXXXI

This verse is quoted in Aparārka (p. 220).

VERSE LXXXII

This verse is quoted in Aparārka (p. 183), which explains 'tataḥ' as standing for the head.

VERSE LXXXIII

'Tailena'—This is construed by almost all the commentators with 'sprṣhet', 'one should not touch with oil any limb after having bathed his head'; by others with 'Shirahsnātāḥ', 'one who has anointed his head with oil shall not touch any limb.'
This verse is quoted in *Aparārka* (p. 183), which construes the second line to mean 'having anointed his head with oil, he shall not rub that same oil over any other limb, or he shall not, during the rest of that day, rub his body with any oil at all'.

**VERSE LXXXIV**

This verse is quoted in *Madanapārijāta* (p. 218), which adds that the 'king' here spoken of is one who tyrannises over his subjects;—and in *Prāyashchittaviveka* (p. 410).

**VERSE LXXXVI**

This verse is quoted in *Aparārka* (p. 185).

**VERSE LXXXVII**

This verse is quoted in *Aparārka* (p. 185);—and in *Prāyashchittaviveka* (pp. 403 and 410), to the effect that one should not accept gifts from a *Kṣattriya* king who is unrighteous.

**VERSE LXXXVIII—XC**

"A varied list is found in *Yājñavalkya* 3. 222 *et. seq.*, *Viṣṇu* 43. 1 *et. seq*. Others occur in our text, 4. 81, 4. 197, 3. 249, 12. 76".—Hopkins.

Nārâyana takes 'nadi' as standing for the *Vaitarini* river; while Govindarāja takes it as by itself forming the name of a particular hell. The *Viṣṇupurāṇa* has a hell named 'Dīpanadi'.

All these three verses are quoted in *Aparārka* (p. 185);—and in *Prāyashchittaviveka* (p. 15), which adds the following explanation of the names:—*Tāmisra*,
darkness; ‘Andhatāmisra’, dense darkness;—‘Mahāравa-rava-Raurava’, abounding in hot sands;—‘Kālasūtra’, resembling the potter’s cutting string;—‘Mahānaraka’, where all sorts of dire sufferings are gone through;—‘Saṃjīvanam’, where one is repeatedly killed and brought to life;—‘Mahāvīchi’, where large waves tumble about;—‘Tapana’, resembling flaming fire;—‘Sampratāpāna’ is another name for the Kūmbhikā;—‘Samhāta’ over-crowded;—‘Kākola’, where people are devoured by crows;—‘Kuṭmala’, where there is whipping with cords;—‘Pūtimṛttikam’ where the earth smells like filth;—‘Laǔhashaṅku’, pricks like the needle;—‘Rṛśa’, where rotten flour is thrown;—‘Panthā’, where one is constantly on the move;—‘Shālmalā’, where people are pierced by thorns of the Shālmali tree;—‘Nadi’ where one is washed away by such streams as the Vaitariṇī and the like;—‘Lohachāraka’, where there is chaining in irons.

VERSE XCI

This verse is quoted in Aparārka (p. 185).

VERSE XCII

This verse is quoted in Aparārka (p. 158);—in Parāśararamāṇḍhava (Āchāra, p. 206), which explains ‘Vedatattvārtha’ as ‘the Supreme Self’;—in Madana-pārijāta (p. 204);—and in Viramitrodaya (Āhnika, p. 13), which explains ‘Brāhma muhūrtta’ as ‘the last quarter of the night’, and adds that the time is so called because it is the time for the awakening of Brāhmī, i.e., Bhārati, the goddess of speech; and that the term ‘muhūrtta’ is to be taken as standing for time in general, and not in the restricted technical sense of a period of 48 minutes; and this on the ground that 48 minutes would not suffice for all those acts that are prescribed for being done after rising and before sunrise. It goes on to add that according to other Nībandhas, the last
but one Muhūrta (48 minutes) of the night is called 'Brāhma', because it is sacred to Brahman. The conclusion that it arrives at is that those who have to perform all the acts of Vedic study and the rest should rise in the beginning of the last quarter of the night, i.e., at 3 a.m. while others in the third Muhūrta of that quarter, i.e., after 4-36 a.m. It explains 'Tanmūlān' as 'due to those acts that are done for the sake of Dharma and Artha'; and the purpose for which all this is to be pondered over is that if the labour involved in a certain act is much, while the resultant Dharma or Artha is little, then it is to be avoided.— 'Vedatattvārtha'—here the term 'tattva' has been added for the purpose of excluding such meanings as might be deduced by wrong methods of interpretation; or 'Vedatattvārtha' might stand for Brahman.

This verse is quoted in Āchāramayūkha (p. 4), which explains 'Vedatattvārtha' as god, but quotes Shrīdatta to explain it as 'nyāyaprātītitor'thāh'; it explains 'brāhmamuhūrta' as the last but one muhūrta of the night.

**VERSE XCIII**

This verse is quoted in Viramitrodāya (Āhnika, p. 13).

**VERSE XCIV**

This verse is quoted in Nityāchārapradīpa (p. 386), which explains that 'dirghasanāthya' is secured by continuing the Japa till after sunrise.

**VERSE XCV**

This verse is quoted in Mitāksāra (on 1. 142) to the effect that the Veda is to be studied for four months and a half;—in Parāsharamādhava (Āchāra, p. 518), which explains
the compound ‘ardhapāñchamān’ as ‘ardham pāñchamam yēṣām’, i.e., four months and a half; and adds that if on the day here specified there happen to be such conditions antagonistic to study, as the non-appearance of the Venus and the like—then the Upākarma should be performed on the Full-moon day of the month of Āśāṭha.

It is quoted in Viramitrodaya (Samskāra, p. 499);—and in Madanapāriyātā (p. 84), which also explains the compound ‘ardhapāñchamān’ as ‘ardhāḥ pāñchamo māso yēṣām’;—i.e., for four months and a half, counting from the day on which the Upākarma ceremony is performed. It adds that this rule is applicable, not to the Student only, but to the House-holder also.

It is quoted in Vidhānapāriyātā (p. 512), which adds that according to the explanation provided by Hēmādri, the particle ‘api’ is meant to include the fifth day of the month of Bhādrapada as another alternative day.

It is quoted in Aparārka (p. 186), which explains the construction as—‘Chhandamsi upākṛtya tāni ardha-pāñchamān māsān adhiyāya’; and explains the compound ‘ardhapāñchamān’ as ‘ardhāḥ pāñchamo māso yēṣām’;—the meaning being that from the day that the Upākarma is performed, the man should go on studying the Veda for four months and a half;—in Puruṣārthachintāmani (p. 298) as laying down Vedic study to be done during four months and a half, during both the dark and the bright fortnights;—in Hēmādri (Kāla, p. 396), which adds that the particle ‘api’ is meant to imply the ‘Bhādrapada— Shrāvana—Hastā and Pañchami’;—in Gadādharapaddhati (Kāla, p. 171), which says that the Chhandogas are to do the Upākarma on the Full-moon day of Bhādrapada, while all others are to do it on the same day in Shrāvana;—and in Smrtichandrikā (Samskāra, p. 147), which explains ‘yuktah’ as ‘with due application.’
VERSE XCVI

This verse is quoted in Aparārka (p. 186), which adds that 'if the Upākarma has been performed on the Full-moon day of Shrāvana, then the Utsarjana should be performed on the first day of the bright fortnight of Pauṣa, while if the Upākarma has been done in Bhādrapada, then the Utsarjana should be done in Māgha'.

It is quoted in Mitākṣarā (on 1. 143) to the effect that if the Upākarma has been done in Bhādrapada, the Utsarjana should be done in Māgha;—in Parāsharamādhava (Āchāra, p. 521), which adds the same two options as Aparārka;—in Madanapārijāta (p. 95), which also notes the same two options;—in Puruṣārthachintāmani (p. 297), which says that if the Upākarma has been done in Shrāvana then the Utsarjana should be done in Pauṣa, on the first day of the bright fortnight; but if the former has been done in Bhādra then the latter should be done in Māgha on the same day;—in Hēmādri (Kāla, p. 405), which adds the same remark;—in Śrītisāroddhāra (p. 129), which has the same note;—and in Śrītichandrikā (Sanskāra, p. 147), which says that 'shukla pratipadi pūrvāhne' goes with both, and adds the same explanation as above.

VERSE XCVII

This verse is quoted in Aparārka (p. 187) to the effect that after Upākarma and Utsarjana, one should observe a holiday of either one day or three days;—in Mitākṣarā (on 1. 143);—in Śrītichandrikā (Sanskāra, p. 154), which says that this verse, along with verse 119, lays down three alternatives—(1) 'Pakṣini vātri', i.e., one night with a day preceding, and another following it,—(2) three days (mentioned in verse 119) and (3) one day—the alternative to be adopted being determined by one's own Gṛhyasūtra;—in
Hemādri (Kāla, p. 761), which adds the same note;—and in Samskāramayūkha (p. 58).

VERSE CXVIII

This verse is quoted in Mitākṣarā (on 1. 143), to the effect that during the rest of the year, one should study the Veda during the bright fortnights and the Subsidiary Sciences during the dark fortnights;—in Madanapārijāta (p. 95), to the effect that the ‘dismissal’ involved in the Utsarjana ceremony does not mean that its study should be totally abandoned during the rest of the year;—in Puruṣārthachintāmani (p. 298) as laying down the method of study to be adopted after Utsarjana;—and in Smrtichandrārikā (Samskāra, p. 148).

VERSE XCIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 144) as laying down what should be avoided in the reading of the Veda;—in Viramitrodaya (Samaskāra, p. 525);—in Vidhānapārijāta (p. 526);—in Nṛśimhaaprasāda (Āhnika, p. 35 a);—and in Samskāraratnamalā (pp. 313 and 323).

VERSE CI

This verse is quoted in Gadādhara-paddhati (Kāla, p. 194);—in Puruṣārthachintāmani (p. 444);—and in Hemādri (Kāla, p. 776).

VERSE CII

This verse is quoted in Gadādhara-paddhati (Kāla, p. 194).
VERSE CIII

This verse is quoted in Vīramitrodaya (Samskāra, p. 529), which explains it as—'From the time of the phenomenon to the same time next day, it is unfit for study';—in Smṛtitattva (p. 834), which also gives the same explanation of 'ākālikām';—in Puruṣārthachintāmani (p. 443), which explains 'ētēsu' as referring to 'vidyut' and the rest, and notes that 'ākālikām' goes with each of them;—in Hēmādri (Kāla, p. 761), which has the same note and explains 'ākālikām' as beginning from the time of the phenomenon and extending up to the same time of the next day;—and adds that in seasons other than the rains, the 'holiday' is to be observed in the evening;—in Gāḍādharaṇapaddhati (Kāla, p. 194);—in Samskāramayūkha, (p. 57), which adds the following notes:—all the three phenomena are to be taken collectively here, on account of the copulative compound—says Medhātithi; according to Hēmādri, each is to be taken separately; what is said here refers to the rainy season; 'ākālikām' means 'from the time of the occurrence to the same time on the morrow'; 'Lightning' and the rest' are to be treated as 'occasions of holiday' only when they occur either in the morning or in the evening;—and in Smṛtichandrīkā (Samskāra, p. 149), which takes each of the three phenomena separately, and has the same notes as above.

VERSE CIV

This verse is quoted in Vīramitrodaya (Samskāra, p. 530), which notes that the 'agniprāduskarana' indicates the morning twilight; and that this Anadhīya also is to be ākālikā (see verse 103);—in Hēmādri (Kāla, p. 761);—in Samskāramayūkha (p. 58) in support of the view that the phenomena referred to should occur in the evening, or morning, and, that there is no 'holiday' due to the mere appearance of clouds during the rainy season; it quotes
Dharmaprakāśha to the effect that ‘prāduskṛtāgniṣu’ (morning and evening) is to be taken with the ‘appearance of clouds’ also;—in Gadādhara-paddhati (Kāla, p. 194);—in Varsakriyākaumudi (p. 566), which explains ‘prāduskṛtāgniṣu’ as ‘at the times when the fire is kindled for the morning and evening Libations’, i.e., morning and evening, and the verse as meaning—’when the three phenomena of lightning and the rest are perceived during the season (Rains), then one day and night should be treated as ‘holiday’, and apart from the Rainy season, if mere clouds appear in the morning or evening, one day and night should be observed; but not so during the rains; the particle ‘cha’ implies that when lightning and thunder are heard apart from the Rainy season, there will be a holiday for one day and night;—and in Smṛtichandrika (Samskāra, p. 149), which explains ‘prāduskaraṇa’, as ‘viharaṇa’, furbishing,—and says it denotes the Twilights.

Gadādhara-paddhati (Kāla, p. 197) quotes the opinion of Kalpataru to the effect that on the appearance of each of the phenomena individually, only the time of the appearance is to be treated as holiday. It adds that the accepted practice is that whenever dense clouds appear, apart from the Rains, it is treated as a holiday.

VERSE CV

‘Jyotiśāṇchopasaṅjanaḥ’—‘When there is a halo round the planets, and when they strike each other’ (Medhātithi);—‘when there is an eclipse’ (Nārāyaṇa, Kullūka and Rāghavānanda).

This verse is quoted in Aparārka (p. 188), which explains ‘ṛtau’ as ‘during the rainy season’, and ‘ākālikān’ as ‘during the time of the phenomenon’;—in Viramitrodaya (Samskāra, p. 530), which explains ‘Nirghāta’ as ‘sound in the sky’, and ‘Jyotiśāṃcupasaṅjanam’ as
halo round the sun or the moon', or 'the falling of meteors';
in _Smrtichandrikā_ (Samskāra, p. 151) which explains 'Nirghāta' as 'a peculiar sound in the sky', and 'Jyotisāmanupasārjanam' as 'the appearance of a halo round the Sun or the Moon'; and in _Gadādhara-paddhati_ (Kāla, p. 194).

VERSE CVI

"If these sounds are heard in the morning twilight, there should be no study till the sun is up; when they are heard in the evening twilight, there is to be no reading till the stars appear; or if the two disturbances occur, the intermission lasts as long as the sun or stars remain; but if it also rains, then, as long as the day and night" (Kullūka).—For 'śeśe' Medhātithi notes another reading 'śeṣam' and explains it to mean that 'on the day that one offers the Jyotiśoma and other well-known sacrifices, the śeṣa, remainder of that day, is to be regarded as unfit for study.'

This verse is quoted in _Viramitrodaya_ (Samskāra, p. 526), which adds that this refers to the Rainy season, in other seasons, the whole day and night is unfit for study; in _Hemādri_ (Kāla, p. 763), which has the following notes:—When the phenomenon appears in the morning the holiday extends as long as the Sun does not set, and if in the evening, then till the setting of the stars; 'śeṣe', i.e., if it comes to rain, then it is holiday during the day as well as during the night; in _Samskāramayūkha_ (p. 56), which has the following notes—'Prāduskrteṣu etc.,' i.e., the morning and evening, 'śajyotih' means that if it happens in the evening then the whole night is 'holiday'—'śeṣe', if it rains, then the whole day and night; all this only when it occurs during the Rainy season; in other seasons, these phenomena lead to a three days' holiday; in _Smrtichandrikā_ (Samskāra, p. 150), which has the same note, but explains 'śeṣe' as 'ṛtav'; in _Gadādhara-paddhati_ (Kāla, p. 194); and in _Varṣakriyākaumudi_
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(p. 566), which has the following notes:—This lays down special rules regarding mere thundering during the rains: if there is thundering in the morning, the entire day time is to be kept as holiday; and if it occurs in the evening, then the night only; ‘śhēśē’, i.e., on the occasion of the thunder and the rest developing into rain, both the day and night are to be observed. The ‘Rainy season’ is here meant to stand for all the four months during which there are rains. —Gadādharapaddhati (Kāla p. 197) notes that there is to be holiday when there is not merely rain, but rain accompanied by lightning and thunder, according to the rule as laid down in the first part of the verse; the last part sets forth the rule for cases of rain only.

VERSE CVII

This verse is quoted in Viramitrodaya (Sanskāra, p. 534), which explains ‘Dharmanaipunyakāmāḥ’ as ‘those who have not yet got up the Veda’; adding that for those who have already got up the Veda, there would be nothing wrong in reading it in the village;—in Hēmādri (Kāla, p. 771), which has the following notes:—Those who have completed their studies and carry it on further only for the sake of acquiring spiritual merit are here spoken of as ‘Dharmanaipunyakāmā’, those still engaged in elementary studies are called ‘vidyānaipunyakāmā’; it is for the former that reading in villages and towns is here prohibited;—in Sṛṃtichandrikā (Sanskāra, p. 161), which has the same note and adds that the implication is that for those who are ‘vidyānaipunyakāmā’, reading in villages and towns is not forbidden;—and in Gadādharapaddhati (Kāla, p. 194), which notes that the holidays laid down for the ‘dharmanaipunyayakāma’ are not meant for others.

VERSE CVIII

This verse is quoted in Viramitrodaya (Sanskāra, p. 535), without any comment;—in Hēmādri (Kāla,
p. 771), which says that 'vrśala' here stands for unrighteous persons reading in the presence of Shādras having been already forbidden in verse 99;—in Gadādhara-padhdha (Kāla, p. 194);—and in Smṛtichandrīkā (Samskāra, p. 162).

VERSE CIX

This verse is quoted in Vīramitrodāya (Samskāra, p. 538);—in Smṛtichandrīkā (Samskāra, p. 163);—in Hūmādri (Kāla, p. 773);—and in Gadādhara-padhdha (Kāla, p. 195), which explains 'madhyarātri' as during four muhūrtas at the middle of the night.'

VERSE CX

'Ekoddīṣṭa'—Burnell was right in rendering this as 'to one ancestor,' and Hopkins is not right in changing it into 'to one recently deceased.' As a matter of fact 'Ekoddīṣṭa' is the name applied to the Shrāddha to a single person,—as distinguished from the Pāravāṇa which is offered to six ancestors,—whether he has died long ago or only recently.

This verse is quoted in Aparārka (p. 190), which explains 'Kētanam' as 'invitation',—at this, and on an eclipse, either one day or three days should be unfit for study,—'Rāhusūtaka' meaning 'the sign of Rāhu';—in the Dānakriyākamudī (p. 99), as forbidding study for three days from the day of invitation;—in Gadādhara-padhdha (Kāla, p. 195), which adds the same note and explains 'Kētana' as 'invitation';—in Prāyaschittavivēka, (p. 407), which explains 'Kētana' as 'invitation,' and 'pratigraha' as 'the acceptance of a gift made by the donor for gaining spiritual merit';—in Samskāramayūkha (p. 58), which has the following notes:—Some people say that it is not right that in the case of the Shrāddha on death, the invited should desist from study only till the food eaten has become digested,
and in that of subsequent Ėkoddiṣṭas it should be for three days; and they hold that the former is meant for cases of unintentional eating and the latter for those of intentional eating;—the writer himself holds the view that the ‘three days’ are meant for cases of first Shrāddha also;—in Puruṣārthachintāmani (p. 442);—in Smṛtichandrikā (Samskāra, p. 153).—in Mitākṣarā (on 1.146) to the effect that an invitation to an Ėkoddiṣṭa means the omission of study for three days;—in Hēmādri (Kāla, p. 756);—and in Shuddhikaumudi (p. 171).

**VERSE CXI**

This verse is quoted in Aparārka (p. 190), where ‘ēkānudīṣṭa’ is explained as the ‘Ėkoddiṣṭa Shrāddha’;— in Hēmādri (Kāla, p. 756), which explains ‘gandha’ etc. as ‘the odour of the sandal-paint and the incense’;—and in Gadādharapaddhati (Kāla, p. 195).

**VERSE CXII**

This verse is quoted in Mitākṣarā (on 1.151);— in Viramitrodarya (Samskāra, p. 535), which explains ‘pravahapādaḥ’ as ‘with feet placed on a seat or over his thighs,’ ‘avasakthikā’ as ‘tying up the knees with the loin,’—and the second line as ‘indicating the time during which hands may be wet after washing and rinsing the mouth, or having taken the food specified’;—in Nirṇayasinghdu, (p. 194), which explains ‘pravahapāda’ as ‘placing one foot over another,’ or ‘with feet placed on the seat’, the latter explanation being attributed to Haradatta;—in Gadādharapaddhati, (Kāla, p. 195);—in Hēmādri (Kāla, p. 779), which explains ‘avasakthikā’ as ‘tying the knees together with a napkin’;—in Samskāramayukha (p. 56), which explains ‘pravahapāda’ as ‘spreading the feet’, or ‘putting one foot over the other,’ and ‘avasakthikā’ as ‘tying the
knees together with a piece of cloth;'—in Smṛtichandrikā, (Samskāra, p. 162), which explains 'prawdhapāda' as 'with a foot placed upon a seat,' and 'avasakthikā' as 'tying the knees together with the waist by a piece of cloth or some such thing';—in Puruṣārthachintāmani, (p. 444), which adds the same explanation of 'avasakthikā';—and in Samskāraratnamālā (p. 235), which explains 'prawdhapādaḥ' as 'with one foot placed over the other', or 'with a foot placed on a seat', as explained by Haradatta.

VERSE CXIII

This verse is quoted in 'Gadādhharapaddhati' (Kāla, p. 195);—in Hēmādri (Kāla, p. 769), which explains 'nīhāra' as 'fog';—in Samskāramayūkha (p. 53), which notes that this holiday is to continue the whole day and night;—in Smṛtichandrikā (Samskāra, p. 159).

VERSE CXIV

This verse is quoted in Puruṣārthchintāmani (p. 441), which explains 'Brahma' as 'Veda';—in Hēmādri (Kāla, p. 755);— in Samskāramayūkha (p. 53), which adds that this holiday lasts the whole day and night;—in Smṛtichandrikā (Samskāra, p. 152), which adds the same note;—and in Gadādhharapaddhati (Kāla, p. 195).

VERSE CXV

'Paṅktau'—Buhler entirely misrepresents Kullūka; Kullūka does not explain the term as 'in a company'; he clearly explains that what is meant is that 'one shall not read the Veda when seated in a line with horses, camels or asses'; while Medhātithi explains the meaning to be that 'that time is unfit for study when the animals named cry out in a line'.
This verse is quoted in Viramitrodaya (Sanskāra, p. 536);—in Hēmādri (Kāla, p. 774);—in Smṛtichandrīkā (Sanskāra, p. 163);—and in Gadādharapaddhāti (Kāla, p. 195).

VERSE CXVI

This verse is quoted in Viramitrodaya (Sanskāra, p. 534), which explains the third quarter to mean that ‘one should not read the Veda when wearing the cloth that he had worn at the time of sexual intercourse’; and adds that this refers to cases where the cloth has not been washed after the act;—in Hēmādri (Kāla, p. 770), which explains ‘ante’ as ‘near’ and ‘maithunam vāsah’ as ‘the cloth, clad in which he has had sexual intercourse’; he should not wear this without its being washed—while reading;—in Samskāramayūkha (p. 56);—in Smṛtichandrīkā (Sanskāra, p. 160), which reproduces the same remarks as those in Hēmādri;—and in Gadādharapaddhāti (Kāla, p. 195).

VERSE CXVII

This verse is quoted in Hēmādri (Kāla, p. 757);—and in Gadādharapaddhāti (Kāla, p. 195).

VERSE CXVIII

This verse is quoted in Aparārka (p. 188) to the effect that there should be option between (a) ‘the duration of the phenomenon’ and (b) ‘the day and night’;—in Parāsharamādha (Āchāra, p. 148);—in Viramitrodaya (Sanskāra, p. 531) which explains ‘adbhutōsu’ as ‘the rain of blood and the like’;—in Purusārthachintāmāni (p. 443);—in Hēmādri (Kāla, p. 762), which explains ‘adbhutōsu’ as ‘the rain of blood’;—and in Smṛtichandrīkā (Sanskāra, p. 150).
VERSE CXIX

For the 'Seasons', see Śūryasiddhānta, 14. 10.

The first half of this verse is quoted in Viramitrodaya (Sanskāra, p. 531);—in Nirṇayasindhu (p. 193);—in Hēmādri (Kāla, p. 760);—in Samskāramayūkha (p. 59);—in Smṛtichandrikā (Sanskāra, p. 154);—in Gadādhara-paddhati (Kāla, p. 195);—and in Samskāramata (p. 332), which explains 'ksapanaṃ' as 'andhīyāyaḥ'.

VERSE CXX

This verse is quoted in Viramitrodaya (Sanskāra, p. 535);—in Smṛtichandrikā (Sanskāra, p. 162);—in Hēmādri (Kāla, p. 772), which explains 'irīṇa' as 'barren ground';—and in Gadādhara-paddhati (Kāla, p. 196).

VERSE CXXI

'Vivadē-kalahē'—'Verbal altercation—actual fight' (Medhātithi and Kullūka);—'dispute on legal matters—altercation' (Nārāyaṇa).

This verse is quoted in Viramitrodaya (Sanskāra, p. 535);—in Nirṇayasindhu (p. 194);—in Smṛtichandrikā (Sanskāra, p. 162), which explains 'bhaktamātrē' as 'so long as one's hands are wet';—in Hēmādri (Kāla, p. 773), which has the same explanation;—in Gadādhara-paddhati (Kāla, p. 772),—and in Samskāramayūkha (p. 56), which explains 'muktakē' (which is its reading for 'shuktakē', or 'sūtakē') as 'mukhodgārē', 'where there is eructation, or belching'.

VERSE CXXII

This verse is quoted in Viramitrodaya (Sanskāra, p. 536);—in Smṛtichandrikā (Sanskāra, p. 164);—in
Hēmādri (Kāla, p. 774), which explains the meaning as 'when the Brāhmaṇa arrives, the reader should offer him water etc., and then having obtained his permission, he should proceed with his study';—and in Gadādharapaddhatī (Kāla, p. 196).

VERSE CXXIII

The first half of this verse is quoted in Viramitrodāya (Samskāra, p. 533) to the effect that the time, during which the Sāman is chanted, is unfit only for the reading of the Rgveda and the Yajurveda.

This verse is quoted in Smṛtichandrikā (Samskāra, p. 160);—in Puruṣārthachintāmaṇi (p. 443);—in Hēmādri (Kāla, p. 768);—and in Gadādharapaddhatī (Kāla, p. 196).

VERSE CXXIV

This verse is quoted in Viramitrodāya (Samskāra, p. 534), which adds that according to a declaration by Āpastamba, the time, during which the Rk and other Vedas are recited, is unfit for the chanting of the Sāman;—in Smṛtichandrikā (Samskāra, p. 160), as stating the reason for what has been declared in the preceding verse;—in Puruṣārthachintāmaṇi (p. 443);—and in Hēmādri (Kāla, p. 768),—in all these to the same effect.

VERSE CXXVI

This verse is quoted in Puruṣārthachintāmaṇi (p. 443);—in Smṛtichandrikā (Samskāra, p. 158);—in Hēmādri (Kāla, p. 767);—and in Gadādharapaddhatī (Kāla, p. 196).

VERSE CXXVII

This verse is quoted in Aparārka (p. 193), which adds that this refers to that 'Vedic study,' which forms part
of the daily ‘Brahmayajña’, being based, as it is, on the following Taittiriya text: ‘Tasya vā ētasya yajñasya dvāvandhyāyau yadātmā śučhiryaddēshah’,—which bears specially upon the Brahmayajña;—in Hēmādri (Kāla, p. 775), which says that this refers to that Vedic study which forms part of the daily Brahmayajña;—in Śṛtichandrikā (Samskāra, p. 164), which has the same note;—and in Gaddharapaddhati (Kāla, p. 196).

VERSE CXXVIII

This verse is quoted in Mitāksarā (on 1. 79);—in Aparārka (p. 103), which adds that on the ground of the terms ‘Aṣṭamī’ and ‘Chaturdāshī’ occurring along with ‘Āmāvasyā’, it is understood that they stand for the eighth and fourteenth days of the Fortnight,—not of the ‘season’;—and that the particle ‘api’ indicates that intercourse on the dates mentioned is to be avoided, also when they happen to fall outside the ‘season’;—and in Hēmādri (Kāla, p. 724), which adds that ‘Aṣṭamī’ and ‘Chaturdāshī’, mentioned as they are along with ‘Āmāvasyā’, must stand for the eighth and fourteenth days of the fortight, not those of the wife’s ‘period.’

It is quoted in Madanapārijāta (p. 346);—in Parāsharamādhava (Āchāra, p. 498), which adds that the passage is to be construed as ‘śṛśliṅgatiyaṁe brahmaṁcāri bhavet’; ‘on the dates of the month specified, one should behave like the Student by avoiding intercourse with his wife’;—in Prāyashchittaniveka (pp. 286 and 368), as forbidding sexual intercourse on ‘purva’ days, and adds that ‘snātakah’ here stands for the House-holder;—in Samskāraratanmālā (p. 683);—in Śṛtichandrikā (Samskāra, p. 38);—and in Vivramitrodaya (Samskāra, p. 155), which adds that the particle ‘cha’ is meant to include the Saṅkrānti day,—and explains the term ‘snātaka’ to mean ‘one whose wife has bathed for her season,’
VERSE CXXIX

This verse is quoted in Aparārka (p. 135);—and in Viramitrodaya (Āhnika, p. 159), which adds that what the first quarter forbids is 'that bathing which one may do voluntarily, without any occasion, after having taken his food'; it cannot refer to the obligatory daily bathing, which must precede the breakfast; nor can it refer to the bathing that is rendered necessary by the touching of a chāṇḍāla or other unclean things, since it has been laid down that 'one should not remain unclean for a single moment.' [This it quotes as from Medhātithi];—then even after food, if such occasions should arise as an eclipse and the like, one must bathe;—'āturah' is explained as 'one suffering from a disease likely to be aggravated by bathing',—and 'mahānīshā' as the second and third quarters of the night;—the phrase 'na vāsobhiḥ' is explained as indicating that on those occasions on which it is laid down that one should bathe 'along with his clothes,' there would be nothing wrong in doing so even when one is wearing several pieces of cloth.'—'Ajasram' means 'constantly.'—The bathing that is forbidden here is such as is done by men either through sheer foolishness or through false notions of purity,—and not that which becomes necessary on one's arrival at a sacred place.—'Avijñātā'—means those 'water-reservoirs' in regard to which it is not known whether they are deep or otherwise, free or not from alligators and other animals, dug by respectable men or otherwise, and duly consecrated or not.

It is quoted in Madanapārījāta (p. 246);—in Kalavivēka (p. 340);—in Śrītattvā, on p. 38, where it is added that what is forbidden is frequent bathing, as is clear from the adverb 'ājasram';—on p. 160, where it adds that the prohibition of bathing at night does not apply to bathing at an eclipse;— and on p. 365, where it is explained as referring to that bathing which is done for the mere love of doing it,—and not to that which is rendered necessary.
on certain occasions and circumstances, nor to the daily bathing;—in Hēmādri (Kāla, p. 708), which has the following notes:—'Bhuktvā,' this prohibition does not refer to the ordinary daily bath; nor to the bath necessitated by the touch of the Chāṇḍāla, as that impurity must be got rid of immediately; it must refer to the voluntary bath for mere pleasure;—as regards the 'ātura,' sick-person, the full bath is forbidden for him at all times;—'ajāsram' means 'constantly';—also in Hēmādri (Śhrāddha, p. 857);—in Nityāchārapradīpa (p. 306), which has the same note, and says such is the opinion of Medhātithi; it is only the ordinary bath (not religious) that is forbidden at 'dead of night' and 'constantly,' so also 'avijñātē' &c.—which means 'that water-reservoir in regard to which it is not known how deep it is or whether or not it is objectionable in any way';—and in Smṛtisāroddhāra (p. 273).

VERSE CXXX

'Babhrunah'—'Either the tawny cow or the Soma-creeper' (Medhātithi);—'the tawny' (Kullūka);—'tawny cow' (Nandana);—'a brown creature' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 193), which explains 'babhru' as 'a tawny animal, such as the cow and the like';—in Mitākṣarā (on 1. 152), which explains 'babhru' as 'the cow or any other animal which is of the colour of the mongoose' or 'the Soma and other such creepers';—in Madanapārījāta (p. 120), which explains 'babhru' simply as 'kapila, tawny';—in Parāśara-mādhava (Āchāra, p. 523);—in Viramitrodaya (Samskāra, p. 575), which also explains 'babhru' simply as 'kapilā';—in Nṛsinhaprasāda (Samskāra, p. 88 a);—and in Smṛti-sāroddhāra (p. 321), which explains 'babhru' as 'of the colour of the mongoose.'
VERSE CXXXI

This verse is quoted in Aparārka (p. 193);—in Madanapārījāta (p. 121);—and in Viramitrodaya (Samskāra, p. 576).

VERSE CXXXII

‘Apasnānam’—‘Water that has been used already’ (Medhātithi);—‘water used for washing a corpse’ (Nārāyaṇa and Nandana).

This verse has been quoted in Aparārka (p. 183);—in Viramitrodaya (Samskāra, p. 576), which explains ‘apasnānam’ as ‘water that drops from the body when one is bathing’;—‘nīṣṭhyūtamb’ as ‘spittings’;—and in Smṛti-sāroddhāra (p. 321).

VERSE CXXXIII

This verse is quoted in Aparārka (p. 194);—in Parāsharamādhava (Āchāra, p. 523);—and in Viramitrodaya (Samskāra, p. 576).

VERSE CXXXV

This verse is quoted in Aparārka (p. 194);—and in Parāsharamādhava (Āchāra, p. 523).

VERSE CXXXVI

This verse is quoted in Aparārka (p. 194).

VERSE CXXXVII

Cf. 9. 300.
The first half of this verse is quoted in Aparārka (p. 194).
VERSE CXXXVIII

This verse is quoted in Aparārka (p. 163) to the effect that only such truth should be told as is agreeable; it quotes the words of Vyāsa to the effect that 'only such truth should be told as is beneficial to living beings.'

It is quoted also in Parāśharamādhava (Āchāra, p. 523); and in Smṛtichandrīkā (Samskāra, p. 14).

VERSE CXXXIX

This verse is quoted in Madanapārijāta (p. 117); and in Viramitrodāya (Samskāra, p. 573);—neither of this provides any explanations.

VERSE CXL

This verse is quoted in Aparārka (p. 173);—in Parāśharamādhava (Āchāra, p. 523);—and in Madanapārijāta, (p. 126).

VERSE CXLII

This verse is quoted in Aparārka (p. 194);—and in Parāśharamādhava (Āchāra, p. 523).

VERSE CXLII

This verse is quoted in Nṛsimhaprasāda (Samskāra, p. 71 b).

VERSE CXLIII

This verse is quoted in Aparārka (p. 231), which explains that the term prāna here indicates the holes in the head, which form the loci of the 'breaths',—the term 'gātra' indicates the chest, the head and the shoulders, the touching whereof has been described as purificatory;—and adds that the 'touching' here laid down is for the purposes of purification,
It is also quoted in Mitakṣarā (on 1. 155) as laying down the purificatory act to be done after water-sipping;— and in Nityāchārapadāṭi (p. 36), as laying down the expiation for looking by chance at the things mentioned.

VERSE CXLV

This verse is quoted in Aparārka (p. 229).

VERSE CXLVI

This verse is quoted in Nityāchāraparadipa (p. 492).

VERSE CXLVII

Cf. 2. 237.

This verse is quoted in Aparārka, on p. 69, and again on p. 229;—and in Viramitrodāya (Āhnika, p. 320), which explains ‘upadharnaḥ’ as ‘small dharma; i.e., such penances as the Kṛchchhāra and the like’.

VERSE CXLVIII

This verse is quoted in Aparārka (p. 229), where ‘jāti’ is explained as ‘birth’;—and in Viramitrodāya (Āhnika, p. 320).

VERSE CXLIX

This verse is quoted in Aparārka (p. 229);—and in Viramitrodāya (Āhnika, p. 320), which explains ‘Brahma’ as ‘Veda,’—and ‘anantam’ as ‘to be enjoyed for a long time.’

VERSE CL

This verse is quoted in Aparārka (p. 229), where it is explained to mean that ‘one should offer on the fifteenth day
of every fortnight the \textit{Ajya-komas} to Savitṛ, which alleviate the evil effects of sins;—and in \textit{Hemādri} (Kāla, p. 682), which explains \textit{\textquoteleft Savitrāi} as \textquoteleft those dedicated to the deity Savitṛ.\textquoteright

**VERSE CLI**

\textit{\textquoteleft Niśēka\textquotesingle}—\textquoteleft Bath-water\textquoteright\ (Medhātithi);—\textquoteleft Seminal discharge\textquoteright\ (Kullūka).

This verse is quoted in \textit{Parāsharavamādhava} (Āchāra, p. 211);—and in \textit{Viramitrodaya} (Āhnika, p. 23), which adds the following notes:—\textit{\textquoteleft Niśēka\textquoteright} according to \textit{Kalpataru}, means \textquoteleft the throwing away of used up unclean things\textquoteright\ and \textit{\textquoteleft Uchchhistānna\textquoteright} means \textquoteleft the throwing of the leavings of food\textquoteright; while Kullūka Bhatta explains \textit{\textquoteleft Niśēka\textquoteright} as \textquoteleft seminal discharge\textquoteright.

**VERSE CLII**

This verse is quoted in \textit{Viramitrodaya} (Āhnika), on page 31, where it is noted that all this to be done in the forenoon is meant for persons not otherwise engaged;—that the term \textit{\textquoteleft Pūrvāhna\textquoteright}, \textquoteleft forenoon\textquoteright, really stands for \textquoteleft early morning\textquoteright, since \textquoteleft the evacuation of the bowels\textquoteright, and \textquoteleft cleaning of the teeth\textquoteright have been laid down as to be done in the early morning.—Hence the term \textquoteleft forenoon\textquoteright should be taken to stand for such parts of the forenoon as have been specifically prescribed for each of the acts; thus it follows that the \textquoteleft evacuation of the bowels\textquoteright, \textquoteleft cleaning of the teeth\textquoteright, and \textquoteleft morning-bath\textquoteright cannot be done after sun-rise in regard to the \textquoteleft worshipping of gods\textquoteright, the term \textquoteleft forenoon\textquoteright should be understood as standing for the first eighth part of the day.—The verse is quoted again on page 148;—and in \textit{Nityāchāra-pradīpa} (p. 290).

**VERSE CLIII**

This verse has not been commented upon by Medhātithi.

It is quoted in \textit{Aparārka} (p. 127);—and in \textit{Viramitrodaya} (Āhnika, p. 149), which explains \textquoteleft abhigachchhet\textquoteright.
as 'should approach, with a view to worshipping; and adds that the emphasising 'eva' should be construed after 'abhigachchhēt'.

VERSE CLIV

This verse is quoted in Viramitrodaya (Āhnika, p. 149).

VERSE CLV

This verse is quoted in Madanapārijāta (p. 12), which adds that 'āchāra' here spoken of is to be learnt from the people of the 'Madhyadēsha' and other countries mentioned in Discourse I.

VERSE CLVI

This verse has not been omitted by Medhātithi, as Buhler has wrongly stated.

This verse is quoted in Aparārka (p. 231);—in Nityāchārāpradīpa (p. 12);—and in Nṛsimhaprasāda (Samskāra, p. 17 a).

VERSE CLVII

This verse has been quoted in Aparārka (p. 231);— and in Nṛsimhaprasāda (Samskāra, p. 17 b).

VERSE CLVIII

This verse has been quoted in Aparārka (p. 231).

VERSE CLIX

This verse is quoted in Aparārka (p. 224);—and in Madanapārijāta (p. 14).

VERSE CLX

This verse is quoted in Madanapārijāta (p. 14);— and in Aparārka (p. 224).
VERSE CLXI

This verse is quoted in Aparārka (p. 224), which explains ‘Karma’ as ‘Dharma’;—in Parāshāramādhwā (Āchāra, p. 524);—in Madanapārījāta (p. 14), which adds that the ‘act’ here mentioned must be such as is not incompatible with the teachings of scriptures; though even in regard to such acts, there are exceptions; e.g., even though an act may have been enjoined by the scriptures, it should not be done if it is against popular opinion;—and in Nṛsīnhaprasāda (Samskāra, p. 71b).

VERSE CLXII

‘Himsyāt’—‘Strike, or talk in an offensive manner, or act against’ (Medhātithi);—‘act against’ (Kullūka);—‘injure’ (Govindarāja).

‘Tapasvinah’—‘All persons engaged in austerities, including those engaged in expiatory penances’ (Medhātithi and Govindarāja);—‘ascetics’ (Nandana and Rāghavānanda).

This verse is quoted in Aparārka (p. 223);—in Mitākṣarā (on 2.21), in the sense that no injury should be inflicted upon the persons mentioned, even though they attack one with murderous intent;—in Vyāvahāra-Bālambhātī (p. 118);—and in Vrīmidrodāya (Vyāvahāra, p. 7a), which explains the meaning to be that the persons mentioned should not be killed, even if they turn out to be ‘ātātāyin’, ‘dangerous criminal’.

VERSE CLXIII

‘Stambham’—‘Want of modesty’ (Medhātithi, Govindarāja and Nārāyaṇa);—‘want of energy in the performance of duties’ (Kullūka).

VERSE CLXIV

Cf. 8.298-299 and 4.175.
This verse is quoted in Aparārka (p. 231), which adds:—'Shisya' here means 'one who has to be taught';—the 'son' is mentioned separately with a view to emphasis;—and in support of this it quotes the rule of Viśṇu, which is in the general form 'Śāśyam śāśśet tādāyēt'.

VERSE CLXV

This verse is quoted in Aparārka (p. 223.)

VERSE CLXVI

Cf. 11. 206-207.

This verse is quoted in Aparārka (p. 223).

VERSE CLXVII

This verse is quoted in Aparārka (p. 223);—and in Mitākṣarā (on 1.155), to the effect that no one should be struck who has given no cause of offence.

VERSE CLXVIII

Cf. 11. 208.

This verse is quoted in Aparārka (p. 223).

VERSE CLXIX

This verse is quoted in Aparārka (p. 223).

VERSE CLXXI

This verse is quoted in Viśramitrodaya (Paribhāṣā, p. 68), which adds the following explanation:—'Sidam', even though one may be in difficulties regarding necessary expenses,—'adharmeṇa', by improper appropriation of what belongs to others,—'adharmitānam', of those who do not perform the
prescribed duties,—‘pāpāṇām,’ of those who do what is forbidden,—‘vipārasyayam,’ loss of wealth and other things,—‘āśhu’ has been added only with a view to emphasise, as calamity is actually found to overtake sinners after the lapse of some time also.

VERSE CLXXII

‘Gaṇḍh’—Buhler is again unfair to Medhātithi. Both Medhātithi and Kullūka take this term ‘gaṇḍh’ precisely as Buhler says ‘it is not impossible’. (See Translation.) From what Buhler says, Govindarāja, Nārāyaṇa and Nandana take ‘gaṇḍh’ only as ‘the Cow, which at once yields its benefits by its milk &c.’

This verse is quoted in Viramitrodaya (Paribhāṣā, p. 68), which says that, if the ‘gaṇḍh’ is taken as an example per similarity, then it means ‘earth’;—the earth does not produce the harvest immediately after sowing of seeds; if it is taken as ‘cow’, then it is an example per dissimilarity, the meaning being ‘the cow gives its products, in the shape of milk &c. immediately, not so sin, which takes time to fructify.’

VERSE CLXXXIII

Medhātithi (P. 356, l. 20)—‘Vaishvānaratanyāyāḥ’

—This refers to Mimāṁsā-sūtra, 4.38 et. seq, where it is stated that though the Vaishvānara sacrifice is performed by the Father, yet its results accrue to the Son.

This verse is quoted in Viramitrodaya (Paribhāṣā, p. 68)—which adds ‘Kṛtadharmaḥ’ should be construed as ‘Kṛtaḥ adharma’, as the context deals with Adharma,—‘na visphalah,’ i. e., unless it is expiated.

VERSE CLXXV

Cf. 4.164; 8.299,
VERSE CLXXVI

This verse is quoted in Aparārka (p. 159);—and in Viramitrodaya (Āhnika, p. 11), which would restrict the rule to only such ‘dharma’ as is ‘dṛṣṭārtha’, ‘prescribed for the purpose of perceptible worldly results.’

VERSE CLXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 524), as setting forth an epitome of what one’s ‘duty’ is;—in Vidhānapārijāta (I, p. 695),—and again in II, p. 204, in connection with tilaka marks on the forehead;—in Smṛtitattva (II, p. 275) to the effect that even when living in foreign lands one should keep up the ways of his fathers;—in Hēmādri ( Shrāddha, p. 1680) ;—in Nityāchārapradaṇḍipā (p. 68), which says that this refers to cases of optional alternatives only;— in Nṛśimhaprasāda (Samskāra, p. 71a);—and in Smṛtichandrikā (Samskāra, p. 9) to the effect that family-custom is to be regarded as a guide in cases where there is a difference of opinion among the various scriptural texts.

VERSES CLXXIX-CLXXX

These verses are quoted in Viramitrodaya (Samskāra, p. 573);—and in Madanapārijāta (p. 120).

VERSE CLXXXI

This verse is quoted in Viramitrodaya (Samskāra, p. 573).

VERSE CLXXXII

Cf. 2.244.

This verse is quoted in Viramitrodaya (Samskāra, p. 574), as setting forth reasons for not quarelling with those mentioned in the preceding verses.
VERSE CLXXXIII

This verse is quoted in Viramitrodaya (Sanskāra, p. 574).

VERSE CLXXXIV

This verse is quoted in Viramitrodaya (Sanskāra, p. 574).

VERSE CLXXXV

_Cf._ Aitareya Brāhmaṇa 7.13.

This verse is quoted in Viramitrodaya (Sanskāra, p. 574); and in Vyāvahāra Bālambhaṭṭī (p. 572).

VERSE CLXXXVI

This verse is quoted in Dānamayūkha (p. 6).

VERSE CLXXXVIII

This verse is quoted in Mudanapārījāta (p. 221); in Hemādri (Dāna, p. 60); in Dānamayūkha (p. 6); and in Prāyashchittavivōka (p. 405), which says that this prohibition refers to persons ignorant of mantras.

VERSE CLXXXIX

This verse is quoted in Prāyashchittavivōka (p. 405), which has the same note as on the preceding verse.

VERSE CXC

This verse is quoted in Hemādri (Dāna, p. 60).

VERSE CXCI

This verse is quoted in Hemādri (Dāna, p. 60).
VERSE CXCII

This verse is quoted in *Aparārka* (p. 285); — and in *Parāsharamādhava* (Āchāra, p. 74).

VERSE CXCIII

This verse is quoted in *Aparārka* (p. 285), which explains 'anarthe' as 'sin'; — and in *Parāsharamādhava* (Āchāra p. 174).

VERSE CXCV

This verse is quoted in *Aparārka* (p. 170); — in *Mītākṣara* (on 1.130) ; — and in *Hemādri* ( Shrāddha, p. 364).

VERSE CXCVI

This verse is quoted in *Mītākṣara* (on 1.130); — in *Aparārka* (p. 170), which explains 'shatha' as 'stuck up'; — and in *Samskāramayūkha* (p. 66).

VERSE CXCVIII

This verse is quoted in *Aparārka* (p. 1229).

VERSE CCI

This verse is quoted in *Viramitrodava* (Āhnika, p. 169), which adds the following notes: — In view of the term 'Nipānakartuh' in the second line, the term 'Parakiya' should be taken to mean 'made by another person'; as Kalpataru holds that 'Parakiya' must mean 'made by another'; — whether consecrated or unconsecrated, since no distinction between them is made anywhere; — [This appears to be a gist of Medhātithi’s explanation of 'Parakiya,' for which see Translation]; — 'Nipāna' means 'water-reservoir.'

This verse is quoted also in *Kālavīvēka* (p. 328), which too makes the same observations as *Viramitrodaya* (just quoted).
It is quoted also in Aparārka (p. 234), which makes the remark that the tank that has been consecrated and made over to the public cannot be called ‘parakiya’; and this favours Medhātithi’s interpretation of the verse, which is supported also by what follows in the next verse;—in Smṛtiyaumudī (p. 65), which explains ‘parakiya’ as ‘dug by another,’ and says it cannot mean ‘belonging to another’; as is quite clear from what is added regarding the nipānakartri;—in Hēmādri ( Shrāddha, p. 874);—in Nityāchāra-pradīpa (p. 300), which explains ‘parakiya’ as ‘dug by others’;—and which Shuddhiyaumudī (p. 324), which says that ‘Kadāchana’ makes it clear that the prohibition is absolute.

VERSE CCII

This verse is quoted in Aparārka (p. 237).

VERSE CCIII

‘Garta’—‘Pits’ (Govindarāja and Nārāyanā);—‘a small brook whose course does not extend beyond a thousand Dhanus, i.e., 2,000 yards’ (Kullūka).

This verse is quoted in Aparārka (p. 234), which, in explaining the word ‘garta’, quotes from Kātyāyana to the effect that water-streams that do not run beyond 2004 yards are called ‘garta’. This same text is quoted by Kullūka as from Chhandogya-pariṣiṣṭā. [Buhler wrongly puts down this name as ‘Chhandogyam-prishiṣṭā’].—‘Prasravana’—is a small water-spring running down from hills.

It is quoted in Mitākṣarā (on 1. 159), which adds that this rule refers to the daily compulsory bath;—in Kāla-viveka (p. 330);—and in Vivarmitrodāya (Āhnika, p. 181), which adds the following notes:—‘Nādi’ should be taken as standing for such streams as never dry up; bathing in small streams which dry up being forbidden;—‘dēvakhaṭā’ is that which is known as ‘dug by the gods’;—‘tadāga’
is an artificial water-reservoir, which is larger than 1,000 square yards;—while 'Saras' is smaller than the 'Tadāga' but larger than 500 square yards; such is the explanation given by Hēmādri. According to Kalpataru on the other hand, the 'devakāta tadāga' is such tank as is known to be connected with gods, at the Puskara lake (near Ajmer), and the 'Saras' is a small stream;—the 'Garta' is that which has been defined as running upto 2,004 yards;—and 'Prasravana' is the water-fall.

It is quoted in Hēmādri (Śrāddha, p. 867), which has the following notes:—'Nodi' means a flowing current of water which never dries up completely, bathing in streams that dry up during summer being forbidden—'devakhāta', such ditches and pools as are known to have been 'dug by the gods',—'tadāga', an artificial, water-reservoir which is over 1,000 and less than 2,000 cubits in size; and 'Saral' is a tank which is over 1,000 cubits in size but smaller than a Tadāga; 'Garta' is the name given to that reservoir of water whence water does not flow out, and which covers ground 8,000 'bow-lengths' in size; and 'Prasravana' is the water-fall, water flowing down a mountain-side.

VERSE CCIV

'Yama' and 'niyama' are best taken as explained by Medhātithi; though Kullūka and others quote the somewhat artificial distinction made by Yājñavalkya (III. 313-314).

VERSE CCV

This verse is quoted in Mitākṣarā (on 3. 290);—in Madanapārijāta (p. 944);—and in Vivamitrodaya (Āhnikā, p. 494), which explains 'ashrotriyata' as 'that which is performed by such priests or sacrificers as are devoid of Vedic learning'; this prohibition must mean that one
should not eat at such a sacrifice, even after Agnisomīya-Vapāyāga; as regards the time before this, eating at a sacrifice is already forbidden by the general rule that one should not eat the food belonging to one who has been initiated for a sacrificial performance';—‘grāmayājīn’ is one who performs sacrifices for groups of men; and one should not eat at a sacrifice where such a priest makes the offerings;—nor should one eat at a house where Vaishvadēva and other offerings have been made by a woman; this must be taken as applying to cases where such priests are available, for where they are not available, even women are permitted to make the offerings;—‘kliba’ is ‘impotent’.

It is quoted in Hēmādri (Shrāddha, p. 770);—and in Prāyashchittavivēka (p. 259), which adds the following notes—‘ashrotrīya’, one who has not learnt the Veda,—‘grāmayājī’, one who officiates as priest at the Shrāddha and other performances by several persons, or performs propitiatory rites for others; one should not go to a sacrifice where such a man happens to be the Hotr, priest.

VERSE CCVI

This verse is quoted in Viramitrodaya (Āhnika, p. 494), which explains ‘ashtīla’ as ‘conducive to adversity’;—and ‘pratīpa’ as ‘disagreeable’;—and in Prāyashchittavivēka (p. 250), which remarks that the entire verse is ‘Arthavāda’.

VERSE CCVII

The first half of this verse is quoted in Mūtāksarā (on 3. 290);—in Madanapārijāta (p. 944);—and in Viramitrodaya (Āhnika, p. 494), which explains ‘mattah’ as ‘intoxicated, either by wine or by wealth etc.’—and ‘ātrah’ as ‘afflicted with a very serious disease’.

This verse is quoted in Smṛtitattva (p. 451), which explains ‘Kīshakītvapanna’ as ‘defiled by the presence of
hair or insects';—and 'Kāmataḥ' as 'intentionally';—in Viramitrodaya (Āhnika, p. 517), which adds that since the text has added the qualification 'Kāmataḥ', there should be no harm if the food happens to be touched by the foot unintentionally;—in Hēmādri ( Shraddha, pp. 610 and 770);— in Smrtisāroddhāra (p. 296);—and in Prāyashchittaviveka (p. 260), which explains 'Kēshakītāvapannam' as 'cooked along with hairs or insects'.

**VERSE CCVIII**

This verse is quoted in Smrtitattva (p. 451), which explains 'bhrūṇagha' as 'an outcast,'—'udakiyā' as 'the woman in her courses,'—and 'patatrinavalīḥham' as 'what has been eaten by the crow and other birds.'

It is quoted in Viramitrodaya (Āhnika, p. 518), which explains 'udakiyā' as 'the woman in her courses,'— 'patatrin' as 'birds,'—and 'avalīḥham' as 'eaten';—in Hēmādri ( Shraddha, p. 610);— in Prāyashchittaviveka (p. 260);—and in Smrtisāroddhāra (p. 296).

**VERSE CCIX**

The second half of this verse is quoted in Mitākṣarā (on 3. 290).

The verse is quoted in Smrtitattva (p. 451), which explains 'ghustāṇnam' as 'the food that is offered at sacrificial sessions and other similar occasions, to all and sundry by public proclamation';—and in Viramitrodaya (Āhnika, p. 495), which explains 'ghusṭāṇna' in the same manner as Smrtitattva, but quotes Medhātithi's second alternative explanation of it as 'what had been previously promised to another person'; 'vishēṣatah' has been added with a view to indicate the exceptional objectionability of the food;—'gāṇa' is 'multitude,'—this term is not applicable to brothers who have
not separated;—‘ganikā’ is a ‘prostitute’;—‘what has been condemned by a disinterested person learned in the Veda, even without his detecting any of the specified defects.’

It is quoted in Ṣemādhri (Shrāddha, pp. 510 and 771);—and in Prāyashchittavīvēka (p. 260), which adds the following notes:—‘Ghūṣṭāṇṇam’, that food which is offered publicly with such words as ‘who is there who will take this food?’,—‘gaṇāṇṇam’, food cooked by several persons jointly.

CCX

‘Baddhasya nigāḷasya’—‘One who is only verbally confined and one who is bound with cords or iron chains’ (Medhātithi);—‘one bound with chains’ (Kullūka).

This verse is quoted in Mitāksarā (on 3. 290);—in Ṣudanaprījātā (p. 944);—in Smṛtitattvā (p. 451);—and in Viṣṇumītrodaya (Āhnikā, p. 495) which adds the following notes:—‘Stēna’ is ‘one who takes away what belongs to another,’—‘gāyana’ is ‘one who makes a living by singing,’—‘tākṣan’ is ‘one who has carpentry for his livelihood,’—and ‘Vārdhusika,’ is ‘one who makes a living by charging improper rates of interest, or by making undue profits by trade; and adds that the term is also applied to ‘one who brags of his own superior virtues and decries others’—this on the strength of a text quoted from Viṣṇu:—‘dikṣita’ is ‘one who has been consecrated by means of the Dīkṣanīya-Iṣṭi,’—whose food should not be eaten prior to the ceremony of purchasing the Soma, or before the Agnīśomīya vapāyāga;—‘kadarva’ is ‘the miser,’ defined by Dēvala as ‘one who, through greed for amassing wealth, causes suffering to himself, his wife and children, as also hinders the right fulfilment of his religious duties’;—‘baddhasya’ means ‘bound with ropes,’ or ‘bound only verbally;’—and ‘nigāḷasya’ means ‘one who is in chains’; though ‘nigāḷa’ means ‘chains’ only, yet it stands here for one who is
in chains; [this is as Medhātithi has explained the terms];—
or the genitive in ‘nigavrasya’ may be taken in the sense of
the instrumental, so that the two words ‘baddhasya
nigavrasya’ may be taken together as ‘nigavrāna baddhasya’
one bound in chains;—this according to Kalpataru.

This is quoted in Hemādri (Srīdha, p. 710);—and in
Prayāshchittaviveka (p. 260), which defines ‘Vārdhūśika’
according to Yama as ‘one who buys things cheap, and sells
them dear, as also one who makes a living by lending money
on interest’; and explains ‘dikṣitah’ as ‘the person who has
performed the Dikṣaniya Iṣṭi’; his food is forbidden till the
end of the sacrifice in connection with which that Iṣṭi has
been performed,—and ‘kudarya’ as ‘he who amasses wealth
at the cost of much discomfort to himself, his religious per-
formances, his wife and children;—‘baddhasya,’ one who is
tied with a rope,—‘nigavrā,’ chain.

VERSE CCXI

‘Shūdrasyochchhīṣṭam’—‘Food of a Shūdra, and the
leavings of any man’ (Kullūka and Nārāyaṇa);—‘the leavings
of a Shūdra’ (Medhātithi, Rāghavānanda, Govindarāja and
Nandana).

This verse is quoted in Mitāksarā (on 3. 290);—in
Smṛti-tattva (p. 451) which explains ‘paryuṣītām’ as
‘food kept overnight’, and ‘uchchhīṣṭa’ as ‘leavings’;—and in
Viramitrodāya (Ānhikā, p. 495) which adds the following
notes:—‘Abhīṣasta’ is ‘one accused of such crimes as make
one outcast’;—‘sandaka’ is ‘hermaphrodite’;—‘pumśchalt’ is
‘unchaste woman’;—‘dāṃbhika’ is ‘the religious hypocrite’;
‘shukta’ is that which has been very much soured by the
contact of the juice of other things;—‘paryuṣīta’ is ‘food kept
over-night,’ even though not soured;—according to Haradatta,
food cooked during the day becomes ‘paryuṣīta’ after sunset,
and that cooked during the night becomes so after sunrise;—
one should not eat the 'leavings' of a Shūdra; though the eating of all 'leavings' has been forbidden, yet that of the Shūdra has been specified for the purpose of indicating that this is doubly objectionable;—or the meaning of the clause 'shūdrasyochechhiṣṭam' may be that 'one should not eat a Shūdra's food, nor the leavings of any person';—or 'out of the dish out of which a Shūdra has eaten and left some food.'

It is quoted in Hēmādri (Shrāddha, p. 772);—and in Prāyashchittavivēka (p. 250) which explains 'ṣanḍaka' as 'sexless'; and adds that of 'shaktu' and 'paryuṣita' food, only repeated eating involves expiation.

VERSE CCXII

'Ugra'—'A man of the Ugra caste' (Medhātithi, Govindarāja, Nārāyaṇa and Nandana)—'a king' (suggested by Medhātithi, and Govindarāja);—'one who perpetrates dreadful deeds' (Kullūka and Rāghavānanda).

This verse is quoted in Mitākṣarā (on 3. 290);—in Smṛtitattva (p. 451), which adds the following notes:—
The food that has been cooked for the newly-delivered woman should not be eaten by members of her family;—'paryāchānta'—when several men are eating in a line, if any one of them happen to rinse his mouth, the others should not continue to eat;—'anirdasham' is the food of a man who has not got rid of the impurity due to child-birth.

It is quoted in Madanapārijata (p. 945);—and in Viramitrodāya (Āhnika, p. 495), which adds—'chikitsaka' is 'one who makes a living by administering medicine';—'mrgayu' is one who kills animals by means other than arrows, i.e., by means of traps and such contrivances;—'Krūra' is the man who harbours within him much anger, i.e., ill-tempered;—'uçekhiṣṭabhōjī'—who eats such leavings as are forbidden;—'ugra' is one who does cruel deeds, or one who is born of a Kṣatriya father and Vaishya mother, or a king;—
'Sūtikāñnam'—the food that has been cooked for a newly-delivered woman should not be eaten even by members of her own family;—‘paryāchántam’—when several men are eating in a line, if some one should ignore the presence of others and rinse his mouth, then the food before the others becomes ‘paryāchánta’; but there is no harm if the person rinsing his mouth happen to be one’s ‘elder’;—or ‘paryāchánta’ may be explained as that food over which the water of mouth-washing has been thrown;—‘anirdasham’ is the food of a person still impure by reason of child-birth.

It is quoted in Hēmādri (Śrāddha, p. 772);—and in Prāyashchittavivēka (p. 260) which has the following notes:—‘sūtikāñnam’, food cooked for a woman newly delivered; ‘within ten days of the delivery’ (‘anirdasham’), according to the commentator who says that ‘anirdasham’ qualifies ‘sūtikāñnam’;—‘paryāchántam’, which is in close proximity to the water dropped in rinsing the mouth.

VERSE CCXIII

‘Nagaryannam’—‘Food given by the lord of a city, even though he may not be a king’ (Medhātithi); ‘food belonging to a whole town’ (Kullūka and Govindarāja).

This verse is quoted in Mitākṣara (on 3. 290);—and in Smṛtītattva (p. 451) which says—‘anarchita’ is that which is given in an insulting manner; ‘vrthā-māmsa’ is that which has not been prepared for offering to the gods and Pitr;—the ‘avārā’ woman is one who has no husband or son; this prohibition applies to only such women as are not related to one’s self;—‘nagaryanna’ is the food belonging to the master of a city;—‘avaksuta’ is that over which some one has sneezed.

It is quoted in Madanapāriyāta (p. 945);—and in Vīramaítrodaya (Āhnika, p. 495), which adds the following notes:—‘anarchita’—the food is so called when it is
offered without due respect, to one who deserves respect;—
‘vṛthāṁśa’ is that meat which has not been cooked for
offering to the gods and Pītris;—‘avirā’ is a woman without
husband or sons, or grandsons or great-grandsons; this pro-
hibition applies to the case of an unrelated woman, such being
the custom, says Shūlapāṇi;—‘dvīsat’;—is one who causes
injury;—‘nagari’ is the master of a city, even though he may
not be the king, says Medhātithi;—‘patīta’ is the Brāhmaṇa-
murderer and the like;—‘avaksutam’—sneezed upon.

It is quoted in Hemādrī (Shrāddha, p. 773);—and in
Prāyashchittavīkṣa (p. 260), which adds the following
notes:—‘Anarchitam’, rejected as bad,—‘avirā’, a woman
without husband or sons or any male relatives,—‘nagari’
means a ‘person in charge of a city’,—‘avaksutam’, which has
been sneezed upon.

**VERSE CCXIV**

This verse is quoted in Mitāksarā (on 3. 290);—in
Madanapārijāta (p. 945);—and in Viramitrodaya
(Āhnika, p. 495), which adds the following notes:—‘Pishuna’
the back-biter,—‘anṛti’ is the perjuror and such others,—
the person who makes over to another person the merit of
a sacrificial performance and receives money in return is called
‘Kratwikrayaka’;—‘shailūṣa’ is one who makes a living
by dancing,—‘tantuvaśa’ is one who lives by weaving cloth;
—‘kṛtaugna’ is the person who does not acknowledge
the good done to him;—in Hemādrī (Shrāddha, p. 773);—and in
Prāyashchittavīkṣa (p. 260), which adds the follow-
ing notes:—‘Shailūṣa’ is defined in the Adipurāṇa as ‘an
actor who is looking out for a living’;—‘Tunnavaśa’ ‘one who
works with needles.’

**VERSE CCXV**

This verse is quoted in Mitāksarā (on 3. 290);—
in Madanapārijāta (p. 945);—and in Viramitrodaya
(Āhnika, p. 495), which adds the following notes:—‘Karṇārā’ is the iron-smith,—‘niśāda’ is a particular mixed caste,—‘raṁgāvatāraka’ persons, other than the dancer and the singer, who help in the stage; or, as Medhātithi says, one who, through curiosity, visits each and every stage;—‘suvaṁnakartā’ is one who alters gold,—‘Vaiṇa’ is the person living by piercing bamboos, or, as Medhātithi says, one who makes a living by making bamboo-flutes;—in Hēmādri (Shrāddha, p. 773);—and in Prāyashchittaviveka (p. 260), which explains ‘niśāda’ as ‘an inversely mixed caste’;—‘raṁgāvatāraka’ as ‘one who helps, in a subordinate capacity, at theatrical performances by singing or dancing’;—‘vēna’, one who deals in articles made of bamboo.

VERSE CCXVI

‘Nṛshamsa’—‘cruel person’ (Medhātithi, Govindarāja and Kullūka);—‘a bard’ (Nārāyaṇa and Rāghavānanda, also suggested by Medhātithi).

This verse is quoted in Mitākṣarā (on 3. 290);— in Madanapārījāta (p. 945);—and in Viramitrodāya (Āhnika, p. 496), which adds the following—‘Shravān’ is one who keeps dogs for hunting-purposes,—‘Shaunḍika’ is the liquor-seller,—‘Chēlanirnējaka’ is one who lives by washing clothes,—‘rajaṇaka’ is the cloth-dyer,—‘nṛshamsa’ is one devoid of pity—and the man in whose house a recognised paramour lives;—in Hēmādri (Shrāddha, p. 774);—and in Prāyashchittaviveka (p. 251), which explains ‘Shravān’ as ‘one who keeps dogs for hunting purposes’ and remarks that ‘Shaunḍika’ and the other terms stand for the twice-born person who follows these professions.

VERSE CCXVII

This verse is quoted in Mitākṣarā (on 3. 190);— in Madanapārījāta (p. 945);—and in Viramitrodāya
(Āhnika, p. 496), which adds that one should not eat the food of a person who brooks the presence of a paramour in his house, as also of one who, in all things (sarvashah) is under the sway of women,—*anirdasham prēṭānnam* is that food which has been offered to the dead within ten days of the death,—*atuṣṭikaram* is that food the taste of which is not agreeable;—in Hēmādri (Shrāddha, p. 774);—and in Prāyashchittavivēka (p. 261).

**VERSE CCXVIII**

This verse is quoted in Viramitrodaya (Āhnika, p. 507);—in Smṛtitattva (p. 542) to the effect that the eating of King’s food involves a heavy penance;—in Hēmādri (Shrāddha, p. 782);—and in Prāyashchittavivēka, (p. 352).

**VERSE XIX**

This verse is quoted in Viramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha, p. 782).

**VERSE CCXXX**

*Cf.* 3. 180-181.

This verse is quoted in Viramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha, p. 782).

**VERSE CCXXXI**

This verse is quoted in Viramitrodaya (Āhnika, p. 507);—and in Hēmādri (Shrāddha p. 782).

**VERSE CCXXXII**

This verse is quoted in Aparārka (p. 240), which adds that the term ‘krēchhvrā’ here stands for the ‘utikrēchhvrā,’ on the strength of a text quoted from Shaṅkha;—
in Parāsharamādhava (Prāyahschitta, p. 300), which adds that what is prescribed in the first half is to be done only in the event of the man being unable to throw out the food eaten; and again on p. 305;—in Smṛtitattvam (p. 542);—and in Prāyahschittaviveka (pp. 252, 261 and 524).

VERSE CCXXXIII

This verse is quoted in Madanapārijāta (p. 341), which explains 'asvṛddhinaḥ' as 'one who does not offer the daily Shrāddha'; and adds that this is meant to indicate the compulsory character of these Shrāddhas,—and 'ekarātrikam' is explained as 'what is enough for one day.'

Buhler notes that Nārāyaṇa explains 'asvṛddhinaḥ' as 'destitute of faith'. But the reading thus explained must be 'asvṛddhinaḥ' which is a varā: lec: noted by Medhatithī.

The verse is quoted in Vivamitrodaya (Āhnikā, p. 490) which adds that the term 'Shrāddha' here must be taken as standing for the Pākayajñā, which is prescribed for the Shūdra;—he who performs that is called 'Shrāddhin' ;—if a Shūdra does not perform it, his 'cooked food' should not be eaten;—such is the explanation given by Medhatithī. Kalpataru on the other hand, has explained the term 'Shrāddha' as standing for the daily Shrāddhas. In some places the word is read as 'Aṣhṛddhinaḥ', which means 'devoid of faith'.—In the event of 'abnormal distress'—'avṛttau'—one should receive from him uncooked—not cooked—rice or other grain, just enough to last for one day.

It is quoted in Vidhānapārijāta (II, p. 250);—in Prāyahschittaviveka (p. 253), which explains 'asvṛddhini-nāḥ' as the Shūdra 'who is not entitled to partake of Shrāddha food';—in Hēmādri (Shrāddha, p. 785);—and in Shuddhkauumudi (p. 320).
VERSES CCXXIV-CCXXV

_Cf._ 10.73.

These verses are quoted in _Viramitrodaya_ (Āhnika, p. 508);—and in _Hēmādri_ (Shrāddha, p. 768).

They are referred to also in the _Mahābhārata_ (12. 264. 11) as ' _Brahmagītā gāthā_'.

VERSE CCXXVI

This verse is quoted in _Aparārka_ (p. 290);—and in _Hēmādri_ (Dāna, p. 86).

VERSE CCXXVII

This verse is quoted in _Parāsharamādhava_ (Āchāra, p. 165);—and in _Hēmādri_ (Dāna, p. 7).

VERSE CCXXVIII

This verse is quoted in _Aparārka_ (p. 385);—and in _Hēmādri_ (Dāna, p. 7).

VERSE CCXXIX

_Cf._ The _Mahābhārata_, 13. 57. 22.

This verse is quoted in _Parāsharamādhava_ (Āchāra, p. 177);—in _Aparārka_ (p. 385);—in _Smṛtitattva_ (II, p. 364);—in _Hēmādri_ (Dāna, p. 152);—and in _Dānakriyākaumudi_ (p. 43).

VERSE CCXXX

This verse is quoted in _Parāsharamādhava_ (Āchāra, p. 177);—in _Aparārka_ (p. 386); in _Smṛtitattva_ II, p. 364;—in _Hēmādri_ (Shrāddha, p. 656);—in _Hēmādri_ (Dāna, pp. 152 and 567);—and in _Dānakriyākaumudi_, (p. 52).
VERSE CCXXXI

This verse is quoted in Parāsharamādhava (Āchāra p. 177);—in Aparārka (p. 386);—in Smṛtitattva (II, p. 364);—in Hēmādti (Dāna, p. 152);—and in Dānakriyākaumudi (p. 46).

VERSE CCXXXII

This verse is quoted in Parāsharamādhava (Āchāra, p. 177);—in Aparārka (p. 386);—in Smṛtitattva (II, p. 364);—in Hēmādti (Dāna, p. 152), which explains 'brahmaśārṣṭitām' as the 'condition of Brāhmaṇa';—and in Dānakriyākaumudi (p. 66).

VERSE CCXXXIII

This verse is quoted in Vivamitrodaya (Samskāra, p. 516);—and in Smṛtichandrīkā (Samskāra, p. 145).

VERSE CCXXXIV

'Bhāvāna'—'Disposition' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'motive' (suggested by Medhātithi, and also Kullūka).

This verse is quoted in Hēmādri (Dāna, p. 17), which explains 'bhāva' as standing for the predominance of one or other of the three guṇas, Sattva, Rajas and Tamas.

VERSE CCXXXV

This verse is quoted in Aparārka (p. 290);—and in Smṛtitattva (p. 894), which adds the following;—where the giver gives with respect, and the receiver receives it with respect,—both go to heaven; while by giving or receiving with disrespect, both go to hell'—such is the explanation given by Kullūka Bhāṭṭa. Thus the 'archā', 'respect', which appears
as an adverb, serves as an adjective also, qualifying the men concerned; it is for this reason that Maithila writers have declared that gifts should be made after the object to be given as well as the Brāhmaṇa receiving it have both been worshipped; —and in Dānakriyākaumudi (p. 8).

VERSE CCXXXVI

This verse is quoted in Hēmādri (Dāna, p. 90).

VERSE CCXXXVII

This verse is quoted in Hēmādri (Dāna, p. 90).

VERSE CCXXXVIII

This verse is quoted in Aparārka (p. 232), which reads 'vaprikāh' for 'puttikāh', and explains it as 'a particular kind of art'; —and in Viramitrodaya (Paribhāṣā, p. 64), which explains 'puttikā' as 'a kind of art'; and explains that this and the following verses are meant to eulogise Dharma.

VERSE CCXXXIX

This verse is quoted in Aparārka (p. 232); —and in Viramitrodaya (Paribhāṣā, p. 64).

VERSE CCXL

This verse is quoted in Aparārka (p. 232); —and in Viramitrodaya (Paribhāṣā, p. 64).

VERSE CCXLI

The verse is quoted in Aparārka (p. 232); —and in Viramitrodaya (Paribhāṣā, p. 64).
VERSE CCXLII

This verse is quoted in Aparārka (p. 232);—in Hemādri (Vrata, p. 14);—in Viramitrodaya (Paribhāṣā, p. 64), which explains 'tamas' as 'sin';—and in Nṛsimha- prasāda (Samskāra, pp. 17 a and b).

VERSE CCXLIV

This verse is quoted in Viramitrodaya (Samskāra, p. 587);—in Vīdhānapāriyāta (p. 674);—and in Samskāramatnāmalā (p. 75). All these quote the following description of the 'uttama' as from Manu; but these verses are not found in Manu—

विषुद्धः कर्ममिथवै श्रुतिस्वै सत्तितिविनिविधिति: ।
शविपतुत्रश्वश्वर्य महाकुलसमिन्विता: ।
महाकुले ये सम्बद्ध महत्वे च ब्यवसिता: ॥
सन्नुक्तासलमिन्विता: साधव: सम्बद्धिन: ।
लोभाण्डग्रेवार्थ मानमोहाबंदिवर्जिता:।
अकोधना: सुप्रसादः कार्यस्वतबन्धिन: सदा ॥

and as description of 'adharma' they quote Manu 3. 150-152.

It is quoted in Samskāramayūkha (p. 75);—and in Smṛtichandrikā (Samskāra, p. 205).

VERSE CCXLVII

This verse is quoted in Aparārka (p. 406), which explains 'abhayaadaksinā' as 'abhayaadāna', 'gift of fearlessness';—in Mitākṣarā (on 1. 214);—in Parāshar- ramādha (Āchāra, p. 190);—in Madanapāriyāta (p. 220), which adds the following explanations:—
'śdha' is 'fuel';—'sarvatah' means 'even from the Shūdra',
—the 'gift of fearlessness' being acceptable even from a Mīčchha; all this refers to one who is still engaged in the receiving of gifts, not to one who has renounced the acceptance
of gifts;—in Vidhānapārījāta (II, p. 249), which adds—'sarvatah' means 'even from the Shūdra', the 'gift of fearlessness' being acceptable from the Mlecchha also;—in Nṛsimhaprasāda (Āhnika, pp. 35 b and 37 b);—and in Hēmādri (Dāna, p. 56), which explains 'ēdhāh' as wood and 'abhīvydyatam' as 'presented unasked.'

VERSE CCXLVIII
This verse is quoted in Aparārka (p. 407), which adds that the term 'bhikṣā' here stands for 'cooked food';—and in Hēmādri (Dāna, p. 56).

VERSE CCXLIX
This verse is quoted in Aparārka (p. 407);—and in Hēmādri (Dāna, p. 56).

VERSE CCL
This verse is quoted in Aparārka (p. 406); in Mitāksarā (on 1. 214);—in Parāshavaramādhava (Āchāra, p. 190);—in Madanapārījāta (p. 220), which adds—'mani' stands for those that serve as antidotes to poisons,—'dhānā' is 'fried grain,'—these one should not refuse;—in Prāyaschittavivēka (p. 412), which explains 'na nirmudēt' as 'should not refuse when presented unasked';—in Hēmādri (Dāna, p. 56);—and in Nṛsimhaprasāda (Āhnika, p. 37 b).

VERSE CCLIV
Cf. 5. 253.
This verse is quoted in Viramitrodaya (Āhnika, p. 492), which explains 'atmanivedana' as 'declaring his family, his character, his motive in seeking service and the ways in which he is going to serve';—and in Hēmādri (Srāddha, p. 785).

VERSE CCLX
Cf. 2. 244.
This verse is quoted in Nityāchārāpradīpa (p. 42).
Discourse V

VERSE IV

This verse is quoted in Parāshurāmādhava (Prāyashchitta, p. 8) to the effect that laziness also is the source of a ‘force’ that brings about untimely death;—in Viramitrodaya (Āhmyika, p. 510), which explains ‘ālusya’ as ‘not being disposed to perform one’s duty, even when he is able to do it’;—‘annadoṣa’ as standing for defective production and so forth;—and in Smrtisāroddhāra (p. 294.)

VERSE V

This verse is quoted in Viramitrodaya (Āhmyika, p. 510), which explains ‘amēdhyaaprabhavāni’ as ‘produced directly from human ordure, or in trees growing from seeds passed with human excreta’;—and in Smrītatattva (p. 448), which reads ‘karakāṇi’ (for kavakāṇi) and explains it as ‘chhatrāka’, ‘mushroom;’ and explains ‘amēdhyaaprabhavāni’ as ‘produced from ordure and such things.’

VERSE V

This verse is quoted in Aparārka (p. 247);—in Mitāksāra (on 1. 171), which notes that the addition of the epithet ‘red’ makes it clear that the prohibition does not apply to such exudations as assafeūtida, camphor and the like;—and in Parāshurāmādhava (Āchāra, p. 711), which adds—‘the red exudations’ meant are the lac and the rest, —the epithet ‘red’ indicating that such exudations as are
white, e.g., asafetida, camphor and the like—are not forbidden, —‘shēlu’ is shlesmātaka,—‘pēyūsa’ is ‘new milk,’ i.e., the milk of the newly-delivered cow, whose blood-flow has not ceased; and in support it quotes verse 8 following.

It is quoted in Vīramitrodāya (Āhnikā, p. 510), which adds the following notes—‘Vṛksanivṛśa’ is ‘the solidified exudation from trees’,—‘Vrashchana’ is cutting, and the exudations from cuttings are to be avoided even when they are not red. The prohibition does not apply to such things as asafetida, camphor and the like,—‘shēlu’ is shlesmātaka,—and ‘pēyūsa’ is the milk of the newly delivered cow, which solidifies at the slightest contact with fire;—in Hēmāḍrī (Śraddha, p. 567);—and in Prāyashchittavivēka (p. 287).

VERSE VII

Cf. The Mahābhārata 13.104.41.

This verse is quoted in Śrīttatattva (p. 448), which explains ‘vrthā’ as ‘what is cooked for oneself, and not for being offered to gods or pītrās’;—and quotes the Chhandogaparishista as defining ‘kṛṣara’ to be ‘rice and sesame cooked together’;—‘samyāva’ is a preparation of ‘butter, milk, molasses, and the flour of wheat and other grains’;—‘anupākṛtāmānsa’ is ‘meat not consecrated by mantras’;—‘devānā’ is ‘food prepared for offering to gods’;—‘havis’ is the ‘sacrificial cake’ and such things;—and in Hēmāḍrī (Śraddha, p. 610.)

VERSE VIII

‘Sandhini’—‘a cow that gives milk only once a day’ (Medhātithī and Govindarāja);—‘a cow in heat’ (Kullūka, who quotes Hārīta in support, Nārāyaṇa and Rāghavānanda);—‘a cow big with calf’ (Nandana);—‘a cow whose own calf being dead, is milked with the help of another’s calf (‘some one’ mentioned in Medhātithī.)
This verse is quoted in Mitākṣarā (on 3. 290), where it is said that the unintentional drinking of these milks, if done once only, makes one liable to the penance of a single day's fast, while if done intentionally, or if repeated, it entails a three days' fast.

It is quoted in Parāsharamādha (Āchāra, p. 712), where the 'Sandhinī' is described as 'the cow that approaches the bull', i.e., the cow in heat', and the 'anirdāsā' as 'the one that has not passed more than ten days since delivery.'

It is quoted in Smrītīvatra (p. 448), which adds the following: — 'anirdāsā' is that which has not passed ten days since its delivery; — the 'cow' stands for the goat and the buffalo also; — एकाशर्पा are the horse and other one-hoofed animals; — the 'sandhinī' is the cow that seeks for the bull; the avoiding of the second 'goh' in the second line indicates that it is the milk of the cow only that has lost its calf, and not that of the goat or the buffalo.

It is quoted in Viramitrodaya (Āhnika, p. 525), which adds the following: — 'nirdāsā' is the cow that has passed ten days since delivery; — एकाशर्पा are the horse and other one-hoofed animals — अविका is 'the milk of the ewe'; — 'sandhinī' is the cow in heat; — विवतसार is one devoid of her calf.

It is quoted in Madanapāriyāta (p. 929), which contains the same remarks as Mitākṣarā; — in Nṛsimhaprasāda (Śrāddha, p. 13 a); — in Hēmādṛī (Śrāddha, p. 567); — in Shuddhikaumudī (p. 323), which explains 'एकाशर्पा' as standing for the Horse and the like, and 'Sandhinī' as the cow 'which has been covered by the bull'; — and in Prāyashchittavivēka (p. 335).

VERSE IX

"Cf. Shatapatha Brāhmaṇa 1.2.3.9, for an early list of animals whose flesh is forbidden" — Hopkins.
This verse is quoted in Mitākṣarā (on 3.290);—and in Smṛtitattva (p. 448), which adds that the term ‘mṛgā’ here stands for animals, and not for the deer only; since the ‘buffalo’ is cited as an exception;—‘shukta’ is the name of those things that, by themselves sweet, become soured by keeping.

The first half is quoted in Aparārka (p. 246), which adds that the phrase ‘payovarjyam’ has to be supplied.

The verse is quoted in Viramitrodaya (Āhnika p. 525), which takes ‘āranyānām mṛgānām’ together, and explains it as standing for the Ruru, Mahiṣa, Prṣata and the rest;—in Nṛsimhaprasāda (Śrāddha p. 13 a);—in Hēmādri (Śrāddha, p. 567);—in Prāyashchittuvivēka (p. 335);—and in Shuddhikaumudi (p. 323).

VERSE X

This verse is quoted in Mitākṣarā (on 3.290);—in Smṛtitattva (p. 448), which explains ‘dadhisambhavam’ as standing for the takra and other similar preparations;—and again on p. 182;—and in Hēmādri (Śrāddha, p. 616).

VERSE XI

This verse is quoted in Viramitrodaya (Āhnika p. 540), which adds the following notes:—‘Kravyādah’ are the vulture and other birds that eat raw flesh only, and also the peacock and others that eat both raw and cooked flesh;—‘grāmanivāsinah’ stands for such village-birds as the pigeon and the like, which do not eat flesh;—the term Shakunin is to be construed with both ‘kravyādah’ and ‘grāmanivāsinah’;—śakashaṅha’ are the horse and other one-hoofed animals,—‘anirdistah’ means ‘those that are not mentioned in the Shruti as fit for eating’; those that are mentioned as such should certainly be eaten; this refers to such sacrificial animals as are mentioned in the Vedic texts like
the following:—‘One should sacrifice the horse to Tvaṣṭr’; which implies that the flesh of the horse so sacrificed must be eaten;—‘Tittibha’ is the name of the bird that makes the ‘fi fi’ sound.

It is quoted in Hēmādri (Shrāddha, p. 582);—and in Smytisāroddhārā (p. 298).

VERSE XII

This verse is quoted in Viramitrodaya (Āhnika, p. 540), which adds the following notes:—‘Kalaviṅka’ is the chaṭaka, the sparrow; these being already included under ‘grāmanivāsinah’, their separate mention is meant to indicate that they are always to be avoided; which implies that the ‘chāsa’ and other ‘grāmanivāsi’ birds may be eaten. [All this latter note is attributed to Medhātithi by the writer; but no words to this effect are found in Medhātithi; see Translation].—The epithet ‘grāma’ in ‘grāmakukkuṭah’ indicates that wild kukkuṭa is not forbidden; ‘sāraca’ in the bird called ‘puskara’, which has a long neck, long feet and is of blue colour;—‘Rajjudāla’ is the wood-pecker;—‘dātyūha’ the black-necked bird;—‘Shuka’ is parrot;—‘sārikā’ is well known by its own name.

It is quoted in Hēmādri (Shrāddha, p. 583).

VERSE XIII

This verse is quoted in Viramitrodaya (Āhnika, p. 540), which adds the following notes:—‘pratudāh’ are the birds that strike with the peak and then eat;—‘jālapāda’ is the web-footed bird, e.g. the chāsa and the like;—‘koyasti’ is a species of wild birds;—‘nakhaśikira’ is the bird that scratches out food with its nails;—‘nimajjya matsyādān’ are those birds that catch fish by diving under water; e.g. the aquatic crow and the like;—‘sūnā’ is the slaughter-house, and ‘sūnā’ is that which is got from there;—‘vallūra’ is dry fish.

It is quoted in Hēmādri (Shrāddha, p. 583).
VERSE XIV

This verse is quoted in Viramitrodaya (Āhnika, p. 543), which adds the following notes:—The ‘vaka’ and the ‘balākā’ are well known birds;—kākola is the Dronakāka;—khānjarīta’ is the khaṇjana;—‘matsyādāh’ are the alligator and the like;—the prohibition of the ‘vid-varāha’ implies the sanction of the wild boar.—‘sarvashaḥ’ means ‘in every way’;—and in Hēmādri (Srāddha, p. 583).

VERSE XV

This verse is quoted in Viramitrodaya (Āhnika, p. 546), which adds that this is an arthavāda to the prohibition of eating fish that has gone before in the preceding verse;—in Smṛtitattva (p. 448);—and in Smṛtisāroddhāra (p. 299).

VERSE XVI

Medhātithi and Govindarāja explain the meaning to be that “The Pāṭhīna and the Rohita are to be eaten only when offered to the gods or Pitṛs, and not ordinarily, while those enumerated in the second half are to be eaten ‘sarvasah,’ at all times.”—Kullūka objects to this explanation on the following grounds:—There is no authority for the view that the two kinds of fish are to be offered at Shrāddhas, eaten only by the person invited at it, not by the performer of the Shrāddha or other persons, while the other kinds are to be eaten by others also;—in fact all other authorities have placed all those mentioned here on the same footing. Kullūka’s own explanation is as follows:—‘The Pāṭhīna and the Rohita should be eaten, as also the Rājiva and the rest’;—and the phrase ‘niyuktau havyakavyoh’ he takes as standing by itself, in the sense that ‘all things that are forbidden may be eaten, when one is threatened with starvation, after they have been offered to the gods and Pitṛs.’
This verse is quoted in *Mitākṣarā* (on 1. 178), which goes one farther than Medhātithi, and adds that those enumerated in the second line also are to be eaten only when offered at Shrāddhas and sacrifices;—and in *Viramitrodaya* (Āhnika, p. 547), which adds the following notes:—‘ādyau’ means ‘are to be eaten’—when they are ‘niyuktava’—i.e., used for the purpose of Shrāddha and other offerings;—‘Pāṭhina’ is that which is also called ‘Chandraka;’ ‘Rājiva’ is red-coloured, ‘Simhatunḍa’ is that which has its mouth like the lion’s, ‘Sashalka’ are fish covered with shell-like skin.

It is quoted in *Smritattva* (p. 449);—in *Hemādri* (Shrāddha, p. 577);—and in *Smrtisāroddhāra* (p. 300), which explains ‘niyuktava,’ as employed for Shrāddha and other purposes, and ‘ādyau’ as ‘may be eaten,’ ‘rājiva’ as red-coloured.

**VERSE XVII**

This verse is quoted in *Viramitrodaya* (Āhnika, p. 544), which adds the following notes:—‘Ekachara’ are those animals which, as a rule, roam about alone, such for instance as serpents;—‘ajñātāḥ’—whose name and species are unknown, i.e., one should not eat unknown animals which, though not falling under any species either generally or specifically prohibited, are understood by implication to be included under those that are permitted;—nor should one eat any five-nailed animals, with the exception of the *shashaka* and the rest (enumerated in the next verse).

**VERSE XVIII**

This verse is quoted in *Mitākṣarā* (on 1. 177);—in *Viramitrodaya* (Āhnika, p. 545), which explains ‘ekato-dataḥ’ as ‘those that have only one line of teeth’;—and in *Smrtisāroddhāra* (p. 299).
VERSE XIX

This verse is quoted in Aparārka (p. 1157), which notes that the intentional eating of these things make the twice-born person an ‘outcast,’ i.e., disqualifies him from all that is done by twice-born persons, and the expiation for this would be the same as that prescribed for wine-drinking.

It is quoted in Mitākṣarā (on 1. 176), which says that this refers to intentional and repeated eating of the things; also on 3. 229;—in Parāsharamādhava (Prāyashchitta, p. 317), as referring to intentional eating;—and in Madanapārijāta (p. 825) to the effect that the intentional eating of forbidden things is equal to wine-drinking; and again on p. 927, to the effect that it is intentional and repeated eating that is equal to wine-drinking and hence makes one outcast, while by intentionally eating these only once, one only becomes liable to the performance of the Chāndrāyana.

VERSE XX

Cf. 11. 155, 213 and 219.

This verse is quoted in Madanapārijāta (pp. 927 and 825) as laying down the expiation for the unintentional eating of the things;—in Parāsharamādhava (Prāyashchitta, p. 317) to the same effect, with the additional note that the ‘Sāntapana’ meant here must be that which extends over seven days.—The last quarter is quoted twice in Mitākṣarā on 3. 290, to the effect that if one eats forbidden things other than those here mentioned only once, and that unintentionally, he has got only to fast for the day;—under 1. 175 to the effect that the eating of the forbidden birds unintentionally makes one liable to fasting for the day;—and the first three quarters on 1. 176, where it is pointed out that it refers to unintentional and repeated eating of the things;—also, on 3. 229 as laying down the expiation for unintentional eating.
It is also quoted in Aparārka (p. 1157), to the effect that by unintentionally eating the things enumerated repeatedly one becomes liable to the Yati-chāndrāyana, and by eating other forbidden things to fasting during the day.

VERSE XXI

Cf. 11.212.

This verse is quoted in Mitākṣarā (on 3.290) as laying down the expiation for cases of suspected eating of forbidden things;—and in Prāyashchittaviveka (p. 340).

VERSE XXII

This verse is quoted in Mitākṣarā (on 1.179) to the effect that just as there is nothing wrong in the eating of meat which is the remnant of sacrificial and Shrāddha offerings, so also there is none in eating that which is left after the dependents have been fed.

It is quoted in Viramitrodaya (Āhnika, p. 537), which adds that animals are to be killed for feeding one's dependents, only when there is no other means of feeding them; and this implies also that there is no harm in one's eating the meat himself that is left after the feeding of dependents;—and in Smṛtisāroddhāra (p. 301).

VERSE XXIII

Viramitrodaya (Āhnika, p. 537) quotes this verse as Arthavāda to the preceding verse, the meaning being as follows:—'Inasmuch as in ancient sacrifices performed by sages, edible sacrificial cakes used to be made of animals and birds killed for the purpose, these may be killed by men of the present day also.' That the sacrificial cake is to be made of the flesh of animals has been laid down in connection with the 'Thirty-six-year Sacrificial Session', about which we read
that “on the closing day of which, the master of the house goes out a—hunting, and out of the flesh of the animals killed there the Savarnya sacrificial cakes are prepared.”

VERSE XXIV

This verse is quoted in Viramitrodaya (Āhnikā, p. 523);—in Smṛtitattva (p. 452);—in Hēmādri (Shrāddha, p. 616);—and in Prāyashchittavivēka (p. 291).

VERSE XXV

This verse is quoted in Smṛtitattva (p. 452);—in Viramitrodaya (Āhnikā, p. 523);—in Hēmādri (Shrāddha, p. 616);—and in Prāyashchittavivēka (p. 291).

VERSE XXVI

This verse is quoted in Viramitrodaya (Āhnikā, p. 526), which adds the following notes:—The rules regarding eating that have gone before are meant for the ‘twice-born’, not for the Shūdra; hence for the latter there is no harm in eating garlic and other things. But, according to Kalpaṭarū, the eating of the crow and such like animals and birds—even though included among those mentioned,—must be considered wrong, even for the Shūdra;—being as they are entirely condemned by all cultured men.—The mention of the ‘twice-born’ in this verse implies that the forthcoming prohibition regarding meat is meant for all the four castes.

VERSE XXVII

This verse is quoted in Viramitrodaya (Āhnikā, p. 527), which adds the following notes:—‘Proksita’ is that which has been sanctified by means of mantras for being offered at a sacrifice;—‘brāhmaṇānañcha kāmyayā’—when one is pressed by a Brāhmaṇa to eat meat, if he eats it but
once, then there is no harm; that this is justifiable once only is clearly stated by Yama; if the same Brāhmaṇa should press him again, then he is not to accede to this; nor is he to eat it, even though the second time he may be pressed by another Brāhmaṇa; that he is to eat it once does not mean that he is to take a single morsel; what is meant is that he may eat at a single meal;—'Yathāvidhiniyuktah'—this means that when invited to the Madhuparka-offering or to a Shrāddha, one may eat even unconsecrated meat;—‘prānānāmēva chātyayē’—meat may be eaten if during an illness, or during food-scarcity, one's life would be in danger if meat were not taken.

The verse is quoted also in Smṛtitattva (p. 449), which explains 'proksītam' as which has been duly consecrated by means of mantras, being obtained from an animal killed in connection with a sacrificial performance;—'brāhmaṇanām kāmya'—at the wish of a Brāhmaṇa one may eat once;—'yathāvidhiniyuktah'—i.e., at a Shrāddha;—in the Prāyashchittavivēka (p. 280), which notes that 'prānānāmēva chātyayē' is meant to refer to Religious Students and to such House-holders as have renounced meat;—and in Smṛti-sāroddhāra (p. 300).

VERSE XXVIII

This verse is quoted in Viramitrodaya (Āhnika, p. 527), as reiterative of what has gone before;—and in Smṛtitattva (p. 449).

VERSE XXIX

This verse is quoted in Viramitrodaya (Āhnika, p. 527), which adds—the 'chara' are the deer and the rest,—the 'achara' grasses etc.,—'damśtrn', the tiger and others, 'adamśtrn', the deer and the like,—'sahasta' are men and the like,—and 'ahasta' fish etc., 'shīra' are brave persons—and 'bhīru' are the timid.
VERSE XXX

This verse is quoted in *Viramitrodaya* (Āhnikā, p. 527).

VERSE XXXI

"Cf. this with the Mahābhārata, 13. 114-116. In 1b 116, 15, this is quoted as Shruti, but in 115, 53, its gist is ascribed to Manu"—Hopkins.

This verse is quoted in *Viramitrodaya* (Āhnikā, p. 527), which adds the following notes:—‘yajñāya’ means ‘for purposes of sacrifice’;—‘yagdhi’ means ‘eating’;—‘ato-nyathā’ means ‘elsewhere than at a sacrifice’;—and in *Hēmādri* ( Shrāddha, p. 582).

VERSE XXXII

This verse is quoted in *Viramitrodaya* (Āhnikā, p. 527), which adds that ‘svayamutpādyā’ refers to the Kṣattriya alone;—in *Smṛtitattva* (p. 449);—in *Hēmādri* ( Shrāddha, p. 582);—and in *Prāyashchittaviveka* (p. 276).

VERSE XXXIII

This verse is quoted in *Viramitrodaya* (Āhnikā, p. 531);—in *Smṛtitattva* (p. 449);—and in *Smṛtiśa-roddhāra* (p. 301).

VERSE XXXIV

This verse is quoted in *Viramitrodaya*, (Āhnikā, p. 531).

VERSE XXXV

This verse is quoted in *Aparārka* (p. 251), which explains ‘niyuktah’ as ‘invited, at a sacrifice to the gods or at a Shrāddha’;—in *Mitākṣarā* (on 1. 179) to the effect that one must eat meat when invited to a Shrāddha;—in
Nirñayasindhu (p. 294) as setting forth the sinfulness of not eating the meat duly offered;—in Viramitrodaya (Āhnika, p. 530), which explains 'sambhavān' as 'births';—in Smṛtitattva (p. 449);—in Hēmādri (Shrāddha, p. 577);—and in Prāyashchittaviveka (p. 279), which remarks that this refers to such meat as is not forbidden.

VERSE XXXVI

This verse is quoted in Hēmādri (Shrāddha, p. 580).

VERSE XXXVII

'Saṅgē'—'On an occasion arising for the killing of an animal (at a rite other than those laid down in the Veda) ' (Medhātithi);—'if one has a strong desire to eat meat' (Kullūka and Nārāyanā). [It is difficult to see how a strong desire for meat could be appeased by eating animal made of butter or flour];—'in the event of one being attacked by evil spirits' (Govindarāja);—'on the occasion of social gatherings' (Nandana).

This verse is quoted in Viramitrodaya (Āhnika, p. 538), which quotes Kalpataru as offering the following explanation:—In such ceremonies as the Sūtāyajñā and the like, which are not prescribed in the Veda, and the killing of animals at which, therefore, cannot have the sanction of the Veda,—if, in view of the prevalent custom, it is found necessary to sacrifice an animal, one should offer an animal made either of butter or of flour;—it then quotes Kullūka's explanation,—and then the one given by Medhātithi, remarking that this last is in agreement with Kalpataru.—It then goes on to describe another explanation, by which 'Saṅgē' means 'at a sacrifice' and this is explained as laying down an alternative to the killing of animals at the well-known sacrifices, Agnistomīya and the rest.—This last explanation, the author rejects, on the ground (1) that there is no authority for taking
the word ‘saṅgē’ in the sense of sacrifice, and (2) that it would not be right for a Smṛti to lay down an alternative to a detail that has been laid down in the original Vedic injunction of the sacrifices.

VERSE XXXVIII

Cf. The Mahābhārata 13. 93. 121.

This verse is quoted in Viramitrodaya (Āhni, p. 538).

VERSE XXXIX

"Ityapi shrūyatē shrutiḥ is the end of this verse instead of svayamāna svayambhuvā as found in the Mahābhārata, 13. 116. 14. Quite a number of Manu’s verses are cited as Shruti in the Epic."—Hopkins.

This verse is quoted in Viramitrodaya (Āhnikā, p. 538).

VERSE XL

This verse is quoted in Viramitrodaya (Āhni, p. 538), which explains ‘uochhhrtiḥ’ as ‘advancement’.

Medhatithi (P. 403, 1. 22)—‘Pratitiṣṭhati tīti vat’—

This refers to Mimamsā Sūtra 4. 3.17 et. seq., which embodies what has been called the ‘Rātrisattra-nyāya’. In connection with the ‘Rātri’ offerings, it is said that ‘he who offers these obtains respectability &c.;’ and in regard to this the question arises whether this latter passage is a mere arthavāda, or it describes the result that really follows from the offerings; and the conclusion is that, inasmuch as no other mention of the result of the offerings is found anywhere, the passage in question must be taken as describing the results actually following from them.

VERSE XLI

This verse is quoted in Aparārka (p. 154), as setting aside the view that ‘the offering of Madhuparka does not
necessarily involve the killing of the animal';—in Viramitrodāya (Āhnika, p. 538).

VERSE XLII

This verse is quoted in Viramitrodāya (Āhnika, p. 531).

VERSE XLIII

This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XLIV

This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XLV

This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XLVI

This verse is quoted in Viramitrodāya (Āhnika, p. 538).

VERSE XLVII

This verse is quoted in Mitākṣarā (on 1. 181) as laying down the indirect result of avoiding the killing of animals.

—VERSES XLVIII-XLIX

These verses are quoted in Parāsharamādhava (Āchāra, p. 719), which adds that the prohibition contained here pertains to the eating of meat obtained by such killing of animals as is prohibited,—and not to that of meat obtained by purchase; and this on the ground that it is prefaced by the deprecating of the act of killing.

Verse 48 only is quoted in Prāyashchittaviveka (p. 279).
VERSE LI


VERSE LI

"In the Mahābhārata (13. 114. 36-49) this is ‘as told of old by Mārkaṇḍeya’."—Hopkins.

This verse is quoted in Aparārka (p. 251);—in Mitākṣarā (on 1. 181), as describing the eight kinds of ‘killer’;—and in Smṛtisāroddhāra (p. 301), which has the following notes:—‘ghāṭakāḥ’, partakers in the sin,—‘anumantā’, who acquires in the act,—‘vīṣhasitā’, who cuts the limbs,—‘nihantā’, who actually does the act that deprives the animal of the life,—‘samskartā’, who cooks the meat,—‘upahartā’, who serves the meat.

VERSE LI

"In the Mahābhārata (13. 114. 14) this verse is ascribed to Nārada."—Hopkins.

This verse is quoted in Viramitrodaya (Āhnika, p. 531);—and in Smṛtisāroddhāra (p. 301).

VERSE LI

In the Mahābhārata (13. 114. 15) this occurs as writer’s ‘matam mama,’ but it has ‘māṣe’ for ‘varṣe’—says Hopkins.

This verse is quoted in Mitākṣarā (on 1. 181), to the effect that the merit of the performance of Ashvamēdha accords to one who renounces meat for a full year;—and in Viramitrodaya (Āhnika, p. 533), which adds that according to Medhātithi, this is mere Artha-vāda, and not the declaration of a result that actually follows from the act,—this being based upon the principle laid down by Jaimini under 4. 3. 1. It goes on to add that this view is not right; as this case is not analogous to that of Jaimini 4. 3. 1,
A 'declaration of rewards' is regarded as an 'Arthavāda,' only when there is some other passage mentioning another reward in connection with the same act; in the present case, however, we do not find any other passage speaking of any other rewards accruing from the renouncing of meat for one year; so that this comes under the Rātrisātranyāya (Jaimini 4. 3. 17 et. seq.; see note under verse 40). It concludes with the remark that the reward accruing from the renouncing of meat for one year,—even though of the same kind as that following from the Ashvamedha—is of a much lower degree;—and quotes the following Kārikā of 'Bhaṭṭapāda'—

फणानमाप्यमहतं कर्मेण च स्वागोवरे ।
विभागं: क्षत्रियांक्रियाहिष्ठेयेष्या चौत्रिते ॥

VERSE LV

This verse is quoted in Parāsharamādhava (Āchāra, p. 719), which adds that the renouncing of meat here spoken of refers to meat other than the 'consecrated' and the rest that have been spoken of before.

VERSE LV

Cf. The Mahābhārata 13. 116. 35.

This verse is quoted in Viramitrodāya (Āhnika, p. 531);—and in Sṛṃtisāroddhāra (p. 301).

VERSE LVI

This verse is quoted in Parāsharamādhava (Āchāra, p. 719) in support of the view that it is only the eating of prohibited meat that is sinful;—and in Viramitrodāya (Āhnika, p. 537), which adds the following notes:—'māṁśe' —i.e., such meat as is not forbidden;—'madhye' —for the Kṣatrīya and other lower castes;—'maithunē' —i.e., such sexual intercourse as is not prohibited;—'nivṛttī' —i.e., the
determination to renounce;—‘mahāphalā’—i.e., conducive to the attainment of Heaven and such other results as have been mentioned in the foregoing arthavāda passages. Medhātithi has remarked that the determination to renounce meat and other things must be regarded as conducive to Heaven only, on the basis of the principle of the Vishvajit (Mimāṃsā-sūtra 4.3.15-16). But this is not right, as it is very much simpler to accept the rewards mentioned in the arthavāda passages as the rewards meant here, rather than assume one on the basis of the said principle.

It is quoted in Prāyashchittavivēka (p. 277), which remarks that this refers to such meat as is left after the offerings to the gods and Pitr̥s have been made;—as regards wine, the abandoning of it is ‘conducive to great rewards’ only for those for whom wine is not forbidden,—and as regards ‘sexual intercourse,’ the abandoning that leads to great rewards is that of the intercourse which is sanctioned ‘on all except the sacred days,’ and ‘that for the sake of pleasure.’

VERSE LVIII

‘Anujāta’—‘Younger than one that has teethed’ (Medhātithi, Govindarāja, Nārāyaṇa, Rāghavānanda; and Kullūka also, who is not rightly represented by Buhler).

‘Cha’—This includes ‘one whose Upanayana has been performed’ (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

This verse is quoted in Smṛtitattva (II, p. 239), which adds that according to this the impurity attaches, not only to the Sapinvās, but also to Sāgotras, Samānoddakas, paternal relations, maternal relations and so forth;—‘anujāta,’ literally meaning ‘born after,’ means ‘one born after the dantajāta,’ this latter being the noun immediately preceding the word;—the presence of ‘cha’ implies the ‘initiated’ also;—‘samsthitā’ means ‘dead.’
It is quoted in Hāralatā (p. 1), which adds the following notes:—‘anujāta’ is the child born after the child that has cut its teeth, i.e., a child that has not cut its teeth,—‘kṛtaḥpuḍaḥ cha,’ the ‘cha’ is meant to include one whose Upanayana has been performed,—‘samsthitaḥ’ on his dying,—‘sūtrakā’ stands here for the impurity due to birth, that due to death having been separately mentioned.

VERSE LIX

“The commentators are of the opinion that the length of the period of the impurity depends on the status of the mourner; and that a man who knows the mantras only of one Shākhā shall be impure during four days, one who knows a whole Shākhā (or two Vedas) during three days, one who knows the Veda (or three Vedas) and keeps three or five sacred fires, during one day. Medhātithi however mentions another interpretation, according to which the four periods correspond to the four ages of the deceased, which have been mentioned in the preceding verse. According to this view, the Sāpinḍas shall mourn for an initiated person for ten days,—for one who had received the tonsure, four days, and so forth.”—Buhler.

This verse is quoted in Aparārka (p. 893), which explains the first half to mean that the Sāpinḍas are impure for ten days, and the second half as laying down three other alternatives;—‘Arvāk (or as it reads ā vā) saṁchayanāt asthānām’ it explains as indicating the period of four days, the fourth day being prescribed for the collecting of the bones of the dead. Thus the four alternative periods are—ten days, four days, three days and one day; and the rule regarding the restriction of one or the other is thus laid down by Parāshara—’The Brāhmaṇa equipped with both the Veda and the Fire becomes pure in one day, one equipped with the Veda only in three days, and one without qualifications in ten days.’
It is quoted in *Mitāksāra* (on 3. 29), which remarks that the four periods here specified are meant respectively for the 'Kusūladhānyaka,' the 'Kumbhindhānyaka,' the *Tryāhāṇikā* and the 'Ashvastāna' (described in 4.7 above). It quotes Parāśhara's rule (just quoted), but rejects it as unacceptable.

It is quoted in *Madanapārijāta* (p. 391), and again on p. 426;—in *Smṛtisāroddhāra* (pp. 226 and 229);—in *Nityāchārāpradīpa* (p. 116);—in *Hāralatā* (p. 3) which reads 'āsthi' and explains it as meaning 'four days';—and in *Shuddhimayūkha* (p. 37).

**VERSE LX**

This verse is quoted in *Aparārka*, (p. 893), as providing the definition of the 'Samānodaka' relationship, and explains the meaning to be that this relationship subsists among all those people who clearly recognise a common ancestor;—in *Mitāksāra* (on 1. 253);—in *Parāśhara-mādhava* (Āchāra, p. 590);—in *Vyāvahāramyāukha* (p. 63) which construes 'Saptame' as 'Saptame atīte,' so that the seventh also becomes included in 'Sapinda' relationship;—in *Madanapārijāta* (p. 427);—in *Shuddhimayūkha* (p. 37), which says that 'vinivartatā' is to be construed with the second line also;—in *Smṛtisāroddhāra* (p. 230), which says that from the point where 'Samānodaka' relationship ceases, 'Sagotra' relationship alone remains;—in *Nityāchārāpradīpa* (p. 104), which quotes Medhātithi to the effect that all those who are descended from the great-grandfather of one's own great-grandfather are his 'Sāpiṇḍas';—in *Hāralatā* (p. 96), which has the following note:— Six ancestors beginning from one's father are his 'Sapiṇḍa,' the seventh ancestor is not 'Sapiṇḍa'; and the reason for this lies in the fact that one's three immediate ancestors—father, grandfather and great-grandfather—are entitled to receive the 'pinda' from
him, and the next three ancestors—i.e., the father, grandfather and great-grandfather of the great-grandfather,—are entitled to the 'smearings of his piṇḍa;' while the seventh ancestor is not entitled to any share of Piṇḍa; it adds that the man himself is 'Sapinḍa' of his own six ancestors;—in Shuddhikaumudi (p. 52), which explains that the 'Sapinḍa' relationship ceases in one's seventh ancestor, and 'Samānodaka' relationship extends up to that person who is known to be descended from 'my such and such ancestor,' and from the point where no such descent can be specifically pointed out, that relationship ceases and beyond that all are 'gotraja' only;—in Guḍādhara-padādhati (Kūla, p. 256), which reproduces Medhātithi's remark quoted above;—in Smṛtichandrikā (Samskāra, p. 181);—and in Viramitrodaya (Vyavahāra, 209 b).

VERSE LXI

Medhātithi and Govindarāja omit the first line of 61 and the first line of 62; so that in the place of 61 and 62, they read only one verse made up of the second lines of both 61 and 62.

This verse is quoted in Hārulāta, (p. 15), which explains 'evaṁ eva' as standing for 'ten days' and other periods;—and in Shuddhimayukha, (p. 37).

VERSE LXII

(Verse 63 of other commentators.)

According to the interpretation of Govindarāja, Kullūka, Nārāyana and Rāghavānanda, the two halves of this verse are distinct, the first half laying down that the man who emits semen is purified by bathing, and the second half that he who begets a child is purified after three days. According to Medhātithi however, the first half supplies the reason for what is asserted in the second half. (See Translation).
This verse is quoted in Parāsharamādīvī (Āchāra, p. 606), which explains 'bājika-sambandha' as 'janya-jana-nakabhāva', 'the parental relationship'.

The Hārātalī, which has both lines of (62) explains the meaning as—'The untouchability due to death pertains to all sapindaśas, and that due to birth pertains to the parents of the child only, but the full period (ten days) of 'impurity' attaches to the mother only, that attaching to the father disappears immediately on bathing.

VERSE LXIII
(Verse 64 of other commentators.)

"According to Govindarāja and Nārāyaṇa, the rule refers to such Brāhmaṇas who for money carry a dead body to the cemetery;—according to Kulluka and Rāghavānanda, to Sapiṇḍas who in any way touch a corpse out of affection;—Medhātithi thinks that it applies to all who touch or carry out a dead body, be it for love or for money. Rāghavānanda thinks that the text mentions three alternative periods of impurity, one day, three days and ten days."—Buhler.

This verse is quoted in Aparārka, (p. 883), which explains it as laying down the period of impurity of ten days for those who touch a dead body; it explains 'ahnā chaikena rātryā' as meaning 'one day and night,' and 'tribhiḥ trirātraiḥ' as 'nine days';—thus ten days is the period of impurity (for the Brāhmaṇa) touching the dead body of the Brāhmaṇa; for the Brāhmaṇa carrying for money the dead body of other castes, the period extends to that which has been prescribed for that caste—says the Viṣṇupurāṇa;—Aparārka quotes the verse again on p. 893 to the effect that the period of impurity for Samānoda-kas is only three days.

It is quoted in Nīrṇayasyindhu (p. 382), which also explains it as laying down a period of ten days.
VERSE LXIV
(Verse 65 of other commentators.)

'Pitṛmēdhā'—The Antyēṣṭi (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘the entire Shrāddha ceremony’ (‘others’ noted by Medhātithi).

This verse is quoted in Aparārka (p. 912), which says that the ‘guru’ meant here is Āchārya, and that ‘Pitṛmēdhā’ is Antyēṣṭi;—in Mitākṣarā (on 3. 24), to the effect that if the pupil performs Antyēṣṭi of his guru, then he is to be impure for ten days;—in Nirṇayasindhu (p. 381) as reiterating the ‘ten-day’ period for all carriers of the dead body, the ‘pupil’ being mentioned only by way of illustration.

VERSE LXV
(Verse 66 of other commentators.)

“Nārāyaṇa and Rāghavānanda think that this rule refers to miscarriages which happen during the first six months of pregnancy; and that from the seventh month, whether the child lives or not, the full period of impurity must be kept. Nārāyaṇa moreover asserts that in the first and second months the impurity shall last three days”.—Buhler.—‘Sādhi’.—‘Becomes pure’ (Medhātithi and Kullūka);—‘chaste’ (Nārāyaṇa).

This verse is quoted in Mitākṣarā (on 3. 20), which explains the second half to mean as follows:—‘The woman in her courses becomes pure—i.e., fit for religious functions—on bathing after the cessation of the menstrual flow; but as regards touchability, she becomes fit for it by bathing on the fourth day, even though the flow may not have ceased entirely.

The verse is quoted also in Nirṇayasindhu (p. 369);—in Shuddhikāumudī (p. 3);—in Hāralatā (p. 68), which says that the plural number in ‘rātribhiḥ’ indicates that miscarriage is a source of purity only when it occurs in
the third and subsequent months of the pregnancy, and that the mention of the ‘woman’ in the second line makes it clear that the impurity due to miscarriage also attaches to the wife only, and not to the husband;—and in *Nṛsimhaprasāda* (Samskāra, p. 25a).

**VERSE LXVI**

(Verse 67 of other commentators.)

This verse is quoted in *Mitāksara* (on 3.23), where it is explained that all that this means is that in the case of all before initiation, the impurity lasts for three days;—in *Nirnayaśindhu* (p. 373);—and in *Smṛtitattva* (II, p. 271), which remarks that the second half of the verse makes it clear to what case the following two verses refer.

Medhātithi offers two constructions:—(1) By one the verse is made to provide a rule for the impurity of the untonsure child on the death of others;—(2) by the other, for the impurity of others on the death of the untonsure children.

**VERSE LXVII**

(Verse 68 of other commentators.)

*Asthisañcchayanādṛte*—‘Place free from bones’ (Medhātithi, also *Mitāksara*);—‘without the rite of bone-collecting’ (Kullāka, who quotes Vishvarupa’s explanation which agrees with Medhātithi’s).

This verse is quoted in *Smṛtitattva* (II, p. 271), which says that this refers to the case of the death of a child who has had his tonsure performed during the first year;—in *Mitāksara* (on 3.2) which explains the meaning to be that ‘the child should be decked with garlands and sandal-paint and should be buried in a clean place, away from the burning grounds, but outside the village,—which should be free from bones.

It is quoted in *Hāralatā* (p. 121), which has the following notes:—‘*ūnadivārśikam*’, one whose tonsure has
not been performed,—‘ālāṇkṛtya’, having endowed the dead body with rings, clothes, flowers, garlands and so forth, they should bury it in some pure spot outside the village; and even though the body would soon become decomposed and hence the rite of picking of the bones might be possible, it should not be done.

VERSE LXVIII
(Verse 69 of other commentators).

This verse is quoted in Mitākṣarā (on 3. 2), which explains ‘arānyē kāśṭhavat tyaktvā’ as follows:—‘Just as on throwing a log of wood in the forest, people take no notice of it, so having buried the child, they should take no further notice of him, in the way of performing his Shrāddha and other after-death rites.’

It is quoted in Aparārka (p. 870), which explains the meaning to be that the child less than two years old, which has not had its Tonsure, should be either buried or thrown into the water, without any after-death rites;—and again on p. 911, where it is said that the digging &c. are meant for the child who has had his Tonsure done during the first year. It is difficult to reconcile the two statements.

It is quoted in Smṛtitattva (II, p. 271), which also says that these two verses refer to the case of the child who has had his Tonsure performed during the first year;—and in Hāralatā (p. 122), which explains ‘arānyē,’ ‘in forest,’ as meaning in ‘uncultivated ground,’ and ‘Kāśṭhavat’ as implying that they should not grieve over it;—and in Shraddhimayūkha (p. 6).

VERSE LXIX
(Verse 70 of other commentators).

This verse is quoted in Aparārka (p. 871) to the effect that in the case of a child (less than three years old)
whose Tonsure has not been performed, the water-offerings (which imply also cremation by fire) is optional in a case where the ‘naming’ ceremony has been performed.

It is quoted in Madanapārijāta (p. 384), which adds the following notes: ‘udakakriyā’ indicates cremation by fire also; if the child had teethed, and had its Tonsure,—then whether it is cremated or not—its parents remain impure for three days.

It is quoted in Nirṇayasindhu (p. 372), which also notes that ‘udaka’ includes cremation also;—and again on p. 374, to the effect that (a) if the child dies before the ‘naming’ ceremony it must be burned,—and (b) if it dies after naming and before it is three years old, it may be either burned or cremated;—in Śuddhāmayūkha (p. 6);—and in Hāralatā (p. 122), which draws the following conclusions from these three verses:—‘In the case of the two-year old child, from the time of its teething onwards, if cremation and the offerings are made, they are helpful to the dead, but if the relations do not do all this, they do not incur any sin; but if the child has completed its two years, the rites are compulsory, and their omission involves sin;—‘nāmni vāpi’ which emphasises the view that it is right to perform the rites even on death occurring after the naming-ceremony, and it is all the more incumbent when the child has teethed. It combats Vishivarūpa’s explanation of ‘atriverṣa’ as standing for ‘one whose age was over two, and below three years’; as being incompatible with the qualification ‘jātadantasya.’

It is quoted in Smṛtisāvodhdhāra (p. 215), which adds that ‘udakakriyā’, stands for ‘agnikriyā’, cremation also,

**VERSE LXX**

(Verse 71 of other commentators.)

This verse is quoted in Nityāchārāpradīpa (p. 131);—in Hāralatā (p. 76), which explains ‘ēkodaka’ as samānodaka;—and in Śuddhāmayūkha (p. 37).
VERSE LXXI
(Verse 72 of other commentators.)

‘Yathokténa kalpéna’—‘According to the rule declared in verse 67’ (Medhatithi, Govindaräja and Nandana);—‘just like the husband’s relatives, i.e., after three days’ (Kulläka, Näräyaña and Räghavänanda).

This verse is quoted in Aparärka (p. 907), which supplies the following explanation:—In the case of ‘asamskṛta’—i.e., unmarried—women, the ‘bändhavas’—i.e., their relations on the husband’s side—become pure in three days; but their sanábhayah—i.e., relations on the father’s side—become pure according to the aforesaid rule. It is because the relations on the father’s side are separately mentioned by means of the word ‘sanábhayah’ that the generic term ‘bändhavah’ is taken in the special sense of ‘relations on the husband’s side’. But there can be no such relations in the case of unmarried women; hence the women meant here must be those that have been verbally betrothed, but not yet formally married.—‘Sanábhayah,’ the relations on the father’s side, are purified according to the rule that has been laid down in connection with the death of a boy before Upanayana,—i.e., the impurity ceases after three days. The analogy between the two cases is based upon the principle that for women ‘marriage’ takes the place of the Upanayana; so that the unmarried girl stands on the same footing as the uninitiated boy.

The verse is quoted in Mitäksarä (on 3. 24), to the effect that in the case of girls who have been betrothed, but not married, the relations on the father’s side are purified in three days. Here also ‘bändhava’ and ‘sanábhi’ are explained as in Aparärka; and it is added that the ‘ten-days’ rule could not be rightly applied before marriage.

It is quoted in Paräsårāmädhava (Āchāra, p. 608), in the same sense, and ‘bändhavah’ is explained as patispapindah, and ‘sanábhayah’ as ‘pitrspapindah’;—and yathokténa kalpéna as the ‘three days’ rule’.
It is also quoted in *Smrtitattva* (II, p. 264) in the sense that in the case of girls that have been betrothed, but whose marriage-rites have not been performed, the *sapinda* of her husband are purified in three days, while the *sapinda* of her father are purified by the said rule, *i.e.*, by the rule declared in the first half of the verse. It adds that 'betrothal' must be a necessary condition, as before that the unmarried girl can have no relations 'on the husband's side'; and that her father's *sapinda* to only three degrees are meant, because of the express declaration of Vasiṣṭha that 'for unmarried girls the *sapinda*-relationship extends to only three degrees.'

This is quoted in *Hāralatā* (p. 49), which adds the following notes: —'Asanskṛtām,' unmarried, —'bāndhavāh,' relations on the husband's side —'yatoktēna,' as described in the first line of the verse, *i.e.*, they are purified in three days; —the first half refers to the girl dying after betrothal, as before betrothal, the girl can have no 'relations on the husband's side'; her 'sanābhayaḥ,' *i.e.*, relations on her father's side, also become pure in three days.

**VERSE LXXII**
(Verse 73 of other commentators.)

This verse is quoted in *Aparārka* (p. 885); —in *Mitākṣara* (on 3. 16); —in *Madanaprājītā* (p. 415); —in *Smṛtisāroddhāra* (p. 224) as laying down restrictions for the *sapinda* of the dead; —in *Shuddhi-kaumudi* (p. 142), which has the following notes: —'Tryaham,' on the third, seventh and ninth days they should all bathe together, for the benefit of the dead; all the *sapinda* should not eat meat during the period of impurity, —'Kṣitam,' this forbids sleeping on beds; —and in *Hāralatā* (p. 157), which explains 'Kṣārulacana' as 'all salts with the exception of *saindhava* and *sāmbhari,*' —they should all bathe together on the third, seventh and ninth days.'
VERSE LXXIV
(Verse 75 of others.)

This verse is quoted in *Nirnayasindhu* (p. 385), in support of the view that if one cause of impurity should happen during the period of impurity due to another cause, then the former should be regarded as over by the end of the latter.

*Vidēsha* or *Deshāntara* is thus defined by 'Vṛddha-Manu' quoted in *Aparārka* (p. 905):—'That which is interposed by a great river (a river falling directly into the sea) or by a mountain, or where the language is different.'

It is quoted in *Kṛtyasārasamuchchaya* (p. 70);—in *Smṛtisāroddhāra* (p. 232), which explains 'vigatam' as 'dead' and adds that this rule applies to cases of birth also, and that 'ten days' stands for the full period of impurity under normal conditions;—in *Shuddhikaranumudi* (p. 36);—and in *Hāralatā* (p. 32) which has the following notes:—'vidēshastham' in another country, i.e., from where the news of death cannot come quickly,—'anirdasham,' before the end of ten days.

In regard to 'vidēsha', *Kṛtyasārasamuchchaya* (p. 71) quotes Rudradhara as saying that even though there be no intervening mountains or rivers, if the distance between two countries is more than 60 *yojanas*—e.g., Tirhut and Prayūga,—they are 'vidēsha' to each other, but not so between Tirhut and Kashi, the distance between which is only 30 *yojanas*.

VERSE LXXV
(Verse 76 of others.)

This verse is quoted in *Mitākṣarā* (on 3. 21) in support of the view that in the case of one hearing of the death of a relative in other countries, after one year of the death, he becomes purified by bathing and making the water-offering;—in *Madanapārijāta* (p. 428), where 'āpah
sprātvā' is explained as 'bathing'; and it adds that this refers to cases of the death of relatives other than the Father or the Mother;—in Nirṇayasindhu (p. 385);—in Hāralatā (p. 32), which explains the meaning to be that ‘after the lapse of ten days and upto one year, the Sapindas are impure for three days, and after one year, the Sapindas become pure by mere bathing, but not so the parents of the dead;—in Kṛtyasārasamuchchaya (p. 70);—in Nityāchārāpradīpa (p. 126);—and in Shuddhikamuddi (p. 34 and 73), which adds that ‘dashāha’ stands for the full period of impurity.

VERSE LXXVI
(Verse 77 of others.)

This verse is quoted in Aparārka (p. 904), which explains ‘nirdasham’ as ‘from which ten days have elapsed’;—in Mitākṣara (on 3. 21);—in Nirṇayasindhu (p. 385), in support of the view that for the Father, there is impurity even on hearing of the birth of a son after ten days have elapsed, though there is none for other relations;—in Vīramitrodaya (Samskāra, p. 188);—in Madanapārījāta (p. 427) to the same effect as Nirṇayasindhu;—in Pañcarātramādāvā (Āchāra, p. 600), to the same effect;—in Smrititattva (II, p. 275) to the same effect;—in Smrtisārodhāra (p. 232), which adds that the mention of ‘putra’, son, makes it clear that the purification applies to the Father only;—in Shuddhikamuddi (p. 34) which says that ‘nirdasham jñātimaranam’ stands for ‘the lapsing of the period of impurity’;—and in Hāralatā (p. 32), which adds this explanation:—‘If one hears of the death of a Sapinda after the lapse of ten days, he becomes purified by bathing with clothes on,’ and ‘on hearing of the birth of his son, after ten days, one becomes pure by mere bathing,’ it adds that the ‘purification meant here is only the cessation of untouchability.’
VERSE LXXVII
(Verse 78 of others.)

This verse is quoted in Aparārka (p. 905), which notes that ‘dēshāntarasthā,’ ‘in a distant country,’ qualifies both the ‘bāla’ and the ‘asapinda’;—again on p. 909, where the ‘prthakpinda’ is explained as the ‘non-sapinda’; and the ‘bāla’ as ‘one whose naming has not been done’;—in Hāralatā (p. 33), which explains ‘dēshāntarasthā’ etc., to mean that ‘on hearing of the death of a Sapinda after the lapse of ten days, those for whom the normal period of impurity is one day only, becomes purified immediately, by bathing only;—and in Dānakriyākāumudī (p. 25).

The verse is quoted also in Smṛtītattva (II, p. 274).

VERSE LXXVIII
(Verse 79 of others.)

This verse is quoted in Nirṇayasaṁdhu (p. 386), which notes that the period of ‘ten days’ here mentioned stands for all periods of impurity as laid down in the several cases,—and not for that of ‘ten days’ only;—and again on p. 388.

It is quoted in Parāsharamādhava (Āchāra, p. 622);—in Smṛtītattva (II, p. 237), in the sense that when there is a commingling of two causes of impurity, the later one lapses with the earlier;—again on p. 244 to the same effect—i.e., the period of impurity due to a later cause becomes contracted within the limits of that due to a previous cause;—and again on p. 247 to the same effect;—and in Hāralatā (p. 61), which says that the qualification ‘punah,’ ‘again’ applies to death only, and draws the following conclusion:—‘If during the ten days of impurity due to a death, another death or a birth should occur, then the impurity ceases after the end of the said ten days due to the former death;’ it goes on to say that such is not the case if death occur during the period of impurity due to a birth, as the impurity
due to death is more serious than that due to birth, and hence cannot merge into the latter.

VERSE LXXIX
(Verse 80 of others.)

This verse is quoted in Aparārka (p. 187), and again on p. 912, where it is added that the rule herein laid down is meant for the case where the pupil does not perform the antyēṣṭi for the Teacher; in a case where he does perform it, it involves an impurity extending over full ten days, as declared above, under verse 64.

It is quoted in Mitāksarā (on 3. 24), which also makes the same remark as Aparārka;—in Nirṇaya-sindhu (p. 380);—in Madanapārijāta (p. 431);—in Hāralatā (p. 76), which explains the second half as—‘on the death of the Teacher’s son, from whom one has not read anything, the impurity lasts for one day and night, and so also on the death of the Teacher’s wife, other than the one for whom Gautama has prescribed an impurity of three days’;—in Shuddhimayūkha (p. 37);—and in Kṛtyasārasamuchchaya (p. 63).

VERSE LXXX
(Verse 81 of others.)

‘Upasampānno’—(a) ‘who lives with one out of friendship or on business’ or (b) ‘endowed with good character’ (Medhātithi);—(c) ‘neighbour’ (Nārāyana);—(d) ‘dead’ (suggested but rejected by Medhātithi).

This verse is quoted in Mitāksarā (on 3. 24), which adds the following notes:—‘Upasampānna’ means either ‘related by friendship or neighbourliness’ or ‘possessed of good character’;—the ‘mātula’ includes the maternal cousin and other relations of that kind, and the ‘bāndhava’ stands for one’s own ‘bāndhava’ as also those of his father and mother;—
in Nityāchārapradīpa (p. 129), which explains ‘upasampanna’ as ‘living in one’s own house’, i.e., if a Vedic scholar living in one’s house happens to die etc.

It is quoted in Parāshararamādhava (Āchāra, p. 610), which explains ‘Shrotriya’ as standing for one who has learnt the same recensional text as the person himself,—‘Upasampanna’ as one who is endowed with friendliness or neighbourliness;—in Madanapāriyāta (p. 431), as laying down the rule relating to the case of the highly qualified Shrotriya, or such near relations as the maternal uncle and the like; it explains ‘upasampanna’ as one endowed with friendliness or with good qualities;—and in Ḥaralatā (p. 76), which adds the explanation:—‘on the death of a Vedic Scholar belonging to another family in one’s own house,—or on that of a Vedic Scholar who is a near neighbour (‘upasampanna’) etc.—and in the case of the mother’s uterine brother, if the death takes place in another place, the impurity lasts for two days and one night,—‘Shisyā’, one who, though initiated by some one else, has learnt, from one a portion of the Veda or the subsidiary sciences—in this case also the impurity lasts for two days and one night,—‘ṛtvik’ one who has officiated at one’s sacrifices,—‘bāndhava’, blood relation.

**VERSE LXXXI**

(Verse 82 of others.)

‘Anūchānē tathā guruv’—‘A guru who expounds the Veda along with the subsidiary sciences’ (Govindarājā, Kullūka and Rāghavānanda);—‘the guru and the person capable of expounding the Veda’ (Nārāyaṇa);—Medhātithi construes ‘anūchānē’ with ‘ashrotriya’, and explains it to mean ‘one who, though not learned in the Veda, is yet conversant with the subsidiary sciences’;—Nandana (and also ‘others’ in Medhātithi) read ‘aguru’, and explains ‘anūchānē aguru’ ‘one who is learned in the Vedas and its subsidiaries, but is not one’s guru’.
This verse is quoted in Aparārka (p. 215), which explains ‘Sajyotih’ as that impurity which lasts ‘as long as the light’, of the sun, or of the stars;—in Mitāksarā, which also explains the meaning to be that the impurity lasts as long as the light; i.e., if death has occurred during the day, then it lasts till sunset, while if it has occurred during the night, then as long as the stars are visible;—in Parāsharamādhatā (Āchāra, p. 613), which offers the same explanation, and in the same words, as Mitāksarā;—in Madanapārijāta (p. 435), which explains the term ‘Sajyotih’ as ‘lasting as long as the light’, and adds—during the day, it lasts till sunset, and during the night, till sunrise’;—and in Haralata (p. 76), which adds the following explanation:—That Kṣattriya king in whose territories one lives, if such a king, who is not a Vedic Scholar, dies, then the impurity is ‘Sajyotis’, i.e., if the death occurs during the day, it lasts as long as the sun is visible, and if it occurs during the night, then as long as the stars are visible,—if the said king is an expounder of the Veda, the impurity lasts the whole day and night,—‘anūchāna’ is one who has studied the Veda and is capable of expounding it,—similarly if the ‘guru’ dies, the impurity lasts the whole day and night, ‘guru’ is one who has taught a little of the subsidiary sciences.

VERSE LXXXII
(Verse 83 of others.)

This verse is quoted in Smṛtitattva (II, p. 245) as laying down the period of impurity for each several caste;—in Gadādharaṃpadhati (Kāla, p. 288);—in Kṛtyaṃśarāsamuchchaya (p. 64);—in Nityāchārāparadipa (p. 115);—in Dānakriyākaumarudī (p. 21);—in Shuddhiṣkarumudī (p. 6), which says that the meaning is that on the death of a Sāpinḍa who is over six years and two months of age,—for the survivor who is ignorant of the Veda and has not set up the fires, but has passed through all the sacramental rites,
the impurity in the case of the Brāhmaṇa lasts for ten days;—it adds that if death occurs before sunrise, then the preceding day is to be counted among the ten,—if the survivor is an Agnihotri or Vedic scholar, it is over in a single day;—and in Hārulatā (pp. 4 and 9).

VERSE LXXXIII
(Verse 84 of others.)

‘Pratyūhēnnāgniṣu kriyāḥ’—Medhātithi has been misrepresented here, not only by Buhler, but by Kullūka also. There is nothing in Medhātithi to show that Sandhyopāsana should be omitted for ten days. Nor is there any difference in the interpretation of Medhātithi and that of Kullūka and others. (See Translation.)

‘Sanābhayaḥ’—‘Sapindā’ (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—‘Sahodara’, ‘uterine brother’ (Nandana).

This verse is quoted in Aparārka (p. 891), which adds the following notes:—With a view to remaining idle, without having to perform his religious duties, one should not prolong the days of impurity; nor should he abandon those necessary acts that are prescribed to be performed in the shrauta fires,—e.g., the Agnihotra offerings; the meaning is that all those should be done even during the days of impurity;—the second half is added in anticipation of the objection that ‘in view of the rule whereby impure men are not entitled to the performance of religious acts, it would be right to abandon the acts during the period of impurity.’ What is meant is that it is quite true that the impure man should not perform religious acts; but on the strength of the special texts (like the present one) bearing upon certain well defined acts, one would be justified in concluding that he is not ‘impure’, so far as the performance of these acts is concerned.—The use of Atmanēpada form ‘kurvānah’ makes it clear that the actual performer of the religious
acts is not impure—even though the person dead or born be a very near relation of his,—in fact he is quite pure. Inasmuch as this absence of impurity refers to the performer himself, it follows that so far as officiating at the performance of other persons is concerned, the near relations of the dead or the born must be regarded as impure and unqualified.

It is quoted in *Mitākṣara* (on 3.17), in support of the view that there is no impurity regarding the performance of those religious acts that are compulsory, the voluntary ones, however, which are done for the purpose of gaining reward, should not be performed during impurity;—and it adds that since the text specifically mentions the acts done ‘in the fires’, it follows that the ‘five great sacrifices,’ which are not done in *fire*, should cease during impurity.

It is quoted in *Smṛtitattva* (II, p. 254) as affording justification for the coalescing of ‘impurities’ due to more than one cause;—in *Hāralatā* (pp. 7 and 25), which notes that the expression ‘*tat karma*’ implies that the impurity means incapacity to perform such acts as Fire-kindling, gifts, Homa and so forth, and adds the following notes:—"*aghāhāna*, days of impurity, those should not be prolonged by the Agnihotrin, for whom its curtailment is justified by distinct texts; and he should never observe the full period of ten days, —even during the curtailed period, he should not entirely stop the offerings into the Fires, he should have this done through Brāhmaṇas belonging to other *gotras* and hence not suffering from the same disabilities,—and the reason for this lies in the fact that in the performance of the said acts of disability does not attach even to the *Sapinda*,—what to say of persons of other *gotras*?

It is quoted also in *Gadādhara-paddhati* (Kaṇa, p. 278), which explains ‘*sanābhayah*’ as *Sapinda*,—‘*tat karma*’ as officiating as a priest,—the disability due to impurity does not attach to him, if no person of other *gotras* is available for the work,—such is the implication of the particle ‘*api*’. 
VERSE LXXXIV
(Verse 85 of others.)

'Tatsprṣṭinam'—'One who has touched these, i.e., the Divākirti and the rest' (Medhātithi, Nārāyaṇa and Nandana); 'one who has touched a corpse' ('others' in Medhātithi, Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in Aparārka (p. 921), which adds the following:—Even though through its proximity to the term 'shava', 'tatsprṣṭinam' would appear to mean 'one who has touched a shava', yet inasmuch as the Divākirti and others mentioned before also belong, like the corpse, to the category of 'unclean things', it is only right that one who touches the person that has touched all those should bathe. This agrees with Medhātithi.

It is quoted in Mitākṣarā (on 3. 30) to the effect that even when between the man and an unclean thing, there interposes a living thing (like the man who has touched the unclean things) the man has to bathe.

It is quoted in Madanapārijāta (p. 258) to the effect that the man who touches one who has touched the Divākirti and the rest, should bathe; i.e., the touch of an unclean thing defiles also when it is indirect, being interposed by a living object (like the man touching the Divākirti &c.).

It is quoted in Vīramitrodaya (Āhnika, p. 202), which explains Divākirti as 'Chaṇḍāla'—and in Vidhānapārijāta (p. 54), which reproduces the note made by Madanapārijāta.

It is quoted in Parāsharakādhava (Āchāra, p. 257), which explains 'divākirti' as 'Chaṇḍāla'—in Hēmādri (Shrāddha, p. 796);—in Shuddhikavumudi (p. 327), which explains 'divākirti' as 'chaṇḍāla'—in Āchāra-mayūkha (p. 42);—and in Prāyashchittaviveka (pp. 159 and 468), which explains 'tatsprṣṭin' as 'one who has touched a dead body'.
VERSE LXXXV
(Verse 86 of others.)

Kullūka and others take the verse as referring to the case where a man happens to see an unclean thing after having done āchamana (preparatory to some religious act).—Medhātithi and Govindarāja take it as referring to the case already noted in the foregoing verse,—i.e., the meaning being that whenever one happens to see any of the unclean things just enumerated, he shall do āchamana and then recite the verses prescribed.

This verse is quoted in Aparārka (p. 1198); and in Hēmādri (Shrāddha, p. 796).

VERSE LXXXVI
(Verse 87 of others.)

This verse is quoted in Aparārka (p. 924), which notes that what is meant is the combination of all the three—(1) āchamana, (2) touching of the cow, and (c) looking at the sun; and that this pertains to the case of touching the bone unintentionally; for intentional touching, there is impurity for three days (when fat is adhering to the bone), and one day (when the bone is dry).

It is quoted in Mitāksarā (on 3.30), which remarks that this refers to the bone of a twice-born person;—in Smrtitattva (II. p. 293), which, explains ‘ālabhya’ as ‘having touched,’ and adds that this refers to the unintentional touching of the bone;—in Madanapārijitā (p. 257), which adds that ‘this refers to twice-born persons’;—in Viramitrodaya (Āhnika, p. 214);—in Hēmādri (Shrāddha, p. 796);—in Shuddhikumudī, (p. 329), which explains ‘ālabhya’ as ‘having touched’;—in Nṛsinhaprasāda (Āhnika, p. 16 b); and in Prāyahasthītaviveka (p. 485), which says that this refers to cases of unintentional touching.
VERSE LXXXVII

(Verse 88 of others).

This rule does not apply to the case of the mother
(Medhātithi),— father and mother (Govindarāja),— father,
mother and āchārya (Kullūka).

This verse is quoted in Aparārka (p. 876), which
adds the following notes:—‘āḍiṣṭī’ is the ‘Religious Student,’
—‘āvratasya samāpanāt’ means ‘till the Samāvantana
ceremony has been performed’;—in Mitākṣarā (on 3.5)
which adds that the Religious Student is called ‘āḍiṣṭī’ by
reason of his receiving such āḍiṣṭa, ādēsha, injunction, as
‘Thou art a Religious Student, drink water, do your duty’
and so forth;—that this refers to the death of persons other
than the Father and others.

It is quoted in Madanapārijāta, (p. 405) as per-
taining to cases other than the death of the ‘mother and
others’;—it explains ‘āḍiṣṭī’ as ‘Religious Student,’ but adds
that some people explain the term as ‘one who is undergoing
expiatory penance.’ The second half means that on the
expiration of the ‘vrata,’ he shall make the water-offering and
remain impure for three days.

It is quoted in Nirñayansindhu (pp. 195 and 392)
to the effect that after the Samāvantana ceremony has been
performed, the Religious Student shall observe an ‘impurity’
for three days, for the death of persons that may have
occurred during his studentship;—in Gadādvorapaddhati
(Kāla, p. 313), which explains ‘āḍiṣṭī’ as the Religious
Student;—in Hāralatā (p. 201), which has the following
note:—‘āḍiṣṭa’ stands for the observances prescribed in
connection with Vedic study, and ‘āḍiṣṭī’ stands for the
Religious Student, as also for other persons that may be
keeping certain observances; so long as the course of the
observance has not been finished, the man should not offer
the death-oblations even to his Preceptor;—in Samskāravatnāmālā, (p. 295), which says that Mitāksarā has explained ‘ādiṣṭi’ as the Religious Student;—and in Smṛtisāroddhāra (p. 216).

VERSE LXXXVIII
(Verse 89 of others.)

This verse is quoted in Aparārka (p. 877);—in Madanapārijāta (p. 406), which adds the following notes:—‘Vṛthājātāh’ are those who do not perform the ‘Five Great Sacrifices’;—‘Saṅkarajātāh’ are those born of castes mixed in the reverse order;—in Smṛtisāroddhāra (p. 217), which reads ‘nivāpo na vidhīyate’ for the last foot and explains ‘nivāpaḥ’ as Shrāddha-Tarpana’,—in Shuddhikaumudi, (p. 80), which explains ‘Vṛthāsaṅkarajātā’ as born of a lower caste father and higher caste mother;—and in Hāralatā (p. 202), which has the same explanation and adds that such persons are precluded from all religious acts; it adds the following remarks—Those born of higher caste father and lower caste mothers are not called ‘Vṛthāsaṅkarajātā’, as these persons are permitted to perform all religious acts to which their mother’s caste is entitled,—‘ātmatyāgin’ are those who have committed suicide by hanging or poison or some such means, or those who have renounced the duties of their caste.

VERSE LXXXIX
(Verse 90 of others.)

This verse is quoted in Hāralatā, which has the following notes:—‘Pāsanḍamāśhṛtāh’ applies to both men and women;—‘Kāmatashcharantyaḥ’ are those who have had intercourse with numberless men,—for all those there are no after-death offerings;—and in Shuddhikaumudi (p. 80).
EXPLANATORY—ADHYAYA V

VERSE XC
(Verse 91 of others.)

This verse is quoted in Parāsharamādhava (Ācharā, p. 633) to the effect that there is nothing wrong in the Religious Student carrying the dead body of the persons named here;—and in Nirnayasindhu (p. 391);—in Haralatā (p. 201) to the effect that when there are no other persons available for carrying the dead body of the Teacher and the rest and perform their cremation, then the person who has undertaken vows and observances may do the needful, and this does not interfere with his observances,—it explains ‘āchārya’ as the person who has done the initiation and taught the entire Veda, the ‘upādhyāya’ is one who has taught a portion of the Veda or the Subsidiary Sciences, and ‘guru’ is the person who expounds the Veda and the Sciences;—and in Samskāraratnamālā (p. 294).

VERSE XCI
(Verse 92 of others.)

This verse is quoted in Aparārka (p. 870), which adds that the word ‘Nirharaṇīyāḥ’ is to be supplied after ‘dvijātayah’;—and that ‘Yathāyogam’ (for which it reads ‘Yathāvarnam’) means that the castes are to be taken in the reverse order; i.e., Brāhmaṇa through the eastern the Kṣattriya through the northern and the Vaishya through the western gate,—this on the strength of a text quoted from the Adityapurāṇa.

It is quoted in Parāsharamādhava (Ācharā, p. 634);— in Nirnayasindhu (p. 414);—in Shuddhikarmudī (p. 111);—in Smṛtisārodhdhāra (p. 216),—and in Haralatā (p. 119), which notes that the castes are mentioned in the reverse order because the subject spoken of is an extremely inauspicious one, and by adopting this order the writer avoids the use of the epithet ‘dead’ directly in
connection with the higher castes;—it explains ‘Yathāyogam’ as ‘in the inverse order, i.e., the Vaishya, the Kṣatriya and the Brāhmaṇa respectively’.

VERSE XCII
(Verse 93 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 616).

VERSE XCIII
(Verse 94 of others.)

This verse is quoted in Mitākṣarā (on 3. 27), in support of the view, that the rule that ‘no impurity attaches to the king’ holds only with regard to such acts of making gifts, receiving and honouring people and hearing suits as are essential for the safety of the people; and it does not apply to the performance of the ‘Five Great Sacrifices’ and other religious acts.

It is quoted in Parāsharamādhava (Āchāra, p. 616);—in Shuddhikaumudi (p. 70), which explains ‘māhātmika sthāna’ as the seat of judgment, in connection with which there can be no impurity;—and in Hāralatā (p. 110) which explains the meaning to be ‘for the king who is occupying the position of God, the Lord of all things, māhātmikasthāna’, there is immediate purification,—not so for one who has lost his kingdom; as the ground for the immediate cessation of impurity lies in the fact that he occupies the judgment seat when he comes to the work of administering justice and protecting the people.’

VERSE XCIV
(Verse 95 of others.)

‘Dimbāhava’—a riot, or a fight without weapons (Medhā-tithi;—‘infants’ (Nandana).
This verse is quoted in Aparārka (p. 916), as laying down additional cases for 'immediate purity'; it explains 'dimbhāhava' as 'weaponless fight';—in Gadādharapaddhati (Kāla, p. 317), which takes 'āhavahata' 'killed in battle' and remarks that this refers to persons who have been killed 'when fleeing from battle', as otherwise there would be no justification for the offerings to the dead described in the Mahābhārata.

VERSE XCVI
(Verse 96 of others.)

Buhler wrongly attributes to Medhātithi the reading lokēshaprabhāpyayaṇau; the reading really adopted by Medhātithi is lokēbhayaḥ prabhāvāpyayaṇau.

VERSE XCVII
(Verse 98 of others.)

'Yajñah'—'The Jyotiṣṭoma and other similar sacrifices' (Medhātithi);—'the funeral sacrifice' (Nārāyaṇa).

This verse is quoted in Mitākṣara (on 3. 20), in support of the view that in the case of people dying in battle, there is 'immediate purity';—in Madanapārijāta (p. 393), which explains 'yajñah' as 'the offering of the funeral ball and so forth,'—and 'Santisthatē' as 'completed';—in Nirvayasingh (p. 381), which explains 'yajñah' as 'antyakarma,' 'the funeral rite,' which is all done at the same time;—in Shuddhikāvumudī (p. 71) which explains 'ksatradharmahatasya' as 'killed in the forefront of battle'—'yajñah' as 'Agniṣṭoma and the like,'—and 'santisthatē' as 'becomes meritorious';—and in Smrtisāroddhāra (p. 229) which explains 'yajñah' as 'the ball-offering and the like';—and 'Santisthatē' as 'becomes accomplished'. 
VERSE XCVIII
(Verse 99 of others.)

'Apah sprstvā'—'Having touched water; i.e., having bathed' (Medhatithi, Kullūka and Nārāyaṇa);—'washed hands' (Govindarāja).

This verse is quoted in Mitakṣarā (on 3. 29), which adds the following explanation:—'Krtakriyā' should be construed with each of the four terms, 'viprah', 'ksattriyah', 'vaishyah' and 'śūdra'; the meaning being—the Brāhmaṇa, having passed through the period of impurity, having performed the rites, and having bathed, becomes pure by touching water with his hands; the term 'sprstvā' is to be taken in its literal sense of touching, and not in that of either bathing or sipping water; as it is only the former that would be compatible with the 'conveyance and weapons';—it suggests also another explanation:—'krtakriyā', 'after having duly made the offerings of water and other things during the period of impurity, the Brāhmaṇa becomes pure by touching water, this being a substitute for the bathing which is ordained for ending all forms of impurity; and the ksattriya becomes pure by touching the conveyance and weapons and so forth.'

This verse is quoted in Nīrṇayasindhu (p. 427); in Smṛtītattva (p. 278), which says that 'according to Mitakṣarā, 'krtakriyā' means 'having bathed at the end of the period of impurity';—also in II, p. 337 where it refers to the same opinion of Mitakṣarā and quotes Hāralātā as explaining the term to mean 'having performed the rites of the tenth day';—in Shuddhikaramudā (p. 154), which explains 'krtakriyā' as 'who has finished the rites of the tenth day';—in Hāralatā (p. 194) which explains 'krtakriyā' as 'who has completed the rites of the tenth day', and 'apah sprstvā' as standing for the mere touching of water, and not for bathing, 'pratoda' as 'what is known as pāchñā, 'rasmi' as the yoking-rope and 'yaṭī' as
the 'bamboo stick and so forth';—and in Smṛtisāroddhāra (p. 226), which explains 'kṛtakriyah' as one 'who has performed' the bath and other ceremonies at the end of the period of impurity.

VERSE C
(Verse 101 of others.)

This verse is quoted in Mitāksara (on 3.14), which deduces the following conclusions from this and the next verse:—If, through affection for the dead, one after having carried the dead body, lives in the house and takes his food there, then he remains impure for ten days;—if he remains in the house but takes no food there, the impurity lasts for three days;—if he only carries the body, but neither remains in the house nor takes food here, then the impurity lasts for one day only;—in Shuddhimayūkha (p. 17);—in Smṛtisāroddhāra (p. 220);—in Shuddhikaumudi (p. 59), which explains 'bandhuvat' as 'through affection', and adds that if it is done merely as a meritorious act, then there is mere bathing.

It is quoted in Madanapārijāta (p. 413), which notes that the rule pertains to the carrying of the dead body of a person belonging to the same caste as oneself;—in Parāsharamādha (Āchāra, p. 631), which deduces the same conclusions as Mitāksara, and adds that it refers to the dead of the Brāhmaṇa's own caste; for those of different castes, the rule is laid down by Gautama, that the impurity is to be regulated according to the rules pertaining to that caste;—and in Smṛtitattva (II, p. 293), which explains 'bandhuvat' to mean 'through affection', and deduces the same conclusions as Mitāksara, and adds that in the case of 'relations' if one carries the dead body only with a view to acquiring spiritual merit, the man remains impure for three days, even though he may not live in the house or take his food there.
It is quoted in Aparārka (p. 883), which adds that from the rest of the verse it is clear that what is said here applies only to that case where one does not take his food in the house of the dead;—in Hāralatā (p. 82), which has the following notes:—‘nirhṛtya,’ ‘having carried and burnt,’—‘bandhuvat,’ through affectionate regard;—this implies that if it is done by way of helping a helpless person, then this rule is not applicable,—‘māturāptān,’ uterine brother or sister or maternal uncle and so forth;—and in Gadādhara-paddhati (Kāla, p. 320) which adds that this rule applies to ages other than the Kali.

VERSE CI

(Verse 102 of others.)

This verse is quoted along with the preceding one in Mitākṣarā (on 3. 14);—in Madunapārijāta (p. 413);—in Pārāśaramādhava (Āchāra, p. 632);—in Smṛtitattva (II, p. 294);—in Aparārka (p. 883), which adds that the term ‘dashāha’ stands for ‘the full period of impurity laid down for each caste’;—in Shuddhikaumudī (p. 59), which says that the rule that ‘if the man does not live in the house, he becomes pure in one day’ implies that if he lives in the house, it will take three days;—in Hāralatā (p. 82), which adds this explanation—‘If one does not sleep or eat in the house of a person under impurity, he is impure for one day and night, and if he lives in the house but does not eat there, then for three days’;—in Gadādhara-paddhati (Kāla, p. 320), which says this refers to ages other than the Kali;—in Shuddhimayūkha (p. 17), which interprets the rule to mean ‘if one carries the body, lives in the house, but does not eat, then it takes three days, and if he lives in the house and also takes food, it takes ten days’;—and in Smṛtisārodhāra (p. 220) which says that this applies to cases where the man is of the same caste as the dead person.
VERSE CIII
(Verse 103 of others.)

This verse is quoted in Mitākṣarā (on 3. 26), which explains 'jñāti' as 'mother's sapinda';—in Aparārka (p. 918), which adds that this applies to one who follows the dead body intentionally, and not to one who happens to go with it by mere chance;—and in Vīramitrodāya (Āhnika, p. 212).

This verse is quoted in Shuddhimayūkha (p. 22), which explains 'jñāti' as 'one belonging to the same caste,' not a sapinda, and adds that 'eating of butter' means fasting.

It is quoted in Sṛptisāroddhāra (p. 225), which explains 'jñāti' as 'mother's sapinda';—in Nityā-chārapradīpa (p. 332);—in Hāralatā (p. 86) which has the following notes:—'Prētam,' a Brāhmaṇa dead,—if one intentionally follows he becomes pure by touching fire and eating not butter, this is what is meant, and not that the impurity ceases on this alone, because even without following the dead body, the death of a relative involves an impurity for ten days; the following of a non-relative ('ajñāti') however involves only the touching of fire and eating of butter, and no further impurity.

VERSE CIII
(Verse 104 of others.)

According to Nārāyana this rule is meant for Brāhmaṇas only; but Medhātithi says that the 'vipra' is mentioned only by way of illustration; the rule applies to all the three higher castes.

This verse is quoted in Mitākṣarā (on 3. 20);—in Parāsharamādhava (Āchāra, p. 634), which reproduces the remark made in Mitākṣarā that the phrase 'svēsu tiṣṭhatsu' is superfluous, in view of the assertion (in the second half) that the touching of the body by the lower castes is
'asvargya,' which would imply that the body should not be so touched, irrespective of the presence or absence of the dead person's 'own people';—and in *Shuddhimayūkha* (p. 17).

It is quoted in *Madanapārijāta* (p. 395), which also adds the same remark;—and in *Hāvalatā* (p. 120) which says—'svēṣu tiṣṭhatsu' means that if possible the dead body of a Brāhmaṇa should be carried by Brāhmaṇas alone, in the absence of Brāhmaṇas by Kṣattriyas, even by Vaishyas in the absence of Kṣattriyas, and by Shūdras only when there are no Vaishyas—'asvargyā; this also refers to cases where twice-born persons are available.

**VERSE CVI**
(Verse 105 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 792);—in *Smytisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 16 b).

**VERSE CV**
(Verse 106 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 792);—in *Smytisāroddhāra* (p. 249);—and in *Nṛsimhaprasāda* (Shrāddha, p. 13 b).

**VERSE CVI**
(Verse 107 of others.)

This verse is quoted in *Hemādri* (Shrāddha, p. 792);—in *Smytisāroddhāra* (p. 249);—in *Nṛsimhaprasāda* (Shrāddha, p. 13 b);—and in *Shuddhikarmudī* (p. 360).
VERSE CVII
(Verse 108 of others.)

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 536), which adds the following notes: — Some people have understood the last quarter of the verse to mean that it is the Brāhmaṇa only, not the Kṣatriya or the Vaishya, that is entitled to ‘Renunciation’; and in support of this there are several *Śruti* and *Śmṛti* texts. — Others however have held that all the four stages are meant for all the twice-born persons; and the texts that prohibit Renunciation for the non-Brāhmaṇa should be understood as prohibiting only the wearing of the dull red garment and the taking of the staff (which have been laid down in connection with the life of the Renunciate).

The verse is also quoted in *Parāsharamādhava* (Prāyashchitta, p. 116), in support of the view that the woman’s sin of evil intentions is removed by her menstruation — in *Śrītisāroddhāra* (p. 249); — in *Hēmādri* (Śrāddha, p. 792); — and in *Nṛsimhaprasāda* (Śrāddha, p. 13 b).

VERSE CVIII
(Verse 109 of others.)

This verse is quoted in *Śrītisāroddhāra* (p. 249); — and in *Nṛsimhaprasāda* (Śrāddha, p. 13 b).

VERSE CIX
(Verse 110 of others.)

This verse is quoted in *Hēmādri* (Śrāddha, p. 805).

VERSE CX
(Verse 111 of others.)

This verse is quoted in *Aparārka* (p. 255), which explains ‘*taijasāni*’ as ‘gold and the rest’; — in *Mitāksarā*
(on 1. 183), which remarks that this pertains to vessels that are soiled;—that there is to be option between ‘ash’ and ‘clay,’ but either of these has to be combined with ‘water,’—in \textit{Nrsimhaprasāda} (Shṛaddha, p. 15 b);—in \textit{Hēmādri} (Shrāddha, p. 805);—and in \textit{Shuddhi karumudi} (p. 305).

It is quoted in \textit{Parāshharamādhava} (Prāyashchitta, p. 134), which remarks that this pertains to soiled vessels;—in \textit{Smṛtitattva} (p. 432) to the effect that eating out of a stone dish is permitted;—and in \textit{Nityāchārapradīpa} (p. 96).

\begin{flushleft}
\textbf{VERSE CXI}
\end{flushleft}
(Verse 112 of others.)

This verse is quoted in \textit{Madanapārījāta} (p. 446), which explains ‘anupaskrtam’ as ‘not chased, i. e., the chasings whereof do not retain any such unclean thing as wine, food leavings and so forth’;—in \textit{Hēmādri} (Shrāddha, p. 805);—in \textit{Parāshharamādhava} (Prāyashchitta, p. 134), which explains ‘anupaskrtam’ as ‘unsoiled,’ and ‘abīam’ as ‘the conch and such things’;—in \textit{Nrsimhaprasāda}, (Shrāddha, p. 15 b);—in \textit{Aparārka}, (p. 254), which explains ‘anupaskrtam’ as ‘the chasings wherein are not filled with copper or other metals’;—in \textit{Mitāksarā}, (on 1. 193), which explains ‘anupaskrtam’ as ‘akhātapūritam’ (the term used by Medhātiṇi), i. e., ‘the chasings in which are not filled in’;—in \textit{Nityāchārapradīpa}, (p. 96), which explains ‘nīrleṣam’ as absolutely unsouiled;—and in \textit{Shuddhi karumudī}, (p. 305), which explains ‘abja’ as ‘conches, shells and the like,’—‘cha’ as including glass-vessels, and ‘anupaskrtam’ as ‘not chased or otherwise modified.’

\begin{flushleft}
\textbf{VERSE CXII}
\end{flushleft}
(Verse 113 of others.)

This verse is quoted in \textit{Nrsimhaprasāda} (Shrāddha, p. 15 b);—in \textit{Hēmādri}, (Shrāddha, p. 802);—and in \textit{Nrsimhaprasāda} (Shrāddha, p. 15 a).
VERSE CXIII
(Verse 114 of others.)

This verse is quoted in Mitākṣarā (on 1. 190);—
in Hēmādri ( Shrāddha, p. 805); —and in Shuddhi-
kaumudī, (p. 305), which explains ‘Kṣāra’ as ‘ashes’
—’amlodaka’ as the juice of lemon and such things, this
latter goes with ‘tāmra’ and ‘kṣārodaka’ with rest,—washing
goes with all,—‘yathārham’ sufficient to remove dirt and
soiling.

VERSE CXIV
(Verse 115 of others.)

‘Utpavanam’—‘Throwing away of a portion’ (Medhā-
tithi);—‘pouring another liquid into the vessel to overflowing,
so that some of the original contents flow out’ (‘others’ in
Medhātithi);—‘passing through it of two blades of kusha-grass’
(Kullāka, Govindarāja and Rāghavānanda);—‘straining
through cloth’ (Nārāyaṇa).

This verse quoted in Mitākṣarā (on 1. 190), which
explains ‘utpavanam’ as ‘pouring over a piece of cloth
so that foreign source of impurity may be strained out’;—and
in Smṛttitattva (II p. 297) which, reading utplavanam’,
explains it as removing the insect or such other foreign
substances by straining the liquid through cloth’;—in Hēmādri
( Shrāddha, p. 805); —and in Nṛsinhaprasādā, ( Shrāddha,
p. 16 a).

VERSE CXV
(Verse 116 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 805);
—and in Shuddhi-kaumudī, (p. 310), which explains
‘graha’ as ‘a particular vessel used at sacrifices.’
VERSE CXVI
(Verse 117 of others.)

This verse is quoted in Hēmādri (Shrāddha, p. 805); and in Shuddhikaumudi (p. 310), which explains 'chārūṇām' as 'things smeared with boiled rice.'—'Srūk sruva' and other vessels' as smeared with oily substances,—'sphya' as 'a particular kind of ladle used at sacrifices.'

VERSE CXVII
(Verse 118 of others.)

This verse is quoted in Mitākṣarā (on 1. 184), which adds that when a larger portion of the heap is defiled, then the whole lot should be washed; while if a smaller portion only is defiled, then that small quantity should be washed;—in Madanapārījāta (p. 453), which adds that what is indicated by 'bāhūnām', 'large quantities', is that quantity which is more than what can be carried by one man;—in Parāsharamādhava (Prāyashchitta, p. 136); in Smṛtītattva (II, p. 297);—in Hēmādri (Shrāddha, p. 805);—in Nṛsimha-prasāda (Shrāddha, p. 166);—in Shuddhikaumudi (p. 310);—and in Smṛtisāroddhāra, (p. 248), which notes that 'bahuva', 'largeness of quantity', is to be determined by the consideration of what can be carried by one or more men.

VERSE CXVIII
(Verse 119 of others.)

'Vaidalānām'—'Objects made of the bark of trees and such things' (Medhātithi and Govindarāja);—'made of split bamboo' (Kullāka).

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 139);—in Hēmādri (Shrāddha, p. 805);—and in Shuddhikaumudi (p. 311) which explains 'Vaidalānām' as 'things made of split bamboo', which are purified like cloth,
—and ‘dhāanyakat’ as ‘large quantities by sprinkling water and small quantities by washing’.

VERSE CXIX
(Verse 120 of others.)

‘Amshupaṭṭa’—‘Cloth made of thinned bark’ (Govindarājā, Nandana and Nārāyaṇa);—‘women’s garments made of fine cloth’ (Kullūka and Rāghavānanda).

This verse is quoted in Parāsharamādhava (Prāyahschitta, p. 138), which describes ‘āvika’ as ‘kambala, blanket’,—‘kaushēya’ as ‘silk’,—‘amshupaṭṭa’ as netrapaṭṭa—‘ariṣṭa’ as ‘the fruit of the Putrajīva berry’,—‘kutapa’ as ‘a particular kind of blanket made of the wool of goats common in the regions of Avantī (Ujjain) (or var: lec: in mountainous regions);—and in Hēmādri (Shrāddha, p. 805).

VERSE CXX
(Verse 121 of others.)

This verse is quoted in Aparārka (p. 260);—in Nityāchārapradīpa (p. 99);—in Parāsharamādhava Prāyahschitta, p. 138);—and in Hēmādri (Shrāddha, p. 805).

VERSE CXXI
(Verse 122 of others.)

This verse is quoted in Hēmādri (Shrāddha, p. 805;—in Nityāchārapradīpa (p. 100);—in Shuddhikāumnudi (pp. 311 and 306);—and in Kṛtyasārasamuchchaya (p. 83), which explains ‘upāñjana’ as ‘smearing’.

VERSE CXXII
(Verse 123 of others.)

[मम नौङ्किेः &c.—which forms verse 123 in Kullūka (and also in Buhler and Burnell)—is not treated as Manu’s text by
Medhātithi and Govindarāja,—both of them quoting it as from Vashiṣṭha (3-59).—It is quoted, however, as ‘Manu’ in Aparārka (p. 263);—in Mitāksarā (on 1. 191);—in Madanapārījāta (p. 449) to the effect that, if an earthenware pot happen to be defiled by the contact of the things mentioned it should be thrown away;—in Shuddhikaṇumudī (p. 306);— and in Smṛtisāroddhāra (p. 244).

VERSE CXXII
(Verse 124 of others.)

This verse is quoted in Hemādri (Shrāddha, p. 821).

VERSE CXXIII
(Verse 125 of others.)

‘Avadhūtam’—‘blown upon, with the mouth, or blown upon with a piece of cloth’ (Medhātithi);—‘dusted with cloth’ (Govindarāja);—‘moved by the wind from a cloth, the foot or the like’ (Nārāyaṇa);—‘defiled by the dust of a broom or of the air moved by the wings of a bird’ (Nandana).

This verse is quoted in Parāśaramādhava (Prāyashchittra, p. 105), which explains ‘avadhūtam’ as ‘touched by the dust raised by the shaking of a cloth’,—‘avakṣutam’ as ‘touched by drops of saliva dropped in sneezing’;—it adds that if the food has contained hair or insects during cooking, then it must be thrown away.

It is quoted in Madanapārījāta (p. 458), which adds that the ‘bird’ here meant is one that is among the eatable ones; it explains ‘avadhūtam’ as ‘that over which cloth has been shaken’, or ‘that which has been repeatedly picked up and thrown down by birds’,—‘avakṣutam’, that ‘over which some one has sneezed’;—‘mṛd’, ‘mud’, includes ‘ash’ and ‘water’ also. It also adds that if the
food has been cooked along with hair or an insect, it has to be thrown away; it has to be purified by clay, ash or water only if the hair or insect has fallen into it after it has been cooked.

It is quoted in Hēmādri (Srāddha, p. 827);—in Nrsimhaprasādā (Srāddha, p. 15 b);—in Shudhikaumudi (p. 314), which says that ‘pakṣijagdham’ means, according to Kullāka, ‘eaten by an edible bird’;—‘avadhūtam’ means ‘breathed upon’, and ‘avaksutam’ as ‘sneezed upon’;—in Shuddhimayūkha (p. 2), which explains ‘avadhūtam’ as ‘over which cloth has been dusted’;—and in Smṛtisāroddhāra (p. 244) which gives the same explanation of ‘avadhūtam’ and says that ‘mṛtkṣeṣpanam’ includes water-sprinkling also.

VERSE CXXIV
(Verse 126 of others.)

This verse has been quoted in Aparārka (p. 36);—in Mitikṣara (on 1.185) as laying down purification in general;—in Madanapārijāta (p. 47);—in Viramitrodaya (Āhnika, p. 44) as laying down ‘the removal of smell and stains’ as the purpose of ‘purification’;—in Parāsharamādha (Āchāra p. 217);—in Parāsharamādha (Prāyashchitta, p. 148), which deduces the conclusion that the article is to be regarded as pure so long as the ‘defilement’, though present, has not been detected,—in Hēmādri (Srāddha, p. 818);—in Nityāchārapradipa (p. 102);—in Āchāramayūkha (p. 13);—in Smṛtisāroddhāra (p. 266);—and in Yatidharma- saṅgraha (p. 52).

VERSE CXXV
(Verse 127 of others.)

This is quoted in Madanapārijāta (p. 469) as laying down the means of satisfaction where defilement is only suspected;—in Smṛtitattva (p. 454), which adds the following
note:—‘adrṣṭam’ is 'that which has never been known to be suspected of defilement',—‘vāchā prasāhyate’—when a thing has been suspected of being defiled, if the Brāhmaṇas declare 'may this be pure', it has to be regarded as pure;—such being the explanation, it adds, provided by Dipakahikā and Kullūka Bhaṭṭa;—in Hēmādrī (Shrāddha, p. 818);—in Nityāchāra-pradīpa (p. 102) which explains 'adrṣṭam', as 'not perceived to be defiled', i.e., where no defilement is known to exist by any means of knowledge,—'nirṇiktam', washed, when suspected of being defiled,—'Vāchā etc.' if even after washing, there is some compunction, this is removed when the thing is commend-
ed;—in Prāyashchitāvivēka (p. 292);—and in Shuddhikau-
mudī (p. 459) which says that 'brāhmaṇa' stands for all the four castes.

**VERSE CXXVI**

(Verse 128 of others.)

This verse is quoted in Aparārka (p. 272);—in Hēmādrī (Shrāddha, p. 618);—in Parāsharamādhava (Prāyashchitta, p. 119);—in Shuddhikau-mudī (pp. 297 and 341), which says that 'rūpa etc.' means that one should shun that water which has an evil smell, bad colour and bad taste; the natural colour and taste of water are white and sweet, and though there is no natural smell, yet of transferred smell only the agreeable one is to be accepted, hence the meaning is that water should be used only when it is either odourless or has an agreeable odour;—in Nṛsimhaprasāda (Shrāddha, p. 14 b);—and in Kṛtyasārasamuchchaya (p. 81).

**VERSE CXXVII**

(Verse 129 of others.)

This verse is quoted in Madanapārijaṭa (p. 468), which notes that 'brahmachārigatam bhaikṣyam' stands
for all that is permitted by way of 'alms';—in Hēmādri ( Shrāddha, p. 838 );—in Shuddhikaumudi ( p. 355 ), which explains 'nityam shuddhaḥ' as 'even without washing, an article made by an artisan may be used';—'kāru' means 'artisan';—'panyam' is 'merchandise', 'spread out' at the place of sale;—among these, however, cooked food is an exception;—in Nṛsimhaprasāda ( Shrāddha, p. 17a );—and in Smṛtisāroddhāra ( p. 250 ), which says that 'brahmachāri' stands for 'bhikṣu in general.'

VERSE CXXVIII
(Verse 130 of others.)

This verse is quoted in Hēmādri ( Shrāddha, p. 835 );—in Shuddhikaumudi ( p. 355 ), which says the meaning is that the woman's mouth is clean, for the purpose of kissing;—and in Kṛtyasārasamuchchaya ( p. 84 ) which says 'women' means 'one's own wife', and that 'prasravē' means 'in drinking the milk of the cow.'

VERSE CXXIX
(Verse 131 of others.)

This verse is quoted in Parāsharamādha ( Prāyashchitta, p. 146 );—in Madanapārijāta ( p. 468 ), which explains 'kravyāt' as the 'Shyēna and the rest';—and 'dasyu' as 'fowlers';—in Hēmādri ( Shrāddha, p. 835 );—in Shuddhikaumudi ( p. 356 );—and in Shuddhi- mayūkha ( p. 3 ), which explains that what is said regarding dogs refers to its killing at a hunt; and there also it refers to only such animals as have their flesh permitted for eating.
VERSE CXXX

(Verse 132 of others.)

This verse is quoted in Madanapārijāta (p. 50) ;— in Viramitrodaya (Āhnikā, p. 103), which explains ‘khāni’ as ‘cavities’ and adds that (though there are only two cavities below the navel) the text uses the plural ‘tāni’ by regarding the male and female generative organs as distinct;—in Kṛtyasārasamuchchaya (p. 85), which explains ‘khāni’ as ‘holes’, ‘mēdhyāni’ as ‘clean’, and ‘adhaḥ’ as ‘below the navel’;—in Hēmādri (Shrāddha, p. 842);—and in Shuddhikauṇḍū (p. 359), which explains ‘mēdhyāni’ as ‘touchable’, and ‘amēdhyāni’ as ‘untouchable’ and ‘dēhachyuta-mala’ as standing for the nails and other excrescences, which also are ‘untouchable’.

VERSE CXXXI

(Verse 133 of others.)

‘Viprāsah.’—‘Drops of water, invisible, but perceptible by touch only’ (Medhātithi and Govindarāja);—‘drops of saliva coming out of the mouth’ (Kullūka, Rāghavānanda and Nārāyaṇa).

This verse is quoted in Madanapārijāta (p. 469), which adds the following notes:—‘maksikā’ includes all those insects whose touch cannot be avoided;—‘viprāsah’ are those drops whose form is invisible;—‘chhāyā’—other than what is expressly forbidden;—‘rajaḥ’ other than what is expressly forbidden.

It is quoted in Smṛtitattva (p. 296).

This verse is quoted in Nṛsimhaprasāda (Shrāddha, p. 17a);—in Hēmādri (Shrāddha, p. 838);—and in Shuddhikauṇḍū (pp. 350 and 358), which says that ‘chhāyā’ stands for the shadow cast by persons other than the chaṇḍāla.
VERSE CXXXII
(Verse 134 of others.)

This verse is quoted in Aparārka (p. 271), which explains "arthavat" as 'as much as may be needed for removing the smell and stains,' and adds that in the case of the latter six of the twelve 'impurities' (enumerated in the next verse) the use of clay is optional;—in Madanapārijātā (p. 51), which adds that after the passing of urine and feces, washing with water is "arthavat," 'useful';—in Viramitrodaya (Āhnika, p. 45), which explains "arthavat" as 'fulfilling the purposes of removing the smell and stains';—and again on p. 104, to say that Manu should be understood to mean that out of the case of the twelve 'impurities,' in some both water and clay should be used, while in some either of the two only;—and in Hēmādri (Srāddha, p. 794).

VERSE CXXXIII
(Verse 135 of others.)

This verse is quoted in Aparārka (p. 271), which explains 'karnaṁvīt' as 'ear-wax'; and adds that these are 'impure' only when they have gone out of the body, as is indicated by verse 132 above;—in Mitāksārā (on 1.190);—in Viramitrodaya (Āhnika, p. 103), which adds the following notes:—'vasā' is the oily substance in the body; 'asṛk' is blood; 'majjā' is the solidified fatty substance within the skull; 'dūṣikā' is the rheum of the eyes; 'karnaṁvīt' is ear-wax; the term 'nṛ' here stands for human beings only, and not for all living beings (as the root nṛ, 'to go,' might imply); if the latter were meant, then the term 'nṛnāṃ' would be entirely superfluous;—in Hēmādri (Srāddha, p. 794);—in Prāyashchittaviveka (p. 484);—in Shuddhikaumudī (p. 347);—in Āchāramayukha (p. 14),—which explains 'dūṣikā' as nītramalaṁ';—and in Smṛtitattva (II, p. 303).
VERSE CXXXIV
(Verse 136 of others.)

This verse is quoted in Aparārka (p. 36);— in Nityāchārapradīpa (p. 255);— in Parāsharamādhava (Āchāra, p. 215);— in Shuddhikaumudi (p. 334), which explains 'ēkatra' as 'in the left hand';— in Smṛtitattvā (p. 330), which explains 'ubhayoh' as 'over the two hands';— in Viramitrodaya (Āhnika, p. 46), which explains 'ēkatra' as 'over the left hand'; it notes the reading 'vāmakarē'; and explains 'ubhayoh' as 'over the two hands';— in Madanapārijāta (p. 46);— in Smṛtiṣaumudi (p. 57) which explains 'ēkatra' as 'vāme,' 'over the left hand';— in Yatidharmasaṅgraha (p. 53);— in Kṛtyasārasamuchchaya (p. 46), which explains 'ēkatra' as 'over the left hand' and, 'ubhayoh' as 'over both the hands';— and in Smṛtisāroddhāra (p. 266), which says that 'shuddhi' here stands for purity, and not cleanliness or freedom from smell &c., as this latter could be secured by even a lesser number of applications.

VERSE CXXXV
(Verse 137 of others.)

This verse is quoted in Aparārka (p. 36);— in Parāsharamādhava (Āchāra, p. 215);— in Madanapārijāta (p. 47);— in Viramitrodaya (Āhnika, p. 52);— in Nityāchārapradīpa (p. 257);— in Āchāramayūkha (p. 13);— in Shuddhikaumudi (p. 336);— and in Yatidharmasaṅgraha (p. 53.)

VERSE CXXXVI
(Verse 138 of others.)

This verse is quoted in Parāsharamādhava (Āchāra, p. 223), the reading wherein however is different, except in the first quarter;— in Hēmādri (Shrāddha, p. 957), which has the
following notes:—‘kṛtvā’, having vacated,—after evacuating the bladder and bowels one should wash the anus and rinse the mouth, and touch the ‘holes’, i.e., the sense organs,—‘vādam etc.’, while engaged in other ordinary works one should rinse his mouth before reciting the Veda, also when going to take food,—in Āchāramayūkha (p. 15):—and in Nṛsimhaprasāda (Āhnika, p. 8 b).

VERSE CXXXVII
(Verse 139 of others.)

This verse is quoted in Aparārka (p. 40);—in Madanapārijāta (p. 53),—and in Hēmādri (Shrāddha, p. 992) which explains ‘mukham’ as ‘lips.’

VERSE CXXXVIII
(Verse 140 of others.)

‘Māśikam vapanam kāryam’ means, according to Nandaṇa, ‘shall offer the monthly Shrāddha.’

This verse is quoted in Aparārka (p. 906), which adds the following notes:—The rule of purity pertaining to the Vaishya means a period of impurity extending over fifteen days;—‘Nyāyavartinām’ means devoted to the service of the twice-born, the offering of the Five Great Sacrifices, the supporting of dependents, the loving of wife and so forth.

It is quoted in Smrtitattva (II, p. 111);—in Vidhānapārijāta (II, p. 318), which reads ‘ārya’ (for ‘Vaishya’) and explains it as Vaishya;—in Hāralatā (p. 10), which has the following notes:—That ‘Shūdra’ is called Nyāyavartin who, with a purely religious motive, serves the Brāhmaṇa honestly and earnestly, performs the Five Sacrifices with ‘namah’ as the mantra, avoids all forbidden food and forbidden acts,—such a Shūdra becomes purified in Fifteen days, in the manner of a Vaishya,—he should shave every month,—or vapanam may mean ‘offering of Pīndas’ i.e., the Shrāddha on
the Moonless Day,—it is only such a Shūdra that is entitled to eat the food-leavings of the Brāhmaṇa,—this curtailment of the period of impurity (from one month to fifteen days) is only for the purpose of the man serving the Brāhmaṇa, and for that of offering the Five Sacrifices and so forth,—in Varṣakriyākaumudi (p. 573), which explains vāpanam as shaving and says that the Shūdra should not keep long hair,—or it may stand for the Amāvasyā Shrāddha;—and in Prāyashchittaviveka (p. 352).

VERSE CXXXIX
(Verse 141 of others.)

This verse is quoted in Shuddhikaumudi (p. 353), which explains 'mukhyāḥ' as 'those proceeding from the mouth' and 'Dantāntaraviṣṭitam' (which is its reading for Dhiṣṭhitam) as 'what has entered between the teeth' ;—and in Hāmādri (Shrāddha, p. 972), which explains Dantānta as between the teeth or in the teeth-cavities and adhiṣṭhitam as attached.

VERSE CXL.
(Verse 142 of others.)

This verse is quoted in Aparārka (p. 276) ;—in Parāsharamādhava (Āchāra, p. 228), which notes that pādau here include the other limbs also ;—and in Vīramitroddaya (Āhnika, p. 113), which adds the following notes:—

The construction is parān āchāmayaṭah;—bhūmigaiḥ means 'the drops of water falling on the ground' ;—the use of the term āchāmayaṭah implies that if the drops of water fallen from the washings of one man happen to touch others than the one who is helping in the washing,—then those latter do become impure ;—pādau includes other parts of the body also, —in Smṛtisārodhāra (p. 251),—in Hāmādri (Shrāddha, p. 972), which says that the construction is parānāchāmayaṭah pādau, and the meaning is that 'when one is pouring water
for another person rinsing his mouth, then if the water dropped by the latter falls upon the feet of the former, it does not make him unclean, because that water is *bhaumikaiḥ samāḥ*, clean as any ordinary water on the ground,—it follows that this refers only to the man who is pouring water for the other; other persons standing by do become unclean by the waterdrops falling on their feet,—in *Nityāchārapradīpa* (p. 281); —and in *Shuddhikaumudi* (p. 353).

**VERSE CXLI**

(Verse 143 of others.)

This verse is quoted in *Aparārka* (p. 264), which notes that this refers to cloth or such other substances being in the hand; —in *Madanapārijāta* (p. 641); —in *Āchāra-mayūkha* (p. 17), which quotes Medhātithi to the effect that this refers to small things in the hand,—such things as can not be kept aside; —in *Vidhānapārijāta* (II, p. 861), —in *Viramitrodaya* (*Āhnika*, p. 118), which notes that this refers to the hand being engaged in the holding of things other than articles of food,—says *Kalpataru*; —in *Smrtisārodhāra* (pp. 246 and 251), —in *Prāyashchittavivēka* (p. 476), which says that this refers to articles of food; —in *Hemādri* (*Srāddha*, p. 954), which says that according to Medhātithi heavy objects are kept aside, but not small objects, but according to *Smrtichandrīkā* it refers to such clothing and other things as can not be kept aside; or it may mean that sacred vessels may not be kept aside, food and metallic things may be kept aside, and clothes and other things may or may not be kept aside; —in *Nityāchārapradīpa* (p. 281), which quotes Vishvarupa to the effect that this refers to things other than food and vegetables; —and in *Shuddhikaumudi* (p. 317), which says that the man should keep the thing on his body and rinse his mouth, by which he himself, as also the thing carried, becomes purified; —according to *Ratnākara*, this refers to milk only.
VERSE CXLII
(Verse 144 of others.)

This verse is quoted in *Aparārka* (p. 922); and again on (p. 926), where it explains the meaning to be that 'if one vomits after having eaten food, he must wash';—in *Mitākṣarā* (on 3.30), which adds, like *Aparārka*, that the last clause refers to sexual intercourse during the wife's 'courses';—in *Viramitrodaya* (Āhniika, p. 106), which notes that 'viriktaḥ' means 'one who has abnormal purgings,'—and that the meaning is that 'if one vomits after he has taken his food, he should only wash, and not bathe';—and again on p. 199 where the construction of the second half is explained as 'bhuktvā annam vāntāḥ,' whence the meaning is that on vomitting immediately after food, there should be *washing only*,—the particle 'eva' serving to preclude the *bathing* which is prescribed in the first half of the verse for one who has 'vomitted';—the 'sexual intercourse,' refers to that during the courses;—in *Shuddhi-kaumudi* (p. 331), which explains 'viriktaḥ' as 'one who has had many motions,' and adds that if one vomits immediately after taking his food, he is simply to rinse his mouth, and for the man who has had sexual intercourse during the wife's 'period,' he is cleansed by bathing;—in *Nityāchārapradīpa* (p. 334), which says that 'vāntāḥ' is understood after 'bhuktvā annam,' and adds the same notes;—and in *Hemādri* ( Shrāddha, p. 796).

VERSE CXLIII
(Verse 145 of others.)

*Cf*. 2. 70.

This verse is quoted in *Aparārka* (p. 1139), which adds that the 'water-sipping' here laid down for lying is to be combined with the repeating of the *Gāyatrī*—the watersipping removing the uncleanness and the *Gāyatrī* removing
the sin;—in *Mitāksurā* (on 1. 196);—in *Viramitrodaya* (Āhnikā, p. 115), which notes that though this verse clearly implies that water-sipping is not done for the purpose of removing impurity, yet it is absolutely necessary, whenever one eats or drinks;—in *Parāsharamādhava* (Āchāra, p. 224);—in *Parāsharamādhava* (Prāyashchitta, p. 423), which says that this refers to unintentional lying;—in *Viramitrodaya* (Samskāra, p. 523), which adds that ‘prayatopi’ means ‘though he may have already washed;’—and in *Shuddhikaumudi* (p. 349), which explains ‘*Adhyāsyamānāḥ*’ as ‘going to read.’

**VERSE CXLV**

(Verse 147 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);— in *Madanapārijāta* (p. 192);— and in *Varṣakriyākaumudi* (p. 577).

**VERSE CXLVI**

(Verse 148 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);— and in *Parāsharamādhava* (Prāyashchitta, p. 286), which adds that a woman living on terms of intimacy with any one other than her natural guardians should be regarded as ‘lost.’

**VERSE CXLVII**

(Verse 149 of others.)

This verse is quoted in *Vivādaratnākara* (p. 427);— in *Madanapārijāta* (p. 192);— in *Samskāramayūkha* (p. 118);— and in *Nṛsimhaprasāda* (Samskāra, p. 67a).
VERSE CXLVIII
(Verse 150 of others.)

This verse is quoted in Madanparājyā (p. 192);— in Vivādaratnakara (p. 427);— in Varṣakriyākaumudī (p. 577), which explains 'upaskara' as 'household implements';— and in Nṛsimhaprasāda (Samskāra, p. 67a).

VERSE CXLIX
(Verse 151 of others.)

This verse is quoted in Varṣakriyākaumudī (p. 579);— and in Smṛtichandrikā (Samskāra, p. 223), which says that the Father and the Brother are the chief persons to give away a girl, and it does not preclude others from giving her away.

VERSE CL
(Verse 152 of others.)

'Svastyayananam'—'The recitation of benedictory verses' (Govindarāja and Kullūka);— 'the Puṇyāhavāchana and the rest' (Nārāyana);— 'the recitation of the texts that precede the nuptial Homa' (Rāghavānanda and Nandana);— 'that whereby welfare is acquired,' (Medhātithi who does not connect the word with 'yajñah').

'Prajāpatē'—Medhātithi takes this as 'referring to the oblations at marriage to Prajāpati with the mantra Prajāpatē na tvadētoyja &c' (Ṛgveda 10. 121. 10), laid down in certain Grhyasūtras;—Nārāyana holds that 'Prajāpati' here stands for Manu, who is the guardian deity of the bride.

This verse is quoted in V airamitrodaya (Samskāra, p. 853), which adds the following notes:— 'Svastyayana' means 'the request to Brāhmaṇas for the pronouncing of the benedictory syllable svasti,'— 'Prajāpati-yajña means 'the offering of cooked rice into fire to Prajāpati.'— and in Vyavahāra Bālambhaṭṭā (p. 529).
It is quoted in *Smṛtīttvam* (p. 130) which adds the following notes:—'Śvastiyānam' stands for the wearing of gold for the purpose of passing a happy life, or for the request to Brähmanas for pronouncing the syllable svasti; and the offering 'to Prajāpati' is that which is made during marriage to Prajāpati as the deity;—the 'svāmyakāraṇa' is the 'giving', the actual giving away, not the mere betrothal.

VERSE CLII

(Verse 154 of others.)

Cf. 9. 78 et. seq.

This verse is quoted in *Madanapārijāta*, (p. 193);—in *Samskāraratnamālā*, (p. 675), which reads 'upachāraīk' (for 'upacharyāk'), and says that 'pūjaniyāh' 'should be honoured', is understood;—in *Nṛsimhapraśāda* (Samskāra, p. 67a);—and in *Vāraṇāśīkāvakumudi*, (p. 579).

VERSE CLIII

(Verse 155 of others.)

This verse is quoted in *Gadādhara-paddhati* (Kāla, pp. 52 and 129), which says that if she does the fasting with the husband's permission, there is nothing wrong;—in *Samskāraratnamālā* (p. 675), which says that this refers to the 'month-fast' and so forth, and not to those in connection with the Gaurīrata and the like;—in *Nṛsimhapraśāda* (Samskāra, p. 67a);—in *Vāraṇāśīkāvakumudi*, (p. 579);—in *Purāṇāraḥ-chintāmani*, (p. 201);—in *Smṛtisāra-oddhara*, (p. 101);—in *Hēmādri* (Kāla, p. 176);—in *Kālamādhava* (p. 257);—in *Aparārka* (p. 602), which adds that the wife may, with her husband's permission, keep such fasts and observances as are not incompatible with her attendance upon him;—in *Madanapārijāta* (p. 193);—and in *Vidhānāpārijāta* (II, p. 729) to the effect that religious acts are to be performed by the wife only in association with her husband.
VERSE CLIV
(Verse 156 of others.)

Cf. 9. 64 et seq.; 9. 29.
This verse is quoted in Madanapārijāta (p. 193).

VERSE CLV
(Verse 157 of others.)

This verse is quoted in Mitāksarā (on 2. 127), to the effect that never for her livelihood should the widow seek the shelter of another man;—in Varṣakriyākau-mudī, (p. 576);—in Samskāramayūkha, (p. 119);—and in Viromitrodaya (Vyavahāra, p. 186 b).

VERSE CLVI
(Verse 158 of others.)

This verse is quoted in Mitāksarā, (on, 2. 127) as forbidding the widow having recourse to another man for the sake of off-spring.

VERSE CLVII
(Verse 159 of others.)

This verse is quoted in Mitāksarā, (on 2. 127) to the same effect as the preceding verse;—and in Parāsharar-mādhava, (Prāyashchitta, p. 45) as laying down a life of continence for the widow.

VERSE CLVIII
(Verse 160 of others.)

This verse is quoted in Mitāksarā (on 2. 127) to the same effect as the last two verses;—in Madanapārijāta (p. 198) to the effect that a woman devoted to her husband need not follow him in death;—'Śādhvi' means 'pativrata'.
'one devoted to her husband'; if it meant simply 'chaste', then the phrase 'brahmacharye vyavasthita' would be a needless repetition;— in Varṣakriyākaumudi (p. 577); —and in Nṛsimhaprasāda (Samskāra, p. 67 b and Vyavahāra, p. 38 a).

VERSE CLIX
(Verse 161 of others.)

This verse is quoted in Mitākṣarā (on 2. 127) as deprecating Niyoga;— in Parāsharamādhva (Prayashchitta, p. 30);—and in Nṛsimhaprasāda (Vyavahāra, p. 38 a).

VERSE CLX
(Verse 162 of others.)

'Naprajā'—'Is not her offspring at all' (Medhātithi, Nārāyaṇa and Nandana);—'is not her lawful child' (Kullūka and Govindarāja).

VERSE CLXI
(Verse 163 of others.)

This verse is quoted in Parāsharamādhva (Prayashchitta, p. 30);— and in Vivādaratnākara (p. 452), which adds that for being called 'Parāpūrva' the only necessary condition is that she should have taken another husband; and not that this husband must be of a lower caste (as the words of the text would seem to imply).

VERSE CLXII
(Verse 164 of others.)

This verse is quoted in Parāsharamādhva (Prayashchitta, p. 30);— in Vivādaratnākara (p. 437);— and in Varṣakriyākaumudi (p. 579).
VERSE CLXIII
(Verse 165 of others.)

It is not right to say that this and the next verse have been 'omitted' by Medhatithi, who says that he has not explained them as they are easy. It is repeated in 9. 29.

This is quoted in Vivādaratnakara (p. 436);—and in Varṣakriyākaumudī (p. 579).

VERSE CLXIV
(Verse 166 of others.)

This is repeated in 9. 30.

This verse is quoted in Vivādaratnakara (p. 436), which adds that what is meant by 'patiloka' is that heavenly region which she has won for herself by the religious rites she has performed in association with her husband;—and in Nṛsimhaprasāda (Samskāra, p. 67a).

VERSE CLXVI
(Verse 168 of others.)

This verse is quoted in Nirṇayasindhu (p. 413) to the effect that if a man with the Fire loses his wife and wishes to marry another, he should cremate his dead wife with the Fire that he had set up with her help;—and in Samskāraratnamāla (p. 591).
Adhyaya VI

VERSE I

'Niyataḥ'—'Taking a firm resolution' (Govindarāja and Kullāka);—'devoted to the duties, austerities, reciting the Veda and so forth' (Nārāyaṇa).

VERSE II

"Medhātithi notes that the Shiṣṭas insist on the necessity that he who takes to forest-life must have sons and son's sons, and that hence 'apatya'; offspring, is to be taken in this restricted sense (of grandson, not grand-daughter);—Nārāyaṇa holds that the verse gives three separate grounds for entering the third order, each of which is sufficient in itself; while Medhātithi thinks that the three conditions must exist together—[There is nothing in Medhātithi to indicate this]. 'Others,' mentioned by Medhātithi, took the verse to give a description of the approach of old age, which entitles the house-holder to turn hermit."—Buhler.

Medhātithi mentions,—but with disapproval,—another explanation, by which the whole verse serves only to indicate that one should take to the hermit's life neither 'too early' nor 'too late.'

This verse is quoted in Mitāksarā to the effect that one should retire to the forest either when he has become decrepit with old age, or has got a grandson;—in Pārāshāramādhava (Āchāra, p. 527);—in Samskāramayūkha (p. 131);—and in Nṛsimhāprasāda (Samskāra, p. 68b).
VERSE III

This verse is quoted in Mitākṣarā (on 3. 46);—in *Parāsharamādhava* (Āchāra, p. 527), to the effect that the Hermit should live upon uncultivated food;—in *Kālavivēka* (p. 427) to the effect that sexual intercourse is possible for the Hermit also;—in *Samskāramayūkha* (p. 132);—and in *Nṛsimhaprasāda* (Samskāra, p. 68 b).

VERSE V

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 528).

VERSE VI

‘Chiram’—*Vastrakhanda*, tattered garment’ (Medhātithi, and Govindarāja);—‘dress of bark’ (Nārāyaṇa, Rāghavānanda and Kullākā, to whom last Buhler wrongly attributes the former explanation).

The second half of this verse is quoted in Mitākṣarā (on 3. 46).

VERSE VII

This verse is quoted in Mitākṣarā (on 3. 45) in support of the view that it is the Hermit’s duty to feed guests.

VERSE VIII

‘Dāntah’—‘Self-controlled, free from pride’ (Medhātithi and Nārāyaṇa);—‘patient with hardships’ (Kullākā).

VERSE IX

This verse is quoted in Mitākṣarā (on 3. 45) as indicating the purpose for which the Hermit is to carry with him his Shrauta Fire;—in *Parāsharamādhava* (Āchāra, p. 528);—and in *Aparārka* (p. 941).
VERSE X

This verse is quoted in Aparārka (p. 941), which explains ‘ṛkṣeṣṭi’ as the Nakṣatreṣṭi, the sacrifice to the lunar mansions,—and the Uttaraṇayaṇa and Daksināṇayaṇa as the two six-monthly sacrifices pertaining to the two solstices;—and in Parāsharamādhava (Āchāra, p. 528).

VERSE XI

This verse is quoted in Mitākṣaraṇa (on 3. 46), which notes that even though the ‘munyanna’ is by nature pure, yet the text has added the epithet ‘mēdhya’ with a view to indicate that the grains should be fit for being offered at a sacrifice;—and in Parāsharamādhava (Āchāra, p. 528), which explains ‘munyanna’ as ‘uncultivated grains,’ and ‘mēdhya’ as ‘fit for being offered at sacrifices.’

VERSE XII

Lavaṇam svayam kṛtam—‘Collected from saltmarshes’ (Kullāka);—‘collected from salt or alkaline elements of trees and the like’ (Nārāyaṇa).

This verse is quoted in Mitākṣaraṇa (on 3. 46), which explains that the salt is to be collected from salt-marshes.

VERSE XIII

This verse is quoted in Aparārka (p. 942);—and the second half in Mitākṣaraṇa (on 3. 49) to the effect that clarified butter and such ‘oils’ should not be used.

VERSE XIV

‘Bhaumāṇī kavakāni’—Medhātiṭhi prefers to take the two separately—‘bhaumāṇi’ being ‘the vegetable known among foresters as ‘gojihvikā’ and ‘kavakāni’ as ‘mushrooms’;
—Govindarāja, Kullūka and Nārāyaṇa take the two together ‘mushrooms growing on the ground.’

This verse is quoted in Aparārka (p. 942);—and in Parāśaramādhava (Āchāra, p. 529), which explains ‘Kavakāṇi’ as ‘mushrooms.’

VERSE XV

‘Ārtah’—‘In distress, i.e., not having anything else to offer to the god’s’ (Medhātithi);—‘tormented by hunger’ (Kullūka and Govindarāja);—‘ill’ (Nārāyaṇa).

This verse is quoted in Aparārka, (p. 942);—and in Parāśaramādhava (Āchāra, p. 529).

This verse is quoted in Aparārka (p. 942), which quotes Laugāksi enumerating the ‘grāma-jātāni’—‘vṛihayo yava-godhumāvubhau cha tilasasapāni iksuḥ priyān-gavashchaiva grāmyā osadhāyah smṛtāḥ.’

The verse is quoted also in Parāśaramādhava (Āchāra, p. 529).

VERSE XVII

This verse is quoted in Aparārka (p. 942);—and the first half in Mitākṣarā (on 3.49).

VERSE XVIII

This verse is quoted in Aparārka (p. 942);—and in Parāśaramādhava (Āchāra, p. 529).

VERSE XIX

This verse is quoted in Aparārka, (p. 943), which notes that the text provides several options, to be adopted according to the physical strength of the person concerned; and the particular option selected in the beginning should be kept up throughout the life-stage.
The verse is quoted in Mitāksara verse XXI, which has the same note as Aparārka.

VERSE XXI

'Vaikhānasamata sthitā'—This refers to the 'Vaikhānasashāstra', says Medhātithi. The Vaikhānaśa sūtra (Trivandrum Sanskrit Series) is the work most likely referred to.

VERSE XXII

'Sthānāsanābhyām'—See note above on 2.248.

This verse is quoted in Aparārka (p. 943);—and in Mitāksara (on 3.51) which explains 'prapadaīḥ ' as 'pādāgrāiḥ ' (like Medhātithi).

VERSE XXIV

This verse is quoted in Aparārka (p. 944);—and the second half in Mitāksara (on 3.52) to the effect that the Hermits should perform severe austerities for the purpose of emaciating his physical frame.

VERSE XXV

'Yathāvidhi'—'By swallowing the ashes and so forth' (Medhātithi, Govindarāja and Kullūka);—‘by repeating the vedic text, Taittiriya Samhita 2.5.8.8 ’ (Nārāyaṇa).

This verse is quoted in Aparārka (p. 944), which explains 'nikēta' as 'home',—'muni' as 'observing silence',—and adds that alms should be begged only in the event of his being unable to obtain wild fruits and roots,—as is clear from what follows in verse 27 below.

It is quoted in Mitāksara (on 3. 54), which explains 'muniḥ ' as 'observing the vow of silence'; and adds that in the event of his being unable to get roots and fruits, he may beg from the houses of other hermits, just enough to keep himself alive.

It is quoted in Parāshharanādha (Āchāra, p. 531).
VERSE XXVI

The first half of this verse is quoted in Parāsharamādhava (Āchāra, p. 531).

VERSE XXVII

This verse is quoted in Aparārka (p. 945) as laying down the means of subsistence for the Hermit, in the event of his being unable to obtain fruits and roots.

VERSE XXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 531);—and in Nṛsimhaprasāda (Samskāra, p. 68 b).

VERSE XXIX

This verse is quoted in Aparārka (p. 943), which explains ‘dīksā’ as ‘determination to keep the penances’;—and ‘samsiddhi’ as ‘well-defined cognition’;—in Mitākṣarā (on 3. 51), which explains ‘ātmasamsiddhi’ as ‘the attaining of Brahman’;—and in Parāsharamādhava (Āchāra, p. 531).

VERSE XXX

‘Brāhmaṇaḥ grhaḥstaiḥ.’—Medhātithi takes the two together, in the sense of ‘Brāhmaṇa-householders’;—Kullūka and Govindarāja take them separately, in the sense of ‘(1) sages knowing the Brahman and (2) hermits.’

This verse is quoted in Aparārka (p. 943).

VERSE XXXI

‘Yuktah.’—‘Intent on the practice of yoga’ (Govindarāja and Kullūka),—‘firmly resolved’ (Nārīyaṇa and Rāghavānanda).
This verse is quoted in *Aparārka* (p. 945), which adds the following notes:—‘yuvtāḥ’ means ‘samāḥitāḥ,’ ‘intent, calm, collected’; this teaching regarding the ‘Great Journey’ is only by way of an illustration for all such means of self-immolation as burning, drowning and the like.

It is quoted in *Mitāksarā* (on 3. 55);—and in *Hemādri* (Śrāddha, p. 1660), which explains ‘aparājitā’ as ‘the north-easterner direction,’—towards that he should go straight on, till his body falls, living upon water and air and with mind duly concentrated and calm.

**VERSE XXXII**

‘Āśām anyatamayā’—‘The aforesaid austerities as also the Great Journey’ (Medhāūtāthi); so also ‘others.’ There is no difference of opinion among the commentators, as Buhler makes out.

Hopkins is wrong in translating ‘bhrguprapāta’ as ‘drowning;’—Buhler has understood it rightly to mean ‘precipitating himself from a mount.’

This verse is quoted in *Mitāksarā* (on 3. 55), which adds the following notes:—The ‘brahma loka’ here meant is not ‘the eternal Brahman’, but a particular region; otherwise there would be no sense in the adding of the term ‘loka;’ also because Liberation (which would be the ‘reaching of the eternal Brahman’) is not held to be attained without the fourth Life-stage of Renunciation; as is clear from the Shruti text (Chhāndogya) which speaks of the first three life-stages as ‘punyālokaḥ,’ ‘leading to sacred regions’, and of the ‘Brahmasamstha’ (Renunciate) alone as attaining immortality.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 531);—in *Aparārka* (p. 945), which adds that the ‘methods’ referred to are those described under verse 23 et seq. It adds that all that has been prescribed under the ‘duties
of the Religious Student' has to be followed by the Householder, the Hermit and the Renunciate also, in so far as it does not militate against anything that has been prescribed specifically for any of these.

It is quoted in Nirñayasindhu (p. 398).

VERSE XXXIII

'Saṅga'—'Attachment to sense-objects' (Kullūka);—'possessions' (Nārāyaṇa).

This verse is quoted in Parāśharamādhava (Āchāra, p. 532);—in Vīrāmitrodaya (Samskāra, p. 562);—and in Samskāramayūkha (p. 64), which says that the division is to be made on the basis of the life-span of one hundred years.

VERSE XXXV

This verse is quoted in Mitākṣarā (on 3. 57), to the effect that until one has begotten offsprings he is not entitled to the life of Renunciation;—in Vīdhānapāriyāta (II, p. 373);—in Hēnādri (Kāla, p. 808), which says that 'mokṣa' here stands for jñāna, knowledge, as is clear from the use of the term 'sāvamānaḥ'—and in Yatidharmasaṅgraha (p. 3) along with the next verse (see below).

VERSE XXXVI

This verse is quoted in Yatidharmasaṅgraha (p. 3) along with 35 which has the following notes:—These two verses mean that a man who has not already acquired dispassion towards worldly and celestial things should do all things according to the scriptures and then have recourse to Renunciation,—'vrajaṭyadhāḥ' i. e., lingers in the satya and other regions lower than Liberation,—the Jābāla shruti justifies Renunciation also for those who have not passed through all the preceding life-stages.
VERSE XXXVIII

The second half of this verse is quoted in Mitākṣarā (on 3.57) to the effect that the Brāhmaṇa only is entitled to the life of Renunciation.

The verse is quoted in Parāśhara-mādhava (Āchāra, p. 538), in the sense that when going to enter the stage of Renunciation, the man should perform the Prājāpatya sacrifice in which he should give away all his belongings as the 'sacrificial fee';—and in Yatidharmasaṅgraha (p. 13).

VERSE XXXIX

This verse is quoted in Yatidharmasaṅgraha (p. 20), which explains 'brahmavādinaḥ' (which is its reading for 'brahmavādinaḥ') as 'knowing the Brahman with properties', which is clear from its being mentioned along with 'effulgent regions' which could have no connection with one who knows the absolute Brahman.

It is quoted also in Nirṇayasindhu (p. 460).

VERSE XL

This verse is quoted in Yatidharmasaṅgraha (p. 20), according to which this also refers to the knowledge of the Brahman with properties, as no fear is possible for one who knows the Absolute Brahman.

VERSE XLI

'Pavitropachitaḥ'—'Equipped with the purificatory recitation of sacred texts, and also with such purificatory things as kusha, water-pot and staff; or equipped with purificatory penances';—'provided with such means of purification as the staff, the water-pot and so forth' (Govindaśāja, Kullūka and Nandana);—'made eminent during life as a Householder by
such purificatory acts as austerities, Vedic recitals and so forth' (Nārāyaṇa); — 'possessed of a rich store of sanctifying knowledge taught in the Upaniṣads.'

'Muniḥ' — 'Wholly silent' (Govindarāja and Kullūka); — 'intent on meditation' (Nārāyaṇa).

'Samupodhēṣu' — 'Offered to him' (Medhātithi, Govindarāja and Kullūka); — 'collected in his house' (Nandana); — 'fully enjoyed by him' (Nārāyaṇa).

VERSE XLII

This verse is quoted in Aparaīrka (p. 953), which explains 'siddhim na jahāti' as 'he is not abandoned by success'; — and in Parāsharamādhava (Āchāra, p. 557), which adds the following explanation: — Coming to the conclusion that when a man moves about alone, without a companion, he is free from any such obstacles as attachment aversion and the like, and thus becomes enabled to attain 'success' in the shape of True Knowledge; — i. e., he acts without shackles towards its attainment; and of that success he is not deprived, i. e., he attains it. If, on the other hand, he moves about with two or three companions, then he becomes liable to attachment and aversion, and by reason of these obstacles, he fails to attain that success.

VERSE XLIII

'Muniḥ' — 'with the organ of speech controlled' (Medhātithi); — 'meditating on Brahmān' (Kullūka).

This verse is quoted in Aparaīrka (p. 953).

VERSE XLIV

This verse is quoted in Aparaīrka (p. 953); — and in Parāsharamādhava (Āchāra, p. 569).
VERSE XLV

This verse is quoted in Aparārka (p. 953), which explains 'nirvāśam' as 'time limit'—in Parāsharamādhava (Āchāra, p. 569);—and in Nṛsimhaprasāda (Samskāra, p. 70 a).

VERSE XLVI

This verse is quoted in Aparārka (p. 953);—and in Parāsharamādhava (Āchāra, p. 569).

VERSE XLVII

This verse is quoted in Aparārka (p. 953);—in Parāsharamādhava (Āchāra, p. 569);—and in Yati-dharmasaṅgraha (p. 107).

VERSE XLVIII

'Saptadvāra'—(a) (1) Dharma-Artha, (2) Dharma-Kāma, (3) Artha-Kāma, (4) Kāma-Artha, (5) Kāma-Dharma, (6) Artha-Dharma, (7) Dharma-Artha-Kāma;—or (b) The seven life-breath in the head;—or (d) 'the six sense-organs and Buddhi' (Medhātithi);—Kullūka has only (c);—'the five senses, mind and Ahaṅkāra' (Nārāyaṇa);—Govindarāja has (a) only;—'seven worlds' (mentioned by Kullūka).

This verse is quoted in Aparārka (p. 954), which, reading na vācham samuḍirayēt (for na vāchamanṛtam vadēt) explains this much misunderstood second line as—he should not utter words vitiated by (1) desire, (2) anger, (3) greed, (4) delusion, (5) arrogance, (6) jealousy and (7) vanity.

This verse is quoted also in Parāsharamādhava (Āchāra, p. 569).

VERSE XLIX

This verse is quoted in Aparārka (p. 954);—and in Parāsharamādhava (Āchāra, p. 569).
VERSE LI

This verse is quoted in Mitākṣarā on (3. 59).

VERSE LII

This verse is quoted in Aparārka (p. 954) ;—in Parāsharamādhava (Āchāra, p. 569).

VERSE LIII

This verse is quoted in Parāsharamādhava, (Āchāra, p. 567) ;—in Mitākṣarā (on 3. 60), which remarks that the citing of the instance of 'Cups at the sacrifice' indicates that the vessels may be considered pure for practical purposes ;—in Aparārka, (p. 964) ;—in Madanapārijāta, (p. 377) ;—in Nṛṣimhaprasādā, (Sanskāra, p. 70 b) ;—and in Yatidharmasaṅgraha, (p. 78), which shows that the example of 'chamasa' indicates that the things are 'clean' only so far as to be used.
VERSE LIV

Hopkins is not right in saying that "Medhātithi has no note on this verse." (See Translation).

'Vaidalam'—'Made of bamboo and such other things' (Medhātithi); 'made of tree-bark' (Govindarāja).

VERSE LV

This verse is quoted in Mitākṣarā (on 3. 59);—in Parāsharamādhava, (Āchāra, p. 562);—in Madanapāriṣṭā, p. 375);—and in Yativṛttī (p. 85).

VERSE LVI

This verse is quoted in Mitākṣarā (on 3. 59);—in Madanapāriṣṭā (p. 375);—in Parāsharamādhava (Āchāra, p. 562);—and in Samskāramayūkha (p. 135).

VERSE LVII

'Māṭrā'—' Implements, vessels, staff and so forth' (Medhātithi, Govindarāja and Kullūka);—'portion, mouthful' (Nārāyaṇa and Nandana).

This verse is quoted in Aparārka, (p. 963), which explains 'māṭrā' as 'upakaraṇa-dravyam, accessories';—and in Parāsharamādhava (Āchāra, p. 563), which explains 'māṭrā' etymologically as 'mīyanta iti', as meaning 'objects'; since he is free from attachment to all objects, therefore he should be neither glad at getting them nor sorry at not getting them.

VERSE LIX

This verse is quoted in Aparārka, (p. 954);—in Parāsharamādhava, (Āchāra, p. 570);—and in Yativṛttī (p. 34).
VERSE LX

This is quoted in Aparārka (p. 954) ;—in Parāsha-ramādhava (Āchāra, p. 370) ;—and in Yatidharmasaṅgraha (p. 34).

VERSE LXI

This verse is quoted in Aparārka (p. 968), which explains ‘Yamakṣayē’ as ‘in Yama’s abode’ ;—and in Yatidharmasaṅgraha (p. 34).

VERSE LXII

This verse is quoted in Aparārka (p. 968) ;—and in Yatidharmasaṅgraha (p. 35).

VERSE LXIII

This verse is quoted in Aparārka (p. 968) ;—and in Yatidharmasaṅgraha (p. 35).

VERSE LXIV

This verse is quoted in Aparārka (p. 968) ;—and in Yatidharmasaṅgraha (p. 35).

VERSE LXV

This verse is quoted in Yatidharmasaṅgraha (p. 35).

VERSE LXVI

Cf. 3.50 and 12.102.

This verse is quoted in Mitākṣarā (on 3.65) ;—and in Yatidharmasaṅgraha (p. 35), which reads bhūṣitah’ for ‘dūṣitah’, explains it as ‘adorned with the staff and other signs of the Renunciate’ and says that the
particle ‘api’ implies that even when without these, he should meditate upon the identity of the individual and supreme selves.

VERSE LXVIII

Cf. 6.46.
This verse is quoted in Parāsharamādhava (Āchāra, p. 570.)

VERSE LXX

Cf. 2.74.
This verse is quoted in Madanapārijāta (p. 68).

VERSE LXXI

This verse is quoted in Mitākṣarā (on 3.62) — and in Vidhānapārijāta (II. p. 176).

VERSE LXXII

Anīshvarān gunān’—‘The three attributes of the Root Evolvent i.e., Sattva, Rajas and Tamas; these are anīshvarā, i.e., dependent (upon the Conscious Being) (Medhātithi);—‘qualities of anger, greed etc., which are anīshvara, i.e., do not reside in God’ (Kullāka and Rāghavānanda);—‘qualities opposed to virtue, knowledge, dispassion and power’ (Govindarāja).

This verse is quoted in Yatidharmasangraha (p. 41), which says that what this verse mentions are ‘Yama—niyama—āsana—prāṇāyāma—pratyāhāra—dhāranā and dhyāna’, all the accessories of Yoga except ‘Samādhi,’ which have been described in the ordinances as the means of acquiring Right Knowledge.

VERSE LXXIV

This verse is quoted in Yatidharmasangraha (p. 42).
VERSE LXXV

'Vaidikaih karmabhih'—'the compulsory acts prescribed in the Veda' (Medhātithi, Govindarāja and Kullūka);—
'the compulsory and occasional acts prescribed in the Veda' (Nārāyaṇa and Nandana).

'Tat padam'—'The region of Brahman' (Medhātithi);—
'Union with Brahman' (Govindarāja, Kullūka and Rāghavānanda).

VERSE LXXVI

This verse is quoted in Yatidharmasaṅgraha (p. 91).

VERSE LXXVII

This verse is quoted in Yatidharmasaṅgraha (p. 91).

VERSE LXXXIX

Medhātithi has been misunderstood by Buhler (see Translation).

This verse is quoted in Yatidharmasaṅgraha (p. 41).

VERSE LXXX

This verse is quoted in Yatidharmasaṅgraha (p. 48).

VERSE LXXXI

This verse is quoted in Yatidharmasaṅgraha (p. 48).
VERSE LXXXII

‘Yadātadabhishabdītam’—‘What has been described in the immediately preceding verses’ (Medhātithi);—‘what has been described in the preceding one verse’ (Kullūka);—‘what has been described in all the preceding chapters’ (Govindarāja and Nandana);—‘what can be expressed by words’ (Nārāyaṇa).

‘Kriyāphalam’—‘The reward of fulfilling the duties of the Renunciates’ (Medhātithi);—‘reward of the act of meditation’ (Kullūka);—‘reward of the performance of rites’ (Govindarāja, Nārāyaṇa and Nandana).

Buhler has misunderstood Kullūka, who does not explain ‘adhiyajñam’ as ‘Brahma-veda’; he explains it as yajñam adhikṛtya pravṛttam brahma vedam’—where ‘brahma’ of the text is explained as ‘veda’.

VERSE LXXXVI

“Govindarāja is of the opinion that the persons named above (4.22) are here intended. But from what follows (verses 94, 95) it appears that those Brāhmaṇas are meant who, though solely intent on the acquisition of Supreme Knowledge, and retired from all worldly affairs, continue to reside in their houses; see also 4.257. Govindarāja and Nārāyaṇa assume that they remain Householders, while Kullūka counts them among the ascetics.”—Buhler.

VERSES LXXXVII-XCIII

“According to the commentators, the following discussion (87-93) is introduced in order to show, (1) that there are four orders only, and that the Vedasannyāsika belongs to these, and does not form a fifth order, or stand outside the orders; (2) that as the order of the Householders is most distinguished, it is proper that a man may continue to live in his house under the protection of his son.”—Buhler.
VERSE LXXXVII

This verse is quoted in Puruṣārthachintāmani (p. 445), which explains ‘grasthaprabhavāḥ’ as ‘dependent upon the Householder’;—in Samskāramayūkha (p. 64), which has the same note;—and also in Smṛtichandrīkā (Samskāra, p. 173).

VERSE LXXXVIII

This verse is quoted in Smṛtichandrīkā (Samskāra, p. 173), which says that ‘kramashāḥ’ indicates that any inversing of the order of the Life-stages is forbidden;—and in Samskāramayūkha (p. 64), which has the same note.

VERSE LXXXIX

This verse is quoted in Viramitrodaya (Samskāra, p. 563), which explains the meaning to be as follows:—As a matter of fact we find that all the scriptures lay down in great detail the duties of the Householder; hence this is recognised as superior to the other life-stages;—and in Smṛtichandrīkā (Samskāra, p. 175).

VERSE XC

This verse is quoted in Viramitrodaya (Samskāra, p. 563);—and in Smṛtichandrīkā (Samskāra, p. 175).

VERSE XCII

‘Dhrtiḥ’—‘Fortitude, calmness even on the loss of wealth and such other calamities’;—‘firmness of purpose in the discharge of duties’ (Nārāyaṇa and Nandana).

‘Damah’—‘Humility’ (Medhātithi);—‘patience under sufferings’ (Govindarāja and Nārāyaṇa);—‘subjugation of the mind’ (Kullūka and Rāghavānanda).
‘Dhīḥ’—‘True knowledge, free from doubts and errors Medhātithi and Govinda-raja’;—‘knowledge of the true meaning of the śāstras’ (Kullūka and Rāghvānanda);—Nārāyaṇa and Nandana, reading ‘hṛih’, explain it as ‘modesty’.

This verse is quoted in Aparārka (p. 972), which explains ‘shaucham’ as ‘purity of mind and body’,—‘dhīḥ’ as ‘discrimination of right and wrong’,—‘dṛṣṭih’ as ‘keeping the mind from going astray’,—‘damaḥ’ as ‘controlling of the mind by means of the Krchchhra and other austeritys’. It adds that this verse enumerates the duties common to all the four orders;—in Nṛsimhaprasāda (Samskāra, p. 16a);—and in Smṛtichandrikā (Samskāra, p. 13), which has the following notes;—‘Dṛṣṭi’, firmness,—‘kṣamā’ is non-perturbation of the mind even when wronged,—‘dama’ is control of the ‘mind’,—‘astēya’ is non-appropriation of what is not given,—‘shaucha’ is cleanliness, both internal and external,—‘indriyanigraha’ is keeping the senses from all forbidden objects,—‘hrī’ (which is its reading for ‘dhi’) is cessation from improper acts,—‘vidyā’ is self-knowledge,—‘satya’ is saying what is true, which should be agreeable also,—‘akrodha’ is freedom from anger.

VERSE XCIV

This verse is quoted in Aparārka (p. 973);—and in Yatidharmasāṅgraha (p. 5).

VERSE XCVII

Buhler is not right in asserting that “according to Medhātithi the word ‘brāhmaṇa’ is not intended to exclude other Aryans (dvijas)”.—He has evidently been misled by the words in which Medhātithi has set forth an objection to the text using the word ‘Brāhmaṇa’. See Translation.
The first half of this verse is quoted in Mitākṣarā (on 3.57) in support of the view that the Brāhmaṇa alone is entitled to enter the fourth stage of the Renunciates;—
in Viramitrodaya (Samskāra, p. 564) to the same effect; —in Srvtichandrikā (Samskāra, p. 176),—which says that ‘brāhmaṇa’ here stands for all the twice-born persons; —and in Samskāramayūkha (p. 65) which quotes ‘my grand-father’ to the effect that ‘brāhmaṇa’ stands for all twice-born men,—while it itself favours the view that it stands for the Brāhmaṇa only.
Adhyaya VII

VERSE I

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 10), which adds the following notes:—We proceed to consider the exact meaning of the term ‘rājan’;—the question for determination being—(A) Is the name ‘rājā’ applied to any and every one doing the work of ‘protecting the people?’ (B) or only to one simply belonging to the *Kṣattriya* caste (C) or to that *Kṣattriya* alone who is duly anointed?—Now in support of (A) we have the following arguments:—In popular usage the name ‘rājā’ is applied to any one who owns and performs ‘rājya, ’ the functions of the rājā, king; and these functions are actually performed by the Brāhmaṇa and other castes also. In the *Nirukta* the etymological meaning of ‘rājā’ is explained as ‘rājatā,’ ‘one who shines,’ i.e., with royal glory; and this glory results only from the proper ‘protection of the people.’ The Veda also speaks of *Soma* as ‘the rājā of Brāhmaṇas,’ and again as ‘the rājā among the Gandharvas’;—in all these passages the term stands for the ‘lord,’ the ‘protector of the people.’—In support of (B), the view that the term is applicable to the *Kṣattriya* caste, we have the following arguments:—Manu, having introduced the subject as ‘I am going to describe Rājadharma’ goes on to describe such duties as the protecting of the people and so forth, all of which pertains to the *Kṣattriya*, as is clear from the next verse which speaks of ‘protection’ as the principal ‘rājādharma’; from all which it is clear that it is the *Kṣattriya* alone that is entitled to ‘rājya,’ the ‘functions of the Rājā.’
It is in view of the 'protection of the people' being his duty that the Kṣatruyia alone is entitled to carry arms and to make a living by arms. Yājñavalkya clearly declares 'protecting the people' as the 'principal duty of the Kṣatruyia.' Panini also lays down the affix 'ṣyaṅ' in the term 'rājya' in the sense of 'function' of the rājā, i.e., the Kṣatruyia. Anointing also has been prescribed for the Kṣatruyia only; the texts speak of the 'anointing of the Rājā,' which means that the ceremony is to be performed by one who is already a Rājā; and this can be true only of the Kṣatruyia who alone is a 'rājā' (i.e., Kṣatruyia) even before being anointed. Thus the primary denotation of the term resting in the Kṣatruyia only, whenever it is applied to such Brāhmaṇas and other castes as do the work of the 'rājā' it should be understood to be used in a secondary or figurative sense.—(C)

The third view has been held by Medhatithi and Kullūk, both of whom hold that the term is applicable to 'any man who is equipped with anointment and such other qualifications, and who does the work of protecting the people.' So also Haradatta on Gautamasūtra, and Mitāksara, the latter applying it to such 'Householder as is equipped with anointment and other qualifications.' On the ground of commonsense also the duties laid down for the 'Rājā' must be taken as pertaining to every one who has to do the work of 'protecting the people.' If they did not, then what would be there for the guidance of those non-Kṣatruyias who happen to be kings of men? Aparārka also declares that the duties prescribed pertain to these non-Kṣatruyias also; though it holds that the name 'rājā' is applicable only to that Kṣatruyia who has been anointed.

Having stated the arguments for the three views, the author declares his own conclusion as that the word 'rājan' in the present context must apply to one on whom devolves the duty of protecting the people:—which is the first of the three views stated above.
See in this connection the *Avōṣṭyaḥdikāraṇa* (Mīmāṃsā-śūtra, 2. 3. 3.), where the conclusion is that the word ‘rājaṇ’ is rightly and directly denotive of the *Kṣattriya*, and as the ‘protecting of the people’ is prescribed in law-books as the duty of the *Kṣattriya*, this ‘protection’ has come to be called ‘Rājya’ (Kingship) the ‘function of the King’; and thus when other castes are found, by chance, to perform this function, they have the title ‘rājā’ applied to them only metaphorically.—As for ‘anointment’, the *Tantravārttika* (Trans. p. 822) remarks that this also is prescribed for the *Kṣattriya* only. (See in this connection *Tantravārttika*, Trans. pp. 815-831, where the whole subject is discussed in detail).

Though such is the conclusion of the Mīmāṃsakas, the commentators on Manu are agreed that in the present context the term ‘rājaṇ’ stands for any one who performs such functions of the king as ‘protecting the people’ and so forth. *Aparārka* combines the two views that it applies to such *Kṣattriyas* as perform the function of protecting the people.

This verse is quoted in *Rājanītiratnākara* (p. 2 b).

**VERSE II**

‘Samskāra’—‘Upanayana, Initiation’ (Medhātithi, Govindarāja, Kullāka and Nārāyaṇa);—‘Sacrament of Coronation’ (Nandana).

This verse is quoted in *Viramitrodaya* (Rājaniti, p. 11), in support of the view that it is the *Kṣattriya* alone whose function it is to protect the people; and it adds the following notes:—‘Brahma’ is *Veda*; and the ‘samskāra,’ ‘embellishment,’ ‘aptitude,’ brought about by the learning, proper study and due understanding of the *Veda* is called ‘brāhma’;—or the ‘samskāra,’ ‘initiation,’ which is undergone for the purpose of learning the ‘Brahma’ or *Veda*, is called the ‘brāhma samskāra,’ i.e., the *Upanayana*;—‘yathāvidhi’ means ‘in accordance with the scriptures’;—this is an adverb
modifying ‘prāptena’; ‘yathānyāyam’ means ‘in strict accordance with the law relating to the infliction of punishment, going to be set forth below’;—‘parirakṣaṇam,’ ‘guarding the weak against oppression by the strong.’ This verse shows that the function of Kingship belongs primarily to the Kṣattriya.

It is quoted in Nītimayūkha (p. 1), which explains ‘brāhmaṃ samskāram’ as ‘the anointing done by the Brāhmaṇas.’

VERSE III

This verse is quoted in Parāśharamādhava (Āchāra, p. 391), to the effect that the king is the representative of the strong hand of the Law;—in Parāśharamādhava (Vyavahāra, p. 5), to the effect that the King comes down to the earth for the suppression of the thief and other evil-doers;—in Viramitrodaya (Lakṣaṇa, p. 195), as to the effect that the king was created by Brahmā for the purpose of protecting the people;—and in Viramitrodaya (Rājanīti, p. 15), which adds the following notes:—‘Arājakṛś means ‘without a king’;—in ‘sarvataḥ’ the affix ‘tasil’ has the sense of the Ablative, and the word means ‘from all strong individuals,’—‘abhidrutā’ means ‘oppressed,’—‘asya’ means ‘of this world’;—‘prabhu’ is Brahmā. In some places the reading is ‘vidrutē’ (for ‘abhidrutē’), which means ‘fallen off from duty’; and in this case the affix in ‘sarvataḥ’ will have the force of the Locative.—It then goes on to remark that the reading adopted by Medhātithi is ‘chaksurdharmasya sarvasya’ (in the place of rakṣārthamasya sarvasya’) under which reading ‘bhayāt’ will mean ‘through fear of adharma,’—‘dharmasya chaksuḥ’ will be the ‘seer,’ i.e., the propagator of Dharma,’ i.e., the king who is known as the ‘source of Dharma.’

This is quoted in Rājanītiratnākara (p. 2 a).
VERSE IV

This verse is quoted in Parāsharamādhava (Āchāra, p. 392); —in the same work (Vyavahāra, p. 5); —and in Viramitrodaya (Rājanīti, p. 6), which explains that 'anila' is Vāyu, 'vittēsha' is Kuvera,—'mātrā' means portions', —'nirhṛtya' means 'extracting', —'śāśvatīḥ' means 'most essential' or 'most lasting'.—It adds that this verse may be construed with verse 3, the construction being 'mātrā nirhṛtya (verse 4) rājānamasṛjat' (verse 3).

This is quoted along with verses 5 and 6 in Rājani-tiratnākara (p. 4 a).

VERSE V

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—again in the same work (Vyavahāra, p. 5); —and in Viramitrodaya (Rājanīti, p. 16), which adds the following notes:—'Eśām surēndrāṇām'—these principal gods, Indra and the rest; —'mātrābhyaḥ'—the king has been created after extracting the most essential portions out of the constituent portions of the said deities; for this reason in glory, he surpasses all beings, i.e. he is superior to all things.

VERSE VI

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5); —and in Viramitrodaya (Rājanīti, p. 16); which adds the the following explanation:—'By his lustre he burns, like the Sun, the eyes and minds of the people that look at him'; though the verb 'tapati' is in the simple form, it has the sense of the causative; what is said here is based on the idea that people cannot look the king in the face; this is the purport of the second half of the verse, which means
that 'no one on earth can look the king straight in the face.'—It proceeds—"Medhātithi has remarked that even Brāhmaṇas, who are of superior caste, and who are endowed with Brahmic glory, cannot look him in the face; and he bases this assertion on the words of Gautama (11.7) that 'people should sit below the king who sits on high'. This however is not right, since Gautama has followed up his assertion with the saving clause 'anye brāhmaṇe bhyaḥ enam manyēram', so that what the complete sūtra of Gautama means is—'while the king is sitting high upon the throne, people should sit below, on the ground,—all except the Brāhmaṇas, and these latter should honour him with benedictions'.

VERSE VII

Cf. 9. 303 et seq.

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5); and in Viramitrodaya (Rājanīti, p. 17), which adds the following:—Inasmuch as the king has been created out of their essential portions, he is all these gods;—'dharmavat' is Yama; the meaning is that the king is similar to Agni and the other gods, being created out of their portions:—'prabhava' means 'extraordinary power'.

VERSE VIII

This verse occurs also in the Mahābhārata.

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 5); and in Viramitrodaya (Rājanīti, p. 17), to the effect that by showing disrespect to the king one incurs the same sin that he does by showing disrespect towards the gods.
VERSE IX

This verse is quoted in Parāsharamādhava (Āchāra, p. 392);—in the same work (Vyavahāra, p. 6);—and in Viramitrodaya (Rājaniti, p. 18), which adds the following notes:—When a man carelessly approaches too near the fire, he himself alone is burnt, not his sons or other relations;—others have explained ‘durupasarpīnam’ as ‘one who approaches the fire for the purpose of throwing himself into it, with a view to escape from misery’;—better still than both these explanations is the following one:—‘When a man, knowing himself to be guilty, proceeds, through bravado, to touch Fire in an ordeal, it is he alone that is burnt by the fire; but the king, becoming angry with him, destroys the man himself as well as his son, brother and other members of the family, along with his cattle and other possessions.’ It is thus alone that the two halves of the verse become correlated.

VERSE X

This verse is quoted in Parāsharamādhava (Āchāra, p. 392); in the same work (Vyavahāra, p. 6);—and in Viramitrodaya (Rājaniti, p. 18), which adds the following notes:—‘Kāryam’ means ‘fitness for being pardoned or punished’;—‘shakti’ is ‘capacity,—‘idēśa’ means ‘remoteness or proximity’,—‘kālam’ refers to times of scarcity or opulence;—having considered all this, he assumes various forms;—i. e., in a moment he is pleased, and in a moment displeased; when he finds a man weak, he becomes forgiving and if the man is strong, he uproots him, i.e., he assumes a friendly, inimical or disinterested attitude in accordance with the considerations of state.

VERSE XI

‘Padmā’—‘Carrying a lotus in her hand’ (Nārāyaṇa);—‘dwelling in the lotus’ (Rāghavānanda);—‘the great, the magnificent’ (Medhātithi, Govindārāja and Kullūka).
This verse is quoted in *Parāśharamādhava* (Āchāra, p. 392);—and in *Viramitrodāya* (Rājanīti, p. 18) which adds the following notes:—When a man seeks for fortune, or having an enemy seeks to destroy him,—or seeks for livelihood,—he has recourse to the king;—Medhāti and others have remarked that the term ‘padmā’ being a synonym of ‘Śrī’, is added for the purpose of indicating *greatness*; that is to say, the term ‘padmā’ is superfluous;—in reality however it is ‘padmā’ that stands as a name for the goddess of fortune, Lakṣmī, and the term ‘śrīḥ’ stands for ‘bodily splendour’; or we may construe the words as follows:—‘In whose favours rests Padmā, the goddess of fortune, and in whose valour rest resplendence (śrīḥ) and victory (vijayāḥ).’

**VERSE XII**

This verse is quoted in *Parāśharamādhava* (Āchāra, p. 392);—and in *Viramitrodāya* (Rājanīti, p. 23), which adds the following notes:—‘Tam’ stands for the king,— ‘dvēṣī means ‘disobeys him’,—‘Sa vinashyati’, ‘he becomes subjected by the king to death’.

**VERSE XIII**

This verse is quoted in *Parāśharamādhava* (Āchāra, p. 392);—and in *Viramitrodāya* (Rājanīti, p. 23), which adds the following notes:—Inasmuch as the king is the centre of all lustre and power, one should never transgress any lawful and fair commands that his majesty may issue in regard to his minister, priest or other favourites;—such commands for instance as—‘To-day should be observed by all the people as a day of rejoicing, there is a marriage in the minister’s house, all should be present there, butchers shall kill no animals today, no birds are to be caught, no debtors are to be imprisoned by their creditors’ and so forth [these in regard to the
king's favourites.]—Similarly in regard to one whom he dislikes, he may issue such orders as—'none shall associate with him, he should not be permitted to enter any household,' and so forth.—Such rules promulgated by the king should not be disobeyed. In regard to the performance of the Agnihotra and such religious acts, however, the king has no right to interfere at all.

This verse is quoted also in Rājanītiratnākara (p. 42 b).

**VERSE XIV**

This verse is quoted in Parāsharamādhava (Āchāra, p 393);—in Viramitrodaya (Rājanīti, p. 283), which adds the following notes:—'Tadartham' means 'for the accomplishment of the king's purpose'; protecting of the people is the king's duty, and as this protecting cannot be done without punishment, it is punishment itself that is called the 'protection' and it is eulogised by being styled 'Dharma' itself.—It is quoted again on p. 292.

The verse is quoted in Vivādaratnākara (p. 646), which adds the following notes:—The merit arising from the protection of the people is the king's 'Artha' or 'purpose'—for the sake of this the 'Lord', Creator of the people, created punishment, which is 'brahmañeñomayam', the natural Power of Hiranyakaragha, and which is 'Dharma' itself, i.e., the consolidator of Dharma;—both these epithets being purely valedictory;—and in Vivādachintāmani (p. 261), which explains 'tadartham dharmam' as for the purpose of establishing Dharma;—and 'brahmañeñomayam' as 'constituted of the essence of Hiranyakaragha';—it adds that this is mere eulogy.

It is quoted also in Rājanītiratnākara (p. 37 b).

**VERSE XV**

'Bhogāya kalpantā'—'Become capable of providing enjoyment' (Medhātithi);—'are enabled to enjoy' (Kullūka).
This verse is quoted in Vivādaratnākara (p. 646); —in Vīramitrodaya (Rājanīti, p. 284), which adds the following notes: —'Tasya', ‘of the punishment’; —'Question': “Punishment, a source of fear, should have ended in the Ablative”. —The answer to this is that all that is meant to be expressed is relationship in general (and not the fact of being a source of fear); that is why we have the Genitive. —It is quoted again on p. 292; —and in Vivādachintāmani (p. 261).

VERSE XVI

This verse is quoted in Vīramitrodaya (Rājanīti, p. 285), which explains ‘Shaktim’ as ‘capacity to bear’; —again on p. 292; —and in Vivādachintāmani (p. 261).

VERSE XVII

This verse is quoted in Vivādaratnākara (p. 646), which adds the following notes: —'Rājā, so called because of his giving satisfaction (raṅjanāt); —purusah, ‘equal to the Supreme Being’, residing in the hearts of the people; —he is the nētā, the ‘leader’, the propagator of Dharma.

It is quoted in Vīramitrodaya (Rājanīti, p. 292); —and in Vivādachintāmani (p. 261), which has the following notes: —'Rājā, so called because he keeps the people contented (prajāraṅjanāt); —purusah, the Supreme Person, because he abides in the heart (puri śētā) of the people; —nētā, ruler, master; —'śāsitā', the propagator of proper righteousness.

VERSE XVIII

This verse is quoted in Vivādaratnākara (p. 646), which explains jāgarti as ‘being awake’ in the sense that it serves the purpose of freeing men from all fear of thieves and other mischief-makers; —in Vīramitrodaya (Rājanīti, p.
292)—and in Vivādachintāmaṇī (p. 261), which says that ‘jagarti’ means that he does the work of quelling thieves, which can be done only by a wakeful and watchful person.

VERSE XIX

This verse is quoted in Vivādaratnākara (p. 647), which explains ‘svadhṛtaḥ’ (which is its reading for sa dhṛtaḥ) as ‘deservedly inflicted’;—in Viramitrodaya (Rājanīti, p. 292) and also on p. 284;—and in Vivādachintāmaṇī (p. 262), which explains ‘svadhṛtaḥ’ (which is its reading for sa dhṛtaḥ) as ‘properly administered,’—‘samikṣya’ as ‘according to the scriptures’.

VERSE XX

This verse is quoted in Vivādaratnākara (p. 648), which explains ‘danḥya’ as ‘one who deserves punishment’;—in Viramitrodaya (Rājanīti, p. 292),—and also on p. 284, where the following explanation is added:—Just as people eat fish after cooking it on the spit, so would the strong injure the weak and take away their riches and other belongings;—and in Vivādachintāmaṇī (p. 263), which explains ‘danḥyēṣu’ as ‘those deserving punishment’.

VERSE XXI

This verse is quoted in Vivādaratnākara (p. 648), which explains ‘adharottaram’ as ‘subversion of the natural order of superiority and inferiority’;—in Viramitrodaya (Rājanīti, p. 292);—and in Vivādachintāmaṇī (p. 263), which explains ‘adharottaram’ as ‘the reversal of all standards of superiority and inferiority.'
VERSE XXII

This verse is quoted in Viramitrodaya (Rājaniṭi, p. 286), which adds the explanation that it is difficult to have any one pure by his very nature; in most cases it is only through fear of punishment that people are kept on the right path.—It is quoted again on p. 292;—and in Vivāda-chintāmani (p. 263).

VERSE XXIII

This verse is quoted in Viramitrodaya (Rājaniṭi, p. 286), which explains 'bhogāya kalpano' as 'remain fixed on their path.'—It is quoted again on p. 292;—and in Vivāda-chintāmani (p. 263).

VERSE XXIV

This verse is quoted in Viramitrodaya (Rājaniṭi, p. 286), which adds the following notes:—'Dusyasyuh'—'men of the lower castes would have intercourse with women of the higher ones and thus give birth to improperly mixed-castes'; and on this same account 'all bounds of propriety indicated by the scriptures would be broken down.' It is quoted again on p. 293;—and in Vivāda-chintāmani (p. 263), which explains 'vibhrama' as 'non-infiction' or 'wrong infiction' (of punishment).

VERSE XXV

This verse is quoted in Vivādaratnākara, (p. 646), which adds the following explanation:—'In the kingdom where the dark-complexioned red-eyed Personification of Punishment is active, the people prosper,—provided that the administrator, the ruler, judges rightly';—and in Vivāda-chintāmani (p. 261), which explains 'nētā....pashyati', 'if the administrator of justice judges rightly.'
VERSE XXVI

This verse is quoted in Vivādaratnākara (p. 647) which explains ‘samīkṣya kāriṇam’ as ‘one who acts after due consideration of the exigencies of time and place.’— and in Vivādachintāmaṇi (p. 262), which adds the same explanation of ‘samīkṣya kāriṇam.’

VERSE XXVII

‘Viśamaḥ’—‘Irascible’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘partial’ (Nārāyaṇa).

This verse is quoted in Vivādaratnākara, (p. 647), which explains ‘samyak’ as ‘with due deliberation,’— ‘kāmātmā’ as ‘one who acts just as he pleases’— and ‘Viśamaḥ’ as ‘adopting the wrong course by reason of partiality;’—and in Vivādachintāmaṇi (p. 262), which explains ‘Kāmātmā’ as ‘if the king acts as he pleases,’ and ‘Viśamaḥ’ as ‘acting wrongly through partiality or prejudice.’

VERSE XXVIII

This verse is quoted in Vivādaratnākara (p. 647) which adds that punishment is called ‘sumahattējāḥ’ in the sense that it is extremely sharp;—and in Vivādachintāmaṇi (p. 262), which says that ‘bāndhava’ here stands for the son,— and that ‘sumahat tējāḥ’ refers to its forcible character.

VERSE XXIX

This verse is quoted in Vivādaratnākara (p. 647), which explains ‘tatah’ as ‘after destroying the king along with his relations’;— and in Vivādachintāmaṇi (p. 262), which explains ‘tatah’ as ‘after destroying the king and his bāndhavas.’
VERSE XXX

This verse is quoted in *Vivādaratnākara* (p. 647), which explains ‘mūḍhēna’ as ‘devoid of right imagination’;—and ‘akṛtabuddhīnā’ as ‘one who has not learnt the scriptures’;—and in *Vivādachintāmaṇi* (p. 262), which explains ‘mūḍhēna’ as ‘lacking imagination’;—and ‘akṛtabuddhīnā’, as ‘ignorant of the scriptures’.

VERSE XXXI

‘Satyasandhaḥ’—‘Regarding Truth as predominant’ (Medhātithi);—‘faithful to his promise’ (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in *Vivādaratnākara* (p. 647);—and in *Vivādachintāmaṇi* (p. 262).

VERSE XXXII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 121).

VERSE XXXVII

‘Vidushaḥ’—‘Those who know the meaning of the Vedas’ (Medhātithi);—‘learned in the Sciences of Polity and the like’ (Kullūka).

This verse is quoted, along with verses 38 to 42, in *Rājanītiratnākara* (p. 56).

VERSE XXXVIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 119), which adds the following notes:—‘vrddhān’ as ‘advanced in age, be they Brāhmaṇas or non-Brāhmaṇas’;—‘viprān’ and ‘vedavidah’ have been already explained;—‘shuchin’ is ‘free from guile’;—Medhātithi adds that this
qualification also is one that has not been mentioned elsewhere; but Kullūka Bhaṭṭa holds that all the rest are only qualifications of 'vīprān' [so that Brāhmaṇaśa alone are meant];—the meaning of the second line is that 'the king is respected also by those reckless, merciless ruffians who are devoid of all virtues, not say by ordinary people.'

**VERSE XXXIX**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 119), as describing the results proceeding from doing what is prescribed in the preceding verse; it adds the notes that 'even though the king be already well-disciplined, yet he should learn discipline further, for the purpose of securing greater efficiency.'

**VERSE XL**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 119).

**VERSE XLI**

"Vena is often taken as a type of an undisciplined king. He was the son of Sunīthā and father to Prithu......Nahuṣa, son of Ānuś (the Mahābhārata I and V), was ruined by love and ambition...Sudās was king at the time of the great Vasiṣṭha, and a leader of the Trāsu (Rgveda VII. 18)... Sumukha is unknown to me. Nimi is said to be a Vidēha king."—Hopkins.

Gharpure notes the following references to the *Mahābhārata*;—(1) Droṇaparva (69);—(2) Shāntiparva (28-137, 58-102);—(3) Ādiparva (63-5, 69-29);—(4) Udyogaparva (101-12);—(5) Bhīṣmaparva (6-14);—(6) Sabhā-parva (8-9). These are meant to refer respectively to the six kings mentioned in the text.

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 119), which notes that Sudāsa was the son of Paijavana.
VERSE XLII

"Prthu (cf. 9. 44) was the title of several gods as well as kings. The one meant is probably he whose happy reign is described in the 7th and 12th books of the Mahābhārata. Manu needs only an exclamation [Hopkins evidently forgets (1) that the person speaking is not Manu himself, and (2) that there have been several Manus]. 'Kubera was god of wealth and Gādhi's son was Vishvāmitra who was born a Kṣattriya.'—Hopkins.

Gharpure refers to the Mahābhārata, Shāntiparva (58-107) and Bhāgavata (4-13, 145).

This verse is quoted in Viramitrodaya (Rājanīti, p. 120).

VERSE XLIII

This verse is quoted in Mitākṣarā (on 1. 310), which, reads 'ātmavidbhayo' (for 'ātmavidyām') and hence avoids the confusion felt by the commentators on Manu;—in Madanapārījata (p. 222), which explains 'dāṇḍanīti' as 'Arthashastra', 'Science of Polity',—'vārtā' as 'agriculture, commerce, cattle-tending and so forth',—and 'trayī' as 'Rk, Yayūṣ and Śāman';—in Viramitrodaya (Rājanīti, p. 118), which notes the reading 'vidyām', in which case, it says, the whole is to be construed with 'adhiṣṭhāchāṛi' of verse 39;—in Nṛsimhaprasāda (Ālīnika, p. 36a);—and in Rājanītiratnaśākara (p. 6a).

VERSE XLIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 118).

VERSE XLV

This verse is quoted in Viramitrodaya (Rājanīti, p. 148);—in Parāśaramādha (Āchāra, p. 413) as describing the 'vices' which are to be avoided by the king.
VERSE XLVI

This verse is quoted in Viramitrodaya (Rājaniti, p. 148);—in Parāsharamādhava (Āchāra, p. 413);—and in Smṛtitattva (p. 716 and again on p. 742), as describing the vices.

VERSE XLVII

This verse is quoted in Parāsharamādhava (Āchāra, p. 413);—in Viramitrodaya (Rājaniti, p. 147), which explains ‘parivādah’ as ‘describing the defects of other persons’;—‘vṛthātyā’ as ‘listless wandering’;—and ‘tauryatrikam’ as ‘dancing, singing and music’;—in Viramitrodaya (Lakṣana, p. 198);—in Mitāksara (on 1. 310);—in Smṛtitattva (p. 717), which explains ‘tauryatrikam’ as ‘dancing, singing and music’;—and again on p. 742, where ‘akṣa’ is explained as ‘gambling’.

VERSE XLVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 413);—in Mitāksara (on 1. 308);—in Smṛtitattva (p. 717), which explains ‘paishunya’ as ‘proclaiming the unknown faults of others, malice’;—‘sāhasa’ as ‘punishing the guiltless with imprisonment and so forth’;—‘dṛoha’ as ‘desire to injure others’; ‘îrvyā’ as ‘not brooking the good of others’;—‘asūyā’ as ‘finding fault with the good quality in others’;—and ‘arthadūṣanam’ as ‘seizing of property and withholding of what is due’;—again on p. 742, where the same explanations are repeated.

It is quoted in Viramitrodaya (Rājaniti, p. 148), which notes that the number ‘eight’ is made up by ‘vākpa-rusyam’ and ‘danda-jam pārusyam’; and goes on to explain ‘paishunyam’ as ‘malice, proclaiming such faults of others as are not generally known’;—‘sāhasa’ as ‘punishing of the
innocent with imprisonment and so forth,'—‘droha’ as ‘injuring the Brāhmaṇa,’—‘īrṣyā’ as ‘not bearing the good of others,’—‘asūyā’ as ‘picking faults in the good qualities of others,’—‘arthaḍuṣana’ as ‘siezing the property of others and withholding what is due to others,’—‘vākprārusya’ as ‘reviling and so forth,’—and ‘dandapārusya’ as ‘harshness of punishment, i.e., the imposing of heavy fines or corporal punishment, for slight offences.’

VERSE XLIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 413);—and in Viramitrodaya (Rājanīti, p. 148).

VERSE LI

This verse is quoted in Parāsharamādhava (Āchāra, p. 413); in Mitākṣarā (on 1. 308);—in Viramitrodaya (Rājanīti, p. 148);—and in Viramitrodaya (Lakṣaṇa, p. 198).

VERSE LII

This verse is quoted in Mitākṣarā (on 1. 301);—in Viramitrodaya (Lakṣaṇa, p. 198);—in Viramitrodaya (Rājanīti, p. 148);—in Parāsharamādhava (Āchāra, p. 413).

VERSE LIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 148).

VERSE LIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 414);—and in Viramitrodaya (Rājanīti, p. 149), which explains ‘adḥodho vṛujati’ as ‘falls into hell,’ and adds that hells have been described as located in the Nether Regions (that is why they are spoken of as ‘adhaḥ,’ ‘down below’).
VERSE LIV

‘Labdhalaksān’—‘Experienced’ (Medhātithi);—‘who fail not in their undertakings’ (Govindarāja, Nandana and Rāghavānanda);—‘skilled in the use of weapons.’

‘Sūparikṣitān’—‘ Tried through temptations’ (Medhātithi);—‘tried as to incorruptibility’ (Nārāyana);—‘ tested by spies’ (Govindarāja);—‘bound to fidelity by oath, by touching the images of gods and such sacred objects (Kullāka and Rāghavānanda).

This verse is quoted in Mitākṣarā (on 1. 311) to the effect that the king should appoint seven or eight councillors;—in Parāsharavedānāhava (Āchāra p. 405);—in Viramitrodaya (Rājanīti, p. 177), which explains, ‘labdhalaksān as paridṛṣṭakaranāh’, ‘who have seen action’, i.e., ‘experienced’;—in Nītimayūkha (p. 61), which explains ‘labdhalaksān as ‘clever’;—‘naulān as ‘hereditary’;—and in Rājanītivratnākara (p. 9 b).

VERSE LV

This verse is quoted in Virāmitrodaya (Rājanīti, p. 177);—and in Virāmitrodaya (Lakṣāna, p. 215).

VERSE LVI

‘Sthānam’—‘Halting’ (Nandana).—Buhler misrepresents Medhātithi when he attributes to him the alternative explanation of sthāna as ‘loss of his Kingdom’, in reality Medhātithi says ‘stability of the Kingdom’ as rightly understood by Hopkins.

This verse is quoted in Virāmitrodaya (Rājanīti, p. 316), which adds the following notes:—Tātil, ‘with the said councillors,’—chintayēt, ‘the King should deliberate,’—sandhiḥ, ‘alliances’—vigrāhah, ‘declaration of war’—sthānam, ‘consisting of the four factors of the army, treasury, capital
city and Kingdom',—'samudayah,' 'agriculture, pastures, outposts, traders, cattle, customs, fines and so forth,—guptih, protection of his Kingdom,—labdhapraçhamanam, 'bestowing of honours and gifts upon temples, hermitages and learned men';—the meaning of the phrase sāmānyam sandhivigrāham is that 'he should discuss questions of peace and war in general, the detailed and specific details being discussed in connection with the 'sādguna.'

It is quoted also in Parāsharamādhava (Āchāra, p. 405) and in Rājanitiratnakara;—(p. 10 b).

VERSE LVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 178);—in Parāsharamādhava (Āchāra, p. 406);—and in Nitimayukha (p. 53).

VERSE LVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 406);—and in Viramitrodaya (Rājanīti, p. 178).

VERSE LIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 406);—and in Viramitrodaya (Rājanīti, p. 178).

VERSE LX

This verse is quoted in Viramitrodaya (Rājanīti, p. 185);—and in Nitimayukha (p. 53).

VERSE LXI

'Adhyaksaprachārā' (Medhātithi, p. 511, l. 14)—This is the name of one of the chapters in Kautilya's Arthashāstra. It is referred to again in the Bhāṣya on verse 81 below.

This verse is quoted in Viramitrodaya (Rājanīti, p. 185);—and in Nitimayukha (p. 53).
VERSE LXII

"Karmãnta"—"Bhaksya-kãrpãsãvãpãdayah", "Food-stuffs, cotton fabrics, utensils and so forth" or "sowing of seeds of food-grains and cotton etc." (Medhãtithi, to whom Buhler, on the strength of his own Mss., attributes the explanation 'sugar-mills, distilleries and so forth');—"store-houses of sugar-cane, grains and such things" (Kullûkā).

This verse is quoted in Viramitrodaya (Räjanitî, p. 187), which adds the following notes:—Tãsãm, 'from among the said assistants';—arthe, 'in the work of collecting revenue'; which is further explained by the term 'ãkarãkarmãnta';—bhirûn, 'those who are full of fear of this world as well as of the next'.

It is also quoted in Aparãrka (p. 581);—and in Nitimayûkha (p. 53), which explains 'ãkara' as 'mines of gold and other metals';—'karmãnta' as 'granaries';—and 'antar-nivãshana' as 'the bed-room and other private apartments,' and adds that there should be 'bhiru', cowards, as brave men might kill the king.

VERSE LXIII

This verse is quoted in Viramitrodaya (Räjanitî, p. 188), which adds the following notes:—'Sarvashãstravi-shãradam', 'expert in several sciences, scriptural as well as temporal';—'îngitam', 'words and accents indicative of people's intentions';—'ãkara', 'joyous or pale expression of the face, indicative of joy or grief';—'chêstā', 'such actions as the throwing about of the arms and so forth, which are indicative of anger and other emotions';—'the man appointed should know all these'.

This verse is quoted also in Viramitrodaya (Lakṣaṇa p. 225);—and in Räjanitiratnãkara (p. 28 b).
VERSE LXIV

‘*Anuraktah*’—‘Loyal to the king’ (Medhātithi, Govindarāja and Rāghavānanda) ;—‘attached to the people’ (Kullūka).

This verse is quoted in *Viramitrodaya* (Lakṣaṇa, p. 225) ;—and in *Viramitrodaya* (Rājanīti, p. 188), which adds the following notes :—‘*Anuraktah*’, ‘attached to the people and hence not likely to be disagreeable even to enemy-kings’ ;—‘*shuchih*’, ‘pure in his dealings with women and money’ ;—‘*daksah*’, ‘one who never misses his opportunity to act’ ;—‘*smrtimān*’, ‘not likely to forget either the instructions of his own king or the replies given by the other party’ ;—‘*deshakālavit*’, ‘capable of altering either his own king’s message or the reply given by the other party, or his own operations, in view of the altered conditions of time and place in which he may find himself’ ;—‘*vapūsmān*’, ‘possessed of excellent physical features’ ;—‘*vītabhīḥ*’, ‘who is capable of telling even disagreeable things to the king, if it is likely to be beneficial to the latter’s interests’.

VERSE LXV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 188); and in *Rājanītiratnākara* (p. 27 b.)

VERSE LXVI

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 188).

VERSE LXVII

‘*Nigudhāṅgitachīṣṭitauḥ*’—‘By his own hidden gestures and actions’ (Govindarāja) ;—‘through the gestures and actions of the confidential agents of the other party’ (Kullūka);—‘through men who hide their own significant gestures and actions’ (Nandana).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 188).
VERSE LXVIII

The Bhāṣya on this verse has not been seen by us.

This verse is quoted in Viramitrodāya (Rājanīti, p. 188).

According to Medhātithi (mentioned by Buhler), the verse refers to the Ambassador who should so act as not to bring evil upon his own party; while according to others it refers to the king. Kullūka leaves it doubtful.

VERSE LXIX

'Jāṅgalam'—"The full definition of Jāṅgala is, according to a verse quoted by Govindarāja, Rāghavānanda and Kullūka, as below—'That country is called Jāṅgala which has little water and grass, where strong breezes prevail, the heat is great, where rain and the like are abundant.'—Buhler.

'Anāvilam'—'Where the people are not quarrelsome' (Medhātithi, mentioned by Buhler; though the Bhāṣya on this verse also is not found in any of the printed editions, nor in any of the Mss. consulted by us);—'not subject to epidemic diseases' (Kullūka).

This verse is quoted in Viramitrodāya (Rājanīti, p. 197), which quotes the definition of 'Jāṅgala' noted above, and adds that the qualification that 'water should be scarce' is meant to indicate that such a place would be less likely to be attacked by the enemy; in the capital itself the supply of water should be abundant. It adds the following explanatory notes on the text:—The place should be fully supplied with 'shasya', i. e., with rich and fresh supplies of grains from the autumn, winter, spring and rain harvests;—it should be 'āryaprāyam', i. e., full of virtuous people;—'anāvīla', i. e., free from all dangers from serpents, tigers and the like,—'ramya,' agreeable, pleasant,—'ānatasimanta', 'having all subsidiary kings fully won over by gifts of presents and honors,—and 'svājīvya', 'where means of
agriculture and trade are easily procurable';—in 'deshamāvasėt,' the accusative ending is due to the root 'vas' being preceded by the preposition 'ā.'

VERSE LXX

This verse is quoted in Parāsharamādhava (Āchāra, p. 406), as describing the various kinds of fortification;—in Mitāksarā (on l. 320) as describing the six kinds of fortification;—in Viramitrodaya (Rājaniti, p. 202); and in Viramitrodaya (Lakṣāna, p. 239), which adds the following explanations:—'Dhanvadurgam' is the fortification in the midst of a desert, called 'durga,' because of its inaccessibility due to absence of water and other difficulties;—it suggests another explanation of the name—'dhana' is the name of a tract of land devoid of shelter and water; and a fort that is surrounded by such a tract of land is 'dhanvadurga'; the meaning being that the king should make his fort, and then render its vicinity waterless and shelterless. It notes a third explanation of the name:—'Dhanvan,' 'bow,' indicates the 'dhanvin,' 'archer'; hence 'dhanvadurga' would mean a 'line of defence consisting of men armed with bows and arrows'. This, it says, is not right; as it involves the necessity of having recourse to metaphorical explanation; and also because we have never heard of such a 'fort'; again because such a 'line of defence' could be very easily broken through; and lastly because this would be the same as the 'nrıdurga' coming later.—'Naradurga' is the line of defence consisting of the army; and this consists of elephants, chariots, horses and archers; and as this also would include archers, the separate name 'dhanvadurga' could not stand for the same sort of defence.—The 'Mahidurga' is the 'fort made of bricks and stones on the ground';—some people explain it as a fort consisting only of an unevenly rugged tract of land;—the 'Mahidurga' has been thus defined in Aushanasa.
Dhanurveda—“That fort is called Mahišūrgha which consists of a tract of land, portions of which are very high and others very low: it is equipped with all accessories, well guarded and filled with all means of offence and defence. The ‘Jaladurgha’ consists of that place which is surrounded by swift and unfordable streams of water.—The ‘Vana-
durgha’ is a tract of land surrounded by impenetrable forests and trees.—‘Baladurgha or Nydūrga’ is that line of defence which consists in the dispositions of the army.—The ‘Giri-
durgha’ is erected either on the summit of a mountain, or in a tract of land surrounded by hills.

It is quoted in Nṛsimhaprasāda (Samskāra, p. 72 a);—and in Nītimayūkha (p. 64), which adds that Kāmandaka mentions the Airaṇa-durgha also.

VERSE LXXI

This verse is quoted in Viramitrodāya (Rājanīti, p. 203), which explains “bāhuṇyāṇa” as ‘by reason of its having many apparent advantages, such as inaccessibility and so forth’;—in Nṛsimhaprasāda (Samskāra p. 72 a);—and in Nītimayūkha (p. 65), which says that the genitive in ‘ēśam’ (which is its reading for ‘ēśām hi’) denotes selection.

VERSE LXXII

This verse is quoted in Viramitrodāya (Rājanīti, p. 202), which adds the following explanations:—From among the first three kinds of fort, wild animals take shelter in the fort consisting of the desert,—‘animals living in holes,’ i.e., rats take shelter in the fort consisting of the ground, fish take shelter in the ‘fort’ consisting of unfordable water;—monkeys take shelter in trees, which constitute their fort;—and man takes shelter under men, who constitute his ‘fort’;—and the gods take shelter on
mountain-peaks, like the Kailāśa. What is meant is that 'just as the gods and others take shelter under the defences of the Kailash peak and so forth, so should the king take shelter in a fort'.

**VERSE LXXIII**

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 202).

**VERSE LXXIV**

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 202); —in *Viramitrodāya* (Lakṣaṇa, p. 238); —in *Nītimayūkha* (p. 65), which says that even if the attack is made by men ten times the number of the garrison, they are repulsed; —and in *Rājanītiratnākara* (p. 20a).

**VERSE LXXV**

This verse is quoted in *Viramitrodāya* (Rājanīti, p. 204); —in *Viramitrodāya* (Lakṣaṇa, p. 238); —in *Parāsharamādhava* (Āchāra, p. 407); —in *Nṛsinhaprasāda* (Samskāra, p. 72a); —and in *Nītimayūkha* (p. 65), which explains 'mantraiḥ' (v. l. 'yantraiḥ') as 'persons well versed in the use of incantations for the cure of snake-bite and other ills'.

**VERSE LXXVI**

'Sarvartukam'— Provided with the produce of all seasons' (Medhōstithi, Govindarāja, Kullūka and Rāgḥavānanda); —'habitable in all seasons' (Nandana and Nārāyaṇa).

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407); —and in *Nītimayūkha* (p. 65), which explains 'sarvartukam' as 'with gardens containing trees of fruits of all seasons, or stocked with fruits and flowers of all seasons', —and 'sārvavastusamavitaṁ' as 'stocked with things needed in several seasons'.
VERSE LXXVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407).

VERSE LXXVIII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407); and in *Rājanītiratnākara* (p. 13 b).

VERSE LXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407).

VERSE LXXX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 407); and in *Vīramitrodaya* (Rājaniti, p. 187), which explains "sāmvatsarikam balim" as the 'yearly tax', "lokē" as 'among the people', and "āshrayaparāh" as 'inclined to provide livings for the poor and the helpless'.

VERSE LXXXI

This verse is quoted in *Aparārka* (p. 581), which explains "kāryāni" as 'good and bad deeds'.

VERSE LXXXIV

"Chyavat"—Becomes spoilt' (Medhātithi); Kullūka reads "vyathatē" and explains it as 'dries up'; and Rāghavānanda as 'causes pain'.

This verse is quoted in *Rājanītiratnākara* (p. 14a).
VERSE LXXXV

'Samam'—'Middling' (Medhātithi);—'neither more nor less than what is described in the scriptures' (Kullūka and Govindarāja);—'equal to the kindness shown' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 286).

VERSE LXXXVI

This verse is quoted in Aparārka (p. 303), to the effect that the value of a gift varies in proportion to the qualifications of its giver and receiver.

VERSE LXXXVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 405).

VERSE LXXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 413).

VERSE LXXXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 405), which explains 'mithāḥ' as 'vying with each other';—and in Rājanītiratnākara (p. 28 a).

VERSE XC

This verse is quoted in Viramitrodaya (Rājanīti, p. 405), which explains 'digdhaṁ' as 'poisoned'.

VERSE XCI

'Sthalārūdham'—'Who is standing on the other ground' (Medhātithi, Kullūka and Rāghavānanda);—'one who, in flight, has climbed on an eminence' (Nārāyaṇa).

This verse is quoted in Viramitrodaya (Rājanīti, p. 406); and in Nītimayūkha (p. 80).
VERSE XCII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 406);—and in *Nitimayūkha* (p. 80).

VERSE XCIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 406);—and in *Nitimayūkha* (p. 81).

VERSE XCIV

Nowhere in Medhātithi do we find any indication of the explanation that is attributed to him by Hopkins.

This verse is quoted in *Nitimayūkha* (p. 80).

VERSE XCV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 408).

VERSE XCVI

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 409), which adds the following explanations:—

'Sarvadraṇvyāni' stands for 'clothes and other things',—

'kupya' for 'copper and metals other than gold and silver'.

VERSE XCVII

'Indro vai vṛtram etc.' (Medhātithi, p. 522, l. 19).—This quotation is from the Aitareya Brāhmaṇa, III. 21—(Buhler).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 409), which explains 'apṛthagjitaṁ' as 'what has been won by the soldiers collectively.'

VERSE XLIX

This verse is quoted in *Parāśharamādhava* (Āchāra, p. 413);—and in *Viramitrodaya* (Rājanīti, p. 131).
VERSE C

This verse is quoted in Viramitrodaya (Rājanīti, p. 131).

VERSE CII

'Nityamudyatadanḍah syāt'—'Should keep his army fit by constant exercise' (Medhātithi, Govindarūja and Kullūka); —'should be always ready to strike (Nārāyaṇa and Nandana).

This verse is quoted in Viramitrodaya, (Rājanīti, pp. 133-134), which adds the following notes:—'Udyatadanḍah,'—'danda' here stands for the training and exercise of the elephants, horses and other compliments of the army; and this should be 'udyata', ever active, ready;—or 'danda' may stand for 'punishment of the wicked,' and this should be 'udyata', always inflicted in time.—'Vivrtapaurusah'—he whose 'paurusa' manliness, i.e., superiority in the knowledge and use of weapons, is 'vivra,' displayed;—'sambṛtasamvāryah'—he whose secrets, i.e., councils, appearances and operations, are kept unknown to others.

VERSE CIII

This verse is quoted in Viramitrodaya, (Rājanīti, p. 134) which explains 'udvijate' as 'becomes afraid', which means that his glory becomes proclaimed.

VERSE CIV

Buhler remarks that "Medhātithi reads atandritah," but there is nothing in Bhāṣya to indicate this.

This verse is quoted in Viramitrodaya (Rājanīti, p. 134), which explains 'amāyayā' as 'without guile', 'vartēta,' as 'should behave i.e., towards his counsellors and others;' and in Paruṣharamādhava (Āchāra, p. 413).
VERSE CV

This verse is quoted in Viramitrodaya (Rājanīti, p. 117), which adds the following explanation:—He should try his best to keep his weak points from being known by the enemy, and yet he himself should find out the weak points of the enemy, such as disaffection among the people and so forth; just as the tortoise hides within its body its head and other limbs, in the same manner should he always keep won over to his side, by bestowing gifts and honours, his own ministers and other officers of state; and if, by chance, some disaffection should happen to arise among his people, he should take remedial measures at once.

VERSE CVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 404).

VERSE CVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 404), to the effect that force should be employed only when all other means have failed.

VERSE CIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 279).

VERSE CX

This verse is quoted in Viramitrodaya (Rājanīti, p. 253) which explains ‘nirdātā’ as ‘he who weeds out grass and other things growing in a cultivated field,’—and ‘Kakṣam’ as ‘weeds.’

VERSE CXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 409);—and in Viramitrodaya (Rājanīti, p. 254).
VERSE CXII

This verse is quoted in Parāshāramādhava (Āchāra, p. 409);—and in Viramitrodaya (Rājanīti, p. 254).

VERSE CXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 248), which explains ‘saṅgraha’ as ‘protecting, consolidation, making one’s own.’

VERSE CXIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 248), which supplies the following explanation:—In the midst of two hundred, or three hundred, or five hundred villages, he should establish an outpost, containing a detachment of infantry and others;—if we read ‘rāṣtrasya saṅgraham’ (in place of ‘rāṣtrasya guptaye) the meaning would be that he should establish a saṅgraha, i.e., a ‘guard’ consisting of a‘gulma’ an outpost, and ‘avasthita’ supervised by honest officers.—The option regarding the extent of each charge is based upon the diversity in the strength of robbers and other mischief-makers in varying areas.

VERSE CXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 248).

VERSE CXVI

“This rule refers to offences with which the persons who report them are unable to deal (according to Medhātithi, Govindarāja, Kullūka and Rāghavānanda); Nārāyana thinks that chiefly refusals to pay the revenue or disputes on such matters are meant.”—Buhler.

This verse is quoted in Viramitrodaya (Rājanīti, p. 250).
VERSE CXVII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 250).

VERSE CXVIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 250), which explains the meaning to be that the 'lord of the village' should receive for his living only the food, drink and fuel and such other things as are due to be presented to the king,—and not the annual rent;—this annual rent being realised by the king himself through a trusted official.

VERSE CXIX

*Kulam*— 'A portion of the village, known in some places as *ghattra*, and in others as *uṣṭa*;—'as much land as can be cultivated with two ploughs' (Kullūka);—'as much as is cultivated by one cultivator.' (Nandana).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 251), which adds the following notes:—'Kulam' is a portion of the village, called *pāḍukā*, says Kalpataru:—others however hold that it stands for as much land as can be cultivated by two ploughs. That much of land he should have for his livelihood.

VERSE CXX

*Prthakkāryāni*—'Quarrels among each other' (Nārāyaṇa);—'the separate affairs of the villagers' (Nandana).

*Snigdhah*—'Impartial' (Medhātīthi);—'loyal to the king' (Kullūka).

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 249), which explains *prthakkāryāni* as 'quarrels among themselves';—it notes that if we adopted the reading *prthakkāyaṇi*, the meaning would be 'matters on which there is a difference of opinion among them.'
VERSE CXXI

‘Graham’—‘The planet Mars’ (Medhātithi);—‘Planet, Venus and others’ (Kullūka);—‘the Sun’ (Govindarāja);—‘the Moon’ (Nārāyaṇa).

This verse is quoted in Viramitrodāya (Rājanīti, p. 249), which adds the following notes:—‘Uchchaisṛṣṭam’ means ‘highly placed in the matter of birth and so forth,’ or ‘having a highly placed seat,’—‘ghorarūpam’ means ‘awe-inspiring.’

VERSE CXXII

This verse is quoted in Viramitrodāya (Rājanīti, p. 250), which adds the following notes:—‘Anuparikramaṇa’ i.e., wherever the lawful people are being oppressed by unlawful people, he should strengthen the former with his own forces;—‘vṛtam’ means ‘behaviour’;—‘parinayet’ means ‘report’; ‘tachcharvah,’ ‘through the king’s agents.’

VERSE CXXIII

This verse is quoted in Viramitrodāya (Rājanīti, p. 253);—and in Vivādāvatnākara (p. 367).

VERSE CXXIV

This verse is quoted in Vivādāvatnākara (p. 367), which explains ‘kāryikēbhyaḥ’ as ‘men who have business, suitors.’

VERSE CXXV

This verse is quoted in Viramitrodāya (Rājanīti, pp. 251-252).
VERSE CXXVI

'Pāṇa'—See 8. 136.  

Drōna'—'Four ādhaṅkas, i.e., 10 seers' (Medhātithi and Kullūka);—'512 palas' (Govindarāja).

'Govindarāja and Kullūka state that the highest servants shall receive six times as much grain and clothes as the lowest, and the middle class servants three times as much as the lowest.'—Buhler.

This verse is quoted in Viramitrodāya (Rājanīti, p. 252), which adds the following notes:—'Avakṛśṭasya' 'of domestic servants';—'vētanam,' footing,—'āchhādah', 'two pieces of clothing',—'dronah,' 'four Ādhaṅkas';—and in Shuddhikāumudi (p. 240).

VERSE CXXVII

'Yogakṣēmam'—'Charges incurred for security of property against royalty and thieves and robbers' (Medhātithi)—'net profits (yoga) and charges for securing the goods against robbers &c.' (Kullūka).

This verse is quoted in Viramitrodāya (Rājanīti, p. 259), which adds the following notes:—What has been paid for the cloth, salt and other articles of merchandise? What are likely to be the profits from selling them? From what distance has all this been brought? What quantity of food- and vegetables and condiments have been spent by the man in importing the goods? How much he has lost over the charges incurred in securing his goods against robbers and other dangers of the journey? What is the profit he is actually making? What is he spending over the guarding of his merchandise against robbers and thieves?—the King should take into consideration all this and then fix the taxes payable by the traders.

This verse is quoted also in Parāśharamādāhava (Āchāra, p. 404).
VERSE CXXVIII

The order of verses 128 and 129 of Medhātithi is reversed in the other commentaries and hence by Buhler and Burnell.

This verse is quoted in Parāsharamādhava (Āchāra, p. 404);—and in Viramitrodāya (Rājanīti, p. 260), which adds the following notes:—'Adanti,' 'eat';—ādyam,' 'what is fit for eating, i.e., blood, milk and honey';—vāryoko-vatsa-śatpadāḥ,' 'the leech, the calf and the bee';—in the same manner should the king draw from his kingdom only a small amount of annual revenue, so that the principal capital of the people may not be affected.

VERSE CXXIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 404);—and in Viramitrodāya (Rājanīti, p. 260), which adds the following explanation:—The king should impose taxes in such a manner that he himself gets some reward for what he does in the shape of securing safety to life and property, and also the transactors of business—the cultivator, the trader and others—also obtain a fair return for the work that they do, in the shape of tilling the soil, trading and so forth;—again on p. 264, to the effect that the taxes may be enhanced or reduced in consideration of the loss or gain actually accruing to the people concerned.

VERSE CXXX

The second half of this verse is quoted in Viramitrodāya (Rājanīti, p. 262), which remarks that the option laid down is in view of the varying fertility of the soil and the consequent greater or less labour involved in cultivation; it explains 'dhānyā' as standing for Vṛihī, Yava and so forth and adds that what is here mentioned is to be realised only from cultivators.
VERSES CXXXI—CXXXII

These two verses are quoted in *Viramitrodaya* (Rājanīti, p. 161), which adds the following notes:—‘Dru’ is tree, —‘māmsa,’ flesh of the goat and other animals,—‘madhu,’ honey, —‘sarpīṭ,’ clarified butter, ‘gandha,’ sandal-wood and the like,—‘osadhi,’ guḍūchi and the rest,—‘rasa,’ salt and the like,—‘puspa,’ Champaka and the rest,—‘mūlām,’ the *Haridrā* and so forth,—‘patra,’ the palm-leaf and the like.

VERSE CXXXIII

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 261);—and in *Parāsharamādhava* (Āchāra, p. 408).

VERSE CXXXIV

This verse is quoted in *Mitraśarā* (on 3. 44);—in *Parāsharamādhava* (Āchāra, p. 408);—and in *Viramitrodaya* (Rājanīti, p. 141), which remarks that though this verse mentions the ‘Brāhmaṇa’ in general, yet from what follows in the next verse it is clear that what the text means is to speak of only the learned Brāhmaṇa.

VERSE CXXXV

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 141) as indicating that it is incumbent on the king to see that no learned Brāhmaṇa in his kingdom suffers from hunger;—and in *Parāsharamādhava* (Āchāra, p. 408).

VERSE CXXXVI

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 141);—and again on p. 272.
VERSE CXXXVIII

This verse is quoted in Viramitrodaya (Rājānīti, p. 274), which adds that the service herein mentioned being the only tax payable by them, no other tax should be imposed upon these men.

VERSE CXXXIX

This verse is quoted in Viramitrodaya (Rājānīti, p. 275), which explains 'ātmamūlochechhēda' as 'not realising revenues and taxes,' and 'paramulochchēda' as 'realising more revenue and taxes than what is proper.'

VERSE CXL

This verse is quoted in Viramitrodaya (Rājānīti, p. 134).

VERSE CXLI

Buhler attributes the reading 'Shāntam,' for 'prājñam,' to Medhātithi; but there is nothing in Bhāṣya itself to justify this conclusion.

VERSE CXLII

This verse is quoted in Parāsharamādhava (Āchāra, p. 414).

VERSE CXLIII

This verse is quoted in Vivādaratnākara (p. 294), which explains 'hriyante' as 'are robbed;' and adds that the Genitive in 'sampashyataḥ' denotes disregard.

VERSE CXLV

This verse is quoted in Parāsharamādhava (Āchāra, p. 409);—in Viramitrodaya (Rājānīti, p. 155);—in Nṛsimhaprasāda (Samskāra, p. 740);—and in Smṛtichandrīkā (Vyavahāra, p. 43).
VERSE CXLVI

This verse is quoted in Parāsharamādhaiva (Āchāra, p. 410);—in Viramitrodaya (Ṛājanīti, p. 159), which explains ‘tatra’ as ‘in the Court’;—and in Smṛti-chan-
drikā (Vyavahāra, p. 61).

VERSE CXLVII

‘Nihshalākē’—‘Free from grass or such other places of concealment’ (Medhātithi, Govindarāja and Nandana);—‘solitary’ (Kullūka, Nārāyana and Rāghavānanda).

This verse is quoted in Parāsharamādhaiva (Āchāra, p. 410);—in Viramitrodaya (Ṛājanīti, p. 159) as laying down the place for holding the Council; it explains ‘Nihshalākē’ as ‘solitary place’;—in Nṛsimhaprasāda (Samskāra, p. 72 b);—and in Ṛājanītiratnākara (p. 22 a).

VERSE CXLVIII

This verse is quoted in Viramitrodaya (Ṛājanīti, p. 308);—and in Ṛājanītiratnākara (p. 22 b).

VERSE CXLIX

This verse is quoted in Viramitrodaya (Ṛājanīti, p. 309), which adds the following notes:—‘Jaṭa’ is ‘one who is devoid of intelligence, idiot,’—‘tairyaγyopāh,’—‘parrots, starlings and the like,’—‘vayotiγāh,’ ‘very old persons,’—‘Mlechchha,’ stands for ‘persons whose language is not intelligible’;—for ‘Mlechchho,’ another reading is ‘klībo.’

It is quoted in Ṛājanītiratnākara (p. 22 b).

VERSE CL

This verse is quoted in Viramitrodaya (Ṛājanīti, p. 309), which explains ‘Adūta’ as ‘suspicious.’
VERSE CLI

This verse is quoted in Parāśharamādhava (Āchāra, p. 410);—and in Viramitrodaya (Rājanīti, p. 159) as laying down the time for holding the Council;—and again on p. 317).

VERSE CLII

The second half of this verse is quoted in Parāśharamādhava (Āchāra, p. 410);—the entire verse in Viramitrodaya (Rājanīti, p. 159),—and again on p. 317, where the following notes are added—‘Teṣām’ stands for ‘Dharma’—Artha—Kāma’, among whom, in most cases, there is conflict;—‘samupārjanam’ means ‘attainment, in the proper manner, i.e., the attainment of one or the other out of the three, without detriment to the other two factors.’

VERSE CLIII

This verse is quoted in Parāśharamādhava (Āchāra, p. 410);—and in Viramitrodaya (Rājanīti, p. 159);—again on p. 317, where ‘prāṇidhi’ is explained as ‘spy.’

VERSE CLIV

(8) prescribing purificatory penances.—Of these (B) is adopted by Nandana, and (C) by Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda.

This verse is quoted in Parāsharamādhava (Āchāra, p. 411), which explains that the ‘eightfold business’ has been described by Ushanas, and it quotes the verses cited by Medhātithi, to which it adds the note that ‘shuddhi’ is ‘expiatory penance.’ It proceeds to explain pañchavarga as standing for (1) kāpālika, beggar (2) dāmbhika, the hypocrite, (3) grhapati, the householder (4) vacdēhaka, and (5) the disguised hermit; it goes on to point out that it may stand for—(1) The commencement of an operation, (2) the supply of men, (3) supply of material, (4) precautionary measures and (5) success.

It is quoted in Vivamitrodaya (Rājanīti, p. 159), where also the verses of Ushanas are quoted, to which the following explanatory notes are added:—‘Ādānām’—i.e., of taxes and other dues,—‘visarga’, ‘making gifts of wealth,’ —‘praśa’ is the activity of the Minister and others relating to temporal and spiritual matters,—‘nīśdhaḥ’, prohibiting of inimical acts,—‘anuvachana’, the king’s orders regarding doubtful points—and ‘shuddhi’ is ‘expiatory penance’—It explains ‘pañchavarga’ as consisting of—(1) allies, (2) means of success, (3) apportionment of time and place, (4) prevention of trouble and (5) success.

It is quoted again in the same work, on page 317, where also the same verses from Ushanas are quoted, but with a fuller explanatory note:—‘Ādānām’ is ‘collection of revenue and other dues’;—‘visarga’ is ‘the giving away of prizes and other presents’;—‘prēṣa’ is the deputing of servants (v.l. praiṣa) and others,—‘arthavachana’ is ‘taking of measures for amassing wealth’;—some works read, for ‘arthavachana’, ‘anuvachana’, which means ‘the king’s orders on doubtful points’;—‘shuddhi’ regarding Punishments, consists in their being inflicted in accordance with law; and that regarding the ‘Self’ consists in expiatory penances.—Next it quotes
Medhātithi’s first explanation (A) of the ‘eightfold business’; and then proceeds to explain ‘pañchavarga’ (of the text) as meaning the ‘group consisting of five spies’, as follows:—

(1) Those trustworthy persons who are experts in geography, arts, languages and so forth, (2) those disguised as dwarfs, foresters, dumb and deaf, insane or blind, (3) dancers, musicians, and singers, (4) Ascetics and so forth. It then quotes the other explanation of ‘pañchavarga’ as consisting of allies and the rest (see above). ‘Aparāgah’ (of the text) means ‘disaffection’; the sense being that the king should make it his business to learn everything regarding the affection and disaffection that there may be among Ministers, Priests, the Commander-in-Chief, the Heir Apparent, the Porter and others.

VERSE CLV


This verse is quoted in Viramitrodaya (Rājanīti, p. 320), which adds the following notes:—In the ‘circle’ of kings, there are four kinds of kings—(1) The king seeking conquest (2) the three kinds of enemy—the natural enemy, the artificial enemy and the neighbouring state, (3) the middle state, which is capable of defeating either of the two parties to a conflict, taken singly (4) the neutral, who is capable of smashing any one of the above three.

This verse is quoted in Rājanītitratnākara (p. 36a).

VERSE CLVI

“The eight other constituents are, according to Kāmandaki 8. 16–17, (a) in front beyond the foe’s territory—(1) a friend, (2) the foe’s friend, (3) the friend’s friend, (4) the foe’s friends, friend;—(b) in the rear—(1) he who attacks in the rear, (2) he who restrains the latter, (3) and (4) the supporters of these two.”—Buhler.

The first half of this verse is quoted in Viramitrodaya (Rājanīti, p. 320), where also the above eight are mentioned.
VERSE CLVII

This verse is quoted in \textit{Viramitrodaya} (Rājanīti, p. 323), which enumerates the 72 as consisting of the (1) conquering king, (2) his minister, (3) his kingdom, (4) his fortress, (5) his treasury, (6) his army;—and so with each of the other eleven states of the ‘Circle’; this twelve times six makes 72.

VERSE CLVIII

The second half of this verse is quoted in \textit{Parāśharamādha\v{a}} (Āchāra, p. 411);—and the first half in \textit{Viramitrodaya} (Rājanīti, p. 321).

VERSE CLIX

This verse is quoted in \textit{Parāśharamādha\v{a}} (Āchāra, p. 411);—in \textit{Viramitrodaya} (Rājanīti, p. 323), which adds the following notes:—‘Abhisandadhyāt’ means ‘should win over to his side’;—and in \textit{Nṛsimhaprasāda} (Samskāra, p. 72 b).

VERSE CLX

See \textit{Kāmandaka} (11. 27).

This verse is quoted in \textit{Parāśharamādha\v{a}} (Āchāra, p. 411);—and in \textit{Viramitrodaya} (Rājanīti, p. 324), which adds the following notes:—‘Sandhi’ is ‘alliance, entering into a compact, such as we shall help each other with elephants, horses and so forth,—‘vīgraha’ is ‘war’,—‘yāna’ is ‘marching against the enemy’,—‘āsana’ is ‘staying within one’s own territories, not minding the war that may have been declared,’—‘dvaidhībhāva’ is ‘dividing one’s own forces into two parts’,—and in \textit{Nṛsimhaprasāda} (Samskāra, p. 72b).
VERSE CLXI

This verse is quoted in Parāsharamādhava (Āchāra, p. 411),—and in Viramitrodaya (Rājanīti, p. 324), which explains ‘Samshraya’ as ‘seeking the shelter of a more powerful king, when hard-pressed by the enemy.’

VERSE CLXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 325), which adds the following notes:—‘Sandhi,’ ‘alliance’, is of two kinds—(1) the compact that ‘both of us should march against a common enemy’, and (2) the compact that ‘you march this way, I march the other way’;—‘War’ also is of two kinds—(1) declared by one’s self against an enemy, and (2) undertaken for helping an ally attacked by an enemy;—‘Marching’ also is of two kinds—(1) singly, and (2) conjointly with an ally; ‘Halting’ also is of two kinds—(1) done on account of weakness and (2) done for the purpose of waiting to help an ally;—‘Division of forces’ is of two kinds—(1) the king remaining with half the force in the fort and the Commander-in-chief going out to meet the enemy and (2) the reverse arrangement;—‘Seeking protection’ also is of two kinds—(1) done for the rescuing of what has been lost and (2) done for awaiting future aggression.

VERSE CLXIII

Nārāyana and Nandana take the term ‘tadā tvāyatisams-yuktah’ as referring to two different cases,—‘yielding either (a) immediate or (b) future advantages.’

This verse is quoted in Viramitrodaya (Rājanīti, p. 325) to the effect that the two kinds of ‘alliance’ spoken of above (see preceding note) are each again of two kinds, as leading to (a) immediate advantage or (b) future advantage.
VERSE CLXIV

‘Akāle’—This is taken by Medhātithi with the second clause and by Govindarāja with the first.

This verse is quoted in Viramitrodaya (Rājanīti, p. 325) to the effect that ‘war’ is of two kinds—(1) That undertaken for some special purpose of one’s own—this being done either in the proper season, such as during the months of November or December, or even out of season; and (2) that undertaken for helping an ally who has been attacked by an enemy.

VERSE CLXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 326), as setting forth the two kinds of ‘marching’—(a) alone or (b) accompanied by the ally.

VERSE CLXVI

‘Daivat purvakriṇena’—‘In consequence of imprudence during present life,—and in consequence of acts committed during previous existences’ (Medhātithi, Govindarāja and Kullūka);—‘by an enemy made formerly’ (Nārāyaṇa).

This verse is quoted in Viramitrodaya (Rājanīti, p. 326).

VERSE CLXVII

“The text really mentions only one method of ‘Division.’ Hence Medhātithi thinks that, in order to obtain the two kinds required, it must be understood that the measure may be resorted to either for one’s sake or for the sake of somebody else.—Nārāyaṇa makes the two methods out by supposing that in the one case the army stops in front of the enemy under the command of a general, while the king marches with a portion of his forces, and that in the other case the contrary
takes place.—Govindarāja quotes Kāmandaki, 11.24, where a different meaning, 'duplicity' is attributed to the term 'dvai-dhībhāvo.'—Buhler.

This verse is quoted in Viramitrodaya (Rājanīti, p. 326) which explains 'sthitih' as 'dvidhābhūya sthitih,' 'taking up a position with forces divided,' and adopts the explanation attributed (in the above note) to Nārāyaṇa;—and in Rājanītiratnākara (p. 24 b).

VERSE CLXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 326), as describing the two kinds of 'Refuge'—(a) that taken for the purpose of regaining of what has been lost to the enemy, and (b) that taken for the averting of future trouble.

VERSE CLXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 326), which adds the following notes:—'āyatyan,' 'in the future,'—'adhikyan,' 'superiority of force,'—'tadātvē,' 'at the time.'

VERSE CLXX

Cf. Kāmandaka, 8. 4.

This verse is quoted in Viramitrodaya (Rājanīti, p. 327).

VERSE CLXXI


This verse is quoted in Viramitrodaya, (Rājanīti, p. 327).

VERSE CLXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 327).
VERSE CLXXXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 327).

VERSE CLXXXIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 328); and in Nitimayūkha (p. 58).

VERSE CLXXXVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 328); and in Nitimayūkha (p. 58).

VERSE CLXXXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).

VERSE CLXXX

This verse is quoted in Viramitrodaya (Rājanīti, p. 328).
VERSE CXXXI

This verse is quoted in Parāsharamādha (Āchāra, p. 400);—in Viramitrodaya (Rājanīti, p. 330);—and in Nṛsimhaprasāda (Samskāra, p. 72b).

VERSE CLXXXII

This verse is quoted in Parāsharamādha (Āchāra, p. 400);—in Viramitrodaya (Rājanīti, p. 330);—in Smṛtitattva (p. 713); and again on p. 742, to the effect that if the king's business is urgent, he may proceed on an expedition at any time;—in Nṛsimhaprasāda (Samskāra, p. 72b);—and in Rājanītiratnākara (p. 26a).

VERSE CLXXXIII

Cf. Kāmandaka, 11. 3.

This verse is quoted in Parāsharamādha (Āchāra, p. 401);—in Viramitrodaya (Rājanīti, p. 330), to the effect that the 'enemy's difficulty' being itself laid down as affording the best opportunity for marching against him, there is no room for any other consideration;—and in Smṛtitattva (p. 742) to the same effect.

VERSE CLXXXIV

'Upāgrhyāspadām'—'Having won over the disaffected servants of the enemy' (Govindarāja, Kullūka and Rāghavānanda);—'having established a camp in the enemy's country' (Nārāyana).

This verse is quoted in Parāsharamādha (Āchāra, p. 401);—and in Viramitrodaya (Rājanīti, p. 396), which adds the following notes—mūle;'at the base, in his own kingdom'—vidhānam', 'measures for defending, such as garrisoning and so forth.'
VERSE CLXXXV

'Sadvidham balam'—(1) Elephants, (2) horses, (3) chariots, (4) foot-soldiers, (5) army-treasury, (6) labourers; or (1) the maula (2) bhṛtya, (3) shrēṇi, (4) mitra, (5) amitra and (6) āṭāvika; (Medhātithi);—the latter enumeration is found in Kāmandaka, 16. 6, which is adopted by Nandana.

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—and in Viramitrodaya (Rājanīti, p. 396), which explains 'sadvidham balam' as consisting of the maula, the bhṛtyaka and so forth,—and 'Sāṃparāyikakalpēna' as 'in accordance with the rules of war'.

VERSE CLXXXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 397).

VERSE CLXXXVII

See Kāmandaka, 19, for the various kinds of tactical disposition of the forces.

This verse is quoted in Parāsharamādhava (Āchāra, p. 401);—in Viramitrodaya (Rājanīti, p. 400), which adds that full descriptions of the several Vyūhas the reader will find in Lakṣaṇaprakāśa;—and in Rājanitiratnakara (p. 26 a).

VERSE CLXXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 400).

VERSE CLXXXIX

This verse is quoted in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 400).
VERSE CXCV

This verse is quoted in Parāśharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 401).

VERSE CXCI

This verse is quoted in Parāśharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 404).

VERSE CXCII

'Sthalā'—'Ground free from stones, trees, creepers, pits etc.' (Medhātithi, Govindarāja and Kullūka);—'hilly ground' (Nārāyaṇa).

This verse is quoted in Parāśharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 405).

VERSE CXCIII

This verse is quoted in Parāśharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 405).

VERSE CXCIV

This verse is quoted in Parāśharamādhava (Āchāra, p. 402);—in Viramitrodaya (Rājanīti, p. 405);—and in Rājanītiratnākara (p. 27 a).

VERSE CXCV

This verse is quoted in Mitākṣarā (on 1.342), in support of the view that before a country has been entirely subjected, the conqueror should do nothing for the sake of the people of that country;—in Parāśharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 403).
VERSE CXCVI

This verse is quoted in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 403).

VERSE CXCVII

The second half of this verse is quoted in Smṛtitattva (p. 742);—the entire verse in Parāsharamādhava (Āchāra, p. 402);—and in Viramitrodaya (Rājanīti, p. 404), which explains 'upajajēt' as 'should create dissension, alienate.'

VERSE CXCVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 403);—in Viramitrodaya (Rājanīti, p. 404);—and in Smṛtitattva (p. 742).

VERSE CXCIX

This verse is quoted in Smṛtitattva (p. 742);—in Parāsharamādhava (Āchāra, p. 403);—and in Viramitrodaya (Rājanīti, p. 404).

VERSE CC

This verse is quoted in Parāsharamādhava (Āchāra, p. 403);—in Viramitrodaya (Rājanīti, p. 404);—and in Smṛtitattva (p. 742), which reading 'samyattah' (for 'sampannah'), explains it as 'with due effort'.

VERSE CCI

'Parihāra'—'Exemptions from taxes and custom-dues etc.' (Medhātithi);—'gifts to the gods and Brāhmaṇas' (Govindarāja and Kullūka);—'gifts of clothes and ornaments to the inhabitants' (Rāghavānanda).
"The term 'parihāra' occurs very frequently in the inscriptions (see e. g., Arch. Reports of Western India, Vol. IV, p. 104 et. seg), and means 'exemption from taxes and payments as well as other immunities'. These parihāras were regularly attached to all grants to Brāhmaṇas or temples".—Buhler.

This verse is quoted in Parāśarāmādaḥava (Āchāra, p. 403);—in Vīrāmitrodaya (Rājanīti, p. 409), which adds the following notes:—'Jitvā;' having conquered the enemy's territories,'—'devān dhārmikāḥ brahmanāḥ'—i. e., those inhabiting the conquered country—'sampūjāyēt',—'he should worship', i. e., offer them lands, gold, presents and honours';—'parihārān' means 'explanations of his own action in conquering the country, such as it was not through greed for conquest that I have conquered this kingdom, this king of yours wronged me deeply, that is why I have conquered him—thereby showing that he is not to blame;'—or 'parihāra' may mean 'gifts', such proclamations, for instance, as 'all the gold and wealth that I have won I present to the Brāhmaṇa';—similarly he should proclaim such amnesty as 'all those who, through loyalty to their late king, acted against me, only did their duty, and they need not fear any retaliation from me'.'

It is quoted in Nṛsimhaprasāda (Samskāra, p. 73 a).

VERSE CCII

This verse is quoted in Parāśarāmādaḥava (Āchāra, p. 403);—and in Vīrāmitrodaya (Rājanīti, p. 410), which adds the following notes:—'Tōśām,'—'of the minister and other office-bearers of the late king,'—'chikirsitam,'—'wish,'—'samām,'—'unanimous,'—'viditvā,'—'having ascertained,'—'tadvamshyam,'—'one born of the same family as the king killed in battle,'—'stūpāyēt,'—'should install him in the place of the late king.'—'Samyakriyyām,'—'a compact to the effect that henceforward you shall behave towards me in such and such a manner';—and in Nṛsimhaprasāda (Samskāra, p. 73 a).
VERSE CCIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 410), which adds the following notes:—‘Tēsām,’ ‘of the other king’—yathoditān, ‘as handed down by his family-traditions,’—dharmān, ‘practices, customs,’—these he should make the ‘pramāṇāni,’ the authority, by way of oath, i.e., he should administer the oath in such words as—‘if you act contrary to this compact of yours, you fall off from such and such high morality and custom handed down by your family-traditions.’—It suggests also another explanation of the verse as as follows—Tesām, ‘of the former king’—yathoditān dharmān, ‘the administrative measures taken for the grant of livings to Brāhmaṇas, ministers and others,’—these he should ‘pramāṇāni kuruva,‘ declare to be inviolable.’

It is quoted in Nṛsimhaprasāda (Samskāra, p. 73 b).

VERSE CCIV

This verse is quoted in Viramitrodaya, (Rājanīti, p. 410), which adds the following notes:—Abhisitānām, ‘required by, the king selected from among the family of the late king, and by his ministers,’—arthaṇām, ‘of things,’—ādānam, ‘the taking away,’—which is apryakāram,—disagreeable,—and dānam, ‘giving away’—which is priyakāram to them;—in as much as it is only if he were fully equipped with the necessary elephants, horses and wealth that the new king could hope to be safe against other kings, the presentation of such things at the time of installation is kāte yuktam, ‘highly opportune,’—and hence proshasyate, ‘is commended.’

VERSE CCV

‘Kriyā’—‘Action, for attaining success’ (Govindarāja and Kullūka);—‘remedial action’ (Nārāyaṇa);—‘effort’ (Rāghavānanda).
'Mānuṣe vidyate kriyā'—'It is only when there is human effort, that fate becomes operative' (Nandana).

This verse is quoted in Viramitrodaya (Rājanīti, p. 312).

**VERSE CCVI**

This verse is quoted in Viramitrodaya (Rājanīti, p. 412), which adds the following notes:—The particle 'vā' indicates that what the verse is speaking of is the alternative to war;—'prayatnato yuktah,' 'having become fully equipped with all the equipments, such as sending the ambassador and so forth, necessary for marching on the conquering expedition,'—'saha, 'with the enemy,'—'sandhim kṛtvā, 'having made peace';—'sampashyan,' 'rightly discerning,' the 'triple result' in the shape of 'friend, gold and territory', and hence making peace on the acquisition of any one of these three, he should 'depart', return to his own kingdom.

**VERSE CCVII**

This verse is quoted in Viramitrodaya, (Rājanīti, p. 412), which adds the following notes:—'Mandala' 'in the circle of twelve enemies';—the 'pārśnigrāha,' is the enemy whose territory lies immediately in the rear of the king who is marching on an expedition against a state in his front;—'ākṛanda' is the king whose territory lies behind that of the said pārśnigrāha,—'saprēksya,' 'having duly examined the strength and weakness of both these';—'mitrāt,' 'from the king against whom he was marching and with whom he has made peace';—'amitrāt,' 'from the enemy against whom he was marching and who has not made peace with him',—the king undertaking the expedition shall obtain the point of his expedition—in the shape either of victory over the enemy, or one of the 'three results' of peace, in the shape of 'friend, gold and territory.'
VERSE CCVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 277); —and in Rājanītiratnākara (p. 29 a).

VERSE CCIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 277).

VERSE CCX

This verse is quoted in Smṛtitattva (p. 743), as describing the ‘dangerous enemy’; —in Viramitrodaya (Lakṣaṇa, p. 218); —and in Viramitrodaya (Rājanīti, p. 323).

VERSE CCXI

’Sthānulakṣyam’ — ‘Great liberality’ (Kullūka, Nārāyaṇa, Rāghavānanda and Nandana); —Kullūka asserts that both Govindarāja and Medhatithi explain the term as being ‘not sharp-sighted.’ As regards Medhatithi, whose explanation Buhler could not decipher, his words are—‘Sthūlalakṣaḥ prabhūtasyāpi arthamēṣām sarvakālam kṣamate, which means that the man who is ‘sthūlalakṣa’ looks with equanimity upon the ever-increasing prosperity of these (i.e., other kings). This may imply absence of sharp-sightedness.—Hopkins says “Medhatithi and Govindarāja erroneously interpret as subtlety”. While Govindarāja is said by Buhler to explain the term to mean ‘sūkṣmadars-hitvam’; but this is evidently wrong; as the initial ‘a’ Buhler has failed to notice in the manuscript.

This verse is quoted in Viramitrodaya (Rājanīti, p. 323).

VERSE CCXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 412).
VERSE CCXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 413).

VERSE CCXIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 413), which explains 'Samyuktān' as 'arisen together', —'vīyuktān', as 'arisen separately,' and 'nayēt' as 'should employ.'

VERSE CCXV

'Upētāram'—'The employer of the means, i.e. the king himself' (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'the king's minister' (Nandana).

'Āshritya'—'Undertaking' (Medhātithi);—'depending upon' (Govindarāja and Kullūka);—'pondering over' (Nārāyaṇa and Raghavānanda).

This verse is quoted in Viramitrodaya (Rājanīti, p. 413), which explains 'upētāram' as 'the employer of the means, i.e., the king himself:'—and 'upēyam' as 'one who is to be won by the means employed,' i.e., the enemy:'—again, on p. 319, where also the explanations are repeated;—and in Nitimayūkha (p. 50).

VERSE CCXVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 160).

VERSE CCXVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 160).

VERSE CCXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 161), which explains 'nējayēt' (which is its reading for 'shodhayēt') as 'should wash.'
VERSE CCXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 161); and in Nātimayūkha (p. 51).

VERSE CCXXX

This verse is quoted in Viramitrodaya (p. 51).

VERSE CCXXXI

This verse is quoted in Mitākṣarā (on 1.328);—in Madanapārijata (p. 224);—in Viramitrodaya (Rājanīti, p. 167);—in Nātimayūkha (p. 51);—and in Nṛsimhapraśāda (Āhnika, p. 36a).

VERSE CCXXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 167);—and in Nātimayūkha (p. 51).

VERSE CCXXXIII

‘Rahasyākhyāyinām’—‘Of the ministers and others making secret reports’ (Nārāyaṇa);—‘of the citizens who may have come to make secret reports’ (Medhātithi).

This verse is quoted in Viramitrodaya (Rājanīti, p. 167);—in Nātimayūkha (p. 53);—and in Nṛsimhaprasāda (Āhnika, p. 36a).

VERSE CCXXXIV

This verse is quoted in Mitākṣarā (on 1.329);—in Viramitrodaya (Rājanīti, p. 168);—and in Nātimayūkha (p. 53).
VERSE CCXXV

This verse is quoted in Viramitrodaya (Rājanīti, p. 168);—and in Nitimagūkha (p. 53).

VERSE CCXXVI

This verse is quoted in Mitākṣarā (on 1,330);—and in Viramitrodaya (Rājanīti, p. 169), which explains ‘śat sarvam’ as ‘protection of the people and so forth’.
Adhyaya VIII

VERSE I

This verse is quoted in Aparārka (p. 600), which explains ‘mantrajñah’ as ‘arthashāstra-rajñah’, ‘learned in the Science of Polity’, and deduces the sense that the person who tries cases should act up to the principles of the Science of Polity, in so far as they are not incompatible with the Dharmaśāstra, the Ethical Science.

It is quoted in Parāsharamādhava (Vyavahāra, p. 18), to the effect that having entered the court, the king shall carry on the work, in association with learned men and with councillors;—in Vyavahāramayūkha (page 2);—in Nṛsimhaprasāda (Vyavahāra, p. 1b);—in Krtyakalpatarotu (3a), which has the following notes—‘Vyavahārān’, points of dispute between the plaintiff and the defendant,—‘didrksuh’, with a view to determine,—‘prthivipatiḥ’, includes non-Kṣattriyas also,—‘mantrajñah’, persons conversant with the method of doing business in due accordance with the exigencies of time and place,—this qualifies ‘brāhmaṇaiḥ’, ignorant Brāhmaṇas being prone to give hasty advice and thereby create trouble,—‘mantribhiḥ’ stands for experienced councillors;—and in Vīramitrodaya (Vyavahāra, p. 4a).

VERSE II

‘Raising his right arm’—See 4.58.

This verse is quoted in Aparārka (p. 600);—the second half in Vyavahāramayūkha (p. 2);—in Parāsharamādhava (Vyavahāra, p. 18);—in Nṛsimhaprasāda (p. 2a);—in Smṛtichandrikā (Vyavahāra, p. 52), which says that
‘seated or standing’ is meant to preclude lying down and walking;—in Kṛtyakalpataru (3a), which has the following notes:—‘Vinīta’ is calm and dignified—‘pāṇimudya’; taking the hand out of the upper wrapper, i.e., having gathered together his clothes,—‘pashyot’ determine, decide,—‘kāryāṇi,’ non-payment of debt and so forth;—
and in Viramitrodaya (Vyavahāra, p. 40).

VERSE III

‘Vināpi sākṣībhiḥ etc.’—(Medhātithi, p. 793, l. 24)—
This is a clear reference to Yājñavalkya (Vyavahāra, 89).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 18), and again on p. 31, in support of the view that the king shall decide cases relating to all the eighteen points of dispute, on the basis of local customs and also of ordeals and other methods prescribed by the scriptures;—in Nṛsimhaprasāda (Vyavahāra, p. 2a);—in Smṛtiśandhrīkā (Vyavahāra, p. 57);—in Kṛtyakalpataru (3a), which has the following notes:—‘Dēshadrśta hētu’ are those special means of coming to a decision which are effective in the place concerned,—of the custom obtaining among the people of the North and those of the Central land, of feeding the person who comes to ask for the hand of a girl, which feeding means a distinct promise to marry the girl,—‘śāstrasdrśta hētu’ stands for witnesses and the rest;—and in Viramitrodaya (Vyavahāra, p. 4a).

VERSE IV

This verse is quoted in Mitākṣarā (on 2. 5);—in Nṛsimhaprasāda (Vyavahāra, p. 3 b);—in Vyavahārama-yūkha (p. 1) which explains ‘anapākarma’ as ‘non-delivery’;—in Aparārka (p. 596);—in Vivādachintāmani (p. 1);—in Smṛtiśāroddhāra (p. 325);—in Nṛsimhaprasāda (Vyavahāra, p. 3 b);—in Kṛtyakalpataru (12b);—and in Viramitrodaya (Vyavahāra, p. 89b).
VERSE V

This verse is quoted in Aparārka (p. 596);—in Mitāksarā (on 2. 5);—in Vyavahāramayūkha (p. 1), which explains ‘anushayaḥ’ as ‘pashchattāpah’, ‘revoking’;—in Vivādachintāmaṇī (p. 1.)—in Smṛtisāroddhāra (p. 325);—in Nṛsimhaprasāda (Vyavahāra, p. 3b);—in Kṛtyakalpataru (12b);—and in Viramitrodaya (Vyavahāra, 896).

VERSE VI

This verse is quoted in Aparārka (p. 596);—in Vyavahāramayūkha (p. 1);—in Mitāksarā (on 2. 5);—in Vivādachintāmaṇī (p. 1);—in Smṛtisāroddhāra (p. 325);—in Nṛsimhaprasāda (Vyavahāra, p. 3b);—in Kṛtyakalpataru (12 b);—and in Viramitrodaya (Vyavahāra, 89 b).

VERSE VII

‘Vyavahārasthitau’—Giving rise to law-suits’ (Govindarāja);—‘in deciding law-suits’ (Nārāyaṇa).

This verse is quoted in Mitāksarā (on 2. 5);—in Vyavahāramayūkha (p. 1), which explains ‘dyūta’ as ‘gambling with inanimate objects’ and ‘samāhayaḥ’ as ‘gambling with animals,’ and notes that though theft, adultery, defamation and assault are all only forms of ‘crime’ (‘Sāhasa’) yet they have been mentioned separately, also, on the analogy of such expressions as ‘Gobalivardha.’

It is quoted in Aparārka (p. 596), which explains ‘padām’ as ‘sthāna, viśaya’, ‘subjects’;—in Vivādachintāmaṇī (p. 1);—in Smṛtisāroddhāra (p. 325);—in Nṛsimhaprasāda (Vyavahāra, p. 3 b);—in Kṛtyakalpataru (12b);—and in Viramitrodaya (Vyavahāra, 89b.)
On verses 1-7 Viramitrodaya (Vyavahāra, p. 4a) has the following notes:—‘Vyavahārān,’ business described above,—‘pārthivāh,’ the anointed Kṣattriya;—the term ‘ṇṛpah’ implies that what is here enjoined applies also to those who, though not themselves kings, are appointed by the king to work for him;—‘seated or standing’ may be options to be determined by the king’s capacity, or by the respectability or otherwise of the parties appearing before him;—the raising of the right arm is for calling the attention of suitors; the dress etc. are to be humble, so that the parties may not be confounded by his gorgeous attire;—‘pratyahām’ shows that cases should be tried every day;—‘deshadrśta’ are those customs and arguments that may have local application, such as the customs regarding the betrothal of girls (described above) among ‘northerners.’

VERSE VIII

This verse is quoted in Aparārka (p. 596);—and in Kṛtyakalpataru (12b).

VERSE IX

This verse is quoted in Parāsharṃahārava (Vyavahāra, p. 21), which adds that the Brāhmaṇa so appointed is called the ‘Prādvivāka,’ ‘judge,’ who is to try the suits exactly in the same manner as has been laid down for the king. It adds a text from Nārada explaining the name ‘Prādvivāka’:—‘The Prādvivāka is so called because he puts questions (prāṭ) upon the subject-matter of the suit and investigates it (vivāka).—It is quoted also in Smṛtichandrikā (Vyavahāra, p. 36);—in Kṛtyakalpataru (8a);—and in Viramitrodaya (Vyavahāra, p. 10b).
VERSE X

This verse is quoted in Parāśaramādhava (Vyavahāra, p. 21);—in Smṛtichandrikā (Vyavahāra, p. 37);—in Kṛtya-kalpataru (8a);—in Viramitrodaya (Vyavahāra, 10 b);— and in Rājanītiratnākara (p. 15 b).

VERSE XI

This verse is quoted in Smṛtitātva (II, p. 199), to the effect that the court becomes a true ‘Court,’ only by reason of the presence of the duly qualified Brāhmaṇa-judge appointed by the king;—in Smṛtichandrikā (Vyavahāra, p. 46), which explains ‘prakṛtaḥ’ as the appointed judge;—in Kṛtyakalpataru (8b);—in Viramitrodaya (Vyavahāra, 36 and 11b), which says that no stress is meant to be laid upon the number three, as thenumber may be larger, up to seven; what is meant is that they shall not be less than three;—and in Rājanītiratnākara (p. 17a).

VERSE XII

This verse is quoted in Viramitrodaya (Vyavahāra, 5a and 10 b).

VERSE XIII

This verse is quoted in Aparārka (p. 604);—in Mitāksarā (on 2. 2), in support of the view that the assessors duly appointed incur sin if they do not check the king in the event of his taking an illegal course; but as regards other people present, these incur sin only if they either speak falsely or suppress the truth,—and not for not checking the king; —and again on 2. 83;—and also in Viramitrodaya (Vyavahāra, p. 12a).
VERSE XV

This verse is quoted in Nrsimhaprasāda (Samskāra, p. 17 a);—in Hēmādri (Vrata, p. 15);—in Smṛtichandrikā (Vyavahāra, p. 48);—and in Kṛtyakalpataru (11 b).

VERSE XVI

This verse is quoted in Aparārka (p. 447), in support of the interpretation of 'vṛṣala' as 'one devoid of dharma';—and in Kṛtyakalpataru (11 a).

VERSE XVII

This verse is quoted in Hitopadesha 1,59;—in Hēmādri (Vrata, p. 14);—in Nrsimhaprasāda (Samskāra, p. 17 a);—and in Kṛtyakalpataru (11 a).

VERSE XVIII

'Sabhāsadāḥ'—'People assembled in Court' (Kullūka and Rāghavānanda);—'Judges' (Govindarāja).

This verse is quoted in Mitākṣarā (on 2. 305), to the effect that in the case of miscarriage of justice, every one of those persons should be punished;—in Parāsharamādhava (Vyavahāra, p. 15);—in Smṛtitattva (II, p. 200);—and in Viramitrodaya (Vyavahāra, p. 5a).

VERSE XIX

This verse is quoted in Aparārka (p. 604);—in Parāsharamādhava (Vyavahāra, p. 26), to the effect that the king becomes absolved from all sin if he shows complete impartiality;—in Smṛtitattva (II, p. 200) which adds the following notes:—'Kartāram' means the 'speaker', the perjuror,—the term 'rājā' here stands for the Judge, —'anēnāḥ' means 'free from sin';—in Smṛtichandrikā (Vyavahāra, p. 48);—and in Viramitrodaya (Vyavahāra, 5a).
VERSE XX

'Brāhmaṇabravah'—‘One whose origin is doubtful, but who calls himself a Brāhmaṇa' (Kullūka and Rāghavānanda);—‘despicable Brāhmaṇa’ (Medhātithi and Govindarāja);—‘an initiated Brāhmaṇa who does not study the Veda’ (Nārāyaṇa).

This verse is quoted in Aparārka (p. 601) ;—in Parāshara-mādha (Vyavahāra, p. 22) ;—in Smṛtitattva (II, p.200), which supplies the definition of ‘brāhmaṇabravah’ as ‘the Brāhmaṇa who neither studies nor teaches (the Veda)’;—in Krtyakalpataru (9a) ;—and in Viramitrodaya (Vyavahāra, p. 11a).

VERSE XXI

This verse is quoted in Aparārka (p. 601) ;—in Krtyakalpataru (9b) ;—and in Viramitrodaya (Vyavahāra, p. 11a).

VERSE XXII

'Shūdrabhyūyastham'—‘Where Shūdras form a majority among judges’ (Medhātithi);—‘where Shūdras, i.e., disbelievers, form the majority of inhabitants’ (Kullūka);—‘where Shūdras form the majority among holders of high office’ (Nandana).

Medhātithi does not explain ‘Shūdra’ here as ‘unbelievers’; he has been misrepresented by Hopkins.

VERSE XXIII

This verse is quoted in Parāshara-mādha (Vyavahāra, p. 41) ;—in Smṛtitattva (II, p. 200) ;—in Nṛśimha-prasāda (Vyavahāra, pp. 2a and 5b);—in Smṛtichandrikā (Vyavahāra, p. 70);—and by Jimūtavāhana (Dāyabhāga, p. 4a).
VERSE XXIV

‘Arthānarthāvibhau buddhā dharmādharmau cha kēvalau’—Medhātithi has given three explanations of this (See Translation):—‘Fully realizing the worldly evils and advantages, but paying due heed to Dharma and Adharma as alone conducive to spiritual results’ (Kullūka);—‘discriminating the righteous and the unrighteous, and taking up the righteous first’ (Nārāyaṇa and Nandana);—‘knowing what will please and what displease the people and understanding what is just and what is unjust’ (Govindarāja).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 46), as laying down the order in which the king is to take up the cases, when several come up at the same time;—in Smṛtichandrikā (Vyavahāra, p. 80);—in Krtyakalpataru, (16b);—and in Vīramitrodaya (Vyavahāra, p. 19a).

VERSE XXV

‘Ingita—Perspiring, trembling, horripilation and so forth’ (Medhātithi, Govindarāja and Rāghavānanda);—‘casting down the eyes &c.’ (Kullūka);—‘aimlessly moving about the arms &c.’ (Nārāyaṇa).

‘Ākāra—Manner’ compounded with ‘svara-varṇa-īngita’ collectively, (Medhātithi and Rāghavānanda);—‘aspect, e.g., pallor, horripilation, sweating’ (Govindarāja, Kullūka, and Nārāyaṇa) who take the term independently—copulatively compounded with ‘svara’ &c.

This verse is quoted in Aparārka (p. 620);—in Smṛtitattvā (p. II, 218), which adds the following notes:—‘Svāra,’ such as choking voice,—‘varṇa,’ abnormal pallor and so forth,—‘īngita,’ i.e., sweating, trembling and horripilation,—‘ākāra,’ disfigurement,—‘chaksus,’ timid or piteous look,—‘chēṣṭita,’ the manner of standing and moving. It adds that all these, being uncertain indications, have to be regarded as inferior to witnesses and other kinds of direct evidence;—in
Kṛtykalpataru, (21 b), which has the following notes:—‘Vibhāvayēt,’ determine, ascertain,—‘bhāvam,’ motive, intention, ‘vrnām,’ of the two parties and of the witnesses,—‘ākāra’ transformation in the natural voice and other things,—that of ‘svara’ appears in the form of trembling and so forth, that of ‘varṇa’ in the shape of paleness and so forth;—

and in Viramitrodaya (Vyavahāra, p. 30a), which adds the following notes:—‘Svara’ stands for the choking of the voice and so forth,—‘varṇa’ for the darkness of complexion, and so forth,—‘śṅgita’ for perspiration, trembling and the like,—‘ākāra’ for the raising of the eye-brows and so forth,—‘chākṣu,’ for the timid look,—‘chēśītā’ for the listless changing of position.

VERSE XXVI

This verse is quoted in Aparārka (p. 260);—in Parāsharamādhava (Vyavahāra, p. 43);—in Smrtichandrika (Vyavahāra, p. 112);—in Kṛtyakalpataru (22 a), which has the following notes:—‘śṅgita’ stands for perspiration, thrilling of the hair,—‘vikāra’ of the eye, the look of love or anger,—‘chēśītā,’ throwing about of the hand and so forth,—‘gatyi’ halting gait and so forth;—

‘chēśītā’, inconsistent and contradictory statements,—‘vakira vikāra’, drying of the mouth &c;—and in Viramitrodaya (Vyavahāra, p. 30 b).

VERSE XXVII

This verse is quoted in Vivādaratnākara (p. 598), which explains ‘Bāladāyāgataṁ as ‘belonging to a minor’ and ‘āⁿupālāyēt’ as ‘should guard it against co-shareers’;—

and in Vivādachintāmaṇī (p. 244).

VERSE XXVIII

‘Nīśkulāśu’—‘Those women who have no brother-in-law, or uncle to take care of them’ (Medhātithi and
Rāghavānanda;—‘harlots’ (‘others’ in Medhātithi);—‘those maidens whose family is extinct’ (Govindarāja);—‘those who have no Sapiṇḍas’ (Kullūka).

This verse is quoted in Vivādaratnākara (p. 512), which adds the following notes:—’Vashā’, barren woman,—’aputrā’, one who has lost her son,—’Nīskulā’ one who has lost all her paternal and maternal relations.

VERSE XXIX

This verse is quoted in Mitāksarā (on 2.147), in support of the view that except the husband, no co-parceener should lay hands upon the property of women during their life-time;—in Aparārka (p. 752), to the effect that when the woman is dead, her relations do have a right to her Strīdhana property;—in Vivādaratnākara (p. 512); and in Vyavahāramayūkha (p. 70).

VERSE XXX

This rule is meant for only such property as does not belong to a Brāhmaṇa—says Nandana.

This verse is quoted in Aparārka (p. 778), which notes that the rule (relating to the keeping of the property for three years) pertains to the case of property belonging to Brāhmaṇas with exceptional qualifications;—in Mitāksarā on 2.33, which notes that the meaning is that for three years, the property must be kept in safe custody; if the owner turns up before the lapse of one year, the entire property should be handed over to him; but if he turns up after one year then a portion of the property is to be taken by the king as fee for keeping it; the proportion being specified below in verse 33; it adds that the last clause permits the king to spend the property after three years, only in the case of the owner not turning up at all.—It is quoted again under 1.173, where it is noted that the period of three years is meant for the case of the owner being a Brāhmaṇa ‘endowed with learning and character.’
It is quoted in *Madanapārījāta* (p. 226), which notes that this only permits the king to make use of the property (not to make it his own). In view of what the *Mitākṣara* and *Aparārka* have said, it is interesting to note that *Madanapārījāta* reads ‘ābdam’ and ‘ābdāt’, which clearly puts down the period as one year only.

It is quoted in *Vyavahāramayūkha* (p. 87), which also notes that the rules refer to the property of a Brāhmaṇa learned in the Veda.

This is quoted in *Viramitrodaya* (Rājaniti, p. 266), which adds the following notes:—Reading this text along with *Yājñavalkya* (2-33), we take the rule to be that, if the owner turns up before the lapse of one year, the entire property should be made over to him, but if after that, the king should take from it his own share;—for three years he should keep the property in the same condition in which it was found; and after that he is permitted to spend out of it;—and if the owner turns up after three years, then the king should take out of it his own share, which should be equal to that of the owner,—giving the fourth part of the royal share to the man who found the property.

It is quoted in *Nṛsimhaprasāda* (Āhnika, p. 36a and Vyavahāra, p. 27b).

**VERSE XXXI**

This verse is quoted in *Vivādaratnākara* (p. 347), which adds the following notes—‘ānuyojyāḥ’, ‘should be questioned’,—‘rūpam’, ‘white and so forth’,—‘saṅkhyā’, ‘four, five &c’,—the term ‘ādi’ is meant to include the ‘kind’ character and such other details regarding lost property.

It is quoted in *Madanapārījāta* (p. 226);—and in *Nṛsimhaprasāda* (Āhnika, p. 36a).

**VERSE XXXII**

This verse is quoted in *Vivādaratnākara* (p. 347).
VERSE XXXIII

Which particular part of the property is to be taken by the king in any particular case shall depend upon the length of time for which it has been kept by the king (Medhātithi and Rāghavānanda),—or on the trouble involved in keeping it (Medhātithi and Govindarāja),—or on the character of the owner (Kullūka and Nārāyaṇa).

This verse is quoted in Mitākṣarā (on 2.33), which concludes that during the first year, the king should hand over to the owner the entire property, keeping nothing for the state,—during the second year he should keep for the state the twelfth part of it,—during the third year, its tenth part,—and during the fourth year and onwards, the sixth part; and in every case the fourth part of the royal share should be given to the man who found the property.—This is again quoted in the same work under 2.173, where also the same explanation is accepted.

It is quoted in Aparārka (p. 778), which declares that whether the king shall take the larger or smaller share shall depend upon the trouble involved in the keeping of the property.

It is quoted in Vyavahāramayūkha (p. 87), which accepts the explanation given in the Mitākṣarā, and adds that the rule that the king should take the whole property after the lapse of three years is meant for those cases where the owner of the property is not known; but in cases where it is known that such and such an article has been forgotten here by this or that man,—the property has to be handed over to him, even though he may turn up after the lapse of three years.

It is quoted in Vivādaratnākara (p. 347), which adds the following notes;—‘Prāṇaṣṭādhigatā’ means ‘out of the property that was lost, discovered and kept in custody’;—the alternatives regarding the portion to be taken by the king
are based upon the amount of trouble involved in the keeping of the property;—this rule is meant for the case of property other than the ‘single-hoofed’ and the rest mentioned in Yājñavalkya (2. 174).

It is quoted in Madanapārījāta (p. 226);—and in Vīramaśtrīdaya (Rājanīti, p. 265), which adds the following notes:—‘Prāṇaṣṭa’ means ‘fallen away from the possession of the owner’;—if some such property has been found by the customs-officer or other officers guarding the place, and brought over to the king,—then out of that, if the owner should turn up to claim it during the first year, the king should hand over to him the whole of it,—if during the second year, he should keep for the state the twelfth part of it,—during the third year, the tenth part, and during the fourth year and onwards, the sixth part, adding that the increased share is justified by the increased trouble involved in keeping the property for a longer period.

It is quoted in Nṛsimhaprasāda (Vyavahāra, p. 27b).

**VERSE XXXIV**

This verse is quoted in Vivādaratnākara (p. 347), which adds the following notes:—‘Prāṇaṣṭādhigatam’, ‘was first lost and then recovered’;—‘yuktaḥ’, ‘carefully devoted to guarding the property’, —‘ibhēna’, ‘by means of an elephant’;—and in Vivādachintāmāni (p. 149), which notes that the ‘guarding’ is to be done by the king’s officers, and explains ‘ibhēna’ as ‘by an elephant’.

**VERSE XXXV**

The amount to be taken depends ‘upon the character of the finder’ (Medhātithi, Kullūka and Rāghavānanda),—or ‘on the caste of the finder’ (Nārāyaṇa),—or, ‘on the time, place, the caste of the finder and so forth’ (Govindarāja).
This verse is quoted in Aparārka (p. 641), which adds that the amount of the royalty shall be determined in due accordance with the character (of the claimant, and of the treasure);—in Mitākṣara (on 2. 34-35), which notes that the proportion of the royalty is to be determined by considerations of the caste of the claimant, the nature of the place and time and such other details;—in Vivādaratnākara (p. 642), which adds the following notes:—'Nidhi' here stands for 'treasure buried underground long ago and forgotten',—whether the king shall receive the sixth or twelfth part shall depend upon the virtuous character or otherwise of the person claiming it.

It is quoted in Vyavahāra-mayukha (p. 88), which appears to take the meaning to be that the king shall take the sixth part for the state, and also the twelfth part for the person who discovered the treasure.

It is quoted in Viramitrodaya (Rājanītī, p. 269), which adds that the exact proportion shall depend upon the time and upon the qualifications of the owner of the treasure;—and that this refers to treasure belonging to others than the Brāhmaṇas.

VERSE XXXVI

The amount of the fine depends on the circumstances of the case and the virtues of the offender (Medhātithi),—or only on the virtues of the offender (Govindarāja, Kullūka and Rāghavānanda).

The first half of this verse is quoted in Aparārka (p. 641);—and the whole verse in Vivādaratnākara (p. 642), which adds the following notes:—'Alpiyasim kalām' implies that the fine is to be imposed in such a manner that the entire treasure may not become absorbed,—this being meant for those cases where the exact extent of the entire property is not known.
VERSE XXXVII

"Pūrṇopanihitam"—'Deposited by ancestors' (Medhā-tithi, Govinda-rāja and Nārāyaṇa);—'deposited in former times' (Kullūka).

VERSE XXXIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 267), which adds that this verse is supplementary to 38, and notes that the second half, which the king should deposit in his treasury (in terms of verse 38), is to be so kept with the clear purpose of handing it over to the rightful claimant when he turns up.

VERSE XL

This verse is quoted in Mitāksarā (on 2.36), which adds:—(a) If the king recovers the stolen property from the thieves and keeps it for himself, he takes the sin of the thief, (b) if he ignores the theft, then the sins of the people fall upon him; (c) if, having tried his best to recover the stolen property, he fails to do so, he should make good the loss out of his own treasury.

VERSE XLI

"Jānapada"—'Of districts' (Medhātithi, and Kullūka Govinda-rāja);—'of the inhabitants of one and the same village' (Nārāyaṇa).

The customs here referred to are those that are not repugnant to the Scriptures (Medhātithi, Govinda-rāja, Kullūka and Rāghavānanda).

This verse is quoted in Smṛtichandrikā (Vyavahāra, p. 65), which has the following notes:—"Sr̥ṇi-dharma' customs established among such communities as those of the tradesmen and artisans, e.g., 'such and such things are not
to be sold on such a day';—'Kuladharma'; e.g., 'in this family the piercing of the ears is to be done in the fifth year';—in *Krtyakalpataru* (p. 6 b);—and in *Viramitrodaya* (Vyavahāra, p. 9 b), which has the following notes:—'Jātijānapada', laws relating to tribes, castes and to localities, —' Shrēni' stands for the corporation of persons belonging to the same profession,—' Sva-dharma', the law promulgated by the king himself.

**VERSE XLII**

This verse is quoted in *Krtyakalpataru* (6 b).

**VERSE XLIII**

'Anyēna'—'By another',—i. e. the plaintiff (Medhātithi), —'the plaintiff or the defendant' (Kullāka).

This verse is quoted in *Mītāksarā* (on 22'5), where Bālambhattī offers the following explanations of the second half of the verse:—(a) The king should not entertain any suit illegally brought up by any one;—or (b) he shall not ignore a suit brought forward by any one;—(c) (if we adopt the reading 'na chāmprāpitam') 'he shall not admit into the proceedings any facts not presented by either of the two parties to the suit.' The Subodhinī reproduces the same explanations.

It is quoted in *Aparārka* (p. 605), which adds the following notes:—'Kāryam' here means 'suit', 'dispute';—any proved fact that may be adduced during the hearing of the suit, the king should not ignore or set aside;—in *Krtyakalpataru* (13 b), which explains 'na graśāt' as 'he should not ignore';—and in *Viramitrodaya* (Vyavahāra, 15 b).

**VERSE XLIV**

Cf. 12.104; also the *Mahābhārata* 12.132.21.
"Padam"—"Footsteps" (Medhātithi and Govindarāja) —and 'lair' (Kullūka and Rāghavānanda).

This verse is quoted in Parāsharamādhava (Vya-vahāra, p. 30);—in Smṛtichandrikā (Vya-vahāra, p. 56);—
and in Krtyakalpataru (5 a).

VERSE XLV

"Artham"—"The value of the suit and the motive behind it" (Medhātithi);—"such suit as deals with things of value, like cattle, gold andt he like" (Kullūka);—"money realisable by fine" (Nārāyana);—"the aim" (Nandana).

"Atmānam sākshinam"—"Looking upon himself as the witness"; or 'looking upon his own position, and that of the witness adduced' (Medhātithi);—Kullūka and others have the latter explanation only.

"Dēsham kālam"—"Considerations of the place and time of the offence committed" (Medhātithi and Rāghavānanda);—"what is befitting the time and place" (Kullūka);—"customs of the country and what is befitting the time" (Nārāyana);—"place of offence and age of the offender" (Govindarāja);—"Heavy and continued residence there" ('others' in Medhātithi).

"Rūpam"—"Aspect of the case" (Medhātithi, Kullūka and Nandana);—"looks of the parties" (Nārāyana and Rāghavānanda);—"beauty of the celestial damsels" ('others' in Medhātithi),

This verse is quoted in Krtyakalpataru (p. 5 a), which has the following notes:—"Satyam pashyēt", the meaning is that even though the statements of the two parties are not clear enough to justify a decision, yet if, by inference and other means, the king is able to form some decision, he should fix upon that;—"artham", gold, cattle and other kinds of property;—"ātmānam", he should look upon himself as participating in the effects of the trial;—"rūpam", form of the object in dispute, i. e., its importance or otherwise.
VERSE XLVI

According to Medhātithi this verse permits the king to admit the authority of only such local and family customs and practices as are not contrary to Shruti and Smṛti,—Kullūka, Nārāyaṇa and Rāghavānanda, however, take it to mean that he is to accept as authority only such scriptural rules of conduct as are not contrary to local and family customs. —According to 'others' (mentioned by Medhātithi) what the verse means is that 'whatever virtuous practices the king finds being followed in one country, those he shall introduce in other countries also, if they are not contrary to scriptural texts.'

This verse is quoted in Smṛtichandrikā (Samskāra, p. 25), which says that family and country customs are to be regarded as right, but only when they are not repugnant to Shruti and other authoritative sources of knowledge.

VERSE XLVII

This verse is quoted in Vivādaratnākara (p. 76), which adds the following explanation;—'when the debtor has received something,—and the creditor approaches the king for the recovery of that, then the king should have the creditor's dues paid to him by the debtor;—if it is adhamarpavibhāvitam, that is, if it is proved by the creditor that the amount claimed is really due from the debtor';—and in Kṛtyakalpataru (80b).

The clear meaning, specially in view of verse 51, appears to be 'if the debt is admitted by the debtor.'

VERSE XLVIII

This verse is quoted in Vivādaratnākara (p. 67), which explains 'Saṅgrhya' as 'vashikṛtya,' 'compelling';—and in Kṛtyakalpataru (78 b).
VERSE XLIX

"Vyavahārēṇa".—'By business-transaction: advancing more money to the debtor with which, as capital, the latter would carry on some trade, with the profits of which he would gradually clear off the older debt also' (Medhātithi);—’by law-suit’ (Govindarāja, Kullūka and Narāyāna; noted but rejected by Medhātithi);—’by threatening a suit’ (Nandana);—’by forced sale of property’ (Rāghavānanda).

Both Buhler and Hopkins represent Medhātithi as explaining this term to mean ‘forced labour’. But there is nothing in Medhātithi to show this. What Medhātithi means is quite clear, and it is made clearer by the illustration given by him of ‘karnodaka’; it is a common practice in India that when water gets into the ear and cannot be easily got out, people pour more water into it, and along with this latter, the former water also flows out.

This verse is quoted in and Aparārka (p. 645), which adds the following notes:—’dharma’ is ‘truth’;—’vyavahāra’, stands for such evidence as is documentary, oral and so forth,—’chhalā’ is trick,—’ācharitam’, ‘custom of the country’,—’balam’ means oppression by starving and so forth.

It is quoted in Vivādaratnākara (p. 67);—and in Mitākṣarā (on 2.40), which adds the following notes:—’dharman’; i.e. ‘by truthful persuasion’,—’vyavahārēṇa’, i.e., ‘by adducing witnesses, documents and other kinds of evidence’;—’chhalēn’; i.e., borrowing from him ornaments and other things under the pretext of some ceremonies &c. in the family,—’ācharitēn’; i.e., by starving,—the fifth method being the application of ‘bala’, force, in the shape of keeping him chained and so forth;—by these methods is the creditor to recover the money that he had advanced on interest.

It is quoted in Parāsharamādhava (Vyavahāra, p. 191);—in Nṛsimhaprasāda (Vyavahāra, p. 19a);—and in Kṛtyakalpataru (78 b).
VERSE L

This verse is quoted in *Vivādaratnākara* (p. 74), which explains the meaning to be that if a creditor adopts any of the five methods mentioned in the preceding verse, he should not be prevented by the king from doing so;—and in *Kṛtyakalpataru* (p. 80 a).

VERSE LI

This verse is quoted in *Vivādaratnākara* (p. 76), which adds the following notes:—*Apavyayamānam*, 'denying';—*Karanēna*, 'by evidence, documentary and otherwise';—*vibhāvitam*, 'faced, convinced';—such a debtor the king shall compel to pay the amount to the creditor;—and by reason of the man having denied what was true, the king shall exact from him a slight fine also.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 153), which adds that this rule is meant for the case where the debtor is a well behaved Brāhmaṇa;—in *Vyavahāratattva* (p. 61);—and in *Kṛtyakalpataru* (p. 80 b).

VERSE LII

'Dōsham'—There is no difference in the meaning assigned to the word by Medhātithi and Kallīka,—both taking it in the sense of 'witness'; the meaning 'place', attributed to Medhatithi, is however found in Nandana. In his interpretation of Medhātithi, Buhler has been misled by the explanation that Medhātithi has provided by another reading. (See Translation).

This verse is quoted in *Kṛtyakalpataru* (24 b), which adds the following explanation:—When on being questioned in court by the king or the judge, the debtor denies all transaction with the creditor, then the latter who
is the plaintiff, should name the witnesses and cite other proofs in the form of written documents and so forth:—

and in Viramitrodaya (Vyavahāra, 29 b), which explains 'dēsham' as 'witness', expounding it as 'disati artham yathādṛṣṭam' and quotes Medhātithi's explanation on 'karaṇam' also, which it explains as 'other proofs'; it remarks that Medhātithi reads 'karaṇam vā samuddishēt'.

VERSE LIII

Medhātithi is again misrepresented by Buhler; he does not read 'apadēshyam', the reading adopted by him being 'adēsham'. Nārāyaṇa also reads the same, not 'apadēshyam'.

—Nandana reads 'adēyam', not 'apadēshyam'. Buhler has apparently confused verse 53 with 54, where Medhātithi reads 'apadēsham' for 'apadēshyam'.

This verse is quoted in Smṛtichandrīkā (Vyavahāra, p. 108), which has the following explanation—

'One who cites an impossible witness, or having cited a possible one, says that he has not cited him, or one who does not perceive inconsistencies in his own statement, is to be non-suited;—in Kṛtyakalpatauru (p. 22 b), which has the following notes:—'Adēsham' (which is its reading for 'adēshyam'), a place where the parties have never met;

'adharottarāṇ arthān', "former and latter"—vīgūtān, contradictory;—and in Viramitrodaya (Vyavahāra, p. 31 b), which adds the following notes:—'Adēshyām dishati', 'says what is irrelevant or indecorous,—he who having said something says he did not say it'—'who does not comprehend the inconsistencies in his own past and present statements'.

VERSE LIV

'Pranīhitam'—'Duly stated by himself' (Kullūkā and Nandana);—'stated by himself in the plaint' (Gōvindarāja);

duly ascertained' (Rāghavānanda and Nārāyaṇa).
This verse is quoted in Kṛtyakalpataru which has the following notes:—‘Apadishya’, having put forward, ‘apadīsham’, pretext, ‘apadhāvati’, retracts, ‘samyak pramihitam artham’, what has been stated clearly and definitely, ‘prṣṭah’, questioned as to what he has to say as against the statement of the other party, or what proofs he has in support of his own statement;—and in Viramitrodaya (Vyavahāra, 31 b), which has the following explanations:—‘He who slinks away from the court under some pretext’, ‘who does not pay heed—by answering, to what has been said by others, even though fully comprehending what has been said’;—it quotes Medhātithi as reading ‘adīsham’ and reproduces his several explanations.

VERSE LVI

This verse is quoted in Kṛtyakalpataru (22 b), which has the following notes:—‘Asambhāsyā’ ‘in a place where no conversation should be held’, ‘nispatēt,’ ‘should go away without mentioning his destination’;—and in Viramitrodaya (Vyavahāra, 31b).

VERSE LVI

‘Pūrvaparam’—‘The plaint and its answer’ (Medhātithi);—‘the proof and the matter to be proved’ (Kullūka);—‘what should be said first and what afterwards’ (Nārāyana and Nandana).

This verse is quoted in Kṛtyakalpataru (22 b) which says that ‘brūhi’, ‘speak out’ has to be reiterated for the sake of firmness;—and in Viramitrodaya (Vyavahāra, 31b).

VERSE LVII

This verse is quoted in Kṛtyakalpataru (22b), which explains ‘dharmaṣṭhah’ as ‘one who is occupying the judgment seat’;—and in Viramitrodaya (Vyavahāra, 31 b),
which explains the construction as—'mā, mām, 'gnātārah,' persons knowing that what I state is true, &c., &c., as being, according to Medhātithi, but goes on to add, that according to the Āchārya, 'mēti' stands for 'mē-itī,' the sandhi being explained as a Vedic anomaly. It notes the reading, 'Santi jnātāra ittyuktvā,' as found in Kalpataru, but rejects it as an unauthorised reading.

VERSE LVIII

This verse is quoted in Kṛtyakalpataru (22b).

VERSE LIX

Verses 59-61 are not omitted by Medhātithi, as wrongly asserted by Hopkins.

This verse is quoted in Vivādaratnākara (p. 77), which adds the following explanation:—When the defendant, through dishonest motives, denies the claim,—or when the plaintiff prefers a false claim,—both those are dishonest dealers, and they should be punished with a fine, which is the double of the amount of the claim;—in Vivādachintāmani (p. 34), which says that this rule refers to cases where the culprit is very wealthy;—and in Kṛtyakalpataru (80b).

VERSE LXI

This verse is quoted in Vyavahāra-Bālambhattī (p. 256);—and in Smṛtichandrika (Vyavahāra, p. 173).

VERSE LXII

'Maulāh'—'Natives of the place' (Medhātithi);—'heads of families or friends.'

This verse is quoted in Aparārka (p. 665);—and in Vyavahāra-Bālambhattī (p. 256).
VERSE LXIII

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 256 and 281);—and in Smṛtichandrikā (Vyavahāra, p. 177).

VERSE LXIV

‘Arthasambandhīnāḥ’—‘Persons having money-dealings with either of the two parties’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘having an interest in the suit’ (Nārāyaṇa and Medhātithi, alternatively);—‘who have received benefits from the parties’ (Nandana).

‘Sahāyāḥ’—‘Sureties and the like’ (Medhātithi);—‘Servants’ (Kullūka and Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 66);—in Vyavahāra-Bālambhaṭṭī, (p. 281);—in Nṛsimhaprasāda (Vyavahāra, p. 10a);—in Kṛtyakalpataru (29 b);—and in Vīramitrodvaya (Vyavahāra, 49a), which says that these texts set forth those qualities, which make a man unreliable as a witness, and it reproduces Medhātithi’s explanations of the words.

VERSE LXV

‘Kūśīlava’—‘Actors, dancers singers and so forth’ (Medhātithi);—‘actors’ (Nārāyaṇa);—‘actors and so forth’ (Govindarāja and Kullūka);—‘singers’ (Nandana).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 66);—in Nṛsimhaprasāda (Vyavahāra, p. 10 a);—in Vyavahāra-Bālambhaṭṭī (p. 281);—in Smṛtichandrikā, (Vyavahāra, p. 177);—in Kṛtyakalpataru (30b);—and in Vīramitrodvaya (Vyavahāra, 49 b), which reproduces Medhātithi’s, explanation.

VERSE LXVI

‘Vaktavyāḥ’—‘Son or pupil or such others as can be ordered about’ (Medhātithi and Rāmachandra);—‘one whose
body is disfigured by leprosy or such other diseases' (Medhātithi, alternative); — 'despised by reason of misconduct' (Nārāyaṇa, Kullūka, Rāghavānanda and Nandana).

'Dasyu' — 'Servant receiving wages' (Medhātithi, Govindarāja and Rāghavānanda); — 'cruel man' (Medhātithi, alternative, Kullūka and Rāghavānanda); 'low-caste man' (Nandana); — 'murderer' (Rāmachandra).

This verse is quoted in Parāśharāmādhava (Vyavahāra, p. 66)—in Nṛsimhaprasāda (Vyavahāra, p. 10a); — in Vyavahāra-Bālambhaṭṭā (p. 281); — in Śṛṅgīchandrika (Vyavahāra, p. 177); — in Kṛtyakalpataru (30 b), which explains 'adhyaḍhīnāḥ' as one who is held in bondage; — and in Viramitrodaya (Vyavahāra, 49b), which reproduces Medhātithi's explanations.

VERSE LXVII

This verse is quoted in Parāśharāmādhava (Vyavahāra, p. 66); — in Nṛsimhaprasāda (Vyavahāra, p. 10a); — in Vyavahāra-Bālambhaṭṭā (p. 281); — in Śṛṅgīchandrika (Vyavahāra, p. 177); — in Kṛtyakalpataru (30 b); — and in Viramitrodaya (Vyavahāra, 49b).

VERSE LXVIII

'Sadṛṣṭaḥ' — 'Inhabitants of the same place, of the same caste, same occupations, same qualifications' (Medhatithi); — 'of the same caste' (Kullūka); — 'of the same caste and equally virtuous' (Govindarāja).

This verse is quoted in Aparārka (p. 665); — in Mitāksarā (on 2.68); — in Śṛṅgītattva (II, p. 214); — in Nṛsimhaprasāda (Vyavahāra, p. 9b); — in Kṛtyakalpataru, 30 b); — and in Viramitrodaya (Vyavahāra, 47 a).
VERSE LXIX

This verse is quoted in Aparārka (p. 671), which adds that ‘anubhāvi’ means an eye-witness, one who has actually seen the occurrence;—in Smrītītattva (II, p. 214);—in Smrīchandrikā (Vyavahāra, p. 181), which explains ‘anubhāvi’ as ‘one conversant with the facts of the case’;—in Kṛtyakalpataru (3a), which explains ‘anubhāvi’ as ‘one who has had anubhāva, experience’;—and in Vīramitrodaya (Vyavahāra, 51a), which has the same explanation of ‘anubhāvi’.

VERSE LXX

This rule refers to the cases contemplated in the preceding verse (Govindarāja and Kullūka),—‘to the last of these cases only’ (Nārāyaṇa).

This verse is quoted in Aparārka (p. 671), which adds that the women and others mentioned here to be admissible as witnesses should be understood to be only such as are free from the disqualifications of being prejudiced or wickedly inclined and so forth.

It is quoted in Smrītītattva (II, p. 214);—in Parāsharāmaṁādhava (Vyavahāra, p. 70);—in Smrīchandrikā (Vyavahāra, p. 181);—and in Kṛtyakalpataru (32a).

VERSE LXXI

Nandana is misrepresented by Hopkins.

This verse is quoted in Smrīchandrikā (Vyavahāra, p. 196), which explains ‘Utsiktamanasām’ as ‘impatient’;—and in Kṛtyakalpataru (32b).

VERSE LXXII

This verse is quoted in Kṛtyakalpataru (32a);—and in Vīramitrodaya (Vyavahāra, 50b).
VERSE LXXIII

'Dvijottamān'—Brāhmaṇas (Govindarāja and Nārāyaṇa;—'righteous Brāhmaṇas' (Kullūka and Raghavānanda).
This verse is quoted in Smartichandrikā (Vyavahāra, p. 211);—and in Krtyakalpataru (32a).

VERSE LXXIV

This verse is quoted in Vyavahāratattva (p. 26);—in Krtyakalpataru (27a), which says that 'samakṣhadarshana' and 'shravāṇa' stand for all forms of valid knowledge, hence the meaning is that that man is a witness who possesses a right knowledge of the subject-matter of the enquiry;—and in Viramitrodaya (Vyavahāra, 44b).

VERSE LXXV

'Samsādi'—'In the Court' (Medhātithi);—'in an assembly of Brāhmaṇas' (Govindarāja).
'Svāryāt hiyate'—'Falls off from heaven which he may have earned by meritorious acts' (Medhātithi, Govindarāja, Kullūka and Nandana);—'even after passing through hell, he cannot get into heaven' (Nārāyaṇa).
This verse is quoted in Smartichandrikā (Vyavahāra, p. 200);—and in Krtyakalpataru (38a).

VERSE LXXVI

'Anibaddhah'—'Not entered as a witness in the document' (Medhātithi),—'but accidentally present at the transaction' (Kullūka, Nārāyaṇa and Nandana).
This verse is quoted in Vyavahāratattva (p. 26);—in Krtyakalpataru (28a);—and in Viramitrodaya (Vyavahāra, 46a), which explains 'anibaddhah' as 'not cited or entered.'
VERSE LXXVII

This verse is quoted in *Smṛtitattva* (II, p. 213), which adds the following notes:—'Ekō lubdhastra sākṣi' is the reading adopted by Kullūka Bhaṭṭa; the other reading—'ekō lubdhastraṇa sākṣi'—adopted by Jīmūtavāhana, is not right; because as a matter of fact, even several avaricious men would be asākṣi, and hence there would be no point in the term 'ākha.' But admitting this reading, the verse could be taken as not admitting the evidence of one 'avaricious man', and thereby admitting that of one man who is free from avarice, even though he be ignorant of law. It is for this reason that Vishvarūpa and others have explained the meaning to be that when accepted by both parties, even a single man may be admitted as witness, and they have not laid stress upon the condition that he should be 'conversant with law;'—'Doshaiḥ' stands for theft and so forth.

This verse is quoted in *Kṛtyakalpataru* (32a).

VERSE LXXVIII

'Svadbhāveṇa'—'Quite naturally'—'not out of compassion' (Medhātithi, who says nothing regarding 'depending on women' as Buhler wrongly puts it),—'not out of fear and the like' (Kullūka);—'the reliability or otherwise of the witness is to be ascertained after due consideration of his Svadbhāva, character, and not from the manner of his giving evidence' ('others' in Medhātithi),—'without hesitation, quickly' (Nārāyana);—'in accordance with truth' (Govinda-rāja and Nandana).

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 80);—and in *Vyavahāra-Bālambhaṭṭī* (p. 282).

VERSE LXXIX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 75);—in *Vyavahāramayūkha* (p 18);—in
VERSE LXXX

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 75); in Vyavahāramayūkha (p. 18); and in Kṛtyakalpataru (33 b).

VERSE LXXXI

Hopkins is again wrong in saying that "this verse is omitted by Nandana."

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 75); in Kṛtyakalpataru (33 b); and in Viramitrodaya (Vyavahāra, p. 53 b).

VERSE LXXXII

"Dropsy is a disease specially attributed to Varuṇa (see Rgveda 7. 89. 1, and the story of Sunahshēpha, Aitarēya Brāhmaṇa 7. 15). The fetters of Varuṇa are mentioned as the punishment of liars in the Atharva Veda, 4. 16. 6."—Buhler.

This verse is quoted in Smṛtichandrīkā (Vyavahāra, p. 199); in Kṛtyakalpataru (33 b), which explains 'shatam-ājātih' as 'during a hundred lives'; and in Viramitrodaya (Vyavahāra, 53 b).

VERSE LXXXIV

This verse is quoted in Smṛtichandrīkā (Vyavahāra, p. 199); in Kṛtyakalpataru (33 b); and in Viramitrodaya (Vyavahāra, 53 b).

VERSE LXXXV

This verse is quoted in Smṛtichandrīkā (Vyavahāra, p. 199); in Kṛtyakalpataru (33 b); and in Viramitrodaya (Vyavahāra, p. 53 b).
VERSE LXXXVI

This verse is quoted in Smṛtichandrikā (Vyavahāra, p. 200);—in Kṛtyakalpataru (33 b),—and in Vivamitrodaya (Vyavahāra, p. 53 b).

VERSE LXXXVII

This verse is quoted in Aparārka (p. 673);—in Parāśharamādhava (Vyavahāra, p. 78);—in Vyavahāramayūkha (p. 18);—in Vyavahāratattva (p. 32);—in Smṛtichandrikā (Vyavahāra, p. 203);—and in Kṛtyakalpataru (33 b).

VERSE LXXXVIII

'Gobijakañchanaviḥ'—'Threatening him with the guilt of all offences committed against kine and the rest' (Medhātithi);—'with the guilt of the theft of kine etc.' (Govindarāja, Kullūka and Rāghavānanda);—'with the loss of his kine etc.' (Nārāyaṇa);—'by making him touch the cow and other things' (Nandana).

This verse is quoted in Aparārka (p. 674);—and in Parāśharamādhava (Vyavahāra, p. 78), where however the first half is read as सत्येण यापेश्वरिन्मा जनियं बाहनालूप्रे;—in Smṛtitattva (II, p. 215), which adds:—The Vaishya is to be admonished with the words:—those sins would accrue to you which are involved in stealing the cow etc. if you tell a lie', and the Shūdra with the words—'all kinds of sins would fall on you etc. etc.'—in Smṛtichandrikā (Vyavahāra, p. 204);—and in Kṛtyakalpataru (33 b).

VERSE LXXXIX

This verse is quoted in Parāśharamādhava (Vyavahāra, p. 78);—in Smṛtitattva (II, p. 215);—in Smṛtichandrikā (Vyavahāra, p. 204);—and in Kṛtyakalpataru (35 a).
VERSE XC

_Cf._ 3. 230 and 11. 122.

This verse is quoted in _Aparārka_ (p. 674); — in _Parāsharamādhava_ (Vyavahāra, p. 78); — in _Smṛtichandrikā_ (Vyavahāra, p. 204); — and in _Kṛtyakalpataru_ (35 a).

VERSE XCI

_Cf._ The _Mahābhārata_ 1. 74. 28.

This verse is quoted in _Aparārka_ (p. 674); — and in _Smṛtichandrikā_ (Vyavahāra, p. 204).

VERSE XCII

This verse is quoted in _Aparārka_ (p. 674); — and in _Smṛtichandrikā_ (Vyavahāra, p. 204), which explains 'Kūrūn' as 'Kurukṣetra.'

VERSE XCIII

Hopkins remarks that 'grham' is the reading of Medhātithi (for 'Kulam'). But there is nothing in the _Bhāṣya_ to show this.

This verse is quoted in _Aparārka_ (p. 674); — in _Smṛtichandrikā_ (Vyavahāra, p. 204); — and in _Kṛtyakalpataru_ (35 a).

VERSE XCIV

This verse is quoted in _Kṛtyakalpataru_ (35 a); — in _Aparārka_ (p. 674); — and in _Smṛtichandrikā_ (Vyavahāra, p. 204).

VERSE XCV

This verse is quoted in _Smṛtichandrikā_ (Vyavahāra, p. 205), which says that according to some
people, this and the preceding two verses are to be addressed to witnesses of the lower order only; hence in ordinary cases, after 'kuruṇa gamah', the exhortation should begin with 'yāvato bāndhavan &c.' (verse 97);—these exhortations are to be addressed to Shūdras and to poverty-stricken twice-born persons also;—and in Kṛtyakalpataru (35 b).

VERSE XCVI

This verse is quoted in Aparārka (p. 674);—and in Kṛtyakalpataru (35 b).

VERSE XCVII

'Hanti'—'Destroys—i. e., leads to hell' (Medhātithi on 98, and Nārāyaṇa and Kullūka);—'makes to fall from heaven, or makes to be born among lower animals' (Rāghavānanda);—'incurs the guilt of killing them' (Kullūka, alternative).

'Saumya'—Addressed to Bhṛgu (Medhātithi), but later on under 99, he rejects the view and says that it must be taken as addressed to the witness giving evidence.

This verse is quoted in Aparārka (p. 674);—in Smṛtichandrikā (Vyavahāra, p. 205);—and in Kṛtyakalpataru (35 b).

VERSE XCVIII

This verse is quoted in Aparārka (p. 674);—in Smṛtisāroddhāra (p. 336);—in Smṛtichandrikā (Sanskāra, p. 220), which says that 'pañcha', 'five', qualifies 'bāndhavān', 'relations,' who have been mentioned in the preceding verse;—in Smṛtichandrikā (Vyavahāra, p. 205);—and in Kṛtyakalpataru (35 b).
VERSE XCIX

'Sarvam hanti'—'Destroys everything—i.e., incurs the guilt of killing all animate beings' (Kullūka and Govindarāja);—'destroys even more than a thousand beings' (Nārāyaṇa);—'destroys the entire universe' (Nandana).

VERSE C

This verse is quoted in Smṛtichandrikā (Vyavahāra, p. 205),—and in Kṛtyakalpataru.

VERSE CI

'Avajasā'—'Without hesitation or shilly-shallying', (Medhātithi);—'truly' (Govindarāja and Kullūka);—'quickly' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 674);—in Smṛtichandrikā (Vyavahāra, p. 205), which explains 'āvajasā' as 'with a clear heart';—and in Kṛtyakalpataru (35 b).

VERSE CII

This verse is quoted in Aparārka (p. 674), and again on p. 681, as indicating that in certain eventualities even a Brāhmaṇa may be condemned to death;—in Vyavahāramayūkha (p. 19);—in Viramitrodaya (Rajāniti, p. 268), which refers to Aparārka and adds that the term 'viprām' here stands for the illiterate Brāhmaṇa who does cattle-tending &c, as also for such Kṣattriyas and Vaishyas as are addicted to degraded vocations;—in Hēmādri (Dāna, p. 35 and Shrūddha, p. 359);—in Prāyaschittaśīvīka (p. 384);—in Smṛtichandrikā (Vyavahāra, p. 205).
VERSE CIII

Buhler wrongly says that Nandana omits this verse; Hopkins is equally inaccurate in saying that Nandana places this verse after 104.

This verse is quoted in Kṛtyakalpataru (38 a).

VERSE CIV

This verse is quoted in Prāyashchittavivēka (p. 432), which says that this is to be regarded as mere arthavāda, as expiatory rites are prescribed for this lying also;—in Smṛtichandrikā (Vyabhāra, p. 207), as an exception to the general rule regarding deposing truthfully;—in Kṛtyakalpataru (38 a);—and in Viramitrodaya (Vyabhāra, p. 58 a), which explains that this verse makes silence, or even lying, better than telling the truth, under the circumstances.

VERSE CV

‘Kapiṇjalaik’ (Medhātithi, p. 937, l. 11)—This refers to a case dealt with in Mīmāṃsā-sūtra, where it is said that whenever the plural number is used, we should understand it to mean three; for instance, when ‘Kapiṇjala birds’ are spoken of as to be sacrificed. Medhātithi says that this principle should not be applied to the present case of the plural in ‘Charubhiḥ’.

Nandana does not read the verse differently as asserted by Hopkins.

This verse is quoted in Aparārka (p. 682), which adds that the plural number in ‘Charubhiḥ’ is due to the plurality of the persons referred to here—‘tē’, ‘they’;—in Prāyashchittavivēka (p. 432), which says that this refers to the three higher castes only.
It is quoted in *Parāsharamādhava* (Prāyashchitta, p. 390);—in *Smṛtatattva* (II, p. 355), which adds that ‘Vāgdevatā’ here must be taken as standing for *Sarasvatī*, the terms ‘Vāk’ and ‘Sarasvatī’ being synonymous, specially as it is only thus that the offering shall be consistent with its name ‘*Sacrifice to Sarasvatī*’; it proceeds to add that the pronoun ‘tē’ here stands for those witnesses who tell a lie for saving a Brāhmaṇa or a Kṣatriya from death;—in *Smṛtichandrikā* (Vyavahāra, p. 207); and in *Kṛtyakalpataru* (38 b).

**VERSE CVI**

‘Kuśmaṇḍaiḥ’—i.e. Vājasanāya Samhitā. 20 14-16, or Taittiriya Āranyaka, 10. 3-5.

This verse is quoted in *Aparārka* (p. 682), which adds that ‘uditi’ refers to the opening word of the mantra ‘Uduttamamcaruṇa pāshamasmat etc.’ (Rgveda, 1. 24. 15);—in *Parāsharamādhava* (Prāyashchitta, p. 390);—in *Smṛtichandrikā* (Vyavahāra, p. 207);—and in *Kṛtyakalpataru* (38 b).

**VERSE CVII**

Hopkins again misrepresents Nandana as reading ‘gatonarah’ for ‘Narogadah’. It is clear that Hopkins had a very defective manuscript of Nandana’s commentary.

This verse is quoted in *Kṛtyakalpataru* (37 b);—in *Aparārka* (p. 677), to the effect that it is only in cases relating to debts and the like that the absentee witness who is fit to attend, does not attend;—in ‘*Mitākṣarā* (on 2.76) which adds that ‘agadah’ stands for freedom from disease and state or divine oppression;—in *Smṛtichandrikā* (Vyavahāra, p. 213), which explains ‘agadah’ as ‘in good health’,—‘tadṛṇam’ as that which can be proved by means of witnesses;—‘sargvam’ as ‘along with accrued interest’,
and ‘prāpuṇyāt’ as should be paid’;—and in Viramitrodaya (Vyavahāra, 54 b) which explains that ‘agadaḥ’ stands for the ‘absence of obstacles arising either from natural causes or from some action of the king.’

VERSE CVIII

Nandana is again misrepresented by Hopkins.
This verse is quoted in Mitākṣarā (on 2. 80.)

VERSE CIX

‘Shapathēna’—‘Supernatural proof’ (Medhātithi);—‘oath’—‘touching of the head and so forth’ (Nārāyaṇa),—or declaring ‘may heinous sins accrue to me if what I have said turns out to be untrue’ (Nandana).

This verse is quoted in Aparārka (p. 694), which adds that ‘asāksikēsu’ means ‘in cases where no human evidence is available’;—and in Viramitrodaya (Vyavahāra, 71b), which explains ‘asāksikēsu’ in the same manner.

VERSE CX

‘Paijavana’ is another name for king Sudās, say Nārāyaṇa and Kullūka.

For the story of the seven sages, see the Mahābhārata 13. 93; 13. “See Sūyana on Rgveda 7. 104. 15, which is considered to contain the oath sworn.”—Buhler.

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 406);—and in Kṛtyakalpataru (62a).

VERSE CXI

‘Vṛtha’—‘False’ (Medhātithi, Nārāyaṇa and Nandana);—‘needlessly, in small matters’ (Rāghavānanda).
This verse is quoted in *Smrtitattva* (II, p. 229),—
in *Vyavahāra-Bālambhaṭṭī* (p. 406);—and in *Viramitrodāya* (Vyavahāra, 89a).

**VERSE CXII**

This verse is quoted in *Smrtitattva* (II, p. 229),
which adds the following notes:—'Kāminiṣu,' when conversing
with a woman in secret one may swear falsely for the purpose
of satisfying her;—similarly for the purpose of bringing about
a marriage, for obtaining food for cows, for obtaining fuel
necessary for offerings, and for saving a Brāhmaṇa;—and
in *Vyavahāra-Bālambhaṭṭī* (p. 406).

**VERSE CXIII**

This verse is quoted in *Mitākṣarā* (on 2. 73), which
adds the following notes:—To the Brāhmaṇa he should ad-
minister the oath—'If you tell a lie your truthfulness shall
perish'; to the Kṣatriya, 'your conveyances and weapons shall be
futile'; to the Vaishya, your cattle, seeds and gold shall be
useless; to the Shūdra, 'if you tell a lie all the sins shall accrue
to thee.' It adds that verse 102 provides an exception to the rule
here laid down.

It is quoted in *Vyavahāramayūkha* (p. 19), and
again on p. 38;—in *Parāśaramādhava* (Vyavahāra, p.
78);—in *Smrtitattva* (II, p. 611), which adds the following
notes:—The Brāhmaṇa he shall cause to take the oath in the
form 'what I say is quite true,' and what he says after
this should be accepted as true;—in *Smrtisāroddhāra*
(p. 336);—in *Kṛtyakalpataru* (62a);—and in *Viramitrodāya*
(Vyavahāra, 88 b).

**VERSE CXIV**

This verse is quoted in *Aparārka* (p. 694);—the
second half in *Smrtitattva* (II, p. 611);—and in *Viramitro-
dāya* (Vyavahāra, 71 b and 88 b), which says that the touching
of the head is to be done with the right hand.
VERSE CXV

See Atharva Veda 2.12; Chhāndogya Upaniṣad 6.16.1.
‘Kṣipram’—‘Within fourteen days’ (Medhātithi); ‘within three fortnights’ (Rāghavānanda).

This verse is quoted in Krtyakalpata rū (62b).

VERSE CXVI

“This story is told in Pañchavimsha Brāhmaṇa of the Sāma Veda”—Hopkins.

VERSE CXVII

This verse is quoted in Mitāksarā (on 2. 77), to the effect that even though the case may have been decided, yet if, even subsequently it is found out that the witnesses had deposed falsely,—the decision should be upset;—in Smrti-sāroddhāra (p. 337);—in Krtyakalpata rū (p. 65a);—and in Viramitrodvaya (Vyavahāra, 39b).

VERSE CXVIII

This verse is quoted in Aparārka (p. 680), which adds the following notes:—False evidence is given only through these causes;—‘lobha’ is greed for wealth,—‘moha’ is mistake,—‘ajñāna’, imperfect knowledge,—‘bālabhāva’ extreme youth;—in Krtyakalpata rū (37a);—and in Viramitrodvaya (Vyavahāra, 50b).

It is quoted also in Parāsharamādhava (Vyavahāra, p. 80).

VERSE CXIX

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 82);—and in Krtyakalpata rū (37a).
VERSE CXX

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 82);—and in Mitākṣara (on 2.811), which adds the following notes:—‘Lobha’ is greed for wealth,—‘moha’, wrong information,—‘bhaya’, fear,—‘maitrī’, too much affection,—‘kāma’, longing for intercourse with women,—‘krodha’, anger. It adds that the 1,000 and other numbers refer to so many copper pañas.

It is quoted in Aparārka (p. 680), which adds the following notes:—The numbers here mentioned refer to kārṣāpañas. Some people might think that there are two kinds of perjury—one through greed and the rest, for which the penalty shall be as prescribed by Manu, and another due to other causes, for which the penalty would be that prescribed by Yājñavalkya (2.81). But this would not be the right view, because as already shown by Manu (in 118), people commit perjury only through greed and other causes enumerated therein.

It is quoted in Vivādacintāmani (p. 191), which says:—If the witness lie, through avarice, he should be fined 1,000 pañas,—if through delusion, 250 pañas,—if through fear 1,000 pañas,—if through friendliness 1,000 pañas;—and in Krtyakalpataru (37a), which says that ‘thousand’ pañas are meant,—‘mohat’ means ‘through absent-mindedness’—that ‘pūrva sāhasa’ stands for 250 pañas,—‘dvau madhyamau’ means ‘dvau madhyamau sāhasau’, which means 1,000 pañas,—‘pūrvam’ means ‘first amercement’, four times of which means 1,000 pañas.

VERSE CXXI

This verse is quoted in Aparārka (p. 680);—in Mitākṣara (on 2.81), which adds the following notes:—‘Ajñāna’ is imperfect knowledge,—and ‘bālishya’, want of experience and knowledge;—in Parāsharamādhava (Vyavahāra
in Vivādachintāmāni (p. 191), which says—'If the witness lies through sexual passion for some woman, he should be fined 2,500 paṇas,—if through anger, 2,000 paṇas,—if through ignorance, 200 paṇas;—and in Kṛtyakalpataru (37 b), which says 'trīguṇaṃ pare', means 'three times the middle amercement', i.e., 1,500 paṇas,—ajñānīt', from a wrong idea formed at the time of the transaction in question, —'bālishya' means 'majority just attained', a minor not being admissible as a witness.

VERSE CXXII

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 82);—in Vivādachintāmāni (p. 191);—in Smṛtichandrīkā (Vyavahāra, p. 51);—and in Kṛtyakalpataru (37 b).

VERSE CXXIII

'Pravāsayēt'—'Banish' (all concur). But Medhātithi suggests 'put to death', as an alternative; this is accepted by Mitākṣarā (see below).

'Vivāsayēt'—'Should deprive him of his clothes (Medhātithi and Govindarāja),—or homestead' (Medhātithi, alternative);—'banish (without fining, as in the case of the other three castes)' (Kullūka).

This verse is quoted in Mitākṣarā (on 2. 81), which adds the following notes:—This rule is meant for repeated offence, as is clear from the present participle affix in 'kurvānān' (which implies habit); on the three castes, Kṣatriya and the rest, the king should impose the aforesaid fine and then put them to death;—the root 'pravāsa' is used in the sense of killing in works dealing with political science; and this part of the law-book is a treatise on that science. This putting to death is of various kinds—cutting the lips, cutting the tongue and actual killing; which one
of these is to be adopted in any particular case will depend upon the nature of the case in regard to which the man may have given false evidence. The Brāhmaṇa, on the other hand, is to be fined and banished, removed from the kingdom; or 'vivāsayēt' may mean *deprive him of his clothes, strip him naked*;—or again 'vāsa' meaning the dwelling house, 'vivāsayēt' may mean 'should deprive him of his house', his house should be demolished. In the case of the Brāhmaṇa also, if the offence is the first one of its kind, and the man is not found to have been actuated by any such sordid motive as 'greed' and the rest,—only simple fine is to be imposed; but if the offence is repeated, there is to be fine and also 'vivāsana', i.e., banishment, or stripping naked, or rendering homeless; which one of these three is to be adopted will depend upon the character of the parties, the nature of the subject-matter of dispute and so forth. If the Brāhmaṇa is not found to have been actuated by greed or any such motive, if the offence is the first of its kind, and if the subject-matter of the dispute is a petty one,—then he also is to be only slightly fined, like the Kṣatriya and other lower castes; but if the subject-matter of the dispute is an important one, then he is to be banished. In the case of the offence being repeated, the punishment for all the castes is to be as prescribed by Manu.

This verse is quoted also in *Aparārka* (p. 680), which explains the meaning as follows:—The three lower castes are to be fined and banished, while the Brāhmaṇa is to be only banished, not fined;—though if the offence is repeated, or if the issues involved in the case are important, the Brāhmaṇa also may be fined.

It is quoted in *Parāśharamādhhava* (Vyavahāra, p. 82);—in *Vyavahāra-Balambhāttī* (p. 119);— in *Vivāda-chintāmani* (p. 191), which adds the note:—'If a Kṣatriya or a Vaishya or a Shūdra is found to depose falsely repeatedly, he should, in addition to the aforesaid fines, be banished
from the country,—and in the case of a Brāhmaṇa, he should be banished with all his belongings;—in Krtyakalpataru (37 b), which explains ‘vivāsayēt’ as ‘should be banished from the kingdom’;—and in Viramitrodaya (Vyavahāra, 57a), which adds the explanation that—persons of the three castes other than the Brāhmaṇa are to be fined and then killed—the ‘killing’ consisting either in cutting off the lips or lopping off the tongue or down-right killing, in accordance with the gravity of the offence;—the Brāhmaṇa is to be banished or rendered naked,—the verb ‘vivāsayēt’ meaning ‘deprived of vāsa, habitation or clothes’. It adds that all this refers to cases of repeated perjury.

VERSE CXXIV

This verse is quoted in Mitākṣarā (2. 26), as laying down the forms of ‘death’, which means ‘corporal punishment’; Bālambhaṭṭā adds that ‘vrajēt’ means ‘should go away from home or from the city’;—in Vivādaratnākara (p. 630), which explains ‘aksataḥ’ as ‘without corporal suffering’;—in Viramitrodaya (Rājanīti, p. 293), as laying down the spots of the body where corporal punishment is to be inflicted upon all offenders, except the Brāhmaṇa;—and in Parāśharamādhava (Āchāra, p. 399 and Vyavahāra, p. 155), as laying down the ten forms of corporal punishment.

VERSE CXXV

This verse is quoted in Parāśharamādhava (Vyavahāra, p. 156);—in Parāśharamādhava (Āchāra, p. 399);—in Vivādaratnākara (p. 630), which adds that this should not be taken to be an exhaustive list;—and in Viramitrodaya (Rājanīti, p. 293), which adds that the punishment should be inflicted upon that part of the body by which the crime might have been committed.
It has been quoted in Mitākṣarā (2. 26), which makes the remark that has been reproduced in Viramitrodāya;—Bālambhaṭṭī adds the following notes:—‘Dhana’ is mentioned among the ‘sthānas’ with a view to indicate that when the crime committed pertains to wealth, the punishment also should pertain to that only; or it may be that the punishment here meant is different from ‘fine’ (which is what has gone before), and may be taken to stand for that physical pain which is caused by the confiscation of some property; in the crime of adultery the punishment should fall on the sexual organ,—in that of eating improper food, on the stomach, such as starvation and so forth,—in defamation, on the tongue, such as cutting it off,—in theft, on the hands,—in misbehaviour with the feet, such as walking ahead of a superior person, on the feet,—in trying to look at the king’s harem, on the eyes,—in stealthily smelling his scents, on the nose,—in eaves-dropping on the king’s councils, on the ears,—in the case of heinous crimes, on the body, i.e., death.

VERSE CXXVI

‘Anubandham’—‘Motive or frequency’ (Medhātithi and Govindarāja)—‘frequency’ (Kullūka and Nārāyaṇa).

‘Sārāprādhaḥ’—Nandana reading ‘Sārāsāraḥ,’ explains it as ‘strength or weakness of the offender.’

This verse is quoted in Vivādaratnākara (p. 627), which explains ‘Sāra’ as strength and ‘anubandha’ as ‘repetition of the improper act.’

VERSE LXXVII

This verse is quoted in Vivādaratnākara (p. 649).

VERSE CXXVIII

This verse is quoted in Vivādaratnākara (p. 649); in Parāsharāmadhava (Āchāra, p. 391), as prohibiting
the punishment of the innocent;—in Parāsharamādhava (Vyavahāra, p. 25);—in Mitākṣarā (2.1), to the effect that the non-investigation of cases as well as the wrong investigation of them,—both bring sin upon the king;—in Nītrimayūkha (p. 59);—and in Nṛśimhaprasāda (Vyavahāra, p. 5a).

VERSE CXXXIX

This verse is quoted in Mitākṣarā (1. 366), which, in quoting it, transposes, 'vāgdanda' and 'dhigdanda';—such reading is more in keeping with Yajñavalkya’s text (1. 356),—and it explains 'dhigadanda' as addressing such terms as 'fie upon thee',—and 'vāgdanda' as 'pronouncing a terrible curse'.

It is quoted in Parāsharamādhava (Vyavahāra, p. 156); as laying down the order of sequence among the various forms of punishment; it explains vāgdanda as pronouncing a terrible curse (reproducing the exact words of Mitākṣarā) and 'dhigadanda' as 'chiding with such words as fie and the like.'

It is quoted in Vivādaratnākara (p. 630), which adds the following notes:—'vāgdanda', 'thou hast not done right';—'dhigdanda', 'fie upon thee, damned sinner.'

It is quoted in Viramītrodāya (Rājanīti, p. 273), which adds the following notes:—The first two forms of punishment are meant for light offences; 'vadhadaṇḍa' means corporal punishment, which has to be inflicted upon all except the Brāhmaṇas.

VERSE CXXX

This verse is quoted in Vivādaratnākara (p. 630), which explains vadhēna as 'beating';—and in Vyavahāra Bālamaṇhastī (p. 111).
VERSE CXXXI

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 665), which explains the construction as ‘those that are generally used, these I am going to describe, explain, for the purpose of transactions among men’;—in *Hemādri* (Varta, p. 53);—and in *Nṛsimhaprasāda* (Dāna, p. 4 a).

VERSE CXXXII

The ‘Trasavenu', 'Triad,' consists of three diads, each ‘diad’ consisting of two ‘aṇus’ or atoms.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 665);—in *Smrtitattva* (II, p. 580); in *Hemādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, p. 4 a).

VERSE CXXXIII

This verse is quoted in *Vivādaratnākara* (p. 666);—in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Hemādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna 4 a).

VERSE CXXXIV

The *Krṣṇala* is the same as the *Raktikā* (Vern. *Ratta*), equivalent to 122 grammes or 1.875 grains.

“The fines in court were reckoned as so many *panas*, one *pana* being the same as a *karaṇa* = 16 Māsa = 80 *Krṣṇala*. Some of the weights mentioned are confined to gold—*Swarna* and *Niskha*; some to silver—*Purāṇa* and *Shatamāna*; and some are used for both—*krṣṇala*, *pana*, *māsa*, *pala*, *dhavaṇa*, the last at times of copper.”—Hopkins.
This verse is quoted in *Vivādaratnākara* (p. 666) which explains ‘madhyāḥ’ as ‘neither large nor small’;—
and in *Parāsharamādhava* (Vyavahāra, p. 115), which adds that the name ‘māṣa’ is applied to the sixteenth part of the ‘swarna’, and ‘kṛṣṇala’ to the third part of the ‘karsa’, which latter is the fifth part of the ‘māṣa’. It remarks that ‘karsa’ is one of the names of silver.

It is quoted in *Hemādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).

**VERSE CXXXV**

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115);—in *Vivādaratnākara* (p. 666), which adds that the construction is ‘dashapalāṇi dharaṇam’;—in *Hemādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).

**VERSE CXXXVI**

“Karsa = 16 Māṣas = 80 Kṛṣṇalas.”—Buhler.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 115), which adds that the names ‘purāṇa’ and ‘dharaṇa’ stand for the tenth part of a ‘pala’ of silver; the name, ‘māṣa’ as applied to silver, stands for the fortieth part of the ‘karsa’.

It is quoted in *Vivādaratnākara* (p. 666), which explains the construction as ‘dharaṇam rājatam purāṇa-
shcha rājataḥ’; and explains that ‘kāṛṣāpana’ and ‘pāṇa’ are the names of the copper ‘karsa’.

It is quoted in *Mitākṣarā* (1.364 and 365), to the effect that ‘dharaṇa’ is only another name for ‘purāṇa’; and adds the explanation that a piece of copper one karsa in weight is called ‘pāṇa’; and also ‘kāṛṣāpana’;—in *Hemādri* (Vrata, p. 53);—and in *Nṛsimhaprasāda* (Dāna, 4a).
VERSE CXXXVII

This verse is quoted in Vivādaratnākara (p. 666);— in Parāsharamādhava (Vyavahāra, p. 115), which adds that the terms ‘nīka’ and ‘shatamāna’ are applied to one pala of silver;— in Hēmādri (Vrata, p. 53);— and in Nṛsimhaprasāda (Dāna, 4a).

VERSE CXXXVIII

‘Sahasram’—“Copper puṇas are meant.”—Hopkins.

This verse is quoted in Mitākṣara (1. 366), which remarks that the fines here prescribed pertain to offences committed unintentionally;— in Aparārka, (p. 592), which adds that these pertain to slight offences;— in Vivādaratnākara (p. 665);— in Viramitrodaya (Rājanīti, p. 295), which reproduces the words of Aparārka;— in Vyavahāra-Bālambhaṭṭī (p. 938);— and in Vivādachintāmāni (p. 192), which says that the numbers refer to copper kārṣāpaṇas.

VERSE CXXXIX

‘Taddvignam’—‘Double of 5 p. c., i.e., 10 p. c.’ This is the explanation, accepted by all the commentators. But Medhātithi mentions ‘others’ as explaining the meaning to be ‘double of the amount of the debt.’ This latter would be more in keeping with what has gone before in verse 59.

This verse is quoted in Vivādaratnākara (p. 77), which adds the following notes:—The meaning is as follows: If the debt is at first denied, and subsequently admitted, then the debtor should be fined 5 per cent on the amount of debt; but if he does not admit it even subsequently—and yet the debt becomes proved by the evidence adduced,—then the man shall be fined the ‘double of that,’ i.e., 10 per cent. It
proceeds to add a note which serves to explain the inconsistency of this rule with what has gone in verse 59:—the diversity is due to considerations of the nature of the debtor’s motives.

It is quoted in Vivādachintāmāni (p. 34), which adds the explanation that 'when a debt is denied at first and subsequently admitted, the debtor is to be fined 5 per cent, and if the man continues to deny the debt which is subsequently proved, the fine is to be 10 per cent; and adds that this refers to cases where the debtor is poor;—and in Kṛtyakalpataru (81 a), which has the following explanation:—(a) If the man has denied the debt but admits it when sued in Court, then he is to be fined 5 p. c., (b) if he continues to deny it in the Court, but the debt is subsequently proved, then the fine is 10 per cent;—this refers to cases where the former denial has been based upon some misapprehension on the part of the debtor; the case where the denial is through perversity and intentional, has been dealt with under 59.

It is quoted in Vivāmitrodaya (Vyavahāra, 111a), which explains the meaning to be 'when the man having denied the debt at first, admits it when sued and brought before the Court, he should pay a fine of 5 p. c. and if he continues to deny it, but is subsequently forced by evidence to admit, then 10 p. c.'

VERSE CXL

This rule, here attributed to Vasiṣṭha, actually occurs in Vasiṣṭha-Dharmashāstra, 2. 51.

"According to Kullūka, (on 142), Nārāyaṇa, Rāghava- nanda and Nandana, this rule refers to a debt secured by a pledge, and the correctness of this view is proved by the parallel passage of Yājñavalkya (2. 37)."—Buhler.

This verse is quoted in Vivādaratnakara, p. 7), which explains ‘māsāt’ as ‘after the lapse of one month,’ and adds that this refers to debt that is secured by a pledge that can be enjoyed (by the creditor).
Smṛtitattva (p. 349) quotes the second half and adds that 'of 100 kārśāpanas, the 'eightieth part' would be 20 panas.

It is quoted in Prāyashchittavivēka (p. 420), which explains 'ashūtibhāgam' as 20 panas;—in Smṛti-sāroddhāra (p. 325);—and in Vīramitrodaya (Vyavahāra, 91b), which says that this refers to cases of mortgage, and the meaning is that when 100 rupees have been advanced, the creditor should charge 1½ rupee after the lapse of one month.

VERSE CXLII

This applies to debts not secured by a pledge—say Nārāyaṇa and Rāghavānanda;—according to Medhātithi this higher rate is permitted for those who have a large family to support and hence require a large income from their loan-transactions.

This verse is quoted in Smṛtitattva (p. 349), which adds that 'Dvīkam' means two Purāṇas;—in Vivādaratnākara (p. 8);—in Prāyashchittavivēka (p. 420), which explains 'Dvīkam' as Purāṇas;—and in Krtyakalpataru (81 a).

VERSE CXLII

This rule is quoted in Vivādaratnākara (p. 8), which adds the following notes:—'Dvīkam' means 'that in which two Purāṇas per month are charged'; so with 'tri'ka' and the other terms.—From the Brāhmaṇa, Kṣatriya, Vaishya and Shūdra, one should charge an interest of two, three, four and five Purāṇas respectively, for every hundred of the debt;—in Smṛtisāroddhāra (p. 320);—and in Krtyakalpataru (67 b).

VERSE CXLIII

"According to Medhātithi Govindaśāra and Nārāyaṇa, the last clause refers to pledges which are not used;—but
Kullūka objects that this is contrary to the common practice of the *Shiṣṭas*; and Rāghavānanda refers to Yājñavalkya, 2.48. where it is clearly stated that beneficial pledges only are never lost, while those which are merely kept are lost when the original debt is doubled by unpaid interest."—Buhler.

The first part of this verse is quoted in *Vivādaratnākara* (p. 23), which explains ‘*sopakārē*’ as ‘what is used or enjoyed’;—in *Aparārka* (p. 659);—in *Vivādachintāmāni* (p. 15), which explains ‘*sopakārē*’ as ‘used’ or ‘enjoyed,’ and the mere fact of the thing having been used deprives the creditor of the interest, and if, through some act of the creditor, the article mortgaged loses its usefulness, the interest ceases;—in *Kṛtyakalpatārū* (70a);—and in *Viramitrodāya* (Vyavahāra, 95a).

**VERSE CXLIV**

Clothes etc. are meant, according to Medhātithi;—clothes, ornaments etc. according to Kullūka and Rāghavānanda;—beds and so forth, according to Nārāyaṇa, who adds that the ‘value’ stands for “the profit made by the use of the pledge” —(Buhler).

This verse is quoted in *Vivādaratnākara* (p. 24), which adds the following notes:—If the creditor uses the pledge without the debtor’s permission, then he loses only a half of the interest; but if he uses it, even though actually prohibited to do so, then he loses the whole interest;—if he does not give up the interest, then he should satisfy the pledger by paying him the price, fixed by valuation, of the use of the article pledged.

It is quoted in *Vyavahāramayūkha* (p. 76);—and in *Kṛtyakalpatārū* (70a), which adds that if the thing has been only half used, and has not undergone change, then the man loses only half the amount of his interest, but if the thing becomes changed, then he loses the whole amount of the interest.
VERSE CXLV

'Upanidhi'—'Anything lent through affection, for use' (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—
an additional pledge given in order to complete the security for the loan' (Nārāyaṇa).

This verse is quoted in Kṛtyakalpataru (47a), which explains ‘ādhi’ as ‘pledged property’, and ‘upanidhi’ as
property mortgaged and allowed to be used, such as agricultural land and so forth; it cannot stand for property in the
form of a sealed packet, as such property cannot be used.

VERSE CXLVI

This verse is quoted in Smṛtichandrikā (Vyavahāra p. 157).

VERSE CXLVII

This verse is quoted in Smṛtitattva (II, p. 222), which adds the following explanation:—'If the rightful owner of a
property looks upon his property being used by another, without his presenting it to him as a friendly gift, or some such
thing,—and does not speak out, complain,—for ten years, then he is no longer entitled to receive it; i.e., his ownership over it
ceases’;—in Vyavahāra-Bālambhaṭṭi (p. 101),—and in Viramitrodaya (Vyavahāra, 65 b).

VERSE CXLVIII

This verse is quoted in Aparārka (p. 632), which adds that, if the user of the property knows that it rightfully
belongs to another, then, even though he may have acquired ownership by legal usage (vyavahārēṇa), yet he should
hand it over to the rightful owner;—in Smṛtisāroddhāra (p. 334);—in Smṛtichandrikā (Vyavahāra, p. 15b);—and
in Viramitrodaya (Vyavahāra, 66 a).
VERSE CXLIX

'Shāstrāntarēṇa'—(Medhātithi, p. 965, l. 1)—This refers to Yājñavalkya, 2. 65. 'Vāsanasthamanākhyāya hastē nyasya yadarpayēt'; and Nārada—'asaṁkhya-tamanijñā- tam samudram yannidhiyēt.'

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 109), which adds that the term 'shrotriya' includes also all such persons who have their attention too much taken up by other things to allow their looking after their belongings;—in Smṛtichandrikā (Vyavahāra, p. 158), which notes the following reasons for neglect—(a) In regard to boundaries, people are apt to be lulled into security by the ease with which the boundary-line can be determined,—(b) in regard to women, their natural shyness lulls men into security,—(c) in the case of the king and the scholar, their minds are too much taken up with their temporal and spiritual concerns respectively;—and in Vivamitrodaya (Vyavahāra, 69 b).

VERSE CL

This verse is quoted in Vivādaratnākara (p. 23) [for whose explanatory note, see note on verse 144];—in Aparārka (p. 659), which adds that what is here laid down applies to cases where very little use has been made of the thing; in cases where the pledged thing has been very much used, no interest is to be paid; thus the reduction in the interest has to be determined by the extent of the use to which the thing may have been put;—and in Kṣtyakalpataru (70 a).

VERSE CLI

'Smṛtyantarē'—(Medhātithi, p. 967, l. 30)—see Yājñaval­kya (2. 39)—'Vastradhānyahiranyānām chatustri-dvignā pari', and in Nārada (107)—'Hiranyadhānyavas-trānām vṛddhirdvitrichatusvarguṇā.'
This verse is quoted in *Mitākṣara* (on 2. 39), which adds the following notes:—Capital invested for increase is called 'kusīda',—the increase thereof is called 'vrddhi';—and this never goes beyond, exceeds, the double,—if it is the first original investment; in the case of the investment being one that has been transferred from one person to another, it can exceed the double,—as it becomes, in this case, a fresh transaction.—If we adopt the reading 'ahṛtā' (in place of 'āhitā'), the meaning would be that the amount cannot exceed the double only in the case where the interest is paid all at one time, and that in a case where it is paid by gradual instalments—daily, monthly or yearly,—it does exceed the double. It goes on—The rule applies to cases where the loan has been advanced in one instalment, and is also paid back in one instalment; in cases where the loan has been transferred to another person, or a fresh transaction is entered into by the same parties after certain additions and subtractions, the interest does go on accumulating even after the principal, along with the interest, has reached the amount which is double of the original principal.—On the second half of the verse it remarks that in the case of grains and roots and flowers and fruits, the quantity payable may become five times of the principal. It explains 'śhada' as *agricultural products*, fruits, flowers etc.,—'lavā' as the wool of sheep, the hair of the *chamarī* cow and so forth,—'vāhya' as 'bullocks, horses and the like.' Interest on these cannot go beyond five times the principal.

It is quoted in *Aparārka* (p. 643), which adds that the term 'sakṛt' makes it clear that the amount can exceed the double, in a case where with the consent of the debtor the accrued interest is added on to the principal and a fresh transaction entered into. It adds that this applies only to transactions in *gold*.

It is quoted in *Vyavahāramayūkha* (p. 76), which adds that Vijñānāśhvara and others have held that in a case where interest has been paid by instalments at intervals, the total amount of the amount to be paid ultimately may exceed the double.
It is quoted in *Vivādatrātākara* (p. 17), which adds the following explanatory notes:— *Dhānīya*, barley, *vṛhi* and the rest, *sada*; fruits and other products from trees,— *lavē*, wool of the sheep, hair of the *Chamarī* and so forth, the etymological meaning being *what is shorn*, *lūyatī*;— *vāhyē* *what is driven*, the horse and so forth;— if any of these things is lent on interest, like gold and silver,— the amount to be paid should not exceed five times the principal. It is just possible that some one may borrow a hundredweight of grains, or a hundred horses, on loan at the rate of 2 per cent interest;— such a debtor, even after a very long time, can repay only five hundred, not more. The present text lays down *five times* as the limit in the case of grain; but *Bṛhaspati* has fixed this limit at *four times*; while *three times* is the limit fixed by *Viṣṇu, Marīchi, Vasiṣṭhā* and *Hārīta*. In view of these alternative limits, the decision in any particular case will have to be determined by the character of the debtor concerned, or the nature of the time, and consideration of scarcity or affluence.

This verse is quoted in *Nṛsīmha-prasāda* (*Vyavahāra*, 18 b);— in *Smṛtisāroddhāra* (p. 326), which explains *sada* as the produce of cultivation, other than, corn,— e.g., fruits and other things,— *vāhyā* as *bullock and the rest*;— and *lavā* as *wool and the like*;— and in *Vivādachintāmāni* (p. 11), which says that at one transaction, in the case of gems and things of that kind also, the interest cannot go beyond the double;— that in grains etc. it can go upto five-fold; but in repeated transactions it can go beyond the said double; it notes the reading *sakṛdāhitā*; it explains *vāhyā* as *bullock and the like*,— *shada* as *field-prodce*,— *lavā* as *that which is lopped off*, i.e., wool, except that of the sheep.

**VERSE CLII**

This verse is quoted in *Vivādatrātākara* (p. 14), which adds the following explanations:— Any interest, over and above what has been prescribed in the scriptures,— such as
2 per cent and so forth,—cannot be permitted, even though agreed to by the debtor;—why?—because they declare this to be the ‘usurious way’. If, under the stress of business, the creditor wishes to reap a large profit out of the debtor, then the utmost that he can recover is 5 per cent,—and not more, even though the debtor may have agreed to it;—and in Krtyakalpataru (p. 68 b).

VERSE CLIII

'A creditor may take, for the term of a year, interest which has been settled by the following agreement—’when one, two or three months have passed, the interest on the capital shall be calculated and paid to me at one time’; but he shall not take the interest according to the agreement, if the year has passed’ (Kullūka and Rāghavānanda);—’If the creditor does not take the money due for two or three years, and the debtor pays then, the creditor shall not take more interest than for one year’ (Govindarāja).

Adṛśam’—’Not found (in the Shāstras)’ (Medhātiti, Kullūka and Rāghavānanda);—’not accumulated (by the lapse of several months’ (Medhātiti’, alternatively and Nārāyaṇa).

Kālavṛddhiḥ’—’Periodical (i.e., monthly) interest’ (Medhātiti, Govindarāja, Nārāyaṇa and Kullūka, who is not rightly represented by Buhler).—See Nārada—’Pratīmāsām bhavanti yā vṛddhiḥ sa kālikā symtā’ (kālikā’ being the technical name for monthly interest, kālavṛddhiḥ).

Kāyikā’—’To be paid by bodily labour’ (Medhātiti),— or ‘by the use of a pledged animal or slave’ (Medhātiti, alternative, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in Vivādaratnakara (p. 9), which adds the following notes:—’Atisāmvoatsarī’ is that which has gone beyond a year. The meaning is that if the creditor, suspecting an early repayment of the loan, should stipulate that the loan must continue for a certain time, then he cannot
stipulate for more than a year. Halāyudha, however, holds the meaning to be that however much be the eagerness of the creditor to earn much interest, he should receive payment before one year passes, and not beyond that.—Nor should he receive an interest that is ‘adrṣṭā’, ‘not permitted by the scriptures.’—There are four kinds of interest not permitted,—chakravrddhi, kālavrddhi, kāritā and kāyikā; these he should not take.

It is quoted in Maḍanapārijāta (p. 229);—in Vidhana-pārijāta (II, p. 252);—in Nṛsimhaprasāda (Āhnika, 36 a);—and in Kṛtyakalpataru (67 b), which adds the explanation.—‘The interest is to be calculated from the first month upto the end of the year, and not beyond that.’

VERSE CLIV

‘Karana’—‘Written bond’ (Kullāka and Rāghavānanda); ‘written bond and witnesses’ (Medhātithi).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 193), which adds the following explanation:—‘When the time for repayment arrives, if the debtor, find himself unable to pay the whole amount due—the principal along with accrued interest—and the creditor is unwilling to keep the loan hanging,—and should wish to renew the transaction on the same terms, he should pay the accrued interest and renew the bond, dated afresh with the new date.’

It is quoted in Vivādaratnākara (p. 72), as laying down one of the methods of ‘compound interest.’ It adds the following notes:—‘Nirjītāṁ,’ legally due to the creditor; of this accrued interest he should pay either the whole, or a part only, and add the remainder to the principal and renew the bond for the total;—in Nṛsimhaprasāda (Vyavahāra, 19b);—in Kṛtyakalpataru (80a), which explains ‘nirjītāṁ’ as ‘determined to have already accrued to the creditor,’—and ‘karanaṁ parivartayet’ as ‘should write another document attested by fresh witnesses’;—and in Viramitrodaya (Vyavahāra, 104a).
At the end of Adhyāya VIII, Mandlik has printed the following verse with Medhātithi’s explanation thereupon—


dhātī: sthāvat abhāvē kāṭāvisthitve
abhyāveśe abhāvā avāpabhāvē kāte deva yāvopayam

This verse, though commented upon by Medhātithi, has been omitted by all other commentators.

It is found in Nārada (131.) It is quoted in Vivādaratnakara (p. 71) as from Nārada; it explains ‘Shaktivihinah’ as ‘without ability to repay the debt,’ and ‘kālaviparyayāt’ as ‘on account of famine and so forth.’

The verse is not Manu’s, it is Nārada’s; and it has been only quoted by Medhātithi and explained by him in course of his comment on verse 159.

VERSE CLV

This verse is quoted in Vivādaratnakara (p. 73), which adds the following notes:—‘adarshayitvā hiranyam,’ not bringing up the gold for payment,—not even a single pice,—and hence not paying even the interest, he should add the accrued interest to the original principal, and making this total the new principal, he should enter it in the new bond that he should write. Though the entire interest is actually due to be paid at the time, yet, if he is unable to pay the whole, he may pay just that much of it which he may be able to pay;—this is what is meant by the clause ‘yavatī sambhavat etc.’

It is quoted in Parāśharamādhava (Vyavahāra, p. 194), which adds the following explanation:—‘Hiranyam adarshayitvā,—not having paid the interest that has been earned,—he should have it included in that same bond;—in Kriyakalpata (80a), which explains ‘hiranyam adarshayitvā’ as ‘not paying any part of the accrued interest to the creditor,’ the meaning is that he should pay as much of the accrued interest as he can, and then make out a fresh document;—and in Viramitrodaya (Vyavahāra, 104a).
VERSE CLVI

‘Chakravṛddhi’—‘Interest on wheeled carriage’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘compound interest’ (Nārāyaṇa as also ‘others’ in Medhātithi on verse 157).

This verse is quoted in Vivādaratnākara (p. 73), which gives a totally different explanation:—‘Deshakālavyavasthitah chakravṛddhim samārūḍhaḥ’ means ‘having entered into an agreement regarding chakravṛddhi’ to the effect that “at such and such a place and time I shall take double this amount,”—if the creditor asks for repayment of his dues with compound interest, before the stipulated time, or at a place other than the stipulated one, then he shall not receive his dues with compound interest;’—in Kṛtyakalpataru (80a), which explains ‘samārūḍha’ as ‘stipulated, agreed upon,’ and ‘tatphalam’ as the effect of the chakravṛddhi;—and in Viramitrodaya (Vyavahāra, 104a).

VERSE CLVII

This verse is quoted in Vivādaratnākara (p. 11), which adds that the term ‘Samudrayānakushalāḥ’ stands for all merchants;—‘deshakālārthadarshinaḥ’ those who know that in such and such a country such and such profit is to be made;—‘adhyama’ is ‘decision’ i.e., ‘by that is the interest to be determined’;—and in Kṛtyakalpataru (68a), which has the following notes:—‘Samudrayānakushalāḥ’ stands for tradesmen in general,—‘deshakālārthadarshinaḥ,’ one who knows what profit is obtained at what time,—‘adhyama’ is decision, finding.

VERSE CLVIII

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 185).

VERSE CLIX

‘Vṛṭṭādānam’—‘Gifts promised in jest, or to clowns, bards and such persons’ (Medhātithi, Nārāyaṇa and Kullūka).
—'gifts promised not for religious purpose, but to singers and the like' (Nandana).

"Vasishtha (16.31) gives this verse as a well-known quotation. So Gautama (12.41)." Hopkins.

This verse is quoted in Vivadaratnakara (p. 57), which adds the following notes:—The term 'pratibhavyam' refers here to sureties of both kinds—surety for appearance, and surety for trust;—'vrthadana' is useless gifts;—'akshikam', that due to gambling;—'sawrikam', that due to wine-drinking;—the 'gambling' and 'drinking' meant here are of the improper kind;—and in Krtakalpataru (76b).

VERSE CLX

The first half of this verse is quoted in Vivadaratnakara (p. 57), which adds that 'darshanapratinbhavya' includes the surety for trust also [this is clear from Yajnavalkya, 254, where both are put on the same footing]—the second half is quoted on p. 43. where 'danapratibhu' is explained as 'the surety who had promised I shall pay,'—and 'dayadan' as 'sons.'

(1) 'Darshana-pratibhu' is the person standing surety with the promise 'I shall produce this man when required';—(2) Pratayapratinbhuh is one who says 'give him the loan on my trust';—(3) Danapratibhu'—who says 'give him the loan, which, if he does not pay, I shall pay.'

The verse is quoted in Krtakalpataru (74a and 76b).

VERSE CLXI

This verse is quoted in Vivadaratnakara (p. 43), which takes it as putting the question which is answered in the next verse. It adds the following notes:—'Adatari', i.e., a surety other than the one for payment (i.e., the surety for appearance and the surety for trust),—being 'vijnatopakrti'—i.e., being known to have stood surety after having received something in pledge from the debtor; and thus having its character fully known;—if such
a surety dies,—‘kēna hētunā’—by what means—is the ‘dātā’—
the man who advanced the loan, the creditor,—to receive back the debt? The work goes on to quote Ḥalāyudha as explaining the term ‘vijñatopraṇāti’ as ‘being known that he became the lagnaka (?) on receiving a pledge’, and regarding the verse as denying the creditor’s right to receive payment from the surety’s heirs on his death. But remarks that the net result of both explanations is the same.

This verse is quoted in Kṛtyakalpataru (74 a), which has the following notes.—‘Adātari’, a surety other than Dānapratiṇbhu,—‘dātā’, the creditor,—‘vijñatopraṇāti’, one whose solvency is well known.

VERSE CLXII

‘Alandhanah’—Qualifies the surety (Medhātithi, Govindarāja and Nārāyaṇa);—it qualifies the surety’s heir (Rāghavānanda);—Nandana reads ‘alaksitaḥ’ and explains it as ‘if the surety who received the money is not found.’

This verse is quoted in Vivādaratnākara (p. 43), as providing the answer to the question put in the preceding verse. It adds the following explanation:—If the surety, to whom money had been handed over (nirādiṣṭa) by the debtor, is ‘alandhanah’,—i. e., he has really got the money,—then, on his death, the ‘nirādiṣṭaḥ’—i. e., the son of the surety to whom money had been handed over—should pay the debt out of his own property. The term ‘nirādiṣṭaḥ’ is applied figuratively to the son.

It is quoted in Kṛtyakalpataru (74 a), which has the following notes:—‘Nirādiṣṭadhana’, is the surety to whom enough money had been handed over by the creditor, to cover the amount of surety involved,—‘alandhanah’, possessed of sufficient property,—the second ‘nirādiṣṭa’ stands for the son of the person who had stood surety and has since died; the meaning being that the son should make good the debt for which his father had stood surety.
VERSE CLXIV

This verse is quoted in Kṛtyakalpataru (65 b), which adds the following explanation: — An agreement, even though formally put in writing, has no legal force, if it is contrary to the laws and customs prevalent among business-men; and such an agreement cannot be enforced, — such agreement, for instance, as where a man who has children agrees to bequeath all his property to a stranger.

It is quoted also in Viramitrodaya (Vyavahāra, 21 b and 39 b), which has the following notes: — 'Pratīṣṭhita', free from the defect of being impossible and unknown and so forth, — 'bhāṣā', proposition, statement, is not 'satya', accepted by the king or the court, — that statement which is contrary to all rules of business, even though it be established by evidence, oral and documentary, should not be accepted; e.g., the statement that 'this man has promised his entire property to me', — when the man concerned is one who has got sons and other successors.

VERSE CLXV

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 162), which explains 'Yoga' as 'obtain another's property, without any right to it, by means of begging and such other means'; — 'ādhamana' as 'pledge'; — and the compound 'Yogādhamanam' as 'Yogē ādhamanam', 'pledging of what does not rightly belong to one.'

It is quoted in Vyavahāramayūkha (p. 90), which explains 'Yoga' as 'fraud'; and adds that the king shall nullify every transaction in connection with which he detects some fraud; — in Kṛtyakalpataru (65b) which explains 'upadhī' as 'fraud', — 'yogā' as 'deceit'; — and in Viramitrodaya (Vyavahāra, 39b), which has the following notes: — 'Adhamana' is pledge, — 'yoga' is deceit, — 'upādhi' is fraud; — and adds that all fraudulent transactions are null and void.
VERSE CLXVI

This verse is quoted in *Vivādaratnākara* (p. 53), which adds the term ‘svātaḥ’, which means ‘out of their own property’, and implies that in a case where even among divided co-sharers, if one has contracted a debt for the purpose of the maintenance of all co-sharers, and he, for some reason or other, such as death and so forth, is unable to repay it — then the debt should be paid by all the other co-sharers.

It is quoted in *Aparārka* (p. 647);— in *Smṛtītuṭṭva* (II, p. 178), which explains ‘svātaḥ’ as ‘from his own property’;— in *Kṛtyakalpataru* (76a);— and in *Viramitrodāya* (Vyavahāra, 110 a), which says that the explanation given by the ‘Vyātkāra’ is that ‘when a man who borrowed the money goes away or dies, and the money was spent by him for his family, then the debt is to be repaid even by such of his collaterals as may have been living separately from him,—what to say, regarding those who might have been living with him. It demurs to this explanation and quotes the explanation of the ‘Mahābhāṣya’ as that separated collaterals, like the uncle and so forth, should repay the debt out of their own property.

VERSE CLXVII

‘Adhyadhīnaḥ’—‘Servant’ (Medhāti and Nārāyaṇa);—‘slave’ (Kullu);—‘Youngest brother and one in some such position (Rāghavānanda).

This verse is quoted in *Smṛtītuṭṭva* (II, p. 232) as indicating the necessary character of the maintaining of the family;— in *Vivādaratnākara* (p. 55), which explains ‘Adhyadhīna’ as ‘servants and others’, and ‘jñāyān’ as ‘the master’;— in *Parāsharamādhava* (Vyavahāra, p. 164), to the effect that a debt cannot be repudiated if it has been contracted for the support of the family, even if it may have been contracted by a dependant without the master’s
permission;—in *Kṛtyakalpataru* (76 b), which explains 'adhyadhīnāḥ' as 'the slave and the like';—and in *Viramitrodaya* (Vyavahāra, 40a), which explains 'adhyadhīnāḥ' as 'son, nephew, slaves and so forth.'

**VERSE CLXVIII**

This verse is quoted in *Smrtiattva* (II, p. 231);—in *Kṛtyakalpataru* (65 b);—and in *Viramitrodaya* (Vyavahāra, 39 b and 60 a).

**VERSE CLXIX**

'Kulam'—'Judge' (Kullāka and GovindaRāja)—undivided family' (Nārāyaṇa and Rāghavānanda);—'member of a family' (Nandana, who is misrepresented by Hopkins, who wrongly translates 'Kulīnah,' (?) as friend).

**VERSE CLXXX**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 275).

**VERSE CLXXXI**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 275).

**VERSE CLXXXII**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 275), which adds the following notes:—'Svādānāt', 'by taking what is his own legally, such as taxes and so forth';—'varṇasāmsārgāt', 'by marriages and such relationships contracted by the Brāhmaṇa' and other castes with persons of their own respective castes'; the 'sāmsārga' of different castes is not meant, as that would lead to the evil of 'mixed castes.'
VERSE CLXXIII

This verse is quoted in Nṛsimhaprasāda (Vyavahāra, 2 b).

VERSE CLXXIV

This verse is quoted in Kṛtyakalpātāru (6 b);—and in Viramitrodaya (Vyavahāra, 39 a).

VERSE CLXXV

Hopkins refers to Rgveda 1. 32. 3 for a similar imagery.
This verse is quoted in Nṛsimhaprasāda (Vyavahāra, 2 b);—in Kṛtyakalpātāru (4 a);—and in Viramitrodaya (Vyavahāra, 39 a).

VERSE CLXXVI

This verse is quoted in Kṛtyakalpātāru (80 b.)

VERSE CLXXVII

Cf. 8. 49, and 9. 229; also 8. 415.
This verse is quoted in Mitākṣarā (2. 43), which explains the meaning to be that “the debtor should make himself ‘samam’, equal, to the creditor by putting an end to the relation of creditor and debtor”;—in Aparārka (p. 146), which explains the meaning to be that “even by doing some work for the creditor, the debtor should make himself equal, similar, to the creditor, by becoming free from debt”;—in Vivādavatnākara (p. 70), which adds the following explanation:—The debtor, who is either of the same caste with, or of a lower caste than, the creditor, should, even by means of working, clear off his debt, and thereby render himself equal to the creditor. So long as the debt is not paid off, there is an inequality between them—one being the creditor and
the other the debtor; but when by means of work, the debt has been paid off, both of them become 'equal'.—But if the debtor belongs to a higher caste, he should not be made by the creditor to work for him.

It is quoted also in Vyavahāramayūkha (p. 89);—in Krtyakalpataru (79b), which explains 'samam kuryāt' as 'remove his indebtedness', which puts him in a position lower than that of his creditor, by doing such work for the latter as would suffice to liquidy the amount of debt'—'shrēyān' is 'one belonging to a higher caste' and also 'one possessed of higher qualifications';—and in Viramitrodaya (Vyavahāra, 104 b), which also has the same explanation.

VERSE CLXXVIII

'Pratyaya'—'Inference and supernatural proof' (Medhā-tithi);—'inference, oaths and so forth' (Govindarāja);—'oaths' (Nārāyana and Nandana).

This verse is quoted in Vivādaratnākara (p. 618).

VERSE CLXXIX

This verse is quoted in Krtyakalpataru (82b), which explains 'mahāpaksā' as one who has a large family;—in Parāsharamādhava (Vyavahāra, p. 204);—and in Vivādaratnākara (p. 85), which explains 'mahāpaksā' as 'one having a large family';—and 'nikṣepam' as 'nikṣeppyam', i.e., the thing deposited;—and in Vivādachintāmani (p. 36), which explains 'mahāpaksā' as 'one who has a large number of relatives'.

VERSE CLXXX

This verse is quoted in Vivādaratnākara (p. 86), which explains 'dāyah' as depositing and 'grahah' as receiving;—in Parāsharamādhava (Vyavahāra, p. 205), which explains 'dāyah' as giving, depositing,—and 'grahah' as receiving;—and in Viramitrodaya (Vyavahāra, 113 b).
VERSES CLXXXI—CLXXXII

These verses are quoted in Aparārka (p. 664); — and in Vivādaratnākara (p. 94), which explains them to mean that—‘If the person who calls himself the Depositor demands the deposit from the person called the Deposit-holder, — and the latter denies it, saying ‘nothing was deposited with me’, — and there are no witnesses to the transaction ;— then the king, with a desire to ascertain the facts, should have recourse to the following stratagem:— Through spies of the proper age and appearance, trustworthy in word and appearance, he should by some pretext deposit his own gold with the accused person ;— after some days, he should have that deposit demanded from him.

VERSE CLXXXIII

This verse is quoted in Aparārka (p. 664); — and in Vivādaratnākara (p. 94), which continues the explanation (see last note)—‘If the man admit the deposit and surrender it exactly in the condition in which it had been deposited— neither more nor less,— then the king should conclude that the former deposit, the subject-matter of the dispute, had not been made over to him, and he should be acquitted of the charge brought against him by the other party.

VERSE CLXXXIV

This verse is quoted in Aparārka (p. 664), which explains the meaning to be that the man should be punished by being made to surrender the two deposits as also their values.

It is quoted in Vivādaratnākara (p. 94) which explains the meaning to be as follows—“If, however, the man does not surrender the gold deposited by the king’s spies, then the king should regard the charge as proved against him and should make him surrender also the former deposit, the subject-matter of the former charge.”
It is quoted also in *Parāsharamādhava* (Vyavahāra, p. 209), to the effect that if, relying on his power, the depository does not surrender the deposit, he should be punished by the king and forced to deliver it.

VERSE CLXXXV

This verse is quoted in *Vivādaratnākara* (p. 87), which adds the following explanation:—If the depositor is living, deposits, sealed or open, should never be given by the depository to any such near relative of the depositor as may have a share in the property,—during the absence of the depositor himself; for if the said relative happen to die, the deposits become lost, i.e., they do not reach the depositor himself; though if the relative does not die, they may perhaps reach him. So that in the event of the relative’s death, it would be open to the original depositor to demand from the depository the value of the deposits; and in order to guard against this, the depository should always return the deposits to the depositor himself, while he lives.

It is quoted in *Kṛtyakalpataru* (83a).

VERSE CLXXXVI

This verse is quoted in *Vivādaratnākara* (p. 87), which adds the following explanation:—On the death of the depositor, if the depository deliver the deposit to the depositor’s heir, he should not be blamed either by the king or by the dead man’s relatives. The term ‘svayamēva’ implies that during the depositor’s life-time, he should not deliver it to the heir, even though asked to do so by the latter;—and that on his death he should give it to the heir even without being asked to do so;—and in *Vivādachintāmani* (p. 37).

VERSE CLXXXVII

“According to Nārāyaṇa, the verse refers to cases where one believes a deposit to be with another, but has not made it
over himself; according to Govindarāja and Kullūka, to cases where there may be error. Govindarāja and Kullūka think that the person who should act in the manner described is the king, and they explain \textit{‘anvīcchhīyet’} by ‘he should decide.’ Nārāyaṇa and Rāghavānanda, on the other hand, think that the depositor should act thus.”—Buhler.

This verse has been omitted entirely by Medhātithi; neither the verse nor its commentary is found in the Mss.

This verse is quoted in \textit{Vivādaratnākara} (p. 94), according to which the verse refers to what the depositors should do; it means that ‘the depository should keep the deposit honestly and lovingly; all the more so if the depositor is found to be a man of thoroughly good character.’

It is also quoted in \textit{Parāsharamādhava} (Vyavahāra, p. 209), which says that this lays down what should be done by the successor of the depositor, if the depository does not of his own accord, surrender the deposit, after the depositor’s death.

**VERSE CLXXXVIII**

The second half of this verse is quoted in \textit{Vivādaratnākara} (p. 86), which adds the explanation that if the deposit has been handed over to the depository \textit{sealed},—then, unless the latter extracts anything from it, he shall incur no blame; but if he does extract anything, then he certainly becomes open to censure. In the case of an unsealed deposit, on the other hand, even though he may have extracted something, if he delivers it before the depositor, he does not incur blame.

**VERSE CLXXXIX**

This verse is quoted in \textit{Aparārka}, (p. 663), which adds that if out of the property, the man extracts not even a small part (then he shall not have to make it good);—in
Vivādaratnākara (p. 88), which also adds—'if out of the deposited property, the depository does not extract, take out, anything;’—in Parāsharamādhava (Vyavahāra, p. 206), which adds—'if he extract even the smallest part of the deposit, then he shall have to make it good;’—and in Vivādachintāmani (p. 37), which says that in a case where the deposit-holder takes for himself a portion of the deposit and keeps the remainder secretly in some other place with a view to evade the return of the trust,—then he is to be made to refund the entire deposit.

It is quoted in Kṛtyakalpataru (p. 83 a), which explains 'tasmāt na samharati' as 'does not take for himself any part of the deposit.'

VERSE CXC

'Sārvaiḥ upāyaiḥ'—'All kinds of evidence, the four expedients of kindness and the rest, and also in the case of wicked people, beating and imprisoning.' (Medhātithi, who is not rightly represented by Buhler);—'the four expedients of kindness and so forth' (Govindarāja, Kullūka and Rāghavānanda);—'spies and the like' (Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 208), as laying down punishment for the depositor and depository if proved to be dishonest;—in Kṛtyakalpataru, (84a);—and in Viramitrodaya (Vyavahāra, 113 a).

VERSE CXCI

This verse is quoted in Aparārka (p. 663);—and in Vivādaratnākara (p. 91), which adds the following explanation:—The depository, who, even when asked to do so, does not surrender the deposit,—or the other party who demands the deposit, without having delivered it,—both of these should be punished like a thief, if the property involved is a large one;
but if it is a small one, then they have to be fined the value of the deposit in question, and the depository is to be forced to surrender the deposit also.

It is quoted in Vyavahāramayūkha (p. 84);—in Parāsharamādhava (Vyavahāra, p. 208);—in Vivādachintāmaṇi (p. 39), which notes that in the same text the Matsyapurāṇa reads 

‘dvigunam damam’; it says that Manu’s rule is meant for cases where the persons concerned are poor and well-behaved;

—in Kṛtyakalpataru (83 b);—and in Vivamitrodaya (Vyavahāra, 113 a), which explains ‘śāsyau’ as ‘should be punished and fined.’

VERSE CXCII

This verse appears to be a mere repetition of 191. According to Medhātithi, 191 lays down two alternative punishments—corporal punishment (thief’s penalty) and fine; and 192 excludes the ‘thief’s punishment’ by specifying the fine only. He repudiates the explanation that has been attributed to him by Hopkins—viz., 192 is for the sake of freeing the Brāhmaṇa from the corporal punishment prescribed in 191. Nor is there anything in Medhātithi to show that he takes 192 as referring to fresh offences,—a view that has been attributed to him by Buhler.—Both these views are found in Kullūka.

‘Upanidhi’—‘Sealed deposit’ (Kullūka);—‘something lent in a friendly spirit’ (Medhātithi, who repudiates, in the present context, the technical meaning of ‘sealed deposit.’)

‘Avishēṣaṇa’—Irrespective of the character of the property or the caste of the person’ (Medhātithi);—‘irrespective of caste’ (Nārāyaṇa and Nandana).

This verse is quoted in Vivādaranākara (p. 92), which adds the following explanation:—The reiteration of ‘fine equal in value to the deposit’ here—to the exclusion of the ‘thief’s penalty,’ with which it has been coupled in the preceding
verse,—should be understood as meant for the case where the misappropriator of the deposit is a Brāhmaṇa. The terms 'tathā' and 'avishēṣeṇa' mean that all that has been said in regard to the misappropriation of the deposit, should be understood to be applicable to that of the Upanidhi also,—the misappropriation of both standing on the same footing.

It is quoted also in Vyavahāramayūkha (p. 85); in Krtyakalpataru (83b); and in Viramitrodaya (Vyavahāra, 113 a).

VERSE CXCIII

This verse is quoted in Vivādaratnākara (p. 92), which adds the following notes:—'Upadhābhiḥ,' by fraud;—'saḥāya' is one who helps in the misappropriation of other's property by fraud;—'prakāśham,' in the public square and such places;—it is quoted again at p. 316;—in Vivādachintāmani (p. 39), which explains 'upadhā' as 'fraud'—'saḥāya' as 'abettor in the fraudulent appropriation'—and 'cuddha' as 'beating, imprisonment and so forth;—and in Krtyakalpataru (84 a).

VERSE CXCIV

This verse is quoted in Aparārka (p. 664), which explains 'vibruvan' as 'telling what is not true;'—in Vivādaratnākara (p. 94), which adds the following notes:—'Vibruvan,' declaring it to be more when it was less; from a parity of reasoning, it follows that if the depository also declares the deposit to be less where it was really more, he also should be fined;—and in Krtyakalpataru (85 a).

VERSE CXCV

This verse is quoted in Viramitrodaya (Vyavahāra 113 b), which has the following notes:—'Dāya,' handing over, pledging, depositing,—'graḥa,' receiving the deposit.
VERSE CXCVI

This verse is quoted in *Vivādaratnākara* (p. 95), which adds the following notes: — ‘Aksinva,’ not harassing the person who is believed to have been the holder of the deposit; — and in *Parāshavaramādhva* (Vyavahāra, p. 209), which explains ‘apraaksinva’ (which is its reading for ‘aksinva’), as ‘not chastising.’

VERSE CXCVII

This verse is quoted in *Vivādaratnākara* (p. 103), which explains the phrase ‘na tam nayet sāksyam’ as ‘should place no confidence in him’; — in *Nṛśimhaprasāda* (Vyavahāra, 26 b); — in *Vivādachintāmaṇi* (p. 41), which explains ‘sāksyam’ as ‘trustworthy evidence’; — in *Krtyakalpataru* (85 b), which explains ‘na tam nayet sāksyam’ as ‘no trust is to be placed in him’ — and in *Viramitrodaya* (Vyavahāra, 115 b).

VERSE CXCVIII

This verse is quoted in *Vivādaratnākara* (p. 103), which adds the following notes: — ‘Avahāryo bhavet,’ should be fined; — ‘svānwayah’ (which is its reading for ‘sānwayah’) a son or some relation of the rightful owner; — ‘ṣatśhatam,’ six hundred paṇas; — ‘nirnawyah,’ not related to the rightful owner; — ‘anapasarah,’ means the removing of the property from the owner’s house; — and the man who does this and sells what belongs to another should be fined six hundred paṇas. If this seller is not a relative of the owner, — and if the removing of the property from the owner’s house has been done, not by any person related to the owner, but by the seller himself, — then he should be punished like a thief. If however the removing has been done by some one else, but the selling is done by the owner’s relative, then the fine may be even more than six hundred paṇas. — The author of
Kalpataru has explained 'apasara' as the justification for moving the article from the owner's possession—such as its being a gift and so forth by which property moves away from the owner's possession (apasarati anena); and he who has no such justification is 'anapasara'; and this writer adds that this view has the support of Bhāguri, Medhātithi and the Vṛttikāra.

It is quoted in Vivādachintāmani (p. 41) which has the following notes:—'Avahāryaḥ,' should be made to give up,—'sānvayaḥ' belonging to the family of the owner of the property concerned,—'niraṃsvayaḥ,' not a member of the owner's family,—'anapasaṛaḥ,' who has not received the property by any equitable method of acquisition, such as gift and the like'—'sattatam,' he is to be fined 600 pānas;—and in Kṛtyakalpataru (85 b), which explains 'avahāryaḥ' as 'should be made to pay,'—'sānvayaḥ,' as 'along with his brothers and relatives,'—'sattatam,' i. e., 600 pānas.

It goes on to say what has been quoted in Vivādaratnākara (above).

VERSE CXCIX

Buhler wrongly asserts that "Nandana omits this verse."

This verse is quoted (as Nārada's) in Vivādachintāmani (p. 40);—and in Kṛtyakalpataru (86 a).

VERSE CC

This verse is quoted in Aparārka (p. 635), which says that what is meant is that what is proof of ownership is, not mere possession, but possession accompanied by 'title'—i. e., something that indicates actual ownership.
VERSE CCI

This verse is quoted in Vivādaratnākara (p. 103), which adds the following notes:—‘Vikrayāt,’ from the market-place;—‘Kulasannidhau,’ in the presence of trustworthy traders and brokers;—‘Nyāyataḥ,’ qualifies ‘krayēna’;—‘vishuddhaḥ’ (which is its reading for ‘vishuddham,’) faultless;—‘labhatē dhanam,’ i. e., from the seller;—and in Kṛtyakalpataaru (85 b), which has the following notes:—‘Vikrayāt,’ ‘from the ‘market place,’ the word being explained as ‘vikriyātē asmin iti vikrayah,’—‘kulasannidhau,’ in the presence of a number of business-men,—‘nyāyataḥ’ is to be construed with ‘krayēna,’ and means a bona fide purchase, on payment of the proper price.

VERSE CCI

This verse is quoted in Vivādaratnākara (p. 103), which adds the following notes:—‘Mūlam,’ the original seller, who sold the article which did not belong to him;—if he is ‘anāhārya,’ incapable of being produced by the purchaser, by reason of his being in a foreign country;—but the purchaser is one who had made his purchase openly,—then this latter is not to be punished;—but the actual owner shall receive back his property which had been fraudulently sold.

It is quoted in Vyavahāramayūkha (p. 87), which reading ‘anāhārya’ for ‘anāhāryam,’ explains it as ‘not producing;’—the meaning being ‘even though the buyer is unable to produce the original seller, if his purchase is found to be bona fide by reason of its having been done in public.’

It is quoted in Aparārka (p. 776), which adds the following explanation:—‘Mūlam’ is the original seller;—if he is incapable of being produced by reason of his whereabouts being unknown.
It is quoted in *Parāsharamādhava* (Vyavahāra, p. 215), which adds that the rightful owner is to receive his property from the purchaser, only on paying to him one half of the price that had been paid for it;—this opinion being based upon a clear declaration to that effect by Kātyāyana;—in *Vivādadhintāmāni* (p. 43), which adds the following explanation:—'Where the selling has been done openly,—and yet the original owner proves his claim to the property concerned,—and the property concerned is not returnable, by reason of its having been exported to foreign lands, and so forth—then the *bona fide* purchaser is not to be punished, but he is to be made to refund the price to the real owner';—and in *Kṛtyakalpataru* (86 a).

VERSE CCIII

'Tirohitam'—'Concealed'—'in cloth or some such cover' (Medhātithi and Nārāyana),—'in the earth' (Nandana),—'covered with paint' (Govindaśrīja, Kullāka and Rāghava-nanda).

This verse is quoted in *Vivādaratnākara* (p. 199), which reads *samsrṣṭam rūpm* for *samsrṣṭarūpm* and adds the following notes:—'Anyat', saffron and such costly things,—'anyēna' the Kusumbha flower and such cheaper things,—*samsrṣṭam,* adulterated,—*rūpam,* commodity,—*sāvadyam,* defective,—this last is meant to include all defects other than those just specified;—'nyūnam,' less in weight,—'duru,' being at a distance and hence incapable of having its defects detected,—'tirohitam,' covered by cloth or some such thing;—and in *Kṛtyakalpataru* (110 a).

VERSE CCIV

"Yet he has emphatically inveighed against the sale of women 3. 51, 9. 98"—says Hopkins. But he forgets that 'shulka' is not price. Buhler also has been similarly misled,
VERSE CCVI

This verse is quoted in Aparārka (p. 836) ; — in Vivādaraṭnākara (p. 118), which adds the following notes : — ' Sva-karman pariḥāpayēt,' i.e., through sickness or such causes, a part of the sacrificial fee shall be paid to him, after duly considering the total fee payable for the entire sacrifice and the part of the work that may have been done by him ; — in Parāsharamādhava (Vyavahāra, p. 222), which explains 'sahakartṛbhīḥ' as 'by his colleagues' ; — in Vivādachintā-māni (p. 48), which says that 'if a priest, through disease or other disability, is unable to perform his work, then he is to be paid his fee in proportion to the work actually done by him' ; — in Krtyakalpataru (89 b) ; — and in Viramitrodaya (Vyavahāra, 120 a), which explains 'sahakartṛbhīḥ' as 'by his collaborators,' — or the meaning may be 'he should be paid his share of the fee, along with, at the same time as, the other priests are paid.'

VERSE CCVII

'Kārayēl' — 'The sacrificer should have it done by another priest' (Medhātithi) ; — the defaulting priest should have it done by another (Nārāyana, Kullūka, Rāghavānanda and Nandana).

This verse is quoted in Aparārka (p. 837) ; — in Parāsharamādhava (Vyavahāra, p. 222), which explains 'anyēna' as 'by some from among that group of priests to which he himself belongs' ; — in Vivādaratnākara (p. 118) ; — in Vivādachintāmāni (p. 49), which says — 'if the priest leaves his work after having received the fee after the midday rites, then he is to return the entire fee, and get the work completed by his son or others ; — and in Krtyakalpataru (89 b).
VERSE CCVIII

This verse is quoted in *Vivādaratnākara* (p. 119) which adds the following notes:—'Pratyamshadakṣināḥ' (which is its reading for 'pratyaṅgadakṣināḥ'), the fees that have been prescribed for a particular priest, in connection with particular sections of an elaborate sacrifice; *e. g.*, at the ceremony of anointment two golden vessels are given to the *Adhvaryu* priest;—in regard to these, the question is—Is the whole of that special fee to be taken by that one priest in reference to whom it has been prescribed? Or that individual is only the formal recipient, and the fee has to be equally divided among all the priests taking part in the performance?

It is quoted in *Kṛtyakalapataru* (90 a), which explains 'pratyaṃshadakṣinā' (which is its reading for 'pratyāṅgadakṣinā') as 'the fees that have been prescribed as the special shares of particular priests', and it adds that this rule is meant to raise the question whether when, *e. g.*, two gold Prakāśas are prescribed as to be given at the *Abhisēchanīya* Rites, to the *Adhvaryu*, are the two articles to be taken by that priest, or are they to be divided among all the priests concerned?

VERSE CCIX

This verse is quoted in *Vivādaratnākara* (p. 120), which adds the following notes:—For the followers of certain recensions it is laid down in connection with the fire-kindling rites that the Adhvaryu is to receive the chariot, the Brāhmaṇa priest a swift horse, the Udgātr priest, the cart in which the Soma is carried.—'Kraye' means at the purchase of Soma.—Hence the answer to the question raised in the preceding verse is that the special fee prescribed for a particular priest is to be given to that priest only; as it is only thus that the 'giving' would be done in its real sense; the mention of the priests in the texts prescribing the fees could not but be for this perceptible purpose; while in any other case such naming would have to be taken only as serving some transcendent purpose.
This verse is quoted also in Parāsharamādhava (Vyavahāra, p. 221), to the effect that it is only the general fee prescribed in connection with the performance as a whole that it is to be divided among the priests,—not so the special fee prescribed in connection with a particular priest, who alone is to receive this latter fee;—and in Kṛtyakalpataru (90a), which says that this answers the question raised in the preceding verse, the answer being that wherever the texts prescribe a certain article as to be given to a particular person, it has to be given to that person only.

VERSE CCX

The total fee being 112, the shares are 56, 28, 16, 12 (Medhātiiti);—the total being 100, the shares are 48, 24, 16, 12 (Rāghavānanda, Nārāyaṇa and Kullūka); [Buhler wrongly puts the last figure as 8];—the total fee shall be divided into 25 shares and the several classes shall receive 12, 6, 4 and 3 respectively.

This verse is quoted in Vivādaratnakara (p. 118), which adds the following notes:—At the Jyotistoma, 100 cows have been laid down as the fee for the 16 priests; and the present rule prescribes what part of it is to be given to which priest; the four 'principal' priests—e. g., the Hotṛ, Adhvaryu Brāhmaṇa and Uḍgātṛ—are 'ardhināḥ', entitled to one half; with a view to the total available, this 'one half' must be understood to be 48; so that 48 cows are to be given to the principal priests;—the next class, consisting of the Maitrāvarūṇa, Pratiprasthātṛ, Brāhmaṇachhānasi and Prastotṛ are to receive half of the 'half-sharers', i. e., 24 cows have to be given to these;—the next class, consisting of the Acohahāvāka, Neṣṭṛ, Agnidhṛa and Pratiḥartṛ, are entitled to a third part of the 'half-sharers'; so that they are to receive 16 cows;—the last class, consisting of the Grāvastotṛ, Netṛ, Potṛ and Subrahmanyā, are to receive a quarter of the 'half-sharers'; so that these receive 12 cows.—This division, it adds, his based upon the text 'ardhino dīkṣayati' which actually names the priests 'ardhināḥ', 'half-sharers', and so forth.
It is quoted in *Mitākṣarā* (2. 265), which lays down the same classification and division as the *Vivādaratnākara*. It raises the following question:—"This division cannot be acceptable, as we find neither any convention to the effect, nor is the fee of the nature of capital jointly raised, nor is there any Vedic text actually prescribing such shares. So that, under the circumstances, the most equitable division would be that every one should receive an equal share, according to the rule laid down in *Mimāṃsā-sūtra*—‘Samam syāt ashrutatvāt’, ‘it must be equal, as nothing else has been directly prescribed’; or that each one should receive what is due to him in consideration of the work actually done by him."—It answers this objection as follows:—Unless we accept the division suggested, we cannot account for the names *ardhināḥ* (half sharers), *Trāyināḥ* (third sharers), and *Pādināḥ* (quarter sharers), which we find in a text in connection with the *Dvādashaḥ* sacrifice, which has the *Jyotiṣṭoma* for its archetype; these names would be meaningless if they were not taken as indicating the share of the priests in the sacrificial fee.

It is quoted in *Aparārka* (p. 837), which adds that though the first class of priests gets only 48, which is not quite half of 100, yet it is very close to it; hence they may be called ‘Half sharers’; it has the same division as in *Mitākṣarā*.

It is quoted in *Smṛtītattva* (p. 739);—and in *Krtyakalpataru* (90 a), which adds the following explanation:—‘Sarvēśāṃ’, among the sixteen priests engaged in the sacrifice, out of the 100 cows, the prescribed sacrificial fee, one half is to go to the principal priests, viz., Hotṛ, Brāhmaṇa, Adhvaryu and Udgāṭṛ; even though they may receive a little less than the exact one half, they may be called *ardhināḥ*, ‘Halfers’; the second set, consisting of the Maitrāvaruṇa, Brāhmaṇa-cherhamsin, Pratipraṣṭhāṭṛ and Prastotr, are entitled to half of what is received by the former set; the third set, consisting
of the Achchhāvāka, Agnīdhra, Nēṣṭṛ and Pratihārta, receive
the third part of what is received by the first set;—and the
fourth set, consisting of the Grāvastūtra, Netṛ, Unnetṛ and
Subrahmānya, receive the fourth part of what is received by
the first set.

VERSE CCXI

This verse is quoted in Parāsharāmādhava (Vyavahāra, p. 221), which remarks that this distribution pertains
to only cases where the thing to be divided is mentioned as
common to all;—in Kṛtyakalpatarū (90 a);—and in
Viramitrodaya (Vyavahāra, 119 b), which says that this
refers, not to the fee that is prescribed for individual preists,
but to the common fee of 1200 cows, which is prescribed for
all the officiating preists.

VERSE CCXII

‘Kartāhamētat karmēti’—(Medhātithi, p. 1009, l. 5).—
The text of Nārada (4. 10-11) is—

‘Kartāhamēt at karmē ti pratilābhāchchhāya cha yat
Apatṛṇī pātramītyuktē kāryē vā dharmasamhītē Yaddattām
syādavijnānānadattam tadapi smṛtaṃ.’

This verse is quoted in Vivādaratnākara (p. 137),
which explains the meaning to be—‘If the man begs money
for the performance of a pious act, but having got it, he
does not do the act, then the gift should be recovered from
him.’

It is quoted in Smṛtirattva (II, p. 348), to the effect
that when money has been given to a Brāhmaṇa who has beg-
ged it for the purpose of performing a sacrifice or some such
act,—but he does not do such an act,—then the money is to
be taken back from him;—and in Kṛtyakalpatarū (94 a).
VERSE CCXIII

'Samsādhayēt'—'If he tries to enforce the fulfilment of the promise by a complaint before the king' (Medhātithi); —'if he tries to obtain the money forcibly or refuses to refund it' (Kullūka, Rāghavānanda and Govindarāja); —'if he should withhold the repayment' (Rāmachandra, who reads 'Sandhārayēt'); —'if the man should really perform the act for which he had begged, then the man who had promised to pay, but did not pay, (or having paid, took it back), should be made to pay to him a Suvarṇa, by way of fine, for not fulfilling his promise' (Nandana, who has been misrepresented by Hopkins).

This verse is quoted in Vivādaratnākara (p. 137), which explains the meaning to be—'if, through annoyance or greed, he should accomplish the purpose (artham sādhayēt), then he should be fined by the king one Suvarṇa.'

It is quoted also in Aparārka (p. 782), which adds the following explanation:—'If on being asked to refund, the man, through annoyance or greed, does not refund the money, but complain before the king with a view to establish the fact that the gift should not be taken back,—then he should be forced to refund the money'; —and in Krtyakulpataru (94 a).

VERSE CCXV

'Krṣṇala'—'Of gold, silver or copper, according to the nature of the case' (Medhātithi and Govindarāja); Kullūka also has 'suvarṇādi', 'gold and others', and not 'gold' only. Buhler has misrepresented him.

This verse is quoted in Mitāksāra (2. 198); — in 'Vyavahāramayūkha' (p. 92); — in Parāsharamādhaiva (Vyavahāra, p. 233), which notes that this is meant for a case where the hired man has left the work
half undone; if he has done more than half, then only the wages have to be withheld (and there is to be no fine);— in Aparārka (p. 797), which notes that he should not receive the wages of even that part of the work which he may have done;— and in Kṛtyakalpataru (102 a), which explains ‘anārtaḥ’ as not suffering from any disability imposed either by royal command or by supernatural causes.

VERSE CCXVI

This verse is quoted in Nṛsimhaprasāda (Vyavahāra, 24 a);— in Kṛtyakalpataru (102 a), which adds the explanation that the man who had stopped the work through some disability—if, on recovery, he comes and completes the stipulated work, then, if it were done after a lapse of time, he should receive his wages.

VERSE CCXVII

This verse is quoted in Aparārka (p. 797), which explains ‘Yathoktam’ as ‘as agreed upon’;— in Mitāksarā (2.198), to the effect that—if the man, on recovery, if he has been ill, or even while he is in perfect health, does not complete the task of which only a little is left undone, either himself or through some one else,— then he should not be given any wages at all;— and in Kṛtyakalpataru (102 a), which explains ‘kārayēt’ as gets it done by another person, and ‘alponasyāpi’ as ‘even though only a very little be wanting in the completion of the work.’

VERSE CCXIX

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 253), which explains ‘satyena’ as ‘by swearing’;— in Mitāksarā (2. 187), which adds that this applies to cases where the cause of action is slight;— in Vivādaratnākara (p. 182), which adds the following notes:— ‘Grāma’, is well-known;—‘dēsha’ consists of a group
of villages, a district;—‘saṅgha’ is a corporation composed of several persons following one ‘dharma,’ living in different places. It is also quoted in Krtyakalpataru (107 a);—and in Viramitrodaya (Vyavahāra, 132 a).

VERSE CCXX

"According to ‘others’ mentioned by Medhātithi, ‘four Swarṇas, or six Niśkas, or one Shatamāna;’ Kullūka and Rāghavānanda also think it possible that three separate fines may be inflicted according to the circumstances of the case."

—Buhler.

This verse is quoted in Vivādaratnākara (p. 182), which adds the following notes:—‘Nigrhyā,’ having him hauled up;—‘chatuḥsvaṃnān’ qualifying ‘sat niśkān’ means ‘six of those Niśkas which consists of 4 Swarṇas each’; the epithet ‘chatuḥsvaṃnān’ being added for the exclusion of the other two measures of the ‘Niśkas’ that are found in the Shāstras—viz. (a) ‘the Niśka consists of 108 Swarṇas;’ (b) ‘the Niśka consists of 5 Swarṇas.’—‘Shatamāṇa’ consists of 320 Raktikās.

It is quoted in Mitākṣarā (2, 187), which notes that herein Manu mentions four penalties—(1) Banishment (verse 219), (2) fine of four Swarṇas, (3) fine of 6 Niśkas and (4) fine of one Shatamāna; and any one of these may be inflicted in accordance with the peculiar circumstances of each case, such as the caste, the capacity and other things of the persons concerned.

It is quoted in Parāśharamādhava (Vyavahāra, p. 253), which also regards the four as distinct penalties, to be determined according to the caste, learning and other qualifications of the persons concerned;—in Krtyakalpataru (107 a), which says that ‘Shatamāṇa’ is equal to 320 Rattis;—and in Viramitrodaya (Vyavahāra, 132 a).
VERSE CCXXI

This verse is quoted in *Parāshvaramādhava* (Vyavahāra, p. 253);—in *Vivādaratnākara* (p. 182), which explains ‘Jātisamūha’ as ‘community of several castes’;—in *Kṛtyakalpataru* (107 a);—and in *Viramitrodaya* (Vyavahāra, 132 a), which adds that the penalty to be imposed in each case is to be determined by considerations of caste, learning and other qualifications of the culprit.

VERSE CCXXII

‘According to Medhātithi, Govindarāja and Kullūka, the rule refers to things which are not easily spoilt, such as land, copper etc., not to flowers, fruit and the like;—according to Nārāyana, to grain and seeds.”—Buhler.

This verse is quoted in *Mitāksarā* (2, 177), which adds that this refers to such things as get spoilt by use,—e. g., houses beds, seats etc.;—and *not* to seeds, metals, beasts of burden, gems, slave-girls, milking animals and slaves, for whom Yājñavalkya prescribes a period of 10, 1, 5, 7, 30, 3 and 15 days respectively. It goes on to add that the provision here made is applicable to only those cases where the commodity was purchased without proper examination; in cases where it has been duly tested and examined before purchase, the transaction cannot be rescinded.—The verse is quoted again on 2, 254.

It is quoted in *Aparārka* (p. 831);—in *Vivādaratnākara* (p. 190), which adds the following notes:—‘Anushayāḥ,’ desire to withdraw, or, as some people hold, repentance;—‘dādyāt,’ should return,—i.e. the buyer to the seller;—‘ādādita,’ should take back, i.e., the seller from the buyer;—this refers to such things as are likely to be spoilt by use, such as houses, fields, conveyances and so forth,—as also seeds; but not metals, beasts of burden and such other things.
It is quoted in Smrtitattva (p. 515), which adds that what is stated here refers to things other than those enumerated by Yājñavalkya (2. 177);—in Vyavahāra-Bālambaṭṭi (p. 947);—in Vivādachintāmani (p. 88);—and in Kṛtyakalpataru (108 b).

VERSE CCXXXIII

This verse is quoted in Mitākṣarā (2. 258);—in Aparārka (p. 831);—and in Vivādaratnākara (p. 199), which adds that the fine meant is 100 paṇas;—in Vivādachintāmani (p. 88);—and in Kṛtyakalpataru (108 b).

VERSE CCXXXIV

This verse is quoted in ‘Vyavahāra-Bālambaṭṭi’ (p. 1019).

VERSE CCXXXVI

This verse is quoted in Viramitrodaya (Samskāra, p. 741), to the effect that the mantric marriage rites are meant only for those girls who are entitled to the name ‘Kanyā’ (virgin), i. e., those whose generative organs have not been ‘penetrated’;—and in Vyavahāra-Bālambaṭṭi (p. 1019).

VERSE CCXXXVII

This verse is quoted in Viramitrodaya (Samskāra, p. 585), to the effect that ‘marriage’ is accomplished on the reaching of the seventh step;—and again at p. 836, to the effect that the taking of the ‘seven steps’ is absolutely essential.
It is quoted in *Smrtitattva* (p. 893), to the effect that the taking of the seven steps constitutes an essential factor in the sanctificatory rite of marriage;—again in *Smrtitattva* (II, p. 107), to the same effect;—again at p. 130, where the following notes are added—'niṣṭhā,' means *completion*, of 'wife-hood,'—'saptamē pāde,' *i.e.*, on the seven steps being reached by the girl;—in *Vyavahāra-Bālambhāṭi* (p. 529);—in *Smrtichandrikā* (Sanskāra, p. 222);—and in *Hāralatā* (p. 52) which has the following notes:—'Niyatam', *i.e.*, bringing about wife-hood, all the other details being mere accessories.

**VERSE CCXXVIII**

This verse is quoted in *Vivādaratnākara* (p. 191), which adds the following notes:—'Yasmin yasmin', the repetition of this general pronoun implies that even in transactions other than sales,—such as loan and so forth,—if there is 'desire to withdraw' or 'repentance', the same rules are to be followed as those laid down in connection with the Rescission of Sales,—such as returning, receiving back, fine of 600 *panas* and so forth, in accordance with the circumstances of each case; 'anēna', *i.e.*, by the method laid down in connection with the Rescission of Sales and Purchases;— in *Vivādachintāmati* (p. 88);—and in *Krtyakalpataru* (108 b).

**VERSE CCXIX**

This verse is quoted in *Vivādaratnākara* (p. 170), which adds that 'pashuśu' stands for such cattle as form the subject-matter of dispute;—in *Parāsharamādhava*, (Vyavahāra, p. 262), which explains 'vivādam' as method of settling the dispute;—and in *Krtyakalpataru* (104 b).
VERSE CCXXX

This verse is quoted in *Vivādaratnākara*, (p. 171) which says:—If there is anything remiss in the safety of the cows during the day, the ‘vaktavyatā,’ responsibility, blame, lies on the keeper; if it is at night, then on the owner;—but if the ‘yogaksēman’ (which is its reading for ‘yogaksēmē,’ i.e.) the agreement between the keeper and the owner, is ‘otherwise,’ then during the night also, the keeper is responsible.

It is quoted in *Aparārka* (p. 772), which explains ‘vaktavyatā’ as fault or blame;—and in *Srutiśatvā* (p. 530), which quotes Kullūka, who explains the second half as meaning that ‘if during the night also the cattle are in charge of the keeper, then if there is any thing wrong, the blame lies on the keeper’;—and in *Vivādachintāmani*, (p. 81).

VERSE CCXXXI

This verse is quoted in *Vivādaratnākara* (p. 170), which adds the following notes:—‘Kśīrabhṛtaḥ,’ whose wages consist of milk only;—‘duhyad dashato varām,’ he should milk that cow (for himself) which is the best among ten cows;—‘sā,’ the said milk of the one cow;—‘pālē,’ for the cowherd;—‘abhṛte,’ who is not paid any thing else in the shape of feeding, clothing, and so forth.

This is quoted in *Aparārka*, (p. 772) which adds the following explanation:—That keeper of the cattle who has his wages paid in milk, shall, with the owner’s permission, milk the best cow among ten milk cows, taking that for himself,—this being the ‘wage’ of the cattle-keeper who does not receive wages in any other form;—in *Vivādachintāmani* (p. 80), which explains ‘Kśīrabhṛtaḥ’ as ‘one whose wages are paid in the form of milk only’;—he shall milk the best of ten cows;—‘abhṛte,’ the keeper who gets no feeding and clothing,—and notes that this refers to the keeper of
milch-cattle only:—in *Kṛtyakalpataru,* (104 b), which explains *Kṣīrabhrtaḥ* as 'one whose wages consist of milk only; he shall milk for himself that cow which may be the best among ten cows—but only once;—*abhrte* one who receives no food or clothing;—and in *Viramitrodaya* (Vyavahāra, 136 b), which says that the milk of the best among ten cows is to be taken by the cowherd only when he receives nothing else as wages.

**VERSE CCXXXII**

*Arohakas* ' (Medhātithi);—'snakes and so forth' (Rāghavānanda).

This verse is quoted in *Aparārka* (p. 773), which adds that the keeper is to make good the loss by paying the price of the animal lost;—and that 'nāsha' of the animal here meant is its being not found, lost;—in *Mitāksarā* (2. 164), as describing the loss of cattle through carelessness;—in *Vivādaratnakarā* (p. 173), which adds the following notes:—'Naśṭam,' stolen;—'vināśṭam,' destroyed—by whom?—'by worms';—the 'dog' stands for other animals also;—'visamē,' place difficult of access; such as the hill-top and so forth;—'purusakārēṇa,' care and means of rescue adopted by the keeper;—in *Vivādachintāmani* (p. 81), which has the following notes:—'Naśṭam' stolen by thieves and others,—i. e., what became lost for want proper care on the part of the keeper,—this negligence being the reason why the man should be made to make good the loss;—in *Kṛtyakalpataru* (105a), which says that 'śvā' in 'śvahatam stands for carnivorous animals in general;—and in *Viramitrodaya* (Vyavahāra, 1362), which explains 'visamē' as 'in an inaccessible place,' and 'hīṁ purusakārēṇa' as 'what has been destroyed for want of that care which was possible for man to give.'
VERSE CCXXXIII

This verse is quoted in *Aparārka*, (p. 772), which explains ‘Kilviṣi’ (its reading being ‘na pālastatra kilviṣi’, for ‘na pālo dādumavhati’) as ‘blame-worthy’;— in *Mitākṣarā* (2.164) to the effect that the keeper should not be made to pay to the owner the value of such cattle as are carried away by thieves ‘by force,’ i. e., openly, by beat of drums and so forth;—provided that he reports it to the owner at the same time and places (this latter being added in *Bālambhāṭṭī* as explaining the latter half of the verse);—in *Vivādačintāmani*, (p. 81) which explains ‘dēshē’ as ‘place where a search could be made;’—and in *Kṛtyakalpataru*, (105a);—and in *Viramitrodaya* (*Vyavahāra*, 137a), which explains ‘vighusya’ as ‘with a flourish of the trumpet’ and so forth,—‘dēshē’ as at ‘the place where the master lives’;—and *kāle* as ‘immediately after the robbery’.

VERSE CCXXXIV

This verse is quoted in *Mitākṣarā* (2. 164), to the effect that if the cattle placed in charge of a keeper should die by chance, then he should make over its ear and other things to the owner;—where *Bālambhāṭṭī* adds the following notes:—‘Charma’, skin;—‘bālāṇ’, hairs, as indicating the death of the animal;—‘basti’, a part of the urinary organ;—‘snāyu’ is fat;—‘pūyāṇi’ is another reading;—‘rochanā’, the yellow pigment in the cow’s eyes;—all these should be shown to the owner of the cattle;—when these die; and other parts of its body also should be brought up; such as the horns, hoofs and so forth, which would indicate the particular animal that may have died. If we read ‘Aṅkāṃshcha’, it would mean the marks made on the body of the animal should be shown; in the reading ‘aṅkām’ or ‘aṅgāṇi’, the meaning would be that while showing the marks, he should hand over the ears &c.
It is quoted in *Vivādaratnākara* (p. 175), which notes that all that is meant by mentioning the 'ears' &c. is that the distinguishing features of the dead animal should be shown. It explains 'mṛtēṣu' as 'in the case of those dying at a distance', and 'aṅgānī' as such comparatively lasting parts of the body as the horns and so forth. It notes that 'aṅgādi' is another reading for 'aṅgānī', in which case 'ādi' stands for such other signs of this animal as may be well known.

It is quoted in *Parāsharamādha* (Vyavahāra, p. 265), as laying down that in the case of animals dying by chance, its ear &c. should be shown to the owner;—in *Vyavahāramayukha* (p. 96), as laying down sure evidence of the death of cattle; it explains 'aṅka' as the horn and so forth, 'as explained by Madana';—and in *Viramitrodaya* (Vyavahāra, 137 a), which notes the readings 'aṅgādi', 'aṅgānī' and 'aṅkādi';—it explains 'aṅka' as 'such marks of recognition as the horn, the ears and so forth',—and adds that 'ādi' is meant to include witnesses.

**VERSE CCXXXV**

This verse is quoted in *Aparārka* (p. 773);—in *Vivādaratnākara* (p. 175), which notes that 'goats and sheep' stand for all such animals as are liable to be attacked by wolves'; and explains 'Samruddhi' as attacked;—in *Parāsharamādha* (Vyavahāra, p. 265), which adds the following notes:—'Anāyati', not coming to ward off the attack,—'yūm', animal belonging to the category of 'goats and sheep';—this pertains to cases where the attack takes place in easily accessible places; in the case of its coming in a place which is inaccessible, no blame attaches to the keeper;—in *Kriyakalpataru* (105 b);—and in *Viramitrodaya* (Vyavahāra, 137 a), which explains 'anāyati' as 'if he does not come to avert the danger.'
VERSE CCXXXVI

This verse is quoted in Vivādaratnākara (p. 175), which explains ‘mithāḥ’ as ‘herded together’;—‘tatra’ i.e., on the death of the cow;—in Parāśararāmaśāstra (Vyavahāra, p. 265), which explains ‘avaruddhānām’ as ‘herded together by the keeper’;—and in Aparārka (p. 773).

VERSE CCXXXVII

This verse is quoted in Aparārka (p. 774), which adds the following notes:—‘Shamyā’ is the piece of wood which serves as the bolt keeping the bullock fixed to the yoke,—and the distance covered by the throwing of this piece of wood is what is called ‘Shamyāpāṭā.’

It is quoted in Vivādaratnākara (p. 231), which, reading ‘Samyāpāṭāḥ’ (in place of ‘Shamyāpāṭāḥ’) notes that the ‘Samī’ is a wooden bolt, and three times the distance covered by the throwing of it should be the extent of the pasture-land round the village, and three times this should be the pasture-land surrounding a city.

It is quoted in Vyavahāramāuyūkha (p. 96), which explains ‘pāṭāḥ’ as ‘land reserved for the grazing of cattle’;—and in Vyavahāra-Bālambhatti (p. 817).

VERSE CCXVIII

This verse is quoted in Mitākṣurā (2. 162), to the effect that this impurity pertains only to cases where the crops are not fenced.

VERSE CCXXXIX

This verse is quoted in Mitākṣurā (2. 162) as laying down the necessity of fencing fields and gardens; and Bālambhatti adds the following notes:—‘Tatra’, round the field,—the fence should be so high that even a tall animal
like the camel should not be able to see the crops from the other side;—‘mukhānugam’, enabling the mouth of the dog or the hog to reach the crops,—‘mukhonantam’ is another reading;—the meaning is as follows:—One should build a fence, like a wall, round the field, which should be so high that the camel may not be able to see the crops; and if there are any holes there, large enough to enable the dog or the hog to thrust its mouth into it, then all these should be securely closed up: If we read ‘vā vārayēt’, then the second half is to be taken as laying down another method of having the fence.

VERSE CCXL

‘Vārayēt’—Rāmachandra reads ‘chārayēt’ and takes the whole verse as a single sentence—‘If the cattle-keeper takes the cattle to graze in a field that is fenced, he shall be fined along with his master.’

This verse is quoted in Vivādaratanākara (p. 232), which reads ‘chārayēt’ for ‘vārayēt’; it explains the meaning of the verse to be—‘The field on the road-side or on village precincts being duly fenced, if its crops are eaten (this clause is to be added), then the keeper of the cattle is to be fined one hundred (panās), and the stray cattle is to be caught and tied up.’

It is quoted in Parāsharamādhava (Vyavahāra, p. 266), which adds the following notes:—When a field on the road-side has been duly fenced, if cattle break through the fence and destroy the crops, the keeper of the cattle is to be fined a hundred panās; similarly when a field on the precincts of a village has been duly fenced, if cattle break into it and eat the crops, the keeper is to be fined a hundred panās. This indicates that there is to be no punishment if the field is unfenced.

It is quoted in Aparārka (p. 771), which explains the meaning to be that when the field on the road-side and other such places has been duly fenced, if it is damaged by
cattle which is attended by their keeper, then the keeper is to be fined one hundred; but if the cattle is unattended it shall be driven off;—and in *Viramitrodaya* (Vyavahāra, 137 b), which explains ‘pathi kṣetra’ as ‘in a field close by the path,’ —and ‘grāmāntiya’ as ‘lying on the outskirts of the village.’

VERSE CCXLII

This verse is quoted in *Aparārka* (p. 769), which adds the following—‘The meaning of the verse is as follows:—With the exception of those fields which have been specifically mentioned by Manu to be such that for damaging their crops cattle are not to be punished;—if the crops of any other fields happen to be damaged, then the keeper is to be fined one kāraṇa and a quarter’;—this should be understood as referring to repeated and serious damage:—‘and in all cases of damage to crops by cattle, the estimated produce of the field damaged should be given to the owner.’

It is quoted in *Vivādaratnākara* (p. 234), which adds the following notes:—‘Anyēsu,’ in the case of fields other than those lying on the outskirts of the village and so forth;—the ‘cattle’ (to be fined) should here be taken as standing for the keeper of the cattle;—it being impossible for the cattle to pay a fine; the fine should be understood to be a paṇa and a quarter for each head of cattle;—and in *Vivāda-chintāmani* (Calcutta, p. 65), which explains ‘anyēsu,’ as ‘lying at a distance.’

VERSE CCXLII

This verse is quoted in *Vivādaratnākara* (p. 239), which explains ‘deva-pashu’ as ‘cattle dedicated to the gods’;—in *Aparārka* (p. 771);—in *Parāsharamādhava* (Vyavahāra, p. 268), which explains ‘vrśa’ as (a) ‘mahokṣa,’ i.e., ‘large bull,’ or (b) ‘bulls dedicated by the
rite called *vṛṣotṣarga*; — and in *Smṛttitattva* (p. 530), which adds that the cattle mentioned here, if they do any damage, are simply to be driven away; — and in *Vyavahāra-Bālambhāṭṭī* (p. 811); — and in *Vivādachintāmāṇi* (Calcutta p. 68), which explains ‘*vṛṣān*’ as ‘breeding bulls.’

**VERSE CCXLIV**

This verse is quoted in *Vivādaratnākara* (p. 176); — and in *Viramitrodaya* (Vyavahāra, 139a).

**VERSE CCXLV**

This verse is quoted in *Vivādaratnākara* (p. 201), which adds the following notes: — ‘*Naẏēt*, ‘should find out’; — ‘*sētu*’ here stands for any mark of boundary,—where these are ‘*saprakāsha*,’ i. e., quite perceptible by reason of water having dried up; — the word ‘*Jyāśṭha*’ also should be taken as standing for any time which makes it possible for the boundary-marks to be perceived.

It is quoted in *Aparārka* (p. 758), which adds the following notes: — The term ‘*grāma*’ should be taken including cities, fields and houses in regard to which boundary-disputes arise, so that boundary-disputes fall into these four classes; — when the text mentions the month of ‘*Jyēśṭha*’, it does not mean that it must be done during that month; all that it means to imply is *convenience*, that month being the most convenient for the purpose of determining boundaries; — ‘*sētu*’ stands for bunds and other boundary-marks; — in *Vivādachintāmāṇi* (p. 92); — and in *Viramitrodaya* (Vyavahāra, 142 a), which says that the month of ‘*Jyēśṭha*’ is mentioned only by way of illustration; all that is meant is that it shall be done at a time when the boundary-marks may be perceptible,— and that ‘*grāma*’ stands for *city* also.
VERSE CCXLVI

This verse is quoted in Mitaśarā (2. 151) as describing visible boundaries;—in Vivādaratnākara (p. 202);—in Parāsharamādhava (Vyavahāra, p. 270);—in Vivādachintāmani (p. 73);—and in Vivamitrodaya (Vyavahāra, 139 b).

VERSE CCXLVII

This verse is quoted in Vivādaratnākara (p. 202), which adds the following notes:—‘Gulmāḥ’, branchless shrubs;—‘valiyāḥ’; the gułūchī and other creepers,—‘sthalāṇī’, artificial earth-mounds,—‘kubjaka gulma’, bushes of kubjaka (Rose).

It is quoted in Mitaśarā (2. 151), whereon Bālam-bhattachāḍī has the following notes:—‘Gulma’ is shrub. without branches, or merely grass-clump,—‘sthalā’ is artificially elevated ground,—‘dandakagulma’ (which is one reading for ‘kubjagulma’) is not the right reading, the correct one being ‘kupayakagulma’, which means ‘such shrubs as are related to (used in the cleaning and polishing of) copper and other metals (except gold and silver)’;—‘tathā’, i. e., ‘on this being done’;—and in Vivādachintāmani (p. 93).

VERSE CCXLVIII

This verse is quoted in Vivādaratnākara (p. 202), which adds the following notes:—‘Taḍāga’, large water-reservoirs, —‘vāpi’, smaller tanks,—‘udapāna’ wells,—‘prasravana’, water-streams other than rivers.

It is quoted in Mitaśarā (2. 151), where Bālam-bhattachāḍī adds the following notes:—‘Udapāna’, well,—‘vāpi’, long ponds with stone-walls,—‘prasravana’, springs;— and in Vivādachintāmani (p. 93).
VERSE CCXLIX

This verse is quoted in Mitāksāra (2.151), where Bālambhaṭṭī adds the following notes:—‘Upachchhannāni,’ almost hidden,—‘nityam’, at all times,—‘viparyayam’, mistake,—this indicates the reasons for establishing other boundary marks.

It is quoted in Vivādaratnākara (p. 203), which explains ‘Upachchhannāni’ as hidden,—and ‘anyāni’ as standing for ‘stones’ and other things mentioned in the following verses;—and in Vivādachintāmani (p. 93).

VERSE CCLI

This verse is quoted in Vivādaratnākara (p. 203), which adds the following notes:—‘Kāpālikā’ is karparā, tiles,—‘vinjāra’, extinguished cinders, known as ‘koila,’ coal,—‘sharkarā’ is small pieces of broken earthenware.

It is quoted in Mitāksāra (2.151);—and in Vivādachintāmani (p. 93).

VERSE CCL

"According to Kullūka, who relies on a passage of Brhaspati, these objects are to be placed in jars.”

(Buhler.)

This verse is quoted in Mitāksāra (2-151), whereon Bālambhaṭṭī has the following notes:—‘Yāni’ other things similar to those just mentioned,—‘sīmāyām’, on the boundary that has got to be marked,—‘sandhi’, meeting point of the boundaries.

It is quoted in Vivādaratnākara (p. 203), which adds the following notes:—‘Evamprakārānī,’ such as pebbles and so forth;—and in ‘Vivādachintāmani’ (p. 93).
EXPLANATORY—ADHYAYA VIII

VERSE CCLII

This verse is quoted in Mitākṣarā (2. 151), which adds the following explanation:—'By means of these marks, visible and invisible, as indicated by his ministers and others, the king should determine the boundary for those quarrelling over it.'

It is quoted in Vivādaratnākara (p. 204), which adds the following notes:—'Satatam upabhuktyā', by long unbroken possession—'he should determine', 'nayēt';—'udakasyāgamah' is flowing current of water;—in Vivādachintāmani (p. 93); in Kṛtyakalpataru (110 b); and in Vīramitrodaya (Vyavahāra, 139b).

VERSE CCLIII

This verse is quoted in Mitākṣarā (2. 152), which notes that the primary course is to settle the boundary on the evidence of witnesses, and it is only the secondary course to settle it according to the advice of sāmantas.

It is quoted in Vivādaratnākara (p. 205), which explains 'sāksipratyayāh' as 'decision dependent upon witnesses';—in Vyavahāra-Bālambhāṭṭī (p. 790); and in Kṛtyakalpataru (110 b).

VERSE CCLIV

This verse is quoted in Vivādaratnākara (p. 205), which adds the following notes:—'Gramēyaka' are 'village-residents,'—their 'kula' means 'crowd';—vivādināh, 'of the disputants,' is to be construed with 'samaksam', 'in the presence of.'

It is quoted in Mitākṣarā (2. 151) to the effect that the witnesses and Sāmantas should be put on oath and then questioned regarding the boundary, in the presence of corporations, guilds and so forth. Bālambhaṭṭī has the following notes:—'Gramēyakāh' are the residents of the villages,—their 'kula' are 'crowds; or 'kula' may be taken as standing for guilds and corporations &c.,—'Simāni,' 'in regard to the boundary.'
It is quoted in *Aparārka* (p. 759);—in *Kṛtyakalpataru* (p. 111 a), which explains ‘gramēyaka’ as ‘inhabitant of the village’;—and in *Viramitrodaya* (Vyavahāra, 141a).

VERSE CCLV

This verse is quoted in *Aparārka* (p. 759);—in *Mitāksarā* (p. 152), to the effect that when the witnesses thus questioned unanimously declare the boundary point, the king shall, for fear of the settlement being forgotten, record this settlement in writing, setting forth therein all the boundary marks shown by them as also the names of the witnesses.

It is quoted in *Vivādaratnākara* (p. 205);—in *Kṛtyakalpataru* (111 a);—and in *Viramitrodaya* (Vyavahāra, 141 a).

VERSE CCLVI

This verse is quoted in *Mitāksarā* (p. 152), to the effect that the witnesses, the Sāmantas and others should indicate the boundary after being put on oath.

It adds that the plural number in ‘nayēyuh’ indicates that the boundary cannot be determined on the basis of only two witnesses; the admission of one being permitted by Nārada.

*Bālambhātī* adds the following notes:—‘Swaiḥ svaiḥ’ means ‘by the deeds of the caste to which each of them belongs’;—‘urvīm’, a piece of earth,—‘tām’ (which is its reading for ‘tam’) boundary,—‘Samañjasam’ is an adverb modifying the verb ‘nayēyuh’.

It is quoted in *Aparārka* (p. 762);—in *Kṛtyakalpataru* (p. 111 b);—and in *Viramitrodaya* (Vyavahāra, 141 a).
EXPLANATORY—ADHYAYA VIII

VERSE CCLVII

This verse is quoted in Mitakṣara (2. 153), as laying down the penalty for witnesses lying in connection with boundaries;—in Vivādaratnakara (p. 211), which explains ‘Satyasāksinaḥ’ as ‘those persons who depose truthfully to the boundary;’—and ‘dvishutam’ as ‘two hundred pānas’;—in Vyavahāramayukha (p. 97);—in Vivādachintamani (p. 95);—in Krtyakalpataru (112 a);—and in Viramitrodaya (Vyavahāra, 141 a).

VERSE CCLVIII

"Men from the four surrounding villages are meant, as Kullūka suggests. The correctness of this opinion is proved by the fact that the land grants usually mention the four boundaries of the villages given away.”—Buhler.

This verse is quoted in Mitakṣara (2. 152), which remarks that neighbours are to be called in only in the absence of regular witnesses. Bālambhaṭṭa adds the note that the number ‘four’ stands for any number from four upwards, and that the epithet ‘prayatāḥ’ precludes the calling of wicked men.

It is quoted in Aparārka (p. 760);—and in Vivādaratnakara (p. 206), which adds the following notes:—‘Grāmāḥ,’ villagers,—‘simāntavāsinaḥ,’ persons living near (the disputed boundary),—‘vinirnayam kuryāḥ,’ should determine the boundary on the basis of the tradition current among them. It explains ‘sāmanta’ as ‘persons living near the disputed boundary."

Aparārka (p. 759) has explained the term ‘sāmanta’ as ‘people seen near the spot,’ ‘samantataḥ yē upalakṣyante.’ Hence Medhātithi’s reading ‘sāmantavāsinaḥ’ is to be explained as ‘grāmasya samantāt vāsinaḥ,’ ‘people living near about the village.’

It is quoted in Krtyakalpataru (111 a).
VERSE CCLIX

This verse is quoted in Vivādaratnākara (p. 209), which explains ‘maulāh’ as ‘persons who have lived in the village ever since it came into existence,’—and ‘anuyuṣyūtā’ as ‘should question’;—in Parāsharamādhava (Vyavahāra, p. 272);—in Vyavahāra-Bālambhaṭṭī (p. 790);—in Kṛtyakalpataru (111b);—and in Viramitrodaya (Vyavahāra, 140 b), which says that the foresters and others are to be asked only when there are no such persons available as are cultivators of lands lying near the disputed boundary.

VERSE CCLX

‘Vanāchārināḥ’—‘Those who roam about forests in search of flowers, fruits and fuel’ (Medhātithi);—‘shabarasaḥ and other foresters’ (Nārūyaṇa).

Medhātithi does not read ‘shatashah’ as Hopkins says.

This verse is quoted in Mitāksarā (2. 152), on which Bālambhaṭṭī has the following notes:—‘Vyādhān,’ fowlers, —‘shākhunikān,’ those who live by killing birds,—‘kaivartān,’ those who live by digging tanks etc.,—‘mūlakhatākān,’ those living by digging up the roots of trees etc.,—‘vyālagrahān,’ serpent-catchers,—‘uṣchhavṛttināḥ,’ those who live by gleaning corn,—‘vanagocharān,’ those who roam about in forests in search of flowers, fruits and such things.

It is quoted in Vivādaratnākara (p. 209);—in Parāsharamādhava (Vyavahāra, p. 272), which adds that ‘anyān’ includes persons whose business it is to dig up and raise boundary marks;—in Kṛtyakalpataru (111 b);—and in Viramitrodaya (Vyavahāra, 140 b).
VERSE CCLXI

This verse is quoted in Vivādaratnākara (p. 210); —and in Kṛtyakalpataru (111 b).

VERSE CCLXII

This verse is quoted in Vivādaratnākara (p. 218) —and in Vivādachintāmani (Calcutta, p. 62).

VERSE CCLXIII

This verse is quoted in Vivādaratnākara (p. 211), which adds the following notes: — ‘Sētu,’ boundary, — prthak prthak, ‘ each severally, each one individually being the ‘witness; ’ — in Vivādachintāmani (p. 95); — and in Kṛtyakalpataru (112a).

VERSE CCLXIV

This verse is quoted in Mitākṣarā (2.155), according to which ajñānāt is meant to cover those cases where a man takes possession of another’s garden &c. under the impression that they really belong to himself; in which case the fine is to be only two hundred. Bālambhaṭṭī has the following notes: — ‘ Bhīṣayā,’ threatening with dangers from some other source; this includes greed also.

It is quoted in Āvarārka (p. 766); — in Vivādaratnākara (p. 222), which explains ‘ bhīṣayā,’ as ‘ by arousing fear in him,’ — ajñānāt as ‘ through mistake ’; — in Vyavahāramayūkha (p. 98); — in Vivādachintāmani (Calcutta, p. 64), which explains that ‘ if one robs the house after having threatened the owner, the fine is only 500 paṇas; ’ — and in Viramitrodaya (Vyavahāra, 143 b).
VERSE CCLXV

This verse is quoted in *Mitākṣarā* (2.153), to the effect that between the two villages (disputing over their boundary), the king shall allot the disputed plot to that one to which it would be more useful than to the other.

It is quoted in *Aparārka* (p. 764), which adds the following notes: —‘Avisahyā,’ without any means of determination, in the shape persons or proofs,—‘pravishet’ (which is its reading for ‘pradishet’), is equivalent to ‘pravēshayet,’ put into possession,—‘upakārāt,’ on the ground of utility.

It is quoted in *Vivādaratnākara* (p. 216), which adds the following notes: —‘Avisahyā,’ unascertainable in the absence of witnesses,—‘ekṣāṃ pradishet upakārāt,’ he should give it to one party, on the ground of ‘utility’ i.e., to that party which is likely to derive greater benefit from the land in dispute; when this benefit is found to be equally possible for both parties, then he should divide the land between both.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 275), which explains ‘avisahyā’ as ‘there being neither witnesses nor any other indications helping to determine it’; —in *Nṛsimhaprasāda* (Vyavahāra, 31a); —and in *Viramitrodaya* (Vyavahāra, 142,) which explains ‘avisahyāyam’ as ‘that for which no determinent is available in the shape either of witnesses or marks.’

VERSE CCLXVII

This verse is quoted in *Aparārka* (p. 808), which adds that ‘vadha’ here means ‘cutting off’ the tongue; — in *Parāsharamādhava* (Vyavahāra, p. 295); — in *Mitākṣarā*, (2.207), where Bālambhātā adds the following notes: —‘Adhyārtha,’ 150,—whether it should be 150 or 200 in any particular case is to depend upon the lightness or gravity of the offence,—‘vadha,’ beating and so forth.
It is quoted in *Vivādaratnākara* (p. 250), which adds the following notes:—*Ākrushya* stands for the *middle* kind of defamation—says *Pārijāta*;—*adhyardham shatam*, 150,—*dvē vā*, this alternative is prescribed in view of the comparative gravity of the defamation;—*vadha*, beating, cutting off of the tongue and so forth.

It is quoted in *Vyavahāramayūkha* (p. 99);—and in *Nṛsimhaprasāda* (Vyavahāra, 44 b);—in *Vivādachintāmani* (Calcutta, p. 70), which explains *adhyardham* as ‘one and a half’, and *vadha* as ‘beating’, and says that the punishment, in the case of the Vaishya and the Shūdra also, is for defamation;—and in *Viramitrodaya* (Vyavahāra, 149 a).

**VERSE CCLXVIII**

This verse is quoted in *Mītākṣarā* (2. 207), to the effect that the Brāhmaṇa is to be fined 50 for insulting a Kṣatriya, 25 for insulting a Vaishya and 12½ for insulting a Shūdra;—in *Aparārka* (p. 808), to the same effect, adding that so many *panas* are meant;—and in *Vivādaratnākara* (p. 151), which adds that *abhishamsana* means ‘defaming’, ‘insulting.’

**VERSE CCLXIX**

This verse is quoted in *Vivādaratnākara* (p. 149), which adds the following notes:—No special stress is meant to be laid here on the mention of the ‘twice-born’ (what is stated being equally applicable to all castes);—*vyatikramṇi* means defamation, other than the divulging of a secret, which latter is what is spoken of by the phrase ‘vādē avachanīyē.’

It is quoted in *Viramitrodaya* (Vyavahāra, 49 a).
VERSE CCLXX

This verse is quoted in Aparārka (p. 809);—and in Vivādaratnākara (p. 153), which adds the following notes:—
‘Ekajāti’, ‘once-born’, is the Shūdra, since he has no upanayana (which is the second birth),—‘dāruraṇyā’, heart-rending, insinuating a heinous crime and so forth,—‘jaghan-yaprabhavaḥ’, the Shruti having described the Shūdra as born from the feet. This implies that in the case of the mixed castes insulting the twice-born also, the same penalty is meant, since these also are ‘low-born.’

Bālambhaṭṭī (on 1. 107) remarks that, inasmuch as in verse 177 the cutting of the tongue is excluded in the case of the Shūdra insulting the Vaishya, what is said in the present verse must be restricted to the Shūdra insulting either a Brāhmaṇa or a Kṣattriya.

VERSE CCLXXI

This verse is quoted in Vivādaratnākara (p. 153), which adds the following notes:—‘Abhidrohena’, in an extremely insulting manner,—‘ayomayāḥ’, made of iron,—‘shaṅkuḥ’, nail.

It is quoted in Aparārka (p. 809), which says that this is meant for very frequently repeated offence.

VERSE CCLXXXII

Cf. 11 115.

This verse is quoted in Aparārka (p. 809), which adds that ‘asya’ stands for the Shūdra;—and in Vivādaratnākara (p. 254).

VERSE CCLXXXIII

Cf. 2. 19-11.

‘Karma śārīram’—‘With reference to occupation and to the body’ (Medhātithi);—‘bodily sacraments’ (Kullūka and others).
This verse is quoted in Vivādaratnākara (p. 254), which adds the following notes:—‘Karma,’ austerities and the like;—‘śārīram,’ limbs of the body,—‘vitathēna,’ falsely,—the meaning being that if one, through arrogance, spreads false reports regarding the learning, country, caste, austerities, and limbs of another, he shall be fined 200. The Instrumental ending in ‘Vitathēna’ is in accordance with Pāṇini’s Sūtra ‘Prakṛtyādibhyā upasāṅkhyānam’;—‘ Shruta,’ ‘learning’ and the rest are mentioned by way of illustration of the false reports; e. g.—‘This man has not learnt the Veda,’ ‘he is not an inhabitant of Āryāvarta,’ ‘he is not a Brāhmaṇa,’ ‘he has performed no austerity at all,’ ‘his skin is not free from disease’ and so forth.—‘Darpa’ stands for the high opinion that one has in regard to his own qualifications and consequently the low opinion that he has with regard to other persons.

VERSE CCLXXIV

This verse is quoted in Mūtākṣara (2. 204), which notes that this rule refers to a case where the defamer is a very wicked person; and Bālambhāṭṭi has the following notes:—‘Tathyēna,’ even in truth,—‘kārṣāpanāvaram,’ at least one kārṣāpana, never less than that; this refers to cases where a wicked and ill-behaved person insults a caste-fellow.

It is quoted in Aparārka (p. 806), which adds that this refers to a case where the insulter is a man with very superior qualifications, or where the motive of insulting is very insignificant.

It is quoted in Vivādaratnākara (p. 247), which explains ‘kārṣāpanāvaram’ as ‘that than which one kārṣāpana is lower,’ i. e., ‘two kārṣāpanas’;—in Parāśharamādhava (Vyavahāra, p. 295), which adds that this refers to an extremely wicked person;—in Nṛśimhaprasāda (Vyavahāra, 44 b);—and in Viramitrodaya (Vyavahāra, 150 a).
VERSE CCLXXV

'Aksārayan'—'Defames, by causing dissension' (Medhātithi),—'accuses of a heinous crime' (Govindarāja, Kullūka and Rāghavānanda),—'accuses of incest' (Nārāyaṇa),—'makes them angry' (Nandana).

This verse is quoted in Mitākṣarā (2. 204), which (reading 'Shvashuram' for 'tanayam') adds that this refers to cases where the wife is innocent of what is said against her, and where the mother and the rest are even guilty of what is alleged. Bālambhāṭṭi adds the following notes:—'Aksārayan,' defaming,—'adadat,' not leaving in favour of;—what Mitākṣarā says in regard to this rule answers the objection taken against it by Kullūka, that some explanation should be found for the same penalty being prescribed for insulting all the persons mentioned here;—Medhātithi, on the other hand, adopting the reading 'tanayam,' has explained 'āksārayan' as causing dissension among the persons mentioned.

It is quoted in Viramitrodaya (Vyavahāra, 149 b), which explains 'bhrātaram' as 'elder brother,' and adds that this refers to cases where the elders have done some mischief, and the wife has done nothing wrong;—in Parāshurāmādhava (Vyavahāra, p. 295), which adds the same note as Mitākṣarā;—and in Vyavahāramayūkha (p. 99), which adds that the 'brother meant here is the elder one, since he is mentioned along with the father and the rest,' and adds that Mitākṣarā and other works have declared that this refers to the wife only when she is innocent, and to the mother and others even when they are guilty.

It is quoted in Vivādaratnākara (p. 250), which reads 'tanayam,' and explains 'āksārayan' as 'subjecting' to insult;—and, in Nṛsimhaprasādā (Vyavahāra, 44 b).
VERSE CCLXXVI

This verse is quoted in *Vivādaratnākara* (p. 255), which adds the following explanations:—In a case where a Brāhmaṇa and a Kṣatariya have insulted one another, the ‘first amercement’ on the latter.—According to Bālambhāṭṭi (2. 207) the rule refers to cases where the defamation is in regard to a heinous offence;—It is quoted in *Vivādachintāmāni* (Calcutta, p. 71), which says that this refers to cases of mutual defamation between the Brāhmaṇa and the Kṣatariya, and adds that the same law holds good as between the Vaishya and the Shūdra also;—and in *Viramitrodaya* (Vyavahāra, 150 a).

VERSE CCLXXVII

This verse is quoted in *Vivādaratnākara* (p. 256), which adds the following:—The rule laid down in the preceding verse is applicable to the Vaishya and the Shūdra also;—‘Svajātimprati’—as between persons of the same caste (the punishment is to be inflicted) ‘tattvataḥ,’ in accordance with the superiortiy or inferiority of position and qualifications;—‘cchēdavārjam,’ this precludes the cutting of the tongue.

It is quoted in *Mītākṣarā* (2. 207), to the effect that when the Vaishya abuses the Shūdra, he is to be fined 50 paṇas. Bālambhāṭṭi has the following notes:—‘Viṣhūḍrayoh,’ in the case of the Vaishya and the Shūdra—‘Svajātim prati’—insulting each other;—‘ēvamēva,’ the case is to be treated as in the case of the Brāhmaṇa and the Kṣatrīya,—i. e., when the Vaishya insults the Shūdra, he should pay the ‘first amercement,’ and when the Shūdra insults the Vaishya, he should pay the ‘middle amercement,’—this should be the penalty inflicted, and there is to be no cutting of the tongue;—‘tattvataḥ,’ this is the legal punishment.—This verse, as also the preceding one, refers to a case where the defamation is in regard to a heinous offence,
It is quoted in *Viramitrodaya* (Vyavahāra, 150 a).

**VERSE CCLXXIX**

This verse is quoted in *Vivādaratnākara* (p. 258), which explains ‘himsyāt,’ as ‘strikes,’—‘shṛēyāmsam’ (which is its reading for ‘chēchhrēstham’) as ‘one of the three higher castes,’—and ‘antyajah’ as the ‘Shūdra’;—and in *Viramitrodaya* (Vyavahāra, 146 b).

It is quoted in *Vyavahāramayūkha* (p. 100);—in *Parāsharamādhava* (Vyavahāra, p. 288);—in *Aparārka* (p. 813), to the effect that the limb should be cut off, if a Shūdra causes pain to a Brāhmaṇa, or a Kṣatriya or a Vaishya;—and in *Mitāksarā* (2. 215), to the effect that if a Shūdra causes pain to the Brāhmaṇa, or to the Kṣatriya, or to the Vaishya, his limb should be cut off; and adds that inasmuch as this lays down the cutting of the limb of a Shūdra who strikes any twice-born person, it follows, from the parity of reasoning, that this same punishment is to be inflicted upon the Vaishya striking the Kṣatriya. *Bālambhāṭṭī* has the following notes:—‘Shṛēyāmsam,’ higher caste, twice-born caste,—‘antyaja,’ he who is born of the lower-most (‘antya’) limb, or one born of the lowest caste,—i.e., the Shūdra. This same rule is applicable also to the Vaishya striking the Kṣatriya, as the former is ‘antyaja’ ‘low-born,’ in comparison with the latter, who therefore is ‘shṛēyān,’ ‘superior.’

It is quoted in *Nṛsimhaprasāda* (Vyavahāra, p. 44 b);—and in *Vivādachintāmāni* (Calcutta, p. 75), which explains ‘shṛēyāmsam’ (which is its reading for ‘shṛēstham’) as ‘the three higher castes,’ and ‘antyaja’ as ‘Shūdra.’

**VERSE CCLXXX**

This verse is quoted in *Vivādaratnākara* (p. 268);— in *Parāsharamādhava* (Vyavahāra, p. 288), which adds
that, though in the case of other castes raising a weapon to strike one of a higher caste, the penalty is to be the ‘first amerceement,’ yet for the Shūdra it has to be the cutting of the hand and other limbs.

This is quoted in Aparārka (p. 814);—in Mitāksarā (2. 215), to the effect that in the case of the Shūdra for merely raising a weapon, the hand is to be cut off;—in Vivādachintāmani (Calcutta, p. 75);—and in Viramitrodaya (Vyavahāra, 146 b).

VERSE CCLXXXI

This verse is quoted in Aparārka, (p. 814);—and in Vivādaratnākara (p. 268), which adds the following notes:—
'Sahāsanamabhīprēpsuḥ' sitting on the same seat,—'abhi-prēpsu' (lit. desirous of getting at) standing here for actually getting at itself,—the man sitting upon the same seat with his superior should be 'branded on his hip and banished';—'utkṛṣṭa,' the Brāhmaṇa, 'apakṛṣṭaja,' the Shūdra,—'kṛtān-kah,' branded with red hot iron,—'sphīcha,' a part of the loin;—and in Vivādachintāmani (Calcutta, p. 75), which says that the 'branding' is to be done with iron, and that 'sphīcha' is a part of the waist.

VERSE CCLXXXII

This verse is quoted in Vivādaratnākara (p. 268), which adds the following notes:—'Āvanīśṭhivato darpāt,' through arrogance spitting on the superior,—'avamūtraayatah,' sprinkling urine,—'avashardhayatah,' passing wind through the anus with a loud sound;—in Aparārka (p. 814), which takes it as prescribing the penalty for the Shūdra doing these things upon twice-born persons;—in Parāśharamadāhara (Vyavahāra, p. 288);—in Mitāksarā, (2. 115) where Bālambhāṭṭā remarks that the acts here mentioned are indications of disregard and contempt;—and in Vivādachintāmani (Calcutta, pp. 75 and 73).
VERSE CCLXXXIII

It is difficult to see why Hopkins calls the reading ‘dāḍhikāyām,’ ‘obscure.’

This verse is quoted in Aparārka (p. 814), which adds the following notes:—‘Dāḍhikāyām’—on the beard,—‘Vṛṣaṇāṣu scrotum and the rest; if the scrotum alone were meant, then the plural ending could not be justified;—in Vivādaratnākara (p. 268), which remarks that the dual ending has been used in ‘hastau’ with a view to indicate that both hands are to be cut off even though the beard be held by one only; and it explains ‘dāḍhikā’ as beard’—and in Vivādachintāmani (Calcutta, p. 76), which explains these two verses to mean that ‘if a Shūdra insults a man of any of the higher castes by spitting at him, his lips should be cut off—if by urinating on his body, his urinary organ should be cut off,—if by passing wind over him, the anus should be cut off,—and if by catching hold of his hair, then his hands should be cut off.’

VERSE CCLXXXIV

“According to Rāghavānanda the rule refers to Shūdras assaulting Shūdras. According to Nārāyaṇa, the last offender’s property shall be confiscated.’—Buhler.

This verse is quoted in Vivādaratnākara (p. 164), which remarks that in view of the law laid down by Viṣṇu, that for causing bleeding the fine shall be 64 paṇas,—the penalty here laid down should be understood to be applicable to cases where there is much bleeding caused by the tearing of the skin. It is quoted in Parāsharamādhava (Vyavahāra, p. 287);—in Aparārka (p. 815) which adds that, the bleeding is due to grievous hurt, then the fine is to be 100, otherwise 64;—in Mitākṣarā (2. 218), where Bālambhāṭṭi remarks that the penalty here laid down applies to cases where the hurt has been inflicted on some vital part of the body;—and in Vivādachintāmani (Calcutta, p. 74), which explains ‘niśka’ as equivalent to four ‘svaṇṇas.’
VERSE CCLXXXV

"According to Govindarāja the fine for injuring trees which give shade only is to be very small; in the case of flower-bearing trees, middling; and in the case of fruit trees, high."—Buhler.

This verse is quoted in Vyavahāramayūkha (p. 100);—and in Aparārka (p. 819).

VERSE CCLXXXVI

This verse is quoted in Vivādaratnākara (p. 266), which adds that 'duḥkhāya' means 'with the intention of giving pain'; and the addition of this implies that there is no crime if the hurt is caused by chance;—and in Vivādachintāmani (Calcutta, p. 75), which explains 'duḥkhāya' as 'with the intention of causing pain.'

VERSE CCLXXXVII

'Prāṇa'—'vital strength' (Medhātithi);—'breathing power' (Govindarāja and Rāghavānanda).

This verse is quoted in Vivādaratnākara (p. 270);—and in Vyavahāra-Bālambhaṭṭi (p. 912).

VERSE CCLXXXVIII

This verse is quoted in Aparārka (p. 820);—in Vivādaratnākara (p. 352), which adds that each case has to be taken on its merits, in relation to the quality of the property damaged;—in Mitāksarā (p. 264);—and in Vivādachintāmani (p. 151).

VERSE CCLXXXLIX

This verse is quoted in Vivādaratnākara (p. 352), which adds the following notes:—'Chārmikam', shoes and
other leather goods,'—some people explain that in the expressions 'charmachārmikam', the first 'charma' serves the purpose of making the meaning clearer,—'kāśthamayam', the Prastha and such things,—'loṣtramayam', the jar and such things,—the fine equal to five times the value of the flowers etc. is one that has been laid down by Brhaspati also, but elsewhere Manu has laid down the fine to be hundred and more times the value of the flower etc.,—and these are to be reconciled by the view that the exact fine in each case is to be determined by the quality of the flower etc., damaged;—it has to be noted that the satisfaction of the injured party has to be secured in these cases also.

It is quoted in Aparārka (p. 820).

VERSE CCXC

This verse is quoted in Vivādaratnākara (p. 280), which adds the following notes:—'Yāna', the chariot and the rest,—'yantr', the charioteer,—'ativartanām', 'lying beyond punishment', i.e., not to be punished;—and in Vyavahāra-Bālambhaṭṭī (p. 1040).

VERSES CCXCII—CCXCIII

These verses are quoted in Aparārka (p. 863);—in Mitākṣara (p. 299), to the effect that the man is not liable to punishment as the damage is not due to any act of his. Bālambhaṭṭī notes that under the ten circumstances here enunciated, neither the owner nor the driver of the chariot deserves any punishment;—the adjectives 'chhinnanāśyē' etc., refer to the bullocks or other animals yoked to the chariot,—the 'yuga' is a piece of wooden pole,—if the piece of wood inside the wheel should happen to be broken on account of the unevenness of the road,—if the ropes with which the several parts of the chariot are bound should be snapped,—similarly on the snapping of the yoking-strap or
the reins,—the 'yoktra' being the yoking-strap with which
the shaft is tied to the back of the bullock,—the tenth
circumstance is that when the driver or some one in the
chariot has been crying aloud 'turn aside';—if under any of
these ten circumstances, the chariot should happen to
do damage to any living being or to any property, the driver
and the rest are not liable to any punishment.

It is quoted in Vivādaratnākara (p. 281), which
adds the following notes:—'Chhinnāṇasye,' the string
connected with the nostrils snapping,—'bhinnayugē', the
wooden yoking-shaft breaking,—movement caused by some-
thing coming up either sideways on in front, i.e., if by
reason of something else coming up sideways, or in front,
the chariot should be turned aside and thereby do damage,
there is to be no punishment,—'akṣa' is the piece of wood in
the wheel (the axle),—'yantrāṇām', the thongs with which
the yoking shaft is tied up,—'rashmi', the reins,—if the
driver or some one else calls out loudly 'move off', and yet
disregarding the warning, some one comes too near the
chariot and becomes hurt, then the driver and others are not to
be punished.

It is quoted in Parāsharamādhava (Vyavahāra, p. 290),
to the effect that in a case where the hurt is caused by some
one who is helpless in the matter, he is not to be punished.

VERSE CCXCIII

This verse is quoted in Aparārka (p. 863), which
explains 'prājaka' as the driver and 'swāmi' as the man
riding in the chariot;—in Smṛtīttattva (p. 530), which
explains the meaning to be that, in a case where the chariot
goes astray on account of the inefficiency of the driver, and
causes hurt to some one, a fine of 200 should be imposed on
the owner of the chariot for the offence of having engaged an
inept driver;—in Bālambhattā (2. 299) which adds
the same explanation as the one just given;—and in
Vivādaratnākara (p. 282), which adds the following notes:—
In a case where the owner of the chariot has employed an inefficient driver, and the horses go astray by reason of the driver’s inefficiency, and if there be any damages caused by this, then the owner should be fined 200.

It is quoted in Vyavahāra-Bālambhaṭṭi (p. 1041).

VERSE CCXCIV

This verse is quoted in Vivādaratnākara (p. 282), to the effect that in a case where the driver is efficient, the punishment shall be inflicted upon him; and it explains ‘āptaḥ’ as ‘fully expert’;—and in Mitākṣurā (2.300) which adds, that if the owner employs an expert driver, then it is the driver that is to be punished, not the owner;—and in Vyavahāra-Bālambhaṭṭi (p. 1042).

VERSE CCXCV

This verse is quoted in Vivādaratnākara (p. 282), which explains the meaning to be that in a case where being inefficiently driven by the driver, the chariot happens to be obstructed on the road by another chariot or by an animal, and thereby causes hurt to a living being, the punishment is to be inflicted on the driver, ‘avichāritaḥ,’ most surely.

It is quoted in ‘Bālambhaṭṭi’ on 2.300.

VERSE CCXCVI

This verse is quoted in Vivādaratnākara (p. 283), which adds the following notes:—The term ‘chaurovot’ indicates the fine that has been prescribed in connection with the ‘highest amerceement’;—and not mutilation or death; as there could be no ‘half’ of the latter,—such a half being prescribed in the latter part of the verse for causing hurt to cows and such other animals.
It is quoted in *Vyavahāramayūkha* (p. 109); — in *Parāsharamādhava* (Vyavahāra, p. 291); — and in *Mitāksarā* (2. 300), where Bālambhaṭṭī adds the following notes: —If a man is killed by a chariot going astray by reason of the careless driver, then he at once becomes as great an offender as a thief, and liable to be punished as a thief [*Kilviṣam* is another reading for *kiłviṣi*]; and the penalty meant here must be the ‘highest amercement,’ not death, since the second half of the verse speaks of the ‘half’ of the said penalty, by which ‘half’ a fine of 500 is meant, for the offence of killing such larger animals as the cow and the like.

**VERSE CCXCVII**

This verse is quoted in *Mitāksarā* (2. 300), where Bālambhaṭṭī adds the following notes: —‘Kśudra-pāṣhu,’ are smaller animals, — these smaller ones being either in age, e.g., calves &c., or in quality, e.g., goats &c.; but it is the former that are meant here; so that for the killing of a young calf the fine would be 200; in the case of birds that are auspicious — in shape or in quality, — ‘mṛga,’ the ruru, the pṛṣata and other species of the deer, — birds, such as the parrot, the swan and so forth, — the fine is 50.

It is quoted in *Vivādaratnākara* (p. 283), which adds the following notes: —‘Kśudra’ means small; and ‘smallness’ is of two kinds — due to age, as in the case of the elephant cub, and due to quality, as in the case of the goat and the like; the ‘shubha mṛga’ are the Ruru, the Pṛṣata and so forth; and ‘shubha’ birds are the parrot and the like.

It is quoted in *Vyavahāramayūkha* (p. 109); — and in *Parāsharamādhava* (Vyavahāra, p. 291).

**VERSE CCXCVIII**

This verse is quoted in *Vivādaratnākara* (p. 283), which notes that the ‘māṣaka’ is equal to two kṛṣṇalas,
as declared by Pārijāta;—in Parāśharamādhava (Vyavahāra, p. 291);—and in Mitākṣarā (2-300), where Bālambhāṭṭī adds the following notes:—For the killing of a donkey, or goat or sheep, the fine consists in silver, 5 Māṇas in weight, and not gold, and for the killing of a dog or a pig, one Māṇa of silver. It notes both the readings, 'pāñchamāśikah...māśikah' and 'pāñchamāśakah...māṣakah'.

VERSE CCXCIX

Cf. 4. 164.

This verse is quoted in Vivādaratnākara (p. 271), which explains that the younger 'brother' is meant;—in Vīramitrodaya (Samskāra, p. 514);—in Aparārka (p. 610, and also p. 817);—in Vyavahāra-Bālambhāṭṭī (pp. 572 and 919);—in Samskāra-māyūkha (p. 52);—in Samskāra-ratnamulā (p. 314), which says that the specific mention of the 'uterine' brother indicates that the half-brother shall not be beaten;—and in Smṛtichandrikā (Samskāra, p. 142), which says that this beating should be done only when the boy proves intractable to chiding and other means;—and in Vivādachintāmani (Calcutta, p. 76).

VERSE CCC

This verse is quoted in Vīramitrodaya (Samskāra, p. 514);—in Aparārka (p. 610), which explains that 'kilviṣam' means 'an offence deserving punishment';—again on p. 817, where 'kilviṣam' is explained as 'punishment';—in Vivādaratnākara (p. 271), which explains 'prāthataḥ' as 'not in a vital part,' and 'uttamaṅga' also as 'in a vital part';—in Vīdhānapārijāta (p. 530);—in Mitākṣarā (2. 32), in support of the view that, if, in a fit of passion, the Teacher should strike the pupil in a vital part of the body, and the boy should complain before the king, then it becomes an admissible suit;—in Vyavahāra-Bālambhāṭṭī (pp. 572
and 919);—in Nṛsimhapraśāda (Samskāra, 47 b);—
in Samskāramayūkha (p. 52) to the effect that no one
should be struck on the head;—in Samskāraratnamālā
(p. 315), which says that ‘uttamāṅga’ means ‘head’;—in
Smṛtichandrīkā (Samskāra, p. 142);—and in Vivāda-
chintāmaṇī (Calcutta, p. 76).

VERSE CCCI

This verse is quoted in Vivādaratnākara (p. 286).

VERSE CCCII

This verse is quoted in Vivādaratnākara (p. 293);—
and in Vivādachintāmaṇī (p. 124).

VERSE CCCIII

This verse is quoted in Vivādaratnākara (p. 293),
which adds that this act is called ‘Sattra’ on the ground
of its having to be done day after day; and ‘abhaya-
dakṣinaṁ’ means ‘Sattra at which security is the sacrificial
fee’;—and in Vivādachintāmaṇī (p. 124).

VERSE CCCIV

“This is that famous ‘sixth’ of good or evil which the
king draws upon himself by protecting or neglecting his
people; he receives a sixth of the produce as tax (7.130), and
in return, it may be, must give security to the realm, or he
gets the same proportion of the fruits of their bad deeds; or (cf.
verse 308) he takes all the sin of the world. Yājñavalkya
says (1.334—336) he takes one-sixth of the fruit of their
good deeds, but one half of their sin in case he does not protect
them. Similarly the sixth or the twelfth part (8. 35), or
half (8.39) is the share of the treasure the king receives; and
again in 8, 18 he receives a fourth of the fruits of the sin
caused by a wrong decision in court."—Hopkins, who refers to the Mahābhārata (13. 61. 34-35), where, in regard to the sin, different views (fourth part, half, whole) are set forth and then the conclusion stated in favour of the fourth part, which, it is said, is in accordance with the ‘teaching of Manu.’

This verse is quoted in Parāśaramādha (Āchāra, p. 397);—in Viramitrodaya (Rājaniti, p. 255);—in Nṛsimhaprasāda (p. 73 p);—and in Vivādachintāmani (p. 263).

VERSE CCCV

This verse is quoted in Viramitrodaya (Rājaniti, p. 254);—and in Vivādachintāmani (p. 263).

VERSE CCCVI

This verse is quoted in Viramitrodaya (Rājaniti, p. 254);—in Parāśaramādha (Āchāra p. 397);— and in Vivādachintāmani (p. 263).

VERSE CCCVII

‘Balim’—‘The share in kind, i.e., the sixth part of the harvest’ (Medhātithi, Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—‘choice portions of grains and cattle &c.’ (Nandana).

‘Karam’—‘Tax in cash’ (Medhātithi, whose expression ‘dṛavyādāna’ has been misread by Buhler as ‘jaughādāna’);—‘taxes, paid monthly, or at fixed times by the villages’ (Govindarāja, Kullūka and Rāghavānanda).

‘Shulkam’—‘Tolls and duties payable by merchants’ (Medhātithi).

This verse is quoted in Parāśaramādha (Āchāra, p. 397);—and in Viramitrodaya (Rājaniti, p. 255).
VERSE CCCVIII

This verse is quoted in Vivamitrodaya (Rājanitī, p. 255).

VERSE CCCIX

"Vipralumpakam"—Deserter of the Brāhmaṇa' (Nandana, whose reading is 'vipralopakam');—‘who takes property even from a Brāhmaṇa’ (Nārāyaṇa);—‘rapacious, i.e., who takes (grains &c) improperly’ (Medhātithi).

This verse is quoted in Vivamitrodaya (Rājanitī, p. 255), which explains ‘vipralopakam’ (which is its reading for ‘vipralumpakam’) as ‘one who injures the livelihood of the Brāhmaṇas’;—and ‘attāram’, ‘one who enjoys.’

VERSE CCCX

This verse is quoted in Vivādaratnākara (p. 630), which adds the following notes:—‘Adhārmikam’ means, from the context, the thief,—‘nyāyaś’, restraints, checks,—‘nirodhana’, throwing into prison,—‘bandha’, restricting freedom by means of chains and so forth,—‘vividhēna vadhēna’, in the form of beating and the like.

VERSE CCCXI

This verse is quoted in Vivādaratnākara (p. 618), which explains ‘pāpāḥ’ as sinners,—and ‘Śādhavaḥ’ as ‘persons acting in accordance with the scriptures.’

VERSE CCCXII

This verse is quoted in Smṛtichandrikā (Vyavahāra, p. 66);—and in Kṛtyakalpataru (14 a), which explains ‘kṣipatām’ as ‘shouting.’
VERSE CCCXIII

This verse is quoted in Kṛtyakalpataru (14 a).

VERSE CCCXIV-CCCXV

Cf. 11. 199-201.

These verses are quoted in Aparārka (p. 1078);—and in Mitākṣarā (2.267, where only 315 is quoted).

VERSE CCCXVII

Mss. N and S place 317 and its Bhāṣya after 318 but both add a note to the effect—'ayam shloko rājabhīrityasmāt pūrvaṃ lēkhanīyah', 'this verse should be written after the verse rājabhiḥ &c'. This is apparently a corrector's note on the mistake committed by a copyist.

This verse is quoted in Viramitrodaya (Āhnika, p. 509), which adds the following note:—'Kilvisām' is to be construed with each of the four—'annāda', 'pati', 'guru' and 'rāja'—and 'mārṣṭi' means 'passes on.'

It is quoted in Prāyashchittavivēka (p. 146), which explains 'mārṣṭi' as 'transfer';—and in Hēmādri (Shrūddha, p. 781).

VERSE CCCXVIII

This verse is quoted in Mitākṣarā (3. 259), which notes that this refers to the death-penalty;—and in Prāyashchittavivēka (p. 120), to the effect that punishment serves to absolve one from the sin of the crime.

VERSE CCCXIX

'Māṣam'—'Of gold' (Kullūka);—'the exact metal has not been mentioned; it has to be determined on the merits of each case, according as the institution damaged happens to be in a desert or in a country with plentiful water-supply and so forth' (Medhātithi, whom Buhler has misrepresented).
This verse is quoted in *Vivādarattākara* (p. 328), which adds the following notes:—The meaning is that—‘that’, the damaged article,—in the shape of the rope or the jar—he shall restore to the well. The *Pārijata*, in view of the later pronoun ‘tāt’, has read ‘rājjughaṭam’ and has explained it as a ‘collective copulative compound’;—and in *Vivādachintāmani* (p. 141), which reads ‘rājjughaṭam’ and explains it as ‘the rope or the jar’, and explains the rule as that ‘one who steals the rope or the jar should replace it, and he who damages the drinking-booth should be fined a Māṣa.’

**VERSE CCCXX**

‘Kumbha’—‘Equivalent to 20 or 22 *Prasthas* of 32 *Pālas* each’ (Medhātithi);—‘to 2 *Dronas* of 200 *Pālas* each’ (Govindarājī, Kūlūka and Rāghavānanda).

This verse is quoted in *Smṛtitattva* (p. 513), where, Kātyāyana is quoted as making ‘kumbha’ equivalent to 20 dronas;—in *Aparārka* (p. 846), which has the following notes:—The *kumbha* is equivalent 52 dronas;—‘vadha, is to be inflicted on the man who steals more than 20 kumbhas of paddy; in ‘other cases’—i. e., where the quantity stolen is not large—the thief should be made to pay a fine which is eleven times that which is prescribed for cases of stealing paddy (?); and the quantity stolen has to be restored to the owner.

It is quoted in *Mitākṣarā* (2. 275) as indicating the fact that the penalty varies with the quantity of grain stolen; it adds the following notes:—The *kumbha* is equal to 20 dronas,—whether the ‘vadha’ prescribed here is to be beating or mutilation or death shall depend upon (i) the qualities of the thief, of the corn stolen and of the owner of the corn, and (ii) upon the time, whether it is a time of scarcity or plenty;—and in *Vīrāmitrodaya* (Vyavahāra, 151a), which explains ‘kumbha’ as 10 seers, ‘shōṣe’ as ‘less than ten kumbhas’;—‘tasya’ as ‘to the owner of the grain,’
It is quoted in *Vivādaratnākara* (p. 311), which has the following notes:—The *kumbha* consists of 10 *prasthas*—‘*shēṣē*’, less than 10 *kumbhas*—the property that had been stolen should be restored to the owner.

It is quoted in *Vyavahāramayūkha* (p. 101), which explains *kumbha* as 10 *prasthas*;—and in *Prāyahshchittavivēka* (p. 341), which says that this refers to cases of serious crime.

**VERSE CCCXXI**

‘*Dharimamēyānām svānarajatādīnām*’—Articles weighed by scales such as gold, silver, &c., (Medhātithi, Govindarāja and Kullūka);—‘articles measured by weight, *i.e.*, copper and the rest, other than gold and silver, *and* of gold, silver, &c.’ (Nārāyaṇa and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 847), which adds the following notes:—‘*Dharimamēya*’ are those things that are measured by scales,—*i.e.*, ‘gold, silver and so forth’.—If the author had only the expression ‘*svānarajatādīnām*’, ‘gold, silver &c.,’ then iron and other metals also would become included; similarly if he had only ‘*dharimamēyānām*’ ‘things weighed by scales’, then molasses and such other things also would become included; by having both, even such articles as pearls, corals and the like, which also are ‘weighed by scales,’ become included; these latter also belong to the same category as ‘gold and silver’ by reason of their being highly valuable; the term ‘*ādi*’, means ‘and the like’; thus it is that such things as molasses, even though they are ‘weighed by scales’, become excluded; because, being cheap, they have no similarity to ‘gold and silver’; for the same reason such cheap metals as iron, lead and so forth are not included here,—‘*uttamāṇī vāsāmsi*’, ‘excellent clothes’, clothes of *patra*, (?) *ūrṇa* (wool), *nētra* (?), *paṭī* (silk, and so forth).

It is quoted in *Vyavahāramayūkha* (p. 102);—in *Vivādaratnākara* (p. 323), which explains ‘*dharima*’ as ‘weight’;—in *Vyavahāra-Bālambhaṭṭi* (p. 987);—and in *Vīramitrodaya* (*Vyavahāra*, 152 a).
VERSE CCCXXII

This verse is quoted in Vivādaratnākara (p. 323);—
and in Viramitrodaya (Vyavahāra, 152 a).

VERSE CCCXXIII

This verse is quoted in Vivādaratnākara (p. 317), which explains ‘Kulinānām’ as ‘born of good families’,—and ‘mukhyānām ratnānām’ as ‘emerald and the like’;—again at p. 324.

It is quoted in Mitāksara (2, 275), where Bālam-bhaṭṭī has the following notes:—The reading of the third foot accepted by all is ‘mukhyānānānāchaiva ratnānām’, and ‘ratnānānānāchaiva sarvesām’ is wrong reading; the meaning is that for stealing persons born of great families, specially ladies of great families, and also of diamond, sapphire and other valuable gems, the thief deserves the death-penalty;—in Prāyashchittaviveka (p. 344), which says that this clearly refers to the enticing away of boys and girls of good families, and not of slaves,—in Vivādachintāmani (p. 134), which explains ‘mukhya-ratna’ as standing for the emerald and the rest;—and in Viramitrodaya (Vyavahāra, 152 a).

VERSE CCCXXIV


This verse is quoted in Vivādaratnākara (p. 319), which adds the following notes:—‘Mahāpashu’ are the elephant and other large animals,—‘kālam’, whether it was stolen at the time of war, or during ordinary use and so forth, —‘kāryam’, smallness or largeness of the use to which the stolen thing was being put,—‘danda’, heavier or lighter.

VERSE CCCXXV

‘Kharikāyāśchha bhūdandā’—Medhātithi is misrepresented by Bühler. Medhātithi’s reading is ‘kharikāyāḥ’ and the ‘kharikā’ he explains as ‘yaya goraksaiah’
kṣetradau vāhyate balivarṇaḥ, 'that whereby the ox is driven by the ox-keeper in the fields and other places'; so apparently the driving goad is meant. Buhler has relied upon the reading of Ms. S, which reads the sentence as 'sthurikā yo gorathakṣetradīsu vāhyate balivarṇaḥ'; this reading involves the discrepancy of the feminine noun 'sthurikā being taken as the ox; which discrepancy need not be accepted in the face of the better reading in the printed text (of Mandlik); 'bhēdanē' thus means 'piercing' (with the goad);—Kullūka and Rāghavānanda, reading 'chhurikā and 'sthurikā' explain it as 'the barren cow' and 'bhēdanē' as piercing of the nose;—Nārāyaṇa explains it as the load of the ox, and 'bhēdanē' as 'cutting open and stealing';—Nandana explains the word as a particular spot on the back of the ox.

This verse is quoted in Vivādaratnākara (p. 319), which adds the following notes:—'Sphurikā' (which is its reading for 'kharikā') is the barren cow;—'bhēdanē' is the piercing of the nose for purposes of driving;—'pashūnām', the animals meant here are all smaller animals except the sheep, the cat and the mongoose;—and in Vivādacintāmani (p. 135), which says that 'tūlikā' means 'the nostrils', and bhēdanā means 'boring'.

VERSE CCCXXVI—CCCXXXIX

These verses are quoted in Vivādaratnākara (p. 326), which adds the following notes:—'Anyēśāmēvamādīnām', i.e., pastries and the like,—'anyat pashusambhavām', skins, tusks and so forth;—in Vyavahāra-Bālambhāṭī (p. 989);—and in Vivādacintāmani (p. 140), which says that this refers to the case of the theft of small quantities of yarn; and such as have been made ready for use.

VERSE CCCXXX

'Anyēśu'—Medhātithi does not read 'alpēśu' as asserted by Hopkins.
‘Pañcakṛṣṇalāḥ’—Medhātithi says that the kṛṣṇalas meant may be gold or silver, in accordance with the gravity of the offence— that ‘it is meant to be gold only’ is the view that he quotes as held by the ‘ancients.’ Buhler therefore is not right in attributing this latter view to Medhātithi himself.

This verse is quoted in Vivādaratnākara (p. 325) which adds the following notes:—‘Harite dhānyāḥ’, which is still lying unripe in the field; on this being stolen for purposes of fodder,—‘naga’, tree,—‘alpēṣu’ (which is its reading for ‘anyēṣu’), quantity even less than what can be carried by a man,—‘aparipūṭēṣu’, unhusked,—‘dhānyēḥ’, in construing the sentence the number is to be changed into the plural, ‘dhānyēṣu’.

VERE CCCXXXI

‘Niranyāyē’—‘(a) Friendly leading, or, (b) neighbourliness, or (c) absence of watchman’ (Medhātithi);—Govindarāja and Nārāyaṇa have (a);—and Kullūka and Rāghavānanda have (b).—See 198 above.

This verse is quoted in Vivādaratnākara (p. 324), which adds the following notes:—‘Paripūṭēṣu’, husked,—‘niranyāyē’, (the appropriating being done) without any such justification as friendship and the like; in view of the present rule being inconsistent with what Manu has himself said in regard to ‘vadhu’ being the penalty for stealing more than 10 kumbhas of grains, and ‘eleven times’ the fine for stealing lesser quantities,—people have held that the present rule is meant for thefts from the harvesting yard, the heavier penalties being for thefts from the houses.

VERE CCCXXXII

‘Ata eva sandhichchhēdē &c.’ (Medhātithi, p. 1069, l. 10)
—See Manu 9. 276.
This verse is quoted in Parāśarāmādhava (Vyavahāra, p. 298), which adds the following explanatory notes:—When the misappropriation of other’s property is done openly by force, even in the presence of watchmen and the king’s officers, then it is ‘Sāhasā, robbery,—‘theft’ consists in misappropriating secretly during absence, or by fraud;—and when the man, after avoiding the king’s officers and taking away the property, subsequently through fear, hides it, then also it is a case of ‘theft.’

It is quoted in Vivādaratnākara (p. 286), which adds the following notes:—‘Anvayavat’ in the presence of the men guarding it,—prasabham,’ by force,—i.e., it is ‘robbery’ when the misappropriation is done without any attempt at concealment;—‘apavyayatē’ hides, denies;—wherever there is misappropriation, it is ‘theft,’ which is of two kinds—(1) done in the absence of watchmen, and (2) done even in the presence of the watchman, but afterwards hidden.

The same work quotes it again on p. 350 where it adds the following explanation:—When the property is taken away in the presence of the watchman, this is what is called ‘sānvaya apahāra,’ which is robbery; but where it is taken away in the absence of the watchman, and then denied, it is theft.

It is quoted in ‘Mitāksārā,’ (2. 266), which adds the following notes:—‘Anvayavat,’ in the presence of the guardians of the property, the state officials and others,—prasabham,’ by force—where another’s property is taken away—it is called ‘robbery’; different from this is ‘theft,’ which is ‘nirānvaya’—i.e., done either in the absence of the guardians of property and others, or through fraud;—and whenever the act, though committed in the presence of these persons, is concealed through fear, this also is ‘theft.’ Bālambhaṭṭi has declared ‘kṛtāpavyayatē cha yat’ to be the generally accepted reading, and explains it as ‘conceals.’
It is quoted in *Smṛtisāroddhāra* (p. 329), which explains ‘anvyayavat’ as ‘before the owner’s eyes,’ and ‘nirannya- yam’ as ‘behind the owner’s back’;—and in *Virami- trodaya* (Vyavahāra, 150 b), which adds the same explanation and adds that even in cases of robbery, if the accused denies the act in the court, it becomes a case of ‘theft.’

**VERSE CCCXXXIII**

‘Upakṛptāni’—(a) ‘Ready for being put to use, in the way of gift, enjoyment and so forth, or (b) specially prepared or embellished’ (Medhātithi);—‘Ready for use’ (Kullūka and Rāghavānanda). No commentator explains the term as ‘thread worked into cloth’; Buhler has no justification for attributing it to ‘Medh., Gov., Kull., and Rāgh.’

‘Agni’—‘Consecrated fire’ (Medhātithi and Kullūka);—also the ordinary fire (Govindarāja).

This verse is quoted in *Vivādachintāmanī* (p. 140), which says the ‘fire’ meant is that which has been consecrated by either Shrānta or Smārta rites.

**VERSE CCCXXXIV**

‘Pratyādesāyā’—‘By way of making a deterrent example’ (Medhātithi);—‘for the purpose of preventing repetition’ (Kullūka).

**VERSE CCCXXXV**

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 391);—in *Viramitrodaya* (Rājanīti, p. 291), which adds that the father and mother must be exceptions to this rule, as is clear from the following Smṛti-text quoted by *Vijñānēshvara* :—‘The following are unpunishable—Father, Mother, Accomplished Student, Priest, Wandering Mendicant, Anchorite, &c.’ Similarly the ‘very learned man’ should not be punished.
It is quoted in *Vivādaratnākara* (p. 628).

**VERSE CCCXXXVI**

This verse is quoted in *Vivādaratnākara* (p. 654), which adds that the 'rājās' meant here are the subsidiary kings.

**VERSE CCCXXXVII—CCCXXXVIII**

These verses are quoted in *Mitākṣarā* (2. 275), in support of the view that the fine imposed for theft should vary with the caste of the thief; whereon Bālambhaṭṭi notes two different readings (see Note I);—in *Parāsharamādhava* (Vyavahāra, p. 302);—and in *Vivādaratnākara* (342), which adds the following notes:—‘Aṣṭāpādyam’ means 'multiplied eight times,'—‘kilvisam,’ the amount of fine imposed as punishment; the meaning thus is that the fine to be imposed upon a learned Shūdra should be eight times that on an ignorant Shūdra; similarly in the case of the Vaishya and others also;—for the Brāhmaṇa the fine is to be either full one hundred, or twice 64;—the reason for this is ‘taddoṣaṣuṇavaiddhi saḥ,’—‘because the Brāhmaṇa is fully cognisant of the evil character of theft’;—thus the fact of the culprit being cognisant of the evil being a ground for enhanced penalty in the case of the Brāhmaṇa, the same principle is to be applied to the case of the Shūdra and others also. That offence for which the legal penalty for the Shūdra, is one, for the Vaishya, the Kṣattriya and the Brāhmaṇa, it should be double the amount of the preceding; so that the penalty for the ignorant Shūdra being one, that of the learned Shūdra is eight times—and that of the learned Vaishya 16, the learned Kṣattriya 32 and the learned Brāhmaṇa 64 times.

These are quoted also in *Prāyashchittāvivāka* (p. 348), which says that all that is meant is to deprecate the act, and to show that the gravity of the offence is in proportion to the
caste of the delinquent;—it explains ‘aṣṭāpādyam’ as ‘that which is multiplied by eight; aṣṭābhiḥ āpadyate guṇyate iti,’—the single unit being meant for those lower than the Shūdra;—in Vivādachintāmani (p. 144), which attributes them to Yājñavalkya, and says that ‘taddoṣagunavit’ is to be construed all through; so that the meaning is that the fine in the case of the Shūdra who is cognisant of the seriousness of the offence is to be eight times that of the ignorant man, and so on, the fine varying with the qualifications of the offender.

VERSE CCCXXXIX

This verse is quoted in Vidhānapārijāta (II, p. 252);—in Prāyashchittavivēka (p. 116), which says that what is meant is that the sin of the act is removed by the use mentioned, and not that it is not a case of ‘theft’;—and in Vivādachintāmani (p. 147), which says that the ‘fruits’ meant should be such as do not belong to another person.

VERSE CCCXL

This verse is quoted in Vivādaratnakara (p. 340), which explains ‘adattādāyin’ as the thief, and adds that ‘api’ includes also gifts and so forth;—and in Mitākṣarā (2. 113), which remarks that if ‘proprietary right’ were something purely temporal, then there would be no justification for the penalty being inflicted on the Brāhmaṇa who acquires wealth by teaching and sacrificing for thieves, as laid down in the present text. Bālambhaṭṭā has the following notes:—‘Adattādāyin’ means ‘one who takes (ādātati) another’s property when it is not given (adattam) by him’;—in ‘yājanādhyāpanena’ (or ‘nāt’ as read in Mitākṣarā) we have the causative copulative compound;—‘api’ includes gift also.

It is quoted in Vyanahāra-Bālambhaṭṭā (p. 992);—and in Vivādachintāmani (p. 144).
VERSE CCCXLII

This verse is quoted in *Vivādaratnakāra* (p. 319), which adds the following notes: "Sandhāta," one who ties up with a view to taking it away; similarly "vimokṣakah," (which is its reading for "cha mokṣakah"), is one who sets it free with the intention of taking it; "chaurakilvisam," the penalty for theft, corporal or monetary; and in *Vivādachintāmani* (p. 136) which explains the meaning to be that the punishment is to be meted out to (1) the person who tethers untethered cattle for the purpose of taking it away, or (2) one who untethers those that are tethered, for taking them away, or (3) one who deprives one of any one of the properties mentioned, i.e. the share and the rest.

VERSE CCCXLIII-CCCXLIV

These verses are quoted half and half in *Aparārka* (p. 1043).

They are quoted in *Madanapārijāta* (p. 784), which adds the following notes: "Kālakārite viplavē," 'if there is interference with the sacred duties due either to the tendencies of the king or to the tendency of the times,' "tat paritrānē saṅgarē," 'if fighting ensues for the safety of those'; "abhyupapatti" is 'preservation'; 'dharmēna', 'not by dishonest weapons or by dishonest methods.'
The first half of verse 348 is quoted in Mitākṣarā (2.286) in support of the view that, in certain cases—when, for instance, one finds the paramour with his wife, and there would be delay if he were to lodge a regular complaint before the king,—the man would be justified in taking up a weapon and killing the paramour. Bālombhattī explains the entire verse:—‘(1) When arrogant persons prevent Brāhmaṇas from performing their sacred duties; (2) when, on the waning of royal authority due to foreign invasion, one has to take care of himself, (3) when one has to enter a fray for the preserving of cows &c., (4) or for the safety of women and Brāhmaṇas;—if one fights in a lawful manner, he incurs no sin.’

VERSE CCCL

"According to Kullūka the condition is that one must be unable to save oneself by flight;—according to Nārāyaṇa one must not wound such a man excessively."—Buhler.

This verse is quoted in Madanapārijāta (p. 784), which adds the following explanation:—‘When even the Teacher and the rest, if they are assassins, may be slain—what to say of others?;—which only means that there is nothing wrong in the slaying of assassins other than the Teacher and the rest; it is not meant that these latter are to be slain; because we have the general prohibition that ‘no Brāhmaṇa shall be killed.’

It is quoted in Vyavahāramayūkha (p. 104);—in Aparārka (p. 627, and again at p. 1043);—in Vyavahāra-Bālombhattī (p. 1011);—in Prāyashchittavivēka (p. 59), which says that ‘ēva’ has been added for the purpose of emphasis;—and in Nītimayūkha (p. 77).
VERSE CCCLII

This verse is quoted in Mitakṣara (2.286) as permitting the wielding of weapons by the Brāhmaṇas;—in Nīti-mayūkha (p. 77);—and in Prāyashchittavivēka (p. 60), which explains the last clause to mean that 'the case is not that of one man killing another, but the animosity of one man (the killer) destroying the animosity of another (the killed);' it adds Vasiśṭha's definition of the ātatāyin—'one who sets fire to houses, or administers poison, or who is going to strike with a weapon, or who robs one of his property, or who takes forcible possession of one's fields, or of one's wife,—these six are ātatāyins.'

VERSE CCCLII

This verse is quoted in Aparārka (p. 853);—in Vivādaratnākara (p. 388);—and in Vivādachintāmaṇi (p. 174), which explains 'trīṇ' (which is its reading for 'udvāj') as 'persons of the three lower castes, i.e., all except the Brāhmaṇas,'—and 'udvājanakaraiḥ' as the 'cutting of the ears, nose, and so forth.'

VERSE CCCLIII

This verse is quoted in Vivādaratnākara (p. 388);—and in Aparārka (p. 854).

VERSE CCCLIV

This verse is quoted in Aparārka (p. 854);—in Vivādaratnākara (p. 384), which adds the following notes:—'Pūrvamāksāritaḥ,' already previously suspected of entertaining longings for that lady;—the punishment is to be inflicted only in a case where the conversation is not held under circumstances unfavourable to intercourse;—and in Viṇamitrodaya (Vyavahāra, 156 ila), which explains
‘doṣaiḥ’ as ‘tendency to run after women,’ and adds that this refers to cases where the conversation is held with evil intentions.

It is quoted in Vyavahāramayūkha (p. 106), as laying down the penalty for a man of wicked character holding conversation with another man’s wife;—and in Vivādachintāmaṇi (p. 172), which explains the meaning to be that ‘if a man who has been once suspected of illicit connection with a woman should meet her in private and talk to her longer than ordinary courtesy demands, he should be punished with the first amercement.’

VERSE CCCLV

This verse is quoted in Vivādaratnākara (p. 384), to the effect that no blame is to be attached to, and no punishment inflicted in a case where a man, not previously suspected, engages in such conversation for other purposes;—in Aparārka, (p. 854), which explains ‘doṣaiḥ’ (which is its reading for ‘pūrvam’) as ‘such improper tendencies as a longing for a particular woman and so forth’;—and in Mitākṣara (2.284), to the same effect.

Bālambhaṭṭī supplies a full explanation:—‘If the man is one who has not been suspected of entertaining any improper desire towards a woman, and he engages in conversation with that woman for some purpose, and in the presence of other persons, then he should not be regarded as culpable, since he has done nothing wrong.’

It is quoted in Vivādachintāmaṇi (pp. 172-173) which has the same explanation as the one just stated.

VERSE CCCLVI

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 1002);—and in Vivādachintāmaṇi (p. 173), to the effect that, even though not suspected, if one converses with a woman in secluded places, he is guilty of an offence.
VERSE CCCLVII

This verse is quoted in Vivādaratnākara (p. 381), which explains ‘upakārakriyā’ as ‘behaving agreeably’;— and ‘kēli’ as ‘flirtation’.

VERSE CCCLVIII

‘Adēshē’—‘At an improper place or on a improper part of her body’ (Medhātithi);—‘breasts or hair &c.’ (Nārāyaṇa);—‘breasts, thighs and such parts of her body’ (Kullūka and Rāghavānanda);—‘in a lonely place’ (Nandana).

This verse is quoted in Mitākṣarā (2.284), to the effect that that man also is to be punished who permits himself to be touched by a woman; whereon Bālambhāṭṭi has the following explanation:—(1) If the man touches the woman’s breasts, thighs or such other untouchable parts of the body, (2) or if the man permits his own private parts to be touched by her,—all being done by mutual consent,—it is to be regarded as adultery;—and in Viramitrodhayā (Vyavahāra, 155 a).

VERSE CCCLIX

‘Abrāhmaṇaḥ’—‘Kṣattriya and the rest’ (misbehaving with a woman of the higher caste) (Medhātithi and Nandana);—‘Shūdra misbehaving with a Brāhmaṇa woman’ (Kullūka and Rāghavānanda).

This verse is quoted in Vivādaratnākara (p. 388), which says that this refers to the ‘non-Brāhmaṇa’ misbehaving with a woman of a superior caste;—in Vyavahāra-Bālambhāṭṭi (p. 115);—and in Vivādachintāmani (p. 174) as laying down the penalty for one of the lower caste misbehaving with a woman of the higher caste.
VERSE CCCLX

This verse is quoted in Vivādaratnākara (p. 386), which adds the following notes:—‘Vandinaḥ,’ bards singing the praises of people,—‘dikṣitāḥ,’ persons initiated for a sacrificial performance,—‘kāravaḥ,’ professional artisans;—
and in Vyavahāra-Bālambhaṭṭī (p. 1002).

VERSE CCCLXI

This verse is quoted in Vivādaratnākara (p. 386);—
in Vyavahāra-Bālambhaṭṭī (p. 1011);—and in Vivāda-
chintāmaṇī (p. 173), which explains ‘niṣiddhaḥ’ as ‘for-
bidden by the husband or other relatives of the woman.’

VERSE CCCLXII

This verse is quoted in Vivādaratnākara (p. 387),
which adds the following notes:—In the case of the wives of Chāraṇas and other people of that class, and also in that of the wives of those who make a living by ‘their own’
(wife’s beauty),—the aforesaid rule prohibiting conversation,
or that prescribing the punishment for conversing, does not apply,—because it is the business of these people to help their wives to come in contact with other men, and themselves to bring about their intercourse in secret.’

It is quoted in Mitākṣarā (2. 285), where Bālambhaṭṭī has the following notes:—‘The said rule is not applicable to cases where conversation is held with the wives of actors, singers and people of that class who make a living by the beauty of their own (wives), i. e., those who permit other men to have intercourse with their wives,—the wife being called ‘ātman,’ in accordance with the dictum that ‘the wife and son of a man are his very self,’—‘for the purpose of making money, and help their wives to meet other men, and even connive secretly—showing as if they did not see it—at other men coming to their wives.’
It is quoted in *Vivādacchintāmani* (p. 174), which has the following notes:—‘Chārana,’ dancer,—‘ātmopajīvin’ is the professional actor, who makes a living by his ‘ātman,’ *i.e.*, his wife,—these two classes of men deck up their wives for the purpose of entrapping young men, and hence conversation with their wives is not to be penalised, though intercourse with these also is to be punished;—and in *Viramitrodaya* (Vyavahāra, 156 a).

**VERSE CCCLXIII**

‘Pravrajitāsu’—‘Women without protectors’ (Medhātithi);—‘Female mendicants (Nārīyaṇa);—‘nuns’ (Kulluka);—‘Buddhist and other nuns’ (Rāghavānanda and Rāmachandra).

This verse is quoted in *Vivādaratnākara* (p. 387), to the effect that even in the case of the said women, if the man holds conversation secretly, he is to be punished. It adds the following notes:—‘Praisyāsu,’ slave-girls,—‘śakabhaktāsu,’ a woman kept by one man only,—‘pravrajitāsu,’ ‘Buddhist and other nuns’;—‘kiṃc at, *i.e.*, something less than the ‘Swarna’ which has been prescribed (in verse 361) as the fine.

It is quoted in *Bālambhaṭṭi* (p. 285), to the effect that even in the case of the wives of actors and the rest, if a man holds conversation in solitary places, he should be fined some little amount; as these also are ‘wives of other men;’ similarly some little fine is to be imposed for conversing with such women as kept slave-girls, nuns and so forth.

**VERSE CCCLXIV**

This verse is quoted in *Vivādaratnākara* (p. 401), which explains ‘akāmām’ as ‘unwilling,—and ‘tulyah’ as a ‘man belonging to a caste intercourse with which is lawful.’
It is quoted in Aparārka (p. 858), which adds the following notes: ‘Akāmām’, ‘unwilling’—‘kanyām’, ‘unmarried girl who retains her virginity’—if one violates—he, whether he be of the same caste as the maiden, or of a different caste, deserves death, if he is not a Brāhmaṇa; if he is a Brāhmaṇa, some other penalty has to be imposed upon him.—If however the maiden is willing and is violated by a man who is her ‘equal’—belongs to the same caste as herself—then the penalty shall be, not death, but the ‘highest amercement.’

It is quoted in Mitākṣara (2. 288) to the effect that even in the case of a maiden of the same caste, if one has intercourse with her, when she is not willing, the penalty is death; but Bālambhaṭṭa adds that this refers to non-Brāhmaṇas—and that the ‘death, vadha’ means the cutting off of the male organ and so forth;—and in Vivāmitrakadaya (Vyavahāra, 157 a).

It is quoted in Parāsharamadhava (Vyavahāra, p. 321); —and in Vivādachintāmani (p. 175), which explains the meaning to be that ‘if a man despoils a virgin of the same caste without her consent, he deserves vadha, not if he does it with her consent.

VERSE CCLXV

‘Samyataṁ’—kept away from amusements and guarded by chamberlains’ [not ‘relatives’ as stated by Buhler] (Medhātithi);—‘bound’ (Nārāyaṇa). Kullūka is misrepresented by Buhler: he says nothing about ‘fettering’; he only says that she is to be kept in the house with care.

This verse is quoted in Vivādaratnakara (p. 404), which explains ‘Sāvamānam’ as ‘winning him over to herself for the purposes of sexual intercourse’—and ‘samyataṁ’ as ‘imprisoned.’
VERSE CCCLXVI

This verse is quoted in Vivāda-ratnākara (p. 402), which adds the following notes:—‘Uttamām’ has to be qualified by ‘if willing’;—‘samām,’ belonging to the same caste as himself;—‘shulkam’, fee agreed upon by both the parties, as in the ‘Āsura’ form of marriage.

It is quoted in Parāśharamādhava (Vyavahāra, p. 321), to the effect that when a man of the lower caste has intercourse with a maiden of a higher caste, whether willing or unwilling, his penalty is death, but when one has intercourse with a willing maiden of the same caste as himself, then he shall present to her father a cow and a bull, if the latter be willing to accept it (and the man has to marry the maiden in this case, adds Bālambhaṭṭī); but if the father is not willing to receive the fee, its equivalent shall be paid as fine to the king (and in this case also the maiden is to be married to the man).

It is quoted in Viramitrodaya (Vyavahāra, 157a).

VERSE CCCLXVII

This verse is quoted in Parāśharamādhava (Vyavahāra, p. 321), to the effect that two fingers are to be cut off if the man only defiles the maiden with his fingers;—in Aparārka (p. 858), which adds the following notes:—‘Abhisahya’, forcibly, —‘kuryāt,’ defile the maiden by the introduction of fingers,—the two fingers (its reading being ‘kartzē angulyau’) with which he defiles her should be cut off at once, without delay;—in Vivāda-ratnākara (p. 403), which has the following notes:—‘Abhisahya,’ insolently,—‘kuryāt,’ should defile,—‘kalpyē’ (which is its reading for ‘kartzē’), should be cut off;—and in Mitākṣara (2. 288), to the effect that when a man defiles an unwilling maiden of the same caste as himself by thrusting his fingers into her, he should be fined 600 and two of his fingers should be cut off.

It is quoted in Viramitrodaya (Vyavahāra, 157a).
VERSE CCCLXVIII

This verse is quoted in *Vivādaratnakara* (p. 403), which adds that this applies to the case where the maiden is of a lower caste;—in *Parāsharamādhava* (Vyavahāra, p. 321);—in *Mitākṣarā* (2. 288) as providing for a case where the finger-defilement occurs in the case of a willing maiden. *Bālambhāṭṭi* adds that 'tulyah' means a man of the same caste as the girl;—he is to be fined 200 with a view to prevent repetition.

It is quoted in *Viramitrodāya* (Vyavahāra, 157a).

VERSE CCCLXIX

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 321);—in *Vivādaratnakara* (p. 403), which adds that 'dviguṇam' means 'double of 200';—and 'shipā' stands for 'strokes of creepers, ropes and such other things';—in *Aparārka* (p. 859), which adds the following explanation:—If one maiden happen to penetrate another with her fingers or some such thing, she shall pay a fine of 200 to the king, and that fee or price which the defiled maiden is worth, *three times* (its reading being 'trigunam' or 'dviguṇam') that shall be paid to her by the other girl, who is, in addition, to receive ten stripes—i.e., strokes of rope or creepers.

It is quoted in *Mitākṣarā* (2. 288) to the same effect; where it adds that 'double the fee' (dviguṇam shulkam) is to be paid by the offending girl to the father of the defiled girl.

It is quoted in *Vyavahāra-Bālambhāṭṭi* (p. 1016);—and in *Viramitrodāya* (Vyavahāra, 157a).

VERSE CCCLXXX

According to 'others' in Medhātithi and Nārāyana, the verse describes three distinct penalties for women of the three distinct castes. Govindarāja and Kullūka hold that
in any one case, whether one or the other of the three penalties shall be inflicted will depend upon the circumstances of that case.

This verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 321) ;—in *Vivādaratnākara* (p. 403), which explains 'strī' as a woman who is herself not a maiden ;—in *Aparārka* (p. 859), which says strī meant here is 'other than a maiden', the 'maiden' having been already dealt with in the preceding verse ;—in *Mitākṣarā* (2. 288), which explains 'strī' as 'a grown up experienced woman' ;—and in *Viramitrodaya* (Vyavahāra, 157a), which explains 'pra-kuryāt' as 'causes penetration.'

**VERSE CCCLXXI**

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 119) ;—and in *Vivādaratnākara* (p. 399), which adds the following notes :—'Laṅghayāt', disregarding her husband, if she goes to another man,—'jñātistrigunadarpitā', being insolent on account of her relatives and such feminine qualities as beauty and the like.

**VERSE CCCLXXII**

This verse is quoted in *Aparārka* (p. 857), which adds that this applies to men other than Brāhmaṇas ;—in *Vivādaratnākara* (p. 39), which explains 'abhyādadhyuh' as 'should scatter round him' ;—and adds that this is to be done by the executioners.

**VERSE CCCLXXIII**

'Vrātyā'—(a) A public woman, or (b) a woman who belongs, as slave, to several men, or (c) 'unmarried' (the last being rejected) (Medhātithi who is misrepresented by
Buhler); — 'the wife of a person, who, though of a twice-born caste, has not had his sacraments' (Govindarāja and Kullūka).

This verse is quoted in Vivādaratnākara (p. 394), which adds the following explanatory notes: — If a man is found to persist in the intercourse for one year, after having been convicted of it, — he should suffer double the penalty prescribed for the first offence of its kind; and the penalty should be enhanced in proportion to the period of duration of the connection. 'Vṛātyā' is the woman fallen from virtue, who has abandoned all meritorious acts; but Halāyudha explains 'vṛātyā' as a maiden that has passed her marriageable age.

VERSE CCCLXXIV

This verse is quoted in Parāsharamādhava (Vyavahāra p. 378), to the effect that when a Shūdra has intercourse with an unguarded woman of a higher caste, his organ is to be cut off and all his property confiscated, and if he has recourse to a guarded woman of the higher caste, he shall suffer death and his entire property shall be confiscated.

It is quoted in Vivādaratnākara (p. 395), which adds the following notes: — 'Dvaijātam varṇam', a woman of the twice-born caste, — 'āvasan', having recourse to, — 'aguptaikāṅgasarvasvī' (which is its reading for 'aguptamaṅgasarvasvī'), if the woman is one who is not guarded, the man shall be deprived of one limb and also of his entire property; and of his entire property as also of his entire body (if the woman is one who is guarded).

It is quoted in Mitāksarā (2. 286), which has the same explanation as the one in para 1 above; — in Vyavahāramajukha (p. 106), which also has the same explanation; — and in Viramitrodaya (Vyavahāra, 156 a).
VERSE CCCLXXV

This verse is quoted in Vivādārātnākara (p. 396), which adds the following explanatory notes:—For having recourse to a guarded Brāhmaṇa woman, the Vaishya is to be imprisoned for one year and his entire property is to be confiscated,—the Kṣattriya is to be fined 1000, and shall have his head wetted with urine and then shaved;—and in Vyavahāra-Bālambhatṭi (p. 1009).

VERSE CCCLXXVI

This verse is quoted in Vyavahāramayūkha (p. 106);—in Mitāksara (2. 286); where Bālambhatṭi adds that in ‘pañchashatam’ we have Bahuvrīhi compound; and notes that the penalty for a Kṣattriya is double that for a Vaishya, because it is the function of the former to protect and guard people from all kinds of harm; and that the fine of 500 prescribed for the Vaishya is meant for that case where he does it under the impression that the woman is a Shūdra, or for that where the woman concerned is merely Brāhmaṇa by birth and is entirely devoid of all Brāhmanical virtues.

It is quoted in Viramitrodaya (Vyavahāra, 156a).

VERSE CCCLXXVII

This verse is quoted in Parāsharamādha (Vyavahāra p. 318);—in Vyavahāramayūkha (p. 106);—and in Mitāksara (2. 286), where Bālambhatṭi adds the following notes:—If a Kṣattriya or a Vaishya have intercourse with a guarded Brāhmaṇa woman, he should be punished like a Shūdra, i. e., deprived of his whole body and his entire property (according to 374); i. e., his entire property should be confiscated and he should be put to death;—another alternative penalty prescribed is that he should be put to death, without any confiscation of property; and it is by means of the ‘Katāgni’ that he is to be put to death.

It is quoted in Viramitrodaya (Vyavahāra, 155 b).
VERSE CCCLXXVIII
This verse is quoted in Parāśharamādhava (Vyavahāra, p. 317), which remarks that this refers to cases where the woman is not the wife of one's teacher or friend;—in Vivādaratnakara (p. 393);—in Vyavahāramayūkha (p. 105), as laying down the penalty for forcible intercourse with a chaste Brāhmaṇa woman;—in Mitāksarā (p. 256) where Bālambrāṭṭi notes that inasmuch as the latter half contains the epithet ‘ichchhantyā,’ ‘willing,’—which is in contradistinction to ‘balāt,’ ‘by force,’ of the former half,—it follows that in case the first half refers to the guarded woman, the second half must refer to the unguarded one; the meaning being that if a Brāhmaṇa has connection only once with a willing woman of the same caste, he should be fined 500;—in Smṛtisārodhāra (p. 330);—and in Viramitrodaya (Vyavahāra, 144 b and 155 b), which explains ‘guptam’ as ‘properly guarded’; and adds that this refers to cases of adultery other than those with the wife of the guru or the friend, for which latter other penalties have been prescribed.

VERSE CCCLXXIX
This verse is quoted in Vivādaratnakara (p. 393), which adds the explanation that ‘for an offence in connection with which death penalty has been prescribed, the Brāhmaṇa shall only have his head shaved’;—in Parāśharamādhava (Āchāra, p. 399);—in Parāśharamādhava (Vyavahāra, p. 159);—in Aparārka (p. 681), which adds that banishment from the city and such other penalties are equal to the death-penalty, so far as the Brāhmaṇa is concerned;—in Vyavahāra-Bālambrāṭṭi (p. 115);—and in Viramitrodaya (Vyavahāra, 58 b).

VERSE CCCLXXX
This verse is quoted in Aparārka (p. 681), to the effect that even though actual death has been prohibited as a penalty
for the Brāhmaṇa, yet there are other penalties which are equal to, and substitutes for, that penalty;—again on p. 842, where it notes that the banishment here laid down is meant for cases other than the 'mortal offences.'

It is quoted in Vivādaratnākara (p. 632);—in Mitāksarā (2. 81), which remarks that corporeal punishment is never to be inflicted on the Brāhmaṇa; this is the general law laid down here; and again on 3. 267;—in Vyavahāra-Bālambhāṭṭi (p. 115);—and in Prāyashchittavivēka (p. 183), to the effect that for the Brāhmaṇa there is no death-penalty.

VERSE CCCXXXI

This verse is quoted in Vivādaratnākara (p. 632);—in Parāsharamādhava (Vyavahāra, p. 59);—in Āparārka (p. 681);—in Mitāksarā (2. 281);—and in Vyavahāra-Bālambhāṭṭi (p. 115).

VERSE CCCXXXII

This verse is quoted in Vivādaratnākara (p. 393), which remarks that 'danda,' 'punishment,' meant here is the 'middle amercement';—in Vyavahāramayūkha (p. 106);— in Āparārka (p. 857), which remarks that the meaning is that in the case of the Vaishya having intercourse with an unguarded Kṣatriya woman who is entirely corrupt, the fine is 500; while if the woman is guarded and chaste, then death-penalty;—if the woman belongs to the same caste as himself, the penalty is the 'highest amercement.'

It is quoted in Mitāksarā (2. 286);—in Parāsharamādhava (Vyavahāra, p. 319), to the effect that between the Kṣatriya and the Vaishya, if one has recourse to the woman of the other caste, the penalty is a fine of 1,000 and 500 paṇas respectively;—and in Vivamitrodya (Vyavahāra 156 a).
VERSE CCCLXXXIII

This verse is quoted in *Vivādaratnākara* (p. 393);—in *Vyavahāramayūkha* (p. 106), which remarks that this refers to the case of a chaste woman;—in *Parāsharamādhava* (Vyavahāra, p. 317);—and in *Viramitrodaya* (Vyavahāra, 155 b), which explains 'ते' as 'Kṣattriyā and Vaishyā.

VERSE CCCLXXXIV

This verse is quoted in *Vivādaratnākara* (p. 396), which adds the following explanation:—If a Kṣattriya has recourse to an unguarded Kṣattriya woman, his head shall be wetted with urine and then shaved, or he may be fined, like the Vaishya, 500 panas. It adds that Lakṣmidhara has read 'maundyaṃeṣeva' for 'daṇḍamēva';—and in *Vyavahāra-Bālambhaṭṭī* (p. 1008).

VERSE CCCLXXXV

'Antyajastriyam'—'Chāṇḍāla woman' (Medhātithi, Govindarāja, Kullukā and Rāghavānanda);—woman belonging to such castes as washermen, cobblers, actors, basket-makers, fishermen, Mādas and Bhillas' (Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 394), which adds the following notes:—'Kṣattriyāvaishyē' is the dual form in the Accusative;—'antyajastṛī', washerwoman and the like;—in view of what is said here the death-penalty laid down elsewhere for having recourse to the 'antyaja' woman should be understood as meant for men other than Brāhmaṇas;—in *Vyavahāra-Bālambhaṭṭī* (p. 1008);—and in *Vivadachintāmani* (p. 108), which explains 'antyaja' as 'the washerwoman, the cobbler, and so forth.'
VERSE CCCLXXXVI

This verse is quoted in Vivādaratnākara (p. 408), which adds the following notes:—‘Dusṭavāk,’ defamer of people,—‘dandaṅghna,’ one who strikes people with a stick, i.e., an assaulter;—and in Vivādachintāmaṇī (p. 264).

VERSE CCCLXXXVII

This verse is quoted in Vivādaratnākara (p. 408), which explains ‘sajāṭeṣu’ as ‘among persons of the same class with himself’;—and in Vivādachintāmaṇī (p. 264).

VERSE CCCLXXXVIII

This verse is quoted in Vivādaratnākara (p. 122), which adds that whether the fine is to be 200 or 100 is to be determined by the offence being intentional or unintentional, and also by the richness or poverty of the offender.

It is quoted in Aparārka (p. 837), which adds that this rule applies to such priests as are hereditary, or have been appointed by the man himself;—in Krtyakalpataru (91 a);—and in Viramitrodaya (Vyavahāra, 120 a).

VERSE CCCLXXXIX

This verse is quoted in Vivādaratnākara (p. 357), which notes that ‘tyāga,’ ‘abandonment,’ here means ‘not according such treatment to them as has been prescribed in the scriptures’;—and that ‘strī’ here stands for the wife.

It is quoted in Aparārka (p. 823), which remarks that this rule refers to the abandoning of all the four collectively;—and in Vivādachintāmaṇī (p. 154).
VERSE CCCXC

'Āshramēṣu'—'The hermitages of Vānaprasthas and other hermits living in the forest' (Medhātithi);—'the Householder's and other life-stages' (Kullūka).

This verse is quoted in Vyavahāramayukha (p. 4);—in Vīramitrodaya (Vyavahāra, 10a), which explains 'āshramēṣu kāryē' as 'business arising out of the life-stages';—and in Kṛtyakalpataru (10a), which explains 'āshramēṣu' as 'in the matter of the life-stages';—and 'na vibrūyāt,' as 'should not apportion victory and defeat.'

VERSE CCCXCI

This verse is quoted in Kṛtyakalpataru (10a), which explains 'sāntvēna prashamayya' as 'having allayed all anger and ill-feeling by means of conciliatory words';—and in Vīramitrodaya (Vyavahāra, 10a).

VERSE CCCXCI

'Pratīvēṣhya-anuvēṣhya'—'Neighbour living in front—neighbour living at the back' (Medhātithi);—'the next neighbour and the neighbour next to him' (Kullūka, Nārāyaṇa and Rāghvānanda).

'Māṣakam'—'Of gold' (Medhātithi);—'of silver' (Kullūka).

This verse is quoted in Vivādaratnakara (p. 358), which adds the following notes:—'Kalyāṇē vimshatidvijē,' 'at which twenty Brāhmaṇas are entertained';—at such a festival if one does not feed his front neighbour and back neighbour,—both of whom are perfectly fit persons for being entertained,—he should be fined one 'Māṣa' which should be understood to be of silver, in view of the fact that Manu in the next verse prescribes the golden 'māṣa' as the fine for the offence of not feeding the neighbours at a rich entertainment.
VERSE CCCXCVI

This verse is quoted in Aparārka (p. 823), which adds the following notes:—The washerman shall not carry clothes tying them in cloth;—‘na vāsāyēt,’ nor should he keep them in his house, or he should not allow them to be used by others on receiving cash-hire from them.

It is quoted in Mitākṣarā (2. 238), which adds the following explanation:—The washerman shall wash clothes by rinsing them on a plank of cotton-wood, and not on stone; he shall not mix them up, i. e., shall not exchange them among the diverse owners, says Bālambhaṭṭī,—nor shall he keep them in his house;—if he does any of these things, he should be punished.
This verse is quoted in Vivādaratnākara (p. 313), which adds the following notes:—‘Shālmale,’ made of cotton-wood, —‘shlakṣṇē,’ soft,—‘nirnijjyāt,’ should wash,—‘nējakah,’ washerman,—‘nacha vāsāmsi vāsobhirnirharēt,’ he should not carry clothes tied up in other clothes, to the washing-place,—‘na cha vāsayēt,’ he should not let the clothes of one person be worn by another. The meaning is that if he does not act up to these rules, he becomes liable to punishment.

It is quoted in Parāsharomādhava (Vyavahāra, p. 311), as laying down rules for washermen.

VERSE CCCXCVII

‘Dvādasha kam’—‘Twelve paṇas’ (Kullūka and Medhātithi, who does not say ‘paḷas,’ as asserted by Buhler);—‘twelve times the value of the yarn’ (Govindarāja);—‘onethwelfth of the value of the yarn’ (Nārāyaṇa).

This verse is quoted in Aparārka, (p. 785), which explains dvādasha kam’ as ‘fine consisting of 12 kāṛṣāpaṇas’; —and in Vivādaratnākara (p. 311), which adds the following notes:—“Tantuvāya,’ the weaver of cloth, having received 10 paḷas of yarn, shall, after weaving it, give to the owner cloth weighing 11 paḷas; otherwise acting,—i.e., having received 10 paḷas of yarn, if he gives cloth weighing only 10 paḷas,—he should pay a fine. It adds that this rule refers to coarse yarns.

VERSE CCCXCVIII

‘Tataḥ’—‘Of the amount thus fixed’ (Medhātithi);—‘out of the profit on that amount’ (Kullūka).

This verse is quoted in Vivādaratnākara (p. 304), which remarks that this refers to commodity imported from other countries;—in Aparārka (p. 833);—in Virumitrodaya, (Rājanīti, p. 164), which adds that, though from the words
it would seem that the twentieth part of the value of the commodity is meant, yet, in fact, it is of the profit over and above the value fixed; for if the king were to take the twentieth part of the value, then the trader would have no profit at all, and his business would be ruined;—and in *Vyavahāra-Bālambhaṭṭī* (p. 954.)

**VERSE CCCXCIX**

This verse is quoted in *Vyādaratnākara* (p. 300), which adds the following notes:—Those objects that are specially fit for a king’s use—such as large elephants, and so forth—as also those the export of which is prohibited, such as grains and other things difficult to obtain in the country, and hence not to be sold to foreign countries,—if, through greed, merchants should export such articles to foreign countries, they should have all their property confiscated by the king, i.e., he should take away all that the man may have earned over the commodity.

It is quoted in *Aparārka* (p. 817); and again on p. 834;—in *Viramitrodaya* (Rājanīti, p. 174);—in *Vyavahāra-Bālambhaṭṭī* (p. 954);—and in *Vyādachintāmani* (p. 119), which has the following explanation:—Such elephants, horses and other things as are fit for the king only,—and things of which all buying and selling have been prohibited by the king,—if any one sells these in open defiance of the royal command, all that he obtains by this selling should be confiscated by the king.'

**VERSE CD**

This verse is quoted in *Vyādaratnākara* (p. 297), which adds the following notes:—‘Shulka’ is the duty realised by the king on all sales and purchases;—the ‘sthānas’ of this are the customs-outposts established by the king on rivers, in cities, on mountains, and so forth;—when the
merchant reaches these out-posts, he should pay the custom; he should never seek to avoid their payment by going by untrodden tracks;—if with a view to avoiding customs-out-posts, the merchant should seek to carry on his sale and purchases at the improper time—e.g., at night,—or if he declares his goods falsely,—then he should be made to pay a fine which is eight times the value of the commodity in question.

It is quoted in Vyavahāra-Bālambhaṭṭī, (p. 955).

VERSE CDI

This verse is quoted in Vivādaratnākara, (p. 301), which adds the following notes:—‘Āgamam,’ the import of foreign commodities from countries either remote and inaccessible, or proximate and easily accessible—‘nirgamam,’ export of commodities of the country to the said foreign countries;—‘sthānam,’ the determining of the expenses incurred in the storing of the commodity during the larger or shorter interval between its purchase and sale;—similarly ‘vṛddhi-ksayam,’ the profit or loss actually accrued;—‘vichārya,’ having fully considered all this,—the king shall so regulate buying and selling that there may be no undue profit or loss to the traders.

It is quoted in Aparārka (p. 827);—and in Vyavahāra-Bālambhaṭṭī (p. 942).

VERSE CDII

Buhler is not right in saying that ‘Medhatithi omits this and the next four verses’—(See Translation).

This verse is quoted in Vivādaratnākara (p. 301), where it is remarked that the prices should be settled every fortnight for such commodities as take a long time to dispose of, and every five days for those that are disposed of quickly.
It is quoted in Parāsharamādhava (Vyavahāra, p. 315), which adds the following notes:—In the case of country-produces which are disposed of the same day, he should fix the profit at 5 per cent; and in that of foreign products disposed of the same day, 10 per cent; in the case of commodities which take sometime in being disposed of, the amount of profit is to be fixed in accordance with the time likely to be taken in their disposal; and in the case of commodities imported from foreign countries, the cost of the journey both ways, of the customs and other duties paid, should be totalled up and added to the price paid, and upon this the prices should be so fixed that the trader makes a profit of 10 per cent on the total outlay. In short the king shall so fix the prices that the interests of neither the consumer nor the supplier may suffer.

It is quoted in Aparārka (p. 827);—and in Mitākṣarā (2.251), where Bālambhāṭṭi adds the following notes:—For commodities that cannot keep long, every five days, for those that can keep a little longer, every fortnight, and for those that can keep much longer, every month,—the king should have the prices fixed by trustworthy officers in the presence of himself as also of the expert merchants;—what the repetition (‘pañcharātrē pañcharātrē’) means is that the prices are to be fixed after five days or ‘after a fortnight’, &c., always throughout the king’s life.

VERSE CDIII

This verse is quoted in Vivādaratnākara (p. 301), which explains ‘pratimānām’ as prices of stone and other materials stamped with a royal mark, which are used for determining the exact weight of gold;—and in Vyavahāra-Bālambhāṭṭi (p. 940).
VERSE CDIV

This verse is quoted in *Vīramitrodāya* (Rājanīti, p. 270), which adds the following notes:—This rule applies to the case of unladen carts;—an empty cart, for crossing a ferry, should be made to pay one panā;—a man with load, one-half of a panā, cattle and women, a quarter panā and a man without load the eighth part of a panā.

It is quoted in *Aparārka* (p. 834), which adds the following explanatory notes:—The Pālki and such conveyances, for crossing a ferry, should be made to pay one panā,—a man should pay one-half of a panā,—cattle and woman should pay a quarter panā,—as also a man, with only his two hands, i.e., without any load.

It is quoted in *Vīvādārattākara* (p. 640), which adds that 'yānam' here stands for the empty chariot, and so forth;—‘pauruṣah’, load carried by one man,—‘pādārtham’, the eighth part of a panā.

It is quoted in *Mitāksarā* (2.263), where Bālambhāṭṭi has the following notes:—An empty cart should pay a panā,—a man with a load, one-half of a panā,—cattle and woman (with the exception of those specified below in 407) a quarter panā; and a man without load, the eighth part of a panā. It adds that this refers to river-crossings; the rates for sea-voyages are different.

VERSE CDV

This verse is quoted in *Mitāksarā* (2.263), where Bālambhāṭṭi has the following notes:—Carts laden with merchandise should be made to pay according to the value of the merchandise they carry; those that are empty as also ‘aparich-chhadāḥ’, poor persons, may be made to pay some little amount.

It is quoted in *Aparārka* (p. 834), which has the following notes:—Carts laden with merchandise should each pay according to the value of the merchandise carried; when they are empty, they may pay a small amount; so also persons without accoutrements.
It is quoted in *Viramitrodaya* (Rājanīti, p. 270), which adds the following explanations:—Carts laden with merchandise should be made to pay in accordance with the large or small value of the merchandise carried; empty carts and poor persons may pay some amount smaller than the eighth part of a *pana*. It adds that the rule applies to river-crossings. For voyages by river the rates are different (see next verse).

**VERSE CDVI**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 270), which explains the meaning to be that for voyages by river, the freight, etc. payable is to be determined by considerations of place and time; and in the case of voyages by sea, there is no such hard and fast rule, the freight payable being what is agreed upon in each case.

It is quoted in *Vyavahāra-Bālambhaṭṭi* (p. 263), which has the following notes:—What has been said in the preceding verse applies to river-crossings; in the case of long voyages by river the fares are to be determined by such considerations as whether the river is sluggish or swift, whether the season is summer or the rains; for voyages by sea, no rates can be fixed.

**VERSE CDVII**

This verse is quoted in *Aparārka* (p. 835), which adds that this is an exception to the preceding rules;—and in *Vyavahāra-Bālambhaṭṭi* (p. 957).

**VERSE CDVIII**

This verse is quoted in *Vivādaratnākara* (p. 642), which explains ‘dāśha’ (or as it reads ‘dāśu’) as ‘the fisherman and others engaged for rowing the ferry.’

**VERSE CDIX**

This verse is quoted in *Vivādaratnākara* (p. 641).

**VERSE CDX**

This verse is quoted in *Vivādaratnākara* (p. 625).
VERSE CDXI

This verse is quoted in *Vivādaratnākara* (p. 253), which explains 'svāni karmāni' as 'duties prescribed for their respective castes';—in *Aparārka* (p. 789);—and in *Viramitrodaya* (Vyavahāra, 126 a), which says that the meaning is that 'if a Kṣattriya or a Vaishya has become a slave through want of living, his master should treat him well and take light work from him.'

VERSE CDXII

This verse is quoted in *Vivādaratnākara* (p. 153), which has the following notes:—'Prabhāvatvāt' (which is its reading for 'Prabhāvatyāt'), on account of being powerful,—'samskṛtā,' endowed with character and learning;—if a Brāhmaṇa employs such twice-born men in work unsuitable for them he should be fined 600 by the king.

It is quoted in *Aparārka* (p. 789), which explains 'prābhavatya,' as 'prabhavato bhāvah,' being powerful;—600 panas are meant;—and in *Viramitrodaya* (Vyavahāra, 126 a), which explains 'prābhavatya' as 'prabhutvāt,' and adds that the mention of 'dvijāti' makes it clear that the penalty here prescribed does not refer to the case of Shūdra-slaves.

VERSE CDXIII

This verse is quoted in *Vivādaratnākara* (p. 154), which explains the meaning to be that a Shūdra may be made to do even the meanest service.

VERSE CDXIV

This verse is quoted in *Vivādaratnākara* (p. 146), which adds the following:—Even through the favour of the owner of the Shūdra-slave, there is no freedom for the latter from the lowest service or slavery.

It is quoted in *Aparārka* (p. 786);—and in *Kṛtyakalapataru* (97a), which explains the meaning as that 'the master,
however favourably inclined he may be towards either the born Shūdra or to the bought slave, cannot absolve him from servitude.

VERSE CDXV

Cf. 8. 49, 177 and 9. 229.

'Dhvajāhṛtaḥ'—'Captured in war' (Medhātithi);—
'who has become a slave by marrying a slave-girl' (Nārāyaṇa).

'Danḍādāsaḥ'—'Enslaved for debt' (Medhātithi);—
'enslaved for having abandoned a religious order' (Nārāyaṇa and Nandana).

This verse is quoted in Aparārka (p. 789), which explains 'danḍādāsa' as 'one who has been enslaved in payment of fine imposed,' and adds that the list here given is not meant to be exhaustive.

It is quoted in Mitākṣarā (2. 181), which remarks that the list is not exhaustive; and Bālambhāṭṭī explains 'dhvajādāsa' as 'a captive of war,'—'danḍādāsa' as 'one who has abandoned a religious order and has not performed the consequent expiatory rite, and has thereupon, by way of punishment, been made by the king a life-long slave.

It is quoted in Parāsharamādhava (Vyavahāra, p. 240), which also notes that the list is not exhaustive.

VERSE CDXVI

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 572).

VERSE CDXVIII

This verse is quoted in Vivādaratnākara (p. 625).

VERSE CDIX

'Karmāntāni'—'Completion of his undertakings' (Kullūka);—
'the works, such as agriculture and the rest' (Medhātithi; Govindarāja and Nandana);—'workshops' (Nārāyaṇa)

This verse is quoted in Viramitrodaya (Rājanīti, p. 155).

VERSE XDXX

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 396).
Adhyaya IX

VERSE I

This verse is quoted in Vyavahāra-Bālambhāṭṭī (p. 1034).

VERSE II

This verse is quoted in Mitākṣara (2.195), which adds the following notes:—As a matter of fact, this appearing of husband and wife before the king as plaintiff and defendant is forbidden, and as such there is no room for this subject under the present head; but what is meant is that if, from other sources, the king should happen to hear of the misbehaviour of the one or the other of the party, he should interfere, and by means of judicious punishment bring them back to the path of righteousness; otherwise he becomes involved in sin.—Bālambhāṭṭī has the following explanatory notes:—‘Svaik’, the women’s own brother and other relations,—‘divānisham’, always,—‘visayēsu’, even such objects of enjoyment as are not actually forbidden, such as beautiful things, tasty food, and so forth,—‘sajjantyaḥ’ addicted,—they should be kept under control.

It is quoted in Parāshara-mādhava (Vyavahāra, p. 322); in Smṛtisūrogdhāra (p. 330), which adds that ‘though a regular law-suit between husband and wife has been prohibited, yet if the king happens to learn from other sources, of quarrels between them, he should intervene and make them keep to the right path,’—in Kṛtyasūra-samucchaya (p. 98) which explains ‘sajjantyaḥ’ as becoming ‘addicted’—and in Nṛsimhāprasāda (Vyavahāra, 31 b).
VERSE III

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 286); —in Vivādaratnakara (p. 410); —in Vyavahāra-Bālambhaṭṭī (p. 608); —in Nṛsimhaprasāda (Samskāra 66 b); —and in Samskāraratnamalā (p. 674).

VERSE IV

This verse is quoted in Vivādaratnakara (p. 412); — and in Viramitrodaya (Vyavahāra, 158a), which has the following notes: —‘Kālā’ at the time suitable for giving away the girl — ‘vāchyaṁ’ is to be blamed, —‘anupayān,’ not approaching.

VERSE V

This verse is quoted in Vivādaratnakara (p. 412); — Parāsharamādhava (Vyavahāra, p. 323), which adds the following notes: —‘If they are not guarded, they bring grief to the families of their husbands and fathers; hence for the sake of both families, special care is to be taken of them,; —in Nṛsimhaprasāda (Samskāra, 66b); —in Samskāraratnamalā (p. 674); — in Kṛtyasārasamuchchaya (p. 98); — and in Viramitrodaya (Vyavahāra 158a).

VERSE VI

This verse is quoted in Vivādaratnakara (p. 411); — in Parāsharamādhava (Vyavahāra, p. 323); — in Nṛsimhaprasāda (Vyavahāra, 32a); — in Kṛtyasārasamuchchaya (p. 98); — and in Viramitrodaya (Vyavahāra, 158a).
VERSE VII

‘Kulam’—‘Ancestors who can obtain offerings only from legitimate descendants’ (Medhātithi, Govindarāja and Kullūka);—‘relatives, who are dishonoured by ladies of the family misbehaving’ (Medhātithi, alternatively, and Rāghavānanda);—‘position of the family’ (Nārāyaṇa);—‘property’ (Rāghavānanda).

‘Ātmānam’—‘Himself,’ ‘as only legitimate children can offer Shrāddhas’ (Govindarāja, Kullūka and Rāghavānanda);—‘because an adulteress and her paramour may attempt his life’ (Medhātithi).

‘Dharmam’—‘Tending of the sacred fires, to which the husband of an adulteress is not entitled’ (Govindarāja, Kullūka and Rāghavānanda);—‘the duties of the Householder’ (Nārāyaṇa).

This verse is quoted in Vivādaratnākara (p. 411);—in Parāsharamādhava (Vyavahāra, p. 323);—in Kṛtyasārasamuchchaya (p. 987);—and in Nṛsimhaprasāda (Vyavahāra, 32 a).

VERSE VIII


This verse is quoted in Vivādaratnākara (p. 417).

VERSE IX

This verse is quoted in Vivādaratnākara (p. 414);—and in Viramitrodaya (Vyavahāra, 159 a).

VERSE X

This verse is quoted in Vivādaratnākara (p. 416);—in Parāsharamādha (Vyavahāra, p. 323), which adds the explanation:—‘Inasmuch as it is not possible to guard them
by force, they should be employed in such work as will not leave them time for thinking of other men;—thus would they be guarded against evil;—in Madanapārijāta (p. 192);—
in Nṛśimhapraśāda (Vyavahāra, 32 a);—and in Viramitrodaya (Vyavahāra, 158 b), which explains ‘prasahya’ as ‘by force, by keeping cooped up’; it adds that what is meant is that even though by forcible detention you can guard her body from misbehaviour, yet that cannot guard against the uncleanliness of her mind.

VERSE XI

This verse is quoted in Vivādaratnākara (p. 416), which explains ‘pārināhyasya’ as ‘ear-rings, bracelets, and so forth’;—in Parāsharamādhava (Vyavahāra, p. 323);—
in Smṛtitattva (II, p. 147), which explains ‘pārināya’ (which is its reading for ‘pārināhya’) as ‘bed-stead and other household funiture’;—and in Madanapārijāta (p. 191).

VERSE XII

This verse is quoted in Vivādaratnākara (p. 416), which explains ‘āptakāribek’ as ‘trustworthy and alert.’

VERSE XIII

‘Durjanasaṃsargaḥ’—‘Associating with wicked people, e.g., other unfaithful wives’ (Nārāyaṇa);—‘with adulterers’ (Rāghavānanda).

This verse is quoted in Aparārka (p. 108);—and in Vivādaratnākara (p. 430), which adds that what are mentioned here are only by way of a few illustrations of what leads to the deterioration of a woman’s character.

VERSE XIV

This verse is quoted in Vivādaratnākara (p. 412);—
and in Viramitrodaya (Vyavahāra, 158 b).
VERSE XV

This verse is quoted in Vivādaratnākara (p. 412); and in Viramitrodaya (Vyavahāra, 158 b).

VERSE XVI

This verse is quoted in Vivādaratnākara (p. 413), which adds the following notes:—‘Prajāpatinisargajam,’ Prajāpati is Brahmā, what comes about, jāyatā, at the time of creation by him (nisargē) is ‘prajāpati nisargajam’;—in Kṛtyasārasamuchchaya (p. 99); and in Viramitrodaya (Vyavahāra, 158 b).

VERSE XVII

This verse is quoted in Vivādaratnākara (p. 412); and in Viramitrodaya (Vyavahāra, 158 b).

VERSE XVIII

The second half of this verse has been taken as a corruption of the line निरिन्द्रया श्रद्धाय: खिये निरामिष्टि श्यसि: Hopkins remarks:—“This is supported by the sūtras; cf. the text and quotations given by Mandlik, Mayūkha, 2. 366-367; also Baudhāyana, 2. 3.46.”

This verse is quoted in Vivādaratnākara (p. 412), which adds the following notes:—‘Nirindriyāḥ,’ devoid of the faculties conducive to steadiness, truthfulness and so forth;—“strīyonṛtam,” women are called ‘untruth’ in the sense of being addicted to lying;—and in Viramitrodaya (Vyavahāra, 158 b).

VERSE XIX

This verse is quoted in Viramitrodaya (Vyavahāra, 158 b), which has the following notes:—‘Shrutayah,’ Vedic
texts,—‘nigamēsu,’ in the Vedas,—‘listen to those rites that are referred to in the Vedas as expiatory of the misbehaviour of women,—and these will give you an idea of the character of women.’

It is quoted in Vivādaratnākara (p. 412), which adds the following notes:—‘Shrutayah,’ Vedic texts;—‘nigamēsu,’ in the Vedas;—‘svālaksanāyam,’ characteristic;—‘tāsām etc.,’ listen to that Vedic text, from among the said texts, which is in the form of an expiation for the sin of unchaste thoughts, this text being indicative of the character of women in general.

VERSE XX

“This verse is a slightly altered mantra which occurs in Shānkhaṭyaṇa Gṛhyaśūtra’ 3. 13. 5, and in the Chāturmāṣya portion of the Kaṭhaka rescension of the Kṛṣṇa Yajurveda. According to the former, it has to be recited by the ‘son of a paramour.’ But the Kaṭhas prescribe its use by every sacrificial who offers a Chāturmāṣya sacrifice.”—Buhler.

‘Rītah’—(a) ‘The semen of the legitimate husband, or (b) the husband himself, or (c) the secretions of the mother herself’ (Medhātithi). [In the case of (c) the word is in the accusative case];—‘secretions of the mother on her sexual desires being aroused’ (Kullūka, Govindarāja, Rāghavaṇanda, Nārāyaṇa and Nandana).

See also Āpastamba, Shrauta-sūtra 1. 99 and Viṣṇu Smṛti 73. 12.

This verse is quoted in Vivādaratnākara (p. 412), which adds the following notes:—This quotes the Vedic text referred to in the preceding verse; ‘tat,’ is the sin of desiring another man; the meaning thus is as follows:—‘Inasmuch as my mother entertained a longing for another man, the sin due to this—may the ‘seed’ of my father remove; in ‘pitā’ the nominative ending has the force of the genitive;—and in Viramitrodaya (Vyavahāra, 158 b).
VERSE XXI

This verse is quoted in Vivādaratnākara (p. 413); — and in Viramitrodaya (Vyavahāra, 158 b).

VERSE XXII

This verse is quoted in Vivādaratnākara (p. 416).

VERSE XXIII

"The story of Mandapāla is told in the Mahābhārata 1. 8335, adhyāya 229"—Buhler.

This verse is quoted in Vivādaratnākara (p. 416), which reads 'shārīgī', with Medhātithi.

VERSE XXIV

This verse is quoted in Vivādaratnākara (p. 416).

VERSE XXVI

This verse is quoted in Vivādaratnākara (p. 416); — in Madanapārijāta (p. 190); — and in Nṛsimhaprasāda (Samskāra, 66 b).

VERSE XXVII

This verse is quoted in Madanapārijāta (p. 191); — in Vivādaratnākara (p. 417), which notes that the construction is 'pratyaham lokayātrāyāh nibndhanam stri', and that both the bringing forth and the rearing of children are her function; — and in Nṛsimhaprasāda (Sams-kāra, 66 b).
VERSE XXVIII

This verse is quoted in *Vivādaratnākara* (p. 417);— in *Madanapārijāta* (p. 191);— and in *Nṛsimhaprasāda* (Sanskāra, 66 b).

VERSE XXXIV

Compare 10. 72.

VERSE XXXV

This verse is quoted in *Vyavahāra-Bālambhatti* (p. 675).

VERSE XLI

‘*Vijñānam*’—‘Treatises on logic, arts, and so forth’ (Medhātithi);—‘subsidiary sciences’ (Kullūka).

VERSE XLIV

Hopkins says—‘The kings subsequent to Prīthu, according to Medhātithi, have no legitimate claim to possession.’— But there is nothing in Medhātithi to this effect.

VERSE XLVI

This verse is quoted in *Smṛtītattva* (Π, p. 149), which explains ‘niskraya’ as selling and ‘visarga’ as renouncing, divorcing.

VERSE XLVII

This verse is quoted in *Parāsharavamādhava* (Āchāra, p. 490), which adds that this rule regarding the betrothal of a girl pertains to cases where the bridegroom to whom the girl has been betrothed has no disqualifying defects;—in
Parāsharamādhava (Vyavahāra, p. 388), which adds that the irrevocability of a partition here spoken of is meant for those cases where all doubts regarding its fairness can be set at rest by reasonable arguments;—in Smṛtisattva (II, p. 145), and again on p. 182, where it is added that this irrevocability of partitions is meant for cases where the partition has been made by the objector himself;—and in Smṛtiśandhrikā (Samskāra, p. 218), which explains the first clause to mean that ‘a man obtains his share in a property only once,’ and adds that what is said in regard to the ‘girl’ applies only to those cases where there is no defect in the bridegroom (to whom the girl has been betrothed).

VERSE XLVIII

This verse is quoted in Vivādaratnākara (p. 578);—and in Vyavahāra-Bālambhaṭṭī (p. 574).

VERSE XLIX

This verse is quoted in Vivādaratnākara (p. 579).

VERSE L

This verse is quoted in Vivādaratnākara (p. 579).

VERSE LI

This verse is quoted in Vivādaratnākara (p. 579);—and in Vyavahāra-Bālambhaṭṭī (p. 521).

VERSE LII

This verse is quoted in Vivādaratnākara (p. 579), which explains the meaning to be:—‘In a case where the owner of the field and the sower of the seed are not parties to an agreement, the benefit accrues to the former and not to the latter.’
It is quoted in Parāsharamādhava (Vyavahāra, p. 350), which adds the following explanation:—In a case where the 'field-owner' and the 'seed-owner' have entered into an agreement that 'the child born would belong to both of us,' the child that is born of the connection between the former's wife and the latter shall belong to both; but where there has been no such agreement, and yet the latter 'sows his seed' in the former's 'field,' and a child is born, it will belong to the 'field-owner,' and not to the 'seed-owner;' because the 'receptacle' is more potent than the 'seed,' as is found in the case of the cow, the sheep and other animals.

It is quoted in Vīramitrodāya (Samskāra, p. 656), which adds that 'phalāṇabhīṣandhāna' means the 'absence of any such agreement as that the child born of this connection shall belong to both of us; so that the son thus born would be 'kṣetraja' and not 'dovāmusyāyaṇa.'

It is quoted in Mitāksāra (2. 127), which adds a note the exact wording of which has been reproduced in Parāsharamādhava (Vyavahāra, p. 350) [see above]. Bālambhāṭṭi has the following explanation of the verbal construction:—'Kṣetriṇāṁ bijinām;' 'from among field-owners and seed-owners;' if either party has not agreed to the understanding regarding the lending of the 'field,' then the child born belongs to the 'field-owner;' and the reason for this lies in the fact that 'the receptacle is more potent than the seed;'—and the reason for this is declared to be 'pratyaksam,' 'ordinary perception,' i.e., such is actually found to be the case in ordinary experience;—the 'phalam' spoken of in the text stands for the agreement regarding the child;—it goes on to add that according to Medhātitthi this verse serves to point out the special circumstance under which the 'benefit does not accrue to the seed-sower,' which has been stated in general terms in the preceding verse.
It is quoted in Vyavahāra-Bālambhaṭṭī (p. 653); and in Viramitrodaya (Vyavahāra, 185 b), which adds the following explanation—'In a case where there has been no agreement regarding the phala, i. e., the expected offspring, the child belongs to the woman's husband, just as we find in the case where, without the knowledge or consent of the owner of the field, if some one sows his own seeds in that field, the outturn of the field belongs to the owner of the field, and not to that of the seeds.

VERSE LIII

This verse is quoted in Mitākṣara (2. 127) which adds the following explanation:—In a case where the 'field' is lent to the seed-owner for sowing, on the mutual understanding that the child born would belong to both parties, both of them will be owners of the child, as has been (drśta) held by the great sages.

It is quoted in Viramitrodaya (Samskāra, p. 656), which adds that the term 'kriyā' here stands for the agreement that 'the child born would belong to both of us;' and adds that it is only sons born under these conditions that can be called 'Deyāmusyāyana.'

It is quoted in Parāsharavamādhava (Vyavahāra, p. 350), which adds the following explanation:—'In a case where the owner of the field lends his field to the owner of the seed, after entering into an agreement with him to the effect that the child born shall belong to both,—the child is held to belong to both the parties.'

It is quoted in Vivādaratnākara (p. 557), which adds that this rule applies also to the case where the 'seed-owner' concerned may already have sons of his own;—in Vyavahāra-Bālambhaṭṭī (p. 653);—in Nṛsimhaprasāda (Vyavahāra 38 a);—and in Viramitrodaya (Vyavahāra, 185 b), which adds the following explanation:—A man has agricultural land, and another has the seed-grains,—the two enter into an agreement.
‘let us, combine our resources and cultivate the land conjointly and the out turn shall belong to both of us’—in this case the crop belongs to both; similarly when the husband of the wife enters into an agreement with another man that ‘you beget a child on my wife and the child shall belong to both of us,’ the child that is born belongs to both, and having two fathers, he is called ‘Dvyāmusyāyana.’

VERSE LIV

This verse is quoted in Smṛtitattva (II, p. 150);—in Vivādaratnakara (p. 579), which explains ‘ogha’ as ‘current of water’ and ‘āhrtam,’ as ‘carried,’ and adds that this also only serves to indicate the greater importance of the ‘field’;—and in Vyavahāra-Bālambhattī (p. 521).

VERSE LV

This verse is quoted in Vivādaratnakara (p. 580), which explains ‘āsā dharmaḥ,’ as ‘the principle that the owner of the seed does not obtain the fruit;’—also in Smṛtitattva (II, p. 150), which adds that the term ‘dāsi’ here stands for the slave-girl married to another slave; the child of such a slave-girl belongs to the owner of the girl, not to that of the father;—and in Vyavahāra-Bālambhattī (pp. 521 and 574).

VERSE LVIII

This verse is quoted in Vyavahāra-Bālambhattī (p. 522).

VERSES LIX—LX

‘Santānasya’—‘Son, and also the appointed daughter’ (Medhātithi);—‘Son’ (Govindarāja and Rāghavānanda).
“This practice is forbidden in Āpastamba 2. 27. 2-7; if the husband is alive; but with the widow, it is expressly enjoined by Gautama 78. 4 and 28. 21-22, and Vasiṣṭha 17. 56. Nārada gives an elaborate account of the formalities. See Jolly, Recht. Stellung S. 18, where the passage is discussed.”—Hopkins.

This verse is quoted in Mitākṣarā (2. 127) as propounding the practice of ‘niyoga’ for the purpose of forbidding it under verse 64 et seq.—Bālambhaṭṭī adds the notes:—‘Samyak,’ in accordance with the scriptures,—‘ipsitā,’ in the form of a son,—‘ksayā,’ in the event of threatened extinction of the family; this means that the practice is sanctioned only under very abnormal circumstances;—‘vāg-yataḥ,’ silent;—it then goes on to quote Medhātithi.

(59) is quoted in Vivāduratnākara (p. 445);—and both the verses in Parāśkaramādhava (Vyavahāra, p. 350); and in Viramitrodaya (Samskāra, p. 737) which remarks that the term ‘vidhavā’ in this verse stands for the girl whose betrothed husband has died after the betrothal, but before actual marriage.

Both verses are quoted in Vyavahāra-Bālambhaṭṭī (p. 700);—in Nṛsimhaprasāda (Vyavahāra, p. 38a);—and in Smṛtichandrikā (Samskāra, pp. 224-225), which explains the meaning as—‘The widow, when directed by the father-in-law or other elders, may beget a desired (i.e., male) child from her husband’s (elder or younger) brother,—but only one; although some people hold that she may secure two sons.’

VERSE LXI

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 700);—and in Smṛtichandrikā (Samskāra, p. 225) which notes that this view has been held by some people on the ground that one son is as good as none at all.

VERSE LXIII

This verse is quoted in Vyavahāra-Bālambhaṭṭī, (p. 523);—and in Dattakamimāmsā.
VERSE LXIV

"Verses 64-68 flatly contradict the rules given in the preceding ones. But it by no means follows that they are a modern addition, as held by Hopkins. For the same view is expressed by Āpastamba, 2. 27. 2-6, and was held, according to Baudhāyana, 2. 3. 34, by Aupajandhani. Moreover, Brhaspati Smṛti states expressly (Colebrook Dig. CLVII) that the contradictory statement occurred in the Mānava Dharmashāstra as known to the author."—Buhler.

This verse is quoted in Mitākṣarā (2.136), as prohibiting niyoga;—again under 2.127, to the same effect, where Bālabhattī adds that 'anyasmin' means 'other than the husband.'

It is quoted in Vīramitrodaya (Sanskṛta, p. 737), which remarks that the term 'vidhavā' here stands for the woman, whose husband has died after the marriage has been performed;—then it seeks to reconcile the apparent contradiction between verses 59 and 60 (permitting Nīyoga) on the one hand, and verses 64-68 (forbidding it) on the other; the sanction is meant for the girl who is widowed after verbal betrothal, before marriage; while the prohibition applies to one who is widowed after marriage; this, it adds, is made clear by verse 65, which refers to the 'mantras recited during the marriage-ceremony.' It concludes therefore that there is no room for any doubts regarding the opinion of Manu, adumbrated in Mitākṣarā.

It is quoted in Nṛsimhaprastāda (Vyavahāra, 38 a);—in Smṛtichandrikā (Sanskṛta, p. 226), which says that this prohibition is meant for the Kali-age;—and in Vīramitrodaya (Vyavahāra, 186 a).

VERSE LXV

This verse is quoted in Vīramitrodaya (Sanskara, p. 737, which notes that this verse supplies the reason for what has been asserted in the preceding verse;—in Nṛsimhaprastāda (Vyavahāra, p. 38 a);—and in Vīramitrodaya (Vyavahāra, 186 a),
VERSE LXVI

This verse is quoted in Viramitrodaya (Samskāra, p. 738) ;—and in Viramitrodaya (Vyavahāra, 186 a).

VERSE LXVII

This verse is quoted in Viramitrodaya (Samskāra, p. 738 and in Vyavahāra, 186 a).

VERSE LXVIII

This verse is quoted in Viramitrodaya (Samskāra, p. 738 and Vyavahāra, 186 a).

VERSE LXIX

This verse is quoted in Mitākṣarā (1. 69), as enunciating the view that the sanction of the 'kṣetraja' son pertains only to those cases where the bridegroom has died after the verbal betrothal ;—again under 2. 127, as describing the case in which alone 'niyoga' is permissible ;—and it adds that this verse implies that the man to whom a girl has been betrothed has become her 'husband' even before the marriage rites have been performed.

Mitākṣarā adds the following notes :—When the 'husband' to whom the girl has been betrothed dies, then his 'own' i.e., uterine brother, elder or younger, 'vindeta,' shall take her, i. e., marry her. It construes 'aṇena vidhāṇena' with the next verse.

It is quoted in Smrtitattva (II, p. 129), to the effect that the child born under this rule belongs to the person to whom the girl had been previously betrothed;—in Aparārkā (p. 78), which also notes that this verse serves to restrict the sanction of 'niyoga' or of 'marriage of widows' to cases of mere betrothal, not of actual marriage;—in Parāsharamādhava (Vyavahāra, p. 351), to the same effect; and
it adds that for this reason the foregoing conflicting verses 59-68 should not be understood as setting forth two optional alternatives;—and in Vīramitrodāya (Samskāra, p. 737), to the effect that *niyoga* does not mean mere intercourse, without marriage, it means marriage and then intercourse;—and again on p. 756, as laying down the marrying of the girl by her younger brother-in-law, on the death of her (betrothed) husband.

This verse is quoted also in *Nyāsinhaprasāda* (Vyavahāra, 38 a).

**VERSE LXXX**

This verse is quoted along with 69 in Mitākṣarā (2. 127), which adds the following notes:—‘Yathāvidhi,’ in accordance with the scriptures,—‘adhigamya,’ having married,—‘anena vidhānena,’ (of the preceding verse) i. e., ‘besmearing himself with clarified butter, with speech held in check and so forth,—‘shuklavāstrām shuchivratām,’ with her mind and body under full control,—‘mithah,’ in secret,—shall approach her once during each course, till conception takes place. It proceeds to declare that all this does not make the woman the actual ‘wife’ of the brother-in-law; hence the child born of this union belongs to the real (i.e., the former) husband;—Bālambhaṭṭi adds that the action of the brother-in-law is purely for the purpose of providing a child for his dead brother; it goes on to add the following notes:—Kullūka Bhaṭṭa remarks that the fact of the child born of the intercourse here sanctioned belonging to the dead betrothed is clear from the restriction imposed, that there is to be intercourse only once during the course, and that also only until conception takes place.—Having thus stated the view of the older writers, Bālambhaṭṭi enters into a long discussion and comes to the conclusion that the sanction of remarriage must refer to a regular widow—who loses her real husband after full marriage, and not only after betrothal; and it
naively remarks that the opinion of the older writers is due to prejudice against ‘niyoga,’ by reason of its having been forbidden during the Kaliyuga.

It is quoted in Smrtitattva (II, p. 129), which also quotes Kulluka Bhaṭṭa’s remark (quoted in Bālambhāṭṭi above). It goes on to add that what is here laid down should be done only if the woman concerned is willing to do it, not otherwise; as is clearly declared by Vasiṣṭha.

It is quoted in Parāsharamādhava (Vyavahāra, p. 351);—and in Viramitrodaya (Samskāra, p. 737).

VERE LXXI

See above, 8. 98.

“Medhātithi and Nandana say that the verse is meant to forbid marriage of a girl whose betrothed has died. But Kulluka thinks that it refers to all cases where a betrothal has taken place, and that it removes a doubt which might arise through a too strict interpretation of 8. 227.”—Buhler.

This verse in quoted in Vyavahāra-Bālambhāṭṭi (p. 326);—and in Smrtichandrikā (Samskāra, p. 220).

VERE LXXII

‘Vipraduṣṭām’—‘Blemished, by bodily defects’ (Medhātithi, Kulluka, Rāghavānanda and Nandana); ‘belonging to a base family’ (Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Āchāra, p. 492), to the effect that it is not only the giver of a defective maiden that is to be punished, but the girl herself is to be renounced;—in Madanapārijāta (p. 154), which adds the following notes:—‘Vipraduṣṭā’ is one who entertains longings for another man,—‘Chhadmanā’, by showing to the bridegrom a girl other than the one to be married;—in Viramitrodaya (Samskāra, p. 744), which adds the following notes:—
'Vigarhitām', already previously married, but 'unpenetrated,' it quotes Medhātithi's words as 'pārvam pratigṛhitām aksatayonimapi'; 'vipradusṭām,' having her affections centred in another man;—in Samskāramayūkha (p. 106), which explains 'vigarhitām' as 'defective';—and in Śṛtichandrikā (Samskāra, p. 221), as laying down the divorcing of a girl, after the detection of some defect in her,—it explains 'vipradusṭām' as 'vividham prakarsena duṣṭām,' 'having several serious defects.'

VERSE LXXIV

This verse is quoted in Vivādaratnākara (p. 418), which explains 'sthitimati' as 'endowed with modesty and other virtues.'

VERSE LXXV

This verse is quoted in Vivādaratnākara (p. 438), which explains the construction as 'vṛttim vidhāya prositā;' and explains 'jīvēt' as 'should maintain herself by the means provided for her by her husband.'

VERSE LXXVI

Kullūka, Nārāyaṇa and Rāghavānanda hold that after the expiration of the terms mentioned, the wife shall go to seek her husband. Nandana says—'the meaning is that no sin is committed if she afterwards takes another husband.'—Medhātithi, having noted and dismissed two other explanations—(a) that 'she should maintain herself by blameless methods' [which is the explanation attributed to Medhātithi himself by Buhler], and (b) that 'she may have intercourse with another man',—propounds the explanation that 'she may take service under another man as a toilet-woman in his house, and on the return of her husband, she may return to him, if he can induce her to go.' He also notes and rejects the explanation of the 'ancients' that 'she may marry another man.'
VERSE LXXVII

This verse is quoted in Vivādaratnākara (p. 423).

VERSE LXXVIII

This verse is quoted in Vivādaratnākara (p. 423).

VERSE LXXIX

This verse is quoted in Vivādaratnākara (p. 423).

VERSE LXXX

This verse is quoted in Parāshharamādhava (Āchāra, p. 508), which explains ‘vyādhita’ as ‘suffering from a long-lingering disease’;—in Madanapārijāta (p. 188), which adds the following notes:—‘Madyapā’, the woman who is addicted to drinking what is forbidden for the caste to which she belongs,—‘asatyavrta’, whose conduct is not good,—‘pratikūla’, in the habit of doing things disagreeable to her husband and of beating her children, servants and others,—‘arthaghni’, prone, through idleness, to wasting money,—‘adhivēdana’ means the taking of another wife.

It is quoted in Aparārka (p. 100), which adds the note that ‘vyādhita’ means suffering from a lingering disease;—it quotes this verse in support of the view that what is meant to be a ground for superseding the wife is not the drinking of liquor, but the drinking of any intoxicant; the drinking of wine being one of the ‘serious’ sins, it would make the woman liable to be renounced, and not only superseded.

It is quoted in Vīramitrodvaya (Samskāra, p. 871), which adds that ‘Madyapā’ here has been held by older writers to refer only to women of the twice-born castes; but in reality it refers to all the four castes, for all of whom the drinking of all the three kinds of ‘wine’—Gauḍī, Mādhvī and Paisī—is forbidden;—‘asatyavrta’ is ill-behaved or untruthful;—‘pratikūla’, acting
in ways injurious to her husband; —‘vyādhitā,’ suffering from such diseases as render her unfit for household work; —‘himśrā,’ addicted to beating children and maidservants; —‘arthaghī,’ ‘prone to wasting the wealth acquired; ’—‘sarvadā’ is to be construed as qualifying ‘asatyavṛttā’ and the other epithets,—the meaning being the wife who is always untruthful.

It is quoted in Samskāraratnamālā (p. 592), which explains ‘vyādhitā’ as a ‘confirmed invalid.’

VERSE LXXXI

This verse is quoted in Mudanapārijāta (p. 188), which adds that ‘adhivettavagyā’ has to be supplied at the end; —in Viramitrodaya (Samskāra, p. 873); —in Aparārka (p. 100); —in Nirṇayasindhu (p. 230); —in Parāśharamādhava (Āchāra, p. 508); —and in Vidhānapārijāta (II, p. 363).

VERSE LXXXII

This verse is quoted in Aparārka (p. 100), which adds that the qualification ‘sick’ includes also the ‘barren’ wife, and ‘one who gives birth to female children only’; —in Parāśharamādhava (Āchāra, p. 508), as laying down a special consideration in the case of the devoted wife; —and in Viramitrodaya (Samskāra, p. 872) which adds that ‘hitā’ is mentioned only by way of illustration.

VERSE LXXXIII

‘Kula’—‘His own relations as well as the wife’s parental relations’ (Medhātithi); —‘either the family members or the public, according to circumstances’ (Rāghavānanda).
This verse is quoted in *Parāsharamādhava* (Āchāra, p. 69), which adds that 'casting off' means 'sending her to her father';—in *Parāsharamādhava* (Prāyashchitta, p. 288), which explains 'tyājya' as 'left among her own paternal relations, till such time as she is free from her defects';—in *Vidhānapārijiṭāta* (II, p. 59);—in *Aparākṣa* (p. 101), which explains 'kulasannidhara' as 'pitrādi-
kulasannidhara', in the presence of her father and other members of the family;—in *Nirnayasindhu* (p. 230);—in *Viramitrodaya* (Samskāra, p. 874), which explains 'kula' as 'her father and other relations';—and in *Madanapārijiṭāta* (p. 189).

**VERSE LXXXIV**

This verse is quoted in *Vivādaratnākara* (p. 437).

**VERSE LXXXV**

Cf. the Mahābhārata 13.47. 31.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 509), as laying down the order in which the several wives of a man are to be honoured;—in *Smṛtitattva* (p. 298) as declaring who is to be regarded as the 'Senior' wife, 'Jyēśṭhā';—also in Vol. II, p. 191;— in *Vivādaratnākara* (p. 419), which explains 'svāh' as 'belonging to the same caste as her husband,' and 'svāvarāh' (which is its reading for 'aparāh') as 'belonging to a different caste';— in *Viramitrodaya* (Vyavahāra, 198 a);— and by *Jimūtavāhana* (Dāyabhāga, p. 257), which says that the wife of one's own caste, even though married later, would be the *Senior* and hence entitled to associate with the husband in his religious acts.

**VERSE LXXXVI**

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 509);— in *Vivādaratnākara* (p. 419);— in *Viramitrodaya* (Vyavahāra, 198 a);— and by *Jimūtavāhana* (Dāyabhāga, p. 259).
VERSE LXXXVII

'Pārvavārṣṭah'—'Known by the ancients' (Kullūka, Rāghavānanda and Nandana);—'known from olden times' (Medhātithi);—'declared in the Purāṇas (Nārāyaṇa).

This verse is quoted in Vivādaratnākara (p. 419);—in Viramitrodaya (Vyavahāra, 198 a);—and by Jimūtavāhana (Dāyabhāga, p. 259).

VERSE LXXXVIII

'Aprāptām'—'Who has not attained the marriageable age,' (Medhātithi and Rāghavānanda);—'who has not attained eight years of age' (Kullūka and Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Āchāra, p. 481), which explains 'aprāptām' as 'one whose marriage time has not arrived, i.e., who is still a child';—in Smṛtītatva (II, p. 124), which explains 'aprāptām' as 'one who has not attained the age that is most commended for marriage';—in Viramitrodya (Samskāra, p. 755), which reproduces the explanation of 'aprāptām' given in Parāsharamādhava;—in Smṛtikauṃudi (p. 39), as countenancing the marrying of a girl even before she is of the proper age;—in Shuddhikauṃudi (p. 30) to the same effect;—and in Samskāramayūkha (p. 103), which explains 'aprāptām' as 'one who has not attained the right age,' who may be given away in consideration of the special qualifications of the bridegroom.

VERSE LXXXIX

This verse is quoted in Aparārka (p. 93), which adds that what is meant is that 'so long as a man with good qualifications is not available she shall not be given to one devoid of qualifications,' and not that there is nothing wrong, under the circumstances, to keep the girl unmarried even after puberty; as this latter view is contrary to other texts,
It is quoted in *Smṛtitattva* (II, p. 124), which adds that all that is meant is that the girl should not be given to a man devoid of qualifications;—in *Smṛtikaumudi* (p. 38);—in *Hemādri* (Kāla, p. 804), which says that what is meant is that ‘she should not be given to a man without qualifications when a qualified man is available,’ and it is not meant that a girl should never be given to a man without qualifications;—in *Smṛtichandrikā* (Sanskāra, p. 216), which has the same note;—in *Samskāraratnamāla* (p. 456), which also has the same note;—and in *Samskāramayūkha* (p. 102), which says that ‘api’ and ‘kānam’ indicate that the verse is not to be taken in its literal sense; all that is meant is to eulogise the marrying of the girl to a qualified man.

**VERSE XC**

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 484);—in *Viramitrodaya* (Sanskāra, p. 772);—in *Hemādri* (Kāla, p. 805)—in *Smṛtichandrikā* (Sanskāra, p. 217);—and in *Samskāra-ratnamāla* (p. 501).

**VERSE CXI**

This verse is quoted in *Viramitrodaya* (Sanskāra, p. 772);—in *Parāsharamādhava* (Āchāra, p. 484), which says that the meaning is that the man whom she takes as husband does not incur any sin in marrying her;—in *Hemādri* (Kāla, p. 805), which explains the last clause to mean that the man also incurs no sin;—in *Smṛtichandrikā* (Sanskāra, p. 217), which has the same note;—and in *Samskāraratnamāla* (p. 501) which explains ‘adiyamānā’ as ‘not given away’, either on account of the absence of a giver, or on account of the giver, though present, being disregarded, and reproduces Mādhava’s explanation.
VERSE XCII

'Stēnah' is not the reading of Medhātithi, who only notes it as a vār. lec.

This verse is quoted in Viramitrodaya (Samskāra, p. 772);—in Nirṇayasindhu (p. 223);—in Aparārka (p. 94);—in Madanapārijāta (p. 148);—in Smṛtichandrikā (Samskāra, p. 217);—and in Samskāraratnamālā (p. 501).

VERSE XCIII

Cf. 3, 23, 24, 51 and 52; 8.366;—9, 46, 71, 97 and 98;—11.62.

"According to some people, this verse does not form part of the text of Manu"—says Medhātithi. This is not his own opinion, as Hopkins wrongly asserts.

This verse is quoted in Viramitrodaya (Samskāra, p. 772);—in Madanapārijāta (p. 149);—in Nirṇayasindhu (p. 223);—in Aparārka (p. 94), which explains 'shulka' as the price;—and in Smṛtikaumudi (p. 38).

VERSE XCIV

This verse is quoted in Viramitrodaya (Samskāra, p. 766), which says that the following is the upshot of the texts bearing on this subject:—If the age of the girl is 8 years or less, she should be married to a man whose age is three times that of hers; if it is between 8 and 12, the age of the bridegroom should two and a half times;—if her age is between 12 and 16 then that of the bridegroom shall be two years less than the double of her age. Of the sentence 'dharmē sidati satvarah,' it gives two explanations:—(a) if he finds that his religious duties would otherwise suffer, he may marry earlier; and (b) if he marries in haste,—i.e., if he marries before he has reached the prescribed age, or if he marries a girl whose age is lower than the one prescribed,—then he suffers in spiritual merit.
It is quoted in *Parāsharamādhava* (Āchāra, p. 474), as laying down the extent to which the bride should be younger than the bridegroom; —in *Parāśaramādhava* (Prāyashchitta, p. 121), which adds that this verse applies to cases where the girl has not menstruated upto 12 years; — in *Nirnayasindhu* (p. 215); —in *Samskāramayūkha* (p. 82), which explains 'tryaṣṭavarsaḥ' as 'twenty-four years old'; — in *Hemādri* (Kāla, p. 801); — in *Śrītichandrīkā* (Samśkāra, p. 112), which explains 'ṣatvarā' as 'one of lower age,' and deduces the conclusion that there is nothing wrong if the girl is married before her menstruation; — and in *Gudādharapaddhati* (Kāla, p. 222), which explains 'ṣatvarāḥ' as one who is in a hurry to enter the Householder's stage.

**VERSE XCV**

'Deva-dattā'—'Given by the gods, Bhaga, Aryaman, Savitṛ and the rest mentioned in the Vedic text recited during marriages', — 'from Agni' (Nārāyaṇa); — 'from Soma, Agni and the Gandharvas' (Medhāūthi and Nandana).

This verse is quoted in *Vivādaratnakāra* (p. 481).

**VERSE XCVI**

This verse is quoted in *Vivādaratnakāra* (p. 418), which adds that the term 'prajana' here stands for the act of conceiving and 'santāna' for the act of depositing the seed, fecundating.

**VERSE XCVII**

This verse is quoted in *Madanapārijāta* (p. 153); — in *Nirnayasindhu* (p. 227); — in *Vīramitrodaya* (Samśkāra, p. 739); — in *Samskāramayūkha* (p. 105), which explains the meaning to be that 'if the girl agrees she may be given to the younger brother, but if she prefers to be given
to some one else, she should be given to this latter;—in Puruṣārthachintāmaṇī (p. 454);—in Vyavahāra-Bālambhatī (p. 530);—in Gudādharapaddhati (Kāla, p. 227);—

and in Smṛtichandrikā (Samskāra, p. 219).

VERSE XCVIII

This verse is quoted in Smṛtitattva (II, p. 140).

VERSE XCIX

This verse is quoted in Samskāramayūkha (p. 104), which says that this refers to cases where no defects have been discovered in the bride-groom;—in Samskāra-ratnamālā (p. 503), which has the same note;—and in Smṛtichandrikā (Samskāra, p. 218), which says that this refers to cases where the bride-groom has no defects.

VERSE C

This verse is quoted in Smṛtichandrikā (Samskāra, p. 232), which says that this refers to cases where the father receives the money for his own benefit.

VERSE CI

This verse is quoted in Aparārka (p. 110), which adds that fidelity to each other is an obligatory duty, the transgression of which necessitates expiation;—and in Vivādaratnākara (p. 421).

VERSE CII

This verse is quoted in Vivādaratnākara (p. 421).

VERSE CIII

This verse is quoted by Jīmūtavāhana (Dāyabhāga, p. 6).
VERSE CIV

"The father's estate is to be divided after the father's death, and the mother's estate after the mother's death' (Kullūka Rāghavānanda, Nārāyaṇa and Nandana).—'The mother's estate devolves on the sons, only on failure of daughters'. (Nārāyaṇa).—The word 'vṛddhāṃ' indicates by implication that the rule holds good in the case of the father's turning an ascetic (Rāghavānanda).—The equal division takes place if the eldest does not desire to receive an additional share (Kullūka).—The last clause shows that division of the property may take place with the parents' permission during their lifetime. (Kullūka, Nārāyaṇa and Rāghavānanda)."—Buhler.

Of the Bhāṣya on this verse we have a single short sentence; on the next verse it is wanting in all the Mss. hitherto found; so also on several other important verses bearing on inheritance. It seems it has been purposely destroyed by the 'Editors' who reconstructed the Bhāṣya under King Madana. And from the fact that the pruning knife began to operate with the verse dealing with the rule regarding the larger share of the eldest brother, one feels justified in assuming that the conclusion arrived at on this point by Medhātithi was detrimental to the interests of the said King, who therefore set himself systematically to collecting all available Mss. of the work and destroying this portion.—In the absence of some such strong motive, one fails to see why the King should have taken all this trouble regarding the 'reconstruction' of Medhātithi's commentary.

This verse is quoted in Vivādaratnākara (p. 455), which adds the following notes:—'Samam', equal, there being no setting aside of the twentieth part (for the eldest brother).—It might be argued that since Manu has himself laid down that the twentieth part should be set aside as the additional share for the eldest brother, when they are dividing the paternal estate after the father's death, why should he speak of 'equal shares'?—But the fact
of the matter is that the said additional share is meant only for those cases where the eldest brother happens to possess special qualifications.—Udayakara has however explained the present verse to mean that what of is to be divided into 'equal' shares is only that part of the property which remains after setting aside the said twentieth part.—Halāyudha and Pārijāta have read 'saha' in place of 'samam' and Pārijāta has explained it as 'among themselves'.—The term 'paitrkam' is to be expounded as 'mātā cha pītā cha pitarou, tayoḥ idam paitrkam'; so that the 'mother's estate' also becomes included,—so says Halāyudha.—Though the text uses the term 'paitrkam riktham', 'father's estate', it is meant to include the estate of the grandfather and other forefathers also; in which latter also the brothers have shares.—Though it is true that both the father's and the mother's estate are meant, yet it has to be borne in mind that to the mother's estate, the sons are entitled only in the absence of a daughter or her descendants.

It is quoted in Vyavahāramayukha (p. 41), which adds that even though the text repeats the particle 'cha', yet it does not mean that both the parents should die before the property is divided.

It is quoted in Parāsharamādhava (Vyavahāra, p. 326), which adds the following notes:—'Pituh īrdhvam', this phrase indicates the time for the division of the father's property; and 'mātuh īrdhvam' indicates that for the division of the mother's property; thus the meaning of the verse comes to this:—On the death of the Father, his estate is to be partitioned, even though the Mother may be living; similarly on the death of the Mother, her estate is to be partitioned, even though the Father may be living; there being no reason why the partition of the estate of the one should await the death of the other.

It is quoted in Vyavahāra-Bālambhaṭṭī (p. 443);—in Vivādachintāmani (Calcutta, p. 124) which has the following notes;—'Samam', equal,—i.e., without setting apart
20 per cent. for the eldest;—it might be argued that Manu has actually sanctioned 20 per cent. as the special share of the eldest brother, in connection with the partition that is done after the Father’s death;—but this sanction should be taken as referring either to cases where the eldest brother has very special qualifications, or where he is specially desirous of having a special share;—it explains the mention of the ‘mother’ as being due to the term ‘paitṛkam’ meaning ‘parental’, and hence including the mother’s property also, which can be partitioned only after the death of the ‘mother.’

It is quoted in Smṛtisāroddhāra (p. 331);—in Dāyakramasaṅgraha;—in Vīramitrodāya (Vyavahāra, 170 a), which adds the following notes:—‘Paitṛkam’, belonging to the Father and the Mother; the sense being that the Father’s property is to be divided after the Father’s death, and the Mother’s property after the Mother’s death;—the particle ‘cha’ does not imply that after the death of both the parents is another time for partition; for the simple reason that the Mother or the Father being alive can be no obstacle in the partitioning of the property of the other;—and in Jīmūtavāhana (Dāyabhāga, p. 23), which says that this verse is meant to answer the question ‘why the sons should not partition the property during the life-time of the parents’?—the reason being that during that time they have no proprietary right over it.

VERSE CV

What is said here refers to cases where ‘the eldest son is specially virtuous’ (Kūluka and Rāghavānanda),—or ‘possesses eminent qualities, and the others are less distinguished’ (Nārāyana).

This verse is quoted in Mitākṣarā (p. 117), where Bālambhaṭṭī has the following notes:—‘Pitṛyam’, inherited from the father,—‘Shēsāḥ’, brothers other than the eldest,—Upāji-veyuh, should follow him, like their father. Mitākṣarā adds
that such unequal division, even though sanctioned by the scriptures, should never be adopted, being opposed to popular sentiment, and also to Vedic texts.

It is quoted in *Viramitrodaya* (Rājanīti, p. 35), in support of the view that the eldest son should succeed to the kingdom;—in *Aparārka* (p. 722), which adds that this rule is meant for cases where the younger brothers are still in *status pupillari*, or are not entitled to any share by reason of being idiots and so forth, or are inexperienced;—and in *Vivādaratnakara* (p. 457), which adds the following notes:—

What is meant is that in partition, the eldest brother, if he happens to be possessed of all the qualities of the superior brother, should be treated as the sole master, like the Father himself;—‘*tanaupajīvyah*’ means that ‘they should live on the subsistence provided by him.’

It is quoted in *Smpitattwa* (II, p. 170);—and in *Vivādachintāmani* (Calcutta, p. 125), as laying down an alternative course;—in *Viramitrodaya* (Vyavahāra, 171 b);—and by *Jīmulavāhana* (Dāyabhūga, pp. 35 and 103).

**VERSE CVI**

*Cf.* Shruti—‘*Nāputrasya lokosti*’ (Aitareya Brāhmaṇa 7. 3. 9).

This verse is quoted in *Vivādaratnakara* (p. 457), which adds the following notes:—‘*Putrābhavati*’, becomes one who has fulfilled the dictates of the scriptures regarding the begetting of offspring;—the addition of ‘*mātra*’ is meant to indicate that, the man becomes ‘with son’ even before the child has had its sacramental rites performed;—‘*anṛnah*’, becomes freed, by the birth of a single son, from one of the three kinds of debts which have been described in the *Shruti* as besetting a man from his very birth.

It is quoted in *Viramitrodaya* (Rājanīti, p. 35);—in *Parāṣharamādhava* (Ācharā, p. 501);—in *Viramitrodaya*
(Samskāra, p. 163);—in Nirṇayasindhu (p. 439);—in Samskāra-ratnamālā (p. 686);—in Smṛtichandrikā (Samskāra, p. 43);—in Vyavahāra-Bālambhaṭṭi (p. 656);—in Nṛsimhaprasāda (Samskāra 25 b);—in Shrāddhakriyākaumudi (pp. 450 and 491), which explains ‘putrāḥbhavati’ as ‘becomes saved from the hell called Put’;—in Shraddhakaumudi (p. 86);—in Viramitrodaya (Vyavahāra 171 b);—and by Jīmūtavāhana (Dāyabhāga, pp. 37 and 250) as lending support to the view that one’s title to another’s property is determined also by the benefits conferred by the former on the latter.

VERSE CVII

“This verse alludes to the Vedic text quoted, Vashishtha 17. 1; Viṣṇu 15. 43”—Buhl.

This verse is quoted in Vivādaratnākara (p. 457), which adds the following notes:—‘Sannayati’, concentrates, —‘ānapyam’, endless bliss,—‘ashnute’, obtains, i. e., becoming freed from debt,—‘Kāmajān’, this is a mere exaggerated statement, because it cannot be taken to mean that the younger sons have no share in the paternal estate, since it has been distinctly declared that they do have such share.

It is quoted in Viramitrodaya (Samskāra, p. 163);—in Vyavahāra-Bālambhaṭṭi (p. 656);—in Smṛtichandrikā (Samskāra, p. 43);—in Viramitrodaya (Vyavahāra 172 a);—by Jīmūtavāhana (Dāyabhāga, p. 37);—and in Rājanyitratnākara (p. 40 b).

VERSE CVIII

This verse is quoted in Vivādaratnākara (p. 457), which adds the following explanation:—The eldest brother should take care of the younger brothers, as if he were their father, and he should not separate them;—‘putravat
vartāravan', they should not entertain feelings of hatred towards him;—in *Vyavahāra-Bālambhatī* (pp. 513, 656 and 691);—in *Smṛtichandrīkā* (Samśkāra, p. 90), as attributing the qualities of father and son to the elder and younger brothers respectively;—and in *Viramitrodāya* (*Vyavahāra* 172 a).

VERSE CXI

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes:—'Kulam vardhayati', the prosperity of the family being brought about by the adopting of proper business methods and the taking care of the younger brothers;—'vināshayati', all that this means is that he is in a position to ruin the family;—in *Vyavahāra-Bālambhatī* (p. 656);—and in *Viramitrodāya* (*Vyavahāra* 172 a).

VERSE CX

This verse is quoted in *Vivādaratnākara* (p. 457), which adds the following notes:—The 'behaviour of the eldest' consists in lovingly maintaining and taking care of the younger;—'bandhuvat', like the maternal uncle and other relations, he should be treated with respect and saluted and so forth, and he should not be treated disrespectfully;—in *Vyavahāra-Bālambhatī* (pp. 513 and 691);—and in *Viramitrodāya* (*Vyavahāra* 172 a).

VERSE CXI

This verse is quoted in *Vivādaratnākara* (p. 459), which has the note that what is meant is that separation is considered desirable, because it affords the opportunity for several performances of sacrifices; it is not meant that the separation itself is conducive to merit, like the performance of the *Jyotistoma*, or that non-separation is sinful, like the eating of the flesh of the animal killed by a poisoned arrow.
It is quoted in Aparārka (p. 719), which adds that conjoint life is meant for those cases where some of the brothers may be still studying; in cases where all of them have read the Veda and are capable of taking the fires, it is far better that they should live separately;—again on p. 722, to the effect that it is not necessary that the brothers must divide immediately after the father’s death;—in Vivādachintāmani (Calcutta, p. 125) as sanctioning partition as conducive to religious merit;—in Vivamitrodaya (Vyavahāra 172 a);—and by Jīmūtavāhāna (Dāyabhāga, p. 37), which says that this is a clear case of voluntary option.

VERSE CXII

This verse is quoted in Mitāksarā (2. 114), which notes that this unequal division pertains to cases where the Father himself is dividing his self-acquired property among his sons,—no such division being permissible regarding ancestral property.

It is quoted in Madanapārijāta (p. 645), which supplies the following explanation:—The twentieth part of the property going to be divided, as also the best thing among the articles, should be given to the eldest brother; to the second brother, the fortieth part of the estate and also an article of the second quality; and to the youngest brother, the eightieth part of the estate and a third-rate article; the property that remains after this is to be divided equally;—it goes on to add that, though this unequal division has been sanctioned by several texts, yet it should never be adopted in practice, as it is contrary to popular sentiment, and what is against popular sentiment should not be done.

It is quoted in Vivādavatnākara (p. 468), along with the next two verses which adds the following notes.—This deduction of special shares pertains to cases where the eldest brother is endowed with superior qualifications;—the law on this point may be thus summed up: In a case where
there are several sons born of the same mother, and every one is endowed with qualities,—but there is a gradual inferiority in the qualities,—then the eldest brother should receive as his special share, the twentieth part out of the whole property, as also the best among the articles in the property; the second brother is to receive half of that, i.e., the fortieth part, and also one article of the second quality; and the youngest brother, the eightieth part, and also an article of the lowest quality;—when however the eldest and the youngest alone are possessed of superior qualities, then the said special shares are to be given to these two only, the second brother receiving only his ordinary share, the special share prescribed for the qualified second brother—i.e., the fortieth part of the property,—being equally divided among the three;—in a case where there are several brothers between the eldest and the youngest, and many of them are possessed of superior qualities, each one of the middle brothers is to receive a fortieth part as his special share;—when the eldest brother is possessed of very superior qualities, while the others are entirely devoid of qualities, he shall take as his special share the best among the articles,—the best of every kind of articles, e.g., ruby among the gems and so forth,—and also one among each kind of cows, buffaloes and other cattle.

It is quoted in *Vyavahāramayūkha* (p. 43);—in the *Smṛtatattva* II (p. 193);—in *Vivādachintāmani* (Calcutta, p. 128), which notes on p. 125 that this refers to cases where the elder brother is endowed with special qualifications, or where he is specially desirous of having the extra share;—in *Smṛtisāroddhāra*, (p. 331), which says that this refers to the property acquired by the father when he divides it among his sons during his own life-time;—and by *Jimutavāhana* (*Dāyabhāga*, p. 64), who says that equal partition is to be made after all these 'special shares' have been extracted, as is made clear by verse 116; the special share of the eldest brother being the twentieth part of the property along with the 'best article'.
VERSE CXIII

This verse is quoted in Vivādaratnākara (p. 468), which adds an explanation [see preceding note].

VERSE CXIV

'Yachcha sātishayam kiśchīta.'—'A dress or an ornament' (Medhātithi);—'something impartible, like an idol' (Nandana).

'Daśhataḥ varam.'—'The best among ten animals' (Medhātithi, Kullūka, Nārāyana and Rāghavānanda);—'ten superior articles' ('others' in Medhātithi; the reading for 'varam,' in this case, being 'varān').—'Everything shall be divided into ten shares and the eldest shall receive one such share in excess' (Nandana).

This verse is quoted in Vivādaratnākara (p. 469), which adds an explanation (for which see note on 112).

VERSE CXV

This verse is quoted in Vivādaratnākara, (p. 476), which adds the following explanation:—The additional share prescribed in the last quarter of the last verse, 'the best among them,' is not to be taken if all the brothers are equal in learning and other qualities. This is only by way of illustration; it means that none of the additional shares mentioned in verses 112—114 is to be taken; as is clear from the clause 'yat kiśchidēva dēyam syāt'; which means that some little thing is to be given to the eldest brother, as a mark of respect due to his superior age. When there is no difference among them on account of qualities, then 'Seniority' among the brothers is to be determined by the portion of their mothers, the son born of the senior-most wife having being declared to be the 'senior.' That this is the finally adopted view (and not a mere tentative one) is proved by the fact that both
Lakṣmīdhara and the Pārijāta have accepted the view that 'the son of the senior wife, even though younger in age, is to be regarded as senior.'

This is quoted by a Jīmūtavāhana, (Dāyabhāga, p. 74).

VERSE CXVI

This verse is quoted in the Vyavahāramayūkha (p. 43); — and by Jīmūtavāhana (Dāyabhāga, p. 64).

VERSE CXVII

This verse is quoted in the Vyavahāramayūkha (p. 43); — in the Smṛtisāroddhāra (p. 331), which has the following notes — 'ekādhikam', i.e., two shares, — 'adhyārdham', i.e., a share and a half, — 'tataḥ anvijah', 'born after the eldest brother', — 'amśhamamsham', i.e., one share each; this refers to cases where no 'special share' has been taken; — and by Jīmūtavāhana (Dāyabhāga, p. 64).

VERSE CXVIII

'If there are several brothers and only one sister, the former must deduct from their several shares as much money as will make up the fourth part of one brother's share' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 731), which adds the following notes: — 'Svēbhṛyomshēbhyah' means 'from out of the share of one brother'; the plural number is used in view of the plurality of daughters; — 'svāt svāt', the repetition is in reference to daughters of diverse castes; — thus the meaning comes to be as follows: — When a Brāhmaṇa has wives of all the four castes, and each of these has daughters, then the daughter born of the Brāhmaṇa wife is to receive the fourth
part of the share accruing to the son of the Brāhmaṇa wife; similarly the daughter of the Kṣattriya wife is to receive the fourth part of the share of the son of the Kṣattriya wife. This however is not the sister's 'rightful inheritance'.

It is quoted in Mitākṣarā (2. 124), which adds the following explanation:—The Brāhmaṇa-sons should give to the Brāhmaṇa-daughters the fourth part of the share that accrues to them in accordance with their castes,—whereby 4 parts go to the Brāhmaṇa, etc. (see verse 153 below); it does not mean that each brother should give a fourth part out of his own share; what is meant is that the daughter of a certain caste is to receive the fourth part of what is prescribed as the share of the son of that caste;—the last clause 'patitāḥ syuraditsavah' indicates the obligatory character of the rule. For this same reason it is not right to hold that all that the daughter is to receive is money enough for her marriage. It goes on to add that the explanation provided by Asahāya and Medhātitha is the right one. Thus it is decided that after the father's death, the daughter is actually entitled to a share.

It is quoted in Vivādaratnākara (p. 494), which adds the following explanation: It does not mean that the brother should take out a fourth part of his own share and give it to his sister; what is meant is that the daughter of a certain caste is to receive the fourth part of what is prescribed as the share of the son of that caste; which thus is to be given to her, for the purpose of her marriage. Thus the meaning comes to be that out of the 'four shares' and the 'three shares' to which the sons of the Brāhmaṇa wife and those of the Kṣattriya wife respectively are entitled,—out of the combined total of these—a 'fourth part' shall be given to the daughter; so that while it is the 'fourth part' that is to be given, the real purpose of this gift is to enable her marriage to be performed. Such is the view of Viṣṇu, the Kalpataru and the Mitākṣarā; while Halāyadha holds the opinion that no stress is meant to be laid on the 'fourth part', all that is meant is that
the daughter is to receive what would be needed for the performance of her marriage. And this is the view that appears to be most proper; for whatever the 'fourth part' may be, the performance of the marriage would be necessary in any case.

It is quoted in Parāśarānamādhava (Vyāvahāra, p. 345), which supplies the following notes:—The meaning is that the brother belonging to the Brāhmaṇa and other castes should each give to the sisters of the Brāhmaṇa and other castes, the fourth part of his own share; that is to say, (a) in a case where a man has only one wife, and that of the Brāhmaṇa caste, and from her he has one son and one daughter,—the son shall divide his father’s property into two parts, and having divided one of these two parts into four parts, he shall give one of these four parts to his sister and take the rest for himself;—when there are two sons and one daughter, the property shall be divided into three parts, and one of these three parts being divided into four parts, one of these four parts is to go to the daughter, and the rest the two sons shall divide between themselves;—when there is one son and two daughters, the father’s property shall be divided into three parts, and one of these three parts being divided into four parts, two of these latter parts shall be given to the two daughters, and the rest shall be taken by the son.—(b) But in a case where the man has left one son of the Brāhmaṇa wife and one daughter of the Kṣatriya wife,—the father’s property shall be divided into seven parts (‘four shares’ accruing to the Brāhmaṇa son and ‘three shares’ to the Kṣatriya son), if there be one, the ‘three shares’ (accruing to the Kṣatriya son) shall be divided into four parts, one of these four parts shall be given to the Kṣatriya daughter, the rest of the property going to the Brāhmaṇa son; where there are two Brāhmaṇa sons and one Kṣatriya daughter the father’s property is to be divided into eleven parts (4 shares for each of the Brāhmaṇa sons and three for the Kṣatriya if there be one), and the three parts (accruing to the Kṣatriya son) being divided into four parts, one of these
four parts shall go to the Kṣattriya daughter, and the rest of the property shall be divided between the two Brāhmaṇa sons. On the same principle is partition to proceed when there are brothers of different castes or sisters in varying numbers; such is the explanation provided by Medhātithi, and approved by Vijnāneshwara also;—Bhāruci on the other hand holds that the 'fourth share' only stands for 'such amount as may be necessary for her marriage,' and that therefore unmarried girls have no right to the inheritance as such. This same view has been held also by the author of the Chandrikā,—of these two views, people may accept the one that appears to be the most reasonable.

It is quoted in Nṛsiṃhaprasāda (Vyavahāra, p. 36a);—in Vivādachintāmaṇī (Calcutta, p. 134), which says that the meaning is that 'each daughter should receive the fourth part of what forms the share of a son of the same caste as himself,' and adds that stress is not meant to be laid upon the 'fourth part,' what is meant is that so much should be given to her as would suffice for her marriage;—and in Viśramitrodāya (Vyavahāra, 179b), which says that this does not mean that 'in the case of either form of partition among the brothers, each brother should give to the sister a fourth part of his share'; as, if there were so, if there are several brothers to a single sister, she would have a very large property,—or if there were a single brother to many sisters, he would have nothing left for himself;—all therefore that is meant is that the brother should give to the sisters just enough to suffice for her marriage—so says the Vivādaratnākara, the Vivādachintāmaṇī and the rest;—this is not right; as the text is clear on the point that by not giving to the sister the fourth part of his share, the brother incurs a sin which is quite different from that incurred in not providing for her marriage; the right explanation is that which has been provided by Medhātithi and the Mitāksāra. (It then proceeds to quote these).

It is quoted by Jīmūtavāhana (Dāyabhāga, p. 114), which says that the root 'dā' used makes it clear that the sisters have no claims over the property.
VERSE CXIX

This verse is quoted in Mitāksarā (2. 119), to the effect that of the animals mentioned, if an odd one remains after partition, it is to be given to the eldest brother;—in Madana-pārijāta (p. 686), to the same effect;—in Aparārka (p. 723), which explains ‘viṣamam’ as a number different from (not a multiple of) the number of brothers;—in Vivādaratnākara (p. 498), which says that the odd animals are not to be partitioned by being sold and the value divided, they should be taken by the eldest brother;—and in Vyavahāramayūkha (p. 57).

VERSE CXX

This verse in quoted in Mitāksarā (2. 136), which says that this refers to cases where the brothers (the one dead and his younger brother who beget the son on his sister-in-law) were not divided, while verse 146 below pertains to cases where they have been divided;—and in Vivādaratnākara (p. 542), which adds the following explanation:—The undivided elder brother having died without a son, if the younger brother begets, by commission, a son on his widow, then, when there comes about partition between this son and his uncle-progenitor, it will be done in equal shares, and the son shall not obtain any special share by reason of his dead father having been the elder brother.

VERSE CXXI

‘Pradhānasya’.—‘The principal, body-born, son’ (Medhātithi);—‘The father, the husband of the widow’ (Kullūka, Narāyanā and Rāghavānanda).

“The subsidiary son has not the same rights as the principal, his dead father, the husband of his widow-mother; it is this father, the husband of the widow, who is the ‘principal etc.,’ (Kullūka and Nārāyanā);—‘the father is the principal, not
the mother, hence even though the mother is the elder sister-in-law, yet the son does not have the same right as his dead father' (Nandana).

This verse is quoted in *Vivādaratnākara* (p. 542) as supplying a reason for what has been said in 120; it adds the following explanation: 'upasārjana' is subsidiary, i.e., the Kṣetraja son,—it is not lawful that this son should be treated like the principal, the 'body-born', son; because in this case (of niyoga) the father, the progenitor-uncle, is the 'principal';—such is the explanation given by the author of the Prakāsha. Lakṣmidhara construes 'Upasārjanam' as 'Upasārjanatvam'; but that makes no difference in the meaning.—'Dharmēṇa', according to the injunction of the scriptures.

**VERSE CXXII—CXXIII**

These verses are quoted in *Vivādaratnākara* (p. 473), which adds the following explanation: The question here raised pertains to the case where there are several sons born of several mothers belonging to the same caste as the father; the term 'pūrva-vahā' (in verse 123) stands for the younger son born of the senior wife, as is clear from the latter half of the verse; which means that the next best bullocks—those not the very best—shall belong to those brothers who are 'junior' by reason of the junior position of their mothers; i.e., whose mothers are junior to the mother of the aforesaid brother;—and in *Vyavahāra-Bālambhaṭṭi* (p. 461).

**VERSE CXXIV**

Medhāṭithi reads 'ajyēṣṭhāyām' and remarks that it is another 'special share'; but it adds that this may be only another special share for the son of the senior wife (the reading in this case being अन्येष्ठायाम).

This verse is quoted in *Vivādaratnākara* (p. 473), which reads 'Jyēṣṭhāyām' and remarks that this lays down
another special share for the brother who is 'elder' by reason of being born of the senior wife.—'Vṛṣabhasodāsah' means 'cows that have a bull for their sixteenth', these cows being the animals that are most cognate to the animal mentioned, 'bull'.—'Śēsāh', the remaining brothers, by reason of the non-seniority of their mothers, should each take a bull which is not the very best.—It goes on to add that, according to the author of the Prākāsha, what is here stated by Manu is the opinion of 'others';—his own view being stated in the next verse, where seniority among brothers is made to rest upon the priority of their birth.—Halāyudha however explains the three verses (122—124) as follows:—When the younger brother is born of the senior and the elder from the junior wife, then the former shall have the best bull as his 'special share',—of the other bulls, which are not the very best, one each should be given to the other brothers, the quality of each being in accordance with the respective seniority of their mothers,—and the remainder is to be divided equally among the brothers (123);—but when the elder brother is born of the senior wife, then we have the rule laid down in 124: the cows 'with a bull as their sixteenth' goes to the eldest brother, and each of the other brothers receives as his 'special share' one bull, the quality of which is to be determined by the relative seniority of their mothers.

It is quoted in Vyavahāra-Bālambhāṭṭi (p. 461).

VERSE CXXV

"As this verse and the following one contradict the rules given in verses 123-124, the commentators try to reconcile them in various ways. Medhātithi thinks that verses 123-124 are an Arthavāda, and have no legal force, and Rāghavānanda inclines to the same opinion.—Nārāyaṇa and Nandana hold that the seniority according to the mother's marriage is of importance for the law of inheritance (verses 123-124), but
that it has no value with respect to salutations and the like, or to prerogatives at sacrifices (verses 125-126). Kul-lúka, finally relying on Govindarāja’s opinion, thinks that the rules leave an option, and that their application depends on the existence of good qualities and the want of such. It is, however, probable that according to the custom of Hindu writers, the two conflicting opinions are placed side by side, and that it is intended that the learned should find their way out of the difficulty as they can."—Buhler.

This verse is quoted in Vīramitrodāya (Rājaniṭī, p. 36);—in Nīrṇayasindhu (p. 177);—and in Vyavahāra-Bālam-bhattī (p. 461).

VERSE CXXVI.

For the ‘Subrahmanyā verses’ see Aitareya Brāhmaṇa 6.3.

According to Rāghavānanda the meaning of the second half is that since between twins the one born first is the last conceived, the right of primogeniture is given to the son born last. This is the view hinted at by a passage in the Uttaracharita, where Lava says of his brother ‘pravekramena sa kila jyāyān (Act IV).

This verse is quoted in Vīramitrodāya (Rājaniṭī, p. 37), which adds the following notes—That mantra is called ‘Subrahmanyā’ which, at the Jyotiṣṭoma sacrifice, is recited for inviting Indra; in this the ‘eldest’ son is represented as addressing the father; and it is the senior by birth that is regarded as the ‘eldest’; and in a case where the sacrificer has twin sons, even though the conception of both may have been simultaneous, yet the son that is born first is held to be the ‘eldest’; this is the made clear by a text of Devaḷa’s where it is declared that of twins, that child is to be regarded as the ‘elder’ whose face is seen first. In the Samskāra section we find the other view stated (see below).

It is quoted in Vivādaratnākara (p. 477), which has the following notes—The ‘Subrahmanyā’ is the mantra recited at the Jyotiṣṭoma by Chhandogas, when the
form employed is 'so and so, the father of so and so is sacrificing'; and here it is the elder son that is named; and he is the one that is born first.

It is quoted in *Viramitrodaya* (Samskāra, p. 161), which adds the following notes:—Between twins seniority is determined by birth in the womb; i.e., that child is 'elder' who is the first to be born in the mother's womb; while the one born, i.e. conceived, later is regarded as junior; and it is not that seniority belongs to the child that comes out of the womb first; this conclusion is based on the fact that the child born later has been conceived earlier and would have been born earlier also, had not its passage outside been obstructed by the second child conceived later; the order of conception being the reverse of that of birth. It is only when both children are born simultaneously that seniority belongs to one whose face the father sees first.—It goes on to add that this view has been held by 'some people' and in reality seniority must be determined by the priority of actual birth coming out of the womb.

It is quoted in *Vyavahāra-Bāimbhaṭṭī* (pp. 461 & 702); —and in *Samskāraratnamālā* (p. 828), which has the following notes—'Subrahmanyā' is the name of a mantra used, at the Jyotiṣṭoma sacrifice, for inviting Indra; it is recited along with the name of the sacrificer's son, and the rule is that it is the name of the eldest son that is pronounced; and it is the eldest by age that is taken; so in partition also; and between twins also, though they are conceived simultaneously, yet one that is born first is regarded as the elder of the two.

**VERSE CXXVII**

This verse is quoted in *Parāshrāmādhava* (Āchāra, p. 475) as a clear indication that the 'appointment' of the daughter is undisputed in a case where it has been done in accordance with a clear agreement between the father of the bride and the bridegroom;—in *Nṛsimhaprasāda* (Vyavahāra 38a);—in *Vyavahāra-Bāimbhaṭṭī* (pp. 651 and 633)
and by Jīmūtavāhana (Dāyabhāga, p. 223), to the effect that the appointed daughter offers the Ball to her appointing father through her son.

It is quoted in the Vidhānapārījāta (p. 699);—in the Vivādaratnākara (p. 561);—in the Smṛtiḥandrikā (Samskāra, p. 182), as laying down the mode of appointing the daughter;—in the Samskāraratnamālā (p. 414), to the effect that it clearly implies that there should be an express stipulation with the girl’s husband;— in Dattakamīṃmāsā (p. 7);—and in Viramitrodaya (Vyavahāra 185a), which says that the son that is born of the Appointed Daughter after stipulation, belongs to the father of the girl; though the opinion has been held that this is so also in cases where there has been no open stipulation to the effect.

VERSE CXXVIII

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 654),—and in Viramitrodaya (Vyavahāra 185a).

VERSE CXXIX

This verse is quoted in Vyavahāra-Bālambhaṭṭī (p. 654) —and in Viramitrodaya (Vyavahāra 185a).

VERSE CXXX

This verse is quoted in Vivādaratnākara (p. 591);—in Vivādachintāmaṇi (Calcutta, p. 152), to the effect that like the son, the daughter also serves the purpose of propagating the father’s race;— in Hāralatā (p. 179);—in Vyavahāra-Bālambhaṭṭī (pp. 663 and 691);—in Viramitrodaya (Vyavahāra 203 a);—and by Jīmūtavāhana (Dāyabhāga, p. 270).
VERSE CXXXI

"According to Medhātithi, Kullūka and Nārāyaṇa, all Strīdhana is meant;—according to 'others' mentioned by Medhātithi, Nandana and Rāghavānanda, the so-called 'sawāyika' or property derived from the father's family."—Buhler.

'Kumārī'—'an unmarried daughter (Medhātithi and Kullūka);—'a daughter who has no sons' (Nārāyaṇa).

The first half of this verse is quoted in Vivādaratnakara (p. 517) which adds the following notes:—'Yautakam' here stands for what has been given to the girl at the time of her marriage, by her father and other relatives. Halāyudha however holds that it stands for what has been given to the woman for such household purposes as the purchase of vegetables and other things, out of which, by her clever management, she may have saved and increased by judicious handling. To such property of the mother either the sons or the married daughters can have no right, as a rule; but if among the married daughters there be such as are childless or otherwise ill-conditioned, these are to have an equal share in the property.

It is quoted in Parāsharamadhava (Vyavahāra, p. 372), which explains 'yautakam' as 'property obtained from the father's family';—in Aparārka (p. 721), to the effect that when the mother's property comes to be divided among her daughters, the unmarried ones have the preference over the married ones;—in Smritattva II (p. 186), which has the following note:—The term 'yautaka' is derived from the root 'yu' (to join), and hence signifying junction, or union, it stands for 'what is given at marriage';—in Vyavahāra-Bālambhaṭṭā (pp. 631 and 750);—in Dāyakrama-saṅgraha (p. 21);—and by Jīmūtavāhana (Dāyabhāga, p. 132), which says 'yautakam' stands for the dowry obtained at marriage,—this being indicated by the root 'yu' (to join) from which the word is derived,—marriage being the 'joining' of the husband and wife.
VERSE CXXXII

Cf. 136 and 140.

This verse is quoted in Vivādaratnākara (p. 560), which adds the following notes:—‘Aputrasya’ i.e., one who has no ‘body-born’ son;—the second half is a mere reiteration of what goes before—says Prakāsha; it is an Arthavāda providing a reason for what has gone before—says Udayakara in his commentary on Manu. [These remarks are based on the reading of the second line as तैरसितिष्ठ एव तु हरेवदुत्साहितं चचन्म्.]

It is quoted in Vyavahāra-Bālambeta (pp. 631 and 664);—in Hemādri ( Shrādha, p. 87);—in Gadādhara-pada-
dhati (Kāla, p. 427), which says that the two ‘balls’ are to be offered to the father and to the mother’s father;—in Vivādachintāmaṇi (Calcutta, p. 153) which adds that this refers to cases where neither of the parents of the deceased is alive;—and by Jīmūtavāhāna (Dāyabhāga, p. 278) as indicating that the grandson is entitled to the property of his mother’s father by reason of the mother deriving her body from that father.

VERSE CXXXIII

‘Na loka...na dharmataḥ.’—Neither with regard to worldly affairs nor to sacred deities (Kullūka);—‘with respect to sacred duties, according to law’ (Rāghavānanda and Nandana).

This verse is quoted in Smṛtitattvottar (p. 191), to the effect that the son’s son and the daughter’s son being on the same footing, just as in the absence of the son, the property goes to the son’s son, so also in the absence of the daughter it should go to the daughter’s son;—again on p. 394;—and in Vyavahāra-Bālambeta (pp. 631, 664 and 752).
VERSE CXXXIV

This verse is quoted in *Vivādaratnākara* (p. 541), which adds the following notes:—The ‘putra’ here stands for the *aurasa*, ‘body-born,’ son; —‘ānu’, after the ‘appointment’ of the daughter; —‘striyāḥ’, of the ‘appointed daughter’; who the ‘appointed daughter’ is, is described by Manu in verse 127.

It is quoted in *Mitākṣarā* (2. 132) to the effect that when both the sons—the body-born son and the son born of the ‘appointed daughter’—are there, all the property is not to go to the former only. The Bālambhaṭṭi adds that the meaning of the last quarter is that the ‘special portion’ ordained for the ‘eldest son’ does not accrue to the ‘appointed daughter’ or her son.

It is quoted in *Aparārka* (p. 739); —in *Parāshāramādhava* (Vyavahāra, p. 347), which has the same note as the *Mitākṣarā*; —in *Madanapārijāta* (p. 654); —in *Vivādachintāmani* (Calcutta, p. 150); —in *Dāyakramasaṅgṛaha* (p. 51); —by Jīmūtavāhan (*Dāyabhāga*, pp. 223 and 67), as setting forth a reason why the Appointed Daughter should offer the Ball through her son.

VERSE CXXXV

‘Dhanam.’—‘What the appointed daughter received from her father either during his life-time or on his death.’ (Nārāyaṇa).—But Kullūka says that this prohibits the father inheriting the appointed daughter’s estate on the plea that she was his ‘son.’—According to Nandana it precludes the paternal uncle and other relatives from inheriting the property of an appointed daughter.

This verse is quoted in *Aparārka* (p. 754), which adds that this refers to the case of the daughter who has been ‘appointed’ under the terms that ‘the son born of this girl shall be mine’, and not to that of one who is ‘appointed’ as herself being the ‘son’; in the case of the latter the husband is precluded from inheriting her property, by Paithinasi.
It is quoted in Vivādaratnākara (p. 520), which adds that this rule is meant for cases where the dead sonless daughter has no unmarried daughter or sister; — in Parāśhara-mādhava (Vyavahāra, p. 374), which adds that this refers to cases where no brother is born to the lady, even subsequently; — in Vyavahāra-Bālambhatti (p. 742 and 765); — and by Jīmūtabāhana (Dāyabhāga p. 276), which says that this refers to cases where a son has been born to the Appointed Daughter and has died.

VERSE CXXXVI

‘(a) Akṛtā vā (b) kṛtā.’— ‘(a) Daughter not appointed explicitly, and (b) one appointed explicitly’ (Kullūka); — (b) ‘unappointed, i.e., any ordinary daughter’ (Govindarāja and Nārāyaṇa Nandana); — the ‘unappointed daughter’ is added only hyperbolically, the meaning being that ‘when even the unappointed daughter is entitled to inherit, the appointed one is all the more entitled’ (Medhātithi).

This verse is quoted in Mitakṣarā (2. 136), to the effect that in the absence of the son and the daughter, the property goes to the daughter’s son. The Bālambhatti adds that Vijñāneshvara had taken the verse as applying to all daughters, but Medhātithi has come to the conclusion that the rule is meant for the ‘Appointed Daughter’ only.

It is quoted in Aparārka (p. 435), to the effect that the ‘daughter’s son’ who inherits his grand-father’s property must offer Shrāddhas to him; — in Nṛsimhaprasāda (Vyavahāra 40 b); — in Viramitrodaya (Vyavahāra, p. 190 a and 205 b), which explains that the Appointed Daughter being a ‘son’, her son, even though the ‘son of a daughter’ (daughitra) is virtually the ‘son’s son’ (pautra); and hence just as the son’s son inherits the property on the failure of the son, so does the daughter’s son also, on the failure of the daughter; — and by Jīmūtabāhana (Dāyabhāga, p. 224).
VERSE CXXXVII

This verse is quoted in Aparārka (p. 103), which explains 'Bradha' as the sun;—in Vyavahāra-Balāmbhāṭṭī (pp. 657 and 707);—in Viramitrodaya (Vyavahāra 199 b);— and by Jimūtavāhana (Dāyabhāga, p. 249).

VERSE CXXXVIII

This verse is quoted in Vivādaratnākara (p. 583);— in Smṛtitattva II (p. 389), which (adopting the reading मुख्यस्मिन्द्रेष्णीचारीत तद्वस्त्रिस्तै बतेतन स:) takes the verse as enjoining the begetting of a son for the purpose of being saved from the hell 'Pul';—in Vyavahāra-Balāmbhāṭṭī (p. 658 and 707);—and in Viramitrodaya (Vyavahāra 199 b).

VERSE CXXXIX

*Cf.* verse 133.

The second half of this verse is quoted in Smṛtitattva II (p. 185), as attributing the character of the 'son's son' to the daughter's son.

It is quoted in Dāyakramasaṅgraha (p. 25);—in Dattakamimānsā (p. 40);—and in Vyavahāra-Balāmbhāṭṭī.

VERSE CXL

This verse is quoted in Vivādaratnākara (p. 563);— in Aparārka (p. 435), as referring to the case of the 'grandson' whose mother herself had been an 'appointed daughter' in the sense that she herself was made a 'son'; in Madanapārījata (p. 609);—and in Viramitrodaya (Vyavahāra 185b).

VERSE CXLII

"Medhātithi, Kullūka and Rāghavaṇanda refer this rule to the case where a man has a legitimate son and an
adopted son, and think that in such a case the latter, being
eminently virtuous, shall receive, like the Kṣetraja, a
fifth or sixth part of the Estate. Medhatithi remarks that
some think he is to have half, but that this opinion is
improper, and finally that Upadhyāya, i.e., his teacher,
allots to the adopted son less than to the Kṣetraja.—Kullūka
and Rāghavānanda state that Govindarāja took the verse
to mean that the eminently virtuous adopted son shall
inherit on failure of a legitimate son and of the son of the
wife, but that this explanation is inadmissible on account of
verse 165.—Nārāyana says 'it has been declared that the
adopted son receives a share like the chief son, when he is
eminently virtuous.'—Buhler.

This verse is quoted in Vivādaratnākara (p. 567), which
adds the following note:—'Gunaḥ', such as caste, learning and
character;—the fact of this adopted son being entitled to inherit
being patent from the fact of his being a 'son', the specific
mention of 'being endowed with virtues' is meant to indicate
that in a case where a body-born son happens to be born
after the adoption, the adopted son is to have a share
in the inheritance only if he is 'endowed with virtues', while
if he is not so endowed, he is entitled to maintenance only.

It is quoted in Dattakamināmsā (p. 28) as countenanc-
ing the adopted son's inheritance of the entire property of
the adoptive father, when the latter leaves no 'body-born'
son;—in Purusārthachintāmani (p. 370), to the effect
that the adopted son is entitled to an equal share with the
'body-born' son;—and in Samskāra-ratnamālā (p. 769) to
the same effect as Dattakamināmsa.

VERSE CXLII

"The general meaning is that all connections with the first
family ceases. Nevertheless, according to Kātyāyana and the
later usage, if there is a special agreement to that effect, the son
may belong to both fathers (dvēmūṣyāyana)".—Hopkins,
This verse is quoted in *Mitākṣara* (2. 132), which notes that 'adopted son' is here mentioned as representing all kinds of secondary 'sons'; all of whom are entitled to inherit the 'father's' property, as is clear from verse 185 below.—The *Bālambhaṭṭi* has the following notes:—‘*Datri-māḥ*’ is the same as ‘*dattaka*’, the adopted son;—‘*jana-yituḥ*’, of the progenitor;—according to Medhātithi ‘*janayituh*’ is to be taken as with the Ablative ending; thus then the adopted son is not affected by the impurity consequent on the death of his progenitor. This verse permits the adopting of sons even of *gotras* other than the adopter's own.—

‘*Pinda*’ means the offering of *shrāddha*, and this offering of *shrāddha* follows the *gotra* and the inheritance, i.e. *shrāddha* is to be offered to that 'father' whose *gotra* and 'inheritance' one receives;—it is for this reason that the ‘*svadhā*’ i.e. *shrāddha*, offered by the adopted son, ceases—‘*vyapaiti*’—from the person who gave the son to be adopted by another; i.e. the adopted son shall not offer *shrāddha* to that person.—In reality however the term ‘*pinda*’ here stands for ‘*sāpinda*’; if it is taken in the sense of ‘*shrāddha*’, then the subsequent sentence ‘*vyapaiti svadhā*’ becomes a superfluous repetition. It is for this reason that all cultured people treat, in all matters, the adopted son as belonging to the *gotra* of the adoptive father, and on the death of the adopted son, it is the *sāpindas* of the adoptive father that observe impurity for ten days; and in all matters he is regarded as a ‘*sāpinda*’ of the family of the adoptive father. It is for the same reason that the adopted son is regarded as having ceased to be the *sāpinda* of his progenitor's family.—All this however holds good in a case where the progenitor has got other sons; in cases where he has none such, his property must go to his begotten son, even though adopted by another person; and he must perform his *shrāddha* also. It is in this sense that the ‘*dvayāmusyāyana*’ has been held to benefit both the families,
The verse is quoted in *Parāsharamādhava* (Vyavahāra, p. 351), which adds the following notes:—The ‘adopted’ son is mentioned only by way of illustration, it stands for all the secondary sons.—Though there are texts that lay down that the secondary sons are entitled to inherit the property of the ‘father’, yet these must refer to other *yugas*, except so far as the ‘adopted’ son is concerned, who inherits in *Kali-yuga* also.

It is quoted in *Viramitrodaya* (Samskāra, p. 208), as indicating the legality of adopting sons of other *gotras* also. It proceeds to set forth the order of preference among the several alternatives regarding the *gotra* &c. of the son to be adopted:—(1) One who is both *sagotra* and *sapin’la* of the adopter,—(2) who is *sapin’la* but not *sagotra*,—(3) who is *sagotra* but not *sapin’la*,—(4) who has the same *pravaras*,—(5) who is neither *sagotra* nor *sapin’la* nor *sapravara*.

It is quoted again on p. 686, as likely to be understood as prohibiting the performance of *shrāddha* for the progenitor, and hence implying that the son adopted by another person ceases to be the ‘*sapin’d’* of his progenitor.—It is quoted again on p. 716, where the following notes are added:—The adopted son is not to take the ‘*gotra*’ or the ‘estate’ of his progenitor, and the ‘*sapin’d’* character as also the ‘performance of shrāddhā’ of the person who *gives away* the son to be adopted,—becomes removed from the adopted son; and the reason for this is that ‘the Pīṇḍa follows the ‘*gotra* and the estate’ and hence ceases when these two cease.

It is quoted in *Smṛtītattva* II (p. 38), where the clause ‘*gotrarikthānugah pīṇḍah*’ only is quoted in support of the principle that inheritance is based upon the benefit conferred by the inheritor upon the original owner of the property.—It is quoted again on p. 384 as indicating the superiority of the Daughter to the adopted and other secondary sons;—and again on p. 391, as laying down that the liability to offering Pīṇḍas is based upon the inheritance of property.
It is quoted in *Nirṇayasindhu* (p. 278), which notes that what is here stated refers to cases where the progenitor has other sons.

It is quoted in *Vivādaratnākara* (p. 568), which adds that in view of the general principle that the ‘offering of Piṇḍas’ follows ‘gotra and inheritance’, the former ceases in the case stated;—‘svadha’ stands for shrāddha and other offerings.

It is quoted in *Vyavahāramayukha* (p. 51), which adds the following notes:—The meaning is that the ‘Piṇḍa’ is concomitant with ‘gotra and inheritance’;—this refers to the ‘purely adopted son’, the Dvāmaśyāyaṇa retaining the gotra, etc., of his progenitor also;—‘Piṇḍa’ stands for the shrāddha and other after-death rites, according to Medhātithi, Kullūka Bhaṭṭa and others; while, according to others, ‘piṇḍa’ stands for the ‘sapiṇḍa-character’ and ‘svadha’ for the shrāddha and other after-death rites; as a matter of fact, however, what the terms “gotra-rikṣha-piṇḍa-svadha” stand for is all that is due to the relationship of the progenitor; and all this is precluded in the case in question; thus it follows that the adopted son ceases to have the relation of ‘uterine brotherhood’ with the other sons of his progenitor, and so forth.

It is quoted in *Madanapārijāta* (p. 135) as indicating the change of gotra for the adopted son;—in *Gotrapravaranibandhakadamba* (p. 185), which says that this applies only to the offering of Shrāddha and such things;—in *Smṛtichandrikā* (Samskāra, p. 185) as laying down the cessation of the generator’s gotra;—in *Samskāramayukha* (p. 79) as lending support to the view that the son adopted in another family loses the Sāpiṇḍya also of his progenitor’s family;—in *Samskāraratnamālā* (p. 455), which says that this is meant for cases where the progenitor has got another son;—in *Dattakamānamsā* (p. 30), which explains the second line to mean that ‘in giving his son for being adopted by another person, he relinquishes the shrāddha that that son would have offered’;—in *Dattakachandrikā* (p. 53), which
explains the verse to mean that—'By the mere act of being given to be adopted the son ceases to be a son to his progenitor, and thereby relinquishes all his gotra and all claims to his property';—and in Nṛśimhaprasāda (shrāddha 4a).

VERSE CXLIII

This verse is quoted in Parāsharamādhava, (Vyavahāra, p. 368);—and in Vivādaratnākara, (p. 586), which adds the following notes—'Aniyuktāsutas' is the son begotten by the widow without the permission of her elders;—'bhāgam' share in the property of the husband of the widow;—this means that such a son is precluded from the offering of Pīvālas and other rites also. This refers to cases where the widow has been bought over to the connection.

VERSE CXLIV

This verse is quoted in Vivādaratnākara, (p. 587), which explains 'avidhānataḥ' as 'not in accordance with the method prescribed for Niyoga';—and in Dattaka-mimāṃsā, (p. 29) as referring to the Kṣetraja son.

VERSE CXLV

"Medhātithi and Kulāka state that the object of this verse is to teach that a Kṣetraja, if endowed with good qualities, may even receive (against verse 120) the additional share of an eldest son;—Nārāyaṇa says the expression 'like a legitimate son' is used in order to establish the title to an equal share."—Buhler.

VERSE CXLVI

This verse occurs in Vivādaratnākara, (p. 542), which adds the following notes:—The man, who takes care of the property and widow of his brother who had separated
from him, should beget a 'Kṣetraja' son on that widow and make over the property to that son, he should never take the property for himself.

It is quoted in the Mitāksarā, (2. 136), which says that the meaning is that even when the brother is divided, if he dies, his widow is to be in touch with his property only through the child, and not by her own right. The Bālam- bhaṭṭī adds the following notes.—'Bibhriyāt', should take care;—'tameva cha' is another reading (for ēva taddhanam);—'taddhanam', the brother's property;—'tasyaiva', to the son;—the use of the word 'dadyāt' implies that the rule refers to the case of divided brothers; as in the case of undivided brothers, there would be no property belonging separately to the dead brother.

It is quoted in Aparārka (p. 742), which explains 'tasyaiva' to mean 'to the child only, not to its mother';—in Parāshāramādhava (Vyavahāra, p. 357), which adds that the meaning is that when a divided brother has died, his widow can have anything to do with his property, only through her child;—in Nṛsimhaprasāda, (Vyavahāra, p. 41a);—and in Vīramitrodāya, (Vyavahāra 196a).

VERSE CXLVIII

This verse is quoted in Vivādaratnākara (p. 527), which adds that 'ekayoniṣu' means 'those belonging to the same caste', 'ekajātānām', 'begotten by one man',—'bahvīṣu', 'on wives belonging to diverse castes';—and notes that 'ekajātānām' is to be construed with 'bahvīṣu' also.

VERSE CXLIX

This verse is quoted in Vivādaratnākara (p. 527);—and in Nṛsimhaprasāda (Vyavahāra 35b).
'Ekāṃṣhaścḥa pradhānataḥ 'one most excellent share' (Medhātithi and Kullūka);—'one share consisting of the best part of the property' (Nārāyaṇa and Nandana);—'one share, because of his being the chief person' (Rāghavānanda).

This verse is quoted in Vivādaratnākara (p. 527), which adds the following notes:—'Kīnāsha' is the ploughman—'yānām', the horse and the rest;—thus the meaning is that the son of the Brāhmaṇa mother should receive the plough man the cow, the bull, the conveyance, the ornament and the house; and among the 'three shares' of the inheritance to which he is entitled, one should be made specially important by containing the most important and the most valuable things;—the cow and bull etc. are to be given only if it be possible to do so.

VERSE CLI

This verse is quoted in Vivādaratnākara (p. 528);—and by Jīmūtavāhana (Dāyabhāgga, p. 212).

VERSE CLII

"According to Nārāyaṇa this rule refers to the case where each of the wives has several sons, while the preceding one is applicable where each wife has one son only.—Rāghavānanda thinks that the first rule shall be followed when the son of the Brāhmaṇa possesses good qualities, the second when he is destitute of them".—Buhler.

This verse is quoted in Vivādaratnākara (p. 528), as containing the sanction for partition with 'special shares';—in Parāśharamādhava (Vyavahāra, p. 358);—and by Jīmūtavāhana (Dāyabhāgga, p. 212).
VERSE CLI\textsuperscript{III}

This verse is quoted in \textit{Vivādaratnākara} (p. 528), which adds that no significance attaching to the singular number in ‘vipraḥ’ this same rule applies to cases where there are several sons from the Brāhmaṇī wife.

It is quoted in \textit{Parāsharamādhava} (Vyavahāra, p. 343), which adds that this pertains to lands other than that which may have been received by the father as a religious gift, to which latter, the non-Brāhmaṇa sons are not entitled;— in \textit{Vivādañcintāmaṇī} (Calcutta, p. 144);—in \textit{Dāyakrama-saṅgraha} (p. 51);—and by Jīmūtavāhana (\textit{Dāyabhāga}, p. 212).

On the failure of other sons, the rest of the property goes to the \textit{Sapindas} (according to Medhātithi),—to the widow and the rest (according to Nārāyaṇa).

This verse is quoted in \textit{Vivādaratnākara} (p. 535), which adds the following notes:—‘\textit{Saputraḥ},’ one having sons of the twice-born castes,—‘\textit{Aputraḥ},’ one having no sons of the twice-born castes;—Halāyudha and Pārijāta have taken this verse to men that no part of the property goes to such son of the married Shūdra wife as is entirely devoid of good qualities.

It is quoted in \textit{Parāsharamādhava} (Vyavahāra, p. 344), which adds that this refers to such Shūdra-born sons as are not obedient to the father.

It is quoted in \textit{Aparārka} (p. 735), which adds the ‘\textit{adhikam}’ means ‘more than the tenth share;’—also on p. 740 where it is added that the implication of this rule is that in the case of the man ‘without sons,’ the property besides the ‘tenth share,’ which goes to the Shūdra-born son, goes to the ‘widow and the rest.’

It is quoted in \textit{Mitāksara} (2. 132-133), which explains the meaning to be that even though the son of the Shūdra wife is a ‘body-born’ son, yet he cannot inherit anything more than the tenth share, even when there are no other sons. It
adds the following explanation:—‘Satputraḥ’ means ‘one having sons of wives of the twice-born castes;’—‘aputraḥ,’ ‘one who has no sons from the twice-born wives;’—when such a person dies, then his sons—Kṣetraja and the rest—or sapindaḥ, shall not give to his son from the Shūdra wife, any more than the tenth share.—This implies that the sons of Kṣattriya and Vaishya wives inherit the entire property, if there is no son from the Brāhmaṇa wife.

It is quoted in Nṛsimhaprasāda (Vyavahāra 35b);—in Vyavahāra-Būlambhaṭṭi (p. 688);—in Viramitrodaya (Vyavahāra 192b) which explains ‘satputra’ as having ‘son born of the wife of one’s own caste;’ and ‘aputra’ as ‘having no son born of the wife of one’s own caste, and adds that on the death of such a person, the Kṣetraja and other sons will inherit his property, but the son born of Shūdra mother will not get more than the tenth part of the estate:—and by Jimūtavāhara (Dāyabhāga, p. 219), which says that even in the absence of a son of a twice-born caste, the Shūdra son shall not get more than the tenth part.

VERSE CLV

“The son of a Shūdra wife receives no share of his father’s estate in case the mother was not legally married’ (Medhātithi; ‘others,’ in Kullūka),—or in case he is destitute of good qualities (Kullūka and Rāghavānanda). According to Medhātithi and Nārāyaṇa ‘na vikṣṭhaḥ’ means ‘receives no larger share than one-tenth, except if the father has given more to him.”—Buhler.

This verse is quoted in Vivādaratnākara (p. 535), which adds the following notes:—According to Lakṣmīdhara the meaning is that ‘if the father gives anything to the son of his Shūdra wife, he should give only the tenth part of his property’;—Halāyudha and Pārijāta hold that the verse denies all share to the son of the Shūdra mother who is not a married wife.
It is quoted in *Parāshharamādhaṇa* (Vyavahāra, p. 343); which adds that this refers only to such property as may be given by way of an affectionate present; and hence there is no incompatibility with those texts that deny to the said son any part of the landed property.

It is quoted in *Aparārka* (p. 735), which notes that this debarring from inheritance is meant for those cases where the son in question has already received some affectionate presents from the father;—or that the verse may be taken to mean that the son is not entitled to anything more than the tenth share of the property.

It is quoted in *Vyavahāramālayukha* (p. 45) as debarring from all inheritance the son of a *shūdra* mother, who is not a legally married wife;—and by *Jmūtavāhana* (*Dāyabhāga*, p. 219), which says that this denial of heritance refers only to those cases where the *shūdra* son has already got the tenth part of the father's property, during the latter's life-time, through his favour.

**VERSE CLVI**

This verse is quoted in *Vivādaratnākara* (p. 532), which adds the following explanation:—In cases where twice-born men have many sons from several wives of the same caste as themselves,—or (as indicated by the term 'vā') many sons from several wives of diverse castes,—the sons shall divide the property equally after having given something to the eldest brother as his 'additional share.'

It is quoted in *Smṛtitattva* II (p. 193).

**VERSE CLVII**

This verse is quoted in *Vivādaratnākara* (p. 532);—and in *Smṛtitattva* II (p. 193), which quotes and accepts the explanation given by Kullāka that this is meant to preclude the 'additional share' prescribed in the preceding verse.
VERSE CLVIII

This verse is quoted in Vivādaratnākara (p. 549), which adds that the diversity of opinion on this question among the various Śūtras—as regards the exclusion or inclusion of certain kinds of sons—is to be explained as based upon consideration of the qualifications of the sons;—in Vyavahāra-Bālambhatṭi (p. 552, 666 and 687);—in Dattakachandrika (p. 61);—and in Vivādachintāmani (Calcutta, p. 147).

Medhatithi, Nārāyaṇa and Nandana take the latter half to mean that the six sons are neither bandhu (kinsmen) nor dāyāda (heir); Kullūka says that this explanation would be against the declaration of Baudhāyana;—Nārāyaṇa goes on to explain 'bandhudāyāda' as 'heir to the kinsmen, i.e., inheritors of the estates of kinsmen, such as paternal uncles, on failure of sons and wives of these latter.'

VERSE CLIX

This verse is quoted in Parāsharamādhava, (Prīyashchitta, p. 37);—in Parāsharamādhava (Vyavahāra, p. 349), where it is added that though the sons have been divided into these two sets, yet the duty that devolves upon them, as 'sapiṇḍas' or 'sagotras,' devolves equally on all the twelve, —such as the offering of water and so forth;—and as for inheriting the father’s property, the latter set also are entitled to it, in the absence of the former set.

It is quoted in Vivādaratnākara, (p. 549);—and in Mitāksāra, (2. 132), which has the following notes:—The implication of this is that, in the case of the death also of the Sapinḍa or the Samānadaka of the father, the property goes to the first set of six sons and not to the second; though the duty of offering water and so forth devolves equally upon both sets. The Bālambhatṭi adds that from the last remark it follows that the compound ‘adāyādabāṇḍhavāḥ’ is to be expounded as ‘adāyāda’ (non-inheritors)
$+\text{bāndhava}$ (relations), i.e. though they don’t inherit the property, they make the offerings required of the Sapinda or Sagotra.

This is quoted in Vivādachintāmani, (Calcutta, p. 147); —and in the Dattakachandrikā, (p. 61).

**VERSE CLX**

This verse is quoted along with the last, in Parāsharamādhava (Prāyashchitta, p. 37); —in Parāsharamādhava, (Vyavahāra, p. 349); —in Vivādaratnakara, p. 549); —and in Mitākṣarā, (2. 132).

The latter half of this is quoted in Vivamitrodaya, (Samskāra, p. 211) which has the following notes: —This justifies the view that the ‘Shandra’ also is a ‘secondary son’; but it adds that this can be understood only in the sense that the son begotten by a Shudra on a slave girl (not married) is to be regarded as a ‘secondary son’ only in the absence of a ‘primary son.’

The verse is quoted in Vyavahāra-Bālambhatī, (p. 666 and 687); —in Vivādachintāmani (Calcutta, p. 147); —and in Dattakachandrikā, (p. 61).

**VERSE CLXI**

This verse is quoted in Vyavahāra-Bālambhatī, (p. 701).

**VERSE CLXII**

— Medhātithi has been mis-represented here by Kullūka and also by Buhler. (See text). Nārāyaṇa and Nandana hold that the rule refers to the case of two undivided brothers, where one having died, the other, who has sons of his own, begets on the other a Kṣetrajya son; in which case on the death of the second brother, the Kṣetrajya is entitled to receive only the share of his mother’s husband, not any in the estate of his natural father.
This verse is quoted in Vivādaratnākara (p. 543), which has the following notes:—The ‘Kṣetraja’ meant here is one begotten by one not ‘commissioned’ (by the elders);—‘paitikam rikham’ means ‘that property which the father gave to the mother for the purpose of maintaining the son.’ Others however construe the verse as it stands, in the direct sense—‘Each takes the property of his own father.’

It is quoted in Aparārka, (p. 739), as laying down that the Dvāmasyaśyana-Kṣetraja is entitled to inherit the property of his progenitor-father.

It is quoted in Smrītattva, (p. 169), which explains the meaning to be that each is to take the property of the man from whose seed he was born;—and by Jīmūtavāhana (Dāyabhāga, p. 229), which says that the son shall inherit the property of that person from whose ‘seed’ he may be born.

VERSE CLXIII

‘Pradadyāt jīvanam’.—‘And if one does not maintain them, he commits sin’ (Medhātithi and Kullūka),—‘but not, if they have other means of subsistence’ (Nandana).

This verse is quoted in Mitākṣarā (2. 132), which notes that this rule is meant for those cases where the ‘adopted’ and other ‘secondary’ sons are either not friendly towards the ‘body-born’ son, or entirely devoid of good qualities. The Bālambrataḥ has the following notes:—‘ānṛshamsya’ means ‘avoidance of sin’; so that the meaning is that if maintenance is not provided, sin is incurred.

It is quoted in Vivādaratnākara (p. 542), which has the following notes:—‘Shāśāṇām’, those precluded from inheritance;—‘ānṛshamsya’ is pity,—‘praśvānum’, maintenance;—in Parāsharamādhava (Vyavahāra, p. 348), which adds that the verse is meant to be a mere eulogium on the ‘body-born’ son, it does not really preclude the fourth share for the other sons;—in Nṛsimhaprāsaṇḍa (Vyavahāra, 40a);—
in Vivādachintāmanī (Calcutta, p. 149), which explains ‘ānṛṣhamṣhyam’ as ‘pity’, and ‘praśivānam’ as ‘maintenance’;—and by Jīmūtavāhana, (Dāyabhāga, p. 229).

VERSE CLXIV

This rule refers to the case where the Kṣetraja was born before the ‘body-born’ son, and received no property from his progenitor-father (Rāghavānanda);—It refers to the case where a man dying leaving several widows, one of those is ‘commissioned’ to bear a son, while another gives birth to a ‘body-born’ son (Nārāyaṇa).

This verse is quoted in Vivādaratnākara (p. 543), which adds that the option of ‘fifth’ and ‘sixth’ share is meant to be determined by the presence or absence of good qualifications in the Kṣetraja son concerned;—in Parāsharāmādharā (Vyavahāra, p. 348), which deduces the following conclusion:—If the Kṣetraja son is endowed with exceptionally good qualifications, he receives a fourth share; if he is devoid of good qualities and also unfriendly to the ‘body-born’ son, then only a sixth share; if he is only devoid of qualities, but not unfriendly,—or if is he unfriendly but not devoid of qualities,—then a fifth share,—and by Jīmūtavāhana (Dāyabhāga, p. 229).

VERSE CLXV

‘Gotravikthāmshabhbāgināh.’—‘Become members of the gotra and also inherit’ (Medhātithi, Kullūka and Nandana);—‘share the family estate’ (Nārāyaṇa);—‘they receive such share in the estate as will suffice for their maintenance’ (suggested by Nārāyaṇa and Nandana).

This verse is quoted in Vivādaratnākara (p. 544), which adds the following notes:—The first half of the verse is merely a reiteration of what has been prescribed before; the ‘ten’, beginning with the ‘adopted’ son, in due order, i. e., each
in the absence of the one preceding,—become ‘gotrabhāginah’—i.e., ‘entitled to do all that behaves a blood-relation’, as explained by Asahāyāchārya,—and ‘rikthamshabhāginah’, i.e., ‘entitled to inherit the father’s property’. This rule refers to cases where there is no ‘body-born’ son, nor ‘the appointed daughter’, nor the ‘Kūṭrava’ son;—in Dāyatattva (p. 14);—and in Vyavahāra-Bālambhaṭṭī (pp. 55 and 652).

VERSE CLXVI

‘Svaksētvā’—‘On his own wife’ (Medhātithi);—‘on his wife of the same caste as himself’ (‘others’ in Medhātithi, Nārāyaṇa and Kullūka).

This verse is quoted in Vivādaratnākara (p. 553);—in Parāsharamādhava (Prayāshchitta, p. 38);—in Vyavahāra-Bālambhaṭṭī (pp. 538, 557 and 689);—and in Nṛsimhaparasāda (Vyavahāra 38a);

VERSE CLXXVII

This verse is quoted in Vivādaratnākara (p. 555), which has the following notes—‘Talpa’, wife,—‘vyādhitasaya vā’, the disease meant is of the incurable type,—‘svadharmena’, according to the rules laid down, i.e. ‘smearing his body with clarified butter’ and so forth;—in Parāsharamādhava (Prayāshchitta, p. 38);—in Vyavahāra-Bālambhaṭṭī (p. 540 and 557);—in Nṛsimhaparasāda (Vyavahāra 38a);—and in Vīramitrodaya (Vyavahāra 187b).

VERSE CLXVIII

‘Sadṛṣham’.—‘Equal by virtue, not by caste’ (Medhātithi);—‘Equal by caste’ (Kullūka, Nārāyaṇa, Rāghavānanda and Nandana).

‘Mātā pātā cha’.—‘Mother and father, mutually agreeing’ (Kullūka),—‘mother, if there is no father’ (Rāghavānanda).
'Prītisamyuktam'.—'Affectionately, not out of greed' (Medhātithi);—'not out of fear and so forth' (Kullāka and Nandana);—'not by force or fraud' (Rāghavānanda).

'Āpadi'.—'If the adopter has no son' (Kullāka and Rāghavānanda);—'if the adoptee's parents are in distress' (Nārāyaṇa).

This verse is quoted in Madnapārijāta (p. 652), which adds the following notes:—'Sadṛsham', of the same caste; if the father is dead or gone to foreign lands, and the mother finds herself in distress, she is by herself, entitled to 'give away' the son; similarly if the mother happens to be insane or dead, the father, by himself, is entitled to give him away; in other cases the child can be given away only by the consent of both parents;—the addition of the term 'āpadi' means that no son can be given away in normal times; if he be given in normal times, the sin of it falls upon the giver, not the receiver, of the son.

It is quoted in Mitāksarā (2. 132), which adds that no son should be given under normal conditions,—this being a prohibition meant for the giver, not for the adopter (adds the Bālambhaṭṭi), who therefore incurs no sin;—and in Viramitrodaya (Vyavahāra 188b).

It is quoted in Viramitrodaya (Samskāra, p. 224), which adds the following notes—'Āpadi', during a famine and so forth;—if the child is given in normal times, the sin lies on the giver;—or it may refer to the adopter, in which case 'āpadi' will mean 'when he has no son',—also on p. 211, where 'sadṛsham' is explained as 'of the same caste';—it rejects the view of Medhātithi that the Ksattriya can be adopted by the Brāhmaṇa, and also that of the Kalpaturu that the Brāhmaṇa can adopt a Shūdra, on account of their being opposed to Shaunaka, Gautama and Yājñavalkya.

It is quoted in Aparārka (p. 736), which adds the following notes:—'Adbhīḥ' stands for all those details that accompany gifts;—'āpadi', during a famine and so forth;—
or ‘āpadi’ may refer to the adopter, in which case it will mean ‘in the event of his having no son’;—‘sadrṣham’, of the same caste as the giver and the adopter;—‘pratisamyuktan’, not moved by fear or any such motive.

It is quoted in Nirñayasindhu (p. 176);—in Vivādavatnākara (p. 567), which adds the following notes—‘Āpadi’, when the adopter has no son;—‘sadrṣham’, of the same caste; but Medhātithi holds that the ‘equality’ is in qualities, not in caste;—‘pritisamayuktam’, free from all fear and such other motives;—and in Vyavahāramayūkha (p. 47), which reads ‘vā’ (for ‘cha’) and remarks that in the absence of the mother, the father alone may give away the son, or the mother may do it in the absence of the father; it goes on to controvert Vijñāneshvara’s view that the sin of giving away the son in normal times accrues to the giver, not to the adopter;—

‘Sadrṣham’, equal in family-status and other qualifications, says Medhātithi; hence according to him the Kṣattriya also may be adopted by the Brāhmaṇa. But it prefers the view of Kullūka by which ‘sadrṣham’ means ‘of equal caste’.

This is quoted in Parāsharamādhava (Prāyaschittā, p. 38);—in Vyavahāra-Bālambhātti (pp. 557 and 692);—in Dattakuchanḍrikā (p. 48), which explains ‘āpadi’ as ‘when the adopter has no son’;—and ‘Sadrṣham’ as ‘belonging to the same caste’;—it notes Medhātithi’s opinion that ‘Sadrṣham’ means ‘possessed of equalities in keeping with the traditions of the family’, and hence even a Kṣattriya could be adopted by the Brāhmaṇa, and adds that what this means is that ‘when the Brāhmaṇa, has a body-born son, his other sons of the Kṣattriya and other castes, even though not entitled to the offering of Balls and water, yet for purposes of perpetuating his name, they serve the purposes of a son’;—in Nrṣimhaprasāda (Vyavahāra 38 a—and Shrāddha 4 a);—in Kṛtyasārasamuchchaya (p. 73), which explains ‘adbhīh’ as ‘water’ and notes that it includes Tila and the other ingredients also,—it explains ‘sadrṣham’
as 'of the same caste', and 'āpadi' as 'in the event of the adopter having no son';—it adds that 'Pritisamuyktam' (which is its reading for 'prītimuṣṭīn') means that the father or mother should make over the child through love and not through fear or covetousness;—and in Dattakamīṃānsā (p. 9 and 20), which explains 'āpadi' as 'during a famine or some such times of distress',—and adds that if the parents give away the child during normal times, they incur sin.

**VERSE CLXIX**

'Gunadǒśavichakṣaṇam'.—'Knowing that by performing or not performing Shrāddhas &c. merit or sin will follow' (Kullūkā);—'knowing himself to be the son of such and such a person and hence likely to become an out-cast if he did not serve him properly' (Rāghavānanda);—'not a minor' (śeṣa in Medhātithi and Nārāyaṇa).

This verse is quoted in Aparārka (p. 738), which explains 'sadršham' as referring to caste;—and in Vivādaratnākara (p. 572), which adds the following notes:—Here also, according to Medhātithi, 'sadršham' means 'of similar qualifications';—'Gunadǒśavichakṣaṇam' means 'knowing that there is merit in performing the after-death rites for the parents, and sin in not performing them.'—'putragnuṇaḥ', obedience and such qualities.

It is quoted in Parāsharamāhava (Prāyashchitta, p. 38),—in Vyavahāra-Bālambhaṭṭi (pp. 546 and 557);—in Kṛtyasārasamuchchaya (p. 74), which quotes Vivādachandra to the effect that 'sadršham' means 'of the same caste';—and in Nṛsimhaprasāda (Vyavahāra 38a).

**VERSE CLXX**

This verse is quoted in Vivādaratnākara (p. 566);—which adds the following notes:—'Tulpaṇa', born of the
wife;—the actual progenitor of this child being unknown, it belongs to the same caste as its mother; this is the case when there is no suspicion of the mother having had intercourse with a man of a lower caste; in the case of there being such suspicion, the child must be regarded as 'born in the reverse order', and hence not capable of serving any useful purpose.

It is quoted in Parāsharamādha (Prāyashchitta, p. 38);—in Vyavahāra-Bālambhaṭṭi (pp. 541 and 557);—in Nṛsimhaprasāda (Vyavahāra 38a);—and in Viramitra-odaya (Vyavahāra 187 b.)

VERSE CLXXI

This verse is quoted in Aparārka (p. 739), which explains the meaning to be that the 'Apaviddha' son is one who is taken up on being abandoned by the parents for some cause, other than his having become an 'outcast';—and in the Vivādaratnākara (p. 571), which adds the following notes:—'Utsṛṣṭam', abandoned,—for some such reason as extreme poverty and consequent incapability to maintain him, or the presence of some defect in him; the acceptance also by the receiver should be for the definite purpose of making him his son;—also in Parāsharamādha (Prāyashchitta, p. 38);—in Vyavahāra-Bālambhaṭṭi (pp. 547 and 557);—and in Nṛsimhaprasāda (Vyavahāra, p. 38 a).

VERSE CLXXII

This verse is quoted in Mitakṣarā (2. 129), which adds that if the girl remains unmarried, then the son belongs to her father; but if she is married subsequently, the son belongs to her husband;—in Parāsharamādha (Prāyashchitta, p. 38);—in Vyavahāra-Bālambhaṭṭi (p. 557);—in Nṛsimhaprasāda (Vyavahāra 38 a);—and in Viramitra-odaya (Vyavahāra 187 b).
VERSE CLXXIII

This verse is quoted in Vivādaratnākara (p. 567), which adds that the term ‘samskriyāte’, stands for the rites of offerings etc. other than those performed with mantras prescribed in connection with marriage;—it quotes the opinion of others to the effect that the rites meant are those laid down in the Atharvan texts:

It is quoted in Viramitrodaya (Vyavahāra 189 b);—in Parāsharamādhava (Prāyashchitta, p. 38);—in Vyavahāra-Bālambhaṭṭi (pp. 547 and 557);—and in Nṛsimhaprasāda (Vyavahāra, p. 38a).

It is quoted in Aparārka (p. 738);—and in Viramitrodaya (Sanskāra, p. 742), which remarks that the ‘rites’ spoken of here are with a view to just qualify the son thus born to serve as the ‘son’ of his mother’s husband;—and it does not stand for the regular marriage-rites.

VERSE CLXXIV

‘Sadṛsha’, sadṛsha ‘pivā’.—‘Equal or unequal, by good qualities, not by caste’ (Kullūka and Rāghavānanda);—‘whether of equal or lower caste’ (Nārāyaṇa).

This verse is quoted in Mitākṣarā (2. 131), which adds that ‘sadṛsha’ and ‘asadṛsha’ should be understood to be in regard to qualities, not caste;—in Aparārka (p. 738), which also adds the same remark;—in Vivādaratnākara (p. 570), which adds the following notes:—‘Sadṛshah’, of the same caste, ‘asadṛshah’, of a different caste,—says the Pārijāta; the author of the Prakāsha adds that even though the text contains the term ‘asadṛshah’ yet one should not buy a son either of a lower or a higher caste than his own;—and Medhātithi has said that ‘sadṛsha’ and ‘asadṛsha’ refer to sons of the same caste, but of diverse qualifications.
It is quoted in *Madanapārijāta* (p. 653), which also explains ‘sadrśha’ as referring to qualifications;—in the *Parāśaramādhava* (Prāyashchitta, p. 38);—in *Vyavahāra-Bālambhāṭī* (p. 557);—and in *Nṛsimhaprasāda* (Vyavahāra 38 a).

**VERSE CLXXV**

This verse is quoted in *Viramitrodaya* (Sanskāra, p. 743), which explains the construction as ‘patyā svēch-chhaya parityaktā’;—in *Parāśaramādhava* (Prāyashchitta, p. 38);—and in *Vyavahāra-Bālambhāṭī* (p. 558).

**VERSE CLXXVI**

“Rāghavānanda, relying on Yājñavalkya 2. 130, thinks that the word ‘vā’ at the end of the first half-verse, permits the insertion of ‘or not a virgin.’”—Buhler.

This verse is quoted in *Aparārka* (p. 96), which adds the following explanation:—If, on the death of her flawless husband,—or even during the life-time of a husband who is either impotent or insane or out-cast,—a woman has recourse to a second man, that man is called her ‘paunarbhava’ husband, and the woman who is formally married to such a husband is called ‘paunarbhuḥ’; or the meaning may be that if a woman abandons the husband of her youth,—who has no defects and is fully capable of maintaining her,—and has sexual intercourse with another man, but returns again to her former husband, she is ‘gatapratyāgata’ and also ‘kṣatayoni’; and the husband (deserted and resumed) is ‘paunarbhava’.—Both these kinds of the ‘paunarbhava’ are described by Vashishṭha.

It is quoted in *Viramitrodaya* (Sanskāra, p. 740) to the effect that re-marriage is permitted only so long as the girl is still ‘aksatayoni’ ‘virgin’. It adds the following notes:—If the virgin here described marries again, it is the second husband that is called ‘paunarbhava’; and it is this
man, and his sons, that are excluded from shrāddhas and gifts etc.; the name cannot apply to the former (deserted) husband or his sons. Though the woman being ‘punar-bhūḥ’, both the husbands, being related to her, are liable to the title ‘punarbhava’ (‘related to the Punarbhu’), yet the most reasonable view appears to be to apply the title to that particular husband by virtue of whose connection the woman herself becomes ‘punarbhū’. Aparārka has applied the title to both the husbands; but this view becomes annulled by the above considerations. Though in the explanation provided by us, there would appear to be no distinction made as to whether the gatapratyāgata girl is or is not still a virgin, yet both Nārāyaṇa and Medhātithi have held that the epithet ‘akṣatayoniḥ’, ‘virgin’, is meant to be construed with the ‘gatapratyāgata’ also. And this is the correct view.

It is quoted in the Nṛśimhaprasāda (Vyavahāra 38a.)

VERSE CLXXVII

This verse is quoted in Aparārka (p. 738), which explains that the ‘Karaṇa’, cause, for abandoning, consists in the child becoming an out-caste,—and ‘sparshayēt’, offers, surrenders.

It is quoted in Vivādaratnākara (p. 571), which has the following notes:—‘Akaraṇāt’, without fault,—‘ātmānam sparshayēt’ should offer himself with the words.—‘I am your son’;—in the Parāśharamādha (Prīyashchitta, p. 38);—in Nṛśimhaprasāda (Vyavahāra 38a);—in Vyavahāra-Bālambhaṭṭi (p. 546);—in Shrāddhakriyakauṁudī (p. 455);—in Shuddhikauṁudī (p. 92);—and in Vivāmitrodaya (Vyavahāra 189b), which says that the abandoning of the child should be only because of inability to support it, and not by reason of the child having become an out-cast and so forth.
VERSE CLXXVIII

"The designation 'a corpse' indicates that his father derives imperfect benefits from his offerings (Kullūka, Nārāyaṇa and Rāghavānanda),—or that he is blameable (Rāghavānanda).”—Bhūler.

This verse is quoted in Parāśararamadhaṇa, (Prāyashchitta, p. 38);—in Vivādaratnākara (p. 574), which adds the following notes:—'Pārayaṇ,' conferring some benefits upon the man whom he regards as his father,—he is called 'shava' 'corpse,' because of his being capable of conferring very little benefit upon his father;—in Vyavahāra-Bālambhatī (pp. 552 and 688);—in Nṛsimhaprasāda (Vyavahāra 38a);—in Vivamitrodaya (Vyavahāra 189b);—and by Jīmūtavāhana (Dāyabhāga, p. 220), which says that this refers to the son of a Shūdra woman who is not a married wife.

VERSE CLXXIX

This verse is quoted in Vivādaratnākara (p. 537), which adds the note that the son meant is born to a slave from a slave-girl not married to him;—the Kalpataru holds that the son meant is that born from the slave-girl belonging to a personal servant;—in Vyavahāra-Bālambhatī (p. 566);—in Nṛsimhaprasāda (Vyavahāra, p. 38a);—and by Jīmūtavāhana (Dāyabhāga, p. 222), which says that in the absence of the said sanction, the son is to have only half a share.

VERSE CLXXX

"These substitutes are not to be taken if there is a 'body-born' son (Medhātithi),—or an 'appointed daughter' (Kullūka).

This verse is quoted in Vivādaratnākara (p. 574), which adds the following notes:—'Putrapratimidhīn,' 'substitutes of the Body-born Son and the Appointed Daughter',—they perform the necessary functions only in the absence
of these two;—the reason for this is supplied by the term 'Kriyālopaṭ'—which means 'on account of the risk of transgressing the injunction that one should beget children';—the injunction is an obligatory one; and as such has to be obeyed by some means or the other; hence when the primary method of having children fails, one must have recourse to the secondary method of having substitutes.

It is quoted in Smṛtitattva, II, (p. 262), to the effect that the name 'son' is applied to the substitutes only figuratively;—in Aparārka (p. 97);—in Mitākṣarā, (3. 259), to the effect that the substitutes are not really sons, they are so called because they perform the functions of the son;—in Vīramitirodaya (Samskāra, p. 207), which notes that those 'sons' whose bodies are made up of the constituents of the body of one of the two parents,—e.g. the 'Kṣētra,' 'Gūḍhaja,' 'Kāṅśa' 'Paunarbhava' and 'Sahodha'—are called 'substitutes because the constituents of the body of the other parent are wanting;—and in the case of the Appointed Daughter, even though her body is made up of the constituents of the bodies of both parents, and as such she would appear to be exactly like a regular 'son,' yet she has been regarded as a 'substitute' or 'secondary son,' on the ground that being a girl, she has a body wherein the constituents of the father's body are less than those of the mother's; it is for this reason that Yājñavalkya has called her 'equal' to the 'Body-born' Son;—the son of the Appointed Daughter is 'secondary,' the constituents of the bodies of his grandparents existing in his body indirectly (through his mother). In the case of the 'Dattaka,' 'Krīta,' 'Krītrima,' 'Svayam-datta' and 'Apabiddha,' on the other hand,—where the 'son' is not born of either of the adoptive parents,—there is no connection at all with the constituents of the bodies of these latter; and in their case, their character of 'secondary son' would rest entirely upon the verbal authority of the texts, and in their case the term 'pratimidhi,' 'substitute,' would mean 'anukalpa,' 'secondary alternative.'
It is quoted in *Madanapārijāta* (p. 837), which notes that these sons are not regular 'sons,' the name being applied to them only on the ground of their performing the functions of the son;—in *Vyavahāra-Bālambhaṭṭi* (pp. 552, 652 and 683);—in *Dattakamāṁśa* (p. 29);—in *Dattakachandrikā* (p. 48);—and in *Viramitrodāya* (Vyavahāra 189b), which says that the reason for their being called 'secondary substitutes' lies in the fact that there have been no marriage and other rites performed.

**VERSE CLXXXI**

This verse is quoted in *Vivādaratnākara* (p. 574);—and in *Aparārka* (p. 97).

**VERSE CLXXXII**

Medhātithi on verses 182—202 is wanting in all Mss. But Kullūka criticises his view on 187; and *Vivādaratnākara* (p. 522) quotes him on 194.

"Hence no subsidiary sons (Kullūka and Rāghavānanda), or no *Kṣetrijas* (Nārāyaṇa) are necessary in such a case. Kullūka and Rāghavānanda add that the brother will take the estate and give the funeral offerings on failure of a wife, daughters and so forth (Yājñavalkya, 2. 135)."—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 582);—in *Smṛtitattva, II* (p. 380), which explains 'ēkajātānāṁ' as 'born of the same father and mother';—in *Mitākṣara*, (2. 132), to the effect that the verse is meant to prohibit the adopting of any other person as 'son,' so long as the brother's son can be adopted; it does not mean that the nephew is a regular 'son.'

It is quoted in *Viramitrodāya* (Samskāra, p. 211), which adds the following notes:—The term 'putrinah' indicates some action taken by the man who adopts the 'son'; so that
the meaning of the sentence comes to be this:—Among uterine brothers, if a son is born to even one, the others, having no sons of their own, should adopt that son as theirs; nor would this be repugnant to the prohibition that there can be no adopting of one who is the only son of his parents; as the only ground for this prohibition lies in the consideration that if the only son becomes adopted by another person, the line of his own father becomes extinct; which consideration is not present in the case in question as the ‘line’ of all uterine brothers is one and the same; then there is another reason also; what the prohibition interdicts is the giving of the only son to be adopted, while in the case in question there is no giving away, the son being regarded as belonging to all the brothers, only by mutual understanding.

It is quoted in Vyavahāra-Bālambhatā (p. 668);—in Dattakānīmāmsā (p. 10) as lending support to the view that, so far as possible, one should adopt his own brother’s son, and adds that ‘ekajātanām’ makes it clear that the adopting is to be done by the uterine brother, not by a brother born of different fathers or different mothers, and that ‘bhṛatrīṇām’ implies that there can be no mutual adoption by the brother of the son of the sister;—and in Virmitrodaya (Vyavahāra 108b).

VERSE CLXXXIII

This verse is quoted in Vivādaratnakara (p. 582);—in Smṛtitattva (p. 300) as attributing the character of the regular ‘son’ to the son of the co-wife;—in Smṛtitattva II (p. 187);—again on p. 388, where ‘ekapatanām’ is expounded as ‘ekāḥ patiḥ yāsāṁ’;—in Hemādri (Shrāddha, p. 97);—in Shrāddhakriyākāvumudī (p. 459 and 465), to the effect that a woman’s property is inherited (1) by her son, (2) by her grandson, (3) by her great-grandson, (4) by her daughter and (5) by her step-son; and also as entitling the step-son to do the ‘sarinjana,’ ‘amalgamating,’ Shrāddha for
his step-mother;—in Kṛtyasārasamuchchaya (p. 76), to the effect that the step-son is as good as a son;—in Dattaka- mimāṃsa (p. 14), to the effect that the step-son is a 'son', even without being 'appointed', because he is constituted by the elements of her own husband's body;—in Dattaka- chandrikā (p. 50);—in Smṛtisāroddhāra (p. 200), to the effect that if a woman has no son of her own, her after-death rites are to be performed by her step-son;—in Shuddhi- kaumudi (p. 103);—and in Vyavahāra-Bālambhaṭṭī (p. 668).

VERSE CLXXXIV

"Kullūka and Rāghavānanda add that, as the son of Shūdra wife is enumerated among the twelve, and not considered, like the son of Kṣattriya and Vaishya wives, a legitimate son, he inherits only on failure of all other subsidiary sons."—Buhler.

This verse is quoted in Vivādaratnākara (p. 552), which explains 'Sadrshāḥ' as 'equal in qualifications';—in Vyavahāra-Bālambhaṭṭī (pp. 555, 691 and 698);—and in Viramitrodaya (Vyavahāra 192a).

VERSE CLXXXV

"Kullūka and Rāghavānanda insert, after 'who leave no son,' 'nor widow and daughters', and before 'brothers', 'who leaves no parents.' Nārāyaṇa, who (as also Govindarāja and Nandana) reads 'ēva vā', 'or brothers', says that the father inherits the estate of an undivided son leaving no male issue, or the brothers with his permission, and that the estate of a divided son descends to his wife and other heirs mentioned in Yājñavalkya II, 135-136."—Buhler.

The first half of this verse is quoted in Mitāksarā (2. 132) to the effect that all sons, 'body-born' as well as others, are entitled to inherit the father's property. The Bālambhaṭṭī quotes verse 184 and notes that 'son' cannot be
taken as standing for the body-born sons only; because the rights of the body-born born have been declared in another verse already.

It is quoted in Aparārka (p. 653);—and in Vivādaratnākara (p. 552), which quotes the first half only;—it quotes the second half on p. 592, where 'āputrasya' is explained as 'without sons, primary as well as secondary.'

The second half is quoted in Mitākṣarā (2. 136), as laying down that the property of a sonless man goes to his Father or Brother;—again as justifying the conclusion that, if the man leaves a large property, his wife is to receive enough for her maintenance and the remainder is to go to his brother;—again, where the view is expressed that all that is meant is that both the Father and the Brother are entitled to inherit; and no priority or preference is meant to be implied by the order in which the two are mentioned;—on this the Bālambhaṭṭi notes that this view is supported by the use of the particle 'vā';—again, where it is explained as meaning that brothers inherit only in the absence of the father.

It is quoted in Vyavahāra-Bālambhaṭṭi (p. 650 and 651);—in Dattakachandrika (p. 61);—and by Jīmūtavāhana Dāyabhāga, (p. 253 and 293), to the effect that it is this brother that inherits, not the brother's son.

VERSE CLXXXVI

According to Kullūka and Rāghvānanda the verse is meant to indicate the right of the kṣetrāja and other secondary sons to inherit the estate of grand-father and others dying childless.—According to Nandana it indicates the right of grand-sons and great grand-sons to inherit before brothers and the rest.

This verse is quoted in Vivādaratnākara (p. 592);—in Aparārka (p. 744), as describing the 'nearest sapīṇdas'; the sense being that that sapīṇḍa is the 'nearest' who makes
water-offerings to the same persons (father, grandfather and great-grandfather); so that the uterine brother would be the 'nearest'; the son of the uterine brother would be one step removed, as his 'father' would be different;—still one further removed would be the brother's grandson, as his 'father' and 'grandfather' would both be different; so on with the others.

It is quoted in Smṛtisatvatā (p. 134), to the effect that the father, the grandfather and the great-grandfather, irrespective of their wives, are the 'deities' (i.e., recipients) of the water and other offerings;—and again on p. 195;—and in Vyāvahāra-Bālambhaṭṭi (p. 655);—in Viṇamitrādhyā (Vyāvahāra 198b);—and by Jīmūtavāhana (Dāyabhāga, pp. 157 and 253).

VERSE CLXXXVII

'Sapindaṭāt'.—"In the text the word is masculine. Kullūka begins by taking it generally as masculine or feminine, then, after giving the law of inheritance for the sons, he begins by taking the wife as the first female inheritor, quotes seven verses of Brhaspati and Vṛddha Manu, and also Yājñavalkya (2. 135-136) to prove the statement; and ends by giving a list of female sapindaśas, after denouncing Medhātithi, because he denies the wife the right of sharing the inheritance".—Hopkins.

Rāghavānanda agrees, in substance, with Kullūka; but in order to make the rule still more fully agree with Yājñavalkya (2. 135-136), he asserts that the cognates (Bandhus) are also implied by the term 'sakula'.—According to Nandana, the 'sakulas' are Samānadakas.

The first half of this verse is quoted in Mitākṣara (2.136), as lending support to the view that among brothers, the first claim is that of the uterine one, those born of other mothers being a step further removed;—in Āparārka (p. 744) to the effect that the nearer sapinda has the prior claim,—'nearness' having been described under 186.
It is quoted in *Vivādaratnākara* (p. 592), which adds the following notes:—"Anantaraḥ", near,—"dhanam", of the man without son,—"sakula" here stands for *Samānada*;—in *Vyavahāramayūkha* (p. 63), in support of the view that the claim of the *sister* comes next to that of the grandmother (paternal);—in *Sṛtītattva* II (p. 195), which explains the meaning to be that "from among the *Sapiṇḍas* of the dead man, the *nearest* will inherit his property";—in *Dāyakramasaṅgraha* (pp. 10 and 28);—in *Nṛsimhaprasāda* (*Vyavahāra*, p. 40b);—in *Vyavahāra-Bālambhaṭṭī* (pp. 570 and 662);—in *Vivādachintāmanī* (Calcutta, p. 154);—and by *Jimūtavāhana* (*Dāyabhāga*, p. 332), which, explains "sakula" as "beyond the *Sapiṇḍa*", and also as "the descendant of great-great-grandfather".

**VERSE CLXXXVIII**

"*Suvṛśām*.

—"Of all the heirs mentioned in the preceding verse" (*Rāghavānada*);—"of all males and females related in any way to the deceased" (*Nandana*);—the term indicates that other persons, not named here, such as fellow-students and so forth, are also entitled to the inheritance (*Kullūka*).

"*Nārāyana* points out that this rule refers solely to the property of a *Brāhmaṇa*".—Buhler.

This verse is quoted in *Madanapārijāta* (p. 675), which says that it refers to any *Brāhmaṇa* neighbour of the deceased;—in *Mitāksarā* (2. 136), to the effect that on the failure of blood-relations, a fellow-student, and a learned *Brāhmaṇa*, the property shall go to any ordinary *Brāhmaṇa*;—in *Vyavahāra-Bālambhaṭṭī* (p. 665);—in *Dāyakramasaṅgraha* (p. 12);—and by *Jimūtavāhana* (*Dāyabhāga*, p. 333).

It is quoted in *Vivādaratnākara* (p. 597);—and in *Parāśaravāmādhava* (*Vyavahāra*, p. 354), which makes the same remark as *Mitāksarā*. 
VERSE CLXXXIX

The first half of this verse is quoted in Mitākṣara (2. 136), which remarks that this only means that the king shall not take the Brāhmaṇa’s property, and not that even a son may not inherit the Brāhmaṇa’s property;—again, to the effect that no part of the Brāhmaṇa’s estate shall be an escheat to the king.

It is quoted in Madanapārijāta (p. 675), to the effect that the property of the Kṣattriya caste, in the absence of legal heirs, shall go to the king, and not to the Brāhmaṇa;—in Vivādaratnākara (p. 597);—in Parāsharamādhava (Vyavahāra, p. 355) to the effect that on the failure of legal heirs, the Brāhmaṇa’s property shall never go to the king, while that of the other castes shall go to the king;—in Dāyakramasaṅgraha (p. 12);—in Nṛsimhaprasāda (Vyavahāra, p. 41a);—and by Jīmūtavāhana (Dāyabhāga, p. 338).

VERSE CXC

According to Kullūka and Rāghavānanda, this verse refers to the case in which a duly authorized widow bears a son to her husband through a sagoṭra; and the former adds that this practice having been already sanctioned under verse 59, it is mentioned here again with a view to make it clear that the son may be obtained by the widow, not only “from the younger brother-in-law or a Sapinda”; but also from a remoter sagoṭra.—Nārāyaṇa holds the meaning of this verse to be that the son that the widow bears, even without authorization, to a sagoṭra, shall inherit the property of the husband of that widow. He adds that some people apply this rule to Shūdra females only.

This verse is quoted in Vivādaratnākara (p. 589), which adds the following notes:—The widow of a deceased person should bear a son from a ‘sagoṭra’—i.e. either from the younger brother-in-law or a sapinda—should make
over the property owned by her dead husband to that son, and she should not take it herself; such is the opinion of the Pārijāta;—the author of the Prakāša on the other hand holds the meaning to be that the king himself should make the widow bear a son through a saṅgotra, and hand over to him the father's property;—the final result of both the explanations is the same.

It is quoted in Aparārka (p. 742), which explains 'tasmai' (which is its reading for 'tasmin') as 'to that child';—and in Vyavahāra-Bālambhaṭṭi (p. 758).

VERSE CXCI

Kullūka and Nandana take this verse as referring to the case in which a woman married twice successively two husbands and bore a son to each of them; in this case, on the death of the husbands, the property of each should be given by the mother to his own son.—Rāghavānanda, while accepting this explanation, proposes another:—'If two sons begotten by two different men contend for the separate property of their mother, &c., &c.'—Nārāyaṇa holds that the verse refers to a contention between a 'body-born' son and a 'golaka' or 'Paunarbhava' son for the estates of their respective fathers held by their mother.

This verse is quoted in Vivādavatānākara (p. 588), which notes that the term 'strī', according to the Pārijāta, stands for the prostitute, the re-married widow or the dissolute woman;—and in Vyavahāra-Bālambhaṭṭi (pp. 483 and 758).

VERSE CXCII

According to Kullūka and Rāghavānanda, this rule applies to unmarried daughters only, the married daughters receiving only a fourth of a brother's share (see 118 above).—Nārāyaṇa holds that 'mātrikam riktham' refers to property other than the 'strīdhana', and qualifies the 'sisters' as 'without son',.
This verse is quoted in *Madanapārjītā* (p. 667), which adds the following notes:—The meaning of the verse is that the mother's estate is to go (1) to her own daughters, (2) on their absence to her daughter's sons, (3) in the absence of these latter to her own sons, not to the sons of her co-wives, (4) in the absence of her sons, to the sons of her own son;—the expression 'samam sarvē sahodarāḥ' is meant to preclude the brothers born of different mothers;—the sons of co-wives being entitled to inherit only in default of the woman's own sons (or grandsons).

It is quoted in *Mitākaśāra* (2. 145), as asserting the title of both sons and daughters to the estate of their mother; it explains the construction as—'*Mātrkam riktham sarvē sahodarāḥ samam bhaṣeran sanābhaya bhaginyaschcha samam bhāṣeran*';—it does not mean that the 'sons and daughters together shall divide the property equally'; if this were the meaning then the words used would have been 'bhṛatybhagiyah' or 'bhṛātarah';—the term samam is meant to preclude the special additional share (of the eldest brother), and 'sahodarāḥ' to preclude the brothers born of other mothers:—The *Bālambhāṭṭī* reproduces the remarks noted above from the *Madanapārjītā*, attributing it to the *Kalpataru*.

It is quoted in *Aparārka* (p. 721), which remarks that the particle 'cha' ('bhaginyaschcha') denotes option, not combination; and in the option, the first title is of the unmarried daughters;—in *Vivādaratnākara* (p. 515), which adds the following notes—'Samam', without any additional share being allotted to the eldest,—'bhaginyah', those that are unmarried and those that have had no children,—'Sanābhayaḥ', uterine;—in *Vyavahāramāyūkha* (p. 70), which states the opinion of 'some' that the verse lays down the conjoint title of brothers and sisters to such property of their mother as she had received as presents from her husband;—in *Vivādaschintāmanī* (Calcutta, pp. 125 and 142), which explains 'samam' as 'not
in unequal shares;—'Sanābhāyah' as 'uterine', and notes that this refers to unmarried sisters only,—in Nityāḥārapaddhati (p. 296);—in Viramitrodāya (Vyavahāra 216a), which says that the sense is that all uterine brothers and sisters are entitled to equal shares in the mother’s property,—and all half brothers and sisters are excluded;—and by Jīmūtavāhana (Dāyabhāga, p. 126), which has the same note.

VERSE CXCIII

The grand-daughters should be unmarried (Kullūka);—‘when the married daughters are dead, their daughters shall be presented at will by their maternal uncles with the share which their mothers would have received as a token of respect’ (Nārāyaṇa);—‘Pritipūrvam’ means ‘at the pleasure of the sons’ (Rāghavānanda);—the gift to the grand-daughters is absolutely compulsory (Nandana).

This verse is quoted in Madanapārijāta (p. 666) which explains 'tāsām' as 'of the daughters of the deceased lady;—in Aparārka (p. 722);—in Vivādaratnakara (p. 516), which adds the following notes:—‘Tāsām’, of the daughters mentioned in the preceding verse,—'yathāmshhatah', according as the property is large or small;—in Vyavahāra-mayukha (p. 71) as laying down that some part of the woman’s property should be given to her grand-daughters;—in Vivādachintāmani (Calcutta, p. 142);—and in Viramitrodāya (Vyavahāra 216b), which explains 'yathāḥratah' as 'in consideration of their poverty and other circumstances'.

VERSE CXCIV

This verse is quoted in Parāsharamādhava (Vyavahāra, p. 368), which notes that the term 'six-fold' is meant to preclude a lesser, not a larger, number;—in Mitākṣarā (2. 135-136), as setting aside the view that women have no rights to property except through their husband or son;—Bālambhatṭi explaining 'adhyagni' as that obtained near
the fire at the marriage ceremony,—‘adhyāvāhanikam’ as that obtained at the time of her coming to her husband’s place;—It is quoted again under 2. 143, where it is noted that the six kinds mentioned are meant only as denying a lesser number; it goes on to quote Kātyāyana as explaining each of these terms:—(1) ‘That which is given to the girl at the time of marriage near the fire is called adhyagni,—(2) what she receives at the time of being carried away from her father’s house is called adhyāvāhanika,—(3) what she receives as a loving present from her father-in-law or mother-in-law at the time of offering obeisance is called pritidatta,—(4) (5) (6) whatever the married girl receives from her husband or from her parents or brothers is called Saudāyika.’

It is quoted in Vivādavatnākara (p. 522), which offers the following explanations:—‘Adhyagni’, what is given by anyone at the time of marriage,—‘adhyāvāhanika’, whatever is carried behind her when she is being carried away from her father’s house,—Medhātithi however holds that adhyāvāhanika is what she receives from her parents-in-law at the time of returning to her father’s place; and this view also may be accepted;—‘prititāḥ dattam’, what she receives from the father-in-law and other elders as a reward for her character, efficiency and other good qualities;—the mention of ‘six kinds’ is for the purpose of precluding a lesser, not a larger, number; in fact a seventh kind, ‘ādhivedanika’—what she receives by way of compensation for being superseded by another—has also been mentioned by Yājñavalkya.

It is quoted in Vyavahāramayūkha (p. 68), which also remarks that the ‘six’ are mentioned only for the purpose of denying a lesser number;—and in Hemādri (Dāna, p. 51), which explains ‘adhyagni’ as ‘what is given to the woman before the fire’;—‘adhyāvāhanikam’ as ‘given to her by her father and relatives at the time of her marriage’—‘pritikarmāni’, ‘given by the husband as a token of conjugal
love'—and—'prāptam' as given to her, even after her marriage, by her brother and others.'

VERSE CXCV

According to Nārāyaṇa and Kullūka what is said here refers also to the 'strīdhana' described under 194.

This verse is quoted in Vivādaratnākara (p. 516), which adds the following notes:—'Anvādāhyam' is going to be defined later on,—Halāyudha holds that this verse is meant to show that the husband has no connection with the two kinds of property here mentioned, over which the married woman has absolute right, even during her husband's life-time.

It is quoted in Vyavahāramayūkha (p. 70) as laying down the persons who are to inherit the 'anvādāhya' property of a woman;—in Vyavahāra-Bālambhaṭṭi (pp. 755 and 759);—and in Viramitrodaya (Vyavahāra 216 b), which explains the force of the locative in 'patyau jīvati' to express disregard, the meaning being that the husband has no rights over the property,—and adds that all brothers and sisters (married as well as unmarried) are equally entitled.

VERSE CXCVI—CXCVII

'Vasu'—includes, according to Nārāyaṇa, all kinds of property, 'strīdhana' as well as what is not 'strīdhana'.

These verses are quoted in Parāsharamādhavā (Vyavahāra, p. 373), which explains the meaning to be that on the death of a woman married by any of the forms of marriage here named, without leaving any heir—beginning from the daughter down to the son's son,—her property goes to her husband, and not to her mother or other relations, —while the property of an heirless woman, who has been married by the Āsura, Rākṣasa or Paishācha forms, goes to her parents.
They are quoted in Aparārka (p. 753), which remarks that the devolution of the property on the husband should be regarded as an optional alternative; it apparently takes 'āsurādīsu' of verse 191 as including all those mentioned under 196.

They are quoted in Vivādaratnākara (p. 519), which explains 'aprajasi' as 'childless'; and the verses to mean that (a) in the case of those married by the forms of marriage mentioned in 196, the property goes to the husband, and (b) in that of those married by the forms mentioned in 197, it goes to her father;—it goes on to remark that this refers to what the woman had received at the time of marriage.

They are quoted in Vyavahāramayūkha (p. 72);—in Smṛtiśruta II (p. 186), which explains the meaning to be that the 'strādhana' obtained at the time of the marriage under the forms mentioned in 196 goes to the husband, while that obtained at the time of marriage under the forms mentioned in 197 goes first to her mother, and in her absence to her father;—in Vyavahāra-Bālambḥatti (p. 756);— in Dāyākramasangraha (p. 23);—in Vivādachintāmanī (Culeutta, p. 143), which explains 'aprajāyām' as 'childless'; and by Jīmūtavāhana (Dāyabhāga, p. 141).

Verse 197 is quoted in Viramitrodāya (Vyavahāra 219 a), which says that the 'mother' being placed first in the compound implies that the father is to inherit the property only after the mother.

**VERSE CXCVIII**

This verse is quoted in Madanapārījāta (p. 667), which makes the following remarks:—The term 'strī' here stands for the step-mother and 'kanyā' for the step-daughter.—'Brāhmaṇī' stands for higher caste in general, so that the property of a shūdra step-mother will go to the daughter of her Brāhmaṇī or Kṣattriyā or Vaishyā co-wife,
that of the Vaishyā step-mother will go to the daughter of Brāhmaṇī or Kṣattriya co-wife, and that of the Kṣattriya step-mother to the daughter of the Brāhmaṇī co-wife,—inasmuch as the present text makes the property inheritable by the step-daughter of a higher caste, it follows that step-daughters of the lower caste are not entitled to inherit the property of the step-mother of a higher caste, so long as this latter has a son.

It is quoted in Parāsharamādhava (Vyavahāra, p. 372), to the effect that, when a woman dies childless, her property goes to the daughter of that co-wife of hers who is of a higher caste, and in the absence of such a daughter to the children of that daughter.

It is quoted in Smṛtitattva II (p. 186), which has the following notes:—In view of the qualification ‘given by the father’, the rule must be taken as referring to all that she receives from her father at other times than that of her marriage;—the term ‘Brāhmaṇī Kanyā’ stands for daughter in general;—or the meaning may be that if a Kṣattriya or Vaishyā woman dies childless, her property goes to her step-daughter born of her Brāhmaṇī co-wife, and not to her husband.

It is quoted in Mitāksarā (2. 145) to the effect that on the death of a childless woman her property goes to her step-daughter born of a co-wife of the higher caste, and in the absence of such a daughter, to the child of that daughter. It adds that the term ‘Brāhmaṇī’ stands for the higher caste; so that the property of a childless Vaishyā woman goes to the daughter of her Kṣattriya co-wife. The Bālambhāṭṭi adds that the property goes to the step-daughter, not to the step-son; and it goes on to reproduce the exact words of Madanapārījāta and of Parāsharamādhva. It remarks that this rule is meant to be an exception to what has gone before, by which the property of the childless woman would go to her husband or brother, etc.;—further, that the term ‘kathanchana’ is meant to include property even other than that received from her father.
It is quoted in *Vyavahāramayūkha* (p. 71), which adds that ‘vā’ here stands for ‘cha’; so that the property is to be divided between the step-daughter and the step-daughter’s child;—it has been held that the term ‘Brāhmaṇi’ stands for *equal and higher castes*; but we find no authority for this.

It is quoted in *Aparārka* (p. 721), which adds the following notes:—‘Pitrā’, this is mentioned only by way of illustration;—‘Kanyā’, step-daughter;—again on p. 753;—and in *Dāyakramasaṅgraha* (p. 26).

**VERSE CXCIX**

"Kullūka and Rāghavānanda take the first clause to refer to the property of a united family, and the second to the separate property of the husband.—But according to Nārāyana and Nandana the translation should be as follows:—‘Wives should never take anything (for their private expenses) from their husband’s property destined for the support of their families, over which many have a claim, nor from their own property which is not *strīdhana*, without the consent of their husbands’."—Buhler.

This verse is quoted in *Vivādaratnākara* (p. 509), which adds the following notes:—The term ‘Kuṭumbā’ stands for the *family-property*; hence the meaning is that ‘out of the property that belongs to many persons, women shall not make an extraction, withdrawal, without the consent of the owners of that property’; similarly ‘svakāt’—i.e., out of the property that belongs exclusively to her husband, and not to the other members of the family, —she shall not make an extraction without the owner’s consent.

It is quoted in *Vyavahāramayūkha* (p. 69), which explains ‘nirhāra’ as *expenditure*;—and in *Viramūtrodaya* (*Vyavahāra* 215a), which explains ‘nirhāra’ as ‘vyaya’.
VERSE CC

Buhler misrepresents Nandana, being misled by the wrong reading 'bhavtyabhāvē' (while the husband lives) for 'bhavtra-bhāvē' (on the death of the husband). There could be no division of the property by the heirs while the husband was alive.

This verse is quoted in Madanapārijāta (p. 686), which adds that 'Dhrtam' means 'possessed as her own private property, having been given to her as a loving present'; — and in Vyavahāramayūkha (p. 70), which explains 'dhrtyam' as 'presented to her by her husband or other relatives and worn by her.'

It is quoted in Mitākṣarā (2. 147) in support of the view that 'if a woman has been living apart from her husband, her property shall not be taken by her heirs'; — in Vivādaratnākāra (p. 509), which notes that the Prakāsha has stated that Medhātithi has explained the meaning to be that 'the heirs shall not take even those ornaments that may have been worn by the woman with her husband's consent, even though not actually given to her'; — in Aparārka (p. 752), which adds that this refers to such ornaments as have been worn by the woman constantly; — in Smṛtitattva II (p. 184), which also reproduces the aforesaid remark of Medhātithi, that an ornament worn by the woman with her husband's consent becomes her property even though not actually given to her; — in Smṛtisāroddhāra (p. 332), which says that the phrase 'dhrto bhavē' implies that what was not actually worn by her should be divided.

VERSE CCI

This verse is quoted in Smṛtitattva II (p. 385), as enumerating persons not entitled to inheritance, and hence to the offering of funeral oblations; — in Parāsharamādhaava (Vyavahāra, p. 201, and again on p. 366), where 'nirindriyāḥ' is explained as 'whose organs have become deficient through
some disease’;—in Mitākṣara, (2. 140), which has the following notes;—‘Nirindriya’ is one whose organs have disappeared by reason of some disease;—these persons are debarred from inheritance, being entitled to mere subsistence and clothing; if they are not supported, his relations become degraded. The Bālambhaṭṭī adds the following explanations:—‘Jātyandha-badhirāḥ’ are those who are blind and deaf by birth,—‘mūka’ is one who is incapable from birth of uttering words,—thus are these two distinguished from ‘nirindriya,’ which means those who have lost some organ as the result of disease.

It is quoted in Vivādaratnākara, (p. 487), which adds the following notes:—The term ‘jāti’ is added with a view to denote incurability,—‘jaṭa,’ one who is incapable of distinguishing what is his own and what belongs to others,—‘nirindriyāḥ’ includes the lame and the like, who are not entitled to the performance of shrauta and smārtu rites;—and in Dāyakramasaingraḥa, (p. 29).

It is quoted in Vyavahāramayūkha, (p. 73), which explains ‘nirindriyāḥ’ as devoid of the olfactory and other organs;—in Vīramitrodaya (Rājanīti, p. 40), which explains ‘nirindriya’ as one who has lost his organs through disease;—and in Madanapārījata, (p. 682), which has the same explanation of ‘nirindriya’ and adds that all these men have no share in the property, but they have to be supported.

VERSE CCII

‘Atyantam’—‘For life’ (Medhātithi and Kullūka);—‘at all’ (taken with ‘adadat’, ‘not giving’) [Nārāyaṇa].

This verse is quoted in Mitākṣara, (2. 140) to the effect that if the persons mentioned in the preceding verse are not properly maintained the persons responsible become ‘degraded,’—‘atyantam’ means ‘for life’; it goes on to add that these persons are debarred from inheritance only if they are found
to have the said disqualifications before the division of the patrimony;—not after the partition has taken place; and that if the said disqualifications are subsequently removed by medication, they get their share in the property. It concludes by saying that the said disqualifications are applicable in the case of women also.

It is quoted in Vivādaratnākara, (p. 487), which adds the following notes:—‘Sarvēśām,’ of the eunuch and the rest,—‘atyantam,’ for life;—in Vyavahāramayūkha, (p. 73), to the effect that those who are not entitled to inheritance are yet entitled to maintenance throughout life;—in Parāsharamadāhara, (Vyavahāra, p. 366), which explains ‘atyantam’ as ‘for life’;—in Madanapārijāta, (p. 682), which adds the following notes:—‘Sarvēśām,’ those not entitled to inheritance,—‘atyantam,’ for life;—the said disqualifications are effective bars only if found before partition, not if they are found after partition, or if they are cured by medication, or if the necessary expiatory rites are duly performed;—in Vyavahāra-Bālambhāṭṭī, (p. 349 and 575);—and in Vīramitrodaya, (Vyavahāra, 221b).

VERSE CCIII

‘Kathaṅchana’.—This indicates that the eunuch and the rest are not worthy to marry (Kullūka).

‘Aptāyam’.—The Kṣetraja son (Kullūka, Rāghavānanda and Nandana).

This verse is quoted in Vivādaratnākara (p. 488), which explains ‘tantu’ as child;—in Aparārka (p. 750), to the effect that marriage is legal for the persons enumerated in 201; it remarks that in view of the epithet ‘jāti’, ‘born’, in the term ‘jātyandha’, the present verse cannot be taken as referring to cases where the disabilities appear after marriage; it comes to the conclusion that the disability to inheritance cannot thus be due to their not marrying and hence not being able to perform religious rites; it must be due to the mere authoritative assertion of the law.
It is quoted in Vivāmitrodāya (Sanskāra, p. 195) as indicating that the marriage of the said persons is sanctioned.

VERSE CCIV

This refers to a united family—as rightly remarked by Kullūka.

This verse is quoted in Vivādaratnākara (p. 507), which explains the meaning to be that, if after the death of the father, the eldest brother should happen to acquire some property by means of exceptional learning or such other means, in that property the acquirer shall have two shares, and each of the younger brothers one share, if they are devoted to study.

It is quoted in Mitāksara (2. 118), which notes the explanation of the verse as that 'on the death of the father, or even during the father’s life-time, if any brother, eldest, youngest or the middle one, happen to die, his shares are to go to the other brothers, and that the implication is that wealth obtained from friends and so forth is partible',—and then goes on to criticise it as unwarranted, and concludes that the verse sets forth an exception to the general rule that property acquired by each brother separately is impartible.

It is quoted by Jimūtavāhana (Dāyabhāga, p. 192), which adds that the younger brothers are as much entitled to inherit the property of the eldest brother as that of the father,—but with this difference that the father’s property they inherit even when they are not learned, but to the brother’s property only those are entitled who are learned.

VERSE CCV

‘Apitryē’.—This is construed by Nandana as apitryah in the sense ‘since the division has not been made by the father’;—this rule refers to acquisitions by trade (Medhātithi, Kullūka and Nārāyana), by agriculture (Medhātithi, Kullūka and Nandana), or service of the king (Medhātithi).
This verse is quoted in Vivādaratnākara (p. 507), which explains the meaning to be as follows:—In a case where all the brothers are unlearned, if they acquire wealth, this wealth, which is not inherited from the father, is to be divided equally among them, and there is not to be any additional share to any one on the ground of any additional amount of work that he may have done.

It is quoted in Vyavahāramayūkha (p. 57), which has the following notes:—‘Īhā,’ agriculture and the rest,—‘āpitryē,’ which does not form part of the ancestral property.

It is quoted in Aparārka (p. 727);—and in Vivāda-chintāmani (Calcutta, p. 137), which explains ‘īhā’ as ‘agriculture and the rest,’—and ‘samaḥ’ as ‘not unequal,’ which precludes the special share of 20 per cent.

VERSE CCVI

"Instances in which land was given as Vidyādhana occur in the inscriptions, see, e. g. Indian Antiquary XII, p. 195b, l. 6."—Buhler.

‘Aūdvāhikam’—Nandana is misrepresented by Buhler; he says nothing about ‘strīdhana’ here.—‘What is received at one’s marriage from the bride’s relatives’ (Medhātithi and Nārāyaṇa),—or ‘from anybody’ (Medhātithi, ‘others’).

‘Mādhuparkikam’.—‘Fee given for a sacrificial performance’ (Medhātithi);—‘any present, e. g., a silver vase, received along with the Honey-mixture’ (Kullūka, Nārāyaṇa).

This verse is quoted in Vivādaratnākara (p. 499), which adds the following notes:—‘Vidyādhana’ and ‘aūdvāhika’ are going to be described later on,—‘Maitra’ is what is obtained from a friend,—‘Mādhuparkikam’ is what is obtained as a mark of respect at the time of the offering of the Honey-mixture,—‘tasyaiva bhavēt’ should be impartible;—in Dāyakramasaṅgraha (p. 35);—and in Vyavahāra-Bālambhaṭṭi (p. 476).
It is quoted in *Vyawahāramayūkha* (p. 55);—in *Aparārka* (p. 724), to the effect that what one has acquired entirely by his learning he shall not give to his co-sharers;—in *Vivāda-chintāmanī* (Calcutta, p. 135), which explains ‘maitram’ as ‘what has been obtained as a friendly present’;—and ‘Mādhuparkikam’ as the *arhanā* offerings received at the time of *Mādhuparka-offering*;—and by Jīmūtavāhana (*Dāyabhāga*, pp. 168 and 179).

**VERSE CCVII**

This verse is quoted in *Aparārka* (p. 720), which explains ‘Śvākād amshāt’ as ‘from the property acquired by the brothers’;—in *Smṛṭi-tattva* II (p. 171), in the sense that one, who, by reason of his own capacity (to earn) is not desirous of any share in the ancestral property, shall be given some such thing as a seer of rice, and be separated from the family, as a safeguard against trouble arising from his sons and descendants;—and by Jīmūtavāhana (*Dāyabhāga*, p. 110).

**VERSE CCVIII**

‘Thitalabāham’.—‘Obtained by such labour as agriculture and the like’ (Mehāhitthi, Kullūka and Nandana);—or ‘by any occupation entailing trouble’ (Nārāyana).

‘Anupaghna’.—‘Without using’ (Nandana);—‘without living upon (Rāghavānanda);—‘without detriment to’ (Kullūka).

Nandana says that the rule given in this verse may be reconciled with that given in 205 by assuming that the latter presupposes that all brothers exert themselves according to their ability.—Buhler.

This verse is quoted in *Mitākṣarā* (2. 118), which explains ‘Shramēna’ as ‘by service, by fighting and so forth’;—and it reads the second line totally differently, the
meaning of which is 'that shall not be given to the co-sharers, nor what is gained by learning'.—The Bālambhaṭṭī adds that 'anupaghnān' is to be construed as 'anupaghnaṭā'.

It is quoted in Aparārka (p. 723), which explains 'shrama' as 'soldiering, agriculture and so forth';—and 'thā' as 'work without much labour';—in Vivādaratnākara (p. 501);—in Parāśarāmādhava (Vyavahāra, p. 377), which explains 'shrama' as 'agriculture and so forth' and notes that 'pitṛdṛavyam' here means 'undivided property';—in Madanapāriyāta (p. 685), which explains 'shramēṇa' as 'by service, soldiering and so forth';—by Jīmūtavāhana (Dāyabhāga, p. 178);—and in Viramitrodaya (Vyavahāra 220b), which explains 'shramēṇa' as 'by service and other means'.

VERSE CCIX

This verse has been taken by Nārāyaṇa to imply that ancestral property may be divided by the sons even during the life-time of the father, even though the latter may be unwilling.

This verse is quoted in Mitāksarā (2. 121), which explains the meaning as follows:—'If a property was acquired by the grandfather, but taken away by some one else and not redeemed during his life-time, when such property has been redeemed by the father (the grandfather's son), this is as good as 'self-acquired' by the father, and hence the father may not divide this with his sons, unless he is himself willing to do so'; and it takes this to imply that in the case of other kinds of ancestral property the sons may force partition on the father.—The Bālambhaṭṭī adds that 'svārjitaṃ' being explained as 'as good as self-acquired', the explanation of it given by Medhātithi—as 'acquired by his own learning &c.'—becomes unacceptable.

It is quoted in Vivādaratnākara (p. 461), which adds the following notes:—'Paitṛkam', ancestral—'anavāpyam'
(which is its reading for 'anavāptam'), which is hard to be recovered by the father; such property being 'self-acquired' by the father, he shall not divide it with his sons, except when he is quite willing.

It is quoted in Parāsharāmaḍhava (Vyavahāra, p. 339), which has the same explanation as Mitāksāra;—in Dāyatattva (p. 9);—in Nyāsimhaprasāda (Vyavahāra 35a);—in Vivāda-chintāmani (Calcutta, p. 126), to the effect that in regard to the property acquired by the father, independently of his ancestral property, sons have no voice, he himself being the sole disposer of it;—in Vīramitrodaya (Vyavahāra 177b), which explains 'svayāmārjetita', (1) as 'svayamārjetitamiva', 'it is as if it were his self-acquired property'; and (2) as giving the reason for the law laid down, 'since,' 'it is his self-acquired property';—and says that 'akāmaḥ' implies that if the father so wishes, he may divide the property among his sons;—and by Jīmūtavāhana (Dāyabhāga, p. 201).

VERSE CCX

This verse is quoted in Mitāksāra (2. 139);—in Madana-pārijatā (p. 678), to the effect that in the case noted there is no unequal division;—in Aparārka (p. 748), which adds that this prohibits only that unequal division which is in the form of additional shares for the eldest brother, and not other kinds of unequal division; so that each brother obtains, on partition, that part of the property which was his when they entered into joint life.

It is quoted in Vivādaratnakara (p. 601), which adds the following notes:—'Saha jiwantaḥ', living after joining together,—'samastatra vibhāgaḥ', i.e., there is to be no additional share for the eldest, and so forth.

It is quoted in Vyavahāramayūkha (p. 65), which mentions two opinions—one, is that which has been set forth in Aparārka, and another that there is to be absolutely equal division all round;—in Nyāsimhaprasāda (Vyavahāra,
p. 41b);—by Jīmūtavāhana (Dāyabhāga, p. 342), which says that the equal partition is meant for brothers of the same caste as the father;—and in Vīramitrodāya (Vyavahāra 210a), which explains the implication of the last clause to be that there is no unequal division due to seniority, but there is unequal division on other grounds.

VERSE CCXI

'Hīyētāmshapradānatah,'—'On account of having become an outcast and so forth' (Medhātīthi),—'by becoming an ascetic' (Kullūka and Nandana),—'by having emigrated' (Nandana),—'by becoming an eunuch after the first partition' (Nārāyaṇa).

'Bhāgo na lupyayē.'—'His share must not be divided by his co-parceners among themselves' (Nārāyaṇa); 'the disposal of his share is prescribed in the next verse' (Medhātīthi, Rāghavānanda).

This verse is quoted in Mitākṣarā (2. 139), which explains the meaning as follows:—'among united brothers, if, at the time of partition, one—either the eldest or the middle or the youngest—should happen to be disqualified from receiving his share—either by entering another stage of life or by committing such heinous sins as the killing of a Brāhmaṇa, or if he happen to die,—then his share is not lost, i. e., it has to be set aside, and not divided among his co-parceners.

It is quoted in Madanapārijāta (p. 678), which adds the same explanation as Mitākṣarā; but as grounds of disqualification, it mentions 'entering of another life-stage or becoming an outcast'; it adds that the next verse lays down what is to be done with the share thus set aside.

It is quoted in Aparārka (p. 749), which explains 'aṃshapradāna' as partition; and points out that 'hīyatē' means disqualification by reason of 'renunciation,' 'becoming an outcast' and so forth; his share however is not lost, does not disappear,—it has to be determined and disposed of as laid down in the next verse.
It is quoted in *Vivādaratnākara* (p. 601), which explains as follows:—"Hence among united brothers, if any one should take to renunciation, or by some such cause become deprived of his share, or should happen to die, his share does not disappear";—and in *Dāyatattva* (p. 55).

It is quoted in *Vyavahāramayūkha* (p. 67), which explains ‘hāyatē’ as ‘by reason of entering another state or becoming an outcast’;—and in *Parāsharāmādhava* (Vyavahāra, p. 362), which adds the following explanation:—‘Among united brothers, who are sons of different mothers, if any one,—either the eldest or the middle or the youngest—should be deprived of his share at the time of partition—by reason of his having gone to a foreign country and such other causes—his share does not disappear; it has to be set aside, and not divided among the co-parceners."

**VERSE CCXII**

The share of a deceased or disqualified united brother goes first to the reunited brothers of the full blood and to such sisters of the full blood as are not married, next to such brothers of the full blood as had not been reunited, and finally to the reunited half-brothers (Medhātithi and Kullūka and Rāghavānanda)—first to the reunited full brothers, secondly to the reunited half brothers, then to the full sisters (Nārāyaṇa and Nandana).

The said persons inherit the property only on the failure of sons, wives, daughters and parents (Kullūka, Rāghavānanda and Nārāyaṇa).

According to Nārāyaṇa what is here said refers to the property of one who dies before partition; but according to others to that of a reunited brother only.

This verse is quoted in *Mitākṣarā* (2. 139), which adds the following explanation:—‘This verse lays down the manner of disposing of the share set aside in accordance with the preceding verse; which is as follows:—The uterine
brothers shall divide it; i.e. it shall be divided equally among all his uterine brothers, those that were united with him as well as those not so united and those who may have gone to foreign lands; they should all come together and divide the said property equally among themselves;—also those step-brothers who had been united with him, and his uterine sisters; all these should divide it equally among themselves.—The Bālambhaṭṭī has the following notes:—That the un-united full brothers are meant by the first half is shown by the mention of the ‘united’ in the second half;—that the second half refers to half brothers is shown by the mention of ‘uterine’ brothers in the first half;—the half-brothers meant here must be understood to be of the same caste as the original owner.

It is quoted in Madanapāriṣṭā (p. 679), which has the following notes:—The mention of ‘uterine’ in the first half and of ‘brothers’ in the second half indicate that the latter stands for half-brothers;—the mention of ‘united’ in the second half, and the omission of it in connection with the ‘uterine brothers’ indicate that the uterine brothers meant are those that were un-united. Thus then the meaning of this verse comes to be this:—The property that has been set aside as the share of the disqualified person, shall be divided equally by his un-united uterine brothers, who should all—even those who may have gone to other lands—come together for the division; as also the step-brothers of the same caste as the original owner, who were united with him, and also his uterine sisters. All these, beginning from the un-united uterine brothers and ending with the uterine sisters, should divide the property equally among themselves. That the half-brothers meant here are those of the same caste as the owner is shown by the fact that for the brothers of different castes, different shares have been laid down.

It is quoted in Aparārka (p. 749), which adds the following explanation—The said share should be taken by those uterine brothers who were united with the original owner, and
not those who were not united, even though they be his uterine brothers; if there be no united uterine brothers, then it shall be divided among all his uterine brothers equally—without any inequality due to seniority and so forth;—if there be no uterine brothers, then it shall go to the uterine sisters;—and if there be no uterine sisters, then it shall go to the step-sisters and step-brothers.

It is quoted in Vivādaratnākara (p. 601), which adds the following notes—'Sodaryāḥ' qualifies 'bhrātaraḥ' (of the second line); so that the meaning is that among his 'brothers' only those will divide the said property who fulfill the conditions of being both 'uterine' and 'united'; and also the uterine sisters who are unmarried.

It is quoted in Parāsharamādhava (Vyavahāra, p. 362), which explains the meaning to be that the said property shall be taken by the un-united uterine brothers, and the united half-brothers, and the uterine sisters,—all coming together, even those who may have gone to other lands; it being divided among these equally;—and in Vivādachintāmanī (Calcutta, p. 158), as countenancing the view that brothers, even though uterine, have no share, if they did not live jointly.

VERSE CCXIII

This verse is quoted in Mitākṣāra (2.126) as having been understood by some people to mean that 'misappropriation' of the entire property is wrong only for the eldest brother, and not for the younger brothers. This view, it says, is wrong; the verse clearly implying that, just as it is wrong for the eldest brother who is in the place of father for the younger brother to misappropriate the property, so it is also for the younger brothers, who are as 'sons' to the eldest brother.

It is quoted in Parāsharamādhava (Vyavahāra, p. 383), which takes it to mean that when even the eldest brother, who is independent, is held to commit a wrong if he does the
mis-appropriation, it is all the more culpable in the case of the younger brothers, who are not independent.

It is quoted in Vivādaratnākara (p. 478), which explains 'vinikurūta' as 'should defraud,' and 'ajyēst̄ah' as 'not to be respected as the eldest brother';—and in Vyavahāramayūkha (p. 58), which remarks that the term 'jyēst̄ah' stands for all the heirs to a property, the meaning being that when the eldest also is held culpable, how much more so the younger brothers?

VERSE CCXIV

'Vikarmast̄ahā.'—'Addicted to gambling, drinking and similar vices' (Kullūka and Rāghavānanda);—'who following despicable modes of living, such as cattle-breeding, serving shūdras and the like' (Nārāyaṇa).

'Yau̲ṭaκaṁ.'—'Separate hoarding' (Medhātithi and Kullūka);—'shall not, out of the common property, give a dowry to his daughter' (Nandana).

The first half of this verse is quoted in Aparārka (p. 720 and p. 749);—in Vivādaratnākara (p. 486), where 'Vikarmast̄ahā' is explained as 'addicted to gambling and so forth'—and it is noted that others have explained it as meaning 'behaving in a manner calculated to ruin the family';—in Vyavahāramayūkha (p. 73), in the sense that so long as well-behaved sons are present, the property cannot go to the ill-behaved ones;—and in Viramitrodāya (Vyavahāra 222 a).

VERSE CCXV

'Saḥa utthānam.'—'Joint acquisition—one earning by agriculture, another by receiving gifts, another by service, another taking care of what others bring in and so forth' (Medhātithi);—'joint concern,—such as joint trading and so forth' (Nārāyaṇa).—Explained by Jīmūtavāhana (Dāyabhāga, 2. 86) as 'effort i.e., desire to have a division' (Hopkins).
This verse is quoted in *Vivādaratnakāra* (p. 468), which explains 'utthānam' as 'action tending to the acquisition of wealth';—in *Aparārka* (p. 719 and p. 727) as an exception to the general that the father may make an unequal division;—and in *Vivādachintāmaṇi* (Calcutta, p. 129), which says that this refers to cases where the property has been acquired by the equal efforts of all the brothers, and hence it does not conflict with the text which lays down that the brothers are to accept without demur even an unequal partition among them by their father, of the property acquired by him.

**VERSE CCXVI**

This verse is quoted in *Vivādaratnakāra* (p. 538), which adds the following explanation.—If a son is born to the father after partition of the property between himself and his sons, then on the death of the father that son shall inherit the entire share of the father; but during his father's lifetime he shall be entitled to only a part of the father's property;—it adds that the particle 'ēva' has been added with a view to emphasise that the new-born son would not be entitled to any part of the share of the divided brothers.

It is quoted in *Parāsharamādhava* (Vyavahāra, p. 340), which explains 'pītryam' as 'belonging to the parents';—in *Madanapārijāta* (p. 655), which also adds the same explanation of 'pītryam';—in *Aparārka* (p. 729), which adds the explanation that 'if a son is born after partition has been made he shall take only his father's, not the brothers' property, and if there be no brothers, he shall share the father's property with those who may have lived jointly with his father';—in *Vyavahāramayukha* (p. 46);—in *Vivādachintāmaṇi* (Calcutta, p. 159), which remarks that the first half of the verse having definitely made the new-born son the sole heir to the father's property, his joint brothers, mentioned in the second half, could be entitled to it only on the death of that new-born son;—in *Nṛsimhaprasāda*
(Vyavahāra 35a):—in Smṛtisāroddhāra (p. 332);—and by Jimūtavāhana (Dāyabhāga, p. 203), which explains the meaning to be as follows—'If the father, after having divided his property among his sons and taken his own share, obtains another son, then the share taken by the father devolves upon this son, and if the father had been living with some other sons, then the new-born son shall receive his share out of the share of all those with whom the father may have been living.'

VERSE CCXVII

"Kullūka, Nārāyaṇa and Nandana all three hold that the mother inherits only on failure of sons (grandsons and great-grandsons, adds Nandana), widows and daughters; but they disagree with respect to the sequence of the next following heirs: Kullūka holds that the mother and the father, whose right has been mentioned above, verse 85, follow next, inheriting conjointly, then brothers, afterwards brothers' sons, and after them the paternal grandmother;—Nārāyaṇa gives the following order: 1. Mother, 2. Father, 3. Brothers, 4. Brothers' sons, 5. Maternal grandmother."—Buhler.

Hopkins is wrong in saying that verse 185 is not in Medhātithi's text. As a matter of fact, Medhātithi's gloss on that verse has shared the same fate as that on all the other important verses bearing upon inheritance.

This verse is quoted in Mitākṣarā (2. 135-136) as laying down the rights of the mother and grandmother to the son's property. The Bālambhatṭi explains 'ṛttyāyam', as 'dying'.

It is quoted in Aparārka (p. 744);—in Vivādaratnākara (p. 591), which adds the following notes:—'Childlessness' meant here is 'absence of sons and wife and others';—the grandmother inherits only in the absence of father, brother or other Sāpindas;—the father inherits in the absence of the mother;—'dāyādyam' means 'property inheritable by heirs'. 
It is quoted in *Vyavahāramayūkha* (p. 63) to the effect that in the absence of ‘brothers’ sons’, the first claim is that of the grandmother; and in *Smṛtitattva II* (p. 195) to the effect that in the absence of ‘brothers’ sons’, the property goes to the grandfather, and in his absence, to the grandmother; the rights of the grandfather being superior to those of the grandmother, just as those of the father are superior to those of the mother.

**VERSE CCXVIII**

According to Nārāyaṇa, this verse applies also to debts discovered after partition.

This verse is quoted in *Vivādaratnākara* (p. 525)—in *Parāsharamādhava* (Vyavahāra, p. 382); —in *Dāyakramasaṅgraha* (p. 54)—in *Nṛsimhaprasūda* (Vyavahāra 37b); —in *Vrāmanirudaya* (Vyavahāra 220 a); —and by Jimūta-vāhana (*Dāyabhāga*, p. 345.)

**VERSE CCXIX**

‘*Strīyaḥ*’—‘Female slaves’ (Medhatithi); —‘wives’ (Nārāyaṇa).

(a) *Yogakṣemā* (b) *prachāram*.—(a) ‘agencies securing protection; such as councillors, parents, old ministers, who protect people against thieves; (b) pasture land’ (Medhātithi, who is badly misrepresented by Buhler; Kullūka and Raghavānanda); —(a) ‘means of gain, e. g., a royal grant, and means of protection, (b) and roads’ (Nārāyaṇa); —(a) ‘sources of gain, persons for whom one sacrifices, and means of protection, (b) path leading to fields,’ (Nandana).

This verse is quoted in *Maḍanapārijāta* (p. 685), which adds the following notes—Only those clothes are impar-ible which are worn; —*patram,’ conveyances, e. g., horses, palanquins and so forth; of these also those are not to be divided which have been in the constant use of any one exclusively; —or ‘*patra*’ may be taken as ‘property consisting of a written
document';—in Dāyakrama-saṅgraha (p. 37);—and in Vira-
mītrodaya (Vyavahāra 221 a), which explains 'patram' as conveyance.

It is quoted in Mitākṣarā (2. 118) as describing property that cannot be partitioned;—it goes on to add that of clothes those only are impartible which have been worn by some one; the clothes that were worn by the father should, on his death, be given away to persons fed at his Shrāddha. The Bālambhaṭṭī adds that the view of Medhā-
tithi and Kalpataru—that valuable clothes are not included here—is to be rejected.

It is quoted in Aparārka (p. 725), which adds that the explanation by some people of 'patram' as conveyance is opposed to the text of Kātyāyana, by which the word stands for 'property entered in a written document.'

It is quoted in Vivādaratnākara (p. 504), which adds the following notes:—'Patram' is 'property entered in a written document,' as is clear from the texts of Kātyāyana; though Halāyudha has explained it to mean 'conveyance';— Kṛtānma, flour and rice, says the Pārijāta;—'Strīyāḥ,' those that are 'Samyukta,' attached to, any one in particular;—'Yogaksēma' stands for ministers and priests who are the agents of protection;—'Prachārāḥ,' paths for the passing of cattle;—Halāyudha has explained 'Yoga' as 'boats and such things' and 'Kṣēma' as 'forts and such means of safety.'

It is quoted in Parāshāramādhava (Vyavahāra, p. 380), which has the following notes—'Clothes' that are worn;—the clothes worn by the father should, on his death, be given away to the persons fed at his Shrāddha.

VERSE CCXXI

Medhātithi appears (from his remarks on 228) to have intentionally omitted to comment on 221—227.

This verse is quoted in Vivādaratnākara (p. 611);—in Vīramītrodaya (Rājanīti, p. 152);—and in Vyavahāra-
Bālambhaṭṭī (p. 880).
VERSE CCXXII

This verse is quoted in *Vivādaratnākara* (p. 611);— in *Vyavahāra-Bālambhaṭṭa* (p. 880);— and in *Vivādachintāmani* (Calcutta, p. 166).

VERSE CCXXIII

This verse is quoted in *Vivādaratnākara* (p. 610);— in *Parāsharapādha* (Vyavahāra, p. 388), which explains ‘*aprāṇibhiḥ*’ as ‘by dice, leather-tablets, sticks and so forth,’ and ‘*prāṇibhiḥ*’, as ‘by cocks and other animals’;— in *Smtsītattva* (p. 27);— in *Aparārkā*, p. 802;— in *Mitākṣarā* (2. 199);— in *Viramitrodaya* (Rājanīti, p. 153), which adds the following notes—‘*Aprāṇibhiḥ*’, with dice, tablets and so forth;—‘*prāṇibhiḥ*’ with rams, cocks and other animals;— ‘gambling’ and ‘prize-fighting’ are names applicable to only such acts as are accompanied by betting; where there is no betting, the act is called ‘sport’ and not deprecated among people;— in *Smtīsāroddhāra* (p. 333);— in *Nṛsimhāprapāśāda* (Vyavahāra, p. 44b); in *Vivādachintāmani* (Calcutta, p. 166), which explains ‘*aprāṇibhiḥ*’ as dice and the like—in *Smtīchandrikā* (Vyavahāra, p. 19);— and in *Viramitrodaya* (Vyavahāra 223b).

VERSE CCXXIV

‘*Ghātayēt.*’—‘Shall cause to be flogged’ (Nārāyaṇa);— ‘shall cause their hands and feet to be cut off and so forth according to the gravity of the offence’ (Kullūka and Rāghavānanda).

This verse is quoted in *Aparārka* (p. 804), which notes that this refers to such gambling as is not done under the supervision of the King’s Officers;— in *Parāsharapādha* (Vyavahāra, p. 392);— in *Mitākṣarā* (2. 202), which notes that all these rules pertain to such gambling as is accompanied by fraudulent practices, or is conducted without the guidance
of game-house-keepers appointed by the king;—in *Vivādaratnākara* (p. 611);—and in *Vyavahāramayūkha* (p. 109), which explains ‘dvijalinga’ as consisting of the wearing of the sacred thread, the reciting of the Veda and so forth.

It is quoted in *Viramitrodaya* (Rājanīti, p. 153), which explains the meaning to be that the king should inflict such corporeal punishment as the cutting off of the hands and feet, in accordance with the nature of the act actually committed, on those who themselves do the gambling and the betting, as also on those who as keepers of gaming houses, abet others to do it;—‘dvijalinginah’ are men who wear the marks of the twice-born, such as the sacred thread, the sandal-paint and so forth;—in *Nṛśimhaprasāda* (Vyavahāra 44 b);—in *Vivādadhistamāni* (Calcutta, p. 166);—and in *Smṛtisārodhāra*, (p. 334).

**VERSE CCXXV**

‘Krūrāṇ’.—Nārāyaṇa and Rāghavānanda read ‘kerāṇ’ and explain it as ‘men of crooked behaviour.’—Nandana reads ‘kailāṇ’ and explains it as ‘men addicted to sporting.’

‘Shaundikān’.—‘Liquor-vendors’ (Nārāyaṇa and Kūlluka);—‘Drunkards’ (Nandana).

This verse is quoted in *Vivādaratnākara* (p. 315), which adds the following notes:—‘Kitavāṇ’, fraudulent gamblers;—‘kushilavān’, here stands for those men who are sharp enough to entrap even unwilling people;—‘kerāṇ, go-betweenstrange couples;—‘pāsanīasthān’, men belonging to the *Kṣapaṇaka* and other heretical sects;—‘Vikarmasthāṇ’, men addicted to entirely forbidden occupations;—‘shaundikān’, men addicted to excessive drinking.

It is quoted in *Viramitrodaya* (Rājanīti, p. 153);—and in *Vyavahāra-Bālambhaṭṭi* (p. 880).
VERSE CCXXVI

This verse is quoted in Vivādaratnākara (p. 315), which explains ‘prachchhannataskarāḥ,’ as men who are as bad as thieves;—in Viramitrodaya (Rājaniti, p. 153);—and in Vyavahāra-Bālambhaṭṭī (p. 880).

VERSE CCXXVII

This verse is quoted in Vivādaratnākara (p. 611);—in Viramitrodaya (Rājñiti, p. 153);—and in Vyavahāra-Bālambhaṭṭī (p. 880).

VERSE CCXXVIII

“Rāghavānanda and Nandana point out that not only corporeal punishment (according to verse 224), but also a fine may be inflicted,”—(Buhler).

This verse is quoted in Vivādaratnākara (p. 611), which explains ‘yathēṣṭam’ as ‘in accordance with the king’s wish’;—in Viramitrodaya (Rājaniti, p. 153), which adds the following notes:—‘Yathēṣṭam’ i.e. after duly examining the nature of the guilt, whatever punishment—corporeal or monetary—the king decides to inflict, that is to be regarded as lawful;—and in Vyavahāra-Bālambhaṭṭī (p. 880).

VERSE CCXXIX

This verse is quoted in Vivādaratnākara (p. 658), which adds the following notes:—‘Karmanā,’ by such service as may be a proper recompense for the money owed;—the Brāhmaṇa is not to liquidate the debt by service; he must pay it off, by and bye;—and in Vyavahāra-Bālambhaṭṭī (p. 880).

VERSE CCXXX

This verse is quoted in Vivādaratnākara (p. 658), which adds that the term ‘daridra’ here stands for that impeccunious
person who is unable to render any compensatory service;—in Parāsharāmadhava (Vyavahāra, p. 159);—and in Vyavahāra-Bālambhāṭṭi (p. 880).

VERSE CCXXXII

This verse is quoted in Aparārka (p. 862), which adds the following notes:—‘Prakṛtinām,’ of the various ‘members’ of the state;—‘dvītsūvinah,’ those who serve persons disloyal to the king;—and in Vivādaratnakara (p. 370), which adds the following notes:—‘Shāsana’ here stands for royal proclamations;—‘prakṛtinām,’ of the Minister and other members of the State;—‘dūṣakān,’ defamers without justification, those who attribute delinquencies, when in reality, there are none;—‘dvītsūvinah,’ persons serving men inimical to the king.

VERSE CCXXXIII

"Medhātithi and Kullūka refer this prohibition to cases which have been properly decided in the King’s Courts, while Nārāyaṇa thinks that it applies to orders passed by former kings.—Nandana gives a different explanation of the words ‘tīritam’ and ‘anuṣhiṣṭam’...... according to which the former means ‘a cause or plaint declared to be just or unjust by the assessors,’ and the latter ‘a cause or plaint confirmed by witnesses.’"—(Buhler).

This verse is quoted in Smṛtitattva (II, p. 231), which adds the following notes:—‘Anuṣhiṣṭam,’ confirmed by witnesses and other evidence, and hence ‘tīritam,’ decided by the assessors;—such suit the king shall not reopen.

It is quoted in Mitākṣara (2.306), which explains the meaning to be that the king shall not have a suit reopened simply with a view to exact a heavier fine; he may however have a decided suit reopened when the losing party applies for reconsideration and stipulates that he would be prepared to pay a double fine in the event of the suit being again decided against him.
It is quoted in Parāsharamādhava (Vyavahāra, p. 161), which adds that the verse refers to cases where the finding of the Court has been accepted by the parties concerned;—in Kṛtyakalpataur (64 b), which has the following notes—‘Tiritam,’ decided and finished,—‘anushisṭam,’ deposed to by the witnesses,—‘yatras kavachana,’ in the village-assembly or other places;—and in Viramitrodaya (Vyavahāra 38 b), which says 1,000 Paṇas are meant.

VERSE CCXXXIV

“Medhātithi and Kullūka think that the rule refers to cases where the cause of the unjust decision is not a bribe, because the punishment of corrupt judges has been prescribed above, verse 231;—But Nārāyaṇa and Rāghavānanda think that it applies to cases of bribery also, and that the fine shall vary according to the nature of the case, 1,000 Paṇas being the lowest punishment.”—Buhler.

This verse is quoted in Kṛtyakalpataur (65 a);—and in Viramitrodaya (Vyavahāra 38 b).

VERSE CCXXXV

‘Surāpah.’—Refers to the Brāhmaṇa only (Medhātithi), to the Kṣatriya and the Vaiśya also (Nārāyaṇa and Kullūka).

This verse is quoted in Vivādaratnākara (p. 634), which adds the following notes:—The ‘taskara’ here stands for the stealer of gold;—‘prthak’, severally;—and in ‘Vyavahāra-Bālambhaṭṭi (p. 116).

VERSE CCXXXVI

This verse is quoted in Vivādaratnākara (p. 634);—and in Vyavahāra-Bālambhaṭṭi (p. 116).
VERE CCXXXVII

This verse is quoted in *Vivādaratnākara* (p. 635) which adds that all this branding is to be done on the forehead;—in *Mitāksarā* (2. 270), which adds that this is meant for those cases where the culprit is unwilling to perform the prescribed expiation;—in *Parāsharamādhava* (Vyavahāra, p. 304), which also adds the same remark;—in the *Aparārka* (p. 842);—in *Nyāsa-prasāda* (Vyavahāra 42b);—in *Smṛtisāroddhāra* (p. 329);—and in *Virami-trodaya* (Vyavahāra 152b), which says that all this penalty is meant for those who refuse to undergo the prescribed expiations.

VERE CCXXXVIII

This verse is quoted in *Vivādaratnākara* (p. 635), which adds the following notes:—‘Asambhojyāḥ’, i. e., people should not join with them in any convivial gatherings;—‘asampāthyaḥ’, they are unfit for teaching;—‘asamyājyāḥ’, unfit for sacrificing;—‘avivāhinaḥ’, not entitled to marry;—in *Vyavahāra-Bālambhaṭṭi* (p. 116);—and in *Prāyashchittaviveka* (p. 37), to the effect that one who has committed a ‘heinous’ crime is not entitled to any of the acts to which the twice-born are entitled.

VERE CCXXXIX

This verse is quoted in *Vivādaratnākara* (p. 635), which adds the following notes:—‘Jñāti’ are paternal relations;—‘sambandhi’, maternal relations;—‘kṛtalaksanāḥ’, branded;—‘nirdayaḥ’, undeserving of the sympathy of gentlemen, even when suffering from diseases;—‘nirnamaskārāḥ’, not deserving of salutations even though possessing seniority and such other qualifications.
VERSE CCXL

‘Uttama-sāhasam’ see 8. 138.
This verse is quoted in Vivādaratnākara (p. 635);—
in Vyavahāramayūkha (p. 102);—in Mitāksarā,
(under 2. 270);—and again under 3. 259, to the effect that
the performance of expiatory rites is necessary even when the
culprit has paid a fine for his guilt (the present text exonerat-
ing the man only from branding);—in Vyavāhāra-Bālam-
bhāṭṭī (p. 117);—and in Prāyashchittaviveka (p. 120).

VERSE CCXLII

This verse is quoted in Vivādaratnākara (p. 635);—
and in Vyavahāra-Bālambhaṭṭī (p. 117).

VERSE CCXLIII

Persons who perform no penance shall have their pro-
per property confiscated if the crime was unintentional, and if it was
intentional, they shall be banished also. (Nārāyaṇa and
Nandana).—There is to be confiscation of the entire property
only in very bad cases, instead of the fine of 1,000 Panās
prescribed under 240. (Kullāka and Rāghavānanda).

‘Pravāsenaṁ.’—‘Death’ (Medhātithi, Kullūka and
Nandana); ‘banishment’ (Nārāyaṇa and Rāghavānada, who
criticise Medhātithi’s explanation).

This verse is quoted in Vivādaratnākara (p. 635);—
and in Vyavahāra-Bālambhaṭṭī (p. 118).

VERSE CCXLIII

This verse is quoted in Vivādaratnākara (p. 637);—in
Vyavahāra-Bālambhaṭṭī (p. 1053);—and in Prāyashchit-
taviveka (p. 121), which says that what is forbidden is the
confiscation of the property by the king for his own use, and
not the taking of it for other purposes, such as is mentioned
in the next verse,
VERSE CCXLIV

This verse is quoted in Vivādaratnākara (p. 637);— in Vyavahāra-Bālambhāṭṭi (p. 1053);—and in Prāyashchittaviveka (p. 122), which says that the expiation here prescribed refers to the stealing of gold more than 16 māṣas in weight.

VERSE CCXLV

Cf. Taittirīya Brāhmaṇa III, 1. 2. 7; also Manu 1. 98—101. This verse is quoted in Vivādaratnākara (p. 638);— and in Vyavahāra-Bālambhāṭṭi (p. 1053).

VERSE CCXLVI

This verse is quoted in Vivādaratnākara (p. 638);— and in Vyavahāra-Bālambhāṭṭi (p. 1053).

VERSE CCXLVII

This verse is quoted in Vivādaratnākara (p. 638), which explains ‘vikrtam’ as being maimed of hands, feet and so forth;—and in Vyavahāra-Bālambhāṭṭi (p. 1053).

VERSE CCXLVIII

This verse is quoted in Parāsharāmadhava (Vyavahāra, p. 396) as prescribing the punishment for one who harasses a Brāhmaṇa.

VERSE CCXLIX

This verse is quoted in Vivādaratnākara (p. 649), which explains ‘miyachchhataḥ’ as ‘encompassing the punishment of the guilty and acquittal of the not guilty.’

VERSE CCL

This verse is quoted in Vivādaratnākara (p. 618).
VERSE CCLI

This verse is quoted in *Vivādaratnākara* (p. 618).

VERSE CCLII

*Cf.* 7. 69-70.

VERSE CCLIII

*Cf.* 8. 307, 386-387.

VERSE CCLIV

This verse is quoted in *Vivādaratnākara* (p. 294), which adds that the subject of ‘parihīyatē’ is ‘rājā, the king; —and in *Vivādachintāmani* (Calcutta, p. 80), which says that ‘parihīyate’ is to be construed with ‘sah’ understood.

VERSE CCLV

This verse is quoted in *Vivādaratnākara* (p. 294).

VERSE CCLVI

This verse is quoted in *Vivādaratnākara* (p. 289).

VERSE CCLVII

This verse is quoted in *Vivādaratnākara* (p. 291), which has the following notes: —‘Prachchhannyavañchakāh’, those who commit burglaries by breaking through walls and so forth; —‘ātavyāh’, thieves who frequent the forests and commit thefts even during the day; —‘ādī’ is meant to include the thief living in one’s neighbourhood and such others.
VERSE CCLVIII

'Aupadhikāḥ'.—'Deceitful persons, who say one thing and do another' (Medhātithi);—'those who extort money by threats' (Kullūka and Rāghavānanda);—'those who cheat by using false weights and measures' (Nārāyaṇa and Nandana).

'Vānchakāḥ'.—'Cheats, those who promise to do some thing but don’t do it' (Medhātithi);—'those who pretend to change base metals into precious ones' (Rāghavānanda and Kullūka);—'men who take money under false pretences' (Nārāyaṇa).

'Mangalaśayottāḥ'.—'Astrologers and others who prescribe auspicious rites etc.' (Medhātithi, Kullūka and Rāghavānanda);—'men who live by reciting auspicious hymns' (Nārāyaṇa);—'those who pronounce the auspicious formula ‘be it so’ (‘others’ in Medhātithi)

'Bhadraprēkasānīkāḥ'.—'Palmists who always praise the fortunes of others' (Medhātithi);—Nārāyaṇa, reading 'bhadrāshekēkasānīkāḥ', explains 'bhadrāḥ' as 'persons who tempt women', and 'ikṣanīkāḥ' as actors and the rest;—Kullūka and Rāghavānanda and Nandana adopt the same reading and explain 'bhadrāḥ' as 'hypocritical men who pose as pious men and cheat people' and 'ikṣanīka' as palmists.

This verse is quoted in Vīvādaratnākara (p. 291), which adds the following explanations:—'Aikṣanīka' (which is its reading for 'ikṣanīka'), is that fortune-teller who makes money by making false agreeable predictions.

VERSE CCLIX

'Mahāmātra'.—'Courtiers' (Medhātithi);—'Ministers' (Nārāyaṇa);—'elephant-drivers' (Kullūka).

'Shilpopachārayuktāḥ'.—'Men living by such arts as painting and the like' (Medhātithi and Kullūka);—Nārāyaṇa and Nandana, read 'shilpopakārayuktāḥ' and explain it as
people living by *shilpa*, the arts of painting and the rest, and by *upaśāra*, hairdressing and other arts of the toilet; Nandana explains it as ‘umbrella and fan-makers’.

This verse is quoted in *Vivādaratnākara* (p. 291), which adds the following notes: — ‘Asamyak-kārinaḥ,’ who obtained their wages without honestly working for it; — ‘maḥāmātrāḥ,’ chief officers of the king who act dishonestly (asamyak-kārinaḥ’) through avarice.

**VERSE CCLX**

This verse is quoted in *Vivādaratnākara* (p. 291), which explains ‘anāryānāryaśatānāh’ as persons who, while not being real religious students, pretend to be such and make money by it’.

**VERSE CCLXI**

‘Protsādyā’. — Nārāyana and Govindarāja read ‘protsāhaya and explain it as ‘causing them to be instigated’; — Rāghavaṇanda, who adopts the same reading, explains it as “having inspired them with energy, by saying ‘you must give up this livelihood and earn money by agriculture, trade and other lawful means’.”

‘Anākasamsthānānaiḥ’. — ‘Wearing various disguises’ (Nārāyana and Nandana); — stationed in various places (Kullūka).

This verse is quoted in *Vivādaratnākara* (p. 293).

**VERSE CCLXII**

This verse is quoted in *Vivādaratnākara* (p. 293), which adds the following notes: — ‘Abhikhyāpya,’ having got it proclaimed by the people; — ‘sāra’ stands for the stolen property; hence the meaning is that the king should inflict the punishment in accordance with the nature of the property stolen; — and in *Vivādachintāmani* (Calcutta, p. 79), which explains ‘tēsām’ as ‘of the thieves,’ and adds the explanation that ‘the king should inflict punishment in accordance with the quality of the property stolen’.

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VERSE CCLXIII

This verse is quoted in *Vivādaratnākara* (p. 293), which adds the following notes:—'Pāpavinigrahaḥ,' prevention of theft;—'pāpabuddhīnām,' people who are by nature inclined to be sinful;—'nibhytam,' secretly.

VERSE CCLXIV

This verse is quoted in *Vivādaratnākara* (p. 336), which adds the following notes:—'Apūpashāla' is the place where cakes are sold;—'vēsha,' the house of the prostitute;—'madhyānamnāvikraya,' places where wines and grains are sold;—'chaityavrkṣa,' large tree;—'samāja,' must be taken as standing for assemblages other than the ordinary 'sabhā' or meeting place, this latter having been already mentioned; such other assemblages also are likely to be frequented by thieves;—'prakṣaṇa' are places of dancing and other amusements.

It is quoted in *Aparārka* (p. 841).

VERSE CCLXV

This verse is quoted in *Aparārka* (p. 841);—and in *Vivādaratnākara* (p. 336), which explains 'Kārūkāvesha-nāmī' as the shops of artisans.

VERSE CCLXVI

This verse is quoted in *Aparārka* (p. 841);—and in *Vivādaratnākara* (p. 336), which adds the following notes:—'Gulmaih,' companies of soldiers;—these are qualified by the epithet 'sthāvarajānjamaih'; the meaning thus is 'by companies of soldiers, located in a fixed place, as well as, operating in moving columns';—'chārāiḥ etc., for the prevention of theft the king should have all possible haunts of thieves watched by spies.
VERSE CCLXVII

'Utsādayēt':—Govindarāja and Nārāyaṇa read 'utsāhayēt' 'should incite them to commit crimes'.

VERSE CCLXIX

'Mūlaprāṇihitāḥ':—Who suspect the old thieves employed by the king (Kullūka and Rāghavānanda);—who have been sent by ministers and others staying in his kingdom (Nārāyaṇa);—who have discovered the root, i.e., the reasons of the proceedings of the spies (Nandana).

VERSE CCLXX

This verse is quoted in the Aparārka (p. 849), which explains 'hoḍham' as 'stolen property',—and 'upakaraṇam' as implements of thieving.

VERSE CCLXXI

'Bhāṇḍāvakashadāḥ':—Who give them room for concealing their implements' (Kullūka);—who give them money for buying arms and other things, as also other shelter' (Nārāyaṇa).

This verse is quoted in Aparārka (p. 849);—in Vivādaratnakara (p. 338), which adds the following notes:—'Bhaktā', cooked food;—'bhānda', thieving implements other than arms;—'avakāsha' sheltering place;—and in Vyavahāra-Bālambhatta (p. 991).

VERSE CCLXXII

This verse is quoted in Aparārka (p. 850);—in Vivādaratnakara (p. 341), which adds the following notes:—'Rāstrādhiśkritān' i.e. inhabitants of the village;—'deshitān', deputed to guard the village;—'madhyastān', those men who are looking on while people are being robbed
by thieves and harassed; — all these the king shall punish like thieves; — in Vyavahāra-Bālambhaṭṭī (p. 991); — and in Vivādachintāmāṇi (Calcutta, p. 93).

**VERSE CCLXXIII**

This verse is quoted in Vivādaratnākara (p. 625), which adds the following notes: — ‘Samaya’, scriptural conventions; — ‘dharmaśīvamah’, Brāhmaṇa and the rest; — ‘āpi-loṣṭ’, should burn i.e., inflict pain; — and in Vyavahāra-Bālambhaṭṭī (p. 991).

**VERSE CCLXXIV**

This verse is quoted in ‘Aparārka’ (p. 850), which explains ‘hitābhange’ (which is its reading for ‘hitābhange’ as the destroying of crops in a field belonging to others; — in Vivādaratnākara (p. 341), which adds the following notes — ‘Grāmaghātē’ during village disturbances; — ‘hitābhange’, the breaking of dams set up for the protection of crops; — ‘mośābhidarshana’, looking on theft being committed; — ‘nīvāsyāḥ’, should be banished from the country; — ‘sapurichhadāḥ’, along with their families and belongings; — and in Vyavahāra-Bālambhaṭṭī (p. 991).

**VERSE CCLXXV**

This verse is quoted in Aparārka (p. 853), which notes that ‘rajanah’ is to be construed with each of the other terms; — again on p. 864, it adds the following notes: — ‘Upajāpakāḥ’ supporters, — ‘Vividhaśaḥ dandaḥ’ i.e. every form of punishment should be inflicted in accordance with the nature of the offence.

It is quoted in Mitākṣarā (2. 302), which explains ‘vividhaśaḥ dandaḥ’ as ‘such penalties as confiscation of the entire property, cutting off of limbs and death; — in Vivādaratnākara (p. 367), which explains ‘kosa’ as the ‘king’s
amassed wealth';—and 'upajāpakān' as persons creating dissension in the kingdom (among the soldiers, 'virānām', which is its reading for 'arīnām');—in Vyavahāramāyukha (p. 110);—in Parāsharamādhava (Vyavahāra, p. 395);—in Vyavahāra-Bālamṛdha (p. 991);—and in Viramitrodaya (Vyavahāra 225 b).

VERSE CCLXXVI

This verse is quoted in Mitākṣarā (2. 275), as illustrating the principle that the severity of the penalty is to be determined by the seriousness of the offence;—in Aparārka (p. 845), which explains the meaning to be that the nails are to be fixed on the points where the two hands have been cut off;—in Vivādāratanākara (p. 316), which adds that when construed with 'shūla nivēshayēt', 'tēsām' is to be taken as 'tān';—in Vivādāchintāmani (Calcutta, p. 86);—and in Viramitrodaya (Vyavahāra 151 b).

VERSE CCLXXVII

'Anguli'—Rāghavānanda reads 'anguli' (Dual) and explains that the thumb and the index-finger are meant;—the same view is held by Kullūka also;—according to Nandana, the 'two fingers' are the index and the middle fingers,—Medhātithi adopts the reading in the plural.

This verse is quoted in Vivādāratanākara (p. 321), which reads 'anguli' (Dual) and explains it as the thumb and the index finger;—'graha', detection;—in Parāśaramādha (Vyavahāra, p. 302), which explains the 'two fingers' as the thumb and the index finger;—in Aparārka (p. 845);—in Mitākṣarā (2. 274) to the effect that a pickpocket detected thrice should be put to death;—in Vivādāchintāmani (Calcutta, p. 87), which adds the following explanations—'If one is detected in untying cattle for stealing it, then, if it is the first offence of its kind, his fingers should be cut
off, in the second offence, his hands and feet, and in the third, death-penalty is to be inflicted;—and in *Nṛsimhaprasāda* (Vyavahāra 42b).

**VERSE CCLXXVIII**

*Agnidān*'.—'Those who give fire to the thieves,—so that they may warm themselves, or for similar purposes' (Medhātithi),—'so that they may put fire to houses' (Nārāyaṇa).

*Mōsasya sannidhātṛṇa*.—'Receivers of stolen goods' (Kullūka);—'abettors of theft' (Medhātithi and Nārāyaṇa).

This verse is quoted in *Vivādaratnākara* (p. 338), which adds the following notes:—'Avakāśa', lodging,—'agni', fire as helping the act of stealing,—'mōsasya sannidhātṛṇa', those who help in bringing about conditions conducive to the stealing of property;—it adds that the cases referred to are those in which the culprit has not been led either by fear or by ignorance to do what he has done.

It is quoted in *Aparārka* (p. 849);—and in *Vyavahāra-Bālambhāṭṭī* (p. 991).

**VERSE CCLXXXIX**

This verse is quoted in *Vivādaratnākara* (p. 365), which adds the following notes:—'Apsu', *i.e.*, by drowning in water,—'shuddhavadhēna', by strangulation or such means of capital punishment, apart from water;—the penalty of 'highest amercement' is to be inflicted *along with* that of making him do the necessary repairs.

**VERSE CCLXXX**

This verse is quoted in *Vivādaratnākara* (p. 320), which adds the following notes:—'Koṣṭhāgāram', granary,—'avichārayan', there should be no delay when once it has been ascertained that the man has committed the offence.
It is quoted in Mitakṣarā (2. 273), where Bālambhāṭṭī has the note that—‘avichārayan’ means without delay.

VERSE CCLXXXI

This verse is quoted in Vivādaratnākara (p. 365), which adds the following notes:—‘Pūrvanivistasya’, which has been in existence already, i.e., which has been used for bathing, drinking and so forth;—‘āgama’ the channel by which the tank is filled with water;—he who blocks or obstructs this should be fined with the ‘first amercement’.

VERSE CCLXXXII

This verse is quoted in Vivādaratnākara (p. 221);—in Vyavahāramayūkha (p. 97);—in Parāsharamādhava (Vyavahāra, p. 279);—in Aparārka (p. 765);—in Vivādachintāmani (Calcutta, p. 63);—and in Viramitrodaya (Vyavahāra 143 b).

VERSE CCLXXXIII

This verse is quoted in Aparārka (p. 765), which explains ‘paribhāṣana’ as ‘reproof’;—in Vivādaratnākara (p. 222), which explains ‘paribhāṣana’ as reprimanding—‘don’t do this again’—without punishment,—‘shodhyam’, i.e., by the person who committed the act under urgent necessity;—in Vivādachintāmani (Calcutta, p. 63), which explains ‘paribhāṣana’ as ‘warning never do so again—without any punishment’;—and in Viramitrodaya (Vyavahāra 143 b).

VERSE CCLXXXIV

This verse is quoted in Smṛtitattva (p. 535).
VERSE CCLXXXV

‘Yaṣṭi’:—‘The flag-staff of a village’ (Nārāyaṇa);—such poles as stand in tanks and other places’ (Kullūka).

‘Pratimā’:—‘Statues of men, the penalty for breaking the image of gods being death’ (Nārāyaṇa);—‘common images made of clay and so forth’ (Kullūka).

This verse is quoted in Vivādaratnākara (p. 363), which adds the following notes:—‘Saṅkramah’, bridge built of wood and other materials for crossing over water, which is commonly known as ‘Saṅkam’ (V. L. Sāṅk);—‘dhvaja’, that which marks a temple or such other places;—‘Yaṣṭi’, planted in market-places or tanks or houses;—‘pratimā’, images of gods,—‘pratikuryāt’, should restore to its former position.

It is quoted in Aparārka (p. 822);—in Vivādachintāmaṇi (Calcutta, p. 101), which adds the following notes—‘Saṅkrama’ is what is known as ‘Sākama’, ‘dhvaja’ is the garuḍa-dhvaja and like things dedicated to some deity,—‘yaṣṭi’ is the post marking a market-place,—‘pratimā’, image of some deity,—one who breaks any one of these things should be fined 500;—and in Prāyaschittaviveka (p. 247).

VERSE CCLXXXVI

This verse is quoted in Vivādaratnākara (p. 362), which adds the following notes:—For spoiling unspoilt articles by adulterating them with defective articles,—for boring such gems as are broken by the boring,—and for the wrong boring of pearls and such gems,—the fine is the ‘first amercement’.

It is quoted in Aparārka (p. 821);—and in Vivādachintāmaṇi (Calcutta, p. 100).

VERSE CCLXXXVII

This verse is quoted in Aparārka (p. 825), which adds the following explanations:—That man suffers the ‘first
amercement who deals with honest customers—who pay the right price—dishonestly, giving them cheaper articles; and the 'middle amercement' is the penalty for the man who, selling the right commodity, receives a higher or lower price.

It is quoted in *Vivādaratnākara* (p. 296), which adds the following explanation:—The man, who, receiving the same price from a number of purchasers, sells to them articles of varying qualities, suffers the 'first amercement'; and the man who sells commodities of the same quality to a number of persons, but charges them varying prices, suffers the 'middle amercement'. It goes on to quote Halāyudha as explaining (with Medhātithi) the verse to mean that the man who deals dishonestly; 'visamam'—i.e. in exchanging things with a man, he, taking advantage of the needs of the other party, gives less of his own commodity and receives more of that of the other man, —when in reality both commodities are recognised to be of equal value,—or when the vendor, taking advantage of the needs of the customer, sells to him a cheaper article at a higher price,—he should suffer either the 'first' or the 'middle' amercement, according to the value of the commodity concerned.

It is quoted in *Vivādachintāmani* (Calcutta, p. 80), which explains 'samaïh' as 'ordinary', and adds the explanation —'one who replaces a valuable article by an ordinary one, should be fined 250 *Panas* if the other party is put to a loss of the seventh part of his outlay, and 500 *Panas* if the loss is the fifth part or more'.

**VERSE CCLXXXVIII**

This verse is quoted in *Vivādaratnākara* (p. 630), which explains 'bandhanāni' as 'places of imprisonment'.

**VERSE CCLXXXIX**

This verse is quoted in *Vivādaratnākara* (p. 367);—in *Aparārka* (p. 853);—and in *Vyavahāra-Bālambhātī* (p. 919).
VERSE CCXC

This verse is quoted in Vivādaratnakāra (p. 362), which adds the following notes:—(a) In the case of 'abhichā-ras'—the Śhyāna and other murderous rites—performed against persons who have done no harm,—(b) in the case of 'mūlakarma'—administering of medicines—done by persons with the intention of causing harm,—and (c) in the case of 'kṛtyā',—various kinds of sorcery, such as forcible transportation and the like,—the operator is to be fined 200.

It is quoted in Aparārka (p. 821);—and in Vivādachintāmani (Calcutta, p. 100).

VERSE CCXCI

Buhler remarks "all the commentators give more or less correct readings".—and declares that the correct reading "seems to be" 'bijotkraṣṭā'. This is amusing to read, when we find Medhātithi, Nārāyaṇa, Rāghvānanda, Nandana and Rāmacandra all adopting the reading 'bijotkraṣṭā'.

This verse is quoted in Vivādaratnakāra (p. 296), which adds the following notes:—'Abijavikrayi', one who sells, as seed, corn which is unfit for sowing,—'bijotkarṣī', one who forcibly takes out the seed that has been sown,—'maryāda-bhēdakaḥ', one who transgresses the customs of his country, caste and family, the scriptures and popular practices,—'vikṛtam vadham', corporal punishment in the form of the cutting off of ears and other limbs of the body.

It is quoted in Aparārka (p. 825), which explains 'abijavikrayi' as 'one who sells as seed what is not seed',—and 'bijotkraṣṭa' as 'one who digs out seed that has been already sown';—and in Vivādachintāmani (Calcutta, p. 81), which adds the explanation—'He who (a) sells as seed what is not seed, or (b) takes forcible possession of a field sown by another, or (c) breaks a local or tribal or family custom, or a scriptural or royal injunction, should have his ears and nose and other limbs cut off.'
VERSE CCXCII

This verse is quoted in Mitākṣara (2. 297), which adds that it refers to cases where the gold belongs to a temple, or to a Brāhmaṇa or to the king;—in Aparārka (p. 862), which remarks that it refers to the case of a goldsmith stealing gold belonging to a Brāhmaṇa;—in Vivādavatnākara (p. 309), which explains 'Kanṭaka' as an open thief, and adds that people have held that the penalty prescribed being very heavy, it must refer to cases of repeated theft;—and in Viramitrodaya (Vyavahāra 151b).

VERSE CCXCIII

This verse is quoted in Vivādavatnākara (p. 324).

VERSE CCXCIV

This verse is quoted in Viramitrodaya (Rājanīti, p. 278).

VERSE CCXCV

This verse is quoted in Viramitrodaya (Rājanīti, p. 278), which explains 'vyasanaṃ' as 'vyasanakāraṇam', 'source of trouble'—and adds that these are so only when they are defective.—It is quoted again on p. 319, where the same notes are repeated and 'prakṛtinām' is explained as 'among the factors'.

VERSE CCXCVI

This verse is quoted in Viramitrodaya (Rājanīti, p. 320).

VERSE CCXCVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 320).
VERSE CCXC VIII
This verse is quoted in Viramitrododaya (Rājanīti, p. 328).

VERSE CCXCIX
This verse is quoted in Viramitrododaya (Rājanīti, p. 328).

VERSE CCC
This verse is quoted in Viramitrododaya (Rājanīti, p. 329).

VERSE CCCII
Cf. Aitareya Brāhmaṇa 7. 15.

VERSE CCCIII
This verse is quoted in Viramitrododaya (Rājanīti, p. 19), where 'tējovṛttam' is explained as 'conduct in keeping with the portions of Indra and other gods.'

VERSE CCCIV
This verse is quoted in Viramitrododaya (Rājanīti, p. 19), where 'chaturah' is explained as the four months beginning with Shrāvana.

VERSE CCCV
This verse is quoted in Viramitrododaya (Rājanīti, p. 19), where 'aśtāva' is explained as eight months beginning with Mārgashirṣa.

VERSE CCCVI
This verse is quoted in Viramitrododaya (Rājanīti, p. 19).
VERSE CCCVII

This verse is quoted in Viramitrodaya (Rājanīti, p. 19).

VERSE CCCVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 19).

VERSE CCCIX

This verse is quoted in Viramitrodaya (Rājanīti, p. 19).

VERSE CCCX

This verse is quoted in Viramitrodaya (Rājanīti, p. 19).

VERSE CCCXI

This verse is quoted in Viramitrodaya (Rājanīti, p. 19), which adds the following explanation:—‘Just as the earth supports all sorts of beings, animate and inanimate, high and low,—so also does the king protect all men, those who are capable of paying taxes as well as the poor and the distressed; and this is called his Pārthiva-vrata’.

VERSE CCCXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 20), which adds the following notes:—‘Atandritah’, free from idleness,—‘stenān’, thieves.

VERSE CCCXIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 151), which adds the following explanations:—‘Parām āpadam’ the worst calamity, brought about by the depletion of his treasury and by being attacked by a more powerful King;—even though fallen in such, the king should not ‘provoke the Brāhmaṇas to anger’, by forcibly seizing their property or by treating them with disrespect.
It adds that from 313 to 321, it is mere *Arthavāda*, and all that it means is that even when a Brāhmaṇa commits an offence, he should not be punished.

**VERSE CCCXIV**

See Mahābhārata, *Mokṣadharmā* 12. 344, 55, 57-58, 60-61. This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151).

**VERSE CCCXV**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151).

**VERSE CCCXVI**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151), which explains ‘*Bṛhma chaiva dhanam yēsām*’ as that for the Brāhmaṇa the Veda is the sole treasure, inasmuch as it is the Veda that accomplishes all prosperity for them, and becomes the means of acquiring wealth by teaching and sacrificing; and as such the Veda should be acquired and guarded;—what man, wishing to live, shall give trouble to such Brāhmaṇas?

**VERSE CCCXVII**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151).

**VERSE CCCXVIII**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151).

**VERSE CCCXIX**

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 151).
VERSE CCCXX

This verse is found in the Mahābhārata 12-78-28. This verse is quoted in Viramitrodaya (Rājanīti, p. 152).

VERSE CCCXXI

“According to Rāghavānanda the statement that the Kṣattriyas sprang from the Brāhmaṇas is based on a Vedic passage. But Nārāyaṇa thinks that it alludes to a Paurāṇika story, according to which the Brāhmaṇas produced with the Kṣattriya females a new Kṣattriya race after the destruction of the second varṇa by Parashurāma.”—Buhler.

This verse is found in the Mahābhārata 5-15-34; 12-56-24. This verse is quoted in Viramitrodaya (Rājanīti, p. 152).

VERSE CCCXXII

This verse is quoted in Viramitrodaya (Rājanīti, p. 143).

VERSE CCCXXIII

Cf. Mahābhārata 6-17-11; also Vikramāṇikacharita 4-44-68.

This verse is quoted in Rājanītiratnākara (p. 40a).

VERSE CCCXXVI

This verse is quoted in Madanapārijāta (p. 227);—and in Parāsharamādhava (Āchāra, p. 417), which explains the term ‘vārtā’ as standing for agriculture, trade and cattle-tending;—and in Nṛsimhaprasāda (Āhnikā 36a).

VERSE CCCXXVII

This verse is quoted in Parāsharamādhava (Āchāra, p. 417)

VERSE CCCXXVIII

This verse is quoted in Parāsharamādhava (Āchāra, p. 417).
VERSE CCCXXXIX

This verse is quoted in *Madanapārijāta* (p. 227), which explains 'lohaṇām' as metals;—in *Parāsharamādhava* (Āchāra, p. 417);—and in *Nṛsimhaprasāda* (Āhnikā, 36a, and Samskāra 74a).

VERSE CCCXXX

This verse is quoted in *Madanapārijāta* (p. 227);—and in *Parāsharamādhava* (Āchāra, p. 417).

VERSE CCCXXXI

This verse is quoted in *Madanapārijāta* (p. 227), which explains 'bhāṇḍāṇām' as 'saleable commodities';—in *Parāsharamādhava* (Āchāra, p. 417);—and in *Nṛsimhaprasāda* (Āhnikā 36a).

VERSE CCCXXXII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 417);—and in *Madanapārijāta* (p. 227).

VERSE CCCXXXIII

This verse is quoted in *Madanapārijāta* (p. 227);—and in *Parāsharamādhava* (Āchāra, p. 417).

VERSE CCCXXXIV

This verse is quoted in *Mradanapārijāta* (p. 230);—in *Parāsharamādhava* (Āchāra, p. 418);—and in *Nṛsimhaprasāda* (Āhnikā 36 b).

VERSE CCCXXXV

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 418).
Adhyāya X

VERSE I

This verse is quoted in Viramitrodaya (Samskāra, p. 512);—in Samskaramayūkha (p. 52), which says that this text contains three sentences (and statements)—(1) 'The three castes should learn from the Brāhmaṇa (this latter phrase being understood),' (2) 'The Brāhmaṇa alone shall expound', and (3) 'The other two castes—i.e., the Kṣattriya and the Vaishya—shall not do the expounding';—and in Smṛtichandrīkā (Samskāra, p. 143), which says that this rule refers to normal times.

VERSE III

'Vaishēṣyāt'.—'Through pre-eminence,—of qualities' (Medhātithi),—'of race' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda).

'Niyamasya dhārāṇāt',—'On account of the observance of the restrictive rules, i.e., those prescribed for the Accomplished student' (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—'on account of his possessing superior knowledge of the Veda' (Kullūka).

VERSE V

'Anulumyōna'.—'In the direct order, i.e., by a Brāhmaṇa on a Brāhmaṇi and so forth' (Medhātithi, Govindarāja and Kullūka);—'the bridegroom being always older than the bride' (Nārāyaṇa).
This verse is quoted in *Parāśaramādhava* (Āchāra, p. 511), which explains the meaning to be that children born of a Brāhmaṇa couple are Brāhmaṇa by caste; so also in the case of Kṣattriya couples and so forth;—and in *Nṛsimhaprasāda* (Samskāra 76 a).

**VERSE VI**

This verse is quoted in *Parāśaramādhava* (Āchārā, p. 512), which explains the meaning to be that the child born to a Brāhmaṇa from a legally married Kṣattriya wife, is ‘like the Brāhmaṇa’, not quite a Brāhmaṇa,—its inferiority being due to the inferior caste of the mother.

**VERSE VII**

"Regarding the term *Pārashava*, see above, 9.178. Govindarāja and Nārāyaṇa remark that the second name *Pārashava* is added in order to distinguish the *Niśāda*, who is Pratiloma and subsists by catching fish."—Buhler.

**VERSE VIII**

Buhler is not right in saying that “Mādhātithi does not give this verse”.

**VERSE IX**

This verse is quoted in *Smṛtitattva* (p. 541).

**VERSE X**

This verse is quoted in *Parāśaramādhava* (Āchāra, p. 512), which adds that these are called ‘apasada,’ ‘base-born,’ on account of their being devoid of the pure caste of the Father;—and in *Nṛsimhaprasadā* (Samskāra 76a).
VERSE XI

This verse is quoted in *Smṛtitattva* (p. 540);—and in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XII

This verse is quoted in *Smṛtitattva* (p. 540);—and in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XIV

This verse is quoted in *Smṛtikāraṇḍā* (p. 4), which adds the following notes:—"Anantarastrijāḥ," born of wives of inferior castes;—"mātrdoṣāt," by reason of the inferiority of the mother's caste,—"anantaranimnāḥ," named after the mother's caste.

VERSE XVI

"Kullūka thinks that the Pratilomas are enumerated once more in order to show that they are unfit to fulfil the duties of sons."—Buhler.

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 513).

VERSE XVII

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 514).

VERSE XIX

This verse is quoted in *Parāsharamādhava* (Prāyahsandha, p. 56).

VERSE XX

This verse is quoted in *Prāyashchittaviveka* (p. 87).
VERSE XXII

"As 'a' and 'i' are constantly exchanged 'lichchhivi' may be considered as a vicarious form for 'lichchhavi,' and it may be assumed that the Manusamhitā considered the famous Kṣattriya race of Magadha and Nepal as unorthodox."—(Buhler).

VERSE XXVIII

This verse is quoted in Vīramitrodaya (Sanskūra, p. 405).

VERSE XXXI

"Kullūka thinks that the terms vāhya and hīna may either refer (a) to two sets of men or (b) to one only; (a) under the former supposition, the Vāhyas must be understood to be the Pratiloma offering of a shūdra, i.e., Āyogavas, Kṣattrēs and Chandālas,—and the Hīnas the Pratiloma offspring of Kṣattriyas and Vaishyas i.e., Sūtas, Māgadhas and Vaidehas. Each of these two sets produce fifteen lower races by union with women of the four chief castes and of their own (verse 27);—(b) But if the two terms vāhya and hīna are referred to one set of males only, they must be understood to denote the six Pratilomas, Chandālas, Kṣattrēs, Āyogavas, Vaidehas, Māgadhas and Sūtas; and it must be assumed that the verse refers to unions between these six Pratiloma races alone. Then the lowest among them, the Chandāla may produce, with females of the five higher Pratiloma tribes, five more degraded races; the Kṣattrē with the four above him, four; the Āyogava with the three above him; the Vaideha, 'two, and the Māgadha one. The total of 5+4+3+2+1 is thus 15.—Rāghavānanda agrees with this interpretation.—Nārāyana, on the other hand, refers the terms vāhya and hīna to one set of males, the three Pritilamas springing from the Shūdra; and assumes that the verse refers to unions of these three with females of the four principal castes and of their own."—Buhler,
VERSE XXXII

‘Dasyu’—‘One of the tribes described under verse 45’ (Medhātithi, Govindarāja and Kullūka); —‘one of this above-mentioned 15 Pratiloma races’ (Nārāyaṇa and Nandana).

VERSE XXXV

‘Vaidehikāt’—‘From a Vaidehika father, by women of the Kārāvara and Niśāda castes (Medhātithi and Kullūka); —by women of the Vaideha caste’ (Govindarāja).

VERSE XXXVIII

‘Mūlavayasanavarttimān’—‘Who lives by executing criminals.’ (Govindarāja and Rāghavānanda); —‘who lives by digging roots for selling them as medicines or for curing homorrhoids’ (Nārāyaṇa and Nandana).

VERSE XLI

‘This verse is quoted in Vyavahāra-Bālambhāṭṭi (p. 570).

VERSE XLII

‘Yugē yugē’—‘In successive births’ (Medhātithi, Nārāyaṇa and Nandana); —‘in each of the ages of the world’ (Kullūka).

VERSE XLIII

This verse is quoted in Smritattva II (p. 268) to the effect that even in modern times Kṣattriyas can become degraded to shūdralhood.

VERSE XLVII

This verse is quoted in Aparārka (p. 119).
VERSE XLVIII

"Govindarāja quotes a verse of Yama according to which the Chūchuka is the son of a Vaishya by a Kāśtriya female and the Madgū the offspring of a Shūdra and a Kṣatriya."—Buhler.

This verse is quoted in the Aparārka (p. 119.)

VERSE LIV

"Govindarāja and Nārāyaṇa take the beginning of the verse differently—Their food shall be given to them by others in a broken vessel."—Buhler.

VERSE LV

'Chilmānā'—'Distinguished—by a thunder-bolt or some such weapon carried on the shoulder' (Medhātithi),—'by sticks and so forth (Govindarāja),—'by iron ornaments and peacock's feathers' (Nārāyaṇa),—'branded on the forehead and other parts of the body' (Rāghavānanda).

VERSE LXII

This verse is quoted in Aparārka (p. 119):—and in Nṛsimhaprasāda (Prāyashchitta 7b.)

VERSE LXIV

If the daughter of a Brāhmaṇa from a Shudrā female and all their descendants marry Brāhmaṇas, the offspring of the sixth female descendant of the original couple will become a Brāhmaṇa (Medhātithi, Govindarāja, Kullūka and Rāghavānanda).—If the son of a Brāhmaṇa from a Shūdra female marries a similar girl possessed of excellent virtues and if his descendants go on doing the same, the child born of the sixth generation will become a Brāhmaṇa (Nārāyaṇa and Nandana.)
VERSE LXVI

"Anāryāyāṁ"—'A Shūdra female' (Medhātithi, Govindarāja, Kullūka, Rāghavānanda and Nandana);—'the daughter of a Vṛatya and the like' (Nārāyaṇa).

"Yadṛchchhaya"—'By chance, i.e. even on an unmarried one' (Medhātithi and Govindarāja);—'unknowingly (Nārāyaṇa).

VERSE LXVII

This verse is quoted in 'Viramitrodaya' (Samskāra, p. 396).

VERSE LXVIII

This verse is quoted in Viramitrodaya (Samskāra, p. 396).

VERSE LXXIV

"Brahmanyonisthāḥ."—'Intent upon the source of the Veda' (Medhātithi),—'Intent upon the means of union with Brahman' (Kullūka);—'of pure Brahmanical race' (Nārāyaṇa and Rāghavānanda);—'who abide by what springs from the Veda, i.e. the sacred law,—or who are the abode of the Veda' (Nandana).

VERSE LXXV

This verse is quoted in Viramitrodaya (Paribhāsa, p. 45).

VERSE LXXVI

This verse is quoted in Mudanapārījata, (p. 215);—in Mitākṣarā, (1. 118) to the effect that three out of the six functions are conducive to merit and these are to be practised as means of livelihood; so that while the former are obligatory, the latter are not so;—in Parāsharamadhava (Āchāra, p. 140), to the same effect;—in Vyavahara-Balambhāṭṭī, (p. 424);—and in Samskāramayūkha (p. 122).
VERSE LXXVII

This verse is quoted in *Nṛsimhaprasāda* (Āhnika, 37a).

VERSE LXXXIX

This verse is quoted in *Parāsharamādhava* (Āchāra, p. 397), to the effect that the wielding of weapons for the protection of the weak is the duty of the Kṣattriya only;—and in *Mitākṣarā* (1. 119).

VERSE LXXX

‘Vārtā,—‘Trade’ (Nandana);—‘trade and cattle-tending’ (Kullūka);—‘trade, cattle-tending and agriculture’ (Govindarāja).

VERSE LXXXI

This verse is quoted in *Madanapārijāta* (p. 231);—in *ViraMitrodaya* (Rājanīti, p. 13), to the effect that *Kingship* is not altogether forbidden to the Brāhmaṇa;—and in *Nṛsimhaprasāda* (Āhnika, 36b).

VERSE LXXXII

Nārāyaṇa thinks that ‘*Kṛṣi*’ means here that agriculture whereat the Brāhmaṇa himself does not do any manual work; but Govindarāja and Kullūka reject this view.

This verse is quoted in *Mitākṣarā*, (3. 35), to the effect that in abnormal times for purposes of livelihood the Brāhmaṇa may have recourse to the functions of the Vaishya, but never to those of the *Shūdra*;—in *Madanapārijāta*, (p. 232);—and in *Nṛsimhaprasāda* (Āhnika, 36b).
VERSE LXXXIII

This verse is quoted in Aparārka, (p. 936), to the effect that even when taking to the Vaishya's livelihood, the Brāhmaṇa shall avoid cultivating land himself;—and in Parāsharamādhava (Āchāra, p. 426), as prohibiting the Brāhmaṇa's cultivation of land by himself.

VERSE LXXXIV

This verse is quoted in Parāsharamādhava (Āchāra, p. 426);—and in Aparārka, (p. 937) as supplying the reason for forbidding land-cultivation by the Brāhmaṇa.

VERSE LXXXVI

This verse is quoted in Madanapārijāta, (p. 232), which explains 'vyapohēta' (which is its reading for 'apo-hēta') as 'should avoid' i. e. 'should not sell'; it adds that 'rasa' having been already mentioned, 'lavaṇa' is mentioned again for the purpose of indicating that the selling of salt is more blameworthy.

VERSE LXXXVII

This verse is quoted in Madanapārijāta, (p. 232), which adds that 'vyapohēta' of the preceding verse is to be construed with all that follows;—in Mitāksarā, (3. 38);—and in Samskāramayukha, (p. 123), which says that 'all these should not be sold.'

VERSE LXXXVIII

The second half of this verse is quoted in Mitāksarā (3. 38), which adds the following notes:—'Dadhī and kṣira' stand for all preparations of milk and curd; 'ghṛtam' for all oily substances;—in Madanapārijāta (p. 232),
which adds that ‘kṣauḍram’ stands for bees-wax; honey itself being mentioned separately (‘madhu’);—and in Samskāramayūkha (p. 123).

VERSE LXXXIX

This verse is quoted in Madanapārijāta (p. 232);—in Aparārka (p. 931), which adds that this prohibition is meant for the Brāhmaṇa only;—in Mitākṣarā (3. 38);—and in Samskāramayūkha (p. 123).

VERSE XC

‘Shuddhān’—‘unmixed’ (Medhātithi, Govindarāja, Kullāka and Rāghavānanda);—‘white’ (Nandana);—‘of good quality’ (Nārāyaṇa).

This verse is quoted in Parāsharamādhava (Āchāra, p. 431) as permitting the selling of sesame. It notes on this point two views—(a) that what is said here refers to exchanging, and (b) that it permits the selling only for the purpose of paying off a debt not otherwise payable;—and it prefers the latter.

It is quoted in Mitākṣarā (3. 39), which adds that ‘dharma’ stands for such necessities as medication and the like.

VERSE XCI

This verse is quoted in Aparārka (p. 933);—in Mitākṣarā (3. 39), to the effect that the selling of sesame otherwise than what is mentioned in the preceding verse is sinful;—in Parāsharamādhava (Āchāra p. 431);—and in Samskāramayūkha (p. 124).

VERSE XCII

This verse is quoted in Mitākṣarā (3. 40);—in Parāsharamādhava (Āchāra p. 422);—in Aparārka (p. 934), where it is pointed out that this refers to a Brāhmaṇa who
has not performed the requisite expiatory rites;—again on p. 1046;—in *Smrtitattva* (p. 353)—in *Madanapārijāta* (p. 232);—in *Samskāramayūkha* (p. 124);—in *Nṛsimhaprapatsaṇa* (Āhnika 36b);—and in *Prāyashchittaviveka* (p. 427), which says that only strong deprecation is what is meant.

**VERSE XCIII**

This verse is quoted in *Madanapārijāta* (p. 232);— in *Mitāksarā* (3. 40)—and in *Samskāramayūkha* (p. 124), which explains ‘*itavēṣām*’ as ‘all aforesaid articles except milk’;—and adds that all this refers to normal times.

**VERSE XCIV**

This verse is quoted in *Mitāksarā* (3. 39), which adds the following notes:—‘*Kṛtāṇa*’ is cooked food, and this should be exchanged with cooked food; it notes the reading ‘*Kṛtāṇaṁchākṛtāṇena*’, and ‘explains it as ‘cooked food should be exchanged for uncooked rice and other grains’.

It is quoted in *Aparārka* (p. 933);—in *Madanapārijāta* (p. 233), which explains ‘*nimatavyāḥ*’ as ‘should be exchanged’;—in *Parāsharāmādhava* (Āchāra p. 431), which adds that the law laid down regarding the selling of sesame applies to that of *rasas* also;—in *Samskāramayūkha* (p. 124);—and in *Prāyashchittaviveka* (p. 429).

**VERSE XCV**

This verse is quoted in *Aparārka* (p. 934), which explains ‘*jyāyasā vṛtti*’ as the ‘functions of the Brāhmaṇa.’

**VERSE XCVI**

This verse is quoted in *Vivādaratnākara* (p. 363), which adds the explanation that—‘if the Vaishya or other lower castes should have recourse to the modes of living
ordained for the higher castes, he should have all his property
confiscated and then banished from the kingdom;—and in
Vivādachintāmaṇī (Calcutta p. 101).

VERSE XCVII

This verse is quoted in Mitākṣarā (3.41);—in Aparārka
(p. 935);—in Madanapārijāta (p. 233), to the effect that
even in times of distress it is better for the Brāhmaṇa to
stick to his own functions than take to others;—and in Sams-
kāramayūkha (p. 123).

VERSE XCVIII

This verse is quoted in Madanapārijāta (p. 233).

VERSE XCIX

This verse is quoted in Madanapārijāta (p. 233).

VERSE C

This verse is quoted in Mitākṣarā (3.35);—and in
Madanapārijāta (p. 233), which notes that the verb 'kurvita'
means 'should perform'.

VERSE CI

This verse is quoted in Madanapārijāta (p. 233);—in
Aparārka (p. 935);—in Smṛtitattva I (p. 353);—in Smṛti-
tattva II (p. 362);—and in Prāyashchittaviveka (p. 408).

VERSE CII

This verse is quoted in Aparārka (p. 935);—in Madana-
pārijāta (p. 233);—in Parāsharamādhava (Prāyashchitta,
p. 326);—in Smṛtitattva II (p. 362);—and in Prāyash-
chittaviveka (p. 409).
VERSE CIII

This verse is quoted in Madanapārijāta (p. 233);—in Aparārka (p. 935);—in Smṛtitattva II (p. 362), which notes that Kullūka Bhaṭṭa explains 'jvalanāmbusamāḥ' as 'like water and fire';—in Parāshāramādhava (Āchāra, p. 183), which notes that the reading is 'agarrhitā';—in Parāshāramādhava (Prāyashchitta p. 326);—and in Prāyashchitta-viveka (p. 409).

VERSE CIV

This verse is quoted in Smṛtitattva I (p. 353);—in Aparārka (p. 935);—in Parāśāramādhava (Prāyashchitta p. 326);—in Parāśāramādhava (Āchāra p. 183);—in Madanapārijāta (p. 233);—and in Yatidharmasaṅgraha (p. 75).

VERSE CV

See Aitarīya Brāhmaṇa 7. 13—16.

This verse is quoted in Aparārka (p. 935);—and in Parāśāramādhava (Prāyashchitta p. 326).

VERSE CVI

This verse is quoted in Parāśāramādhava (Prāyashchitta p. 326);—and in Aparārka (p. 935).

VERSE CVII

This verse is quoted in Aparārka (p. 935);—and in Parāśāramādhava (Prāyashchitta p. 326).

VERSE CVIII

See Mahābhārata 12. 141. 28 etc. seg.

This verse is quoted in Aparārka (p. 935);—in Madanapārijāta (p. 234), which explains 'shvajāghani' as the loins of a dog;—and in Parāśāramādhava (Prāyashchitta p. 326).
VERSE CIX

This verse is quoted in Aparārka (p. 935).

VERSE CX

This verse is quoted in Aparārka (p. 936);—and in Prāyashchittaviveka (p. 408).

VERSE CXI

This verse is quoted in Aparārka (p. 936);—in Mitākṣarā (3. 35);—and in Prāyashchittaviveka (p. 404).

VERSE CXIII

Cf. 4. 84, which is rescinded by this verse, according to Govindarāja and Kullūka.

‘Kupyam.’—‘Pots, kettles, wooden stools, and the like’ (Medhātithi);—‘Beds and seats and such articles of small value’ (Govindarāja);—‘also grain and clothes’ (Kullūka, Rāghavānanda and Nandana);—‘Brass, copper and other common metals’ (Nārāyaṇa).

‘Tyāgamarhati.’—‘The realm of such a king should be abandoned by the Brāhmaṇas’ (Medhātithi, Govindarāja, Nārāyaṇa and Rāghavānanda);—‘such a king is to be excluded from teaching and sacrifices’ (Nandana);—‘must be left to himself, i.e. not asked again’ (Kullūka).

VERSE CXV

‘Lābhaḥ.’—‘Friendly present’ (Medhātithi, Govindarāja and Kullūka);—‘acquisition of treasure-trove’ (Nārāyaṇa and Nandana).

‘Jayah.’—‘Conquest in war’ (Medhātithi);—‘winning law-suits’ (Nandana).
'Prayogah.'—‘Money-lending’ (Medhātithī);—‘Teaching’ (Nandana),
‘Karmayogah.’—‘Trade and agriculture’ (Medhātithī);—
‘Sacrificing for others’ (Nandana).

This verse is quoted in Parāsharamādhava (Āchāra, p. 309), which adds the following explanations:—‘Āyah’, ancestral property,—‘lābha’, finding of a treasure-trove;—inheriting ancestral property, finding of treasure-trove and purchase are for all the four castes, ‘conquest’ is for the Kṣattriya alone,—‘prayoga’ is lending money on interest,—and ‘karmayoga’ is trade and agriculture;—these two are for the Vaishya only;—and ‘acceptance of gifts from righteous persons’ is for the Brāhmaṇa only.

It is quoted in Parāsharamādha (Vyavahāra, p. 330);—in Smrititattva II (p. 350), which adds the following notes:—‘Dāya’ is inheritance of ancestral property,—‘lābha’ is finding of treasure-trove and such things,—‘jaya’ is conquest of war,—‘prayoga’ is money-lending,—‘karmayoga’ is trade, agriculture, sons and daughters;—in Vidhānapārījata II (p. 245);—in Mitākṣara (2.113);—in Hemādri (Srāddha, p. 525);—in Hemādri (Dāna, p. 41), which explains ‘prayoga’ as ‘monetary transaction for earning interest’, and ‘karmayoga’ as ‘officiating as priests at sacrifices’;—and in Nṛsimhaprasāda (Āihnika 37a).

VERSE CXVI

“Govindarāja thinks that teaching for a stipulated fee is also permissible under this rule.”—Buhler.

This verse is quoted in Aparārka (p. 936);—and in Mitāksarā (3. 42), both of which read ‘girih’ for ‘dhrtyih’; ‘girih’ is explained by Nandana as ‘selling of fruits and roots growing on hills’.

VERSE CXVIII

This verse is quoted in Viramitrodaya (Rājanīti, p. 263).
VERSE CXIX

This verse is quoted in *Viramitrodaya* (Rājanīti p. 263).

VERSE CXX

"According to Medhātithi, the first line refers to the profits of subjects dealing in corn or in gold. From the former the king may take, in times of distress, one-eighth, and from the latter one-twentieth; the second line indicates that artisans who, according to verse 7. 138, in ordinary times, furnish one piece of work in each month, may be made to work more for the king.—According to Govindarāja and Kullūka, husband-men shall give from the increments on grain one-eighth (instead of one-twelfth, and in the direst distress one-fourth, according to verse 118), from all increments on gold and so forth amounting to more than a Kārṣāpana, one-twentieth, instead of one-fiftieth, as prescribed above, 7. 130.—Nūrīyaṇa says that the tax on grain is to be one-fourth in the case of Shūdras, and one-eighth in the case of Vaishyas, that the tax on every thing else is to be at least one Kārṣāpana 'in twenty,' and that artisans who work for wages shall pay the same rate."—Buhler.

This verse is quoted in *Viramitrodaya* (Rājanīti, p. 263), which adds that the verb 'dadyuh' is to be supplied.

VERSE CXXI

This verse is quoted in *Aparārka* (p. 161).

VERSE CXXIII

The first half of this verse is quoted in *Aparārka* (p. 161);—in *Mātāksarā* (1. 120);—and the whole verse in *Parāsharamādāhava* (Āchāra p. 421), to the effect that the highest duty of the Shūdra is saving the Brāhmaṇa, that of the Kṣat-atriya and the Vaishya being meant only as a means of liveli-
hood;—in Vidhānapārijāta II (p. 728);—in Samskāra-
mayūkha (p. 126);—and in Viramitrodaya (Paribhūṣa, p. 46), which explains ‘vishistam’ as ‘excellent,’ as conducive to both merit and livelihood, and ‘nisphalam’ as ‘very little effective,’ as conducive to livelihood only.

VERSE CXXV

This verse is quoted in Varṣakriyākaumdi (p. 571), which explains ‘pulākah’ as ‘chaff,’—‘parichchhadāh’ as ‘umbrellas, beddings and so forth,’—and adds that the intention appears to be that all this should be given to such Shūdras as are one’s servants.

VERSE CXXVI

‘Na pātakam’—‘no sin, in eating garlic and other forbidden vegetables and fruits’ (Govindarāja and Kullūka),—‘in keeping a slaughter-house’ (Rāghavānanda),

This verse is quoted in Viramitrodaya (Samskāra p. 134);—and in Nirṇayasindhu (p. 235).

VERSE CXXVII

This verse is quoted in Smṛtitattva II (p. 381), as prohibiting for Shūdras the performance of rites accompanied with the reciting of mantras;—and in Shāntima-
yūkha (p. 2), which quotes Medhātithi’s view that ‘this verse entitles Shūdras only to Fasts and such acts as are done without the use of Vedic mantras, and it is not meant that they are to do even those acts that require the use of mantras, but they are not to use mantras,’—and says that this view is not correct, because to Fasts and other such acts they are entitled by virtue of the injunctions of those acts themselves, and the present verse would be superfluous.
VERSE CXXIX

This verse is quoted in Smrititattva (p. 353);—and in Varṣakriyākauṃḍī (p. 571), which adds that there would be nothing wrong in the Shūdra amassing wealth for the benefit of Brāhmaṇas and others.'
Adhyāya XI

VERSES I and II

'Gurvartham'.—'For the purpose of maintaining his Teacher' (Govindarāja, Kullūka and Rāghavānanda);—‘in order to procure the fee for his Teacher’ (Nārāyaṇa).

These verses are quoted in Madanapārījāta (p. 468), which adds the following notes:—'Sāntānika,' 'for the sake of offspring';—'Svāvādhasa,' 'one who has given away all his belongings';—'upatāpi,' one who is ill;—this is meant to permit only that much of wandering on the road and other deviations without which alms cannot be obtained.

It is quoted in Aparārka (p. 77);—and in Purāṇasvaramādha (Āchāra p. 429), which adds the following notes:—'Sāntānika,' one who seeks wealth for the purpose of marrying with a view to obtaining children;—'Svāvādhasa,' one who has been reduced to penury on having performed the sacrifice at which all his belongings have been given away as the sacrificial fee,—'pitṛmātrarthatam', one who seeks to serve his parents,—'svādhyāyārthī,' who seeks wealth for the keeping up of the teaching of the Veda,—'upatāpi,' invalid;—the compound 'svādhyāyāarthūpratāpi' is to be expounded as 'the upatāpi, invalid, as along with the svādhyāyārthī', i. e., both of these.

It is quoted in Hemādri (Shrāddha p. 354, and Dāna p. 30), which explains 'sāntānikān' as 'those who seek to marry for the purpose of begetting offspring',—'adhvagā' as 'one who has started on a pilgrimage',—'sārvavādhasa' (which is its reading for 'svāvādhasa') as 'one who is performing sacrifice at which one's entire property is given away as the sacrificial fee,—and 'uptāpi' as an 'invalid'.
VERSE III

According to Kullūka, the meaning is that 'to these most excellent Brāhmaṇas food together with presents must be given inside the sacrificial enclosure';—according to Nārāyaṇa, 'the nine mendicants mentioned in verses 1 and 2 shall always receive what they ask for, and other mendicants ordinary food only, but that if they beg at the performance of a sacrifice, other property also must be given to them'.

[Verse VI of Kullūka is omitted by Medhātithi and the other commentators; but the numbering of Māṇḍlik and Buhler has been retained.]

VERSE VII

This verse is quoted in Aparārka (p. 165);—and in Parāsharamādhava (Āchāra p. 157), to the effect that the Soma-sacrifice is to be performed only by one who is rich enough for the purpose.

VERSE VIII

This verse is quoted in Aparārka (p. 165);—and in Mitākṣarā (1. 124), to the effect that a man devoid of wealth should not perform the Soma-sacrifice.

VERSE IX

This verse is quoted in Aparārka (p. 283);—and in Hemādri (Dāna p. 40).

VERSE X

This verse is quoted in Aparārka (p. 283).
This verse is not commented upon by the Commentators; it is quoted by Medhātithi under 2. 189, and in several important Nibandhas.

It is quoted in Aparārka (p. 283);—in Mitākṣarā (1.224) to the effect that one who abandons his wife and children stands on the same footing as one who abandons his parents;—again on 2. 175, as indicating the obligatory character of the duty of maintaining one's family-members;—the Bālambhaṭṭi adds the following notes:—'Vṛddhau', over 80 years old, —'shishuḥ', less than 16 years old,—'Akāryashatam', many such reprehensible acts as receiving improper gifts and so forth.

It is quoted in Smṛtitattva I (p. 349);—in Smṛtitattva II (p. 361) as mentioning persons who must be supported;—in Parāsharamādhava (Āchāra p. 186);—and in Parāsharamādhava (Prāyashchitta, p. 384), which adds that this refers to abnormal times of distress.

VERSE XII

According to Nārāyaṇa and Nandana, 'the king' is the agent to be understood with the verb 'āharē', 'may take';—this being supported by a parallel passage in the Mahābhārata which ends with 'Yajñāṛthampārthivo harē'.

VERSE XIV

According to Medhātithi, Kullūka and Rāghavānanda, this refers to Kṣattriyas as well as Brāhmaṇas;—according to Govindarāja it refers to the former alone.

VERSE XV

'Ādānānityāḥ'.—'Men of all castes who constantly amass wealth' (Medhātithi and Nārāyaṇa);—'Brāhmaṇas who always accept gifts' (Kullūka, Govindarāja and Rāghavānanda).
VERSE XVI

This verse is quoted in *Mitākṣarā* (2. 275), where Bālambatī has the following notes:—'Bhakta' is food; 'ṣaptamē bhakte,' on the fourth day;—'āśvastanavidhānena,' in such a way that there may be nothing left over for the second day;—'hinakarmanah,' from a man whose religious acts are very poor.—It is quoted again under (2. 43), where the meaning is explained as that 'if, in the absence of food, a man has gone without food for three days, he should wrest from a man deficient in religious acts just enough for one day.'

It is quoted in *Aparārka* (p. 938), which explains the meaning as—'if a man has gone without food for six meals, then at the time of his seventh meal, he should take by force just enough for the day from a man of lower caste and also from one who is deficient in religious acts.'

It is quoted in *Smrititattva II* (p. 352), to the effect that if a man has gone without six meals, he may steal food; and notes that this sanction implies that one may even perform the Vaishvadēva rites with such stolen food.

VERSE XVII

This verse is quoted in *Mitākṣarā* (2. 43), to the effect that if, under circumstances mentioned in the preceding verse, one has stolen food, he should confess if asked;—and in *Aparārka* (p. 938), to the effect that the food spoken of in the preceding verse, may be taken from the threshing-yard and other places.

VERSE XVIII

This is quoted in *Aparārka* (p. 938), as an exception to what has gone in the preceding two verses.

VERSE XXIV

This verse is quoted in *Aparārka* (p. 165);—in *Parāśharamādhava* (Āchāra p. 185);—and in *Hemādri* (Dāna, p. 60).
EXPLANATORY—ADHYAYA XI

VERSE XXV

This verse is quoted in Mitakṣarā (1.127), which explains 'bhāsa' as the Shakunta bird.

VERSE XXVI

This verse is quoted in Hāmādri (Shrāddha p. 1035).

VERSE XXVII

This verse is quoted in Aparārka (p. 167);—in Mitakṣarā (3.265), which explains 'abdāparyayē' as 'at the end of the year';—and in Prayāshchittavirēka (p. 393).

VERSE XXVIII

This verse is quoted in Aparārka (p. 167).

VERSE XXIX

This verse is quoted in Aparārka (p. 167);—and in Smṛtitattva II (p. 87.)

VERSE XXX

This verse is quoted in Aparārka (p. 168);—in Smṛtitattva II (p. 87);—and in Parāsharamādhava (Ācāra, p. 684), which explains 'sāmparāyikam' as future effect, in the shape of accession to Heaven and so forth;—in Hemādri (Dāna p. 88), which explains 'sāmparāyikam' as 'pertaining to the other world' i.e., supernatural;—in Shrāddha-kriyākavāndī (p. 288);—in Dānamayūkha (p. 8);—in Yatidharmasaṅgṛaha (p. 8);—in Samskāraratnamālā (p. 14);—in Smṛtisāradhāra (p. 306);—in Vīramitrodāya (Paribhāṣā, p. 29 and 71), to the effect that the secondary course is effective only when the primary one is impossible,—it explains 'prabhuh' as 'capable', and 'sāmparāyikam'
as 'pertaining to the other world';—in *Varṣakriyākaunda* (p. 352);—in *Hemādri* (shrāddha, p. 452);—and in *Nityāchārapradīpa* (p. 9 and 196), which explains the meaning to be that 'so long as one is able to adopt the primary course, he is not entitled to the adopting of the secondary one'.

**VERSE XXXI**

This and the following verses rescind the rules given above "(9. 290)."—Buhler.

**VERSE XXXII**

This verse is quoted in *Aparārka* (p. 232).

**VERSE XXXIV**

This verse is quoted in *Aparārka* (p. 232).

**VERSE XXXV**

'Vedhātā'.—'Creator' (Medhātithi and Nārāyaṇa);—'performer of the prescribed rites' (Govindarāja and Kullūka);—'one who is able to do, to undo and to change' (Rāghavānanda);—'the performer of magic rites' (Nandana);

'Shasitā'.—'Punisher, controller, adviser'—of the king (Medhātithi),—'of his sons and pupils' (Kullūka);—'instructor in the sacred law' (Nārāyaṇa);—'the instigator of incantations' (Nandana).

'Vaktā'.—'One who gives wholesome advice' (Medhātithi);—'the teacher', (Govindarāja and Nārāyaṇa);—'the expounder of the sacred law' (Kullūka and Rāghavānanda).

**VERSE XXXVI**

See 2. 172; 5. 155; 9. 18.
VERSE XXXVIII

'Prājāpatyam'.—'Dedicated to Prajāpati' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—the epithet is merely laudatory; or it may mean 'neither very good nor very inferior' (Medhātithi);

VERSE XLI

'Vīra'—'Son' (Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda);—'a Kṣattriya' (Nandana);—'a deity' (suggested by Rāghavānanda).

This verse is quoted in Aparārka (p. 1154), which adds the following notes:—The construction is 'māsamagūn apavidhya';—'vīra' is the sacrificer;—if the omission lasts longer than a month, the man should perform the 'Three monthly Goghna expiation';—in Vīdhānapārijāta II (p. 115);—in Parāsharamādhava (Prāyaschittta p. 425);—and in Prāyaschitttabivēka (p. 391), which explains 'apavidhya' as 'abandoning',—'vīrāhātyā' as 'murdering the sacrificer'.

VERSE XLII

This verse is quoted in Aparārka (p. 168);—and in Hemādri (Dāna, p. 60).

VERSE XLIII

This verse is quoted in Aparārka (p. 168).

VERSE XLIV

This verse is quoted in Mitāksarā (3. 220), which notes that the use of the general term 'naraḥ' implies that what is here said is applicable to the case of men born of reversed parentage; such general sins as those of killing
and the like being possible in their case also;—in *Parāsharamādhaiva* (Āchāra p. 50), which adds that the verse is indicative of those sins that accrue from the omission, through sloth, of the obligatory duties;—in *Parāsharamādhava* (Prāyashchitta p. 6);—in *Prāyashchittaviveka* (p. 10), which says that the meaning is that the act is *sinful*, and hence involves expiation;—and in *Smrtisāroddhāra* (p. 351).

**VERSE XLV**

Cf. Aitārya Brāhmaṇa 7. 28.

This verse is quoted in *Madanapārijāta* (p. 705), which quotes a Vedic text to the effect that once Indra gave away certain sages to be devoured by the ‘*Shālavṛka*’ dogs, for which sinful act Prajāpati ordained for him the expiatory rite called ‘Upahavya’, which is taken as implying that for *intentional* offences also there is ‘expiation’.

It is quoted in *Mitākṣarā*, (3. 226), as indicating that expiatory rites are to be performed in the case of intentional offences also,—and not that the sin accruing from such offences is wiped off by these rites, in the case of ‘degrading’ offences.

It is quoted in *Parāsharamādhaiva*, (Prāyashchitta, p. 152), to the effect that in the case of intentional offences, there can be expiation, only according to some authorities, not all;—and in *Prāyashchittaviveka*, (p. 18), which says that stress is meant to the laid upon ‘*akāmakāḥ*’ as it is only for *unintentional* delinquencies that there is expiation, and in reference to ‘*Shruti vidarshanāt*’, it quotes the Shruti-passage describing the story of Indra and the Shālavṛkas.

**VERSE XLVI**

This verse is quoted in *Mitākṣarā*, (3. 226), to the effect that the sin accruing from ‘*non-degrading*’ offences even when intentional, is wiped off by the performance of expiatory
rites;—in Aparārka, (p. 1040)—in Madanapārijāta, (p. 705);—in Prāyashchittaviveka, (p. 18), which says that all that is meant by the mention of ‘Vedābhyāsa’ is that the expiation of unintentional delinquencies is lighter than that for intentional ones,—it explains ‘prthagyidhāḥ’ as ‘other kinds of expiation’;—and in Smṛtisāroddhāra, (p. 354).

VERSE XLVII

This verse is quoted in Madanapārijāta, (p. 774), which adds the following notes:—‘Daivat,’ i.e. for the sake of some offence committed during the present life,—or for that of some offence the antenatal committing of which is indicated by the presence, in the person, of such defects as consumption, rotten nails, black teeth and so forth,—one should perform the expiatory rites prescribed by Vashisṭha; but the expiation performed should be that prescribed for the presence of the said defects, not that for the offences of which those defects are known to be the effects,—e.g. the presence of rotten nails has been held to be the effect of stealing gold in a previous life, or consumption is held to be the effect of Brāhmaṇa-slaughter committed in a previous life.

It is quoted in Nṛsīmhaprasāda, (Prāyashchitta, p. 2a);—and in Prāyashchittaviveka, (p. 141 and 148), as forbidding association with sinners.

VERSE XLVIII

This verse is quoted in Prāyashchittaviveka, (p. 6).

VERSE LI

‘Vāgapahāra-kah.’—‘Stealer of speech,—i.e. one who learns the Veda by stealth’ (Govindarāja, Kullūka and Rāghavānanda);—‘a plagiarist’ (Nārāyaṇa).

[The additional verse, relating to the ‘stealer of a lamp’ has been translated by Buhler as part of the text; it has
been so accepted by Rāghavānanda and Rāmacandra, but
not by the other commentators. We have followed the text
of Medhātithi here; hence from this verse onward our
verse-numbering will be one less than that in Buhler].
This additional verse is quoted in Smṛtitattva, (p. 248).

VERSE LIII

This verse is quoted in Mitākṣarā, (3. 220), to the effect
that the omission of an expiatory rite involves sin ;—in
Parāsharamādhava (Prāyashchitta, p. 3) to the same effect.—
in Smṛtitattva, (p. 473);—and in Prāyashchittavivēka,
(p. 17).

VERSE LIV

Cf. 9. 235.

This verse is quoted in Madanapārijāta, (p. 786).—
in Aparārka, (p. 1044), which adds that ‘surā’ stands here
for the ‘Paisṭī’ i.e. liquor distilled from grains ;—in
Nṛsimhaprasāda, (Prāyashchitta, 3 b);—and in Prāyash-
chittavivēka, (p. 39 and 140).

VERSE LV

‘Guroshchālikanirbandhaḥ’—‘Wrongfully going to law
against the teacher’ (Medhātithi), or ‘falsely accusing the
teacher’ (Medhātithi, Govindarāja and Kullūka);—‘Repeatedly
doing what is disagreeable to the teacher’ (Nārāyaṇa and
Nandana).

This verse is quoted in Parāsharamādhava (Prāyash-
chitta, p. 419), as enumerating ofences on the same footing
as Brāhmaṇa-slaughter;—in Aparārka (p. 1047), which
adds the following notes :—On the occasion of the examination
of the disputed superioriy of qualifications of two rivals, if
the Judge pronounces a false judgment, this act is as sinful
as the killing of a Brāhmaṇa; ‘alīkanirbandha’ is false
accusation;—and in Madanapārijātā (p. 807), which adds the explanation that 'when a man without knowing the four Vedas, represents himself to the king as knowing them,—and some one is asked to examine the validity of the claim—if this latter should make a false report, the sin incurred by him is equal to that involved in Brāhmaṇa-slaughter'.

It is quoted in Prāyashchittaviveka (p. 177), which adds the following notes—'Anṛtaṁcha samukkarsē' means the misrepresentation of oneself as possessing qualities which are not really possessed, e.g., when a Shūdra says 'I am a Brāhmaṇa' and wears the sacred thread,—or misrepresentation regarding the qualifications of another person e.g., if one were to say of a learned Brāhmaṇa that he knows nothing,—this is equal to 'Brāhmaṇa-murder',—i.e. involves the twelve-year penance;—this refers to cases of intentional and repeated acts,—'paishuna' is backbiting to the king, and 'guroh &c.' is false accusation of one's father.

VERSE LVI

This verse is quoted in Mitāksarā (3.231), to the effect that though the offences here enumerated have been placed by Yājñavalkya in the same category as 'Brāhmaṇa-slaughter', while Manu classes them with 'wine-drinking',—yet all that this implies is that there are alternative expiatory rites.

It is quoted in Aparārka (p. 1047), as placing on the same footing as 'wine-drinking', such offences as 'forgetting' and 'reviling' the Veda and the killing of a friend; and the meaning of this is that there are alternative expiatory rites;—it explains 'anādyam' as uneatable on account of bad smell and the like.

It is quoted in Parāsharamādhava (Prāyashchitta p. 293) in support of the view that these offences are 'anupātakas' 'ancillary sins', as distinguished from 'upapātakas' 'minor sins'.
It is quoted in *Madanapārijata* (p. 807), which makes the same remark as *Mitāksarā*;—and again on p. 825, where the following notes are added:—According to *Smṛti- mañjarī*, ‘garhita’ stands for onions and such other forbidden food, and ‘anādyā’ for impure food; while according to *Kalpataru* ‘garhita’ stands for such food as, though not forbidden by the scriptures, is deprecated by the people:—‘anādyām’, garlic and such things;—the eating of these things is equal to wine-drinking, only when it is done intentionally.

It is quoted in *Prāyashchittavivēka* (p. 177), which has the following notes—‘Brahmojjhata’ means ‘forgetting the Veda through neglect of proper study,’—‘Vedamindā’, passing deprecatory remarks against the words and contents of the Vedas—‘Suhrdvadha’, murdering of a friend other than the Brāhmaṇa,—‘garhītāna’ is ‘food of the lowest born’,—‘garhitādyā’, is forbidden food, e.g., mushrooms and so forth, of which repeated eating is meant here. It notes the reading ‘garhitānādyā’ as adopted by *Kalpataru*, which explains ‘garhita’ as ‘what is forbidden by the scriptures’, and ‘anādyā’ as ‘what is very much deprecated among the people, such as garlic &c.’

**VERSE LVII**

This verse is quoted in *Mitāksarā* (3. 265), as referring to the stealing of property belonging to the Brāhmaṇa;—in *Parāśaramādhava* (Prāyashchītta p. 421);—in *Aparārka* (p. 1048);—and in *Prāyashchittavivēka* (p. 177 and 344), which has the following note—‘Deposit’, belonging to the Brāhmaṇa.

**VERSE LVIII**

This verse is quoted in *Mitāksarā* (3. 231), to the effect that the ‘intercourse’ meant here is the actual consummation of the act, as is clear from the use of the term
'retaḥseka'; — in Aparārka (p. 1048), which also adds that if the intercourse ceases before actual emission, the offence is not equal to the ‘violation of the Teacher’s bed’; — in Parāsharamādhava (Prāyaschittā p. 251), which adds that this refers to cases where the act is repeated for fifteen days; — in Madanapārijāta (p. 844), which notes that the use of the expression ‘retaḥseka’ indicates that if the act ceases before emission, it involves an expiation lighter than that in the case of ‘the violation of the Teacher’s bed’; — and in Prāyaschittavīvēka (p. 177), which has the following notes— ‘Svayonyāsu’, Sapinda-women, and such women as are blood-relations of one’s father or mother,—‘kumārisu’ Brāhmaṇa virgins,—‘Antyajāsu’, Chandāla and other low-born girls,—‘Sakhyuḥ strīsu’, wives of Brāhmaṇa friends,—‘putrasstrīsu’, wives of sons born of wives of different castes, or wives of sons other than the ‘body born’.

VERSE LX

This verse is quoted in Prāyaschittavīvēka (p. 192), which has the following notes—‘Ayāja-samyājya’, includes improper gifts and teaching also,—‘tyāga’ of parents, i.e. neglecting to take care of them,—‘Svādhyāya-tyāga’, forgetting the Veda that has been learnt,—‘agnityāga’, through slothfulness,—‘sutatyāga’, neglecting his feeding and education,—‘cha’ is meant to include the ‘abandoning of the wife’ also.

VERSE LX

This verse is quoted in Prāyaschittavīvēka (p. 192), which has the following notes—‘Parivittitā’, of the elder brother who remains without wife and fire while his younger brother has taken both,—‘parivēdana’ of the younger brother, in the said circumstances,—‘cha’ indicates that
these two ‘offences’ apply in the case of sisters also,—the marrying of one’s daughter to either of the two persons just mentioned,—and officiating as priest at marriages and other rites of the said two persons.

VERSE LXI

‘Vratalopanam’.—‘Breaking a vow voluntarily taken’ (Medhātithi and Nārāyaṇa):—‘breaking the vow of Student-ship’ (Govindarāja, Kullūka and Rāghavānanda).

This verse is quoted in Prāyashchittavivēka (p. 192), which has the following notes—‘Kanyāyā dūṣaṇam’ calling a virgin a ‘non-virgin’, or piercing with the finger her private parts,—‘vārdhūṣitvam’ (which is its reading for ‘vārdhūṣyam’) for the Brāhmaṇa or the Kṣatric,—‘vrataṭ chyutik’ (which is its reading for ‘vratalopanam’), ‘avākīr- natvam’, sexual delinquency of the Religious Student,—‘dāraṇām’, even such as have not been married by one,—‘apatyasya’, of the various kinds of children.

VERSE LXII

See 10. 20.

This verse is quoted in Prāyashchittavivēka (p. 192), which has the following notes—‘Vrātyatā’, whose Upanayana has not been performed at the prescribed age, and one who has not performed the Soma-sacrifice,—‘bāndhavatyāga’, abandoning, without reason, of Sāpindā and other relatives,—‘bhṛtakādhyāpama’ (which is its reading for ‘bhṛtyādhyāpama’), imparting knowledge in exchange for wages received—‘bhṛtādhyāyana’, learning under a Teacher who teaches for wages received,—‘apanyānām vikrayaḥ’ selling of lac and other things even once, and repeated selling of milk and other things,—this is an ‘offence’ for the Brāhmaṇa.
VERSE LXIII

‘Mahāyantarapravartanam.’—‘Executing great mechanical works, e. g., constructing dams across rivers in order to stop the flow of water’ (Medhātithi, Govindarāja, Kullūka and Rāghavānanda);—‘making machines for the killing of large animals, such as boars’ (Nārāyaṇa);—‘making such machines as sugar-mills and the like’ (Nandana).

‘Stryājīvalaḥ.’—‘Subsisting on one’s wife’s earnings by making her enter service’ (Nārāyaṇa and Nandana);—‘by turning her into a harlot’ (Kullūka);—‘maintaining oneself by the separate property of his wife’ (Medhātithi);—‘living on money obtained by selling his wife’ (Rāghavānanda).—Nandana who reads ‘himsrausahaanstrypājīvalaḥ’ (for ‘himsrausahaanhīnām stryājīvalaḥ’), explains the compound as ‘subsisting either on money earned by the sale of noxious herbs, or on the earnings of one’s wife.’

This verse is quoted in Prāyashchittavivēka (p. 192), which has the following notes—‘Sarvakāraṇu adhikāraḥ,’ employment in mines,—‘mahāyantarapravartanam,’ working of oil and other mills, or of machines for the sharpening of weapons and so forth,—‘ausadhināṃ hinsā,’ destroying the crops,—‘stryājīvalaḥ,’ living on the earnings of women,—‘abhichāra,’ doing of japa, homa and such acts with the motive of bringing harm to others,—‘mūlakarma,’ rites for captivating other persons and such other purposes.

VERSE LXIV

See 3. 118.

‘Ninditānna.’—‘Forbidden food’ (Medhātithi and Kullūka);—‘food given by persons from whom it should not be accepted, e. g. by a king, a gambler and so forth’ (Nārāyaṇa, Raghavānanda and Nandana).

This verse is quoted in Prāyashchittavivēka (p. 192), which has the following notes—The cutting of many trees
for purposes of fuel,—cooking for one's own benefit, not for the purpose of offerings to Vishvēdevas,—'ninditānna,' the food given by tribes or thieves and such people.

VERSE LXV

This verse is quoted in Smṛtitattva (p. 538);—and in Prāyashchittaviveka (p. 192), which has the following notes—'ānāhitāgnitā,' omitting to kindle the fires by Shrauta or Smārta rites, when one has the capacity to lay them,—'stēyam,' appropriating of articles other than gold, slaves, horses, silver, land and deposits,—'ṛnānām anapakriyā,' the non-payment of debts due to Gods, Rsis and Pītrs,—'asachchiṣṭādhipigamanam,' the study of heterodox literature.—'Kaushīlavarasya kṛiyā,' constant addiction to dancing, singing and music.

VERSE LXVI

This verse is quoted in Prāyashchittaviveka (p. 192), which has the following notes—'Kupya,' articles of copper and so forth,—and the Brāhmaṇa serving a drunkard man or woman.

VERSE LXVII

This verse is quoted in Mitāksarā (3. 242);—in Madanapārijāta (p. 924);—in Nṛsimhaprasāda (Prāyaschittta 30a);—and in Prāyashchittaviveka (p. 42 and 464), which explains 'rujaḥ kṛtyā' as 'causing pain,'—'aghvēya' as garlic and the like,—'jāihmyam' as dishonest dealings with friends,—'Maithunam pumsi,' as 'vulgarity.'

VERSE LXVIII

This verse is quoted in Mitāksarā (3. 242);—in Madanapārijāta (p. 924);—in Nṛsimhaprasāda (Prāyaschittta 30a);—and in Prāyashchittaviveka (p. 42 and 465).
VERSE LXIX

This verse is quoted in Mitākṣarā (3. 242);—in Madanapaññītā (p. 924);—in Nrśimhaprasāda (Prāyashchitta 30a);—and in Prāyashchittavīvēka (pp. 42, 403, 424 and 465.)

VERSE LXX

This verse is quoted in Aparārka (p. 1129), which adds that this refers to such ‘insects’ as have no bones;—in Mitākṣarā (3. 242);—in Madanapaññītā (p. 924);—in Nrśimhaprasāda (Prāyashchitta 30a);—and in Prāyashchittavīvēka (pp. 42, 238 and 465), which explains ‘madyānugataabhojanam’ as ‘such fruits and roots and other things as are brought up at the time of drinking wine,’ and ‘adhairyam,’ as ‘being too much perturbed at even a very slight loss.’

VERSE LXXII

The first half of this verse is quoted in Parāśara-mādhava (Prāyashchitta, p. 399).

It is quoted in Madanapaññītā (p. 787);—in Aparārka (p. 1053), to the effect that the man should place a human skull on the top of a flag;—in Mitākṣarā (3. 243), which explains the first half as prescribing living in the forest and the phrase ‘kṛtvā shavashirodhvajam’ as meaning that the man shall carry a staff placing at its top the skull of the man murdered by him;—in Shuddhikaumālī (p. 241), which says that the year meant here is the ‘sāvana’ one;—and in Prāyashchittavīvēka (p. 62 and 522), which says that he is to have recourse to ‘begging alms’ only when wild growing fruits are not available,
VERSE LXXIII

"According to the Bhaviṣya Purāṇa, which Kullūka and Rāghavānanda quote, these two penances and that mentioned in the next verse are to be performed by a Kṣattriya who slew a Brāhmaṇa,—those ending in death by an offender who, himself destitute of good qualities, killed a learned Shrotriya, and the lighter ones by an eminent king who unintentionally caused the death of a worthless Brāhmaṇa."

(Buhler).

This verse is quoted in Parāsharamādhava (Prāyaśchitta, p. 405), which adds that the various alternatives here laid down are to be understood to vary with such circumstances of each case as that of the act being intentional or otherwise, the person killed being learned or ignorant and so forth;—in Aparārka (p. 1060), which explains ‘vidūṣām’ as ‘persons prescribing the expiation for him’; and adds that in the absence of such persons he should voluntarily make himself the target of persons who may be engaged in fighting.

It is quoted in Mitākṣarā (3. 244) as indicating that there is freedom of choice for the man who has committed the offence;—again under 2. 247, where the meaning is explained as the man should throw himself into the fire by plunging into it headlong three times.

VERSE LXXIV

’Svaṛjitā’—‘Svaṛjit’ is the name of a sacrifice, according to Nārāyaṇa and Kullūka;—according to others the term is only an epithet of ‘gosavēna.’

‘Trīrītā’—Qualifies the ‘Agniṣṭut’, according to Medhātithi;—but stands for a distinct sacrifice, the Trīrītistoma, according to Govindarāja and Nārāyaṇa.

For the Gosava see Kātyāyana-shautasūtra 22.11.3;—for the Abhijit, Āshvalāyana-shautasūtra 8.5.13;—for the Agniṣṭut, Ibid 9.7.22—25.
This verse is quoted in Mitākṣarā (3. 248);—and in Parāśaramādhava (Prāyashchitta, p. 405).

VERSE LXXV

This verse is quoted in Prāyashchittaviveka (p. 172).

VERSE LXXVI

This verse is quoted in Mitākṣarā (3. 250);—in Aparārka (p. 1061), which adds the following notes:—One who is unable to provide property enough for his lifelong maintenance, should give a house with furniture, and if unable to give this latter, he should give away all that he possesses;—in Madanapārījāta (p. 802), which also adds the same note;—in Parāśaramādhava (Prāyashchitta, p. 399), which adds that the rule is that one who is soulless shall give away his entire property, while one who has a son shall give only a house with furniture;—and in Nṛsimhaprasāda (Prāyashchitta 6 a.)

VERSE LXXVII

This verse is quoted in Mitākṣarā (3. 249), to the effect that the food to be eaten should be ‘havisya’ only;—and in Aparārkā (p. 1060), which adds that ‘niyatāhāra’ means that the food should be either small in quantity or of ‘havisya’ kind only;—the man becomes purified by reciting the text of the Veda three times,—or by being restrained in food and going along the Sarasvatī from its mouth upwards to its source.

VERSE LXXVIII

This verse lays down an option regarding observances during the twelve years of penance (verse 72)—according to Medhātithi, Govindhārāja and Kullūka;—according to Nārāyaṇa it provides a general rule for all penances.
This verse is quoted in *Mitākṣarā* (3. 243), which says that this is an option to what has been said in verse 72;—in *Madanapārijāta* (p. 788), which also adds that this lays down an option;—and in *Parāsharamādhava* (Prāyashchitta, pp. 399—400), which notes that the ‘vā’ of the ‘Kṛtavāpanah’ indicates that ‘shaving’ is an option to the wearing of matted locks.

**VERSE LXXIX**

This verse is quoted in *Madanapārijāta* (p. 797), which adds the following explanation:—Here the text lays down separately, (a) ‘immediate surrendering of his life for the sake of a Brāhmaṇa,’ and (b) ‘saving of the cow and the Brāhmaṇa’; from which it follows that—(a) if the man succeeds in saving the cow or the Brāhmaṇa, he becomes purified, even though his own life may have been saved, and (b) even though he may not succeed in saving the cow or the Bārhmaṇa, he becomes purified, if he has tried his best and lost his life in the attempt to save them.

It is quoted in *Aparārka* (p. 1058), which adds the following notes:—This is to be taken in connection with the ‘Twelve years penance’; even though the man may not succeed in saving the cow or the Brāhmaṇa, if he has tried his best, and perishes in the attempt, he becomes purified; and if he has succeeded in saving them, he becomes purified, even though he may not have lost his life in the attempt.

It is quoted in *Mitākṣarā* (3. 244), which adds that ‘saving the Brāhmaṇa’ and ‘perishing for the sake of the Brāhmaṇa’ are two distinct things.

**VERSE LXXX**

This verse is quoted in *Mitākṣarā* (3. 246).

**VERSE LXXXI**

This verse is quoted in *Mitākṣarā* (3. 244) as summing up the twelve years’ penance.
VERSE LXXXII

This verse is quoted in Mitākṣarā (3. 224), which adds the following notes:—’Bhūmideva’ are Brāhmaṇas, the sacrificial priests,—’naradēva’ is the king of these priests, i. e. the master of the sacrifice;—in an assembly of all these —’Shiṣṭvā’ having proclaimed, his ‘ēnah,’ guilt,—he shall take the final bath of the Ashvagandha sacrifice, if permitted by the aforesaid persons, and thus become purified.

It is quoted in Aparārka (p. 1057), which adds the following notes:—’Bhūmidevāh,’ Brāhmaṇas,—’Naradeva,’ the annointed Kśattriya,—at an assembly of these persons,—’svam ēnah,’ his guilt, of Brāhmaṇa-slaying,—’shiṣṭvā’ having proclaimed,—and taking the avabhṛtha bath,—he becomes purified.

VERSE LXXXVII

This verse is quoted in Mitākṣarā (3. 251), according to which ‘avijñāta garbha’ indicates the stage of pregnancy before the sex of the child has been determined;—it adds that though the fact of the child in the womb belonging to the Brāhmaṇa-caste would make the offender liable to the expiation for Brāhmaṇa-slaying,—yet, in as much as the possibility of the child being female might lead one to think that the guilt of killing a female would be a ‘minor sin,’ and hence involve a lighter expiation,—it becomes necessary to emphasise the necessity of performing the heavier expiation.

It is quoted in Prāyaṣchittaviveka (pp. 87, 179 and 228), which adds the explanation that, having killed the Brāhmaṇa embryo, before its sex has been determined, one should perform the rites laid down in connection with Brāhmaṇa-murder, as also for killing a Kśattriya or a Vaishya—while they are performing a sacrifice,—and also for killing an ‘ātrēyi,’ i. e., a Brāhmaṇi.
VERSE LXXVIII

This verse is quoted in *Mitākṣara* (3. 244), which adds the following notes:—This refers to cases where the false evidence leads to the death of men;—‘pratirabhya,’ becoming passionately angry with;—‘nikṣepa,’ the deposit placed by a Brāhmaṇa,—‘strī’ here stands for the wife of a person who has taken the fires, who is endowed with the quality of being devoted to her husband and so forth;—in *Prāyashchittavivēka* (p. 179);—and in *Viramitrodaya* (Vyavahāra 56b).

VERSE LXXXIX

‘Iyam’.—According to some this refers to verse 72, and these people hold that “in the case of wilful murder the penance has to be made severer by doubling or trebling the term of twelve years.”—Buhler.

This verse is quoted in *Mitākṣara* (3. 226), where it is put forward (by the Pūrvapakṣin) in support of the view that in the case of wilful murder there is no expiation at all;—but the Siddhānta view is that ‘iyam’ refers to the ‘Twelve Years’ Penance mentioned before (verse 72), and the latter half of the verse does not entirely deny all expiation; since several texts have definitely prescribed expiation by death in such cases.—It is quoted again under 3. 243, in support of the view that the ‘Twelve Years’ Penance is meant to meet cases of unintentional murder;—in *Vyavahāra-Bālambhaṭṭī* (p. 77);—in *Nṛsinhaprasāda* (Prāyashchitta 2a);—in *Smṛtisāroddhāra* (p. 354), which says that this precludes only the ‘Twelve Years Penance,’ and not all kinds of expiation, as suicide is actually laid down as the expiation for intentional Brāhmaṇa-murder;—and in *Prāyashchittavivēka* (p. 65), which says that the meaning is that the ‘Twelve Years’ and other penances are precluded from intentional Brāhmaṇa-murder, and the implication is that there is no expiation for it.
VERSE XC

The liquor here meant is that distilled from ground grains, according to Mēdhātithi, Govindarāja and Kullūka;—according to Nārāyaṇa the death-penance is meant for all twice-born men partaking of liquor distilled from grains, and by Brāhmaṇas who have drunk any of the three kinds of liquor described under verse 95.

'Mohāt'.—Nandana reads ‘amohāt’ and explains it as ‘not unintentionally’, ‘intentionally’.

This verse is quoted in Mitākṣarā (3. 253), which explains ‘mohāt’ as meaning ‘ignorance of scriptural injunctions’.—It enters into a long discussion regarding the exact connotation in the present context, of the term ‘surā’, and comes to the conclusion that it stands for the liquor distilled from ground grains; the partaking of which is equally heinous for all the three higher castes,—the drinking of the other two kinds, that distilled from molasses and that from honey, being sinful for the Brāhmaṇa only.

It is quoted in Madanapārījata (p. 815), which adds the following notes:—‘Mohāt’ stands for ‘ignorance of the scriptures,’ and not for ‘ignorance of the nature of the liquid drunk’;—‘agnivarmām’, ‘heated to the extent of becoming red-hot’;—in Nṛsimhaprasāda (Prāyashchitta 9a);—and in Prāyashchittavivēka (p. 93), which explains ‘agnivarmām’ as ‘hot as fire,’ and quotes Jikana to the effect that ‘mohāt’ means ‘intentionally’.

VERSE XCI

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 412), which adds that this refers to the same case as the preceding verse; i.e. to the intentional drinking of liquor distilled from grains;—and in Prāyashchittavivēka (p. 93), which says that the ‘milk’ and ‘clarified butter’ meant are those of the cow only.
VERSE XCI

This verse is quoted in Mitākṣara (3. 254), which adds that this refers to a case where wine has been drunk by mistake and then vomitted;—again, as referring to a case where the wine has been taken unintentionally but thrown out, after it has merely touched the palate.

It is quoted in Parāsharamādhava (Prayashchitta, p. 412), to the same effect,—i. e. as referring to a case where the wine has only touched the palate;—in Nṛsimhaprasāda (Prayashchitta 9b);—and in Prayashchittaviveka (p. 98), which says that this refers either to cases of unintentional but repeated drinking of the Gauḍī and Mādhvi wines, or to those of intentional drinking, only once, of those wines.

VERSE XCII

This verse is quoted in Viramitrodaya (Āhnika p. 548); in Aparārka (p. 1044), which adds the following notes: — ‘Being the refuse of grains’ is applicable only to that liquor which is distilled from ground grains, and not to those distilled from molasses and honey, as neither of these two latter is ‘grain,’ which name is applicable only to Vṛihī and other corns; thus then the drinking of liquor distilled from grains is forbidden for all twice-born men, and the other two kinds for the Brāhmaṇa only.

It is quoted in Mitākṣara (3. 253), firstly to the effect that ‘Surā’ is the name of that liquor which is distilled from grains;—secondly to the effect that this liquor is forbidden for all the three higher castes, while that distilled from honey or molasses is forbidden for the Brāhmaṇa only;—in Prayashchittaviveka (p. 89), which adds that ‘annānām’ stands not only for rice, but for barley, wheat and other grains also,—hence it is that the wine produced by the fermentation of grains is called ‘Surā’;—and in Sṛptisārod ḍhāra (p. 355), to the effect that the name ‘Surā’ directly denotes wine made from grains only.
VERSE XCIV

‘Madhūvī’—‘Distilled from honey’ (Medhātithi);—
‘distilled from Madhūka flowers (Kullūka);—‘distilled either
from grapes and from Madhūka flowers or from honey’
(Nārāyaṇa).

This verse is quoted in Aparārka (p. 1044), which adds
that the liquor distilled from grains is here made an example
of prohibited drink; which means that this is the principal
kind of liquor, and the other two are only secondary; it is
for this reason that though all the three are equally forbidden
for the Brāhmaṇa, the former alone is forbidden for the
Kṣattriya and the Vaishya.

It is quoted in Mitākṣarā (3. 253), to the effect that
liquor distilled from grains is the principal kind of liquor;—and
again, in the sense that the sin involved in the drinking of
liquor distilled from honey and molasses is as heavy as that
in drinking that distilled from grains.

It is quoted in Parāsharamādhava (Prāyashchitta, p.
411), which notes that the name ‘Surā’ is applied primarily
to liquor distilled from grains only, and only indirectly to
those distilled from honey and molasses;—in Vīramitrod-
daya (Āhnika, p. 548);—in Madanapārijāta (p. 814), which
notes that ‘deiviottama’ stands for Brāhmaṇas; hence the
meaning is that all kinds of liquor are forbidden for the
Brāhmaṇa from his very birth;—in Prāyashchittaviveka (p.
89) in support of the view that the name ‘Surā’ applies to
wines of all the three kinds;—and in Smṛtisāroddhāra (p. 355)
to the effect that the name ‘Surā’ applies directly to these three
cinds of wine only, and only figuratively to other kinds.

VERSE XCV

This verse is quoted in Mitākṣarā (3. 253), as implying
that it is for the Brāhmaṇa alone that all the three kinds of
liquor are equally forbidden;—in Aparārka (p. 1069), to the
effect that (a) the *Surā* is to be avoided by all the twice-born, even before initiation, (b) the *Mādhvā* and the *Gauḍī* are to be avoided by the Brāhmaṇa at all times, but by the Kṣatriya and the Vaishya only during the period of studentship.

It is quoted in *Smṛtitattvā* (p. 225);—in *Viramitrodaya* (Āhnika 548)—in *Madanapārijāta* (p. 814), to the effect that the *Mādhvā* and the *Gauḍī* are forbidden only for the Brāhmaṇa, not for the Kṣatriya and the Vaishya; but they are forbidden for all the three higher castes during the period of studentship;—and in *Smṛtisārodhāra* (p. 355).

**VERSE XCVI**

This verse is quoted in *Viramitrodaya* (Āhnika, p. 548).

**VERSE XCVII**

This verse is quoted in *Viramitrodaya* (Āhnika p. 548).

**VERSE XCIX**

This verse is quoted in *Parāśharamādhava* (Prāyashchitta p. 414);—and in *Prāyashchittaviveka* (p. 117).

**VERSE C**

‘Tapasaiva tu,’—"Kullūka thinks that it indicates that, while a Brāhmaṇa must never be slain by the king, other Āryans also may perform austerities.—According to Rāghavānanda it refers to the optional recitation of the Gāyatrī 700,000 times;—according to Nārāyaṇa to other penances, even such as end in death;—Govindarāja takes it as referring to those prescribed in the next verse."—Buhler.

This verse is quoted in *Parāśharamādhava* (Prāyashchitta, p. 414), which adds the following notes:—The alternative of ‘killing’ is meant for one who is a Brāhmaṇa in name only, while ‘austerity’ is for one who is endowed with such qualities as being devoted to sacrifices and so forth. It
goes on to add that the death-penalty is meant for cases of intentional stealing; *unintentional* stealing of gold being possible in cases where a man steals a piece of cloth, to which (unknown to him) a piece of gold may be tied. It adds that the particular ‘austerity’ is meant as described by Manu himself in the next verse.

It is quoted in *Aparārka* (p. 1079), which adds that the term ‘*viprah*’ does not preclude the other castes; it is emphasised only with a view to indicate that what is here stated is an exception to the general prohibition ‘the Brāhmaṇa shall not be killed’; this general prohibition is of that act of killing to which one is prompted by mere passion; in the case in question the killing is done as an act of justice, and at the request of the culprit himself. In fact the omission of this act of justice would involve the king in sin.

It is quoted in *Mitākṣarā* (3. 267), which adds the following note—On being struck once, if the culprit dies, he becomes absolved from his sin; but even if he do not die when struck, he becomes absolved from the sin;—and again, to the effect that the killing of the Brāhmaṇa under the said circumstances is permissible;—and in *Prāyashchittaviveka* (p. 117).

**VERSE CI**

“According to Nārāyaṇa this verse refers to an unintentional offence; according to Kullūka and Rāghvānanda, to the theft of a small sum.”—Buhler.

This verse is quoted in *Parāsharamādhaṇa* (Prāyashchitta, p. 415), as describing the ‘austerity’ mentioned in the preceding verse;—and in *Aparārka* (p. 1080), which remarks that this refers to a case where the gold stolen belonged to a Brāhmaṇa devoid of good qualities, or where the theft has been committed by a Brāhmaṇa possessing good qualities in times of distress for the support of his family;—and that in a case where one without qualities has stolen gold belonging
to a Brāhmaṇa with good qualities, in large quantities, or for such evil purposes as gambling and the like, the expiation must be one that ends in the culprit's death.

VERSE CIII

This verse is quoted in Aparārka (p. 1083), which adds the following notes:—The culprit should openly proclaim his offence of having violated his Guru's bed;—sūrmi is a female image made of iron or some such metal.

It is quoted in Varāharamādhava (Prāyashchitta, p. 255);—in Madanapārijāta (p. 836 and 837), which notes that there are two expiations prescribed here:—(a) lying down upon a heated iron-bed, and (b) embracing the red hot image;—in Nṛsimhaprasāda (Prāyashchitta 11α);—and in Prāyashchittāvivēka (p. 137), which explains 'guratełpah' (which is its reading for 'gurateḷpī') as 'guroh talpam talpam yasya,' sūrmi as an iron image.

VERSE CIV

This verse is quoted in Mitākṣarā (3. 259), which offers the following explanation:—He should himself cut off his testicles and the organ, take them in his hands and go away straight onwards towards the South-West, till his body falls off; it adds that the man should go towards the South-West backwards and with eyes bandaged.

It is quoted in Madanapārijāta (p. 836), which also adds that the man should go backwards and with eyes closed;—in Aparārka (p. 1083);—in Varāharamādhava (Prāyashchitta, p. 253);—in Nṛsimhaprasāda (Prāyashchitta, p. 11α);—and in Prāyashchittāvivēka (p. 137), which says that the 'cutting' should be done with a razor as distinctly prescribed by Śaṅkha-Likhita.
VERSE CV

This verse is quoted in Madanapārijāta (p. 840);— and in Prāyashchittaviveka (p. 140), which says that this refers to unintentional intercourse with the guru-patnī who is unchaste.

VERSE CVIII—CXVI

These verses are quoted in Parāsharamādhaiva (Prāyashchitta, p. 191), which adds that this refers to the case of intentionally killing a cow belonging to a Brāhmaṇa;— in Madanapārijāta (p. 860), which notes that what is laid down in verses 108 to 113 refers to cases of intentional killing of a cow belonging to the Kṣatriya, and what is declared in verses 115 and 116 to cases of killing any cow belonging to a Brāhmaṇa. It goes on to add the following notes:—Since the text mentions no other food, the man should live upon fruits and roots only; or the meaning may be that ‘anēna vidhīnā’ (of verse 115) refers to the two months' course detailed in the foregoing verses; and the sense is that the man who is unable to give ten cows with a bull should give away all his belongings. When however one unintentionally kills a cow, young and well-fed, belonging to a Brāhmaṇa, he should observe the three-monthly penance prescribed by Āṅgiras.

They are quoted also in Smrtitattva (p. 519);— in Smṛtisāroddhāra (p. 358);— and in Prāyashchittaviveka (pp. 196—197), which says that this refers to the ordinary killing of the cow, and not to its killing for sacrifices;— and adds the following explanation:—He should shave his head, cover himself with the skin of the cow he has killed, and drink gruel of barley cooked in cow’s urine, and thus live in the cow-pen, for one month, and during the next two months he should fast during the day and eat a little in the evening,— ‘virāsana’ is sitting without any support,—‘abhisasta’ attacked,—‘bhayāih’ by dangerous animals,
'sarvaprāṇaɪḥ' (which is its reading for 'sarvapāṇaɪḥ'), to the best of his power—'gām na kathayēt', with a view to have her driven away,—'sucharitavrataḥ', he who has followed these restrictions in the right manner,—he should give ten cows along with one bull.

Verse 115 only is quoted in the Shuddhikāvamā (p. 241).

VERSE CXVII

This verse is quoted in Mitākṣarā (3. 265), as referring to cases of intentionally committed offences, and as standing for the 'Three Years Penance';—in Āparārkā (p. 1105), which also notes that this stands for the 'Three Years Penance';—in Prāsharamādhava (Prāyashchitta, p. 425) as referring to the 'Three Years Penance';—in Prāyashchitta-viveka (p. 394 and 463);—and in Smṛtisāroddhāra (p. 362), which says that 'ētān' stands for the 'Three monthly Penance' prescribed for cow-killing.

VERSE CXVIII

This verse is quoted in Prāsharamādhava (Prāyashchitta, p. 436);—in Vidhānapārījāta (p. 507);—in Nirṇaya-sindhu (p. 191);—in Vīramitrodaya (Samskāra, p. 554);— in Āparārkā (p. 1140), which notes that what is emphasised here is (a) that the ass should be one-eyed, and (b) that the entire procedure of the Pākayajña sacrifice laid down in Gṛhyasūtra should be carried out;—in Madanapārījāta (p. 909), which explains 'pākayajñavidhāṇēna' as the entire procedure consisting of the 'Parisamūhana' and 'Paryukṣaṇa' and ending with the 'Principal offerings,' to Vātu and the other deities;—it notes that the 'night' meant is that of Amāvāsyā day;—and in Smṛtisāroddhāra (p. 363).
VERSE CXIX

This verse is quoted in Madanapārījāta (p. 909), which notes that (a) according to Aparārkā the ‘ājya—homa’ should begin with ‘Vatāya svāhā’ and end with ‘Vahuvaśī svāhā’ and after these ‘Principal offerings’ there should be one more offering of Ājya with the mantra ‘Samāśiṃchāntu etc.,’—(b) while according to Smṛtimaṇḍū, after the ‘Principal offerings,’ the offering of clarified butter with the mantra ‘Samāśiṃchāntu etc.,’ should be made to Suvarchalā and other deities;—so that in view of these two views, this is a case of option.

It is quoted in Parāśharamādhava (Prāyashchitta, p. 436);—and in Aparārkā (p. 1140), which adds the following notes:—The first offerings to be made are the offerings of Ājya with the mantras ‘Vatāya svāhā’ and so forth;—the time for the offering is the ‘night,’ and that on the Amāvāsyā day.

VERSE CXX

This verse is quoted in Aparārkā (p. 1140), which explains that this ‘emission of the seed’ is meant to be ‘in a woman’;—and in Madanapārījāta (p. 909.)

VERSE CXXII—CXXIII

These verses are quoted in Aparārkā (p. 1141), as laying down an ‘yearly penance’ for the unchaste student;—in Mitākṣarā (3. 280), as referring to the case where the woman with whom the student has misconducted himself is either the wife of an unlearned Brāhmaṇa or that of a learned Vaishya; the expiation in the case of the wife of a learned Brāhmaṇa or learned Kṣatriya consisting of the three or two years penance.

They are quoted in Parāśharamādhava (Prāyashchitta, p. 436);—in Prāyashchittaviveka (p. 387);—and in Smṛti-sāroddhāra (p. 363).
VERSE CXXIV

The ‘Jātibhramshakara’ offences have been enumerated above in verse 67.

This verse is quoted in Mitāksarā (3. 254),—and again under 3. 290); —in Smṛtitattva (p. 542); —in Parāshara- mādhava (Prāyashchitta p. 441), as laying down the expiation common to all ‘Jātibhramshakara’ offences; —and in Prāyashchittaviveka (pp. 464 and 542), which says that when the offence is committed intentionally, the penance to be performed is the Sāntapana, and when it is committed unintentionally, it is Prājāpatya.

VERSE CXXV

The ‘Saṅkarikaraṇa’, ‘apātrikaraṇa’ and ‘malinīkaraṇa’ offences have been enumerated above, under verses 68, 69 and 70.

This verse is quoted in Mitāksarā (3. 290); —and in Prāyashchittaviveka (p. 403 and 431).

VERSE CXXVI

This verse is quoted in Mitāksarā (3. 266-267), as referring to such Vaishyas and Shūdras as are possessed of only a few good qualities; —it explains the term ‘vṛttā’ as qualities of the heart and so forth, such as ‘reverence for superiors, purity, cleanliness, truthfulness, control of organs and goodwill towards all’; —and in the Prāyashchittaviveka (p. 215).

VERSE CXXVII

This verse is quoted in Mitāksarā (3. 266); —in Parāsharamādhava (Prāyashchitta, p. 73); —and in Prāyashchittaviveka (pp. 215 and 534).
VERSE CXXVIII

According to Medhātithi and Rāghavānanda this verse only reiterates what has been prescribed in verse 126, all the details of which are meant to be observed in the present connection;—but according to Govindarāja and Kullūka, the special details, of carrying the skull and so forth, which are not expressly mentioned here, are not meant here.

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 128);—and in Prāyashchittaviveka (pp. 216 and 534).

VERSE CXXIX

"According to Govindarāja and Kullūka, the two penances are to be performed optionally, in case a virtuous Vaishya has been killed unintentionally.—Medhātithi says that the first penance is to be performed for the murder of a Vaishya who was less distinguished than the one referred to in verse 126.—Nārāyaṇa thinks that the verse refers to a Vaishya engaged in the performance of a sacrifice, and that the particle ‘vā’ takes the place of the cupola, and thus one penance only is prescribed."—Buhler.

This verse is quoted in Prāyashchittaviveka (pp. 216 and 534), which explains ‘ekashatam’ as ‘a hundred and one’.

VERSE CXXX

This verse is quoted in Prāyashchittaviveka (pp. 216 and 534).

VERSE CXXXI

This verse is quoted in Aparārka (p. 1130), which adds that this refers to intentional repetitions of the act;—and in Mitākṣarā (3. 270) as laying down the ‘Six-monthly Penance’ for the killing of all the animals mentioned, collectively.
VERSE CXXXII

"According to Govindarāja, Kullūka, Nārāyaṇa and Rāghavānanda, these penances are to be performed if the animal has been killed unintentionally.—According to Medhātithi they have to expiate the slaughter of a single animal.—The choice among the four penances depends, according to Kullūka and Rāghavānanda, on the strength of the offender, according to Govindarāja and Nārāyaṇa, on his caste and other circumstances."—Bühler.

This verse is quoted in Mitākṣarā (3. 270), as laying down the penances for the killing of each of the animals severally;—in Aparārka (p. 1131) as referring to the killing of a cat;—and in Madanapāriṇīṭa (p. 949), which explains 'upasparsha' as bathing, and adds that this refers to unintentional killing; intentional killing involves double the expiation here prescribed.

VERSE CXXXIII

This verse is quoted in Parāśharamādhava (Prāyashchitta, p. 67);—in Aparārka (p. 1132), which explains 'palāla' as paddy-stalks without grains;—in Mitākṣarā (3. 273);—in Madanapāriṇīṭa (p. 950), which adds that the 'palālabhāra' and 'one māṣa of Sisaka' are optional alternatives;—and in Prāyashchittāviveka (p. 527), which says that the gift prescribed removes the sin of the killing.

VERSE CXXXIV

This verse is quoted in Parāśharamādhava (Prāyashchitta p. 64), which adds that this refers to cases where the offender is a wealthy person;—and in Prāyashchittāviveka (p. 240).
VERSE CXXXV

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 62), which notes that this refers to cases where the offender is a wealthy person unable to do any fasting;— in Aparārka (p. 1132);—in Mitākṣarā (3. 272);—in Madanapārījāta (p. 950);—and in Prāyashchittavivēka (p. 239).

VERSE CXXXVI

This verse is quoted in Parāsharamādhava (Prāyashchitta p. 69);—in Mitākṣarā (3. 271);—and in Prāyashchittavivēka (p. 230), which explains the meaning to be that for the killing of an ass, a ram or a goat, one should give a one year old bullock.

VERSE CXXXVII

This verse is quoted in Aparārka (p. 1132);—in Mitākṣarā (3. 272);—in Madanapārījāta (p. 950);—and in Prāyashchittavivēka (pp. 232 and 527), which says that this refers to unintentional killing, and that once only.

VERSE CXXXVIII

This verse is quoted in Aparārka (p. 1128), which explains ‘anavasthitāḥ’ as ‘not faithful to their husbands,’ i. e., ‘adulterous’;—and in Prāyashchittavivēka (p. 227).

VERSE CXXIX

This verse is quoted in Prāyashchittavivēka (pp. 30 and 50) which explains the meaning to be that, if the offender is not in a position to give the male cow or other things prescribed, he becomes absolved from the sin by performing the Kṛrehkhrā penance.'
VERSE CXL

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 66) ; — and in Prāyashchittavivēka (p. 241), which explains the meaning to be that for the *unintentional* killing of 1,000 insects with bones, or a cartful of boneless insects, one should perform the 'six-monthly penance', which Manu has prescribed in connection with the killing of a Shūdra; if it is done *intentionally*, then the 'one year penance' is to be performed.

VERSE CXLI

'Kīńchit.'— 'One paṇa' (Nārāyaṇa);— 'eight handfuls of grain' (Nandana).

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 66) ; — and in Prāyashchittavivēka (p. 241), which says that this refers to the killing of only *one* insect.

VERSE CXLII

'Rkṣhatam.'— 'One hundred verses, the Gāyatrī and the like' (Kullūka);— 'the Gāyatrī itself repeated a hundred times' (Nārāyaṇa).

This verse is quoted in Mitāksarā (3. 276); — in Parāsharamādhava (Prāyashchitta, p. 434), which notes that this refers to the cutting of trees etc., other than that for sacrificial purposes; — in Aparārka (p. 1134), which notes that 'puspitānām' goes with 'vīrudhām'; — in Madanapārijāta (p. 920), which notes that there is nothing wrong in cutting the trees etc., for the purposes of the five great sacrifices and other religious purpose; — and in Prāyashchittavivēka (p. 243), which says that this refers to the cutting of trees with very few fruits.

VERSE CXLIII

This verse is quoted in Aparārka (p. 1138), which adds that 'ghātē', 'on cutting,' is to be construed with
this verse;—and in Prāyashchittavivēka (p. 242), which explains ‘anādyā’ as shaktu and the rest,—‘rasa’ as ‘molasses and the like,’—‘phala’ as ‘the jujube and so forth,’—‘puspa’ as the Madhūka and the rest,—if one kills the insects produced in these things unintentionally, one should eat clarified butter and then fast for a day.

VERSE CXLVI

‘Anivrdēshyam.’—‘What is stated in the first half is not to be prescribed in the case of the intentional drinking of Vāruṇī’ (Medhātithi and Nandana);—‘Any expiation involving death shall not be prescribed even in the case of the intentional drinking of Vāruṇī’ (Nārāyaṇa and others.)

This verse is quoted in Aparāka (p. 1074), which explains the meaning to be—‘The intentional drinking of Surā is an offence for which no expiation can be prescribed by any Assembly; it has to be found out by the offender himself.’ It adds that the re-performance of the sacramental rites in itself cannot absolve the man from the sin; these rites have to be performed after the man has undergone the expiation specifically prescribed for wine-drinking.

It is quoted in Mitākṣarā (3. 255), which adds that the sacramental rites are to be performed after the performance of the Taptā-Kṛchchhra.

It is quoted in Prāyashchittavivēka (p. 100), which explains the second half to mean that ‘if one drinks wine intentionally, then the expiation just prescribed will not serve his purpose, his only expiation will consist in giving up his life.’

VERSE CXLVII

This verse is quoted in Aparārka (p. 1074), which explains that ‘payah’ here stands for milk;—again on p. 1160, where it is added that this refers to cases where the water has been drunk and vomitted by women or children, and
it was contained in a vessel that had contained wine, but was not wet with it, so that the water had not imbibed either the taste or the smell of the liquor.

It is quoted in Parāsharamādhava (Prāyashchitta, p. 349), which adds that this refers to cases of unintentional repeated drinking of the water;—and in Prāyashchittavivēka (p. 324), which says that 'payah' means milk; 'Shaikhāupuspi' is a particular herb.

VERSE CXLVIII

'Vidhivat'—'Pronouncing a benediction on the giver' (Govindarāja and Kullūka);—'at the Sautrāmaṇi sacrifice' (Nandana).

This verse is quoted in Aparārka (p. 1164.)

VERSE CXLIX

This verse is quoted in Mitākṣara (3. 255), which remarks that this refers to the case of a Soma-sacrificer unintentionally smelling the liquor; if it is intentional, the expiation is to be doubled;—in the Madanapārijāta (p. 822), which also remarks that this refers to unintentional smelling; intentional smelling involving double the said expiation;— in Aparārka (p. 1164);—in Parāsharamādhava (Prāyashchitta, p. 349), as referring to the case of the smelling of the mouth of the man who has drunk wine;—and in Nīsimha-prasāda (Prāyashchitta 9 b).

VERSE CL

This verse is quoted in Mitākṣara (3. 254), as referring to cases where the twice-born eats dry grain which has come into contact with liquor;—in Aparārka (p. 1074), where 'svrāsomsprṣtam' is explained as 'that in which the taste of liquor is absent e.g. water contained in a vessel which had contained liquor; the eating of what bears the
taste of liquor being as bad as the drinking of liquor itself; it adds that here also the re-initiation is to follow the prescribed expiatory rites;—again on p. 1164;—in Nirṇaya-
sindhu (p. 191);—in Vidhānapārījata (p. 488);—in Vīramitrodaya (Samskāra p. 545);—in Parāsharamādhava
(Prāyashchitta p. 298);—in Prāyashchittavivēka (p. 104);—
and in Samskāravatānālā (p. 279), which says that the
‘punaḥ samskāra’ is always to be preceded by the perform-
ance of the Taptā-Kṛchchhra.

VERSE CLI

This verse is quoted in Smṛtitsattva (p. 556);—in Aparārka (p. 1075);—in Smṛtikavumā (p. 37), as laying
down in what respects the expiatory sacrament differs from
the ordinary initiatory sacrament;—in Prāyashchittavivēka
(p. 104), which says that all this refers to things that
had come into contact with wine sometime in the past;—
and in Gadādharaṇapadadhāti (Kāla p. 325).

VERSE CLII

Cf. 4. 222.

This verse is quoted in Aparārka (p. 1167);—in Mitākṣarā (3. 291), which adds that this refers to inten-
tional and repeated acts;—and in Prāyashchittavivēka (pp.
269 and 281), which says that this refers to unintentional
eating.

VERSE CLIII

This verse is quoted in Mitākṣarā (3. 291).

VERSE CLIV

This verse is quoted in Aparārka (p. 1164);—and in Parāsharamādhava (Prāyashchitta p. 296).
VERSE CLV

"Ajñātam".—"Unknown" (Medhātithi); — unintentionally (Govindarāja and Rāghavānanda);
"Bhavamāni kavakāmī".—To be taken together according to Medhātithi; separately, according to Rāghavānanda, who takes "bhavamāni" as 'mushrooms growing on the ground,' and
"Kavakāmī" as 'mushrooms growing on trees'.

This verse is quoted in Aparārka (p. 1166), which adds that the expiation here prescribed is for the eating of mushrooms growing on the ground, not those growing on trees;—and in Prāyashchittavīvēka (p. 285).

VERSE CLVI

Cf. 5. 19-21.

For the Taptaka-Kṛchchhva see 11. 215.

This verse is quoted in Aparārka (p. 1166);—and in Mitākṣarā (3. 291).

VERSE CLVII

"Ekāhaṁchodākē vasēt".—This is to be done, on the fourth day (Medhātithi),—on any one of the three fasting days (Govindarāja and Kullūka),—on the first day (Nārāyanā).

This verse is quoted in Aparārka (p. 1144), which explains 'Māsika' as standing for the Shrāddha that is done every month during the first year on the date of death, and nōt for the Amāvāsyā shrāddha;—and in Prāyashchittavīvēka (p. 307), which says that this refers to the act being unintentional, and adds that 'māsikānām' refers to food given at all after-death shrāddhas,—and that what is meant by 'ekāhamudākē vasēt' is that 'he should fast for three days and live on water on the fourth day.'

VERSE CLIX

This verse is quoted in Madumapārijāta (p. 932), to the effect that on eating the uchchhīṣa of the cat and other
animals, one should drink the Brāhmīswarcahā for one
day;—in Prāyahschittavivēka (p. 320), which explains
‘Brāhmīswarcahā’ as the yellow sun-flower,—the offender
should pass one day living on this;—and adds that this
refers to cases where the act is unintentional; where it is done
intentionally, the penance should be kept for three
days;—and in Shuddhiśaumādī (p. 316).

VERSE CLX

‘Shodhanaih.’—‘Penance’ (Medhātithi, Govindarāja,
Kullūka and Rāghavāṇanda);—‘purgative decoctions’ (‘others’
in Medhātithi, Nārāyaṇa and Nandana).
This verse is quoted in Smritatvā (p. 548);—and in
Prāyahschittavivēka (p. 342).

VERSE CLXII

This verse is quoted in Mitakṣarā (3. 265);—in
Madana-pāriyātā (p. 874), which adds the following notes:—
‘Dhana’ stands for valuables other than gold,—‘dvijottama’,
Brāhmaṇa,—his ‘svajāti’ is Brāhmaṇa;—this refers to cases
where the Brāhmaṇa has stolen;—in Paranāhavamādhava
(Prāyahschitta p. 427);—and in Prāyahschittavivēka
(p. 342), which explains ‘anna’ as cooked food, and ‘dhana’
as cattle.

VERSE CLXIII

This verse is quoted in Mitakṣarā (3. 265), which notes
that it refers to a case where the quantity of water stolen is
such as could be obtained for 250 Paṇas;—and in Madana-
pāriyātā (p. 876), which notes that this refers to the stealing
of men belonging to Kṣattriya and other castes; the stealing
of the Brāhmaṇa being regarded as on the same footing
as the stealing of gold;—vāpi’ and ‘kūpa’ have been
added as qualifications for the purpose of excluding water
contained in jars and other vessels. It quotes Aparārka as holding that the expiation here prescribed refers to the ‘stealing’ of tanks and wells full of water,—and also the above-mentioned remark of Mitāksarā. It adds that this expiation is to be performed after the stolen article has been returned to the owner.

It is quoted in Prāyashohittavivāka (p. 344), which says that ‘manusya’ and ‘strī’ stand here for male and female slaves.

VERSE CLXIV

This verse is quoted in Mitāksarā (3. 265), as referring to the stealing of such things of small value as tin, lead and the like,—which thus becomes excluded from the expiation prescribed for ‘theft’ in general;—and in Madanapārijāta (p. 874), as referring to the stealing of lead, tin and other things worth less than 25 Paṇas.

VERSE CLXV

This verse is quoted in Mitāksarā (3. 265), as referring to cases where the quantity of food stolen is just enough for one meal;—and in Madanapārijāta (p. 875), which has the same note, and adds that, in as much as the ‘conveyance’ and other things have been mentioned in the same context, these also should be understood to be of just that value which would be equivalent to the value of a single meal.

VERSE CLXVI

This is quoted in Mitāksarā (3. 265), which adds that since the expiation here prescribed is thrice as heavy as that prescribed in the proceeding verse, the ‘grass’ and other things mentioned here should be taken to be of that quantity which would be obtainable at a price three times that of the single meal.
It is quoted in Aparārka (p. 1110), which notes that this refers to the stealing of ‘grass’ and other things whose value is three times that of the single meal of one man;— in Madanapārijāta (p. 875);— and in Prāyashchittaviveka (p. 345), which explains ‘Shuskānna’ as ‘rice &c.’, and adds that the ‘two days penance’ is for stealing grains sufficient for two meals, for stealing more than that, there should be heavier expiation.

VERSE CLXVII

This verse is quoted in Mitāksarā (3. 265), which adds that, inasmuch as the expiation is twelve times as heavy as that prescribed in 165, the articles mentioned should be understood to be twelve times the value of the single meal;— in Madanapārijāta (p. 875), which makes the same remark;— in Nṛsimhaprasādā (Prāyashchitta 74a);— and in Prāyashchittaviveka (p. 341), which explains ‘Kanānnatā’ as ‘living on small pieces of grain’.

VERSE CLXVIII

This verse is quoted in Madanapārijātā (p. 875);— and in Mitāksarā (3. 265), which notes that, since the expiation is thrice as heavy as that prescribed in 165, it should be understood as referring to the stealing of the things mentioned, when their value is three times that of the single meal.

VERSE CLXX

This verse is quoted in Smṛtitattva (p. 544);— in Parāsharamādhava (Prāyashchitta, p. 252), as referring to cases where the act is repeated for one month;— and again on p. 264, where it says that it refers to cases of repeated acts when unintentional, but a single act when intentional;— also in Prāyashchittaviveka (pp. 181 and 187), which says
that this refers to cases other than those where the intercourse has been within the forbidden circle,—it explains 'Svayonīśu' as 'one's own paternal and maternal relatives'—
‘antyaajāśu’ as 'Chandāla women',—and 'Gurutāpavratam' as the 'twelve years penance.'

VERSE CLXXI

This verse is quoted in Vivamitrodaya (Sanskāra, p. 714);—in Nirṇayasindhu (p. 198);—in Vidhānapārijāta (p. 691);—and in Parāśharamādavā (Ācāra, p. 470), which has the following notes:—'The term 'bhagini' qualifies 'paitṛsvasēyī' and the rest,—'āptasya' qualifies 'the mother's brother', after which 'daughter' is to be understood; 'āptasya' means 'Sapinda'; the 'mother' is one who has been married by the 'gāndharva' and other forms of marriage;—in the term 'paitṛsvasēyī' also the 'pitrvasā', 'father's sister' meant is one who is still within the limits of 'Sapinda' relationship, and who had been married by the Gāndharva form;—it is only when the term is taken in this sense that the qualification 'bhagini' has some significance.

It is quoted in Nrṣimhaprasāda (Sanskāra 52a);—
and in Smṛtichandrikā (Sanskāra, p. 187), which explains 'āptasya' (which is its reading for 'tanayām') as 'a near sapinda'.

VERSE CLXXII

This verse is quoted in Vivamitrodaya (Sanskāra, p. 714);—in Nirṇayasindhu (p. 198);—the first half in Parāśharamādavā (Ācāra, p. 470).

This verse is quoted in Smṛtichandrikā (Sanskāra, p. 187).

VERSE CLXXIII

This verse is quoted in Aparārka (p. 1149), as referring to the act done intentionally and repeatedly;—and in Parāśharamādavā (Prāyashchitta, p. 272).
VERSE CLXXXIV

This verse is quoted in *Parāsharamādhava* (Prāyashchitta p. 276);—and in *Prāyashchittaviveka* (p. 369).

VERSE CLXXXV

This verse is quoted in *Madanapārijāta* (p. 348), which adds the following notes:—By doing the act unintentionally the man ‘falls’, ‘patati’, i. e. becomes sinful; hence the repetition of the act involves the ‘Twelve Years’ Penance’;—when done intentionally, the act makes the man turn into the same caste; hence the repetition of this would involve expiation by death; which however applies only to the act repeated during a long period of time.

It is quoted in *Aparārka* (p. 1121), which notes that the said ‘equality’ involves expiation by death;—in *Smṛtītattva* (p. 543);—in *Parāsharamādhava* (Prāyashchitta, p. 88), as referring to cases of intentional continuation of the act for a long time;—and in *Prāyashchittaviveka* (pp. 160, 187, 258, 412), which says that this prescribes the ‘Twelve Years’ Penance’ for the *unintentional* eating of the Chāṇḍāla’s food;—that the accepting of gifts also that is meant is twenty-four unintentional repetitions of the acceptance.

VERSE CLXXXVI

The second half of this verse is quoted in *Mitāksara* (1. 70), and again under 3. 265, as laying down the ‘Three Years’ Penance’ and such other penances for the woman’s offence of adultery with a man of the higher caste;—and in *Aparārka* (p. 98);—and the first half is quoted in *Parāsharamādhava* (Prāyashchitta, p. 285), which explains that the first half of the verse lays down what is to be done by the husband of the offending woman, and the second half what is to be done by the woman herself;—and in *Prāyashchittaviveka* (p. 370), which says that the meaning is that
the husband should keep her in a room, without toilet or bath, meanly dressed, sleeping on the ground, with food just enough to keep her alive,—all this till her next menstruation.

VERSE CLXXVII

This verse is quoted in Aparârka (p. 1125);—and in Prâyâschchittavivêka (p. 373), which says that this refers to her fourth repetition of the act, done against her wishes.

VERSE CLXXVIII

‘Vr̥sali’—‘Chânḍâli’ (Medhâtithi and Kullûka);—‘a Shûdra woman’ (Govindarâja and Nârâyaṇa).

This verse is quoted in Mitâkṣarâ (3. 260), which explains ‘vr̥sali’ as Chânḍâli;—and in Prâyâshchittavivêka (p. 363), which says that this lays down the expiation for the marrying of a Shûdra girl, in a manner not sanctioned by the scriptures.

VERSE CLXXIX

This verse is quoted in Prâyâshchittavivêka (p. 141).

VERSE CLXXX

“Govindarâja and Nârâyaṇa explain the verse differently:—‘He who associates with an outcast by sacrificing for him, or by forming a matrimonial alliance with him, himself becomes an outcast after a year, but not by using the same carriage or seat, or eating with him.”—Buhler.

This verse is quoted in Madanapârîjâta (p. 849), which explains the meaning as follows:—‘By associating with an outcast on conveyances, seats and dinners after one year,—but by associating with him in sacrificing, teaching and the like, he becomes an outcast, not after one year, but immediately’.
It is quoted in *Aparârka* (p. 1087), which offers the following explanation:—By associating in any way with a known outcast, himself becomes an outcast; that is, becomes like him;—there are some acts in which associating with the outcast makes one an outcast, irrespective of all other considerations; and such acts are ‘sacrificing, teaching and marrying’; each of these acts by itself makes the associator an outcast;—the acts of going on the same conveyance, sitting together and eating, on the other hand, do not by themselves make him an outcast; they do so through other acts.

It is quoted in *Mitâkṣarā* (3. 261), as meaning that only such acts as those of ‘travelling together and so forth’ make one an outcast by being continued for one year;—it adds that ‘sitting’ includes ‘sleeping’ also. It remarks that the passage is to be construed as follows:—‘Samvatsarêṇa patati pâtihena sahācharan yānâsanâshanât’; and ‘Yâja-nâdhyâpanâdyavâna nā tu samvatsarêṇa patati, kintu sadya ēva’; and concludes thus—‘By sacrificing and other acts the man becomes an outcast at once, while by sleeping and other acts he becomes so only by continuing it for one year’.

It is quoted in *Prāyashchittavivēka* (pp. 149 and 156), which construes ‘Yânâsanâshanât’ as ‘Yânâsanâshanât utpannam samyogam âcharan’,—and adds that these three, when done all together and intentionally, do degrade the man.

**VERSE CLXXXI**

This verse is quoted in *Madanapârijâta* (p. 851), which notes that in all these cases the lightness or heaviness of the expiation will depend upon the caste and capacity of the person concerned;—in *Mitâkṣarā* (3. 261);—in *Parâsharadhadhava* (Prâyashchitta, p. 23), which defines ‘samsarga’ as travelling together, sitting together and so forth;—in *Prâyashchittavivēka* (pp. 141 and 165), which says that this refers to the *Mahâpâtaka* only;—and that ‘Patita’ here stands for the mere ‘offender’ or ‘sinner’ (not literally, the *outcast’);—and in *Smrtisâroddhâra* (p. 356).
VERSE CLXXXII

This verse is quoted in Madanapārijāta (p. 964), which explains ‘nindīte ahani’ as on the 4th or 9th or 14th day of the month; and such other forbidden days; —in Nirnayasindhu (p. 408); —in Aparārka (p. 1206); — and in Mitākṣarā (p. 295), to the effect that the rites in question are to be performed near elders during the fifth part of the day and on such forbidden days as the 4th or 9th or 14th of the month.

VERSE CLXXXIII

This verse is quoted in Madanapārijāta (p. 964), which explains ‘prētavat’ as wearing the upper cloth over the right shoulder and so forth; —in Mitākṣarā (3. 295), to the effect that the slave-girl may make the offerings under orders of the paternal relations of the outcast; — it explains ‘prētavat’ as implying that the offender should face the south, wear the upper cloth over the right shoulder and so forth; — and in Nirnayasindhu (p. 408).

VERSE CLXXXIV

This verse is quoted in Mitākṣarā (3. 295) to the effect that the outcast should thenceforward be kept outside the pale of conversation, sitting together and other forms of association; — and in Nirnayasindhu (p. 409).

VERSE CLXXXVI

This verse is quoted in Mitākṣarā (3. 296), to the effect that the aforesaid offering should be made after the offenders have taken a bath in a sacred tank; — in Nirnayasindhu (pp. 402 and 409); — in Smṛtītattva (p. 472); — and in Madanapārijāta (p. 966), which explains ‘prāṣyayuḥ’ as ‘should throw’.
VERSE CLXXXVIII

This verse is quoted in Mitākṣarā (3. 260), which explains that this prescribes the ‘Twelve Years’ Penance,’ halved in consideration of the sex of the offender;—and that in reference to an unintentional offence.

It is quoted in Aparārka (p. 99).

VERSE CLXXXIX

This verse is quoted in Prāyashchittavivēka (p. 141).

VERSE CXC

This verse is quoted in Aparārka (p. 1209), which remarks that the phrase ‘vishuddhānapi dharmataḥ’ clearly indicates that the expiations laid down in connection with the murder of women and other crimes do really serve to remove the sin involved.

It is quoted in Parāsharamādhava (Prāyashchitta, p. 155), as indication of the view that in the case of heinous crimes, even after the prescribed expiration has been gone through, the offender is not fit for being associated with, even though for all spiritual purposes he may have become ‘purified’;—in Prāyashchittavivēka (p. 21);—and in Yatidharmasamgraha (p. 109), which explains ‘na samvasēt’ to mean that ‘one should not associate with them in eating or any such act.’

VERSE CXCI

See 2. 38.

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 433), as laying down the expiation for the ‘Vrātya’;—in Madanapārījāta (p. 871), which adds that—(α) in the case of the omission being due to the absence of an initiator, the expiation should be that prescribed by Manu and Yājñavalkya, and (b) in the case of omission being due to no such
unavoidable circumstances, nor in times of distress, it should be ‘Three Years’ Penance’ prescribed under the section on cow-slaughter.

It is quoted in Aparārka (p. 1107), which explains ‘trīn kṛchchhān’ as meaning—(1) The Prājāpatya, (2) the Kṛchchhāra and (3) the Atikṛchchhāra;—in Mitāksara (3. 265), as laying down what should be done when one has become a ‘vrātya’;—in Vīrmitrodaya (Samskāra, p. 350); —and in Prāyashchittavivēka (p. 384.)

VERSE CXCII

This verse is quoted in Aparārka (1107.)

VERSE CXCIII

This verse is quoted in Vīdhānapārijāta II (p. 476);— in Nirnayasindhu (p. 49);—in Aparārka (p. 1150);—in Mitāksara (3. 290), which adds that this surrendering should be done in every case before the performance of the expiation specially prescribed for the act;—in Madanapārijāta (p. 925), which notes that ‘japyēna’ refers to the 300 repetitions of the Sāvitrī laid down in the next verse;—in Shrāddhakriyākaumudi (p. 222), which says that this clearly implies that the religious act that the man does with the ill-gotten wealth also becomes vitiated to that extent;—in Prāyashchittavivēka (pp. 403 and 415);—and in Vīrmitrodaya (Vyavahāra 165 a), to the effect when a man acquires property by methods not sanctioned by the scriptures, he does not obtain any legal possession of that property, and hence his sons also have no claims to inherit that property.

VERSE CXCIV

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 430), as referring to cases where both the giver and the gift are unfit and improper;—in Aparārka (p. 1150),
to the effect that 'residence in the cow-pen' is an essential factor in the expiation;—in Mitākṣarā (3. 290), which adds the following notes:—The repetition of the Sāvitrī here prescribed is to be done daily, as is clear from the Accusative ending in 'māsam' which denotes duration;—and in Prāyashchittavīvēka (p. 403).

VERSE CXCV

This verse is quoted in Smṛtitattva (p. 473).

VERSE CXCVI

'Viprēṣu satyam ukteva.'—'Having truly promised to the Brāhmaṇas that he would never again accept an improper gift' (Kullūka);—'having told the truth to the Brāhmaṇas regarding his offence and the consequent penance' (Nārāyana and Nandana).

This verse is quoted in Smṛtitattva (p. 473).

VERSE CXCVII

This verse is quoted in Nirñayasindhu (p. 383);—in Aparārka (p. 1152), which explains 'antya karma' as the 'antyeṣṭi,' and adds that this refers to one who does the acts on hire, and not merely with a religious motive; and that it refers to the Brāhmaṇa who performs the death-rites for the Kṣatriya and other castes;—the 'Ahīna' is the name for all those Ahargana sacrifices which begin with the 'Dvīrata' and end with the 'Dvādāsharātra.'

It is quoted in Parāsharamādhava (Prāyashchitta, p. 429), as laying down the expiation for officiating at sacrifices performed by those who should not perform them;—and in Madanapārijāta (p. 917), which adds the following notes:—'Antya karma,' the rites performed on the cremation ground,—'parēsaṁ,' non-sapindas or śūdras,—in the case of the former it is repetition that is reprehensible, and in that of the latter,
even the first act;—‘abhichāra,’ ‘murderous rite,’ is reprehensible, when it is performed against one who has not done any similar act against the man;—the ‘Ahīna’ is a particular kind of sacrifice.

It is quoted in Samskāramayūkha (p. 122);—and in Prāyashchittavivēka (p. 247), which says that, as ‘hīna’ means ‘unrighteous,’ ‘ahīna’ means ‘righteous,’ and hence what is forbidden is ‘magical rites against righteous persons.’

VERSE CXCVIII

‘Vedam viplāvya.’—‘Having taught the Veda to people who should not be taught’ (Medhātithi, Govindarāja, Kullūka and Nandana);—‘having wrongly interpreted the Veda or perverted its sense by omitting anusvāras etc.’ (Nārāyana);—‘having intentionally forgotten the Veda’ (Rāghavānanda).

This verse is quoted in Madanapārijāta (p. 918), which adds the following notes:—If the man abandons one who comes to him seeking safety from some danger, or for the prescription of an expiation,—‘Vedam viplāvya,’ i.e., reading it within hearing of the Chāndāla or other such persons, or on days unfit for study.

It is quoted in Aparārka (p. 1152), to the effect that when a man comes to one in the hope of obtaining shelter for his life, and the latter, though capable of saving him, refuses to do so,—similarly one who reads the Veda from an improper person, or in an improper place, or at an improper time,—or learns it from or teaches it to an unqualified person,—both these should live on barley for one year.

VERSE CXCIX

This verse is quoted in Mitāksarā (3. 277);—in Aparārka (p. 1135);—and in Prāyashchittavivēka (pp. 11 and 448).
VERSE CC

See above 3. 151 _et. seq._ for ‘Apāṅktyas’; and _Shuklayajurveda-samhitā_ (8. 13) for the _Shākala-homas_.

This verse is quoted in _Aparārka_ (p. 1153), which notes that the ‘Apāṅktyas’ have been described by Manu himself under the section on ‘shrāddhas’;—and in _Mitākṣarā_ (3. 286), and again under 3. 289, where it is added that the particular expiation to be performed is to be determined by considerations of the caste of the offender and such other circumstances.

VERSE CCI

This verse is quoted in _Aparārka_ (p. 1184), which adds that in the case of the offence being _unintentional_, the expiation is to consist of _bathing only_;—and in _Prāyashchittavivēka_ (p. 462).

VERSE CCII

This verse is quoted in _Mitākṣarā_ (3. 293), which adds the following notes—‘Vinā udbhih’, when there is no water near at hand,—‘shārīram’, the passing of urine and stools;—it adds that this refers to cases where the act has been done _unintentionally_.

It is quoted in _Aparārka_ (p. 1187), which explains ‘Shārīram’ as the passing of urine and stools;—and in the _Prāyashchittavivēka_ (p. 456), which explains ‘Shārīram’ as ‘the passing of urine or stools,’ and says that it refers to cases where the man omits the use of water on account of dire urgency.

VERSE CCIII

This verse is quoted in _Smṛtitattva_ (p. 809);—in _Nirṇayasindhu_ (pp. 84 and 345);—in _Viramitrodaya_
(Samskāra, p. 579);—in Madanaśārijata (p. 957), to the effect that in the case of the omission of those Shrāuta and Smārta rites for which no specific expiation is prescribed, the fasting here laid down serves as the expiation; and where a specific expiation has been prescribed, it has to be done along with this fasting;—in Aparārka (p. 1188), which explains ‘abhojanam’ as fasting, and adds the same note as the above;—in Parāsharamādhava (Prayashchitta p. 443), which adds that this fasting has to be done along with the rites specifically prescribed;—in Mitākṣarā (3. 242);—in Prayashchitattavivēka (pp. 286 and 368), which says that this refers to a single omission,—and explains ‘Svātaka’ as ‘house-holder’;—and in Samskāravatnāmālā (p. 357), which says that this refers to cases of unintentional omission.

VERSE CCIV

This verse is quoted in Aparārka (p. 1185);—and in Parāsharamādhava (Prayashchitta, p. 355), as laying down fasting.

VERSE CCV

This verse is quoted in Aparārka (p. 1185).

VERSE CCVI

Cf. 4. 165, 167-169.

This verse is quoted in Aparārka (p. 223).

VERSE CCVIII

This verse is quoted in Smṛtitattva (p. 479);—in Mitākṣarā (3. 280), which remarks that when bleeding is brought about, it must involve both ‘threatening’ (avagūraṇa) and ‘striking’ (nipātana)—as without these there could be
no wounding; but in the case of bleeding, the expiation would be ‘Krčchhrātikrčchhra’, (which is prescribed for the bleeding), and not ‘Krčchhra’ and ‘Atikrčchhra’ also (which are prescribed separately for ‘threatening’ and ‘striking’ respectively);—and in Prāyashchittavivēka (p. 464).

VERSE CCIX

This verse is quoted in Prāyashchittavivēka (p. 42).

VERSE CCXI

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 25), as describing the form of the ‘Prājāpatya’ penance;—again on p. 460 to the same effect;—in the Madanapārijāta (p. 710);—in Aparārka (p. 1236);—in Smṛtatva (p. 481 and p. 541);—in Prāyashchittavivēka (p. 508);—and in Samskāraratnamālā (p. 781).

VERSE CCXII

This verse is quoted in Prāyashchittavivēka (p. 513), which says that this penance requires seven days for its completion;—and in Samskāraratnamālā (p. 782).

VERSE CCXIII

This verse is quoted in Mitāksarā (3. 320), which notes that the quantity of food here prescribed being less than even a ‘handful’, this must refer to cases where the person concerned is strong enough to live upon that quantity of food;—in Aparārka (p. 1238), which adds that there is to be option between ‘a morsel’ and ‘a handful’;—the one to be adopted being dependent upon the strength of the offender and upon the nature of the offence;—and in Madanapārijāta (p. 715), which explains ‘trīṇi tryahāni’ as nine days.
VERSE CCXIV.

This verse is quoted in Madanapārijāta (p. 735), which explains the meaning to be that 'he should live for three days each upon water, milk, and clarified butter and air';—thus the penance being completed in twelve days;—in Prāyashchittavivēka (p. 511), which says that the 'drinking of hot air' is done by inhaling the vapour emanating from hot milk; and that this penance is completed in twelve days;—in Samskāraratnamālā (p. 782);—and in Yatidhar-masāṅgraha (p. 7).

VERSE CCXV

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 26), as describing the form of the 'Parākā' penance;—in Smrtitattva (p. 546);—and in Prāyashchittavivēka (p. 514).

VERSE CCXVI

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 240), as laying down the 'three times bathing' as part of the 'Chāṇḍrāyāna' penance;—in Madanapārijāta (p. 742), where 'trisavanam' is explained as the three 'saṁ-dhyās', morning, evening and mid-day;—in Aparārka (p. 1243), which adds that this penance is called 'barley-shaped' and 'ant-shaped', the latter when it is begun on the first day of the darker fortnight;—and in Prāyashchittavivēka (p. 516).

VERSE CCXVII

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 241), which notes that this is the 'Barley-shaped' Chāṇḍrāyāna as distinguished from the 'ant-shaped' one described in the preceding verse. [When the penance begins on the first day of the brighter fortnight it is called 'Barley-shaped', and when begun on the first day of the
bright fortnight, it is called ‘Ant-shaped’. In verse 216, Aparāka and Madanapārijāta read shukle krṣne, making the beginning in the brighter fortnight];—and in Prāyashchittavivēka (p. 516).

VERSE CCXVIII—CCXIX

These verses are quoted in Aparārka (p. 1243);—in Mitākṣarā (3. 325), which add that in the Yatichandrāyaṇa and other penances, it is not necessary to follow the movements of the moon; so that there would be no harm if the beginning were made on even the fifth day of the lunar month, if that happened to be the first day of the solar month;—and in Prāyashchittavivēka (p. 517).

VERSE CCXX

This verse is quoted in Mitākṣarā (3. 325);—in Prāyashchittavivēka (p. 517);—and in Hemādri (Kāla, p. 23), which says that it is the ‘Śāvana’ month that is meant here.

VERSE CCXXII

This verse is quoted in Aparārka (p. 1230), and again on p. 1246 (the first half only);—in Mitākṣarā (3. 314), which remarks, with reference to the second half, that it is not meant to be an exhaustive enumeration: it is only illustrative;—in Madanapārijāta (p. 748);—and in Nṛsimhaprasāda (Prāyashchitta 37 b).

VERSE CCXXIII

This verse is quoted in Madanapārijāta (p. 748)—which adds the following notes:—Thrice during the day and thrice during the night; this rule regarding six baths is applicable to those fit for it physically; so that the number of baths may be increased or decreased. In Taptakṛchhva penance there is a single bath;—in Aparārka (p. 1230);—and in Nṛsimhaprasāda (Prāyashchitta 38 a).
CCXXIV

‘Vratī syāt.’—‘Should resolve to abstain from what is forbidden by cultured men’ (Medhaṭīthi);—‘should wear the Muṇja-girdle, a staff and so forth’ (Govindaṛāja and Kullūka).

This verse is quoted in Madanapārijāta (p. 748);—in Aparārka (p. 1230);—and in Nṛsimhaprasāda (Prāyashchitta 38a).

VERSE CCXXV

This verse is quoted in Aparārka (p. 1230), which notes that in all these penances, the capacity of the penitent is to be taken into consideration;—in Madanapārijāta (p. 748);—and in the Nṛsimhaprasāda (Prāyashchitta 38a).

VERSE CCXXVI

This verse is quoted in Nṛsimhaprāśada (Prāyashchitta, 31b);—in Smṛtisārodhāra (p. 352), which explains ‘ētaiḥ’ as standing for the Kṛchchhara and the rest;—and in Prāyashchittavivēka (p. 502).

VERSE CCXXVII

This verse is quoted in Smṛtitattva (p. 483);—in Pārasharamādha (Prāyashchitta, p. 336);—and in Prāyashchittavivēka (p. 29), which says that the mention of ‘āpadi’ implies that ‘making gifts’ is the secondary alternative for ‘Vedic study and austerities’; and notes that this refers to sins other than that of killing.

VERSE CCXXIX

‘Sharīram.’—‘The soul in the body’ (Medhaṭīthi, Govindarāja and Kullūka);—‘the subtle body’ (Nārāyaṇa).
VERSE CCXXX
This verse is quoted in Prāyashchittavivōka (p. 30).

VERSE CCXXXII
This verse is quoted in Prāyashchittavivōka (p. 11).

VERSE CCXXXIII
This verse is quoted in Smṛtitattva (p. 487).

VERSE CCXXXVII
This verse is quoted in Smṛtitattva (p. 835).

VERSE CCXXXIX
This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 454).

VERSE CCXLII
This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 454).

VERSE CCXLV
This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 172); and again on p. 379.

VERSE CCXLVI
This verse is quoted in Parāṣaramādhava (Prāyashchitta, p. 454).

VERSE CCXLVIII
This verse is quoted in Mitāksara (3. 302), which adds that this refers to cases where the penentint is unable to give
cows;—and in Aparārka (p. 44 and p. 1216), which adds that this is destructive of all heinous offences; and declares that what is here expressly stated implies also such observances as celibacy, truthfulness, sleeping on the ground, eating only havisya food and so forth.

VERSE CCXLIX

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 457).

VERSE CCL

This verse is quoted in Mitāksarā (3. 304), which remarks that this refers to a case where a person with excellent qualifications has stolen the gold belonging to a man with absolutely no good qualities.

VERSE CCLI

This verse is quoted in Mitāksarā (3. 305), which says that this refers to cases of unintentional offences;—and in Parāsharamādhava (Prāyashchitta, p. 458).

VERSE CCLII

The two verses mentioned are Rgveda 1. 24. 14 and 7. 89. 5.

This verse is quoted in Madanapārijāta (p. 993), which adds that as the number of repetitions is not mentioned, the texts have to be recited at all times, except when the man's time may be taken up by other necessary acts;—it remarks that what is stated here refers to cases of repeated offence.

It is quoted in Mitāksarā (3. 306), which makes the same remarks as Madanapārijāta.
EXPLANATORY—ADHYAYA XI

VERSE CCLIII

This verse is quoted in Parāsharamādhaṇa (Prāyashchitta p. 174);—in Mitākṣara (3. 307), which explains ‘apratigrāhyām’ as ‘poison, weapons, liquors, and things belonging to outcasts’;—in Madanapārijāta (p. 994);—and in Prāyashchittavivēka (p. 415).

VERSE CCLV

The second half of this verse is quoted in Mitākṣara (3. 307) as referring to cases of passing urine, semen and such things in water.

VERSE CCLVI

This verse is quoted in Mitākṣara (3. 305) as referring to cases of intentional offence;—and in Parāsharamādhaṇa (Prāyashchitta p. 457).

VERSE CCLVII

This verse is quoted in Parāsharamādhaṇa (Prāyashchitta p. 457);—in Madanapārijāta (p. 982), as referring to cases of intentional repeated acts;—and in Prāyashchittavivēka (p. 501).

VERSE CCLVIII

This verse is quoted in Mitākṣara (3. 302), which notes that it applies to cases of the unintentional slaying of the learned Brāhmaṇa, or to those of the intentional repetition of the slaying of others;—in Madanapārijāta (p. 972), as referring to the intentional once slaying of the learned Brāhmaṇa, or to the unintentional repeated slaying of the unlearned Brāhmaṇa;—in Parāsharamādhaṇa (Prāyashchitta, p. 456);—and in Nṛsimhaprāsāda (Prāyashchitta 32a).
VERSE CCLIX—CCLX

These verses are quoted in Madanapārijāta (p. 746).

VERSE CCLXI

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 174).
Adhyaya XII

VERSE I—IV

These verses are quoted in Madanapārijāta (p. 692), which adds the following notes:—'Trividhasya', the three kinds, highest, middling, and lowest,—'tryadhiśṭhānasya' which has three substrata, in the shape of mind, speech and body,—'dashalaksanayuktasya', the ten distinguishing features of 'paradravyābhidhyāna' and the rest going to be described below (verses 5-7);—of this 'dehin' know the mind to be the 'instigator';—in Nyāsimhaprasāda (Prāyashchittā 41 a); and verse (3) only in Prāyashchittavivāka (p. 12).

VERSE V

'Vitathābhinivēşah':—'Adherence to false doctrines' (Medhātithi);—'constant deep hatred' ('others' in Medhātithi).

This verse is quoted in Madanapārijāta (p. 692);—in Aparārka (p. 997);—in Nyāsimhaprasāda (Prāyashchitta 41 a);—in Hemādri (Kāla p. 632);—and in Smṛtisāroddhāra (p. 88).

VERSE VI

This verse is quoted in Madanapārijāta (p. 692);—in Aparārka (p. 998);—in Nyāsimhaprasāda (Prāyashchitta 41 a);—in Hemādri (Kāla, p. 632);—and in Smṛtisāroddhāra (p. 88).

VERSE VII

This verse is quoted in Madanapārijāta (p. 692); in Aparārka (p. 998), which adds that the ten kinds of sinful acts,
proceeding from the mind, speech and body, when committed intentionally and repeatedly, should be understood to be what leads to the man being born in such bodies as those of the Chāṇḍāla and the like; but of the same kinds of acts, when done unintentionally, the results are different;—in Nṛsimha-prasāda (Prāyashchitta 41 a);—in Hemādri (Kāla, p. 632);—and in Smṛtisāroddhāra (p. 88).

VERSE VIII

This verse is quoted in Madanapārijāta (p. 692);—and in Prāyashchittaviveka (p. 12).

VERSE IX

This verse is quoted in Madanapārijāta (p. 692);—in Smṛtitattva (p. 480);—in Mitākṣara (3. 68), in support of the view that mental acts lead to the soul being born in particular kinds of bodies;—and in Prāyashchittaviveka (p. 6).

VERSE X

This verse is quoted in Nīrṇayasindhu (p. 454);—in Aparārka (p. 951);—in Parāsharamādhava (Āchāra, p. 553);—in Madanapārijāta (p. 374);—and in Nṛsimha-prasāda (Samskāra 70 a).

VERSE XI

This verse is quoted in Parāsharamādhava (Āchāra, p. 553).

VERSE XII

'Kṣetrajña'.—Nandana is misrepresented by Buhler; he also takes the word in the sense of the jīvātmā.
'Bhūtātmā'.—The body (Medhatithi, Govindarāja, Kūllūka and Rāghavānanda);—'The soul in the form of the material substances and other non-sentient things' (Nārāyaṇa);—'the sense-organs and the rest' (Nandana, who is again misrepresented by Buhler).

VERSE XIII

'Jīvasanjñāḥ'.—Nandana is again misrepresented by Buhler; his words are 'Jīvāt sanjñā jñānam yasya,' which means 'that which derives consciousness from the Jīva,' and not 'who fully knows the Jīvas,' as Buhler puts it.

VERSE XIV

'Vyāpya.'—'Pervade' (Govindarāja),—'rest on' (Kullūka);—'Conceal through illusion' (Nārāyaṇa).

VERSE XV

'Sharīrataḥ'—'From the supreme soul' (Medhātithi and Nārāyaṇa);—'from the body of qualified Brahman' (Rāghavānanda),—'from the Root Evolvent which is the body of the supreme soul' ('others' in Medhātithi).

VERSE XVII

"Kullūka and Nandana assume that the subject of both clauses is 'duṣkratino jivāḥ".—Buhler.

"According to Nandana the meaning of the verse is—'The individual souls, having suffered by means of that body the torments of Yama, are dissolved, on the termination of those sufferings in those very five elements according to the proportion of their works',—Buhler."
VERSE XIX

‘Pashyataḥ.’—‘Examine’ (Medhātithi and Kullūka); —‘by their presence, cause to be performed’ (Raghavānanda).

VERSE XXIV

This verse is quoted in Parāsharamādhava (Prāyashchitta p. 487); —and in Nṛsimhaprasāda (Prāyashchitta, 40 b.)

VERSE XXV

This verse is quoted in Parāsharamādhava (Prāyashchitta p. 487); —and in Nṛsimhaprasāda (Prāyashchitta, 40 b.)

VERSE XXVI

This verse is quoted in Parāsharamādhava (Prāyashchitta, p. 487); —and in Nṛsimhaprasāda, (Prāyashchitta 40 b.)

VERSE XXVII

This verse is quoted in Aparārka (p. 999), which has the following notes:—‘Prati’ is sukhā, happiness; what brings about this happiness is ‘prītisamyuktam’; —shuddhābham, the source of faultless knowledge,—this is ‘Sattva.’

VERSE XXXII

‘Adhairyam’—‘Impatience’ (Medhātithi); —‘Want of contented disposition’ (Nārāyana).

VERSE XXXIX

This verse is quoted in Madanapārijāta (p. 693).
VERSE XL

This verse is quoted in Madanapārījāta (p. 693);—in Parāsharamādhaṁava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a.)

VERSE XLI

This verse is quoted in Madanapārījāta (p. 693);—in Parāsharamādhaṁava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta, 41 a.)

VERSE XLII

This verse is quoted in Aparārka (p. 1,000);—in Madanapārījāta (p. 693);—in Parāsharamādhaṁava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a.)

VERSE XLIII

This verse is quoted in Aparārka (p. 1,000);—in Madanapārījāta (p. 693);—in Parāsharamādhaṁava (Prāyashchitta p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a.)

VERSE XLIV

'Chāraṇaḥ'—'Bards, singers etc.' (Medhātithi);—'rope-dancers' (Nārāyaṇa),—'a class of mythological beings' (Rāghavānanda.)

This verse is quoted in Aparārka (p. 1,000), which adds that the variation in the resultant condition is due to variations in the being's past acts;—in Madanapārījāta (p. 693);—in Parāsharamādhaṁava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a.).
VERSE XLV

This verse is quoted in Aparārka (p. 1,000);—in Madanapārijāta (p. 693);—in Parāshavaramādhava (Prāyashchitta p. 488);—and in Nṛsimhaprasāda (Prāyashchitta, 41 a).

VERSE XLVI

This verse is quoted in Aparārka (p. 1,000);—in Madanapārijāta (p. 693);—in Parāshavaramādhava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a).

VERSE XLVII

This verse is quoted in Aparārka (p. 1,000);—in Madanapārijāta (p. 694);—in Parāshavaramādhava (Prāyashchitta p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a).

VERSE XLVIII

This verse is quoted in Aparārka (p. 999);—in Madanapārijāta (p. 694);—in Parāshavaramādhava, (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a).

VERSE XLIX

‘Vedas’.—‘Verbal text’ (Medhātithi);—‘Personification of the Veda’ (‘others’ in Medhātithi, Govindarāja and Kullūka).

This verse is quoted in Aparārka (p. 999);—in Madanapārijāta (p. 694), which notes that the terms ‘Veda’ and ‘vatsara’ stand for the respective presiding Deities;—in Parāshavaramādhava (Prāyashchitta, p. 488);—and in Nṛsimhaprasāda (Prāyashchitta 41 a).
VERSE L

'Mahān'.—'Supreme soul' (Mādhavīthī);—'the deity presiding over the Mohat-tattva of the Śāṅkhyas' (Govinda-rāja and Kullūkā).

This verse is quoted in Aparārka (p. 999);—in Madanapārijāta (p. 694);—in Pārāsharamādhava (Prayashchitta, p. 489);—and in Nṛśimhapraśāda (Prayashchitta 41 a).

VERSE LI

This verse is quoted in Madanapārijāta (p. 694);—
and in Pārāsharamādhava (Prayashchitta, p. 489).

VERSE LV

This verse is quoted in Madanapārijāta (p. 700);—
and in Mitākṣarā (3. 208).

VERSE LVI

This verse is quoted in Mitākṣarā (3. 208);—and in Pārāsharamādhava (Prayashchitta, p. 510).

VERSE LVII

This verse is quoted in Mitākṣarā (3. 208), which explains 'lūtā' as the spider, and 'saraṭa' as the lizard;—
and in Pārāsharamādhava (Prayashchitta, p. 511).

VERSE LVIII

This verse is quoted in Mitākṣarā (3. 208).

VERSE LX

This verse is quoted in Pārāsharamādhava (Prayashchitta p. 492 and p. 511).
VERSE LXI

This verse is quoted in Mitākṣarā (3.213);—in Parāsharāmādhava (Prāyashchitta, p. 511);—and in Nṛsimhapraśāda (Samskāra 74a).

VERSE LXII

‘Rasam’.—‘Juice of sugar-cane’ (Kullūka);—‘quick-silver’ (Nārāyaṇa).

This verse is quoted in Parāsharāmādhava (Prāyashchitta, p. 511).

VERSE LXIII

This verse is quoted in Parāsharāmādhava (Prāyashchitta, p. 511).

VERSE LXIV—LXVII

These verses are quoted in Parāsharāmādhava (Prāyashchitta, p. 512).

VERSE LXVIII

This verse is quoted in Mitākṣarā (3.211);—and in Parāsharāmādhava (Prāyashchitta, p. 512).

VERSE LXIX

This verse is quoted in Mitākṣarā (3.216);—in Madanapārījāta (p. 702);—and in Parāsharāmādhava (Prāyashchitta, p. 512).

VERSE LXXI

This verse is quoted in Mitākṣarā (3.220), in the sense that the man neglecting his duties suffers the same tortures as the Uklāmukha and the rest.
VERSE LXXII

This verse is quoted in Mitākṣarā (3. 220) in the same sense as the above.

VERSE LXXXV

'Ātmajñānam.'—'Knowledge of the Supreme Soul, taught in the Upaniṣads' (Medhātithi, Govindarāja, Kullūka and Nandana);—'Meditation' (Nārāyaṇa).

VERSE LXXXVIII

This verse is quoted in Mitākṣarā (3. 58);—and in Aparārka, (p. 1033).

VERSE LXXXIX

This verse is quoted in Aparārka (p. 1033);—and in Mitākṣarā (3. 58).

VERSE XC

This verse is quoted in Aparārka (p. 1033).

VERSE XCI

'Ātmayājī'.—'Who realises the presence of all deities in himself' (Medhātithi and Govindarāja);—'he who performs the Jyotiśṭoma and other sacrifices in the manner of the Brahmārpana' (Kullūka and Nandana and Rāghavānanda).

VERSE XCII

This verse is quoted in Mitākṣarā (3.58) which explains 'Vedābhyāsa' as 'repeating the Praṇava, Om';—and in Yatidharmasāṅgraha (p. 26).
VERSE XCIII

‘Kṛtakṛtyaḥ’—‘All whose ends have been accomplished’ (Medhātithi);—‘who has done all he ought to do’ (Govinda-rāja).

VERSE XCIV

This verse is quoted in the Smrtichandrikā (Sanskāra p. 129).

VERSE XCV

‘Prōtya’—‘Having acquired excellence’ (Medhātithi);—‘after death’ (‘others’ in Medhātithi, Govindarāja and Kullūka).

VERSE XCVI

This verse is quoted in Aparārka (p. 12.)

VERSE XCVII

This verse is quoted in Viramitrodaya (Sanskāra p. 500);—in Nṛsimhaprāsāda (Sanskāra, 46b);—and in Smrtichandrikā (Sanskāra, p. 128).

VERSE XCVIII

‘Prasūtirguṇakarmacataḥ’.—An obscure word, the different readings for which disgusted even Medhātithi. For the various explanations see Buhler.

VERSE XCIX

Cf. 3. 76.
VERSE CI

This verse is quoted in *Parāsharamādhava* (Prāyashchitta, p. 172);—and in *Śṛttichandrikā* (Samskāra, p. 129).

VERSE CII

This verse is quoted in *Viramitrodaya* (Samskāra p. 510);—and in *Śṛttichandrikā* (Samskāra p. 132).

VERSE CIII

*Ajnāh-bhyah*.—‘Entirely ignorant’ (Medhātithi and Nārāyaṇa), ‘who have not read the Veda’ (Nandana),—‘who have learnt a little’ (Govindarāja and Kullūka).

*Granthinah*.—‘Forgetful students’ (Kullūka and Nandana),—‘those who learn the verbal text alone and do not ponder over the meaning’, (Medhātithi, Govindarāja and Nārāyaṇa).

This verse is quoted in *Śṛttitattva* II (p. 73), which adds the following notes:—*Granthinah,* who can read only with the help of the book,—*Dhārinah,* who can read without the help of the book,—*Jñāninaḥ,* who have studied the scriptures and know their meaning.

VERSE CIV

This verse is quoted in *Viramitrodaya* (Samskāra, p. 512);—and in *Śṛttichandrikā* (Samskāra, p. 144).

VERSE CV

*Śhāstram*.—‘Veda’ (Govindarāja and Nārāyaṇa);—‘Veda and Smṛti’ (Medhātithi),—‘Smṛti’ (Kullūka)
VERSE CVI

This verse is quoted in Aparārka (p. 22); — and in Smṛtisamānah (p. 511).

VERSE CVIII

This verse is quoted in Aparārka (p. 21); — and in Smṛtichandrikā (Sanskāra, p. 7), which explains 'Dharma' as 'the sources of the knowledge of Dharma.'

VERSE CIX

'Shrutipratyaksahātavah.' — 'Those who have learnt the Vedic text, also facts of perception and reasonings,' or 'those for whom the perceptible Vedic texts are the sole means of discriminating virtue and vice' (Medhātithi); — 'who are the cause of the teaching of the subjects perceptible in the Veda' (Govindarāja), — 'who are the causes of making the revealed texts perceptible by reciting them' (Kullūka); — 'those for whose knowledge and exposition of the Law, the causes consist of Hearing and Perception by the senses' (Nandana).

This verse is quoted in Smṛtichandrikā (Sanskāra p. 6) as defining the 'Shiṣṭa.'

VERSE CX

This verse is quoted in Nityāchāraopradipa (p. 69).

VERSE CXI

This verse is quoted in Mitāksarā (3. 301) as describing the constitution of the Assembly or Court; it adds the following notes:— 'Haitukah,' who is conversant with the essential principles of the Mimāṃsā, — 'tarki,' who is
expert in the science of reasoning;—in Madanapārijāta (p. 774), which adds the following notes:—‘Hitukāh’ (which is its reading for ‘haitukāh’), expert in inference;—‘tarkā’, one who is expert in ‘Tarka’, which is the name given to that process of reasoning by which one comes to the correct conclusion on a definite question, by rejecting all other possible alternatives; the ‘tarka’ ‘argumentation’ meant here is one that does not go against the Vedic scriptures.

It is quoted in Smṛtitattvā II (p. 199), which adds the following notes—‘Traividyah’, one who knows the three Vedas,—‘haitukāh’, one who acts in a reasonable manner;—and in Aparārka (p. 22).

VERSE CXII

This verse is quoted in Mitākṣarā (3. 300) as prescribing a second kind of ‘Assembly’;—in Aparārka (p. 21);—and in Smṛtichandrikā (Samskritā, p. 8).

VERSE CXIII

This verse is quoted in Mitākṣarā (3. 300), which notes that which particular form of the ‘Assembly’ is to be got together in a particular case should depend upon the gravity of the offence to be tried.

VERSE CXVI

This verse is quoted in Aparārka (p. 1027).

VERSE CXVII

This verse is quoted in Aparārka (p. 1027).
VERSE CXVIII

‘Ātmani’.—'In the supreme self' (Kullāka and Nandana),—'in his own individual self' (Govindarāja).

'Sadasat'.—'The products and the causes, or the intelligent and the non-intelligent' (Nandana),—'that which has shape and which is shapeless' (Govindarāja),—'that which comes into existence and perishes,' or 'that which is an absolute non-entity and that which is eternal' (proposed by Medhātithi).

This verse is quoted in Aparārka (p. 1027).

[ END ]
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