

TAPAS IN THE SMṚTI-LITERATURE*

Toward the end of chapter eleven of the Manusmṛti, where a series of rites of expiation is prescribed, three verses speak highly of *tapas* as follows,

tapo-mūlam idaṃ sarvaṃ daiva-mānuṣakaṃ sukham
tapo-madhyam budhaiḥ proktaṃ tapo'ntaṃ veda-darśibhiḥ
(MS.11.234)¹

kīṭā cāhi-pataṅgās ca paśavaś ca vayāṃsi ca*
sthāvarāṇi ca bhūtāni divam yānti tapo-balāt (MS. II . 240)
ity etat tapaso devā mahābhāgyaṃ pracakṣate
sarvasyāsya prapaśyantas tapasaḥ puṇyam uttamam
(MS.11.244)²

* A more complete study of the *Smṛti*-literature in general has been prepared by the present author, but because of limitations in space, only those of Manu and Yājñavalkya are dealt with in this article. For the same reason, the Sanskrit text has been given without an English translation. Reference to "Hara" in these notes is to MINORU HARA, *Koten indo no Kugyo (Tapas in the Mahābhārata)*, Tokyo, 1979 [in Japanese]. Abbreviations used are as follows, MBh.=*Mahābhārata* (Poona Critical Edition), MS=*Manusmṛti*, YS=*Yājñavalkyasmṛti* (N[irṇaya] S[agar] P[ress], Bombay) and VS=*Viṣṇu-smṛti* (The Adyar Library and Research Centre 1964).

¹ Cf. VS. 95.16. For further parallels of this verse, cf. E.H. JOHNSTON, *The Buddhacarita or Acts of the Buddha*, Part II, Lahore, 1936, p. 95, note 18 (verse 7.18).

² In addition to this section, there is another passage which prescribes the rules of the forest-dwellers (*vāna-prastha*) and also deals with the concept of *tapas* (MS. 6. 22-28).

Though the omnipotence³ of *tapas* is repeatedly mentioned elsewhere in Epic and classical Sanskrit literature, a modest philological gleaning of the *Smṛti*-passages, in which the word *tapas* occurs, is presented here. The *Smṛti*-texts used here are those of Manu and Yājñavalkya (abbreviated hereafter MS. and YS. respectively).

The word *tapas* appears in MS 55 times⁴ and in YS 14 times, but the contexts in which the word occurs are not always of the same nature, and consequently its semantic content varies according to the contexts.

By classifying these contexts into several categories, we hope to ascertain the semantic extension of the word *tapas* as used in the *Smṛti*-literature.

To begin with, let us examine its verbal construction. An investigation of its construction with particular verbs, that is to say, what sort of verbs take the word *tapas* in the accusative case, would help us to ascertain its semantic aspects. Below are listed in alphabetical order the verb-roots which take *tapas* in the accusative case.

(1) *āp-* (to gain)

*tayor nityaṃ priyaṃ kuryād ācāryasya ca sarvadā
teṣv eva triṣu tuṣṭeṣu tapaḥ sarvaṃ samāpyate* (MS. 2.228)

(2) *car-* (to perform)

*upaspṛśaṃs triṣavaṇaṃ pitṛṇ devāṃś ca tarpayet
tapaś caraṃś cogrataṃ śoḍayed deham ātmanaḥ* (MS. 6.24)
*ahiṃsayendriyāsaṅgair vaidikaiś caiva karmabhiḥ
tapasaś caraṇaiś cograiḥ sādhyantīha tat padam* (MS. 6.75)
grīṣme pañcāgni-madhyastho varṣāsu sthaṇḍileśayaḥ

³ However, in the following passage *tapas* is subject to *ācāra*.
*evam ācārato dṛṣṭvā dharmasya munayo gatim
sarvasya tapaso mūlaṃ ācāraṃ jagrhuḥ param* (MS. 1.110)

⁴ The number 55 includes two extra verses, which are contained in the NSP. edition and in which the word *tapas* occurs.

*prāyo nāma tapaḥ proktaṃ cittaṃ niścaya ucyate
tapo-niścaya-saṃyuktaṃ prāyaś cittaṃ iti smṛtam* (MS. 11. 47+)
*brahmacaryaṃ japo homaḥ kāle śuddhāḥpa-bhojanam
arāga-dveṣa-lobhāś ca tapa uktaṃ svayaṃbhuvā* (MS. 11. 244+)

ārdra-vāsās tu hemante śaktyā vāpī 'tapas' caret (YS.3.52)⁵

(3) *ci-* (to accumulate)

*anena krama-yogena saṃskṛtātmā dvijaḥ śanaiḥ
gurau vasan saṃcinuyād brahādhigamikaṃ tapaḥ (MS. 2. 164)*

(4) *kr-* (to practice)

*yasmin karmaṇy asya kṛte manasaḥ syād lāghavam
tasmims tāvat tapaḥ kuryād yāvat tuṣṭikaraṃ bhavet (MS. 11.*

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(5) *kṣar-* (to wane)

*yajño 'nṛtena kṣarati tapaḥ kṣarati vismayāt
āyur viprāpavādena dānaṃ ca parikīrtanāt (MS. 4. 237)⁶*

(6) *tapas tap-* (cognate construction)

*tapas taptvāsrjad yaṃ tu sa svayaṃ puruṣo virāt
taṃ māṃ vittāśya sarvasya sraṣṭāraṃ dvija-sattamāḥ (MS. 1.*

33)

*ahaṃ prajāḥ sisṛkṣus tu tapas taptvā suduścaram
patīn prajānām asṛjaṃ maharṣīn ādito daśa (MS. 1. 34)*

*taṃ hi svayaṃbhūḥ svādāsyāt tapas taptvādito 'sṛjat
havya-kavyābhivāhvāya sarvasyāśya ca guptaye (MS .1. 94)*

*vedam eva sadābhyasyet tapas tapsyaṃ dvijottamaḥ
vedābhyāso hi viprasya tapaḥ param ihocyate (MS. 2. 166)*

*ā haiva sa nakhāgrebhyaḥ paramaṃ tapyate tapaḥ
yaḥ sragvyapidvijo 'dhīte svādhyāyaṃ śaktito 'nvaham (MS . 2.*

167)

*mahāpātakinaś caiva śeṣās cākārya-kāriṇaḥ
tapasaiva sutaptena mucyante kilbiṣāt tataḥ (MS. 11 .239)*

*tapas taptvāsrjad brahmā brāhmaṇān veda-guptaye
trpty-arthaṃ pitṛ-devānāṃ dharma-saṃrakṣaṇāya ca*

(YS.1.198)

(7) *vr̥dh-* (to increase)

grīṣme pañca-tapās tu syād varṣāsv abhrāvakā• ikaḥ

⁵ Cf. MS. 6. 23, which has *vardhayaṃs tapaḥ* in *d*.

⁶ Cf. na *vismayeta tapasā vaded iṣṭvā ca nānṛtam
nārto 'py apavaded viprān na dattvā parikīrtayet (MS.4.236).*

ārdrā-vāsās tu hemante kramaśo vārdhayaṃ tapaḥ (MS. 6. 23)⁷

*sevetemāṃs tu niyamān brahmacārī gurau vasan
sanniyamyendriya-grāmaṃ tapo-vṛddhy-artham ātmanaḥ* (MS. 2. 175)

*ṛṣibhir brāhmaṇaiś caiva gr̥hasthair eva sevītāḥ
vidyā-tapo-vivṛddhy-arthaṃ śārīrasya ca śuddhaye* (MS. 6. 30)

(8) *-balāt*

*kīṭā• cāhi-pataṅgās ca paśavaś ca vayāṃsi ca
sthāvarāṇi ca bhūtāni divaṃ yānti tapo-balāt* (MS. 11. 240)

(9) *-yogāt*

*evam etair idaṃ sarvaṃ man-niyogān mahātmabhiḥ
yathā-karma tapo-yogāt sṛṣṭaṃ sthāvara-jaṅgamam* (MS. 1. 41)

Apart from the cognate construction (*tapas tap-*) which makes up the majority of occurrences in the above list, verbs like *car-* and *kṛ-* (to perform) indicate that *tapas* has a practical aspect, that is, the actual practice of asceticism. In addition to this, verbs like *āp-* (to gain), *ci-* (to accumulate), *kṣar-* (to wane) and *vṛdh-* (to increase) correspond to its substantial aspect, that is, the power-substance which is believed to be stored up within the bodies of ascetics in the course of the practice of severe bodily mortification. It is also subject to increase and decrease. This substantial aspect corresponds to the belief that the ancient Indian ascetics possessed supernatural power.

Fundamentally, however, these two aspects are not separable from each other, being indicated by one and the same word *tapas*. The situation is best illustrated by the following two passages, which consecutively speak of the practice and rewards of *guru-śūsṛūṣā*.

teṣv eva triṣu tuṣṭeṣu tapaḥ sarvaṃ samāpyate (228cd)

teṣāṃ trayāṇāṃ śūsṛūṣā paramaṃ tapa ucyate (MS. 2. 229 ab)

"When those three (parents and teacher) are satisfied, he obtains all (those rewards which) austerities (yield). Obedience towards those three is declared to be the best (form of) austerity."

⁷ Cf. YS. 3. 52, which has *tapas caret* in *d*.

Yet, these two aspects, the process and the result of asceticism, as evinced by the syntactical analysis above, are essential to the understanding of ancient Indian asceticism, because Indian ascetics engaged themselves in the *practice* of bodily mortification with the intention of gaining power-*substance* which promised them the attainment of their desired objects⁸.

Though they are inseparable from each other, we shall elucidate below these two aspects of *tapas* in due order.

II

First, we shall deal with the practical aspect of the word *tapas* in the *Smṛti*-literature.

(2-1) Bodily mortification is most concretely described in the following passages. It consists of the endurance of heat and cold and the desiccating of one's body (*śuṣ-*) by the practice of fasting.

grīṣme pañca-tapās⁹ tu syād varṣāsv abhrāvakāśikāḥ
ārdra-vāsās¹⁰ tu hemante kramaśo vardhayaṇ tapāḥ (MS. 6.

23)

grīṣme pañcāgni-madhyastho varṣāsu sthaṇḍile-śayaḥ
ārdra-vāsās tu hemante śaktyā vāpi tapāś caret (YS. 3. 52)
upasprīśams triṣavaṇaṇ pitṛṇ devāṃś ca tarpayet
tapāś caraṃś cogratarāṇ śoṣayed dehaṇ ātmanaḥ¹¹ (MS.

6.24)¹²

Beside verb-forms such as *car-* and *kṛ-* listed above, such adjectives as *suduścara* (hard to practice), *ugra* (violent) and *ugratarā* (most violent) correspond to its practical aspect.

⁸ Cf. M. HARA, *op. cit.*, pp. 447ff.

⁹ Cf. MBh. 12.236.10 (*grīṣme ca pañcatapasāḥ*) and 13.130.9 (*grīṣme pañcātapais tathā*).

¹⁰ Cf. MBh. 3.185. 6 (*ārdra-cīra-jatā-dhara*)

¹¹ Cf. MBh. 1.110.32, 12.9.6 (*śarīram upaśoṣayan*), 5.192. 22 (*śarīram upaśoṣayat*), 15. 23. 20 (*tapasā soṣayīṣyāmi . . . kalevaram*), 15.44.38 (*śoṣayīṣyāmi tapasāhaṇ kalevaram*).

¹² Cf. YS. 3.190 (*upavāsa*), 3.31 (*nirāhāra*) and MS. 11.236 (*phalamūlā-nilāśana*).

ahaṃ prajāḥ sisṛkṣus tu tapas taptvā suduścaram¹³ (MS. 1. 34 ab)

tapasā caraṇais cograiḥ¹⁴ sādhayantiḥa tat padam (MS. 6. 75 cd)

tapas caraṇś cogrataram śoṣayed deham ātmanah (MS. 6. 24cd)

(2-2) Though less concretely conceived, the practice of asceticism is implied by the word *tapas* in the following passages.

(2-2-1) tapah param kṛta-yuge tretāyāṃ jñānam ucyate dvāpare yajñam evāhur dānam ekaṃ kalau yuge (MS. 1. 86)¹⁵

We must note here the fact that *tapas* is considered as the best among other ethico-religious activities, such as *jñāna*, *yajña* and *dāna*, being defined as the virtue of the golden-age (*kṛta-yuga*).

(2-2-2) in prescribing the duties essential to the four *varṇas*, the word *tapas* is used in the sense of the practice of *sva-dharma*.

brāhmaṇasya tapo jñānam tapah kṣatrasya rakṣaṇam vaiśyasya tu tapo vārtā tapah śūdrasya sevanaṃ (MS. 11. 235)

(2-3) As the abstract noun indicative of religious practice, it is often associated with other words expressive of religious practice.

(2-3-1) It is equated with vedābhyāsa (the study of the vedic texts). It is the *tapas* of the Brahmins (*vipra*)

vedam eva sadābhyasyet tapas tapsyan dvijottamaḥ vedābhyāso hi viprasya tapah param ihocyate (MS. 2.166)¹⁶

¹³ Cf. MBh. 1.115.12, 3.136.4, 3.192.9, 5.9.6, 9.47.42, 12.331.47, 13.78. 1, 13.82.25.

¹⁴ Cf. M. HARA, *op. cit.*, p.76, note 13.

¹⁵ A similar list of religious concepts is met with in MS. 4. 236-7.

na vismayeta tapasā vaded iṣtvā ca nāṅṛtam nārto 'py apavaded viprān na dattvā parikīrtayet (236)

yajño 'ṛtena kṣarati tapah kṣarati vismayāt

āyur viprāpavādena dānaṃ ca parikīrtanāt (MS. 4.237)

Here *yajña*, *tapas* and *dāna* are the same, but *jñāna* is replaced by *āyus*.

¹⁶ Cf. *Āpastamba-dharma-sūtra* 1. 12. 1 (tapah svādhyāya iti brāhmaṇam) YS. 1. 40, however, allots to *tapas* a position subordinate to the Veda.

yajñanāṃ tapasāṃ caiva śubhānāṃ caiva karmaṇāṃ veda eva dvajātināṃ niḥśreyasakaraḥ paraḥ (YS. 1. 40)

Furthermore, in MS. 12.83 *vedābhyāsa* and *tapas* are enumerated together with other religious practices.

(2-3-2) As the highest principle, it is identified twice with (three) *prāṇāyāmas* (breath-control).

*ekākṣaram paraṃ brahma prāṇāyāmāḥ paraṃ tapaḥ
sāvitrīyās tu paraṃ nāsti maunāt satyaṃ viśiṣyate* (MS. 2. 83 =

VS. 55. 17)

*prāṇāyāmā brāhmaṇasya trayo 'pi vidhivat kṛtāḥ
vyāhṛti-praṇavair yuktā vijñeyaṃ paramaṃ tapaḥ* (MS. 6.70)

(2-3-3) Furthermore, it is identified with service to the three respected elders (*guru-śuśrūṣa*), that is parents and teacher.

*teṣāṃ trayāṇāṃ śuśrūṣā paramaṃ tapa ucyate
na tair anabhyanuññāto dharmam anyam samācaret* (MS. 2.

229)¹⁷

(2-3-4) Others are as follows:

*brahmacaryaṃ japo homaḥ kāle śuddhālpa-bhojanam
arāga-dveṣa-lobhās ca tapa uktaṃ svayaṃbhuvā* (MS. 11.

244+)

III

Next, we shall proceed to the analysis of the substantial aspect of the word *tapas*. This aspect of *tapas* furnished the *tapas*-practitioners, that is ascetics, with supernatural power and promised them the achievement of their desired objects, or the performance of miracles. Syntactically remarkable is the fact that here, as a power-substance, the word appears mostly in the instrumental case (*tapasā*), whereas, as the object of practice, it stands in the accusative as we have seen above.

(3-1) Among the extraordinary performances which are made possible by means of *tapas*, the act of creation (*śṛj-*) is remarkable. The old Vedic mythological tradition that the Creator created the

*vedābhyāsas tapo jñānam indriyāṇāṃ ca samyamah
ahimsā guru-sevā ca niḥśreyasakaram param* (MS. 12. 83)

The last part (*d*) reminds us of YS.1. 40 quoted above.

¹⁷ Cf. 12. 83 (*guru-sevā*) as quoted above in note 17.

world by means of *tapas*¹⁸ is inherited here also in the Smṛti-literature.

*tapas taptvāsṛjad yaṃ tu sa svayaṃ puruṣo virāt
taṃ māṃ vittāsya sarvasya sraṣṭāraṃ dvija-sattamāḥ* (33)
*ahaṃ prajāḥ sisṛkṣus tu tapas taptvā suduścaram
patīn prajānāṃ asṛjaṃ maharṣīṅ ādito daśa* (MS. 1.34)
*evam etair idaṃ sarvaṃ man-niyogān mahātmabhiḥ
yathā-karma tapo-yogāt sṛṣṭaṃ sthāvāra-jaṅgamam* (MS. 1. 41)
*taṃ hi svayaṃbhūḥ svād āsyāt tapas taptvādito 'sṛjat
havya-kavyābhivāhvāya sarvasyāsya ca guptaye* (MS. 1. 94)
*tapas taptvāsṛjad brahmā brāhmaṇān veda-guptaye
ṛpty-arthaṃ pitṛ-devānāṃ dharma-saṃrakṣaṇāya ca* (YS. 1. 198)

Not only the creation of the world, but also that of *sāstra* is due to the power of *tapas*. The sages likewise obtained (the revelation of) the Vedas through their *tapas*.

*prajāpatir idaṃ sāstraṃ tapasaivāsṛjat prabhuḥ
tathaiva vedān ṛṣayas tapasaiva prapedire* (MS. 11. 243)¹⁹

(3-2) The second efficacy attributed to *tapas* as the power-substance is purification, particularly purification of the ethico-religious defilement, that is, sin.

(3-2-1) Among others. its construction with *kilbiṣa* is remarkable.

*dharma-pradhānaṃ puruṣaṃ tapasā hata-kilbiṣam*²⁰
para-lokaṃ nayaty āśu bhāsvantaṃ kha-sārīriṇam (MS. 4. 243)
*mahāpātakinaś caiva śeṣās cākārya-kāriṇaḥ
tapasaiva sutaptaṇa mucyante kilbiṣāt tataḥ* (MS. 11 .239)
tapo vidyā ca viprasya niḥśreyasa-karaṃ param

¹⁸ Cf. CH.J. BLAIR, *Heat in the Rig Veda and Atharva Veda*, New Haven, 1961, pp. 67 and 73. Cf. also *Taittirīya Upaniṣād* 2.6.1 (*sa tapas taptvā, idaṃ sarvaṃ aṣṛjata*).

¹⁹ Cf. MBh. 12. 155. 2 and 14. 50. 14, which have *sarvaṃ* for *sāstraṃ* in *a*.

²⁰ In MBh. *tapasā dagdha-kilbiṣa* appears as a stock-phrase. For this phrase, cf. M. HARA, "The phrases not shared by the *Mahābhārata* and *Rāmāyaṇa*", in *Indologica Taurinensia* 19-20 (1993-94: Proceeding of the Ninth International Rāmāyaṇa Conference), pp. 147-168.

tapasā kilbiṣaṃ hanti vidyayāmṛtam aśmṛte (MS. 12.104)²¹

(3-2-2) Beside *kilbiṣa*, *enas*²² also appears.

*yat kiṃcid enaḥ kurvanti mano-vān-mūrtibhir janāḥ
tat sarvaṃ nirdahanty āśu tapasaiva tapo-dhanāḥ* (MS. 11.241)

*japa-homair apaity eno yājanādhyāpanaiḥ kṛtam
pratigraha-nimittam tu tyāgena tapasaiva ca* (MS. 10. 111)²³

(3-2-3) The word *mala* also appears in a similar context.

*tapasāpanunutsus²⁴ tu suvarṇa-steya-jaṃ malam
cīra-vāsā dviḥ 'raṇye cared brahmahaṇo vratam* (MS. 11. 101)

(3-2-4) The construction with *pāpa* (*pāpān muc-*)²⁵ is met in,

*khyāpanenānutāpena tapasādhyayanena ca
pāpakṛn mucyate pāpāt tathā dānena cāpadi* (MS. 11. 227)

(3-2-5) Apart from the construction with *kilbiṣa*, *enas* and other words, the verb of purification *śudh-* appears frequently with our word. Yet, *tapas* scarcely appears singly by itself, but in most cases it is enumerated together with other words of cleansing, physical as well as spiritual.

*jñānaṃ tapo 'gnir āhāro mṛn mano vāry upāñjanam
vāyuh karmārka-kālau ca śuddheḥ kartṛṇi dehinām* (MS. 5.
105)²⁶

*kālo 'gniḥ karma mṛd-vāyur mano jñānaṃ tapo jalam
paścāttāpo nirāhāraḥ sarve 'mī śuddhi-hetavaḥ* (YS. 3. 31)

*kṣāntyā śudhyanti vidvāṃso dānenākārya-kāriṇaḥ
pracchanna-pāpā japyena tapasā vedavittamāḥ* (MS. 5. 107)²⁷

²¹ *Tapas* is construed with *kilbiṣa*, not only by itself alone, but also together with *vidyā*.

vidyā-tapaḥ-samṛddheṣu hutam vipra-mukhāgniṣu

nistārayati durgāc ca mahataś caiva kilbiṣāt (MS. 3. 98)

²² For difference between *enas* and *kilbiṣa*, cf. J. FEZAS, "Le voleur, le roi et la massue. Expiation et châtement dans les textes normatifs Sanskrits", in *Bulletin d'Études Indiennes* 7-8 (1989-1990), pp. 63-75.

²³ Cf. MS. 11.193cd, which has *utsarga* for *tyāga*.

²⁴ Cf. MBh. 13.123.5 (*tapasaiva cāpanuded yac cānyad api duṣkṛtam*) and M. HARA, *op. cit.*, pp. 325ff.

²⁵ Cf. MBh. 12.155.6 (*tapasā ... pāpād vimucyate*), 13.123.8 (*tapasā ... enasaś ca pramucyate*) 14.50.18 (*tapasā ... mucyante kilbiṣāt*). See M. HARA, *op. cit.*, pp. 323ff.

²⁶ VS.22.88 which reads *śuddhikartṛṇi* in *d*.

*tapo veda-vidāṃ kṣāntir viduṣāṃ varṣmaṇo jalam
japaḥ pracchanna-pāpānāṃ manasaḥ satyam ucyate* (YS. 3. 33)
*adbhir gātrāṇi śudhyanti manaḥ satyena śudhyati
vidyā-tapobhyaṃ bhūtātma buddhir jñānena śudhyati* (MS.
5.109)²⁸

*bhūtātmanas tapo-vidye buddhir jñānaṃ viśodhanam
kṣetrañāsyaśvara-jñānād viśuddhiḥ paramā matā* (YS.3.34)

Purification by means of *tapas* is specifically spoken of in connection with the Brahmins.

*ṛṣibhir brāhmaṇaiś caiva grhasthair eva sevītāḥ
vidyā-tapo-vivṛddhy-arthaṃ śarīrasya ca śuddhaye* (MS . 6. 30)
*grhītvā musalaṃ rājā sakṛd dhanyāt tu taṃ svayam
vadhena śudhyati steno brāhmaṇas tapasaiva vā* (MS. 11. 100)
*yad garhitenārjayanti karmaṇā brāhmaṇā dhanam
tasotsargeṇa śudhyanti japyena tapasaiva ca* (MS. 11. 193)²⁹

An example in which the word *tapas* occurs singly is met in the following passage:

*tapasaiva viśuddhasya brāhmaṇasya divaukasah
ijyās ca pratigrhṇanti kāmān saṃvardhayanti ca* (MS .11. 242)

(3-3) Next to creation and purification, several miraculous powers are attributed to *tapas*. We shall list them in due order.
(3-3-1) Clairvoyance.

*ṛṣayah saṃyatātmanaḥ phala-mūlānilā• anāḥ
tapasaiva prapaśyanti*³⁰ *trailokyaṃ sacarācaram* (MS. 11. 236)

(3-3-2) Memory of one's previous birth (*jāti-smaraṇa*).

*vedābhyāsenā satataṃ śaucena tapasaiva ca
adroheṇa ca bhūtānāṃ jātiṃ smarati paurvikīm* (MS. 4. 148)

(3-3-3) Ascent to Heaven.

*kīṭās cāhipataṅgās ca paśavaś ca vayāṃsi ca
sthāvarāṇi ca bhūtāni divaṃ yānti tapo-balāt* (MS. 11. 240)

²⁷ VS. 22. 90.

²⁸ VS. 22. 92.

²⁹ VS. 54. 28, which has *tapasā tathā* in *d*.

³⁰ For *prapaśyantas*, cf. also MS.11.244.

(3-4) Thus, it is called *sādhana*, and everything is accomplished by *tapas* (*sidh-*, *sādhyā*).

*auśadhānyā agado vidyā daivī ca vividhā sthitiḥ
tapasaiva prasidhyanti tapas teṣāṃ hi sādhanam*³¹ (MS. 11.

237)

*yad dustaraṃ yad durāpaṃ yad durgamaṃ yac ca duṣkaram
sarvaṃ tat tapasā sādhyam tapo hi duratikramam* (MS. 11.

238)³²

(3-5) So far we have discussed the positive aspect of *tapas*-power, but we should not overlook its negative aspect.

(3-5-1) It wanes, if the *tapas*-possessor is proud of it, hence the warning in the following verses.

*na vismayeta tapasā vaded iṣṭvā ca nānṛtam
nārto 'py apavaded viprān na dattvā parikīrtayet* (236)

yajño 'nṛtena kṣarati tapaḥ kṣarati vismayāt

āyur viprāpavādena dānaṃ ca parikīrtanāt (MS. 4. 237)³³

(3-5-2) Not only *tapas*, but meritorious acts become invalid, if one's mental attitude (*bhāva*) is already defiled.

*vedās tyāgās ca yajñās ca niyamās ca tapāṃsi ca
na vipraduṣṭa-bhāvasya siddhiṃ gacchanti karhicit* (MS. 2. 97)

As we have noticed above, *tapas* does not ensure its possessors the attainment of their desired objects by itself alone, but more often it appears with other words expressive of a similar ethico-religious practice. Occasionally, it appears with words of physical cleansing such as sunshine (*arka*), fire (*agni*), water (*ap*), clay (*mṛd*) and others.

To conclude this article, we shall list below in alphabetical order the words which appear in juxtaposition with the word *tapas* in

³¹ Cf. MBh. 12.155.4 (*auśadhānyā agadādīni tisro vidyās ca saṃskṛtāḥ tapasaiva hi sidhyanti tapo mūlam hi sādhanam*) and 14.50.16.

³² Cf. MBh. 12.155.5 (*sarvaṃ tat tapasā śakyam*), 13.35.11 (*sarvaṃ tat tapasā sādhyam*) and 14.50. 17 (*tat sarvaṃ tapasā sādhyam*). Cf. also MS. 6.75 where *tapas* is said to enable the Saṃnyāsīn to attain (*sādhayanti*) *jīvanmukti*, together with other religious practices. As regards the construction of *tapas* with *sidh-* in MBh. see M. HARA, *op. cit.*, pp. 343ff.

³³ For the construction with the verb *kṣar-*. cf. MBh. 3.81.112 (*tapo me na kṣared iti*) and 9.37.47 (*tapo me na kṣareta*).

the *Smṛti*-literature and discuss the problems relevant to the philological details.

- (1) *adhyayana* : MS. 11. 227
 (2) *adroha* of *bhūtas* : MS. 4. 148
 (3) *agni* : MS. 5. 105, YS. 3. 31
 (4) *ahiṃsā* : MS. 12. 83
 (5) *anutāpa* : MS. 11. 227
 (6) *ap* : MS. 5. 109 (cf. *jala* and *vāri*)
 (7) *arka* : MS. 5. 105
 (8) *āhāra* : MS. 5. 105
 (9) *ātma-cintā* : MS. 12. 31
 (10) (*ātma-jñāna*) : YS. 3. 137 (*ātmajñā. . .tapasvin*)
 (11) *āyus* : MS. 4. 236-7
 (12) *bīja* : MS. 10. 42
 (13) *brahmacarya* : YS. 3. 188, 3. 190. cf. MS. 2. 175,
 YS. 1. 221 (*brahma-cārin*)
 (14) *dama* : YS. 3. 190. cf. YS. 3. 137 (*dānta*)
 (15) *dāna* : MS. 1. 86, 4. 236-7, 5. 107, 11.
 227, YS. 1. 48, 3. 195
 (16) *dharmakriyā* : MS. 12. 31. cf. YS. 3. 137
 (*dharmakṛt*)
 (17) *guru-sevā* : MS. 12. 83. cf. YS. 1. 221
 (*pitṛ-mātṛ-para*)
 (18) *indriyāsaṅga* : MS. 6. 75
 (19) *indriya-nigraha* : MS. 12. 31
 (20) *indriyāñāṇ ca*
 saṅyamah: : MS. 12. 83. cf. MS. 2. 175
 (*saṅṇiyamya-indriya-grāmaṇ*) MS.
 6. 75 (*indriyāsaṅga*), MS. 11. 236
 (*saṅyatātman*) and YS. 3. 137 (*viji-*
 tendriya)
 (21) *jala* : YS. 3. 31, 3. 33. (cf. *ap*, *vāri*)
 (22) *japa* : YS. 3. 33 (cf. *japya*)
 (23) *japya* : MS. 5. 107, 11. 193
 (24) *jñāna* : MS. 1. 86, 3. 134, 5. 105, 5. 109,
 12. 31, 12. 83, YS. 3. 31

- (25) *kāla* : MS. 5. 105. YS. 3. 31
 (26) *kāma* : MS. 1. 25.
 (27) *karma* : MS. 3. 134, 5. 105, YS. 1. 221, 3
 31. cf. 1. 40 (*śubha karma*)
 (28) *khyāpana* : MS. 11. 227
 (29) *krodha* : MS. 1.25.
 (30) *kṣānti* : MS. 5. 107, YS. 3. 33
 (31) *manas* : MS. 3. 31, 5. 105
 (32) *medhā* : YS. 3. 188
 (33) *mṛt* : MS. 5. 105, YS. 3. 31
 (34) *nirāhāra* : YS. 3. 31. (cf. *upavāsa*)
 (35) *niyama* : MS. 2. 97, 2. 175
 (36) *pañcāgni* : YS. 1. 221
 (37) *paścāt-tāpa* : YS. 3. 31
 (38) *rati* : MS. 1. 25
 (39) *saṅga-tyāga* : YS. 3. 188 cf. *tyāga*
 (40) *satya* : MS. 5. 109, YS. 3. 33
 (41) *svādhyāya* : MS. 2. 167, 3. 134, YS. 1. 48
 (*svādhyāyavat*)
 (42) *svātantryam ātmanaḥ* : YS. 3. 190
 (43) *śauca* : MS. 4. 148, 12. 31. cf. YS. 3. 137
 (*śaucavat*)
 (44) *śraddhā* : YS. 3. 190
 (45) *śrāddha* : YS. 1. 221 (*-saṃpad*)
 (46) *tyāga* : MS. 2. 97, 10. 111, YS. 3. 188
 (47) *upavāsa* : YS. 3. 190. cf. MS. 11. 236
 (*phala-mūlānilāśana*)
 (48) *upāñjana* : MS. 5. 105
 (49) *utsarga* : MS. 11. 193
 (50) *vāc* : MS. 1. 25
 (51) *vadha* : MS. 11. 100
 (52) *vāri* : MS. 5. 195 (cf. *ap, jala*)
 (53) *vāyu* : MS. 5. 105, YS. 3. 31
 (54) *veda* : MS. 2. 97, 2. 166. cf. YS. 3. 137
 (*veda-vidyā-vid*)
 (55) *vaikika karma* : MS. 6. 75

(56) <i>vedābhyāsa</i>	: MS. 4. 148, 12. 31, cf. YS. 3. 137
(57) <i>vedānuvacana</i>	: YS. 3. 190
(58) <i>vidyā</i>	: MS. 3. 98 (<i>vidyā-tapaḥ</i>) 6.30 (<i>vidyā-tapo.</i>) : MS. 5. 109, YS. 1.202 (<i>vidyā-tapobhyām</i>) : MS. 12. 104 (<i>tapo vidyā ca</i>) YS. 3. 34 (<i>tapo-vidye</i>) : YS. 1. 200 (<i>na vidyayā kevalayā tapasā vāpi</i>)
(59) <i>ṛtta</i>	: YS. 1. 200
(60) <i>vrata</i>	: MS. 2. 165
(61) <i>yajña</i>	: MS. 1. 86, 2. 97, 4. 236-7, YS. 1. 40, 3. 190, 3. 195

Among all these, its association with *vidyā* (*tapo-vidyābhyām* etc.) is remarkable³⁴ and forms the majority of the occurrences. Similar mental activities such as knowledge (*jñāna*) and the study of the Vedic texts (*svādhyāya*, *veda*³⁵, *vedābhyāsa*, *vedānuvacana*) are worthy of note. Next comes Vedic sacrifice (*yajña*, *vaidika karma*), and this is often associated with charity (*dāna*). These three often constitute the trinity of Hinduism (*iṣṭam dattam taptam*). Also remarkable are words of self-control such as celibacy (*brahmacarya*), fasting (*nirāhāra*, *upavāsa*, etc.) and the control of the sense-organs (*indriya-nigraha*, etc.).

³⁴ One must note that *vidyā* is often imbued with a magical tinge.

³⁵ Cf. YS. 3.33 (*veda-vid*).