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edited by Oscar Botto

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Sanskrit Series on Social and Religious Law
edited by Oscar Botto

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SAMVARTA-TRADITION

SAMVARTA-SMṚTI
and
SAMVARTA-DHARMAŚĀSTRA

Critically edited with English Translation

by
K. V. Sarma
and
S. A. S. Sarma

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Il presente volume, terzo della Collana, è costituito da due testi sanscriti, la *Samvarta-smṛti* e il *Samvarta-dharmaśāstra*, attribuiti a Samvarta e denominati anche *Samvarta-Tradition*. Analogamente a Dakṣa, anche questo autore è citato da Yājñavalkya nell'elenco dei precedenti autori di *smṛti* (*smṛtikara*) e pertanto si può ipotizzare per entrambi una datazione *ante quem*.

I due testi, di estensione pressoché analoga, rispettivamente 232 e 318 versi, contenenti numerose sovrapposizioni evidenziate dal relativo indice dei versi, sono impostati il primo sotto forma di discorso rivolto dal saggio Samvarta a un gruppo di asceti, mentre il secondo presenta gli argomenti divisi in sei capitoli.

L'edizione critica, sulla base di 14 manoscritti, è stata curata dall'eminente sanscritista K.V. Sarma, Professore Onorario di sanscrito dell'Adyar Library and Research Centre di Madras, fondatore e Direttore del Sree Sarada Education Society Research Centre, e da S.A.S. Sarma, Ricercatore dell'École Française d'Extrême-Orient di Pondichéry.

Oscar Botto

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SAMVARTA-SMṚTI

INTRODUCTION

1. Introductory

The *Samvarta-smṛti* or “*Institutes of Samvarta*” is one of the early texts on *dharmaśāstra* texts, which define and describe both the religious and civil laws of the Hindus in India. However, the manuscripts of the work, as available now, on the basis of which the present critical edition has been prepared, deal only with religious law and, there too, only with the rules of conduct of the *brāhmaṇa*, being the first and foremost of the primary castes into which the Hindu society is divided, the other three castes being the *kṣatriya* or the warrior caste, the *vaiśya* being traders, artisans and agriculturists, and the *śūdra* who was to serve the other three castes. In 232 verses, couched in the *anuṣṭubh* metre, the text forms a discourse by the great sage Samvarta to Vāmadeva and other ascetics who approached him with a request to expound to them in detail the functions and rules of conduct of the *brāhmaṇa* caste to enable it lead a model life in this world. Heeding to their request sage Samvarta sets out the do-s and don't-s of the ideal *brāhmaṇa*.

2. Dharmadeśa, the Land of Righteousness

At the outset Samvarta specifies India to be the land where the rules of conduct enunciated by him would prevail, the land where the spotted deer roams about free and unhindered (verse 4). This specification is echoed also in the *Vyāsa-smṛti* where it is stated:

yatra yatra svabhāveṇa kṛṣṇasāro mṛgas sadā /
carate tatra vedokto dharmo bhavitum arhati // I. 3 //

3. The Vedic Student (*Brahmacārin*)

The *brahmacārin* or Vedic student, the incumbent of the first of the four stages of the life of *brāhmaṇa*, is first taken up for treatment and the rules for him are set out in detail. Commencing his *brāhmaṇa*-hood at about the age of seven when he is invested with the triple sacred thread worn crosswise across his chest, hanging from

his left shoulder, he is to perform regularly the worship of the sun at the two *sandhyā*-s, viz., dawn and dusk (vv. 6-7). It has to be noted that the worship of the sun at midday (*madhyāhna*), prescribed in certain other texts, is not mentioned by Saṃvarta. Then follow the specifications for his worship of the Sacred Fire (vv. 8-9), Vedic study (v.10), procuring his food by begging (vv. 10-13), ritual sipping of water (*ācamana*) (vv. 13-20) and other do-s and don't-s noticed in detail (vv. 21-33).

4. The Householder (*Grhastha*)

The duties and responsibilities of the householder, being the second stage of a *brāhmaṇa*, is set out next. Detailed herein are the Five Great Sacrifices (*pañca-mahā-yajña*-s), effects of birth and death pollution in his daily life (vv. 34-44), benefits accruing by giving gifts (vv. 45-60), taking a girl in wedlock (vv. 61-68), and gifting certain specific materials (vv. 69-96). Times and matters which are to be eschewed are noticed last (vv. 97-100).

5. The Recluse (*Vānaprastha*)

The life of the recluse in the forest, being the third stage in the life of a *brāhmaṇa*, is treated in continuation (vv. 101-4). It is specified that even when one has taken to the life of the recluse one shall not give up Vedic studies and the performance of the worship of the Sacred Fire (*agnihotra*) and allied rituals.

6. The Mendicant (*Sannyāsin*)

When one loses completely relish in worldly life one renounces everything and turns into a mendicant, deeply engaged in meditation and penance. However, he still continues to be engaged in Vedic studies and, while doing so, awaits his escape from the mortal world, but not looking forward to his end nor with a desire to live longer (vv. 105-11).

7. Expiation of Sins (*Prāyaścitta*)

Sage Saṃvarta then takes up the question of the various types of sins that a *brāhmaṇa* might commit in life, advertantly or

inadvertantly. Ways and means of absolving oneself from those sins through penance, fasts, rituals, recitation of the Veda, offering of gifts, forced restriction of food and the like are enunciated in detail. Expiations for the Five Great Sins (*pañca-mahā-pātaka*) are particularly specified (vv. 112-28). Among other sins for which expiations are suggested include causing death to humans (vv. 129-31), cows (vv. 132-42), animals (vv. 143-45), birds (vv. 146-49) and other creatures (vv. 150-51). Adultery is considered as a heinous crime and is given separate treatment (vv. 152-75).

Besides the main sins mentioned above Saṃvarta enumerates also a large number of minor sins (*upa-pātaka*-s). These include the touch of a dead body, suicide, being killed by animals, improper cleansing of oneself, being touched by polluted persons or objects, eating improper food and the like (vv. 176-204).

8. Gifts (*Dāna*)

Making gifts, towards getting invisible benefits in future, has been from early times as an article of faith and a way of life in Hinduism. Besides being an incentive for doing good in the present, it held the ray of hope for bright future not only in the present life but also in his future births. In this vein sage Saṃvarta also makes mention of a number of gifts to be given away at specific times to *brāhmaṇa*-s with the expectation of beneficial returns (vv. 205-13).

It is noteworthy that the gift of food to appease hunger is considered to be one of the greatest of gifts. It is also interesting that, elsewhere, Saṃvarta pronounces that since it was from food that the Lord created man there is no gift equal to food in the here or the hereafter:

*yasmād annāt prajāḥ sarvāḥ kalpe kalpe 'srjat prabhuḥ /
tasmād annāt param dānam na bhūto na bhaviṣyati // 81 //*

9. Gāyatri and its Greatness

Of all Vedic mantras the *Gāyatrī-mantra* (*Ṛgveda* III.62.10) is taken to be the most potent as a procurer of benefits and as the expiator of sins says Saṃvarta:

gāyatyās tu param nāsti śodhanam pāpakarmaṇām // 220a //

“Superior to *Gāyatrī* there is nothing in the matter of washing away the effect of sinful acts”. In this matter Saṃvarta prescribes the chanting of the *Gāyatrī* a specific number of times at specific junctures for the expiation of various types of sins (vv. 214-25). In the same manner, *prāṇāyāma*, or the yogic control of breath, by itself or with the chanting of the *Gāyatrī*, is also prescribed towards the same purpose (vv. 226-27). In the same manner the recitation of the Vedas in general and of specific sections thereof, like the *Pavamāna-sūkta* and the *Rudra-sūkta*, are also prescribed for absolvment from sins (vv. 228-30).

It is often remarked, with an amount of truth, that the knowing of the text of a discipline will lead one towards imbibing the discipline itself and attain greatest status. With this in mind, Saṃvarta concludes the text with the verse:

*dharmasāstram idam puṇyam Saṃvartena tu bhāṣitam /
adhītya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam //*

“This auspicious code on religious life has been enunciated by sage Saṃvarta. Learning this, a *brāhmaṇa* will attain to the abode of God Brahmā.”

10. Saṃvarta, the Law-giver: Some Problems

The *Saṃvarta-smṛti*, as is available in its manuscripts on the basis of which the present edition has been prepared, dealing, as it does, only with *Ācāra* (Religious law), and that too limited to the *brāhmaṇa* caste, brings to the fore some problems. To wit: Is Saṃvarta an early law-giver or of the later period? What was his standing among the law-givers of the land? Does the text, presently available in manuscripts, present the entire work of the author? Are there more texts attributed to Saṃvarta than what is edited herein-below? A probe into the vast *dharmasāstra* literature in Sanskrit provide interesting answers to some of these problems.

There is little doubt about Saṃvarta being an early law-giver who preceded Yājñavalkya since Yājñavalkya mentions him, towards the beginning of his *smṛti*, as one of his predecessors:

*vaktavyo dharmasāstrāṇāṃ Manur-Viṣṇur-Yamo-'ṅgirāḥ /
Vasiṣṭha-Dakṣa-Saṃvarta-Śātātapa-Parāśarāḥ //*
(Yāj., Sn. Ācāra, Upodghāta, verse 4)

The standing of *Samvarta* among *dharmaśāstra-kāra*-s is attested by his views being cited as authority by later scholiasts of *smṛti* literature like *Viśvarūpa* (A.D. 800-850), *Vijñāneśvara* (A.D. 1070 -1100), and *Aparārka* (A.D. 1125), all commentators on *Yājñavalkyasmṛti*, by Haradatta (A.D. 1150- 1300) on *Gautama-dharmasūtra*, and *Smṛticandrikā* of Devaṇabhaṭṭa (A.D. 1200-25). And, so also by Mādhavācārya (A.D. 1300-80) in his *Parāśara-mādhaviya*. In fact, *Aparārka* has more than 200 citations from *Samvarta*.

11. Identification of the full-fledged *Samvarta-smṛti*

It is highly interesting to note that a number of *Samvarta* passages occurring in the above-said works are not to be found in the present *Samvarta-smṛti* which is, as mentioned earlier, confined to *Ācāra* (Religious law). Many of these verses, it is to be noted, spill over to other topics of law like civil law (*Vyavahāra*), polity (*Rājanīti*), and criminal law (*Aparādha*).

Then again, there is available in the India office, London, an incomplete manuscript of *Samvarta-smṛti*, described in their *Catalogue of Sanskrit Manuscripts* by J. Eggeling, No. 1367, wherein the work is divided into chapters. Chapter I, which bears the title *Brahmacāri-cintana*, in 39 verses, covers the topic of the rules for the Vedic student, depicted in our edition in verses 5 to 33, with some extra verses. Thus, in continuation of verses 1 to 7 of the edition, the London manuscript carries the extra verse:

*paurvottarābhimukhaṃ vā aparottaradinmukhaḥ /
sākṣasūtrāñjaliḥ sandhyādyayor uditadhiṣṇayoḥ //*

Then occurs verse 8 of the edition *agnikāryam* etc. followed by the undermentioned one and a half verses:

*upasaṅgrahaṇam kuryād guroḥ pūrvam tu pādayoḥ /
ṛcam vā yadi vārdharcam pādam vā yadi vākṣaram //
sakāśād yasya grhṇāti nityam tasya gauravam //*

Then follows verse 9 of the edition, *praṇavam prāk prayuñjīta* etc., to be followed by another extra verse:

*na cādāveva kartavyam kiñcana prākṛtaṃ vacaḥ /
bhāṣaṇam tu punaḥ kuryāt prāṇāyāmam vicakṣaṇaḥ //*

This is followed by verse 10 of the edition, *hastau tu* etc.

The second chapter in the manuscript takes up duties of the householder (*gr̥hastha*) but breaks off in the middle of the chapter. Verse number 39a herein is verse 66 of our edition:

prāpte tu dvādaśe varṣe yaḥ kanyām na prayacchati /
māsi (the ms. breaks off)

The facts stated above enable three conclusions to be arrived at: (1) The citations from Saṃvarta on civil law (*Vyavahāra*) in its different aspects as also religious law (*Ācāra*) proves that the *Saṃvarta-smṛti* as composed originally had been a full-fledged work on Hindu law. (2) The occurrence of manuscripts divided into chapters indicates the mode of division of the text. (3) The presence of several manuscripts with colophons indicating the completeness of the text in about 223 verses, but dealing with the religious law of the *brāhmaṇa* only, points to the redaction of a portion of the original into the present form for the use of the *brāhmaṇa*, which redaction had become popular while the original full-fledged text had gone into oblivion. It would seem that there had been other redactions as well, for there occur citations from a *Br̥hat-saṃvarta* by Vijñāneśvara in his commentary on *Yājñavalkyasmṛti* III.265 and 288. Cf.:

Br̥hat-saṃvarte --
rajaka-vyādha-śailūṣa-veṇucarmopajivinām /
etās tu brāhmaṇo gatvā carec cāndrāyaṇadvayam //
(On *Yāj.* III. 265)

Br̥hat-saṃvarte-
rajasvalām tu yo gacched garbhīṇiṃ patitām tathā /
tasya pāpaviśuddhyartham atikṛcchraṃ viśodhanam //
(Ib. 288)

A *Svalpa-Saṃvarta* has, similarly, been quoted by Harinātha in his *Smṛtisāra*.

12. Manuscripts Material for *Saṃvarta-smṛti*

The present critical edition of the *Saṃvarta-smṛti* is based on the undermentioned eleven manuscripts which have been classified, on the basis of their readings, contents, arrangement, provenance,

material and script, into four versions, “A” represented by a single manuscript, “B” represented by three manuscripts, “C” represented by six manuscripts and “D” represented by a single manuscript.

- A1.** Ms. used for the edition of the text in the *Aṣṭādaśa-smṛti* (Bombay, 1891). Ng. Pr. Cm. The text preserved is generally pure. The text herein differs, at places, from the other three recensions.
- B1.** Ms. belonging to Mahadev Chinmanaji Apte, Poona, designated as “ka” in the edition of the *Smṛtīnām Samuccaya* (Poona, 1929, Anandasrama Sanskrit Series, 48, pp. 411-24). Ng. Pr. Cm. The text preserved is generally free from errors.
- B2.** Ms. belonging to Mahadev Govind Ranade, Bombay, which has been designated as “kha” in the edition of the *Smṛtīnām Samuccaya*. Ng. Pr. Cm. The text is generally correct.
- B3.** Ms. belonging to Raghavacharya Ramanuja of Poona, designated “na” in the edition of the text included in *Smṛtīnām Samuccaya*. Ng. Pr. Cm. The text is generally pure.
- C1.** Ms. belonging to Mahadev Chimanaji Apte, Poona, used in the edition included in *Smṛtīnām Samuccaya* and designated there as “ga”. Ng. Pr. Cm. The text preserved offers a large number of variants and is generally free from errors.
- C2.** Ms. belonging to Anna Saheb Vinchurkar of Poona, utilized in the edition of the text included in the *Smṛtīnām Samuccaya*. Ng. Pr. Cm. The text preserved is generally accurate.
- C3.** Ms. belonging to Mahadev Chimanaji Apte of Poona used as “ca” in the edition of the text in the *Smṛtīnām Samuccaya*. Ng. Pr. Cm. Generally correct text.
- C4.** Ms. used in the edition of the text in the *Dharmaśāstra*, Ed. By M. N. Dutt. (Calcutta, 1908, Vol. I pp. 215-34). Ng. Pr. Cm. The text is generally correct.

- C5.** Ms. used in the edition of the text included in the *Smṛti-sandarbha*, Vol. I (Calcutta, 1952), pp. 542-48. Ng. Pr. Cm. The text is generally correct.
- C6.** Ms. No. 205/A-1882-83 of the Bhandarkar Oriental Research Institute, Poona. Ng. Pr. Cm. 12ff, numbered 31 to 41, folio 40 being repeated. The writing is rather cryptic and difficult to decipher. Scribal errors are not infrequent.
- D1.** Ms. belonging to Marthand Dikshit Badlikar of Poona, used in the edition of the text included in the *Smṛtīnām Samuccaya*, pp. 411-24. Ng. Pr. Cm.

SANSKRIT TEXT

ATHA SAṂVARTASMRITIḤ

[1. Saṁvartam prati ṛṣiṇām prārthanā]

Saṁvartam ekam āsinam sarvavedāṅgapāragam¹ /
ṛṣayas tam upāgamyā² papracchur dharmakāṅkṣiṇaḥ // 1 //

bhagavañ chrotum icchāmaḥ dvijānām dharmaśādhanaṁ¹ /
yathāvad dharmam ācakṣva śubhāśubhavivecanaṁ // 2 //

Vāmadevādayaḥ sarve tam aprcchan¹ mahaujasam /
tān abravīn munīn sarvān prītātmā śrūyatām iti // 3 //

[2. Dharmadeśaḥ]

svabhāvād vicaret yatra¹ kṛṣṇasāraḥ sadā mṛgaḥ /
dharmadeśaḥ² sa vijñeyo dvijānām dharmaśādhanaṁ // 4 //

[3. Brahmacāri-niyamāḥ]

upanīto¹ dvijo nityam² gurave³ hitam ācaret /
sraggandhamadhumāṃsāni brahmacārī vivarjayet // 5 //

saṁdhyām prātaḥ sanakṣatrām upāsita yathāvidhi /
sādityām paścimām saṁdhyām arddhāstamitabhāskare // 6 //

1. 1. C1-5. ātmavidyāparāyaṇam.

2. C4-5. ṛṣayas tu samāgamyā.

2. 1. C1.4-5. śreyaskarma dvijottama, C2-3. śreyaskāmā dvijottamāḥ.

3. 1. A, B, C2.3.6 tam prcchanti.

4. 1. C4-5. yatra vicaret.

2. C5. dharmyadeśaḥ.

5. 1. B1-3, C1-3, D1. upanīte.

2. C4. sadā vipro.

3. C2-4. guros tu.

tiṣṭhan pūrvam¹ japaṃ kuryāt sāvitrīm ārkadarśanāt² /
āśīnaḥ paścimāṃ saṃdhyāṃ samyagrākṣavibhāvanāt³ // 7 //

agnikāryaṃ ca kurvīta medhāvī tadanantaram /
tato 'dhyāta vedaṃ tu vikṣamāṇo guror mukham // 8 //

praṇavaṃ prāk prayuñjīta vyāhṛtīs tadanantaram /
gāyatrīm cā 'nupūrvyeṇa¹ tato vedaṃ samārabhet // 9 //

hastau tu saṃyatau¹ dhāryau² jānubhyāṃ uparisthitau /
guror anukṛtiṃ³ kuryāt paṭhan nānyamatir bhavet // 10 //

sāyaṃ prātas tu bhikṣeta brahmacārī sadā vrati /
nivedya gurave 'śnīyāt prāṇmukho vāgyataḥ śuciḥ // 11 //

sāyaṃ prātar dvijātīnāṃ aśanaṃ śrutinoditam¹ /
nāntarā bhojanaṃ kuryād agnihotrasamo vidhiḥ² // 12 //

ācāmyaiva tu bhuñjīta bhuktvā copasprśed dvijaḥ /
anācāntas tu¹ yo 'śnīyāt prāyaścittiyate tu saḥ // 13 //

anācāntaḥ¹ pibed yas tu yo 'pi vā bhakṣayed dvijaḥ /
gāyatryaṣṭasahasraṃ tu japaṃ kurvan² viśuddhyati // 14 //

akṛtvā pādaśaucaṃ tu tiṣṭhan muktaśikho 'pi vā /
vinā yajñopavītena tvācānto 'py aśucir bhavet¹ // 15 //

-
7. 1. C1-5. pūrvāṃ.
2. C2-5. kuryād brahmacārī samāhitaḥ.
3. C1-5. sandhyāṃ japaṃ kuryād atandritaḥ.
9. 1. B1-3, C1-5, D. pūrvēṇa.
10. 1. B3, C1-4. hastau saṃyutau.
2. C4-5. kāryau.
3. A. guror anumataṃ, B1-3, C1.4-5. guroranumatim.
12. 1. B3, C1-2.4-5.7, D. śrutinoditam.
2. A1, C6. hotrī samāhitaḥ.
13. 1. C6. acānāntas tu.
14. 1. C6. anācāntaḥ.
2. C1.4-5. kṛtvā.
15. 1. C1.3-4. tv ācāntopyaśucir dvijaḥ, C5. tv ācāntoṭha śucir dvijaḥ.

ācāmed¹ brahmatīrthena copavīti hy udañmukhaḥ /
upavīti dvijo nityaṃ prāñmukho vāgyataḥ śuciḥ // 16 //

jale¹ jalasthaś cācāntas² sthalācānto³ bahiḥ śuciḥ /
bahir antaḥstha ācānta evaṃ śuddhim avāpnuyāt // 17 //

āmañibandhād dhastau ca¹ pādāv adbhir viśodhayet /
parimrjya dvir āsyaṃ tu dvādaśāṅgaṇi ca spr̥ṣet² // 18 //

snātvā pitvā tathā kṣutvā bhuktṛvā spr̥ṣtvā dvijottamaḥ¹ /
anena vidhinā samyag ācāntaḥ² śucitām iyāt // 19 //

śūdraḥ śuddhyati hastena vaiśyo danteṣu¹ vāribhiḥ /
²kañṭhāgataiḥ kṣatriyas tu ācāntaḥ śucitām iyāt / 20 //

¹āsanārūḍhapādas tu² kṛtāvasakthikastathā /
ārūḍhapāduko³ vā 'pi na śuddhyati kadācana⁴ // 21 //

upāsita na cet sandhyāṃ agnikāryaṃ na vā¹ kṛtam /
gāyatryaṣṭasahasraṃ tu jāpet snātvā samāhitaḥ // 22 //

sūtakānnaṃ navaśrāddhaṃ māsikānnaṃ tathaiva ca /
brahmacārī tu yo 'śnīyāt trirātreṇaiva śuddhyati // 23 //

16. 1. C6. ācamed.

17. 1. C6. jala.

2. C6. ścācāma.

3. B1-3, C6. jalācānto.

18. 1. C6. ā mañibandhanād dhastau.

2. C1-6 add here a verse:

asābdābhir anuṣṇābhiḥ svavarṇarasagandhibhiḥ /

hr̥dgatenābhir apheñābhis triṣcatv vādbhirācemet //

19. 1. C4-5. tathā bhuktṛvā spr̥ṣtvā caiva dvijottamaḥ.

2. C4-5. vipra ācāntaḥ, C6. vidhinācamya hy ācāntaḥ.

20. 1. C6. dantena.

2. B1, C1-3.6. om. the line.

21. 1. B1, C1-3. om. the line.

2. B2-3. pādaś ca.

3. B3, C1.2.4. pādako, C4-5. pādaś ca.

4. C6. vāduko nāpi śuddhyanti ca kadācana.

22. 1. C6. mayā for na vā.

brahmacārī tu yo gacchet striyaṃ kāmārapīḍitaḥ /
prājāpatyaṃ caret kṛcchram atha tv ekaṃ¹ suyantritaḥ² // 24 //

brahmacārī tu yo 'śniyān madhu māṃsaṃ kathañcana /
prājāpatyaṃ tu kṛtvā 'sau mauñjīhomena śuddhyati // 25 //

nirvāpet tu¹ puroḍāśaṃ brahmacārī tu² parvaṇi /
mantraiḥ śākalahomāṅgair agnāvājyaṃ tu homayet³ // 26 //

brahmacārī tu yaḥ skandet kāmataḥ śukram ātmanaḥ /
avakīrṇiṃ vrataṃ kuryāt snātvā śuddhyed akāmataḥ // 27 //

bhikṣāṇaṃ aṭitvā¹ tu svastho hy ekānnaṃ aśnute² /
asnātvā caiva yo bhuñkte gāyatryaṣṭaśataṃ jāpet // 28 //

śūdrahastena yo 'śniyāt pāṇiyaṃ vā pibet kvacit¹ /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 29 //

śuṣkaṃ¹ paryuṣitocchiṣṭaṃ bhuktvā 'nnaṃ keśadūṣitaṃ /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 30 //

¹śūdrāṇāṃ bhājane bhuktvā bhuktvā vā bhinnabhājane /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 31 //

divā svāpiti yaḥ svastho brahmacārī kathañcana /
snātvā sūryaṃ samikṣeta¹ gāyatryaṣṭaśataṃ jāpet // 32 //

24. 1. C1-4. mathavaikaṃ.

2. C1.4-5. sumantritaḥ.

26. 1. C4-6. nirvapec cal.

2. C4-5. ca for tu.

3. C1. homayoḥ.

28. 1. C6. bhikṣācāramaṭitvā, C1,3,6. bhikṣāṇanamakṛtvā, C4-5. bhikṣāṇanamataḥ kṛtvā.

2. C4-5. hy ekātmanaḥ śuciḥ.

29. 1. C2. pibed dvijaḥ.

30. 1. A1. bhuktaṃ, C4-5. śuṣkaḥ, C6. śuktaṃ.

31. 1. B, C3-6, D. om. this verse.

32. 1. B4-6. samabhyarcya.

eṣa dharmah samākhyātaḥ prathamāśramavāsinām¹ /
²evam saṃvartamānas tu prāpnoti paramām gatim // 33 //

[4. Gṛhastha-niyamāḥ]

ato dvijaḥ samāvṛttaḥ¹ savarṇām striyam udvahet /
 kule mahati sambhūtām lakṣaṇais tu² samanvitām // 34 //

brāhṃeṇaiva vivāhena śīlarūpaṇvānvitām /
¹ataḥ pañcamahāyajñān kuryād ahar ahar dvijaḥ // 35 //

na hāpayet tu tāñ chaktaḥ¹ śreyaskāmaḥ kadācana² /
 hāniṃ teṣāṃ³ tu kurvīta sadā maraṇajanmanoḥ // 36 //

[5. Āśaucam]

vipro daśāham āsīta dānādhyayanavarjitah /
 kṣatriyo dvādaśāhāni¹ vaiśyaḥ pañcadaśaiva tu // 37 //

śūdraḥ śuddhyati māsenā Saṃvartavacanam yathā /
 pretāyānam¹ jalam² deyam snātvā tadgotrajaiḥ³ saha⁴ // 38 //

prathame 'hni tṛtiye ca saptame navame tathā /
 caturthe 'hani kartavyam asthisañcayanam dvijaiḥ¹ // 39 //

33. 1. B1, C3. vāsinah.

2. C6. om. this line.

34. 1. C1.4-6. atha dvijo 'bhyanuññātaḥ.

2. C6. ca.

35. 1. C1.3-6. pañcayajñavidhānam ca kuryāt.

36. 1. C2.6. hāpanam tasya kuryāc ca, C4-5. na hāpayet kvacid vipraḥ, C6. tac chaktaḥ.

2. B1-3, C2-3, D. kathamcana.

3. C4-5. tasya.

37. 1. C1.4-5. dvādaśāhena.

38. 1. C3-6. pretasya tu.

2. B1-3, C1-3, D1. jale.

3. C4-5. ca for tat.

4. C1-6. bahiḥ for saha.

39. 1. C4-6. caturthe sañcayanam kuryāt sarvais tu gotrajaiḥ saha (C6. sañcayaḥ kāryaḥ).

tataḥ sañcayanād ūrdhvam aṅgasparśo vidhīyate /
caturthe 'hani viprasya śaṣṭhe vai kṣatriyasya ca¹ // 40 //

aṣṭame daśame caiva sparśaḥ syād vaiśyaśūdrayoḥ /
jātasyāpi vidhir dr̥ṣṭa eṣa eva maharṣibhiḥ¹ // 41 //

daśarātreṇa śuddhyeta vipro vedavivarjitah¹ /
jāte putre² pituḥ snānaṃ sacailaṃ tu vidhīyate // 42 //

mātā śuddhyed daśāhena¹ snānāt tu² sparśanaṃ pituḥ /
homaṃ tatra prakurvīta³ śuṣkānnena phalena vā // 43 //

pañcayajñavidhānaṃ¹ tu na kuryān² mṛtyujanmanoḥ /
daśāhāt tu³ paraṃ samyag vipro 'dhīyita dharmavit // 44 //

[6. Dānāni tatphalāni ca]

dānaṃ tu¹ vividhaṃ² deyam aśubhānāṃ vināśanaṃ³ /
yad yad iṣṭatamaṃ loke yac cāpi dayitaṃ gṛhe⁴ // 45 //

tat tad guṇavate deyaṃ tad evākṣayam icchatā /
¹nānāvidhāni dravyāṇi dhānyāni subahūni ca // 46 //

40. 1. C6. tu.

41. 1. B1-3, C1-6, D. maṇiṣibhiḥ.

42. 1. C1-6. śudhyanti vaiśvadevavivarjitāḥ.

2. C5-6. putre jāte.

43. 1. D1. mātūḥ śuddhiḥ.

2. C1-6. snātasya.

3. C1-6. homas tatra tu kartavyaḥ.

44. 1. C6. vidhāne.

2. C4-6. kāryaṃ.

3. C6. daśāhaṃ tu.

45. 1. C1.4-5. ca.

2. C1.4-5. vidhinā.

3. C1.4-6. maśubhāntakaraṃ śubham (C6. karaṃ smṛtam).

4. C1.4-5. yac cāsyā dayitaṃ bhavet, C6. yac ca yad dayitaṃ bhavet.

46. 1. C6. omits this line.

samudre yāni¹ ratnāni naro vigatakalmaṣaḥ² /
dattvā guṇāḍhyaviprāya³ mahatīm śriyam āpnuyāt⁴ // 47 //

gandham ābharaṇam mālyam yaḥ prayacchati dharmavit /
sa sugandhaḥ sadā hr̥ṣṭo yatra tatropajāyate¹ // 48 //

śrotriya kulināyā 'bhyarthine¹ hi viśeṣataḥ /
yad dānam diyate bhaktyā tad bhavet sumahatphalam² // 49 //

āhūya śīlasampannam śrutenābhijanena ca /
śuciṃ vipram mahāprājñam havyakavyais tu¹ pūjayet // 50 //

nānāvidhāni dravyāni rasavantipsitāni¹ ca /
śreyaskāmena deyaṇi tad evākṣayam² icchatā // 51 //

vastradātā suveṣaḥ syād rūpyado rūpam eva¹ ca /
hiraṇyadaḥ samṛddhiṃ ca tejaś cā 'yuś ca vindati² // 52 //

bhūtābhaya pradānena sarvān kāmān avāpnuyāt¹ /
dīrgham āyuś ca labhate sukhi caiva sadā² bhavet // 53 //

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47. 1. B1-3, C1-6, D. samudrajāni.
2. C6. kalmakhaḥ.
3. C4-6. viprāya mahate, D1. guṇāya viprāya.
4. C4-6. prāpnoti mahatīm śriyam.
48. 1. C6. yatra yatropajāyate.
49. 1. C2-6. kulināya tvarthine.
2. C5. tadbhavet tu mahāphalam.
50. 1. C1.4-5. havyakavyeṣu.
51. 1. B2, C2-3. sara for rasa.
2. C1.3-6. svargam akṣaya, B2-3, C1.2.5. svargam akṣayam.
52. 1. C6. rūpyam eva.
2. C1.3-6. read the line as:
hiraṇyado mahac cāyur labhet tejaś ca mānavaḥ.
53. 1. B1-3, C1-6, D. sarvakāmā.
2. C4-6. tathā.

dhānyodakapradāyī ca sarṇpirdaḥ sukham edhate¹ /
alaṅkr̥tya tv alaṅkāradātā 'pnoti² mahat phalam³ // 54 //

phalamūlāni viprāya śākāni vividhāni ca /
surabhīni ca puṣpāni dattvā prājñas tu¹ jāyate // 55 //

tāmbūlaṃ caiva yo dadyād brāhmaṇebhyo vicakṣaṇaḥ /
medhāvi subhagaḥ prājño darśanīyaś ca jāyate // 56 //

pādukopānahau chatraṃ śayanāny āsanāni ca /
vividhāni ca yānāni¹ dattvā dravyapatir bhavet² // 57 //

dadyād yaḥ¹ śīṣire tv agniṃ² bahukāṣṭhaṃ prayatnataḥ/
kāyāgnidiptiṃ prājñatvaṃ rūpaṃ³ saubhāgyam āpnuyāt // 58 //

¹auśadhaṃ sneham āhāraṃ rogiṇāṃ rogaśāntaye /
dattvā syād rogarahitaḥ sukhī dīrghāyur eva ca // 59 //

indhanāni ca yo dadyād viprebhyaḥ śīṣirāgame /
nityaṃ jayati saṅgrāme śriyā yuktas tu dīpyate¹ // 60 //

alaṅkr̥tya tu yaḥ kanyāṃ varāya sadṛśāya vai¹ /
²brāhmaṇe tu vivāhena dadyāt tām tu supūjitām // 61 //

54. 1. C4-6. sukhem edhate.

2. A, B1. alaṅkr̥tas tv alaṅkāra (A. kāraṃ).

3. C1.4-5. datvā prāpnoti tatphalam.

55. 1. C4. prājñāḥ sa, C5. prājñas ca.

57. 1. C6. dānāni.

2. C1.4-5. divyagati, C6. iṣṭapati.

58. 1. C4-5. dadyāc ca.

2. A. vahnim.

3. C4-5 rūpaḥ.

59. 1. C6. omits the verse.

60. 1. A1, B1.2. divyate.

61. 1. C6. kanyāṃ bhūṣaṇācchādanāśanaḥ.

2. C6. reads the line as: dadyāt svargam avāpnoti pūjitāsu surādīṣu.

sa kanyāyāḥ pradānena śreyo vindati puṣkalam /
sādhuvādaṃ sa vai sadbhiḥ¹ kīrtiṃ prāpnoti puṣkalām // 62 //

jyotiṣtomātīrātrāṇāṃ¹ śataṃ śataguṇīkṛtam /
prāpnoti puruṣo dattvā homamantraiś ca² saṃskṛtām // 63 //

tām dattvā tu pitā kanyāṃ bhūṣaṇācchādanāśanaiḥ /
¹pūjayan svargam āpnoti nityam utsavavṛddhiṣu // 64 //

romakāle tu samprāpte¹ somo bhuṅkte 'tha kanyakām /
rajo dr̥ṣṭvā tu gandharvāḥ² kucau dr̥ṣṭvā tu pāvakah // 65 //

aṣṭavarṣā bhaved gaurī navavarṣā tu rohiṇī /
daśavarṣā bhavet kanyā ata¹ ūrdhvaṃ rajasvalā // 66 //

mātā caiva pitā caiva jyeṣṭho bhrātā tathaiva ca /
trayas te narakaṃ yānti dr̥ṣṭvā kanyāṃ rajasvalām // 67 //

tasmād vivāhayet kanyāṃ yāvan nartumati bhavet /
vivāho hy aṣṭavarṣāyāḥ¹ kanyāyās tu praśasyate // 68 //

¹tailāmalakadātā ca snānābhyaṅgapradāyakah /
narah prahr̥ṣṭaś cāsīta subhagaś copajāyate // 69 //

62. 1. C1.4-5. labhet sadbhiḥ.

63. 1. C1.4-5. mādisatrāṇāṃ.

2. C4-5. mantraiś tu.

64. 1. C1-5. datvā svargam avāpnoti pūjitas tu surādīṣu. (cf. reading on 61 above).

65. 1. C4-5. romadarśanasamprāpte.

2. C4-5. gandharvah.

66. 1. C6. hy ata.

68. 1. C4-5. vivāho 'ṣṭavarṣāyāḥ.

69. 1. C1.2.4-6. read the verse as:

tailam āstaraṇaṃ prājñāḥ pādābhyaṅgaṃ dadāti yaḥ /
prahr̥ṣṭamānaso loke sukhī caiva sadā bhavet. (C6. prahr̥ṣṭaḥ sa nara).

anaḍvāhau tu¹ yo dadyād dvije sīreṇa² saṃyutau /
alaṅkr̥tya yathāśakti³ dhūrvahau śubhalakṣaṇau // 70 //

sarvapāpaviśuddhātmā sarvakāmasamanvitaḥ /
varṣāṇi vasate¹ svarge romasaṅkhyāpramāṇataḥ // 71 //

dhenum ca yo dvije¹ dadyād alaṅkr̥tya payasvinim /
kāṃsyavastrādibhir yuktāṃ svargaloke mahīyate // 72 //

bhūmiṃ sasyavatīm śreṣṭhāṃ brāhmaṇe vedapārage /
gāṃ datvā 'rdhaprasūtāṃ ca svargaloke mahīyate // 73 //

¹yāvanti sasyamūlāni² goromāṇi³ ca sarvaśaḥ /
naras tāvanti varṣāṇi svargaloke mahīyate // 74 //

yo dadāti śaphai raupyair hemaśṛṅgim aroṅim¹ /
savatsām vāsasā vitāṃ suśīlāṃ gāṃ payasvinim // 75 //

tasyāṃ yāvanti romāṇi savatsāyāṃ divaṃ gataḥ /
tāvanti vatsarāntāni¹ sa naro brahmaṇo 'ntike // 76 //

yo dadāti balivardam uktena vidhinā śubham /
avyaṅgagopradānena¹ dattam daśaguṇaṃ phalam² // 77 //

70. 1. C4-5. ca

2. C1.4-5. dadyāt kīlasīreṇa.

3. B1-3, C1-6, D1. śaktyā.

71. 1. C1.2.4-6. vasati.

72. 1. B1, C2. dvijo.

74. 1. C4-6. verses 78-79 transferred here.

2. C5. mūlyāni.

3. C1.4-5. āropyāni.

75. 1. C4-5. dadāti svarṇaraupyair hema.

76. 1. C1.4-5. tāvad varṣasahasrāṇi.

77. 1. B1, C2-5. avyaṅgaṃ go.

2. C1. phalaṃ daśaguṇaṃ phalam, C4-5. phalād daśaguṇaṃ phalam.

¹agner apatyam prathamam suvarnam bhūr vaiṣṇavī sūryasutās ca gāvah /
lokās trayas tena bhavanti dātā yah kāñcanam gām ca mahim ca
dadyāt // 78 //

sarveṣām eva dānānām ekajanmānugam phalam /
hātākakṣitigauriṇām¹ saptajanmānugam phalam // 79 //

¹annadas tu bhaven nityam sūtrpto nibhṛtaḥ sadā /
ambudaś ca sukhī nityam sarvakarmasamanvitaḥ // 80 //

¹yasmād annāt prajāḥ sarvāḥ² kalpe kalpe 'srjat prabhuḥ /
tasmād annāt param dānam vidyate na hi kiñcana³ // 81 //

sarveṣām eva dānānām annadānam param smṛtam /
sarveṣām eva jantūnām yatas tajjīvitam param¹ /
annād bhūtāni jāyante jīvanti ca nā saṁśayaḥ // 82 //

mṛttikāgośakṛd darbhān upavitaṁ¹ tathottaram² /
dattvā guṇādhyaviprāya³ kule mahati jāyate // 83 //

mukhavāsam tu yo dadyād dantadhāvanam eva ca /
śucigandhasamāyukto avāgduṣṭas sadā bhavet¹ // 84 //

pādaśaucam tu yo dadyāt tathā tu gudaliṅgayoḥ /
yah prayacchati viprāya śuddhabuddhiḥ sadā bhavet // 85 //

78. 1. C1.4-5. add a verse here:

jaladas tṛptim atulām vitṛptaḥ sarvavastuḥ /

annadaḥ sukham āpnoti sūtrptaḥ sarvavastuḥ //

In C6 this addn. occurs after verse 74. Also it has ikṣuda for jalada.

79. 1. C6. gaurvidyā.

80. 1. C4-5. transfer here verse 82.

81. 1. A1, B1-3, C1-3. place this verse after verse 82.

2. C4. sarve.

3. C1-4.6. dānam na bhūtam na bhaviṣyati.

82. 1. C4-6. phalam.

83. 1. B1-3, C1-5, D1. mṛttikām.

2. C4-5. yathottaram, C6. tathodakam.

3. C4-5. guṇāgrya.

84. 1. B3, C1-6. vākpaṭuḥ sa sadā bhavet (C6. vākpaṭuś ca).

auśadham pathyam āhāraṃ snehābhyāṅgaṃ pratiśrayam¹ /
yaḥ prayacchati rogibhyaḥ sa bhaved vyādhivarjitah² // 86 //

guḍam iksurasam caiva lavaṇam vyañjanāni ca /
surabhīṇi ca pānāni dattvā 'tyantaṃ sukhi¹ bhavet // 87 //

dānaiś ca vividhaiḥ samyak phalam¹ etad udāhrtam /
vidyādānena sumatir² brahmaloke mahīyate // 88 //

¹anyonyānnapradā² viprā anyonyapratipūjakāḥ³ /
anyonyam pratigrhṇanti tārayanti taranti ca // 89 //

dānāny etāni deyaṇi tathānyāni¹ viśeṣataḥ /
dīnāndhakṛpaṇārthibhyaḥ² śreyaskāmena dhimatā // 90 //

brahmacāriyatibhyas tu vapanam yas tu kārayet /
nakhakarmādikaṃ caiva cakṣuṣmāñ jāyate narah // 91 //

devāgāre dvijātīnām dipam dadyāc catuṣpathe/
medhāvī jñānasampannaś¹ cakṣuṣmān sa sadā bhavet² // 92 //

nitye naimittike kāmye tilān dattvā svaśaktiṭaḥ¹ /
prajāvān² paśumāṃś caiva dhanavāñ jāyate narah // 93 //

86. 1. B1.3. pratiśriyam.

2. C1.4-5. sarvavyādhivivarjitah.

87. 1. B2, C1-5. tyantasukhi.

88. 1. C4-6. puṇyam.

2. C1-6. puṇyena.

89. 1. C6. omits this verse.

2. B1-3, C2-3. grahā.

3. B1-3, C1-3, D1. pūjikāḥ.

90. 1. C4-6. ni hy anyāni.

2. A1. dānārdha for dīnāndha, C1.4-5. kṛpaṇādibhyaḥ.

92. 1. C4-5. medhāvijñānasampannaś.

2. C4-5. sa jāyate narah.

93. 1. C4.6. datvā tu śaktiṭaḥ.

2. C6. jñānavān for prajāvān.

yo yadā 'bhyarthito¹ viprair² yad yat³ sampratipādayet⁴ /
tṛṇakāṣṭhādikaṃ caiva gopradānasamaṃ bhavet // 94 //

¹na vismayīta² tapasā na yajñenānṛtaṃ vadet /
apavaden na viprasya na dānaṃ³ parikīrtayet // 95 //

yajño 'nṛtena kṣarati tapaḥ kṣarati vismayāt /
āyur viprāpavādena dānaṃ ca parikīrtanāt // 96 //

[7. Āśramadharmāḥ]

catvāry etāni karmāṇi sandhyāyāṃ varjayed budhaḥ /
āhāraṃ maithunaṃ nidrāṃ tathā sampāṭham eva ca // 97 //

āhārāj jāyate vyādhir garbho vai raudramaithunāt /
nidrāto jāyate 'lakṣmīḥ sampāṭhād āyusaḥ kṣayaḥ // 98 //

ṛtumatīṃ tu yo bhāryāṃ sannidhau nopagacchati /
tasyā rajasi taṃ māsam pitaras tasya śerate // 99 //

kṛtvā grhyāṇi¹ karmāṇi² svabhāryāpoṣaṇe rataḥ³ /
ṛtukālābhigāmī ca⁴ prāpnoti paramāṃ gatim // 100 //

[8. Vānaprastha-niyamāḥ]

uṣitvaivaṃ gr̥he vipro dvitīyād āśramāt param /
valīpalītasamyuktas tṛtīyaṃ tu samāśrayet // 101 //

94. 1. C4-5. yo dadāty arthito vipro, C6. yo vedaṃ tvarthine.

2. C4-5. vipro.

3. C5. yat tat, C6. yat taṃ.

4. B1, C3. pratipādayet, C4-5. pratipādite.

95. 1. C1-6. omit verses 95-99.

2. B1.3. na veśayīta.

3. B1-3, C1-3, D1. dīnaṃ na.

100. 1. C4-5. gr̥hyāṇi, C2. gñihotra.

2. C2. kār्याṇi.

3. C2.6. poṣaṇaṃ param, C4-5. poṣaṇe naraḥ.

4. C4. gāmau syāt, C6. gāmī syāt.

vanam gacchet tataḥ prājñāḥ¹ sabhāryas tv eka eva vā² /
grhītvā cāgnihotraṁ ca homaṁ tatra na hāpayet // 102 //

kuryāc caiva¹ puroḍāśaṁ vanyair medhyair² yathāvidhi /
bhikṣāṁ ca bhikṣave dadyāc chākamūlaphalādibhiḥ³ // 103 //

kuryād adhyayanam nityam agnihotraparāyaṇaḥ /
iṣṭim pārvāyaṇiyāṁ tu¹ prakuryāt pratiparvasu // 104 //

[9. Sannyāsi-niyamadharmāḥ]

uṣitvaivaṁ vane vipro¹ vidhijñāḥ sarvakarmasu² /
caturtham āśramaṁ gacchej jītakrodho³ jītenḍriyaḥ // 105 //

agnim ātmani¹ samsthāpya dvijaḥ pravrajito bhavet /
vedābhyāsarato nityam ātmanavidyāparāyaṇaḥ // 106 //

aṣṭau bhikṣāḥ samādāya sa muniḥ sapta pañca vā /
adbhiḥ prakṣālya tāḥ sarvā¹ bhuñjīta susamāhitaḥ² // 107 //

araṇye nirjane¹ tatra² punar āsita bhuktavān³ /
ekākī cintayen nityam manovākkāyakarmabhiḥ⁴ // 108 //

102. 1. C4-6. gacched eva`vanam prājñāḥ.

2. C4-5. svabhāryāṁ sahaçāriṇīm.

103. 1. A1. kṛtvā caiva.

2. C6. vanyair anyai.

3. C1.3-6. phalāni ca.

104. 1. B3, C1.2. iṣṭim ca pārvāṇiyāṁ tu, C6. iṣṭim parvāṇi yāgaṁ tu.

105. 1. C4-6. samyak for vipro.

2. C1.3-5. sarvavastuṣu.

3. C1.2.4-6. gacchec chatahomo.

106. 1. C6. agnīm ātmani.

107. 1. C1-6. tatsarvaṁ.

2. C4-5. ca samāhitaḥ.

108. 1. C6. nirjale.

2. C4-6. vipraḥ for tatra.

3. A1. bhuktavat; C6. punar etat prabhuktavān.

4. C1.4-6. kāyasaṁyutaḥ.

mṛtyuṃ ca nābhinandeta jīvitam vā kathañcana /
kālam eva pratikṣeta yāvad āyuh samāpyate // 109 //

saṃsevya cāśramān sarvāñ¹ jītakrodho jīteन्द्रियाḥ /
brahmalokam avāpnoti vedaśāstrārthavid dvijaḥ // 110 //

āśrameṣu ca sarveṣu prokto 'yam prāśniko vidhiḥ¹ /
²ataḥ param pravakṣyāmi prāyaścittavidhiṃ śubham // 111 //

[10. Mahāpātakinah]

brahmaghnaś ca surāpaś ca steyī ca gurutalpagaḥ /
mahāpātakinas tv ete tatsaṃyogī ca pañcamah // 112 //

brahmaghnaś tu¹ vanam gacched valkavāsā² jaṭi dhvajī /
vanyāny eva phalāny aśnan sarvakāma vivarjitaḥ // 113 //

bhikṣārthī vicared grāmaṃ¹ vanyair yadi² na jīvati /
cāturvarṇyam³ cared bhaikṣam⁴ baddhāṅgi⁵ saṃyataḥ sadā⁶ // 114 //

bhikṣās tv evaṃ¹ samādāya vanam gacchet tataḥ punaḥ /
vanavāsī sa pāpaḥ syāt sadākālam atandritaḥ // 115 //

¹khyāpayan mucyate pāpād brahmahā pāpakṛttamaḥ /
anena tu² vidhānena dvādaśābdavratam caret // 116 //

110. 1. C4. mān etān, C5. mān vipro.

111. 1. C1.4-5. hy uktaḥ prāśāngiko vidhiḥ, C2.3.6. hy uktā prāmāṇiko vidhiḥ.

2. C1.4-5. athābhivakṣye pāpānām prāyaścittam yathāvidhi.

113. 1. A1. brahmaghnaś ca.

2. B1-3, C2.3.6. vālavāsā.

114. 1. C4-5. cared grāmaṃ.

2. C6. vanau yadi.

3. C6. caturvarṇam.

4. A1, B1.2, C6. bhaikṣyam.

5. C4-6. khaṭvāṅgi.

6. C1.2.4-6. pumān for sadā.

115. 1. C1.2.4-5. bhaikṣam caiva.

116. 1. C1-6. khyāpayann eva tatpāpam brahmaghnaḥ pāpakṛt naraḥ.

2. C6. anenaiva.

samniyamendriyagrāmaṃ sarvabhūtahite rataḥ /
brahmahatyāpanodāya tato mucyeta kilbiṣāt // 117 //

ataḥ paraṃ surāpasya niṣkṛtiṃ śrotum arhatha¹ /
gauḍi mādhvī ca paiṣṭi ca² vijñeyā trividhā surā // 118 //

yathaivaikā tathā sarvā na pātavyā dvijottamaiḥ¹ /
surāpas tu surāṃ taptāṃ pibet tat pāpamokṣakaḥ² // 119 //

gomūtram agnivarṇaṃ vā¹ gomayaṃ vā tathāvidham /
²ghṛtaṃ vā trīṇi peyāni surāpo vratam ācaret³ // 120 //

mucyate tena pāpena prāyaścitte kṛte sati /
¹araṇye vā vaset samyak sarvakāmavivarjitaḥ // 121 //

cāndrāyaṇāni vā trīṇi surāpī vratam¹ ācaret² /
³evaṃ śuddhiḥ surāpasya bhaved iti na saṃśayaḥ // 122 //

madyabhāṇḍodakam pītvā punaḥ saṃskāram arhati /
steyaṃ kṛtvā suvarṇasya¹ steyaṃ rājñe nivedayet // 123 //

118. 1. C1.4-5. pravakṣyāmi viniṣkṛtiṃ; C1.4-5. add a line here:

śrotum icchatha bho viprā vedaśāstrānurūpikām.

2. C4-6. gauḍi paiṣṭi tathā mādhvī.

119. 1. C1.2.4-6. dvijaiḥ sadā.

2. B1, C1. mokṣakam.

120. 1. C5. ca.

2. C4-6. expand this line into a verse:

ghṛtaṃ caiva sutaptaṃ ca kṣīraṃ cāpi tathāvidham /

vatsaraṃ vā kaṇān aśnan sarvakāmavivarjitaḥ //

(C6. tu taptam ca; C6. vāpi tathāpi ca; C6. samvatsaraṃ ka). Line 122a is also transferred here. B1-3. add these lines and the line cāndrāyaṇāni (122a) after 128a below.

C1. adds: śaṇmāsādhikam vāpi pūrvoktavratam ācaret /

mahāpātakasamyoge brahmahatyādibhir naraḥ //

C4-6. have this addition after 128a.

3. B1-3, C1.3. mādiṣet.

121. 1. C4-5. omit the line.

122. 1. C6. surāpe.

2. B1-3, C1-3. ādiṣet.

3. C6. reads differently: mucyate sa pāpena prāyaścitte kṛte sati.

123. 1. C1-5. rājñe śaṃseta mānavah (C2.3.6. śaṃset sa).

tato musalam ādāya stenam hanyāt sakṛn¹ nrpaḥ /
yadi jīvati sa stenas tataḥ steyād vimucyate² // 124 //

araṇye cīravāsā vā¹ cared brahmahaṇo vratam /
²evam śuddhiḥ kṛtā steye Saṃvartavacanam yathā // 125 //

¹gurutalpe śayānas tu tapte² svapyād ayomaye /
³samāliṅget striyam vāpi dīptam kārṣṇāyasikṛtām⁴ // 126 //

cāndrāyaṇāni kuryāc ca¹ catvāri trīṇi vā dvijah /
²mucyate ca tataḥ pāpāt prāyaścitte kṛte sati³ // 127 //

ebhiḥ¹ samparkam āyāti yaḥ kaścit pāpamohitaḥ /
²tattatpāpaviśuddhyartham tasya tasya vratam caret // 128 //

[11. Anyajātīnām vadhaḥ]

kṣatriyasya vadham kṛtvā tribhiḥ kṛcchrair viśuddhyati /
kuryāc caivānurūpeṇa trīṇi kṛcchrāṇi saṃyataḥ // 129 //

vaiśyahatyām tu samprāptaḥ kathañcit kāmamohitaḥ /
kṛcchrāṭikṛcchrau¹ kurvīta sa naro vaiśyaghātakah // 130 //

124. 1. C4-5. om. sakṛn.

2. C6. pramucyate.

125. 1. C6. cīravāsāś ca.

2. C6. omits this line.

126. 1. C6. reads the line differently: nrpāya gurutalpas tu tattathaiva ca śaṃsayan.

2. C4-5. talpe.

3. C4. takes this line to before 125b.

4. A1. yasīm kṛtām; C4-6. kṛtvāyasā kṛtam (C6. kṛtām).

127. 1. C4-6. vā kuryāt.

2. C4-6. tato vimucyate pā.

3. C6. kṛte hi sah.

128. 1. B1. evam.

2. C4-5. tatpāpasya viśu.

130. 1. C4-5. kṛcchrāṭikṛcchram.

¹kuryāc chūdravadhe vipras taptakṛcchraṃ yathāvidhi /
²evaṃ śuddhim avāpnoti Saṃvartavacanāṃ yathā // 131 //

[12. Govadhah]

goghnyātaḥ pravakṣyāmi niṣkṛtiṃ tattvataḥ śubhām¹ // 132 //

goghnaḥ kurvīta saṃsthānaṃ¹ goṣṭhe gorūpasannidhau² /
 tatraiva kṣitīśāyī syān māsārdhaṃ saṃyatendriyaḥ // 133 //

¹snānaṃ triṣavaṇaṃ kuryān nakhalomavivarjitaḥ /
 saktuyāvakabhikṣāśi² payo dadhi³ sakṛn naraḥ // 134 //

etāni kramaśo¹ 'śnīyād dvijas tatpāpamokṣakaḥ² /
³gāyatrīṃ⁴ ca japaṇ nityaṃ pavitrāṇi ca śaktitaḥ // 135 //

pūrṇe caivārdhamāse ca sa viprān bhojayed dvijaḥ¹ /
 bhuktavatsu ca vipreṣu gāṃ ca dadyād vicakṣaṇaḥ² // 136 //

131. 1. C4-5. kuryāc chūdravadhaṃ prāptaḥ.

2. C4-6. omit this line.

132. 1. B1. śuciḥ, C6. śubhaṃ.

133. 1. A1, B1-3. saṃskāraṃ.

2. C4-5. saṃsthiṭe.

134. 1. C4. takes this line as the second half of the verse.

2. C6. bhikṣārthi.

3. C1-5. piṇyākapayo.

135. 1. C4-6. kramato.

2. C4-5. stu pāpa.

3. C1.4-6. add here:

śuddhyate sārddhamāseṇa nakhalomavivarjitaḥ /
 snānaṃ triṣavaṇaṃ cāśya gavāṃ anugamas tathā /
 etat samāhitaḥ kuryān naraḥ vigatamatsaraḥ //

4. C2.4-5. sāvitṛṃ, C6. sāvitram.

136. 1. C1.4-5.6. read: tataś cirṇavrataḥ kuryād viprāṇāṃ bhojanaṃ param.

2. C4-5. sadakṣiṇāṃ.

¹vyāpannānāṃ bahūnāṃ tu rodhane bandhane 'pi vā /
²bhiṣaṇmithyāpacāre ³ca dviguṇaṃ vratam ācaret // 137 //

¹ekā ced bahubhiḥ kācid daivāvdy vyāpādītā kvacit /
 pādaṃ pādaṃ tu hatyāyās careyus te prthak prthak // 138 //

yantraṇe goś cikitsārthe¹ mūḍhagarbhavimocane² /
 yadi tatra vipattiḥ syān na sa pāpena lipyate // 139 //

auśadhaṃ sneham āhāraṃ dadyād gobrāhmaṇeṣu ca /
 diyamāne vipattiḥ ¹syāt puṇyam eva na pātakam² // 140 //

prāyaścittasya pādaṃ¹ tu rodheṣu vratam ācaret /
 dvau pādau bandhane caiva pādonam yantraṇe² tathā // 141 //

pāṣāṇair laguḍair¹ daṇḍais tathā śāstrādibhir naraḥ /
 nipātane caret sarvaṃ prāyaścittam dinatrayam² // 142 //

137. 1. **B1.** vyāpannā ca hatānāṃ tu, **C1.4-5.** vyāpāditeṣu bahuṣu bandhane.
 rodhane 'pi vā, **C6.** bahuvyāpādītānāṃ ca.

2. **C1.2.4-5.** read: dviguṇaṃ govratam tasya prāyaścittam viśudhyaye.

3. **B1-3.** mithyāpacāre.

138. 1. **C6.** etāś ca bahubhiḥ kaiścit.

139. 1. **D1.** yantritāyās cikitsārthaṃ.

2. **B3.C.** mokṣaṇe.

3. **C6.** yatra tatra.

140. 1. **C6.** syāt na sa pāpena lipyate.

2. **C2-5.** omit this verse and have instead:

niśibandharuddheṣu sarpavyāghrahateṣu ca /

agnividyunnipāteṣu prāyaścittam na vidyate //

(**C4-5.** niśābandhaniruddheṣu); **C6.** have both verses.

141. 1. **A1.** pāpaṃ.

2. **B1.3,** **C6.** yoktraṇe, **C1.4-5.** kuṭṭāne, **C2.** prokṣaṇe.

142. 1. **B1-3,** **C2-3,** **D1.** lakuṭaiḥ.

2. **B1-3,** **C1-3.5.6.** viśuddhyaye.

[13. Mṛgāṇaṃ vadhaḥ]

hastinaṃ¹ turagaṃ hatvā² mahiṣoṣṭrakapīṃs tathā³ /
eṣāṃ vadhe dvijaḥ kuryāt⁴ saptarātram abhojanam // 143 //

vyāghraṃ śvānaṃ kharaṃ¹ siṃhaṃ ṛkṣaṃ² sūkaram eva ca /
etān hatvā dvijo mohāt trirātreṇaiva śuddhyati³ // 144 //

sarvāsāṃ eva jātinaṃ mṛgāṇaṃ vanacāriṇāṃ /
¹ahorātroṣitaṃ tiṣṭhej japan vai jātavedasam // 145 //

[14. Pakṣiṇaṃ ghātaḥ]

haṃsaṃ kākaṃ¹ balākāṃ² ca barhikāraṇḍakāv api³ /
sārasaṃ cāśabhāsau⁴ ca hatvā tridivasam kṣipet // 146 //

cakravākaṃ tathā krauñcaṃ sārīkāśukatittirīn¹ /
śyenagṛdhrān ulūkāṃ ca² pārāvatam athāpi vā³ // 147 //

tiṭṭibhaṃ jālapādaṃ ca kokilaṃ kukkuṭaṃ tathā /
¹eṣāṃ vadhe naraḥ kuryād ekarātram abhojanam // 148 //

143. 1. C4-5. gajaṃ ca.

2. C6. mahivyuṣṭra.

3. C4-5. kapīṃs tathā.

4. C4-6. eṣu kurvīta sarveṣu.

144. 1. C1.2.4-6. tathā for kharaṃ.

2. C2. ṛkṣaṃ for ṛkṣaṃ.

3. C1-6. dvijaḥ kṛcchraṃ brāhmaṇānāṃ ca bhojanam.

145. 1. C1-5. trirātroṣita.

146. 1. C2.6. bakaṃ.

2. C4-5. balākāṃ.

3. C4-5. pārāvatam athāpi vā, C6. barhikoraṇḍavāv api.

4. C4-5. cāśabhāsaṃ ca.

147. 1. C4-6. tittirīṃ.

2. A1. ulūkāṃś ca.

3. C4-5. kapotakam athāpi vā, C6. pārāpatam athāpi vā.

148. 1. C2-6. evaṃ pakṣiṣu sarveṣu dinam ekam abhojanam /.

¹pūrvoktānām tu sarveṣām haṃsādīnām aśeṣataḥ /
ahorātroṣitas tiṣṭhej japan vai jātavedasam // 149 //

[15. Kṣudrajantūnām ghātaḥ]

maṇḍūkam caiva hatvā ca¹ sarpamārjāramūṣakān² /
trirātroṣitas tiṣṭhet kuryād brāhmaṇabhojanam // 150 //

anasthīn¹ brāhmaṇo hatvā prāṇāyāmena śuddhyati /
asthimatām² vadhe vipraḥ kiñcid dadyād vicakṣaṇaḥ // 151 //

[16. Agamyāgamanam]

yaś caṇḍālīm dvijo¹ gacchet kathañcit kāmamohitaḥ² /
tribhiḥ kṛcchrais tu śuddhyeta³ prājāpatyanupūrvakaiḥ⁴ // 152 //

pumścalīgamanam¹ kṛtvā kāmato 'kāmato 'pi² vā /
kṛcchracāndrāyaṇe³ tasya pāvanam paramam smṛtam⁴ // 153 //

¹śailūṣīm rajakīm caiva veṇucarmopajīvinīm /
etā gatvā dvijo mohāc carec cāndrāyaṇavratam // 154 //

149. 1. C4-6. omit the verse.

150. 1. C6. tu.

2. B1-3, C1-3, D1. mūṣakam, C4-6. mūṣikam.

151. 1. A1. anastho.

2. C4-5. asthimato.

152. 1. C4-6. cāṇḍālīm yo dvijo.

2. C6. kāmēna mohitaḥ.

3. C4. kṛcchair viśuddhyeta.

4. C6. pūrvakam.

153. 1. C1-5. pukkaśigamanam.

2. C6. *hapl. om. of one* kāmato.

3. B1.3. kṛtvā cāndrāyaṇe, C1.2. kṛtvā cāndrāyaṇam, C4-6. kṛcchram cāndrāyaṇam.

4. B1-3, C3, D1. pāvane parame smṛte.

154. 1. B1-3, C3-6, D1. read the verse differently:

naṭīm śailūṣikīm caiva rajakīm veṇujīvinīm /

gatvā cāndrāyaṇam kuryāt tathā carmopajīvinīm //

kṣatriyām atha vaiśyām vā gacched yaḥ kāmamohitaḥ /
tasya sântapanāḥ kṛcchro bhavet pāpāpanodanāḥ¹ // 155 //

śūdrām¹ tu brāhmaṇo gatvā māsam māsārdham eva vā² /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 156 //

viprām asvajanām¹ gatvā prājāpatyena śuddhyati² /
³svajanām tu dvijo gatvā prājāpatyaṁ samācaret // 157 //

¹kṣatriyām kṣatriyo gatvā tad eva vratam ācaret /
naro gogamanam kṛtvā kuryāc cāndrāyaṇam vratam // 158 //

¹mātulāniṁ tathā śvaśrūṁ sutāṁ vai mātulasya ca /
etā gatvā striyo mohāt parākeṇa viśuddhyati // 159 //

¹guror duhitaraṁ gatvā² svasāraṁ pitur eva ca /
tasyā duhitaraṁ caiva carec cāndrāyaṇam vratam // 160 //

pitṛvyadāragamane bhrātur bhāryāgame tathā /
gurutalpavratam kuryān niṣkṛtir nānyathā bhavet¹ // 161 //

155. 1. **C4-6.** tasya sântapanam kṛcchram bhavet pāpāpanodakam /
(**C6.** sântapanah kṛcchrah).

156. 1. **B1, C1.2.5.6.** śūdrim.

2. **C6.** ca.

157. 1. **C1-6, D1.** vipras tu brāhmaṇim.

2. **C1.** prājāpatyaṁ vidhiyate, **C4-6.** prājāpatyaṁ samācaret.

3. **C4-6.** omit the line by haplography.

158. 1. **C6.** omit the line.

159. 1. **C4.** transfers the verse one verse hence;

C1.2.4-6. read:

mātulāniṁ sanābhiṁ ca mātulasyātmajam snuṣam /

(**C6.** snuṣam mātuś ca nābhijām.).

160. 1. **C6.** omits this verse.

2. **C3.** mātuḥ for gatvā.

161. 1. **C4-6.** tasyānyā niṣkṛtir na ca. (**C6.** niṣkṛtir bhavet.).

pitṛbhāryām¹ samāruhya mātṛvarjām² narādhamah /
³bhaginiṃ mātūr āptām ca svasāraṃ cānyamātrjām // 162 //

¹etās tisaṃ striyo gatvā taptakṛcchraṃ samācāret /
 kumārigamane caiva vratam etat samācāret² // 163 //

paśuveśyābhigamane prājāpatyaṃ¹ vidhīyate /
 sakhibhāryām² samāruhya śvaśrūṃ vā śyālikāṃ tathā // 164 //

mātaraṃ yo 'dhigaccheḥ ca svasāraṃ puruṣādhamah /
 na tasya niṣkṛtiṃ dadyāt¹ svām caiva tanujām tathā² // 165 //

niyamasthām vratasthām vā¹ yo 'bhigacchet striyaṃ dvijaḥ /
 sa kuryāt prākṛtaṃ kṛcchraṃ dhenuṃ dadyāt payasvinīm // 166 //

rajasvalām tu¹ yo gacched garbhiṇīm patitām tathā /
 tasya pāpaviśuddhyartham atikṛcchro² vidhīyate // 167 //

vaiśyajāṃ¹ brāhmaṇo gatvā kṛcchraṃ ekaṃ samācāret /
 evaṃ śuddhiḥ samākhyātā Saṃvartasya vaco yathā // 168 //

162. 1. C4. pitṛdārāṃ, C5. pitṛdārāḥ, C6. pitṛdārām.

2. A1. mātṛvarjām.

3. C4-5. bhaginiṃ mātulasutām sva, C6. bhāgineyīm mātulānyāsvasāraṃ.

163. 1. C3. expands this line into a verse:

etās tisaṃ striyo gatvā 'py ajñānāc ca sakṛd dvijaḥ /
 sa tapet taptrakṛcchraṃ tu jñānāc cāndrāyaṇam vratam //;
 C4. has same transferences of lines here.

2. B2, C3-6. samādiśet.

164. 1. B1-3, C6, D1. prājāpatyo.

2. C3. śiśyabhāryām, C4. bhāryāsakhīm kumāriṃ ca.

165. 1. A1. gacchet.

2. C4-5. bhaginiṃ ca nijām gatvā niṣkṛtir no vidhīyate.

166. 1. C4-5. ca.

167. 1. C4-5. ca.

2. C4-5. kṛcchraṃ.

168. 1. B1.3, C1-5, D1. veśyām tu, (C4. ca for tu), C6. veśyanī (?)nim.

¹kathañcid brāhmaṇīm gatvā kṣatriyo vaiśya eva ca /
gomūtrayāvakāhāro māsenaikena śuddhyati // 169 //

¹śūdras tu brāhmaṇīm gacchet kadācit kāmamohitaḥ /
gomūtrayāvakāhāro māsenaikena śuddhyati // 170 //

brāhmaṇīśūdrasamparke kadācit samupāgate¹ /
kṛcchracāndrāyaṇam² kuryāt pāvanaṃ paramaṃ smṛtam // 171 //

caṇḍālam¹ pulkaṣam² caiva śvapākaṃ patitaṃ tathā /
etāc chreṣṭhāḥ striyo gatvā kuryuś cāndrāyaṇatrayam // 172 //

[17. Upapātakāni]

ataḥ paraṃ praduṣṭānām¹ niṣkṛtiṃ śrotum arhatha² /
saṃnyasya durmatiḥ kaścid apatyārthaṃ striyaṃ vrajet // 173 //

¹kuryāt kṛcchraṃ samānaṃ tat ṣaṇmāsāms tadanantaram² /
viṣṇāgnīśyāmaśabalās teṣāṃ evaṃ vinirdiśet // 174 //

striṇām tathā ca caraṇe¹ garhyābhigamaneṣu ca² /
pataneṣv apy ayaṃ drṣṭaḥ³ prāyaścittavidhiḥ śubhaḥ⁴ // 175 //

169. 1. C4-5. add before this line:

brāhmaṇo brāhmaṇīm gatvā kṛcchreṇaikena śuddhyati /.

170. 1. C4-6. omit this verse.

171. 1. C4-6. kathañcit.

2. B3, C1.4-6. kṛcchraṃ cāndrāyaṇam.

172. 1. C4-5. caṇḍālam.

2. C1.4-5. pulkaṣam, C6. puṣkaṣam.

173. 1. C4-5. ca duṣṭānām.

2. C6. icchati.

174. 1. C1-2.4-5. sa kuryāt kṛcchraṃ aśrāntaḥ (C2. kṛcchraṃ āsānām?).

2. C4-5. ṣaṇmāsam.

175. 1. C. striṇām tathāṅgacaraṇe, C5. striṇām tathācaraṇam, C6. striṇām caraṇe.

2. B1-2, C2. hy adhimāsāgame tathā, C6. hy adhamādhigamaneṣu ca, D1. hyadhamādigate tathā.

3. B4. patiteṣu tathaitēṣu, C4. patiprateṣv apy ayaṃ.

4. C4-6. smṛtaḥ.

nṛṇāṃ vipratipattau ca¹ pāvanaḥ pretya ceha ca² /
govipraprahate³ caiva tathā caivā 'tmaghātini⁴ // 176 //

naivāśrupātanaṃ¹ kāryaṃ sadbhiḥ śreyobbhikāṅkṣibhiḥ² /
eṣāṃ anyatamaṃ pretaṃ yo vaheta daheta vā³ // 177 //

kṛtvā codakadānaṃ tu¹ carec cāndrāyaṇavratam /
tac chavaṃ kevalaṃ sprṣtvā tv aśru² no pātitaṃ³ yadi⁴ // 178 //

¹pūrvaḥ kṛcchrāpahārī² ced ekāhaṃ kṣapaṇaṃ³ tathā /
mahāpātakināṃ⁴ caiva tathā caivā 'tmaghātinaṃ // 179 //

udakaṃ piṇḍadānaṃ ca śrāddhaṃ caiva hi yat kṛtaṃ /
nopatiṣṭhati tat sarvaṃ rākṣasair vipralupyate // 180 //

caṇḍālais tu¹ hatā ye tu² dvijā³ daṃṣṭrisarīrṣpaiḥ /
śrāddhaṃ teṣāṃ⁴ na kartavyaṃ brahmaḍaṇḍahatāś⁵ ca ye // 181 //

kṛtvā mūtrapuriṣe tu¹ bhuktvo cchiṣṭas tathā dvijaḥ /
śvādisprṣṭo japed devyāḥ sahasraṃ snānapūrvakam // 182 //

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176. 1. C6. tu.
2. B1, C1.5. pretarād iha, C4. pretarājāha, C6. preyaveha ca.
3. C4-5. gobhir viśahate.
4. B1.3. ghātinaḥ.
177. 1. A1. patanam, C4-6. nāśrupapātanam.
2. C4-6. śreyo 'nukāṅkṣibhiḥ.
3. C4-5. yo vahet sahetave.
178. 1. C3-6. athodakakriyāṃ kṛtvā, (C4-5. tathodaka).
2. A. aśrum.
3. B1, C1-3.6. patitam.
4. C1.4-5. sprṣtvā vāstraṃ vā kevalaṃ yadi.
179. 1. A. pūrvakeṣvapy ahārī cet, C6. pūrvakeṣv atha hārī syāt.
2. B1.3. kārā.
3. C1.4-5. ekāhakṣapaṇam, C6. ekāhaprekṣaṇam.
4. C6. pātakinam.
181. 1. C4-6. caṇḍālais tu.
2. C4-6. ca.
3. B1-3, C1-6, D1. jala for dvijāḥ.
4. C4-6. śrāddham eṣāṃ.
5. C6. brāhma.
182. 1. C4-5. mūtraṃ puriṣaṃ vā.

cāṇḍālaṃ¹ patitaṃ spr̥ṣtvā śavam antyajam eva ca /
udakyam sūtikāṃ nāriṃ savāsāḥ snānam ācaret // 183 //

spr̥ṣtena¹ sam̐spr̥sed yas tu snānam tasya² vidhīyate /
ūrdhvam ācamanaṃ proktaṃ³ dravyāṇaṃ prokṣaṇaṃ tathā // 184 //

cāṇḍālādyais tu¹ sam̐spr̥ṣta ucchiṣṭaś² ced dvijottamaḥ /
gomūtrayāvākāhāras trirātreṇa³ viśuddhyati // 185 //

śunā puṣpavati spr̥ṣtā puṣpavatyānyayā tathā /
śeṣāny ahāny upavaset snātvā¹ śuddhyed ghr̥tāśanāt² // 186 //

¹cāṇḍālabhāṇḍasam̐spr̥ṣtaṃ pibet² kūpagataṃ jalam /
gomūtrayāvākāhāras trirātreṇa viśuddhyati // 187 //

antyajaiḥ svikṛte tirtha taḍāgeṣu nadiṣu ca /
śuddhyate pañcagavyena pītvā toyam akāmataḥ // 188 //

surāghaṭaprapātoyaṃ pītvā nālijalam¹ tathā /
ahorātroṣito bhūtvā pañcagavyaṃ pibed dvijah // 189 //

kūpe viṇmūtrasam̐spr̥ṣtāḥ¹ prāśya cāpo dvijātayaḥ² //
trirātreṇaiva śuddhyanti³ kumbhe śāntapanam smṛtam // 190 //

183. 1. C4-6. cāṇḍālaṃ.

184. 1. C1.4-5. aspr̥ṣyaṃ.

2. C1.4-5. tena.

3. C6. ācamanaṃ kṛtvā.

185. 1. C4-6. cāṇḍālādyais tu.

2. C4-5. ucchiṣṭaṃ.

3. B1-3, C1-6, D1. śaḍrātreṇa.

186. 1. C2-5. snātā.

2. C4. śuddhyed amṛtā, C6. śuddhyai ghr̥tā.

187. 1. C4-6. cāṇḍāla.

2. C4-5. pītvā.

189. 1. B1-3, D. pītvā nāsājalam, C1.4-5. pītvākāśajalam, C2.3. pītvānāśajalam,
C6. pītvā nāsajalas tathā.

190. 1. C1-2.4-6. sam̐spr̥ṣte.

2. C6. dvijā yataḥ.

3. C4. trirātreṇa viśuddhyanti.

vāpīkūpatadāgānām dūṣitānām¹ viśodhanam /
apām ghaṭaśatoddhārah² pañcagavyam ca nikṣipet // 191 //

¹striḥṣīram āvikam pītva sandhinyāś caiva² goḥ payah /
tasya śuddhis trirātreṇa vidjānām caiva bhakṣaṇe³ // 192 //

viṇmūtrabhakṣaṇe caiva prājāpatyam samācaret /
śvakākocchiṣṭagocchiṣṭabhakṣaṇe tu tryaham dvijah // 193 //

bidālamūṣīkocchiṣṭe¹ pañcagavyam pibet dvijah /
śūdrocchiṣṭam tathā bhuktvā trirātreṇaiva śuddhyati // 194 //

palāṇḍum laṣunam¹ jagdhvā tathaiva grāmakukkuṭam /
chatrākam vidvarāham ca caret sātapanam² dvijah // 195 //

¹śvabidālakharoṣṭrānām kaper gomāyukākayoḥ² /
prāśya mūtrapuriṣe vā³ carec cāndrāyaṇam vratam // 196 //

annam paryuṣitam bhuktvā keśakīṭair upadrutam¹ /
patitaiḥ prekṣitam² vāpi pañcagavyam dvijah pibet³ // 197 //

191. 1. B1-3. mupahr̥tānām.

2. C4-5. śatodvāśah.

192. 1. C2-6. add a verse before this:

bhavet saikaśaphoṣṭrīnām kṣīram prāśya dvijottamah /

adaśanāyā goś caiva trirātram yāvakaṁ pibet //

(a. C4-5. ādikaika; c. C4-5. tasya śuddhividhānāya, C6. udapānāya goś caiva).

2. C6. sandhinyoś caiva.

3. C1.4-5. viṭbhakṣyānām ca bhakṣaṇe, C2. viṭajānām ca bhakṣaṇe,

C3. vidbhānām caiva bhakṣaṇāt.

194. 1. C5-6. mūṣako.

195. 1. C4-6. palāṇḍulaṣunam.

2. C1.4-5. cāndrāyaṇam.

196. 1. C4-5. mānavah śvakharo.

2. C1. kakkayoḥ, C4. kaṇkayoḥ.

3. B1-3, C1.3-5, D1. mūtram puriṣam, C6. mūtrapuriṣam.

197. 1. C2. kiṭāvaliṁ tathā.

2. C2. preṣitam, C5. prakṣitam.

3. C4-6. pibet dvijah.

antyajābhājane bhuktvā udakyā bhājane¹ tathā² /
gomūtrayāvakāhāro³ māsārdhena viśuddhyati // 198 //

gomāṃsaṃ mānuṣaṃ caiva śuno hastāt samāhṛtaṃ¹ /
²abhakṣyaṃ tad bhavet sarvaṃ bhuktvā cāndrāyaṇaṃ caret // 199 //

cāṇḍālasaṅkare¹ vipraḥ śvapāke pulkase 'pi vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 200 //

patitena tu samparkaṃ¹ māsaṃ māsārdham eva vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 201 //

¹patitād dravyam ādatte bhuṅkte vā brāhmaṇo yadi /
kṛtvā tasya samutsargam atikṛcchraṃ cared dvijaḥ // 202 //

yatra yatra ca saṅkīrṇaṃ ātmānaṃ manyate dvijaḥ /
¹tatra tatra tilair homo gāyatryā pratyahaṃ dvijaḥ² // 203 //

eṣa eva mayā proktaḥ prāyaścittavidhiḥ śubhaḥ /
anādiṣṭeṣu¹ pāpeṣu prāyaścittaṃ na cocyate² // 204 //

[18. Dānāmahimā]

dānair homair japair nityaṃ prāṇāyāmair dvijottamaḥ /
¹pātakebhyaḥ pramucyeta vedābhyāsān na saṃśayaḥ // 205 //

198. 1. C4-6. hy udakyā.

2. C4-5. ne 'pi vā.

3. C4-5. hāri.

199. 1. C4-5. samāhitam.

2. C4-5. abhakṣyam etat sarvaṃ tu, C6. abhakṣaṃ.

200. 1. B2. cāṇḍālasaṅkare, C2.3-5. cāṇḍālasya kare.

201. 1. C2. patitānaṃ ca saṃsarge, C4-5. patitena susamparke, C6. patitena tu samparke.

202. 1. C1.4-5. omit this verse, C6. patitam.

203. 1. C1.4-6. tatra kāryas tilair homo.

2. C1.4-5. gāyatryāvartanaṃ tathā, C6. gāyatry āvartitā tathā (sic).

204. 1. C6. adṛṣṭeṣu ca.

2. C1-3.4-5, D1. tathocyate.

205. 1. C2. instead of this line reads:

nāśayatyāṣu pāpāny anyajanmakṛtāny api.

suvarṇadānaṃ godānaṃ bhūmidānaṃ tathaiva ca /
nāśayaty āśu¹ pāpāni hy anyajanmakṛtāny api // 206 //

tiladhenuṃ¹ ca yo dadyāt saṃyatāya dvijātaye /
brahmahatyādibhiḥ pāpair mucyate nātra saṃśayaḥ // 207 //

māghamāse tu samprāpte paurṇamāsyām¹ upoṣitaḥ /
brāhmaṇebhyas tilān dattvā sarvapāpaiḥ pramucyate // 208 //

upavāsi naro bhūtvā paurṇamāsyām¹ tu² kṛttike /
hiraṇyaṃ vastram annaṃ ca³ dattvā tarati duṣkṛtim // 209 //

¹ayane viṣuve caiva vyatipāte dinakṣaye /
candrasūryagrahe caiva dattaṃ bhavati² cākṣayam // 210 //

amāvāsyā dvādaśī ca¹ saṅkrāntiś ca² viśeṣataḥ /
etāḥ praśastās tithayo bhānuvāras tathaiva ca // 211 //

tatra¹ snānaṃ japo homo brāhmaṇānāṃ ca bhojanam /
upavāsas tathā dānaṃ ekaikaṃ pāvayen naram² // 212 //

snātaḥ śucir dhautavāsāḥ śuddhātmā vijitendriyaḥ /
sāttvikam bhāvam āsthāya¹ dānaṃ dadyād vicakṣaṇaḥ // 213 //

206. 1. C4-5. nāśayantyāśu.

207. 1. A1. tilaṃ dhenuṃ.

208. 1. C6. pūrṇimāsyā.

209. 1. C6. pūrṇimāsyām.

2. C4-5. ca.

3. C4-6. vā.

4. C1.4-5. mucyeta for tarati.

5. B1.3, C2-3, D. duṣkṛtim, C1.4-5. duṣkṛtaiḥ.

210. 1. C4-5. omit the verse.

2. B1-3, C2-3, C6. dattaṃ bhaviṣyati.

211. 1. A1, B1-3, C1-3. amāvāsyām dvādaśyām ca, C6. amāvāsyā ca dvādaśyām.

212. 1. B1-3, C1-5, D1. atra.

2. B1-3. naraḥ, C1. dānaṃ devatānāṃ ca pūjanaṃ.

213. 1. C4-5. bhāvam āśritya.

[19. Gāyatrīmahimā]

saptavyāhṛtibhiḥ kāryo dvijair homo¹ jitātmabhiḥ /
upapātakasuddhyartham² sahasraparisāṅkhyā // 214 //

mahāpātakasaṃyukto lakṣahomaṃ sadā dvijaḥ¹ /
mucyate sarvapāpebhyo gāyatrī caiva pāvitaḥ² // 215 //

abhyasec ca tathā puṇyāṃ¹ gāyatrīm vedamātaram /
gatvāraṇye nadītre sarvapāpaviśuddhaye // 216 //

¹snātṛvācamya vidhivat tataḥ prāṇān samāpayet /
prāṇāyāmais tribhiḥ pūto gāyatrīm tu japed dvijaḥ // 217 //

aklinnavāsāḥ sthalaḥ śucau deśe samāhitaḥ /
pavitrapāṇir ācānto gāyatrī jāpam ācaret¹ // 218 //

aihi kāmūṣmikaṃ pāpaṃ sarvaṃ niravaśeṣataḥ¹ /
pañcarātreṇa gāyatrīm jāpamāno vyapohati // 219 //

gāyatrī yaḥ tu paraṃ nāsti¹ śodhanaṃ pāpakarmaṇāṃ /
mahāvyaḥṛtisaṃyuktāṃ praṇavena ca saṃjapet² // 220 //

brahmacārī nirāhāraḥ¹ sarvabhūtahite rataḥ /
gāyatrī lakṣajāpyena² sarvapāpāḥ pramucyate // 221 //

214. 1. C4-6. bhir homo dvijaiḥ kāryo.

2. C4-5. siddhyartham.

215. 1. B3, C2-3, D1. homaṃ ca kārayet, C6. homaṃ samācaret.

2. C1.4-5. gāyatrīś caiva jāpanāt.

216. 1. B3, C1.3-4, D1. mahāpuṇyāṃ.

217. 1. B3, C1-5, D 1. snātṛvā ca vidhivat tatra prāṇān āyamaḥ vāgyataḥ.

218. 1. C4-6. jāpam ārabhet.

219. 1. C1.4-5. kaṃ loke pāpaṃ sarvaṃ viśeṣataḥ.

220. 1. C6. om. the word nāsti.

2. C4-5. saṃyutāṃ; C4-5. add here a line:

gāyatrīm prajāpam vipraḥ sarvapāpāḥ pramucyate /.

221. 1. C4-6. mitāhāraḥ.

2. C2.3.6. jāpyena.

ayājyayājanam kṛtvā bhuktvā cānnaṃ vigarhitam /
gāyatryaṣṭasahasraṃ tu japaṃ kṛtvā viśuddhyati¹ // 222 //

ahanyahani yo 'dhite gāyatrīm vai dvijottamaḥ /
māsenā mucyate pāpād uragaḥ kañcukād yathā // 223 //

gāyatrīm yas tu vipro vai¹ japeta niyataḥ sadā² /
sa yāti paramaṃ sthānaṃ vāyubhūtaḥ khamūrtimān // 224 //

praṇavena ca¹ saṃyuktā vyāhṛtiḥ sapta nityaśaḥ /
gāyatrīm śirasā sārddhaṃ manasā triḥ paṭhed dvijaḥ² // 225 //

nigṛhya cātmanaḥ¹ prāṇān prāṇāyāmo vidhiyate /
prāṇāyāmatrayaṃ kuryān nityam eva samāhitaḥ // 226 //

mānasaṃ vācikaṃ pāpaṃ kāyenaiva ca yat kṛtam /
tat sarvaṃ nāśam āyāti¹ prāṇāyāmaprabhāvataḥ² // 227 //

ṛgvedam abhyased yas tu yajuḥśākhām athāpi vā /
sāmāni sarahasyāni sarvapāpaiḥ pramucyate // 228 //

pāvamāniḥ¹ tathā kautsiṃ² pauraṣaṃ³ sūktam eva ca /
japtvā⁴ pāpaiḥ pramucyeta sapitryaṃ⁵ mādhucchandasaṃ⁶ // 229 //

222. 1. C4-5. vimucyate.

224. 1. C4-5. yas sadā vipro.

2. C4-5. śuciḥ for sadā.

225. 1. C6. tu.

2. C4-6. paṭhed dvijaḥ.

226. 1. C6. vānmanaḥ.

227. 1. C1.4-5. naśyate tūrṇaṃ, C2. naśyati kṣipraṃ.

2. C1-6. prāṇāyāmatraye kṛte.

229. 1. C3. pāvamāniḥ, C6. pāvamānaṃ.

2. C1-3.5.6. kautsaṃ, C4. kṛtsnaṃ.

3. B1-3. puruṣaṃ.

4. C3. dattvā.

5. C2. sapavitraṃ, C4-5. pitryaṃ ca.

6. C1-6. madhucchandasaṃ, C5. mādhucchandasāṃ.

maṇḍalaṃ brāhmaṇaṃ rudrasūktoktāś ca bṛhatkathāḥ¹ /
vāmadevyam bṛhatsāma japtvā pāpaiḥ² pramucyate // 230 //

¹cāndrāyaṇaṃ tu sarveṣāṃ pāpānāṃ pāvanaṃ param /
kṛtvā śuddhim avāpnoti paramaṃ sthānam eva ca // 231 //

[20. Upasaṃhāraḥ]

dharmaśāstram idaṃ puṇyam Saṃvartena tu bhāṣitam /
adhitya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam // 232 //

Iti Saṃvartapraṇītaṃ dharmaśāstram samāptam //

Saṃvartasmṛtiḥ samāptā¹ //

-
230. 1. **A1.** rudroktāś ca bṛhadyathā, **C6.** śrutyoktyā bṛhatkāstathā, **B1-3, C1-3.** rudrāḥ for rudra
2. **A1, B1-2.** sarvapāpaiḥ
231. 1. **B, C, D.** place this verse after the next.

Colophon :

1. **B5.** iti saṃvartenoktaṃ dharmaśāstram samāptam /,
B6. evaṃ śloka 213 iti dharmaśāstre saṃvartasmṛtiḥ samāptaḥ.

TRANSLATION

INSTITUTES OF SAṂVARTA

1. Request of the sages to Saṁvarta

The sages who were eager to know about *dharma*¹ approached sage Saṁvarta, proficient in all the *Veda*-s and *Vedāṅga*-s, who was seated alone and asked him: 1

“Oh great one!, We desire to hear about the ways and means by which the *brāhmaṇa*² acquires *dharma*. Please, therefore, describe to us duly (the institutes) which distinguish the good from the bad.” 2

Thus asked the sages headed by Vāmadeva, the effulgent (sage Saṁvarta). Highly pleased, he said to all the sages: “Listen: 3

2. The Land of Virtue

“This land (of India) where the black deer ever roams about naturally (free and unhindered), know that as the land of virtue which forms the means, (i.e., region), for acquiring *dharma* by the *brāhmaṇa*. 4

3. Rules of conduct for the Vedic Student³

After the investiture with the sacred thread, the *brāhmaṇa* (boy) should attend to the teacher (under whom he has been placed for study). He should eschew (the use of) flowers, scents, liquor and meat. 5

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1. *Dharma* is a term with broad and comprehensive connotations including religious and social duties, practices and obligations.
 2. *Dvi-ja* (lit. “twice-born”), refers to the *brāhmaṇa* (lit. “knower of Brahman”), the first of the four castes. He has first the natural birth and, second, the religious birth, when he is invested with the triple sacred thread worn cross-wise across the left shoulder, and instructed on the chanting of the *Gāyatrī* and other Vedic verses. Other synonyms used to denote the *brāhmaṇa* are *vipra*, *dvijāti*, *dvijannā* etc. (On the four stages in life, see note no. 20).
 3. Student of the *brāhmaṇa* caste, the *brahma-cārin*, who is left under the care of a teacher for study of the Vedas and Vedic literature. This is the first stage of the life of a *brāhmaṇa*, called *brahmacarya*.

He should duly perform his morning *sandhyā* worship⁴ with the stars, (i.e., before daybreak, when the stars are still visible). The evening *sandhyā* worship he should perform with the sun, when the sun is only half-set. 6

The morning worship he should perform standing, facing east, chanting the *Gāyatrī-mantra*⁵ till the sun becomes visible. The evening worship, he should perform, facing west, seated, till the stars become clearly visible. 7

Afterwards (i.e., after the *sandhyā* worship), he should make offerings into the Fire⁶. Thereafter, squatting before the teacher, he should learn the Vedic texts, watching the teacher's face (in order to pick up the nuances of articulation of the syllables and their accent). 8

In the beginning he should pronounce the *Praṇava* (i.e., the syllable OM)⁷, then the *Vyāhṛti*-s⁸, then the *Gāyatrī* and then the Vedic texts. 9

Imitating the teacher, he should bend his hands and place them on his knees. During study he shall not have any extraneous thought. 10

A Vedic student, observing his vow, should always procure his food by begging, both in the morning and in the evening. He should first dedicate it to the teacher and, then, facing east, partake of it silently. 11

For *brāhmaṇa*-s, partaking of food has been sanctioned in the forenoon and in the evening by the Vedic (rules). And food should not be taken in between. Here, the rule is the same as prescribed in the case of the *Agnihotra* ritual⁹. 12

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4. *Sandhyā* worship. Worship of the sun at the three junctures of the day (*sandhyā*-s), viz., daybreak, midday and sunset, is the ritualistic practice of which the recitation of the Vedic *mantra* *Gāyatrī* is most important.
 5. *Gāyatrī*. A most potent Vedic verse (*mantra*) on the sun, occurring in the *Rgveda* 3.62.10: *tatsavitur vareṇyaṃ bhargo devasya dhīmahi / dhiyo yo naḥ pracodayāt*. As a prayer it is used in the *sandhyā* worship and recited a number of times. Recitation of the verse is suggested also for the expiation of sins and for several other purposes. (See behind, verses 214-25)
 6. *Homa* refers to the offering of twigs of sacred trees like pipal, clarified butter etc. into the sacred Fire, which latter is to carry the oblations to the deities to whom they are intended through the *mantra*.
 7. *Praṇava*, the highly esoteric OM, composed of the three syllables A, U, M, prefixed to *mantras* and the names of gods in recitation and worship.
 8. *Vyāhṛti*-s are the seven mystic words *bhūr*, *bhuvah*, *svah*, *mahāḥ*, *janaḥ*, *tapah* and *satyam* prefixed to the *Gāyatrī* when it is chanted.
 9. *Agnihotra* is a daily ritual for the householder-*brāhmaṇa*-s in which sacred fire is maintained -without being put out and oblations are offered into it as part of the daily ritual.

One should eat only after performing *ācamana* (ritualistic sipping of water)¹⁰. After eating, a *brāhmaṇa* should rinse his mouth. One who eats without *ācamana* shall have to expiate himself. 13

A *brāhmaṇa* who drinks or eats without *ācamana* will get purified only by reciting the *Gāyatrī* a thousand and eight times. 14

A *brāhmaṇa* will remain impure even if he has done *ācamana* if (before *ācamana*) he does not wash his feet or remains with his tuft of hair untied or does not wear the sacred thread. 15

The *brāhmaṇa* shall, wearing the sacred thread and facing north, daily sip water along the *Brahma-tīrtha*¹¹; alternatively, he shall, wearing the sacred thread, silently sip water, facing east. 16

If one is (standing) in water, he shall become pure by sipping water while in the water, and, if one happens to stand on the ground, one shall become pure by sipping water outside (on the ground). Thus, one becomes purified by sipping water (standing) either inside or outside water. 17

The hands should be washed up to the wrist and the feet up to the ankles. One should wipe the lips twice with water and then touch the twelve (pivotal) spots in the body¹². 18

After bathing, drinking, yawning, eating and touching (some impure person or object), a *brāhmaṇa* becomes pure by sipping water properly in the above-said manner. 19

10. *Ācamana* refers to the ritual of the sipping of water with which every rite is commenced and is intended for physical purification and clearing the throat for the correct pronunciation of the *mantra*-s. For this a little pure water held in the cupped palm of the right hand is poured into the mouth with the utterance of *Acyutāya namaḥ*, *Anantāya namaḥ* and *Govindāya namaḥ* or other similar words, and twelve parts of the body are touched by the different finger tips. (See also verse 14 below).

11. *Brahma-tīrtha* denotes the middle of the bottom of the palm, along which water held in the cup of the hand should flow into the mouth while sipping water.

12. The twelve spots to be touched by specific finger tips after sipping water are: 1-2, the two cheeks with the right thumb, 3-4, the two eyes with the ring finger, 5-6, the two sides of the nose with the fourth finger, 7-8, the ear-holes with the little finger, 9-10, the two shoulders with the middle finger, and 11-12, the navel and the top of the head with the tips of all the fingers.

A *sūdra*¹³ gets purified (merely) by washing his hands with water, a *vaiśya*¹⁴ by cleaning his teeth, a *kṣatriya*¹⁵ by sipping water going up to his throat. 20

One will not be purified by sipping water if he does so sitting on a chair, lying on a cot or standing on his footwear. 21

If one fails to perform the *sandhyā* worship or the worship of the Fire, (one can get purified) by bathing and reciting in a composed manner the *Gāyatrī* a thousand and eight times. 22

A Vedic student (who becomes defiled) by eating food (prepared by) one defiled by birth-pollution (*sūta*) or that at an initial *śrāddha* (propitiation of the manes) or at a monthly *śrāddha* gets purified by (fasting for) three nights. 23

A Vedic student who, out of lust, knows a woman, can get purified by undergoing strictly a single *Prājāpatya* (expiatory penance)¹⁶. 24

A Vedic student who, for some reason, partakes of liquor or meat gets purified by undergoing (the penance of) *Prājāpatya* and offering oblations (in the Fire) with *muñja* grass. 25

On full moon days, a Vedic student should offer (into the Fire) rice cakes and on new moon days clarified butter with the Vedic hymns used for *Śākala-homa*¹⁷. 26

A Vedic student who forces out semen voluntarily is purified by performing the *Avakīrṇi* penance.¹⁸ If, however, it had passed involuntarily, he is purified by taking a bath. 27

Returning after roaming about begging for his food, he should eat, at ease, in seclusion. He who eats without taking a bath should recite the *Gāyatrī* a hundred and eight times. 28

13. *Sūdra*, the fourth of the four castes into which the Hindu community is primarily divided.

14. *Vaiśya*, the third of the four castes, is devoted, primarily, to trade and agriculture.

15. *Kṣatriya*, the second of the four castes, is devoted to governing the land.

16. *Prājāpatya* is a penance-cum-fasting intended as an expiation for sins committed. It consists of eating only in the forenoon for three days, followed by eating only in the evening for three days, by eating only if something comes by unsolicited for three days, and fasting for the following three days.

17. *Śākala-homa* refers to certain special offerings in the Fire with the utterance of what are called *śākala-mantra*-s.

18. *Avakīrṇi* is a severe penance prescribed for incontinence.

He who eats or drinks water from a *śūdra*'s hands is purified by fasting a day and a night and drinking *pañcagavya*¹⁹. 29

(If one gets defiled) by eating cooked rice which has dried up, is soaked in water, left over (by others), or by (the presense in it of) hair, one is purified by fasting for three days and drinking *pañcagavya*. 30

(If one gets defiled) by eating in a *śūdra*'s plate or in a cracked vessel, one is purified by fasting for a day and night and drinking *pañcagavya*. 31

If a healthy Vedic student, for any reason whatsoever, sleeps during day-time, he gets purified if he takes a bath, looks at the Sun and recites the *Gāyatrī* a hundred and eight times. 32

Thus have been set out the institutes (*dharma*) for those in the first stage (of life)²⁰, (i.e., the Vedic studentship). One who abides accordingly shall attain to the most exalted path. 33

4. Rules for the Householder

Returning home (after his studies), the *brāhmaṇa* should espouse a girl of his own caste according to the *Brāhma*-mode of marriage²¹, a girl of his own caste, born in a good family, endowed with good features and possessed of character and beauty. And, then onwards he should perform daily, without fail, the 'Five great sacrifices' (ordained to a householder)²². 34-35

19. *Pañcagavya* is a liquid mixture of five things obtained from the cow, being milk, curd, clarified butter, dung and urine.

20. The four stages in life, called *āśrama*-s, in the life of a *brāhmaṇa* are: (i) *Brahmacarya* or Studentship, when he is engaged in the study of the Vedas etc., at the teacher's residence, (ii) *Grhastha* or householdership, when he marries and maintains the sacred Fire and the family, (iii) *Vānaprastha* or Forest-life, when he, with his wife, lives in the forest, away from home and family, and (iv) *Sannyāsa* or Mendicancy, when he renounces worldly life and takes up the life of a mendicant.

21. Of the eight modes of marriage, the first, *Brāhma*, is the most exalted, being the one in which one takes a wife with the Sacred Fire as the witness and offered by the bride's father in the -pre-sence of the elders and others.

22. The *Pañca-Mahāyajña*-s are the five daily sacrifices compulsorily ordained to a *brāhmaṇa*. They are: (i) *Bhūta-yajña* or oblations or offerings to be made to all created beings, (ii) *Manuṣya-yajña* or hospitality to guests, (iii) *Pitṛ-yajña* or libations offered to the manes, (iv) *Deva-yajña* or offerings to the gods made into the Fire and (v) *Brahma-yajña* or the teaching and reciting the Vedas. It is also enjoined that a *brāhmaṇa* should not eat any day before performing these sacrifices.

One, intent on well-being, should, on no account, abandon the “Five great sacrifices”, if possible. (However) he should not perform them during (the periods of pollution resulting from) birth or death (in the family)²³. 36

5. Pollution due to birth and death

(During pollution) a *brāhmaṇa* should remain without making gifts and Vedic studies for ten days. In the case of a *kṣatriya*, the pollution will last for twelve days and in the case of a *vaiśya* for fifteen days. A *śūdra* will get purified after a month. Such is the institute of (sage) Saṃvarta. 37-38a

(Following the cremation of the dead), after taking a bath, libations of water should be offered to the deceased by one, along with his kinsmen, on the first, third, seventh and ninth days. The collection of the bones (of the deceased from the cremation spot) should be done by *brāhmaṇas* on the fourth day. 38b-39

(Following purification), after the collection of the bones, touchability (of the polluted persons) has been allowed. For the *brāhmaṇas* it is on the fourth day and for the *kṣatriyas* on the sixth day. For the *vaiśyas* and *śūdras*, touchability has been allowed from the eighth and tenth days, respectively. 40-41a

Rules have been likewise laid down by the sages for birth (pollution) as well. A *brāhmaṇa* becomes purified in ten days, (during which period) he should refrain from Vedic studies. 41b-42a

On the birth of a son, a bath with the clothes on is prescribed for the father. The mother gets purified only in ten days, but the father becomes touchable after the bath. (After purification), oblations of dry rice or fruits should be offered (into the Fire). 42b-43

The *Pañcayajñas* should not be performed during (the period of pollution due to) birth and death. After the tenth day, a *brāhmaṇa* who knows the rules can very well pursue his Vedic studies. 44

23. *Sūtaka* is the personal pollution observed in different degrees and of different durations by the members of a family when a child is born in the family, and *Āśauca* is the similar pollution observed when a death occurs in the family.

6. Gifts and the fruits thereof

Gifts of different types (are prescribed) to be given for the warding off of inauspicious things. 45a

Whatever is most pleasing to the world and whatever is liked in the home, that alone should be given and that too to (recipients of) good character, if one looks for permanent (benefits). 45b-46a

By gifting away different kinds of objects, profuse grain, or the many gems found in the sea, to a *brāhmaṇa* endowed with qualities, a sinless person attains great prosperity. 46b-47

One who knows *dharma* and gifts away unguents, ornaments and garlands, he will be born somewhere with sweet scent and will always be happy. 48

A gift given with devotion to a Vedic scholar hailing from a noble family, especially if he asks for it, will yield very rich fruits. 49

One should invite a *brāhmaṇa* possessed of character, well versed in the Vedas, pure, and highly learned, and offer *havya* and *kavya*²⁴ to him. 50

One who aspires for permanent prosperity should gift away various objects, sweet and liked by himself. 51

One who gives raiments will become well dressed; one who gives silver will become handsome; one who gives gold will attain to prosperity, energy and longevity. 52

By offering shelter to beings, one will get all his desires fulfilled, become long-lived and will always be happy. 53

One who gives grains and water and one who gives ghee will attain to happiness. By decorating one, the giver will get ornaments of great value. 54

By giving to a *brāhmaṇa* fruits and roots, and different vegetables and sweet-smelling flowers, one will grow highly learned. 55

The intelligent person, by giving betel to *brāhmaṇas*, will be born intelligent, lucky, wise and handsome. 56

24. *Havya* refers to food-offerings prepared for the gods, and *Kavya* to that prepared for the manes.

By gifting away sandals, shoes, umbrellas, beds, seats and various vehicles, one will become a lord of wealth. 57

One who takes pains to give fire and bundles of faggots will attain to good digestive power, wisdom, beauty of form and luck (in his next birth). 58

By gifting medicine, oil and food to patients towards curing their diseases, one becomes free from diseases, happy and long-lived (in his next birth). 59

One who gives firewood to *brāhmaṇas* at the advent of the cold season gains success in battles and shines (in his next birth), being united with prosperity. 60

He who gives in marriage, by the *brāhma* mode, to a suitable groom, a maiden decorating her (with ornaments) and honoring her, he, by giving away the maiden, will attain to great prosperity, and receive the approbation of good men and also attain great fame (in his next birth). 61-62

A man who gives away (in marriage) a maiden sanctified by Vedic hymns attains the merit that would accrue from the performance of a hundred *Agniṣṭoma* sacrifices²⁵, multiplied by hundred. 63

A father by marrying off a daughter when she is still a maiden, providing her with ornaments, dress, food (and other necessities of family life), attains to the heaven, growing daily with festivities. 64

At the time when (pubic) hair appears in a maiden she is enjoyed by the Moon, when (menstrual) blood is seen, by the Semi-divines, and when the breasts are seen, by the god of Fire. 65

A girl of eight years is called a *gaūrī*, of nine years, a *rohinī*, of ten years, a *kanyā*, and above that (age) a *rajasvalā*. 66

By allowing a girl reach maturity (without marrying her off), her mother, father and elder brother, all go to hell. 67

Therefore, marry off a girl before she menstruates. The marriage of a daughter at the age of eight is extolled. 68

A person who offers pure oil for bath will remain delighted and will be re-born handsome. 69

25. *Agniṣṭoma* is a Vedic ritual prescribed for the *brāhmaṇa* householder who maintains the ever-burning sacred Fire in his house.

He who gifts away, to a *brāhmaṇa*, along with a plough, two bulls of auspicious features which draw heavy loads, after decorating them (with garlands etc.) according to his mite, will become one freed from all sins and provided with all desired objects; (after death) he will reside in the heavens for as many years as there are hairs (on the body of the two bulls). 70-71

He who gifts away to a *brāhmaṇa* a milch cow, putting ornaments and clothes on it, and tying (round its neck) bronze (bells), will enjoy in the heavens (after death). 72

One who endows on a *brāhmaṇa*, wellversed in the Vedic lore fertile land covered with crops and a cow with a calf half through its delivery will (after death) enjoy in the heavens; he will enjoy in the heavens for as many years as there are plants (in the field) and hairs all over (the body of) the cow. 73-74

He who gifts away a healthy docile milch cow with calf, fitted with silver hoof-shoes and golden horn-caps, and with clothes put on (its back), will (after death) go to the heavens and remain with God Brahmā for as many years as there are hairs on (the bodies of) the cow and the calf. 75-76

One who gives, in accordance with the prescribed rites, a bull, will get ten times the benefits accruing out of giving a healthy cow. 77

First, gold is the offspring of Fire; (secondly), earth is the offspring of God Viṣṇu; and, thirdly, cows are the offspring of the Sun. Therefore, one who has gifted gold, land and cows, would have gifted the three worlds. 78

The fruits of giving all other gifts will follow a person up to his next birth. But the fruits of (gifting) gold, land and an eight-year-old maiden will follow him through seven births. 79

One who gives food will always be contented and calm. One who gives water will always be happy. 80

Since it was from food that the Lord created men after each dissolution (of the worlds), there is no other gift greater than food. 81

Giving food is considered as the greatest of all gifts, since food is the primary subsistence for all creatures. Indeed, (all) creatures are born from food and live by food. 82

By gifting to a *brāhmaṇa* of accomplishments, in that order, mud, cow-dung, *darbha* grass and sacred thread, one is born in a noble family. 83

By gifting things which keep the mouth fragrant, and also tooth-sticks, one becomes fragrant in the body and one of unaffected speech. 84

By giving water to a *brāhmaṇa* to wash his feet, anus and genitals, one will cultivate clear thinking. 85

He who gives to patients medicine, suitable food, oil for bath, and shelter, he becomes freed from diseases. 86

By giving molasses, sugarcane juice, salt, eatables and sweet-scented drinks, one becomes extremely happy. 87

Above have been expatiated the results accruing from different types of gifts. But by the gift of knowledge a wise man enjoys in the world of Lord Brahmā (the Creator). 88

Brāhmaṇas by giving gifts of food to one another, adoring one another and mutually giving and taking from one another, save others and save themselves. 89

The above gifts and others as well have to be given especially to the poor, the blind and the distressed, by intelligent people who seek their own well-being. 90

A person who arranges for the shaving of the heads of and paring of the nails of Vedic students and mendicants will be born possessed of bright eyes. 91

One who places lamps in temples, in the houses of *brāhmaṇas* and at road crossings will always be intelligent, learned and possessed of bright eyes. 92

A person who gives sesame, according to his mite, for daily, occasional and motivated (religious) rites will be born possessed of children, cattle and wealth. 93

For one who gives, when solicited by *brāhmaṇas*, even grass and faggots that gift will be equal to that of a cow. 94

Do not doubt (the effects of) penance, do not speak falsehood at a sacrifice, do not scandalise *brāhmaṇas* and do not publicise what has been given as gifts. For, sacrifice decays by false speech, penance decays by doubts, longevity by scandalising *brāhmaṇas* and gifts by publicising. 95-96

7. Duties of the four stages of life

The wise man should eschew the following four things during *sandhyā*-s, (i.e., sunrise, midday and sunset): Eating, cohabiting, sleeping and Vedic study. For, from such eating develops disease, from cohabitation is born a demoniac offspring, from sleep arises poverty and from Vedic study depletion of longevity. 97-98

If one does not approach his wife in *ṛtu*²⁶, during that month his parents lie in her blood. 99

In spite of one's performing even culpable deeds for maintaining his wife, if only he approaches her during her *ṛtu* period (his sins would be condoned and) he will attain to a high position. 100

8. The Recluse²⁷

Residing in his own house, one, when his skin gets wrinkled and hair grows grey, at the close of his second stage of life (as a householder), should resort to the third stage of life. 101

Then the wise man should resort to the forest with his wife or alone, taking with him his *Agnihotra* Fire, for he should not abandon (in the third stage of life) offerings into the Sacred Fire. 102

(In that stage too) he should, according to the prescribed rules, offer into the Sacred Fire cakes made of forest grain fit for sacrifice. He can beg his food, and also subsist on leaves, roots and fruits. 103

He shall carry on his Vedic studies, be engaged daily in *Agnihotra* and also perform, once in a fortnight, the *Pārvāyaṇīya-iṣṭi*²⁸. 104

26. *Ṛtu*, "season", in the case of women, is the period of a fortnight after their menses, during which procreation is possible.

27. The *Vānaprastha* ("Recluse in the forest") is the third stage in the life of the *brāhmaṇa*, when, at an advanced age, he retires to the forest to lead a life of seclusion, study and meditation.

28. While the *Agnihotra* oblations have to be offered in the Sacred Fire daily, the *Pārvāyaṇīya-iṣṭi* is an offering into the Fire to be made for the manes on the *parva*-days, i.e. new and full moon days.

9. The Mendicant

Having thus lived in the forest, knowing the rules in all matters and having conquered his anger and subdued his senses, the *brāhmaṇa* shall pass on to the fourth order of life, (viz. the *sannyāsa-āśrama*)²⁹. 105

Transferring the Sacred Fire (symbolically) into himself, the *brāhmaṇa* shall turn a mendicant, still engaged daily in Vedic studies but having, as his goal, the knowledge of the Soul. 106

The sage, (now that he has become a sage), shall procure, by begging, eight, seven or five morsels of food, wash them with water (in order to strain away from it the sweet, salt or other tastes therein), and eat them all, having full control (over himself). 107

After eating, he should sit alone in the lonely forest, constantly meditating with his mind, word and deed. 108

He should neither look forward to death with expectation nor to continue his life. He should just wait for the time when his end would come. 109

After serving in all the stages of life, the *brāhmaṇa*, well versed in the Vedas and the Śāstras, having conquered anger and mastered the senses, will reach the regions of Brahmā (the Creator). 110

The rules asked for (by you, Oh sages!), relating to the several stages of life (of the *brāhmaṇa*) have thus been set out. Henceforth, I shall set out the auspicious rules relating to the atonement (of sins). 111

10. The Great Sinners

The brahmanicide, drunkard, thief and adulterer of the teacher's wife are (the four) Great Sinners; and the abettor (to these) is the fifth. 112

The Brahmanicide shall have to go to the forest, clad in bark garments, grow his beard and hold a flag (indicating his identification as a great sinner). Giving up all desires, he should live on wild fruits. 113

29. The *Sannyāsa* or "Mendicancy" is the fourth stage in the life of a *brāhmaṇa*, when he discards all worldly attachments and leads the life of a wandering mendicant.

If he cannot subsist on wild (fruits), he should go about the villages begging for food. Constricting his body and remaining restrained, he might beg of all the four castes. 114

Collecting his food by begging in this manner, he should again return to the forest. That sinner, the brahmanicide, perpetrator of the greatest sin, shall live in the forest always and without relaxation proclaiming his sin. He shall be absolved of his sin only if he performs atonement in this manner for twelve years. 115-116

Then, controlling his senses and devoted to the well-being of all creatures, as atonement to the sin of brahmanicide, he is freed from his sins. 117

Now, you deserve to listen to the absolvment of the drunkard. 118a

Liquor is to be known of three types, viz., that distilled from molasses, from mauve flowers and from powdered rice. Even as one, none of these shall be drunk by noble *brāhmaṇas*. 118b-119a.

A drunkard should, (for atonement), drink boiled liquor; that itself is the atonement for that sin. Or, one of the three, cow's urine of the colour of fire, (a solution of) cowdung of the same colour, and clarified butter should be drunk. This is his expiatory penance. When this atonement has been done he is freed from the sin (of drinking). 119b-121a

Or, the drunkard might live in a forest giving up all desires. Or he might perform the penance of three *Cāndrāyana*-s³⁰. There is no doubt that the purification of a drunkard can be effected in this manner. If, however, he drinks (even) water kept in a liquor bowl, he should again undergo the purification (as above). 121b-123a

If one steals gold, he should confess it to the king. The king should then take a mace and strike him once. If the thief survives (the blow), he is (to be taken as) freed from (the sin of) stealing. 123b-124

30. *Cāndrāyana* is an expiatory penance in which food taken is regulated by the waning and waxing of the Moon. In it, one who undergoes the penance is allowed fifteen morsels of food on the full moon day, to be reduced by one morsel per day during the dark fortnight till it is reduced to zero on the new moon day. It is now increased by one morsel per day during the bright fortnight, till it is again fifteen morsels on the next full moon day. This makes a single *Cāndrāyana*.

Or, he should repair to the forest clad in bark garments and undergo the penance (prescribed) for the brahmanicide. Thus is purification effected in the matter of stealing, according to the words of (sage) Saṃvarta. 125

One who has taken to the bed of the teacher's wife should sleep on a heated iron cot. Or, he shall embrace the heated iron-cast of a female. 126

Or that (sinning) *brāhmaṇa* should undergo four or three *Cāndrāyaṇa*-s. When these atonements have been done he becomes freed from the sin. 127

If a person associates himself with any of the above (sinners in their Great sins), deluded by sinfulness, he too should, in order to purify himself from those (sins), undergo the respective atonements. 128

11. Murder of other castes

Having killed a *kṣatriya*, one is purified by the three *kṛcchra*-s³¹. These three *kṛcchra*-s one should perform according to rules and without slovenliness. 129

One who has killed a *vaiśya*, somehow deluded by greed, that *vaiśya*-killer has to perform *kṛcchra*³² penances (for purification). 130

If a *brāhmaṇa* kills a *sūdra*, he should perform one *kṛcchra* following the rules therefore. Thus he gets purification according to the words of (sage) Saṃvarta. 131

12. Cow slaughter

I shall now describe the atonements for cow slaughter. 132

The cow slaughterer should perform the purification in the cowpen itself, in the presence of the cows and calves. He should, controlling his senses, lie there on the ground for half a month. 133

31. The "Three *kṛcchra*-s" are *Prājāpatya-kṛcchra*, *Ati-kṛcchra* and *Kṛcchrātikṛcchra*, each of which is prescribed separately for the expiation of certain sins.

32. The mere mention of "*kṛcchra*" generally refers only to the first *kṛcchra*, the *Prājāpatya-kṛcchra*. In *Ati-kṛcchra*, which lasts twelve days, only one morsel of food is allowed for three days, to be taken in the morning; for the next three days, one morsel of food is to be taken in the evening; for the next three days, one morsel if obtained unsolicited; and for the last three days complete fasting.

Shorn of nails and hair, he should bathe daily three times and should subsist on sour gruel, boiled barley and begged food with milk and curd, eaten only once a day. 134

These, the sinning *brāhmaṇa* shall eat in (the above) order. This would be the absolution of the sin. He should also recite the purifying *Gāyatrī* as (many times as) possible. 135

When the half month is over, the (sinning) *brāhmaṇa* should feed *brāhmaṇa*-s. When the *brāhmaṇa*-s have eaten, that intelligent person should give a cow as gift. 136

If several (cows) had been killed, by being shut up, being bound together or by wrong medication and poor attendance, he should undergo double the atonement. 137

If, for some reason, a single cow happens to be killed by many persons, each of them shall separately undergo a quarter of the atonement. 138

If by tying up a cow for medication or in extracting a dead foetus the death (of the cow) occurs, in that case, one is not stained by sin. 139

One should give medicine and oily food to cows and *brāhmaṇa*-s. If any mishap occurs while the above is being given, there will be only merit, no sin. 140

(When the death of a cow occurs) by being shut up, a quarter of the atonement should be undergone, when being tied up, two quarters, and when being controlled, three quarters. 141

If (a cow is) killed by stones, sticks and rods or by weapons, the person should undergo the entire atonement for three days. 142

13. Slaughter of animals

Having killed an elephant, horse, buffalo, camel or monkey, in their death a *brāhmaṇa* should take no food during seven nights (for his purification). 143

A tiger, dog, donkey, lion, deer, pig having killed those out of delusion, one gets absolved by (fasting for) three nights. 144

Having killed all species of wild creatures (other than the above), one should, (for absolution), fast for a day and night, chanting (Vedic hymns) on the God of Fire (Jātavedas). 145

14. Slaughter of birds

Having killed a swan, crow, crane, peacock, duck, water-cock (*sārasa*), wild crow (*cāṣa*) and sparrow (*bhāsa*), one should spend three days (fasting, for absolvment). 146

Ruddy goose, heron, myna, parrot, tittiri bird, falcon, vulture, owl, pigeon, and also *ṭiṭṭibha*, water fowl, cuckoo, hen, in the killing of these, a person shall spend a night without food. 147-148

In the case of all these, swan etc., one should also keep awake, reciting (Vedic hymns) on the God of Fire (Jātavedas). 149

15. Slaughter of lesser evolved creatures

For killing a frog, snake, cat and rat, one should keep awake for three nights or feed *brāhmaṇa*-s (for absolution). 150

For killing boneless creatures, a *brāhmaṇa* gets absolvment by a *prāṇāyāma*³³. For killing creatures having bones, the intelligent one shall give (some gifts for absolution). 151

16. Sin of adultery

If a *brāhmaṇa* resorts to a *caṇḍāla* woman³⁴, deluded by carnal desire, he would be purified by the observance of the three *kṛcchras* beginning with *Prājāpatya*. 152

Having gone to an unchaste woman, either out of carnal desire or otherwise, the observance of a *kṛcchra* and a *Cāndrāyana* would be the best way of atonement. 153

33. The *Prāṇāyāma* is a breathing ritual in which breath is inhaled, retained and exhaled for stipulated periods of time. This, done with concentration and mental recitation of the full-fledged *Gāyatri* three times, makes one *prāṇāyāma*.

34. A *caṇḍāla* is a degraded caste, being the offspring of a *sūdra* father and a *brāhmaṇa* mother.

An actress, washerwoman, bamboo-artisan and cobbler woman having gone to these, out of delusion, a *brāhmaṇa* should undergo the *Cāndrāyaṇa* penance. 154

If (a *brāhmaṇa*) resorts to a *kṣatriya* woman or a *vaiśya* woman, being deluded by carnal desire, for that the *kṛcchra* called *Sāntapana*³⁵ is the purifier. 155

A *brāhmaṇa* who has resorted to a *sūdra* woman for a month or half a month is purified by his subsisting on cow's urine (for drink) and barley gruel (for food) for half a month. 156

A *brāhmaṇa* resorting to a non-relative *brāhmaṇa* woman is purified by the observance of one *Prājāpatya* penance. For resorting to a related *brāhmaṇa* woman (then also) he has to observe one *Prājāpatya* penance (for purification). 157

A *kṣatriya* resorting to a *kṣatriya* woman should also observe the above-said atonement. A man resorting to a cow should perform the *Cāndrāyaṇa* atonement. 158

The aunt, mother-in-law, daughter of an uncle--resorting to these women out of delusion, one is purified by the (expiatory penance) *Parāka*³⁶. 159

In resorting to the teacher's daughter, the father's sister or the latter's daughter, one should observe the *Cāndrāyaṇa* penance (for absolvment). 160

In resorting to the wife of one's father's brother and one's own brother's wife, one should observe what is prescribed for resorting to one's teacher's wife; there is no other way out. 161

35. *Sāntapana* is an expiatory penance in which the sinner is to subsist for six days, respectively, on cow's urine, cowdung, milk, curd, ghee and water in which *kuśa* grass is kept, and to fast on the seventh day.

36. *Parāka* is an expiatory penance when for twelve days the observer has to fast, with a controlled mind and non-agitated heart.

That wildest man who resorts to one's father's wives other than one's own mother, mother's sister, one's confidant and sisters born through step-mother - for resorting to these women, he should observe the expiatory penance called *Tapta-kṛcchra*³⁷. For resorting to a virgin too the same penance should be observed. 162-163

For resorting to the cow and the courtesan, *Prājāpatya* is prescribed (as the atonement). So also for resorting to the friend's wife, mother-in-law and the nephew's wife. 164

That wildest wretch who resorts to one's own mother or sister, he can have no reprieve. So also in the case of one's own daughter. 165

That *brāhmaṇa* who resorts to a woman who is undergoing some religious observance or a cow should observe the *Prākṛta-kṛcchra*³⁸ and also gift away a milch cow. 166

He who resorts to a woman in menses or pregnant or a downcaste, towards his atonement *atikṛcchra* has been prescribed. 167

A *brāhmaṇa* resorting to the daughter of a *vaiśya* should observe one *kṛcchra*. Thus has been proclaimed the purification as per the words of (sage) Saṃvarta. 168

If, somehow, a *kṣatriya* or a *vaiśya* resorts to a *brāhmaṇa* woman, he would be purified by subsisting on cow's urine and barley gruel for a month. 169

If a *sūdra* resorts to a *brāhmaṇa* woman, somehow out of passion, he would be purified by subsisting on cow's urine and barley gruel for a month. 170

When there had been any connection between a *brāhmaṇa* woman and a *sūdra*, undergoing of *kṛcchra* and *cāndrāyaṇa* have been prescribed as the best purification for her. 171

37. *Tapta-kṛcchra* is an expiatory penance in which one has to sustain himself on hot water, milk and ghee for three days each, and then inhaling hot air only for the next three days, taking a bath daily.

38. *Prākṛta-kṛcchra* is an intense and gross observance of the *kṛcchra*.

High caste women, by resorting to the *caṇḍāla*³⁹, *pukkasa*⁴⁰, *śvapāka*⁴¹ or other degraded (castes) shall observe the *Cāndrāyaṇa* penance for purification. 172

17. Minor Sins

Henceforward you shall listen to the expiation of (other) sinners. 173a

An evil-minded person, after having taken to mendicancy, resorts to a woman for a child, shall perform *kṛcchra* and continue to do so for six months. 173b-174a

Men whose (skin) has turned black or variegated hue due to their having taken poison (for committing suicide etc.) instruct them also as above. 174b

In the case of the fall of women who act as above and those who resort to detestable men also, the above mode of expiation has been prescribed. 175

At the demise of men, holy persons, cows and *brāhmaṇa*-s or at a suicide, no tears should be shed by those who are interested in their own well-being. 176-177a

One who carries or burns the dead body of any one of the above-said persons should, after offering libations of water (to them), observe the *Cāndrāyaṇa*. 177b-178a

In the case of touching the dead body of those mentioned above or if tears have been shed, the former is remedied by a *kṛcchra* and the latter by a day's fast. 178b-179a

For great sinners and for those who commit suicide, the (libations of) water or rice balls offered or the benefit of death anniversary ceremonies performed will not reach them; all those things will be consumed by demons. 179b-180

39. *Caṇḍāla* is a degraded caste having a *śūdra* father and a *brāhmaṇa* mother.

40. *Pukkasa* is a degraded mixed caste, being the offspring of a *niṣāda* (hunter) father and a *śūdra* mother.

41. *Śvapāka* (lit. "one who cooks and eats dog's flesh") is a degraded caste, being the offspring of a *kṣatriya* father and low-caste woman of the *Ugra* caste.

For those *brāhmaṇa*-s who have been slain by *caṇḍāla*-s, tusked animals or snakes, death anniversaries should not be performed, for these (persons) have been struck by *brahma-daṇḍa*⁴². 181

If a *brāhmaṇa* after passing urine or excreta, or has eaten while some food is still remaining (in the plate, i.e., who is in the middle of his meal), is touched by a dog etc., he should recite thousand times the (*mantra* of the) Goddess (of *Gāyatrī*) after taking a bath. 182

(To purify oneself) after having touched a *caṇḍāla*, a dead body, a low caste, a woman after child-birth or in menses, one should take a bath with clothes on. 183

If a *brāhmaṇa* touches some object which had been touched by somebody who is polluted, a bath is prescribed (for him). It is also prescribed that *ācamana* has to be done afterwards and that the objects have to be sprinkled (with water). 184

If a noble *brāhmaṇa* is touched by *caṇḍālas* and the like (while he is eating) and with part of the food to be still eaten, he will be purified by subsisting on cow's urine and barley gruel for three days. 185

A woman in menses if touched by a dog or by another woman in menses shall fast for the rest of the day and shall be purified by drinking ghee after her bath (at the end of the menstrual period). 186

If (a *brāhmaṇa*) drinks water from a well but kept in a *caṇḍāla*'s vessel, he shall be purified by subsisting on cow's urine and barley gruel for three days. 187

Having drunk water unknowingly from sacred water spots, tanks or rivers occupied by degraded castes, (a *brāhmaṇa*) is purified by (drinking) *pañcagavya*. 188

A *brāhmaṇa* who has drunk water from a liquor bowl or public distribution centers or through a tube, should fast for a day and night and drink *pañcagavya* (for purification). 189

Brāhmaṇa-s having drunk water from a well which has been defiled by excreta and urine will get purified after three days. For drinking such water kept in a pot, expiation by *Sāntapana* is prescribed. 190

42. *Brahmaḍaṇḍa* is the punishment dealt by a *brāhmaṇa* on somebody by means of a curse.

Here is the method of purification for polluted tanks, wells and ponds: Removal there from of a hundred potfuls of water and throwing into it *pañcagavya*. 191

(Of one) having drunk the milk of a woman, goat or pregnant cow, or having eaten worms in excreta, his purification can be effected by (fasting) for three days. 192

Having drunk urine or eaten excreta, the *Prājāpatya* penance should be performed (for purification). Having eaten the leavings of a dog, crow and cow, a *brāhmaṇa* should (fast) for three days. 193

In the case of eating the leavings of a cat and a rat, a *brāhmaṇa* shall drink *pañcagavya*. Having eaten the leavings of a *sūdra*, (he is purified) by (fasting for) three days. 194

A *brāhmaṇa* having eaten onion, garlic, village fowl, mushroom and village pig should observe the *Sāntapana* penance. 195

Having consumed the urine or excreta of a dog, cat, donkey, camel, monkey, fox and crow, one should observe the *Cāndrāyana* penance. 196

A *brāhmaṇa* having eaten stale rice sullied by hair and insects, or that which has been (partly) eaten by degraded people, should drink *pañcagavya*. 197

Having eaten in the plate of a low caste man or that of a woman who has delivered, one is purified by subsisting on cow's urine and barley gruel for half a month. 198

The flesh of a cow and man or what has been taken from the grip of a dog - all these are uneatable. Having eaten one or the other of these, one should observe the *Cāndrāyana* penance. 199

Having mixed with a *caṇḍāla*, *śvapāka* or a *pukkasa*, a *brāhmaṇa* gets purified in half a month by subsisting on cow's urine and barley gruel. 200

Having associated oneself for a month or half a month with an outcaste, one is purified in half a month by subsisting oneself on cow's urine and barley gruel. 201

If a *brāhmaṇa* takes money from or eats at the hands of an outcaste, he should discard that connection and observe the *Ati-kṛcchra* penance. 202

Whenever a *brāhmaṇa* feels that he has been contaminated, then he should offer, daily, sesame in the Sacred Fire and recite *Gāyatrī*. 203

Thus have been stated by me the auspicious rules about the expiation (of sins). For sins that have not been specified, the expiations have not been stated⁴³. 204

18. Greatness of Gifts

There is no doubt that the noble *brāhmaṇa* will be freed from sins by means of gifts, offerings in the sacred Fire, recitation (of *Gāyatrī*) and daily practice of *prāṇāyāma*. 205

Gifts of gold, cows and also of land destroy quickly the sins (committed not only during the present birth, but also those) committed during the earlier births. 206

He who gifts a *Tīla-dhenu*⁴⁴ to a *brāhmaṇa* who has controlled (his senses), would, no doubt, be freed from sins like brahmanicide. 207

When the month of Māgha (Feb.-March) has arrived, if one keeps awake on the full moon day and also offers sesame to the *brāhmaṇa*-s he is freed from all sins. 208

A person who fasts on the full moon day in the month of Kārttika (Nov.-Dec.) and gives away gold, clothes and food crosses all the sins (committed by him). 209

43. In unspecified cases, Manu says (11.209) that the type and quantum of the penance for atonement have to be determined on the spot, taking into consideration the capacity of the sinner and the gravity of the offence.

44. *Tīla-dhenu* is a miniature replica of the cow made of grains of sesame, prepared for gifting it away.

On the solstitial and equinoctial days, as also on the days of *Vyāṭipāta*⁴⁵ and *Dina-kṣaya*⁴⁶ and the eclipses of the Sun and the Moon, anything that is gifted away becomes everlastingly given. 210

The new moon day, the twelfth lunar day (in a fortnight) and the day when the Sun enters (a new sign of the zodiac, i.e., the first day of each solar month), these are exalted days; so also is Sunday. 211

(Religious) bath, recitation (of hymns), offerings in the sacred Fire, feeding of *brāhmaṇa*-s, fasting and gifts made on these days, each of these purifies a person. 212

An intelligent person shall give a gift after having taken a bath, (and having thus attained) physical cleanliness, clad in washed clothes, having a pure heart, controlling the senses and having a saintly attitude. 213

19. The Greatness of the Gāyatri-mantra

With the seven *Vyāhṛti*-s prefixed, the *Gāyatrīmantra* should be recited and offerings, a thousand in number, should be made into the Sacred Fire by *brāhmaṇa*-s with their senses controlled towards purification from the minor sins. 214

A *brāhmaṇa* associated with a major sin should make a lakh of offerings (as above) sanctified by the *Gāyatrī*; he would then be freed from all sins. 215

He should also practise the recitation of the *Gāyatrī*, the mother of all Vedic (*mantras*), after having gone to a forest and sitting on a river bank, towards getting freed from all sins. 216

The *brāhmaṇa* should (first) take a bath, then perform *ācamana* as prescribed and then do the *prāṇāyāma*. Purifying (himself) by three *prāṇāyāma*-s, he should recite the *Gāyatrī*. 217

45. *Vyāṭipāta*, called also *Mahāpāta*, is an astronomical phenomenon and is of two kinds, one called by the term *Vyāṭipāta* itself and the other *Vaidhṛti*. The first occurs when the Sun and the Moon have the same declination when one is moving south and the other north. In *Vaidhṛti*, they should have the same declinations, when both are moving either south or north. Both these are inauspicious times for any formal activity but are highly beneficial for making gifts.

46. *Dina-kṣaya* ("day-loss"). Since the lunar day (*tithi*) is shorter in duration than the solar day, at times, it might happen that a lunar day commences just after sunrise and ends before sunset. In such cases the former lunar day, i.e., the one that ended just after sunrise is not counted in the enumeration of the *tithi*-s of the month. It is called also as *Avama-dina* or *Tithi-kṣaya*.

Clad in dry clothes, (sitting) on hard ground in a clean place, calm, wearing the *pavitra*⁴⁷ (round the ring finger), he should, after doing *ācamana*, recite the *Gāyatrī*. 218

All the sins of this world and the next could be wiped off completely by one who recites the *Gāyatrī* continuously for five nights. 219

Superior to the *Gāyatrī* there is nothing in the matter of washing away sinful actions. One should prefix with the *praṇava* (i.e. the syllable OM) the *Gāyatrī-mantra* which has been prefixed by the *Mahā-vyāhṛti-s*⁴⁸ (during its recitation). 220

A Vedic student, fasting and wishing well to all creatures, is freed from all sins by reciting the *Gāyatrī* a lakh of times. 221

Having officiated (at a sacrifice) for one who should not be officiated for and having eaten censured food, one gets purified by reciting *Gāyatrī* a thousand and eight times. 222

A noble *brāhmaṇa* who recites the *Gāyatrī* every day is freed from sin in a month, just as a serpent from the slough. 223

A *brāhmaṇa*, by reciting *Gāyatrī* regularly, will reach the most exalted position, becoming like air, assuming an astral body. 224

The *brāhmaṇa* should drink through his mind (i.e., meditate upon), three times (daily) the *Gāyatrī* prefixed by the *praṇava* (i.e., OM) and the seven *vyāhṛti-s* and (suffixed) with the *Gāyatrī-śīras*⁴⁹. 225

Prāṇāyāma is prescribed to be performed by controlling one's breath. One should, (sitting) composedly, perform three *prāṇāyāma-s* every day. 226

Sins committed by the mind, words and the body, these are destroyed by the prowess of *prāṇāyāma*. 227

One who studies the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*, (the last) with the *Rahasya* sections, is absolved of all sins. 228

47. *Pavitra* is a ring, generally made of *darbha*-grass, worn round the ring finger, for bodily purification, during rituals.

48. *Mahā-vyāhṛti-s*. The first three of the seven *vyāhṛti-s*, viz. *bhūh*, *bhuvaḥ* and *svaḥ*, and called so on account of their importance.

49. *Gāyatrī-śīras*, (lit. "Gāyatrī's head"), being the expressions *āpo jyotiḥ raso 'mṛtam brahma bhūr bhuvaḥ svar Om*, uttered in continuation of the *Gāyatrī*.

By reciting the *Pavamāna* hymns⁵⁰, the hymns of sage Kutsa⁵¹, *Puruṣasūkta*⁵², the *Pitrya* hymns⁵³, and the hymns of sage Madhucchandasa⁵⁴, one is freed from sins. 229

By reciting the *Maṇḍala Brāhmaṇa*, the *Rudra-sūkta*⁵⁵, the long stories narrated by sage Śuka⁵⁶, the hymns of sage Vāmadeva⁵⁷, and the *Bṛhatsāma*⁵⁸, one is freed from all sins. 230

The *Cāndrāyaṇa* is the most potent purificatory penance of all sins. By observing it one attains perfect purification and position. 231

20. Conclusion

This auspicious code on religious life has been enunciated by sage Saṃvarta. Learning this, *brāhmaṇa*-s will attain to the abode of god Brahmā. 232

Thus ends the Institutes of Saṃvarta.

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50. The *Pavamāna* hymns refer to the *Pavamāna* Soma hymns collected in the Ninth *maṇḍala* of the *Ṛgveda* and the hymns contained in the *Pavamāna* section of the *Sāmaveda*, *Pūrvārcika* sn., ch. V.
 51. Sage Kutsa is the author of several Vedic hymns collected in the *Ṛgveda*, I.94-98, 101-04, 106-15.
 52. *Puruṣasūkta* is the wellknown hymn of the *Ṛgveda*, X.90, extolling the primordial Man.
 53. The several *Pitrya* hymns attributed to Yama occur in the *Ṛgveda*, *maṇḍala* X.
 54. The hymn of Madhucchandasa occurs in the *Ṛgveda* I.1-10; IX.230.1
 55. The *Rudra-sūkta* is the long and evocatory hymn on God Rudra occupying the whole of ch. 16 of the *Śukla-Yajurveda*.
 56. The work referred to is the *Bhāgavata-Purāṇa*, narrated originally by sage Śuka to king Janamejaya.
 57. The hymns of Vāmadeva occupy the greater part of *Ṛgveda*, *maṇḍala* IV.
 58. The *Bṛhatsāma* forms ch. III of the *Pūrvārcika* sn. of *Sāmaveda*.

SAMVARTA-DHARMAŚĀSTRA

INTRODUCTION

1. Introductory

The *Samvarta-Dharmaśāstra*, being the second work included in this volume, closely follows the *Samvarta-Smṛti* in the matter of depicting the different aspects of the religious rules and regulations of Hindu life. Apart from the sequence of the treatment of the subject, many of the verses in the two works are identical. While the *Smṛti* is in 233 verses, the *Dharmaśāstra* is in 318 verses adding passages in different contexts. Again, while the verses in the *Smṛti* are set out in continuum, the *Dharmaśāstra* divides them into six chapters. Therein, Chapter I of the *Dharmaśāstra* on the Vedic student (*Brahmacārin*), in 38 verses, corresponds to verses 1-33 of the *Smṛti*, Chapter II of the *Dharmaśāstra*, in 55 verses, on the Householder (*Grhastha*) corresponds to verses 34-100 of the *Smṛti*, Ch. IV of the *Dharmaśāstra* on the Recluse Forest-dweller (*Vānaprastha*), in 6 verses, accords with the *smṛti* verses 101 to 104, while Chapter V of the *Dharmaśāstra* in 15 verses on the Mendicant (*Sannyāsin*) corresponds to verses 105-111 of the *Smṛti*. The rest of the *Smṛti*, being verses 111 to 232, are devoted to the depiction of the subject of the Expiation of the sins (*Prāyaścitta*) (vv. 112-204), Gifts (*Dāna*) (vv. 205-13), and the benefits accruing from the recitation of the Vedic *mantra*, *Gāyatrī* (vv. 214-31). In the *Dharmaśāstra* however, two full chapters are set apart to deal with these subjects, being Ch. III, in 18 verses, on Gifts, and Ch. VI in 165 verses which expounds the Expiation of sins, much larger in number than in the *Smṛti*, and the benefits of uttering the *Gāyatrī mantra* alongside several other matters.

Chapter III in the *Dharmaśāstra* devoted to Gifts (*Dāna*) is particularly significant. It is asserted herein that, "Of all gifts, the gift of food is said to be the greatest, for it (food) forms the sustenance of all beings" (III.3). The benefits accruing from gifting a number of other articles also figure herein.

2. Relation between the *Smṛti* and *Dharmaśāstra* Texts

The considerable similarity between the two texts has been pointed out above. Thus, the context of sage *Samvarta* delivering his discourse, the sequence of the discourse and the contents thereof, besides many of the verses are identical. The difference between the two occurs only in the matter of 86 additional verses in the *Dharmaśāstra*, which also arranges the subjectmatter into specific chapters. From all this it is obvious that the *Samvarta-dharmaśāstra* is a later redaction of the *Samvarta-smṛti*.

3. Manuscript Material

The edition of *Samvarta-dharmaśāstra* is based on three manuscripts, all independent of one another and documented in this edition under the sigla A1, A2 and B.

- A1. Ms. No. R. 4722 (i) of the Government Oriental Manuscripts Library, Madras, a palm leaf manuscript, copied in Grantha script, 39 * 3 cm., with 8 to 9 lines a page and written about 60 letters per line. The codex contains several *smṛti* texts, the *Samvarta-dharmaśāstra* having been copied as the ninth, on 12 folios, numbered 42 to 53. The manuscript is old, brittle and damaged, with the corners frayed. It is not dated, but appears to be about 200 years old. The scribe is not named but is, obviously, a *Vaiṣṇava* scholar of Tamilnadu in south India, as is clear from the post-colophonic statement appearing at the end of the codex which reads: *Śrīmad Anantāya Śrīnivāsagurave namaḥ. Śrīmat Rāmānujāya namaḥ.*
- A2. Ms. No. R. 2731 of the Government Oriental Manuscripts Library, Madras. It is a palm leaf manuscript written in Grantha script, 35 * 3.5 cm., 12 folios, with about 10 lines a page and written about 52 letters per line. The script is very readable, but scribal errors are frequent. The codex carries ten different texts on Hindu Law. The manuscript is slightly damaged and worm-eaten, the leaves being fragile and the corners frayed, implying constant use. It is not dated but seems to be at least one hundred

years old. The name of the scribe is not mentioned but it has obviously been copied by a Brahmin of the *Vaiṣṇava* community of Tamilnadu, in South India, as attested by the post-colophonic statement, *Śrimate Rāmānujāya namaḥ*, paying obeisance to Rāmānuja, the promulgator of the *Viśiṣṭādvaita* philosophy.

- B.** Ms. No. R. 1157 (O) of the Gouvernement Oriental Manuscripts Library, Madras. This is contained as sub-number “O” in an extensive palm-leaf codex written in Telugu script in 314 folios purchased by the Library in 1913-14 from Kasibhatta Subrahmanya Sastri of Venkanur, Krishna district, Andhra Pradesh. The manuscript is in fair condition and the writing is clear. The present work has been copied on folios 163a to 172b of the codex.

It deserves to be noted that the verses as contained in these three manuscripts are often corrupt and in those places effort had to be taken to trace parallel verses in other *smṛtis* and *dharmaśāstras* in verifying the corrupt readings and correcting them. Thanks are due to the authorities of the repositories of these manuscripts for the assistance rendered by them in making available these manuscripts for the preparation of the present edition. Thanks are due also to the editors of the earlier editions of the *Samvarta-smṛti* from which too the variant readings occurring in them have been duly noticed in the present edition as variants.

SANSKRIT TEXT

ATHA PRATHAMO 'DHYĀYAH

I. Brahmācāri-kathanam

[1. Ṛṣinām nivedanam]

¹Samvartam ekam āsīnam ²ātmavidyāparāyaṇam /
rṣayas tu samāgamyā papracchur dharmakāṅkṣiṇaḥ // 1 //

bhagavan śrotum icchāmo¹ śreyaskarmā² dvijottamāḥ /
yathāvad dharmam ācakṣva śubhāśubhavivecanam // 2 //

Vāmadevādyāḥ sarve tat prcchanti mahaujasam /
tān abravīn muniḥ sarvān prītātmā śrūyatām api¹ // 3 //

[2. Dharmadeśaḥ]

svabhāvād yatra vicaret kṛṣṇasāraḥ sadā mrgaḥ /
dharmadeśaḥ sa vijñeyo dvijānām dharmasādhanaṁ¹ // 4 //

[3. Sandhyākarma]

upanītaḥ¹ sādā vipro guros tu hitam ācaret /
sraggandhamadhumāṃsāni brahmācārī vivarjayet // 5 //

sandhyām prātaḥ sanakṣatrām upāsīta yathāvidhi¹ /
sādityām paścimām sandhyām ardhāstamitabhāskare² // 6 //

-
1. 1. **B1.** adds in the margin : Śrīrāmaḥ | Samvartasmṛtiḥ.
2. **B.** samvartam sukha.
 2. 1. **A1, B.** śrotumicchāmi.
2. **B.** broken away from here upto 3a.
 3. 1. **A1.** adds samvartaḥ.
 4. 1. **B.** dharmasādhanaḥ.
 5. 1. **B.** broken away from here upto 6b.
 6. 1. **A2.** yathā vidhiḥ.
2. **A2.** bhāskaram, **B.** bhāskarām.

tiṣṭhet pūrvyām¹ japam kuryād brahmacārī samāhitah /
āśinah paścimām sandhyām japam kuryād atandritah² // 7 //

pūrvottarābhimukham vāstv aparottaradinmukhaḥ /
sākṣasūtrāñjaliḥ sandhyādvayor uditadhiṣṇyayoh¹ // 8 //

[4. Vedādhyayanam]

agnikāryam ca kurvīta medhāvi tadanantaram /
tato 'dhiyīta vedaṃ ca vikṣamāṇo guror mukham // 9 //

upasaṅgrahaṇam kuryād guroḥ pūrvam tu pādayoh /
ṛcam vā yadi vārdharcapādaṃ vā yadi vākṣaram /
sakāśād yasya gṛhṇāti niyataṃ tasya gauravam // 10 //

praṇavam prāk prayuñjīta vyāhrtis tadanantaram /
sāvitrīm cānupūrvyeṇa tato vṛttāntam ārabhet // 11 //

na cādāveva kartavyam kiñcana prākṛtaṃ vacaḥ /
bhāṣaṇe tu punaḥ kuryāt prāṇyāmavacakṣaṇaḥ // 12 //

hastau tu saṃyatau¹ dhāryau² jānubhyām upari sthitau /
guror anukṛtiṃ kuryāt paṭhan nānyamatir bhavet // 13 //

[5. Aśana-Upavita-Ācamanānām vidhiḥ]

sāyam prātar dvijātīnām aśanam śruticoditam /¹
nāntarā bhojanam kuryād agnihotrasamo vidhiḥ // 14 //

-
7. 1. A2, B1. tiṣṭhan pūrvām.
2. B. broken away from here upto 8b.
8. 1. A2. sūryatārayoh.
13. 1. B. commences again.
2. A. kāryau, B1. kāryam.
14. 1. B. adds: prātaś ca bhikṣeta brahmacārī sadā vrati.

ācamyaiva tu bhuñjīta bhuktvā copaspr̥ṣed apah¹ /
anācānas tu² yo 'śnīyāt³ prāyaścittī yato hi saḥ // 15 //

anācāntaḥ pibet toyam api vā bhakṣayed dvijaḥ /
gāyatryāṣṭasahasraṃ¹ tu japaṃ kṛtvā viśuddhyati // 16 //

akṛtvā pādayoḥ śaucaṃ¹ tiṣṭhan muktaśikho 'pi vā /
vinā yajñopavītena hy ācānto 'py² aśucir bhavet // 17 //

ācāmet brahmatīrthena¹ hy upavīti udaṇmukhaḥ /
upavīti dvijo nityaṃ prāṇmukho vāgyataḥ śuciḥ // 18 //

jalasthas tu tathācāmet jalācānto jale śuciḥ /
bahir antastha ācāmed evaṃ śuddhim avāpnuyāt // 19 //

hastāv āmaṇibandhāt tu pādau caivaṃ¹ viśodhayet /
aśabdābhir anuṣṇābhir gandhavarṇaṇarasānvitaiḥ // 20 //

hṛtkaṇābhir aphenābhiḥ¹ tricatur vādbhir ācamet /
parimṛjya dvir āsyaṃ tu dvādaśāṅgāni cālabhet // 21 //

sodakenaiva hastena¹ svānyāsyādīni sapta ca /
nābhiṃ tatorumūrdhānaṃ netrabāhū tathaiva ca // 22 //

snātvā pītvā tathā bhuktvā kṣutvā suptvā dvijottamaḥ /
anena vidhinā samyag ācāntaḥ śucitām iyāt // 23 //

-
15. 1. A. spr̥ṣed dvijaḥ.
2. B. anācamyaiva.
3. B. *breaks off after* śnī in yośnīyāt.
16. 1. B. *commences from* tryāṣṭasahasraṃ.
17. 1. B. pādaśaucaṃ tu.
2. B. *omits* py.
18. 1. B. *breaks off from* here.
20. 1. A2. caiva.
21. 1. B. *breaks off with* hṛ.
22. 1. B1. *commences after* hastena.

[6. Pāpakarmaṇām prāyaścittāni]

śūdrahastena yo 'śnīyāt pāṇīyaṃ vā pibet kvacit /
ahorātropavāsenā pañcagavyena śuddhyati // 24 //

śūdrāśucyaikahaste tu dattābhir na kadācana /
ārūḍhapāduko vāpi na śuddhyeta dvijottamaḥ // 25 //

upāsita na cet sandhyām agnikāryaṃ na vā kṛtaṃ /
gāyatrīyāṣṭasahasraṃ tu japaṃ kṛtvā viśuddhyati // 26 //

sūtakānnaṃ navaśrāddhaṃ māsikānnaṃ tathaiva ca /
brahmacārī tu yo 'śnīyān madhumāmsaṃ kathañcana /
prājāpatyaṃ tu kṛtvāsau mauñjihomena śuddhyati // 27 //

brahmacārī tu yo gacchet striyaṃ kāmāprapīḍitaḥ /
prājāpatyaṃ caret kṛcchraṃ abdam ekaṃ susamyataḥ // 28 //

nirvapec ca puroḍāsaṃ brahmacārī tu parvaṇi /
mantraiś śākalahomīyair agnāv ājyaṃ ca homayet // 29 //

brahmacārī tu yaḥ skandet kāmataḥ śuklam ātmanaḥ /
avakīrṇavratam kuryāt snātvā śuddhyed akāmataḥ // 30 //

pakvaṃ paryuṣitocchiṣṭaṃ bhuktvānnaṃ keśadūṣitaṃ /
ahorātropavāsenā pañcagavyena śuddhyati // 31 //

dravyāṇām bhājane bhuktvā bhuktvā vā bhinnabhājane /
ahorātroṣito bhūtvā gṛtaṃ prāśya viśuddhyati // 32 //

divā svapiti cet svastho brahmacārī kathañcana /
snātvā sūryaṃ samabhyarcya gāyatrīyāṣṭasataṃ japet // 33 //

bhikṣāṇam akṛtvā tu svastho hy ekānnaṃ āsnute /
asnātvā caiva yo bhuñkte gāyatrīyāṣṭasataṃ japet // 34 //

savyahastena yo 'śnīyāt pāṇīyaṃ vā pibet kvacit /
ahorātroṣito bhūtvā pañcagavyena śuddhyati // 35 //

āpośanam akṛtvā tu yo bhunkte nāpadi dvijaḥ /
bhuñjāno vā ca yo brūyād gāyatryāṣṭaśataṃ japet // 36 //

grāsasya niyamo nāsti prathamāśramavāsinām¹ /
itareṣāṃ krameṇaiva dvātriṃśat ṣoḍaśāṣṭa vā // 37 //

eṣa dharmah samākhyātaḥ prathamāśramavāsinām // 38 //

Iti Saṃvartadharmaśāstre
Brahmacārikathanam nāma
Prathamam 'dhyāyaḥ //

37. 1. A2. vāsināḥ.

ATHA DVITIYO 'DHYĀYAḤ

II. Gṛhastha-kathanam

[1. Vivāhaḥ]

ataḥ paraṃ samāvṛtto savarṇāṃ udvahet striyaṃ /
kule mahati sambhūtāṃ lakṣaṇaiś ca samanvitāṃ /
brāhmaṇaiva vivāhena śīlarūpasamanvitāṃ // 1 //

[2. Pañcamahāyajñāḥ]

pañcayajñavidhānaṃ ca kuryād aharahar dvijaḥ // 2 //

nohopāyo 'ntataḥ śaktaḥ śreyaskāmo dvijottamaḥ /
hāpanaṃ tasya kurvīta sadā maraṇajanmanoḥ // 3 //

[3. Āśaucam, maraṇajanmanoḥ]

vipro daśāham āsīta dānādhyayanavarjitāḥ /
kṣatriyo dvādaśāhena vaiśyaḥ pañcadaśena tu // 4 //

śūdraḥ śuddhyati māsenā Saṃvartavacanāṃ tathā /
pretasya tu jalaṃ deyaṃ jagdhvā tadgotrajair bahiḥ // 5 //

prathame 'hni tṛtiye 'hni saptame navame tathā /
jñātibhiḥ saha bhoktavyam etat proktaṃ sudurlabham // 6 //

caturthe pañcame caiva daśame dvādaśe 'hani /
yad atra niyate jāte tan navaśrāddham ucyate // 7 //

caturthe sañcayanaṃ kāryaṃ sarvais tadgotrajais saha /
tataḥ sañcayanād ūrdhvaṃ aṅgasparśo vidhiyate // 8 //

caturthe 'hani viprasya śaṣṭhe vai kṣatriyasya tu /
aṣṭame daśame caiva sparśaḥ syād vaiśyaśūdrayoḥ // 9 //

jātasyāpi vidhir dr̥ṣṭaḥ eṣa eva maṇiṣibhiḥ /
śuddhyeta daśarātreṇa vaiśvadevavivarjitāḥ // 10 //

jāte putre vidhisnānaṃ sacelaṃ tu vidhīyate /
 mātā śuddhyed daśāhena snātasya sparśanaṃ pituḥ /
 homas tatra tu kartavyaḥ śuṣkānnena phalena vā // 11 //

pañcayajñavidhānaṃ tu na kuryāt tad dvijanmanaḥ /
 daśāhāt tu paraṃ samyag vipro 'dhiyīta dharmavit // 12 //

[4. Gr̥hasthānāṃ Dānadharmāṇi]

dānaṃ ca vidhivat kuryād aśubhāntakaraṃ hi tat // 13 //

yad yad iṣṭatamaṃ loke yac ca syād dayitaṃ gr̥he /
 tadguṇaṃ tatvate deyaṃ tadevākṣayam icchatā // 14 //

samudrajāni ratnāni naro vigatakalmaṣaḥ /
 datvā viprāya mahate prāpnoti mahatiṃ śriyaṃ // 15 //

gandham ābharaṇaṃ mālyam yaḥ prayacchati dharmavit /
 sa sugandhaḥ sadā hr̥ṣṭo satkule copajāyate // 16 //

śrotriyāya kulināya arthine ca viśeṣataḥ /
 yad dānaṃ diyate bhaktyā tad bhavet sumahatphalam // 17 //

āhūya śīlasampannaṃ śrutenābhijanena ca /
 śuciṃ vipraṃ mahāprājñāḥ havyakavyena pūjayet // 18 //

nānāvidhāni dravyāṇi rasavantipsitāni ca /
 śreyaskāmena deyaṇi svargam akṣayyam icchatā // 19 //

vastradānāt suveṣaḥ syād raupyado rūpam uttamam /
 hiraṇyado mahardhiṃ ca labhet tejaś ca mānavaḥ // 20 //

bhītābhayapradānena sarvān kāmān avāpnuyāt /
 dīrgham āyuś ca labhate sukhī caiva sadā bhavet // 21 //

dhānyodakapradāyī ca sarpidāḥ sukham āsnute /
 alaṅkṛtya tv alaṅkāir dātāpnoti mahāphalam // 22 //

auṣadham sneham āhāraṃ rogiṇe rogaśāntaye /
dadāno rogarahitaḥ sukhī dīrghāyur eva ca // 23 //

vividhāni ca dānāni datvā dravyapatir bhavet /
phalamūlāni viprāya śākāni vividhāni ca // 24 //

surabhīni ca puṣpāni datvā prājñas tu jāyate /
tāmbūlaṃ caiva yo dadyād brāhmaṇebhyo vicakṣaṇaḥ // 25 //

medhāvi subhagaḥ prājñaḥ darśanīyaś ca jāyate /
pādukopānahau chatraṃ śayanānyāsanāni ca // 26 //

vividhāni ca dānāni datvā dravyapatir bhavet /
bahuśaḥ śiśireṣv agniṃ bahukāṣṭhaṃ prayatnataḥ // 27 //

kāyāgnidiptiṃ prājñatvaṃ rūpasaubhāgyam āpnuyāt /
indhanāni ca yo dadyāt dvijebhyo śiśirāgame /
nityaṃ jayati saṅgrāme śriyā yuktas tu dīpyate // 28 //

[5. Kanyādānam]

alaṅkṛtya tu yaḥ kanyāṃ bhūṣaṇācchādanādibhiḥ /
dadyāt svargam avāpnoti pūjāṃ tūtsavādiṣu // 29 //

yāvan na lajjate kanyā yāvat kṛṇāti pāṃsunā /
yāvat tiṣṭhati gomārgaḥ tāvat kanyāṃ vivāhayet // 30 //

kanakāśvatilā nāgā rathadāsīmahiruhāḥ /
kanyāś ca kapilā caiva mahādānāni te daśa // 31 //

romakāle tu samprāpte somo bhuṅkte tu kanyakām /
rajo dṛṣṭvā tu gandharvā kucau dṛṣṭvā tu pāvakaḥ // 32 //

aṣṭavarṣā bhavet kanyā navavarṣā tu rohiṇi /
daśavarṣā bhaved gauri ata ūrdhvaṃ rajasvalā // 33 //

prāpte tu dvādaśe varṣe yaḥ kanyāṃ na prayacchati /
māsi māsi rajas tasyāḥ pitā pibati śoṇitam // 34 //

mātā caiva pitā caiva jyeṣṭho bhrātā tathaiva ca /
trayas te narakam yānti dr̥ṣṭvā kanyām rajasvalām // 35 //

gaurido nāgapr̥ṣṭham tu vaikunṭham yāti rohiṇim /
kanyām dadad brahmalokam rauravam tu rajasvalām // 36 //

tasmād vivāhayet kanyām yāvan nartumatī bhavet /
vivāhastv aṣṭavārṣāyā kanyāyās tu praśasyate // 37 //

kanyāvikrayaṇe mūrkhā mahāpātakakārakāḥ /
patanti narake ghore dahaty ā saptamam kulam // 38 //

krayakritā tu yā kanyā na sā patny abhidhiyate /
na sā daivye ca pitrye ca dāsi sā dārasamjñitā // 39 //

yo 'sau vivāhayet kanyām brāhmaṇo dhanamohitaḥ /
asambhāṣyaḥ sapatnye yaḥ sa vipro vṛṣalipatiḥ // 40 //

vivāham atha nirvṛtya homakāla upasthite /
kanyā[m] ṛtuḥ samāgacchet katham kurvīta yājñikaḥ // 41 //

snāpayitvā tu tām kanyām arcayitvā yathāvidhi /
yuñjānam āhutiṃ hutvā tataḥ karma prayojayet // 42 //

pariṇīya sagotrām tu samānapravarām tathā /
kṛtvā tasyāsakṛt sargam atikṛcchram viśodhanam // 43 //

yatra yatra ca saṅkīrṇam paśyed ātmānam ātmani /
tatra ājyatilair homo gāyatryā vācanam tathā // 44 //

śāvāśauce samutpanne sūtakam tu yadā bhavet /
śuddhyet [śāvena sūtreṇa¹] na sūtram² śavaśodhani /
[iti] prājāpatyakāṇḍe pathitam // 45 //

45. 1. B. reads: śavena-sūtrasya.

2. A, B. sūtra.

tailam [āstarāṇam prājñāḥ] ¹ pādābhyaṅgaṃ dadāti yaḥ /
prahr̥ṣṭaḥ sa naro loke sukhī caiva sadā bhavet // 46 //

anaḍvāhau¹ tu yo dadyād dvije sīreṇa saṃyutau² /
alaṅkr̥tya yathāśakti dhūrvahau³ śubhalakṣaṇau // 47 //

sarvapāpaviśuddhātmā sarvakāmasamanvitaḥ /
varṣāṇi tu bhavet svarge romasāṅkhyāpramāṇataḥ // 48 //

dheṇuṃ yo dvijo dadyād alaṅkr̥tya payasvinim /
kāmsyavastrāḍibhir yuktāṃ svargaloke mahīyate // 49 //

bhūmim sasyavatim śreṣṭhām brāhmaṇā vedapāragāḥ /
gāṃ datvā tu prasūtāṃ ca svargaloke mahīyate // 50 //

yāvanti sasyakūlāni goromāṇi ca sarvaśaḥ /
naras tāvanti varṣāṇi svargaloke mahīyate // 51 //

yas tv ekapaṅktyāṃ viśamaṃ dadāti
snehād bhayād vā yadi vārthahetoḥ /
krodhāc ca dṛṣṭā munibhiḥ pragītaṃ
[taṃ brahmahatyābhibhavet pumāṃsam¹] // 52 //

sneheṣv adr̥ṣṭā munibhiḥ¹ durātmānam anātmavat /
pragīta[stām]² brahmahatyā anayor vadanti // 53 //

paṅktibhedī pṛthakpākī nityāśī¹ yaś ca² nindakāḥ /
nindako brāhmaṇasyaiva ādeśī vedavikrayī //
ṣaṭ caite brahmahantāro gatis teṣāṃ na vidyate // 54 //

46. 1. A, B. tailamālaṃ kṛtaprājñāṃ.

47. 1. A, B. anaḍvāham.

2. A, B. dadyā yugadhire pramaṇataḥ.

3. A, B. pūrvāhau.

52. 1. A, B. tāṃ brahmahatyā tu bhavet pumān vā.

53. 1. A, B. Add krūraṃ.

2. A, B. Corrupt, verse incomplete.

54. 1. A, B. read nityāhni.

2. A, B. yatra.

agner apatyam prathamam suvarṇam bhūr vaiṣṇavī sūryasutāś ca gāvah /
lokās trayas tena bhavanti dattā yaḥ kāñcanam gām ca mahīm ca
dadyāt // 55 //

Iti Samvartadharmasāstre
Gṛhasthakathanam nāma
Dvitiyo 'dhyāyaḥ //

ATHA TRTIIYO 'DHYĀYAḤ

III. Dānakathanam*

[1. Vividhāni Dānāni teṣāṃ phalāni ca]

sarveṣāṃ eva dānānāṃ ekajanmānugaṃ¹ phalam /
jalastṛptam atulāṃ vitṛṣṇaḥ sarvavastuṣu // 1 //

annadas tu sukhī śrīmān sutṛptaḥ sarvavastuṣu /
hāṭaka-kṣiti-godānaṃ saptajanmānugaṃ phalam // 2 //

sarveṣāṃ eva dānānāṃ annadānaṃ paraṃ smṛtam /
sarveṣāṃ eva bhūtānāṃ yatas taj jīvanam paraṃ // 3 //

yasmād annāt prajāḥ sarvāḥ [kalpe kalpe] 'sṛjat prabhuḥ /
tasmād annāt paraṃ dānaṃ na bhūto na bhaviṣyati // 4 //

annadānāt paraṃ dānaṃ vidyate naiva kiñcana /
annād bhūtāni jāyante jīvanti hi na saṃśayaḥ // 5 //

mṛttikāṃ gośakṛd darbhān upavītaṃ tathottaram /
datvā viprāya śiṣṭāya kule mahati jāyate // 6 //

mukhavāsaṃ tu yo dadyād dantadhāvanam eva ca /
śucis suvākṛpātus caiva sukhī caiva sadā bhavet // 7 //

pādaśaucaṃ tathā snānaṃ śaucaṃ ca gudaliṅgayoḥ /
yaḥ prayacchati viprāya śuddhabuddhiḥ sadā bhavet // 8 //

auśadham pathyam āhāraṃ snehābhyaṅgam pratiśrayam /
yaḥ prayacchati rogibhyaḥ sa bhaved vyādhivarjitah // 9 //

guḍam ikṣurasam caiva lavaṇam vyañjanāni ca /
surabhīni ca pānāni datvātyantaṃ sukhī bhavet // 10 //

0. 1. A, B. *read* vivāhakathanam *for* dānakathanam.

1. 1. A. janmāgataṃ.

dānaiś ca vividhaiś caiva puṇyam etad udāhṛtam /
vidyādānena sumatir brahmaloke mahīyate // 11 //

deyāny etāni dānāni hy anyāni ca viśeṣataḥ /
dīnārtakṛpaṇādibhyaḥ śreyaskāmena dhīmatā // 12 //

brahmacāriyatibhyaś ca vapanam yas tu kārayet /
nakhakarmāṇi kurvāṇaś cakṣuṣmān jāyate naraḥ // 13 //

devāgāre dvijānām vā dīpam datvā catuspathe /
medhāvī jñānasampannaś cakṣuṣmān jāyate naraḥ // 14 //

nitye naimittike kāmye tilān datvā svaśaktiḥ /
prajāvān paśumān nityam dhanavān jāyate naraḥ // 15 //

yogyenaivārthito vipras tat tasmai pratipādayet /
tṛṇakāṣṭhasame 'pyarthe gopradānasamam bhavet // 16 //

[2. Gṛhasthadharmāṇi]

ajñānāc ca pramādāc ca dahyate karma netarat /
kṛtvā karmāṇi gṛhyāṇi svabhāryāpoṣaṇam param // 17 //

ṛtukālābhigāmī syāt prāpnoti paramam gatim /
uṣitvaivam gṛhe vipro dvitīyād āśramāt param // 18 //

Iti Saṃvartadharmasāstre
Dānakathanam nāma
Tṛtiyo 'dhyāyaḥ //

ATHA CATURTHO 'DHYĀYAḤ

IV. Vānaprastha-prakaraṇam

[1. Vānaprasthasya Dinacaryā]

palīpalitasamyuktas tṛtīyas tu samāvrajet /
gacched eva vanam prājñāḥ sabhāryo 'py eka eva vā // 1 //

gr̥hītvā agnihotraṁ ca homaṁ tatra na hāpayet /
kuryāc carupuroḍāśān vanyair medhyair yathāvidhi // 2 //

bhikṣāṁ ca bhikṣave dadyāt śākamūlaphalādibhiḥ /
vedavidyāvratānāṁ tu śrotriyān vedapāragān // 3 //

pūjayet havyakavyeṣu viparītāṁs tu varjayet /
gāyatrīsāram āpnoti paraṁ vipraḥ suyantritaḥ // 4 //

nāyantritaś caturvedī sarvāśī sarvavikrayī /
kuryād adhyayanaṁ nityāṁ agnihotraparāyaṇaḥ // 5 //

iṣṭin pārvāyaṇādīmś ca prakuryāt pratiparvasu /
uṣītvaivam vane samyag vitṛṣṇaḥ sarvavastuḥ // 6 //

Iti Saṁvartadharmasāstre
Vānaprasthaprakaraṇam nāma
Caturtho 'dhyāyaḥ //

ATHA PAÑCAMO 'DHYĀYAḤ

V. Sannyāsa-prakaraṇam

[1. Parivrājaka-caryā]

caturtham āśramam gacched hutahomo jitendriyaḥ /
agnim vātmani samsthāpya dvijaḥ pravrajito bhavet // 1 //

vedābhyāsarato¹ nityam ātmavidyāparāyaṇaḥ /
aṣṭau bhikṣās samāhṛtya sa munis sapta pañca vā // 2 //

adbhiḥ prakṣālitam sarvaṁ bhuñjīyāt susamāhitaḥ /
araṇye nirjane deśe punarāsita bhuktavān // 3 //

ekāki cintayen nityam manovākkāyakarmabhiḥ /
kṛtyam ca nābhinandeta jīvitam vā kathañcana /
kālam eva pratikṣeta yāvad āyus samāpyate // 4 //

saṁsevyā cāśramān sarvān jitakrodho jitendriyaḥ /
brahmalokam avāpnoti vedavidyārthavid dvijaḥ // 5 //

[2. Parivrājakabhedāḥ]

caturvidhā bhikṣukās tu kuṭicaka-bahūdakau /
haṁsaḥ paramahaṁsaś ca yo yaḥ paścāt sa uttamaḥ // 6 //

yat toyayukto japati yaj juhota yad arcati /
sarvaṁ kṣaranty adāntasya bhinnakumbhād ivodakam // 7 //

ajihmaḥ pāṇḍukaḥ paṅguḥ andho badhira eva ca /
mārgaś cet ucyaṭe bhikṣuḥ śaḍbhir etair na saṁśayaḥ // 8 //

idaṁ mātram idaṁ ceti yo 'śnann api na sarjati /
idaṁ satyam idaṁ mithyā tam ajihmaṁ pracakṣate // 9 //

2. 1. A, B. read yogābhyāsarato.

adya jātām tathā nārīm tathā ṣoḍaśavarṣikām /
śatavarṣām ca yo dadyān nirvikāraḥ sa pañḍakaḥ // 10 //

bhikṣārtham aṭanam yasya viṇmūtrakaraṇāya ca /
yojanān na paraṃ gacchet sarvadā paṅgur eva ca // 11 //

tiṣṭhato vrajato vāpi yasya cakṣur na pāragam /
caturbhujāt paraṃ¹ samyak parivrāt so 'ndha ucyate // 12 //

hitāhitam manorāmaṃ vacaś śokāpahaṃ ca yat /
śrutvā yo na śṇotīva badhiraḥ samprakirtitaḥ // 13 //

sānnidhye viṣayāṇām yaḥ samarthe vikalendriyaḥ /
suptavad vartate nityam sa bhikṣur mugdha ucyate // 14 //

tridaṇḍa ekadaṇḍaś ca sarve te dharmakāṅkṣiṇaḥ /
āśrameṣu ca sarveṣu uttamaḥ prāśniko vidhiḥ // 15 //

Iti Saṃvartadharmasāstre
Sannyāsaprakaraṇam nāma
Pañcama 'dhyāyaḥ //

12. 1. A, B. read caturyugāt.

ATHA ṢAṢṬHO 'DHYĀYAH

VI. Prāyaścittaprakaraṇam

[1. Mahāpātakinaḥ]

ataḥ paraṃ pravakṣyāmi prāyaścittavidhiṃ śubham /
brahmaghnaś ca surāpaś ca steyī ca gurutalpagaḥ /
mahāpātakinaś caite tatsaṃyogī ca pañcamah // 1 //

[2. Brahmaghnaḥ]

brahmaghnaś tu vanaṃ gacchet valkavāsā jaṭi dhvajī /
vanyāny eva phalāny aśnan sarvakāmaṃ vivarjitah // 2 //

bhikṣārthī vicared grāmaṃ vanyair yadi na jīvati /
cāturvarṇyaṃ cared bhaikṣaṃ khaṭvāṅgī saṃyataḥ pumān // 3 //

bhikṣāṃ tvaivaṃ samādāya vanaṃ gacchet tataḥ punaḥ /
vanavāsi sadādhyāyī yathākālam atandritaḥ // 4 //

khyāpayann eva tatpāpaṃ brahmaghnaḥ pāpakṛttamaḥ /
anena tu vidhānena dvādaśābdaṃ cared vratam // 5 //

sa niyamyendriyagrāmaṃ sarvabhūtahite rataḥ /
brahmahatyāpanodārthaṃ tato mucyeta kilibaṣāt // 6 //

[3. Surāpaḥ]

ataḥ paraṃ surāpasya niṣkṛtiṃ tattvataḥ śubham // 7 //

gauḍi mādhvī ca paiṣṭī ca vijñeyā trividhā surā /
yathaiṣaiva tathā sarvā na pātavyā dvijottamāḥ // 8 //

surāpas tu surāṃ taptāṃ pibet tat pāpamokṣakaḥ /
gomūtram agnivarṇaṃ vā gomayaṃ vā tathāvidham /
ghṛtaṃ caiva sutaptaṃ vā kṣīraṃ vāpi tathāvidham // 9 //

saṁvatsaram kaṇān aśnan sarvakānavivarjitaḥ /
cāndrāyaṇāni vā trīṇi surāpo vratam ācaret // 10 //

mucyate sarvapāpānām prāyaścittakṛte dvijaḥ /
madyabhāṇḍodakam pītva punaḥ saṁskāram arhati // 11 //

[4. Svarṇasteyī]

ataḥ param pravakṣyāmi svarṇasteyasya niṣkṛtim // 12 //

steyaṁ kṛtvā suvarṇasya rājñe śaṁseta mānavaḥ /
tato musalam ādāya stenaṁ hanyāt tato nṛpaḥ // 13 //

yadi jīvati sa stenas tataḥ pāpād vimucyate /
araṇye cīravāsā vā cared bramahaṇo vratam // 14 //

[5. Gurutalpagaḥ]

ataḥ param pravakṣyāmi gurutalpasya niṣkṛtim /
khyāpayan gurutalpam tu tapte caivāyasi svapet // 15 //

samāliṅget striyaṁ vāpi diptāṁ kṛṣṇāyasā kṛtām /
saṁvatsaram kaṇān aśnan sarvakānavivarjitaḥ //
cāndrāyaṇāni vā kuryāt catvāri trīṇi vā dvijaḥ // 16 //

sa niyamyendriyagrāmam sarvabhūtahite rataḥ /
tato mucyeta pāpāt sa prāyaścittakṛte dvijaḥ // 17 //

[6. Pātakisaṁyogaḥ]

ataḥ param pravakṣyāmi tatsaṁyogasya niṣkṛtim // 18 //

mahāpātakibhir yukto brahmahantādibhir naraḥ /
tatsaṁsargaviśuddhyartham tasya tasya vratam caret // 19 //

[7. Anyajātinām vadhaḥ]

kṣatriyasya vadham kṛtvā tribhiḥ kṛcchrair viśuddhyati /
kuryād devānupūrvyena trīṇi kṛcchrān susamāhitaḥ // 20 //

vaiśyahatyām tu samprāptaḥ kathañcit kāmamohitaḥ /
 kṛcchrākṛcchrau tu kurvīta sa naro vaiśyaghātaḥ /
 kuryāc chūdravadhe vipraḥ taptakṛcchraṁ viśodhanam // 21 //

[8. Govadhah]

goghnasyātha pravakṣyāmi niṣkṛtiṁ tattvataḥ śubhām // 22 //

goghnaḥ kurvīta saṁsthānam goṣṭhe gokulasannidhau /
 tatraiva kṣitiśāyī syān māsārdham sa yatendriyaḥ // 23 //

saktuyāvakabhaikṣāśi payo dadhighṛtaṁ śakṛt /
 etāni kramato 'śnīyād dvijas tatpāpamokṣakaḥ // 24 //

śuddhyate so 'rdhamāsenā nakharomavivarjitaḥ /
 snānam triśavaṇam cāsyā gavām anugamaṁ tathā // 25 //

etat samāhitaḥ kuryāt sa naro vītamatsaraḥ /
 sāvitṛṁ ca japeṇ nityaṁ pavitrāṇi ca nityataḥ // 26 //

tataś cīrṇe vrataṁ kuryāt viprāṇāṁ bhojanaṁ param /
 bhuktavatsu tu vipreṣu gām dadyāc ca vicakṣaṇaḥ /
 vṛṣabhaṁ tiladhenuṁ vā tato mucyeta kilbiṣāt // 27 //

vyāpannānām bahūnām ca bandhane rodhane 'pi vā /
 dviguṇam govrataṁ tasya prāyaścittaṁ viśuddhaye // 28 //

ekā ced bahubhiḥ kācid daivād vyāpādītā bhavet /
 pādam pādam tu hatyāyāś careyuḥ te pṛthak pṛthak // 29 //

yanmṛtānyā cikitsārthe mūḍhagarbhavimokṣaṇe /
 yadi tatra vipattiḥ syāt prāyaścittaṁ na vidyate // 30 //

nivibandhanirodheṣu vyāghrasarpahateṣu ca /
 agnividdhanipāteṣu prāyaścittaṁ na vidyate // 31 //

auśadham sneham āhāraṁ dadyād gobrāhmaṇeṣu ca /
 diyamāne vipattiḥ [syāt] na sa pāpena lipyate // 32 //

prāyaścittasya pādaṃ tu tadrodhe vratam ācaret /
dvau pādau bandhane caiva pādonam yojane tathā // 33 //

pāṣāṇair lakuṭair daṇḍais tathā śāstrādibhir naraḥ /
nipātane caret sarvaṃ prāyaścittaṃ viśuddhaye // 34 //

[9. Mṛgavadhaḥ]

hastinaṃ turagaṃ hatvā mahiṣoṣṭraṃ kapim tathā /
eṣu kurvīta sarveṣu saptaṛātram abhojanam // 35 //

vyāghraṃ śvānaṃ kharaṃ siṃhaṃ ruruṃ sūkaram eva ca /
etān hatvā dvijaḥ kuryād brāhmaṇānāṃ tu bhojanam // 36 //

sarvāśāṃ eva jātīnāṃ mṛgāṇāṃ vanacāriṇāṃ /
trirātroṣitas tiṣṭhet japan vai jātavedasam // 37 //

[10. Pakṣiṇāṃ vadhaḥ]

sarvāśāṃ eva jātīnāṃ haṃsādīnāṃ viśeṣataḥ /
ahorātroṣitas tiṣṭhet japet vai jātavedasam // 38 //

haṃsaṃ bakaṃ balākaṃ ca barhikāraṇḍakān api /
sārasaṃ cāśabhāṣau ca hatvā tridivasam kṣipet // 39 //

cakravākaṃ tathā krauñcaṃ śārikāṃ śukatittirim /
śyenaṃ grdhraṃ ulūkaṃ ca tathā pārāvātān api // 40 //

ṭiṭṭibhaṃ jālāpādaṃ ca malguṃ kukkuṭam eva ca /
evaṃ pakṣiṣu sarveṣu dinam ekam abhojanam // 41 //

[11. Kṣudrajantūnāṃ vadhaḥ]

maṇḍūkanakulau hatvā sarpamārjāramūṣikān /
trirātroṣitaṃ samyak śuddhyet brāhmaṇabhojanam // 42 //

anasthīn brāhmaṇo hatvā prāṇāyāmena śuddhyati /
asthimatāṃ vadhe vipraḥ kiñcid datvā vicakṣaṇaḥ // 43 //

[12. Caṇḍālyādigamane prāyaścittam]

caṇḍālīm yo dvijo gacchet kathañcit kāmamohitaḥ /
tribhir varṣair viśuddhyeta prājāpatyānupūrvakāḥ // 44 //

pulkasīgamanam kṛtvā kāmato 'kāmato 'pi vā /
kṛcchram cāndrāyaṇam caiva pāvanam paramam smṛtam // 45 //

naṭīm śailūṣikīm caiva rajakīm veṇujīvinīm /
kṣatriyām atha vaiśyām vā gacched yaḥ kāmamohitaḥ // 46 //

tasya sāntapanam kṛcchram bhavet tatpāpanodanam /
śūdrīm tu brāhmaṇo gatvā māsam māsārdham eva vā // 47 //

gomūtrayāvakāhāras tiṣṭhet tat pāpamokṣakāḥ /
viprām asvajanām gatvā prājāpatyam samācaret // 48 //

naro gogamanam kṛtvā kṛcchram cāndrāyaṇam caret /
paśuveśyābhigamane prājāpatyam samācaret // 49 //

guror duhitaram gatvā svasāram pitur eva ca /
tasyā duhitaram gatvā carec cāndrāyaṇam vratam // 50 //

mātulanīm sanābhim ca snuṣām mātus sanābhijām /
etā gatvā striyo mohāt parākeṇa viśuddhyati // 51 //

pitṛvyadāragamane bhrātṛbhāryāgame tathā /
gurutalpavratam kuryān nānyā niṣkṛtir bhavet // 52 //

gurudārān samāruhya mātṛvarjam narādhamāḥ /
bhaginīm mātulasutām svasāram vānyamātrjām /
etās tisraḥ striyo gatvā taptakṛcchram samācaret // 53 //

kumārīgamane caiva vratam etat samācaret /
mahīṣyuṣṭragame caiva prājāpatyam samācaret // 54 //

sakhibhāryām samāruhya śvaśrūm vā syālikām tathā /
ahorātropavāsam ca taptakṛcchradvayam tathā // 55 //

mātaraṃ yo 'dhigacchet tu svasāraṃ puruṣādhamah /
na tasya niṣkṛtiṃ vidyāt svāṃ caiva tanayāṃ tathā // 56 //

niyamasthāṃ vratasthāṃ vā yo 'dhigacchet striyao dvijah /
sakṛt prakṛtaṃ kṛcchraṃ dhenuṃ dadyāt payasvinim // 57 //

rajasvalāṃ tu yo gacched garbhiṇiṃ ṣaṣṭhamāsikāṃ /
tasya pāpaviśuddhyartham atikṛcchraṃ samācaret // 58 //

brāhmaṇiṃ brāhmaṇo gatvā kṛcchraṃ ekaṃ samācaret /
evaṃ śuddhiḥ samākhyātā Samvartavacanāṃ tathā // 59 //

kathaṃcid brāhmaṇo gatvā kṣatriyāṃ vaiśyam eva vā /
gomūtrayāvakahārāḥ ṣaṇmāsena viśuddhyati // 60 //

śūdras tu brāhmaṇiṃ gacchet kathaṃcit kāmamohitah /
gomūtrayāvakahāro māsārdhena viśuddhyati // 61 //

brāhmaṇyāṃ śūdrasamparke kathaṃcit samupāgate /
kṛcchraṃ cāndrāyaṇaṃ¹ kuryāt pāvanaṃ paramaṃ smṛtaṃ // 62 //

[13. Agamyagamane strīṇāṃ prāyaścittāni]

caṇḍālaṃ pulkasaṃ mlecchaṃ śvapākaṃ patitaṃ tathā /
etān śreṣṭhastriyo gatvā kuryuḥ cāndrāyaṇatrayam // 63 //

rajakavyādhaśailūṣaveṇucarmopajīvinaḥ /
brāhmaṇy etān yadā gacchet kuryāc cāndrāyaṇatrayam /
agamyagamane strīṇāṃ vidhiḥ [syād upari sthitam]¹ // 64 //

[14. Upapātakāni]

sannyāsād vipramuktānāṃ niṣkṛtiṃ śrotum arhatha /
sannyasya durmatih kaścit pratyāpattiṃ vrajed yadi // 65 //

62. 1. A2. kṛcchracāndrāyaṇe

64. 1. A. syāt pariśodhane

sa kuryāt kṛcchram aśrāntaṃ śaṇmāsān pratyānantaram /
viśāgniśyāmaśabalān teṣv apy evaṃ samādiśet // 66 //

[strīṇāṃ tu tathācaraṇe garhyābhigamaneṣu ca]¹ /
pataneṣv apy ayaṃ spaṣṭaḥ prāyaścittavidhiḥ smṛtaḥ /
nrīṇāṃ vipratipattau ca pāvanam pretya ceha ca // 67 //

gobhir viprahatānāṃ ca tathā caivātmaghātīnāṃ /
nāsruprapatanam kāryam sadbhiḥ śreyānukāṅkṣibhiḥ // 68 //

eṣāṃ anyatamaṃ pretaṃ yo daheta vaheta vā /
piṇḍodakakriyāṃ¹ kuryāc carec cāndrāyaṇavratam // 69 //

tacchavaṃ kevalam sprṣṭam aśru vā pātitaṃ yadi /
pūrvokteṣv apy akāri syād ekāham kṣaṇam smṛtam // 70 //

mahāpātakīnāṃ caiva tathā caivātmaghātīnāṃ /
nāsruprapatanam kāryam sadbhiḥ śreyobhikāṅkṣibhiḥ¹ // 71 //

udakaṃ piṇḍadānam ca śrāddham caiva tu yatkr̥tām /
nopatiṣṭhati tat sarvaṃ rākṣasair vā pralupyate¹ /
śrāddham eṣāṃ na kartavyam brahmaḍaṇḍahatāya ca // 72 //

[15. Āśucisprṣṭe prāyaścittāni]

kṛte mūtre puriṣe tu bhuktocchiṣṭo tathā dvijāḥ /
śvādisprṣṭo japed devyāḥ sahasraṃ snānapūrvakam // 73 //

caṇḍālam patitaṃ sprṣṭvā śavam antyajam eva vā /
udakyāṃ sūtikāṃ nārīm savāsā snānam ācāret // 74 //

tatsprṣṭīnam sprṣed yas tu snānam tasya vidhīyate /
ūrdhvam ācamanam proktaṃ dravyāṇāṃ prokṣaṇam tathā // 75 //

67. 1. A, B. corrupt : strīṇāṃ tathā tu maraṇe sādvaṃye trigunair api.

69. 1. B. hastodakakriyāṃ.

71. 1. A2. chreyonukāṅkṣibhiḥ.

72. 1. A2. adds : caṇḍālaistu hatā ye ca śṛṅgidaṃṣṭrisarīṣpaiḥ.

caṇḍālādyais tu saṃsprṣṭvā ucchiṣṭaṃ tu dvijottamaḥ /
gomūtrayāvakāhāraḥ ṣaḍrātreṇa viśuddhyati // 76 //

śunā puṣpavati sprṣṭā puṣpavatyānyayā tathā /
śeṣāṇy ahāny upavaset snātvā śuddhyet ghṛtāśanāt // 77 //

snāne naimittike prāpte nārī yadi rajasvalā /
[tasmād a]ntarite yena snānaṃ kṛtvā vrataṃ caret // 78 //

[16. Khādyakṛte pānakṛte ca āśaucam]

caṇḍālabhāṇḍasamsprṣṭaṃ pibet kūpagataṃ jalam /
gomūtrayāvakāhāras trirātreṇa viśuddhyati // 79 //

antyabhāṇḍasthitaṃ toyam yadi kaścit pibet dvijaḥ /
gomūtrayāvakāhāras trirātreṇa viśuddhyati // 80 //

gomāṃsaṃ mānuṣaṃ caiva śūdrahastāt samāhṛtaṃ /
aśuddhaṃ tad bhavet sarvaṃ bhuktvā cāndrāyaṇaṃ caret // 81 //

annaṃ paryuṣitaṃ bhuktvā keśakīṭair upadrutaṃ /
patitaiḥ prekṣitaṃ cāpi pañcagavyaṃ dvijaḥ pibet // 82 //

antyanāṃ bhājane bhuktvā udakyā bhājane 'pi vā /
gomūtrayāvakāhāraḥ ṣaḍrātreṇa viśuddhyati // 83 //

antyajaiḥ svikṛte tīrthe taṭakeṣu nadiṣu ca /
śuddhyate pañcagavyena pītvā toyam akāmataḥ // 84 //

surāghaṭaprapātoyaṃ pītvā nālajalaṃ tathā /
ahorātropavāseṇa pañcagavyena śuddhyati // 85 //

kūpe viṇmūtrasamsprṣṭe prāśyāpas tu dvijottamaḥ /
trirātreṇa viśuddhyeta kumbhe sāntapanam tathā // 86 //

vāpikūpataṭakānāṃ dūṣitānāṃ viśuddhaye /
apāṃ ghaṭaśatoddhāraḥ pañcagavyena śuddhyati // 87 //

avatsa[dhenu]¹ uṣṭrāṇāṃ kṣīraṃ prāśya dvijātayaḥ /
anirdīśāyā goścaiva trirātraṃ yāvakaṃ pibet // 88 //

striḥkṣīraṃ āvikaṃ caiva sandhinyāyāś ca goḥ payaḥ /
prāśya śuddhis trirātreṇa vitjānāṃ bhakṣaṇaṃ tathā // 89 //

viṇmūtrabhakṣaṇe¹ vipraḥ prajāpatyaṃ samācaret /
śvakākocchiṣṭagocchiṣṭabhakṣaṇe sa tryahaṃ kṣipet // 90 //

biḍālamūśikocchiṣṭam¹ pañcagavyaṃ dvijaḥ pibet /
śūdrocchiṣṭam ca pītvāpaḥ trirātreṇaiva śuddhyati /
vijñānāt tu ca ṣaḍrātraṃ nadyā niṣkr̥tir ucyate // 91 //

palāṇḍum laṣuṇaṃ jagdhvā tathaiva grāmakukkuṭam /
cakraṅkaṃ vidvarāhaṃ ca caret sāntapanam dvijaḥ // 92 //

śvabidālakharoṣṭrāṇāṃ kapigomāyukokayoḥ /
prāśya mūtraṃ puriṣaṃ vā carec cāndrāyaṇavratam // 93 //

caṇḍālasaṅkare vipraḥ śvapāke pulkase 'pi vā /
gomūtrayāvakāhāro māsārdhena viśuddhyati // 94 //

patitād dravyam ādatte bhuṅkte vā brāhmaṇo yadi /
kr̥tvā tasya samutsargam atikṛcchraṃ cared dvijaḥ // 95 //

yatra yatra ca saṅkirṇaṃ paśyed ātmānam ātmanaḥ /
tatra tatra tilair homair gāyatryāvartanaṃ tathā // 96 //

caṇḍālasūtikodakyā patitopasādasya ca /
taijasasyātiduṣṭasya śuddhināvartanaṃ smṛtam // 97 //

alpaghātopaghātī ca harer lekhanam¹ iṣyate /
tris saptakṛtvāḥ sammārṣṭiḥ sparśaduṣṭasya bhasmabhiḥ // 98 //

88. 1. A1. avatsa, A2. avatsaikatha.

90. 1. A1. maṇḍūkabhakṣaṇe.

91. 1. A. vilāla for biḍāla.

98. 1. A2. cirelekhanam.

śūdraśvapākagoghātaduṣṭasya daśa bhasmabhiḥ /
sauvarṇarūpyayoḥ śuddhiḥ bhasmanaiva guṇāvṛtaḥ¹ // 99 //

patitena tu samparke māsam māsārdham eva vā /
gomūtrayāvakāhāraḥ tiṣṭhan tatpāpamokṣakaḥ // 100 //

annam paryuṣitam bhojyam snehāktam cirasamsthitam /
asnehād api godhūmā yavagorasavikrayāḥ¹ // 101 //

yaiḥ kṛtaḥ piṇḍanirvāpo yaiḥ kṛtaḥ piṇḍatarpaṇam /
mantroccāre cayed arghyam teṣāṁ tyāgo vidhiyate // 102 //

[17. Kecana Vidhi-niṣedhāḥ]

puṇyabhūmigatā āpo vanyā vikritivarjitāḥ /
tābhīr divāgrhītābhiḥ śaucam kuryān niśi dvijaḥ // 103 //

apo niśi na grhṇīyād grhṇann api kadācana /
uddhṛtyāgnim uparyāsā cikoyāma itirayet¹ // 104 //

kṣute niṣṭhivane caiva dantocchiṣṭe tathānṛte /
patitānām ca sambhāṣe dakṣiṇam śravaṇam sprṣet // 105 //

agnir āpaś ca vedāś ca candrasūryānilās tathā /
sarve te khalu viprāṇām karṇe tiṣṭhanti dakṣiṇe // 106 //

gaurasarṣapakalkena śuddhiḥ kṛṣṇājīnasya tu /
ruruvastrājīnānām¹ ca viśuddhiḥ svalpaṇḍulaḥ // 107 //

keśaiḥ pipilikābhīr vā kīṭair¹ vā 'medhyasevibhiḥ /
yad annam upahanyeta tatas tanmātram uddharet // 108 //

99. 1. A1. guṇāyutaḥ.

101. 1. A1. vikriyāḥ.

104. 1. A2. uparyāsa [gap] mnedhāmna itirayet.

107. 1. A2. bhuruṇcastājīnānām ca.

108. 1. A1. om. vā kīṭair.

mṛdbhasmatāmravaidūryair hiraṇy[asy]ābjajātibhiḥ /
govāladarbhair [yutibhiḥ tyaktābhiḥ] śeṣam uddharet // 109 //

bhāṇḍastham itikartavyam hatastham tu parityajet /
mukhastham api niṣṭhivya ghr̥taprāśanam ācaret // 110 //

keśakiṭanakham prāśya asthikhaṇḍakam eva ca /
[gap] pītva tatkṣaṇād eva śuddhyati // 111 //

mantrāḥ kṛṣṇājinam darbhā brāhmaṇā havir agnayah /
ayātayāmāny etāni prayojyāni punaḥ punaḥ // 112 //

sarvam ca kila sambandham nādyād astamayam prati /
na ca naśnaś śacīneha¹ (?) na cocchiṣṭam kathañcana // 113 //

keśagrahaprahārāś ca śirasy etāni varjayet /
śiraḥsnātas tu tailena nāṅgam tailam upaspr̥ṣet // 114 //

home bhojanakāle ca yac cānyad grahakṛttikam /
kṛtādyaiḥ tataḥ paścāt svādhyāyam kiñcid ārabhet // 115 //

pradoṣapaścimau yāmau vedābhyāsarato bhavet /
praharadvayaśayāno 'hni brahmahatyāya¹ kalpate // 116 //

nāśniyād bhāryayā sārḍham nainām vikṣeta cāśnatim /
kṣupantim jṛmbhamāṇām ca na cāśinām yathāsukham // 117 //

nābher adhaḥ karāgram vā śunā yady upahanyate /
prakṣālya tam upajvālya¹ punar ācamya śuddhyati // 118 //

nābher ūrdhvam śunā spr̥ṣto lipto 'medhyena vā punaḥ /
prakṣālya mṛdbhir aṅgāni gām ālabhyārkadarśanāt // 119 //

113. 1. A2. na naśśacīteha.

116. 1. A2. brahmabhūyāya.

118. 1. A2. prakṣālyae kamupajvālya.

vīpraḥ spr̥ṣṭvāsthi sasnehaṃ savāsā jalam āviśet /
ācāmyaiva tu nisnehaṃ gām ālabhyārkaḍarśanāt // 120 //

citim ca citikāṣṭhaṃ ca dhūmaṃ¹ caṇḍālam eva ca /
spr̥ṣṭvā devalakaṃ caiva savāsā jalam āviśet // 121 //

trīṇi vedhāḥ pavitrāṇi brāhmaṇānām akalpayat /
adr̥ṣṭam adbhibhir nityaṃ yac ca vācā praśasyate // 122 //

āpaḥ pāṇinakhāgreṣu yas tv ācāmed dvijottamaḥ /
sadyaḥ pibet surāpānam ity evaṃ Manur abravīt // 123 //

āpaḥ śuddhā bhūmigatā vitṛṣṇā ca bhavā gavām¹ /
aduṣṭā² apy amedhyena gandhavarṇarasānvitāḥ // 124 //

ṛtusnātām tu yo bhāryām sannidhau nādhigacchati¹ /
ghorāyām brahmahatyāyām lipyate nātra saṃśayaḥ // 125 //

prathame 'hani caṇḍālī dvitiye brahmaghātini /
tṛtiye rajakī caiva caturthe 'hani śuddhyati // 126 //

āsane pādān āropya brāhmaṇo sa tu bhuñjate /
mukhena ca dhamante 'nnaṃ tulyaṃ gomāṃsabhakṣaṇam // 127 //

pādukopānahau kṛtvā toyaṃ pibati yo dvijaḥ /
ahorātropavāsena pañcagavyena śuddhyati // 128 //

snānavastreṇa yo vipraḥ¹ śarīraṃ parimārjayet /
vṛthā bhavati tatsnānaṃ punaḥ snānena śuddhyati // 129 //

jale 'ntaḥ śuṣkavastreṇa sthale caivārdravāsasā /
kṛtaṃ yad rākṣasaṃ vidyād bahir jānukṛtaṃ tu yat // 130 //

121. 1. A2. dhūpaṃ.

124. 1. A2. bhavān gavān.

2. A2. aduṣṭam.

125. 1. A, B. yodhigacchati.

129. 1. A1-2. viprān.

na śūrpeṇa dhamed agniṃ na ca vastreṇa pāṇinā /
mukhe nāgnis samīciyān mukhād agnir na jāyate // 131 //

vastreṇa tu bhaved vyādhiḥ śūrpeṇa dhananāśanam /
pāṇinā mṛtyum āpnoti karmahānir mukhena tu // 132 //

kapālais chinnapātrair¹ vā āyasair gomayena vā /
nāgnipraṇayanam kuryād yajamānabhayāvaham // 133 //

eṣa eva yathā proktaṃ prāyaścittavidhiḥ śubham /
anādiṣṭeṣu sarveṣu prāyaścittam [na cocyate]¹ // 134 //

[18. Dāna-mahimā]

dānair homair japair nityam prāṇāyāmair dvijottamāḥ /
pātakebhyaḥ pramucyante vedābhyāsān na saṁśayaḥ // 135 //

hiraṇyadānam godānam bhūmidānam tathaiva ca /
nāśayanty āśu pāpāni janmāntarakṛtāny api¹ // 136 //

tiladhenuṃ ca yo dadyāt saṃyatāya dvijātaye¹ /
brahmahatyādibhiḥ pāpair mucyate nātra saṁśayaḥ // 137 //

[19. Upavāsa-mahimā]

māghamāse tu samprāpte paurṇamāsyām upoṣitaḥ /
brāhmaṇebhyas tilaṃ datvā sarvapāpāni pramucyate // 138 //

upavāsarato bhūtvā paurṇamāsyām tu kārttike /
hiraṇyam annam vastraṃ vā datvā tarati duṣkṛtam // 139 //

ayane viṣuve caiva vyatīpāte dinakṣaye /
candrasūryagrahe caiva dattaṃ bhavati cākṣayam // 140 //

133. 1. A2. kapālair bhinnapātrair.

134. 1. A, B. nibodhata.

136. 1. A. jātāntarakṛtānyapi.

137. 1. A2. dvijātayoḥ.

amāvāsyā dvādaśī ca saṅkrāntīś ca viśeṣataḥ /
etāḥ praśastās tithayaḥ bhānuvāras tathaiva ca // 141 //

yatra snānam japo homo brāhmaṇānām ca tarpaṇam /
upavāsas tathā dānaṃ ekaikaṃ pāvanam smṛtam // 142 //

snātaḥ śuddhaḥ dhautavāsāḥ śuddhātmā vijitendriyaḥ /
sāttvikam bhāvam āsthāya dānaṃ dadyād vicakṣaṇaḥ // 143 //

[20. Gāyatri-mahimā]

mahāvyaḥṛtibhir homas tilaiḥ kāryo dvijātinā /
upapātakaśuddhyartham sahasraparisamkhyayā // 144 //

mahāpātakasamyukto lakṣahomahave dvijaḥ /
mucyate sarvapāpebhyo gāyatrī cāpi vā dvijaḥ // 145 //

abhyaset tan mahāpuṇyāṃ gāyatrīm vedamātaram /
japtvā puṇye nadītire sarvapāpaiḥ pramucyate // 146 //

snātvā cācamya vidhivat punaḥ prāṇān samācaret /
prāṇāyāmais tribhiḥ pūto gāyatrīm tu japed dvijaḥ // 147 //

acchinnavāsāḥ sthalaḥ śucau deśe samāhitaḥ /
pavitrapāṇir ācānto gāyatrī jāpam ārabhet // 148 //

aihikāmuṣmikaṃ pāpaṃ sarvaṃ niravaśeṣitam /
pañcarātreṇa gāyatrī jāpamānāpy apohati // 149 //

gāyatrīyās tu param nāsti śodhanam pāpakarmaṇām /
mahāvyaḥṛtisamyuktaḥ praṇavena punaḥ punaḥ // 150 //

brahmacārī mitāhāraḥ sarvabhūtānukampanaḥ /
gāyatrī lakṣajāpena sarvapāpaiḥ pramucyate // 151 //

ayājyayājanam kṛtvā bhuktvā cānnaṃ vigarhitam /
gāyatrīyāṣṭasahasrasya jāpam kṛtvā viśuddhyati // 152 //

ahany ahani yo 'dhīte gāyatrīm vai dvijottamaḥ /
māsenā mucyate pāpād uragaḥ kañcukād¹ yathā // 153 //

gāyatrīm yas tu vipro vai japed aniyataḥ sadā /
sa yāti paramaṁ sthānaṁ vāyubhūtakhamūrtimān // 154 //

praṇavena ca saṁyuktā vyāhṛtiḥ sapta nityaśaḥ /
gāyatrīm śirasā sārḍhaṁ manasā triḥ paṭhed dvijaḥ // 155 //

[21. Prāṇāyāma-mahimā]

nigṛhya tv ātmani prāṇān prāṇāyāmo vidhiyate /
prāṇāyāmatrayaṁ kuryāt nityam eva samāhitaḥ // 156 //

mānasaṁ vācikaṁ pāpaṁ kāyenaiva kṛtaṁ tu tat¹ /
tatsarvaṁ naśyate tūrṇaṁ prāṇāyāmatraye kṛte // 157 //

[22. Veda-mahimā]

ṛgvedam abhyased yas tu yajuśśākhāntaraṁ tathā /
sāmāni sarahasyāni sarvapāpaiḥ pramucyate /
pāvamāniś tathā kautsiṁ japtvā pāpaiḥ pramucyate // 158 //

nilaṁ raktaṁ yadā vipras tv aṅgeṣu yadi dhārayet //
ahorātropavāsena pañcagavyena śuddhyati // 159 //

śrutiḥ smṛtiś ca viprāṇāṁ cakṣuṣī dve ca nirmite /
kāṇas tatraikahīnas tu dvābhyām andhaḥ prakīrtitaḥ // 160 //

[23. Upavītadhāraṇam]

nābher ūrdhvaṁ anāyuṣyam¹ adho nābhes tapaḥkṣayam /
tasmān nābhisamaṁ kuryād upavītaṁ dvijottamaḥ // 161 //

153. 1. A2. kañcuko.

157. 1. A2. kāyenaiva tu yatkr̥taṁ.

161. 1. A1. anādhuṣya.

[24. Tapomahimā]

cāndrāyaṇaṃ ca sarveṣāṃ pāpānāṃ śodhanaṃ param /
tatkṛtāṃ śuddhim āpnoti uttamaṃ sthānam āpnuyāt // 162 //

dustaraṃ yad durādharṣaṃ yaś ca dūre vyavasthitam¹ /
sarvaṃ tat tapasā [sādhyam]² tapo hi duratikramaḥ // 163 //

[25. Upasaṃhāraḥ]

anuṣṭupchandasā hy etat Saṃvartena tu bhāṣitam /
ślokānām api vijñeyaṃ triśataṃ ṣoḍaśottaram // 164 //

sarvaśāstram idaṃ puṇyaṃ Saṃvartena tu bhāṣitam /
adhitya brāhmaṇo gacched brahmaṇaḥ sadma śāśvatam // 165 //

Iti Saṃvartadharmasāstre
Prāyaścittaprakaraṇaṃ nāma
Saṣṭho 'dhyāyaḥ //
Iti Saṃvartadharmasāstraṃ samāptam¹ //

163. 1. A2. dūreṣvavasthitam.

2. A, B. sārddham.

165. 1. *Post-colophonic statements*:

A1. Śrīmad Anantāya Śrī-Śrīnivāsagurave namaḥ. Śrīmate Rāmānujāya namaḥ

A2. Śrīmate Rāmānujāya namaḥ.

TRANSLATION

RELIGIOUS CODE OF SAGE SAṂVARTA

CHAPTER ONE

I. THE VEDIC STUDENT (*BRAHMACĀRIN*)

1. Request of the sages to sage Saṁvarta

The sages who were eager to know about *dharma* approached sage Saṁvarta, proficient in all disciplines of knowledge, who was seated alone, and asked him: 1

“Oh great one, the best among *dvija*-s! We desire to hear about the ways and means to attain prosperity. Please, therefore, describe to us duly (the religious codes) which distinguish the good from the bad.” 2

Thus asked the sages headed by Vāmadeva, the effulgent (sage Saṁvarta). Highly pleased, sage (Saṁvarta) replied to all the sages: “Listen”! 3

2. The land of Virtue

This land (of India) where the black deer ever roams about naturally (free and unhindered), know that as the “Land of virtue”, the virtue which forms the means for acquiring *dharma* by the *brāhmaṇa*. 4

3. Worship of Dawn and Dusk

After the investiture of the sacred thread, the *brāhmaṇa* (student) should ever attend to the teacher (under whom he has been placed for study). He should eschew (the use of) flowers, scents, liquor and meat. 5

He should duly perform his morning *sandhyā* worship with the stars (i.e., before daybreak when the stars are still visible). The evening *sandhyā* worship he should perform with the sun, when the sun is only half-set. 6

The morning worship he should perform in a composed manner, standing, facing east; the evening worship, he should perform seated, facing west, with composure. 7

Whether it is facing east or facing west, respectively, in the two dusks, he should perform the worship holding a rosary in his folded hands, till the fade at dawn or rise in the evening (of the stars). 8

4. Vedic Study

Afterwards, (i.e., after the *sandhyā* worship), the intelligent student should make offerings in the Fire. Thereafter, squatting before the teacher, he should learn the Vedic texts, watching the teacher's face (in order to pick up the nuances of articulation of the syllables and their accent.) 9

First the student should take hold of the teacher's feet (i.e., fall at his feet) before imbibing from him any Vedic *mantra*, or half or a quarter or even a letter thereof. It is indeed an honour due to the teacher from whom (Vedic learning) is imbibed. 10

In the beginning he should pronounce the *praṇava* (i.e., the syllable OM), then the *vyāhṛti*-s, then the *Gāyatrī* and then the Vedic texts. 11

No profane word should be uttered in the beginning (of Vedic study) by the student, who is an expert in *prāṇāyāma*. But profane words can be used during ordinary conversation. 12

Imitating the teacher, he should bend his hands and place them on his knees. During study he shall not have any extraneous thought. 13

5. Food, Sacred thread and Religious sipping of water

For *brāhmaṇa*-s, partaking of food has been sanctioned in the forenoon and in the evening, by the Vedic (rules). But food should not be taken in between. Here, the rule is the same as prescribed in the case of the *Agnihotra* ritual. 14

One should eat only after performing *ācamana* (ritualistic sipping of water). After eating, a *brāhmaṇa* should rinse his mouth. One who eats without *ācamana* shall have to expiate himself. 15

A *brāhmaṇa* who drinks or eats without *ācamana* will get purified only by reciting the *Gāyatrī* a thousand and eight times. 16

A *brāhmaṇa* will remain impure even if he has done *ācamana* if, (before *ācamana*), he does not wash his feet or remains with his tuft of hair untied or does not wear the sacred thread. 17

The *brāhmaṇa* shall, wearing the sacred thread and facing north, daily sip water along the *Brahma-tīrtha*; alternatively, he shall, wearing the sacred thread, silently sip water, facing east. 18

If one is (standing) in water, he shall sip water from there. He will become pure by sipping water while in water. And, if one happens to sip water standing on the ground, one shall become pure by sipping water outside (i.e., standing on the ground). 19

(For performing *ācamana*) one should wash his hands upto the wrist and so also the feet, in water that is not gurgling, not warm, having its normal smell, colour and taste and devoid of dust particles and foam. Sipping water three or four times, he should wipe his face twice with the wet hand and touch twelve parts of the body, (viz., the two cheeks, two eyes, two nostrils, two ears, two shoulders and navel and head). With the wet hand he should wipe also seven parts (of the body), viz., the navel, thigh, head, the two eyes and two shoulders. After a bath, drinking, eating, spitting and sleeping, a noble *brāhmaṇa* becomes purified by the above-said procedure of *ācamana*. 20-23

6. Expiations for Sins

One who eats or drinks from the hands of a *śūdra* is purified by fasting for a day and eating *pañcagavya*. A noble *brāhmaṇa* should not consume food served by the unclean hands of a *śūdra* woman. Nor should he eat standing on his footwear. In either case he cannot be purified. 24-25

If one fails to perform the *sandhyā* worship and the worship of the Sacred Fire, one will be relieved by the recitation of the *Gāyatrī-mantra* a hundred and eight times. 26

A Vedic student (who becomes defiled) by eating food (prepared by) one defiled by birth-pollution (*sūtaka*) or at an initial *śrāddha* (propitiation of manes) or at a monthly *śrāddha*, or consuming liquor and meat, gets purified by the performance of the *Prājāpatya* penance and *Mauñjī*-oblation. 27

A Vedic student who, out of lust, resorts to a woman, can get purified by undergoing strictly a single *prājāpatya-kṛcchra* (expiatory penance) for an year. He should also offer (into the Fire) on full moon days rice cakes, and on new moon days clarified butter, with the Vedic hymns used for *śakala-homa*. 28-29.

A Vedic student who forces out semen voluntarily is purified by performing the *avakīrṇa* penance. If, however, it has passed involuntarily, he is purified by taking a bath. 30

(If one gets defiled) by eating over-cooked rice, soaked in water, left over (by others), or by (the presense in it of) hair, one is purified by fasting for three days and drinking *pañcagavya*. 31

(If one gets defiled) by eating direct from the full pot of eatables or in a cracked vessel, one is purified by fasting for a day and night and drinking clarified butter. 32

If a Vedic student happens to sleep during daytime he has to take a bath, worship the Sun and recite the *Gāyatrī-mantra* a hundred and eight times. 33

The one who does not go about begging for food but just sits at ease and the one who eats alone or eats without taking a bath should recite the *Gāyatrī-mantra* a hundred and eight times. 34

He who eats or drinks water with the left hand is purified by fasting a day and a night and drinking *pañcagavya*. 35

A *brāhmaṇa* who eats during normal times without first sipping water and who talks during eating shall, (for redemption), recite the *Gāyatrī-mantra* one hundred and eight times. 36

For those in the first stage of life (i.e., for the Vedic student) there is no restriction to the (number of) morsels of food that he might eat. But for those of the other three stages of life, (viz. the householder, recluse and mendicant), the number of morsels is respectively thirty two, sixteen and eight. 37

Thus have been specified the institutes (*dharma*) for those who are in the first stage of life, (i.e., Vedic student). 38

Thus ends Chapter One
of Saṃvarta's Code of Religious Law on
The Vedic Student (*Brahmacārin*)

CHAPTER TWO

II. THE HOUSEHOLDER (*GRHASTHA*)

1. Marriage

When (the *Brahmacārī*) has completed his studies, he should then espouse, according to the *Brāhma*-mode of marriage, a girl of his own caste, born in a good family, endowed with good features, and possessed of character and beauty. 1

2. The five great sacrifices

And, then onwards, he should perform, day after day, (without fail), the "Five great sacrifices" ordained for a householder. 2

A *brāhmaṇa*, intent on (his) well-being, should, on no account, abandon them, (the Five great sacrifices), if possible. (However) he should never perform them during (the periods of pollution resulting from) birth or death (in the family). 3

3. Pollution due to birth and death

(During death pollution) a *brāhmaṇa* should remain without making gifts and Vedic studies for ten days. A *kṣatriya* will get purified after twelve days, a *vaiśya* after fifteen days and a *śūdra* after a month. Such is the institute of (sage) Saṃvarta. 4-5a

(Following the cremation of the dead) libations of water should be offered to the deceased by one, along with his kinsmen, outside the residence. On the first, third, seventh and ninth days, food should be taken along with the kinsmen, which is not common. However when this is done on the fourth, fifth, tenth and twelfth day it is termed *navaśrāddha*. 5b-7

The collection of the bones (of the deceased from the cremation spot) should be done on the fourth day, along with all kinsmen. After the collection of the bones, touchability (of the polluted persons) has been allowed on the fourth day for the *brāhmaṇas*, and on the sixth day for the *kṣatriyas*. For the *vaiśyas* and *śūdras* (touchability has been allowed) after the eighth and tenth days, respectively. 8-9

Rules have been likewise laid down by the sages for birth-(pollution) as well. A *brāhmaṇa* becomes purified in ten days, (during which period) he should refrain from performing the *Vaiśvadeva* sacrifice. 10

On the birth of a son, a bath with the clothes on is prescribed for the father. The mother gets purified only after ten days, but the father becomes touchable after the bath. (After purification), oblations of dry rice or fruits should be offered (into the Fire). 11

The *pañcayajñas* should not be performed during (the period of pollution due to birth and death). After the tenth day, a *brāhmaṇa* who knows the rules can very well pursue his Vedic studies. 12

4. Gifts by Householders

Gifts of different types (are prescribed) to be given since they ward off inauspicious happenings. Whatever is most pleasing to the world and whatever is liked in the home, that alone should be given and that too to (recipients of) good character, if one looks for permanent (benefits). 13-14

By gifting away the several gems found in the sea to a *brāhmaṇa* endowed with qualities, a sinless person attains great prosperity. 15

If one who is aware of *dharma* gifts away unguents, jewels and garlands, he will be born in a noble family with sweet scent and will always be happy. 16

A gift given with devotion to a Vedic scholar hailing from a noble family, especially if he asks for it, will yield very rich fruits. 17

One should invite a *brāhmaṇa* possessed of noble character, well versed in the Vedas, pure, and highly learned, and offer him *havya* and *kavya* (food offerings intended to the gods and the manes). 18

One who aspires for permanent prosperity should gift away various objects which are sweet and liked by himself. 19

One who gives raiments will become well-dressed; one who gives silver will become handsome and one who gives gold will attain to prosperity and energy. 20

By offering shelter to a fugitive, one will get all his desires fulfilled, become long-lived and will always be happy. 21

One who gives grains and water and one who gives ghee will attain happiness. By decorating one with ornaments the giver will get fruits of great value. 22

One, who offers to a patient medicine, oil and food for curing him, will be free from disease and be happy and long-lived. 23

By gifting away various gifts one will become the owner of various objects. By giving to a *brāhmaṇa* fruits and roots and different vegetables and sweet-smelling flowers, one will grow highly learned. The intelligent person, by giving betel to *brāhmaṇas*, will be born intelligent, lucky, wise and handsome. By gifting away sandals, shoes, umbrellas, beds, seats and various vehicles, one will become a lord of wealth. 24-26

By gifting away various things one will become the lord of various objects. One, who takes pains to provide ample fireplaces and bundles of faggots, will attain to good digestive power, wisdom, beauty of form and luck (in his next birth). One who gives firewood to *brāhmaṇas* at the onset of the cold season ever gains success in battles and shines (in his next birth), being united with prosperity. 27-28.

5. Gift of a maiden

He who gives (in marriage) to a suitable groom, a maiden, decorating her (with ornaments) and dress, he, by giving away the maiden, will attain to heaven and receive approbation during festivals. 29

A maiden should be married off when she is yet to feel shame (to appear in public), continues to play with sand and remains tending cows (of the household). 30

Gold, horse, sesame, elephant, tree, maiden, chariot, servant girl, land, and white cows – these ten are considered to be Great Gifts. 31

At the time when (pubic) hair appears on a maiden she is enjoyed by the Moon, when (menstrual) blood is seen, by the semi-divines, and when the breasts are seen, (i.e., developed), by the God of Fire. 32

A girl of eight years is called *gaurī*, one of nine years, a *rohiṇī*, one of ten years, a *kanyā* and above that (age), a *rajasvalā*. 33

If a maiden is not given away in marriage when she has reached the age of twelve, month by month her father is said to drink her menstrual blood. 34

By allowing a girl (reach maturity) without marrying her off, her mother, father and elder brother, all go to hell. 35

One who marries off a *gaurī* (maiden of ten years) will ride an elephant, a *rohiṇī* (girl of nine years), will attain *vaikuṇṭha*, (the adobe of God Viṣṇu), and a *kanyā* (girl of twelve years), the *Brahmaloka* (adobe of God Brahmā),

while one who gives a *rajasvalā* will go to the hell. 36

Therefore, marry off a girl before she menstruates. The marriage of a daughter at the age of eight is extolled. 37

By offering a maid for sale fools perpetrate a great sin. They fall in deadly hell and are roasted for seven generations. 38

A girl purchased for a price does not deserve to be called a wife. She is not eligible to participate in the sacrifices to the gods or the ceremonies relating to the manes. She is just a slave girl called by the term "wife". 39

A *brāhmaṇa* who marries a girl, lured by money, does not deserve to be spoken to. That *brāhmaṇa*, though married, is only the husband of just a low caste girl. 40

When the marriage ceremony is over and the time for offering oblations (into the Sacred Fire) is imminent, if the maiden menstruates, what shall the officiating priest do? He should have the maiden take a bath, worship her according to the general practice and then have the oblations (into the Fire) performed and then have the succeeding rites proceeded with. 41-42

For one who has married a maiden of his own lineage (*gotra* or *pravara*) and has sexual contact with her more than once, the *atikṛcchra* penance is the atonement. 43

One who finds himself involved in mixing with polluted persons will be purified by performing oblations into the Sacred Fire with clarified butter and sesame, repeatedly uttering the *Gāyatrī-mantra*. 44

When pollution occurs following death or birth in the family, purification is attained at the disposal of the dead body. The above has been stated in the *Prājāpatya*. 45

The (intelligent) person who offers oil (for bath), bed (to sleep) and unguent for the feet will always remain happy and will be (born) handsome. 46

He who gifts away, to a *brāhmaṇa*, along with a plough, two bulls of auspicious features which draw heavy loads, after decorating them (with garlands etc.) according to his mite, will become one freed from all sins and provided with all desired objects. (After death) he will reside in the heavens for as many years as there are hairs (on the body of the two bulls). 47-48

He who gifts away to a *brāhmaṇa* a milch cow, putting ornaments and clothes on it, and tying (round its neck) bronze (bells) will enjoy in the heavens (after death). 49

One who endows on a *brāhmaṇa*, who is well versed in the Vedic lore, fertile land covered with crops, and a cow with a calf which is half through its delivery, will, (after death), enjoy in the heavens; for as many years as there are plants (in the field) and hair all over (the body of) the cow. 50-51

He who institutes a quarrel among men who are (peacefully) seated in a row, for reasons of intimacy, fear, securing wealth or just peevishness, has been declared by the sages as equal to a brahmanicide. 52

Verse corrupt and incomplete. Meaning not clear. 53

The one who (intrudes and thus) breaks the (common) row, cooks only for himself, (ever) eating, a reviler, reviles the *brāhmaṇas*, commandeering and sells the Vedas (i.e., teaches the Vedas for a fee) these six are destroyers of brahmanism. For them there is no way for emancipation. 54

The first offspring of the God of Fire (Agni) is gold, the Earth has been born of God Viṣṇu, and the cows are the daughters of the Sun-god. Hence it would be as if all the three worlds have been given as gifts by one who gifts away gold, land and cows. 55

Thus ends Chapter Two
of Saṃvarta's Code of Religious Law on
The Householder (*Gr̥hastha*)

CHAPTER THREE

III. GIFTS (*DĀNA*)

1. Gifts and the fruits thereof

In generality the fruits of gifts last through one (i.e., the present) lifetime. One who gives water (to the thirsty) will have no longings for anything (i.e., all his longings would be fulfilled). 1

One who gives food will have no longings and be well contented with everything and so be happy. The good effects of the gift of gold, land and the cow will endure for seven life-times. 2

Of all gifts, the gift of food has been said to be the greatest, for it (food) forms the subsistence of all beings. 3

Since it was from food that the Lord created men after each dissolution (of the worlds), there is no gift greater than food, nor was there one, nor will there be. 4

Thus there is no gift greater than the gift of food. No doubt (all) creatures are born from food and live by food. 5

By gifting to a *brāhmaṇa* of good nature mud, cowdung, *darbha* grass and sacred thread, in that order, one is born in a noble family. 6

By gifting things which keep the mouth fragrant, and also tooth-sticks, one always remains clean in the body and also be eloquent and happy. 7

By giving water to a *brāhmaṇa* to wash his feet, body (bath), anus and genitals, one will cultivate clear thinking. 8

He who gives to patients medicine, suitable food, oil for bath and shelter, he becomes freed from diseases. 9

By giving molasses, sugarcane juice, salt, eatables and sweet-scented drinks, one becomes extremely happy. 10

Above have been expatiated the results accruing from different types of gifts. But, by the gift of knowledge a wise man enjoys in the world of Lord Brahmā, (the Creator). 11

The above gifts and others as well have to be given especially to the poor, the blind and the distressed, by intelligent people who seek their own well-being. 12

A person who arranges for the shaving of the heads of and paring of the nails of Vedic students and mendicants will be born possessed of bright eyes. 13

One who places lamps in temples, in the houses of *brāhmaṇas* and at road crossings will always be intelligent, learned and possessed of bright eyes. 14

A person who gives sesame according to his mite, for daily, occasional and motivated (religious) rites, will be born possessed of children, cattle and wealth. 15

One who gives, when solicited by *brāhmaṇas*, even grass and faggots that gift will be equal to that of a cow. 16

2. Domestic Obligations

Only out of ignorance and error (of a person) (the fruits of) his actions get destroyed, by nothing else. One should therefore perform his domestic duties and by all means attend to the maintenance of his wife and family. 17

One who approaches his wife after her menstrual period attains the ultimate bliss. By following such a type of life a *brāhmaṇa* should spend his second stage of life (as a householder) and later (enter the stage of a recluse). 18

Thus ends the Chapter Three
of Saṃvarta's Code of Religious Law on
Gifts (*Dāna*)

CHAPTER FOUR

IV. THE RECLUSE (*VĀNAPRASTHA*)

1. Way of life of the Recluse

When one's skin gets wrinkled and hair grows grey, at the close of one's second stage of life as a householder, one should take to the third stage of life. Then the wise man should resort to the forest with his wife or alone, taking with him his *Agnihotra* Fire, for he should not abandon (in the third stage of life) offerings into the Sacred Fire. He should, according to the prescribed rules, offer into the Sacred Fire cakes made of forest grain fit for sacrifice. 1-2

He shall give alms in the form of vegetables, roots and fruits to one who begs. He should continue to carry on his Vedic studies and vows. In the matter of making offerings to the gods (*havya*) and to the manes (*kavya*) he shall follow the practices set by priests well versed in the Vedas, not others. As a well-restrained *brāhmaṇa* he shall (continue) the recitation of the *Gāyatrī-mantra*. 3-4

With no (worldly) bindings, that master of the four Vedas, with good wishes for all, having given up everything, the recluse intent in the performance of the fire offering of *Agnihotra* shall continue his Vedic studies. 5

He shall perform the *pārvaṇa* and other sacrifices at every *pārva* (fort-night). Having stayed in the forest unattached to all things in this manner, (he shall pass on to the next stage, viz., *Sannyāsa*). 6

Thus ends Chapter Four
of Saṃvarta's Code of Religious Law on
The Recluse (*Vānaprastha*)

CHAPTER FIVE

V. THE MENDICANT (SANNYĀSIN)

1. Rules for the Mendicant

The *brāhmaṇa*, controller of his senses, (having lived in the forest as above) offering oblations into the fire, shall pass on to the fourth order of life (of mendicancy, viz., the *sannyāsa-āśrama*). Transferring the Sacred Fire (symbolically) into himself, he shall turn a mendicant, but still engaged daily in Vedic studies and having as his goal the knowledge of the soul. 1-2a

The sage, (now that he has become such a one), shall procure, by begging, eight, seven or five morsels of food, wash them with water (in order to strain away from it the sweet, salt or other tastes therein), and eat them all, having full control (over himself). 2b-3a

After eating, he should sit alone in the lonely forest, constantly meditating with his mind, word and deed. He should neither look forward to death with expectation, nor to continue to live. He should just wait for the time when his end will come. 3b-4

After having served in all the stages of life, the *brāhmaṇa*, well versed in the Vedas and the meaning thereof, and having conquered anger and mastered the senses, will ultimately reach the Region of God Brahmā, (the Creator). 5

2. Orders of Sannyāsins

Sannyāsins are of four denominations, the *Kuṭīcaka*, *Bahudaka*, *Haṃsa*, and *Paramahaṃsa*, the succeeding ones in the series being superior to the preceding. 6

(The benefits of) the recitation of hymns, offerings of oblations (into the fire) and the performance of worship by one who is not liberal (in giving gifts) all that is drained away as water from a broken pot. 7

(The begging) mendicants, no doubt, are of six types: the Straight-forward, Eunuch, Lame, Blind, Deaf and Stupid. 8

The "Straightforward" is the one who, even while eating sweets, says "only this much, only this much", and one who declares, "This is the truth, that is illusion". 9

The "Eunuch" is one who looks at a new-born baby girl, a (mature) woman, a sixteen-year old maiden and a hundred years old woman equally without any emotion whatsoever. 10

The "Lame" is one who cannot walk for more than a *yojana* for begging alms or for answering the calls of nature. 11

A mendicant is said to be "Blind" if his eyes cannot see well beyond a distance of four cubits, both while sitting or walking. 12

The "Deaf" is declared as one who cannot understand words, good or bad, sweet or sad, which he hears. 13

A mendicant is said to be "Stupid" if he remains as if asleep, with his senses perplexed, when faced with worldly affairs. 14

Sannyāsins, whether belonging to the single-staff (*eka-daṇḍa*) or three-staff (*tri-daṇḍa*) order, all stand for (the establishment of) righteousness (*dharma*). And, of all the (four) stages of life, the *sannyāsa* stage is superior-most. That is the injunction. 15

Thus ends Chapter Five
of Saṃvarta's Code of Religious Law on
The Mendicancy (*Sannyāsa*)

CHAPTER SIX

VI. EXPIATION OF SINS (*PRĀYAŚCITTA*)

1. The Five Great Sinners

Now, shall I set out the auspicious rules of expiation (of sinners). One who commits brahmanicide, the drunkard, the stealer (of gold), and one who takes to the bed of his teacher's wife are (the four) Great Sinners; and the one who is associated with any of them is the fifth Great Sinner. 1

2. Brahmanicide

The committer of brahmanicide should repair to the forest, clad in bark garments, growing a beard and holding a distinctive banner (indicating his sin). There he should reside subsisting on wild fruits, discarding all (worldly) longings. 2

If he cannot subsist on wild fruits, he might, with a controlled mind and holding the banner, go about the (nearby) villages occupied by the four castes, begging for alms. 3

He should then return to the forest with the alms so collected. Living in the forest, ever engaged in Vedic studies, ever alert and proclaiming his sin, the sinful wight should continue to perform, in the above-said manner, this penance, for twelve years, remaining self-controlled, with the object of getting expiation from brahmanicide. He will then be absolved of his sins. 4-6

3. The Drunkard

Hereafter I shall be setting out the auspicious (modes of) expiation of the drunkard according to rules. 7

Liquor is known to be of three kinds, viz., those distilled from molasses, from grapes and from powdered rice, Even as one, none of these is to be drunk by the noble *brāhmaṇa*. 8

A drunkard should, for atonement, drink boiled liquor, or he should drink cow's urine of the colour of gold, or (a solution of) cowdung, in the same manner; Or he should drink boiling ghee (clarified butter) or boiling milk. Or, he should, for one full year, remain eating only grains of corn. Or, he shall perform the penance of *cāndrāyaṇa* for one full year, giving up all longings. A *brāhmaṇa* undergoing one of these atonements will be freed from all sins for

drinking liquor. If one drinks even the water kept in a pot in which liquor had been kept, one should undergo the above atonements. 9-11

4. Stealer of Gold

Now, then, shall I set out the expiation for stealing gold. 12

If one steals gold he should confess it to the king. The king should then take a club and strike the thief once. If the thief (survives the blow and) continues to be alive he would be freed from the sin of stealing. Or, he should repair to the forest, and, clad in bark garments, undergo the penance prescribed for brahmanicide. 13-14

5. Adulterer

Now, then, shall I state the expiation for one who has taken to the bed of the teacher's wife. He should proclaim his having taken to the bed of the teacher's wife and sleep on a heated iron cot. Otherwise the sinning *brāhmaṇa* should embrace a heated iron cast of a female. Else, the *brāhmaṇa* should give up all desires and perform, for one year, three or four *cāndrāyana* penances, subsisting on grains. During the course of atonement he should keep in control all his senses and be occupied with the welfare of all beings. When the atonement as above has been done, the *brāhmaṇa* shall be freed from the sin. 15-17

6. Association with Sinners

I shall now set out the atonement for those who associate themselves with (the sinners). One who associates oneself with the perpetrators of heinous sins like brahmanicide shall, for the expiation of the sin of such association, undergo the penances prescribed for the respective (the type of sinners). 18-19

7. Murder of other castes

Having killed a *kṣatriya* one will be purified by undergoing three times (the penance called) *kṛcchra*. He should, therefore, perform these *kṛcchras* one after another with a steady mind. 20

One who has killed a *vaiśya*, somehow deluded by greed, that *vaiśya*-killer shall perform a *kṛcchra* and an *atikṛcchra* penance (for expiation). A *brāhmaṇa* who kills a *śūdra* shall perform the penance of *taptakṛcchra*. 21

8. Cow-slaughter

Now, shall I set forth specifically the atonement for the cow-slaughterer. 22

The cow-slaughterer shall perform the expiation in the cowpen itself, in the presence of cows and calves. He shall, controlling his senses, be there (sitting or lying) on the ground for half a month. 23

Shorn of his nails and hair, he should subsist on flour and *yava* grains obtained from begging, and also milk, curds, ghee and cowdung in that order. He is then cleared of his sin and purified in half a month. A bath and three oblations (into the fire) and following the cows (when they are taken out to graze) (are also prescribed for him). These he should do with no animosity (towards anybody). When the penances are over he should also recite daily the *Gāyatrī* and other purificatory *mantras* as many times (as he can). 24-26

When the penance (as above) has been completed, he should feed *brāhmaṇas*. When the *brāhmaṇas* have eaten, the intelligent penitent *brāhmaṇa* should give as gift a cow or a bullock or (at least) a cow made of sesame grains. 27

If several cows had been killed, by being tied together or shut up, double the cow-expiation has been prescribed for him for his purification. 28

If, by chance, one cow has been killed by several people, each of them shall separately undertake a quarter (share) of the punishment. 29

If during medication or the extraction of a dead foetus the death of the cow occurs, there shall be no atonement (for anybody) whatsoever. 30

If (a cow died) due to obstruction in the navel (during delivery) or has been killed by a tiger attacking it or by snake-bite or by being struck by lightning there shall be no atonement for anybody. 31

One should give medicine, oil and food to cows and *brahmaṇas*. If any mishap occurs while the above is being given the person concerned will not be attached to any sin. 32

(When the death of a cow occurs) by being shut up, a quarter of the atonement shall be observed, two quarters when tied up and three quarters when being controlled. 33

If (a cow is) killed by stones, sticks or rods or weapons, the entire atonement should be observed for one's purification. 34

9. Slaughter of animals

(If a *brāhmaṇa*) kills an elephant, horse, buffalo, camel or a monkey in all these cases fast should be observed for seven days. 35

Having killed a tiger, dog, donkey, lion, deer, or pig a *brāhmaṇa* should feed *brāhmaṇas* for expiation. 36

Having killed (any of) the species of wild creatures (other than the above), one should (for expiation), fast for three days chanting (Vedic hymns) on the God of Fire (*Jātavedas*). 37

10. Slaughter of Birds

(Having killed) birds of any type, especially the swan and others, one should fast for a day and night, chanting hymns on the God of Fire (*Jātavedas*). 38

Having killed a swan, crow, crane, peacock, duck, water cock, wild crow or sparrow one should spend three days (fasting, for absolvment). 39

Ruddy goose, heron, myna, parrot, *tittiri* bird, falcon, vulture, owl, pigeon and also *tiṭṭibha*, waterfowl, cuckoo, hen in the killing of these birds, the absolution lies in fasting for a day and feeding *brāhmaṇas*. 40-41

11. Slaughter of Creatures

Having killed a frog, mongoose, snake, cat or rat, absolution will be obtained by fasting for three days and feeding *brāhmaṇas*. 42

Having killed boneless creatures a *brāhmaṇa* gets absolved by the breathing ritual of *prāṇāyāma*. And, (having killed) creatures with bones the intelligent person gets absolution by making some gift. 43

12. Sin of adultery

Having resorted to a (degraded) *caṇḍāla* woman, deluded by carnal desire, (a *brāhmaṇa*) would be absolved in three years each with a *prajāpatya* penance at the beginning of each year. 44

Having resorted to an unchaste woman, either out of carnal desire or otherwise, the best absolution is said to be the observance of a *kr̥cchra* and a *cāndrāyana* penance. 45

Having resorted to an actress, a singer, a waterwoman, a bamboo artisan or a cobbler woman, a *kṣatriya* woman or a *vaiśya* woman, being deluded by carnal desire, the *kr̥cchra* called *sāntapana* is the purifier. 46-47a

A *brāhmaṇa* who has resorted to a *sūdra* woman is purified by his subsisting on cow's urine (for drink) and barley gruel for food for a month or half a month. That will absolve him. 47b-48a

Having gone to a non-relative *brāhmaṇa* woman he shall observe the *prājāpatya* penance. One resorting to a cow shall observe the *kr̥cchra* called *cāndrāyaṇa*. If he resorts to an animal or a harlot he should undergo the *prājāpatya* penance. 48b-49.

Having resorted to one's own teacher's daughter, father's sister or her daughter, one should observe *cāndrāyaṇa* penance. 50

Having resorted to one's aunt, her daughter, niece, or the daughter of the aunt, one can be absolved by the *parāka* penance. 51

One who resorts to the wives of his father and to the wife of one's brother shall undergo the penance prescribed for the one who resorts to the wife of his teacher. There is no other way of absolvment. 52

The wives of his father other than his mother, his sister, daughter of his uncle, sister or the wives of his brother the vilest man who resorts to these women shall undergo the penance called *tapta-kr̥cchra*. For resorting to a virgin too this penance has to be undergone. 53-54a

For resorting to a buffalo and the camel, one has to undergo the *prājāpatya* penance. 54b

Having resorted to the friend's wife, mother-in-law or brother's wife, one should fast for a day and night and undergo the expiatory penance of *tapta-kr̥cchra*. 55

For that vilest person who resorts to his mother or sister or his own daughter, there is no absolvment. 56

The *brāhmaṇa* who resorts to a woman undergoing some religious observance or vow, has to undergo the expiatory penance of *prākṛta-kr̥cchra* once and also gift away a milch cow. 57

If one resorts to a woman in menses or a woman six months pregnant, for expiation he has to undergo the penance of *atikṛcchra*. 58

If a *brāhmaṇa* resorts to a *brāhmaṇa* woman, for expiation he should undergo a *kr̥cchra*. This is the ruling of Saṃvarta. 59

If somehow a *brāhmaṇa* resorts to a *kṣatriya* or *vaiśya* woman, he is purified by subsisting on cow's urine and barley gruel for half a month. 60

In case a *sūdra* resorts to a *brāhmaṇa* woman, deluded by carnal desire, he would be expiated by subsisting on cow's urine and barley gruel for six months. 61

If somehow a *sūdra* resorts to a *brāhmaṇa* woman, the best expiation would be the observance of a *kṛcchra* and a *cāndrāyaṇa* penance. 62

13. Adultery by Women

If women of higher castes resort to a *caṇḍāla*, *pulkasa*, *mleccha*, *śvapāka* or downtrodden, they should perform the penance of *cāndrāyaṇa*. 63

If a *brāhmaṇa* woman resorts to a washerman, hunter, actor, bamboo basket maker or cobbler, she should undergo the expiatory rite of three *cāndrāyaṇas*. The rules for women resorting to unwarranted persons is as above. 64

14. Minor sins

Now, you shall listen to the expiatory rites for a recalcitrant *brāhmaṇa* mendicant. If an evil-minded person having entered mendicancy but renounces it, and procreates a child he should observe the penance of *kṛcchra* and continue to observe it for six months. 65-66a

Men who take poison (for suicide etc.) and whose skin has turned black or of variegated colour due to the poison instruct them also as above. So also in the case of women who do so and those who resort to such despicable acts. This auspicious expiation has been specified as the purifier in the case of the persons mentioned above in this world and the hereafter. 66b-67

In the case of those killed by a *brāhmaṇa* or by a coand in the case of those who commit suicide wellwishers should not shed tears. 68

If anybody carries or burns the dead body, or offers (obsequial) libations to any one of the above, he should observe the penance of *cāndrāyaṇa*. 69

If however one has only touched (the dead body) and has only shed tears but has not performed the above-said acts, to him has been prescribed the observance of impurity of one day. 70

In the case (of the death) of Great Sinners and of those who commit suicide, there shall be no shedding of tears by those who wish well (for the world). 71

Whatever libations, offering of rice balls or the death anniversary ceremony will not reach them; all those things will be consumed by demons. For these and for one who has gone down by the curse of a *brāhmaṇa* (*brahma-daṇḍa*) no anniversary should be performed. 72

15. Pollution through Touch

If a *brāhmaṇa* after passing urine or excreta, or has eaten while some food is still remaining (in the plate, i.e., who is in the middle of his meal), is touched by a dog etc., he should recite thousand times the (*mantra* of the) Goddess (of Gāyatri) after taking a bath. 73

Having touched a *caṇḍāla*, a low caste, a dead body, an outcaste, a woman in menses or a woman after child-birth, one should take a bath with clothes on. If one touches a person who has touched one of the above, to him a bath is prescribed, followed by the religious sipping of water (*ācamana*). Water should be sprinkled on the objects touched (by the impure person). 74-75.

If a noble *brāhmaṇa* is touched by the *cāṇḍāla* and such others, (while he is eating), with some part of the food still to be eaten, he will be purified by subsisting on cow's urine and barley gruel for six days. 76

A woman in menses if touched by a dog or by another woman in menses shall be purified by fasting for the rest of the days (of the menses) and by drinking ghee after her bath (at the end of the menses period). 77

If a woman in menses happens to have a bath (during the menses period) she should observe a vow after the bath (at the end of the period). 78

16. Pollution through Food and Drink

If a *brāhmaṇa* drinks the water from a well but kept in a *caṇḍāla*'s vessel, he shall be purified by subsisting on cow's urine and barley gruel for three days. 79

If a *brāhmaṇa* drinks (unknowingly), from the pot of an outcaste, he will be purified by subsisting on cow's urine and barley gruel for three days. 80

The meat of a cow or of a human being collected by a *śūdra* becomes completely polluted. If one consumes it, one should observe the penance of *cāndrāyaṇa*. 81

A *brāhmaṇa* having eaten rice preserved overnight, polluted by (human) hair or insects, or looked at by outcastes, (shall be purified by) drinking

pañcagavya (a mixture of five things derived from a cow, viz., milk, ghee, curd, urine and dung). 82

Having eaten from the plate of outcastes or that of a woman in menses, one gets purified by subsisting on cow's urine and barley gruel for six days. 83

Having taken a bath in a bathing spot, tanks or rivers occupied by low castes or having drunk water unknowingly at these, one gets purified by drinking *pañcagavya*. 84

One having drunk water from a liquor bowl, public distribution system or through a tube, gets purified by a day's fast and drinking *pañcagavya*. 85

A noble *brāhmaṇa* having drunk water from a well defiled by excreta and urine in dire circumstances will get purified in three days. For drinking (such water) kept in a pot, he shall have to observe the penance of *sāntapana*. 86

For the purification of tanks, wells and ponds which have been defiled, bale out therefrom a hundred pots of water and throw into them (a good quantity of) *pañcagavya*. 87

Brāhmaṇas having drunk the milk of a calfless cow or camel should subsist for three days on barely gruel. 88

Having drunk the milk of a woman, of a goat or of a pregnant cow and having consumed the worms in excreta, one will get purified in three days. 89

Having consumed excreta and urine, a *brāhmaṇa* should observe the (penance of) *Prājāpatya* (for purification). And having eaten the leavings of a dog, crow or cow he should fast for three days. 90

Having eaten the leavings of a cat and rat a *brāhmaṇa* should drink *pañcagavya*. Having drunk the water left over by a *śūdra* he will be purified in three days. 91

Having eaten onion, garlic, village fowl, mushroom and village pig, a *brāhmaṇa* should observe (the penance of) *sāntapana*. 92

Having consumed the urine or excreta of a dog, cat, donkey, camel, monkey, fox or crow, one should observe the penance of *cāndrayaṇa*. 93

Having mixed with a *caṇḍāla*, dog-eater and a degraded person, a *brāhmaṇa* can get purified by subsisting on cow's urine and barley gruel for half a month. 94

If a *brāhmaṇa* takes money from or eats at the hands of a degraded person, he should discard that connection and observe the (the penance of) *atikṛcchra* (for purification). 95

Whenever a *brāhmaṇa* feels that he has been contaminated he should offer sesame in the Sacred Fire reciting the *Gāyatrī-mantra* repeatedly. 96

Towards getting purified from the contact with a *caṇḍāla* woman, a woman after delivery, one in menses, or one of the degraded castes, the wildest *brāhmaṇa* shall have to endure expiatory penances repeatedly. 97

A minor sinner and an associate sinner shall get freed by the application of the religious marks of Lord Hari (Viṣṇu), (on his body). For one who is defiled by touching an untouchable the expiation lies in being smeared with sacred ash twentyone times. 98

For one defiled by a *sūdra*, dog-eater and cow-slaughterer purity is regained by being smeared with sacred ash ten times. For gold and silver purity and cleanliness are regained by being smeared with ash. 99

One who desires to regain purity from contact with a down-graded should subsist in cow's urine and barley gruel for a month or half a month. 100

Stale rice, food prepared with oil but kept for long, wheat preparations without oil, and preparations from barley and milk which have gone stale are impure. 101

In the case of the abovesaid sinners, by whomsoever (funeral) rice balls had been offered, by whomsoever had been offered ablutions with rice balls and by whomsoever had been offered ablutions of water with mantras, those persons shall all be abandoned (by the society). 102

17. Some do-s and don't-s

A *brāhmaṇa* should collect, during daytime, water from pure spots which are not frequented by wild animals, and use that water during night for ablutions. 103

Water should not be collected during night, and, if so collected, it should be used only after uttering the *mantra* "*agnim uparyāsā cokoyāma*" over it. 104

While yawning, spitting, tooth-picking, telling a lie and talking to low-caste people, touch the right ear, for the reason that (the presiding deities of)

Fire, Water, the Vedas, Moon, Sun and Air, all rest in the right ear of the *brāhmaṇa*. 105-106

Purity of the hide of the black deer is secured by (cleaning it with) a paste of white mustard while that of clothing made from the hide of the *ruru*-deer is secured by cleaning it with rice flour. 107

When some material is sullied by the presence of hair, ants or other impurities, remove only that spot of the material which will spoil the adjacent spots. 108

In the case of mud and ash deposited (in crevices) in copper, diamond, gold and flowers like the lotus they should be removed with (brushes made of hairs from) the cow's tail and the *darbha* grass (with pointed ends). 109

(In the case of cooked food) what is in the (main) vessel should be preserved, and what has been served (on the plate) should be thrown out. What has already been put in the mouth should be spat out and (for purification) ghee (clarified butter) should be swallowed. 110

Having consumed hair, insects or bits of bone, one will get expiated the moment he drinks the appropriate remedy. 111

Mantra (sacred hymns), the hide of a black deer, *drabha* grass, *brāhmaṇas*, material for ritualistic oblations, and the time yet to pass by (are not polluted by use and so) can be made use of again and again. 112

All relationships (between things) need not necessarily subsist from the beginning of times to the end (of times). And things do not subsist for ever. Thus there will be nothing that would be left over at the end (of times). 113

One should not pull another by his hair and strike him on his head. Nor should one, after having a head bath, apply oil to any part of his body. 114

When one has commenced a ritual with offerings in the Sacred Fire or commenced his meal or any other planetary ritual during the period of the asterism of *Kṛttikā*, following that he shall commence some Vedic study. 115

One shall engage oneself, during the penultimate and ultimate *yāma* intervals (of time) in the day, in Vedic study. On the other hand, sleeping during these two *yāma*-s could amount to brahmanicide. 116

One should not eat along with his wife, nor should he witness her eating. Nor, again, should he witness her spitting, yawning or sitting at ease. 117

If a dog touches (or licks) one below his nipple or his fingers, he should wash and fumigate the spot, before taking a second ritual sipping of water (*ācamana*). He will then become pure. 118

If one is touched (or licked) by a dog above his nipple or has been smeared with excreta, that spot should be smeared with mud and a cow touched before the sun has not set (that day). 119

A *brāhmaṇa*, if he happens to touch a bone covered with fat (or flesh) should take a bath with his clothes on and touch a cow when the sun has not yet set. If however he has touched only a bone without fat (or flesh, i.e. a dry bone) he might merely take a ritual sip of water and touch the cow. 120

For having touched a burning pyre, or the firewood therein, or breathing the fumes arising (from the pyre) or a *caṇḍāla* or the attendant (of the cremation ground), a *brāhmaṇa* can get purified by fasting a day and night and drinking *pañcagavya*. 121

The Creator has created three things in all their purity for the benefit of the *brāhmaṇa*; one, where there is no impurity to be seen at all, the second where water can wash away any impurity, and the third, which he can be rendered pure by the *brāhmaṇa*; by his word (viz. sacred *mantra*). 122

A noble *brāhmaṇa*, if he sips water (during *ācamana*) with his fingers (and not direct from the palm of his hand) would then be drinking liquor – so has said (the law giver) Manu. 123

Water taken direct from the earth is pure, which quenches the thirst of the cows, unsullied by excreta and similar dirt, and endowed with its natural odour, colour and taste. 124

One who does not resort to his wife who has taken her (purificatory) bath after the menstrual period would be facing the severe sin of brahmanicide. There is no doubt about it. 125

During the four days of the period of menstrual impurity, on the first day a woman is to be considered as a *Caṇḍālī*, as a brahmanicide on the second day and as a washer-woman on the third day, but gets purified on the fourth day. 126

A *brāhmaṇa* who places his feet on his seat and gobbles food with his mouth directly from the plate (and not in the form of morsels with his hand) would be considered as if eating cow's flesh. 127

A *brāhmaṇa*, who drinks while standing with his footwear on shall have to expiate himself by fasting for a day and night and drinking *pañcagavya*. 128

A *brāhmaṇa* who, after bath, wipes his body with his main garment renders his earlier bath futile; he will become pure only by taking another bath. 129

It is demoniac to wear dry clothes under water and wet garments outside; so also is the wearing of clothes which reach only upto the knees. 130

Do not waft the Sacred Fire with a winnow, with a (folded) garment, nor with the palm. Neither do so by blowing from the mouth for fire does not come from the mouth. 131

Wafting fire with a garment will result in disease, wafting by the winnow will result in loss of wealth, wafting by the palm will result in death and blowing through the mouth will result in the loss (of the merits of one's good) actions. 132

Do not kindle (the Sacred) Fire in a bowl, broken pot, nor in an iron vessel, nor with cowdung. All these would be fearful to the master of the ritual. 133

Thus have been stated the auspicious rules about the expiation (for sins). Now listen to the (general) expiation for all specified sins. 134

18. Greatness of Gifts

Noble *brāhmaṇas* will, no doubt, be freed from sins by means of gifts, offerings into the sacred fire, and the daily practice of *prāṇāyāma* and also by the study of the Vedas. 135

Gifts of gold, cows, and also land, destroy quickly the sins (committed not only during the present birth but also those) committed during earlier births. 136

He who gifts a *tila-dhenu* (replica of a cow made by sesame seeds) to a *brāhmaṇa* who has controlled (his senses) will, no doubt, be freed even from sins like brahmanicide. 137

19. Merits of Fasting

When the month of *Māgha* (Feb-March) has arrived, if one keeps awake on the full moon day and also offers sesame to the *brāhmaṇas* he will be freed from all sins. 138

A person who fasts on the full moon day in the month of *Kṛttikā* (Nov-Dec.) and gifts gold or clothes crosses all the sins (committed by him). 139

On the solsticial and equinoctial days, as also on the days of *vyatīpāta* and *dinakṣaya*, as also on the eclipses of the Sun and the Moon, anything that is gifted away become everlastingly given. 140

The new moon day, the twelfth lunar day (of the fortnight) and the *sankrānti* day (when the Sun enters a new sign of the zodiac, i.e., the first day of the solar month) these are exalted days and so also is Sunday (for making gifts). 141

(Religious) bath, recitation (of hymns), offerings in the Sacred Fire, feeding of *brāhmaṇas*, fasting and gifts made on the above said days each of these purifies a person. 142

An intelligent person shall give gifts after having taken a bath and (thereby attained physical) cleanliness, clad in washed clothes, having a pure heart, controlling the senses and having a saintly attitude. 143

20. Greatness of the *Gāyatrī-mantra*

For purification from minor sins, *brāhmaṇas* should offer sesame into the fire a thousand times with (the recitation of) the *Gāyatrī-mantra* prefixed with the (seven) *mahā-vyāhṛtis* (*bhūḥ*, *bhuvah*, *svah* etc.). 144

A *brāhmaṇa* associated with any major sin should make a lakh of offerings (as above) sanctified by the *Gāyatrī-mantra*. 145

He should also practise the recitation of the *Gāyatrī-mantra*, the mother of Vedic mantras, sitting on the banks of a sacred river, when he would be freed from all sins. 146

The *brāhmaṇa* should (first) take a bath, then perform *ācamana* as prescribed and do the *prāṇāyāma*. Purifying himself by three *prāṇāyāmas*, he should recite the *Gāyatrī*. Clad in dry clothes, (sitting) on hard ground in a clean place, calm, wearing the *pavitra* (ring made of *darbha* grass) round the ring finger (of the right hand) he should, after performing *ācamana*, commence reciting the *Gāyatrī*. 147-148

All the sins done in this world and the next would be wiped off completely by one who recites the *Gāyatrī* for five days. 149

Superior to the *Gāyatrī* there is nothing in the matter of washing away sinful deeds. (While reciting it) repeatedly, one should prefix it with the *praṇava* (syllable *Om*) and the *mahā-vyāhṛti*-s. 150

A Vedic student, eating moderately and wishing well to all creations, is freed from all sins by reciting the *Gāyatrī* a lakh of times. 151

One who has officiated (in a sacrifice) for one who should not be officiated for, and has eaten censured food will get purified by reciting *Gāyatrī* eight thousand times. 152

A noble *brāhmaṇa* who recites the *Gāyatrī* day after day is freed from sin in a month, just as a serpent from its slough. 153

A *brāhmaṇa*, who recites the *Gāyatrī* regularly will reach the most exalted position, becoming as light as air in his own self. 154

The *brāhmaṇa* should meditate in his mind daily the *Gāyatrī* prefixed by the *praṇava* (i.e. *OM*) and the seven *vyāhṛti*-s and suffixed by the *Gayatrī-sīras* (i.e., *Om āpaḥ, jyotiḥ rasaḥ, amṛtaṁ brahma, bhūr bhuvaḥ svar om*). 155

21. Benefit of Breath control

Prāṇāyāma is prescribed to be performed by controlling one's breath. One should, (sitting) composedly, perform three *prāṇāyāmas* daily. Whatever sin had been committed by the mind, word and body are destroyed completely by the performance of three *prāṇāyāmas*. 156-157

22. Value of the Study of Sacred Texts

One who studies the *Ṛgveda*, one of the schools of *Yajurveda* and the *Sāmaveda* with its attendant *rahasya* hymns will be freed from all sins. He would be relieved of sins if he recites the *Pāvamānī* (being the *Soma* hymns collected in the *Ṛgveda*, *Maṇḍala IX*, and *Pavamāna* (Section of the *Sāmaveda*, *Pūrvārdha Ch. V*) and the hymns authored by sage *Kutsa* (in the *Ṛgveda I and IX*). 158

If a *brāhmaṇa* happens to wear blue or red clothes (the sin caused thereby) would be expiated by fasting for a day and night and drinking *pañcagavya*. 159

For the *brāhmaṇas*, *Śruti* (Veda) and *Smṛti* (Religious law) are the (two) eyes. One devoid of either of these is half blind and one devoid of both is totally blind. 160

23. Wearing the Sacred Thread

(If the sacred thread of a *brāhmaṇa* stops) above the nipple it will result

in his becoming weak (and if it extends) below nipple there will be depletion of the merit of penance. Hence a noble *brāhmaṇa* should wear the sacred thread which extends just up to the nipple. 161

24. Greatness of Penance

The *cāndrāyaṇa* is the most potent purificatory penance for all sins. By observing it one gets (perfect) purification and attains the most exalted position. 162

What is difficult to be crossed, difficult to reach and what is far away all that is attainable through penance, for penance cannot be surpassed. 163

25. Conclusion

Know this text containing three hundred and sixteen verses in *anuṣṭup* metre, (each verse having eight syllables in each foot), as to have been declared by Saṃvarta. 164

This auspicious Code on Religious Law has been enunciated by sage Saṃvarta. Learning (and following) this *brāhmaṇas* will attain the abode of God Brahmā. 165

Thus ends Chapter Six
of Saṃvarta's code of Religious Law on
Expiation of sins (*Prāyaścitta*)

Thus ends the Code of Religious Law enunciated by Saṃvarta

APPENDIX

VERSE INDEX
OF SAṂVARTA-SMṚTI (SS)
AND SAṂVARTA-DHARMAŚĀSTRA (SD)

[For the *Samvarta-smṛti* references are given with verse numbers (ex. SS 15), whereas for the *Samvarta-dharmaśāstra* the chapter numbers and verse numbers are provided (ex. SD I. 17)]

akṛtvā pādayoḥ śaucam SD I. 17
akṛtvā pādaśaucam tu SS 15
aklinnavāsāḥ sthalagaḥ SS 218
agnikāryam ca kurvīta SD I. 9; SS 8
agnim ātmani samsthāpya SS 106
agnir āpaś ca vedāś ca SD VI. 106
agner apatyam prathamam suvarṇam SD II. 55; SS 78
acchinnavāsāḥ sthalagaḥ SD VI. 148
ajihmaḥ paṇḍukaḥ paṅguḥ SD V. 8
ajñānāc ca pramādāc ca SD III. 17
ataḥ param praduṣṭānām SS 173
ataḥ param pravakṣyāmi SD VI. 1, VI. 12, VI. 15, VI. 18
ataḥ param samāvṛtto SD II. 1
ataḥ param surāpasya SD VI. 7; SS 118
ato dvijaḥ samāvṛttaḥ SS 34
adbhiḥ prakṣālitam sarvam SD V. 3
adya jātām tathā nārīm SD V. 10
anaḍvāhau tu yo dadyād SD II. 47; SS 70
anasthīn brāhmaṇo hatvā SD VI. 43; SS 151
anācāntaḥ pibet toyam SD I. 16
anācāntaḥ pibed yas tu SS 14
anuṣṭupchandasā hy etat SD VI. 164
antyajābhājane bhuktṛvā SS 198
antyajaiḥ svikṛte tīrthe SD VI. 84; SS 188
antyabhāṇḍasthitam toyam SD VI. 80
antyānām bhājane bhuktṛvā SD VI. 83
annaṁ paryuṣitam bhuktṛvā SD VI. 82; SS 197
annaṁ paryuṣitam bhojyam SD VI. 101
annadas tu bhaven nityam SS 80
annadas tu sukhī śrīmān SD III. 2
annadānāt param dānam SD III. 5
anyonyānnapradā viprā SS 89

- apo niśi na grhṇīyād SD VI. 104
 abhyasec ca tathā puṇyāṃ SS 216
 abhyaset tanmahāpuṇyāṃ SD VI. 146
 amāvāsyā dvādaśī ca SD VI. 141; SS 211
 ayane viṣuve caiva SD VI. 140; SS 210
 ayājyayājanaṃ kṛtvā SD VI. 152; SS 222
 araṇye cīravāsā vā SS 125
 araṇye nirjane tatra SS 108
 alaṅkṛtya tu yaḥ kanyāṃ SD II. 29; SS 61
 alpaghātopaghātī ca SD VI. 98
 avatsa[dhenu] uṣṭrāṇāṃ SD VI. 88
 aṣṭame daśame caiva SS 41
 aṣṭavarṣā bhavet kanyā SD II. 33
 aṣṭavarṣā bhaved gaurī SS 66
 aṣṭau bhikṣāḥ samādāya SS 107
 ahanyahani yo 'dhīte SD VI. 153; SS 223
 ācamyaiva tu bhuñjīta SD I. 15; SS 13
 ācāmet brahmatīrthena SD I. 18; SS 16
 āpaḥ pāninakhāgreṣu SD VI. 123
 āpaḥ śuddhā bhūmigatā SD VI. 124
 āpośanam akṛtvā tu SD I. 36
 āmaṇibandhād dhastau ca SS 18
 āśrameṣu ca sarveṣu SS 111
 āsanārūdhapādas tu SS 21
 āsane pādam āropya SD VI. 127
 āhārāj jāyate vyādhiḥ SS 98
 āhūya śīlasampannaṃ SD II. 18; SS 50
 idaṃ mātṛam idaṃ ceti SD V. 9
 indhanāni ca yo dadyād SS 60
 iṣṭin pārvāyaṇādīmś ca SD IV. 6
 udakaṃ piṇḍadānaṃ ca SD VI. 72; SS 180
 upanītaḥ sādā vipro SD I. 5
 upanīto dvijo nityaṃ SS 5
 upavāsarato bhūtvā SD VI. 139
 upavāsī naro bhūtvā SS 209
 upasaṅgrahaṇaṃ kuryād SD I. 10
 upāsita na cet sandhyāṃ SD I. 26; SS 22
 uṣitvaivaṃ gr̥he vipro SS 101
 uṣitvaivaṃ vane vipro SS 105
 ṛgvedam abhyased yas tu SD VI. 158; SS 228
 ṛtukālābhigāmī syāt SD III. 18
 ṛtumatīm tu yo bhāryāṃ SS 99

- ṛtusnātām tu yo bhāryām SD VI. 125
 ekā ced bahubhiḥ kācid SD VI. 29; SS 138
 ekākī cintayen nityam SD V. 4
 etat samāhitāḥ kuryāt SD VI. 26
 etāni kramaśo 'śnīyād SS 135
 etās tisaḥ striyo gatvā SS 163
 ebhiḥ samparkam āyāti SS 128
 eṣa eva mayā proktaḥ SS 204
 eṣa eva yathā proktaḥ SD VI. 134
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