

CORPUS JURIS SANSCRITICUM  
Volume I

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Sanskrit Series on Social and Religious Law  
edited by Oscar Botto

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# CORPUS JURIS SANSCRITICUM

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# DAKŞA-SMR̄TI

*Introduction, Critical edition,  
Translation and Appendices  
by Irma Piovano*

*Foreword  
by Oscar Botto*

Torino

2002

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Sanscriticum, Torino (Italy): Oscar Botto (Presidente), Carlo Della Casa  
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Finito di stampare nel settembre 2002 da Grafica Esse, Orbassano, Torino,  
per conto del Comitato Promotore per la Pubblicazione del Corpus Juris  
Sanscriticum, c/o Cesmeo, Via Cavour 17, 10123 Torino (Italy)

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VIII

Nel licenziare alla stampa l'edizione del primo volume del *Corpus Juris Sanscriticum* che abbiamo voluto affidare alla severa e ben nota competenza e sensibilità di Irma Piovano, non possiamo che accompagnare la silloge giuridica di Dakṣa con l'augurio che essa e tutti volumi del Corpus possano essere accolti in modo favorevole e mantenere “*ad multos annos*” la loro validità scientifica.

*Oscar Botto*

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## OSCAR BOTTO

### Il "CORPUS JURIS SANSCRITICUM"

La trattatistica giuridica, intesa come insieme di norme che afferiscono al Diritto privato – mentre a quello pubblico fanno capo soprattutto le leggi inerenti la sfera politica dell’arte di governo – costituisce uno dei generi letterari più rappresentativi dello spirito indiano.

La bibliografia su questo tema, sviluppatasi lungo un arco cronologico che dal IX-V sec. a.C. giunge fino al XVIII sec. d.C., è veramente cospicua. Nella sua monumentale ed encyclopedica *History of Dharmasāstra* [Ancient and medieval religious and civil Law in India], P.V. Kane<sup>1</sup> fa il nome di circa 1500 giuristi e annovera alcune migliaia di testi, in parte editi, in parte inediti, talvolta incompleti o addirittura di consistenza frammentaria. Si tratta di un materiale impONENTE – radicato in antichissimi presupposti religiosi – le cui caratteristiche peculiari ne fanno più una costruzione giuridica di tipo prescrittivo che una somma di regole che si richiamino alla normativa del diritto positivo.

D’altra parte, l’intervento di commentatori, che assumono la posizione di esegeti piuttosto che quella di teorici, non sempre vale a chiarire la nozione stessa del “diritto”, né a definire esattamente il ruolo svolto, nella fissazione della legge, dalla normativa cogente e da quella precettiva e consuetudinaria, le quali spesso paiono interferire fra di loro e sovrapporsi a vicenda.

La bibliografia moderna, nata come esegesi ai testi, o sollecitata dalla necessità di mettere ordine in un materiale tanto vasto e di proporre una sistemazione organica di tutta la materia giuridica, è impONENTE ed ha evidenziato l’ampiezza, il crescente rigore e la scientificità di tali indagini i cui risultati appaiono sempre più suggestivi e documentati dal largo numero dei contributi scientifici che ne offrono chiara testimonianza.

Tra tanti contributi vogliamo ricordare almeno quelli che si segnalano

1. La *History of Dharmasāstra* di P.V.Kane (I Ed., Poona, Bhandarkar Oriental Research Institute, 1930-1962, Government Oriental Series, Class B, no. 6, 5 vols in 7 parts; II Ed. [revised and enlarged], Poona, ibidem, 1968, 77, 5 vols., in 8 parts) costituisce, fra tutte, la più documentata e quasi esaustiva esposizione della materia giuridica nell’India antica.

lano per la profondità della loro dottrina e per una più penetrante e matura partecipazione al tema trattato<sup>2</sup>.

Nella scala gerarchica che si stabilisce all'interno dei “tre fini dell'esistenza umana” (*trivarga*), il “dovere religioso e morale”, il “*dharma*”, in quanto norma costante che trascende la volontà dei singoli e che si impone come legge ineludibile, occupa senza dubbio il posto preminente: salve restando, ovviamente, le eccezioni che per evidenti motivi troviamo accreditate presso i politici. Il valore semantico del termine *dharma* è estremamente complesso e sembra andare al di là dei confini del tempo. L'etimo si richiama alla radice *dṛ̥* che vuol dire “sostenere, mantenere, preservare”, e *dharma* assume a poco a poco il significato di “ciò che è stabilito e che permane stabile”, “che non è soggetto ad alterazione alcuna”, e quindi quello di “statuto”, di “decreto”.

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2. Tali sono, senza dubbio, le seguenti: ISWAR CHANDRA VIDYASAGAR, *Marriage of Hindu widows*, Calcutta, Sanskrit Press, 1856; *The law of inheritance as in the Viramitrodaya of Mitra Miśra*, tr. by GO. SARKAR ŚASTRI, Calcutta, Thacker, Spink and Co., 1879; SHAMA CHURUN SIRCAR, *Vyavasthachandrikā, a digest of Hindu law, as current in all the provinces of India, except Bengal proper*, Calcutta, The author, 1878-80; J. JOLLY, *Recht und Sitte*, Strasbourg, 1896 (engl. tr.; *Law and Custom*, Calcutta, 1928, repr. Varanasi-Delhi, 1975); G. MAZZARELLA, *Etnologia analitica dell'antico diritto indiano*, 16 voll., Catania, 1913-1938; N. C. SENGUPA, *Sources of Law and Society in Ancient India*, Calcutta, 1914; *Yājñavalkyasmṛti, with the commentary of Vijñāneśvara, called the Mitākṣarā and notes from the gloss of Bālambhatta. Book I: The Āchāra adhyā*. Translated by SRISA CHANDRA VIDYĀRNAVĀ, Allahabad, Pāṇini Office, 1918; J. T. GHARPURE, *Sāpīndya, or The law of Sāpīndya relationship: being the collection of two treatises on sāpīndya, and relevant extracts from authoritative works*, Bombay, Office of the Collection of Hindu Law Texts, 1943; *The Smṛtichandrikā Vyavahāra kāṇḍa by Devanabhātta* (13th cent.), an English translation with notes, by J. T. GHARPURE, Bombay, Office of the Collection of Hindu Law Texts, 1946-48; Sir J. C. RANKIN, *Background to Indian Law*, Cambridge, 1946; E. VARADHACARYAR, *The Hindu Judicial System*, Lucknow, 1946; *Yājñavalkyasmṛti of Yogiśvara Yājñavalkya, with the commentary Mitākṣarā of Vijñāneśvara*, notes, variants, readings etc., edited with notes etc. by NARAYAN RAM ACHARYA, Bombay, Nirnaya Sagar Press, 1949; K. V. RANGASWAMI AIYANGAR, *Some Aspects of Hindu View of Life according to Dharmasāstra*, Baroda, 1952; A. S. ALTEKAR, *Sources of Hindu Dharma*, Sholapur, 1952; N. C. SENGUPTA, *Evolution of Ancient Indian Law*, Calcutta, 1953; J. D. M. DERRETT, *Hindu Law, Past and Present*, Calcutta, 1957; U. C. SARKAR, *Epochs in Indian Legal History*, Hoshiarpur, 1958; SUDHAKAR CHATTOPADHYAY, *Social Life in Ancient India*, Calcutta, 1965; L. STERNBACH, *Juridical Studies in Ancient Indian Law* (2 voll.), Delhi, 1965-67; R. LINGAT, *Les Sources du Droit dans le Système traditionnel de l'Inde*, Paris-La Haye, 1967; *The Dharmasāstra: or the Hindu law codes: a literal prose*, English translation by MANMATHA NATH DUTT, Varanasi, Chaukhamba Amarabharati Prakashan, 1977; R. NAGASWAMI, *Studies in ancient Tamil law*

In verità, il più antico concetto di “legge” che si incontri nel *Rgveda* è espresso con il vocabolo *rta* il quale denota la suprema legge trascendentale, l’ordine cosmico che presiede all’equilibrio dell’universo, l’ordine divino che regola la vita terrena, lo svolgimento regolare del sacrificio e poi l’ordine morale tutelato da Varuṇa. In quest’ultima accezione il termine *rta* si trova più tardi sostituito dalla voce *dharma*, che passando attraverso successive fasi si evolve e si caratterizza concretandosi progressivamente fino ad assumere il significato di “privilegi”, di “doveri”, di “obblighi” che competono ad un uomo in quanto è membro della comunità arya, appartiene a una determinata casta, è legato a un preciso stadio della sua esistenza. In tale caso, l’evoluzione è dunque giunta al suo compimento: il *dharma* è divenuto l’insieme dei diritti e dei doveri degli uomini, è la Legge che abbraccia il diritto civile e penale, è l’insieme delle regole mediante le quali esso si espli-

*and society*, Madras, Institute of Epigraphy, State Dept. of Archaeology, Govt. of Tamilnadu, 1978; *The Divyatattva of Raghunandana Bhattacharya, ordeals in classical Hindu law*, critically edited with English translation by RICHARD W. LARIVIERE, New Delhi, Manohar, 1981; *Vāsisthadharmasūtra: aphorisms on the sacred law of the Aryas*, by ALOIS ANTON FÜHRER, Delhi, Indological Book House, 1983; R. RAGOONATH ROW, *Hindu law on marriage – Vivāhasaṃvidhāne Hindudharmaśāstrābhīprāyah*, introduction by Lallanji Gopal, Varanasi, Krishnadas Academy, 1986; VIJAY KUMAR GUPTA, *Kauṭilyan jurisprudence*, Delhi, B. D. Gupta, 1987; *Dharmaśāstra in contemporary times*, chief-editor SUDESH NARANG, co-editors URMI B. GUPTA, URMILA RUSTAGI, Delhi, Nag Publishers, 1988; *Nāradasmṛti. The Institute of Nārada: the text and a comparative study of the text with the texts of Manu, Yājñavalkya, Bṛhaspati, Kātyāyana, the Arthaśāstra of Kauṭilya and the Nāradīyamanusamhitā*, edited by HERAMBĀ CHATTERJEE SASTRI, Calcutta, Sanskrit College, 1988-1989; *The Nāradasmṛti, critically edited with an introduction, annotated translation and appendices* by RICHARD W. LARIVIERE, Philadelphia, Dept. of South Asia Regional Studies, University of Pennsylvania, 1989; S. G. MOGHE, *Studies in the Dharmaśāstra*, Delhi, Ajanta Publications, 1991; RAMNIKA JALALI, *Indian women in the Smṛties*, Jammu, Vinod Publishers & Distributors, 1994; CHANDRAMOULI S. NAIKAR *The Mṛcchakatikam and the Indian laws*, Dharwad (Karnataka), Medha Publishers, 1994; SATYA PAL NARANG, *Juridical studies in Kālidāsa*, New Delhi, Rashtriya Sanskrit Sansthan, 1996; *Yājñavalkyasmṛti, Yogiśvarayājñavalkya; vyākhyātāv Ke. Vāsudevan Unni*; Kolikkot, Arjun Books, 1996; MUKUND LALJI WADEKAR, *Devalasmṛti reconstruction and critical study*, Delhi, Koshal Book Depot, 1996/97; KANE PANDURANGA VAMANA, *Contribution to Dharmaśāstra literature*, compiled and edited by S. G. MOGHE, New Delhi, D. K. Printworld, 1997; K. B. ARCHAK, (ed.), *Manusmṛti and woman: a collection of research papers*, Dharwad, Sruti Geeta Prakashana, 1998; USHA GUPTA *Yājñavalkyasmṛti kāsamīkshāmaka adhyayana*, Dilli, Istarna Buka Linkarsa, 1998; GIAN DEVI GUPTA, *Word index to Manusmṛti*, Delhi, Nirmal Publications, 1999; *Jimutavāhana’s dayabhaga: a twelfth century Sanskrit text on inheritance in Hindu law*, edited and translated with an introduction and notes by LUDO ROCHER, New York, Oxford University Press, 2001.

ca, è la giustizia e la sua amministrazione. Il *dharma*, si legge nelle *Upanisad*, è “il re dei re”, non conosce nulla al di sopra di sé e lo stesso Kauṭilya, pur seguendo una concezione empirica della Legge, riconosce che il *dharma* è legge pratica e legge morale ad un tempo, è la verità eterna che domina sulla terra.

La tradizione sostiene che il *dharma* ha origine divina, conferendo con ciò dignità altissima alla giustizia e alla sua attuazione pratica. La distinzione fra il *dharma* e l'*adharma*, tra i principi del giusto e dell'ingiusto – si legge nel primo libro del codice di Manu – risale al Signore eterno, al dio che esiste di per se stesso, a Brahmā, che al bene e al male riservò premi e castighi giustamente e assolutamente corrispondenti e irremeabili. Posta in questi termini, come un dato di fatto che praticamente esiste da sempre, la legge viene ad assumere astrattamente una natura divina nella misura stessa in cui è il principio che genera conseguenze irrevocabili. La natura di tali conseguenze resta tuttavia determinata dall'uomo, che è arbitro responsabile della sua esistenza, in quanto mette in moto contemporaneamente “una giustizia immediata e terrena e un'altra che lo ripagherà nelle esistenze future dei meriti e dei demeriti legati alle azioni da lui liberamente compiute”.

Il fondamento divino e religioso delle istituzioni giuridiche indiane si rivela nello stesso ordine progressivo secondo cui i vari codici elencano le fonti del *dharma*, le quali sono, nella loro enumerazione, la *Śruti*, la *Smṛti*, la condotta degli uomini virtuosi, la *Parīṣad*, il re<sup>3</sup>.

La *Smṛti*, ossia la “memoria”, raccoglie il complesso delle tradizioni del corpo del giure, è essenzialmente dovuta all’opera dell'uomo, e nelle fasi più recenti della letteratura giuridica assume significato preciso e peculiare di *dharmaśāstra*, cioè di “codice di leggi”.

L'inadeguatezza che presentano alcune antiche prescrizioni ingiunitive (*vidhi*) e proibitive (*nिषेध*) e la necessità di ovviare a innegabili divergenze tra gli schemi di una teoria rigida, limitata da una parte a una pratica che doveva tener conto di una casistica in via di aumento e dall'altra da progressivi e inevitabili processi evolutivi della società,

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3. A questo riguardo cf. O. BOTTO, “L'antico diritto indiano: fondamenti e metodi”, in *Letterature comparate. Problemi e metodo. Studi in onore di E. Paratore*, Bologna 1981, vol. I, p. 23 e segg. - rist. in *Scritti scelti di Oscar Botto*, a cura di Mariangela D'Onza Chiodo, Emanuela Panattoni, Stefano Piano, Torino, Promolibri, 1993, pp. 271-288.

sono le basi dell'ineludibile processo che portò alla costituzione sempre più adeguata e sistematica dei vari codici di leggi (*Smṛti*). Questi, dalla loro primitiva posizione di sudditanza "coatta" rispetto alla *Śruti*, passano, in successive tappe cronologiche, a posizioni di sempre maggiore puntuallizzazione e indipendenza in tema di legittimità giuridica e statutaria: tali le opinioni di Manu, che riconosce la *Śruti* e la *Smṛti* come autorità paritarie, o quelle di Kullūka e Kumārilasvāmi, i quali accettano tale principio precisando che l'eventuale posizione conflittuale fra *Śruti* e *Smṛti* è da ritenersi come caso tipico di un *vikalpa*, cioè di una "alternativa" che non riesce a liberarsi dalla sua implicita natura di *quaestio adhuc sub judice*.

I rischi derivanti dal principio della opinabilità appaiono comunque vanificati, almeno teoricamente, dalla inoppugnabilità cogente, implicita nell'enunciato *iti ca smaryate*, secondo il quale nella decisione ultima, in presenza di un assunto *chiaramente* sancito da una *Smṛti*, non possono più sussistere dubbi, né si possono più avanzare soluzioni alternative o compromissorie.

In maniera ancora più esplicita – e il principio giuridico assunto non ci risulta per nulla sorprendente in quanto ci troviamo già nel XVII secolo – Lakṣmaṇabhaṭṭa, autore di un trattato specifico denominato Ācārasāra, asserisce che il caso di un diretto contrasto con le prescrizioni della *Śruti* non può in alcun modo invalidare le norme sancite dalla *Smṛti*. Posto il problema in questi termini non sorprende affatto si incontrino casi nei quali la *Smṛti* afferma apertamente la propria superiorità sulla *Śruti*, in quanto rappresenta, come abbiamo detto, un più elastico e razionale adattamento alle nuove abitudini di vita attestate nella società: al pur profondo e genuino rispetto per il passato si accoppia così una viva e piena valorizzazione delle necessità del presente "in movimento".

Ma all'interno stesso del "corpo giuridico tradizionale" l'evoluzione è inarrestabile, e nel corso del tempo, quanto più pronunciato si va facendo il divario fra la "lettera" della *Smṛti* e i costumi prevalenti, si impone la necessità di codificare i mutamenti progressivi via via attuantesi nelle usanze, nelle istituzioni e nei rapporti sociali. "L'opinione espressa da alcuni scrittori europei, come Henry Maine, in merito alla staticità della legge hindu, sorda a qualsiasi processo evolutivo, e il radicato convincimento ortodosso che la struttura sociale indiana è rimasta quale era ai tempi di Manu e Yājñavalkya non sono

accettabili se non per quanto concerne alcuni aspetti del problema, certo i più formali”<sup>4</sup>. In realtà, ferma restando la prassi consuetudinaria, il progressivo adeguamento della normativa alle usanze attestate nella società è stato affidato all’opera interpretativa della vecchia legge, modificata nella sua sostanza, per analogie o per eccezioni raccolte in nuove *Smṛti*, in commentari, in digesti compilati in epoche diverse.

Alle interpretazioni delle leggi si riconobbe per un certo tempo un valore meramente soggettivo: ufficialmente l’autorità delle *Smṛti* non poteva in alcun caso essere intaccata da glosse e da commentari, anche se intesi a chiarirne e ad “attualizzarne” il significato. Ma in realtà, commentatori ed estensori di digesti modificarono gradualmente, estesero<sup>5</sup>, o limitarono il dettato della legge e spesso finirono col sovrapporsi allo spirito originale delle *Smṛti*. Si fecero quindi strada le sottigliezze e i cavilli giuridici. L’esigenza di integrare i codici preesistenti è sentita e affiora in numerosi casi che rappresentano la naturale evoluzione dello spirito della Legge la quale, tuttavia, per la sua stessa intrinseca validità, non dovrà né potrà mai trovarsi in una posizione antistorica. Tali i casi della *Kātyāyana Smṛti*, compilata come un supplemento al *Grhyasūtra* di Gobhila, le cui prescrizioni erano apparse oscure e insufficienti, e della *Devalasmṛti*, scritta per sistemare giuridicamente una nuova casistica non contemplata nelle più antiche *Smṛti*. Emblematici, tuttavia, i problemi derivanti da conversioni religiose che affiorarono soltanto dopo la conquista musulmana del Sindh: è evidente, ad esempio, che le più antiche fonti giuridiche non potevano aver detto nulla di denigratorio o di lesivo in merito al nuovo rapporto giuridico che si veniva ad instaurare tra una persona convertita per forza o per inganno e il resto della società.

Col passare del tempo vennero compilate progressivamente centinaia di *Smṛti*: il Kane – come abbiamo già sottolineato – nella sua *History of Dharmaśāstra*, raccoglie un elenco di alcune migliaia di testi giuridici, fra codici, commentari e digesti. Senza dire che un numero grandissimo di commi è riportato anonimamente in digesti e commentari con la formula *iti ca smaryate*, “così è stabilito in una *Smṛti*”: Mitramiśra osserva in proposito che la natura adespota di

4. O. BOTTO, “L’antico diritto indiano”, rist.cit., p. 273

5. O. BOTTO, “L’antico diritto indiano”, rist. cit., p. 273, n. 12; cf. D.F. MULLA, *Principles of Hindu Law*, Bombay, 1959, p. 67 e segg.

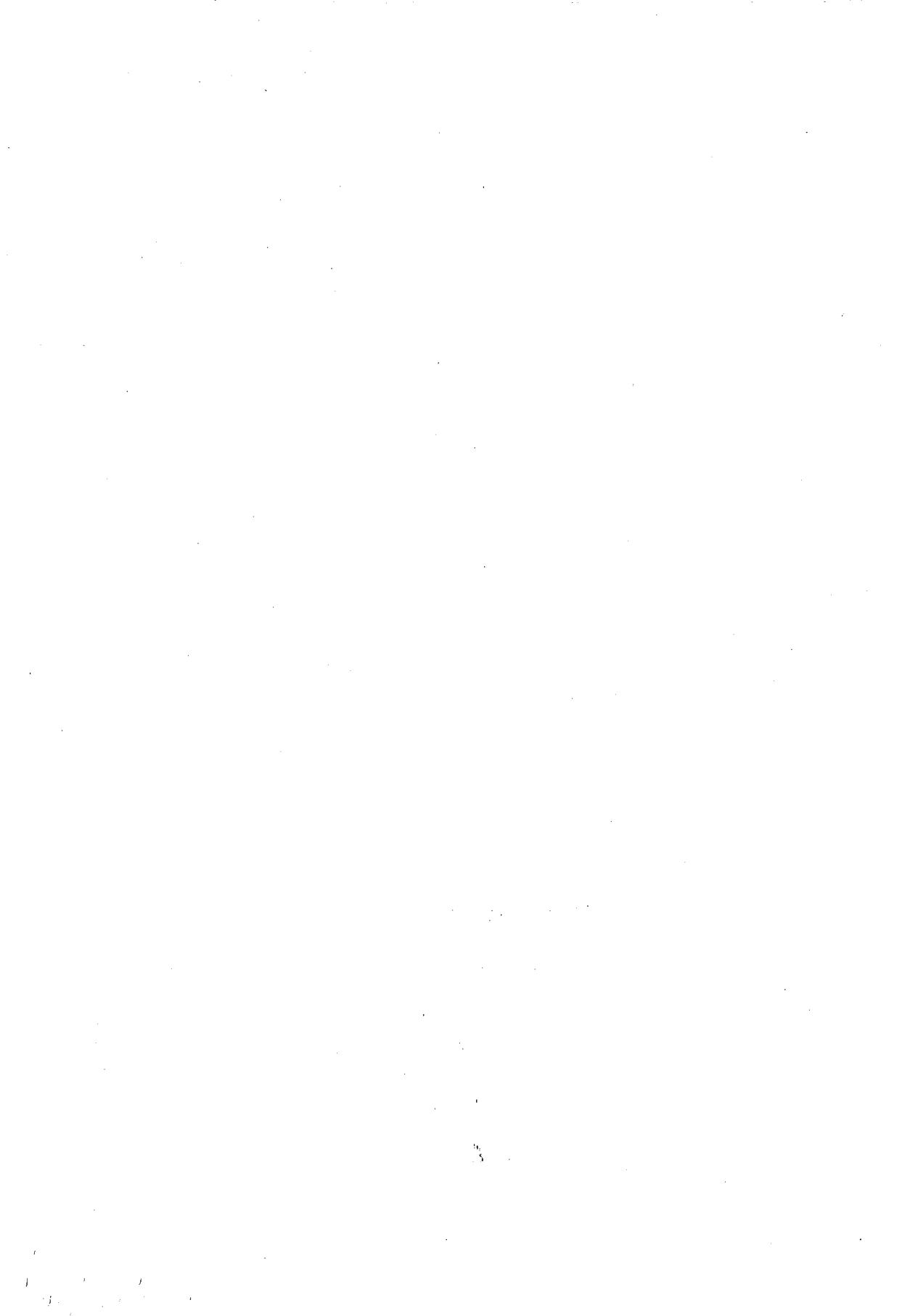
queste citazioni non è elemento sufficiente a infirmarne la validità. Taluni principi fondamentali sui quali si articola la vita sociale dell'India antica rimangono costanti e inalienabili, ma è ovvio che in un così gigantesco coacervo di prescrizioni e di divieti, in assenza di una codificazione-base coordinata e uniforme, i contrasti – a volte non soltanto quelli che si incontrano su questioni di dettaglio – e le contraddizioni non siano pochi. Non se ne fa comunque meraviglia il giurista indiano, il quale empiricamente suggerisce con sottile acume che, d'ordinario, in caso di conflitto fra le varie *Smṛti*, quella che deve prevalere è la decisione accettata o sostenuta dalla maggioranza<sup>6</sup> di chi la deve interpretare.

Come si evince dalla nostra pur sommaria premessa alla enunciazione di alcune tematiche e di alcuni interrogativi che fin dai quesiti iniziali si presentano a chi analizza attentamente questo specifico ambito del "sapere", tali sillogi si propongono di dirimere i diversi dubbi che ancora si possono nutrire sull'antico pensiero giuridico indiano e confermano l'interesse e il valore "sociale" di questi "trattati" nei quali appaiono configurate e proposte alcune delle più antiche definizioni tipologiche dei diversi aspetti del "diritto indiano". Sono proprio tali testi che, nella loro concreta sostanza e pur con le loro incertezze, ribadiscono oggettivamente la opportunità che si riproponga, ancora oggi, una nuova serie editoriale che ne raccolga, in una rassegna coordinata ed esauriente, l'illuminante pensiero.

*Oscar Botto*

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6. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 274



***DAKŞA-SMRTI***



## INTRODUCTION

The *Dakṣa-smṛti* enunciated by Patriarch Dakṣa (*Dakṣa-Prajāpati*) ranks as one of the earlier moral codes of the Hindus. Couched in about 220 verses in the *anuṣṭubh* metre, the work specifies, in seven chapters, the nature, duties and daily routine of the *brāhmaṇa*, the first stratum of the social Vedic hierarchy of the Hindus, the other strata being the *kṣatriya* (ruling class), the *vaiśya* (merchantile and agricultural class) and the *sūdra* (labour class). The work depicts in detail the daily routine of the *brāhmaṇa* in his different stages of life, namely, the student, householder, forest-recluse and hermit. Alongside are recounted the several do-s and don't-s of each and the merits accruing by following those dictates.

The *Dakṣa-smṛti* has been enumerated in the *Yājñavalkya-smṛti* as one of the earlier civil codes of the Hindus. Later authors on *Dharmaśāstra* frequently quote passages from the *Dakṣa-smṛti* as authority to substantiate, supplement or adumbrate their views on various topics. These include Viśvarūpa, author of the well-known commentary *Bālakriḍā* on the *Yājñavalkya-smṛti*, Aparārka, alias Aparāditya, and Vijñāneśvara, two other authentic commentators on the *Yājñavalkya-smṛti*. Dakṣa is cited as an authority by other writers as well on various matters.

Primarily a text of definition and prescription of the moral code it is highly edifying that the *Dakṣa-smṛti* often infuses its presentation through parallels, similes and truisms to emphasize its statements and see that the message gets through. Often the statements are also reasoned out. For instance in the context of prescribing a compulsory bath after getting up from bed and commencing any religious act it says, "The body of a sleeping person becomes defiled by the discharge coming out of the nine orifices in the body and therefore a bath is essential to render the physical body clean (II.7). The leaves, buds and branches of a tree are held by the trunk and the trunk itself is supported by the roots; likewise, Dakṣa says, the entire society is supported by the householder" (II.44). Echoing the statement of the *Gitā* (3.13) that the sinful cook sins if he cooks only for himself, Dakṣa says that while some consume food others are consumed by

food; identifying the latter he says that it is the one who eats all by himself, not sharing with others (II.48). Elsewhere Dakṣa compares the fickle mind, which is not steady even for a moment, to the waters of the waves ever moved by the wind (VII.29).

As a *Brahma-cārin*, ‘one who treads the path to the *Brahman*’, a *brāhmaṇa* boy is considered to be an infant, without any type of restrictions, till the age of eight, when he is invested with the sacred triple cotton thread or a strip of antelope skin worn crosswise across the chest from the left shoulder, initiated into the recitation of the *Gāyatrī-mantra* (*Rgveda* 3.62.10) and placed under a teacher for Vedic studies (*Dakṣa-smṛti* I.3-6). Two types of *brahmacārins* are specified: the one intending to enter worldly life after his studies is termed *Upakurvāṇaka* while the other intent on celibacy for life is termed *Naiṣṭhika* (I.7).

Following his studies, a *Brahmacārin* returns home, weds a girl according to Vedic rites and enters his mundane life, which too is studded with the Vedic factor. Strict observances in the morning are prescribed (II.6-9). A bath is a must before performing the morning *sandhyā* worship which has to be repeated at sunset as well (II.11-18). Offerings into sacred fire, as prescribed, follow, with the Vedic *Gāyatrī-mantra* (II.20-23). Vedic study and teaching, attending to guests and managing domestic affairs are prescribed for the second part of the day (II.24-35). According to Dakṣa, the householder is the prop and sustenance of all, not only of the other three orders, but also of the entire society (II.43-45).

A highly significant section of the *Dakṣa-smṛti* is its chapter three wherein nine groups of nine-s are specified with reference to the householder, viz., commendables (*sudhā-s*), petty gifts (*iṣaddāna-s*), ethical duties (*karma*), improper actions (*vikarma*), matters to be kept secret (*pracchanna*), those to be publicised (*prakāśya*), actions which are fruitful (*saphala*), those that are fruitless (*niṣphala*), and things not to be given away at any cost (*adeya*). Dakṣa asserts that the intelligent observance of these would result in the betterment of one’s life (III.1-3). It is not surprising that later lawgivers often quote, with approbation, these groups of Dakṣa. It can be seen that these groups are very much applicable to modern life as well.

The first group of Commendables advise that when a guest arrives one should greet him with the full involvement of the heart, eyes, smile and words. One should then utter the word ‘Welcome’, get into

conversation with him and treat him to tasty food. And, when the guest departs, one should accompany him to the door (III.4-5).

Among the Petty gifts prescribed for a casual guest like a traveller are: Indication of a place to rest, offer of water, giving him a seat of *darbha* grass, washing his feet, attending to his bath, food, water, bed, and over-night stay (III.6-7).

Among the Ethical actions are included *Sandhyā*-worship, bath, sacred chantings, offerings into the sacred fire, Vedic study, worship of the gods, Vaiśvadeva offerings, hospitality and proper allotment of food to the manes, parents and preceptor (III.8-9).

The Unethical actions include uttering lies, illicit sex, falsehood, taking to another's wife, eating prohibited food, drinking forbidden drinks, theft, causing injury, doing work prohibited by the Veda and transgressing friendship (III.10-12a).

Matters to be kept Secret are: One's age, wealth, domestic troubles, personal *mantra*-s, sexuality, medicine, austerities, charities given and dishonours suffered (III.12b-13a).

Matters to be Publicised are: One's health, discharge of loans, gifts given, learning, trade, marrying off the daughter, dedication of a bull, repentance for secret sin and good deeds (III.13b-14).

Fruitful actions include: Gifts made to father, mother, preceptor, friend, penitent, the helpful, poor, helpless and the highminded (III.15).

Gifts given or service done would be fruitless if the recipient is wicked, a panegyrist, dull-witted, an ineffective physician, a liar, cheat, flatterer, charlatan, wanderer or thief (III.16).

One's wealth, if it is little, earnings by begging, securities received from others, trust money, wife and her wealth, inheritance, entire wealth and public property should never be given away even during a calamity (III.17-18).

*Dakṣa-smṛti* asserts that the wife is the corner-stone of domestic life (*patnīmūlam gr̥ham*). She is the harbinger of the three primary objectives of the householder, namely virtue, wealth and pleasure (*dharma, artha* and *kāma*) (IV.1-2a). A wife who is amenable, soft-spoken, able, chaste, sweet and devoted to her lord is verily a Goddess, not a mere woman (IV.4). It is a truism, says Dakṣa, that domestic life should be happiness-oriented and that depends on the wife. And, that a woman is a 'real' wife if she is modest, understanding and well-disposed (IV.7). Perhaps, there can be no greater approbation

given to a wife than what has been given by Dakṣa to a woman even from the modern stand-point.

Dakṣa declares that purity of the body and of the mind characterise a *brāhmaṇa*. It is said that the *brāhmaṇa* is rooted in purity (*śaucamūlam dvijah smṛtah*), and it is added that any religious act and, as a corollary, every act done by one who is impure will be futile (V.2). Here again, Dakṣa indicates a gradation. Physical purity is higher than no purity, mental purity is superior to physical purity, and that only he who is both physically and mentally pure is 'really' pure (V.4).

Observance of personal pollution at the occurrence of childbirth or a death among relatives is widely prevalent in the Hindu society even today. *Dakṣa-smṛti* devotes its sixth chapter to the subject where the grades and time-lengths of pollution that inheres are enumerated (VI. 1 ff). The *smṛti* specifies also how the pollution is expiated and the polluted persons purified at the end of the specific periods by means of bath, gifts, fire-offerings and the recitation of the *Vedas* (VI.12-17). It is interesting to note that no pollution would adhere to a person when he is occupied in performing a sacrifice, a marriage ritual or when there is a revolution in the country (VI.18).

The dictates on *Yoga*, Meditation, Ascetic life and the Monistic tenets enunciated by Dakṣa in the last and longest chapter VII of the work form the acme of the work. *Yoga* is explained as that through which the world, the soul and the senses are brought under control. Breathing exercises, posture and concentration of thought which characterise *Yoga* would enable one to achieve one's real Self, the *Brahman*. It is also to be emphasized that ascetic life with its characteristic features is best fitted for such realization.

The ultimate teaching of *Dakṣa-smṛti* is the stress it lays on virtue (*Dharma*) and the direction it gives towards leading a righteous life, indicating also the rationale behind it: "Wealth cannot be acquired without work, and what work can one do without wealth? Without work virtue cannot be gained and without virtue how can happiness be gained? All people seek happiness but, without virtue, how can happiness be gained? Hence all classes of society always have to strive for virtue, by all means." (III.22-23).

### *Manuscript Material*

The present critical edition of the Dakṣa-smṛti is based on three printed texts and twelve manuscripts. The description of the three printed texts is as follows:

- 1) *THE DHARAM SHASTRA* - Hindu Religious Codes, Vol. II, English Translation and Sanskrit Text by Manmath Nath Dutt, published by Cosmo Publications, New Delhi, 1979 (repr. Ed.), and referred to in the present critical edition as **M**.
- 2) *DAKSASMRTI* - Edited by Śrī Bhavānicaran Bandyopādhyāya and printed by the Samācāracandrikā Press, Calcutta. A copy of this edition was obtained from the Manuscripts Collection of the Asiatic Society of Bengal, Calcutta. This is in Bengāli characters. It is referred to in the present critical edition as **S**.
- 3) *DHARMAŚĀSTRA SAMGRAHA* (or A Collection of Twenty Eight Smṛtis), vol. II. Edited by Vachaspati Upadhyaya with a Foreword by Gaurinath Śāstri and published by M/S Navrang, New Delhi, 1982. It is referred to in the present critical edition as **U**.

The manuscripts used in critically editing the present text are as follows:

S.N.	Accession No.	Code	Source	Description
1	6886	A	Oriental Institute, Baroda.	The size of the MS in cm.: 20x10,5; No. of folia: 27; lines per page: 8; extent in Anuṣṭubhs: 169; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.
2	8285 (J)	B	- Do -	The size of the MS in cm.: 28 x 13; No. of folia: 24; lines per pages: 9; extent in Anuṣṭubhs: 207; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.

S.N.	Accession No.	Code	Source	Description
3	9608	C	- Do -	The size of the MS in cm.: 30 x 13,5; No. of folia: 19; lines per page: 11; extent in Anuṣṭubhs: 210; script: Devanāgarī; material: paper; date: V.S. 1835 (A.D. 1770); name of the scribe: not given; complete.
4	10986	D	- Do -	The size of the MS in cm.: 24,5 x 11; No. of folia: 23; lines per page: 9; extent in Anuṣṭubhs: 171; script: Devanāgarī; material: paper; undated; name of the scribe: Keśavabhaṭṭa; complete.
5	11028 (b)	E	- Do -	The size of the MS in cm.: 22,5 x 10; No. of folia: 28; lines per page: 8; extent in Anuṣṭubhs: 156; script: Devanāgarī; material: paper; undated; name of the scribe: Rāmacandra; complete.
6	11512	F	- Do -	The size of the MS in cm.: 31,5 x 10,5; No. of folia: 13; lines per page: 11; extent in Anuṣṭubhs: 217; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
7	254 (c)	G	- Do -	The size of the MS in cm.: 33 x 20,5; No. of folia: 11; lines per page: 17; extent in Anuṣṭubhs: 276; script: Devanāgarī; material: paper; date: Śaka 1772 (A.D. 1850); name of the scribe: not given; complete.

S.N.	Accession No.	Code	Source	Description
8	2626	H	Government Oriental MSS. Library, Madras.	The size of the MS in cm.: 33 x 12; No. of folia: 12; lines per page: 20; extent in Anuṣṭubhs: 190; script: Telugu; material: paper; undated; name of the scribe: not given; complete. Copied from a Telugu palm-leaf MS.
9	17832	I	- Do -	The size of the MS in cm.: 33 x 12; No. of folia: 10; lines per page: 22; extent in Anuṣṭubhs: 159; script: Grantha; material: paper; undated; name of the scribe: not given; incomplete. Copied from a palm-leaf MS.
10	11041 (g)	J	Oriental Institute, Baroda.	The size of the MS in cm.: 40,5 x 3,5; No. of folia: 11; lines per page: 6; extent in Anuṣṭubhs: 236; script: Grantha; material: palm-leaf; undated; name of the scribe: not given; complete.
11	S/8171	K	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 21,5 x 11; No. of folia: 9; lines per page: 14; extent in Anuṣṭubhs: 196; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
12	S/9128	L	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 22 x 9; No. of folia: 12; lines per page: 8; extent in Anuṣṭubhs: 263; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete, but some verses of the 3rd chapter appear to be missing.

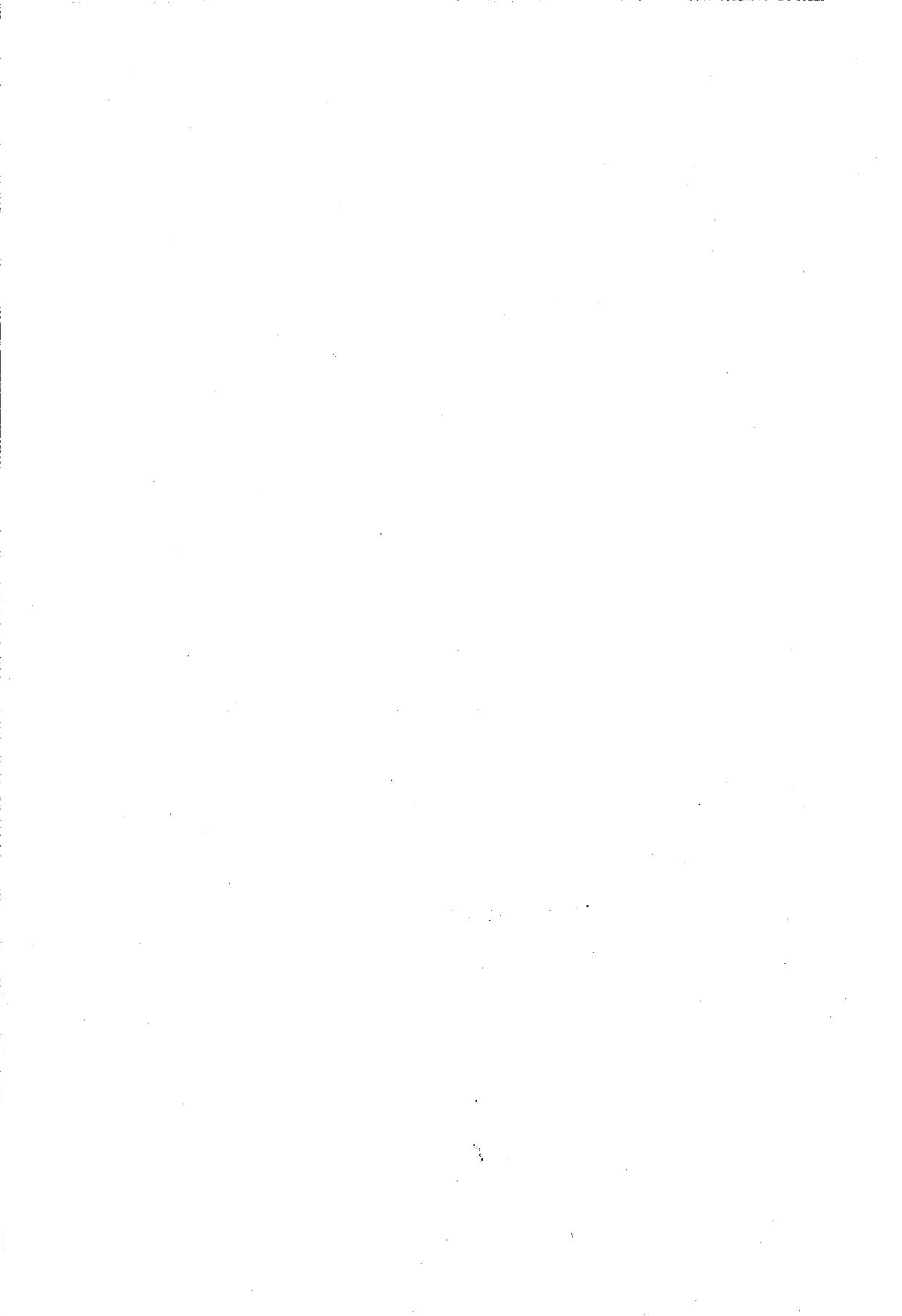
In the collation of the source-materials for this critical edition I have endeavoured to sift the cheese from the chaff and in this process I have ignored the errors which have obviously crept in due to the slip of the pen of the scribe. The whole or half-verses, which have been included in the critical edition but are not found in other manuscripts, have been indicated in the footnotes at the appropriate places. On the other hand, the whole or half-verses which are found in different manuscripts but have not been included in the critical edition, have been given in Appendix « A » under the respective manuscripts. Their positions have been determined with reference to the critical edition. In the arrangement of chapters I have followed the printed texts referred to above, but I have tried to improve upon these texts in the critical edition. An Index of half-verses has been added as Appendix « B ».

### *Acknowledgements*

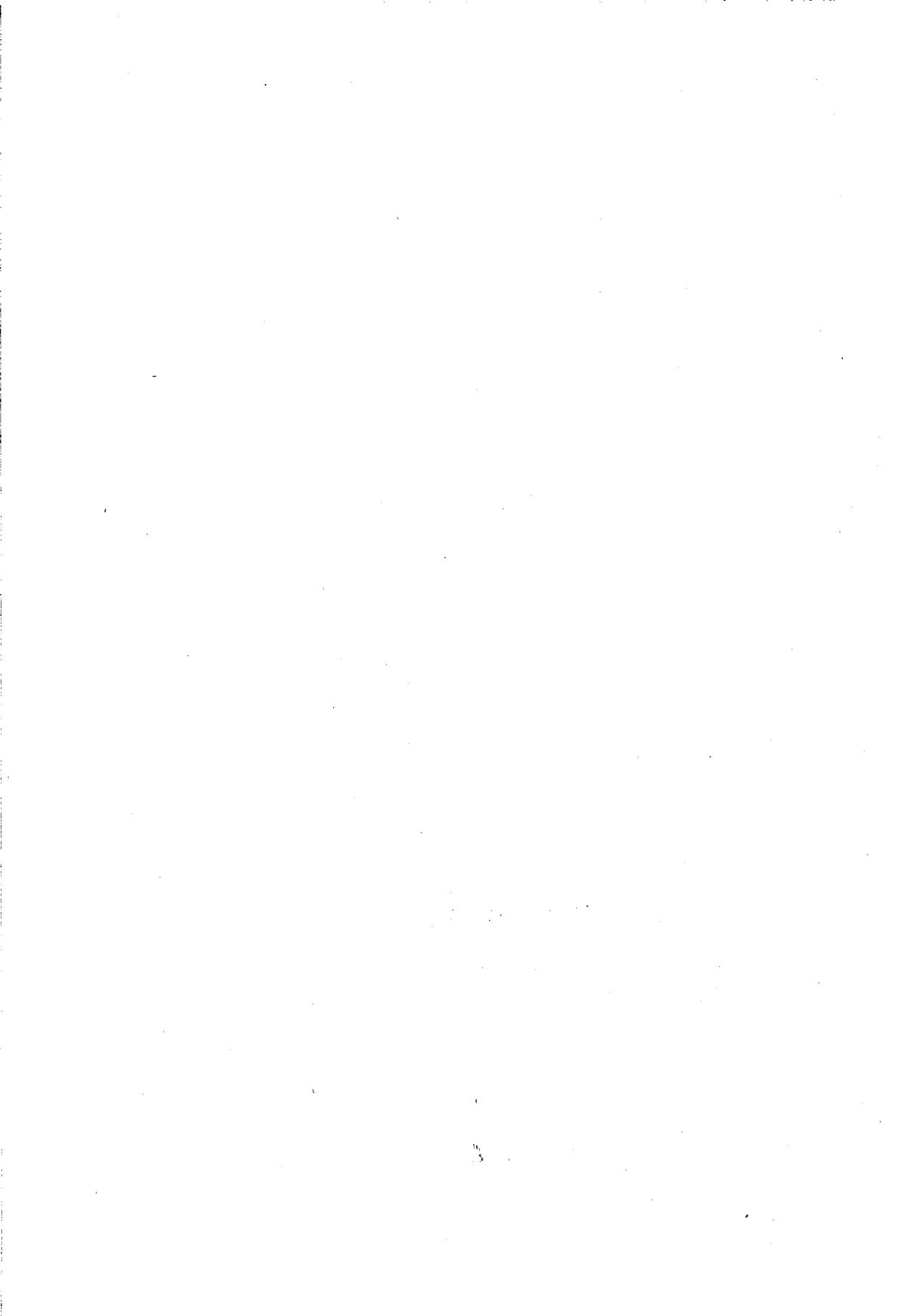
The present edition has been prepared under the able guidance of Prof. O. Botto, former Director of the Department of Oriental Studies, University of Turin, and President of the CESMEO, International Institute for Advanced Asian Studies, Turin. He is a perennial source of inspiration and assistance to all those who are dedicated to Indological studies. My gratitude towards him cannot be expressed in words. I am grateful to the authorities of the India Office Library (London), Asiatic Society of Bengal (Calcutta), Government Oriental Manuscripts Library (Madras) and Oriental Institute (Baroda) for making available to me the microfilms or photocopies of the source material referred to above. My special thanks are due to Dr. S. G. Kantawala, former Director of the Oriental Institute, Baroda, for taking a personal interest in supplying me with the copies of the manuscripts available in his Institute; to Prof. K.V. Sarma, Hon.y Professor of Sanskrit, Adyar Library, Madras, for procuring for me the transcribed copies of the manuscripts available in the Government Oriental MSS Library, Madras, and for getting the MS. J of the Oriental Institute, Baroda, transcribed for me; and to Dr. Biswanath Banerji, former Professor of Sanskrit in the Viśvabhārati University, Śantiniketan (West Bengal), for transcribing for me from Bengālī the copy of the text edited by Śrī Bhavānicaran Upādhyāya and printed by the Samācāracandrikā Press, Calcutta. My thanks are also due to the editors of the other two printed

texts used for the critical edition. I cannot conclude without expressing my special thanks to Prof. J.P. Sinha, former Dean of the Department of Sanskrit and Prakrit Languages, Lucknow University, for his enlightened guidance, precious and ungrudging assistance and incomparable help in the preparation of this work.

Although the edition is based on a fairly large number of manuscripts, I am fully aware of the shortcomings of the work and there is ample scope for improvement. I trust that the world of scholars will drastically revise and enlarge the work with the help of all other critical material on which I could not lay my hands. In the meantime I present this small, nonetheless important work to the scholars with all the modesty at my command. I beg their indulgence for all the errors and omissions. Any suggestions from them will always be received with gratitude.



## **SANSKRIT TEXT**



## PRATHAMO 'DHYĀYAḥ

<sup>1</sup>śrīgaṇeśāya namaḥ

<sup>2</sup>sarvaśāstrārthatattvajñah <sup>3</sup>sarvavedavidāṁ varah /  
pāragah sarvavidyānāṁ dakṣo nāma prajāpatih // 1

brahmačārī <sup>4</sup>gr̥hasthaś ca vānaprastho yatis tathā /  
eteśāṁ tu hitārthāya dakṣah sāstram akalpayat // 2

<sup>5</sup>jātamātraḥ śiśus tāvad yāvad aṣṭau <sup>6</sup>saṁ vayah /  
sa<sup>7</sup> hi garbhasamo jñeyo <sup>8</sup>vyaktimātrapradarśakah // 3

bhakṣyābhakṣye tathā peye vācyāvācyē tathānṛte /  
tasmin<sup>9</sup> kāle<sup>10</sup> na <sup>11</sup>doṣo 'sti sa yāvan nopaniyate<sup>12</sup> // 4

upanītasya<sup>13</sup> doṣo 'sti kriyamāṇair vigarhitaiḥ /  
aprāptavyavahāro 'sau yāvad<sup>14</sup> ṣodaśavārsikah // 5

- 
1. A om vināyakāya; C E atha dakṣasmr̥tiḥ.
  2. M S U sarvadharmārthatattvajñah.
  3. A sarvavedādikāṇ tathā; K L sarvaśāstraviśāradāḥ.
  4. F gr̥hasthasthā.
  5. D E jñānamātram; K L jātamātram.
  6. C samāhvayah
  7. H yo 'pi
  8. A śaktimātrapardarśitah; C G jātimātrapradarśakah; H I J vyaktimātraprakāśitah; M S U vyaktimātrapradarśitah.
  9. A B C F G asmin; D E yasmin.
  10. A B C F G bāle.
  11. A B C D E F G doṣah syāt.
  12. H *whole line omitted.*
  13. A B upanites tu; C F G upanite tu; D E upanito na; H I upanite ca.
  14. A B C D E F G H I bālah.

svīkaroti yadā vedam̄<sup>15</sup>cared vedavratāni ca /  
brahmačārī bhavet tāvad<sup>16</sup>ūrdhvam̄ snāto<sup>17</sup>bhaved gṛhī // 6

dvividho brahmačārī tu<sup>18</sup><sup>19</sup>smṛtaḥ śāstre manīśibhiḥ /  
<sup>20</sup>upakurvāṇakas tv ādyo dvitīyo naīṣṭhikāḥ smṛtaḥ<sup>21</sup> // 7

yo<sup>22</sup><sup>23</sup>gṛhasthāśramam̄ āsthāya<sup>24</sup> brahmačārī bhavet punah /  
na yatir na vanasthaś ca sa sarvāśramavivarjitaḥ // 8

anāśrami na tiṣṭhet tu<sup>25</sup> kṣaṇam<sup>26</sup> ekam api dvijah /  
āśramaṇa vinā tiṣṭhan<sup>27</sup> prāyaścittiyate<sup>28</sup>hi saḥ // 9

jape home<sup>29</sup>tathā dāne svādhyaṁye<sup>30</sup>ca ratas tu yaḥ /  
nāsau tat<sup>31</sup> phalam āpnoti<sup>32</sup>kurvāṇo 'py āśramāc cyutah // 10

15. **A B C D E G** dhatte.

16. **E** ūrdhvasnāto.

17. **A B C D E G H I** gṛhī bhavet.

18. **A B C D E F G** syāt; **K L** ca.

19. A ādyo vratavidhāyakah; **B C F G** ādyo hy upakurvāṇakah; **D E** upakurvāṇakasmṛtaḥ; **H I** daksāśāstre prapathyate.

20. K upakurvāṇa evaiko; **L** upakurvāṇakas tv eko.

21. **A B C D E F G** whole line reads as:

dvitīyo naīṣṭhikāś caiva tasminn eva vrate sthitah.

22. **A B C F G H** yaḥ.

23. **A F G H I S** gṛhāśramam.

24. **H I** āśadya.

25. **C G** ca.

26. **A B D F H I J K L M S U** dinam.

27. **D E H I** tiṣṭhet.

28. **B** tu saḥ; **K L** dvijah.

29. **B** 'tha dāne ca.

30. A nirataḥ sadā; **H I** vā ratas tu yaḥ; **K** ca varāṇ tapaṇ.

31. **A B C D E F G H I** omitted.

32. **D E** kurvāṇo kṣayam eva ca; **F** kurvāṇo 'py āśramād ite; **K** kurvāṇo sa nācyutah.

<sup>33</sup>trayāñām <sup>34</sup>ānulomyam hi prātilomyam na vidyate /

<sup>35</sup>prātilomyena yo yāti na tasmāt pāpakṛttamah // 11

<sup>36</sup>mekhalājinadanḍaiś ca<sup>37</sup> brahmacārī<sup>38</sup> laksyate /

gr̥hastho<sup>39</sup> <sup>40</sup>devyajñādyair <sup>41</sup>nakhalomnā <sup>42</sup>vanāśramī // 12

tridāñdena yatiś caiva lakṣaṇāni<sup>43</sup> pṛthak pṛthak /

<sup>44</sup>yasyaital lakṣaṇam nāsti <sup>45</sup>prāyaścittī na cāśramī // 13

<sup>46</sup>uktam karmakrameṇaiva <sup>47</sup>na kālo munibhiḥ<sup>48</sup> smṛtaḥ /

dvijāñām tu hitārthāya dakṣas<sup>49</sup> tu svayam abravīt // 14

<sup>50</sup>iti dākṣe dharmāśāstre prathamo 'dhyāyah //

33. **A B D E H I J** whole verse omitted.

34. C G ānulomyena prātilomyena vā punaḥ; K L whole line reads: āśramāñām tu sarvesām ānulomyam hi vidyate.

35. C G whole line reads:

prātilomam vrataṁ yasya sa bhavet pāpakṛttamah.

36. **B H I** whole verse omitted.

37. **B F G H I J K L M U** mekhalaṁjinadanḍena; E mekhalaṁjinadanḍaś ca.

38. **B H I J K M S U** brahmacārī tu.

39. A C D F G gr̥hastah; E gr̥haste; M gr̥hastā.

40. A D E yajñavedādyaiḥ; C G L yaṣṭibhedādyaiḥ; F dānavedādyaiḥ.

41. A B C G L nakhalomair; D E nakhalomah; F na vilomaiḥ; J nakharomair.

42. K M S U vanāśritah; D °ma vanāśramī.

43. E lakṣaṇāt.

44. A yasyaiva; D E tasyaiva.

45. D E prāyaścittī vanāśramī; K prāyaścittam na cāśramam.

46. F I J K L U uktakarmakrameṇokto; M uktakarmakrameṇoktā; S uktam karma kramo nokto.

47. A C yaḥ kāle; B svakālāḥ; D vanakālāḥ; E na kāla; G yaḥ kālāḥ.

48. A B C D E G ṣiṣbihiḥ.

49. H I dharmas.

50. **A B C D E G H I** colophon omitted; K reads: Iti dākṣe prathamo 'dhyāyah.



## DVITIYO 'DHYĀYAH

prātar utthāya kartavyam yad<sup>1</sup> dvijena<sup>2</sup> dine dine /  
tat sarvam<sup>3</sup> sampravakṣyāmi dvijānām upakārakam // 1

<sup>4</sup>udayāstamayaṁ<sup>5</sup> yāvan na vipraḥ kṣaṇiko bhavet /  
nityanaimittikair muktaḥ<sup>6</sup> kāmyaiś cānyair<sup>7</sup> vigarhitaiḥ // 2

<sup>8</sup>yaḥ svakarma parityajya yad anyat<sup>9</sup> kurute dvijah /  
ajñānād atha<sup>10</sup> vā lobhāt<sup>11</sup> <sup>12</sup>sa tena patito bhavet // 3

divasasyādyabhāge tu kṛtyam<sup>13</sup> tasyopadiṣyate /  
dvitiye ca trtiye ca caturthe<sup>14</sup> pañcame tathā // 4

saṣṭhe ca<sup>15</sup> saptame caiva aṣṭame<sup>16</sup> ca pr̄thak pr̄thak /  
<sup>17</sup>vibhāgeśv eṣu yat karma<sup>18</sup> tat pravakṣyāmy aśeṣataḥ // 5

- 
1. C tad.
  2. H hi yo vipraḥ
  3. A hi.
  4. L udayāstamanam
  5. L yāvat sa.
  6. A B C D E F G I yuktah.
  7. A B C D E H I J K L M U agarhitaiḥ.
  8. K svayam karma; L svakam karma.
  9. A anyaḥ.
  10. B J K L M S U yadi.
  11. J K L M S U mohāt.
  12. A vipraḥ; B tyaktena; E sa bhūpa; H I tyāgena.
  13. A B C D E F karma.
  14. C G turiye.
  15. H I J vā.
  16. B G tv aṣṭame; J hy aṣṭame.
  17. J vibhāgeśu ca.
  18. D E pravakṣyāmi višeṣataḥ.

uṣaḥkāle tu<sup>19</sup> samprāpte śaucam kuryād<sup>20</sup> <sup>21</sup>yathāvidhi /  
tataḥ<sup>22</sup> snānam prakurvīta dantadhāvanapūrvakam // 6

<sup>23</sup>atyantamalinaḥ kāyo navacchidrasamanvitah /  
sravaty eva <sup>24</sup>divārātrau prātaḥsnānena<sup>25</sup> śudhyati // 7

klidyanti<sup>26</sup> hi <sup>27</sup>prasuptasya indriyāṇī<sup>28</sup> sravanti<sup>29</sup> ca /  
aṅgāni samatām yānti<sup>30</sup> uttamāny<sup>31</sup> adhamaiḥ saha<sup>32</sup> // 8

<sup>33</sup>lālāśvedasamākīrṇah śayanād utthitah<sup>34</sup> pumān<sup>35</sup> /  
<sup>36</sup>asnātvā nācaret karma<sup>37</sup> <sup>38</sup>japahomādi kiñcana<sup>39</sup> // 9

<sup>40</sup>prātar utthāya yo viprah<sup>41</sup> <sup>42</sup>prātaḥsnāyī <sup>43</sup>bhavet sadā /  
<sup>44</sup>samastajanmajam pāpam tribhir varṣair vyapobhati // 10

19. **A D E F L** ca.
20. **F H I J K L M S U** kṛtvā.
21. **A B C D E F G K L M S U** yathārthavat.
22. **I** prātaḥ.
23. **J** atyantam malinah.
24. **H I J** divārātram.
25. **A** snānāviśodhanam; **B C D G H I J K L M S U** snānam viśodhanam.
26. **A** kledyanti; **D** klidyantarhi; **F** sidhyanti; **H I** kṣubhyanti.
27. **A** marthyasuptasya; **B** susuptasya; **D E H I J** suuptasya; **C** prasūtasya.
28. **B D E** tv indriyāṇī; **C G** ceṃdriyāṇī.
29. **A C D E G** kṣaranti.
30. **A** gacchat; **B** gaccham; **C G** gacchamti.
31. **F** uttamāny adhamāni; **H I** uttamāny adhamān.
32. **F** ca; **H I** tathā.
33. **D E F K L M S U** nānāśvedasamākīrṇah.
34. **S** alvitah.
35. **A B C D E G** dvijah; **F** punah.
36. **A** snātvā samācaret; **B C G** snātvā samārabhet; **D E** snātvā prārabhate; **K** ātmanā tv ācaret.
37. **F** kiṃcīt; **L** kiṃcīj.
38. **A B** japaṇ homaṇ; **C D** japahomaṇ; **E** japahome.
39. **A B C D E** višeṣataḥ; **F** dvijah; **L** budhah.
40. **A B H I** whole verse omitted.
41. **C D E G** nityam.
42. **C D E G** sandhyāsnāyī; **J** sandhyāsnānam.
43. **C D E G** bhaved dvijah; **J** samācaret.
44. **C D** saḥ janmakṭtam; **E F G J K** saptajanmakṭtam.

<sup>45</sup>uṣasy uṣasi yat<sup>46</sup> snānam sandhyāyām udite ravau /  
prajāpatyena tat tulyam<sup>47</sup> sarvapāpaprāṇāśanam // 11

<sup>48</sup>prātaḥsnānam praśamsanti<sup>49</sup> <sup>50</sup>drṣṭādrṣṭakaram hi tat /  
sarvam arhati <sup>51</sup>pūtātmā prātaḥsnāyi japādikam // 12

<sup>52</sup>snānād anantaram tāvad upasparśanam ucyate /

<sup>53</sup>anenaiva vidhānena ācāntah śucitām iyāt // 13

prakṣālyā <sup>54</sup>pādau hastau ca triḥ pibed ambu vīkṣitam /  
<sup>55</sup>sammṛjyāṅguṣṭhamūlena dvīḥ pramṛjyāt tato mukham // 14

sam̄hatya<sup>56</sup> tisṛbhīḥ<sup>57</sup> pūrvam<sup>58</sup> <sup>59</sup>āsyam evam upaspr̄set /  
<sup>60</sup>tataḥ pādau samabhyukṣya <sup>61</sup>aṅgāni samupaspr̄set // 15

aṅguṣṭhena pradeśinyā ghrāṇam spr̄syād<sup>62</sup> anantaram /  
aṅguṣṭhānāmikābhyaṁ tu<sup>63</sup> <sup>64</sup>cakṣuhśrotre punah punah // 16

45. **H I** whole verse omitted.

46. **K** yo.

47. A sarvapātakanāśanam; B D E F H I J K L M S U mahāpātakanāśanam; G sarvapāpopanodanam.

48. E prātaḥsnānajapādikam; F atah snānam.

49. **H I** prakurvanti.

50. A B D E drṣṭipr̄itikaram hi tat; J drṣṭādrṣṭaphalapradam.

51. A B C F H I J suddhātmā; D dharmātmā.

52. H snānam dānam vratam; I snānam tadanantaram.

53. F H I K M S U anena tu; J anena vidhīnā samyag.

54. A B F L hastau pādau; C G pāṇipādau.

55. B sam̄hitāṅguṣṭhamūlena; C sam̄hṛtāṅguṣṭamūlena; D E sam̄hatāṅguṣṭamūlena; H J K L sam̄mṛjyāṅguṣṭhamūlena; I ājyāṅguṣṭamūlena.

56. A D E sam̄hṛtya; B sam̄hitā; H I sam̄hitāmbhāḥ; K L sam̄hatābhīs.

57. H K L tribhīḥ.

58. H pītvā.

59. D E āsyam eva mukham spr̄set; H ācamyaiva tribhīḥ spr̄set; I āsyam evam tribhīḥ spr̄set; J āsyam evam tu sam̄spr̄set; L āsyam evam spr̄sed dvijah.

60. J K whole line omitted.

61. L cāṅgānyadbhir upaspr̄set.

62. C G M S U paścād.

63. D E F G J K L M S U ca.

64. H I cakṣuśi samupaspr̄set.

<sup>65</sup>nābhīm kaniṣṭhāṅguṣṭhābh्यām hrdayañ <sup>66</sup>ca talena vai /  
sarvābhīs tu<sup>67</sup> <sup>68</sup>śirah paścād <sup>69</sup>bāhū cāgreṇa samspr̄set<sup>70</sup> // 17

sandhyāyāñ<sup>71</sup> ca <sup>72</sup>prabhāte ca madhyāhne ca tataḥ punah<sup>73</sup> /  
<sup>74</sup>yo na sandhyām upāsita brāhmaṇo hi viśeṣataḥ /  
<sup>75</sup>jivann eva sa <sup>76</sup>śūdraḥ syān mṛtaḥ <sup>77</sup>svā caiva jāyate // 18

<sup>78</sup>sandhyāhino 'śucir nityam anarhaḥ sarvakarmasu /  
yad anyat<sup>79</sup> kurute karma na<sup>80</sup> tasya <sup>81</sup>phalabhaṁ bhavet // 19

<sup>82</sup>sandhyākarmāvasāne tu svayam̄ homo vidhīyate /  
svayam̄ <sup>83</sup>home phalam̄ <sup>84</sup>yat syāt <sup>85</sup>tad anyena na jāyate<sup>86</sup> // 20

65. A nābhi kaniṣṭāṅguṣṭābh्याम hrdayam; B kaniṣṭāṅguṣṭābh्याम nābhiṁ; D E F L kaniṣṭāṅguṣṭhayoh nābhiṁ; M S U kaniṣṭhāṅguṣṭhayā nābhiṁ.
66. A tulena vai; B tumḍalena; C D E F G L tu talena vai; H I J tu talena vā.
67. B D E F J ca.
68. D E śikhā caiva; H I J śirahpārśve.
69. A bāhvāgreṇa; D E bāhoś cāgrau ca.
70. I samkuṣet.
71. A B H I J samdhyāsnānam; D E samdhyāsnāne; C G samdhyākale ca.
72. C G samprāpte.
73. whole line in:  
H I sandhyāsnānam uṣaḥsnānam madhyāhnām ca tataḥ punah; J samdhyāsnānam uṣaḥsnānam madhyāhnena tataḥ param; K sandhyāsnānasadardham tu madhyāhnena tataḥ punah; L samdhyāsnānam sadarkṣamtu madhyāṅke ca punah punah.
74. F H I J M S U sandhyām nopāsate yas tu; K L upāste yas tu no samdhyā.
75. A sa jīvaty eva; H japanī eva hi; I jivann eva hi.
76. A śūdras ca; B C G śūdras tu; D E H I J śūdratvam.
77. A śvāno'pi; B L śvāno 'bhi; H I śvāno hi; J svā cābhi; K mṛtaś ca śvābhi-.
78. A D E snānahino; M U sandhyāhinā.
79. C D anyah.
80. H I sah.
81. K L phalam āpnuyāt; M S U phalam aśnute.
82. A B D tataḥ samdhyāvasāne ca; E tataḥ samdhyāvasānena; K samdhyākarmāvasāne ca.
83. A B H I J homaphalam.
84. D E yasyan; F L M S U yat tu; K yat punyam.
85. B C G H I J na tad anyena; D E tu dinena.
86. H I J labhyate.

ṛtvik putro gurur bhrātā<sup>87</sup>bhāgineyo 'tha viṭpatih /  
<sup>88</sup>etair eva hutam̄ yat<sup>89</sup> tu tad hutam̄ svayam eva hi<sup>90</sup> // 21

<sup>91</sup>devakāryam tatah<sup>92</sup> kṛtvā<sup>93</sup> <sup>94</sup>kuryān maṅgalavikṣanam /  
<sup>95</sup>devakāryāṇi<sup>96</sup>pūrvāhne manusyāṇām tu<sup>97</sup> madhyame /  
 pitṛṇām<sup>98</sup>aparāhne ca<sup>99</sup> kāryāṇy<sup>100</sup> etāni yatnataḥ // 22

<sup>101</sup>paurvāhnikam̄<sup>102</sup> tu yat karma<sup>103</sup>tad yadā sāyam ācaret /  
 na tasya<sup>104</sup> phalam̄ āpnoti<sup>105</sup> <sup>106</sup>vandhyāstrīmaithunam̄ yathā // 23

<sup>107</sup>divasasyādyabhāge<sup>108</sup> tu <sup>109</sup>sarvam etat samācaret /  
 dvitīye<sup>110</sup>ca tathā bhāge vedābhyaśo vidhiyate<sup>111</sup> // 24

87. A bhāgineyāḥ putra eva ca; B bhāgineyoputra eva vā; L bhāgineyā ca viṭpatih.

88. C D G M S U ebhir eva hutam̄; F ahutam̄ yat; H I J etair api.

89. A B yah.

90. A B C D E F G K L tu.

91. C whole line omitted.

92. L sadā.

93. A B D E paścāt.

94. C G H I K L M S U gurumaṅgalavikṣanam; D E kuryān maṅgalavikṣanām; F gurumaṅgalamikṣanam.

95. A D E K L devakāryam̄ tu; B devakāryam̄ ca; H I devakāryasya.

96. F pūrve'gni.

97. C G M S U ca.

98. E aparāhnām.

99. A B C D E F G H I J K tu.

100. A B C D F G kuryāt;-; J karmāṇi-.

101. A B C D E H I J whole verse omitted.

102. K L pūrvāhnikam̄.

103. A B C D E G H I J M S U yadi tat.

104. C G K L tat.

105. C G K L avāpnoti.

106. C vāndhyāstrīmaithunam̄ prati; K vāndhyāstrīr iva maithune.

107. the whole line in:

A B devakāryasya sarvasya pūrvānhas tu vidhiyate;

C H whole line omitted;

D E devakāryasya sarvasya pūrvāhne tu vidhiḥ smṛtaḥ;

J devakāryasya sarvasya pūrvāhṇam̄ tu viśiṣyate;

K devakāryasya sarvasya pūrvāhṇam̄ tu vidhiyate.

108. F L divasasyārdhhabhāge.

109. G kṛtyam̄ tasyopadiṣyate; C F H I L M S U sarvam etad vidhiyate.

110. H I tu tathā bhāge; K L caiva bhāge tu.

111. A B D E hi dṛṣyate.

<sup>112</sup>vedābhyaśo hi viprāṇāṁ paramam<sup>113</sup> tapa ucyate /

<sup>114</sup>brahmaya jñāḥ sa vijñeyah<sup>115</sup> ṣaḍaṅgasahitas tu yaḥ // 25

<sup>116</sup>vedasvīkaraṇam pūrvam<sup>117</sup> vicāro 'bhyasanam japaḥ<sup>118</sup> /

<sup>119</sup>tato dānañ ca<sup>120</sup> śiṣyebhyo vedābhyaśo hi pañcadhā // 26

samitpuṣpakuśādīnām<sup>121</sup> sa kālah<sup>122</sup> samudāhṛtaḥ /

tr̄tiye<sup>123</sup> ca tathā bhāge<sup>124</sup> poṣyavargārthaśādhanam // 27

<sup>125</sup>mātā pitā gurur bhāryā<sup>126</sup> prajā dīnāḥ samāśritāḥ /

<sup>127</sup>abhyāgato 'tithiś cāpi posyavarga udāhṛtaḥ // 28

<sup>128</sup>jñātir bandhujanah kṣīṇas<sup>129</sup> <sup>130</sup>tathānāthaḥ samāśritaḥ /

<sup>131</sup>anye 'py adhanayuktāś ca posyavarga udāhṛtaḥ // 29

112. A B D E H I whole line omitted.

113. C G J viśiṣṭam.

114. A B C D E G H I J whole line omitted.

115. K ṣaḍaṅgasahitas tathā; L M U ṣaḍaṅgasahitas tu saḥ.

116. A vedāḥ svikaraṇam; K vedasvīkaraṇo.

117. C pūrve.

118. A tataḥ.

119. A B C D E G H I L tad dānañ; F tat pradānañ.

120. A B C D E F G I K L caiva.

121. F dvitiye; H svakālah.

122. C G parikirtitaḥ; H samujīvītaḥ; I samupasthitāḥ.

123. A ca tathābhāye; H I tu tathābhāge; F J K L M Ś U caiva bhāge tu.

124. A poṣyavargasya sādhanam; D E poṣyavargāya sādhanam; G H I poṣyavargaprasādhanam.

125. A D E mātāpitṛt sutā bhāryā; B mātā pitā guruś caiva; J matā pitṛgurur bhrātā; L mātāpitṛgurur bhāryā; F G H I M S U pitā mātā gurur bhāryā.

126. B bhāryādīnah; D E prajādītya; H I prajādāsaḥ; J bhāryādāsa-.

127. A anyo 'pi dhanayuktasya; B abhyāgato 'tithiś cāgnau; C F G H J K L abhyāgato 'tithiś cāgnil; D E M S U abhyāgato 'tithiś cānyah.

128. A B whole line as:

jñātividbhyaḥ pradātavyam anyathā narakam vrajet.

129. C jñatibandhur janah jīrnah; D E jñātibandhujanakṣīṇa-; F K L jñātibandhujanakṣīṇāḥ; G H I jñātih bandhujanah kṣīṇah; J jñātir bandhujanah klibah.

130. D E tathānāthas tv anāśrayaḥ.

131. A C D E F G J K anyo 'pi dhanayuktasya; H I anyo hi dhanahīnas tu.

bharanam posyavargasya praśastam<sup>132</sup> <sup>133</sup>svargasādhanam /  
narakam<sup>134</sup> piḍanam<sup>135</sup> <sup>136</sup>cāsya tasmād yatnena<sup>137</sup> <sup>138</sup>tam bharet // 30

<sup>139</sup>sārvabhautikam <sup>140</sup>annādyam kartavyam <sup>141</sup>tu viśeṣataḥ /  
jñānavidbhyaḥ<sup>142</sup> pradātavyam<sup>143</sup> anyathā narakam vrajet // 31

<sup>144</sup>sa jīvati<sup>145</sup> ya evaiko <sup>146</sup>bahubhiś copajīvyate /

<sup>147</sup>jīvanto 'pi mṛṭāś tv anye <sup>148</sup>puruṣāḥ svodarambharāḥ // 32

<sup>149</sup>bahvarthe jīvyate<sup>150</sup> kaiścit<sup>151</sup> kuṭumbārthe <sup>152</sup>tathāpare /  
ātmārthe 'nyo <sup>153</sup>na śaknoti <sup>154</sup>svodareṇāpi duḥkhitāḥ<sup>155</sup> // 33

132. F śāstam.

133. K svargabandhanam.

134. A B C D E F G H K L narakah.

135. M S U piḍane; C D piḍyate; E F G piḍate.

136. A B K L yasmāt; D E H I J tasya; K tam na.

137. A etān.

138. A saṁbharet; C G tat caret; E F tam bhajet; H rakṣayet; K samācaret.

139. A B D E J first half omitted; H I whole verse omitted.

140. C G sārvabhaumikam.

141. C G ghamedhinā.

142. A jñātividbhyaḥ; D E kṣāntavadbhiḥ; K jñānavidbhīḥ.

143. J hi dātavyam.

144. C G whole line as:

jīvati ekaḥ sa lokeṣu bahubhir yaḥ nu jīvyate.

145. I na jīvati.

146. A B bahubhis tūpajīvyate; I bahubhiś copabhujyate; J bahubhiś copajivati.

147. A C D E G L jīvanto 'pi mṛṭāś cānye; B jīvato 'pi mṛṭāḥ ke 'nye; F jīvamtaḥ mṛṭakāś tv anye; jīvaty api mṛṭo 'nyaś ca; M S U jīvanto mṛṭakāś cānye.

148. A puruṣā svodarambharān; B puruṣāś codarambharāḥ; D E narāḥ svodarapūrvakāḥ; K yaś cānyā bharate narāḥ; L ya ātmabharane ratāḥ; M S U ya ātmambharayo narāḥ.

149. C F G bahvartham.

150. A B D E K jīvitam; C G H I jīvate.

151. A B D E yasya.

152. A tataḥ punaḥ; B D E tathā punaḥ.

153. A B C D E G K yaḥ.

154. D E svodareṇāti; K L svodareṇaiva.

155. L piḍitāḥ.

<sup>156</sup>dīnānāthavīśeṣebhyo dātavyam <sup>157</sup>bhūtim icchatā /  
<sup>158</sup>adattadānā jāyante <sup>159</sup>parabhāgyopajīvinah // 34

<sup>160</sup>yad dadāti<sup>161</sup> viśeṣebhyo yaj juhoti<sup>162</sup> dine dine /  
<sup>163</sup>tat tu vittam aham manye śeṣam kasyāpi rakṣati<sup>164</sup> // 35

caturthe ca<sup>165</sup> tathā<sup>166</sup> bhāge<sup>167</sup> <sup>168</sup>snānārtham mṛdam āharet /  
<sup>169</sup>tilapuṣpakuśādīni snāyāc<sup>170</sup> cākṛtrime jale // 36

nityam naimittikam kāmyam<sup>171</sup> trividham<sup>172</sup>snānam ucyate /  
teṣām madhye tu <sup>173</sup>yan nityam tat punar<sup>174</sup> bhidyate tridhā // 37

156. **B** dīnānāthavīśeṣebhyo.

157. **H I** bhūtikāmyayā; **K** bhūtim icchayā.

158. **B J** adattadānāt; **E** adattajñāh na; **H** adattadoṣā.

159. **H I** parapākopalajīvinah.

160. **A B C D E H I J** whole verse omitted.

161. **F K** dadāsi.

162. **F** juhosī; **K** dadāti; **L** cāsnāsi.

163. **F** na tu; **K L** tat te.

164. **F L** rakṣasi.

165. **C G** 'hnah; **H I L** tu.

166. **B D** punah; **L** divā.

167. **F** käle.

168. **K L** snānārthe.

169. **A** tilaṁ puṣpakuśādin ca; **B** tilapuṣpakuśādin ca; **C** tilapuṣpakuśādiś ca; **E** tilapuṣpakuśāni ca.

170. **F H I J K L M S U** snānam.

171. **G** kāryam.

172. **D E** snānałakṣaṇam.

173. **I** nityam yat.

174. **L** puṇyāt.

<sup>175</sup>malāpakarṣaṇam paścān<sup>176</sup> mantravat<sup>177</sup> tu jale smṛtam<sup>178</sup> /  
<sup>179</sup>sandhyāsnānam ubhābhyañ<sup>180</sup> ca<sup>181</sup> <sup>182</sup>snānabhedāḥ prakīrtitāḥ<sup>183</sup> // 38

mārjanam<sup>184</sup> jalāmadhye tu prāṇāyāmo<sup>185</sup> yatas tataḥ /  
<sup>186</sup>upasthānam ca tatpaścāt<sup>187</sup> sāvitryā japa ucyate // 39

<sup>188</sup>savitā devatā yasyā<sup>189</sup> mukham agnis<sup>190</sup> tripāc ca yā /  
<sup>191</sup>viśvāmitra ṛṣiś chando gāyatrī sā viśiṣyate // 40

pañcame ca<sup>192</sup> tathā<sup>193</sup> bhāge samvibhāgo<sup>194</sup> yathārhataḥ /  
<sup>195</sup>devapitrmanuṣyānām kīrtānām<sup>196</sup> copadiṣyate // 41

175. **M S U** malāpaharaṇam.

176. **A D E** pārśve; **B C G** pūrvam; **L** bāhye.

177. **A B C** mantravarjam; **D E** mantram kāryam.

178. **J** whole line as:

malāpakarṣaṇam mantram mānasam ceti tat tridhā.

179. **D E** this verse is preceded by a heading, as:

sandhyāsnānalakṣaṇam.

180. **B** sandhyayor ubhayoh snānam; **C G** sandhye tu ubhaye snānam.

181. **A F H I J K L** tu.

182. **A B C F J K L** snānadeśāḥ; **D E** snānadānam; **H I** snānakālah.

183. **D E** prakīrtitam; **H I** prakīrtitāḥ.

184. **I** majjanam.

185. **D E** varjayet; **H I** vidhiyate.

186. **J** nimajjyāntarjale paścāt.

187. **A H I** gāyatrijapa ucyate; **B G** sāvitrijapa ucyate; **D E** gāyatrijapam iṣyate; **F** gāyatrī sā viśiṣyate; **K L** sāvitryā japa uttamāḥ.

188. **E F** whole verse omitted.

189. **A** ya syāt; **H I** asyāḥ tu; **K** yat syāt.

190. **A** tripāt sthitā; **B G** udāhṛtā; **H** tridhā smṛtā; **I** tripāt smṛtāḥ; **K** prakīrtitāḥ; **M S U** tridhā sthitāḥ.

191. **A** viśvāmitrāṛṣas chando.

192. **D E F H I J L** tu.

193. **L** divā.

194. **F** yathārhataḥ.

195. **H I** devatiryāṇmanuṣyānām; **F J K L M S U** piṭṛdevamanuṣyānām.

196. **K** caiva śasyate.

<sup>197</sup>devaiś caiva manusyaiś ca <sup>198</sup>tiryagbhiś copajīvyate /  
<sup>199</sup>gr̥hasthah pratyaham yasmāt <sup>200</sup>tasmaj jyeṣṭhāśramī gr̥hi // 42  
  
 trayāṇām<sup>201</sup> āśramāṇām tu<sup>202</sup> gr̥hastho yonir<sup>203</sup> ucyate /  
<sup>204</sup>sidamānena tenaiva <sup>205</sup>śidanty anye 'pi te trayah // 43  
  
<sup>206</sup>mūlaprāṇo bhavet skandhah <sup>207</sup>skandhāc chākhāś ca pallavāḥ /  
<sup>208</sup>mūlenaikena naṣṭena sarvam eva<sup>209</sup> vinaśyati // 44  
  
 tasmāt sarvaprayatnena rakṣaṇīyo<sup>210</sup> gr̥hāśrami<sup>211</sup> /  
 rājñā cānyais tribhīḥ pūjyo <sup>212</sup>mānaniyaś ca sarvadā // 45  
  
 gr̥hastho 'pi<sup>213</sup> kriyāyukto <sup>214</sup>na gṛheṇa <sup>215</sup>gr̥hi bhavet /  
<sup>216</sup>na caiva <sup>217</sup>putradārais ca svakarmaparivarjitah // 46

197. **D E** devadaityamanusyaiś ca.
198. **D** tathāgniś copajīvyate.
199. **D** E whole line omitted.
200. A tasmā śreṣṭho gr̥hāśrami; B C G tasmāc chreṣṭhah gr̥hāśrami; F K tasmāc chreṣṭhāśramo gr̥hi; **H I J** tasmāc chreyān gr̥hāśrami.
201. **H I J** caturṇām; L sarveṣām.
202. **A B C D E G** ca.
203. K jyotir.
204. H I sidamānena teneha; K tenaiva sīdatā enām; L tenaiva sīdatā yena.
205. A C D śidanty anyatare trayah; B śidanty apare trayah; G śidantītare trayah; K śidanti cetare trayah; M S U śidantīhetare trayah.
206. A mūlaprāṇam; E mūlatrāṇe.
207. B C G tasmāc chākhāś ca pallavāḥ; E F skandhāc chākheti pallavāḥ; J K L M S U skandhāc chākhāḥ sapallavāḥ.
208. A mūlenaiva vinaṣṭe hi; D E mūle caiva vinaṣṭe hi; F **H I J K L M S U** mūlenaiva vinaṣṭena.
209. **A D E F H I J K L M S U** etad.
210. M S U rakṣitavyo.
211. K gṛhāśramah.
212. A mānaniyo 'tha; D mānaniyo hi; **H I J** rakṣaṇīyaś ca.
213. A D yaḥ; H I J hi.
214. H I sa.
215. M S U gr̥hāśrami.
216. B C G tathaiva; H I na cāpi.
217. F **H I K L M S U** putradārena.

<sup>218</sup>asnātvā<sup>219</sup> cāpy ahutvā cājaptvā 'dattvā ca mānavah /  
devādinām<sup>220</sup>ṛṇibhūtvā<sup>221</sup>narakam pratipadyate // 47

<sup>222</sup>eka eva hi bhuṅkte 'nnam aparo 'nnena bhujyate<sup>223</sup> /  
<sup>224</sup>na bhujyate<sup>225</sup>sa evaiko<sup>226</sup>yo bhuṅkte 'nnam<sup>227</sup>sasākṣikam // 48

<sup>228</sup>vibhāgaśilo yo nityam<sup>229</sup> kṣamāyukto<sup>230</sup>dayāparah /  
<sup>231</sup>devatātithibhaktaś ca gr̥hasthah sa tu dhārmikah // 49

dayā<sup>232</sup> lajjā<sup>233</sup>kṣamā śraddhā prajñā yogah<sup>234</sup>kṛtajñatā /  
<sup>235</sup>ete yasya guṇāḥ santi<sup>236</sup> sa gr̥hi mukhya ucyate // 50

218. **H** whole line omitted.

219. A asnātvā cāpy ahutvā cājaptvā yas tu bhuñjate; B G asnātvā cātha hutvā cāpy adatvā ye tu bhuñjate; J asnātvā 'japtvā 'hutvā bhuṅkte 'datvā ca yo dvijah; K tasmāt tv ācamya hutvā ca bhuṅkte datvā ca yo narah; L asnātvā cāpy ahutvā ca bhuṅkte 'datvā ca yo narah.

220. D ṣte matvā.

221. B C G narakam te vrajanty adhah; F daridrī ca bhaven narah; H I J narakam sa tu gacchati.  
222. D E whole line omitted.

223. A annam eko hi bhuñjita bhuñjītānnena cāparah; B C G eko hi bhaksayaty annam aparo 'nnena bhaksyate; I ekena bhujyate tv annam parapākena bhujyate; L eka eva hi bhuṅkte 'nnam aparo naiva bhojyate.

224. A D E na bhuñjita; C H sa bhujyate; J sa bhuñjate; K L sa eva bhujyate.

225. H ya.

226. A yo bhuṅkte hi; B C G I yo 'nnam bhuṅkte.

227. F samāṇśakam; K naṣṭāṇśikam; L asākṣikam; I J M S U sasākṣiṇā.

228. K L whole line omitted.

229. A H I vibhāgaśilatā yasya; B C G J vibhāgaśilasampannah.

230. A B C D E F G H I dayālukah.

231. A B C D E G H I J K L whole line omitted.

232. A damo; D E damah.

233. A dayā kāntih śraddhā tyāgah; B C F G H J kṣamā śraddhā prajñāḥ tyāgah; D E dayā kāntih titikṣā samatā; K kṣamā sāmtir yogakṣemah; L kṣamā śraddhā tyāgah satyam.

234. A kṛtākṛtā; D E tathā; K L suśilatā.

235. F guṇā yasya bhavanty ete.

236. A gr̥hastho; B C D E F G H I J gr̥hasthah.

samvibhāgam<sup>237</sup> tataḥ kṛtvā<sup>238</sup> gṛhasthah<sup>239</sup> śeṣabhuḍ bhavet /  
bhuktvā tu<sup>240</sup> sukham<sup>241</sup> āsthāya tad annam<sup>242</sup> pariṇāmayet // 51

<sup>243</sup>itihāsapurāṇādyaiḥ<sup>244</sup> saṣṭaṁ ca saptamam nayet /  
aṣṭame<sup>245</sup> lokayātrā tu bahiḥsandhyā<sup>246</sup> tataḥ<sup>247</sup> punah<sup>248</sup> // 52

<sup>249</sup>homo bhojanakañ caiva<sup>250</sup> yac cānyad<sup>251</sup> gṛhakṛtyakam /  
kṛtvā caiva<sup>252</sup> tataḥ paścāt svādhyāyam kiñcid<sup>253</sup> ācaret<sup>254</sup> // 53

pradoṣapaścimau yāmau<sup>255</sup> vedābhyāsenā yāpayet<sup>256</sup> /  
<sup>257</sup>yāmadvayam̄ śayāno hi<sup>258</sup> brahmabhūyaya kalpate // 54

237. D E savibhāgam.

238. H J kuryāt.

239. D E gṛhasya.

240. A ya; B C G 'tha; D E ca.

241. H I gṛham.

242. E pāramam bhavet.

243. H I J itihāsapurāṇābhyāmī.

244. A D E saṣṭasaptamakah nayet; B C G K saṣṭasaptamakau nayet; F saṣṭamān vā saptamam; H I J saṣṭamān saptamam abhyaset.

245. A lokayātrāyai; B E G I lokayātrām tu.

246. B C sandhyām.

247. D E G yataḥ.

248. J param.

249. A homam bhojanakālam ca; B C homāṇi bhojanakālañ ca; F homabhojanakṛtyam ca; I homabhojanakale tu; J homabhojanakale ca; L horne bhojanakale ca.

250. A B C D E G I L yad anyad.

251. J kṛtyakam̄ gṛhe.

252. F G I M S U caivam̄.

253. E kaścid.

254. E ābharet; M S U āharet.

255. A pradoṣapaścimau yamau; L bhāgau.

256. A B C F G H I K L M S U tau nayet.

257. D E praharadvayam̄.

258. F tu.

259. A brahmabhūyā hi kalpate; K L brāhmaṇo nāvāśidati.

naimittikāni kāmyāni<sup>260</sup> nipatanti<sup>261</sup> yathā yathā<sup>262</sup> /  
 tathā<sup>263</sup>tathaiva kāryāṇī<sup>264</sup> na kālas<sup>265</sup> tu vidhīyate<sup>266</sup> // 55

<sup>267</sup>asminn eva<sup>268</sup> prayuñjāno<sup>269</sup> <sup>270</sup>hy asminn eva praliyate<sup>271</sup> /  
<sup>272</sup>tasmāt sarvaprayatnena<sup>273</sup>kartavyam sukham icchatā // 56

sarvatra<sup>274</sup> madhyamau yāmau hutāśeṣam haviś<sup>275</sup> ca yat /  
 bhuñjānaś ca śayānaś ca brāhmaṇo nāvasidati // 57

<sup>276</sup>iti dākṣe dharmāśāstre dvitiyo 'dhyāyah //

260. **H** kāryāṇī.

261. **J** niṣpatanti.

262. **C L** tathā.

263. **A G I** tathā hi; **B K** tathā ca; **F** tathā tu; **J** tathāpi; **L** tathā nu.

264. **H** kṛtyāni.

265. **G** kālaṇ tu; **K L** kālo 'tra.

266. **G** vilambayet.

267. **H I J** whole line omitted.

268. **D E** asminn ekaḥ.

269. **A D E** sadā yuktaḥ.

270. **A** yasminn eva; **B** ady asminn eva; **D E L** asminn eva; **G** ity asminn eva.

271. **L** ca liyate; **M S U** tu liyate.

272. **A B C D E G H I J** whole verse omitted.

273. **F** svādhīyāṇ ca samabhyaṣet.

274. **K L** śarvaryyā.

275. **L** bahiś.

276. **A B C D E G H I J** colophon omitted; **K** iti dākṣe dvitiyo 'dhyāyah.



## TRTİYO 'DHYĀYAH

<sup>1</sup>sudhā nava gṛhasthasya <sup>2</sup>sadvyayāni <sup>3</sup>navaiva ca /  
<sup>4</sup>tathaiva nava karmāṇi <sup>5</sup>vikarmāṇi tathā nava // 1

pracchannāṇi<sup>6</sup> <sup>7</sup>navānyāni prakāśyāni<sup>8</sup> <sup>9</sup>tathā nava /  
 saphalāṇi <sup>10</sup>navānyāni niṣphalāṇi<sup>11</sup> <sup>12</sup>navaiva tu // 2

adeyāni<sup>13</sup> <sup>14</sup>navānyāni vastujātāni sarvadā<sup>15</sup> /  
<sup>16</sup>navakā nava nirdiṣṭā<sup>17</sup> gṛhasthonnatikārakāḥ // 3

<sup>18</sup>sudhāvastūni vaksyāmi<sup>19</sup> viśiṣṭe<sup>20</sup> gṛham āgate /  
 manaś cakṣur mukham vācam<sup>21</sup> saumyam dadyāc<sup>22</sup> catuṣhayam // 4

1. **B** sudhānaiva; **D E I L** mudhā nava; **H** yathā nava.
2. **B G** madhyamāni; **C H** savayāni; **F** iṣad dānāni; **I** navamayāni; **K** manāg dānāni; **L** mānadānāni; **M** śabdayāni.
3. **A B C D E F G I** navaiva ca; **F K L** vai nava; **H** navena ca; **J** nava caiva hi; **M S U** navaiva tu.
4. **A D E** tathā ca nava karmāṇi; **B C G H I J K L** nava karmāṇi tasyaiva; **F** nava karmāṇi nava tathā.
5. **A B D E F** navaiva tu; **K L** vai nava.
6. **H** adeyāni.
7. **A** tathānyāni.
8. **A B C D J** prakāśāni; **I** niṣphalāṇi.
9. **A D** navaiva tu; **F J K L** punar nava.
10. **A** navāni yāni; **B** tathānyāni.
11. **A** niṣphalāṇi; **I** prakāśyāni.
12. **E** sarvadā; **I** punar nava.
13. **A** pracchannadeyāni; **D** na deyāni.
14. **A** na deyāni na cānyāni.
15. **C** sarvaśah.
16. **L** whole verse omitted.
17. **A** naiva kālā vinirdiṣṭā; **J** navakāni ca nirdiṣṭāḥ.
18. **G** samā; **H** athāparam; **L** mudhā.
19. **H** pravaksyāmi.
20. **C G** śiṣṭe ca.
21. **B D E** vācā; **H I J** vākyam.
22. **F** dattvā; **J** saṅgāt.

abhyutthānam<sup>23</sup>ihāgaccha<sup>24</sup>pūrvālāpah priyānvitah /  
<sup>25</sup>upāsanam<sup>26</sup> anuvrajyā<sup>27</sup> kāryāṇy etāni yatnatah<sup>28</sup> // 5

<sup>29</sup>īśad dānāni<sup>30</sup> cānyāni<sup>31</sup>bhūmir āpas tṛṇāni ca /  
 pādaśaucam<sup>32</sup>tathābhyaṅgam āsanam<sup>33</sup> śayanam tathā // 6

<sup>34</sup>kimcic cānnam<sup>35</sup> <sup>36</sup>yathāśakti<sup>37</sup>nāsyānaśnan<sup>38</sup>gr̥he vase /  
<sup>39</sup>mr̥j jalām cārthine deyam etāny api sadā<sup>40</sup> gr̥he // 7

sandhyā snānam japo homah svādhyāyo devatārcanam /  
<sup>41</sup>vaiśvadevam tathātithyam<sup>42</sup>udakam vā svaśaktitah // 8

<sup>43</sup>devapitṛmanuṣyāṇam<sup>44</sup> <sup>45</sup>dīnānāthatapasvinām /

<sup>46</sup>mātāpitṛgurūṇāñ ca<sup>47</sup>samvibhāgo<sup>48</sup>yathārhatah // 9

23. F tatah gacchet.

24. A pūrvālāpapriyānvitah; F M S U pīcchālāpapriyānvitah; H J pūrvāvādah priyānvadah.

25. I whole line omitted.

26. B uccāsanam.

27. C anujñātam.

28. F nityaśah.

29. I whole line omitted.

30. A vyayāni; B C G dvayāni.

31. A H bhūmy udakaṭṛṇāni ca; B udakam bhūṣṭṛṇāni ca.

32. H J snānam.

33. A D svāśrayah; B D āśrayah; M S U āśrayah.

34. I whole verse omitted.

35. A B C D E G rātrau; H deyam; K dānam.

36. A B D E H yathāśaktiyā; J yathāśakyam; K S yathāśaktih.

37. A D E deyam annam; F nāsnātasya.

38. A yathāvidhi; D E yathāvidhiḥ; J sadā gr̥he; K gr̥ham vase.

39. A majjanam; B nirjalam; D E bhojanam.

40. A sutām; B sumām; C D E G satām.

41. B vaiśvadeve kṣayo 'tithyam; C G I vaiśvadevas tathātithyam; F vaiśvadevam kṣamā-tithyam; H J K vaiśvadeve kṣaṇātithyam.

42. A D E uddhṛtaḥ pākāśaktitah; B nu dhṛtam vā svaśaktitah; F K uddhṛtyāpi ca śaktitah.

43. A C D E G H I J whole verse omitted.

44. B F K L M S U pitṛdevamanuṣyāṇam.

45. B dīnānām ca tapasvinām.

46. B F gurumāṭṛpitṛṇām ca.

47. B savibhāgo.

48. B vikarmakṭ; F yathārhatah.

<sup>49</sup>etāni nava karmāni vikarmāṇi <sup>50</sup>tathā punah /  
<sup>51</sup>anṛtam pāradāryañ <sup>52</sup>ca <sup>53</sup>tathābhakṣyasya bhakṣanam<sup>54</sup> // 10  
  
<sup>55</sup>agamyāgamanāpeyapānam<sup>56</sup> <sup>57</sup>steyañ ca hiṁsanam /  
<sup>58</sup>aśrautakarmācaraṇam <sup>59</sup>mitradharmabahiṣkr̥tam // 11  
  
<sup>60</sup>navaitāni vikarmāṇi<sup>61</sup> satatañ <sup>62</sup>tāni varjayet<sup>63</sup> /  
 āyur vittam gṛhacchidram<sup>64</sup> mantramaithunabheṣajam // 12  
  
<sup>65</sup>tapodānāpamāne ca nava<sup>66</sup> gopyāni<sup>67</sup> yatnatah<sup>68</sup> /  
 prāyogyam<sup>69</sup> <sup>70</sup>ṛṇaśuddhiś ca <sup>71</sup>dānādhyanavikrayāḥ // 13

- 
49. A B C D E G H I J whole line omitted.  
 50. K iti cocaye.  
 51. H I J whole line omitted.  
 52. F anṛtam paradārāś ca; K parāpavādām anṛtam.  
 53. A abhakṣyasya ca; C tathā matsyasya; E hy abhakṣyasya.  
 54. E lakṣanām.  
 55. H I J whole verse omitted.  
 56. A agamyāgamanē peyam; B agamyāgamanām steyam; G agamyāgamanopeyam.  
 57. A C D E G hiṁsā steyam tathaiva ca; B hiṁsā caiva tu paiṣunam; F steyam ca hiṁsanam; K lepañ ca hiṁsanam.  
 58. A C G aśrautadharmaścaraṇam; B apaśrutadharmaścaraṇam; D E aśrautadharmaścāriṇām.  
 59. A mitradharmabahiṣkr̥tam; K -karma-.  
 60. H I J whole line omitted.  
 61. B etāny eva vikarmāṇi; G navaitāni ca karmāṇi.  
 62. D E satatam; F K L M S U tāni sarvāṇi.  
 63. D E parivarjayet.  
 64. A mantra maithunavāñcane; B mantramaithunam eva ca; C G mantraḥ maithunamardane;  
     D E mantramausadhamaitunam; H I mantramoṣadhisāṅgamam; J mantraḥ maithunamau-  
     śadham.  
 65. A B pāpakarmāpamānam; C G pāpakarmāpamānah; D E pāpakarmaparānnam; H I  
     dānamānāvamāne; K dānamānāpamānam.  
 66. A B C G dharmo; D E dharmah.  
 67. D E gopyo.  
 68. A B D E F H I J K sarvadā.  
 69. A J pragopyam; C G agopyam.  
 70. G H ṛṇaśuddhā ca.  
 71. A B C G dāyādyo dhanavikrayāḥ; D E dānādaudhanavittayah; H J dāyabhāgaś ca vikrayāḥ.

<sup>72</sup>kanyādānam vṛṣotsargo rahah<sup>73</sup> pāpam ca kutsitam /

<sup>75</sup>prakāśyāni navaitāni <sup>76</sup>grhaṣṭhāśramibhiḥ sadā // 14

mātāpitror gurau mitre vinīte copakāriṇi /

<sup>77</sup>dīnānāthaviśiṣṭebhyo dattam ca<sup>78</sup> saphalam bhavet // 15

dhūrte vandini<sup>79</sup> malle<sup>80</sup> ca kuvaideye kitave śaṭhe /

<sup>81</sup>cāṭucāraṇacaurebhyo dattam bhavati niṣphalam // 16

sāmānyam yācitam nyāsa <sup>82</sup>ādhir dārāḥ <sup>83</sup>suhṛd dhanam /

<sup>84</sup>kramāyātam ca<sup>85</sup> nikṣepaḥ sarvasvañ cānvaye<sup>86</sup> sati // 17

āpatsv api na deyāni nava vastūni sarvadā<sup>87</sup> /

yo dadāti sa <sup>88</sup>mūḍhātmā <sup>89</sup>prāyaścittī bhaven narah<sup>90</sup> // 18

72. J whole verse omitted.

73. F rahasi.

74. A pāpajugupsitam; C D E G pāpam jugupsitam; F etāni varjayet; I pāpam jugupsanam; H K pāpam akutsitam; M S U pāpam akutsanam.

75. A B C D E F G H I whole line omitted.

76. L M S U grhaṣṭhāśramiṇas tathā.

77. A C D F G J dīnānāthaviśiṣṭeṣu; E dīnānāthaviśiṣṭe tu.

78. B H I J L M S U tu; K hi.

79. H bandhini.

80. M S U mande.

81. D E cāṇḍale cāraṇe caure; B bhāṭacāraṇacaurebhyo; C cāṭucāraṇacaureṣu; J cāracāraṇa-caurebhyo.

82. A I J K M S U ādhir dārāś ca.

83. A D godhanam; H I mardanam; F K L M S U taddhanam.

84. A bhāryādattam; B bhāryārjitasya; C D E bhāryārditiś; F K L anvāhitaṁ; G bhāryārditam; H I bhayam dānam; J hayam dānam.

85. K tu.

86. H °cānayē.

K piḍitaiḥ; L paṇḍitaiḥ.

~ mūrkhas tu.

~ H I J K L M S U prāyaścittiyate; F prāyaścittena.

~ H I J K L dvijah.

<sup>91</sup>navanavakavettāram <sup>92</sup>anuṣṭhānaparam <sup>93</sup>naram<sup>94</sup> /  
iha loke <sup>95</sup>paratrāpi śrīś cainam naiva muñcati<sup>96</sup> // 19

yathaivātmā <sup>97</sup>paras tadvad draṣṭavyah<sup>98</sup> sukham icchata<sup>99</sup> /  
sukhaduḥkhāni tulyāni yathātmmani tathā pare // 20

sukham vā<sup>100</sup> yadi vā duḥkham yat kiñcit kriyate<sup>101</sup> pare<sup>102</sup> /  
tat kṛtam tu<sup>103</sup> punaḥ paścāt sarvam ātmani<sup>104</sup> tad bhavet // 21

na<sup>106</sup> kleśena<sup>107</sup> vinā dravyam<sup>108</sup> dravyahīne kutah<sup>109</sup> kriyā<sup>110</sup> /  
kriyāhīne<sup>111</sup> kuto dharmah<sup>112</sup> dharmahīne kutah<sup>113</sup> sukham // 22

91. **H I J** navakasya ca vettāram.

92. A anutpannaparam; F manusyo 'dhipatir.

93. B C param; F nṛṇām.

94. **D E** whole line as:

na dadāti navaitāni svāśramāsaktamānasah.

95. A paratre ca; B pare caiva; **D E** paratraiva; M S U pare ca.

96. **K** after this verse has a colophon as:

iti dākṣe trīyo 'dhyāyah.

97. H paraṇ tattvam.

98. H draṣṭavyam.

99. **H I J** ipsatā.

100. **J** omitted.

101. I dr̥syate.

102. B paro; D E param; H omitted; K L paraiḥ.

103. F yatkṛtam; H I J tat sarvam; M S U tatas tat.

104. H J svakṛtam tasmāt; I sukṛtam tasmāt.

105. A tatpare; K M S U jāyate; L yojayet.

106. I sa.

107. D E yatnena.

108. F vinā dravyeṇa.

109. D E yathā; F na.

110. J kriyāḥ.

111. D E kriyāhinasya; K kriyāhinena.

112. A B C F G J L M S U na dharmah syād; D E dharmeṇa; K dharmasādharmyam.

sukhaṁ<sup>113</sup>ca vāñchate sarvas<sup>114</sup> <sup>115</sup>tac ca<sup>116</sup>dharmaśamudbhavam /  
 117tasmād dharmah sadā kāryah<sup>118</sup> sarvavarṇaiḥ prayatnataḥ<sup>119</sup> // 23

<sup>120</sup>nyāyāgatena dravyeṇa kartavyam pāralaukikam /  
 dānañ<sup>121</sup> ca vidhinā deyaṁ kāle<sup>122</sup> pātre guṇānvite // 24

<sup>123</sup>samam dviguṇasāhasram ānantyañ<sup>124</sup> ca<sup>125</sup>yathākramam /  
 dāne<sup>126</sup> <sup>127</sup>phalaviśeṣah syādd<sup>128</sup> himsāyam tāvad eva tu // 25

<sup>129</sup>samam abrāhmaṇe dānam dviguṇam brāhmaṇabruve /

<sup>130</sup>sahasraguṇam ācārye<sup>131</sup>tv anantam vedapārage // 26

<sup>132</sup>vidhihīne<sup>133</sup>tathā pātre yo dadāti pratigraham /

<sup>134</sup>na kevalam tad<sup>135</sup> vinaśyec<sup>136</sup> cheṣam<sup>137</sup>apy asya naśyati // 27

113. **A D E K M S U** vāñchanti; **H** hi rāñjate; **L** vāñchati.

114. **A D E** ye sarve; **F H I** sarvam; **J K M S U** sarve hi; **L** sarvo hi.

115. **D E** tat tad.

116. A dānaphalapradam; **D E** dravye phalam sukhaṁ; **K L** dānasamudbhavam.

117. **A D E H I** whole verse omitted.

118. **B C G** sarvavarṇena; **K** sarvadharmais tu; **L** sarvavarṇaiś ca.

119. **B C G K L** yatnatataḥ.

120. **J K** whole line omitted.

121. **F** dānam hi; **J** dāne.

122. **H** dravyam; **I** dravya-.

123. **A B C E F G J M S U** sama-.

124. **B G** ācārtyaṇ; **D E** ānaṇtyaś ca; **H I** anantāni; **K** nānyaṁ pātram.

125. **F** yathā kramāt.

126. A dānāt.

127. **H I** phalaviśeṣa.

128. **A D E** pātre caiva gunānvite; **B G** himsāyam tadvad eva hi; **F** viśeṣād yatna eva hi; **H I J** himsāyam evam eva hi.

129. **D E K L** whole verse omitted; **H I** whole verse as:

pituh śataguṇam dānam sahasram mātūr ucyate /  
 bhaginyām śatasāhasram sodare dattam akṣayam //

130. A ācāre śatasāhasram; **J** śatasāhasram.

131. **A B G J** anantam.

132. **A E L** vidhihīnam.

133. **F** yathā.

134. **D E** whole line as:

tat dānam vā kriyā caiva sarvam bhavati niṣphalam.

135. **A B C F G** hi tad; **I** paramaṇ; **K** omitted.

136. A yāti; **B C H I J** dānam; **F** vyartham.

137. **F** anyatra; **K** anyad vi-; **L** asya vi-.

<sup>138</sup>vyasanapratikārāya <sup>139</sup>kuṭumbārthañ <sup>140</sup>ca yācate /  
evam anviṣya<sup>141</sup> dātavyam<sup>142</sup> sarvadāneśv ayam vidhiḥ // 28

<sup>143</sup>mātāpitṛvihinam tu <sup>144</sup>samśkārodvahānādibhiḥ /  
<sup>145</sup>yah sthāpayati <sup>146</sup>tasyeha <sup>147</sup>punyasamkhyā na vidyate // 29

<sup>148</sup>na tac chreyo 'gnihotreṇa <sup>149</sup>nāgniṣṭomena labhyate<sup>150</sup> /  
<sup>151</sup>yac chreyah<sup>152</sup> prāpyate pumṣā<sup>153</sup> vipreṇa sthāpitena vai<sup>154</sup> // 30

<sup>155</sup>yad yad iṣṭatamam loke yac cāpi<sup>156</sup> dayitam gṛhe /  
tat tad gunavate deyam tad evākṣayam icchatā // 31

<sup>157</sup>iti dākṣe dharmāśtre tṛṭīyo 'dhyāyah //

138. A vyasanārthañ tu kuvipreṣu; B C G K vyasanapratikārārthañ; D E vāsanārthañ tu vīpreṣu; F vyasanām pritajivārthañ; H I vyasanārthañ ḫnārthañ vā; J vivāhārthañ ḫnārthañ ca; L yo vyasanapratikārārthañ.

139. A D E dhanādhyesu.

140. A D E kadācana; H hitāya vai; I hitāya ca; J hi yācate.

141. D E arthīṣv api; H I ādyeṣu; J ādiṣu.

142. H I J sarvadharmeṣy ayam̄ vidhiḥ; K sarvadravyeṣu sarvadā; L sarvavarneṣu sarvadā; M S U anyathā na phalaṁ bhavet.

143. A mātāpitṛvihinam̄ hi; D mātāpitṛvihinam̄ hi; E mātāpitṛvihinas tu; F H I mātāpitṛvihinasya.

144. D E samśkārodvahānādikam; K L samśkārodvahānādikaiḥ.

145. K tat.

146. A sasnehañ; D E pāpātmā; H I tasyaivam̄.

147. D E nirayi satatañ bhavet.

148. A na chreyor-; D na tapo nā-; E tato enā-; F yac chreyo nā-.

149. H I nāśvarnedhena.

150. J whole verse omitted.

151. L whole line omitted.

152. A D E F prāpnuyāt.

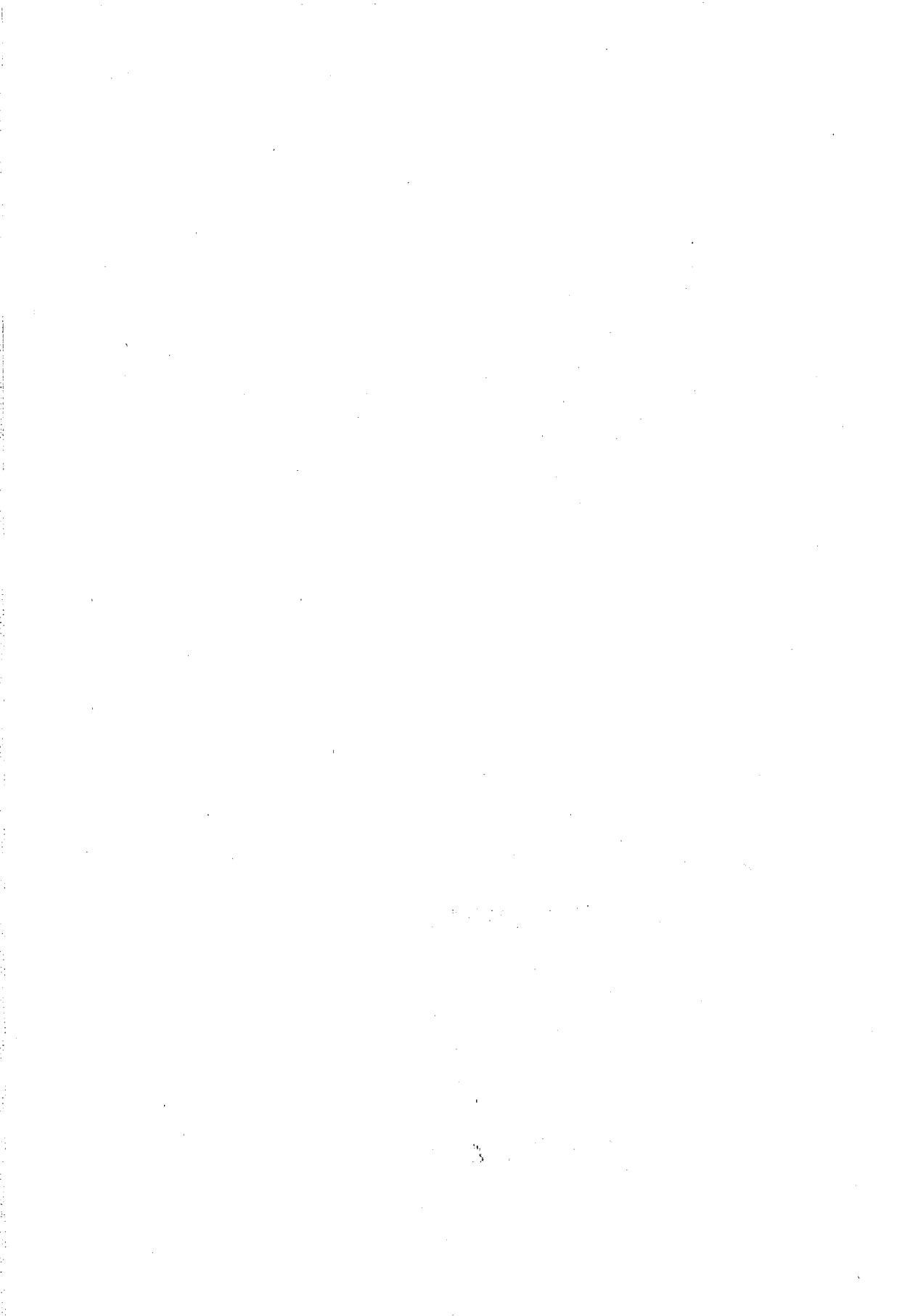
153. A D E martyo; F vipro; H I pumṣo; L pumṣām̄.

154. M S U tu.

155. A D E H I J whole verse omitted.

156. B C G K L cāsyā; F cātma-.

157. A B C D E G H I J colophon omitted; K L iti dākṣe caturtho 'dhyāyah.



## CATURTHO 'DHYĀYAH

<sup>1</sup>patnīmūlam gr̥ham pum̥sām yadi chando 'nuvartini<sup>2</sup> /  
<sup>3</sup>gr̥hāśramāt param<sup>4</sup>nāsti yadi bhāryā vaśānugā  
 tayā<sup>5</sup> <sup>6</sup>dharmaṛthakāmākhyatrvargaphalam aśnute // 1

<sup>7</sup>prākāmye<sup>8</sup> vartamānā tu<sup>9</sup> snehān na tu nivāritā /  
 avaśyā<sup>10</sup> sā bhavet paścād<sup>11</sup> yathā vyādhir upekṣitah // 2

<sup>12</sup>anukūlā <sup>13</sup>hy avāgduṣṭā dakṣā <sup>14</sup>sādhvī priyamvadā /  
 ātmaguptā <sup>15</sup>svāmibhaktā devatā sā na mānuṣi // 3

<sup>16</sup>anukūlakalatro yas <sup>17</sup>tasya svarga <sup>18</sup>ihaiva hi /  
 pratikūlakalatrasya <sup>19</sup>narako nātra samśayah // 4

1. L etanmūlam.
2. A B C D E G H I J whole line omitted.
3. A D E gr̥hāśramaparo; H I J gr̥hāśramāt paro; K M S U gr̥hāśramasamam.
4. A D E dharmo bhāryā caiva.
5. J tadā; K yathā; L yayā.
6. A D E dharmārthakāmādi-; J sarvārthakāmābhyaṁ; B C F G K L M S U dharmārthakāmānām.
7. A B C D E F G H I J whole verse omitted.
8. K na kāryā; L svakāmā.
9. K snehāc ca pratipāditā; L snehavat pratipālitā.
10. K L apathyā.
11. K yāvad; L yathā.
12. A B C D E F G H I J whole verse omitted.
13. K 'thavā duṣṭā; M S U na-.
14. L priyamvadapativrata.
15. K L patibhuktā ye.
16. A B C D E F G H I anukūlakalatrasya.
17. A B C D E F G svargas tasya; H J svargo bhavati; I svato bhavati.
18. A sumiścitatā; B C F G na samśayah; D E viniścitatā; H I J niścitatā; K ihaiva tu.
19. I narako nāsti samśayah; L dvidārasya viśeṣataḥ.

svarge 'pi durlabham<sup>20</sup> hy etad<sup>21</sup> anurāgaparasparam /  
 22rakta eko virakto 'nyas tasmāt<sup>23</sup> kaṣṭataram tu<sup>24</sup> kim<sup>25</sup> // 5

<sup>26</sup>gr̥havāsaḥ<sup>27</sup> <sup>28</sup>sukhārthāya <sup>29</sup>patnīmūlam<sup>30</sup> ca tat sukham /  
 31 sā patnī yā vinītā syāc cittajñā vaśavarttinī // 6

<sup>32</sup>duḥkhā hy anyā <sup>33</sup>sadā khinnā <sup>34</sup>cittabhedaḥ parasparam<sup>35</sup> /  
 pratikūlakalatrasya dvīdārasya višeṣataḥ // 7

<sup>36</sup>jalaukāvat striyāḥ sarvāḥ bhūṣaṇāccchādanāśanaiḥ /  
 37 subhūtyāpi kṛtā nityam<sup>38</sup> puruṣam hy<sup>39</sup> apakarṣati // 8

<sup>40</sup>jalaukā raktam ādatte<sup>41</sup> kevalam<sup>42</sup> raktakāmukī /  
 43 aṅganā tu dhanam<sup>44</sup> māṁsam vīryam<sup>45</sup> tathā sukham // 9

20. S durlabhaḥ.
21. B C D E F G H I J L M S U anurāgaḥ.
22. A B C D E G raktam ekaṁ viraktam tu; F raktam ekaṁ viraktam ca; H I saktam ekaṁ viraktam cet; J raktam eko viraktam cet; K raktam ekaṁ viraktānyam.
23. D E asmāt.
24. A D E F H I J M S U nu.
25. L whole line omitted.
26. L whole line omitted.
27. D E gr̥havān; H I gr̥hāśramī; J gr̥hāśrame; K gr̥ham vācā.
28. A B C G sukhārthaḥ hi; D E F sukhārtho hi; H J sukhasthasya; I omitted; K sukhārtham ca.
29. I supatnīmūlam.
30. A D E H I hi tat; J tat; K M S U gṛhe.
31. H saṃpatnyā vidhijñā tu; J sā patnī yā vidhijñā tu; K sā patnī yā vinītā ca.
32. A D E K duḥkhāpsikā; C G I duḥkhānvitā; J duḥkhāntikāḥ.
33. C kalibhedo; D E kalir bhedā; G J kalir bhedah; H I kāle bhedah.
34. A G chidrapīḍā; C ucchedapīḍā; E mṛttachidrā; H citte piḍā; I K cittiapiḍā; J cittabhedaṁ.
35. B L whole verse omitted.
36. A D E jalūkeva tu sarvā strī; B C G jalaukeva hi sarvā strī; F jalaukā iva tāḥ sarvāḥ; K L jalaukā iva sarvā strī; J M S U yoṣit sarvā jalaukeva.
37. A sukrtyāpa-; B C D E G sukratāpa; F L subhṛtāpi; H I J supūjītā; K samṛbhṛtāpi.
38. A D E hy eṣā; H svād vāpi; I J sukhād vāpi.
39. D tv.
40. A H I J K jalūkā; D E jalūkās-.
41. I J ādhatte.
42. A B C D E F G K L M S U sā tapasvini.
43. A B itarā ca dhanam; D E yad dattam̄ śatadam; F H I K L M S U itarā tu dhanam; J itarā dhanam.
44. A B C D E F G H I K L M S U vittam̄.
45. A B C F G K M S U balaṁ sukhām̄; L sukhām̄ balaṁ.

sāśaṅkā<sup>46</sup> ca<sup>47</sup> bhaved bālye yauvane<sup>48</sup> viṣayonmukhī /  
 49 trṇavan manyate nārī<sup>50</sup> vṛddhabhāve svakam<sup>51</sup> tanum<sup>52</sup> // 10

53 anukūlā sadā hrṣṭā dakṣā sādhvī<sup>54</sup> pativrata<sup>55</sup> /  
 56 etāvadguṇasamyuktā<sup>57</sup> śrīr eva strī na samśayah // 11

58 prahr̥ṣṭamānasā<sup>59</sup> nityam<sup>60</sup> sthānamānavicakṣaṇā /  
 bhartuh<sup>61</sup> prītikarī<sup>62</sup> yā tu sā bhāryā<sup>63</sup> itarā jarā // 12

śiṣyo<sup>64</sup> bhāryā<sup>65</sup> śiṣur bhrātā<sup>66</sup> mitraṁ dāsaḥ samāśritah /  
 67 yasyaite tu vinītā syus tasya<sup>68</sup> loke hi gauravam // 13

46. **C F G L M S U** saśaṅkā; **D E** sāntyā.
47. **A C F G H I J K M S U** bālabhāve tu; **L** bālabhāve 'pi.
48. **A F K L M S U** vimukhī bhavet; **B C D E F G K** bhimukhī bhavet; **L** sumukhī bhavet.
49. **M** bhṛtyayan.
50. **A B D E F H I J K L M S U** paścād.
51. **A** svayam.
52. **D E** trṇam.
53. **A** anukūlatayā hrṣṭā; **B C G** anukūlā hy avāgduṣṭā; **D E** anukūlā hy avākdugdhā; **F** anukūlā tv avāgduṣṭā; **I** anukūlā sadā tuṣṭā; **M S U** anukūlā na vāgduṣṭā.
54. **A C D G J** prajāvati; **B E H I K** prajāpatih.
55. **L** whole verse omitted.
56. **A K** etair guṇaiś ca samyuktā; **F H J K M S U** ebhir eva guṇair yuktā.
57. **A C D E** sā strī eva; **B** sādhvir eva; **G** strīr eva; **I** strīr eva strī; **K** sā strī tv eva.
58. **A** prahr̥ṣṭamānasā; **J** hr̥ṣṭamānasā; **L** anukūlatyam; **M S U** yā hr̥ṣṭamānasā.
59. **B D E** caiva; **C** tasya.
60. **A** samānasthānavicakṣaṇā; **B** nityasthānavicakṣaṇā; **D E** nityasnāne vicakṣaṇāḥ; **L** snāna-pānavicakṣaṇā.
61. **A C F G H K** prītikarā; **I J** priyakarā.
62. **M S U** nityam.
63. **A C D E G** tv itarā jarā; **B** nv itarā na sā; **F H** cetarā jarā; **I** cetarā janāḥ; **J L** itarā jarā; **K** itarā janāḥ; **M S U** hitarā jarā.
64. **A B C D E G K L** jihvā; **F** śiṣyā; **H I J** jīvā.
65. **H I J** śiṣur bhrātṛ.
66. **A** mitro dāsaḥ ca āśritah; **D E** bhrātṛmitrasamāśritah; **J** mitrādāsasamāśritah; **K M S U** putro dāsaḥ samāśritah; **L** putro dāsasamanvitah.
67. **A** yasyaiva; **D E** yasyaite hy avinītā syus; **F H I J K L M S U** yasyaitāni vinītāni.
68. **A B C F G J K L** loke 'pi; **D E** śokena.

prathamā dharmapatnī syād<sup>69</sup> dvitīyā rativardhini /  
<sup>70</sup>drṣṭamātram<sup>71</sup> phalam tatra<sup>72</sup> <sup>73</sup>nādṛṣṭam <sup>74</sup>upajāyate // 14

dharma patnī samākhyātā nirdoṣā yadi sā<sup>75</sup> bhavet /  
<sup>76</sup>doṣe sati <sup>77</sup>na doṣaḥ syād <sup>78</sup>anyā kāryā guṇānvitā // 15

<sup>79</sup>aduṣṭām vinatām bhāryām yauvane yaḥ parityajet<sup>80</sup> /  
<sup>81</sup>sa jīvanāntे strītvāñ ca<sup>82</sup> <sup>83</sup>vaidhavyañ ca <sup>84</sup>samāpnuyāt // 16

<sup>85</sup>daridram vyādhitarūpam mūrkham<sup>86</sup> bhartāram yāvamanyate /  
<sup>87</sup>ihaiva sā śunī gr̥dhri śūkarī ca <sup>88</sup>bhavet punaḥ // 17

<sup>89</sup>mṛte bhartari yā nārī samārohed hutāśanam /  
<sup>90</sup>sārundhatīsamācārā svargaloke mahiyate // 18

69. **F** tu; **K M S U** ca.

70. **A D E** whole line omitted.

71. **A B C D E F G K L M S U** drṣṭam eva.

72. **H I J** tasyām; **K** tasyā; **L** tasmi.

73. **H I J K L** adrṣṭam.

74. **B C G** upalabhyate; **F** upapadyate; **H I L** nopapadyate; **J** nopalabhyate; **K** nopajāyate.

75. **A** omitted.

76. **H I** doṣeṣ api.

77. **B** nirdoṣa; **J** na daṇḍyā...; **K** sadoṣaḥ.

78. **F M S U** anyā bhāryā guṇānvitā; **H** anyodvāhe vijānataḥ; **I** anyodvāho 'pi jānataḥ; **J** tvām na vijānataḥ.

79. **F L** aduṣṭāpatitām; **K** aduṣṭām patinā; **S U** adrṣṭāpatitām.

80. **A B C D E G** whole verse omitted.

81. **H J L** saptajanma bhavet; **K** sajivamānuṣa...

82. **H I J K L** omitted.

83. **K** vandhyātvaraṇ; **M S U** vandhyatvañ ca.

84. **H I J L** punaḥ punaḥ.

85. **A B C D E G** whole verse omitted.

86. **F K M S U** caiva; **L** klībaṇi.

87. **H I J** sā mṛtā jāyate strī śvā śūkarī ca; **F M S U** śuni gr̥dhri ca makarī jāyate sā.

88. **F H J M S U** punaḥ punaḥ; **K L** bhijāyate.

89. **A B C D E G H I J** whole verse omitted.

90. **F M S U** sā bhavet tu śubhācārā; **K** sā bhavec'çubhācārā.

<sup>91</sup>vyālagrāhī yathā vyālam̄ balād uddharate vilāt /  
tathā sā patim uddhṛtya <sup>92</sup>tenaiva saha modate // 19

<sup>93</sup>cāṇḍālapratyavasitaparivrājakatāpasāḥ<sup>94</sup> /  
teṣām̄ jātāny apatyāni cāṇḍalaiḥ saha vāsayet // 20

<sup>95</sup>iti dākṣe dharmāśāstre caturtho 'dhyāyah //

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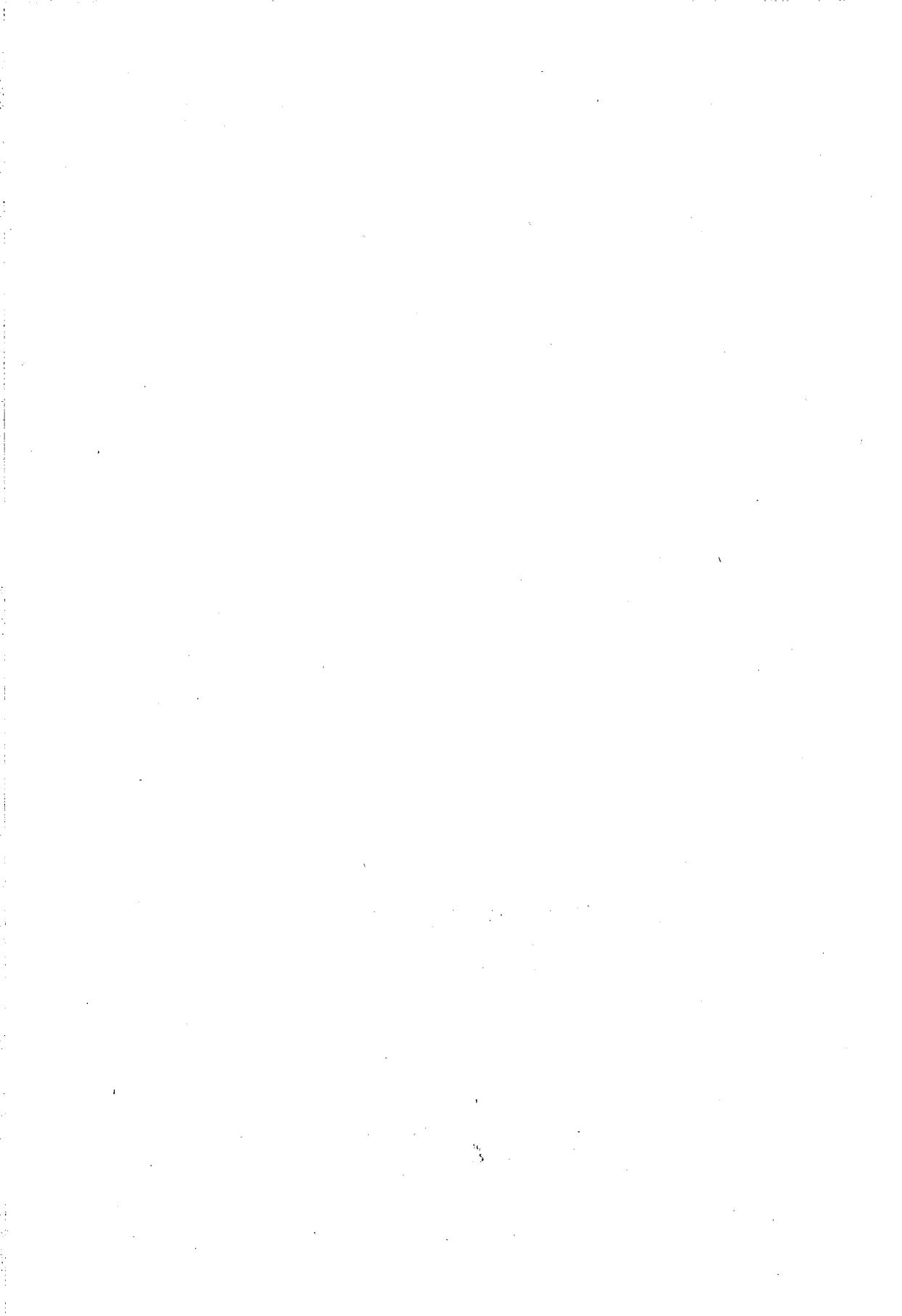
91. A B C D E G H I J K whole verse omitted.

92. L triloke mahiyate.

93. A B C D E G H I J M whole verse omitted.

94. L I cāṇḍalaiḥ pratyanikah vasitāḥ parivrājakatāpasāḥ.

95. A B C D E G H I J colophon omitted; K iti dākṣe pañcamo 'dhyāyah; L iti dākṣe dharmāśāstre pañcamo 'dhyāyah.



## PAÑCAMO 'DHYĀYAH

<sup>1</sup>uktam̄ ūaucam̄ aśaucañ ca<sup>2</sup> <sup>3</sup>kāryam̄ tyājyam̄ manīśibhiḥ /  
<sup>4</sup>viśeśārtham̄ tayoḥ kiñcid̄ vakṣyāmi hitakāmyayā // 1

śauce yatnah̄ sadā<sup>5</sup> kāryah̄ ūaucamūlo <sup>7</sup>dvijah̄ smṛtah̄ /  
<sup>8</sup>śaucācāravihīnasya samastā niśphalāḥ kriyāḥ // 2

śaucam̄ tu<sup>9</sup> <sup>10</sup>dvividham̄ proktam̄ <sup>11</sup> bāhyam̄ ābhyanṭaram̄ tathā<sup>12</sup> /  
mrjjalābhyām̄ smṛtam̄ bāhyam̄ <sup>13</sup>bhāvaśuddhis tathāparam // 3

<sup>14</sup>aśaucād dhi varam̄ bāhyam̄ tasmād<sup>15</sup> ābhyanṭaram̄ varam<sup>16</sup> /  
ubhābhyāñ<sup>17</sup> ca śucir yas tu<sup>18</sup> sa śucir netarah̄ śuciḥ<sup>19</sup> // 4

- 
1. K uktaśaucam̄ ca kāryam̄.
  2. A D E tu; H vā.
  3. A purā vartma; B kāryeṣu ca; C G pūrvavidhiḥ; D E parāhne tu; H J kāryeṣv eva;  
I kāryeṣv evam̄; K na tyājyam̄ ca.
  4. H I aśeśārtham̄ tataḥ; J śeśārtham̄ tayoḥ.
  5. J tathā.
  6. J kuryāt.
  7. A dvijottamah̄.
  8. C śaucācāravihīnaś ca.
  9. C F G H I L M S U ca.
  10. B vidhivat.
  11. C kiṃcid.
  12. I tadā.
  13. D E bhāvaśuddhis tathāpare; G bhāvaśuddhyā tathāmṛtaram; H I bhāvaśuddhis tathottaram.
  14. B ūaucam̄ tv alpataram̄; C G L aśaucam̄ tu param̄; H J ūaucam̄ tu paramam̄; K aśaucāt tu param̄.
  15. C ūaucam̄.
  16. A B C D E G H I J param.
  17. A B C D E G H I J ubhayena.
  18. F omitted.
  19. H I J smṛtah̄.

ekā liṅge <sup>20</sup>gude tisro <sup>21</sup>daśa vāmakare tathā /  
<sup>22</sup>pañcāpāne daśaikasmin ubhayoh sapta mṛttikā // 5

<sup>23</sup>gr̥hasthaśaucam ākhyātām <sup>24</sup>triśv anyeṣu <sup>25</sup>yathākramam /  
dviguṇam triguṇaḥ <sup>26</sup> <sup>27</sup>caiva caturthasya<sup>28</sup> <sup>29</sup>caturguṇam // 6

<sup>30</sup>ardhaprasṭimātrā tu prathamā<sup>31</sup> mṛttikā smṛtā<sup>32</sup> /  
<sup>33</sup>dvitīyā ca tritīyā ca <sup>34</sup>tadardham <sup>35</sup>parikīrtitā // 7

<sup>36</sup>liṅge 'py atrā <sup>37</sup>samākhyātā <sup>38</sup>triparvī pūryate<sup>39</sup> yayā<sup>40</sup> /  
<sup>41</sup>etac chaucam gr̥hasthānām<sup>42</sup> <sup>43</sup>dviguṇam brahmaśārinām // 8

20. A D H kare tisra; B tu savye trī; C G tisrah savye; E tisra; K tu savye strī; L ca savye trī.
21. A B C D E G H I ubhayor mṛdvayam smṛtam; F ubhayor mṛdvayam tathā; J uttame tu trayam smṛtam; K ubhayor mṛttikā trayam; L ubhayor hastayor dvayoh.
22. C G H I J pañcāpāne daśaikasmin ubhayoh sapta mṛttikāḥ; F catasras tu daśaikasmin ubhayoh sapta mṛttikāḥ; K L tisro 'pāne daśaikasmin ubhayoh sapta mṛttikāḥ.
23. C D E G gr̥hasthe śaucam; H gr̥hasthasya śaucam; K gr̥hasthasyaivam.
24. A D E višeṣaṇa.
25. F krameṇa tu.
26. B dvitiye; C ca triguṇam.
27. K cāpi.
28. B triguṇam ca; G caturthe ca; J yatinām ca.
29. B tritīyako.
30. H arthaprakṛtiṣūtrā; I J M S U ardhaprasṭimātrām.
31. D E pramāṇam.
32. E smṛtam.
33. B dvitīyā tritīyā caiva; I dvitīyam ca tritīyam ca.
34. A K tadardhārdha; B F G tadardhārdhā; L tadarddhe.
35. A K -pramāṇataḥ; B parikalpayet.
36. D E liṅge yatra; F liṅge tu mṛt; J liṅge ca mṛt.
37. H I tathā sā syāt.
38. A B G triphūrvam; C triḥ pūrva; D E triparam; F H J K triparvā; I triparvam; L triparve.
39. C pūryate.
40. A C L yathā; D E J tathā.
41. A B C D E F H I J K L whole line omitted.
42. G dvijātinām.
43. G ardham ūḍre vinirdiśet.

<sup>44</sup>triguṇam tu vanasthānām yatiṇām ca catuṛguṇam /  
dātavyam udakam tāvan <sup>45</sup>mṛdabhāvo <sup>46</sup>yathā bhavet // 9

<sup>47</sup>mṛdā jalena śuddhiḥ syān <sup>48</sup>na kleśo na <sup>49</sup>dhanavyayah /  
yasya śause 'pi<sup>50</sup> śaithilyam <sup>51</sup>vṛttam tasya parikṣitam // 10

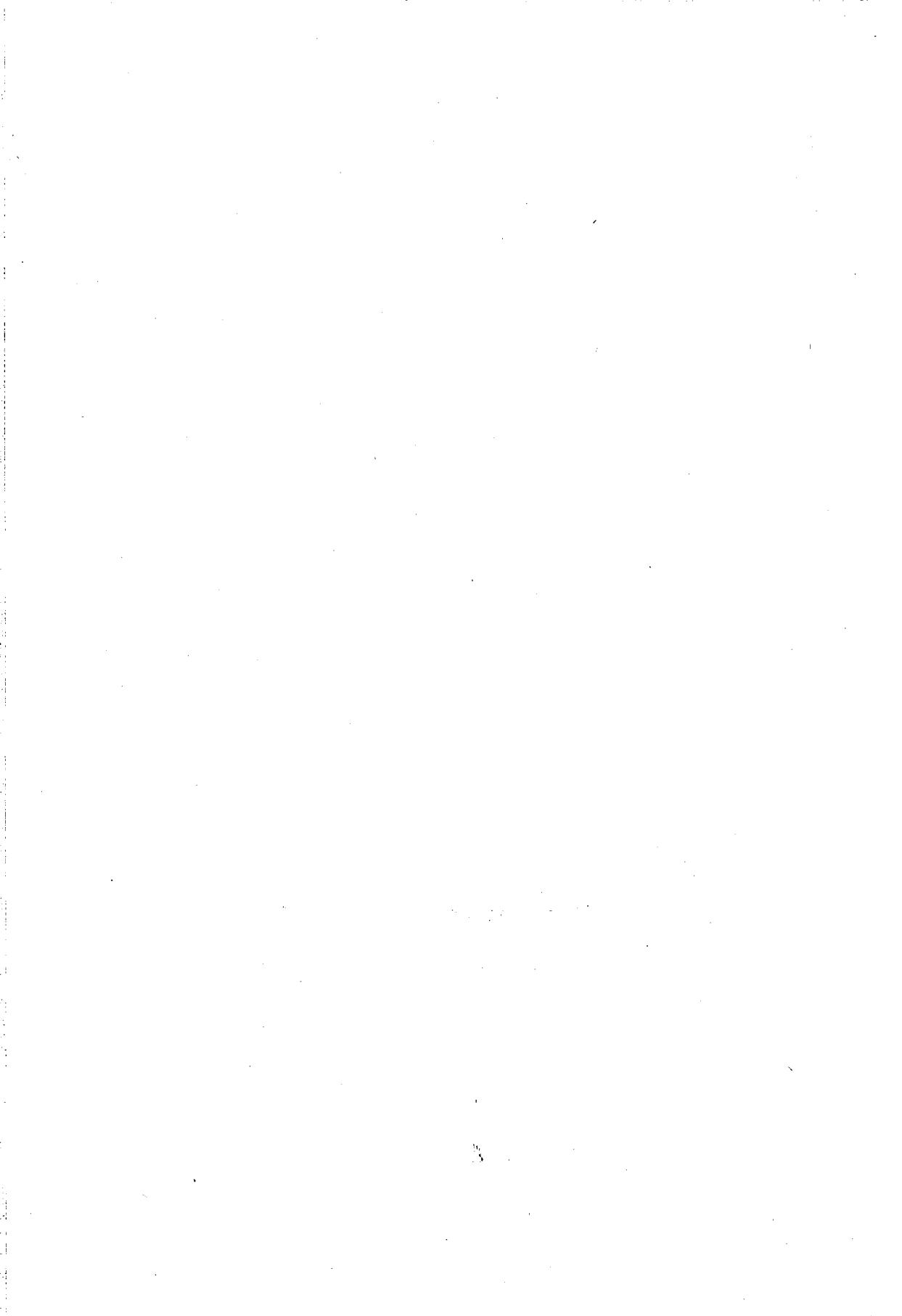
anyad<sup>52</sup> eva divā śaucam <sup>53</sup>anyad rātrau vidhiyate<sup>54</sup> /  
<sup>55</sup>anyad āpadi nirdiṣṭam <sup>56</sup>anyad eva hy anāpadi // 11

<sup>57</sup>yad divā vihitam śaucam <sup>58</sup>tadardham niśi kīrtitam /  
<sup>59</sup>tadardham āture proktam <sup>60</sup>āturasyārdham adhvani<sup>61</sup> // 12

nyūnādhikam na kartavyam śause<sup>62</sup> śuddhim<sup>63</sup> abhīpsatā /  
<sup>64</sup>prāyaścittena yujyeta <sup>65</sup>vihitātikrame kṛte // 13

<sup>66</sup>iti dākṣe dharmasāstre pañcamo 'dhyāyah //

44. A B C D E F G H I J K L *whole line omitted.*
45. K L yāvat syān.
46. K L mṛttikākṣayah.
47. A *omitted*; B C G mṛdā dravyeṇa; D E śubhadravyeṇa; F mṛdā toyena; H I tathā dravyeṇa; J K mṛdā dravye tu; L kṣudradravyeṇa.
48. A B C G K L na kleśo naiva; D naakte śause va; H I na kleśo na ca.
49. A ca vyathā; B C K ca vyayaḥ; D E nānyathā; G L cāvyayaḥ; H na vyathā; I na vyayaḥ.
50. J tu; K ca.
51. H tasya vṛttam; I tasya bhuktaṁ; F M S U cittam tasya.
52. M etad.
53. M S U rātrāv anyad.
54. H I J K L *whole verse omitted.*
55. A anyad adhvani madhye ca; E anyad āpadi mārgे ca; B C D G M S U anyad āpatsu vīprāṇām.
56. A svasthasya ca yathāvidhiḥ; B C G anyad eva tv anāpadi; F hy anyad eva hi anāpadi.
57. F divākṛtasya śaucasya; M S U divoditasya śaucasya.
58. B D E G tadardham tu niśi smṛtam; F tadardham ca niśi smṛtam; M S U rātrāv ardham vidhiyate.
59. D tadardham tu yathā mārge; F tadardharātrām tasyām tu; M S U tadardham āturasyāhus.
60. D tadardham āturasya ca; F tvarāyām tvardhavartmani; M S U tvarāyām ardham adhvani.
61. E *whole line omitted.*
62. A B C G L śaucam; D E śauca-.
63. H I siddhiṁ.
64. E *whole line omitted.*
65. H I vihitātikramē ca.
66. A B C D E G H I J K L *colophon omitted.*



## ŚAŚTHO 'DHYĀYAḥ

sūtakam<sup>1</sup> tu pravakṣyāmi janmamṛtyunimittakam<sup>2</sup> /  
 ³yāvaj jīvam<sup>4</sup> trīyam tu yathāvad anupūrvāśah // 1

<sup>5</sup>sadyah śaucam<sup>6</sup>tathaikāho<sup>7</sup>dvitricaturahas tathā<sup>8</sup> /  
<sup>9</sup>daśāho<sup>10</sup>dvādaśāhaś ca pakṣo<sup>11</sup> māsas tathaiva ca // 2

<sup>12</sup>maraṇāntam<sup>13</sup>tathā cānyad<sup>14</sup>daśapakṣas tu sūtake /  
<sup>15</sup>upanyāsa kramenaiva<sup>16</sup>vakṣyāmy aham aśesataḥ<sup>17</sup> // 3

<sup>18</sup>granthārtham yo vijānāti<sup>19</sup>vedam aṅgaiḥ<sup>20</sup>samanvitam<sup>21</sup> /  
 sakalpam sarahasyañ ca<sup>22</sup>kriyāvāṁś ca na sūtakī<sup>23</sup> // 4

1. F aśaucam
2. K L M S U °samudbhavam.
3. H yāvaj japatī; I yāvaj jīvati; K yāvaj jīvam tu.
4. H tāvat sa; I J tāvac ca; K jīvam tu; L tathānyac ca.
5. D E *whole verse omitted.*
6. A H I J tathaikāhaṁ.
7. A B C G K L tryahaś caturahas; H I J tryaham caturaham.
8. I tadā.
9. A ṣadāhe; B ṣadaho; C F G H I J K L ṣad daśa; K ṣat ca sapta.
10. A dvādaśaś caiva; H I J dvādaśāhaṁ tu; K daśahāni; L dvādaśāhāni.
11. J paksān.
12. A maraṇāntakam; B maraṇāntikam; I varaṇāntam; K maraṇan tat.
13. A caivānyat; H I tathā cānye; J athā cānyad; K L tathaihvānya-
14. A daśapakṣāṁś ca.
15. M S U upanyasta.
16. A B C G tan me nigaditaḥ; D E nigadita-.
17. A B C G śṛṇu; D E chṛṇu.
18. A B granthārthān yo; I gūḍhārthān yo ; K L arthato yo; M S U granthārthato.
19. B vedasāṁgaiḥ; L vedamaṇtraiḥ.
20. B samanvitaiḥ.
21. H *whole verse omitted.*
22. B C F G J M S U kriyāvāṁś cen na; K kriyāvāśūna.
23. A B C G I J sūtakam; D E sūtake.

<sup>24</sup>rājartvigdikṣitānāñ ca bāle<sup>25</sup> deśāntare tathā /  
<sup>26</sup>vratinām satriṇāñ caiva sadyah śaucam vidhīyate // 5  
  
<sup>27</sup>ekāhāc<sup>28</sup> chudhyate vipro yo 'gnivedasamanvitah<sup>29</sup> /  
<sup>30</sup>hīne hinatare caiva<sup>31</sup> dvitricaturahas tathā // 6  
  
<sup>32</sup>sudhyed vipro daśāhena<sup>33</sup> dvādaśāhena bhūmipah<sup>34</sup> /  
<sup>35</sup>vaiśyah pañcadaśāhena śūdro māsenā śudhyati // 7  
  
<sup>36</sup>asnātvā<sup>37</sup> cāpy ahutvā<sup>38</sup> cādattvā yas tu bhuñjate<sup>39</sup> /  
<sup>40</sup>evamvidhānām sarvesām<sup>41</sup> yāvaj jīvam tu sūtakam<sup>42</sup> // 8  
  
<sup>43</sup>vyādhitasya kadaryasya rnagrastasya sarvadā<sup>44</sup>/  
kriyāhinasya sarvasya<sup>45</sup><sup>46</sup> strijitasya viśeṣataḥ // 9

24. **A D E H** whole verse omitted.  
25. K bāla-.  
26. C vratinām mantriṇām.  
27. A B I ekāhāt; D F J M U ekāhas tu; S ekāhan tu.  
28. **D F J M S U** samākhyaṭo.  
29. A yo 'gnir vedasamanvitah; **H** whole verse omitted; **K** whole line omitted.  
30. **A B C D E G** whole line omitted.  
31. **F I K L** tryahacaturahas tathā; **J** tryahām caturahām tathā.  
32. **F K M S U** jātivipro.  
33. C omitted.  
34. **H** whole verse omitted.  
35. I whole line omitted.  
36. **A D E H J** whole verse omitted.  
37. B C G cātha hutvā ca; F ācamya japtvā ca.  
38. F datvā hutvā ca bhuñjate; M S U bhuñkte 'dattvā ca yaḥ punah  
39. I whole line as:  
asnātvā jape home bhuñkte dattvā ca yo dvijah.  
40. **K L** evamvidhasya vprasya; **M S U** evamvidhasya sarvasya.  
41. F yāvajīvam hi sūtakam; **K L M S U** sūtakam samudāhītam.  
42. I whole line omitted.  
43. **H** whole verse omitted.  
44. C caiva hi.  
45. **C D E F G I K L M S U** mūrkhasya.  
46. I nāstikasya.

vyasanāsaktacittasya parādhīnasya<sup>47</sup> nityaśah<sup>48</sup> /  
 49 śraddhātyāgavihinasya<sup>50</sup> bhasmāntam sūtakam bhavet // 10

51 na sūtakam kadācit syād yāvaj jīvam tu sūtakam<sup>52</sup> /  
 53 evamguṇaviśeṣena sūtakam samudāhṛtam // 11

54 sūtake mṛtakē<sup>55</sup> caiva 56 tathā ca mṛtasūtake /  
 etat<sup>57</sup> saṃhataśaucānām mṛtaśaucena śudhyati // 12

58 dānam pratigraho homaḥ svādhyāyaś ca nivarttate /  
 59 daśāhāt tu param śaucam<sup>60</sup> vipro 'rhati ca dharmavit // 13

61 dānañ ca vidhivad<sup>62</sup> deyam aśubhāt tārakam hi tat /  
 mṛtakānte mṛto yaś tu sūtakānte prasūyate<sup>63</sup> // 14

evam<sup>64</sup> 65 saṃhataśaucānām pūrvāśaucena śudhyati /  
 ubhayatra daśāhāni kulasyānnam na bhujyate // 15

47. B vyādhitasya ca.

48. H I J sarvadā.

49. H I nityam śraddhāvihinasya; J nityasthānavihinasya.

50. H I tasmāt tat.

51. A nāsūtakam; C G sūtakam na; D E sūtakam tu.

52. H I J whole verse omitted.

53. L evam guṇavihinasya.

54. A B C D E G H I whole verse omitted.

55. F omitted.

56. J tathāiva mṛta-; K L tathā mṛtaka-.

57. K saṅghataśaucānām.

58. A B C D E G H I J whole verse omitted; K L first line omitted.

59. K daśāhāt tu pariśuddho; L daśāhād uparate śauce.

60. K vipro dhi śri hy a-.

61. A B C D E G H I J whole verse omitted.

62. F M S U vidhinā.

63. F M S U ca sūtakam.

64. F M S U etad.

65. K L saṅghataśaucānām.

<sup>66</sup>caturthe 'hani kartavyam asthisāñcayanam dvijaiḥ /

<sup>67</sup>asthisāñcayanād ūrdhvam <sup>68</sup>aṅgaśaucam vidhiyate // 16

<sup>69</sup>varṇānām ānulomyena<sup>70</sup> strīṇām eko yadā patiḥ /

<sup>71</sup>daśāhaśaṭtryahaikāham prasave sūtakam bhavet // 17

<sup>72</sup>yajñakāle vivāhe ca <sup>73</sup>daivayoge tathaiva ca /

hūyamāne<sup>74</sup> <sup>75</sup>tathā cāgnau <sup>76</sup>nāśaucam naiva sūtakam // 18

svasthakāle tv idam<sup>77</sup> sarvam<sup>78</sup> aśaucam<sup>79</sup> parikīrtitam<sup>80</sup> /

āpadgatasya sarvasya sūtake 'pi<sup>81</sup> na sūtakam // 19

<sup>82</sup>iti dākṣe dharmāśāstre ṣaṣṭho 'dhyāyah //

66. **A B C D E G H I J** whole verse omitted.
67. **F M S U** tataḥ.
68. **F M S U** aṅgasparśo.
69. **J** whole verse omitted.
70. **A** omitted.
71. **D E** daśāha ṣaṭ tryaha ekāho; **F K L M S U** daśaśaṭtryahām̄ ekāhaḥ; **H I** daśāhāḥ ṣaṭ trihaikāḥ.
72. **A D E G** whole verse omitted.
73. **B C G H J** devabhāge; **F** devayāge; **K L M S U** deśabhaṅge.
74. **J** sūyamāne.
75. **I J** tathāvāgnau; **K L M S U** tathāgnau.
76. **F** nāśaucam nāpi sūtakam; **H I J** nāśaucam na ca sūtakam; **K L** nāśaucam mṛtasūtake; **M S U** ca nāsau ca mṛtasūtake.
77. **B C** tathā.
78. **B** sarve.
79. **B C** sūtakam.
80. **A D E G H I J K L** whole line omitted.
81. **A D E G H I J K L M S U** na tu.
82. **A B C D E G H I J** colophon omitted; **K** iti dākṣe ṣaṣṭo 'dhyāyah.

## SAPTAMO 'DHYĀYAH

<sup>1</sup>loko<sup>2</sup> <sup>3</sup>vaśikṛto yena<sup>4</sup> <sup>5</sup>yena cātmā <sup>6</sup>vaśikṛtaḥ /  
<sup>7</sup>indriyārtha<sup>8</sup> jito<sup>9</sup> yena<sup>10</sup> tam<sup>11</sup>yogam̄ prabrvīmy aham // 1

<sup>12</sup>prāṇyāyāmas<sup>13</sup> tathā dhyānam̄ <sup>14</sup>pratyāhāras tu dhāraṇā<sup>15</sup> /  
 tarkaś caiva samādhīś ca ṣaḍaṅgo yoga ucyate // 2

<sup>16</sup>nārāṇyasevanād<sup>17</sup> yogo <sup>18</sup>nānekagrāntha cintanāt /  
<sup>19</sup>vratair yajñais <sup>20</sup>tapobhir vā na yogah kasyacid bhavet // 3

<sup>21</sup>na ca <sup>22</sup>padmāsanād yogo na <sup>23</sup>nāsāgrānirīkṣaṇāt /  
 na ca <sup>24</sup>śāstrātiriktena <sup>25</sup>śaucena sa bhavet<sup>26</sup> kvacit // 4

1. A J *whole verse omitted.*
2. D E loke.
3. B C F G vaśikṛtā; K vaśikṛtam̄.
4. B C G H I yais tu; D E yas te.
5. B C G yair ātmā ca; H I te yenātra; L yas tu lokair-.
6. H I vaśikṛtā; L vaśikṛtam̄.
7. B *whole line omitted.*
8. C G indriyārtha-; D E indriyānām̄; F indriyārthaṁ; H indriyārthā-; K indriyārthe.
9. C G tapas; D E tatas; F atas; H -naham̄; K jite.
10. C D E G teṣām̄; F H I tasya.
11. C F G H I yogam̄ vakṣyāmy aśeṣataḥ; D E yogam̄ vakṣyāmi tattvataḥ; K L tasya yogam̄ brāvīmy aham.
12. A D E J *whole verse omitted.*
13. K L pratyāhāras-.
14. B C F G H I pratyāhāropa-; K L prāṇyāyāmotha.
15. B dhāraṇām̄.
16. J *whole verse omitted.*
17. C D E nārāṇyasevayā; H nārāṇye.
18. A nānekāgram̄ vicintanāt; B nānekacittagrāntha nāt; D E H I K nānekagrāntha vistarāt.
19. H vrata yajñe.
20. D E M S U tapobhiś ca.
21. J *whole verse omitted.*
22. M S U pathyaśanād.
23. A B C D E K nānāśāstrānirīkṣaṇāt.
24. D E H I śāstrātirekeṇa.
25. A C na ca śause; D E na śokena; H I L śaucena.
26. C F G H I bhavati; D E bhayaṁ; K bhavataḥ.

<sup>27</sup>na maunamantrakuḥakair anekaiḥ sukrtais<sup>28</sup> tathā<sup>29</sup> /

<sup>30</sup>lokayātrābhīyuktasya <sup>31</sup>na yogah kasyacid bhavet // 5

<sup>32</sup>abhiyogāt tathābhīyāsāt <sup>33</sup>tasminn eva <sup>34</sup>tu niścayāt /  
punaḥ<sup>35</sup> <sup>36</sup>punaś ca nirvedād yogah sidhyati yoginah<sup>37</sup> // 6

<sup>38</sup>ātmacintāvinodena <sup>39</sup>śaucena krīḍanena ca /

<sup>40</sup>sarvabhūtasamatvena yogah sidhyati nānyathā // 7

<sup>41</sup>yaś cātmāni rato nityam<sup>42</sup> <sup>43</sup>ātmakrīḍas tathaiva ca<sup>44</sup> /

<sup>45</sup>ātmānandaś ca satatam ātmāny eva <sup>46</sup>samāhitah<sup>47</sup> // 8

- 
27. A B na maunamantrakuḥahair aneke; D E so 'sau na mitrakuḥare anekaka; H na mauna-mantrakuḥakaiḥ anekaikasya; I na maunatantraiḥ kumbhakair anekaiḥ.  
 28. A śuśrutas; B susutais; C G kusṛtais; D E sutais; I sukṛtis.  
 29. J whole verse omitted.  
 30. A B D E H I yogāśtābhīyuktasya; M S U lokayātrāvīyuktasya.  
 31. F M S U yogo bhavati kasyacit.  
 32. J whole verse omitted.  
 33. H asminn eva; L tathā naiva.  
 34. A B C suniścayāt; D E suniścaye.  
 35. C omitted.  
 36. H I K L punar a-.  
 37. A B C D E F G H I K L M S U nānyathā.  
 38. A B C D E G I J whole verse omitted.  
 39. H śaucakrīḍanam eva; K L śrautakrīḍanakena; M S U śaucakrīḍanakena.  
 40. H sarvasvasamatvena.  
 41. A yaś cātmāni yuto; B C D E F G yaś cātmamithuno; H I adhyātmaratir- evam; K L yaś cātmāni sthito.  
 42. H I syāt.  
 43. G ātmakrīḍāt-; K ātmakrīḍā.  
 44. J whole verse omitted.  
 45. D E ātmānandakṛt; M S U ātmāniṣṭhaś ca.  
 46. D E śubhānvitam; L subhāṣitam; M S U svabhāvataḥ.  
 47. I whole line omitted.

<sup>48</sup>tataś caiva svayam tuṣṭah<sup>49</sup>santuṣṭo nānyamānasah<sup>50</sup> /

<sup>51</sup>nityam caiva sutrpto yo<sup>52</sup>yogas tasya prasidhyati // 9

<sup>53</sup>supto 'pi yogayuktah syāj<sup>54</sup>jāgramś caiva viṣeṣataḥ<sup>55</sup> /

<sup>56</sup>īdrkceṣṭah smṛtaḥ śreṣṭho<sup>57</sup>variṣṭho brahmavādinām // 10

<sup>58</sup>yas tv ātmavyatirekeṇa dvitīyam<sup>59</sup>naiva paśyati<sup>60</sup> /

<sup>61</sup>brahmabhūtaḥ<sup>62</sup>sa evam hi dakṣapakṣa udāhṛtaḥ // 11

<sup>63</sup>viṣayāsaktacitto<sup>64</sup> hi<sup>65</sup>kaścid yogam<sup>66</sup> na vindati /

yatnena<sup>67</sup>viṣayāsaṅgam tasmād yogi<sup>68</sup> vivarjayet // 12

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48. A ratasyaiva vitṛṣṇasya; B rataś caivāpatṛptaś ca; C G asminn eva sutrptasya; D E F ātmany eva sutrptasya; H K tataś caiva tu saṃtuṣṭah; M S U rataś caiva svayam tuṣṭah.
49. A B D E santuṣṭānanyacetasaḥ.
50. I J whole verse omitted; K L first half omitted.
51. A B C D E ātmany eva sutrptasya; G ātmany eva sutrptaś ca; H ātmanaiva susantuṣṭe sya; F M S U ātmany eva sutrpto 'sau.
52. A B C D E G H yogah siddhyati nānyathā.
53. B C G svapne 'pi yo 'bhiyuktaś ca; F supto 'pi yogayuktaś ca; K svapne 'pi yogayuktah syāj; H svapne 'pi yogayuktasya.
54. C G jāgraiś caiva; F jāgrataiva; H jāgrato 'pi; K jāgrac caiva; L jāgrataś ca; M S U jāgrac cāpi.
55. A D E I J whole verse omitted; H second half omitted.
56. B idṛk cakreṣṭah; G idṛk cakre; L idṛk kṛṣṇah.
57. B G K L vasiṣṭho; F M S U gariṣṭho.
58. A D E ātmāno vyatirekeṇa; F H yatrātmavyatirekeṇa; M S U ya ātmavyatirekeṇa.
59. H yo na.
60. B J whole verse omitted; I ends here.
61. D brahmabhūtasya; K brahmabhūtaḥ; L brāhmībhūta; M S U brahmībhūya.
62. C G sa vijñeyo; D na hi; F H sa eveha.
63. A D E H J whole verse omitted.
64. B viṣayāsaktasya vittaika.
65. F M S U yatir.
66. F M S U mokṣam.
67. K viṣayāsaṅgas; L viṣayāsanna; M S U viṣayāsaktim.
68. L yogam.

<sup>69</sup>viṣayendriyasaṁyogaṁ<sup>70</sup> kecid yogam vadanti vai<sup>71</sup> /  
adharma<sup>72</sup>dharma-buddhyā tu gr̥hitas<sup>73</sup> tair apañditaiḥ // 13

<sup>74</sup>ātmano manasaś caiva<sup>75</sup> saṁyogañ ca<sup>76</sup> <sup>77</sup>tathāpare /  
<sup>78</sup>uttānamana-so hy ete kevalam<sup>79</sup>yoga-vāñcītaiḥ // 14

<sup>80</sup>vṛttihinam manah kṛtvā<sup>81</sup>kṣetra-jñe<sup>82</sup>paramātmāni /  
ekikṛtya vimucyeta<sup>83</sup>yoga-yuktaḥ sa ucyate // 15

kaśaya<sup>84</sup> mohavikṣepa-lajjā<sup>85</sup> <sup>86</sup>śaṅkādicetasah<sup>87</sup> /  
<sup>88</sup>vyāpārās tu<sup>89</sup>samākhyātās tān jitvā<sup>90</sup>vaśam ānayet // 16

69. *J whole verse omitted.*
70. A D E viṣayendriyasaṁyoga; B L viṣayendriyasaṁyoga; H viṣayendriyasaṁyoga;  
M S U viṣayem-driyasaṁyogaḥ.
71. D E ye; K L M S U hi.
72. A B D E K L M S U dharma-rūpeṇa.
73. D E gr̥hitvā tu; M S U gr̥hitam.
74. *J whole verse omitted.*
75. K L M S U manas cātmanaś caiva.
76. D E tu; F tat.
77. D E yathā param; F tataḥ param; K tathā paraīḥ.
78. B utpannamanaso hy ete; D E uttānamanayo hy ete; F uktānām manaso hy ete;  
K uktānāmadhikasyete; L uktānām api kṛtye ca.
79. H lokavañcakāḥ; L yoga-vāñcītaiḥ.
80. H *second half omitted; J whole verse omitted.*
81. A B C F G M S U kṣetra-jñam.
82. H brahmāni nyaset.
83. A B C D E F G M S U yogo 'yam mukhya; K yogamukhyāḥ sa.
84. A kaśayaḥ; D E K kaśaya-; G kaśayaḥ; L kaśyo.
85. A D E L bhayā; K tathā.
86. D E śaṅkāvicetasah; F hitacetasaḥ; K śaṅketacetasaḥ; L śaṅkitacetasaḥ.
87. H *J whole verse omitted.*
88. A F G vyāpārāsu-.
89. A G samākhyātās tair hīnam; B samākhyātās tair hitam; C samākhyātās te hīna; D E samā-khyāto tena tvam; F samākhyātās tadhinam; K samākhyātās te hīna; L samākhyātās tair hīnam.
90. K ca samāpayet; L vaśamām bhavet.

<sup>91</sup>kutumbaiḥ<sup>92</sup> pañcabhir grāmyaiḥ<sup>93</sup> ṣaṣṭhas<sup>94</sup> tatra<sup>95</sup> mahattamah<sup>96</sup> /  
devāsuramanuṣyaiś ca<sup>97</sup> <sup>98</sup>sa jetum naiva<sup>99</sup> śakyate // 17

<sup>100</sup>balena pararāṣṭrāṇī gṛhṇan śūras tu nocyate /  
jito yenendriyagrāmaḥ sa śūraḥ kathyate budhaiḥ // 18

<sup>101</sup>bahirmukhāni sarvāṇī kṛtvā <sup>102</sup>cābhimukhāni vai /  
<sup>103</sup>sarvaṇ caivendriyagrāmaṁ <sup>104</sup>manaś cātmani yojayet<sup>105</sup> // 19

<sup>106</sup>sarvabhāvaviniṁuktah<sup>107</sup> <sup>108</sup>kṣetrajñām brahmaṇi nyaset /  
etad dhyānañ<sup>109</sup> ca<sup>110</sup> yogaś ca <sup>111</sup>śeṣo 'nyo <sup>112</sup>granthavistarāḥ // 20

<sup>113</sup>tyaktvā viśayabhogāṁś ca <sup>114</sup>mano niścalatām gatam<sup>115</sup> /  
<sup>116</sup>ātmāsaktisvarūpeṇa samādhiḥ <sup>117</sup>parikīrtitāḥ // 21

91. **H J** *whole verse omitted.*

92. **A F** indriyaiḥ; **D E** pañcabhiḥ; **L** kuṭumbam.

93. **A B F G L** grāmaḥ; **K** prāptāḥ.

94. **B C G** ṣaṣṭhaṁ; **K** ṣaḍbhīḥ; **L** khaḍbhīś.

95. **K** svasya; **L** tasya.

96. **A** mahattaraḥ **B C G** mahattamaḥ; **E F M S U** °tarāḥ; **H** °taraiḥ.

97. **A D E** -r vā; **F** -ḥ sa.

98. **A** samjñātum; **D E** samjñānam.

99. **E** caiva.

100. **A D E H J K** *whole verse omitted.*

101. **H J** *whole verse omitted.*

102. **B G** cāntamukhāni.

103. **A D E** tathā sarvendriyagrāmaṁ; **B C G K L** manasaivendriyagrāmaṁ; **F** manasyaivendriyāṇi.

104. **A** yatrātmāni.

105. **A** niyojayed.

106. **J** *whole verse omitted.*

107. **A B C D E F G** sarvabhāvaviniṁuktam; **H** vṛttihinamāṇi manaḥ kṛtvā; **K** sarvabhāvaviniṁukto; **L** sarvabhāvaviniṁukte.

108. **H** kṣetrajan; **K** kṣetrajñā.

109. **B C D E G H K** jñānam.

110. **A F** jñānam ca; **B C D E G H** ca dhyānam ca; **K** yathā dhyānam; **L** tathā jñānam.

111. **F K L** śeṣas tu; **M S U** śeṣāḥ syur.

112. **M S U** granthavistarāḥ.

113. **A B C D E G H I J** *whole verse omitted; F second half omitted.*

114. **F** tu.

115. **L** gataḥ.

116. **L** tatrātmā-

117. **K** parivartitāḥ.

<sup>118</sup>caturṇām<sup>119</sup> <sup>120</sup>sannikarṣeṇa <sup>121</sup>yat phalam <sup>122</sup>tad aśāsvatam /  
dvayos tu sannikarṣeṇa śāśvatam <sup>123</sup>dhruvam aksayam // 22

yan nāsti sarvalokasya tad astīti virudhyate<sup>124</sup> /  
kathyamānam <sup>125</sup>tadanyasya hṛdaye <sup>126</sup>nāvatiṣṭhate // 23

<sup>127</sup>svayam vedyam<sup>128</sup> hi<sup>129</sup> tad brahma kumārimaithunam<sup>130</sup> yathā<sup>131</sup> /  
ayogi naiva jānāti <sup>132</sup>jātyandho <sup>133</sup>hi yathā ghaṭam // 24

<sup>134</sup>nityābhyasanaśilasya<sup>135</sup> <sup>136</sup>svayam vedyam hi tad<sup>137</sup> bhavet /  
<sup>138</sup>tat sūkṣmatvād anirdeśyam <sup>139</sup>param brahma <sup>140</sup>sanātanam // 25

118. C second half omitted; H first half omitted; J whole verse omitted.

119. K caturthāni.

120. K ca varṣeṇa.

121. B D E phalam yat; C śāśvatam; H phalayukta; L yat phalam.

122. C padam avyayam; K tad daśā ca me ; H daśānvitam.

123. A B D E G H K L padam avyayam.

124. A tad ucyate; D E ucyate; F nirucyate; K vimucyate.

125. B C F G H K L M S U tathānyasya.

126. A B D E H nāvatiṣṭhati; F nādhitiṣṭhati; L cāvatiṣṭhati.

127. J whole verse omitted, first half reads:

A jānāty ātmāni yo brahma sa yogīt ucyate budhaiḥ;

D E jānāty ātmāni yo brahma samyogam hy ucyate budhaiḥ;

128. B C G M S U svasaṁvedyam.

129. F ca.

130. B C G H K -strisukham.

131. B C K tathā.

132. K L jātāndhasya; M S U jātāndho.

133. H hi ghaṭam yathā.

134. J whole verse omitted.

135. A nityābhyasanaśāstrasya; H nityam vyasanaśilasya; L nityam āsanaśilasya.

136. C E G svasaṁvedyam; H saṁvedyam; M S U susaṁvedyam.

137. K tathā.

138. D E tatsūkṣmatām ca.

139. A parabrahma.

140. F sanātane.

<sup>141</sup>budhā hy ābharanam<sup>142</sup> bhāram<sup>143</sup> <sup>144</sup>malam ālepanam yathā<sup>145</sup> /  
manyante<sup>146</sup> <sup>147</sup>strī ca <sup>148</sup>mūrkhāś ca tad eva <sup>149</sup>bahu manyate // 26

<sup>150</sup>sattvotkaṭāḥ<sup>151</sup> <sup>152</sup>surāḥ sarve <sup>153</sup>viṣayais tu <sup>154</sup>vaśīkṛtāḥ /  
<sup>155</sup>kim punaś ca <sup>156</sup>kṣudrasattvair <sup>157</sup>manuṣyair atra kā kathā // 27

tasmāt <sup>158</sup>tyaktakaśāyena kartavyam daṇḍadhāranam /  
itaras tu na śaknoti <sup>159</sup>viṣayair <sup>160</sup>abhibhūyate // 28

<sup>161</sup>na sthiram kṣaṇam apy ekam<sup>162</sup> udakam hi<sup>163</sup> yathormibhiḥ /  
vātāhatam tathā cittam tasmāt <sup>164</sup>tatra na viśvaset // 29

141. *J whole verse omitted.*

142. A budhāś ca bharanam; D E yudhyā yātarāṇam; F M S U budhas tv ābharanam;  
H vṛthāśyābhāṣāṇam; L mudhā hy ābharanam.

143. F M S U bhāvam.

144. F K L M S U manasālocanam.

145. A B C D E G K L tathā.

146. A D E etad eva; C H K L M S U manyate.

147. A D E striyo.

148. A mūrkhā manyante; D E sūkṣmaṇi manyeti; H mūrkhasya tathaiva; L śūdraś ca tad eva.

149. A bahu nānyathā; D E bahunām tathā.

150. *J whole verse omitted; K second half omitted.*

151. A satyoktayah; D E satotkrīṣṭas; K satvotkarṣa-

152. A D E F H surāste 'pi; K turā ye ca; L surā ye ca; M S U sarāś cāpi.

153. B C G viṣayaiś ca; K L viṣayais te; M S U viṣayena.

154. A C G H viṣayikṛtā.

155. B C G pramādini; F K M S U pramādibhiḥ; L capalaiḥ.

156. A D E kṣudrasatvās tu; B C G kṣudrasatvē; H kṣudrasatvais tu; L alpaiḥ satvaiś ca.

157. A mānuṣev atra; B C G manuṣye cātra; D E manuṣyais tatva; L manuṣyais tatra.

158. H pakvakāśāyena.

159. D E viṣayi.

160. A paribhūyate; D E parigīyate; H hīyate yataḥ.

161. A B C D E G H J K *whole verse omitted.*

162. L nāsti rakṣāṇam apy ekam.

163. F ca.

164. F M S U tasya.

<sup>165</sup>tridaṇḍīvyapadeśena<sup>166</sup> jīvanti bahavo narāḥ<sup>167</sup> /

<sup>168</sup>yas tu brahma<sup>169</sup> na jānāti <sup>170</sup>tridaṇḍārha bhaven na sah // 30

<sup>171</sup>brahmacaryam sadā rakṣed aṣṭadhā maithunam<sup>172</sup> pṛthak /  
smaraṇam kīrtanam kelih<sup>173</sup> prekṣaṇam guhyabhāṣaṇam // 31

<sup>174</sup>saṅkalpo 'dhyavasāyaś ca <sup>175</sup>kriyāniṣpattir eva ca /  
etan maithunam aṣṭāṅgam pravadanti maniṣinah // 32

<sup>176</sup>na dhyātavyam<sup>177</sup> na vaktavyam<sup>178</sup> na śrotavyam<sup>179</sup> kadācana<sup>180</sup> /  
etaiḥ<sup>181</sup> sarvaiḥ susampanno yatir bhavati netarāḥ<sup>182</sup> // 33

165. **J K** whole verse omitted.

166. A tridandavyapadeśena; D E trivenuvyapadeśena; H tridaṇḍalim̄gam āśritya; M S U tridaṇḍavyapadeśena.

167. A D E H L dvijāḥ; B C G janāḥ.

168. A B C D E G H K L M S U yo hi.

169. C vrati.

170. A na tridaṇḍi gṛhī hi sah; C tridaṇḍi na sa ucyate; D E tridaṇḍi sahitītī ca; F na tridaṇḍo hi sa smṛtāḥ; L nāsau tridaṇḍam arhati.

171. A B C D E G H J K whole verse omitted.

172. F rakṣaṇam; L lakṣaṇam.

173. L kelim.

174. A B C D E G H J K whole verse omitted.

175. F kriyāniṣpattir.

176. **J K** whole verse omitted.

177. A B C D E F G H L nādhetavyam.

178. G gantavyam; H kartavyam.

179. M S U kartavyam.

180. A kadācana; F L kathaṁcana; H na kaṁcana.

181. A C L sarvai suniṣpanno; B sarvais tu sampanno; D E sarvasu niṣpanno; G sarvais tu sampanno; H sarvaiḥ suniṣṭantaiḥ.

182. H nānyathā.

183 pārivrājyam gṛhitvā<sup>184</sup> ca<sup>185</sup> <sup>186</sup>yas tv adharmeṇa tiṣṭhati /  
187 śvapadenāñkayitvā tam<sup>188</sup> <sup>189</sup>rājā śighram pravāsayet // 34

190 eko bhikṣur<sup>191</sup> yathoktas<sup>192</sup> tu<sup>193</sup> dvau caiva mithunam smṛtam<sup>194</sup> /  
trayo<sup>195</sup> <sup>196</sup>grāmas tathā khyāta ūrdhvān tu<sup>197</sup> <sup>198</sup>nagarāyate // 35

199 nagaram<sup>200</sup> hi<sup>201</sup> na kartavyam<sup>202</sup> grāmo vā mithunam<sup>203</sup> tathā /  
etat trayam<sup>204</sup> prakurvānah svadharmāc<sup>205</sup> cyavate yatiḥ // 36

206 rājavārtā tathā teṣām<sup>207</sup> <sup>208</sup>bhiksāvārttā parasparam /  
snehapaiśunyamātsaryam<sup>209</sup> sannikarṣān na samśayah // 37

183. **J K** whole verse omitted.

184. **H** parivrajyānyahitvā.

185. **A B C D E F G H L** tu.

186. **A C D E** yaḥ svadharmeṇa tiṣṭhati; **B F G** yaḥ svadharme na tiṣṭhati; **H** yaḥ sve dharme na tiṣṭhati; **M S U** yo dharme nāvatiṣṭhate.

187. **A** śvapadenāñkuśātvā; **D E** svapayenāpayed rājā.

188. **A** tu; **G** tam.

189. **D E** rāṣṭrāc chīghram.

190. **F** first half omitted; **J K** whole verse omitted.

191. **D E** yebhir yantu.

192. **L** yathoktam.

193. **B C G** dvau bhikṣū; **H** dve caiva.

194. **A D E** tathā.

195. **L** tribhir.

196. **A** grāmaḥ samākhyātah; **B G** grāmasamākhyāta; **C** grāmaḥ samākhyāto; **D E** grāmaṁ samākhyātām; **H** grāmāḥ samākhyātāḥ; **L** grāmasamākhyā tu.

197. **A D E H** hi.

198. **L** nagarāyataḥ.

199. **J K** whole verse omitted; **H** whole verse as:

na mithunam hi kartavyam grāmo vā nagaram tathā.

200. **D E** nagare.

201. **A** omitted.

202. **D E** grāmo 'pi; **L** grāmaś ca.

203. **D E** nagaram.

204. **F** tu.

205. **H** pracyavanti tc.

206. **A J K** whole verse omitted.

207. **D E** rājavārtā hi teṣām tu; **F H L M S U** rājavārttādi teṣān tu.

208. **H** bhikṣur vārtā.

209. **F G M S U** sannikarṣād asamśayam.

<sup>210</sup>lābhapūjānimittam<sup>211</sup> hi<sup>212</sup> vyākhyānam<sup>213</sup>śisyasaṅgrahah /  
ete<sup>214</sup> cānye ca bahavah<sup>215</sup>prapañcāḥ kutapasvinām // 38

<sup>216</sup>dhyānam̄ śaucam̄ tathā bhiksā nityam ekāntaśīlatā /  
bhikṣoś catvāri karmāṇi pañcamo<sup>217</sup> nopapadyate // 39

<sup>218</sup>tapojapaiḥ<sup>219</sup> <sup>220</sup>kṛśibhūto <sup>221</sup>vyādhito 'vasathāvahah /  
vrddho<sup>222</sup> <sup>223</sup>grahagrītaś ca <sup>224</sup>yaś cānyo vikalendriyah // 40

<sup>225</sup>nīrujaś ca yuvā caiva bhikṣur <sup>226</sup>nāvasathāvahah /  
sa<sup>227</sup> dūṣayati tat sthānam̄ <sup>228</sup>budhān piḍayatīti ca // 41

<sup>229</sup>nīrujaś ca yuvā caiva brahmacaryād vinaśyati /  
brahmacaryād <sup>230</sup>vinaṣṭas tu <sup>231</sup>kulañ gotrañ ca nāśyet // 42

210. A J K whole verse omitted.

211. D E nābhīpūjārabhīhitam; H lābhapūrvanimittam.

212. C G H tu; D E omitted.

213. D E śatrusannidhau.

214. E iti.

215. D E F H prapañcās tu tapasvinām.

216. J K whole verse omitted.

217. B C D E G H L pañcamāḥ.

218. J K whole verse omitted.

219. A tapo japaḥ; F tapobhir ye; J japaīs taptaiḥ; L vratair yajñaiḥ.

220. A kṛśikṛtvā; B C D E G kṛśibhūtvā.

221. B C D E G vyādhitāvasathād bahiḥ; F vyādhitāvasathārhatāḥ; H vyādhito [vā] sadārakah; L rāgī cāvasathārakah.

222. A B C F G H vrddhā; D E edhi.

223. A B C D E G H grahagṛhitāś tu; F rogaṛhitāś ca.

224. A B C D E G H ye cānye; F ye vānye; L mattonya-.

225. A B C D E G J K L whole verse omitted.

226. F -sthārhatāḥ; H -sadārhaḥ.

227. H na.

228. F vrddhādīn piḍayatīti api; H prathāḥ samprapīḍayet.

229. A D E H J K whole verse omitted.

230. B C F G vinaṣṭāś ca; M S U vinaṣṭe tu.

231. M S U kulañ caiva tu.

232 vasann āvasathe<sup>233</sup> bhikṣur maithunam yadi sevate<sup>234</sup> /  
 235 tasyāvasathanāśah syāt kulāny<sup>236</sup> api nikṛntati<sup>237</sup> // 43

238 āśrame tu<sup>238</sup> yatir yasya<sup>240</sup> muhūrtam api<sup>241</sup> viśramet<sup>242</sup> /  
 kim tasyānyena dharmeṇa<sup>243</sup> kṛtakṛtyo<sup>244</sup> 'bhijāyate // 44

245 sañcitaṁ<sup>246</sup> yad gr̥hasthena<sup>247</sup> pāpam<sup>248</sup> āmarañāntikam /  
 249 tat sarvam nāśayet pāpam ekarātroṣito yatiḥ // 45

250 dhyānayoga pariśrāntam<sup>251</sup> yas tu bhojayate yatim<sup>252</sup> /  
 nikhilam bhojitaṁ tena<sup>253</sup> trailokyam sacarācaram // 46

254 yasmin deṣe vased yogī<sup>255</sup> dhyānayoga vicakṣaṇaḥ /  
 256 so 'pi deśo bhavet pūtaḥ kim punas tasya bāndhavāḥ // 47

232. **A D E J K** whole verse omitted.

233. C yaśasāvasathe; F yasya tv āvasathe.

234. F sevate.

235. F H L M S U -nāthasya.

236. F H L M S U mūlāny.

237. H sa krntati.

238. A D E H J whole verse omitted.

239. B āśrameṣu; C nāśrame tu.

240. H yas tu.

241. H iva.

242. L tiṣṭhati.

243. H -ānyena kṛtyena; L -karmaṇānyena.

244. F H hi jāyate; L bhaven naraḥ.

245. A D E J K whole verse omitted.

246. S U sammitaṁ.

247. H gr̥hasthaya.

248. F ātmāni ābdikam; L cāśubhakarmani.

249. B C G nirharaty eva tat sarvam; H nirdahaty eva tat sarvam; M S U sa nirḍahati tat sarvam.

250. B anāśrama-; C aśtāśrama-; G apaśrama-.

251. G pariśrānte.

252. A D E J K whole verse omitted.

253. H ity evam.

254. A D E H J K L whole verse omitted.

255. C G dhyāyi yoga-.

256. G so 'bhi.

<sup>257</sup>dvaitam <sup>258</sup>caiva tathādvaitam dvaitādvaitam tathaiva ca /  
na dvaitam nāpi cādvaitam ity etat pāramārthikam // 48

<sup>259</sup>nāham <sup>260</sup>naivānyasambandho brahmabhāvena bhāvitah /  
īdrśyāyām avasthāyām<sup>261</sup> avāpyam<sup>262</sup> paramam padam // 49

<sup>263</sup>dvaitapakṣāḥ<sup>264</sup> samākhyāto<sup>265</sup> <sup>266</sup>ye 'dvaite tu vyavasthitāḥ /  
advaitinām pravakṣyāmi yathā śāstrasya<sup>267</sup> niścayah<sup>268</sup> // 50

<sup>269</sup>atrātmavyatirekeṇa dvitiyam <sup>270</sup>naiva paśyat<sup>271</sup> /  
ataḥ<sup>272</sup> śāstrāṇyadhiyante śrūyante <sup>273</sup>granthavistarāt // 51

<sup>274</sup>dakṣaśāstre purā<sup>275</sup> proktam <sup>276</sup>āśramapratipādanam /  
adhiyante tu ye vīprāḥ te yānty amaralokatām // 52

257. **A D E J K** whole verse omitted; **F** first half omitted.

258. **H** dvaitam caitat; **B C G** advaitam ca.

259. **A D E H J K L** whole verse omitted.

260. **B C G** dvaitam ca sambandho; **F** naiva tu sambandho.

261. **F** tv avasthāyām.

262. **B C F G** avāptam.

263. **A D E J K** whole verse omitted; **F** omitted after: ye.

264. **B C F G H L** dvaitapakṣāḥ; **M** dvaitapakṣe.

265. **M** samasthā.

266. **B G** dvaitam ye 'pi samāśritāḥ; **C** dvaipakṣe 'pi samāśritāḥ; **H** yad dvaite tu vyavasthitāḥ; **L** yām dvaitam samavasthitam.

267. **F H M S U** dharmāḥ; **L** dharmasya.

268. **F M S U** suniścitatāḥ; **H** suniścitatām.

269. **M S U** tatr-.

270. **H M S U** yadi.

271. **A D E F J K L** whole verse omitted.

272. **H** tat tac-; **M S U** tataḥ.

273. **G H** granthavistarāḥ; **M S U** granthasañcayāḥ.

274. **A B C D E F G H J K** whole verse omitted.

275. **L** dakṣe śāstre purā; **M S U** dakṣaśāstraṁ yathā.

276. **M S U** aśeśāśramam uttamam.

<sup>277</sup>ya idam paṭhate bhaktyā śṛṇuyād vāpi mānavah<sup>278</sup> /

<sup>279</sup>sa putrapautrapaśumān<sup>280</sup>kīrtiñ ca samavāpnuyāt // 53

<sup>281</sup>śrāvayitvā tv idam śāstram śrāddhakāle<sup>282</sup>dvijottamah /  
aksayam bhavati śrāddham<sup>283</sup>pitrībhyaś copajāyate // 54

<sup>284</sup>iti dākṣe dharmasāstre saptamo 'dhyāyah

<sup>285</sup>samāptā ceyam dakṣasamhitā //

277. A C D E F H I J K whole verse omitted.

278. B ya idam ca paṭhet śāstram viprebhyaś ca prayacchati; G ya idam pathate śāstram viprebhyaś ca prayacchati; L ya idam paṭhate bhaktyā śṛṇuyād yo 'timānavah; M S U idam tu yaḥ pathed bhaktyā śṛṇuyād adhamo 'pi vā.

279. B G sarvapāpaviśuddhātmā brahma-loke mahiyate.

280. L kirttanām samavāpnuyāt.

281. A B C D E F G H J K whole verse omitted.

282. M S U 'pi vā dvijaḥ.

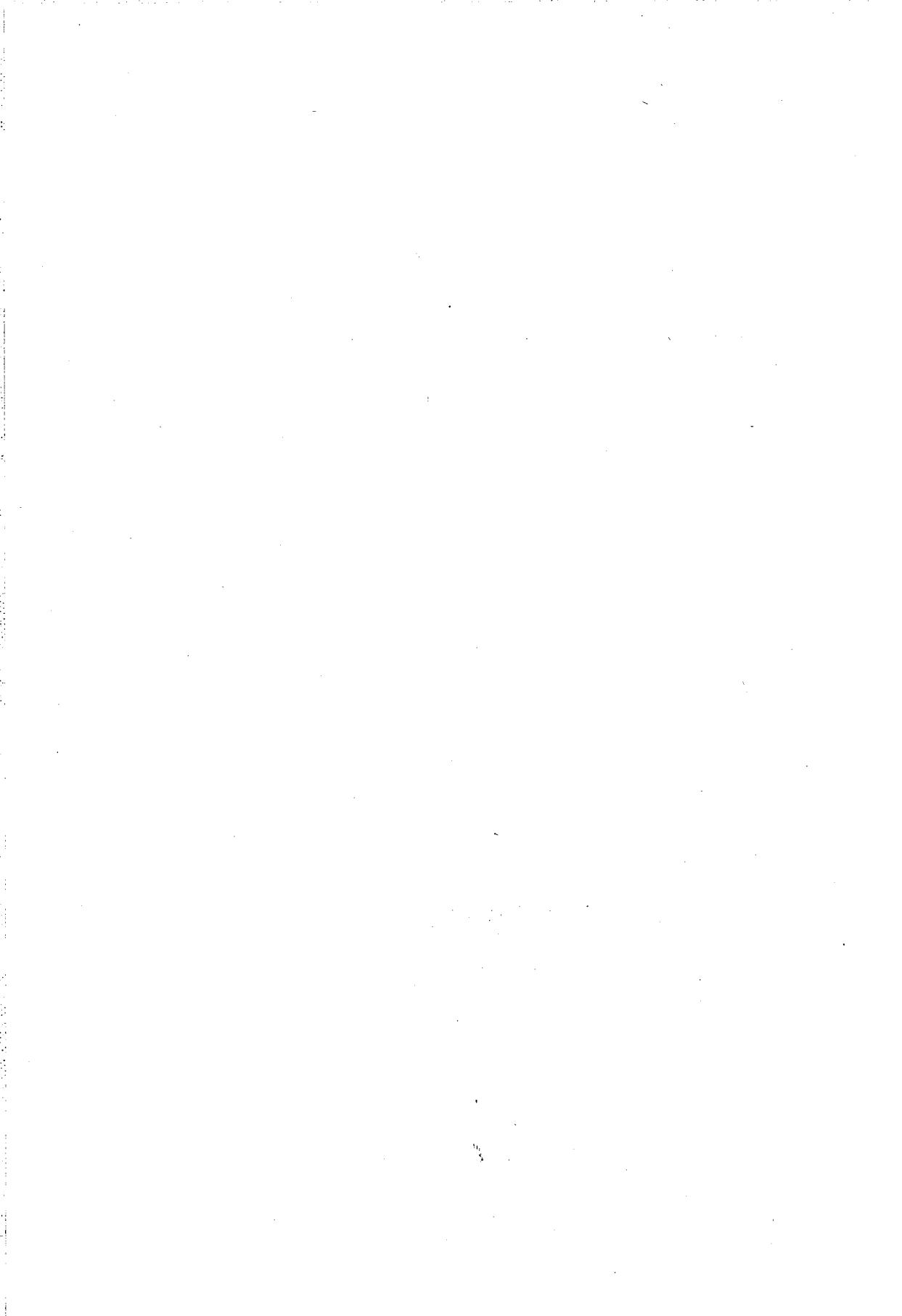
283. L pitrībhya upatiṣṭhate.

284. A B C D E F G H J K colophon omitted.

285. A iti dakṣasmr̄tiḥ / om / śubham bhavatu / lekhākapāṭhakayoś ca maṅgalam astu.



## **TRANSLATION**



## CHAPTER ONE

Salutation to Lord Ganeśa.

There was a king named Dakṣa. He had the knowledge of the essence of all scriptures. He was the best among those having knowledge of the *Vedas* and profoundly learned in all lores. 1

Dakṣa has composed this treatise for the benefit of the celibate, the householder, the forest-dweller and the ascetic. 2

One is an infant from birth till the age of eight years and is to be treated as a foetus expressing oneself just by gestures. 3

During this period (of infancy) until one is initiated there is no harm in what he eats or does not eat, what he drinks, what he speaks or does not speak or (even if) he tells lies. 4

There is harm in performing prohibited acts only in the case of the initiated. One lacks manners till one becomes sixteen years old. 5

So long as one studies the *Vedas* and observes the rules laid down therein, one is known as a celibate (*brahmacārin*). One becomes an initiated householder after one's course of holy study is over. 6

In the scriptures two categories of celibate have been enumerated by the wise: one is that who wishes to pass on to the state of a householder and the other is one who continues with his spiritual preceptor and vows lifelong abstinence and chastity. 7

One who, after living as a householder, takes up to celibacy again and does not spend his life as a forest-dweller or an ascetic, is deprived of (the efficacies of) all orders of one's life. 8

A twice-born should not remain without an order of life even for a moment. Living without any order of life he has to perform expiation. 9

One, who is deprived of an order of life, does not get the fruits of muttering prayers, performing sacrifices; giving away alms and self-study even if one is engaged in them and practises them. 10

There is a direct order, not a reverse one of the three (orders, i.e. the householder, the anchorite and the ascetic). There is no greater sinner than one who enters into them in their reverse order. 11

A celibate is identified by a girdle, an antelope skin and a staff; a householder by sacrifices to gods etc. and an anchorite by the (enlarged) nails and hair. 12

An ascetic is identified by the three staffs (tied together so as to form one). Thus the identity of all the orders is separate. One who does not bear these signs is just an atoner and not one belonging to a particular order. 13

Whatever has been said (about the different orders of life) has been said in accordance with the duties (of these orders). Dakṣa himself has narrated (all this) for the benefit of the twice-born. 14

Thus ends Chapter One of the code of laws laid down by Dakṣa.

## CHAPTER TWO

(Now) I shall narrate for the benefit of the twice-borns all that which has to be performed by them after getting up every morning. 1

Becoming free from his routine duties, which are desired but not despisable, a *brāhmaṇa* should not sit at leisure from sunrise till sunset. 2

A twice-born who performs duties of others giving up his own, either out of ignorance or out of greed, falls (from his position) on account of this. 3

Here is described separately his duty in the first, second, third, fourth, fifth, sixth, seventh and eighth part of a day. I shall also discuss in detail what is his duty in these parts. 4-5.

At the break of dawn one should perform purification according to the rules. Then one should take bath preceded by the cleansing of the teeth. 6

The body having the nine outlets and being very dirty oozes out (impurities) day and night. It becomes pure by the morning bath. 7

The organs get wet and perspire during sleep. At that time the higher and the lower limbs become equally impure. 8

A person getting up from sleep is full of saliva and sweat. He should not perform any act such as muttering prayers, offering sacrifices and the like without taking a bath. 9

A *brāhmaṇa*, who always performs morning ablutions after getting up in the morning, gets rid of the sin incurred in all the births within three years. 10

The bath taken everyday at the break of the day when the sun has risen and there is twilight is equal to an offering for Prajāpati and it is the destroyer of all the sins. 11

The morning ablution is highly spoken of, because it produces fruits - seen and unseen. One who performs morning ablutions becomes pure and is fit for all deeds like muttering prayers, etc. 12

Immediately after bathing, is prescribed sipping of water. In this manner one who has sipped water attains the purity. 13

After washing the feet and the hands one should sip thrice the water seeing it (carefully) and one should cleanse the mouth washing it twice with the root of the thumb. 14

First one should sip the water thrice, then one should rinse the mouth and then one should sprinkle water on the feet. Thus (all the) limbs should be rinsed. 15

Then one should touch the nose with the thumb and the index finger and one should touch the eyes and the ears again and again with the thumb and the ring-finger. 16

One should touch the navel with the little finger and the thumb, the heart with the palm, lastly the head with all (the fingers) and one should touch the arms with the forehand. 17

One, especially a *brāhmaṇa*, who does not perform morning, noon and evening prayers, is (like) a downcaste during his life and takes birth as a dog after his death. 18

One, who does not offer the morning, the noon and the evening prayers, is impure and unfit for all (sorts) of duties. If such a one performs some other act, even that is not fruitful for him. 19

Self-sacrifice is performed at the end of the morning, the noon and the evening prayers. The result produced by the self-sacrifice is not produced by any other means. 20

A sacrifice performed by one of these – a priest, a son, a preceptor, a brother, a sister's son and a son-in-law – is deemed as a self-sacrifice. 21

Thereafter, performing the duties towards the gods one should look at the auspicious (things). The duties towards the gods should be performed in the forenoon, those for men in the noon and those for the manes in the afternoon. These acts should be done by all means. 22

A sacrificial act to be performed in the forenoon, if performed in the evening, does not bear any fruit like copulation with a barren woman. 23

All this should be performed in the first part of the day; in the second part of the day should be done the practice of the *Vedas*. 24

Practice of the *Vedas* is called the best austerity for the *brāhmaṇas*. The

one who practises it with the six auxiliary sciences is known as having performed a sacrifice for the Brahman (*brahmayaajña*). 25

Practice of the *Vedas* is five-fold: first is acceptance of the *Vedas*, followed by their contemplation, their practice, their muttering and their passing over to the disciples. 26

This period (of the second part of the day) is said to be (fit) for the offerings of the fire-sticks, the flowers, the *kuśa* grass etc. The welfare of those who are to be nourished and protected is taken care of in the third part (of the day). 27

Those who are to be looked after include the mother, the father, the preceptor, the wife, the subjects, the distressed, the dependents and the guest who has arrived (without prior notice). 28

Those who are to be nourished and protected include an acquaintance, a kinsman, an injured, an orphan, a dependent and the others who are poor. 29

Maintenance of those who are to be nourished and protected is commended as the means of (attaining) heaven and torturing this class is sure to lead to hell. Therefore, this class is to be maintained by all means. 30

The food, specially efficacious for all beings, should be prepared and offered to the learned; otherwise (failing to do so) one goes to hell. 31

Only that one lives, on whom live a large number of beings. Human beings who fill only their own bellies are (in fact) dead, even if they are (physically) alive. 32

Someone lives for many (others), others live for their (own) family and there is one who lives for oneself, but he cannot be afflicted as he is afflicted with his own stomach. 33

One desirous of his well-being should give (alms) to the poor, the orphans and the important ones; those who do not give alms, live on the fate of others. 34

The real wealth is that which is given to important ones and which is given away in sacrifices; the rest (of the riches) are hoarded for others. 35

In the fourth part (of the day) one should bring the clay for bathing, the sesamum, the flowers, the *kuśa* grass etc. and should bathe in the natural water. 36

The bath is said to be of three types - the compulsory, the one performed for a particular purpose and the one performed when desired. Amongst these the compulsory one is again divided into three. 37

The varieties of a bath are called these - the one which wipes out the filth, the one done inside the water with mutterings of sacred formulae and the twilight (evening) bath performed with both of these. 38

A bath in the water, restraining and releasing the breath, worshipping the gods and muttering the verses is sacred to the deity Savitṛ. 39

(A Gāyatri is that) the deity of which is Savitṛ, the mouth is the fire; which consists of three feet; the seer of which is Viśvāmitra and the metre is Gāyatrī. 40

In the fifth part (of the day) is prescribed the giving away, according to merit, the portions (of sacrifices) to the gods, the manes, the human beings and the insects. 41

As the gods, human beings and animals live on a householder every day, so the order of a householder is the best of all the orders. 42

The order of a householder is called the origin of all the three orders (i.e. the student, the forest-dweller and the ascetic). Any decline in this (order of a householder) causes decline in all the three orders also. 43

A trunk lives on the roots, on the trunk depend the branches and the foliage. It is on the destruction of the root alone that the whole (tree) is destroyed. 44

Therefore, a householder is to be protected by all means. He (householder) is always to be revered and respected by a king and all the other three (i.e. by the *brāhmaṇas*, the *vaiśyas* and the *śūdras*). 45

Also a householder is one who acts (as such), it is not by a house (only) that a householder is called as such, nor also by his sons and wife, if he is without his duties as such. 46

One, who does not take a bath, nor does perform a sacrifice, nor does mutter (sacred *formulae*), nor does give charity, becomes indebted to gods etc., and enters into the hell. 47

Only one eats the food, the other one is eaten by the food (itself). Only he who partakes food with others is not eaten by it. 48

The religious householder is one who is always in the habit of partaking (his belonging) with others, who has forbearance, who is pious and devoted to the gods and guests. 49

He who is possessed of the qualities of compassion, modesty, forbearance, faith, wisdom, concentration of mind and gratefulness is called the best among the householders. 50

A householder should partake his (wealth) with others and should enjoy the remnant. After enjoying it with pleasure he makes the eatable perfect. 51

The sixth and seventh (part of the day) should be spent in (studying) history (*itihāsa, purāṇas* etc.) and the eighth part (of the day) should be spent in the wordly affairs. Thereafter one should perform the evening prayers. 52

After performing a sacrifice, taking light meal and finishing the domestic affairs, one should do a little self-study. 53

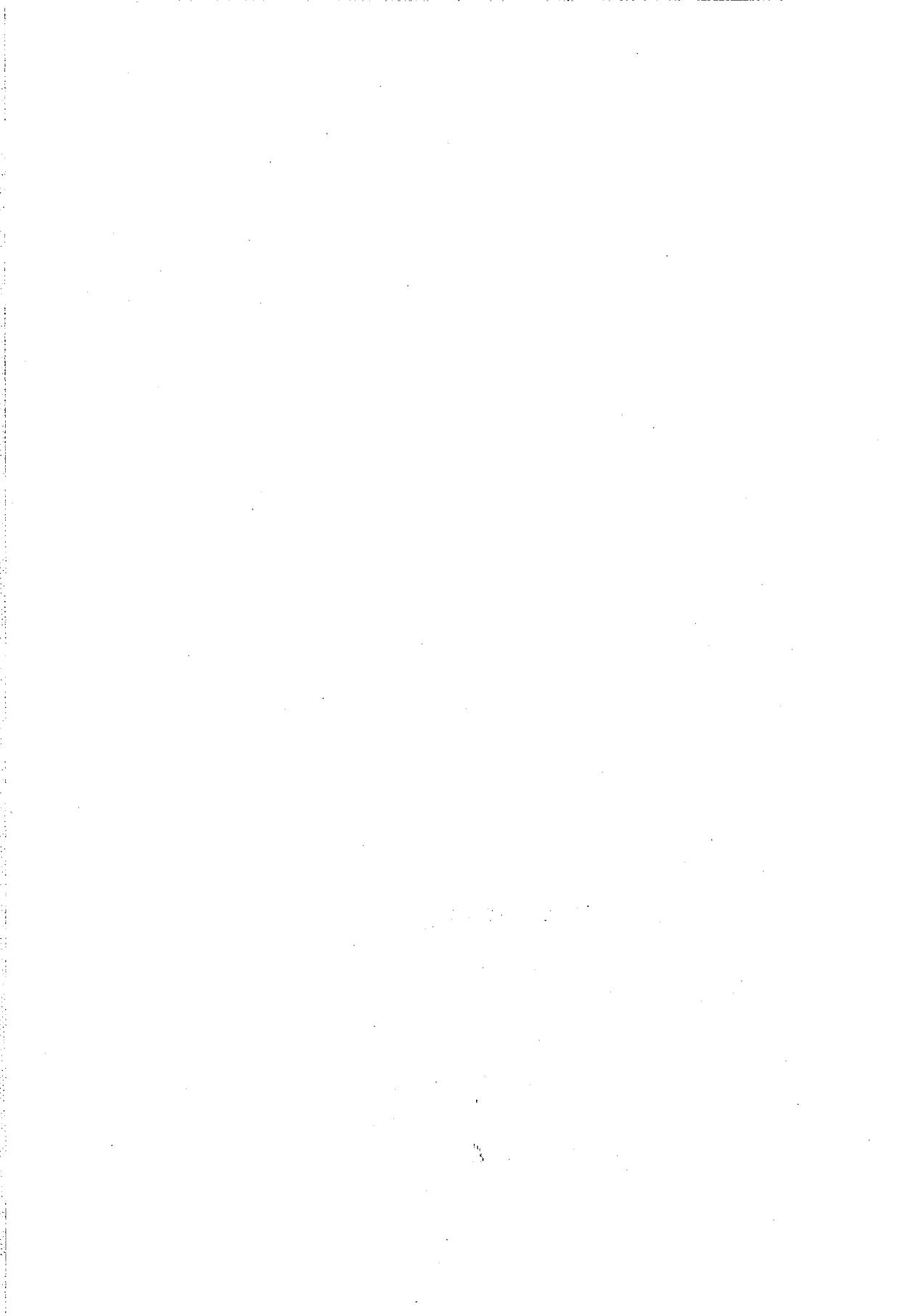
The later two parts of the night should be spent in practising the *Vedas* and the (last) two parts (of the night) be spent in sleep - thus one attains final emancipation. 54

The acts performed with a particular purpose and the desired acts are to be performed as and when they occur; there is no (specific) time prescribed for them. 55

Acting in this world one disappears therein; therefore, one desirous of happiness should perform his duties by all means. 56

Everywhere in the two middle parts (of the day) a *brāhmaṇa* eating the remnants of the oblations and taking sleep does not fail (in his aim). 57

Thus ends Chapter Two of the code of laws laid down by Dakṣa.



## CHAPTER THREE

A householder has nine (things like) ambrosia, nine (like) wealth; he has nine (good) deeds and nine bad deeds. 1

His other nine (deeds) are hidden and nine are open; other nine are fruitful and the other nine are fruitless. 2

The other nine (things) are never to be given. Nine groups of nine (things) are (means) for the progress of a householder. 3

I shall tell sweet thing (to be partaken with) on arrival of an important person in the house. One should (at least) offer him these four things, such as (respectful) attention, (affectionate) sight, (pleasant) face and gentle speech. 4

(The host) should (at least) get up (saying) « come here », he should start the conversation with pleasantries, he should be respectful and should follow the guest. One should (at least) do these act with effort. 5

He should also give (the guest) some other things such as the ground, the water, the grass, something to cleanse the feet, the unguents, the seat and the bed. 6

According to one's capacity one should offer him a little food, because no one should be allowed to stay in one's house without taking food. One should offer a beggar (at least) earth and water because they are always (available) in the house. 7

One should perform according to one's capacity the evening bath, muttering (of sacred formulae), sacrifice, self-study, god-worship, and offering made to Viśvadevās, hospitality and water. 8

One should also partake (these things) with gods, manes, human beings, paupers, orphans, devotees, parents and teachers according to their capacity. 9

These nine are the good deeds; also nine are the bad deeds such as lies, sharing bed with other's wife, eating what should not be eaten. 10

Going where one should not go, drinking which one should not drink, committing theft, killing, doing the deeds which are not prescribed in the

*Vedas* and non-performance of duties towards a friend. These nine are the evil deeds which should always be avoided. These nine are to be concealed with all efforts - (one's) age, wealth, weakness in the family, incantations, cohabitation, medicine, penances, charity and insult. 11-13ab

These nine things are always to be made public by the householders - belongings of necessary things, paying off the loan, charity, study, sale, giving away the daughter, setting free a bull and despisable sin committed in private. 13cd-14.

That, whatever is given away to the parents, the preceptor, the friend, the modest, the benefactors, the poor, the orphan and the important ones, bears fruits. 15

Anything given to the cunning, the panegyrist, the wrestler, the incompetent, physician, the rogue, the knave, the flatterer, the bard and the thief goes waste. 16

These nine things should never be given away, not even in distress - which is ordinarily begged, a trust (made by someone), a pledge, a wife, a friend, wealth, a deposit inherited by succession and which is everything in the family. The foolish person who parts with them has to repent. 17-18

The Goddess of wealth (Śrī) does not forsake in this world as also in the next one a person who has knowledge of the (aforesaid) nine groups of nine and who is practical. 19

One desirous of happiness should see others as one's ownself. Happiness and misery, whether one's own or those of anyone else, are alike. 20

Whatever pleasure or pain is caused to others that deed (good or bad) is caused to (the doer) himself later on again. 21

Without pain where is the wealth, without wealth where is an action, without the action where is a duty and without the duty where is happiness? 22

Every ones pines for happiness, which results from the duty. Hence, the duty must always be performed by all the classes with (full) effort. 23

One should do whatever is useful in the next world with the wealth (earned) by just means. The charity should be given according to (the prescribed) laws to the deserving with virtues at a (proper) time. 24

In charity as well as in injury (to anyone) the result is respectively equal, double, thousand-fold and unlimited. 25

The result is equal to the charity given to a non-*brāhmaṇa*; double, if given to one who is a *brāhmaṇa* in name; thousand-fold, if given to a preceptor and unlimited, if given to a (*brāhmaṇa*) profoundly learned in the *Vedas*. 26

In case of the charity given without (prescribed) law and to a non-deserving, not only which is given but the rest of it (which one possesses) also is ruined. 27

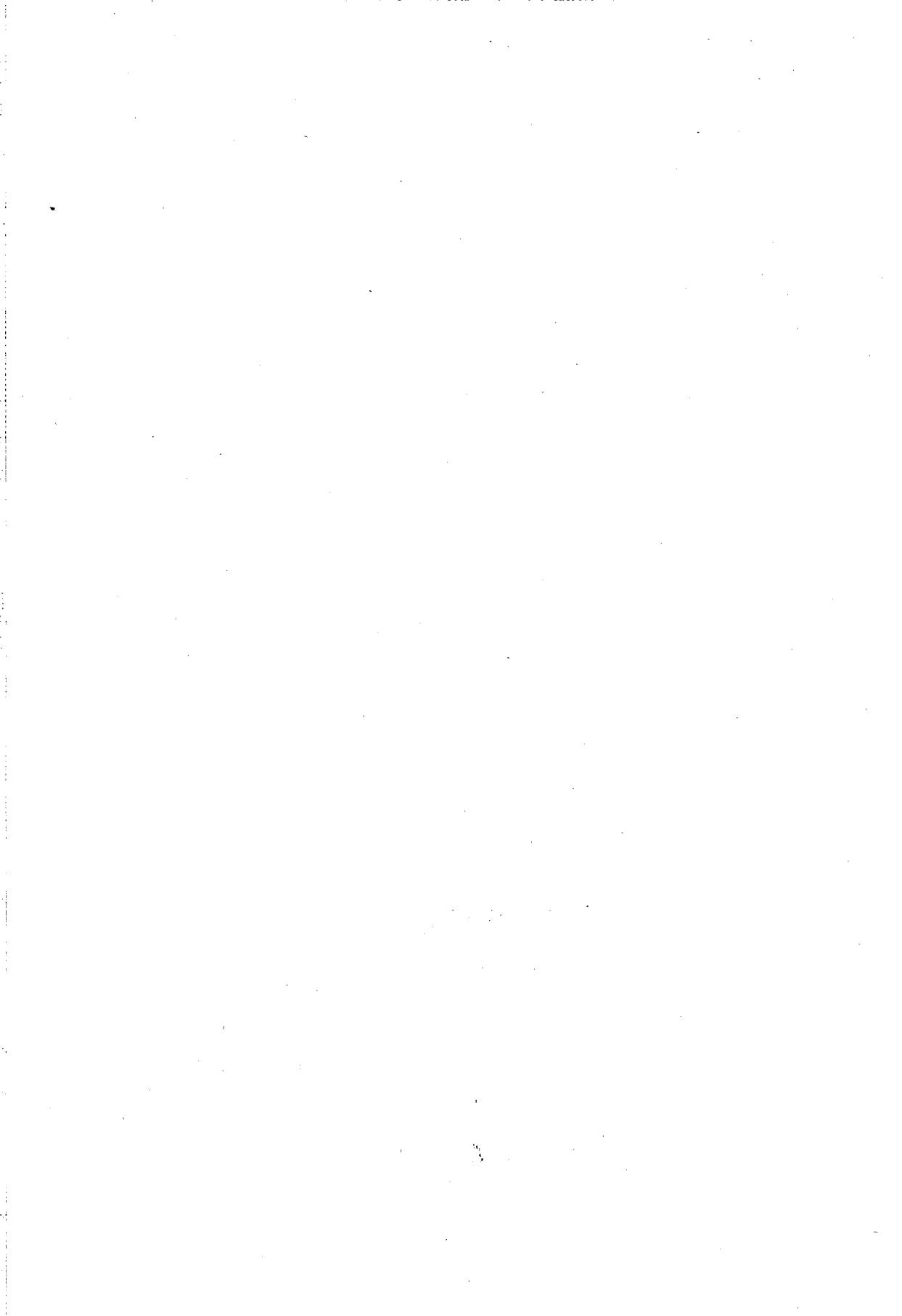
One should make a search of one who begs for the alleviation of the misery or for (the benefit of) his family and should give him (according to his capacity). This is the rule with regard to all (types of) charities. 28

The virtues of one who makes an orphan established by the sacred rites like marriage, etc. are innumerable. 29

A person does not acquire that virtue either by offering an oblation to fire, or by a sacrificial rite extending over several days (in spring) which he acquires by making a *brāhmaṇa* established (on a firm footing). 30

One who desires immortality should give to a virtuous whatever is dear to him in the world and whatever is dear to him in home. 31

Thus ends Chapter Three of the code of laws laid down by Dakṣa.



## CHAPTER FOUR

The household of a person depends on his wife, if she is according to him own choice. No other period of life equals the one of the householder, if he has an obedient wife, because by her he can attain the fruits of the triad of human life, i.e. the duty, the prosperity and (the desire of) sensual enjoyments. 1

(A wife who) lives according to freedom of her will and who is not checked on account of (excessive) love, becomes out of control later on as an ignored ailment. 2

A wife who is favourable, having pleasing speech, skilled, chaste, sweet-tongued, self-concealing and true to her husband is a divine being and not a human being. 3

For one who has a favourable with the heaven is verily here (on this earth); but for one having wife who is not favourable, this (world) is undoubtedly (like) hell. 4

This mutual affection (between husband and wife) is rarely to be found even in the heaven where one (of the couple) is attached and the one is indifferent; what is more miserable than this (state of affairs)? 5

Living in a household leads to happiness; this happiness depends on the wife. She is the (real) wife who is modest, who can read the mind (of her husband) and who is obedient. 6

The other one (wife) who is always depressed is miserable; there is mutual divergence of thoughts (between such a wife and her husband), particularly of a husband having two wives. 7

A woman is like a leech, because she always exploits a man by the ornaments, clothes, food and even by his well-being. 8

A leech desirous of the blood takes away only it; whereas a woman (takes away) the wealth, the mind, the flesh, the semen and the happiness. 9

A woman is afraid in her childhood, she is licentious in her youth and she cares a fig for her body in her old age. 10

The wife having the virtues of being favourable, ever-happy, skilled, chaste and loyal to her husband is, no doubt, the goddess of wealth. 11.

One who is always happy, who is conscious of her position and prestige and who is affectionate towards her husband is the wife (in the real sense of the term), the else one is (just like) old age. 12

It is one, whose disciple, wife, child, brother, friend attendant and dependent are modest, that attains glory in the world. 13

The first (that is affectionate) is the (real) wife, the other one is just to increase the licentiousness. She (the latter one) is only pleasing to see and no virtue is born out of her. 14

If a wife is without any blemishes she is called as religiously (acquired) one, if she is full of blemishes there is no harm in accepting another virtuous woman as a wife. 15

One who divorces a virtuous and a modest wife in her youth, attains womanhood and widowhood (in his next life) after her death. 16

One who disrespects her husband in this world, even if he is a pauper, sickly and foolish, is born in the next birth as a bitch, a female eagle and a female swine. 17

A lady who, on the death of her husband, enters into the fire (of her husband's pyre), becomes worthy of worship in the heaven like Arundhatī. 18

As a snakecharmer per force takes a snake out of his hole, so she rescues her husband and remains happy only with him. 19

The children born of the outcaste, those relapsed into the old (bad) way of life, wandering mendicants, and ascetics should be lodged alongwith the outcastes. 20

Thus ends Chapter Four of the code of laws laid down by Dakṣa.

## **CHAPTER FIVE**

Description has been made of purity and impurity, which (respectively) are to be accepted or rejected by the wise. Desiring the well-being (of the mankind), I shall narrate a bit of the specialities of both of them. 1

One should always make efforts for the purity, because purity is said to be the root of a twice-born. All the actions of one without purity and (good) conduct become futile. 2

Purity is said to be of two types - external and internal. The one with earth and water is external and the one of the mind is internal. 3

External purity is superior to impurity, internal purity is superior (even) to that (external one). Pure is one who is pure in both; none else is pure. 4

The clay should be applied once to the penis, thrice to the anus, ten times to the left hand, seven times to both (the hands) and thrice to the feet. 5

Purity of a householder has been narrated, now it is narrated in a sequence in respect of the other three (orders of life). Double of that for the householder, triple of that for the third order and the four times (of the householder) for one belonging to the fourth order. 6

The first (type of) clay is called that which is half a handful; the second and the third are said to be half of it. 7

The same measure is in (relation to) the penis also. By this is purified the one belonging to the three orders (of a householder, an anchorite and an ascetic). This is the purification for the householder. That of the celibates is double of this. 8

Three times of this for the forest-dwellers and four times (of this) for the anchorites. If the clay is not available, the water may be used in the equal measure. 9

The purification may be done by the clay and the water. (In this way) there is neither difficulty nor expenses. Now is described the one who is weak in purity. 10

Different is the purification for day (time), it is different for the night, yet

in the misery is prescribed a different and different one in happiness. 11

Half of the purification required for the day is required for the night, half of this is prescribed during illness and even half of it is (required) during a journey. 12

One desirous of purification should not observe the purification more than what is required. One who does more (purification) than the prescribed is liable to perform expiation. 13

Thus ends Chapter Five of the code of laws laid down by Dakṣa.

## CHAPTER SIX

(Now) I shall describe the impurity caused by birth and death. The third (type of impurity) is throughout the life. They are (described) in proper order. 1

There is immediate purification, one (lasting) for one day, two days, three days, and four days; it is also (lasting) for ten days, for a fortnight and for a month. 2

The other (type of purification) lasts till death. The impurity caused by a child-birth lasts for ten fortnights. I shall enumerate them in detail in their order. 3

One who knows thoroughly the *Vedas*, their meaning and also their auxiliaries, their usage and their secret is not afflicted with the impurities. 4

Immediate purity is ordained in respect of the kings, the priests, the initiated ones, the children, those (living) in countries other than their own, those observing penance and those performing sacrifices. 5

A *brāhmaṇa* who has (his own) fire and the *Veda* is purified within a day, one who does not have (his own fire and the *Veda*) and who is even worse (is purified) within two, three, four days. 6

A *brāhmaṇa* is purified within ten days, a king within twelve days, a *vaiśya* within fifteen days and a *sūdra* is purified within a month. 7

For all such persons who take food without taking a bath, without performing a sacrifice, without giving away (charity) and for others like them the impurity is for the (whole) life. 8

It is particularly so for one who is always ill, a miser, an indebted, one who does not perform one's duties, and particularly for one who is henpecked. 9

The impurity of one whose mind is afflicted with evil deeds, who always depends on others and who does not have either faith or renunciation, lasts till one is reduced to ashes (after death). 10

Either there is no impurity (at all) or there is life-long impurity - thus the

impurity has been described according to its respective qualities. 11

Those who have attained impurity on account of child-birth and death become pure by purifying the impurity caused by (another) death. 12

A *brāhmaṇa* conscious of his duties becomes completely pure in ten days and his right to give charity and to receive it, to perform sacrifices and self-study comes back to him. 13

One should give the charity according to rules, because it absolves one of the inauspicious. One who dies after (some) death (in the family) takes birth by the end of the impurity. 14

Thus one performing combined purification is absolved of (all) the previous impurities. Under both these conditions (of impurity caused by child-birth or death) the food of (an impure) family should not be taken for ten days. 15

The twice-born should collect the ashes (of the dead) on the fourth day (of the death of a person). After collection of the ashes is performed the purification of the body. 16

If women have only one husband in the direct order of their caste, then the impurity caused by birth lasts for ten days, six days, three days (or only for) one day. 17

There is no (influence of) impurity caused by birth or death in the event of a sacrifice, marriage, natural event and throwing oblations in the fire. 18

All these impurities have been described for the normal times. No impurity is caused to one even during the impure periods if one is in distress. 19

Thus ends Chapter Six of the code of laws laid down by Dakṣa.

## CHAPTER SEVEN

I am talking about the Yoga to one who has conquered the world, who has conquered himself and who has conquered the objects of senses. 1

There are six ingredients of Yoga: inhaling and exhaling of air, meditation, restraining the organs, retentive memory, logic and perfect absorption of thought with the supreme spirit. 2

The concentration of mind (Yoga) is not accomplished by anyone by dwelling in a forest, nor by studying a number of texts, nor by penances, nor by sacrifices and nor by austerities. 3

The Yoga is not attained by sitting in a lotus-like posture (*padmāsana*), nor by concentrating on the tip of the nose, nor by excessive learning of the scriptures and never by purification. 4

The Yoga is not attained either by (observing) silence, by incantations or by jugglery, nor by numerous good deeds, and the Yoga is not attained (also) by one leading a wordly life. 5

The Yoga of the Yogins is attained by perseverance, practice, concentrating on it again and again and by complete indifference to the worldly objects. 6

The Yoga is attained by the entertainment of self-thought, by purification, by playing and by considering all the beings as equal and not by any other means. 7

(The Yoga is accomplished by) one who is always attached to one's ownself, who enjoys in one's ownself, who is happy within one's ownself and one who is absorbed in one's ownself. 8

The Yoga is attained only by one who is happy with himself, satisfied, not of fickle mind, and by one who is always satisfied. 9

One should be engrossed in Yoga even while asleep and more so when one is awake. One with such a disposition is considered to be the best and the supreme among those having knowledge of the Brahman. 10

One who does not see anything else than his ownself and who has become one with the supreme being (accomplishes Yoga); this is the opinion of Dakṣa. 11

Anyone, whose mind is attached to the (worldly) objects, does not attain Yoga. Hence a Yigin should forsake the attachment with the objects by all efforts. 12

Some verily claim that Yoga is the union of the objects with the sense-organs. By such scholars is mistaken the non-duty as duty. 13

Others (claim) that the Yoga is the union of the mind with the soul. Those with uncontrolled mind are only deprived of the Yoga. 14

He, who makes his mind free from (all sorts of) acitivities and becomes free by making himself one with the supreme soul, is called to have accomplished Yoga. 15

Impurity, ignorance, confusion, shame, doubt etc. of the mind are called the acitivities. One should control them by overpowering them. 16

By all the five uncouth families (i.e. the sense-organs) the supreme sixth (the mind) can never be conquered (even) by the gods, demons and human beings. 17

He, who takes over the empires of others by capturing them per force, is not called brave. The wise call brave one who has conquered one's sense-organs. 18

One should turn all the senses spreading outside towards one's self. All the senses and the mind should be united to one's ownself. 19

Free from all feeling one should unite the soul with the Brahman. It is (only) this which is meditation, which is Yoga, all the rest is elaborating the text. 20

The mind becomes steady by giving up the objects (of senses) and enjoyments. Complete absorption of thought into the supreme spirit (*samādhi*) is known as a form of the power of the self. 21

The result of all the four (sense-organs except the mind) is not everlasting, but the result of the union of the two (the mind and the intellect) is immortal, steady and never-ending. 22

It is contradiction to say that there exists one which (in fact) does not exist in the world (at all); (but) if one is told like this one does not take it to one's heart. 23

That supreme being is to be perceived by one's ownself like (the enjoyment of) the copulation by the lady. One who is not completely absorbed into the thought of the supreme being does not perceive it like the enjoyment of the copulation by an unmarried girl. A jar is not seen by one blind by birth. 24

That everlasting supreme Brahman is perceived by one who always practises it. It cannot be pointed at, minute as it is. 25

The wise consider an ornament a burden and unguent as filth, but a woman and a fool consider it too much. 26

Even the gods in whom abound the goldy qualities of purity (regarded as the highest of the three qualities) are captivated by the objects of senses. Then what to say in this respect of the human beings having the inferior qualities in them. 27

Therefore, only one who has become pure of the impurity (of mind) can hold a staff (signifying renunciation), because the other one overwhelmed with the objects of senses cannot (hold that staff). 28

As the water tossed by the wind does not become calm even for a moment on account of the ripples, so is the mind (ever unsteady). Therefore, one should not have faith in it. 29

There are many persons who live with the name three-staffed (*tridandin*), but one who has no knowledge of the Brahman is not entitled to the three staffs. 30

One should always protect celibacy. Different (from celibacy) is the sexual union. It is of eight types: remembering, talking about, joking, seeing, conversing in privacy, determination (for sexual union), making efforts (for it) and actual performing (of sexual union). Thus is described by the wise the sexual union of eight types. 31-32

It is none else than an ascetic who never thinks, never talks and never hears (about the sex). 33

The king should banish one after putting on one's body the sign of a paw of a dog who, having accepted the way of a life of a recluse, conducts himself in an unrighteous manner. 34

One recluse is (called) as such, two are called a couple, three are called a village and more than that (make) a town. 35

The recluse should neither form a town, nor a village and nor (even) a couple, because a recluse forming these three fails in his duty. 36

No doubt that (a recluse) should not talk about the king, nor about mutual alms, nor about love, back-biting, malice and nor about relationships. 37

Collection of disciplines has been prescribed only for the benefit of (help in) worship, otherwise these (disciples) and many (more) are just like a crowd for bad mendicants. 38

A mendicant has only four duties – meditation, purity, begging (alms) and always living alone – and there is no fifth duty for him. 39

One who has become weak with (performing) penances, muttering (religious *formulae*), one who is sick, one who is running a school (*maṭha*), an old one, one afflicted with the (bad) stars, the one having impaired sense-organs, one free from ailments, young and beggar, one without a dwelling-place spoils the place (where he lives) and torments the wise. 40-41.

One who is healthy and young is ruined with celibacy. (Once) ruined with celibacy, one spoils one's family and one's clan. 42

If a mendicant, living in a school (*maṭha*), indulges in cohabitation, his school is spoilt and spoilt is his family. 43

What with only other religious ceremony, for one in whose house stays a mendicant even for a moment, because such one attains one's object (only by this stay). 44

A sin acquired by a householder and liable to last for his whole life is destroyed by a recluse, if he stays there even only for one night. 45

One, tired of meditation and union (with the supreme self), if feeds a mendicant, enjoys all the three regions including the moveable and the immoveable ones. 46

Even the country where lives a mendicant (*yogin*) proficient in performing meditation and concentration of thoughts becomes pious; then what to say of the kinsmen (of such a mendicant). 47

Duality, non-duality and duality-non-duality, neither duality nor non-duality – this is the highest knowledge. 48

The supreme place is attained in such a state in which overwhelmed with the feeling of the supreme being (Brahman) develops a feeling that « neither am I, nor is there any other relationship ». 49

The opinions of dualists and non-dualists have been described. (Now) I shall narrate those of the non-dualists according to the scriptures. 50

In such a state one does not perceive anyone else than the self. Hence the scriptures are studied and listened to just for increasing the treatises. 51

The description of the (different) schools have already been done in the treatise of Dakṣa. The *brahmaṇas* who study them attain the regions of the immortals. 52

A person who reads it or listens to it devoutly, attains sons, grand-sons, cattle and fame. 53

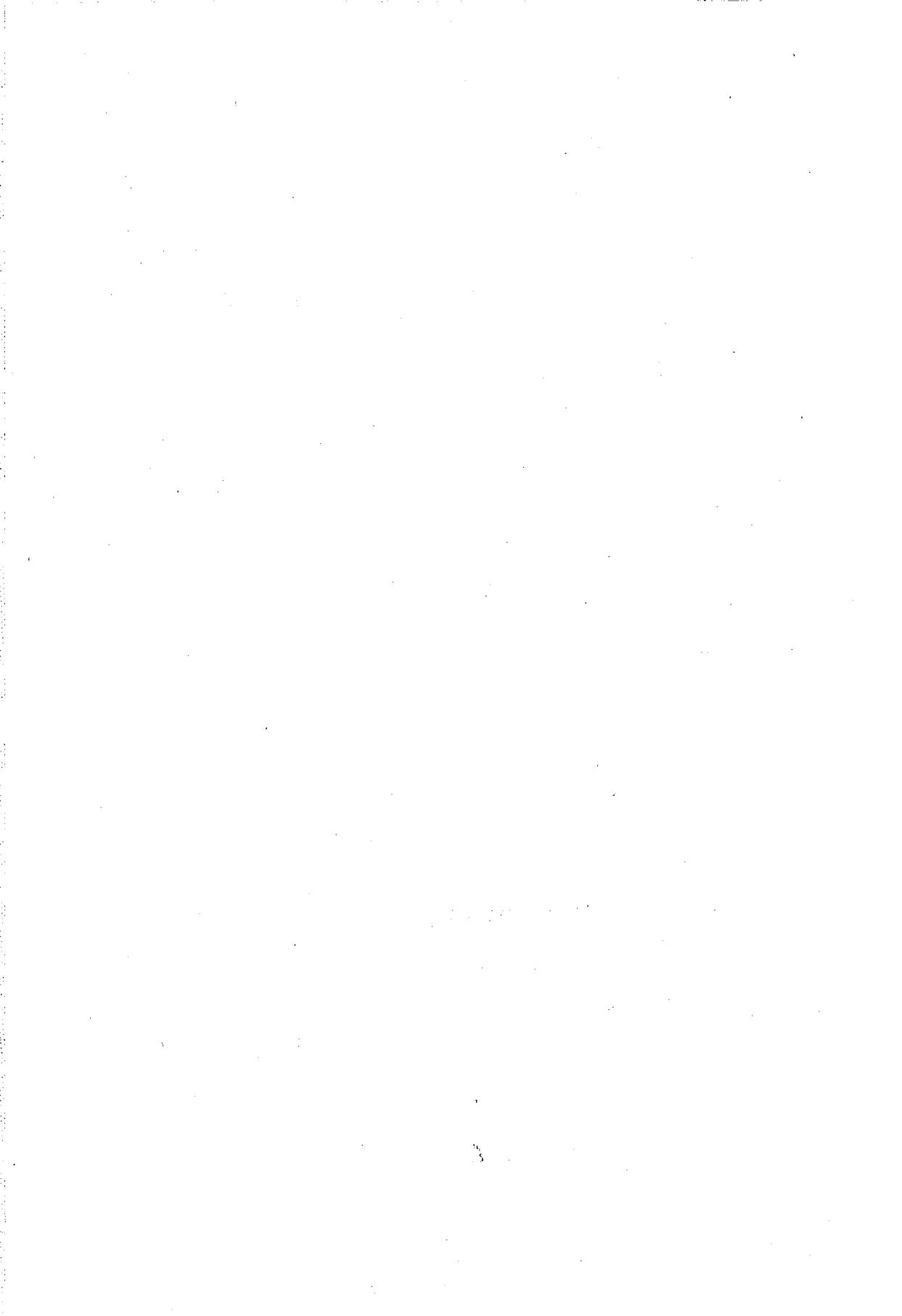
Oh the best of the twice-borns! one who recites this treatise at the time of offering made to the manes, such one's offering (*śrāddha*) becomes immortal and one becomes dear to one's forefathers. 54

Thus ends Chapter Seven of the code of laws laid down by Dakṣa.

And here ends the treatise of Dakṣa.



## **APPENDICES**



## **APPENDIX A**

### **LONGER FOOTNOTES**

#### **Ms. A**

##### **Chapter I**

BEGINS:

om namo vināyakāya.

AFTER 1 cd:

utpattiḥ pralayaś caiva sthitīḥ saṃhāra eva ca /  
etat trayam tathā cānyat sarvam ātmāni tiṣṭhati //  
ātmany eva tathā cātmā ātmā brahmaṇy avasthitāḥ /  
brahmavid brahmabhūyiṣṭho brahma brahmeti sat svayam  
tasyecchayā tatam idam jagat sthāvaraṇgāmam /  
varṇāśrāme narāṇām ca divi devo divādikam //

##### **Chapter II**

AFTER 9:

guṇā daśa śnānaparasya sādho  
rūpam ca tejaś ca balañ ca śaucam /  
āyuṣyam ārogyam alolupatvam  
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 32:

sa jivati guṇā yasya yasya dharmaḥ sa jīvati /

AFTER 33 ab:

guṇadharmamparibhraṣṭo jīvann api na jīvati //

AFTER 36:

mṛttikā saptanadyā valmīkāt mūṣakotkarāt /  
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //  
 paraśaucāvāśiṣṭāc ca śreyaskāmais tadā budhaiḥ /  
 śucideśāc ca samgrāhyā mṛttikā snānahetave //  
 aśvakrānte rathakrānte viṣṇukrānte vasundhare /  
 mṛttike pratigṛhṇāmi prajayā ca dhanena ca //  
 uddhṛtāsi varāheṇa krṣnena śatabhunā /  
 mṛttike daha me pāpam yanmaya duḥkṛtam kṛtam //

AFTER 47:

asnātāsi malam bhuṅkte ajāpi pūyaśoṇitam /  
 ahutvā ca kṛmim bhuṅkte hy adattvāmedhyabhug bhavet //

### **Chapter III**

AFTER 12 ab:

gītanṛtye krṣiḥ sevā vāṇijyam lavaṇakriyā /  
 dyūtakarmāyudhāny ātmaprāṣṭaṁsa ca vikarmasu //

### **Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā //  
 bhartur jivati yā nārī hy upoṣya vratacāriṇī /  
 āyuṣyam harate bhartuh sā nārī narakam vrajet //

### **Chapter V**

AFTER 5ab:

pañcāpāne daśaikasmin ubhayoh sapta mṛttikāḥ //

### **Chapter VI**

AFTER 6ab:

tryahāt kevalavedajño dvihino daśabhir dinaiḥ /

**Ms. B****Chapter I**

BEGINS:

śriganeśāya namah

AFTER 1:

utpatti pralayaś caiva sthitih saṃhāra eva ca /  
ātmā cātmani tiṣṭhanti cātmā brahmāṇy avasthitah //

**Chapter II**

AFTER 9:

gunā daśa snānaparasya sādho  
rūpam ca tejaś ca balam ca śaucam /  
āyuṣyam ārogyam alolupatvam  
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 36:

mṛttikā sapta na gnāyāḥ valmikān mūṣakasthalāt /  
antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //  
paraśaucāvaśiṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /  
śucer deśāt tu samgrāhyā mṛttikā snānahetave //  
aśvakrānte rathakrānte viṣṇukrānte vasundhare /  
mṛttikā harato pāpam yan mayā pūrvasañcītam //  
uddhṛtāsi varāhenā kr̥ṣṇena śatabāhunā /  
mṛttike pratighñāti prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī /  
 yamunāyāṁ višeṣena niyato niyatāśanaḥ //  
 yamāya dharmaṛājāya mṛtyave cāntakāya ca /  
 vaivasvatāya kālāya sarvabhūtahitāya ca //  
 audumbarāya dadhnāya nilāya parameṣṭhine /  
 vṛkodarāya citrāya citraguptāya te namaḥ //  
 ekaikasya tilair miśrān dadyāt trīṇ aṣṭa vāñjalīn /  
 yāvaj jīvakṛtam pāpaṁ tat kṣaṇād eva naśyati //

AFTER 47:

asnātvā śamalaṁ bhuṅkte tv ajapī pūyaśonitam /  
 ahutvā ca kṛmīm bhuṅkte hy adattvāmedhyam eva ca /  
 vṛthā taptodakaṁ snānam vṛthā jāpyam avaidikam /  
 vṛthā ratam aputrasya vṛthā bhuktam asāksikam //

### Chapter III

BEGINS:

devaputra manuṣyāṇāṁ dīnānāṁ ca tapasvināṁ /  
 gurumāṭṛpitṛṇāṁ ca savibhāgī vikarmakṛt //

AFTER 2ab:

paiśūnyam anṛtam māyā kāmaḥ krodhās tathāpriyam /  
 doṣo daṁbhaḥ paradroho vikramāṇīti varjayet //  
 gītanṛtye kṛṣṇiḥ sevā vāṇijyam lavaṇakriyā /  
 dyūtakarmāyudhāny anyāny apraśamsā cāpi karma ca //

AFTER 7:

majjanām cārthine deyam etāny āpi sumām gṛhe /

**Chapter IV**

AFTER 15:

rūpodāryasamāyuktā viśālakulasambhavā /  
 bharturjīvati yā nārī hy upoṣya vratacāriṇī /  
 āyuṣyam̄ harate bhartuh sā nārī narakam̄ vrajet //

**Chapter V**

AFTER 5ab:

pañcāḥ pāne daśaikasmin ubhayoh saptamṛttikāḥ //

AFTER 6:

etac chaucaṃ dvijātinām̄ caturthasya caturguṇam /  
 ardham̄ śūdre yinirdiśet //

AFTER 9ab:

mṛttikāṇām̄ sahasreṇa ... kumbhaśatena ca /  
 na śudhyanti durātmānau yeṣām bhāvo na nirmalah //

**Chapter VI**

AFTER 5:

ekāhāc chudhyate vipro yo 'gnidevasamanvitah /  
 tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ //

AFTER 6ab

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 11:

varṇānām̄ ānulomyena strīṇām̄ eko yadā patiḥ /  
 daśāhaṣṭhamekāhaḥ prasave sūtakam̄ bhavet //

**Chapter VII**

BEGINS:

ataḥ param pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiram kṣanam apy ekam udakam tu yathormibhiḥ /  
vātāhatam tathā cityam tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridañḍena tridañḍiti [na] kathyate //  
adhyātmadañḍayukto yaḥ sa tridañḍiti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvam kaścid upadravah /  
vidyā vā [yadi vā] 'vidyā [śaraṇam] tu janārddanah //  
kṛtvā paryāṅkabandham karakamalapuṭe nyasya hr̥tsamjñadeśe  
nāśāgre sthāpya dr̥ṣṭim sthiranibhr̥tapadam niścalam svasthakāyah /  
icchann omkāram ekaṁ sa bhavati sukṛti yogamārgānukārī tattvajñā-  
nena sarvam bhuvi bhuvanam idam maṇḍalam yāti bhitvā //  
ya idam ca paṭhec chāstram viprebhyaś ca prayacchatī /  
sarvapāpaviśuddhātmā brahma-loke mahiyate //  
iti śridakṣaprajāpatipraṇītam dharmaśāstram samāptam //  
dakṣasmṛtiḥ samāptā //

**Ms. C****Chapter I**

BEGINS:

śrīgaṇeśāya namah / atha dakṣasmṛtiḥ

**Chapter II**

AFTER 10:

guṇā daśa snānaparasya sādho  
 rūpam ca tejaś ca balam ca śaucam /  
 āyuṣyam ārogynam alolupatvam  
 duḥsvapnanāśaś ca tapaś ca medhā //  
 manaḥprasādajananam rūpasaubhāgyavardhanam /  
 duḥkhaśokāpaham snānam maunadam jñānadam tathā //  
 āgneyam bhasmanā snānam avagāhyam ca vāruṇam /  
 āpohiṣṭheti ca brāhmaṇam vāyavyam gorajah smṛtam //  
 yat tu sātapavarṣam tu tat snānam divyam ucyate /  
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt //  
 āpahsnānam rajaḥsnānam mantrasnānam tathaiva ca /  
 āpahsnānam gr̄hasthasya rajomantre tapasvinām //  
 kaniṣṭhadeśinyāṅguṣṭhamūlāny agram karasya ca /  
 prajāpatipitrbrahmadevatīrthāny anukramat //  
 dānam pratigraho homo bhojanam balikam tathā /  
 sāṅguṣṭham tu sadā kāryam āpatet ta(da)dho 'nyathā //

AFTER 13:

udaka evodakasthasya sthalasthasya sthale śuci /  
 pādau sthāpyobhayatrai vācamyobhayataḥ śuciḥ //

AFTER 36:

mṛttikā sapta na grāhyā valmikān mūṣakasthalāt /  
 antarjalāc ca mārgāntāt vrkṣamūlāt surālayāt //  
 paraśaucāvaśīṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /  
 śucer deśāt tu samgrāhyā mṛttikā snānahetave //  
 aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
 mṛttike hara me pāpam yan mayā pūrvasañcitam //  
 uddhṛtāsi varāheṇa kṛṣṇena śatabhūnā /  
 mṛttike pratigrhṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakse caturdāsi //  
 yamunāyāṁ višeṣeṇa niyato niyatāśayaḥ /  
 yamāya dharmarājāya mṛtyave cāntakāya ca //  
 vaivasvatāya kālāya sarvabhūtahitāya ca /  
 audumbarāya dadhnāya nilāya parameṣṭhine //  
 vṛkodarāya citrāya citraguptāya vai namah /  
 ekaikasya tilair miśrān dadyāt trīn aṣṭa vāñjalin //  
 yāvajjivakṛtam pāpam tatkṣaṇād eva naṣyati /

AFTER 47:

asnātvāśi malām bhuṅkte tvajapī pūyaśonī [kam] /  
 ahutvā ca kṛmīm bhuṅkte hy adattvā medhyam eva ca //  
 vṛthā taptodakam snānam vṛthā jāpyam avaidikam /  
 vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 48:

atha gṛhastha dharmāḥ /

### **Chapter III**

AFTER 8:

nava karmāṇi kāryāṇi pūrvoktāni manisibhiḥ/  
 kṛtvaiva nava karmāṇi sarvakarmā bhaven narāḥ //

AFTER 12ab:

paiśūnyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
doṣo daṁbhah̄ paradroho vikarmāṇīti varjayet //  
gītanṛtte kṛṣih̄ sevā vāṇijyam lavaṇakriyā /  
dyūtakarmā 'yudhāny ātmapraśamsā ca vikarma ca //

### **Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
sati bhartari yā nārī hy upoṣya vratacāriṇī /  
āyuṣyam harate bhartuh̄ sā nārī narakaṁ vrajet //

### **Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh̄ sapta mr̄ttikāḥ //

AFTER 9:

mr̄ttikānām sahasreṇa udakumbhaśatena ca /  
na śudhyanti durātmāno yeṣām bhāvo na nirmalaḥ //

### **Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu dvihīno daśabhir dinaiḥ /

AFTER 17:

yajñe pravarttamāne tu jāyate mriyate 'pi ca /  
pūrvasaṅkalpitārthānām na doṣas tatra vidyate //

## Chapter VII

BEGINS:

ataḥ param pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiram kṣanam apy ekam udakam ca yathormibhiḥ /  
vātāhatam tathā cittam tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍīti kathyate /  
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate /  
vāgdaṇḍo 'tha manodandah karmadandaś ca te trayah //  
yasyaite tu trayo daṇḍāḥ sa tridaṇḍīti kathyate /

AFTER 51:

yogam abhyasyamānasya dhruvah kaścid upadravah /  
vidyā vā yadi vā 'vidyā śaraṇam tu janārdanah //  
krtvā paryānikabandham karakamalapuṭe nyasya tūtsaṅgadeśe  
nāsāgre sthāpya dṛṣṭim sthiranibhṛtāpadam niścalam svasthakāyah /  
icchann omkāram ekam sa bhavati sukṛti yogamārgānukārī tattvajñā-  
nena sarvam bhuvi (bhu)vanam idam maṇḍalam yāti bhitvā  
ya idam paṭhate sāstram viprebhyaś [ca] prayacchatī /  
sarvapāpaviśuddhātmā brahma-loke mahiyate //  
iti śridakṣaprajāpatipraṇītam dharmaśāstram sampūrṇam samāptam /  
sam 1835 //

**Ms. D****Chapter I**

BEGINS:

śriganeśāya namah /

**Chapter II**

AFTER 29:

kṣāntavadbhiḥ pradātavyam anyathā narakaṁ vrajet /

AFTER 32:

sa jīvati guṇā yasya yasya dharmah sa jī(va)ti /

AFTER 33 ab:

guṇair dhanaparibhraṣṭho jīvann api na jīvati /

AFTER 36:

mr̥k(d)am sadā [mr̥ttikā sapta] na grāhyā valmīkān mūṣakasthalāt /  
 antarjalāc ca mārgāc ca vṛksamūlāt surālayāt //  
 paraśaucāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /  
 śuce deṣe ca saṅgrāhyā mr̥ttikā snānahetave //  
 aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
 mr̥ttikām pratigr̥hṇāmi prajāyai ca dhanāya ca //  
 uddhṛtā śrīvarāheṇa kruddhenā śatabhūnā /  
 mr̥ttike hara me pāpam yan mayā duṣkṛtam kṛtam //

AFTER 47:

asnātvāśi malam bhūnkte tv ajapī pūyaśoṇitam /  
 ahutvā [ca] krimim bhūnkte hy adattvā viṣṭabhuk bhavet //

**Chapter III**

AFTER 12ab:

paiśunyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
 doṣo dambhaḥ paradroho vikarmāṇi ca varjayet //  
 gitakṛtyam kṛṣih sevā vāṇijye lavaṇakriyā /  
 dyūtakarmā 'sudhāny ātmapraśamsā ca vikarmasu //

AFTER 12cd:

pāpakarma parānnam ca dharmo gopyo hi sarvadā /

AFTER 16:

sāmātyah sādīdātyaś ca godhaś ca godhanam [smṛtam] /  
 bhāryādibhiś ca nikṣepaḥ sarvasvam cānvaye sati //

**Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
 patyau jīvati yā nārī hy upoṣya vratacāriṇī //  
 āyuṣyam harate bhartuḥ sā nārī narakam vrajet /

**Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh saptamṛttikāḥ /

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śause ca nānyathā /

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 11:

varṇānām ānulomyena strīṇām eko yadā patih /

### **Chapter VII**

AFTER 20:

vāruṇam savikarṣena phalam yat tat asaścatām /

AFTER 40:

iti dakṣāśāstram samāptam /  
kharopanāmakakeśavabhaṭapaṭavardhanena likhitam // samāptam //  
idam pustakanī cintāmaṇibhaṭapaṭavardhanāya dattam //  
cintāmaṇibhaṭā paṭavardhana //

**Ms. E****Chapter I**

BEGINS:

śrīgaṇeśāya namah // atha dakṣasmṛtiḥ /

**Chapter II**

AFTER 32:

jīvanto 'pi mṛtāś cānye narāḥ svodarapūrakāḥ /  
sa jīvati guṇā yasya yasya dharmāḥ sa jīvati //

AFTER 33ab:

guṇair dhanaparibhraṣṭo jīvann api na jīvati /

AFTER 36:

mṛttikāś sapta na grāhyā valmikān mūṣakasthalāt /  
antarjalāc ca mārgāc ca vṛkṣamūlāt surālayāt //  
paraśau cāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /  
śūc deśe ca saṅgrāhyā mṛttikā snānahetave //  
aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
mṛttikāṁ pratigr̥hṇāmi prajāyai ca dhanāya ca //  
uddhṛtā śrīvarāheṇa kṛṣṇena śatabhūnā /  
mṛttike hara me pāpam yan mayā duṣkṛtam kṛtam //

AFTER 38ab:

sandhyāsnānalakṣaṇam /

AFTER 47:

asnātvāśi malam bhuñkte tv ajapī pūyaśonitan /  
ahutvā tu krimiṇ bhuñkte hy adattvā viṣṭabhuṣ bhavet //  
yatraino hi bhuñjīta bhunjītānyena cāparā /

AFTER 48cd:

dvibhāgāya ... yasya kṣaya ukto darpalokah /

AFTER 54:

asminn ekaḥ sadā yukto 'sminn eva pralīyate /

### **Chapter III**

AFTER 12ab:

gītanṛtyakṛṣī sevā vāṇijyam lavaṇakriyā /  
dyūtakarmasudhātmāpraśamsāsu vikarmasu //

AFTER 16:

sāmātyaḥ sādhidāsa(ś ca) godhaś ca godhanam smṛtam /  
bhāryāditiś ca nikṣepaḥ sarvasvā cānvaye sati //

AFTER 27ab:

vidhihīne tathā pātre yo dadāti pratigraham /  
tad dānam vā kriyā caiva sarvam bhavati nispalam //

AFTER 29ab:

tato yenāgnihotreṇa nāgnīṣṭomena labhyate /

### **Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
patyau jīvati yā nārī hy uposya vratacāriṇī //  
āyuṣyam harate bhartuh sā nārī narakam vrajet /

### **Chapter V**

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śause ca nānyathā /

AFTER 13:

prāyaścittena yājyeta vihitātikrame krte /  
... ca sabhyasya ca yo vidhiḥ //  
yad divā vihitam śaucam tadardham tu niśi smṛtam //

## **Chapter VI**

AFTER 6ab:

tryahāhnair alpavedas tu vihīno daśabhir dinaiḥ /

## **Chapter VII**

AFTER 25:

yudhyāyatāraṇam bhāraḥ malamāsenā yam tathā /  
etad astriyah sūkṣmam anyati bahunām tathā /  
sattvotkr̥ṣṭām tu rasair api viṣayais tu vaśikṛtaḥ /  
kim punaḥ kṣudrasattvām tu manuṣyais tattvakā kathām //

AFTER 40:

iti dakṣaśāstram samāptam // herambārpaṇam astu //  
gaṅgāyai namaḥ // lakṣmaṇena likhitam //  
yādr̥śam pustakam dṛṣṭvā tādr̥śam likhitam mayā /  
yadi śuddham aśuddham vā mama doṣo na dīyate //  
śrīkr̥ṣṇārpaṇam astu // rāmacandra //  
cintāmaṇibhāṭṭapāṭavardhana //

**Ms. F****Chapter I**

BEGINS:

śrīgaṇeśāya namah /

**Chapter II**

AFTER 2:

sandhyādyam vaiśvadevāntam svakam karma samācaret /  
svakam karma parityajya yad anyat kurute dvijah //

AFTER 12:

guṇā daśa snānaparasya sādho  
rūpam ca puṣṭiś ca balaṁ ca tejaḥ /  
ārogyam āyuś ca mano 'nuruddham  
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 18b:

hṛdgābhiḥ pūjyate vipraḥ kaṇṭhaṅgābhiś ca bhūmipah /  
vaiśyah prāśitamātrābhir jihvāgrābhiḥ striyo 'gninā //

AFTER 29:

sārvabhairavikam annādyam kartavyam tu viścataḥ /  
jñānavidbhayaḥ pradātavyam anyathā narakaṁ vrajet //

**Chapter III**

AFTER 12ab:

paiśūnyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
dveṣo dambhaḥ paradrohaḥ pracchannāni tathā nava //

AFTER 12cd:

tapo dānāvamāne ca nava gopyāni sarvadā /

### **Chapter IV**

AFTER 10:

sukāmye vartamānā ca snehān naiva nivāritā /  
sumukhyā sā bhavet paścāt yathā vyādhir upekṣitā //

### **Chapter V**

AFTER 5ab:

catasras tu daśaikasmin ubhayoh sapta mr̄ttikāḥ //

AFTER 9:

mr̄ttikānām sahasrena codakumbhaśatena ca /  
na śuddhyanti durātmāno yeśām bhāvo na nirmalaḥ //

AFTER 12:

divā yad vihitām karma tadardham ca niśi smṛtam /  
tadardham cāture kāle yadi śudravad ācaret //

### **Chapter VI**

AFTER 19:

yajñe pravartamāne tu jāyed atha mriyed atha /  
pūrve saṅkalpite kārye na doṣas tatra vidyate //

### **Chapter VII**

AFTER 2:

maitrī kriyā mude sarvā sarvaprāṇivyavasthitā /  
brahma-lokam nayaty āśu dhātāram iva dhāraṇāḥ //

AFTER 17:

manasy evendriyāṇy atra manaś cātmani yojayet /  
sarvabhāvaviniṁktam kṣetrajñam brahmaṇi nyaset //

AFTER 29:

brahmacyaram sadā rakṣed aṣṭadhā rakṣaṇam pṛthak /  
smaraṇam kīrtanam kelih prekṣaṇam guhyabhaṣaṇam //  
saṅkalpo ’dhyavasāyaś ca kriyānirvṛtir eva ca /  
etan maithunam aṣṭāṅgam pravadanti maniṣinah //

AFTER 39:

yasmin deśe bhaved yogī dhyānayogī vicakṣaṇah /  
so ’pi deśo bhavet pūtaḥ kim punas tyasya bāndhavāḥ //

**Ms. G****Chapter I**

BEGINS:

śrīganeśāya namah /

**Chapter II**

AFTER 10:

guṇā daśa snānaparasya sādho  
 rūpaṁ ca tejaś ca balam ca ūaucam /  
 āyuṣyam ārogynam alolupatvam  
 duḥsvapnaghā[taś ca ta]paś ca medhā /  
 manahprasādajananam rūpasaubhāgyavardhanam /  
 duḥkhaśokāpaham snānam maunadam jñānadam tathā /  
 āgneyam bhasmanā snānam avagāhyam ca vāruṇam /  
 āpo hi ṣheti ca brāhmaṇam vāyavyam gorajah smṛtam //  
 yat tu sātapavarṣam tu tat snānam divyam ucyate /  
 pañca snānāni puṇyāni manuh svāyambhuvo 'bravīt //  
 āpahsnānam vratasnānam mantrasnānam tathaiva ca /  
 āpahsnānam gṛhasthasya vratamantrae tapasvinām //  
 kaniṣṭhadeśinyāṅguṣṭhamūlāṇy agram karasya ca /  
 sāṅguṣṭham tu sadā kāryam āpatet tad adho 'nyathā //

AFTER 13ab:

prajāpatipitṛbrahmadevatirthāny anukramāt /  
 dānam pratigraho homo bhojanam balikam tathā //

AFTER 13cd:

udaka evodakasthaś cet sthalaś ca sthale śuciḥ /  
 pādau sthāpyobhayatraiva ācamyobhayataḥ śuciḥ //

AFTER 22ab:

devakāryasya sarvasya pūrvāhno hi vidhīyate /

AFTER 29:

sārvabhaumikam annādyam kartavyam gṛhamedhinā /  
jñānavidbhyaḥ pradātavyam anyathā narakam vrajet //

AFTER 36:

mṛttikāḥ sapta na grāhyā valmīkān mūṣakasthalat /  
antarjalāc ca mārgāntāt vṛksamūlāt surālayāt //  
paraśaucāvaśīṭāc ca śreyahkāmaiḥ sadā budhaiḥ /  
śucer deśau nu saṅgrāhyā mṛttikāḥ snānahetave //  
aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
mṛttike hara me pāpam yan mayā pūrvasañcitam //  
uddhṛtāsi varāheṇa kṛṣṇena śatabhūnā /  
mṛttike pratigṛhṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī /  
yamunāyām višeṣeṇa niyato niyatāśanah /  
yamāya dharmarājaya mṛtyave cāntakāya ca /  
vaivasvatāya kālāya sarvabhūtahitāya ca //  
audumbarāya dadhnāya nilāya paramesṭhiṇe /  
vṛkodarāya citrāya citraguptāya vai namaḥ //  
ekaikasya tilairmiśrān dadyāt trīn aṣṭa vañjalīn /  
yāvajjivakṛtam pāpam tatkṣanād eva naṣyati //

AFTER 47:

asnātvāśī malam bhunkte tv ajapī pūyaśonitam /  
ahutvā ca kṛmīm bhunkte hy adattvā 'medhyam eva ca //  
vṛthā taptodakam snānam vṛthā jāpyam avaidikam /  
vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 55:

devapitṛmanuṣyāṇām dīnāṇām ca tapasvinām /  
gurumātrpitṛṇām ca savibhāgi vikarmakṛt //

**Chapter III**

AFTER 8:

nava karmāṇī kāryāṇī pūrvoktāni maniṣibhiḥ /  
 kṛtvaivam nava karmāṇī sarvakarmā bhaven narah //

AFTER 12ab:

paiśunyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
 doṣo dambhaḥ paradrohaḥ vikarmāṇīti varjayet //  
 gītanṛtye kṛṣih sevā vāṇijyam lavaṇakriyā /  
 dyūtakarmā 'yudhāny ātmapraśamsā ca vikarma ca //

**Chapter IV**

AFTER 14ab:

rūpaudāryasamāyuktā viśālakulasambhavā /  
 sati bhartari yā nāri upoṣya vratacāriṇī /  
 āyuṣyam harate bhartuh sā nāri narakaṁ vrajet //

**Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh sapta mr̄ttikāḥ //

AFTER 9cd:

mr̄ttikānām sahasreṇa udakumbhaśatena ca /  
 na śudhyanti durātmāno yeṣām bhāvo na nirmalaḥ //

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dīnaiḥ /

AFTER 17:

yajñe pravartamāne tu jāyate mriyate 'pi vā /  
pūrvasaṅkalpitārthānām na doṣas tatra vidyate /

## Chapter VII

BEGINS:

ataḥ param pravakṣyāmi yogasya vidhim uttamam /

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍiti kathyate /  
adhyātmadaṇḍayukto yaḥ sa tridaṇḍiti kathyate //  
vāgdaṇḍo 'tha manodaṇḍah karmadaṇḍaś ca te trayah /  
yasyaite tu trayo daṇḍāḥ sa tridaṇḍiti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvam kaścid upadravah /  
vidyā vā yadi vā 'vidyā śaraṇam tu janārddanah //  
krtvā paryāṅkabandham karakamalapuṭe nyasya hr̥tsamjñadeśe  
nāśagre sthāpya dṛṣṭim sthiranibhṛtāpadam niścalam svasthakāyah /  
icchann oṃkāram ekam sa bhavati sukṛti yogamārgānukārī tattvajñā-  
nena sarvam bhuvi bhuvanam idam maṇḍalam yātī bhitvā //

AFTER 53:

iti śridakṣaprajāpatipraṇītam dharmaśāstram samāptam //  
srīviśveśvarāyārpaṇam astu / śake 1772 sādhāraṇāma samvatsare  
bhādrapadaśuddha / mandavāsare / evam granthasamkhyā // 250 //

**Ms. H****Chapter I**

AFTER 2:

bhūtam bhavyam bhaviṣyac ca jagat sthāvara-rajaṅgamam /  
 purāṇayāyamimāṃśādharmaśāstra-prayojanam //

**Chapter II**

AFTER 5ab:

vibhāgeṣu yat karma tat pravakṣyāmy aśeṣataḥ /  
 kṣubhyanti hi suṣuptasya indriyāṇi sravanti ca //

AFTER 10:

guṇā daśa snānaparasya sādho  
 rūpaṁ ca tejaś ca balam ca śaucam /  
 āyuṣyam ārogynam alolupatvam  
 duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyam bhasmaṇā snānam avagāham ca vāruṇam /  
 āpo hi ṣṭheti ca brāhmaṇam vāyavyam gorajah smṛtam //  
 yat tu sātapavarṣeṇa yat snānaṁ divyam ucyate /  
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt //  
 dhyāyan nārāyaṇam devam snānādiṣu ca karmasu /  
 brahma-lokaṁ avāpnoti na cehāmutra jāyate //  
 kaniṣṭha-deśīnyaṅguṣṭhamūlāny agrakarasya ca /  
 prajāpatipitr̄brahma-devatārthāny anukramāt //

AFTER 12cd:

kliṣyanti hi susuptasya indriyāṇi sravanti ca /

AFTER 14:

samhitāmbhas tribhiḥ pītvā ācamyaiva tribhiḥ spr̄śet /

AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyaṁ nābhim aṅguṣṭhakena vā /

AFTER 22ab:

devakāryasya pūrvasya pūrvāḥṇas tu viśisyate /

AFTER 30:

[sa]jyotiya cai]ko bandhubhiś copabhujyeta /  
jīvanto 'pi mṛtās tv puruṣāḥ sodarambharāḥ //

AFTER 39ab:

evam prakṣālyā gātrāṇi samyag ācamya śāstravid /  
tataḥ sammārjanām kuryād āpo hi ṣṭhādibhiḥ punaḥ /  
nimajjyāntarjale paścāt triḥ paṭhed aghamarṣaṇam //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaši /  
yām kāñcit saritām prāpya kṛṣṇāṅgāracaturdaśim //  
yamunāyām višeṣeṇa niyato niyatāśanaḥ /  
yamāya dharmarājāya mṛtyave cāntakāya ca /  
vaivasvatāya kālāya sarvabhūtāhitāya ca /  
audumbarāya dadhnāya nīlāya parameṣṭhine //  
vṛkodarāya citrāya citraguptāya te namaḥ /  
ekaikasya tilair miśrān dadyāt trīn udakāñjalin //  
yāvajjīvakṛtam pāpām tatkṣaṇād eva naśyati /  
pañcame tu tathā bhāge saṃvibhāgo yathārhataḥ //  
devatiryāmanusyāṇām kīṭānāmś copadiṣyate //  
devaiś caiva manusyaiś ca tiryagbhiś ca tu japyate //  
gr̥hasthaḥ prat�ayaṁ yasmāt tasmāc [caiva] gr̥hāśramī /  
yathā mātaram āśritya sarve jīvanti bhikṣavaḥ //  
caturṇām āśramāṇām tu gr̥hastho yonir ucyate /  
śidamānenā teneha śidanty anye 'pi te trayah //  
mūlaprāṇā bhavet [skandhāc]chākkāś ca pallavāḥ /  
mūlenaiva vinaṣṭena sarvam etad vinaśyati //

AFTER 49ab:

sa gr̥hastha iti prokto na kāmakroḍhadūṣitah /

AFTER 52:

samvibhāgam tataḥ kuryāt gr̥hasthaḥ śeṣabhuṅ bhavet /  
 bhuktvā samam anuvrajya kāryāny etāni yatnataḥ /  
 īśad [dānāni] cānyāni bhūmy udakatṛṇāni ca /  
 pādaśaucam tathā snānam āsanam śayanaṁ tathā /  
 kiñcid deyam yathāśaktyā [nā]yānaśnan gr̥he vase /  
 sajalam cātu gr̥hamāsthā samdhyā tataḥ punah /

### **Chapter III**

AFTER 3:

athāparam pravakṣyāmi viśiṣṭe gr̥ham āgate /

AFTER 8:

paiśūnyam anṛtam māyām kāmakrodham tathāpriyam //  
 dveṣam saṅgam paradroham vikarmāṇi visa(r)jayet /  
 nrītam gītam kṛṣṇi sevā vāṇijyam lavaṇākriyā //  
 dyūtakarmā 'yudhīyam ca na praśastāni karmasu /

AFTER 12:

prāyogya ṣṇāśuddhiś ca dāyabhāgaś ca vikrayaḥ /

AFTER 30:

agnihotrī tapasvī ca... śrīyatē yadi /  
 agnihotram̄ tapaś caiva tat sarvam̄ dhaninām̄ dhanam //

### **Chapter IV**

AFTER 10:

ākārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratacāriṇī /  
 āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet //  
 jīvabhāryā śiśuḥ bhrātṛmitradātuḥ samāśritāḥ /  
 yasyaitāni vittāni tasya loke 'pi gauravam //  
 prathamā dharmapatnī syād dvitīyā rativardhanī /  
 dṛṣṭamātram phalaṁ tasyām adr̄ṣṭam nopapadyate //  
 dharmapatnī samākhyātā nirdoṣā yadi sā bhavet /  
 doṣeṣv api na doṣaḥ syād anyodvāho vijānataḥ //

### **Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayaḥ nava mṛttikāḥ /

### **Chapter VI**

AFTER 10:

varṇānām ānupūrvyeṇa strīnām eko yathā patih /  
 daśāhāḥ ṣaṭtrihaikāhāḥ prasave sūtakam bhavet //  
 yajñeṣu prasṛte yasya jāyetātha mriyeta vā /  
 pūrvasaṅkalpitārthānām nāśaucam tatram vidyate //

AFTER 11cd:

āpadgatasya sarvasya sūtake 'pi na sūtakam /  
 trividham sūtakam proktam maraṇam ca tathāvidham /  
 atah param pravakṣyāmi yogaśāstravinirṇayam //

### **Chapter VII**

AFTER 2:

maitrī kṛyā mudopeksā sarvaprāṇiṣv avasthitā /  
 brahma-lokaṁ nayatty āśu tasmāt sā dhāraṇā smṛtā //

AFTER 6:

adhyātmaratir evam syād ātmakṛḍas tathaiva ca /

AFTER 37ab:

snehavaidyo 'nantas tu dve caiva mithunam smṛtam /

AFTER 37cd:

japais taptaih krśibhūto vyādhito vasaddhāvahah /  
 vṛthā grahagṛhi(ta)ś ca yaś cānyo vikalendriyāḥ //  
 nirajaś ca yuvā caiva bhikṣur nāvasaddhāvahah /  
 na dūṣayati yas tānam (?) prathaḥ (?) samprapīdayet //  
 vasann āvasathe bhikṣuḥ maithunam yadi sevate /  
 tasyāvasathanāthasya mūlāny api sa kṛntati //  
 sañcītam yad gṛhasthasya pāpam āmarañāntikam /  
 nirdahaty eva tat sarvam ekarātroṣito yatiḥ //

AFTER 51:

praṇavo dhanuh śaram brahma naiva tac cakṣusāgraham /  
 manasātmopadeśena dr̥syante sūkṣmadarśibhiḥ //  
 tattvārthaṁ jñānavijñānam vijñānat̥ pratyayam tathā /  
 pratyayād bhāvaśuddhiḥ syād bhāvanam śuddhitāḥ param //  
 atropavirate bhāve bhāvam āstheyabhāvitam /  
 ātmasaṁsthāpanam kṛtvā na kiñcid api cintayet //  
 iti dakṣasmṛtiḥ samāptā

**Ms. I****Chapter I**

BEGINS:

avighnam astu /

AFTER 1:

utpattim prakṛtim caiva sthitam saṃphāram eva ca /  
brahma 'tmani [tu] saṃpaśyann ātmā brahmāny avasthitah //  
bhūtam bhavyam bhavisyam ca jagat sthāvara-rajanīgam  
purāṇayāyamīmāṃsādharmaśāstra-prayojanam //

**Chapter II**

AFTER 5:

kṣubhyanti hi suṣuptasyendriyāṇi sravanti ca /  
aṅgāni samatām yānti uttamāny adhamāṃs tathā //

AFTER 7:

prātaḥsnānam prakurvanti dṛṣṭādṛṣṭakaram hi tat /  
sarvam arhati sūddhātmā prātaḥsnāyī japātmikam //

AFTER 10:

gunā daśa snānaparasya sādho  
rūpam ca tejaś ca balam ca śaucam /  
āyuṣyam ārogyam alolupatvam  
duḥsvapnanāśaś ca dhṛtiś ca medhā //

## AFTER 11:

āgneyam bhasmanā snānam avagāham ca vāruṇam /  
 āpo hi ṣheti ca brāhmam vāyavyam gorajah smṛtam //  
 yā tu sātapavarṣam (tu tat) snānam divyam ucyate /  
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt /  
 dhyāyam nārāyaṇam devam snānādiṣu ca karmasu /  
 brahmaṇokam avāpnoti na cehā 'mutra jāyate //  
 kaniṣṭhadēśinyaṅguṣṭhamūlāny agrakarasya ca /  
 prajāpatipitṛbrahmaṇadevatīrthāny anukramat //

## AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyaṁ nābhim aṅguṣṭhakena vā //  
 sarvābhīs tu śirah pārśve bāhu cāgreṇa saṃspr̄set /

## AFTER 22ab:

devakāryasya pūrvasya pūrvāhne tu viśisyate /

## AFTER 39ab:

evam prakṣālyā gātrāṇi samyag ācamya śāstravid /  
 tataḥ sammārjanam kuryād āpo hi ṣṭhādi(bhīḥ) punah //  
 nimajjyā 'ntarjale paścāt triḥ paṭhed aghamarṣanam //

## AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaśī /  
 yām kāmcit saritam prāpya kṛṣṇāṅgāracaturdaśīm //  
 yamunāyam viśeṣena niyato niyatāśanah //  
 yamāya dharmarājāya mr̄tyave cāntakāya ca //  
 vaivasvatāya kālāya sarvabhūtahitāya ca //  
 audumbarāya dadhnāya nīlāya parameṣṭhine /  
 vr̄kodarāya citrāya citraguptāya te namaḥ //  
 ekaikasya tilān miśrān dadyāt trīn udakāñjalīn /  
 yāvajjīvakṛtam pāpam tat kṣaṇād eva naṣyati //

## AFTER 42:

yathā mātaram āśritya sarve jīvanti bhikṣavah /

AFTER 49ab:

sa gr̄hastha iti prokto na kāmakrodhadūṣitah //

### Chapter III

AFTER 2ab:

adeyāni navānyāni prakāśāni punar nava //

AFTER 3:

sandhyāsnānam japo homaḥ svādhyāyo devatārcanam/  
vaiśvadevas tathātithyam udakam vā svaśaktitah //

AFTER 5:

paiśunyam anṛtam māyā kāmakrodham tathāpriyam /  
doṣam saṅgam paradroham vikarmāṇi ca visarjayet //  
nr̄ttam gitam kṛṣih sevā vāṇijyam lavaṇakriyā //  
dyūtakarmāyudhīyam ca na praśastāni karmas /  
āyur vittān gr̄hacchidram mamtram oṣadhisāṅgamam //

AFTER 25:

pituh śataguṇam dānam sahasram mātur ucyate /  
bhaginyām śatasahasram ca sodare dattam akṣayam //

AFTER 30:

agnihotrī tapasvī ca rāṇe vā mriyate yadi /  
agnihotram tapaś caiva tat sarvam dhaninām dhanam //

### Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 13:

śaucācāravihinasya samastā niṣphalāḥ kriyāḥ /

AFTER 18ab:

āyuṣyam harate bhartuh sā nārī narakan̄m vrajet /

### **Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh sapta mṛttikāḥ /

### **Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 6cd:

tathā h[īna]tamaś caiva ṣadahaḥ parikīrtitah /  
ye daśāhādyah proktā varṇānām te yathākramam //

AFTER 7:

sūtake mṛtakē caiva tathaiva mṛtasūtake /  
evam saṅghāta śaucānām pūrvaśaucena śuddhyati //

AFTER 17:

yajñeṣu prasavo yasya jāyete 'tha mriyeta vā /  
pūrvasaṅkalpitārthānām nāsaucam tatra vidyate //

AFTER 18:

evam guṇaviśeṣenā sūtakam samudāhṛtam //  
āpadgatasya sarvasya sūtake 'pi na sūtakam /  
trividham sūtakam proktam maraṇam ca tathāvidham //  
ataḥ param pravakṣyāmi yogaśastravinirṇayam /

**Chapter VII**

AFTER 2:

maitrī kṛpā mudopekṣā sarvaprāṇiṣv avasthitāḥ /  
brahmaṅkam nayanty āśu tasmāt sā dhāraṇāḥ smṛtā //

AFTER 6:

adhyatmaratir eva syad ātmakṛidas tathaiva ca //

\* \* \*

asam(āpt)o 'yam granthāḥ

**Ms. J****Chapter I****BEGINS:**

śrīnivāsamahādeśikāya namaḥ

**AFTER 1:**

utpattim pralayañ caiva sthitim samḥāram eva ca /  
 sarvam ātmani sampaśyan ātmā brahmaṇy avasthitāḥ //  
 bhūtam bhavyam bhaviṣyañ ca jagat sthāvara-rajaṅgamam /  
 purāṇam nyāyamīmāṁsādharmaśāstra-prayojanam //

**Chapter II****AFTER 6:**

malam paryuṣito yasya mukhe so 'pi bhaven narah /  
 tasmāt sarvaprayatnena bhakṣayed dantadhāvanam //  
 mr̥dekeyā śirah proktam dvābhyaṁ nābhes tathopari /  
 atas tu tisṛbhiḥ kāryam ṣaḍbhiḥ pādau tathaiva ca //

**AFTER 10:**

guṇā [daśa] vana snānaparasya sādho  
 rūpam ca tejaś ca balam ca śauryam /  
 āyuṣyam ārogyam alolutpatvam  
 duḥsvapnanāśaś ca dhṛtiś ca medhā //

**AFTER 11:**

āgneyam bhasmanā snānam avagāham tu vāruṇam /  
 āpohiṣthe 'ti ca brāhmaṇam vāyavyam gorajāḥ smṛtam //  
 yat tu śātapavarṣeṇa tat snānam divyam ucyate /  
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt //  
 dhyāyen nārāyaṇam devam snānādiṣu ca karmasu /  
 brahma-lokam avāpnoti naro na jāyate punaḥ //  
 kaniṣṭha-deśinyaṅguṣṭhamūlāny agram karasya tu /  
 prajāpatipitr̥brahma-devatirthān anukramat //

dānam pratigraham̄ homo bhojanam̄ balir eva ca /  
sāṅguṣṭhena sadā kāryam̄ āsuram̄ syāt tato 'nyathā //

AFTER 18ab:

kaḥ snātvā nācaren karma japhahomādikam̄ ca na //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇam tu viśisyate //

AFTER 39ab:

evam̄ prakṣālyā gātrāṇī samyaḡ ācamya śāstravit /  
tatas sammātjanam̄ kuryād āpo hi ṣṭhādibhiḥ punah̄ /

AFTER 40:

ṛghasthāśramapaddhatiḥ [*heading in the margin*].  
dhyātvā samarccayen nityam̄ nārāyanam̄ anāmayam /  
aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī //  
tadā snātvā śubhe toye kurvita yamatarpaṇam /  
kṛṣṇapakṣe caturdaśyāṁ yāṁ kañcit saritaṁ prati //  
yamunāyāṁ višeṣeṇa niyatā tarpayed yamam /  
yamāya dharmarājāya mṛtyave cāntakāya ca //  
vaivasvatāya kālāya sarvabhūtakṣayāya ca //  
audumbarāya dadhnāya nilāya parameṣṭhine /  
vīkodarāya citrāya citraguptāya vai namah //  
ekaikasya tilair miśrān dadyāt trīn udakāñjalin //  
yāvajjīvakṛtam̄ pāpam̄ tatkṣaṇād eva naṣyati /  
vaiśākhyāṁ paurṇamāsyāṁ tu brāhmaṇān sapta pañca vā //  
tilān sauvarṇasamānyutān kṛṣṇān vā yadi vetaरān /  
priyatām̄ dharmarājo me yat tvām̄ manasi vartate /  
[yāvajjīvakṛtam̄ pāpam̄ tatkṣaṇād eva naṣyati //]

AFTER 42:

yathā mātaram̄ āśritya sarve jīvanti jantavah /  
tathā ḡhastham̄ āśritya sarve jīvanti bhikṣavah /

AFTER 49ab:

sa ḡhastha iti prokto na kāmakrodhadūṣitaḥ //

**Chapter III**

AFTER 8:

paiśunyam anṛtam māyā kāmakrodham tathāpriyam /  
 dveśam dambham paradroham vikarmāṇi vivarjayet //  
 nṛtam gitam krṣih sevā vāṇijyam lavaṇakriyā /  
 dyūtam karmāyudhiyam ca na praśastāni karmasu //

AFTER 20:

yathoktam divase ūaucam ardham rātrau prakīrtitam /  
 tad ardham āture proktam evam adhvani samsthite //

AFTER 26:

pituh ūataguṇam dānam sahasram mātur ucyate /  
 bhaginiyām ūatasāhasram sodare dattam akṣayam //

AFTER 29:

agnihotram tapaś caiva tat sarvam dhanināṇi dhanam /  
 hr̄tasvāhṛtadārāś ca ye vīprā deśaviplave //  
 arthārtham abhigacchanti tebhyo dattam mahat phalam //

**Chapter IV**

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratakāriṇī /  
 āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet //

**Chapter V**

AFTER 7:

caturthī pañcamī cāpi tṛṭīyā mṛttikā samam /

## Chapter VI

AFTER 6:

tathā hīnatare caiva ṣaḍaham parikīrtitam //  
ye daśāhādayaḥ proktāvaraṇāṁ te yathākramam //

AFTER 7:

sūtake mr̄takē caiva tathaiva mr̄tasūtake /  
evam saṅghātāsaucānām pūrvāśaucena śuddhyati //  
arvāg vācā nopa bhuktvā bhuñjate dattvā yo dvijāḥ /  
evamvidhasya vīprasya daśāham sūtakam bhavet //

AFTER 10:

bhasmāntaram iti pāthāntaram /  
yajñeṣu prabhavo yasya jāyetātha mṛte 'thavā /  
pūrvam saṅkalpitānām tu nāśaucam tatra vidyate //

AFTER 18:

evaṅguṇaviśeṣena sūtakam samudāhṛtam /  
svasthakāle tv idam sarvam sūtakam samudāhṛtam //

AFTER 19cd:

trividham sūtakam proktam maraṇam ca tathāvidham //  
nandāyām bhārgavadine caturdaśyām trijanmasu /  
eṣu śrāddham na kurvīta gṛhī putradhanakṣayāt //  
yajñotsave vrate śrāddhe sūtake samupāgate /  
pūrvasaṅkalpitārtheṣu na dosaḥ parikīrtitah //  
kṛtāśaucanimittattve dahanaṁ maraṇam tathā /  
jñātūnām maraṇād eva dahanaād dāhakasya tu //  
anyammaddhvād (?) daśāhāntaḥ śuddhiḥ pūrvāhaśeṣataḥ /  
dasāhagurunipāte tu ādravastropavāsinā //  
atite 'dye 'pi kartavyam pretakāryam yathāvidhi /  
pitṛpatnyām atitāyām māṭrya...d dvijottamaḥ //  
samvatsaravyatite 'pi trirātram aśucir bhavet /  
caturthe māsi nāriṇām garbhasrāvē caturdinam //  
jāte sadyomṛtaśrāvē kāṭhine bham tryahaṁ bhavet /  
pitur daśāham mātuś ca putrajanmani saptamāt //  
jñātūnām saptame sapta dināny aṣṭa tathāṣṭame /

tata ūrdhvam daśāham syāt tridinam sodakeśv api /  
 samsparśah sarvadaivatye daśāhāt sūtikeva ca //  
 kanyājanmani tadbhrātā pitṛvyam sūtako sutau (?) //  
 pitā pitāmahas tasya bhrātā caiva ṣaḍdināntikam /  
 agham hi bhinnodarabhrātṛṣutasya na vidyate //  
 daśāhābhyañtare bāle praṇite tasya bāndhavaiḥ /  
 śavāśaucam na kartavyam sūtyāśaucam vidhiyate //  
 daśāhāntar mṛte bāle pitā ṣaṣṭhadine śuciḥ /  
 daśāham ced dvirātreṇa tatprabhātē tribhir dinaiḥ //  
 āśaṣṭhamāsād jñātīnām sadyaḥsnānena samsmṛtau /  
 dāhe ced atha ūrdhvam tu dāhe tryahe tryaham bhavet //  
 khanane hasta tañcau (?) vaikṛte tu tryaham iṣyate /  
 samskārādinam ārabhya śaucam etad vidhiyate /  
 anupeta upeto vā mṛte garbhāṣṭame same //  
 brāhmaṇānām sapiṇḍānām daśarātram agham bhavet /  
 karṇāmṛtau sapiṇḍānām tṛṭīyād vatsarād adhāḥ //  
 sadyoniśabdavarṣāt prāk trirātram tv avivāhitāḥ //  
 śrīvardhanalakṣmai namah / Hariḥ Om / Śubham astu / Dakṣasmṛtiḥ  
 samāptā /  
 śrimati[bhyam?] Śrīnivāsamahādeśikadivyamanipādukābhyāṁ  
 namah

**Ms. K****Chapter I**

BEGINS:

śrīgaṇeśāya namaḥ /

AFTER 11:

āśramānām tu sarveśām ānulomyam na vidyate /

**Chapter II**

AFTER 12:

guṇā daśa param yasya sādhurūpam ca taijasam /  
balam ca śaucam āyuṣyam arogityam alolupam //  
duḥsvapnaghātām ca tapo medhā snānād anantaram /  
tāvad uktair atha sparśāc chudhyate śucitām iyāt //

AFTER 22ab:

devakāryasya sarvasya pūrvāhnam tu vidhyiyate /

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /  
jambhīdhānyam tad ekāhāt tryahāc caiva kuśūlakah /  
anyathā daśarātreṇa yathāpi ca bahuśrutā //

AFTER 19cd:

sukhārthasahito yaḥ tu sūtake na hi lipyate //

**Chapter VII**

AFTER 6:

maitrī dayā mudāpekṣā sarvaprāṇivyavasthitā /  
brahmaṇalokam nayaty āśu dhātāram dhāraṇākriyā //

**Ms. L****Chapter I**

BEGINS:

*śrīgaṇeśāya namah /***Chapter II**

AFTER 6:

*mukhe paryuṣite nityam bhavaty aprayato narah /  
tasmāt sarvaprayatnena bhakṣyam yad dantadhāvanam //*

AFTER 12:

*ubhe sandhye tu snātavyam brāhmaṇaiś ca gṛhāśritaiḥ /  
tisṛṣv api sandhyāsu snātavyam ca tapasvinā //  
guṇā daśa snānaparasya sādho  
rūpañca tejaś ca balañca śauryam /  
āyuṣyam ārogyam alolupatvam  
duḥsvapnaghātaś ca tapaś ca medhā //***Chapter III**

AFTER 19:

*anāśramī na dhārayet chatropānahapādukam /  
etad dhāryamāṇasya brahmatvam ca vinaśyati //***Chapter IV**

AFTER 18:

*tisrah koto 'rdhakotī ca yāni lomāni mānuṣe /  
tāvad varṣasahasrāṇi svargaloke mahīyate //*

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu dvau hīnau daśabhir dinaiḥ //  
 kumbhīdhānyaka ekāham tryahāc caiva tathā pare /  
 anyathā daśarātreṇa ye cāpi bahuśah śrutāḥ //

AFTER 16ab:

asthisāñcayanād ūrdhvam aṅgasparśo vidhiyate //

AFTER 16cd:

daśāhāc chuddhyate vipro janmāhānau svayoniṣu //  
 ṣaḍbhīs tribhīr athaikena kṣatravīṭśūdrayoniṣu /

AFTER 19:

sukhārthaṁ sahitō jantuh sūtake na ca lipyate //

**Chapter VII**

AFTER 6:

maitrī dayā mudopekṣā sarvaprāṇivyavasthitā /  
 brahmałokam nayaty āśu dhātāram dhāraṇās tv imāḥ //

AFTER 29:

athātaḥ saṃpravakṣyāmi saṃnyāsavidhim uttamam /  
 saṃnyastam iti yo brūyāt prāṇaiḥ kaṇṭhagatair api //  
 trimśat tu trimśad aparā trimśat tu parataḥ parāt /  
 sadyahsaṃnyasanād eva narakāt tārayet pitṛn //

AFTER 32:

viparītaṁ brahmācaryam brahmā prāha prajāpatih //

AFTER 50:

balena rāṣṭrāṇi gr̥hṇan sa śūro nocyate kila /  
 bodhasya rūpamātram tu jñānaloko nirāmayam /  
 ānandaikarasam nityam śabdātītam vadāmy aham //  
 nāham naiva na ca syād vaitad brahmabhāṣṇah /  
 idṛk kvāyam avasthāyam prāpnoti paramam padam //  
 kukṣau tiṣṭhati yasyānnam yogābhyaśena jīryati /  
 kulāny uddharate 'py evam daśa pūrvān daśāparān //  
 yogam abhyasyamānasya dhruvaḥ kaścid upadravaḥ /  
 vidyā vā yadi vā 'vidyā śaraṇam tu janārddanam //  
 dakṣe śāstram purā proktam āśramapratipādanam /  
 adhiyante tu ye viprās te yanty amaralokatām //  
 avamānena yo dadyād gr̥hṇīyād vā pratigraham /  
 tāv ubhau narake magnau vaseṭām śaradām śatam //  
 praśnapūrvam tu yo dadyād brāhmaṇāya pratigraham /  
 sa pūrvam narakaṁ yāti brāhmaṇas tad anantaram //  
 dānāni bahumānibhyo guṇavadbhyāḥ prayacchati /  
 sa tu pretya phalaṁ labdhvā putrapautraiḥ sahāśnute //  
 kṣantiḥ sprhā dayā satyam dānam śilam tapaḥ śrutam /  
 etad aṣṭāṅgam udviṣṭam paramam pātralakṣaṇam //  
 yogas tapo dayā dānam dharmāḥ satyam gr̥hṇā damāḥ /  
 vidyā vinayam āstikyam etad brāhmaṇalakṣaṇam //  
 vasiṣṭhaḥ vaiśākhapaurṇamāsyām tu brāhmaṇān sapta pañca vā /  
 ksaudrayuktais tilaiḥ kṛṣṇair vācayed athavetaraiḥ //  
 priyatām dharmarājeti yad vā manasi vartate /  
 yāvaj jivakṛtam pāpam tatkaṣṇād eva naśyati //  
 samsāraviṣayāsaktāḥ brahmāham iti vādināḥ /  
 brahmakarmobhayabhraṣṭas tam tyajed antajam yathā /

KŪRMAPURĀNE API:

mūlaphalair vāpi yaḥ kuryān<sup>1</sup> nirdhano dvijah /  
 tilodakais taripayed vāpi<sup>2</sup> pitṛṇ snātvā samāhitah //

- 
1. The *Kūrma Purāna*, crit. ed. by A. Swarup Gupta, Varanasi, All-India Kashiraj Trust, II, 22, 86 ab: api mūlair phalair vāpi prakuryān.
  2. *ibidem*, cd: vā.

## HĀRITO 'PI:

api mūlaphalair vāpi tathāpy udakatarpanaiḥ //  
avidyamāne kurvīta na tu prāptam vilaṅghayet //

## VĀRĀHAḥ:

tatrāpy asāmarthyayutah karāgrāgrasthitāṁs<sup>3</sup> tilān /  
prāṇamya dvijavaryebhyo dadyād uddiśya vai pitṛn<sup>4</sup> //  
tilaiḥ saptāṣṭabhir vāpi samavetām jalāñjalin /  
bhaktitaś ca<sup>5</sup> samuddiśya pitṛn dadyāt samāhitah<sup>6</sup> //  
yataḥ kutaścit saṁprāpya gobhyo vāpi gavādikam<sup>7</sup> /  
pitṛn uddiśya viprebhyo dadyāc chraddhāsamanavitah<sup>8</sup> //  
sarvābhāve vanam gatvā kacchamūlapradarśakah<sup>9</sup> /  
sūryādilokapālānāmuccais tat paṭhed budhah<sup>9</sup> //  
tr̥pyantu baktyā pitaro mayeto kṛtau bhujau<sup>10</sup> vartmani mārutasya /  
ity etat kathitam sarvapitṛbhaktiparāyanah //  
yah karoti kṛtaṁ tena śrāddham bhavati vai dvijah /  
parādhinaḥ pravāsīyo nirdhano vāpi mānavah //  
manasā bhāvayuktena śrāddham dadyāt tilodakam / iti /

## AFTER COLOPHON 1:

śubham astu śrīrāmāya namaḥ /  
śribhavāniśaṅkarābhyāṁ namaḥ /  
saṁvat 1810 jyeṣṭhamāse śuklapakṣe pañca...

- 
3. The *Varāha Mahāpurāṇa*, ed. with Introduction, Verse Index and detailed Contents in English and Sanskrit, by K.V. Sarma, New Delhi, Meharchand Lachhmandas, 1984, 13, 54b: karair gṛhyāstāṁs.
  4. *ibidem*, 54cd: dvijamukhyāya kasmaicid api dāsyati.
  5. *ibidem*, 55c: bhaktinamnaḥ.
  6. *ibidem*, 55d: yo 'smākanī saṁpradāsyati.
  7. *ibidem*, 56b: gavāñnikam.
  8. *ibidem*, 57b: kakṣamūla.
  9. *ibidem*, 57d: idam uccaiḥ paṭhiṣyati.
  10. *ibidem*, 58d: mayaitau bhujau tatau.

## APPENDIX B

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