

UNION ACADEMIQUE
INTERNATIONALE

UNIONE ACCADEMICA
NAZIONALE

CORPUS IURIS SANSCRITICUM
ET FONTES IURIS ASIAE MERIDIANAE ET CENTRALIS

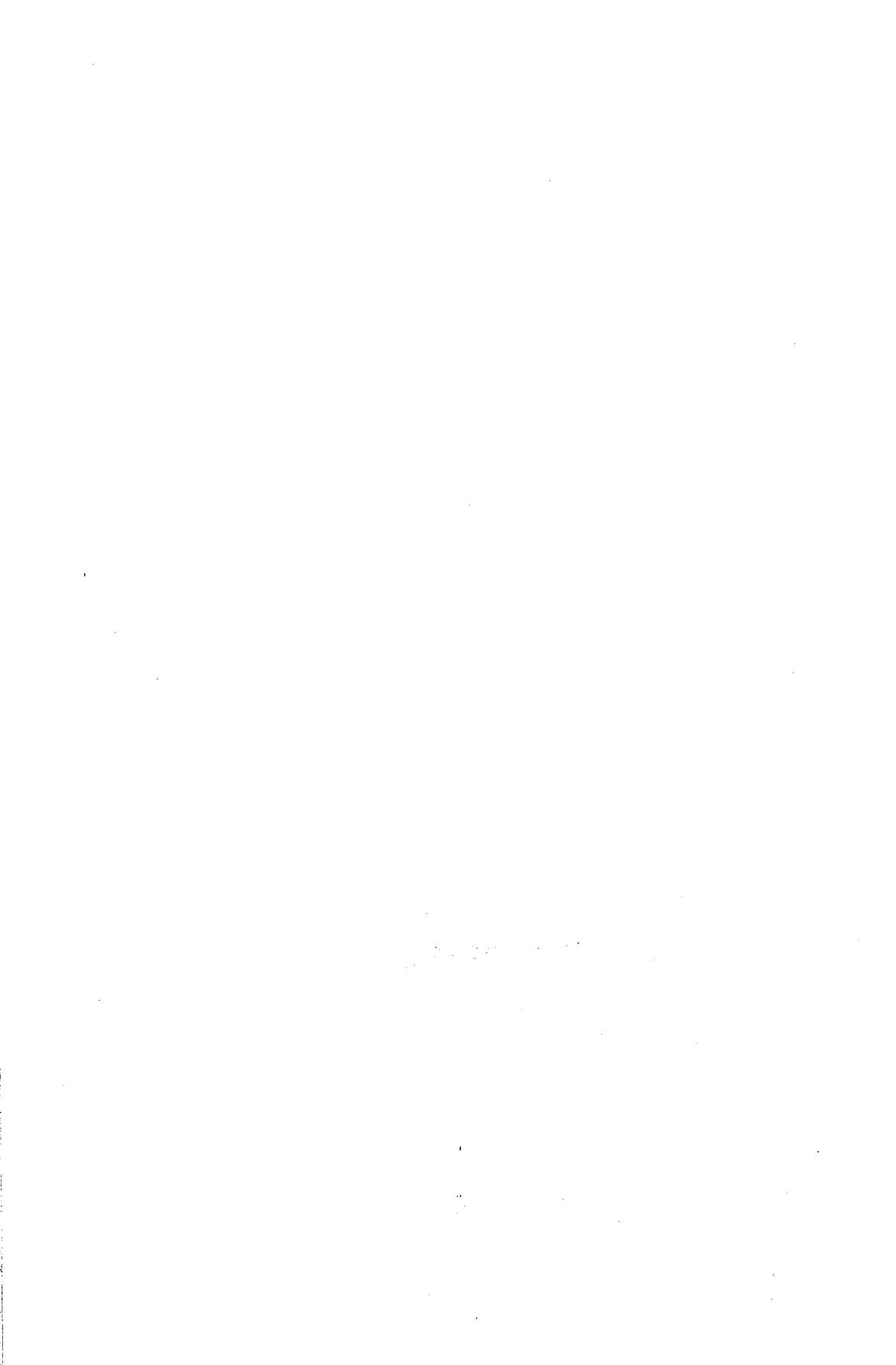
A Series on Social and Religious Law
edited by Oscar Botto

Volume VIII



The Series is sponsored by

FONDAZIONE CRT



UNION ACADEMIQUE
INTERNATIONALE

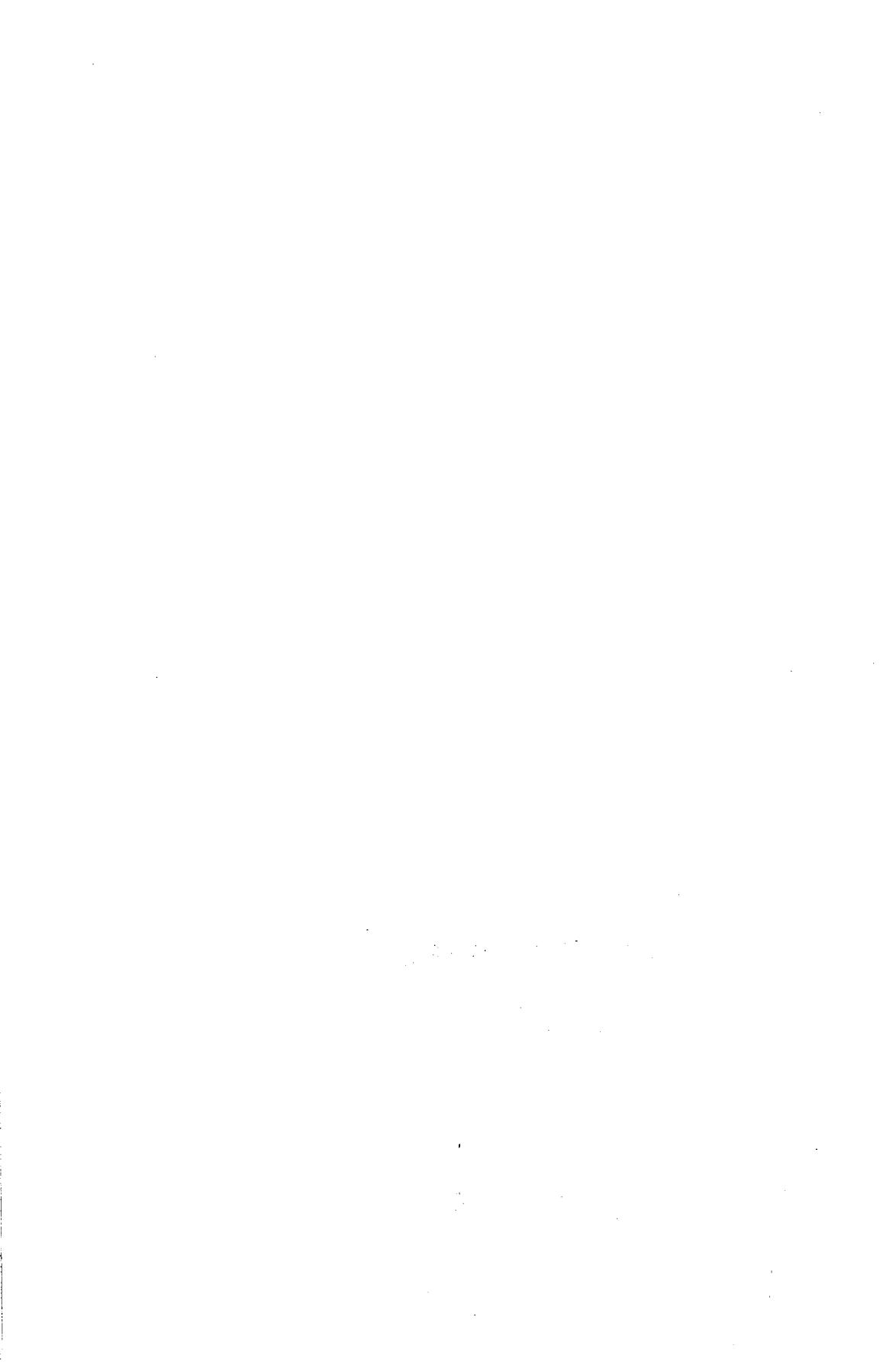
UNIONE ACCADEMICA
NAZIONALE

CORPUS IURIS SANSCRITICUM
ET FONTES IURIS ASIAE MERIDIANAE ET CENTRALIS

A Series on Social and Religious Law
edited by Oscar Botto

Scientific Committee

<i>President</i>	Oscar Botto (Torino)
<i>Vice President</i>	Siegfried Lienhard (Stockholm)
<i>Members</i>	Nalini Balbir (Paris)
	Franz-Karl Ehrhard (München)
	Oskar von Hinüber (Freiburg)
	Patrick Olivelle (Austin, Texas)
	Irma Piovano (Torino)



KAPILASMRTI

Critically edited with introduction and notes
by
S. A. S. Sarma

and translated in collaboration with
H. N. Bhat

Torino
2007

© 2007

Copyright: Comitato “Corpus Iuris Sanscriticum et fontes iuris Asiae Meridianae et Centralis”, Torino (Italy).

ISBN: 978-88-903000-1-1

Finito di stampare nel mese di dicembre 2007 dalla Stamperia Artistica Nazionale, Torino, per conto del Comitato “Corpus Iuris Sanscriticum et fontes iuris Asiae Meridianae et Centralis”, c/o Cesmeo, Via Cavour 17, 10123 Torino (Italy).

*To the memory of
Prof. K. V. Sarma
who was instrumental in kindling within me
a deep fascination for research*

L'attività scientifica ed editoriale della Collana è stata presentata in occasione di uno specifico incontro organizzato dal Comitato del "Corpus Iuris Sanscriticum" presso l'Accademia delle Scienze di Torino (4 giugno 2007). All'incontro, presieduto da Siegfried Lienhard, sono intervenuti Giuseppe Monateri, Università degli Studi di Torino, con la relazione sul tema "Il Diritto comparato delle religioni e l'importanza del Corpus Iuris Sanscriticum" e Nalini Balbir che ha ricordato l'eminente figura di studiosa e le rare qualità umane di Colette Caillat, Membro del Comitato Scientifico del "Corpus Iuris Sanscriticum" fin dalla sua fondazione, recentemente scomparsa (15 gennaio 2007).

Nelle riunioni del Comitato Scientifico (4-5 giugno 2007) sono stati stabiliti il nuovo assetto del Comitato Scientifico e il programma editoriale dei prossimi anni; è stata inoltre confermata la validità del sistema fin qui utilizzato per la promozione e la diffusione della Collana che prevede, tra l'altro, l'invio di *complimentary copy* su richiesta di studiosi e dottorandi.

Il programma editoriale è stato sottoposto e favorevolmente accolto dall'Union Académique Internationale e, come ha ricordato con vivo apprezzamento Richard W. Lariviere, Provost University of Kansas, relatore ufficiale alla riunione plenaria (Oslo, 1-6 giugno 2007), "the commission expressed its satisfaction and gratification at the progress of the series".

*

La *Kapilasmṛti*, edita e tradotta a cura di S.A.S. Sarma nel presente volume della Collana, è un testo sanscrito di 1002 versi dedicato alla normativa sociale e religiosa indù e composto tra il IX e il XIII secolo nell'India meridionale.

Il presente volume è dedicato al compianto, eminente sanscritista K.V. Sarma, al quale si deve una dotta e puntuale collaborazione alla stesura del Progetto che ha dato vita nel 1999 alla costituzione dell'impresa scientifica ed editoriale del "Corpus Iuris Sanscriticum".

Legato al Prof. Botto e ai suoi collaboratori da profonda e sincera amicizia, sempre attento ai suoi progetti di ricerca e generoso di preziosi consigli, K.V. Sarma ha collaborato al “Corpus Iuris Sanscriticum” con la magistrale edizione e traduzione dei testi della *Samvarta*-tradition, terzo volume della Collana, ed è stato l’ispiratore della presente edizione e traduzione della *Kapilasmṛti*.

Irma Piovano

Presidente del Comitato

“Corpus Iuris Sanscriticum

et fontes iuris Asiae meridiana et centralis”

CONTENTS

Preface	3
Introduction	7
I. The Date of <i>Kapilasmṛti</i>	7
II. The author of <i>Kapilasmṛti</i> and his region	9
III. Contents of the <i>Kapilasmṛti</i>	9
III.1. Introductory	10
III.2. <i>Vedas</i>	10
III.3. Importance of Brahmins	10
III.4. <i>Upanayana</i>	11
III.5. <i>Bhikṣā</i>	11
III.6. Āśauca	12
III.7. Šrāddha	12
III.7.1. Classification of Šrāddha-s	12
III.7.2. Do's and don'ts on the Šrāddha day	14
III.7.3. Cooking for Šrāddha	15
III.7.4. Redoing of the Šrāddha	15
III.7.5. Šrāddha related to a <i>dattaka</i> (adopted son)	15
III.8. Widows	16
III.9. <i>Bhojana</i>	17
III.10. <i>Dāna</i>	17
III.10.1. Gift of Land	18
III.11. <i>Vyavahāra</i>	20
III.12. Importance of sons	20
III.13. Importance of the daughter's son	21
III.14. Adoption	21
III.15. Expiations	24
IV. <i>Kapilasmṛti</i> among other <i>smṛti</i> -s	25
IV.1. <i>Smṛti</i> authors quoted in the <i>Kapilasmṛti</i>	25
IV.2. <i>Kapilasmṛti</i> and Āṅgirasadī (ĀS)	25

V.	Approach of <i>Kapilasmṛti</i> and other Hindu Law texts to certain topics	26
V.1.	<i>Upanayayana</i> — a new approach	26
V.2.	Position of Widows	27
V.3.	Gift of Land	28
V.4.	The <i>Mahadāna</i> -s	28
V.5.	Adoption	29
V.6.	Śrāddha	30
VI.	Contribution of <i>Kapilasmṛti</i>	30
VII.	Sources	30
VII. 1.	Description of the manuscripts used for the edition	30
VII. 2.	Manuscript relationship	32
VII. 3.	Manuscripts not used	33
VII. 4.	Conventions followed in the apparatus critics	34

Sanskrit Text

1.	Kapilaśaunakasamvādah (1-11)	37
2.	Kalau brāhmaṇyasyāvasthānam (12-18)	38
3.	Bhāṣāgranthādināṁ pracārād vedasya tirohitāvasthā (19-31ab)	39
4.	Vedārtha{jñānām praśamsā (31cd-38)	41
5.	Vedamantrāṇām vyatyāsenoccāraṇe doṣakathanam (39-45)	42
6.	Anadhitavedasya brāhmaṇasya doṣakathanam (46-53)	43
7.	Śrāddhapraśamsā (54-55)	44
8.	Śrāddhavibhāgah (56-57)	44
9.	Ṣaṇmāsāt pūrvameva śrāddhasya smaraṇām kathanām ca (58-64)	45
10.	Śrāddhopayogināṁ dravyāṇām sampādanam (65-67)	46
11.	Śrāddhāya brāhmaṇānām nimantranām (68-72ab)	46
12.	Pitrādisthāneṣu brāhmaṇānām saṅkhyā (72cd-74)	47
13.	Nāndiśrāddham (75-88)	47
14.	Anyagotrapraviṣṭasya dattasya sapindikaranām (89-103)	49
15.	Anyagotrapraviṣṭasya dattasya sūnoḥ sapindikaranām (104-109)	51

16.	Sapiṇḍānām asapiṇḍānām ca maraṇe sūtakavicārah (110-113)	52
17.	Anyagotrapravīṣṭānām doṣakathanam (114-128)	52
18.	Śastrēṇa nihatasya ekoddiṣṭāśrāddham (129-130)	54
19.	Sodakumbha-māsiśrāddhādīnām varṇanam (131-132ab) . .	55
20.	Aputrasya śrāddhavicārah (132cd-133)	55
21.	Śrāddhe aupāsanāgnāvagnaukaraṇavicārah (134-145) . .	55
22.	Darśaśrāddham (146-147)	57
23.	Ekoddiṣṭāśrāddham (148)	57
24.	Pratisamvatsaraśrāddham (149)	58
25.	Sodakumbham aṣṭakām nāndiśrādhām ca (150-151) . .	58
26.	Jīvaśrāddham (152-154ab)	58
27.	Sapiṇḍakāpiṇḍakaśrāddhāni (154cd-155)	58
28.	Aṣṭottraśatamī śrāddhāni (156-159ab)	59
29.	Nityanaimittikaśrāddhānām vicārah (159cd-165) . .	59
30.	Mātāmahādīnām śrāddhasyānnenaiva karaṇām (166-172ab)	60
31.	Darśaśrāddhapraśamsā (172cd-176ab)	61
32.	Pitrīśrāddham annenaiva kartavyam (176cd-179) . .	61
33.	Śrāddhakartṛṇām praśamsā (180)	62
34.	Śrāddhasyākaraṇe doṣakathanam (181-182)	62
35.	Pitrīśrāddham pitryajñavidhānena kartavyam (183-186ab)	62
36.	Śrāddhapākah (186cd-210)	63
37.	Śrāddhadravyānām viprahastena sparśanam, patnyarpitajalena dānam ca (211-222)	67
38.	Atipakvādīnām dravyānām dāne doṣakathanam (223-226)	68
39.	Śrāddhānte vāmadevajapah (227-228)	69
40.	Śrāddhe aupāsanāgnau pacanam (229-234ab) . .	69
41.	Punahśrāddhaprakaraṇam (234cd-246)	70
42.	Śrāddhadine mukhālāṅkaraṇādīnām pratiṣedhaḥ (247-249)	72
43.	Śrāddhadine devatāntarapūjanavicārah (250-282) . .	72
44.	Karmāntarāvāsiṣṭena śrāddham na kartavyam (283-296)	76
45.	Kalau śrāddhasandhyayoh prādhānyam (297-299ab) . .	78

46.	Andhapāngvādināṁ upanayanaprakārah (299cd-323ab)	78
47.	Mūkasyopanayane viśeṣavidhiḥ (323cd-336)	81
48.	Brāhmaṇādināṁ kṣatriyādibhiḥ ekapañktau bhojananiśedhaḥ (337-343ab)	83
49.	Andhapāngvādināṁ ekapañktau bhojananiśedhaḥ (343cd-352)	84
50.	Vipramahattavarṇanam (353-358ab)	85
51.	Anyagotrapraviṣṭasya doṣakathanam (358cd-368ab)	85
52.	Dattena nandyām mātāmahāḥ pūjaniyah (368cd-383)	86
53.	Putradānaprakārah (384-407)	88
54.	Bhinnagotrapraviṣṭasyāśaucavicārah (408-413)	91
55.	Strīnāṁ svātantryaniśedhaḥ (414-415)	92
56.	Putradānavimarśaḥ (416-420)	92
57.	Dattasya mātāmahaviṣaye vivādah (421-423)	93
58.	Anyagotrapradattasya doṣakathanam (424-429)	93
59.	Nānāvidhadānaprakaraṇam (430-449)	94
60.	Dānayogyaṇi vastūni (450-462)	96
61.	Pratigraheṇa labdhāyāḥ bhūmeh svāmiviṣaye vicārah (463-485ab)	97
62.	Bhūmidānam jñātīnāṁ sammatyā kartavyam (485cd-492ab)	100
63.	Dauhitaprādhānyavarṇanam (492cd-502ab)	101
64.	Bhūmidānaprakaraṇam (502cd-508ab)	102
65.	Vṛttidānasya niśedhaḥ (508cd-510)	103
66.	Bhūmiḥ sagotrebhyo dātavyā (511-522)	103
67.	Duṣṭā vidhavā daṇḍanīyā (523-526)	104
68.	Vidhavāpākas tyājyah (527-528)	105
69.	Vidhavānāṁ vaividyam (529-537)	105
70.	Rāṇḍākrtaḥ pākaḥ kavyāya havyāya ca na yogyah (538-544)	106
71.	Vidhavānāṁ kṛtyākṛtyavarnanam (545-559)	107
72.	Vidhavābhiḥ putrasvīkārah (560-574ab)	109
73.	Vidhavānāṁ dinakṛtyam (574cd-583)	110
74.	Svecchācārā bālavidhavā dandaniyā (584-592ab)	111
75.	Vidhavāstrīnāṁ ekoddīṣṭādi śrāddhapākakaraṇe 'doṣavarnanam (592cd-597ab)	112
76.	Putrasattve vidhavāyāḥ vaiśiṣṭyam (597cd-603ab)	113

77.	Putradāne 'yogyāḥ (603cd-608ab)	114
78.	Raṇḍāpākas tyājyāḥ (608cd-616ab)	114
79.	Vidhavā śvaśureṇa pālaniyā (616cd-624)	115
80.	Vidhavānāṁ śubhakṛtyeṣv ayogyaṭā (625-630)	116
81.	Vidhavānāṁ kṛtyam (631-637)	117
82.	Vidhavāvibhāgāḥ (638-644ab)	118
83.	Vidhavānāṁ krayadānādiṣv ayogyaṭā (644cd-646ab)	118
84.	Raṇḍāyā bhūmidāne 'nadhiκāraḥ (646cd-657ab)	119
85.	Putramahattvavarṇanam (657cd-675)	120
86.	Putrābhāve dattaparigrahaṇam (676-687ab)	122
87.	Putrasvīkaraṇānantaram aurasaputrajanane tayor jyeṣṭhatvanirnayah (687cd-695ab)	124
88.	Dattaurasayoh dāyabhāgavicāraḥ, śrāddhādikāranirṇayaś ca (695cd-711ab)	125
89.	Dattasvīkārocitaḥ kālah (711cd-714ab)	126
90.	Dauhitrasya sattve putragrahaṇaniṣedhaḥ (714cd-718ab)	127
91.	Dauhitraprādhānyavarṇanam (718cd-729ab)	127
92.	Tarpaṇe dauhitreṇa mātāmahādibhyāḥ tryañjalir dātavyāḥ (729cd-735)	129
93.	Dauhitrasya aurasatulyatvam (736-744)	130
94.	Dauhitrasatve putrasvīkāraniṣedhaḥ (745-752ab)	131
95.	Dharmasya praśamsā adharmasya nindā ca (752cd-755) .	132
96.	Jñātīnāṁ sammatyā putrasvīkāraḥ kartavyāḥ (756-761)	132
97.	Jyeṣṭhaputro na dātavyāḥ (762-766)	133
98.	Putradāne 'yogyāḥ (767-771ab)	133
99.	Sutasya kulatārakatvam (771cd-777ab)	134
100.	Ekaputro na dātavyāḥ (777cd-797ab)	134
101.	Dattaputrasya mṛtau punaḥ putrasvīkārasya niṣedhaḥ (797cd-799ab)	137
102.	Vividhaputravarṇanam (799cd-801)	137
103.	Kṣetrajaputrasya nindā (802-814)	137
104.	Nānāvidhadanḍavidhānam (815-880)	139
105.	Śrotriyapraśamsā (881)	145
106.	Vipramahattvavarṇanam (882-890)	146
107.	Hiranyagarbhadānena vr̄ṣalasya vīpratvaprāptih (891-904)	146

108.	Tulādānam (905-916ab)	148
109.	Hiranyagarbhadānam (916cd-922ab)	149
110.	Brahmāṇḍakatāhādīdānāni (922cd-934ab)	150
111.	Kanyādānam (934cd-944)	151
112.	Yatyādināṁ kanyakādīdānaniṣedhah (945-948)	152
113.	Brahmacāriṇe bhiksādānasya praśāmsā (949-971ab)	153
114.	Tulādānasvīkāre prāyaścittam (971cd-996)	156
115.	Nānāvidhānāṁ pāpānāṁ niṣkṛtiḥ (997-1003)	159
116.	Phalaśrutiḥ (1004)	159

Translation

1.	Dialogue between Kapila and Śaunaka (1-11)	163
2.	The state of brahmanism during the Kali age (12-18)	164
3.	The setback of Vedic literature due to writings in vernacular languages (19-31ab)	164
4.	Praise of the contents of Vedas (31cd-38)	165
5.	Bad effects resulting from the mispronunciation of Vedic hymns (39-45)	166
6.	Deficiencies in brahmins who do not learn the Vedas (46-53)	166
7.	Praise of śrāddha (54-55)	167
8.	Classification of śrāddha (56-57)	167
9.	The talk of śrāddha and making preparations for it six months in advance (58-64)	167
10.	Assembling of the materials for śrāddha (65-67)	168
11.	The invitation of brahmins for śrāddha (68-72ab)	168
12.	The number of brahmins to be invited for śrāddha of forefathers (72cd-74)	168
13.	<i>Nāndiśrāddha</i> (75-88)	169
14.	<i>Sapindikaraṇa</i> of one adopted into different <i>gotra</i> (89-103)	170
15.	<i>Sapindikaraṇa</i> of the son of one adopted into a different <i>gotra</i> (104-109)	171
16.	The issue of defilement on the death of <i>sapinda</i> -s and <i>apinda</i> -s (110-113)	171
17.	Disadvantages of those adopted into a different <i>gotra</i> (114-128)	172

18.	Prescription of <i>ekoddiṣṭaśrāddha</i> for one killed by weapons (129-130)	173
19.	Description of <i>sodakumbha</i> and monthly <i>śrāddha</i> (131-132ab)	173
20.	<i>Śrāddha</i> of a childless person (132cd-133)	173
21.	The issue of <i>agnaukarāṇa</i> in the <i>aupāsana</i> fire (134-145)	174
22.	<i>Darśa-śrāddha</i> (146-147)	174
23.	<i>Ekoddiṣṭa-śrāddha</i> (148)	175
24.	<i>Pratisamvatsaraśrāddha</i> (149)	175
25.	<i>Sodakumbha</i> , <i>asṭaka</i> and <i>nāndīśrāddha</i> -s (150-151)	175
26.	<i>Jīvat-śrāddha</i> (152-154ab)	175
27.	<i>Śrāddha</i> -s with and without <i>pindā</i> -s (154cd-155)	175
28.	One hundred and eight kinds of <i>śrāddha</i> -s (156-159ab)	175
29.	Obligatory and occasional <i>śrāddha</i> -s (159cd-165)	176
30.	The <i>śrāddha</i> of maternal uncle and others should be observed with cooked rice (166- 172ab)	176
31.	Praise of <i>darśa-śrāddha</i> (172cd-176ab)	177
32.	<i>Śrāddha</i> of one's parents should be done with cooked rice (176cd-179)	177
33.	Praise of observers of <i>śrāddha</i> (180)	177
34.	Bad effects of failure to observe <i>śrāddha</i> (181-182)	177
35.	Obligation to observe one's parents' <i>śrāddha</i> according to the <i>pitṛyajña</i> method (183-186ab)	178
36.	Cooking of food for the <i>śrāddha</i> (186cd-210)	178
37.	Touch of the materials for the <i>śrāddha</i> by a brahmin's hand and giving it with the water poured by the wife of the performer (211-222)	180
38.	Fault in over-cooked food given as <i>dāna</i> (in <i>śrāddha</i>) (223-226)	180
39.	Utterance of <i>vāmadeva</i> hymn (227-228)	181
40.	Cooking of food for the <i>śrāddha</i> in the <i>aupāsana</i> fire (229-234ab)	181
41.	Cases of repeating <i>śrāddha</i> for a second time (234cd-246)	181
42.	Prohibition to use facial cosmetics on the day of <i>śrāddha</i> (247-249)	182
43.	Worship of other deities on the day of <i>śrāddha</i> (250-282)	183

44.	Objection to the use of leftovers of another religious rite for <i>śrāddha</i> (283 -296)	185
45.	Importance of <i>sandhyā</i> and <i>śrāddhā</i> during the Kali age (297-299ab)	186
46.	Special procedures of the <i>upanayana</i> for the blind, lame and others (299cd-323ab)	186
47.	Special procedure of the <i>upanayana</i> for the dumb (323cd-336)	188
48.	Objection to sharing common row for meals with brahmins and others (337- 343ab)	188
49.	Objection to sharing common row for meals by the blind, lame and others of the same class (343cd-352)	189
50.	Greatness of brahmins (353-358ab)	190
51.	Defection of the one adopted into another <i>gotra</i> (358cd-368ab)	190
52.	Obligation for the adopted son to worship the maternal grandfather in the <i>nāndī</i> (368cd-383)	191
53.	Procedure to give a son in adoption (384-407)	192
54.	The issue of defilement of a son adopted into a different <i>gotra</i> (408-413)	194
55.	Objection to the freedom of women (414-415)	194
56.	Criticism of adoption (416-420)	195
57.	Dispute over the issue of maternal grandfather of the adopted son (421-423)	195
58.	Defection in the case of one adopted into another <i>gotra</i> (424-429)	195
59.	Different types of <i>dāna</i> -s (430-449)	196
60.	Things eligible for <i>dāna</i> -s (450-462)	197
61.	The issue of ownership of gifted land (463-485ab)	198
62.	Consent of kinsmen obligatory for gifting of land (485cd-492ab)	199
63.	The importance of <i>dauhitra</i> (daughter's son) (492cd-502ab)	200
64.	Gifting of land (502cd-508ab)	200
65.	Objection to the gifting of land received as <i>vṛtti</i> (508cd-510)	201
66.	Gifting of land restricted to kinsmen (511-522)	201

67.	The malignant widow should be punished (523-526)	202
68.	Preparation of food by the widows should be avoided (527-528)	202
69.	Classification of widows (529-537)	202
70.	Disqualification of the food prepared by widows for oblation to the ancestors and gods (538-544)	203
71.	Obligations and restrictions for widows (545-559)	204
72.	Adoption of children by widows (560-574ab)	204
73.	Daily routine of the widows (574cd-583)	205
74.	Licentious young widows should be punished (584-592ab)	206
75.	<i>Śrāddha-s</i> for which widows are eligible to cook (592cd-597ab)	207
76.	Superiority of a widow who has a son (597cd-603ab)	207
77.	Persons ineligible for effecting adoption (603cd-608ab)	207
78.	Food prepared by widows should be avoided (608cd-616ab)	208
79.	Obligation of the father-in-law to look after his widowed daughter-in-law (616cd-624)	208
80.	Ineligibility of the widows in auspicious rituals (625-630)	209
81.	Obligations of the widows (631-637)	209
82.	Another classification of widows (638-644ab)	210
83.	Ineligibility of widows to effect sales, gifts etc. (644cd-646ab)	210
84.	Ineligibility of widows to gift land (646cd-657ab)	210
85.	Superiority of a son (657cd-675)	211
86.	Adoption permitted in the absence of a son (676-687ab)	212
87.	The issue of legality when a son is born after the adoption (687cd-695ab)	213
88.	Partition of property between the adopted son and the own son (695cd-711ab)	214
89.	When is adoption permitted (711cd-714ab)	215
90.	Objection to adoption when a daughter has a son (714cd-718ab)	215
91.	Superiority of a grandson (daughter's son) over the adopted one (718cd-729ab)	215

92.	Libation of three handfuls of water should be given to maternal grand-father etc. (729cd-735)	216
93.	Equality between a grandson (daughter's son) and a son (736-744)	217
94.	Objection to adopting a son when a daughter has a son (745-752ab)	217
95.	Praise of righteousness and condemnation of unrighteousness (752cd-755)	218
96.	Necessity of the consent of relatives before adoption (756-761)	218
97.	The eldest son ineligible for adoption (762-766)	219
98.	Those unfit for giving children in adoption (767-771ab)	219
99.	A son is the uplifter of the family (771cd-777ab)	220
100.	An only son should not be given in adoption (777cd-797ab)	220
101.	Objection to a second adoption on the death of the first adopted son (797cd-799ab)	221
102.	Different types of sons (799cd-801)	221
103.	Condemnation of a son born to one's wife with the seeds of another man (802-814)	222
104.	Different kinds of punishment (815-880)	222
105.	Praise of Vedic scholars (881)	226
106.	Greatness of brahmins (882-890)	226
107.	A <i>sūdra</i> can attain brahminhood by giving the <i>hiranyagarbhadāna</i> (891-904)	227
108.	Description of <i>tulādāna</i> (905-916ab)	228
109.	Description of <i>hiranyagarbhadāna</i> (916cd-922ab)	229
110.	<i>Brahmāñḍakatāha</i> and other <i>dāna</i> -s (922cd-934ab)	229
111.	<i>Kanyādāna</i> (934cd-944)	230
112.	Objection to giving the <i>kanyādāna</i> and other <i>dāna</i> -s to the ascetics and others (945- 948)	230
113.	Praise of the one who gives alms to a Vedic student (949-971ab)	231
114.	Atonement for receiving the <i>tulādāna</i> (971cd-996)	232
115.	Atonement for different types of sins (997-1003)	234
116.	Effect of reading <i>Kapilasmṛti</i> (1004)	234

Explanatory Notes	237
-----------------------------	-----

Appendices

I. Parallel passages in <i>Kapilasmṛti</i> and other <i>smṛti</i> -s and <i>purāṇa</i> -s	261
II. Glossary	267
III. Index of half-verses of <i>Kapilasmṛti</i>	273
IV. Subject index	299
V. Index of <i>mantra</i> -s cited	303
VI. Index of authors cited	305
VII. Works Consulted	307

KAPILASMRTI

PREFACE

It was on one evening, during my post-graduation days that my close friend and fellow student Mahadevan, with whom I studied several Vedic hymns under Sri. Ramakrishna Sastrigal, recounted to me a peculiar *upanayana* ceremony that he had happened to watch on that day. At that time, Mahadevan and I would regularly meet at the Sree Padmanabhaswamy Temple of Trivandrum, where, we used to discuss topics related to Vedic scriptures. The ceremony, as witnessed by Mahadevan, was performed for a boy who was unable to speak. Surprisingly, during the ceremony, the *Gāyatrī mantra* was invoked in a cup of milk and worshipped with the requisite offerings. At the end of the ritual, the boy was asked to sip the milk. As students of Vedic scripture, we were surprised by these proceedings.

After my post graduation I had the opportunity to work in the Adyar Library and Research Center and was staying with Prof. K. V. Sarma, who inspired me deeply with his seemingly never-ending research activities. While assisting him with his research, one day I came across the volumes of the *Smṛtisandarbha*, an edition of several *smṛti*-s. While going through the content of each *smṛti*-s, I was taken with something I found in the *Kapilasmṛti*. To my surprise, it was here that I found mention of that very *upanayana* ceremony that Mahadevan had previously witnessed. Thrilled by this find, Prof. K. V. Sarma encouraged me to take up the *Kapilasmṛti* as a research topic. He first suggested that I carefully read P. V. Kane's monumental work '*History of Dharmasāstra*'. As my interest in the *Kapilasmṛti* grew, Prof. K.V. Sarma proposed that, in lieu of reading *about* textual criticism, I actually collate a manuscript (from the Adyar library) in relation to the question mark-filled version of the text in the *Smṛtisandarbha* edition. This process culminated in my registering for a Ph.D. at the University of Calicut under the supervision of Prof. N. V. P. Unithiri and my project, inspired by Prof. K. V. Sarma's encouragement, became a critical edition of the *Kapilasmṛti*.

In his *History of Dharmasāstra*, P. V. Kane has taken up a comparatively limited selection of works and important authors for his detailed study. Later scholars have also primarily dealt with the earlier

(or more important) *dharmaśāstra* works and authors. This leaves a lot of work yet to be taken up for study, especially with regard to later or ‘minor’ texts and their contribution to the subject of *dharmaśāstra*. *Kapilasmṛti* stands prominently among these understudied texts. The work commences with a query on the deterioration of *Dharma* in Kaliyuga and deals with subjects relating predominantly with the necessary steps needed for improving the deteriorating social and religious conditions. Inter alia it indicates how even the downtrodden dharma can be raised to high levels.

This work could not have been achieved without an enormous amount of help. Before all others I should like to thank two scholars in particular: my ever-loving grandfather (late) Prof. K. V. Sarma (founder of the Sree Sarada Education Society and Research Center, Chennai) who brought me to the field of Indological research and proposed the present topic for my Ph.D. research, and with whom I had the opportunity to discuss various points related to this text, and Prof. N. V. P. Unithiri (Rtd. Prof. & Head., Dept. of Sanskrit, University of Calicut, Kerala) who gratefully accepted to supervise my research project and has been unfailingly generous in helping me to complete my thesis.

For their kind and generous help in different stages of work I thank: Dr. H. N. Bhat (presently working at the EFEO, Pondicherry) with whom I always have enjoyed working and who accepted to collaborate with me for preparing the translation of this text and was kind enough to sit with me during the weekends and holidays; Prof. V. Venkataraja Sarma (Rtd. Principal of Govt. Sanskrit College, Trivandrum and presently working at the EFEO, Pondicherry) with whom I had the opportunity to read the entire text and who suggested several corrections, helped me a lot to understand the complex portions of the text which required special attention and also who gave me his invaluable suggestions on the translation; Dr. F. Grimal, Scientific Co-ordinator of the EFEO for his kind encouragement and Dr. Dominic Goodall, Head, EFEO, Pondichery Center for giving me numerous tips relating to the process of textual transmission; Prerana Patel and Devan Patel, my friends who were willing to go through the proofs of the introduction and translation; and, finally, Prof. Gopinathan Nair (Prof. and Head, Dept. of Malayalam, Univeristy of

Calicut) who, from start to finish, has helped and encouraged me in every possible way during my research time at the University of Calicut.

I also wish to record my thanks to Prof. Oscar Botto and Prof. Irma Piovano who proposed to bring out this edition in the *Corpus Iuris Sanscriticum* and also for supporting my research activities in the field of *Dharmaśāstra*. I should also like to thank the staff of the editorial board for their kind help in the different stages of this publication.

I express my sincere thanks to the authorities of the various libraries that have been so kind in their help: Adyar Library and Research Centre, Chennai; Govt. Oriental Manuscripts Library, Chennai; Asiatic Society, Calcutta; State Library Berlin; Bodleian Library, Oxford and also the India Office Library, London, for providing me the manuscript of *Kapilasmṛti*.

My profound thanks go to the authorities of the University of Calicut and to the staff of the Department of Sanskrit for extending to me necessary facilities during my research work and also permitting to publish this edition in the series of *Corpus Iuris Sanscriticum*.

INTRODUCTION

I. The Date of *Kapilasmṛti* (KS)

Among the different texts and authors referred to by *Kapilasmṛti* (Manu, Br̥haspati, Vāmadeva, Bhṛgu, Jābāla, Kaṇva, Kāsyapa and Āṅgiras) only the dates of Br̥haspati and Āṅgiras – two later authors on *Dharmaśāstra* – help us in assigning the date of the *Kapilasmṛti*. While Kane ascribes Br̥haspati to the 2nd or 4th century A. D.¹ Jolly assigns him to 6th to 7th century A. D.² Krishna Aiyangar A. N., who edited the Āṅgirasmṛti³ places this work in the middle of 8th century A. D.

While describing the deterioration of *dharma* during the Kali age *KS* refers to the “āgama” (*KS* 19cd) and “bhāṣāgrantha-s” (*KS* 19ab), which we may assume to refer to the Śaiva and Vaiṣṇava scriptures written in Sanskrit and regional languages. Inscriptional evidence bears that the Śaiva system must have been prevalent in South India by the beginning of the seventh century⁴. If we also consider the term “bhāṣāgrantha-s” as referring to texts written in local vernaculars⁵, then *KS* might have been referring to the Tamil texts such as *Tevāram* (Śaiva) and *Nālāyiradivyaprabandham* (Vaiṣṇava) which became popular during the 7th and 8th Century A. D.⁶ The reference to the child widow (*KS* 531) in the text shows that the child marriage might have been a common practice when *KS* was composed. According to Kane

-
1. *History of Dharmaśāstra (HDhŚ)*, I, p. 487.
 2. *The minor law books (Sacred Books of the east*, Vol. 33), p. 276.
 3. Āṅgirasmṛti (Adyar Library Series No. 84), p. xxxi.
 4. For the details of the inscription see, Alexis Sanderson, ‘History through textual criticism in the study of Śaivism, the Pāñcarātra and the Buddhist Yoginītantras’ in *Les Sources et le temps : Sources and time, A colloquium*, Pondicherry, 1997, p. 8-9.
 5. It is well known that the religious texts written in Tamil became very prominent and were considered equal to the Veda. According to T. V. Gopal Iyer (EFEO, Pondicherry) who edited the *Tēvāram* these types of texts are known only in Tamil.
 6. *A system for Tamil Literature Classical, Post-classical, Neo-classical based on 'The Subject Catalogue of the Janert Koeln library of Tamil Texts Classical, Post-classical, Neo-classical'* by Ulrike Niklas, (VGH Wissenschaftsverlag, Bonn, 1990), p. 154 and p. 192; See also *History of Indian Literature*, Vol. X, fasc. 1, ‘Tamil Literature’ by Kamal Veith Zvelebil, (Otto Harrassowitz, Wiesbaden, 1974), pp. 88-116.

“childhood marriage became general from about 6th to 7th century A. D. and continued down to the modern times”.⁷ Considering the above facts it might be presumed that *KS* could have been composed after 7th century A. D.

Unfortunately, we are unable to locate any text that cites *KS*. The manuscript of *KS* preserved in the Berlin Library (B1) bearing no. 1754C having four texts (A. *Bāradvājasmṛti*, B. *Viśvāmitrasmṛti*, C. *Kapilasmṛti*, D. *Lohitasmṛti*) in that bundle provides the date of copying of item ‘A’ as 1262 A. D.⁸ If we consider this date as the date of the copying of the whole codex, as Prof. K. V. Sarma suggested, we may assume that *KS* must have been composed before the 12th century A. D.

In the course of the text, *KS* gives a detailed description of widows and describes their duties and privileges. *KS* interdicts the decoration of the hair⁹ (*KS* 576-577), but it neither recommends nor rejects the custom of tonsure. This may indicate that during the period of *KS* tonsure of widows was not in practice. According to A. S. Altekar, “this custom was not in vogue down to the 9th century A. D.”¹⁰ He also adds that “some *smṛti*-s like that of *Vedavyāsa*, which are probably not later than this period, begin to recommend that if a widow does not become a *sati*, she should tonsure her head”¹¹. According to his observation this custom must have became general from about 12th century A. D.¹² Were this is to be true, we may be able to confirm the composition of this *smṛti* before the 12th century A. D. Although we are not in a position to pinpoint any precise date for this text, all the above views lead us to assign *KS* between 7th and 12th century A. D.

7. *HDhŚ*, II, p. 445.

8. See also *Descriptive Catalogue of Berlin Library*, Vol. II, Part I, p. 328.

9. See also *HDhŚ*, II.1, pp. 588-593; *na kuryāt sañskāram gātrasañskāram eva ca / Brahmanavartapurāṇa*, 83.101.

10. *The position of women in Hindu Civilization*, (Motilal Banarsi das, Delhi, Second Edition, 1959, Reprinted 1987), p. 160.

11. *jīvanti cet tyaktakesā tapasā śoṣayed vapuh* (*Vedavyāsasmṛti*, I. 53).

12. *The position of women in Hindu Civilization*, p. 161.

II. The author of *Kapilasmṛti* and his region

Like many other pan-Indian texts, *KS* does not provide any information regarding its author and his place¹³. Among the nine available manuscripts of *KS*, six are in Telugu script. Marginal notes on the manuscript belonging to the Government Oriental Manuscripts Library, Madras (No. R 2886 B) and the colophon of the Adyar Library manuscript (No. 75440) are also in Telugu language. Usage of Telugu may indicate that the manuscript was copied and used in a Telugu-speaking area, probably modern Andhra Pradesh. Usage of Telugu vocabulary like *varṇaka* (*KS* 463a, 465d) supports this view. Indeed, customs described in *KS* are even today practiced in certain parts of Andhra Pradesh; for example, the serving of ghee several times while serving food during *śrāddha* has been accounted for in *KS* as has been the decorating of the house entrance by drawing colourful designs (*rangoli*) after seeing off the brahmins on the *śrāddha* day. These details strengthen the argument for believing that the author might have belonged to the Telugu region. In another vein, according to *KS*, a widow can adopt a son only with the permission of her *sapinda*-s. While describing the rights of widows on adoption J. R. Gharpure¹⁴ recalls the views of different schools of thought (such as those of Mithila, Bengal, Bombay and the South), observing that only in the South does the widow have to obtain the permission from her *sapinda*-s to adopt a son, while the Mithila school does not allow the widow to adopt a son. In view of the above information, we may deduce that *KS* probably must have originated from Andhra Pradesh or at least from South India.

III. Contents of the *Kapilasmṛti*

A brief sketch on the important topics dealt in the text, arranged according to the three fold topic of *dharmaśāstra*, namely religious

13. Kapila is mentioned in *RV* as one of the ten Āṅgiras. Kapila, the founder of the Sāṅkhya system and the Kapila who burnt down the 1000 sons of king Sagara are well known. Kane refers to two persons by the name Kapila, one to whom the division of four *āśrama*-s is ascribed and a ṛṣi as an *avatāra* of Viṣṇu who is the chief of siddhas in *Bhāgavatapurāṇa*; Cf. *HDhŚ*, I, p. 45; II, p. 417; V, p. 1373.

14. *Right of women under the Hindu Law* (N. M. Tripathi Book Sellers, Bombay, 1943), p. 50.

customs (*ācāra*), law and procedure (*vyavahāra*) and expiations (*prāyaścitta*) are given in the following pages.

III.1. Introductory

In 1004 verses, composed in the *anuṣṭubh* metre, the text consists of a dialogue between Śaunaka and Kapila. Śaunaka, worried about the position of brahminhood in the Kali age, asks Kapila to explain how brahminhood can survive in an age full of sin where *dharma* is rapidly deteriorating and Kapila proceeds to enumerate the degradation of *dharma* in the Kali age. (1-15).

III.2. Vedas

KS begins with an account of how the Vedas became dormant while Buddhism and other anti-Vedic doctrines flourished in the *Kaliyuga*. It calls for the revival of Vedic study, in terms of its meaning and of its recitation with proper accents. (19-28; 42-44).

III.3. Importance of brahmins

From the Vedic period onwards, it has often been acknowledged by certain historians of classical India that brahmins maintained their superiority among the four *varṇa*-s. As regards such a thesis, *KS* simply observes that the *kṣatriya*-s and *vaiśya*-s cannot be treated as equal to the brahmins by explaining how the *upanayana* ceremony involving the brahmin is superior to that of others. The text describes how the *upanayana* ceremony for brahmins is initiated in a different season and at an earlier age. *KS* also considers the difference between the *danda* and *bhikṣā*, adding that it is very difficult for one to attain brahminhood; even Brahma achieved such a status as a result of performing penance in hundreds of births. (353-358).

As regards the behavior of brahmins, *KS* has several other things to say. A brahmin should not die without learning the Veda or without doing *agnyādhāna*. He should not be cremated without *mantra*-s and he should not remain without *mantra* even for a minute. The brahmin who does not study the Veda should not be seen, particularly on the day of *śrāddha*. (661; 52).

KS also explains that a brahmin should be respected by all as he

himself is the god, Veda, sacrifice, *tīrtha*, *dharma*, *śrāddha* and the *deva*-s and *pitr*-s receive their *havya* and *kavya* through the medium of the brahmins. (882-890).

III.4. *Upanayana*

KS makes a special effort to provide a detailed account of the *upanayana* ceremony for the insane, dumb, hunch-back etc. In the case of the handicapped, the priest himself chants the *mantra*-s and performs the rituals; however, if the boy is incapable of chanting the *mantra*-s, he is prompted to simply perform the necessary actions involved in the ritual. The text also permits the boy to perform the *Pratipraśnapravacana* by gestures and also the teacher to recite the *Gāyatrī* loudly while giving the *upadeśa* to a deaf boy. For the dumb *KS* prescribes a peculiar method for *Gāyatrī upadeśa*. The doer should make the boy write the *Sāvitrī* with a stick of *Palāśa* in water, milk, curd or ghee and then that medium is to be worshipped with *dhyāna*, *āvāhana*, *dhūpa*, *dīpa*, *naivedya*, *pradakṣiṇa*, *namaskāra*, *nirājana* etc. Finally, the liquid medium should be sipped. After the *upanayana* ceremony the text instructs the boy to perform the *sandhyā* by gestures. However, the text also adds that a boy who has undergone this method of *upanayana* ceremony cannot be equal to brahmins in all respects and so he is not eligible for *kavya* and *havya*. (323-331).

When a handicapped boy is the only son, he can be helped by some relatives for the final rites (*pitrkarma*). The person who helps would, in turn, also be polluted for ten days. If there are other sons, the handicapped person or his sons (if they are dumb or deaf or blind) will not be eligible for a share in the property. But *KS* states that they [the handicapped] should always be protected without any strife (331-336).

III.5. *Bhikṣā*

KS prescribes *bhikṣā* for a *brahmacārin* until the time of his *samā-vartana*. It is also important for householders to serve food, according to their ability, to *brahmacārin*-s and *yati*-s. The text also prescribes expiation for seeing a *brhmačārin* who is not following his Vedic studies and begging for alms (947-953, 958). The text also lays down rules for *bhikṣā* given to householders and widows. The first time a

householder comes for *bhikṣā*, he could be provided food; but if he comes again for alms, he should be driven out. As for widows, even though the text suggests a handful of rice can be given for a *bālavidhavā* (a girl who lost her husband in childhood) it adds that according to Bhṛgu it should be only a handful of wheat. (960-962).

III.6. Āśauca

KS deals with many issues related to *āśauca*. It observes, for example, that an adopted son (belonging to a different *gotra*), his wife and his son should observe three days as a period of ritual pollution upon the death of his adopted father or mother. The text suggests that the usual ten days' pollution period needs to be observed only upon the death of a kinsman of the same family (*sagotrin-s*). A pollution period after birth is also to be observed, according to *KS*, for three days by a *bhinnagotrin* and his wife. For the death of an adopted son, the father needs to observe only three days of pollution. The last rites for a woman married according to the *gāndharva* system should be performed by her son. According to the text, he should unite her with the manes of her father's family and not with that of her husband's family. A woman married according to the *gāndharva* system does not pass on to her husband's *gotra*, but remains in her father's *gotra*. According to *KS*, a woman becomes a member of her husband's *gotra* only if the marriage is solemnized according to *śāstra*. When a son of a woman married according to the *gāndharva* system dies, his father has to observe only three days' pollution. But his mother and her relatives should observe a ten day pollution period. (408-413).

III.7. Śrāddha

Kapilasmṛti devotes about a quarter of its contents on the topic of *śrāddha*. The importance of *sandhyā* and *śrāddha* – especially in the Kali age – is emphasized, and the text observes that these two rites should be performed with great devotion. (54-55).

III.7.1. Classification of *śrāddha-s*

The text divides the *śrāddha-s* into three classes, namely *nitya*, *naimittika* and *kāmya*. An observance is called *nitya* when it

designates what must be performed on a certain or fixed occasion such as *darśa*, *manvādi*, *yugādi*, *mahālaya* and *aṣṭaka*. What is to be done on an occasion which is uncertain is called *naimittika* such as the *samkrānti*, *vaidhṛti* and *gajacchāyā*. What is ordained to be done in case one desires a certain reward or fruit is called *kāmya* such as the *śrāddha* performed on *Kṛttikā* or *Rohinī* by one who desires heaven or progeny. (156-165).

There are a total of 108 *śrāddha*-s to be performed in a year. They are: 1. *Amāvāsyā* (12); 2. *Manvantara* (14); 3. *Yugādi* (4); 4. *Samkrama* (12); 5. *Vaidhṛti* (13); 6. *Vyatīpāta* (13); 7. *Mahālaya* (15); 8. *Aṣṭaka* (12); 9. *Gajacchāyā* (1); 10. *Māsiśrāddha* (12).

KS refers to Manu and says that *śrāddha*-s like *darśa* must be performed without fail. Performing these *śrāddha*-s with rice is suggested as the best practice and performing them with *āma*, gold, *mantra*-s etc., is suggested when the doer is not able to do so with rice. The *darśaśrāddha* should be done every month with *pinda*-s, whereas the *śrāddha*-s like *saṅgamādi* may be performed without *pinda*-s. (170-176, 155).

Among the aforementioned *śrāddha*-s, the yearly *śrāddha* (*pratyābdika*) is an important one and should be performed annually for one's parents on the date (*tithi*) of their death. The performer of the *śrāddha* should announce to his relatives the place and date of the *śrāddha* well in advance and should start to collect material such as grain, beans, peas etc. required for the *śrāddha*. He should observe a fast on the previous night and should also meet the brahmins who are to be fed in the *śrāddha* to request them to partake in the *śrāddha* (57-69). The text goes on to detail the number of brahmins that are to be invited (69-74, 76); enlists in detail of the food to be served during the *śrāddha* (147, 209-213); underlines the importance of touching the food items meant for *śrāddha* by the brahmin; explains the significance of the *mantra*-s '*prthivī te*' and '*vāmadeva*' in the *śrāddha* (214-228); and gives the details of the *śrāddha*-s that should be performed for one's paternal uncle, elder brother, sister, son, *yajamāna*, friend, teacher, mother's parents as well as for a person who was killed by weapons (129-134; 148). *KS* gives special importance to the *Nāndiśrāddha*, which is performed before any auspicious rites. The different occasions on which this *śrāddha* needs to be performed, the

order in which the ancestors are to be worshipped and also the procedure for the *Nāndīśrāddha* performed by an adopted son are discussed in detail (75-78; 80-87). *Jīvaśrāddha* (152-154), *Mahālayaśrāddha*, *Aṣṭakaśrāddha*, *Māsiśrāddha* are also discussed. (177-184).

The significance of using rice for the *śrāddha* is highlighted in *KS*. The *śrāddha* of a maternal grandfather, paternal uncle, elder brother and his wife, a teacher and one's own wife are to be performed with rice. Even in difficult times, the *pitrśrāddha* must be conducted with rice. (166-169).

III.7.2. Do's and don'ts on the *śrāddha* day

On the day of *śrāddha*, *bhikṣā* or any kind of *dāna* is prohibited. The house should be cleaned with cow-dung but any kind of decoration must be avoided on that day. While the *śrāddha* is being performed, the *yajamāna* and his wife should not put any marks on their forehead. But once they have seen off the brahmins, they can decorate the house and put marks on their forehead. Even after sending off the brahmins one should not do *dāna*, *adhyayana*, *devapūjana*, *japa*, *homa*, *vrata* etc. (246-252).

On the day of *śrāddha*, worship of *viśvedeva* alone is recommended and no other *devatā* should be worshipped. Even though the *Vaiṣṇava*-s prescribes the worship of Viṣṇu and *Śaiva*-s prescribe the worship of Śiva at the end of the *sapindikarana* and before performing *śrāddha*, for a person who follows strictly the Vedic rules this need not be followed. But if one wants to perform *devapūjā* or *vaiśvadeva* that could be performed after the *śrāddha*, by conducting a separate cooking (*pāka*). The text provides an elaborate discussion on why these rites are to be performed only after the *śrāddha*, and why the *vaidika* rites such as *agnihotra*, *daršeṣṭi*, *pūrṇamāseṣṭi*, *āgrāyana* and *aupāsana* should be performed before the *śrāddha*. (253-282).

KS emphasizes that the remainders from another ritual should not be used for the *śrāddha*. It makes this point clear by citing the story of Kutsa, who was obliged to redo the *upanayana* ceremony of his son because he reused the ghee that he had already used for the *caula* for the *upapanaya* (283-294).

III.7.3. Cooking for *Śrāddha*

Food for the *śrāddha* is to be cooked in the *aupāsana* fire. The text discusses in detail the different points related to the *aupāsana* fire (135-145). It also suggests that if food for *śrāddha* is not cooked with the *aupāsana* fire then the food should be placed on the *aupāsana* fire and should be sprinkled with ghee before serving to brahmins (229-234).

Cooking for *śrāddha* should not be done by persons belonging to another *gotra*. The importance of the *yajamāna*-s wife and his daughter-in-law in cooking for *śrāddha* are also discussed at great length (185-208).

III.7.4. Redoing of the *Śrāddha*

Redoing of the *śrāddha* is prescribed on the following occasions: When the *agnaukarāṇa* and *piṇḍapradāna* have not been performed, the brahmin consecrated in the place of forefathers has vomited or the sesame and *darbha* have become dirty, when the food has not been touched by the brahmin reciting the “*pr̥thivī te*” mantra, if the food cooked for the *śrāddha* has not been sprinkled with water by the *yajamāna*, when the cooking has not been done by the wife of the *yajamāna* despite of being fit to do so, when ghee has not been served at regular intervals during meals or the *yajamāna* has not asked the brahmins if they want anything more before serving curd, if anything required by the brahmins has not been served or they have not been given water, if someone has stared at the brahmins while they were having their meal or if the lamp has blown out or the *piṇḍa*-s have been broken (234-246).

III.7.5. *Śrāddha* related to a *dattaka* (adopted son)

According to *KS* when a *dattaka* (adopted son from a different *gotra*) is dead, the son of the *dattaka* should perform *ekoddīṣṭa* after the period of pollution and after that he has to reconcile the *piṇḍa* of *dattaka* with his *pitṛ*, *pitāmaha* and *prapitāmaha* (natural father, grand father and great grand father) in the forms *Vasu*, *Rudra* and *Āditya*. The reasons for reconciling the *piṇḍa* of an adopted son to his natural forefathers are explained in detail (89-103). Similarly when the son of the *dattaka* is dead, the *piṇḍa* of the dead should be reconciled with the

pinda-s of his (one who died) father (*dattaka*), grandfather (*dattaka*'s natural father) and great-grand-father (*dattaka*-s natural grand-father) (104-107).

III.8. Widows

The text devotes a good number of verses on issues related to widows. It describes the different types of widows: *Ajñātarāṇḍā*, *Prajñātarāṇḍā*, *Sprṣṭā*, *Asprṣṭā* and *Nastasutā* and the rules and regulations that they should follow: food cooked by them cannot be used for *homa*, *bali*, *bhikṣā*, *śrāddha* or as an offering to a Vedic student (*brahmācārin*) or householder (*grhasthā*). However, if a householder consumes food cooked by a relative who is a widow due to difficult circumstances, he should perform *japa* of *mṛtyuñjayamantra* a hundred and eight times as an expiation. The food cooked for *śrāddha* by widows such as ones own mother, sister and brother's wife can be used when there is no other way. (527-544; 609-616; 624).

The division of widows into three classes (*Atirāṇḍā*, *Mahārāṇḍā* and *Kṣudrarāṇḍā*) and their detailed description is one of the remarkable features of this text. Their restrictions, their inability to give or receive property, the various things they can and cannot do, their daily routine etc., are all discussed in detail (574-583; 624-630; 631-647).

The text also deals with the different kinds of disputes related to widows and suggests that the king should involve himself and punish a widow if she becomes proud of her husband's wealth and fights with his family to gain sole control over the property and establish her power (526, 584-591). The *smṛti* permits them to perform religious rites using the wealth and property received from their parents, brothers and husband. They are eligible to give gifts such as clothes, ornaments, vessels, cots, beds, food etc. and also can build temples and tanks. They are permitted to go for pilgrimage and can plant trees on the roads. But they are not free to gift land (545-555).

The text adds a peculiar point related to the definition of 'widow' and explains that the term 'widow' refers to a woman who has neither husband nor son. Special privileges are prescribed for a woman whose husband has performed sacrifice and has drunk soma juice. The text permits such a woman to perform Vedic rites and also permits her to

adopt a son, whereas other widows are not permitted to adopt a son (597-608; 565-574). *KS* insists that fathers-in-law have to take care of their widowed daughters-in-law (617-622) and adds that the widows, who are to be protected, are known as *jāmi-s* (sisters). The text also condemns the practice of *niyoga* and says that the son born by such an act is illegitimate. (802-815).

III.9. *Bhojana*

KS defines certain rules and regulations for partaking food while sitting in a *pānkti* and adds that the handicapped brahmins will not be eligible to sit in a *pānkti* of brahmins. They (handicapped brahmins) are equal to *kṣatriya-s*: likewise handicapped *kṣatriya-s* are equal to *śūdra-s*. It also recommends *prājāpatya* as atonement for taking food with such handicapped persons. The text further gives the justification for its observations. (337-353).

III.10. *Dāna*

Kapila further expounds on points related to *dāna* and proposes that *dāna* be given during auspicious times, especially at the time of *Yugādi*, *Ardhodaya*, *Mahodaya* and during solar and lunar eclipses (430-431).

Among the items prescribed for *dāna* are included land, cows, houses, elephants, carts, chariots, clothes, bulls, beds, *tulāpuruṣa* (gold or silver equal the weight of the giver), trees, jewels, flowers, betel-leaves, perfumes, sandalwood, gardens, ginger, jaggery, salt, milk, curd, paddy, gold, silver, cardamom, pepper, fruits, vegetables, ornaments, blankets, turbans, upper garments, spices, curtains, ropes, spike, *sāligrāma*, *rudrākṣa*, *bhasma* (sacred ashes), copper vessels, tin vessels, men servants, maid servants etc. (432-443).

The text further emphasizes that *dāna* should be performed without any desire and, when it is performed in this way, it becomes fruitful even if there are lapses in the process of doing it. The text gives further details related to this point (444-49). Materials intended as a gift should be owned by the giver, acquired by rightful means and they should never cause any trouble to others. Things which are supposed to go to someone else in the course of time should not be gifted. The

receiver of a gift will own it only if it is given by someone who is entitled to make a gift, whereas he becomes automatically its owner if it is received from a King, his equals, his parents or relatives (450-462).

Giving a girl in marriage (*kanyādāna*) to a youth who has completed his Vedic studies, a gift of land (*bhūmidāna*) to one who has sons, *annadāna* to one who wants to perform sacrifices and giving clothes to a widow are considered as greatly rewarding gifts. While giving a girl in marriage (*kanyādāna*) is praised by the text and helps one to attain *brahmaloka*, giving a son (in adoption) leads one to hell. (968-971).

Receiving *tulādāna* and deer skin are considered as great sins and the text says that no expiation can help to remedy these sins. (972-979).

The text adds that giving a girl in marriage (*kanyādāna*) to a hermit (*sanyāsin*), giving land (*bhūmidāna*) to a Vedic student (*brahmacārin*) and giving alms (*bhikṣādāna*) to a house-holder are considered despicable. Moreover, the hermit who seeks a girl, a house-holder who begs for alms (*bhikṣā*), and a Vedic student who demands land should be banished from the kingdom (945-946; 955, 963).

III.10.1. Gift of Land

Gift of land is considered as the most rewarding of gifts. According to *KS*, land should be gifted only to a *jñāti*, even though he might not have studied Veda (519-526). The king has the power to gift land and the land received from the king can be gifted away again. Women are not entitled to gift land but they can do so at the instruction of their husband, son, grandson or parents etc. A widow has no power to give away land as a gift. Disputed land should not be gifted either by men or by women (647-657). The text adds that the gift of land should be made with water, gold and with the approval of relatives, neighbors and heirs. While the gift of a girl to someone who belongs to a different *gotra* helps the giver to reach the feet of *Acyuta*, the gift of land to a person who belongs to the same *gotra* assists him in reaching the feet of Lord. A person who has no issue should give away his land only to those belonging to his *gotra* even if he has an enmity with them in the past (514-516). The recipient of a land gift becomes its owner and he will have the power to do anything with that land, including the dividing of it amongst his relatives (463).

KS presents an enormous amount of information about *vṛtti*, relating to the gifting of the land. *Vṛtti* is a land that is given to provide a livelihood (such as cultivation) to the receiver, wherein the receiver has the right to make use of the land but does not own it. Thus when a king arranges a *vṛtti* for brahmins, he (the king) remains the owner of that *vṛtti*. If the same is partitioned by the King, the receiver will be the agent for the portion which he receives. But in the case of a *grāma* (in which different portions are distributed to different people) all will have the equal right to it. The king will have the authority to resolve any disputes related to that *vṛtti* (463-477).

Anyone who wants to give away land should obtain the necessary permission from his family members before doing so. He should also ascertain that enough land is left for family members. Even though the gift of land to a person who belongs to a different *gotra* is not encouraged it can be done if there is no objection from his agnates. (484-489).

KS provides the list of eighteen items which can be used for the *tulādāna*: (1) Silver (2) Gold (3) Brass (4) Lead (5) Copper (6) Cotton wool (7) Cloth (8) Candied sugar (9) Ghee (10) Salt (11) Milk (12) Curd (13) Vegetables (14) Grapes (15) Sesame (16) Oil (17) Oil Cake and (18) Grains (905-907).

Hiranyagarbhadāna can be performed with ten items: they are jars filled with *gomūtra*, *gomayodaka*, curd, milk, ghee, oil, honey, sugar cane juice and tender cocoanut water or pure water (916-922).

The text explains how a *śūdra* can attain brahminhood by giving *hiranyagarbhadāna*. It adds that by performing the *hiranyagarbhadāna* four times a *śūdra* becomes qualified for *upanayana* and through this *samskāra* he will be able to attain brahminhood. If a *śūdra* gives one of the sixteen great gifts (*mahādāna*) he can give other gifts too, with a help of a brahmin, according to prescribed rules and the use of Vedic *mantra*-s. If he (the *śūdra*) executes the gift of *tulādāna*, *gosahasra* or *kalpavṛkṣa* without *mantra*-s, he can perform the other *dāna*-s with *mantra*-s with the help of sixty four priests. (891-904).

The text also deals on *brahmāndakatāha* (922-927), *gosahasradāna* (928-929), *kanyādāna* (934), *kāmadhenu* and *kalpavṛkṣa* (930-934).

It also adds that a *somayāji*, who is not wealthy enough to perform the *agniṣṭoma* sacrifice in autumn, can receive *mahādāna* and can perform the *yāga* using three-fourths of the wealth received as gift. The

text also accepts that for performing this sacrifice one can even receive gifts from a *nāstika*, *yavana*, *mlecca* etc. Even though it is permitted to collect gifts from a sinner, tyrant or from a person of low caste to perform the *agniṣṭoma*, the other six sacrifices such as the *atyagniṣṭoma* should only be performed with wealth collected from qualified givers (980-996).

III.11. *Vyavahāra*

In the *vyavahāra* section of the text one notices that great importance is given to a *śrotriya* and to his family members. Anyone who abuses someone in an assembly or creates a disturbance during rituals or meals should be punished by the King. A person who performs rites to gain status in the middle of a gathering or a person who pretends to be a scholar should also be punished, according to the text. The text states that when an innocent fellow is harassed by many people, the king should punish all of them (815-857). It also calls for the punishment of those who are against Vedic rules and also *śrotriya*-s (858-867).

Severe punishment is proposed for any person who says unpleasant things to the king, abuses him, reveals the king's secrets or seduces his consort (868-869).

According to KS if an outcaste from another sect comes for a function and disturbs the brahmins sitting in a *pāñkti*, he also needs to be punished (870-871). Many other points related to *vyavahāra* associated with *pāñkti* are also dealt with in the text (872-873; 874-881).

III.12. Importance of sons

Like other texts on *dharmaśāstra* KS too describes the importance of sons. According to it, the *agnihotra* and *yāga*-s like *darśa* and *jyotiṣṭoma* can never be equal to a son. A man who has a son obtains the three worlds, namely *bhūḥ*, *bhuvaḥ* and *svaḥ*. He gains the fruit of performing the *kṛchra* and other *vrata*-s. He is equal to a *yogi* and a *vratī*. A man is liberated from debts to his ancestors by the birth of a son. A man should try to get a son even if it entails the performance of a thousand sacrifices. If even then he fails, he should adopt a son (661-675).

The son born to oneself (*Aūrasa*), the son of one's daughter (*Putrikāputra*) and the discarded son (*Apaviddha*) are the three

legitimately approved sons. A son born by *niyoga* namely *kṣetraja* and *sahodha*, or the son born of a bride who was pregnant at the time of marriage are considered inferior. (799-801).

On the birth of a son, all the ancestors of that family in heaven become very happy and sing and dance with great joy. The manes obtain all joys with the birth of a *dauhitra* (daughter's son) also. (771-777).

III.13. Importance of the daughter's son

A daughter's son (*dauhitra*) is also given prominence, similar to that given to a son in *smṛti* works. When a person without a son dies, his relatives will perform the final rites for him but they will not perform any other obligatory annual rites, whereas a *dauhitra* will perform all obligatory *śrāddha*-s (490-496). The text also says that an agnate will inherit the wealth of a sonless man only if his daughter is also sonless. If the daughters have several sons, the poorest of them will inherit the property. When there are a number of poor grandsons, *KS* says that they should collectively share the wealth. When a man has no son of his own, his *dauhitra* holds a position superior to all other kinds of sons. *Dauhitra* is equal to an *aurasa* son and his (the *dauhitra*'s) son is also equal to the *dauhitra* (496-502).

According to *KS*, with the birth of a *dauhitra*, the various maternal grandmothers in the *pitrloka* become so happy upon seeing their daughters give birth to a son that they talk with each other joyfully. (718-726).

The text also says that the water given by the *dauhitra* to the manes in *tarpana* becomes the nine *nidhi*-s. So when a *dauhitra* performs *tarpana* he should offer three handfuls of water to the manes. If he fails to do this, he becomes a thief of their *nidhi*-s, and will be cursed by them. (727-733).

A person who has a *dauhitra* is never called sonless. The text also adds that it is not necessary to adopt a *dauhitra*, as he is recognised as a son – sometimes even superior to one's own son. (712-754).

III.14. Adoption

According to the text, a sonless man who is old and unhealthy can adopt a son if his daughter has no son. One who has a grand-son or a

daughter's son should not adopt a son. Adoption ought to be a last resort to avoid the distress associated with '*putraśūnyatva*' (or sonlessness). A daughter's son can help to ward off problems associated with '*putraśūnyatva*'. Therefore, when there is a *dauhitra*, adoption is not sanctioned by the *sāstra*-s. The text also states that the families of both the father and the mother will prosper by the birth of a *dauhitra*, and that if a man has a *dauhitra*, he should not give permission to his wife to adopt a son even during his last breath. (712-717).

Parents can give a son in adoption, but before doing so permission should be sought from persons such as a maternal uncle (*mātāmaha*), other worthy relatives, teachers, wise-people, *jñāti*-s and *sagotrin*-s. (384-388).

According to the text a widow, an unmarried man, a widower, a man whose wife is far away, a *sannyāsin*, a person who is in a state of pollution, a woman during her monthly periods, a man whose wife is having her monthly periods, a man who has not had his *upanayana* or one who is wearing a *kautuka* (a thread tied to the wrist at the beginning of any auspicious ceremony), a person who is undergoing *dīksā* or penance or one who is performing *śrāddha* or a man who has taken his meals is not permitted to initiate an adoption ritual. (767-770).

While a man can give a son in adoption to his brother, to a member of the same family or to a *sagotrin*, he should not give his son to a man who does not belong to his *gotra* (418).

If a person has only one son, he should not be given in adoption. If he gives his only son in order to obtain riches, he is called a slayer of parents. When an only son is given away in adoption, the ancestors of both the giver and receiver become unhappy. He (the only son given up in adoption) is not accepted by the forefathers of both sides and they never accept the offerings of such a son. All the three – the giver, the receiver and the son – will be affected when an only son is given in adoption. People like *jada*-s, *klība*-s, *patita*-s and *pāmara*-s should not be adopted (778-797).

The text also says that the oldest and youngest sons should not be adopted. If the eldest child is adopted he becomes an outcaste and will be deprived of support from the families of both the giver and receiver. He will not attain brahminhood even after the performance of *upanayana* and will also not be eligible to perform the funeral rites of either his father or his protector. (762-766).

A middle son can be adopted, and after the adoption, *samskāra*-s like *jātakarma* should be performed. The adopted son becomes like an own son by the performance of these *samskāra*-s. But if the *samskāra*-s are not performed properly, the adopted son becomes a *gaunaputra*. A *gaunaputra* is qualified only for performing the funeral rites and the annual *śrāddha*. He is not eligible to perform *darśādi*. The same rule is applicable to a brother's son, who has already had his *upanayana* and marriage, and is adopted on account of a crisis. (677-685).

The text also provides the procedure for adoption (389-401). If the adopter begets his own son after adopting a son from another family, the second child should be treated as the eldest son even though he is younger than the adopted child. The adopted son can never be equal to one's own son. The final rites for the father should be performed by his own son while the adopted son stands by as the younger son would. If the father's own son is not able to recite *mantra*-s, the adopted son may help him by chanting the *mantra*-s on his behalf (685-695). However, if a rich man, having sons and wealth, helps a poor childless man by giving him one of his sons along with wealth, and later on, if this poor man begets his own son, this child will be inferior to the adopted son. (700-701).

It is necessary to inform the King, family members and villagers and to obtain their permission before giving a son in adoption. The adopter has to receive the son after pleasing the giver by giving him clothes, houses, jewels etc. Before giving a son in adoption, proper livelihood for him also should be arranged. (686-687; 419-420).

Regarding the rights on property KS says that a son adopted from a different *gotra* is eligible only for a quarter of adopter's wealth. But an adopted son coming from the same *gotra* will be eligible for an equal share. (695-698).

A son born to the eldest, legally wedded wife is called as an *aurasa-putra*. When a son is given in order to obtain money and wealth from the adopter, the adopted son's position is weak. But when a son is given on the request of the receiver (without any desire for wealth), the adopted son is equal to an *aurasaputra* and, in this case, he (the adopted son) is eligible for an equal share. When a son from a wealthy family is adopted by a poor man, he is superior to an *aurasa* son. When a son from a reputed family is given in adoption to a family with a lower

status, he is eligible for an equal share but he is not equal to an *aurasa* son in matters concerning obsequies. An *aurasa* son is more competent for doing *pitrkārya*-s than an adopted son even if he (*aurasa* son) is less knowledgeable and less educated (702-711).

The text insists that a man should adopt a son only from his own *gotra* and points out the defects caused by adoption from another *gotra*. It says that when a son is adopted from another *gotra*, he and his subsequent three generations (his son, grandson and great grandson) are not qualified to perform any Vedic rite because they will not be able to tell the *gotra* of their forefathers. For three generations the family of a son adopted from a different *gotra* will have this inequality with others and will not be eligible for the share of a *jñātin*. For three generations (the adopted son, his son and his grandson), the members of such a family are not eligible to become priests or teachers. Only after the passing of three generations does the family become a *śuddhagotra*. Therefore a father should not give his son to a *bhinnagotrin* in order to get some property or money from the receiver. (358-370; 402-407; 114-118; 425-429).

The text remarks that an adopted son leaves his *pitravarga* and *mātravarga* but not the *mātāmahavarga*. So while performing *nāndī* an adopted son should not leave his *mātāmaha*. A *bhinnagotrin* (adopted from another *gotra*) should take both *mātāmahavarga*, his own and that of the receivers of *nandī*. There are three different opinions about the *mātāmaha* of a *dattaka*, viz., (1) father of his own mother; (2) father of the adopter's wife; (3) father of his own mother and father of the adopter's wife. (371-383; 421-424).

The text also adds that if the adopted son dies, one should not adopt again. However, it permits the taking of an 'apaviddha' son. (797-799).

III.15. Expiations

For brahmins, *gāyatrījapa* is the expiation for all sins except *pañcamahāpātaka*-s. The *japa* of *vyāhṛti*-s a hundred or a thousand times according to the degree of the sin can also be done. But for some sins like the *somātireka*, and the receiving of *tulādāna* etc. doing the *upanayana* again is the atonement. *Paṭagarbha*, taking a bath in a river

and chanting *mantra*-s like *Puruṣasūkta*, *Namaka*, *Śivasāṅkalpa*, *Rudragāyatrī*, *Upaniṣad*-s, hymns such as *traymbaka*, *idamviṣṇuh*, *pāvakāḥ* etc. are also known for their expiatory power. (997-1002).

IV. *Kapilasmṛti* among other *smṛti*-s

IV.1. *Smṛti* authors quoted in the *Kapilasmṛti*

KS refers to several earlier works on *dharmaśāstra* to reinforce its views on various topics on *dharma*: Manu is quoted to authorise that the *Vaidika* rites such as *agnihotra* should be performed before the *pārvanaśrāddha* (*KS* 277-278). It also mentions to Br̥haspati (*KS* 153) while discussing the *jīvaśrāddha* and Vāmadeva (*KS* 228), who prescribes the chanting of the ‘vāmadeva’ *mantra* at the end of *śrāddha*¹⁵. Bhrgu¹⁶ (*KS* 962) is mentioned in *KS* to show that widows are qualified for begging only after they are fifty-five years of age. Jābāla, author of a *smṛti* mentioned in *Mitākṣara* (on *Yājñavalkyasmṛti* III.24, 260, 263-64, 315, 322, 326) is also referred to (478), while Kaṇva¹⁷, Kāśyapa¹⁸ and Kaṇāda¹⁹ are mentioned in portions of *KS* (564) which deal with adoption.

IV.2. *Kapilasmṛti* and Āṅgirasadasmṛti (ĀS)

Among the later *smṛti*-s that are mentioned, *KS* not only refers to Āṅgirasadasmṛti (ĀS) but also follows it on different matters. Among the three different versions of this *smṛti*²⁰ that are available, *KS* follows the one printed in the Adyar Library Series. This version of the Āṅgirasadasmṛti (as well as *KS*) gives importance to *śrāddha*. ĀS (*Pūrvāṅgi-*

15. Kane refers to three Vāmadevas namely the one mentioned in Hemādri as a *nibandhakāra*; the author of *Āhnikasamkṣepa* and the author of *Munimatamaniṁmālā*.
16. Kane refers the name of *Bhrgusmṛti* in the ‘list of works on *dharmaśāstra*’ and he says “*Bhrgusmṛti* mentioned by Viśvarāpa, Kālaviveka of Jīmāta, Mitākṣara, Aparārka” *HDhŚ*, I, p. 1081.
17. *Vide HDhŚ*, I, p. 273.
18. *Vide HDhŚ*, I, p. 274.
19. Kane does not mention such an author.
20. (1) Version printed in the Jīvānanda edition (Part I, pp. 554-560, 72 verses); (2) Ānadāśrama edition (ĀSS No. 48, pp. 1-8, 168 verses); (3) Adyar edition (Adyar Library Series No. 84, 1277 verses).

rasm 5-6) insists that Vedic *mantra*-s should invariably be used for Vedic rites and also suggests – as does *KS* – that rites such as the *darśeṣṭi* can be performed on the day of *śrāddha*. According to *ĀS* the *śrāddha* is an all-absorbing event and no other *vrata* can be observed on that day. A *yāga*, however, will have preference over the performance of a *śrāddha* and, as such, *KS* (253-282) and *ĀS* observe that the *yāga* or Vedic rite carries greater weight and overrules the performance of other rites. Both *KS* (158-160) and *ĀS* (*Pūrvāṅgirasam* 606-607) prescribe 108 *śrāddha*-s to be performed in a year. According to *ĀS* (*Pūrvāṅgirasam* 665-667) no religious mark should be put on the forehead during a *śrāddha* on the father's side, while such a mark can be administered during a *śrāddha* on the mother's side. But *KS* (248) suggests that no forehead marks should be worn for both sides. While dealing with adoption *Aṅgiras* (*Pūrvāṅgirasam* 304, 314) insists that one should adopt from among the *sapinda*-s or from one's own *gotra*. It accepts going outside the circle of *sagotra*-s and *sapinda*-s for selecting an adopted son only when such a person is not available in one's own *gotra*. *ĀS* (*Pūrvāṅgrasam* 377-380) and *KS* have an identical opinion on the partition of property among adopted sons. Among the later *smṛti*-s, *ĀS* is the only text which *KS* follows in its contents and their description. Some of the similarities in terms of ideas and usages of *KS* and *ĀS*, as well as some later *smṛti*-s and *Purāna*-s are provided in the Appendix (I).

V. Approach of *Kapilasmṛti* and other Hindu Law texts to certain topics

V.1. *Upanayayana* – a new approach

The text's approach to the *upanayana*, a *samskāra* which was essential to inaugurate the period of a child's education needs special attention. According to Āpastamba and Bhāradvāja, the *upanayana* was meant to initiate formal learning: '*upanayana* is the sacrament of a person desirous of learning'²¹. Thus the *upanayana* was performed as an educational *samskāra* and those who were not eligible to learn the

21. See also *Hindu Samskāras*, p. 197.

Veda (such as the dumb and deaf) were excluded from it²².

Later, the *upanayana* became a religious ceremony and began to be performed as a bodily *samskāra*. Thus the persons who were initially excluded from the right of performing this *samskāra* were required to undergo this ceremony²³. While *Baudhāyanagrhyasasūtra* (II.9)²⁴ proposes the ācārya to make the offerings and utter the *mantra*-s himself for the *upanayana* of the handicapped, the *Brahmapurāna*²⁵ proposes the teacher to touch the student and chant the *Gāyatrī* himself for the deaf and dumb. The procedure for the *upanayana* of the dumb is not explained by other texts in the way prescribed by *KS* (323-331). While the *Brahmapurāna* suggests that the *Gāyatrī* can be chanted by the teacher himself for a student (for whom the chanting is not possible), *KS* suggests the method of worshiping *Gāyatrī* in a medium like milk, curd or ghee and then to consume it.

V.2. Position of Widows

While giving the rules and regulations for widows *KS* follows the same ideas as those of the *Vṛddhahāritasmṛti* (IX.205-210) which says ‘she should give up adorning her hair, chewing betel-nut, wearing perfumes, flowers, ornaments and dyed clothes, taking food from a vessel of bronze, taking two meals a day, applying collyrium to her eyes; she should wear a white garment, should curb her senses and anger, she should not resort to deceits and tricks, should be free from laziness and sleep, should be pure and of good conduct, should always worship Hari, should sleep on the ground at night on a mat of *kuśa* grass. She should be intent on concentration of mind and on the company of the god’²⁶. Even though some of the later *smṛti*-s suggest tonsure, *KS* neither suggests nor rejects this custom. The division of widows into

22. *Hindu Samskāras*, p. 198; According to Jaimini those who are devoid of limb are not eligible for *Agnihotra* (*anigahinaś ca taddharmā / utpattau nityasyanyogat / PM VI.1.41-42.*); See also Āpastambadharmasātra (II.6.14.1), *Gautamadharmasastra* (28.41-42), *Vasiṣṭhadharmasūtra* (17.52-54), *Manusmṛti* (IX. 201), *Yājñavalkyasmṛti* (II.140-141), *Vishnudharmasūtra* (15.32 ff).

23. *Hindu Samskāras*, p. 198

24. ed. R. Shama Sastry, (in the *Baudhāyanagrhyasasūtra* edition), University Oriental Library Publications, Mysore, 1920.

25. Quoted in the *Samskāraprakāśa* (pp. 399-401) and *Samskāraratnamālā* (pp. 273-274).

26. Works like *Madanapārijāta*, the *Nirṇayasindhu* and *Dharmasindhu* quote 13 long passages from *Skandapurāṇa* on the duties of the widow. *Vide HDhŚ*, II, p. 585.

several groups (*KS* 528-536, 638-641) and their definition are unique to *KS* and Kane does not refer to such groups of widows. Most of the texts dealing with widows prevent them from adopting a son but *KS* permits them to adopt a son with the permission of their agnates.

V.3. Gift of Land

The gifting of land is considered most meritorious and we could see many texts praising this gift. *KS* too deals on this topic and gives special importance to the gift of land with ‘*vṛtti*’, which is a system of providing land for living (such as cultivation). *KS* prohibits the gift of land where there is a *vṛtti* whereas *Yājñavalkyasmṛti* (II.185) recommends the gift of land with *vṛtti*. It says ‘the king should set apart in his capital a place for the habitation of brahmins learned in the Veda, should establish them there, should provide means of maintenance for them’²⁷. Aparārka also quotes Br̥haspati in this regard and adds that ‘the king should bestow on the brahmins who are learned and kindle the sacred fires (*agnihotrin-s*) houses and lands under his own edicts from which no taxes in the present or future would be levied’²⁸. Even though many *smṛti* texts discuss at great length the gifting of land, most of them are not dealing with the laws related to *vṛtti* whereas *KS* gives many rules and regulations related to it.

V.4. The *Mahādāna*s

Among the sixteen *mahādāna*-s²⁹ *KS* gives special attention to the *Hiranya-garbhadāna*. It refers to ten types of this gift (916-922) though they are not enumerated generally in the texts. Kane too does not refer to these types of gifts. It can be assumed that the jar used for *hiranya-garbhadāna* has to be filled with one of the ten aforementioned items

27. *HDhŚ*, II, p. 858.

28. *vedavidyāvido vīprān śrotriyān agnihotriṇāḥ /*
āhṛtya sthāpayet tatra teṣāṁ vṛttim prakalpayet //
anācchedyakaras teṣām pradadyād gṛhabhūmikāḥ /
muktabhāvyāś ca nīpatir lekhayitvā svāśāsanaiḥ //
 (Br̥haspati quoted by Aparārka p. 792) *HDhŚ*, II, p. 858.

29. cf. *Matsyapurāṇa* chap. 274-289; *Agnipurāṇa* Chap. 210; *Liṅgapurāṇa* II, chap. 28; vide *HDhŚ*, II, p. 869-879.

and, after performing the rites, to be distributed to the brahmins. The text's reference (980-996) to the receiver of *tulādāana* is noteworthy because it suggests that there is no expiation to remove the sin acquired by receiving *tulādāna*. But it does accept a *somayāji*'s receiving it for the sake of completing a sacrifice. Many of the *smṛti* texts discuss the *tulāpurusa* gift, but they rarely provide any note on the receiver of such a gift. *KS* (891-904) allows a *sūdra* to give *dāna*-s and thus opens the possibility of a *sūdra* becoming a brahmin.

V.5. Adoption

As Kane observes “the *sūtra*-s and *smṛti*-s contain hardly anything about the *dattaka* except his name (among the twelve kinds of son) or the definition”³⁰. *KS*, however, devotes nearly 105 verses on adoption. Like the *Baudhāyanagrhyāśeṣasūtra* (II.6.1-10) and Śaunaka (quoted in *Vyavahāramayūkha*)³¹ *KS* (389-401) also gives the procedure for adoption. *KS* mentions eleven *āhuti*-s with the *mantra* ‘*kulam anyat*’ etc. This *mantra* is not referred to either by the aforementioned two works or by Kane. The detailed description of *KS* regarding a son adopted from a different *gotra* is elaborate and even though the various digests mention this issue, they do not deal with this topic in detail. While dealing with *śrāddha* *KS* gives a peculiar procedure for the *sapindikarana* (vide II.2 above) of the one adopted from a different *gotra*. Some of the rules laid down in *KS* (702-711) regarding the partition for a *dattaka* under different circumstances are notable, since they are hardly dealt with in other texts. Kane also does not refer to these facts – such as the partition of *dattaka*, given by a rich man to a poor one with wealth or by a son who is adopted from a rich family to a poor family etc. *KS* (371-383, 421-424) also talks about the *mātāmahavarga* of an adopted son, something which is not seen very often in other texts. Even though Kane talks about the *āśauca* of an adopted son in different cases, he neither quotes nor refers to any text in this regard. This shows that there is very little literature available about the *āśauca* of an adopted son. Observations of *KS* (409-413) on the *āśauca* due to the death of a son born to a couple married as per *gāndharva* system is also worth mentioning.

30. *HDhŚ*, III, p. 663.

31. *Vide HDhŚ*, III, p. 687.

V.6. Śrāddha

Among the several subjects dealt with in *KS* (253-294) the discussion related to the different topics on *śrāddha* needs a special mention, especially as regards its observations on the worshipping of a God on the day of *śrāddha*; the refusal of using the *avaśiṣṭadravya* (material remaining from any other ritual performed on that day) in *śrāddha*, the use of *aupāsana* fire for *śrāddha*, cooking for *śrāddha*, the daughter-in-law's duties in *śrāddha* and the cases in which the *śrāddha* is to be performed again, are noteworthy since they are not dealt with in this much detail in the other *smṛti* texts.

VI. Contribution of *Kapilasmṛti*

Dealing with the different subject-matter of *dharmaśāstra*, *KS* does not elaborate on the facts which are already dealt with in other texts. Its exposition on *upanayana* for the handicapped, the duties and privileges of widows and their division into several classes, rules and regulations on adoption and the demerits of the one adopted to a different *gotra*, the gift of land by a widow, the sin accumulated through receiving the *tulādāna*, allowing the *śūdra* to give gifts, the rules related on the *āśauca* for a son born to a couple married in *Gāndharva* style, the importance of a daughter's son etc. shows the distinctive character of the text; the author was concerned with social problems and appears to have handled some of them in a manner that is entirely original.

VII. Sources

VII.1. Description of the manuscripts used for the edition

- A1.** Adyar Library and Research Centre, Adyar, Madras, Ms. No. TR 685. Paper, Devanāgarī script. 21cm. x 16.5cm. 166 pages. Approximately 14 lines in a page and 16 letters in a line. Complete. This is a modern transcript, prepared in 1940 from a paper manuscript of the Oriental Institute, Mysore (Ms. No. 669). Very legibly copied in a well formed character, practically free from errors.

- A2.** Adyar Library and Research Centre, Adyar, Madras, Ms. No. 75440. Palm-leaf, Telugu script. 43cm. x 3cm. 49 Folios. Approximately 5 lines in a page and 65 letters in a line. Complete. Old, damaged and brittle. Colophon of the manuscript reads thus: ‘iti kapilapurāṇam sampūrṇam āsit / śrīrāmanīvegati / i smṛti āṅgirasanāmāsaṁvatsaram mārgaśira-śudhadvādaśi-guruvāsaram nātu vrāśi mugiyenu [12th December, 1872 A. D.] / rāmaḍu vrāśinādi ^{32/}.
- A3.** Bodleian Library, Oxford. Ms. No. 743. Paper, Telugu script. 20.3cm. x 16cm., Pages 149. Approximately 11 lines in a page and 17 letters in a line. Complete. Written in or about 1826 A. D., as shown by the water mark.
- B1.** Staats Bibliothek, Berlin. Ms. No. 1754 (c). Paper, Devanāgarī script. 15cm x 13cm., Folios 25 (51a-74b). Approximately 28 lines in a page and 24 letters in a line. Complete. Legible, good condition.
- B2.** Ms. Used in the edition of *Smṛtisandarbha*, Vol. IV (Calcutta, 1955), pp. 2559-2622. Errors abound in this edition and some of the emendations suggested in brackets are not happy (ex. text: *nitena*; emendation: *śaunakena*; correct text: *iti tena*).
- B3.** Asiatic Society Library, Calcutta. Ms. No. I.B.53. Paper, Devanāgarī script, 23.5cm. x 14.5cm., 39 Pages. Approximately 16 lines in a page and 30 letters in a line. Complete.
- C.** Government Oriental Manuscripts Library, Madras. Ms. No. R. 1157 (v), Palm-leaf, Telugu script. 51cm. x 3.5cm. 37 Folios (numbered as 275-312). Approximately 6 lines in a page and 75 letters in a line. Complete. Old, damaged, worm-eaten, brittle.

32. According to *Indian Ephemeris* A. D. 1000 to A. D. 2000, by L. D. Swamikannu Pillai (first published 1915), Reprint, Asian Educational Services, 1987, p. 147, the date mentioned in the colophon corresponds to 12th December, 1872 A. D.

Edges rounded and the string-holes widened by use. The wearing out of both the holes indicates that the string had been passed through both the wholes. Huge codex of 374 folios containing 25 *smṛti* texts.

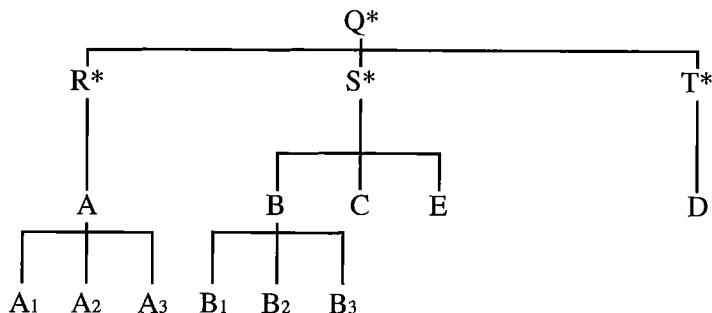
- D. Government Oriental Manuscripts Library, Madras. Ms. No. R. 2886 (b). Paper, Grantha script. 31cm. x 21cm. 52 pages (pp. 67-118), Approximately 24 lines in a page and 16 letters in a line. Copied in 1917 from a manuscript belonging to the sub-magistrate of Kovvur, Andhra Pradesh. The writing is clear and legible and generally free from errors. There occur, however, a large number of gaps, big and small. Some of the gaps are indicated. This is obviously an abridgement made from a full manuscript, as can be inferred from scribal notes made in Telugu at three places in the course of the work. The codex contains also the text of *Kanvasmṛti*, preceding the *Kapilasmṛti*. The codex should have been copied from a Telugu original, as attested by the occurrence of a ritualistic prescription in Telugu language for oblation into the sacrificial fire. (pp. 102 and 111 of the ms.).
- E. India Office Library, London. Ms. No. 5350, Buhler 161. European Paper (watermarked, T. H. Saunders, 1864) bound in book form neatly written in the Devanāgarī script in 1865 A. D. 20.3cm. x 32.7cm. 22 Folios. About twenty-seven lines in a page and 33 letters in a line. This manuscript which begins Fol. 1, and ends Fol. 22b, without colophon, 1000 ½ verses are counted. The manuscript, which is a copy of part of the Ms. No. 131 of Asiatic Society, Calcutta, is with several errors. It is the same hand as Buhler Ms. No. 164, 210, 245³³.

VII. 2. Manuscript relationship

The manuscripts used for the present edition fall under five groups. Group 'A' having three manuscripts two of them written in Telugu and one transcript written in Devanāgarī, copied from a Telugu manuscript belongs to the Oriental Institute, Mysore. While 'A₁' and 'A₂' closely agree in the matter of variants, additions and omissions 'A₃' agrees most closely with the 'A₁'. A study of the readings given by

these three manuscripts, tend to show that these three manuscripts could have been copied from a common source, say, 'A'.

Group 'B' also contains three manuscripts, 'B₁', 'B₂' and 'B₃', all being written in Devanāgari. Even though the edition of *Smritisandarbha* mentions that for the edition of *KS*, Adyar Library manuscript is used, it agrees neither with A₁ or A₂. In some places 'C' follows the 'B' group and it seems that the source for these two groups may be the same. The manuscript 'D' stands independently with the indicated and not indicated omissions and the additions (marginal notes). The manuscript 'E' even though follows with Group 'B' in several locations it provided certain useful readings. The relationships between the manuscripts may be represented as follows:



VII. 3. Manuscripts not used

For the present edition eight manuscripts and one printed edition have been used. Apart from these eight sources, there are some more manuscripts noticed in the New Catalogous Catalogorum ³⁴ (Vol. III, p. 154). Among these, the three manuscripts of the Oriental Research Institute, Mysore is presently missing but one of them is preserved in a transcript from in the Adyar library and it is used for this edition. The manuscripts said to have been available in the Sanskrit College,

33. cf. *A catalogue of Sanskrit and Prākrt manuscripts in the India Office Library* by Julius Eggeling (in 7 parts), London, 1935, Vol. II, p. 383.

Calcutta and Fergusson College, Pune are also missing. Among the two manuscripts preserved in the India Office, London (5349 and 5350) only one manuscript (5350) could be procured.

VII. 4. Conventions followed in the apparatus critics

A positive critical apparatus is given in the edition. In this the relevant portion of the text is rewritten followed with colons, and then the readings of the other manuscripts are supplied. If only part of a word is taken it is indicated using the mark ‘◦’. The abbreviations ‘omits’ is used to denote omission and ‘corr.’ is noted to show the correction, supposed by the editor. If the correction is based on any source, the source is marked immediately after the ‘corr.’ within brackets and the remarks on the corrections are provided in the explanatory notes. In the case of the omission of more than one line it is indicated from where the omission has commenced. In this the beginning portion of the text and its reference, ending portion and its reference are marked. The symbol ‘*’ represents a syllable lost or unreadable; two such symbols represents two such syllables, and three such symbols shows the loss of three or more syllables. The question mark before a syllable implies doubt as to the reading. Quotations or expressions are marked with single quotation while the other *smṛti* texts, authors and works mentioned in the text are given in bold letters.

SANSKRIT TEXT

KAPILASMRTIH¹

[1. Kapilaśaunakasamṛvādaḥ]

purā tu¹ śaunakaś śreyān² bhāvinam̄ kalim³ iksya vai /
bhīto⁴ tyantam̄ kalau bhūmyām̄ tiṣṭhed vipratvam ity asau // 1 //
atyantam̄ cintayāviṣṭah kapilam̄ viṣṇurūpiṇam̄ /
avaśād āgatam̄ vikṣya¹ prahr̄ṣṭas satvaram̄ tadā² // 2 //
samutthāyābhivādyainam̄ gām arghyam udakam̄ śivam² /
kalpayitvā naṣṭāśramam̄ paścat prāñjalir abravīt // 3 //

Śaunakah^a –

kalau pāpaikabahule dharmānuṣṭhānavarjite /
katham̄ tiṣṭhati¹ vipratvam̄ bhūtale vada me mahan² // 4 //
samśayo tiva sumahān vartate cchindhi¹ tam² vibho /
iti tena kṛtapraśnah³ kapilas sa sanātanaḥ // 5 //
smayam̄ kṛtvā jagadbhartā sasmitam̄ vākyam abravīt /

Kapilaḥ^a –

tvam̄ mahān asi sarvajñah sarvavedavidām̄ varah // 6 //

-
0. 1. A2 and B1 begin śrigaṇeśāya namaḥ, A3, B1. kapilasmṛti; B1.B3, E. adds vedanindakānām̄ dūṣaṇam; D. adds atha kapilasmṛti.
1. 1. tu : tam̄ D.
2. śreyān : śrimān A2.A3, B2.B3, C, E.
3. kalim : katim B1.B3, E, patim B2.
4. bhīto : mino B2.
2. vikṣya : śikṣya B1, E.
2. tadā : tathā A.
3. 1. samutthāyā^o : samuddhāyā A3, B1.B3.
2. śivam : smṛtam E.
a. Śaunakah : omits B, E.
4. 1. tiṣṭha^o : omits B1.
2. mahan : mahān C, D.
5. 1. cchindhi : cchindi A, B1, C, chīḍi B3, E, cchinthi D.
2. tam̄ : tu B1.B3, E, nu(me) B2.
3. iti tena kṛtapraśnah : nitena (śaunakena) hanah (kṛtah) praśnah B2.
6. 1. sasmitam̄ : tasmin taṇ A1.
a. Kapilaḥ : omits A2.A3, B, E.

agraganyaś ca bhaktānāṁ variṣṭho brahmavādinām¹ /
astādaśānāṁ vidyānāṁ kośabhūto mahādyutih // 7 //

aikyayogatvanānātvatasamavāyaviśāradah¹ /
kriyākalpaviśeṣajñah sarvaśāstrārthatattvavit // 8 //

athāpi mukhyaśāstrārthaniscaye¹ śrutiśiddhagaiḥ /
brāhmaṇyasādhakaiḥ karmaviśaiśair eva tat param // 9 //

brāhmaṇyaṁ tat samīcīnam atitikṣṇataram¹ śivam /
susthitam² prabhaven no³ cen na tiṣṭhati kileti te⁴ // 10 //

niṣkarṣah sumahān so 'yam¹ tasminn arthe na saṃśayah² /
athāpi³ sūkṣmam⁴ vakṣyāmi tan mamaikamanāḥ⁴ śṛṇu // 11 //

[2. Kalau brāhmaṇasyāvasthānam]

abrahmaṇeṣu sarveṣu sarvasmin brāhmaṇabruve¹ /
nāmadhārakamātreṣu śrotriyeṣu mahatsv api // 12 //

sarves्य api ca vedaikapāragesu¹ mahātmasu /
brahmatvam ekam sāmānyāt² tiṣṭhed eva³ hy anaśvaram // 13 //

tan mahat tāratamyena nyūnām cādhikam eva ca /
mahac ca¹ sumahac cāpi² doṣayuktam guṇottaram // 14 //

7. 1. aṣṭādaśānāṁ vidyānām (7a) ... karmaviśaiśair eva tatparam (9d) : *omits* D.
8. 1. aikya° : ekā B2; °nānātvā° : nānātvam B2.B3, E.
9. 1. mukhya° : mukha A1; °niścaye : niścayaiḥ A2.A3, B, niścayai E.
10. 1. atitikṣṇataram : apitikṣṇataram C.
2. susthitam : susthi * D.
3. prabhaveno : prabhavo no B1.B2, E, prabhavena mocenna B3.
4. kileti te : reśriteti B1.B3, re(?)-śriteti B2, reśretite E.
11. 1. sumahān so 'yam : sumukho 'yam (ca) B2, sumussoyam E.
2. niṣkarṣah sumahān so 'yam tasminn arthe na saṃśayah : *omits* D.
3. athāpi : tathāpi D.
4. °manāḥ : manā A, B1.B3, C, D, E.
12. 1. brāhmaṇabruve : brāhmaṇavrave(bruve) B2, brāhmaṇabruṭe A1, brāhmaṇavṛve B1, brāhmaṇabṛve B3, brāhmaṇam buve D.
13. 1. vedaikapāragesu : vedekapāragaiśu A3, B1, E, vedekapāragesu B3, D.
2. sāmānyāt : nāmāsyāt D.
3. tiṣṭhed eva : tiṣṭhatyeva B2, tiṣṭedeva B3, tiṣṭhedeva E.
14. 1. mahac ca : mahāśca A3, mahāṁśca D.
2. sumahac cā 'pi : suvahāṁścāpi B1, suvā(ma)haccāpi B2, suvāṁhaccāpi B3, sumahaścāpi D, suvahaccāpi E.

nirdoṣam iti¹ bhedena bahudhā bhidya te hi tat²/
 sarvakarmaikaśūnye 'smiṇ kalau pāpaikasaṅkule // 15 //

karmānurūpaṁ brahmaṭvam̄ pratiṣṭhati hi bhūtale /
 tan na dūṣyam̄ durādharsam̄ yugadharmaṇurūpakaṁ // 16 //

parāṇnena mukhaṁ dagdhaṁ hastau dagdhau¹ pratigrāhāt /
 parastricintayā cittam̄ kutah² śāpah³ kalau yuge // 17 //

tirohitas tatra vedah¹ svabhāvāt punar apy ati² /
 kutarkair bādhito 'tyantam̄ bhāṣāgranthair na³ rājate // 18 //

[3. Bhāṣāgranthādīnām̄ pracārād vedasya tirohitāvasthā]

bhāṣāgranthakutarkāṇām¹ āgamānām̄ pracāraṇāt /
 vaiṣṇavānām² sāmbhavānām³ purāṇānām⁴ durātmabhiḥ // 19 //

prakalpitānām̄ sāstrāṇām̄ asatām̄ sadvirodhinām¹ /
 prabāhulyād dharmamūlam̄ vedah̄ sānta ivābhavat² // 20 //

evaṁ vede dharmamūle param̄ sānta iva¹ sthite /
 tathāgatamatam̄ kecid anusmṛtya² tatas tataḥ³ // 21 //

karmopayuktamātraikamantrādhyayanamātrataḥ¹ /
 sampūrṇam̄ tac ca vipratvam̄ prāptam̄ evetivādinah̄ // 22 //

15. 1. nirdoṣam iti : nirdoṣamati B1.B3, E, nirdoṣama(mi)ti B2.
 2. bhidya te hi tat : bhimṛtehitat B1.B2, E, bhi(hi)mṛtehi(smṛtam̄)tat B2.
17. 1. hastau dagdhau : hastau dagdhā B1.B3, dagdhaṁ hastau E.
 2. kutah² : kutah(tra) B2, kṛta E.
 3. śāpah³ : śāpa E.
18. 1. tirohitas tatra vedah̄ (18a) ... bhāṣāgranthair na rājate (18d) : omits D.
 2. punar apy ati : punari(re)syati B2.
 3. °granthair na : graddhai(ntha)naṁ B2.
19. 1. °grantha° : gradha B1, gradha(ntha) B2.
 2. vaiṣṇavānām̄ : vaibhavānām̄ E.
 3. sāmbhavānām̄ : śobha(nā)nām̄ B2, sāmbhānām̄ E.
 4. purāṇānām̄ : puronnaivānām̄ B1, purāṇnevānām̄ (puruṣānām̄) B2, purāṇnaivānām̄ B3, E.
20. 1. sadvirodhinām̄ : nirvirodhinām C.
 2. sānta iv^o : śāktatarām̄ B2, śāmtaravā E; °bhavat : bhavet A, B, D, E.
21. 1. sānta iva : śāntamaya B2, śāmtarava E.
 2. °smṛtya : sṛtya B2.
 3. tataḥ³ : tada B1.B3, E.
22. 1. karmopayukta° : kūrmopayukta E; °mantrā° : putrā B2, mutrā C.

‘vedo¹ ’dhyetavya’ ity ukte² tadupary api yuktibhiḥ /
 yat kiñcit sa³ tu yāvad vā yat kiñcic cet tadā kila⁴ // 23 //

gāyatrīmātrataḥ¹ syād dhi yāvac ced brāhmaṇo² na saḥ³ /
 satatam̄ pralapanty evam̄⁴ punas teṣāṁ durātmanām // 24 //

atīvyatyastatadvākyoccāraṇe¹ hrīr bhayam̄² ca na /
 vaidikāny api karmāṇi dūṣayanti sabhāsu ca³ // 25 //

tadvākyataḥ¹ punar loke² ’py alpajñānām̄³ hi niścayah /
 bahujñānām̄ samṣayo ’pi kadācīj jāyate kila // 26 //

sadvaidikeṣu¹ kṛtyeṣu² śāstreṣu sa ca karmasu³ /
 na viśvāsaḥ⁴ tāḍrśānām̄ kṛteṣv api⁵ ca kutracit // 27 //

brahmayoniṣu jātānām̄ api teṣāṁ¹ durātmanām /
 tāni praty uta² karmāṇi dūṣayanty api santi ca // 28 //

-
23. 1. vedo^o : devo B.E.
 2. ‘vedo ’dhyetavya’ ity ukte (23a) ... yāvaced brāhmaṇo na saḥ (24b) : *omits* D.
 3. sa : *omits* B2.
 4. tadā kila : tadā (sā) kila A1.
24. 1. gāyatrī^o : gāyatri B1; °mātrataḥ : mātrata E.
 2. brāhmaṇo : brahmaṇe A3, B2.B3, brahmaṇo E.
 3. na saḥ : namaḥ B2.
 4. pralapanty evam̄ : pralagāsaivam̄ B1, pralapantyaivam̄ B3, E.
25. 1. atīvyatyastatadvākyoccāraṇe : atīvyaktyastatadvākyoccāraṇe A2, D, atīvyatyasta-
 vradvākyoccāraṇe A3, adivyatyattattadvākyoccāraṇe B, adivyatyatadvākyoccāraṇo E.
 2. hrīr bhayam̄ : hi bhayam B, hīrbhayam E.
 3. sabhāsu ca : sabhāsu ca E.
26. 1. tadvākyataḥ : tadvākyta B1.
 2. tadvākyataḥ punar loke (26a) ... tāḍrśā duṣṭacetasaḥ (30d) : *omits* D.
 3. punar loke ’pyalpajñānām̄ : purloke’pyalpajñānām̄ B1.B3, punarloke’tyalpajñānām̄ A2,
 purloke’pyalpajñānām̄ E.
27. 1. sadvaidikeṣu : tadvidikeṣu B, E.
 2. kṛtyeṣu : *omits* B, E.
 3. sa ca karmasu : sadakarmmasu E.
 4. viśvāsaḥ : viśvāsaḥ E.
 5. kṛteṣv api : vāteṣvapi E.
28. 1. teṣāṁ corr. : keṣāṁ A, B, C, E.
 2. praty uta : prayuta B.

śrutiproktāni divyāni mūḍhāḥ pāṇḍitamāninaḥ /
mūḍhānāṁ tādṛśānāṁ¹ te² gurutvam̄ samupāśritāḥ³ // 29 //

svayam̄ ca vaidikāś ceti vadantaḥ¹ punar apy ati /
kubuddhiṁ bodhayantaś ca² tādṛśā duṣṭacetasah³ // 30 //

vartante¹ bhūtale 'tīva kalidharmaś tu tādṛśaḥ /

[4. Vedārthaḥ jñānāṁ praśāmsā]

athāpi bhūtale bhūyas tatra tatra kvacit kvacit // 31 //

vaidikāny api karmāṇi vaidikāḥ śrutayo¹ ṛcaḥ /
sāmāni ca yajūmṣy evam̄ samyaṇi nr̄tyanti² bhānty api³ // 32 //

śākhāmātrākṣarāvāptimātreṇātra¹ mahad dhi² tat /
śrotriyatvam̄ prakathitam̄ durlabham̄ sarvadehinām // 33 //

śatajanmasu vipratvam̄ prāptasya kṛtināḥ sataḥ /
śrotriyatvam̄ siddhyati¹ hi nā rudraḥ kramapāṭhakaḥ // 34 //

varṇakramavibhāgajñāḥ svaramātrādilakṣaṇaiḥ¹ /
sadācāraparo² dhiro brahmabhūyāya kalpate // 35 //

29. 1. tādṛśānāṁ : adrśānāṁ E.
2. te : te (ñica) B2, tu E.
3. °śritāḥ : śritām B1.B3, E.
30. 1. vadantah : vadamtyah B1.B3, E.
2. kubuddhiṁ bodhayantaś ca corr. : kubuddhirbodhayantaśca A1.A2, B, C, E, kubuddhī-
bom A3.
3. duṣṭacetasah : duṣṭacetanāḥ B1, duṣṭacetanāḥ(nāḥ) B2, duṣṭacetanāḥ B3, duṣṭacetanāḥ E.
31. 1. vartante : vardhante A2, D, vardyante C, vardhamāntte B3, vavardhamāntte E.
32. 1. śrutayo : satayo B1, śataśo B2, śatayo B3, E.
2. samyaṇi nr̄tyanti : samyaṇimanyanti B1, samyagvā(?)sam D, samyaṇiyātyamti E.
3. bhānty api : bhāsapī B2, bhātyapi E.
33. 1. °mātreṇātra : mātreṇa(?) B2.
2. mahad dhi : mahāddhi B2, E.
3. prakathitam̄ : prakadhitaṇ B1.B3, (ca) prathitam̄ B2, prathitam̄ D.
34. 1. siddhyati : sidhyati B.
35. 1. °lakṣaṇaiḥ : la * naiḥ B1, laṇaiḥ B3.
2. °cāraparo : cāravarō A3, B1.B3, E, cāra(rā)varo B2.

tanmantraviniyogajñāḥ tatkriyākaraṇakṣamah¹ /
 caturmukhaḥ sa² bhūloke tadarthajñō³ jagadguruḥ // 36 //
 sākṣān narārāyaṇaḥ so 'yam bhedakṛt pāpabhāg bhavet¹ /
 vedo nārāyaṇaḥ sākṣat tadarthajñāḥ sa eva hi // 37 //
 so 'yam arthaḥ kalpasūtrair brāhmaṇena ca chandasā¹ /
 varṇāniyo na cānyena² tadvarṇāvāptipūrvakam³ // 38 //

[5. Vedamantrāṇāṁ vyatyāsenoccāraṇe doṣakathanam]

varṇāvāptim vinā sākhāmātrasyātmajāḍātmakah¹ /
 vyatyastamuccaran² vyaktam tadarthanam vakti³ kevalam // 39 //
 śatajanmasu tam vidyāt¹ sākṣād eva tathāgatam² /
 vedanārāyaṇadrohi³ nirbhayena śrutim satām // 40 //
 vācā samskṛtayā vakti¹ vyatyastam purataḥ sa tu /
 varṇavyatyāsataḥ² proktyā vede 'smīn brahmahā bhavet // 41 //
 visargabindudīrghāṇāṁ vyatyāsoktyāvaśād api /
 bhrūṇahatyām avāpnoti svarādināṁ tu kevalam // 42 //

36. 1. °karaṇa° : kāraṇa B1.
 2. caturmukhaḥ sa corr. : caturmukhasya A, B1, C, D, caturmukhaḥ B2, caturmukhassu B3, E.
 3. bhūloke tadarthajñō : subhūto lokerthajñō B1, subhūto (samudbhūto) loke'rthajñō B2, dadarthaljñō E.
37. 1. bhedakṛt pāpabhāg bhavet : bhedakṛtvāpabhābhavet B1, E, bhedakṛ(hna) (?)hnāyamābhavet B2.
38. 1. chandasā : caturddasha B2.
 2. varṇāniyo na cānyena : varṇānyapyojāsālpena B2.
 3. tadvarṇāvāpti² : tadvarṇa(?)vāsi B2, tadvarṇāvāsi E.
39. 1. varṇāvāptim vinā sākhāmātrasyātmajāḍātmakah : viṇān (?) vā nimdyā nāśāra vāmā trasyāsti jaḍasakah B2, viṇāvāptimvināsākhāmātrasyātrajaḍātmakah B3, E; °mātrasyātm° : mātrasyātra C; °syātmajāḍ° : syātrajaḍā A3.
 2. vyatyastamuccaran (39c) ... sākṣādeva tathāgatam (40a) : omits D.
 3. tadarthanam vakti : tadaṁrdavartti B1, E, tadardha(rda)vartti B2, tarddamyartti B3.
40. 1. vidyāt : hidyāt E.
 2. sākṣād eva tathāgatam : sākṣādevatabhāgatam B1, E, sākṣād daivatamāgatam B2, sākṣādevatamāgatam B3.
 3. °drohi¹ : drohi B1.B3, E.
41. 1. vakti : vartti(kti) B2, vartī E.
 2. varṇavyatyāsataḥ : varṇāvyātānataḥ E.

vīrahatyām¹ durnivāryām uccarantam tu tādrśam² /
 anadhītyaiva³ tūṣṇikam vedavākyam śivātmakam⁴ // 43 //

durvādinam¹ kāṣṭhapāṭham² api tūṣṇikapāṭhakam /
 sadyo³ vai dhārmiko rājā svīyād⁴ rāṣṭrāt pravāsayet // 44 //

vedam samuccarantam cec chūdram¹ tatkṣaṇa eva vai /
 jihvācchedam² tasya kuryād anyathā pāpabhāg bhavet³ // 45 //

[6. Anadhītavedasya brāhmaṇasya doṣakathanam]

anadhītya purā vedam yo vā śāstraśramam¹ vṛthā /
 karoti brāhmaṇo² mūḍho naragārdabha³ ucyate // 46 //

naragārdabhasaṁsarge¹ snānam pañcāṅgasamyutam² /
 kṛtvā saṅkalpya tatpaścāt prāṇāyāmaśatam caret // 47 //

pūrvasmin¹ janmani sa tu naragardabhasamjñikah² /
 satyam mr̄gavadhājivo³ nirghr̄ṇo⁴ nityakarkaśah // 48 //

sa tv ayam vedanicatvanirūpaṇakahetave /
 bhūtale kalinā sr̄sto na kuryāt tena bhāṣanam // 49 //

43. 1. vīrahatyām : vīrahatyām A2, B1, D.
 2. tādrśam : tādrśam A1.A3, B, D.
 3. anadhītyaiva : anadhītyaivam E.
 4. anadhītyaiva tūṣṇikam vedavākyam śivātmakam : omits D.
44. 1. durvādinam : durvādhinam B, E.
 2. kāṣṭhapāṭham : kārapāṭham B, E.
 3. sadyo : satyo E.
 4. svīyād : svayā B1, E, svasmā B2, svap्यā B3.
45. 1. cec chūdram : tacchūdram B2.
 2. jihvācchedam : juhvācchedam B, E.
 3. anyathā pāpabhāg bhavet : omits B1.B3, E, (dhārmiko nṛpasattamah) B2.
46. 1. śāstra^o : śāstram E.
 2. brāhmaṇo : brāhmaṇa E.
 3. naragārdabha : naro gardabha B2.
47. 1. naragārdabhasaṁsarge : naragārdabhasaṁsargam B1.B2, naragārdabhasaṁsarga B3, E;
 naragārdabhasaṁsarge (47a) ... prāṇāyāmaśataṁ caret (47d) : omits B1; naragārdabhasaṁsarge (47a) ... viṣaye kalahaṁ vṛthā (50b) : omits D.
 2. °samuyutam : yutam B1.B3, E, (sam) yutam B2.
48. 1. pūrvasmin : ‘śrāddhaprakaraṇam śrāddhiyavastusampādanādividhiḥ’. pūrvasmin B3
 (*adds heading*).
 2. °gardabha^o : gārdabha B1.B3, E.
 3. mr̄gavadhājivo : mr̄gavadhājivah E.
 4. nirghr̄ṇo : nirdhānka B1, nirdhaniko B2, nirdhānkā B3, E.

aśrotriyair brahmavidyāviṣaye kalaham¹ vṛthā /
na kuryād eva so 'yam vai mahāvyāmohakāraṇam // 50 //

kuvādinah¹ kutarkā ye² kutsitāḥ kalirūpiṇah /
kubuddhayaḥ kuboddhāraḥ kutsitācārakārakāḥ // 51 //

nāvalokyā¹ na sambhāṣyā vipranāmakadhbārakāḥ /
višeṣeṇa śrāddhadine yadi dṛṣṭā hatās tadā² // 52 //

idam-viṣṇur vyāhṛtiś ca japitvā praṇavam param /
samuccāryātha ca śrotram daksīṇam saṃsprśed api // 53 //

[7. Śrāddhapraśamsā]

sarveṣām eva dharmāṇām mukhyadharmo 'yam eva vai /
kalau pāpaikabahule śrāddhākhyah śruticoditah // 54 //

sandhyā caitad¹ dvayam nānyad brāhmaṇasya mahān kṣayah² /
jīvātuś ca³ tataḥ śrāddham bhaktyā kuryād atandritah⁴ // 55 //

[8. Śrāddhavibhāgah]

tac ca nānāvidham jñeyam nityam naimittikam tathā /
kāmyam caiteṣu sarveṣu pratyabdaṇ paramam matam¹ // 56 //

pitror eva¹ tatas tasyākaraṇe sadya eva vai² /
caṇḍālatvam avāpnoti tasmāt tat tu divaiva vai // 57 //

50. 1. kalaham : kalavam A.

51. 1. kuvādinah : ku * dinah A1.A3, kulādinah B, E.
2. kutarkā ye : kutakkārye (tarkāscā) B2.

52. 1. nāvalokyā : nāvalokyāḥ B2.
2. hatās tadā : hastasthā A1, B2, harāttathā A2.A3, haṭhāttathā B1.B3, C, E.

55. 1. caitad : vaitad B1.B3, E, vai B2.
2. mahān kṣayah : mahākṣayah B2.B3, E, mahāt kṣayah C.
3. jīvātuś ca : jīvātu ca A, B1.B3, C, D, E, jīvātu śā A3.
4. atandritah : adaṁśritah E.

56. 1. pratyabdaṇ paramam matam : pratyastātararamadamaṇ B1.B3, pratyabdāntaramadamaṇ (meva ca) B2, pratyastātararamadamaṇ E.

57. 1. pitror eva : pitrodeva B1.B3, E, pitrordava B2.
2. vai : hi B, E.

[9. Sañmāsat pūrvameva śrāddhasya smaraṇam kathanaṁ ca]

mṛtaylor¹ divase kuryāc chuddhas san² bhaktisam�utah /
evam etad vatsarasya sthale³ 'sminn atra⁴ cābhavat⁵ // 58 //

śrāddham agrimavarṣasya katham¹ kutreti vā vadet /
sarvesāṁ śrīvatāṁ madhye tāvanmātreṇa te tadā // 59 //

atitusṭā hi pitaras tāvat trptāś ca tundilāḥ¹ /
kim apy anyad akāṅkṣantas tadādy enam trisandhyake² // 60 //

sadāśiṣah¹ prayuñjanta etatpālanasammukhāḥ /
gr̥hadvāre 'sya² satatam tiṣṭhanti kila sānugāḥ // 61 //

māsebhyah¹ pañcaṣadhbhyo 'rvāg² anvahāṁ mitrabhāṣane /
prasakte sati tair etac chrāddhakāryakathāṁ caret³ // 62 //

kutra kena katham¹ kasmāt prabhaviṣyati vai² tadā /
kim kurmaś ceti tac cintāpara³ eva sthito bhavet // 63 //

tāvanmātreṇa¹ teṣāṁ tu nityam eva vidhānataḥ² /
kr̥tam eva bhavec chrāddham kīrtanād eva³ kevalam // 64 //

58. 1. mṛtaylor : mṛtatatayo B3, E, mṛta * D.
2. kuryāc chuddhas san : kuryāccchuddhasad A1, B1, D, kuryāt śūdrasan A2.
3. evam etad vatsarasya sthale (58c) ... nityameva vidhānataḥ (64a) : omits D (*eyeskip*).
4. 'sminn atra : 'smin B2.
5. cābhavat : cā bhavet A, B1.B3, E, bhaktyā (?) bhavet B2.
59. 1. katham : omits B2.
60. 1. tundilāḥ : tāndilāḥ E.
2. tadādy enam trisandhyake : tadādyena sandhyake B2.
61. 1. sadāśiṣah : sadāśivah B1.
2. gr̥hadvāre 'sya corr. : gr̥hadvārasya A, B, C, grahahāryasya E.
62. 1. māsebhyah : māṣebhyah B2.
2. °ṣadhbhyo 'rvāg : ṣadhbhirvāg B, E.
3. °kathāṁ caret : kathañcana B2; caret : bhavet B1.
63. 1. kutra kena katham (63a) ... eva sthito bhavet (63d) : omits B1{*eyeskip*}.
2. °viṣyati vai : viṣyatir vai E.
3. tac cintāpara : taccitāpara A, E.
64. 1. tāvanmātreṇa : 'nāndiśrāddham dattaputraviṣayah'. tāvanmātreṇa B3 (*adds heading*).
2. D commences again after the omission from 58c.
3. kīrtanād eva : kīrtinādeva.

[10. Śrāddhopayogināṁ dravyāṇāṁ sampādanam]

samicinavṛihimāśamudgapramukhadarśane /
etat tulitavastūni svapitṛṇāṁ mṛte¹ 'hani // 65 //

yatnāt sampādanīyāni mayā ceti vaden mudā /
savayasyān¹ samuddiśya² bhāvayedvā svacetasā³ // 66 //

śaktyā kālena ca tatas tadarthaṁ vastusaṅgraham /
kuryād evānvaham¹ bhaktyā pitṛṇāṁ prītihetave // 67 //

[11. Śrāddhāya brāhmaṇānāṁ nimantranām]

paścāc chrāddhasya pūrvedyu¹ rātrau kavyasya yad² bhavet /
śvāḥ kartavyasya tan nādyāt svikuryāt kāmataḥ payaḥ³ // 68 //

rātrau kṛtāśanān viprān śrāddhasyaiva¹ nimantrayet /
tataḥ prātar vidhānenā² snātvā sandhyām upāsyā ca // 69 //

kṛtvāgnihotram smārtam ca brāhmaṇān vai nivedayet /
śrāddhe 'trāhavaniyasya sthāne vai mannimittataḥ // 70 //

prasādo¹ bhavatā kārya iti vākyena kevalam /
laukikenāiva² vṛṇuyād³ darbham dattvāthavā⁴ punaḥ // 71 //

65. 1. mṛte : *omits* B1.
66. 1. savayasyān : na vayasyāḥ B2, B3, sa vayasyāḥ C, na vayasyā E.
2. savayasyān samuddiśya (66c) ... iti vākyena kevalam (71b) : *omits* D.
3. bhāvayedvā svā^o : bhāvayedvāsyā A.
67. 1. kuryād evānvaham : kuryādeva svayaṁ B2, kuryādevāsvahaṁ A3, B3, E.
68. 1. pūrvedyu : pūrvedyū A2.A3, C, pūrvebhyā B1.B3, E, pūrvebhyā(?) B2.
2. yad : tad B2.
3. payaḥ : svayam B2, C, śathaḥ B1.
69. 1. śrāddhasyaiva : śrāddhecaiva B2.
2. prātar vidhānenā : prātadvidhānenā E.
71. 1. prasādo : prasādo B1, prasāde E.
2. laukikenāiva : loke naiva B2, E; D commences again after the omission from 66d and adds a heading 'atha nimantranāvidhīḥ'.
3. vṛṇuyād : vṛṇuyād A, B2, C.
4. dattvāthavā : (datvā ?)bhavā B, datvābhavā E.

tūṣṇīm vā prati viprāṇām evam eva vidhis smṛtaḥ /

[12. Pitrādīsthāneśu brāhmaṇānām saṅkhyā]

sarveśāṁ punar apy eśām¹ pratipūrṣam² trayo matāḥ // 72 //

sapta pañcāthavā proktāḥ śaktau¹ satyām² na cet punah³ /
ekam ekam ca sarvatra tatrāśaktau⁴ ca kevalam // 73 //

pitrādīnām trayāṇām ca vipra¹ eko 'pi² vā bhavet /

vipradvayaṁ tathā daive³ nāndyām evam sadā bhavet // 74 //

[13. Nāndiśrāddham]

sā ca nāndī tadā¹ kāryā² yadā putrah prajāyate /

jātakarma tathā kuryāt³ kuryād abhyudayaṁ tathā // 75 //

sacelasya pituḥ¹ snānam² jātamātre vidhiyate /

atra daive ca² pitrye³ ca yugmasaṅkhyā dvijā smṛtaḥ // 76 //

kanyāputravivāheśu praveśe veśmanām api¹ /

nāmakarmani bālānām² cūḍākarmādike tathā // 77 //

72. 1. punarapyeśām : punaranyeśām A, B1, C, D, punarasyeśām B3, E.
2. pratipūrṣam̄ : pratipūrvam B1, E, pratipūrṣam̄(pūrvam̄) B2.

73. 1. pañcāthavā proktāḥ śaktau : pañcādhavāproktāḥ śaktā B1.B3, E, pañca dhavā proktāḥ śaktā B2.
2. satyām̄ : satyā B, E.
3. na cet punah̄ : na cesutah̄ E.
4. tatrāśaktau : tatrāśaktā B, E.

74. 1. vipra : vipro B2.
2. eko 'pi : eko B1.
3. daive : deve A, B1, C, D, E.

75. 1. sā ca nāndī tadā : sācanānditadā B1, sāsvannāndistadā B2, sācanāmdisadā E.
2. kāryā : kāryo B2.
3. jātakarma tathā kuryāt (75c) ... kānicittu tathaiva vai (155b) : omits D (*unindicated omission*).

76. 1. sacelasya pituḥ : sacelasyāpi tu A1, C, sanelasya pitu B1.B3, E, satai(cai)lasya pitu B2.
2. daive ca : vede ca A1.A2, * * A3, deve ca B2, vai vede C.
3. pitrye : pitre E.

77. 1. veśmanām api : veśe sma nāmapi B1.
2. nāmakarmani bālānām̄ : nāmakarmani lānām̄ cu B1, nānākarmani sucaulānām̄ B2.

sīmantonnayane caiva¹ putrādimukhadarśane /
nāndimukham prakartavyam tatra vṛddhān pitṛn² śubhān // 78 //

kulajam saptamam pūrvam saṣṭham cāpi tataḥ param /
pañcamam cāpi yatnena krameṇaiva prapūjayet // 79 //

gotrāntarapravīṣṭasya nāndyās te pitaro 'khilāḥ¹ /
mātāmahāś ca² nitarāṁ durlabhaḥ eva santatam³ // 80 //

mātāpitṛbhyaṁ tadgotrathyāge 'ngikārapūrvakam /
svikṛto 'yam pālakena tadvargam tena cojjhitam¹ // 81 //

tanmātrpitṛbhiḥ sākam na tattyāgah purā kṛtaḥ /
tena tanmātāmahānām tyāgas tv anyāya eva hi // 82 //

tathaiva kriyate sarvais tena datto 'tipāpakṛt¹ /
tyaktamātāmahāḥ krūro² datto vaidikavartmanā // 83 //

nāndimukhe mātrvargah prapūjyo¹ vedaśāstragah /
pitṛvargam² tataḥ paścād vargam mātāmahasya ca // 84 //

sarvakarmasu cāpy evam śubhākhyeṣu¹ vidhiyate² /
mātrpūjā prathamataḥ pitṛpūjā tataḥ param // 85 //

vastrabhūṣaṇayor dāne¹ samanuccāraṇe² tathā /
dampatiḍpūjane cāpi strī pūrvenaiva coditā³ // 86 //

-
78. 1. sīmantonnayane caiva : sāmantonnaivanegaikyu B1, sīmantonnayane nai(cai)va B2, sāmamtonnaivanegaiva B3, sāmamtonnaivanegaiva E.
2. pitṛ(ṛ)n : pitrān B1
80. 1. gotrāntarapravīṣṭasya nāndyās te pitaro 'khilāḥ : gotrātava(ra)pratiṣṭhasya nādyāste pi naro khalāḥ B2, gotrāntavapravīṣṭhasya nāndyātepi naro khalāḥ E; nāndyās : nādyāḥ A1.A2, B1.B2, C; 'khilāḥ : khalāḥ B1.
2. °mahāś ca : mahaśca A1.A2, B1, C, E.
3. santatam : santaram E.
81. 1. cojjhitam : cojñatam B1, cāsanam B2, coṛtam E.
83. 1. datto 'ti°: datto'tha B2, dattota E.
2. krūro : krūrah E.
84. 1. prapūjyo corr. : prapūryaḥ A, B1, C, E, prapūryaḥ(ya) B2.
2. pitṛvargam : pitṛvarge B1.
85. 1. śubhākhyesu : śubhavākyeṣu A, śubhākṣeṣu B1.
2. vidhiyate : viśuddhyate A1, B2.
86. 1. °bhūṣaṇayor dāne : bhūṣaṇayo dāne B2.
2. samanuccāraṇe corr. : samanuccāraṇe 'A2, B, C, E, * manuccāraṇe A1, sāmanuccāraṇe A3.
3. coditā : co * tā A3, copatā B1.B3, E, copattā(ttamā) B2.

kṛtis sā śrīmatī puṇyā tādrśe puṇyakarmani /
 tyaktā¹ dattena tūṣṇikam mohān mātāmahā pare² // 87 //

sapatnīkā hi¹ pitaraḥ trayaste devatāḥ² parāḥ /
 tyaktasviyeṣṭadevo³ yaḥ so 'yam atyantapāpakṛt⁴ // 88 //

[14. Anyagotrapraviṣṭasya dattasya sapindikaranam]

mṛtam¹ dattam tatsutas tu² sūtakānte vilakṣaṇam /
 ekoddīṣṭat param tasya tyaktasvīkṛtagotriṇah // 89 //

narasiṁhākṛter asya samyogam vasubhiś¹ caret /
 rudrair api tathādityaiḥ² pretatvasya³ vimuktaye⁴ // 90 //

tadgotraśarmabhis¹ tātapitāmahamukhais saha /
 vasvādirūpaiḥ kramata ity evam sa kathañcana² // 91 //

kuta evam iti prokte datto 'yam miśragotry api¹ /
 pālakasya tatādinām² tādrśasyasya kevalam // 92 //

sāṅkaryasūnyaśuddhaikagotrāṇām miśragotriṇah¹ /
 piṇḍais samyojanam mantravirodhena na² śakyate // 93 //

87. 1. tyaktā : tyaktvā A1.A2, B1, C.
 2. mohān mātāmahā pare : mohānmātāmapa * * * A1.A3, C, mohānmata * * * re A2,
 mohānmātāmahāppare B1.B3, mohānmātāmahāpare E.
88. 1. sapatnīkā hi : * * * hi A1.A3, sapatnīkā hi E.
 2. devatāḥ : devatā B1, E.
 3. tyaktasviyeṣṭadevo : tyaktah svippeṣṭadevā(sva---iṣṭa) B2.
 4. atyantapāpakṛt : atyantapāpakṛt A, B1, C.
89. 1. mṛtam : kṛtam B, E.
 2. tatsutas tu : vatsutastu B2.
90. 1. vasubhiś^o : vastubhiś B2.
 2. tathādityaiḥ : tadādityaiḥ A, B2, C, tathātithyaiḥ A1.A2, B1.
 3. pretatvasya : prītatvasya B1.B3, E, prītatvasya (?) B2.
 4. vimuktaye : diyuktaye B1, E, diyuktayoh B2.
91. 1. °śarmabhis^o : karmabhis A1, C.
 2. sa kathañcana : na kathañcanaam A3, B1.B2, E.
92. 1. °gotry api: gotryati A2.
 2. tatādinām : tatādānām B2, tatāditā C, tatādinā E.
93. 1. °gotrāṇām miśragotriṇah : gotrāṇāmtragotriṇah B1.B3, gotrātrā(ṇā)matra gotriṇah B2,
 gotrāṇāmtragotriṇah E.
 2. samyojanam mantravirodhena na : samyojanamatra vidihirodhena B, E.

rasatvam api śuṣmatvam¹ jīvatvam ca tatavakam² /
 tathā pitāmahatvam ca prapitāmhyam eva³ ca // 94 //

tadgotriviryajesv eva¹ syur nānyatra kathañcana /
 kāyotpattinidānam² yad bijam³ rasa iti smṛtam⁴ // 95 //

tasyāpi yan nidānam tac chuṣmaśabdena¹ śabdyate /
 tasyāpi yat kāraṇam hi jīvaśabdena² bhanyate³ // 96 //

ta ete¹ punar anye 'pi² tataśabdādikāḥ śivāḥ³ /
 tattadgotrajapitryeṣu⁴ bhavyeyur mukhyadharmataḥ // 97 //

madhyapravīṣṭagotrasya tattvam tatsāmyam eva¹ ca /
 sarvathā durlabham prāhus tadasādhāraṇā guṇāḥ² // 98 //

tasmād enam tādr̥sesu¹ yojayen na tu dharmataḥ /
 tatādayas² tu guṇino³ vasutvādikam ucyate // 99 //

-
94. 1. śuṣmatvam : śuṣkatvam A, B1, C, śuddhatvam B2.
 2. tatavakam : tattvakam B2.
 3. prapitāmhyam eva : prapitāmhya(hatva)m eva B2.
95. 1. tadgotriviryajesv eva : tadgotriviryajeṣveva A, C, tadgotriviryajyeṣeveva B1, E, tadgotrivirye(?)jyeṣeveva B2, tadgotriviryajesyeṣa C.
 2. kāyotpattinidānam : kāyonyatra kāyotpattinidānam A1, kayotpattinidānam B; kāyotpatti-nidānam ca B1 (*before correction*), kayotpattinidāna(ñca) B2;
 3. yad bijam : ja(ya)dbijam B2.
 4. smṛtam : smṛtaḥ B, E.
96. 1. tacchuṣma^o : tacchuṣme B, E.
 2. jīva^o : jira B.
 3. bhanyate : phanyate A, B1, C.
97. 1. ta ete : tathete B1, tatheti B2, tayete B3.
 2. punar anye 'pi : punaraṇyepi B1, puranyepi B2, punarasyepi E.
 3. śivāḥ : smṛtaḥ E.
 4. tattadgotrajapitryeṣu : tattadgotrajapitreṣu A1, tattadgotrajapitṛ * ṣu A3, tattadgotrajapindeṣu B1, tattadgotrajapindeṣu B2, E.
98. 1. °sāmyam eva : sāmameva A1.
 2. tadasādhāraṇā guṇāḥ (98d) ... prathamasyābhūt tatsutasya (in 125d) : omits A2; tadasā-dhāraṇā guṇāḥ : tadasādhāraṇo guṇāḥ C; Again C repeats tadasādhāraṇo and the leaf (41) ends. The next leaf though it is mentioned as 42 begins with tasya tataḥ param in 125d.
99. 1. tasmād enam tādr̥sesu : tasmāde*tādr̥sesu A1.A3, tasmādenattādr̥sesu B2.
 2. tatādayas : tātādayas B2, tathādayas E.
 3. guṇino : gaṇinaḥ B3, E.

gunā¹ ity eva teṣāṁ tadvidhānam mantravartmanā² /
 sukhāyāśrayabhuṭānāṁ tadvidhānāṁ praśasyate // 100 //

gunyabhāve¹ kathaṁ tasya vidhānam śāstravartmanā /
 gunāsyā tasmāt tat karma mantras tu samañjasam² // 101 //

sapiṇḍikaraṇābhāve pretatvam¹ na nivartate /
 tasmāt tathā yojayitvā² vasvādiṣ evam³ atra⁴ vai⁵ // 102 //

tata ekāṁ samuddiṣya caikoddiṣṭavidhānataḥ¹ /
 pratisamvatsaraśrāddham² kuryād iti manor matam // 103 //

[15. Anyagotrapraviṣṭasya dattasya sūnoḥ sapiṇḍikaraṇam]

anyagotrapraviṣṭasya sūnuś cet prakṛtim¹ gataḥ /
 mṛtam svapitarām tasya gotrenaiva kriyām parām² // 104 //

kuryād eva trirātreṇā¹ mātuś cāpi turiyake /
 dine sapiṇḍikaraṇām sūtakam² ca tathaiva vai³ // 105 //

samanuṣṭheyam eveti sarvaśāstraviniścayah /
 mātulādisamas tāto bhinnagotras tathā prasūh // 106 //

ābdike 'pi¹ taylor ekāṁ piṇḍam dadyād iti śrutih /
 kecit tatra punaḥ prāhuḥ pitaram tādrśam mṛtam² // 107 //

100. 1. guṇā : gunā B2.
2. °vartmanā : vartmatā B1.
101. 1. gunyabhāve : gunyābhāve B1, E.
2. tasmāt tat karma mantras tu samañjasam : tatkarmamantrastavānamājamasam B1.B2, E, tatkama(kathaṁ) mantrastavānamājamasam B2; mantras tu : mantrastavā A3.
102. 1. pretatvam : pretatva E.
2. tasmāt tathā yojayitvā : tasmāttadāpo japytvā B2.
3. vasvādiṣ evam : vasvādiṣyenam B, E.
4. atra corr. : antra A1, B1, E, antra B2, amtra A3.
5. vai : vai(treṇavai) B2.
103. 1. caikoddiṣṭa° : caikoddiṣṭe B2.
2. °samvatsara° : samvatsaram B2.
104. 1. sūnuś cet prakṛtim : sūnuścehyakṛtim B2.
2. kriyām parām : kriyā parā B2.
105. 1. trirātreṇā : trirāceṇā B2.
2. sūtakam : sūca(ta)kaṇ B2.
3. vai : ca B1, E.
107. 1. ābdike 'pi : ādikepi E.
2. mṛtam : smṛtam B1.

tādrśas tanayah pūrvairs tattatādibhir eva vai /
tadgotrair yojayen mantrair anyathāsyā gatiḥ katham¹ // 108 //

bhaved iti¹ samālocya² pratyabdam api³ kevalam /
pārvanēna⁴ vidhānena kuryād ity eva cābruvan⁵ // 109 //

[16. Sapiṇḍānām asapiṇḍānām ca marane sūtakavicārah]

tatpatnyāś ca¹ tathā kuryāt sūtakam ca trirātrakam² /
yato bhinnam tasya gotram gotriṇām eva³ kevalam // 110 //

daśarātram sapiṇḍānām jātakam mṛtakam¹ smṛtam /
tadbhinnānām tu bandhūnām pratyāsattiprabhedataḥ² // 111 //

trirātram¹ pakṣinī cāharniśam² ca vidhicoditam³ /
bhinnagotrasya putrasya tatpatnyāś⁴ tatsutasya ca // 112 //

jātake marane cāpi sūtakam pūrvavat smṛtam¹ /
tatpritor api tasyaivam maryādā vai vilakṣaṇā // 113 //

[17. Anyagotrapraviṣṭānām doṣakathanam]

ātripūrṣam¹ tatas tv evam tatkule hainyatā parā /
nikhilāsamatā bhāgaśūnyatā jñātibhis sadā² // 114 //

108. 1. gatiḥ katham : gatirbhavet B2.

109. 1. bhaved iti : iti(śāstraṇ) B2.

2. samālocya : samācolpa B1, samācolya B2.B3, E.

3. pratyabdam api : pratyabdam mayi B2.

4. pārvanēna : yā varṇena B2.

5. cābruvan : cābruṣa E, cābruṣan B1.B3, cābravīt B2.

110. 1. tatpatnyāś ca : tamanyāśca E.

2. ca trirātrakam : ccetrirātrakam E.

3. gotriṇām eva : gotriṇāmeva E.

111. 1. mṛtakam : mṛtaka E.

2. °satti^o corr. : sakti A, E, sati B.

112. 1. trirātram : trirātram A3, B2, trirātrīm B1.B2, E.

2. pakṣinī cāharniśam corr. : ca kṣinī cāhardinam A1, daksinī cāhardinam B1, E, daksinī(?) cāhaddinamś B2.

3. °coditam corr. : noditam A, B, E.

4. tatpatnyāś : tamalpās B2, tamanmās E.

113. 1. smṛtam : kṛtam A1, śṛtam B2, E.

114. 1. ātripūrṣam : ātripūrvam B2.

2. jñātibhis sadā : jābhistathā E.

bhavanty eveti sarvatra nirvivādo mahān ayam¹ /
 janapravādah paramah sarvaśāstraviniścitaḥ // 115 //

tātattatātātānām¹ yāvadekam² bhavet tu tat /
 gotram purāṇam śrutyuktam tāvat tan ninditam³ jaḍam⁴ // 116 //

nikṛṣṭanaicyanyaṅgābhyaṁ¹ tan mahattvabahiṣkr̥tam /
 jñātimātrapragrahaṇagopyam² vaidikakarmaṇām // 117 //

vaidikānām ayogyam¹ syād asvīkāryam vipaścitām /
 tātattatātātānām² kramoktis syād yadā tadā // 118 //

tat kulam satkulaiḥ sāmyam labhate nātra samśayah /
 padavy anyā¹ punar api dattasūnor mṛtau pituḥ // 119 //

bhinnagotrasya kathitā tātām tatkulajais¹ tribhiḥ /
 yojayed eva vidhinā bādhakam tatra naiva vai // 120 //

ekoddiṣṭam tasya sūnos tyaktvā vā tam tatam¹ param /
 pitāmahādinā² samyag yojayed eva nānyathā // 121 //

yato pitāmahatyāgas tatpituś ca tataḥ punaḥ /
 tena tadvamśamātrasya nindānaicye prakīrtite¹ // 122 //

yāvat prakṛtisamprāptiparyantaṁ dharmataḥ smṛtam /
 ekasya bhinnagotre¹ tu praveśo yadi jāyate // 123 //

115. 1. mahān ayam : mathānayam B1, mahālayam E.
116. 1. °tātānām : tattātānām B1.B3, E.
2. °ekam : evam E.
3. tāvat tan ninditam : tatastam nihitam B2, tāttam nnidimtam E.
4. jaḍam : jalām E.
117. 1. nikṛṣṭa° : nikṛṣṭam A3, B2.B3, E; °nyaṅgābhyaṁ : nyaṅgabhyam A1, nyam gāmyā(?) B2.
2. °grahaṇa° : grahaṇam B2.
118. 1. ayogyam : ayogam B, E.
119. 1. padavy anyā : padavyat� B, E.
120. 1. tātām tat° : tātāstu B2.
121. 1. tataṁ : tataḥ B1.
2. pitāmahādinā : pitāmahādinām B2.
122. 1. nindānaicye prakīrtite : nindānaiccepta(?)kīrtite B2; nindā° : nidā B1, E.
123. 1. ekasya bhinnagotre : ekasminnevagotre B2.

tatsantatau tato ghoram saṅkaṭam sumahat khalu /
jāyate¹ tattādṛśam² tu tucchakarma³ na cācaren // 124 //

etad dhi tat tucchakarma¹ praviṣṭasyānyasantatau² /
sāṅkaryam³ prathamasyābhūt tatsutasya⁴ tataḥ⁵ param // 125 //

gatasya prakṛtim cāpi¹ sapindikaraṇat param /
tyāgo bhavati² pitrādes tatsutaprakṛtikrame³ // 126 //

vyatyāsād vā tajjalopo jāyate svayam eva vai /
tadvamṣyānām¹ tena naicyanyaṅgahainyāni² sūribhiḥ³ // 127 //

upanyastāni¹ tāvat tu² yāvat syāt prakte punaḥ /
sambhavah³ tena gotre svikuryāt⁴ putrasya saṅgraham⁵ // 128 //

[18. Śastreṇa nihatasya ekoddiṣṭaśrāddham]

śastreṇa¹ nihatasyaivam caturdaśyām² pituś ca tat³ /
pakṣe⁴ mahālayākhye 'sminn ekoddiṣṭākhyavartmanā⁵ // 129 //

124. 1. jāyate : āsaucanirṇayāḥ / jāyate (*adds a heading*) B3, E.
2. tattādṛśam : tattādṛśam B1, E.
3. tucchakarma : cchakarma A1.A3.
125. 1. tat tucchakarma : ta *** ttucchakarma A1 (*indication of blank space*).
2. praviṣṭasyānya^o : praviṣṭasyāsyā B2, E.
3. sāṅkaryam : sāṅkarye B2, sāṅkaryya E.
4. C commences again with ‘tasya tataḥ’ after the lacuna from verse 98.
5. A2 commences again with ‘tataḥ param’ after a long omission from verse 98.
126. 1. prakṛtim cāpi : prakratasyāpi A1.
2. tyāgo bhavati : yā gotravati B1, yāgo bhavati B2, E.
3. tatsutaprakṛtikrame : tatsutaprabṛhtikrame Az.A3, B3, C, E, tatsutaprabṛhtitrigoh B2,
tatsutaprabṛhtikromo B1.
127. 1. tadvamṣyānām : tadvamṣānām B, E.
2. naicyanyaṅgahainyāni : nyaṅgahainyāni B1, naicyanyaṅgahainyāni B2.
3. sūribhiḥ : sasūribhiḥ(?) B2.
128. 1. upanyastāni : upanyasyāni E.
2. tāvat tu : tāvattū A, B.
3. sambhavah : samṛbhavan A2.A3, B2.B3, C.
4. gotre svikuryāt : gotreṇa kuryāt B2, gotrenvikuryāt E.
5. saṅgraham : saṅgaham A1, saṅgrahāḥ B2, saṅgraham E.
129. 1. śastreṇa : śasyena B2.
2. caturdaśyām : caturdaśyam B.
3. pituś ca tat : pituḥ śrutam B1.
4. pakṣe : dakṣe B2.
5. ekoddiṣṭākhyavartmanā : ekoddiṣṭākṣavartmanā B1.

sarvesām aviśeṣeṇa ekoddiṣṭavidhānataḥ /
śrāddhāni¹ nikhilāny āhuḥ sapinḍikaraṇāvadhi² // 130 //

[19. Sodakumbha-māsiśrāddhādināṁ varṇanam]

param sapinḍikaraṇāt sodakumbhāni kṛtsnaśah¹ /
pārvanena vidhānena māsikāni ca tatparam² // 131 //
samvatsaravimokākhyam santateś ceti tatkramah /

[20. Aputrasya śrāddhavicārah]

aputrasya pitṛvyasya bhrātuś caivāgrajanmanah // 132 //
mātāmahasya tatpatnyāḥ śrāddham pitṛvad ācaret /
pitṛvatkaraṇām hy etat pratisamvatsaram tataḥ // 133 //

[21. Śrāddhe aupāsanāgnāvagnaukarāṇavicārah]

atyantāvaśyakatvena kāraṇām¹ hy etad ucyate /
naupāsanāgnau² tat kuryād agnaukarāṇam añjasā // 134 //
tatpitror eva patnyāś ca tanmātāmahayor api /
agnaukarāṇam ity āhur dharmajñās tattvadarśinah // 135 //
niyāmakam kim atreti praśnākāmksā bhaved yadi /
samādhānam kathyate¹ 'syās tad rahasyam śrutīritam² // 136 //
nityanaimittikeśv eṣu kāmyeṣu sakaleṣv api /
yeṣām vā devatātvām syāt teṣām aupāsano 'nalaḥ¹ // 137 //

130. 1. śrāddhāni : śrāddhena A1, C.
2. °karaṇāvadhi : karaṇāvidhi A1, C, karaṇām vidhi B2.

131. 1. kṛtsnaśah : kṛtsnasah B1.
2. ca tatparam : caretparam B2.

134. 1. kāraṇām : kāraṇām(karaṇām) B2.
2. naupāsanāgnau : sopāsanāgnau C.

136. 1. kathyate : vakṣyate B2.
2. śrutīritam : śvutīritam A1, B1, C.

137. 1. aupāsano 'nalaḥ : aupāsanonatvah(nena ca) B2.

agnaukaranaṅkāryāya¹ bhavatīti² tataḥ punah³ /
tarhi patnyāḥ kathaṁ ceti praśnākāṅkṣā punar bhavet // 138 //

idam tasyottaram jñeyam yato¹ mūlo 'nalaḥ sa² tu³ /
tasmāt patnyāḥ⁴ sadā śrāddhe vahnir aupāsano⁵ 'khilaiḥ // 139 //

grāhya eveti¹ dharmajñair² niścito brahmasannidhau /
ātmā dārā vahnimūlam tasyās tu maraṇe punah³ // 140 //

syād agnihotradahanam¹ vahnidānam ca śāstrataḥ² /
bhāryāyai pūrvamāriṇyai³ datvāgnin dharmavartmanā⁴ // 141 //

ādadhitā¹ punar vahnin dārāṁś caivāvilambayan² /
punar vivāhāśaktau³ tu nirmanthyenaiva⁴ tām dahet // 142 //

138. 1. °kāryāya : kāryāttu B2.
2. bhavatīti : bhabhāti B1, bha(bhavatīti)ti B2, bhāti B3, bhātita E.
3. tataḥ punah : tatpunah E.
139. 1. B3, E adds a heading in the top margin ‘piṭryamātāmahādiśrāddhavidhiḥ / patnī (patni E) śrāddha-aupāsane agnaukaranaṇam’
2. mūlo 'nalaḥ sa corr. : mūlo 'nilaḥ sa A, B1.B3, C, mūlo(?)nilasya B2, E.
3. tu : tuḥ A2.
4. tasmāt patnyāḥ : tasmāpatnyā B1, tasmāptayā B2.
5. vahnir aupāsano^o corr. : vahninaupāsano A1.A2, C, vahni * * pāsano A3, vahniśāpāsano B1.B3, vāhnaiśāyāsane B2, vahnirāpāsano E.
140. 1. grāhyā eveti : grāhyavetti B1, grāhyateti B2, grāhyaveti B3, grāhyaveti ca E.
2. dharmajñair : dharmajñair B, dharmajñih E.
3. maraṇe punah : maraṇe punah / tarhipatnyāḥ (patnyā E) kathaṁ ceti praśnākāṅkṣā punar bhavet / idam vasyottaram B1.B3, E; maraṇe punah / tahi vitmāḥ katham ceti praśnākāṅkṣā bhavet / idam vasyāttarā ratnā dahorātrānasanaṁ vahnidānam ca śāsvate / B2.
141. 1. syād agnihotradahanam corr. {cf. Gobhilasmṛti II.6, Smṛtinām-samuccya. p. 64} syādahorātradaśanaṁ A1.A2, syādahorātrānaśanaṁ B1, A3, E, syādahorātrānaśanaṁ B2, syādahorātrānaśarna C.
2. śāstrataḥ : śāsvataḥ B1, śāsvate B2.
3. pūrvamāriṇyai : pūrvamālinyai B1, E, pūrvamālirāyai B2, pūrvamāliropa B3.
4. datvāgnin dharmavartmanā : datvāgnistharmavartmanā B1, E, datvāgnistharmavartmanā(?) B2.
142. 1. ādadhitā corr. : ā*dhīte A1, ādadhitē A2, avadhīte A3, āavadhīte B, āvatithe C, avathite E.
2. caivāvilambayan : caivāvilabayān E.
3. vivāhāśaktau : vivāhāśaktu B, E.
4. nirmanthyenaiva : nirmadhyenaiva B1, E, nirmadhye naivato B2.

teṣu vahniṣu¹ tatpaścāt kurvan nityakriyāḥ² param /
darśadikāḥ yāś ca kāś cid atyatāvaśyakāḥ³ parāḥ // 143 //

sarpabalyādikāś¹ cāpi² tathāgrayaṇapūrvakāḥ³ /
prakuryād eva vidhinā śucidharmaparo 'nvaham⁴ // 144 //

yad vā tasyai pradadyāt tu vahnim ardham¹ tathā tataḥ² /
svasyārdham iti kecit tu³ prāhur divyā maharṣayah // 145 //

[22. Darśaśrāddham]

śrāddhānām prakṛtir darśah ṣaddaivatyāś ca tat tathā¹ /
pitaro 'syā² sapatnikāḥ tathā mātāmahā api // 146 //

devatāḥ kathitāḥ sadbhīḥ pratīsaṁvatsarākhyakam¹ /
tridevatākam² satataṁ višeṣo 'tra punas smṛtaḥ³ // 147 //

[23. Ekoddiṣṭaśrāddham]

bhrātre¹ bhaginyai² putrāya³ svāmine⁴ mātulāya ca /
mitrāya gurave śrāddham ekoddiṣṭam na pārvanam // 148 //

143. 1. vahniṣu corr. : vahniṣu A, C, vahneṣu B1.B3, E, vahneṣu(?) B2.
2. nityakriyāḥ : nityaṇi kriyā B2, nityakriyā E.
3. kāś cid atyatāvaśyakāḥ : kaścidatyamātāḥ vaśyakā E.
144. 1. sarpabalyādikāś : sarvakhalayādikāś B, E.
2. cāpi : cādi B1, vādi B2.
3. °grayanapūrvakāḥ : grahaṇapūrvakāḥ (?) B2, grahaṇapūrvakāḥ E.
4. śucidharmaparo 'nvaham : śucidharmapalonvaham B1, śucidharmapalonvaham E.
145. 1. vahnim ardham : vahnimartham B, E.
2. tataḥ : tapaḥ B1, tavah E; B, E *duplicates here verse 148*.
3. svasyārdham iti kecit tu : pratīsaṁvatsaraśrāddhe B {*wrongly places part of verse 149*};
pratīsaṁvatsaraśrāddhepeṣṭa svasyārdhamakkecittu E {*wrongly adds part of verse 149*};
E gives a kākapāda after śrāddhepeṣṭa but giving no text for the kākapāda.
146. 1. prakṛtir darśah ṣaddaivatyāś ca tat tathā : prakṛtirdarśayavatyañcataptayā B1, vaku-tiddaśipadevatyatra tatpaya B2, prakṛtirdarśah ṣaddevatyāśrataptitā B3, prakṛtiddarśaya-devatyāścatatpatha E.
2. pitaro 'syā : pitarasyā A, B1, C, pitarasyā E.
147. 1. pratīsaṁvatsarākhyakam : pratīsaṅkalparā(nā)khyakam B2.
2. tridevatākam : tridevatālām B1, E, tridevātāttam B2.
3. smṛtaḥ : smṛtiḥ A1.
148. 1. E gives kākapāda before 'bhrātre' but giving no text for the kākapāda.
2. bhaginyai : bhiṇṇiyai B.
3. putrāya : putro ya A3.
4. svāmine : svamagine E.

[24. Pratisam̄vatsaraśrāddham]

pratisam̄vatsaraśrāddham apy eṣām¹ nityam śrutīritam /
tāni tridevatākāni sapinḍikaraṇāt param // 149 //

[25. Sodakumbham aşṭakam nāndiśrāddham ca]

sodakumbhādikāny evam̄ pratyabdām¹ tāni kānicit /
saḍdaivatyāni pitryāni darśādīni smṛtāny api² // 150 //

navadaivatakāny evam̄ aşṭakādīni kevalam /
tathaiva nāndī paramā navadaivatakā smṛtā // 151 //

[26. Jīvaśrāddham]

etebhyo 'bhyadhikam¹ proktam̄ jīvaśrāddham atīva vai /
vicitram̄ ekam² kathitam̄ bahudaivatyam ucyate³ // 152 //

tat turīyāśramādeśakāle¹ kāryam² vipaścītā /
nānyakāle prakartavyam ity uvāca bṛhaspatih // 153 //

āpatsannyāsakalpe¹ tu naitad āvaśyakam̄ matam /

[27. Sapinḍakāpiṇḍakaśrāddhāni]

śrāddhāni darśādīni² syus sapinḍānīti³ sūribhiḥ // 154 //

149. 1. śrāddham apy eṣām : śrāddhe'py eṣām B3, E, śrāddhepyaṣām B1, śrāddhe'pyaiṣām B2.

150. 1. pratyabdām̄ : pratyabdām A2, pratyabdā B1, pratyadvā B2, pratyaddā E.
2. saḍdaivatyāni pitryāni darśādīni smṛtānyapi : śaddevatyāni pitrāṇī daśān dīni smṛtānyapi
B1, śaddevatyāni vityāni daśāna(?)dīniśmṛtānyapi B2, śaddevatyāni pitryāni daśān dīye
smṛtānyapi E; saḍdaiva^o : saḍdeva C.

152. 1. etebhyo 'bhyadhikam̄ : etebhyodhikam̄ B1, E, etebhyo'pyadhikam̄ B2.
2. ekaṇ̄ : evaṇ̄ B, E.

3. bahudaivatyam ucyate : bahu * * tyamucyate A3.

153. 1. tat turīyāśramādeśakāle : tatturīyāśhyamādeśakāle B1, tatturīyākhyamādeśakāle B2,
turīyāśramādeśakāle C.
2. kāryam̄ : kārye B2, kārye E.

154. 1. āpatsannyāsakalpe : āgatyanyāsakalpe B2.
2. darśādīni : darśāni A1.A2, darśādīti B2.B3, C.
3. syus sapinḍānīti : nsasahiddhānīti B1, syuḥ ssahiddhānīti B2.B3, E.

kathitāni mahābhāgaiḥ kānicit tu tathaiva¹ vai² /
apiṇḍakāni śrāddhāni saṅkramādīni³ kevalam // 155 //

[28. Aṣṭottraśatam Śrāddhāni]

aṣṭottaraśatāni syuḥ śrāddhāny etāni¹ santatam² /
kartavyatvena khyatāni sarvaśāstreṣu vacmi vah³ // 156 //

tatra dvādaśasamāṅkhyāni māsi śrāddhāni¹ santatam /
māsi māsi yathākāmāṇ tattatkāleṣu tāni vai // 157 //

kṛṣṇapakṣe viśeṣeṇa vihitāni samāsataḥ /
saṅkrāntayaś ca dhṛtayo¹ nikhilāḥ pātasamjñikāḥ² // 158 //

tisro 'ṣṭakā gajacchāyā¹ ṣaṇṇavatyah prakīrtitāḥ /

[29. Nityanaimittikaśrāddhānām vicārah]

eteṣu nityā darśās te manavaś ca yugādayah // 159 //

mahālayā aṣṭakāś ca tathā naimittikāḥ smṛtāḥ /
saṅkrāntayaś ca dhṛtayo¹ nikhilāḥ pātasamjñikāḥ² // 160 //

gajacchāyā¹ ca kathitā² tat katham cet tad ucyate /
klptakālāgamābhāvān³ nimittatvam udāhṛtam // 161 //

155. 1. tathaiva : tadaiva B, E.
2. *D commences again after the long omission form verse 75b.*
3. saṅkramādīni : saṅkramādīni A, C, D.
156. 1. śrāddhāny etāni : śrāddhānyaitāni B, E.
2. santatam : saṃṭatam B2.
3. vacmi vah : vartmanāḥ B2.
157. 1. śrāddhāni : śrāddhāna B1.B3, E, śrāddhānna B2.
158. 1. amāmanu° : amāmastu B1, E, amāmaju B2; °dhṛtipāta° : dhṛtipāta° B1, E, vyatipāta B2, D; °mahālayāḥ : mahālayam B1.
159. 1. gajacchāyā : gadajacchāyā B1.B2, gajachāyāḥ C.
160. 1. saṅkrāntayaś ca dhṛtayo (160c) ... nityatvam ucyate (163d) : *omits* D; saṅkrāntayaś ca dhṛtayo : saṅkrāntivaidhṛtayah B2.
2. pātasamjñikāḥ : pātayajñikāḥ C.
161. 1. gajacchāyā : gāmicchāyā B, E.
2. kathitā : kathitāḥ C.
3. klpta° : klpta B1.B3; °bhāvān : bhāvā E.

krāntyādīnāṁ tu vijñeyam¹ darśādīnāṁ tu nityatā² /
 klptakālāgamenava saranyā nānyayā matā // 162 //

niśšeṣadeśalokaughavarṇāśramasamatvataḥ¹ /
 āgamo² yasya satatakłptyā nityatvam ucyate³ // 163 //

nāsti tādṛśanityatvam anyasya hi na kasyacit /
 pratyabdādes tu¹ vijñeyam² ato naimittikam hi tat // 164 //

athāpi tasyākaraṇe sadyaś¹ caṇḍālatām vrajet /
 pitror eva na cānyasya² tatsamatvena vai punah // 165 //

[30. Mātāmahādīnāṁ śrāddhasyānnenaiva karaṇam]

prokte mātāmahaśrāddhe pitṛvyasya tathaiva vai¹ /
 bhrātūr² jeṣṭhasya tatpatnyā guror api višeṣataḥ // 166 //

yena kenāpy upāyena patnyā api mṛtāhakam¹ /
 annenaiva² vidhānena kuryād eva na cānyathā // 167 //

na hemnāmena¹ vā mantrair agnaukarāṇamātrataḥ /
 piṇḍapradānato vāpi kakṣyadāhena² vā tathā³ // 168 //

162. 1. vijñeyam : vijñeyām B1, E, vijñeyā B2, * * * B3.

2. nityatā : nityadā B1, mityadā E.

163. 1. niśšeṣadeśalokaughavarṇāśramasamatvataḥ : niśšeṣadeśalokādyavarṇāśramanamatvataḥ B1, E, niśšeṣadeśalokādi varṇāśramanamātrataḥ B2; niśšeṣa^o : śiśšeṣa E; lokaughā^o : lokāgha B3, lokeṣu C.

2. āgamo : āgato B1, āmato B2.

3. D commences again after the omission from 159ab.

164. 1. pratyabdādes tu : pratyabdādeḥ tam A2, pratyadvāṁdestu B1, pratyadvāṁdistu B2.B3, pratyabdāṁdestu E.

2. vijñeyam : vijñāyā B, E.

165. 1. sadyaś : nadyah B, E.
 2. cānyasya : cāpyasya B, E.

166. 1. vai : vai ca D.
 2. bhrātūr : bhrāṭ E.

167. 1. mṛtāhakam : mṛ * * kam A3.
 2. annenaiva corr. : anenaiva A1.A2, B1.B2, C, D, E, amnenāiva A3, B3.

168. 1. hemnāmena : hemnā veda A1.A2, hemnāneva B3, C.
 2. kakṣyadāhena : kakṣadāhena A3, B, C, D, E.
 3. tathā : tadā A.

yāvasena tathā¹ kanṭakaphalena tilodakaiḥ /
na pratyabdam̄ caret kaṣṭāpady apy² evam̄ na samśayah // 169 //

darśādikam̄ tu yac chrāddham̄ bṛndam̄¹ tat prativatsaram /
yena kena vidhānena kuryād ity eva vai manuḥ // 170 //

śaktau¹ satyām̄ vidhānena kuryād eva samañjasam² /
darśādisarvaśrāddhāni mukhyam annena³ santatam // 171 //

āmādinā tu¹ karaṇam amukhyam iti vai manuḥ /

[31. Darśaśrāddhapraśamsā]

yadanuṣṭhānataḥ sarvānuṣṭhānam² jāyatetarām // 172 //

tādrśam̄ paramam̄ divyam̄ darśam̄ kuryād atandritaḥ /
yena kenāpy upāyena pratimāsam̄ vidhānataḥ // 173 //

pitṛṇām̄ trptaye 'tīva dvijo dharmaparo 'niśam /
darśānuṣṭhānamātreṇa¹ sarvaśrāddhāni kevalam // 174 //

kṛtāni sambhavanty eva¹ nātra kāryā vicāraṇā /
darśānuṣṭhānarahito yena kenāpy upāyataḥ // 175 //

sadyāś¹ caṇḍālatām̄ yāti pitṛśrāddhasamas tu saḥ² /

[32. Pitṛśrāddham annenaiva kartavyam]

āpatsv api³ pitṛśrāddham annenaiva⁴ samācaret // 176 //

169. 1. tathā : tadā A, C, kathā B1.B3, E, kakṣā B2.

2. kaṣṭāpady apy : krṣṭāpadyapya A, B1.B2, C, D.

170. 1. chrāddham̄ bṛndam̄ : chrāddhavṛddhiṃ B2, E, śrāddham̄ vṛddham̄ C.

171. 1. śaktau : Śaktī E.

2. samañjasam̄ : namāñjasam̄ B1, E, na samśayam B2; śaktau satyām̄ vidhānena kuryādeva samañjasam̄ : omits D.

3. mukhyam annena : mukhyānnena tu B2.

172. 1. āmādinā tu : amādinā tu A1.A2, B1, āmādinānu A2, B2.B3.

2. yadanuṣṭhānataḥ sarvānuṣṭhānam̄ : yadanuṣṭhānam̄ tatsarvānuṣṭhānam̄ B2, yadanuṣṭhānatasarvānuṣṭhānam̄ B3, E.

174. 1. °mātreṇa : mātrena B1.

175. 1. sambhavanty eva : sambhavam̄ yena B, E.

176. 1. sadyāś : sarvāś B, E.

2. °samastu saḥ : namastuṣaḥ B1, namastusāḥ B3, E.

3. āpatsv api : āpantyapi B1.B3, E, āpadyapi B2.

4. annenaiva : anenaiva B2, E.

na suvarṇena vāmena mantraśāstrādibhis tu vā¹ /
vibhave sati darśākhyam śrāddham annena² tac caret³ // 177 //

na ced āmena¹ hemnā vā mantrair² yavasato 'pi vā³ /
kakṣadāhena vā⁴ piṇḍāgnaukaraṇādibhis tu vā⁵ // 178 //

udakenāpi vā¹ kuryād anyathā patito bhavet /
mahālayakaro viprah pratisam̄vatsaram yathā² // 179 //

[33. Śrāddhakartṛṇām praśamsā]

pitroḥ pratyābdikam śrāddham¹ pitṛṇām tatprasādataḥ /
gayāśrāddhaphalam nityam avaśāl labhate 'khilam // 180 //

[34. Śrāddhasyākaraṇe doṣakathanam]

aṣṭakārahito mūḍhah pitṛdrohitī kathyate /
māsiśrāddhaparityāgī¹ sarvakarmabahiṣkrtaḥ // 181 //

tad akṛtvā pitṛśrāddham tadvidhānena kevalam /
na kuryāt sarvathā śrāddham pratyabdākhyam kathañcana // 182 //

[35. Pitṛśrāddham pitṛyajñavidhānena kartavyam]

pitṛyajñavidhānena śrāddham pitroḥ samācaret /
etadbhinnavidhānena kṛte śrāddhe¹ tu kevalam // 183 //

177. 1. suvarṇena vāmena mantraśāstrādibhis tu vā : svarṇena na cāmena(?)mantraśrāddhādibhīvinā(bhi)stu vā B2; vāmena : tāmena D; mantraśāstrādibhis tu : mantraśraṣṭādibhistu B1.B3, mantraśraṣṭādibhistu C, A3, mantraśabdādibhistu D, mantraśraṣṭādibhistu E.
2. śrāddham annena : śrāddhamantrena B1, śrāddham maṇṭrena B2.
3. tac caret : taścaret B1.
178. 1. ced āmena : cevāmena B1.B3, E, caivāmena B2.
2. mantrair : mātraiḥ B1.B3, E.
3. yavasato 'pi vā : yavatīlādibhiḥ B2.
4. kakṣadāhena vā : raksadāhena vā B1.B3, E, rakṣodāhābhīrvānakṛtyaiḥ B2.
5. *karaṇādibhis tu vā: karaṇādibhiḥ B2.
179. 1. vā : omits B1, E.
2. yathā : tathā B2.
180. 1. pratyābdikam śrāddham : pratyābdikaśrāddham B1, E, pratyābbhi(hni)kaśrāddham B2, pratyābdikaśrāddham A3, C.
181. 1. māsiśrāddhaparityāgī (181a) ... bādhakam bahu tatra hi (186b) : omits D; māsi^o : māsa B, E.
183. 1. kṛte śrāddhe : teśrāddhe B1, E, tasmin śrāddhe B2, śrāddhe B3.

katicic chrāddhadevānām tad dhavir na¹ tu gacchatī /
māsaśrāddhavidhānenā kṛtam śrāddham tu² kevalam // 184 //

puruṣānām devatānām kṛtam karmatrayam bhavet /
strīdevatānām na bhavet tasmāc chrāddham tu tādrīsam // 185 //

na kuryāt tadvidhānenā¹ bādhakam bahu tatra hi² /

[36. Śrāddhapākah]

śrāddhapākam bhinnagotraih kārayen na tu sarvathā // 186 //

sutāsvasṛpitṛsvasṛmātṛsvasṛmukhādibhiḥ¹ /
gr̥hiṇyayogyatāyām tu² kārayed iti kecana // 187 //

guruśrotriyasadvidvadbandhuśvaśrūjanādayah¹ /
syus tāḥ svasyāpy asāmarthyē patnyā iti maharṣayah // 188 //

snuṣāpākaikamadhurāḥ¹ pitaras santatam param /
sutādiparicāraikamānasā jñātipākataḥ² // 189 //

prāpnuvanty aniśām harṣam yajamānapariśramāt /
sukhitā duḥkhitāś cāpi¹ bhaviṣyanty api kevalam // 190 //

putrakleśāsahās te yat¹ tasmād āpatsu² sarvadā /
yajamānah svayam kuryāt³ pākam pitryeṣu⁴ karmasu // 191 //

184. 1. katicic chrāddhadevānām tad dhavir na : katiśrāddhadivānām taddhavir na B1, katiśrāddhadivāsā(nā)nāntaddhavirna B2, katiciśrāddhadivānām taddhavir na B3.
2. śrāddham tu : śrāddhaṇṭu B2.

186. 1. na kuryāt tad° : namayyāttad B1, nama(ku)ryāttad B2, namaryāttad B3, E.
2. D commences again after the omission from 182a and adds here a heading 'atha śrāddhapākakartṛṇirṇayah'.

187. 1. °svasṛ° : svasya A1.A2, B1, D, svasya B1.B2, E, svasya (svasya) B2; °pitṛsvasṛ° : pitṛsvasya (svasṛ) B2. °pitṛsvasṛmātṛsvasṛ° : pitṛsvasya mātṛsvasya B1.B3, E.
2. gr̥hiṇyayogyatāyām tu : gr̥hiṇyāyāmītāyāntu B1, gr̥hiṇyā vā gatāyām tu B2, grahī eṣā mītāyām tu E.

188. 1. °sadvidvadbandhu° : sadvidvitvamāndhu E.

189. 1. snuṣāpākaikamadhurāḥ : snuṣāyākaikamadhurāḥ B2.

2. °mānasā jñātipākataḥ : mānasājñānipākataḥ B1.B3, E, māvasājñādi(?)pākataḥ B2.

190. 1. duḥkhitāś cāpi : duḥkhitāścādi B1.B3, E, duḥkhitāśrāddhe(?) B2.

191. 1. putrakleśāsahās te yat (191a) ... pākam paityeṣu karmasu (191d) : omits B; putrakleśāsahās te yat : putrakleśosahāsteyāt A1, D, kleśāsahaste yat B1, E.

2. tasmād āpatsu : tasmādāvatsu E.

3. kuryāt : kuryā E.

4. pitryeṣu corr. : paityeṣu A, C, D, E.

ṛtvigbandhuśrotriyejyā yājakādikasajjanāḥ¹ /
satpatnītulitāḥ² sarve svayam cāpi³ pitṛpriye⁴ // 192 //

pitṛpriye karmaṇi tu yajamānaśatādhikā¹ /
dharmapatny eva² kathitā svasnuṣā³ tatsamā matā // 193 //

pituh snuṣā¹ svasnuṣā² vā śrāddhapāke mahātmabhiḥ /
abhiṣiktā nyāyadharmamantrantrakriyādibhiḥ³ // 194 //

sāmarthyे sati¹ yā nārī pitṛśrāddhe hy upasthite² /
pākakriyām na³ kurute jāmikā⁴ mohamāsthitā // 195 //

sā janmajanmanitarām¹ durbhagā pitṛghātinī /
vandhyā² daridrā vidhavā³ bhaved eva na samśayah // 196 //

mṛtānām snuṣayā pākam ye vā¹ loke narādhamāḥ² /
mohān na³ kārayiṣyanti pitṛghnāḥ kila te⁴ 'sataḥ // 197 //

-
192. 1. ṛtvigbandhuśrotriyejyā yājakādikasajjanāḥ : ṛtvivābhāṃduśrotriyejyāvājākādika samjanā (?) B2, ṛtvigbandhuśrotriyejyā yājakādikasamjanāḥ E; ṛtvigbandhu^o : ṛtvigbhyām B1.
2. satpatnī^o corr. : sapatnī A1.A2, B2, C, D, E, sapatni A3, B1; ^otulitāḥ : tu pitāḥ A3, B, E.
3. cāpi : cā A1.
4. pitṛpriye : sapriye A2, B, E.
193. 1. ^ośatādhikā : satādhikā B2, śatādhika E, śatādhikāḥ D.
2. dharmapatny eva : karmayatyeva B, karmapatyeva E.
3. svasnuṣā : svasutā B1, svastuṣā E.
194. 1. pituh sunṣā : pitrusnuṣā E.
2. svasnuṣā : sā svasnu B1.
3. nyāya^o : dhyāya B, E.
195. 1. sāmarthyē sati : sāmarthyē nati A3, B1, E, sāmarthyena tu B2.
2. hy upasthite : hyupasi(ga)te B2, hyapasthite E.
3. pākakriyām na : pākakriyāyām A, D, pākakriyām B1, E.
4. jāmikā corr. : jāmitā A1, D, jāmātā A2, B1, jā(yā)mātā B2, jāmātām mo B3, E, jāmitām mo A3, C.
196. 1. ^onitarām : nitarā(thā) B2, nitarā B3, E.
2. vandhyā : madhyā B1, B3, E.
3. vidhavā : dibhavā A1.A2, D.
197. 1. ye vā : yavā(dī) B2.
2. narādhamāḥ : narādhamāḥ B1.
3. mohān na : mohānnā B2.
4. te : ve B1.B3, E, vai B2.

satī śvaśurayoh śrāddhe 'kṛtatatpākajāmikā¹ /
 sadyo daurbhāgyam āpannā jāyate sūkari śuni² // 198 //

yathāvahanane¹ patnī sthālipākādikarmasu /
 kartrīti śrutisiddhā vai paityrapāke² tathaiva³ hi // 199 //

bhāryāyām vidyamānāyām tadrājodarśanāt param /
 tayā na kuryāt pākam cet prītyartham prativatsaram¹ // 200 //

nirāśāḥ pitaras tasya trptisūnyā¹ nirāśrayāḥ² /
 kṣutṛṣṇāsahitā³ nityam⁴ pretatulyā⁵ divāniśam // 201 //

bāṣpāvilāḥ prāptaduhkhā¹ asamprāptamanorathāḥ /
 svaputram api tatpatnīm śapantaś ca divāniśam // 202 //

atānty atrai¹ satataṁ nityam odanakāṁkṣināḥ² /
 rajodarśanataḥ pūrvam tādr̥syo³ yadi tatstriyah⁴ // 203 //

apākayogyā api tās tatrātyajanavākyataḥ /
 pitṛnām trptaye 'tīva tadbhōjanarasālaye¹ // 204 //

198. 1. °tatpāka^o : taptāka E.
 2. sūkari śuni corr. : sūkariśuniḥ A, C, sūkari(rī)śru(pu)naḥ B2, śūkariśujāḥ E, sūkariśunaḥ B1.B3, sūkariśuciḥ D.
199. 1. yathāvahanane : yadāvahasane A3, B, E.
 2. paityrapāke : pitryepāke B2, paityepāke C, E.
 3. tathaiva : tadaiva B, E.
200. 1. tayā na kuryāt pākam cet prītyartham prativatsaram : omits D.
201. 1. trptisūnyā : trptimānyā B1.B3, E, (ava)mānyā B2.
 2. °śrayāḥ : śrayaḥ B1, E.
 3. kṣutṛṣṇā^o : kṣatṛptā E.
 4. nityam : nityām B1, E, nityāḥ B2.
 5. pretatulyā : prītatulyā E.
202. 1. °duḥkhā : duḥkhah E.
203. 1. atānty atrai¹ : āṭhamtyatraiva E.
 2. nityam odanakāṁkṣināḥ : nityamodanavāṁkṣināḥ B1, nityam bhojanakāṁkṣināḥ B2.
 3. tādr̥syo : tādr̥syam B2.
 4. tatstriyah : tāḥ striyah B2.
204. 1. °rasālaye : rasātale(laye?) B2, rasātale A, B1, C, D, E.

taddhūlyutsāraṇam¹ pākakāṣṭhapātrādīdāpanam² /
 payodadhyājyamadhuraśarkarāphalamocanam³ // 205 //

apakvacūrṇalavaṇabhbhājanāsanasañcaye¹ /
 samicīnaikakaraṇapratvartanakṛtāvapi² // 206 //

atyantāsaktatātīva¹ kāryā bhavati kevalam /
 na cet tajjanmavaiyarthym² prāpnony eva³ na samśayah // 207 //

snuṣāṇām api putrāṇām pitrkāryasamanvayāt /
 tattvam¹ tat kathitam sadbhīḥ na cet tattvam² na siddhyati // 208 //

putrāṇām pitrkṛtyeṣu ‘pr̥thivī te’ti¹ mantrataḥ /
 tatkṛtsnadrvyatadviprahastasparśanakarmāṇah² // 209 //

kārayitṛtvato ’tīva¹ putratvam siddhyatītī² sā /
 śrutiḥ³ prāha śivā puṇyā divyā śātapatḥāhvayā⁴ // 210 //

-
205. 1. taddhūlyutsāraṇam : taddhūvyutsāraṇam A1, B1, C, D, tadvucyuyāraṇam B2, tadvucyutsāraṇam E.
 2. °kāṣṭhapātrādi^o : kāṣṭapātrādi B1.B3, kāṣṭhāyājādi B2, kāṣṭhāpātrādi E; °dāpanam : * * * A1.A3, D, rāpanam B, E.
 3. °mocanam : bhojanam B2.
206. 1. °cūrṇa^o : cūrṇam A, B1, D; °bhājanāsanasañcaye : bhājanāsanasañcayo B1; °sañcaye : sañcayāḥ B2.
 2. samicīnaika^o : samāsacinaika E.
207. 1. °saktatātīva : śaktatātīva E.
 2. na cet tajjanma^o : nacettamjanma E.
 3. eva : evam B2.
208. 1. tattvam corr. : tattvam A, B, C, E, satyam D.
 2. tattvam corr. : tattvam A, B, C, D, E.
209. 1. pr̥thivi te’ti : pr̥thivī te tu B2, E.
 2. °kṛtsna^o : kṛtsne A1.A2, B1, D.
210. 1. kārayitṛtvato ’tīva : kāramupiṭṭvatotīva B, E.
 2. siddhyatītī : siddhyatiti B2.
 3. śrutiḥ : śruti E.
 4. °śātapatḥā^o : śātāṇ pathā A2, śātapatdhām B1, śātapatdhā E.

[37. Šrāddhadravyāñām viprahastena sparśanam, patnyarpita-jalena dānam ca]

tasmāt putrāḥ¹ śrāddhadine² pitṛñām atitṛptaye³ /
tuṣṭaye⁴ ca svayam̄ yatnāt sarvavastūni⁵ bhājane // 211 //

nikṣiptāni svabhāryādijanena¹ ca² tataḥ param /
samyag vilokya samprokṣya gāyatrī kūrcavāriṇā // 212 //

viprahastena mantreṇa sparśanam̄ bhāvaśuddhitah /
kārayitvātiyatnena patnyarpitajalena ca // 213 //

dānam̄ kuryāt tadannasya¹ na² cet sarvam̄ tu³ niṣphalam /
na darbhaiḥ khaḍgapātreṇa⁴ pretaparpatakena ca // 214 //

naipālakambalenāpi¹ gavyadravyeṇa vā punah /
tilair yavaiḥ² puṇyakālaiḥ³ puṇyadeśair aśeṣakaiḥ⁴ // 215 //

tīrthaiḥ¹ pavitraiḥ paramair vārdhrāṇasamukhair api² /
ucchiṣṭena ca dravyeṇa³ śivanirmālyato 'pi vā // 216 //

vamanenātisaulabhyatṛptikārakavastutah /
rājatena ca pātreṇa mahābhiśrāvāṇena¹ vā² // 217 //

-
211. 1. putrāḥ : putra E.
2. śrāddhadine : śrāddha * * A3, śrāddhe * * D.
3. °trptaye : trptayo B1.
4. tuṣṭaye : tuṣṭyai A1, B, D.
5. yatnāt sarvavastūni : patnāt sarvavastūni B1, patnā(tasmāt)tsarvastu(sada)ni B2.
212. 1. svabhāryādī : svamaryādā B2.
2. ca : tu B, E.
214. 1. tadannasya : tadanyasya A, B1, D.
2. na : omits B1.B3, E, no B2.
3. tu : omits E.
4. na darbhai khaḍgapātreṇa : na davaikhadgapātreṇa B1, na ḍevaikhadā(íṅga)pātreṇa (?) B2, na dabai khaḍgapātreṇa B3, na tavaikhadgapātreṇa E.
215. 1. °kambalenāpi : kambalenādi B, E.
2. tilair yavaiḥ : tevaiyavaiḥ E.
3. puṇyakālaiḥ : punyakālai E.
4. aśeṣakaiḥ : aśeṣitai B1, aśeṣitaiḥ B2, aśeṣatai B3, E.
216. 1. tīrthaiḥ : tīrthai E, tīkṣṇaiḥ D.
2. paramair vārdhrāṇasamukhair api : paramai vārdhrāṇasamukhairapi B1.B3, E, paramai vārdhrā(dhṛī)ṇa samukhairapi B2; °vārdhrāṇā° : vārdhrāṇa C.
3. dravyeṇa : divyena A, B, C, E.
217. 1. °śrāvāṇena : śrāvāṇena D.
2. vā : ca B, E.

trptir na jāyate teśām kintu tatputrahastataḥ¹
 kr̄tena tadviprahastasamspr̄ṣṭyekṣaṇapūrvataḥ² // 218 //

tatpatnyarpitakilādānato¹ 'tyantatuṣṭidā /
 tr̄ptih sā kathitātīva tasmāc chrāddhe tu tatkarah // 219 //

ādhyo vāpi daridro vā vastu sampāditam tu yat /
 tadbhāryāmukhataḥ¹ sarvam samicinam² vidhānataḥ // 220 //

kārayitvā svayam cāpi kr̄tvā śuddhamanāḥ śuciḥ¹ /
 vahnyaśmahastavastrādimukhataḥ² prokṣya vastu yat // 221 //

prakṣālyā prokṣayitvā ca mantrāmantrakriyādinā /
 dadyāt pitṛbhyo nitarām¹ sumukhah san² prahr̄ṣṭadhiḥ³ // 222 //

[38. Atipakvādinām dravyāṇām dāne doṣakathanam]

atipakvam apakvam vākṣemam¹ dagdham sakitakam² /
 adr̄ṣṭam asparśayitam³ aproksitam anāditam⁴ // 223 //

pitṛṇām na bhaved vastu tasmāt tan na tadācare¹ /
 yad vastu yajamānena na dr̄ṣṭam² proksitam na tu // 224 //

218. 1. tatputra^o : tamutram(tatputra) B2.
 2. °saṃspr̄ṣṭyekṣaṇa^o : saṃspr̄ṣṭyaikṣaṇa B, E.
219. 1. tatpatnyarpitakilāla^o : tatpanyapitakilāla B1, tatpatnyapi takitpālā(tatkālā) B2, tatpratyapitakilāla B3, tatpatnyapitakilāsta E.
220. 1. °mukhataḥ : mukhata A, B1, C, D.
 2. samicinam^o : sayı(mī)cinam B2.
221. 1. °śuciḥ : sucih B1.
 2. vahnyaśmahasta^o : vadhnatasahasta B2; vahnyaśma^o : vahnyatra B1, vahnyasma E.
222. 1. dadyāt pitṛbhyo nitarām^o : dadyātpitṛyānitarām B2, dadyātpitṛyānitarām E; pitṛbhyo : pitṛyā B1.
 2. sumukhah san : sumukhasya B, sumukhassas E.
 3. prahr̄ṣṭadhiḥ : prahr̄ṣṭadhiḥ E.
223. 1. pakvam apakvam vākṣemam^o : pakvamapamrvavākṣemam B1, pakvamapavarvatākṣemam B2, pakvamaparvamvākṣemam B3, pakvamapūrvam vākṣemam E.
 2. °kitakam : kilakam B, E.
 3. asparśayitam^o : asparśayitum B2, E
 4. anāditam^o : anādimat A, B1, C, D, E.
224. 1. tadācare^o : tathācare B, E.
 2. na dr̄ṣṭam^o : dr̄ṣṭam A, B1, C, dr̄ṣṭam vā D.

tad asparśayitam¹ yad vā tatprāśyānnam tu² mohataḥ /
bhoktā coro³ bhavet sadyas tatprāśanamahāṁhasah⁴ // 225 //

tasminn āvāhitā¹ ye vā pitaraḥ² khalu tatkṣaṇāt /
yamena cchinna jihvāḥ syus taddoṣasya nivṛttaye // 226 //

[39. Śrāddhānte vāmadevajapah]

śrāddhānte vāmadevāyamahāmantrajapah parah¹ /
jñānājñānaikatādṛktadutpannāghasya² śāntaye // 227 //

upāyah kalpitah ko 'pi¹ vāmadevādibhiḥ purā /
tasmāt samyak pravakṣyāmi śrāddhakartavyatām² parām // 228 //

[40. Śrāddhe aupāsanāgnau pacanam]

aupāsanāgnau pacanam pravaram cottamottamam /
na cet pākād atha yatan tadannam¹ homakarmaṇah² // 229 //

samaye vāpy adhiśritya¹ proksyodvāsyā² 'bhighārya³ ca /
hutvābhimṝṣya tat sarvam annaśākaphalādikam // 230 //

proksya mantreṇa gāyatryā vyāhṛtibhiḥ satārakam /
svapatnīkaranirmuktam tat pātre svakarāṣṭre¹ // 231 //

225. 1. tad asparśayitam : tatasparśayitam A, C, D, tadasparśayitum B1.B3, tadasparśeptum B2.
2. tatprāśyānnam tu corr. : ta * tatprāśyā * tu A1, tatprāśyāya tu A2, tatpāśyāyam tu A3,
tatprāśyāyantu B1, D, E, tatprāśyāyattu B2, tatprāśyāpamittu B3, tataprāśyāya tu C.
3. bhoktā coro : bhoktācāro A, B1, C, D.
4. tatprāśana^o : tatprāsana E; ^omahāṁhasah : mahāṁha(haima)sah B2.
226. 1. tasminn āvāhitā : tasminnāpohitā A1.A2, C, tasmintātāhitā B2, tasminnāpohitā D.
2. ye vā pitaraḥ : eva pitaraḥ A1.A2, B3, C.
227. 1. parah : param B2.
2. ^otādṛktadutpannāghasya : tādṛktadutpannādyasya B2.
228. 1. ko 'pi : kāpi B2.
2. ^ośrāddhakartavyatām : śrāddhekarttāmṛtām B1, śrāddhakartṛmatām B2, śrāddhe-
kartṛmatām B3, śrāddhekarttamṛtām E; ^okartavyatām : kartṛmatām B2.
229. 1. na cet pākād atha yatan tad annam : nacetpākādadhayarttattadanam B1, na cetpākāda-
dhoyattat tadannam B2, nacetpākādadhayarttadaṁnam B3, nacetpākādadhayarttatta-
daṁnam E.
2. ^okarmaṇah : karmaṇā B2.
230. 1. ^ośrītya : śrītya B1.B3, E.
2. proksyo^o corr. : proksye A, D, proksā B1, E, protksā B2, prokṣo C.
3. 'bhighārya : bhīdhārya E.
231. 1. ^okarāṣṭre corr. : karāṣmṛte A, D, karāṣmṛte B, C, E.

kārayitvā vilokyātha sparśayitvātha¹ mantrataḥ /
tatpātradhāraṇam kurvan² prācīnāvitinākhilam // 232 //

tadājyapātrasparśam ca¹ kārayitvāpi saindhavam /
vastvantareṇa samsprṣṭam suspaṣṭam² tad vidhāya ca // 233 //

jalapūrvam pradadyāt tu pitṛīrthena tatparam /

[41. Punahśrāddhaprakaraṇam]

pr̥thakpradānābhāvena hy agnaukaranālopataḥ¹ // 234 //

piṇḍapradānarāhityāt punah śrāddham pare 'hani¹ /
vamane sthānaviprasya² tacchiṣṭatiladarbhayoḥ³ // 235 //

upahatyā yena kena punah śrāddham pare 'hani¹ /
annādisparśarāhityāt karṭbhoktroḥ parasparam // 236 //

'pṛthivīte' tī mantreṇa punah śrāddham pare 'hani /
yajamānāprokṣaṇena haviṣām anavekṣaṇāt¹ // 237 //

pākāt param taddine 'smīn punah śrāddham pare 'hani /
patnīpacanasāmarthyē¹ sati tasya tu paitṛke² // 238 //

-
232. 1. kārayitvā vilokyātha sparśayitvātha : kārayitvāthasparśayitvā B1, kārayitvātha-sparśayitvā(sarvam)?(?) B2, kārayitvāthasparśayitvā B3.
2. kurvan : kuryāt B2, kurvā E.
233. 1. sparśam ca : sparśaśca B2.
2. suspaṣṭam : omits B1.B3, E, saṃsprṣṭam B2.
234. 1. °lopataḥ : lobhataḥ A, C, D.
2. rāhityāt punah śrāddham pare 'hani : rāhityāpunaśrāddhparehāni A2, B3, E; °rāhityāt punah : ehi punah B2.
235. 1. vamane sthānaviprasya (235c) ... tathā tasyāsamarpaṇāt (242b) : omits D; sthānaviprasya : sthāviprasya B, E.
2. tacchiṣṭa^o : ticchiṣṭa A, C, tachiṣṭa A3, B1.B3, taṣṭā B2.
236. 1. śrāddham pare 'hani : śrāddham pare 'hani /yajamānāprokṣaṇena haviṣāmanavekṣaṇāt / (237b) pākāt param taddine 'smīn punah śrāddham pare 'hani // (238a) A1.
237. 1. anavekṣaṇāt : anapekṣaṇāt A, C.
238. 1. °pacana^o corr. : vacana A, B1.B2, C, E, vacane B3.
2. paitṛke : paitrake B1.

tūṣṇīm karaṇarāhityāt¹ punah śrāddham pare 'hani /
 bhakṣyabhakṣaṇakāle tu² yajamānena³ sarpisah⁴// 239 //

apradānena bhūyo 'pi¹ punah śrāddham pare 'hani /
 dadhnah phalānām tadbhuktau² patnyā apariveṣaṇāt³ // 240 //

śramāpanayanā kāryā vīprāṇām¹ tu² pade pade /
 yajamānasya bhuktyante³ pūrvam dadhyannabhakṣaṇāt⁴ // 241 //

taṭkāṃkṣitapraśnaśūnyāt tathā¹ tasyāsamarpaṇāt² /
 ādimadhyāvasāneṣu svakiyajalapātrataḥ // 242 //

svapatnyānītasacchitapāniyapraśnaśūnyataḥ¹ /
 nirantaraikataddr̥styā² punah śrāddham pare 'hani // 243 //

ādimadhyāvasāneṣu¹ sampravikṣaṇapraśnayoḥ /
 rāhityād yajamānasya punah śrāddham pare 'hani // 244 //

239. 1. tūṣṇīm karaṇarāhityāt : tūṣṭi(ṣṇī)karaṇavā(rā)hityāt B2, tuhṇīm karaṇavāhityā E; °rāhityāt : vāhityāt A3, B1.B3, vāhityā E; A3 *Duplicates here previous 5 lines* {rāhityāt (236c) ... rāhityāt (239a); *eyeskip*}.
2. bhakṣyabhakṣaṇakāle tu (239c) ... punah śrāddham pare 'hani (240b) : *omits* B2 (*eyeskip*).
3. yajamānena : jayamānena E.
4. sarpisah : sarpisah (apraśnena brāhmaṇānām) A1.A3.
240. 1. bhūyo 'pi : *omits* A3.
2. tadbhuktau : tadbhuktā B1, tadbhukta(?) B2, sadbhaktā E.
3. patnyā apariveṣaṇāt : patnyā api viṣeṣaṇāt A, C.
241. 1. śramāpanayanā kāryā vīprāṇām : śramāpanayanām kāryādvīprāṇām A, B2, C, śramāpanayanākāryādvīprāṇām E.
2. tu : tam B.
3. bhuktyante : bhuktyānte A, C.
4. dadhyanna^o : dadyamnna B1, E, dadya(dhya)nna B2.
242. 1. tathā : tam vā A.
2. D *commences again after the omission from 235c and adds:* “śrāddhaniyamah / kapilaḥ / tataḥ prātavidhānena snātvā sandhyāmupāsya ca / kṛtvagnihotram smārtam ca brāhmaṇān vai nivedayet / iti asyām smṛtivi * * * śrāddhapākāḥ aupāsanāgnāveva kartavyamiti rāddhāntaḥ” / *The added lines (tataḥ ... nivedayet) are same as 69cd and 70ab.*
243. 1. °sacchīta^o corr. : saccīta A1, C, D, sachīta A2.A3, B, E; °śūnyataḥ : kūnyataḥ B, E.
2. °dr̥styā : dr̥stvā B, E.
244. 1. ādimadhyāvasāneṣu (244a) ... naṣṭameva na samśayaḥ (246d) : *omits* D.

tadbhuktau¹ dīpanāśena viprāpānavisarjanāt² /
tatpiṇḍadalanāc cāpi³ punaḥ śrāddham pare 'hani // 245 //

yasmai kasmai taddivase¹ prṣṭānām tatpradānataḥ /
tac chrāddham sadya² eva syān naṣṭam eva³ na samśayah // 246 //

[42. Śrāddhadine mukhālaṅkaraṇādinām pratīṣedhah]

taddine 'tiprayatnena gomayenānulepanam¹ /
kr̥tvānehasy atah paścān² na kuryāt tadalaṅkṛtim³ // 247 //

dampatyos taddine tāvat tatra¹ pākakṛtām api /
mukhālaṅkaraṇam² naiva praśastam iti tadvidah // 248 //

viprovīsanataḥ paścād gr̥hālaṅkaraṇāmṛtarām¹ /
kartavyatvena vihitam na cec chrāddham nirarthakam // 249 //

[43. Śrāddhadine devatāntarapūjanavicārah]

tatra¹ śrāddhadine yatnād devatāntarapūjanam /
na kuryād eva nitarām yadi kuryāt pramādataḥ // 250 //

kupyanti pitaras¹ tv enām tasmāt tat² parivarjayet /
dānādhyayanadevārcājapahomavratādikān³ // 251 //

245. 1. tadbhuktau : tadbhuktā B1.B3, E, tadbhuktā B2.
2. viprāpānā° : na prāpāna B1, E, na prāpānā B2, naḥ prāpānavi B3.
3. tatpiṇḍadalanāc cāpi : tataḥ piṇḍam dadaccāpi (?) B2.
246. 1. taddivase : kaddivase B1.
2. sadya : tacca B1.
3. naṣṭam eva : naṣṭamevam B2.
247. 1. gomayenānulepanam : domayenānukevanam B1.B3, E, domayenānukevalam (?) B2.
2. °nehasy atah paścān corr. : nehasya tatpaścāt A, B1, C, E, nehasya tatpraśrāt B2.
3. °kṛtim : kṛti B1.
248. 1. °taddine tāvat tatra : taddino vā tatra B2, taddine tāvatatra E.
2. mukhā° : sukhā E.
249. 1. gr̥hā° : dahā B2; kāraṇāmṛtarām : kāraṇam tarām B1, E, kāraṇam taram B2.
250. 1. tatra : tantram B2.
251. 1. pitaras : viras B1.B3, E, °viras(pituras) B2.
2. tasmāt tat : tasmāttanam B2, tat tasmāt tat E.
3. °devārcā° corr. : homārca A, devāśca B, E, devārca A3, B3, C, D.

na kuryāc chrāddhadivase¹ prāg viprāñām visarjanāt² /
sannidhāne devaviprayoḥ śrāddham vidhinā śuciḥ // 252 //

akrodaś cātvaro ’tīva punah snātvā samācaret /
viśvedevān vinā śrāddhe nānyān devān¹ samarcayet // 253 //

sapiṇḍikaraṇe tasmin viṣṇum anteti¹ kecana² /
śivam̄ ūaivās samabhyarcya keśavam̄ vaiśnavā api // 254 //

śrāddham kartavyam eveti kurvanti pravadanti¹ ca /
na tathā vaidikāḥ kuryuḥ kintu śrāddhāt param² punah³ // 255 //

bhinnapākād devapūjāvaiśvadevādikam¹ caret /
devapūjādikam̄ yat tat² pradakṣiṇāvidhānataḥ // 256 //

yajñopavītinā kāryam puṇḍradhāraṇapūrvakam /
tat paitṛkam karma yat tad apradakṣiṇapūrvakam¹ // 257 //

prāciṇāvītinā kāryam nrā puṇḍrarahitena¹ vai /
tat etat karmayugalam̄ parasparavilakṣaṇam // 258 //

tejastimirarityait taccheṣeṇaiva¹ kevalam /
etatkarmaikakaranam̄ pitṛṣeṣeṇa tatparam // 259 //

vaiśvadevaikakaranam̄¹ devapūjākṛtiś ca sā /
dvayam etad anuṣṭhānam na tu² prāmāṇikam³ smṛtam // 260 //

252. 1. °divase : divasi B1, E.

2. sannidhāne devaviprayoḥ (252c) ... punah snātvā samācaret (253b) : omits D.

253. 1. devān : devā B1, E.

254. 1. viṣṇum anteti : viṣṇumantreti B2.

2. kecana : kena ca A3.B2, kenacit B1.

255. 1. pravadanti : pradadanti B, E.

2. śrāddhāt param̄ : śrāddhāparim B1.B3, śrāddhāyariṁ B2, śrāddhāparam̄ E.

3. punah̄ : punah̄. śrāddhadine bhinnapākena devapūjāvaiśvadevādikam C (*adds a marginal note*).

256. 1. °pākād deva° : pākadeva A, B2, pākādevā E.

2. yat tat : yattu B, E.

257. 1. yattadapra° : yattadagra B1, E.

258. 1. nrā puṇḍra° corr. : nāpuṇḍra A, B, C, D, E.

259. 1. °stimirarityait taccheṣe° : stimiraretyaitatache B1, E, timiraretnitataccheṣe B2, miraretyaitataccheṣeṇaiva B3; °naiva : naiya A, C, D.

260. 1. °devaikakaranam̄ : devaikaranam̄ B1.

2. na tu : sa tu A, C, D.

3. prāmāṇikam̄ : prāṇādikam̄ B1, E, prāṇāvikam̄ B2.

ayam eva mahāmārgah śrāddhiye 'hani saṃsthite /
pitṛpūjānantaram tan nikhilam devatārcanam // 261 //

brahmaya jñādikam kuryād anyathā tad vinaśyati /
devatārcananirmālyatacchrāddhakaraṇe¹ kila // 262 //

bādhakāni bahūny eva sambhavanty api kevalam /
gr̄hadevārcane¹ viṣṇor naivedyāyānnam uttamam // 263 //

sukhoṣṇam kārayitvaiva pākapātrāt tad anyake /
kuryān nivedanam iti tad vidhānam śrutiritam // 264 //

paitṛke karmaṇi punar yāvad uṣṇasamanvitam¹ /
culyuṣṇasthitapātrasthād annād uddhṛtya² yatnataḥ // 265 //

darvyaḍinā¹ tato bhūyas tad vidhāyoṣṇasamsthiteḥ² /
tad uddhṛtam viprapātre nikṣipya śanakais tataḥ // 266 //

atyuṣṇam paramānnam tad bhakṣyāny api tathaiva ca /
atyuṣṇāny api śākāni sūpādini ca kṛtsnaśah // 267 //

tena manṭreṇa tatprītyai pr̄thivītyādinā tathā¹ /
dadyād iti vidhānam tat paitṛkam tasya cāsyā ca // 268 //

dharmabhedād viruddham hi taccheṣena punah katham /
śrāddhasya karaṇam yuktam bhaved iti ca paśyata¹ // 269 //

nivedanāt param cātha tatsaṅkalpādikasya tu /
śrāddhasya dānaparyantakālasya ghaṭikādvayam// 270 //

avaśād eva bhavati tan nivedanam¹ odanam /
ūṣmāvirahitam² pūrvam sukhoṣṇam tat katham punah // 271 //

262. 1. °nirmālyā° : nirmālyam B2.

263. 1. gr̄ha° corr. : graha A, B, C, D, E.

265. 1. yāvad uṣṇā° : yāvad uṣṇā A, B, E.
2. culyuṣṇā° : culyuṣṇa B1, E, culyuṣma B2.B3.

266. 1. darvyaḍinā : dadhyādinā B2.
2. tad vidhāyoṣṇā° : taptiyoṣṇa B1, taptidhāyoṣṇa B2, taptidhāyoṣṇa E; °saṃsthiteḥ : saṃsthite B2, E.

268. 1. tathā : tadā A3, B1.B3, E.

269. 1. paśyata : paśyatā B1, paśyataḥ B2.

271. 1. nivedanam : niveditam A3, B2, C, D;E.
2. ūṣmāvirahitam : ūṣmādirahitam B, E.

atyantośmāsamāyuktam śrāddhayogyam bhavisyati /
 karma yad devapūjākhyam¹ ekam² tad dhi mahātmabhiḥ³ // 272 //

dainamṛdinam¹ prakathitam śrāddham tat prativatsaram /
 naimittakam iti proktam tena tad bādhyate param // 273 //

bādho nāmāsyā¹ tac cāpi samyag eva vadāmy aham /
 etasya karaṇāt paścāt tat kāryam ata eva vai // 274 //

etadbādhaḥ¹ prakathitao nānya ity eva sūribhiḥ /
 tasmāc chrāddham taddine vai² akṛtvaiva kadācana // 275 //

karmānyan mohataḥ¹ kuryāt tad dhi sadyaḥ praṇāsyati /
 yad vaidikotam tat karma hy agnihotram tatheṣṭikam // 276 //

darśaś ca pūrṇamāsaś¹ ca tathaivāgrayaṇam² punaḥ /
 aupāsanam ca kṛtvaiva tasminn agnau tataḥ param // 277 //

kuryāt pratyābdikaśrāddham ity eva manuśāsanam /
 vaidikād durbalam¹ karma darśādeḥ śrāddhakarma tat // 278 //

api smārtam tathā¹ bhūyas tena bādhyantarām² bhavet /
 vaidikānantaram³ kāryam⁴ smārtam karma tu⁵ santatam // 279 //

272. 1. °pūjākhyam : pūjārthakṣam B1, pūjārthakhyam B2.
 2. ekam² : evam² B2.
 3. mahātmabhiḥ : mahātmani B2; karma yad devapūjākhyam ekam² tad dhi mahātmabhiḥ : omits E.
273. 1. dainaṁdinam : dainaṁdinam B1, dainaṁdinam E.
274. 1. bādho nāmā^o : bodhonamā B, E.
275. 1. etadbādhaḥ : etadbodhaḥ A3, etacchrāddhaḥ B2.
 2. taddine vai : taddhi vai A, taddinaiva B, E.
276. 1. karmānyan mohataḥ : karmānyam mohataḥ B1, karmānyamohataḥ B2, karmānyan mohitaḥ E.
277. 1. pūrṇa^o : paurṇa A, B, D, E.
 2. tathaivāgrayaṇam : tathaivāgrāyaṇam A, B, D, tathaivāgrayaṇam B2.
278. 1. durbalam¹ : durlabham D.
279. 1. tathā : yathā B2.
 2. °ntarām : ntarā A1, B1, tarām A2, B2, D.
 3. vaidikānantaram¹ : * * dinānantaram A1.
 4. kāryam² : kāryaḥ B2.
 5. smārtam karma tu : smārtakarmasu B, E; tu : ca D.

sarvebhyah smārtakarmabhyah¹ śrāddham ekam̄ mahat smrtam /
na sandhyā² sā³ smārtakarma kintu vaidikakarma hi // 280 //

pratyakṣaśrutimūlatvād agnihotrasamām̄ ca tat¹ /
aupāsanām̄ ca kathitam̄ tad dvayam̄ tena taddine²// 281 //

kṛtvaiva vidhinā paścāt tac chrāddham̄ tatparam̄ caret /
nānyat kim api tat kuryāt karmamātram̄ tu¹ taddine // 282 //

[44. Karmāntarāvāśiṣṭena śrāddham̄ na kartavyam]

karmāntarāvāśiṣṭena dravyeṇa na kadācana /
naiva kuryāt tathā śrāddham¹ āpady api tathetarat² // 283 //

vedavratāni śrāddhāni jātakādini kālataḥ /
samprāptāny ekadā¹ vāpi śiṣṭadravyeṇa tat param // 284 //

na kuryād eva sahasā yadi kuryād vinaśyati¹ /
kartavyatvena samprāptāny api karmāṇi yāni vai // 285 //

tāni sarvāṇi bhinnāni prādhānyena pṛthak pṛthak /
kurvītaiva prayatnena pūrvāśeṣeṇa vastunā // 286 //

kuryāt tad uttaram̄ karma naiva¹ ceti hi nirṇayaḥ /
purā caulājyaśeṣeṇa² samakāle tu³ karmaṇoh // 287 //

280. 1. °karmabhyah : kartrabhyah B1.

2. sandhyā corr. : sādhyā A, C, D, E, sādyā B1, sādyā(dyah) B2.

3. sā : omits E.

281. 1. tat : yat B1.

2. taddine : omits B, E, C.

282. 1. karmamātram̄ tu : karmakātram̄(nya)tu B2.

283. 1. naiva kuryāt tathā śrāddham : * va kuryāttu tacchrāddham A1, naiva kuryāt tacchrāddhaṇ A3, B1, naiva kuryāttacchrāddham E.

2. āpady api tathetarat : āpavyāpaitadhesarat B1, āpavyāpaitadhetarat (?) B2, āpavyapitadhetarat E.

284. 1. °nyekadā^o : nyaikadā B, E.

285. 1. vinaśyati : vinaśyata B1.B3, E, vinaśyata (ti) B2.

287. 1. naiva corr. : naivam A, B2, C, D, E, nai B1.

2. caulājya^o : colā ajya B1, colā ajya B2, caulāajya E.

3. samakāle tu : namakālēna B, E.

samprāpte sati kutso 'yam mauñjīm¹ kṛtvātha tat param /
varatantos tu² vacasā³ karma bhrāṣṭam abhūt param // 288 //

iti bhūyaś cakārātha¹ bhaktyopanayanam kila /
tasmāt karmāvaśiṣṭena yena kena ca vastunā // 289 //

karmāntaram na kuryād dhi kuryād yadi na tat kṛtam /
bhavaty eva na sandehā śrāddhe triprāpake tu vai¹ // 290 //

ekadaivatyatas tāḍṛkkarmaṇi prathamasthitam¹ /
dvitīyavāranikṣiptam² tārtiyīkena³ vai saha // 291 //

samyak samavadāyaiva¹ prāśniyād grāsam uttamam² /
yatram yatraikadaivatyā vṛttis tatra tathā bhavet // 292 //

prāyanīye¹ tathā codayaniye ca tathaiva vai² /
ekadaivatyato³ nūnam abhavan nānyathā hi tat // 293 //

karmaṇah kasyacit tasmāc¹ chiṣṭadravyeṇa karmaṇah /
anyasya² karaṇam³ nyāyyam⁴ na bhaved iti vai manuh // 294 //

288. 1. mauñjīm : maujyī B1, E, maujyīm B2.

2. varatantos tu corr. : paratantosu A, B, C, D, E.

3. vacasā corr. : vayasā A, B, C, D, E.

289. 1. °cakārā 'tha : cakārā'dhā B, E.

290. 1. śrāddhe triprāpake tu vai A2, B3, C, D : śrāddhetvaprāyike tu vai A1, śrāddhe triprāyike tu vai A3, śrāddhetiprāyake tu vai B1, śrāddhe triprāya ketu vā (?) B2, śrāddhe triprāyake tu vai E.

291. 1. prathamasthitam : omits B1; dvitīyavāranikṣiptam (291c) ... prāśniyād grāsamuttam (292b) : omits D.

2. dvitīyavāra^o : tr̄tīyavāra^o A, dvitīyapavāra B1.

3. tārtiyīkena : tārtiyokena B1, tārtiyokena B2, E.

292. 1. samyak samavadāyaiva corr. : samyak samavadādyāiva A1, C, samyak kramapadāyaiva A2.A3, na nāpyakramapadāyaiva B, E.

2. grāsam uttamam : vāsamuttamam E.

293. 1. prāyanīye : prāyānīye B, E.

2. vai : ca E.

3. daivatyato : daiva tato B2.

294. 1. tasmāc : tasyāc B1.

2. anyasya : anyeṣām B2.

3. karaṇam : karmaṇo A, C, D.

4. nyāyyam : nyāyaṁ A, B2, D, nyāya B1, E.

karmabhyo nikhilebhyo vai sūryagrahaśatādhikam¹ /
 paitṛkam̄ karma² paramam adhikam̄ cottamottamam // 295 //
 tādr̄śam̄ tat param̄ karma¹ karmaśeṣaikavastunā /
 nyāyena śakyate kartum̄ katham̄ vā vedmi netarat // 296 //

[45. Kalau śrāddhasandhyayoh prādhānyam]

karmāsti¹ triṣu lokeṣu mahad brāhmaṇyamūlakam² /
 tasyaivaivam̄ mahāghore saṅkate samupasthite // 297 //
 katham̄ tat susthiram̄¹ loke² kalau tiṣṭhati kevalam /
 vipratvam̄ śrāddhasandhyābhyaṁ kalau nānyena tiṣṭhati³ // 298 //
 tasmāt tad dvayam̄¹ samyak bhaktyānuṣṭheyam eva vai /

[46. Andhapaṅgvādīnām upanayanaprakāraḥ]

andhapaṅgujaḍabhrāntāḥ² klībo mūko 'cikitsyaruk³ // 299 //
 unmatto badhirah kubjo¹ vaiśyah kṣatriya eva ca /
 bhinnabhinnopanayanā vaiśyah kṣatriya eva ca // 300 //
 ta ete nikhilā jñeyā vidharmā bhinnapañktayah¹ /
 darśanādiś ayogyatvam andhādīnām² sphuṭamtarām³ // 301 //

295. 1. sūryagrahaśatādhikam : sūryagrahaṇahādhikam B1, sūryagrahagrahādhikah B2,
 sūryagrahagrahādhikam B3, E; °dhikam : dhipam D.
 2. karma : omits B1.B3.
296. 1. karma : omits E.
297. 1. karmāsti : karmāste B, E.
 2. brāhmaṇya : brahmaṇya B1.
298. 1. tat susthiram : tashthū sthiram A, tatphusthīm B2, tat sphusthiram B3, C.
 2. oke : lokam A.
 3. iṣṭhati : nirvṛtiḥ B2.
299. 1. tasmāt tad dvayam : tasyātu tadvayam B1, tasmāttu tadvayam B2.B3, C, E.
 2. °jaḍabhrāntāḥ : jadaḍbhrāntāḥ B1, E, jadaḍbhrāptāḥ(uśārto) B2, jadaḍbhrāmṛtāḥ B3.
 3. °cikitsyaruk corr. : cikitsaruk A, B1, C, D, E, cikitsakah B2.
300. 1. kubjo : kāṇah B2, kurccah E.
301. 1. vidharmā bhinnapañktayah : vidharmābhīḥ napamktayah B1, vidharmā(?)nayejjayah
 B2, vidharmā bhinnapañktayah E.
 2. darśanādiś ayogyatvam : darśanādi svayam yogyatvam B1.
 3. °tarām : tarām B2.

tena tatkarmavaikalyam jāyate kila tena vai /
 sarvasāmyam bhaven naivam¹ teṣām tasmāt sahātmabhiḥ // 302 //

samatvam na bhaved eva kṣetrajānām tathaiva ca¹ /
 andhādayo viśeṣeṇa bhartavyās te niramśakāḥ // 303 //

teṣām upanaye prāpte vailakṣanyaṁ mahad bhavet /
 tad ābhuyudayikam¹ sadyaḥ kartavyatvena² kīrtitam // 304 //

na pūrvedyur viśeṣeṇa ṛtavas tūttarāyaṇam /
 kr̥tsnas tu¹ kālo² vijñeyah³ nakṣatram puṇyadaivatam // 305 //

snātam tv alaṅkṛtam kṛtvā copaneṣyati kevalam /
 saṅkalpya¹ ca vidhānena cācamayya vidhānataḥ // 306 //

yajñopavītamantreṇa¹ kṛtvā tam upavītinam /
 yathāyogyam² prakuryāc ca sarvatatraviśeṣavit³ // 307 //

bhrāntasya cāpi¹ mūkasya svayam mantrakriyāś caret /
 yajñikīm² samidham tūṣṇim³ ādhāpayati⁴ tatkarāt⁵ // 308 //

tūṣṇīm aśmānam āsthāpya¹ samantrāmantrato 'pi² vā /
 sarvam kuryād vidhānena³ tadaśakyam yad eva hi // 309 //

302. 1. bhaven naivam : bhavennaiva A3, B2.B3, C, E, bhavenaiva D.

303. 1. samatvam na bhavedeva kṣetrajānām tathaiva ca : *omits* B2.

304. 1. tad ābhuyudayikam : tathābhuyudayakam A, B2, D, tadābhuyudayakam E.
2. kartavyatvena : kartavyatve B2.

305. 1. kr̥tsnas tu : katsastu B1.B3, E, katsastu(?)kutapastu B2.

2. kālo : kālā A3, B3, E.

3. kr̥tsnas tu kālo vijñeyah (305c) ... tadaśakyam yadeva hi (309d) : D *omits and adds a note* "tataḥ saṅkalpādikam kṛtvā yajñopavītādikam datvā".

306. 1. saṅkalpya : saṅkalpam B2.

307. 1. °mantreṇa : sūtreṇa B.

2. yathāyogyam : tathāyogam B, E.

3. °tantra° : tantram B2, E.

308. 1. bhrāntasya cāpi : bhrāntasya cāpi A1.A2, B1, bhrāntustathāpi B2, bhrāntasya cāpi B3, bhāntasya cāpi C.

2. yajñikīm : yajñikam A, B2, E, yajikam B1.

3. tūṣṇīm : tūṣṇim E.

4. ādhāpayati : adāpayati A, B1, ādhāyayati B2.

5. tatkarāt : tatkarām E.

309. 1. aśmānam āsthāpya : aśnā samāsthāpya B2, E.

2. 'pi : *omits* B, E.

3. vidhānena : vidhāne(gnau)na B2.

tantramātrām¹ prakurvīta kṛtsne tadvacanādike² /
 sarvasmīnn api tatkārye svayam eva tadā tadā³ // 310 //

devatābhyaḥ pradānām ca¹ hastagrahanām eva ca /
 śakyām sarvām prakurvīta yad yat sādhyām yathāvidhi // 311 //

svasādhyām nikhilām kuryāt svam¹ tatkāryam aśāṅkitah /
 yad aśakyām tyajed² eva nātra kāryā vicāraṇā // 312 //

‘suprajā’ iti mantram ca karpe kuryāj japām tathā /
 brahmācaryam ityādinām lopā¹ eva² paraḥ smṛtah // 313 //

pratiprāśnapravacananivṛttis¹ tadanantaram /
 mantre ’py² asāv iti³ sthānanāmanirdeśavarjanam // 314 //

pradhānahomām vidhinā kuryād evākhilām kramāt /
 uddeśatyāgām akhilām svayam eva vaded api // 315 //

atha paścāj jayādinām¹ ante brahmaṇi samsthite /
 tūṣṇīm kūrcām tato gṛhya svayām tasmin sukhena vai² // 316 //

upaviśya vidhānena gāyatrīm vedamātaram /
 abhyarcya tatkrameṇaiva¹ vyāhṛtibhir vidhānataḥ // 317 //

310. 1. tantramātrām : tantramātre B2, tantramātra E; tantramātrām prakurvita (310a) ... svayam eva tadā tadā (310d) : prabhavedapi tatkartā mauñci kṛṣṇājinām tathā A2, C, D.
 2. °vacanādike : vācakādike B, C, E.
 3. tadā tadā : kadā tadā A3, B1, E, ka(ya)dā tadā B2, tadā tadā. prabhavediti tatkartā mauñjīm kṛṣṇājanām tathā A3, tadā tadā. prabhavediti (prabhavedapi B3) tatkartā mauñjīkṛṣṇāyā (ta)ścaret / yājñikām sāmadham (samidham B3) tūṣṇām ādhāpayati tatkarām (?) jvīkṛṣṇājinām tathā / B, tadā tadā. prabhavedapi tat kartā maumjīm kṛṣṇāścaret / yājñikām sāmidham tūṣṇām ādhāpayati tat parām/ jvīkṛṣṇājintam tathā // E.
311. 1. C has a kākāpāda here but no marginal addition.
312. 1. svam : sva A3, B, C, D, E.
 2. tyajed : yajed E.
313. 1. °dīnām lopā corr. : dīnām tu lopā A, B, C, D, E.
 2. eva : e(va) A.
314. 1. pratiprāśnapravacana° (314a) ... svayameva vaded api (315d) : omits D.
 2. mantre ’py : putre’pyām A, D
 3. °asāv iti° corr. : asādivi A, D, asāvidhi B, C.
316. 1. paścāj jayādinām : yaśca jayādinām B2.
 2. vai : ye B2.
317. 1. abhyarcya tatkrameṇaiva : abhyarcati krāmeṇaiva B2.

samyag uccārayed uktvā prayatnenādhikena vai /
tadadhīnam kārayita cirakālena vā yatan // 318 //

uccapravadanenāpi¹ badhirasya viśeṣataḥ /
paṅgvandhaylor jaḍabhrāntaklibāsādhyai karoginām² // 319 //

yathāyogyam yathāśakti vācayitaiva¹ tān² manūn /
api sarvān manūn śāstram anusṛtya³ dvijā⁴ vaṭūn⁵ // 320 //

upasthānam cāgnikāryam agnyupasthānam eva ca¹ /
vrataprvacanam cāpi satyām śaktau² yathāmati // 321 //

yathāyogyam tathaiva syāt māṭbhikṣādikam tathā /
'yasya te'ty anayarcātha celagrahanam¹ ācaret // 322 //

paścād dinatrayānte tu pālāśādikam ācaret /

[47. Mūkasyopanayane viśeṣavidhiḥ]

mūkamātrasya ko 'py eko viśeṣo vakṣyate 'dhunā // 323 //

pradhānahomād atha¹ ca sthālipākavidhānataḥ /
carum² kṛtvātha³ sāvitryā huned ekāhutim⁴ tathā⁵ // 324 //

svayam kṛtvākhilam kṛtyam yad yad yogyam yathā tathā /
paścāt taddattakürce 'smiṇ¹ upaviṣṭo jale tathā² // 325 //

319. 1. uccapravadanenāpi : uccapravadanenāla B1, uccaprama(va)danenālam B2, uccaprama-danenāla B3, E.

319. 2. jaḍabhrānta^o : jitabhrāta A.

320. 1. vācayitaiva : vācayitvaiva B2, C, D, E, vācayitaiva B1.

2. tān : tām B, E.

3. manūn śāstram anusṛtya : manūśāstramasṛtya B, manūśāstramasṛtya E.

4. dvijā : dvijo A3.

5. vaṭūn : manūn B1, vadūn B2.

321. 1. vrataprvacanam cāpi (321c) ... māṭbhikṣādikam tathā (322b) : omits D.
2. śaktau : śaktyā B1.B3, śaktā E.

322. 1. cela^o : jala B, D, E.

324. 1. homād atha : homādadha B1, E, homādadha(tha) B2.

2. carum : caraṇ A, B1, C, D, E.

3. kṛtvātha : kṛtvā B1, kṛtvādhā B3.

4. huned ekāhutim : hunedevāhutim D.

5. tathā : yathā A, B1, C, D.

325. 1. °dattakürce 'smi^o : dattakürcesmi B1, dṛttakośmi B2.

2. jale tathā : jaledhvā B1.B3, janothavā B2, jalethavā C, D.

kṣire¹ dadhni² ghṛte vāpi sāvitrīm³ tāṁ śalākayā⁴ /
 lekhayitvā ca sampūjya dhyānāvāhanakarma ca // 326 //

dhūpadipau vidhāyaivam naivedyam ca pradakṣinam /
 namaskārān nīrājanopacārān¹ akhilān api // 327 //

svayam kṛtvā tena cāpi kārayitvā ca tatparam /
 tat prāśayed vidhānenā tenāsau kṛtakṛtyatām // 328 //

prayātīti vidhiḥ prāha tato nityam asau¹ punah /
 sandhyātrayam cābhinayan kriyayā² sarvam ācaret // 329 //

brahmabijasamutpannamāhātmyād¹ apy ayam param² /
 antarbhāvam dvijeṣ eva prāpnoti kila nānyathā // 330 //

na mantrair¹ asya saṃskāro vidyate sarvathā hy ayam /
 sarvasāmyam naiva bhajen na yogyo havyakavyayoh // 331 //

yady ayam tanayah pitror eka eva bhaved yadi /
 paitrke karmaṇi tathā pratyāsannas tu bāndhavah // 332 //

tatkartr̥tvena¹ yaḥ kaścit² tanmantroccārako bhavet /
 tanmantrakṛt paro 'py evam³ daśāham sūtakī bhavet // 333 //

326. 1. kṣire : *omits* B, E.
 2. dadhni *corr.* : dadhi A, B, C, D, E.
 3. sāvitrīm : sāvitrīm B, E.
 4. śalākayā : śalākayāh B1.
327. 1. namaskārān nīrājano^o : namaskārānīrājano D.
329. 1. nityam asau : nityasamau B2.
 2. °bhinayan kriyayā : bhinayakriyayā A3, B2, C, E.
330. 1. °samutpanna : °samutpannā B2.
 2. apy ayam param (in 330b) ... na mantrair (in 331a) : *omits* E.
331. 1. na mantrair : samantrair A, C, D.
333. 1. °karttvena : karttve B2.
 2. yaḥ kaścit : yatkaścit A, B1, E, yataḥ kaścit B2; tatkartr̥tvena yaḥ kaścit (333a) ...
 nikhilam kārayedayam (334b) : *omits* D.
 3. kṛt paro 'py evam : kṛtvaropyevam A, kṛtpaññadevam B1, kṛt prāṇatvevam B2.B3,
 krpaññatvevam E.

tenaiva tatkriyājālam¹ nikhilam kārayed ayam² /
tanayāntarasadbhāve³ mūkapañgvādayas tadā⁴ // 334 //

niramśā eva¹ kathitās tatprajāś cāpi tādrśāḥ² /
vaidike laukike³ kṛtye na sāmyam syāt tu bandhubhiḥ // 335 //

nikhilair¹ brāhmaṇair anyaiḥ kṛpayā te vimatsaraiḥ /
pālaniyā gopaniyā rakṣaniyāś ca santatam // 336 //

[48. Brāhmaṇādinām kṣatriyādibhiḥ ekapañktau bhojananiṣedhaḥ]

na pañktiyogya¹ asprśyā dvijās te tu² nrpaīs samāḥ /
kṣatriyāś cet samā vaiśyair ūravyāś cej³ jaghanyajaiḥ // 337 //

na viprapañktau¹ rājanyaḥ sustheyo bhojanādiṣu /
evam rājanyapañktau² ced ūrujo³ jñeya ucyate // 338 //

ūravyapañktau¹ śūdro 'pi nopaviśyatamo bhavet /
rājanyaṛghabhuktau² tu brāhmaṇasya pr̥thak smṛtā // 339 //

pañktis¹ sadā tathā vaiśyagṛhabhuktau² nrpaśya ca /
viprasya hi³ pr̥thak pañktir na samā yatra kutracit // 340 //

334. 1. °kriyājālam : kriyāmalam A, C, D.
2. kārayed ayam : kārayettathā B2, kārayedayā E.
3. tanayāntara° : putrāntarasya A2, B, C, D, E.
4. tadā : tarām A, C, D, tadām B3.
335. 1. niramśā eva : niramśālaca B1, niramśālava B2, E.
2. tādrśāḥ : tādrśam B, E.
3. laukike : kākike B1, E, kā(lau)kike B2.
336. 1. nikhilair : nikhila B, E.
337. 1. na pañkti° : sapañkti B, E.
2. dvijās te tu : dvijānetu E.
3. vaiśyair ūravyāś ce° corr. : vaiśyai dūravyāśce A, B1, E, vaiśyād dūra(ta)śne (śce) B2, vaiśyai dūravyāścī C, vaiśyārūravyāśce D.
338. 1. °pañktau : pañktyā B1.B3, E.
2. °pañktau corr. : pañktau tu A, B, C, D, pañktā E.
3. ced ūrujo corr. : cedūrajo A, B2, C, D, cedūrabho B1, E.
339. 1. ūravya° : uravya B, E.
2. °gr̥habhuktau : gr̥habhuktā E.
340. 1. pañktis : pañktau B2.
2. °gr̥habhuktau : grahabhuktā B1, grahabhuktāu B2.B3, D, E.
3. hi : vā A3, B, E.

pārśvayor ābhimukhye vā paścād vā pañktir ucyate /
satatam bhinnajātīnām paścāc chūdrasya naikadā // 341 //

samakālabhujih¹ proktā dvijānām pañktibhedataḥ /
trayāṇām apy ekadaiva bhojanām vidhicoditam // 342 //

samānabhuktir maryādā tattajjātiṣu santatam /

[49. Andhapañgvādinām ekapañktau bhojananiṣedhah]

andhapañgujaḍonmattamūkādinām tathaiva vai¹ // 343 //

samapañktih kadācin na¹ karmanyūnā yatas tu² te /
bhinnapañktau bhojanīyāḥ samakāle ’pi santatam // 344 //

samānapañktau yadi te bhojitāḥ pratyavāyināḥ /
bhavanty evātra sandeho naiveti brahmavādināḥ // 345 //

andhapañgujaḍonmattamūkādisamabhojane¹ /
prājāpatyam prakathitam prāyaścittam dvijottamaiḥ // 346 //

andhasya mantrasāmarthyam yady apy asti tathāpy ati /
samikṣaṇādikṛtyeṣu yato vaikalyam eva tat // 347 //

spaṣṭam prat�akṣam etat tu na sarvais sa dvijais samāḥ¹ /
pañgor gamanakṛtyeṣu vaidikeṣu nirantaram // 348 //

vaikalyam spaṣṭam eva tat¹ taddvārā tasya kevalam /
brāhmaṇyaparipūrtir² na jaḍonmattau tathaiva hi // 349 //

mūkasya mantrasāmāṇyābhāvād eva¹ nirantaram /
brāhmaṇyaleśo ’pi katham tasya syād iti paśyata² // 350 //

342. 1. °bhujih : bhujah B, D, E.

343. 1. tathaiva vai : tathaiva ca E.

344. 1. kadācin na : kadānna E.

2. yatas tu : yatattu A1.

346. 1. andha^o : atha A1, B2, D.

348. 1. spaṣṭam prat�akṣam etat tu na sarvais sa dvijais samāḥ (sarvais sa corr. : sarvaissā A, B, C, D) : spaṣṭam prat�aksamevaitat tadvārā sadvijaisamāḥ B1.B3, sṛṣṭam prat�akṣametattu nassarvaisdvijaisamāḥ E.

349. 1. spaṣṭam eva tat : spaṣṭamevaitat E.

2. °paripūrtir : paripūrtīṇyaparipūrtiparipūrṇa E.

350. 1. eva : evam B1, E.

2. paśyata : paśyati B1, E.

brahmaviryakṣetramātrasamutpattimahattvataḥ¹
punas tanmantrakāryaiś ca na bhaved bhinnajātikah² // 351 //

divyasampūrṇavipratvam api nāsti tataḥ kila /
tat tulyapañkter yogyo¹ na kṣatravaiśyasamo hy atah // 352 //

[50. Vipramahattvavarṇanam]

kṣatrādinām¹ viprasāmyam kuto nāstīti ced atha /
procye kāraṇam tac ca tac copanayanam mahat // 353 //

ṛtuvyatyastataḥ¹ pūrvam vyatyāsād vayasah param /
daṇḍabhedāt kriyābhedāt vivāhādvibhedataḥ // 354 //

vedādhyayanabhedāc ca¹ tathā bhiksāprabhedataḥ /
tasyāsyā ca mahat proktam tāratamyam nirantaram // 355 //

tena sarve 'pi viprasya prāpnuvanti katham mahat /
sāmyam tat sarvavandye¹ hi devānām api durlabham // 356 //

brahmādyaiḥ prārthanīyam ca bahujanmatapahśataiḥ /
samprāptam śrutibhir gitam sarvavedakriyāśrayam¹ // 357 //
yad vedakṛtyayogyam¹ tad brāhmaṇyam divyam ucyate /

[51. Anyagotrapraviṣṭasya doṣakathanam]

'asāv asāv iti' sthāne² pravaroktā maharṣayah // 358 //

sambuddhyā kila vaktavyāḥ sarves्य evāviśeṣataḥ¹ /
kṛtyeṣu vaidikeṣv esu darśādiṣv akhileṣv api² // 359 //

351. 1. °mātra° : omits B3.

2. bhaved bhinna° corr. : bhavedbhinna A, B, C, D, bhavedibhinna E.

352. 1. tat tulya° : tatturya A, B2, C; °pañkter yogyo° : pañktiryogyo B3, E; °yogyo : yoge A, B2.

353. 1. kṣatrādinām¹ : kṣatrādinām E.

354. 1. ṛtuvyatyastataḥ : ṛtuyatrastataḥ B1, ṛtuyatrastataḥ E.

355. 1. °bhedāc ca : bhedāśca A1, B, C, D.

356. 1. sarvavandye : sarvavadye A2, sarvavañmeye B3.

357. 1. °kriyāśrayam : kriyāśrayah A1, kṛtāśrayāḥ B2, kriyāścayam C, kṛtāśramāḥ D.

358. 1. vedakṛtyayogyam¹ : vedakṛtyayojyam E.

2. 'asāvasāvītī' sthāne (358c) ... tatratyānām kṛtātmanām (387d) : omits D (indicated omission).

359. 1. sarvesv evāviśeṣataḥ : sarveyevāviśeṣataḥ E.

2. °ṣ akhileṣv api : omits B1; °akhileṣv° : omits B3, E.

te śuddhagotrīṇāḥ syur vai¹ tadā vaktum samañjasam /
 adhvaryuṇā tena hotrā śakyante 'nyasya naiva hi // 360 //

anyagotrapraviṣṭasya suto yaḥ pūrvagotry abhūt /
 parapradānapūrvam¹ vai jñātīnām abhyanujñayā // 361 //

taṭputrapautraparyantam tasya tatsantater api /
 pitrādyuccāraṇe tasmin paitṛke¹ samupasthite // 362 //

kramān na śakyate yasmāt tyaktaputrādikasya tu¹ /
 dattatatputratatputratatrāṇāṁ ato 'khilāḥ // 363 //

vedaproktāḥ¹ kriyās sarvās tā na kartum² samañjasam /
 pravaroktau³ yogyatāyā abhāvānnyaṅganaicyake⁴ // 364 //

tatsantatau trayāṇāṁ¹ syāt pūrṣāṇāṁ² hainyam uttamam /
 tac ca spaṣṭāṁ³ pravakṣyāmi suspaṣṭāṁ śruṇutādhunā // 365 //

triṣv eṣ्व ādyas¹ tyaktapitā paścāt tyaktapitāmahah /
 prapitāmahasantyāgi² kramāt te varṇitāḥ kila // 366 //

tatra yady api dattas tu śuddhavat pratibhāti hi /
 pitrādityāgaśūnyena sarvapitryeṣu santatam¹ // 367 //

athāpi nāndyāṁ tasyāpi vaikalyāṁ jāyate kila /

[52. Dattena nāndyāṁ mātāmahah pūjanīyah]

prapitāmahūpūrvam¹ vai vr̥ddhaśabdena samyutam // 368 //

-
360. 1. syur vai : syuryai B1, E.
361. 1. para° : vara B1.B3, E.
362. 1. tasmin paitṛke : tasmai nyaitṛke E.
363. 1. °putrādikasya tu : putrādikam nyasuh A, B2.B3, pitrādikanyasuh C, pitrādikasyanuh E.
364. 1. vedaproktāḥ : devaproktā B2.B3, E.
 2. sarvās tā na kartum corr. : sarvāḥsthānaṇkartus A1.A2, B3, sarvāḥtāsāṁkartum A3, sarvāḥ tānāṁ kartus B1, sarvāḥ sthānaṇkartum B2, E, sarvāḥ tānāṁ kartum C.
3. pravaroktau^o : pravarokta A, B1, pravaroktā A3.
4. abhāvāṇy° corr. : abhāvāny A, B, C, E, °naicyake : °naicyare E.
365. 1. trayāṇāṁ : tr̥ṣṇāṁ A1.A2, catr̥ṇāṁ A3, caturṇāṁ B1, C, E.
 2. pūrṣāṇāṁ : pūṣāṇāṁ E.
 3. spaṣṭāṁ : samyak A2.A3, B, C, sampat E.
366. 1. triṣv eṣ्व ādyas : triṣveṣādyah B1, E.
 2. prapitāmahasantyāgi : prapitāmahānasantyāgi A1, B2.
367. 1. santatam : santataḥ B1.B2, E.
368. 1. prapitāmahī : prapitāmahi B3, E.

samuccāryāś¹ tatra devāḥ saptamah̄ ṣaṣṭha pañcamau² /
 trayas ta ete tadvargayugalam̄ ṣaṭ kilābhavan // 369 //

mātāmahās sapatnīkā nāndīyaṁ navadevatā /
 pitṛvargam̄ mātṛvargam̄ tyajyate 'nena śāstrataḥ¹ // 370 //

svamātāmahavargasya bhinnagotrasya sāmpratam /
 janmamātraikasamprāptimatas tyāgaḥ katham̄ bhavet // 371 //

tac caitac ca¹ dvayam̄ grāhyam̄ mātāmahakulam̄ varam² /
 mohāt tathā na kurvanti tenaite tv aghabhāginaḥ // 372 //

bhavanty evāvaśāt¹ tūṣṇīṁ tyaktamātāmaho² yataḥ /
 pitarau sutadānasya³ kāle śaktau⁴ svasantateḥ // 373 //

kartum cyuteḥ svabhinnasya tadgotrasya ca kevalam /
 cyutikaraṇākāryāya katham̄ śaktau bhaviṣyataḥ // 374 //

matsutāgarbhasambhūtam̄ śiśumenam̄ tathāvidham /
 asmadgotraikakartavyam̄ nivṛttikaraṇāya vai // 375 //

kau yuvām iti pṛcchanti dānakāle samāgatāḥ /
 tanmātāmahasandohāḥ pitṛbhyam̄ kila yady api // 376 //

datto 'pi tair na datto hi tanmātāmahavṛṇdakaiḥ /
 tadā mātāmahābhyyam̄ ca tyakto 'yam iti mantrataḥ // 377 //

samutsṛṣṭa iti prokte bādhakam̄ na tadā bhavet /
 tasmād dattasuta¹ loke bhinnagotreṣu karmasu // 378 //

369. 1. samuccāryāś : samuccāryas A1.A3, E.

2. saptamah̄ ṣaṣṭha^o : saptamah̄ ṣaṭa B1, saptamastvaṣṭa(ṣaṣṭha) B2.

370. 1. pitṛvargam̄ mātṛvargam̄ tyajyate 'nena śāstrataḥ : pitṛvargam̄ tyajetena śāstrataḥ
mātṛvargam̄ B1.B3, pitṛvargam̄ tyajetenaśāstrataḥ E.

372. 1. taccaitac ca : yaccacitaccam̄ E.

2. varam : param B1.B3.

373. 1. bhavanty evā^o : bhavaṇtyaivā B1.B3, E.

2. "maho : mahā A2.A3, B1.B3.

3. pitarau sutadānasya : pitarāpisutadānasya E.

4. kāle śaktau : kāle śaktā A2, kāla śaktau E.

378. 1. °sutā corr. : suto A, B, C, E.

vivāhādiṣu taddevadrohiṇah syur na samśayah /
 ye devahelanaparāḥ santyaktasviyadevatāḥ¹ // 379 //

svadevatāsakāśāt te¹ cyavante nātra samśayah /
 tasmāt parāṁ gatīṁ divyāṁ prāpnuvanti na caiva hi // 380 //

pāpiyāṁso¹ bhaviṣyanti bhavyeyur narakālayāḥ /
 taddāne tu yathā pitroḥ sammatiḥ paramā bhavet // 381 //

tanmātāmahayos tadvat sammatiś ca tadā yadi /
 bhaved doṣo naiva bhaved iti vedānuśāsanam // 382 //

yathā santyaktapitrādir loke bhavati ninditāḥ /
 tyaktamātāmaḥāś cāpi tathaiveti na samśayah¹ // 383 //

[53. Putradānaprakārah]

dadyātāṁ dampatī putram gṛhṇiyatāṁ ca dampatī /
 taylor evādhikāro 'yam taddāne tatpratigrahe // 384 //

sampradāne tu putrasya tanmātāmahayor api /
 abhyanujñā¹ višeṣeṇa kāmkṣaṇīyā tathā punāḥ // 385 //

paścāt pitāmahādināṁ bandhūnāṁ aviśeṣataḥ /
 satāṁ gurūnāṁ mahatāṁ jñātīnāṁ ca sagotriṇāṁ // 386 //

tadgrāmavāsināṁ cāpi vanijāṁ adhipasya ca /
 vṛṣalānāṁ api tathā tatratyānāṁ kṛtātmanām¹ // 387 //

sarveśāṁ api varṇānāṁ sammatyā tat samācaret /
 parigrahaṇī sampradānam¹ anyathānartha eva vai // 388 //

379. 1. antyaktasviya° : samṛtya * * * svisyā B1.

380. 1. °sakāśāt te : sakāśāntre A1.

381. 1. pāpiyāṁso corr. : pāpiyaso A, B2, C, pāpiyyamso A3, B1.B3, pāpiyamso E.

383. 1. na samśayah : na samśayah. tathaiva syānna samśaya iti pāṭhāntaram. A1.A3, B, C, E.

385. 1. abhyanujñā¹ : abhyanujñām B2.

387. 1. D commences again after the long omission from 358ab.

388. 1. parigrahaṇī sampradānam (388c) ... āgrhan janasannidhau (389b) : omits D and adds a note "dattaputravidhirucyate kapilena / tatra homavidhīḥ".

bhaved eva śanaiḥ kālāt tam gr̥hṇān¹ janasannidhau /
 homaḥ sadyaḥ prakartavyo vyāhṛtibhir ghṛtena vai // 389 //

prabhramśāya pitur gotrāt¹ svatvasampādanāya² ca /
 gotrapraveśasiddhyartham pratigṛhya ca tam punaḥ // 390 //

kṛtvā homam vyāhṛtinām ājyenāṣṭottaram śatam /
 ‘dharmāya tveti’¹ mantreṇa² ‘santyatyai karmaṇe’ ti ca // 391 //

haridrājalapānam ca kuryād adyaiva tantrataḥ /
 evam kṛte tv anyasutah karmaṇe¹ svasya² kālataḥ // 392 //

yogyo ’yam prabhavet paścāt tattātas¹ tu svakām sutam /
 tajjñātiprārthanāpūrvam vyūhayitvākhilān api // 393 //

‘namomahadbhya’mantraṇa¹ namaskṛtyākhilān² svakān³ /
 dattvā śatam sahasram vā varam⁴ prāñjalir āsthitaḥ // 394 //

vaded evam prapaśyanto¹ varam² saṅgrhya māmakam /
 tanayam mama te yūyam kṛpayā svīyagotrake // 395 //

mauñjībandhanakṛtyāya svīkṛtyāvatacetasā¹ /
 iti samprārthya teṣām vai sannidhāv eva kevalam // 396 //

pratiṣṭhāpya vidhānena kṛtvā karmāni śāstrataḥ /
 abhyañjanamukhādīni mañgalārthāni yāni vā¹ // 397 //

389. 1. gr̥hṇān : gr̥hṇān A, C.

390. 1. E indicates a gap after gotrāt and adds after the gap bhijñatena vai.
2. svatvasampādanāya : satvasampādanāya E.

391. 1. tveti : tvepi B1.

2. mantraṇa : rudreṇa B1.B3, E.

392. 1. karmaṇe : karmaṇā B1.B3, E.

2. svasya : svastha B2.

393. 1. tattāta^o corr. : tajjāta A, B, C, D, E.

394. 1. ‘namomahadbhya’mantraṇa (394a) ... mañgalārthāni yāni vā (397d) : omits D.
2. namaskṛtyā^o : namaskṛtvā A, B2, C; ^okhilān : khilā B1, E;
3. svakān : styaṅkān E.

4. varam corr. param A, B, C, E.

395. 1. prapaśyanto : pravaśyanto A1, C, prapasatnā E.
2. varam : param A, B.

396. 1. svīkṛtyāvata^o : svīkṛtyānata A1, B2.

397. 1. D commences again after the omission from 394a.

tāni sarvāṇī tatpaścāt tasminn agnau yathāvidhi /
hunet tadāhutih¹ sarvāś tadgotrāveśakārakāh² // 398 //

‘kulam anye’ti mantreṇa hutvaikādaśasamkhyayā /
kr̥tvā jayādihomam ca haridrāsalilam tataḥ¹ // 399 //

paścāt tu māṭrbhikṣāyāh¹ prāyaścittān vidhānataḥ² /
evam kr̥te tasya sūnor mauñjikarmaṇi tatparam // 400 //

398. 1. °hutiḥ corr. : hutiḥ A, B, C, D, hamti E.

2. °kārakāḥ : vārakāḥ B1;

After verse 398 B1 and B3 provide the following mantras in verse order (giving the verse numbers between ‘pitā’ and ‘mahasya’) while other sources presente them as prose.

kulam anyad āviśadasmājjam imam kumāraṇ sahase pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā¹ // 3² //

3. 1. *After this mantra D notes “kulamanyadāviśa ----- svāhā ityādi.”*

The scribe further skips the following mantras and notes in Telugu “idu mudalu 11 vareku āhutulu anagī svāhākāramulu gala mantramulu vunnavi.” and end the mantras noting “kulamanyadāviśadasma ----- agne svāheti 10”.

3. 2. ‘dharmāya tvā’ and ‘santyayai karmaṇe’ may be the mantra-s 1 and 2.

kulam anyad āviśadasmājjam imam kumāram ojase pitāmahasyāmuṣyāṇasya¹
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 4 //²

4. 1 kumāramojase pitā : kumārabhojane pitā E.

4. 2. kulamanya° ... svāhā : omits A3.

kulam anyad āviśadasmājjam imam kumāraṇ balāya pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 5 //

kulam anyad āviśadasmājjam imam kumāraṇ tejase pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 6 //

kulam anyad āviśadasmājjam imam kumāraṇ varcase pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 7 //

kulam anyad āviśadasmājjam imam kumāraṇ harase pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 8 //

kulam anyad āviśadasmājjam imam kumāraṇ bhrājase pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā // 9 //

kulam anyad āviśadasmājjam imam kumāraṇ indriyāya pitāmahasyāmuṣyāṇasya
gotraṇ prākṛtaṇ prāpayaṇe svāhā¹ // 10 //

10. 1. svāhā : svāheti B1.

399. 1. tataḥ : tathā D.

400. 1. °bhikṣāyāh corr. : bhikṣāya A, C, D, bhikṣāyāh A3, bhikṣāyāh B1.B3, E, bhikṣārthaṇ B2.

2. °nvidhānataḥ : dvidhānataḥ B2, E.

pitāmahasya gotreṇā¹ samyukto² jāta ity api³ /
 siddhaṁ bhavati śāstreṇa tasya⁴ pautrasya tatparam // 401 //

yadi jātah sutah so 'yaṁ samyak siddho¹ na samśayah /
 sa yāgakarmaṇāṁ² yogyas tadādy eva³ hi tatkule // 402 //

tadyogyatā jāyate ca tāvad dattasya santatiḥ /
 ayogytākabalitā nyānganaicyaprapiditā¹ // 403 //

taddāyādyamṣasāmyādikunthitā¹ śrībahiskrtā² /
 svajanaikaprasādaśrīkāmukā tajjanāśritā³ // 404 //

kurvatī cātakīvṛttim¹ pratitiṣṭhati² bhūtale /
 karmathatvasajātitivatatsamatvādisiddhaye³ // 405 //

pitrādināṁ trayāṇāṁ ca kramoktes siddhir uttamā /
 yadā sañjāyate samyak pravarasya ca tatkule // 406 //

tathaiva¹ sāmyasiddhiḥ syād amśabhbaktvam ca jāyate² /
 brāhmaṇyam ca samicinām tathā yāgādhikāritā // 407 //

[54. Bhinnagotrapravīṣṭasyāśaucavicārah]

yadā¹ putrasya tātasya cobhayor bhinnagotrataḥ /
 tadaiva² tridināśaucam samspaṣṭam³ mātut eva ca // 408 //

401. 1. pitāmahasya gotreṇa (401a) ... amśabhbaktvam ca jāyate (407b) : omits D.
2. samyukto : samyuto B1.
3. ity api : after ity api C leaves space for nearly ten letters.
4. tasya corr. : ta * A1, tatpra A2, B, E, tatra A3, C.
402. 1. samyak siddho : samyak * ddho A1, B2, samyakṛ * ddho A2, B1.B3, samyakṛddho E.
2. yāgā° corr. : yoga A, B, C, E.
3. °tadādy eva : tadādyatve B2, E.
403. 1. °prapiditā : prapiṣṭitaḥ A1.
404. 1. °kunthitā : maṇthitā E.
2. bahiskrtā : bahiskrtai A, B2.
3. °janāśritā : janāśritah A1.A2, janāśritāḥ B2.
405. 1. cātaki° : cātakī C.
2. pratitiṣṭhati corr. : pratiṣṭhati hi A, B2, E, pratiṣṭhati B1, pratitiṣṭhati hi C.
3. °sajati° : sabhāti B1.
407. 1. tathaiva : tadaiva E.
2. D commences again after the omission from 401a.
408. 1. yadā : yathā A, B, C, D.
2. tadaiva corr. : tadeva A, B, C, D, E.
3. samspaṣṭam : suspaṣṭam A3, E.

gāndharvādīvivāhais tair¹ yadi mātā vivāhitā /
 tadā² pitus syāt tridinam̄ tanmr̄tau sūtakam̄ matam³ // 409 //

mātāmahasya gotreṇa mātuḥ piṇḍodakakriyāḥ /
 kurvīta putrikāputra evam āha prajāpatīḥ // 410 //

pituś cet sūtakam̄ pūrṇam̄ tathā mātāmahasya ca /
 mātulasya ca tatpatnyā yatas tadgotry ayam¹ smṛtah // 411 //

yatra mātūr vivāhe tu dānam̄ jātam̄ tu śāstrataḥ¹ /
 tatra saptapadākhyam̄ ca karma sañjāyate svataḥ // 412 //

svagotrād bhraśyate nārī vivāhe saptame pade¹ /
 lājahomapradhānābhyaṁ² praveśo bhartr̄gotrake // 413 //

[55. Strīṇām̄ svātantryaniṣedhah̄]

strījātēḥ sarvakāryaikakartr̄tvābhāva¹ īritah̄ /
 nityam̄ parādhīnatā ca na strī svātantryam arhati // 414 //

bālye pitror adhīnā sā patyur eva¹ tu yauvane /
 vārdhake tanayānām̄ ca svātantryam na kadācana // 415 //

[56. Putradānavimarsah̄]

kanyādātā brahmaṇalokam̄ putrado nirayam̄ vrajet /
 dākṣīṇyam̄ api kārunyam¹ kṛpā yatra prajāyate // 416 //

pitṛbandhugurūktiś ca tatrāpadi kulasya ca /
 yadi syād bahuputratvam̄ tadaikasyaiva kevalam // 417 //

409. 1. gāndharvādīvivāhais tair (409a) ... vivāhe saptame pade (413b) : *omits* D.
 2. tadā : tatā B1, E.
 3. matam̄ : smṛtam̄ B1.B3.
411. 1. yatas tad° : yattat A, B1.
412. 1. śāstrataḥ : tatsmṛtah̄ A1, (tatsmṛtah̄)śāstrataḥ B2.
413. 1. D commences again after the omission from 409a and adds “vivāhe pradhānāni --- kanyā dānāni --- saptapadākhyā”.
 2. läja° : vāja A1.A2, C, rāja A3, jāja B1, E.
414. 1. °bhāva : bhāra A, B1.
415. 1. patyur eva : patereva A1.A2, B1, E, pāte * va A3, patireva D.
416. 1. dākṣīṇyam̄ api kārunyam̄ (416c) ... bahūni kila santatam (422b) : *omits* D.

svagotriṇे svasya bhrātre¹ svakulināya vai² sate /
naicyanyaṅgaikarahito lobhāśāparivarjitaḥ // 418 //

diyamānasya tasyāpi nyaṅganaicye yathātarām /
na bhavetāṁ tathālocya tasya vṛttim tathā¹ dṛḍhām // 419 //

evam etādṛśīm¹ samyak draḍhayitveti² lokataḥ /
rājato 'pi viniścītya dānam kuryād iti śrutiḥ³ // 420 //

[57. Dattasya mātāmahaviṣaye vivādah]

evam dattasya¹ putrasya kāle bahugate tataḥ /
keśucic chubhakṛtyeṣu mātāmahavivādataḥ² // 421 //

śāstrāṇi bhinnabhinnāni bahūni kila santatam¹ /
vyaktāni² matabhedena³ tasya mātāmahadvayam // 422 //

jananyā janakaś ceti¹ janako grāhakasya ca /
tredhā vikalpito gāḍham babhūva² kila kevalam // 423 //

[58. Anyagotrpradattasya doṣakathanam]

vivādo 'yam param tv atra tanmātrasyaiva jāyate /
na tasya santatiḥ proktā bhinnagotrpradah sa¹ cet // 424 //

ātripūrṣam tatsutasya tena sākam tu paitṛke /
param sapinḍīm¹ ārabhya kumārgaḥ sambhavet khalu // 425 //

418. 1. svasya bhrātre : svanyabhrātre A1, B1, svānyabhrātre B2.

2. vai : omits B1, E.

419. 1. tathā : tadā B1, E.

420. 1. evametādṛśīm : evametādṛśī B3, E.

2. draḍhayitveti corr. : dṛḍhayitveti A, B, C, dhyadhayitveti E.

3. śrutiḥ : smṛtiḥ E.

421. 1. dattasya : tattasya A, B1, C, tastasya E.

2. D commences again after the omission from verse 416c.

422. 1. bahūni kila santatam : omits A2.

2. vyaktāni : vaktāni E.

3. vyaktāni matabhedena (422c) ... ardhodaye mahodaye (431c) : omits B1.B3, E.

423. 1. jananyā janakaś ceti (423a) ... bādhakam prabhaviṣyati (429b) : omits D (indicated omission).

2. gāḍham babhūva : * * babhūva A1, B2.

424. 1. pradah sa corr. : pradasya A, B2, C.

425. 1. sapinḍīm : sapinḍīm A1, B, C.

tena tāvat tasya kule jātānām ā tri�ūrṣataḥ /
 vipratvahainyatā jñātibhāgasāmyaikaśūnyatā // 426 //

nyaṅgatā naicyatātīva tajjanāśrayatā tathā /
 tadbandhumitraputrādijanacittānuvartitā // 427 //

etā bhavanti satataṁ tasmāt putram pitā vṛthā¹ /
 svalpāgatīm samikṣyādau na dadyād bhinnagotriṇe // 428 //

paścāt tu tāvatā gāḍham bādhakam prabhaviṣyati¹
 yena kenāpi durvāram ācatuṣṭayapūruṣam // 429 //

[59. Nānāvidhadānaprakaraṇam]

sarvadānāni sarvaiś ca kartavyāni maniṣibhiḥ /
 śaktau¹ satyām višeṣeṇa puṇyakāleṣu teṣu vai // 430 //

vedāśāstrapurāṇādicoditeṣu yugādiṣu¹ /
 ardhodaye mahodaye candraśūryoparāgake // 431 //

dharādānam praśamsanti sarvadānottamottamam /
 dhenudānam vāhadānam¹ gajadānam tathānasah² // 432 //

rathadānam vastradānam vārṣabham dānam eva ca /
 śayyādānam tulādānam kalpavṛkṣākhyakam param // 433 //

godānam ratnadānam ca puṣpatāmbūlayor api /
 sugandhacandanamahopavanośirasadmanām¹ // 434 //

cūrṇakuṇkumatakkolamahausadhadhajalaukasām /
 padmotpalaramājājikalhāraharibhūbhujām // 435 //

guḍājyalavaṇaṅkṣiradadhikardamacūlinām¹ /
 hirānyarajataśvetakarnikācaṭamālinām // 436 //

428. 1. pitā vṛthā corr. : pitādṛthā A, pitādṛtā B2, pitābrdhā C.

429. 1. D commences again after the omission from 422b.

430. 1. śaktau : śaktā A3.

431. 1. B1.B3, E commences again after the omission from 422a.

432. 1. dhenudānam vāhadānam (432a) ... rahitam cet phalatyadah (447b) : omits D.
 2. tathā^o corr. : tadā A, B, C.

434. 1. sugandha^o : sugandham A, B, C.

436. 1. °cūli^o : cūki A1.A2, C.

dhanānām api dhānyānām saptānām pañcakātmanām /
 mahācandanakāsthānām karpūrailāmarīcinām¹ // 437 //

divyānām devapuṣpānām kramukānām viśeṣataḥ /
 phalānām api śākānām bhūṣaṇānām viśeṣataḥ // 438 //

kambalānām ca divyānām dvipaṭānām supakṣmaṇām¹ /
 uṣṇiṣottaradhāryānām² māghyānām mukhvāsasām³ // 439 //

tiraskaranikānān ca rajjūnām dīrghasūtrīṇām /
 śobhanobhayatomukhyāḥ¹ savatsāyāḥ² pṛthak punaḥ // 440 //

gosahasrasya¹ citrasya tilapadmasya śūlināḥ /
 śūlasya dakṣiṇāmūrter ayasaś² chāgameṣayoḥ // 441 //

hiranyagarbhasamjñasya lāngalasya kapālināḥ /
 sāligrāvno¹ mahāmūrter bhasmarudrākṣayoh pṛthak // 442 //

mahāliṅgasya liṅgasya bāṇaliṅgasya varmaṇāḥ¹ /
 tāmrasiṣādipātrānām dāśidāśādidehinām² // 443 //

punar anyāni dānāni pātradattāni śāstrataḥ /
 kāmanārahitāni syur brahmajñānāya kevalam // 444 //

pārameśvaratuṣṭyekadvārā¹ no cet tu vai punaḥ /
 kṛtāni kāmataḥ sadbhīs tattatkāryakarāṇy ati² // 445 //

yad yat kāmanayā karma kriyate tat tu tat punaḥ /
 sāṅgam acchidrasaguṇam¹ alobhāśāthyasamṛyutam // 446 //

437. 1. karpūrailā° corr. : kapūrelā A, B, C, E.

439. 1. supakṣmaṇām : sulakṣmaṇām E.

2. °dhāryānām : dharmānām B1, E.

3. mukhvāsasām : mukhvāsanām A1, B2, C, sukhvāsasām E.

440. 1. śobhano° : śaubhano A, C.

2. savatsāyāḥ : vatsāyāḥ B1.B3.

441. 1. gosahasrasya : gosahasra * A1, B1.

2. ayasaś corr. : ayasac A, B, C, ayanāḥ E.

442. 1. sāligrāvno : sāṇigāvṇāḥ A1, sāśigrāṇāḥ B1, E, sāśibhrāṇa (salīṅgasya) B2.

443. 1. varmaṇāḥ corr. : karmaṇāḥ A, B, C.

2. dāśī° : dāsi B1.B3.

445. 1. °tuṣṭyeka° : tulyeka A1.A2, B2, C, ṭṛptyaika A3, syaika E.

2. °karāṇy ati : karāṇyapi B1.

446. 1. °saguṇa° : naguṇāḥ B1.B3, E.

mantratantrādivaikalyarahitam cet phalaty adah¹ /
yatkiñcidāṅgalope 'pi kāmyam karma na siddhyati // 447 //

apy anekāṅgavikalām kriyate pārameśvaram /
tat karma saphalam sadyo bhaviṣyati na samśayah // 448 //

tasmāt sadbhīḥ sadā kāryam karmamāṭram nirantaram¹ /
parameśvaratuṣṭyartham cittaśuddhyartham ātmalah² // 449 //

[60. Dānayogyāni vastūni]

svīyasya dānam kuryāt tu nānyadīyasya vastunah¹ /
nyāyārjitasya dravyasya pradāne yogyatā bhavet // 450 //

anyāyenārjitatam dravyam cauryavyāmohanādibhīḥ /
samprāptam āgatam cāpi dānayogyāni cocire¹ // 451 //

krtena dānenā yathā parapiḍā na jāyate /
vṛthā tathā prakurvīta dānam dharmāya¹ tatparah // 452 //

parapiḍākaram dānam¹ dātus tadgrāhakasya ca /
ubhayor narakāyaiva phaliṣyati² na cānyathā // 453 //

dāne na yasya kasyāpi yathā piḍā vyathā tathā /
duḥkham ādhīś ca¹ sam̄mohas tathā kuryān na ced vṛthā // 454 //

na sāmānyam dhanam deyam alpam vā mahad eva vā /
sāmānyavastudānenā kalim vindati tatkṣaṇāt // 455 //

yat sandigdham parāsvādyam samśayam vastu kevalam /
adeyam eva satataṁ yat tad dharmakabhiruṇā¹ // 456 //

447. 1. D commences after the omission from verse 432a and adds 'sālagrāmamahāmūrteḥ.'

449. 1. karmamāṭram nirantaram : karmamāṭram na samśayah {samśayah written between two kākapāda-s, then} nirantaram B1.B3, karmamāṭram na samśayah (nirantaram) B2, karmamāṭram na samśayah Inirantaram E.

2. ātmalah : ādṛtah A, C, ādyataḥ B1, ādhadaḥ E.

450. 1. nānyadīyasya vastunah : nāsyā vastunah E.

451. 1. dānayogyāni cocire : dānayogyāni cācaret A1, B2, dānayogyāni cocire D.

452. 1. dharmāya : dharmāpi B1, E, dharmāyi B3.

453. 1. parapiḍākaram dānam (453a) ... yattad dharmakabhiruṇā (456d) : D omits.

2. phaliṣyati : patiṣyati E.

454. 1. duḥkham ādhīś ca : duḥkhamādīśca A, B.

456. 1. D commences again after the omission from verse 453a.

śuddham satvena¹ suspaṣṭam anākāṃkṣyam² parair api /
 yad vastu dīyate tat tu³ paralokāya yujyate // 457 //

yad vastu syāt paraprāpyam¹ kālena śanakais² tu tat /
 adeyam sarvathā³ proktam coras tadgrāhakaś ca yaḥ⁴ // 458 //

krayaś ca tādṛśasyaiva vastuno¹ vidhicoditah /
 kartavyatvena tadbhinnavastuno² na³ kadācana // 459 //

rājatattulyatadbhrtyatapreṣyapitṛbandhubhiḥ /
 tatsamair balavadbhir yad dattam sidhyati santatam // 460 //

tadbhinnair durbalair anyair¹ dattam yac chāstravartmanā /
 viśuddhāgamanam prāptam² cet sidhyati na cetarat³ // 461 //

yasya pradānakartrtvam śāstrāgamasuniścitam /
 tenaiva dattam sarvatra siddhyaty eva¹ na cetarat // 462 //

[61. Pratigraheṇa labdhayāḥ bhūmeḥ svāmiviṣaye vicārah]

pratigraheṇa labdhā yā bhūmir grāmo 'tha varṇakah /
 māghākhyasīmanāmā¹ vā vidyāsambhāvanāditah // 463 //

teṣām pratigrāhayitā yajamānas sa eva hi /
 kartā kārayitā cāpi svāmī goptā pravartakah¹ // 464 //

-
457. 1. satvena : svatena A1.A2, B1.
 2. anākāṃkṣyam : anākāṃkṣyāḥ E.
 3. yad vastu dīyate tat tu (457c) ... cet sidhyati na cetarat (461d) : omits D.
458. 1. paraprāpyam : paraprāptam E.
 2. śanakais : sanakais E.
 3. sarvathā : satpathā A, C.
 4. coras tadgrāhakaś ca yaḥ : coragrāhakaś ca yaḥ E.
459. 1. vastuno : vastunah B, E.
 2. °bhinna^o : bhinnam B2.
 3. na : ca B1, E.
461. 1. °balair anyai^o : balairasyai B1, E.
 2. viśuddhāgamanam prāptam : viśuddhāgamasamprāptam A3, E.
 3. D commences again after the omission from 457d.
462. 1. siddhyaty eva : siddhyataiva A1.A2.
463. 1. māghākhyā^o : mābhūkhyā B1.B3, E, mādyākhyā B2.
464. 1. pravartakah : pravarttakah B1, pravarttataḥ B2, E.

sa eva sarvam kathitah nigrahānugrahaḥādikṛt /
 yadi tena kṛtāś teṣu¹ vṛttayo varṇakādiṣu // 465 //

kālena dattāḥ sadyo vā tāḥ punaḥ sve�chayāthavā /
 parapreranayā vāpi sa tāsām patir eva hi // 466 //

rājñā tathā kṛtāś cet tu vṛttayo dvijahetave /
 sāmānyatas tadā kartā tatra rājā prabhus sadā // 467 //

viśeṣena pradattāś cet tattannāmnā pṛthak pṛthak /
 amśabhedena tatrāpi tadā sarve tathā mataḥ // 468 //

tāvanmātrasya kartāro militvā nikhilā api /
 tasmin grāme¹ tu kartāro² nigrahānugrahaḥādiṣu // 469 //

tattat svavṛttiṣu param kartavyam¹ pṛthag ucyate /
 svavṛttibhinnavṛttinām na kartāras tu te smṛtāḥ // 470 //

bhūmer grāmādirūpāyā dattāyāḥ¹ svena vānyataḥ /
 prabhuh sa² rājā kathitah kartāro grāhakāḥ smṛtāḥ // 471 //

te 'vaśyakasya¹ kāryasya kartavyatve hy avasthite² /
 tadā rājaiva tatkāryakartā samyag bhaved dhruvam // 472 //

yato hi jagato rājā kartā dandayitā pitā /
 pālakaś ca gurur bhikṛn nigrahānugrahaikabhūḥ // 473 //

ekadvitricaturvṛttimatprabhedajanāśrayah /
 grāmo yadi tadā tatra tattan mātrādhikāriṇah // 474 //

nādhikasya tu kartāro bhavyeyur iti śāstrahṛt /
 sāmānyabalavatkārye kartavyatvena cāgate // 475 //

465. 1. yadi tena kṛtāś teṣu (465c) ... cchatkāryo 'sau mahātmabhiḥ (482b) : *omits* D.

469. 1. tasmin grāme : tasmād grāme B2, E.

2. kartāro : kartāraḥ A, B1, C, E.

470. 1. kartavyam : kartavyam A2.A3, B2.B3, E.

471. 1. dattāyāḥ : dattāyā B2, dattā vā E.

2. prabhuh sa^o corr. : prabhurna A, B, C.

472. 1. te 'vaśyakasya : te hyāvaśyakasya B2, tevasyakasya E.

2. hy avasthite : hyupasthite B1.B3, E.

sarve milityā kurvīrann¹ ekabuddhyaiva nānyathā /
 sasvāmikagrāmamadhye² bṛhatkārye nipātite // 476 //

svāmyuktavartmanā sarvais¹ tat kāryam sādhyam ity ayam /
 pakṣas tu sarvaśāstrāṇām² tatra cāpi sa eva hi // 477 //

nirvāhakah syād ity evam¹ jābalādimataṁ² param /
 asvāmikagrāmamadhye klptadvijanirantare³ // 478 //

na¹ bhinnagrāmiṇā kāryah kṛitavṛttiparigrahaḥ² /
 svikārah kṛitavṛttes tu³ vṛttimadbhir viśeṣataḥ // 479 //

tasmin¹ grāme na cānyais tu kṛtā yadi na siddhyati /
 ye pratigrāhiṇah² pūrvam sākṣat kartṛmukhāt param // 480 //

atyuttamāḥ kartṛtulyāḥ tatsakāśapratigrahi /
 na tatsamo¹ durbalo 'yam yadi tena² samam kalau // 481 //

vivadet kāryakāleṣu cchatkāryo 'sau¹ mahātmabhiḥ² /
 samānām api vādam yah kṛtam³ śrutvā⁴ tu śaktimān // 482 //

tannigraham akurvāṇo durgatim pratipadyate /
 yadi sasvāmiko¹ grāmas² tadā tanmatapūrvakam // 483 //

476. 1. kurvīrann : kurvan B1.B3, E, kurvanti(rviran) B2.

2. sasvāmika^o : sarvāmika A1.B1, svasvāmika E.

477. 1. sarvais corr. : sarve A, B, C, E.

2. sarva^o : parva E.

478. 1. °syād ity evam : syāditvevam B1, E, syādityeva B2.

2. °matam : mataḥ B1.

3. °nirantare : niruttare B1.B3, E.

479. 1. na : omits B1.B3, E.

2. kṛta^o : kṛta B1.B3, krita B; B1 and B3 adds svikārakṛitavṛttiparigrahaḥ.

3. kṛitavṛttes tu : kṛtakāravṛttestu E.

480. 1. tasmin : tasmān E.

2. pratigrāhiṇah : pratigrahi * A1, pratigrahinah B, pratigrahatā E.

481. 1. na tatsamo : tattatsamo A, B2, na tatsamāḥ E.

2. yadi tena : yadattena B1, E.

482. 1. cchatkāryo 'sau : chatkāryosau A, satkāryosau B2.

2. D commences again after the omission from 465d.

3. kṛtam : śrutam A, B2, C.

4. śrutvā : kṛtvā B1, śatvā E.

483. 1. sasvāmiko : na svāmiko B1.B3, na svāmīro E.

2. yadi sasvāmiko grāmas (483c) ... kartāraś ca pṛthaggrāhāḥ (492b) : omits D.

dānamādhiṁ krayaṁ¹ cāpi kurvītaiva na cānyathā /
grāmaḥ sasvāmiko yo vā² tasmin vai tadanujñayā // 484 //

krayādhidānakarmāṇī¹ kāryāṇīti pracakṣate /

[62. Bhūmidānam jñātīnām sammatyā kartavyam]

putrapautrajñātibandhusāmantādyabhyanujñayā // 485 //

śuddhacitteṇa yad dattāṁ tatsiddhyati hi santatam /
anvaye sati bhūdānam sahasā na samācāret¹ // 486 //

sarvair ālocya sarveṣāṁ paryāptā bhūḥ sthitā yadi¹ /
svagotriṇāṁ sapiṇḍānām samālocyaiva kevalam // 487 //

vedāśāstrasmṛtinyāyāvirodhena¹ tataḥ param /
janamatyā jñātimatyā bandhumatyā² sabhādiṣu³ // 488 //

sarveṣāṁ paśyatāṁ ārān nyāyāptadharanīṁ tyajet¹ /
samipajñātituṣṭiś² ced bhūdānād bhinnagotriṇām // 489 //

śakyate hi tadā kartum tad dānam tu na cec caret¹ /
dauhitre saty amātyā² ye vibhaktā³ hy asutasya⁴ kum // 490 //

neccheyur¹ eva dharmeṇa tāṁ icchantaḥ patanty adhah /
vibhāgāj jñātayā² sarve bhinnabhinnā³ smṛtāḥ param⁴ // 491 //

484. 1. dānamādhiṁ krayaṁ : dānamādhiṁ kriyāṁ E.

2. vā : omits B1.

485. 1. krayādhī¹ corr. : krayādi A, B, C, kriyādi E.

486. 1. sahasā na samācāret : sahasāvanamācāret A, B2, nahasānasamācāret B3.

487. 1. sthitā yadi : sthitā yadi / "grāmasthasya krayādhikāraḥ". C (*adds as a marginal note*).

488. 1. °nyāyā° : nyāya A, B, C.

2. bandhu° : bandho B1.B3, E.

3. sabhādiṣu corr. : sahādiṣu A, B2, nāvādiṣu B1.B3, E, sāvāciṣu C.

489. 1. tyajet : yajet B1.

2. °tuṣṭiś : duṣṭiś A1, B2.

490. 1. caret corr. : carat A, B, C, E.

2. saty amātyā : samyamātrā A1, B2, satyamātrā A2.

3. vibhaktā : vibhaktau B1.B2, vabhaktau E.

4. hy asutasya : hyanutasya A, B2.

491. 1. neccheyur : gacchepir B1, E.

2. vibhāgāj jñātayās : vibhāvāj jñātayās B1.B3, vibhāgāj jñātayās B2, vibhāgaj jñātayās C, vibhāvātātas E.

3. bhinnabhinnā : bhinna E.

4. smṛtāḥ param : smṛtāḥ param B2, smṛtāpparam E.

tattaddhanānām te te syuḥ kartāraś ca pṛthag gr̥hāḥ¹ /

[63. Dauhitraprādhānyavarṇam]

aputrasya dhanām jñāter vibhaktasyākhilām bhavet // 492 //

dauhitrasyaiva dharmeṇa na jñātes tu kathañcana¹ /
jñātiḥ¹ khalu sagotrasya² dhanārthām pretakarma yat // 493 //

tāvanmātram karoty eva pratyabdam ca na cetarat /
dauhitraś ced dhanābhāve 'py asya sarveṣu karmasu // 494 //

putreṇa samato¹ nityam svavivāhānale² 'dbhute³ /
asādhāraṇake mukhye 'py agnaukaraṇapūrvakam // 495 //

sarvaśāddhāni nityāni karoty evājugupsitah /
amātyo na tathā kvāpi kiṃ karoti svagotriṇe¹ // 496 //

tasmād abhāve dauhitrajanasya kila tatparam /
asutasya dhanām tat tu pratyāsannah sapiṇḍakah // 497 //

yo vā syāt¹ sa tu² gr̥hṇīyād iti vedānuśāsanam /
dauhitrāṇām anekeśām samavāye tadā kila³ // 498 //

yo vātyantām nirdhanaḥ syāt sa dharmeṇa hared dhanam /
samavāye nirdhanānām sarva eva yathāṁśataḥ // 499 //

punaś ca nirdhaneṣv eṣu dhaninas tasya tanmanah /
yathā bhavati¹ tadṛitim² anusṛtya na cānyathā³ // 500 //

492. 1. pṛthag gr̥hāḥ : pṛthagrahāḥ A, B, C; D *commences again after the omission from 483d.*

493. 1. jñātiḥ corr. : jñāti A, B, C, E.

2. jñātiḥ khalu sagotrasya (493c) ... anusṛtya na ca anyathā (500d) : omits D.

495. 1. putreṇa samato : putrenāsamato B3.

2. svavivāhānale corr. : svavivāhānile A, B, C, svaevāhani E.

3. 'dbhute : vedyate E.

496. 1. svagotriṇe : na gotriṇe B1.B3, E.

498. 1. yo vā syāt corr. : yo vā A, B, C.

2. sa tu : śatām B1, satām E.

3. tadā kila : tadā kila / śāddhāni nityāni karotyevā'jugupsitah {repetition of an earlier line 496ab with variations} B, E.

500. 1. bhavati : vavati A1 {before correction}, vavati A2, B1, bhavati(vadanti) B2.

2. tadṛitim : tadṛitim A1 {before correction}, tadṛitim B1, tadhretim E.

3. na cānyathā : tathānyathā B1.B3, E; D *commences again after the omiton from 493ab.*

careyam iti sa śrīmān kapilo vyājahāra ha /
 dauhitra eva¹ sarveśāṁ putrāṇāṁ uttamah smṛtaḥ² // 501 //

tatsamas tv aurasah̄ putras tajjaś cāpi¹ tathāvidhah̄ /

[64. Bhūmidānaprakaraṇam]

aputro bahuvṛtiśir vibhakto² jñātigotribhiḥ³ // 502 //

vṛttidānam prakurvāno yatheccham kartum arhati /
 svagrāmajñātisāmantadāyādānumatena vai¹ // 503 //

mehgapuṣpasuvarṇābhyaṁ kāryam bhūdānam ekakam /
 sarvāṇy anyāni dānāni śāstrasvīyāni cchandataḥ // 504 //

tuṣṭaye parameśasya kāryāṇy evānvahanam yathā /
 yathā vā kanyakādāne gotrabhinnam anantakam¹ // 505 //

tathācyutapadaprāptisādhanam¹ kathitam tathā /
 svagotram mukhyato jñeyam² bhūmidāne³ purātanaiḥ // 506 //

kṛtam kārayitam cāpi śāstrajñair api naikadhā¹ /
 uktam proktam pragitam ca² sāmāditritayena ca // 507 //

501. 1. eva : eka B1.B3, E.

2. uttamah smṛtaḥ : uttamasmṛtaḥ E.

502. 1. tatsamas tv aurasah̄ putras tajjaś cāpi : tatsamastvaurasastajja * * ścāpi A1, tatsamastvaurasastajjaḥ stajjaścāpi A2.A3, tatsamastvaurasastajjñastadaścāpi B1.B3, tatsamastvaurasastajjaḥ sutāścāpi B2, tatsamastvaurasah̄ stajjastajjaścāpi C, tatsamas taurastajjñastadaścāpi E.

2. aputro bahuvṛtiśir vibhakto (502c) ... °dāyādānumatena vai (503d) : omits D; °vibhakto : vibhaktā E.

3. jñāti° : jñātṛ B1, jñātri E.

503. 1. °sāmantādāyādānumatena vai : sāmantādātyādānumatena vai B1, sāmantādāyādānumatena vai E; D commences again after the omission from 502c.

505. 1. gotra° : gotram B1, C, gotram gotram E.

506. 1. °prāpti° : prāpta D.

2. jñeyam : jeyam B1.

3. bhūmidāne : bhūmidānam B2.

507. 1. kṛtam kārayitam cāpi śāstrajñair api naikadhā : kṛtam kārayitam cāpi nāstrajñakapinai-kadhā E, omits D.

2. ca : tu B1.B3, E.

abhäve putravor vamśe bhūmidānam tataś caret¹ /

[65. Vṛttidānasya niṣedhaḥ]

sati vamśe vṛttidānam krayo vā tasya nācaret // 508 //

jātā janisyamānāś ca garbhasthāś cāpi dehināḥ /
vṛttim evābhikāṃksante tasmād vṛttim prapālayet // 509 //

anvaye sati putrasya putrikāyā¹ viśeṣataḥ /
vṛttirūpām² bhuvam̄ mohād datvā nirayabhāg bhavet³ // 510 //

[66. Bhūmiḥ sagotrebhyo dātavyā]

vicakṣano bhūmidāne śaktas tanayavarjitah¹ /
sagotrebhyo viśeṣena dadyād bhūmiḥ sadaksinām // 511 //

bhūmidāne bhrātrputrā bhrātarāḥ pitaras tathā /
pitāmahāḥ pitrvyāś ca predvestāro 'pi pātratām // 512 //

prayānti cakripādābjaprāpakaḥ¹ prabhavanty api² /
tasmāt santativicchittau bhūmidānam sagotriṣu // 513 //

kurvīta dharmato gatvā samprārthyainān¹ durātmanah /
viśeṣena tu² vidvān sa³ tyaktavairo harim⁴ smaran // 514 //

kuryād eva tato yāti tad viśnoḥ paramam padam /
nivārito dānakāle na tad dānam samācaret // 515 //

jñātipīḍakaram dānam mahāauravadāyakam /
yaj jñātihṛtuṣṭikaram¹ dānam śivapadapradam // 516 //

508. 1. tataś caret : taścaret E.

510. 1. putrikāyā : putrikāryyā B1, putrakāyā E.

2. vṛttirūpām : vṛttirūham A1, B2, kṛtirūpām B1.B3, E, vṛttirūpām A3, C, D.

3. nirayabhāg bhavet : niralacchāgbhavet E.

511. 1. śaktas tanaya^o : śaktastenaya E.

513. 1. cakripādābja^o : ca kṛpādābja A, D, ca kriyādājja B1, ca kṛpādābjam B2.

2. prabhavanty api : pravaṇtyabhiḥ E.

514. 1. samprārthyainān : suprārthyainām A1.A2, samprārthainān B1, E, samprārthyainām B2, A3, suprārthyaina D.

2. viśeṣena tu : viśeṣato tu B1, E.

3. vidvān sa corr. : vidvānṣaḥ A, B, C, D, E.

4. tyaktavairo harim : tyaktamvairihari B1, tyaktamvairiharim E.

516. 1. °karam : kara A, B, C, E.

viduṣo¹ jñātibandhūn vā² svayam ajño³ 'balo 'pi⁴ vā /
nigrhya bhūvṛttibandhudānam⁵ sadgativārakam // 517 //

vibhakteṣ api vidvatsu bhrātr̥tatputrakeṣ ati¹ /
mahatsu satsu tiṣṭhatsu naro² nārisamo³ 'pi vā⁴ // 518 //

śrotriyo 'śrotriyo¹ mūḍho vidvān vā vedapāragah /
yah ko 'pi bhūmidānam tat tebhyā eva samācāret // 519 //

sarvo jñātijano¹ nityam asantatidhanārthy ati /
tasmād rikthaṁ² bhūmirūpaṁ³ jñātaye deyam eva hi // 520 //

vibhaktarūpā vidhavā¹ vandhyā² prāptasuvṛttikā /
bahujñātimati³ sādhvī⁴ mriyamāṇāpi suvratā // 521 //

calād bhūmiṁ¹ vinā jñātīn² anyebhyo na nivedayet /
param tadviṣaye tūṣṇīm kalahām naiva kārayet // 522 //

[67. Duṣṭā vidhavā dāṇḍanīyā]

vibhaktā vidhavāḥ¹ sādhvyo² daivāt samprāptasatkulāḥ³ /
avaśād āgatamahāvṛttimatyāś⁴ ca tanmukhāt // 523 //

517. 1. viduṣo : virūpo E.
 2. viduṣo jñātibandhūn vā (517a) ... °dānam sadgativārakam (517d) : *omits* D.
 3. svayam ajño^o : svayamabhūto E.
 4. 'balo 'pi : balāpi A, B2.B3.
 5. °bandhudānam : baṇḍhadānam E.
518. 1. putrakeṣvati : putrakeṣviti E.
 2. naro : karo B1.B3, E.
 3. nārī^o : nāri E.
 4. vā : *omits* A1.
519. 1. śrotriyo 'śrotriyo : śrotriyāśrotriyu A, B, D, E.
520. 1. jñātijano : jātijano E.
 2. tasmād rikthaṁ : tasmādr̥ikthaṁ A, C, D, tasmādr̥iktaṁ B1, E.
 3. bhūmirūpaṁ : bhūbirūpaṁ A1, B1, C, D.
521. 1. vidhavā corr. : vibhavā A, B, C, D, E.
 2. vandhyā : madhya A, B, D, E.
 3. °jñātimati : jñātimati E.
 4. sādhvī : sādhvi E.
522. 1. calād bhūmiṁ : caladbhūmiṁ B2, caladbhūmin B1, calādbhūmin E.
 2. jñātīn : jñātin E.
523. 1. vidhavāḥ corr. : vidhavā A, B, C, D, E.
 2. sādhvyo : sādhvya B2, sādyah E.
 3. °kulāḥ : kulah B1.
 4. avaśād āgata^o : avakāśādāgata E.

samprāptaikamahāgarvāḥ¹ kumatio dharmabuddhitah /
 adharmam evam² kurvatyah³ svajanadveśataparāḥ // 524 //

dānavikrayakāryaikayogyatārahitā api /
 tatkāryakartryo¹ durbodhamahimnā² yāḥ khalāśrayāḥ³ // 525 //

tā vilokya prayatnena dhārmiko nṛpatih svayam /
 deśāt pravāsayet sadyas tatpratigrāhakān api // 526 //

[68. *Vidhavāpākas tyājyāḥ*]

vidhavānām anāthānām ajñātānām ca kevalam /
 pākām kṛtam tathā nādyāt satinām api santatam // 527 //

raṇḍāpākām sadā tyājyām pravadanti maniṣināḥ /
 raṇḍā bahuvidhā jñeyāḥ pākāyogyāḥ sadā satām // 528 //

[69. *Vidhavānām vaividyam*]

ajñātānāmakā¹ kācit kācit prajñātānāmakā /
 sprṣṭāsprṣṭā naṣṭasutā satputrā² ceti sūribhiḥ // 529 //

tā etā nikhilāḥ khyātā bhūdānānadhikārikāḥ¹ /
 pākakriyādūragaś ca bhartavyāḥ sādhuvṛttayah // 530 //

yā bhartāram na jānāti sājñātā kathyate budhaiḥ /
 atyantabālyasamprāptavaidhavyātyantapāpabhūḥ¹ // 531 //

yā vijānāti bhartāram nānyat kimapi kevalam /
 sā vijñāteti vikhyātā vidhavā saccaritrakā // 532 //

524. 1. samprāptai° corr. : samprāptyai A, B, C, samprāpyaika E.
 2. adharmam evam̄ : adharmameva E.

3. kurvatyah corr. : kurvantyah A, B, C, E.

525. 1. tatkāryakartryo : tatkāryamartyo E.

2. durbodhamahimnā : durbhādhamahimnā E.

3. yāḥ khalāśrayāḥ : yākhilāśrayāḥ E.

529. 1. °nāmakā : nāmakāḥ B1.
 2. satputrā : suputrā B1.

530. 1. bhūdānānadhi° : bhūtānānadhi A1, B1, D, bhūdānānadi E; °kārikāḥ corr. : kārakāḥ A, B, C, D, E.

531. 1. sājñātā kathyate budhaiḥ / atyantabālyasamprāptavaidhavyātyanta° : omits B1.

ratimātreṇa yā bhartur vaidhavyam pratipadyate¹ /
sukhadoṣanimittena² spr̥ṣṭā sā³ vidhavocyate⁴ // 533 //

paścāt tu rajaso bhartuḥ saṅgam apr̥āpya¹ yāvaśāt /
vaidhavyam samavāpnoti sāspr̥ṣṭā vidhavāparā // 534 //

naṣṭaprajā kācid evam̄ vidhavānyā maniṣibhiḥ¹ /
naṣṭaputreti samproktā² cāyogyā pākakarmanī // 535 //

evam̄ suputriṇī¹ cāpi svabhartur maraṇāt param /
vaidhavyam̄ samanuprāptā satputravidhvā smṛtā // 536 //

saputrā vidhvā yā tu tayā pākāḥ kṛtas tu yaḥ /
sa svikāryo hi nikhilai rāṇḍāpāko na sa¹ smṛtaḥ // 537 //

[70. Rāṇḍākr̥taḥ pākāḥ kavyāya havyāya ca na yogyah]

sarvā rāṇḍāḥ pākakṛtye dūṣitāḥ syur maniṣibhiḥ /
tābhīr yadi kṛtaḥ pākāḥ¹ karminām brahmavādinām // 538 //

traivarnikānām¹ gṛhiṇām yatiṇām brahmacāriṇām /
na bhakṣaṇaikayog्या syur naivedyāya ca nākinām // 539 //

balinām api¹ homānām nālam eveti vedahṛt /
rāṇḍāpākena yo mohād devatānām nivedanam² // 540 //

homām balīm tathā bhikṣām¹ kavyam̄ havyam̄ ca² bhojanam /
brāhmaṇānām svasya cāpi kuryād vā kārayed api // 541 //

533. 1. pratipadyate : pratipadyapi B1, pratipadyati B3, E.
2. sukhadoṣanimittena : doṣanispr̥ṣṭyāmitena E.
3. sā corr. : yā A, B, C, D, E.
4. vidhavocyate : vidhapañcyate A1, vidhacyate A3, vidhacyate B1.B3, vidhamucyate B2, vidhacyate E.
534. 1. saṅgam apr̥āpya : saṅgam pr̥āpya B2.
535. 1. maniṣibhiḥ : maniṣināḥ E.
2. samproktā : saprokta E.
536. 1. suputriṇī : saputriṇī E.
537. 1. na sa : na ca B2, sa na D.
538. 1. pākāḥ : pākāḥ A, B2, C, D.
539. 1. traivarnikānām : traivarnikānām A, B1, C, D, E.
540. 1. balinām api : balināmapi B1, E.
2. nivedanam : nivedinam A, B, C, D.
541. 1. bhikṣām : dhikṣām B3, E.
2. ca corr. : na A, B, C, D, E.

tat sarvam vyartham eva syāt pratyuta pratyavāyy api /
bhavaty eva višeṣeṇa tasmāt tāsām̄ pramādataḥ // 542 //

tyajed eva višeṣeṇa pākam kṛtsnam¹ višeṣataḥ /
tatkr̄tena tu pākena yo mohāj jñānavarjitah² // 543 //

śrāddham¹ karoti pitaras tatksaṇāt tasya kevalam /
prapatanty atighoreṣu² narakeṣu na samśayah // 544 //

[71. *Vidhavānām kṛtyākṛtyavarṇanam*]

raṇḍā vaidikadharmaṇām¹ satām̄ sumahatām̄ api /
sarvathaiva na yogyās tās teṣu karmasu tanmukham // 545 //

karmādau karmamadhye vā sarvathā nāvalokayet /
asvātantryam svataḥ strīnām̄ sarvaśāstraiḥ¹ pracoditam // 546 //

vidhavānām višeṣeṇa raṇḍānām̄ api tatra ca /
na¹ kutracit saddharmeṣu² yadi tāḥ pitṛmātrataḥ // 547 //

bhrātṛto bhartṛto vāpi bhūmahadbhāgyavattarāḥ /
tadā tābhīr višeṣeṇa dhanaiḥ sviyaiḥ kramāgataiḥ // 548 //

satā¹ pathaiva samprāptair yasya kasya ca dehinaḥ² /
apīḍājanakair eva dharmāḥ kartum hi śakyate // 549 //

bhūbhinnāny akhilāny eva¹ dānāni dhanavāsasām /
bhūṣaṇānām̄ ca pātrāṇām̄ śayyākhaṭvānnapāthasām² // 550 //

543. 1. kṛtsnam : kṛtsna A1, B1.

2. mohāj jñānavarjitah : mohaddānavarjitah E.

544. 1. śrāddham : * * A2.

2. prapatanty atighoreṣu : prapatantighoreṣu D, pravatamtyatighoreṣu E.

545. 1. raṇḍā vaidika^o : raṇḍām̄ vaidika A, B, D, raṇḍāvaidhika E; ^odharmaṇām̄ : karmāṇām̄ A1.A2, B, C, D, E.

546. 1. sarvaśāstraiḥ : sarvaśāstre B1, E.

547. 1. na : sa B1.B3, E.

2. na kutracit saddharmeṣu (547c) ... yasya kasya ca dehinaḥ (549b) : omits D.

549. 1. satā : satī^o A1.A2, B1.B2.

2. yasya kasya ca dehinaḥ : yasya ca dehinaḥ E; D commences again after the omission from 547b.

550. 1. bhūbhinnāny corr. : bhūmiṁ vānya A, B1, bhūmiṁ vānyā B2, bhūmiṁ tāny B3, bhūmiṁ tānye C, bhū * nnādyakhi D, bhūminnānya E.

2. pāthasām corr. : sādhanam A, pādasām B1.B3, E, sādhanām B2, pāyasām C, pāyasā D.

kuryād evānvahaṁ bhaktyā divyanāmasmṛtim parām /
snānopavāsaniyamaguruśrūṣaṇādikam // 551 //

sadgurūktivacah¹ śrāvyam purāṇaśravaṇam tathā /
śaktau satyām taṭākādipratiṣṭhā surasadmanām // 552 //

vṛksaughasthāpanam¹ mārge tīrthacaryām tadā tadā² /
kuryād eva svabandhūktavacanān mahatām api // 553 //

bhūbhinnam akhilam dātum tayaiva kila śakyate¹ /
pitṛto yadi bhūḥ prāptā mātṛto bhrātṛtas tathā² // 554 //

bharātṛto vā tadā tām kum svapaścāt sā yathā punaḥ /
tattad vargagatā samyak tathā yatnena bhītitah // 555 //

kuryād eva na cet seyam¹ bhūmihartry api jāyate² /
tīrthakotisahasrais tu vratakośatair api // 556 //

yajñakṛccrasahasraughair bhūmihartṛ¹ na śuddhyati /
na bhūmiharaṇāt pāpam anyat kim api vidyate² // 557 //

bhūmihartṛm¹ svayam rājā yatnena pravīcārya vai² /
sarvasvaharaṇam kṛtvā coradaṇḍena daṇḍayet // 558 //

aparādhasahasrāṇi kṛtāni vanitājanaiḥ¹ /
kṣantavyāny akhilāny eva dharītīharāṇam vinā // 559 //

552. 1. °vacah corr. : vaca A, B, C, D, E.

553. 1. vṛksaughā^o : vṛksādyā B1, E.

2. tadā tadā : ta * tadā A3.

554. 1. pitṛto yadi bhūḥ prāptā (554c) ... bhūmihartry api jāyate (556b) : omits D.

2. bhrātṛtas tathā : bhrātṛto tathā A, bhrātṛto'thavā B1, C, bhrātṛto'dhavā B3, E.

556. 1. °seyam : sāyam A3, B1, C, E.

2. D commences again after the omission from 554c.

557. 1. °hartṛ : hantri B2.

2. vidyate : na vidyate B2; na bhūmiharaṇāt pāpam anyat kim api vidyate : omits D.

558. 1. °hartṛm : hartṛ B2, hatṛm E.

2. pravīcārya vai : praicāryate E.

559. 1. vanitājanaiḥ : vinitājanaiḥ E.

[72. *Vidhavābhīḥ putrasvīkārahī*]

kadācid vidhavā sādhvī¹ saputrā² bhartrbhāgyakā /
somapīthiny³ agnicic ca sañjātā naṣṭabhartrkā // 560 //

bahuśisyadhanā grāmavatī patimahatvataḥ /
tādṛśī kulavicchittau¹ kṛtsnajñātyaughabandhubhīḥ // 561 //

samprārthitā sarvaśisyaiḥ punaranyair mahātmabhīḥ /
vamśoddharanākāryāya mahattatsukṛtāya ca¹ // 562 //

sarvajñātimahābandhujanamatyā sagotriṇam /
pratyāsannam sutam kṛtvā svakulam sthāpayed iti // 563 //

atiguhyam idam śāstram prasiddham vedāśastrayoh /
kaṇvakāśyapakāṇḍakapilaiḥ samudāhṛtam // 564 //

tādṛsy eva¹ tathā kuryān² nānī³ tu laukikā /
yā kācit prākṛtātyalpā tādṛk taṭkarane bahu // 565 //

sādhanam pravadāmy adya tadādyam tu mahat kulam¹ /
sumahādhanasampattiḥ sahasrādhikagā parā // 566 //

paścāt tu grāmarūpasya¹ bhūmibhāgasya samsthitiḥ /
sumahāśiyasampattir bandhusampattir eva ca² // 567 //

sarvakratūnām sampattir¹ dharmasampattir idṛśī² /
sarveśām apy ekadaiva sarvamatyaikasampadā³ // 568 //

560. 1. kadācid vidhavā sādhvī (560a) ... mahattatsukṛtāya ca (562d) : omits D.

2. saputrā : putrā E (*unmetric*).

3. somapīthī^o : somaviddhi B1.B3, E.

561. 1. tādṛśī kulavicchittau : tāṭkulavicchittā E.

562. 1. D commences again after the omission from 560a.

565. 1. tādṛsy eva : tādṛsyameva A, B2, C.

2. tādṛsy eva tathā kuryān (565a) ... sarvamatyaikasampadā (568d) : omits D.

3. nānī : nāvī A1 (*after correction*), rīvi A1 (*before correction*), nāvī A2.A3, nālī B1.B3, E, vārā B2.

566. 1. mahat kulam : mahākulam B3, E.

567. 1. grāmarūpasya : grāmarūpa E.

2. °sampattir eva ca : sampattiridṛśī B1.B3.

568. 1. bandhusampattir eva ca / sarvakratūnām sampattir : omits E (*eyeskip*).

2. sarvakratūnām sampattir dharmasampattir idṛśī : omits B3.

3. D commences again after the omission from 565a.

saṃyuktāś cet tathā kartum tāḍrgagnicitah¹ sataḥ /
dharmapatnyāḥ saṃghaṭate na ced evānyadehinah² // 569 //

ayam hi tanayoddhāro mathanān mithilo yathā /
purābhavat tathā coktam ārṣaḥ sarvapurāṇagah // 570 //

upamārahitaḥ ko 'pi tāḍṛṣy eva¹ hi śakyate /
kartum tathā tāḍṛṣena copāyena ca śakyate // 571 //

mahadbhis tāḍṛṣair divyaiḥ¹ pūrvoktair akhilair guṇaiḥ /
na ced ekena lopena satinām api² durghaṭah // 572 //

putroddhāra iti jñeyo daridrānām sudūrataḥ /
dhanagrāmamahāśisyabandhuśrīkratuśūnyataḥ¹ // 573 //

na śakyate hi rāṇḍāyāḥ putrādyakhilasampadaḥ /

[73. *Vidhvānām dinakṛtyam*]

rāṇḍānām satataṁ dharma udayāt param eva vai // 574 //

nityasnānam vṛddhabandhusannidhāv¹ eva santataṁ /
nivāso 'guhyasambhāṣā² sacchuśrūṣā³ sadāśrayaḥ // 575 //

caturthkālabhuktiś ca dadhikṣirājyavarjanam /
sugandhavastrālaṅkāragitādinām visarjanam // 576 //

tāmbūlāñjanapuṣpāṇām santataṁ dūravarjanam /
khaṭvātalpādiśayanam¹ śarīrodvartanam srajam // 577 //

athāñjanam¹ coṣṇavārisnānam abhyañjanam tathā /
punaranyāni sarvāni vastūni na ca kāmayet² // 578 //

569. 1. tāḍrgagni^o : tāḍrgagnim A, B1.B2, tāḍṛgāgni E.

2. evānya^o : evāsyā E.

571. 1. tāḍṛṣy eva : tāḍṛṣyaiva A2, B1.B2, C, D, E.

572. 1. mahadbhis tāḍṛṣair divyaiḥ (572a) ... bandhuśrīkratuśūnyataḥ (573d) : omits D.

2. api A3, C, E. : ati^o A1.A2, B.

573. 1. D commences again after the omission from 572a.

575. 1. vṛddhabandhu^o : vaidyabandhu A1, B2, D.

2. nivāso 'guhyasambhāṣā : nivāso guhyasambhāṣā B2; nivāso^o : nivāse A2.

3. 'chūśrūṣā : chīśrūṣā A, B1, C, E.

577. 1. khaṭvā^o corr. : khaṭva A, B, C, D, khalva E; 'śayanam : śayana A1, B1.

578. 1. athāñjanam : abhyañjanam A, B1, C, D, E.

2. kāmayet : kārayet B1.B3, E.

durālāpaṇ duṣṭacintāṁ nigrahānugrahaḥārthatām /
puṇyādhikārakalyāṇayajñakāryādikartṛtām¹ // 579 //

kurvatī tāḍanīyā sā tatsvīyagurusajjanaiḥ /
kṣāram ca lavaṇām divyām madhuraṁ sūpakandare¹ // 580 //

varjayitvā viśeṣena tiktam̄ kaṭukam̄ eva ca /
prāśayed bhojayed nityam̄ grāśārdhenaiva jivanam // 581 //

ā ṣaṣṭivarsaparyantam evam kālam̄ prayatnataḥ¹
prāṇavṛttim̄ prakurvita vayasaś caramē tataḥ // 582 //

yathārucy aśanām kuryād guruvṛttau ratā bhavet /
sā jñātigurubandhvādisaccintānipuṇā¹ bhavet // 583 //

[74. Svecchācārā bālavidhavā dāṇḍanīyā]

yadi gurvādisaccintārahitātīva¹ kevalam /
yājamaṇyām samāśritya svīyān² bhṛtyān³ parān⁴ jaḍān // 584 //

pitrbhrātrādiṣtaughān parivārān vidhāya ca /
vyūhādhikāriṇī¹ bhūtvā madiyasyākhilasya vai² // 585 //

dravyasya bhūmimukhyāder aham evādhikāriṇī¹ /
ity evam̄ pravadantī vai bālaraṇḍādhikā khalā // 586 //

579. 1. °kartṛtām corr. : kartṛtā A, B, C, D, E.

580. 1. °kandare : kandake A2.A3, B1.B3, C, E.

581. 1. katukam̄ : kaṭukam A, B2, C, D.

582. 1. B2 adds a line in brackets while A2, B1.B3, C and D add a line as regular text:
A1, B1 --- viśeṣānayanām kuryāpāscāt kāyānuguṇyataḥ /
B2 --- (viśeṣānayanām kāryā paścāt kāyānuguṇyataḥ)
B3, E --- viśeṣāṇī nayanām kuryā paścāt kāyānuguṇyataḥ /
C, D --- viśeṣānayanām kuryāt paścāt kāyānuguṇyataḥ /.

583. 1. sā jñāti° : sadjñāti A2, B1, C, sadgati E.

584. 1. yadi gurvādisaccintā° (584a) ... madiyasyākhilasya vai (585d) : omits D.

2. svīyān : svīyā E.

3. bhṛtyān : bhṛtā A, B, smṛyān E.

4. parān : parām B1.

585. 1. vyūhā° : vyāhā A1, B2.

2. D commences again after the omission from 584a.

586. 1. B1.B3 and E adds part of a line here svabhartṛtvāikasamāṇvaddha

dānādīvyapadeśena¹ svavaśasthitamedinīm /
 svajanair grāhayanty eṣā kulaghñī² parikirtitā // 587 //

svabhartṛkulasañjātavidvajjanavirodhini¹ /
 tadiyavṛttibhūbhāgyaśrīsampad² vinivāriṇī³ // 588 //

svabhartṛtvakasambandhamātreṇaiva puraskṛtā¹ /
 kulaṃ pratiṣṭhānāśāya pāpaṇītra samāgatā // 589 //

tām enām¹ dhārmiko rājā dharmāny akṛtya satvarah² /
 pravāsayec chikṣayed vā tadvākyāny anyathā caret // 590 //

tadiyaparivārāṇām yathā śikṣām samācaret /
 tām uddiṣya ca ye mūrkha jivanti narasamjñakāḥ¹ // 591 //

puruṣāḥ paśavas tucchāḥ¹ śvāvido vāpi gārdabhāḥ /

[75. **Vidhvāstrīṇām ekoddiṣṭādi śrāddhapākakaraṇe
'doṣavarṇanam]**

ajñātākhyajñātiraṇḍākṛtām² bhissām³ maniṣiṇah // 592 //

ekoddiṣte praśāmsanti navaśrāddheṣu¹ ṣaṭsv api /
 prajñātaranḍayā² cānnām³ kṛtam̄ yat tu viśeṣataḥ // 593 //

587. 1. dānādīvyapadeśena (587a) ... mātreṇaiva puraskṛtā (589b) : omits D.
 2. kulaghñī : kulaghno B1, E.
588. 1. °virodhini¹ : virodhini B1, E.
 2. tadiyā[°] : yadiya E.
 3. vinivāriṇī : vinivāriṇī / svabhartṛkulasañjātavidvajjanavirodhini / tadiyavṛttibhūbhāgyaśrīsampad vinivāriṇī (°nivāriṇī B1.B3, E) // B1, C, E (*duplication; eyeskip*).
589. 1. D commences again after the omission from verse 587a.
590. 1. tām enām¹ : tāme A1 (*after correction*), tāmedhām A3, tāmetām B1.B3, C, E.
 2. satvarah² : satvaraiḥ A1 (*before correction*), chatpadaiḥ A1 (*after correction*), A2.A3, B1, C, D, chapadaiḥ E.
591. 1. narasamjñakāḥ¹ : narasamjñikāḥ A, B, C, D.
592. 1. puruṣāḥ paśavas tucchāḥ : puruṣāpaśavātucchāḥ B1, E, puruṣāpaśadāstucchāḥ C.
 2. ajñātākhyajñātiraṇḍākṛtām (592c) ... naṣṭaputrākṛtām varam (597b) : omits D; °kṛtām¹ : kṛtā B2, C.
 3. bhissām¹ : bhistām(ssām)² B2, bhisnām³ C.
593. 1. navaśrāddheṣu : na ca śrāddheṣu B1, E.
 2. prajñātaranḍayā corr. : prajñātaranḍayā A, B, C, E.
 3. cānnām corr. : cornām A, B1, C, E, connām B2.

nagnaśrāddhe¹ praśāṃsanti jīvaśrāddhe ca santatam /
śmaśānabalaye cāpi vedikābalaye 'pi ca // 594 //

sprṣṭasprṣṭākhyakābhyaṁ tu yad bhaktam parikalpitam /
tad yogyam ṣodaśākhyānām śrāddhānām tadgaṇasya¹ ca // 595 //

vasurudragaṇadvandvayor apy evam suniścitam /
aviśiṣṭavṛṣotsargaśāstrayor api¹ tat punah // 596 //

ekottarākhyāśrāddhasya naṣṭaputrākṛtam varam¹ /

[76. Putrasattve vidhvāvāḥ vaiśiṣṭyam]

jivaputrā tu yā nārī vidhaveti na cocyate // 597 //

patiputrvihinā yā vidhvavety ucyate budhaiḥ /
patchē sūnor vināśe 'pi yā nārī somapīthini // 598 //

bhartāgnicit¹ syāt pūrvam vai tapasviny api kevalam /
mahākulapraviṣṭā² cet tādrśasya tu putrikā // 599 //

ayācikānnadātīva¹ vidvajjanamatā satī² /
sā dampatisamā nityam sarvavandyā ramaiva sā // 600 //

tasyāḥ syāt sarvavedoktanityakarmasu¹ kevalam /
adhikāras tathā tasmāt putrasyāpi parigrahe² // 601 //

pratyāsannasapinḍeṣu¹ vicchittau santates tathā² /
vidvadbahujñātiśiyabandhūpakaranāyā³ vai // 602 //

594. 1. nagnaśrāddhe : tam na śrāddhe B1, E, nagna(va)śrāddhe B2.

595. 1. tad gaṇasya : tadgaṇasya B1.

596. 1. aviśiṣṭā^o : avaśiṣṭā A1.A2, B, C, E; ^ośāstrayor api : śrāddhayorapi E.

597. 1. D commences again after the omission from 592a.

599. 1. bhartāgnicit : * gnicit A3, bhartāgnivit E.

2. ^opraviṣṭā : pradiṣṭā E.

600. 1. ayācikānnā^o corr. : ayācakānnā A, B, C, D, E.

2. satī corr. : sati A, B2, C, D, nati B1.B3, E.

601. 1. ^ovedokta^o : vedoktaṁ A, B, D.

2. parigrahe corr. : parigraham A1.A3, B, C, D, E, paragrahām A2.

602. 1. ^osapinḍeṣu : napinḍeṣu B1.B3, E.

2. tathā : tadā B1.B3, C, E.

3. ^obandhū^o : vadhbū B1, E, badhbū B3.

prakartum śakyate 'tīva teṣām prārthanayā param /

[77. Putradāne 'yogyāḥ]

yābhīs tābhīs tadbhinnābhīḥ¹ nāribhīr² brahmacāribhīḥ // 603 //

varṇibhīr gṛhibhīr vāpi dūrapatnījanair api /
patibhīr naṣṭapatnīkair¹ vidhvābhedabṛndakaiḥ // 604 //

parigrahām tu¹ putrāṇām na kāryām sarvathaiva tat /
kr̥to yadi tadā² sūnū rāṇḍāgarbhasamudbhavaḥ // 605 //

bhaved eva na sandehaḥ sa¹ itthām brahmavādibhīḥ /
tatprasūtiprajananayogyatāpātrayor ati² // 606 //

putragrahas taddānam ca¹ bhaviṣyati na cānyathā /
tat prasūtiprajananayogyatā brahmacāriṇāḥ // 607 //

yater vā vratino¹ vāpi vidhvādeḥ katham bhavet /

[78. Rāṇḍāpākas tyājyāḥ]

rāṇḍābhīs tādṛśībhīs tu kr̥tam pākam vigarhitam // 608 //

gṛhī tyajed viṣeṣena daive¹ pitrye ca karmaṇi /
snuṣā vā sodarā² vāpi mātulānī pitṛṣvasā // 609 //

mātṛṣvasā¹ jyeṣṭhapatnī sodarā vāthavā² punaḥ /
pitṛṣyapatnī bhagini³ tādṛśyo yadi saṅkāte // 610 //

603. 1. yābhīs tābhīs tadbhinnābhīḥ : vyāpikābhīstadbhinnābhīḥ E.

2. nāribhīr (in 603d) ... ḍjanair api / patibhīr° (in 604c) : omits B1 (*eyeskip*).

604. 1. patibhīr naṣṭā° : vratibhīrṇaṣṭā A2, pratibhīrṇaṣṭā B3, E, patibhīrnasū B1.

605. 1. tu corr. : tam A, B, C, D, E.

2. tadā : tathā B, E.

606. 1. sa : omits B3, E.

2. °prajananayogyatāpātrayor ati° : prajananayogyālapātrayorati C, D. prajanasayogya-pālātrayorapi E, prajananayogyatāpātrayorapi D.

607. 1. taddānam ca : taddāniṣca A1, B1.B2, C, taddānam ca A3, B3, E.

608. 1. vratino : pratino E.

609. 1. daive : devai A, B, C, D.

2. sodarā : sodaro A1, B1, C, sodari B2.

610. 1. mātṛṣvasā : mātṛṣvasā B1.

2. vāthavā : läghavā E.

3. pitṛṣyapatnī bhagini : pitṛṣyapatnī bhagini E.

daivapaitṛkakāryāya tāsāṁ pāko¹ na duṣyati /
niśākṛto rāṇḍapāko na prāsyas sarvadā² bhavet // 611 //

sarveśāṁ api varṇānāṁ āśramānāṁ vigarhitah /
patnīsaḥodarāśvaśrūsvasṛmātṛpr̥thagbhavāḥ¹ // 612 //

prajāvatī¹ gurupatnī² purohitasatī yadi /
syālakasya satī³ dauhitrasya bhāryā tathaiva ca // 613 //

mātulānī pitṛvyasya patnī tasyās saḥodarī /
mātulasya snuṣā kanyā sapinḍayāḥ samipakāḥ // 614 //

tādṛśyo yadi tāsāṁ ca pākam rātrikṛtam tu yat /
bhuktvā tu saṅkāte vidvān¹ mṛtyuñjayamanum śivam // 615 //

aṣṭottaraśatam japtvā punaḥ śrīmān bhaved ayam /

[79. *Vidhvā śvaśureṇa pālanīyā*]

rāṇḍā yadi snuṣā¹ tām vai śvaśuro 'nvaham eva vai // 616 //

dānamānādisatkāryais¹ tanmanah paritoṣayan /
prapālayet tām² yatnena svayam patnīprajāyutah // 617 //

tatpālanāt tatpradānāt tanmanastoṣanād api /
janmajanmasu dirghāyuh prajāvān dhanadhānyavān // 618 //

nityārogyo nityabhavyo nityaśrīmān¹ nirākulah /
bhavaty eva na sandehas tatas tat tu tathācaret // 619 //

611. 1. pāko corr. : pākam A, B, C, D, E.

2. na prāsyas sarvadā : na prāssarvadā E.

612. 1. °svasi^o : svasya B3, E.

613. 1. prajāvatī : prajāpatī A1, prajāvati A3, prajāvati E.

2. gurupatnī : gurupati A1, C, gurusati A2, gurusati A3, B1.B3, E, guruvatī D.

3. satī : sitidauhitrasyatisitidauhitrasyatisit E.

615. 1. vidvān : vidyāt A, B2, C, D.

616. 1. snuṣā : snuṣām E.

617. 1. °mānādi^o : °mālādi E; °satkāryai^o : satkāraiḥ B1, C.

2. prapālayet tām : prapālayetām E.

619. 1. °śrīmān corr. : śrīman A, B, C, D, śrīmām E.

yah śrīprajādhanapaśur dīrghāyur bhagavatparaḥ¹ /
sa rāṇḍānāṁ svakiyānāṁ prapālyānāṁ viśeṣataḥ // 620 //

tanmanastoṣaṇāṁ kuryāt tadyācitavasupradah /
bhaved evānvaham bhittvā¹ yukto 'yam² tāvatā śriyā³ // 621 //

sāmyārddhaḥ prabhaved eva nātra kāryā vicāraṇā /
yāḥ pālyāḥ śāstrato rāṇḍā vihitatvena coditāḥ // 622 //

jāmayastāḥ prakathitāḥ tad dukhād gr̥hiṇo¹ 'niśam /
vyādhīr duḥkham daridram ca daurbhāgyam ativardhate // 623 //

tādṛ̥ṇmāṭṣvasbhrāṭṛpatnipākaṁ kṛtam kṣapā /
prāśyaṁ gatyantarābhāvāt tasmin sati¹ na cācaret // 624 //

[80. *Vidhavānāṁ śubhakṛtyeṣv ayogyatā*]

viśvastayā samānīto¹ vītihotro mahātmabhiḥ² /
śmaśānāgnisamo jñeyo gr̥hiṇo³ vaidike jaguḥ // 625 //

viśvastayā samānītajalam¹ bhavanalepane /
pātrapādakṣālanāya tanḍulakṣālanāya vā // 626 //

śākavastrakṣālanāya bhaved vā gomayāmbhase¹ /
tadānītam jalam jātabālānāṁ hāyanāntare // 627 //

yadyuṣṇayitvā snānāya kalpayeyus tadāsyu tu¹ /
buddhir alpā mahāmandā tathāyuś ca dine dine // 628 //

620. 1. bhagavatparaḥ : bhagatatparaḥ A1, bhagavattaraḥ B2, bhagavatptaraḥ A3, bhagavatparaḥ E.
621. 1. bhittvā corr. : bhittvā A, B, C, D, E.
2. yukto 'yam : muktoyam B2.
3. tāvatā śriyā : tāvatāpriyā E.
623. 1. gr̥hiṇo : gr̥hiṇo A1.A2, B, E, gr̥hiṇāṇ A3, gr̥hiṇo D.
624. 1. sati corr. : santyām A1, B1, satyām A2.A3, B2.B3, C, D, E.
625. 1. samānīto : samāsito A, samāśino B2, samānīta E.
2. °hotro ma° : hetorma A1, B2.B3.
3. gr̥hiṇo : gr̥hiṇāṇ B1, E.
626. 1. samānīta° : samāsita A, B2.
627. 1. gomayāmbhase : gomayāmbhasi D.
628. 1. °tadāsyu tu : tadānyatu A1.A2, B2, D.

bhavet kṣīṇam¹ tatas tasmāt tatkarma vinivartayet /
tadānītena² payasā śubhakarmasu mohataḥ // 629 //

nīrājanam¹ prakurvanti ye vā te duḥkhabhāginaḥ /
kartā kārayitā tau te sarve syur nātra samśayah // 630 //

[81. *Vidhavānām kṛtyam*]

tāśām¹ tu satataṁ karma nityasnānāt param sadā /
nāmasmṛtir nityakarma vṛddhabrāhmaṇasevanam // 631 //

devagṛhe raṅgavallikaraṇam vratakarmaṇām /
anuṣṭhānam sativākyāśravaṇam tatsamāgamaḥ // 632 //

satyām ūktau vrīhiyavamāśamudgādigopanam¹ /
samikaraṇam eteṣām² vastrakañcukadhāvanam³ // 633 //

cūtasāraṅgacāruṇḍaśalātūnām¹ ca khaṇḍanam /
khaṇḍitānām punas teṣām lavaṇādimukhaiḥ paraiḥ // 634 //

vastubhir yojanadvārā tadrakṣaṇamukhādikam¹ /
nikhilānām apakvānām paīṣṭavahananādikam // 635 //

cūrṇānām api kalkānām karaṇam karmakārakam /
punas teṣु¹ sadā² proktam coṣyakhādyādīvastuṣu // 636 //

629. 1. bhavet kṣīṇam : bhavetksaṇam B1. E

2. tadānītena : tadāniṇi tena B2.

630. 1. nīrājanam : tadānītena nīrājanam E (*unmetric*).

631. 1. tāśām corr. : teṣām A, B, C, D, E.

633. 1. B2 adds a line here in brackets while A3, B1.B3, D and E has the same without brackets.
B2 --- (samikaraṇameteṣām payodaścityādi lakṣanam).

A3, B1, E --- samikaraṇameteṣām payodadyādi rakṣaṇam /
B3 --- samikaraṇameteṣām payodadhyādi rakṣaṇam / samikaraṇamanyaiṣām.

D --- samikaraṇameteṣām payodadhyādi rakṣaṇam /

2. eteṣām : anyeṣām A3, C, anyaiṣām E.

3. °dhāvanam corr. : yātiṇām A, D, yāniṇām B, E, yādinām C.

634. 1. °cāruṇḍa° : bhāruṇḍa A3, C; °śalātūnām : śalāḍhānām E.

635. 1. tadrakṣaṇa° : tatra kṣaṇa A, B2, D.

636. 1. punas teṣu : parasteṣu B1, purasteṣu E.

2. sadā : tadā E.

bhakṣyabhojyādiṣu tathā sarvavastuṣu¹ santatam /
prāvīṇyam² prāpaṇam nityam prākātyam dharma ucyate // 637 //

[82. *Vidhvavibhāgah*]

atiraṇḍā mahāraṇḍāḥ kṣudrarandāḥ tridhā punah /
coditā yās tu tāśām ca svarūpam varṇyate 'dhunā // 638 //

anyagotrapradattasya kalatram vidhvā yadi /
bhavet tu śaiśave 'tyante sātiraṇḍā prakīrtitā // 639 //

dirghakālam tādṛṣena bhartrā sthitvā sutām¹ tataḥ /
viśvastā prāpya bhavati mahāraṇḍeti sākhilaiḥ // 640 //

mahaḍbhiḥ kathitā pāpānirikṣyā bhadradūṣinī /
sagotradattatanayakalatram¹ naṣṭabhartṛkam // 641 //

asutam patisam̄yogarahitam¹ syāt tadākhyakam /
tiṣṭnāmapi² caitāśām anvaham manur abravīt // 642 //

bhakṣaṇe kabalaṇām vā svātantryam neti sarvadā¹ /
nityāsvatantryam nāriṇām viśvastānām viśeṣataḥ // 643 //

tatrāpi bālaraṇḍānām evam saty atra kim punah /

[83. *Vidhvānām krayadānādiṣv ayogyatā*]

sthāvare krayadānādikṛtyeṣv āśām tu dūrataḥ // 644 //

adhikāraḥ sa vijñeyah codito nikhilāgamaiḥ /
tasmāt tu tatkr̄tam rājā dānamādhiṁ¹ krayam tu vā // 645 //

637. 1. bhakṣyabhojyādiṣu tathā sarvavastuṣu : *omits* E.

2. prāvīṇyam : prāvaṇyam A2.A3, B1.B3, C, D.

640. 1. sutām : sutam A2, B2.B3, E.

641. 1. sagotra^o : samotra B1.

642. 1. asutam patisam̄yogarahitam : atisampattisam̄yogarahitam E.

2. tiṣṭnā^o : tiṣṭnā C.

643. 1. sarvadā : sarvathā C, sarvadhā E.

645. 1. dānamādhiṁ : dānamādiṁ A, dānamādi B2.

sarvam mithyāpayitvaiva svasthāne viniveśayet /

[84. Raṇḍāyā bhūmidāne 'nadhiṇāraḥ]

raṇḍākṛtam bhūmidānam yat tad yajñopavītakam¹ // 646 //

nīrājanam vedamantrāśīṣaḥ siddhyanti bhūtale /
rājā prabhur¹ bhūmidāne tatsamaḥ sacivādikah² // 647 //

rājasvīkṛtabhūbhāge¹ vīprādiś ca bhaved api² /
viśuddhāgamasamprāptadharanīm³ sarvajātayah // 648 //

dānam kartum¹ śaknuvanti vivāde rahite yadi /
vivādaśūnyadattā yā dharanī grāhakasya sā² // 649 //

siddhyaty atra punar no cet svīkṛtāpi na jīryate /
dānādiyogyatā labdhabhūmeh¹ pūmsa na ca striyah // 650 //

sarvakṛtyasvatatantrasya¹ tasyaiva satataṁ bhavet /
bhūḥ strī tasyāḥ² pradāne 'syādhiṇāraḥ pūmsa ucyate // 651 //

na strī striyam svayam dātuṁ katham śaknoti dharmataḥ /
pūmsaś ced vanitādāne 'dhikāro nitya ucyate // 652 //

sarveśam sammatiś cātra mukhyatvena nirūpitah /
bhartuh putrasya naptuh pitror matena cet // 653 //

646. 1. yat tad yajñopavītakam : yattadyajñāpayekatam A2, patadyajñopavītikam B1, yattajñopavītikam E.

647. 1. prabhur : prabhūr A, B1, C, D.
2. sacivādikah : sacarādikah E.

648. 1. °bhūbhāge : bhūbhāgo E.
2. bhaved api : bhavedidah E.

3. viśuddhāgamasamprāpta² : viśuddhāgamanam prāptam E; °dharanīm : °dharanīm B1.B3, E.

649. 1. kartum : kartum B2.
2. dharanī grāhakasya sā : dharanigrāhaḥ kanyasā E.

650. 1. °bhūmeh corr. : bhūmiḥ A, B, C, D, E.

651. 1. sarvakṛtyasya³ : sarvakṛtyasya A, B2, D.
2. bhūḥ strī tasyāḥ : bhūḥ tri tasyāḥ E.

bhūpradāne 'dhikāraḥ syād¹ vanitāyāś ca santatam /
ity evam dharmataḥ² procur nirvivādena cen na tu³ // 654 //

puruṣasyāpi taddāne nirvivāde 'dhikāritā¹ /
vivāde tv adhikāritvam na siddhyati kadācana² // 655 //

pitrā putreṇā¹ bhartrā vā naptrā pautreṇā vā sadā /
striyah sanāthāḥ kathitā rāṇḍāḥ² syuś cet puroditāḥ³ // 656 //

anāthā hi kathaṁ tāsām¹ bhuvo dāne 'dhikāritā /

[85. Putramahattvavarṇanam]

yājanenādhyāpanena² pratigrahamukhena ca // 657 //

viśuddhāgamasamprāptabhūvṛttau ca sadā dvijah /
nivasan nityakarmāṇī kurvan dharmenā devatāḥ // 658 //

samprīṇayan mukhair āptair¹ brahmacaryāt param param /
brahmārpaṇadhiyā nityam ḥānyapi² vibhāvayan // 659 //

654. 1. bhūpradāne 'dhikāraḥ syād (654a) ... nirvivādena cen na tu (654d) : omits D.

2. dharmataḥ : dhavarataḥ A1, B1.

3. nirvivādena cen na tu : nirvivāde sa cenna tu A3, C.

655. 1. nirvivāde 'dhikāritā : nirvivāde 'dhikāritā / vivāpumsachedvanitādānedhikāro B1.B3, E.
2. B1 and B2 adds here two lines in brackets {may be intending that they can be scored off} while B3 and E adds the same without brackets.

pitrā putreṇā yanmukhairāptaiḥ brahmacaryātparam param /
brahmārpaṇadhiyā nityam kṛtyātyapi vivādayetyadhibhā /
tvadhibhāritvam na sidhyati kadācana / B1,
pitrā putreṇā yanmukhairāptaiḥ brahmacaryātparam param /
brahmacaryaṇam dhiyā nityam kṛtyātyapi vivādayetyadhibhā / B2,
pitrā pitreṇāyanmukhairāptaiḥ brahmacaryātparam param /
brahmārpaṇadhiyānityam kṛtānyapi. vivādetvadhibhāritvam na sidhyati kadācana / B3,
pitṛapi pitreṇāyanmukhairāptaiḥ brahmacaryātparam param /
brahmārpaṇadhiyānityam kṛtānyapi. vivādetvadhibhāritvam na sidhyati kadācana / E.

656. 1. putreṇā : pitreṇā B1, E.

2. rāṇḍāḥ corr. : rāṇḍā A, B, C, D, E.

3. syuś cet puroditāḥ : syuśce tu roditāḥ A1, B1, syuścetturoditāḥ B2.

657. 1. tāsām : teṣām D.

2. yājanena^o : yojanena A1.

659. 1. mukhair āptair : makhair āptaiḥ E.

2. ḥāno corr. : kṛtā A, B, C, D, E.

pitṛṇām tanayadvārā tadrṇam cartusaṅgataḥ¹ /
 apākurvan śāstramārgāt kṛtārthaḥ prabhaved api² // 660 //

aśrotriyo na mriyeta¹ nāhitāgnir asomapāḥ /
 amantradagdho na bhaved amantro na kṣaṇam² bhavet // 661 //

nānāśramī¹ kṣaṇam tiśhet putravāṁś ced anāśramī /
 na bhavaty eva yadi sa² śrotriyo 'yam vicakṣaṇaḥ // 662 //

tadā¹ tu tasya² satataṁ³ brahmavāditvam eva vai⁴ /
 bhaven nityāhitāgnitvam vidhurvatvam ca naiva hi // 663 //

śrotriyatvāt putragatāt kṛtakṛtyaḥ pitā bhavet /
 daśabhbāryo 'py apatnikas tv asau tanayavarjitah // 664 //

tathāvidho daśasutah svayam aśrotriyo yadi /
 bhaved ajasrāpatnikah¹ śrotriyaś ced asau tataḥ // 665 //

naṣṭabhbāryo 'pi na bhaved¹ apatnikah kadācana /
 tatra ced brahmamedhādhyyāyy apy ayam² tu višeṣataḥ // 666 //

sapatniko brahmāniṣhas somayājy api coditaḥ /
 putriṇaś¹ śrotriyasyātra nāpatnikatvam ucyate // 667 //

patnīvattvam tu yajñasya senendrasyānūvākataḥ¹ /
 coditam śrutivākyena tāḍik patnītvam asya ca // 668 //

660. 1. cartusaṅgataḥ : catrṣaṅgataḥ E.
 2. prabhaved api : prabhaverapi E.

661. 1. mriyeta : mriyeta A, C, D.
 2. na kṣaṇam : lakṣaṇam B1.

662. 1. nānāśramī corr. : anāśramī A, B2, C, D, anāśrajā B1, E.
 2. na bhavaty eva yadi sa (662c) ... vidhurvatvam ca naiva hi (663d) : omits D.

663. 1. tadā : tathā A, B2, C.
 2. tu tasya : * tasya A1, B2, tātasya A2, tatasya A3, tasya B1.B3, E.
 3. satataṁ : satata A1, B1.B3, E.

4. C adds a marginal heading 'putravadah anāśramatvāvādah'.

665. 1. bhaved ajasrāpatnikah : bhavedapisrapatnikah A2, bhavedajasrah patnikah B2, bhavedasrāpatnikah E.
 666. 1. na bhaved : na bhavedapatnikah śrotriyaścedisautataḥ / naṣṭabhbāryo'pi na bhaved E (eyeskip).
 2. °medhādhyyāyy apy ayam : medhādhyyāyāpyayam A, D, medhādyāyāpyayam B,
 medhādhyyāyayapi E.

667. 1. putriṇaś : putreṇaś D.

668. 1. senendra° : ne nendra A, B2, D, syenemdra E.

śrotriyasya sadāsty eva¹ viśeṣena punah kila /
brahmamedhādhyāyino 'sya² patnivattve tu kaḥ punah // 669 //

samśayo vartate brūta śrotriyo 'to maniṣibhiḥ /
sapatnīka iti proktah putravāṁś ced viśeṣataḥ¹ // 670 //

tadbrahmamedhādhyāyī ced upamārahitah paraḥ /
na putreṇa¹ samo dharmo na putreṇa² samaḥ kratuh // 671 //

darśādir¹ nāgnihotram ca jyotiṣṭomādayas savāḥ² /
sarve na putratulitā³ jitāḥ putravatākhilāḥ // 672 //

bhūrbhuvaḥsvādayo lokās tapah kṛchrā vratādayah /
yogī vrati¹ putravān syād ato nityam atandritaḥ // 673 //

atputrotpattaye yatno manovākkāyakarmabhiḥ /
svakiyadevatādhyānapūjātatprārthanādibhiḥ¹ // 674 //

adrśṭayatnaśatakair¹ anvaham² kārya eva vai /
taduttpatyā kṣaṇān martyo mucyate paitṛkād ḥnāt // 675 //

[86. *Putrābhāvē dattaparigrahaṇam*]

yady ajāte tu tanaye sarvayatnasahasrataḥ¹ /
svabhrātrjādiputreṣu² putram ekam parigrahet // 676 //

669. 1. sadāsty eva : sadāstaiva A, B2, D, sadāsyeva B1.B3, E.

2. brahmamedhādhyāyino 'sya corr. : brahmamedhādhyāyinah A2, B, C, na brahma-medhādhyaynah E; brahmamedhādhyāyino 'sya (669c) ... putravāṁśced viśeṣataḥ (670d) : omits A1, D; brahmamedhādhyāyino 'sya patnivattve tu kaḥ punah : B2 omits and adds the following two lines (670) in brackets.

670. 1. putravāṁś ced : putravān ced B2, E.

671. 1. na putreṇa : sa putreṇa A1.A2.

2. na putreṇa : sa putreṇa A1.A2.

672. 1. darśādir : darśāmṛdi E.

2. jyotiṣṭomādayas savāḥ : jyotiṣṭomādayastathā B1, jyotiṣṭomādayassamāḥ B2, jyotiṣṭomādayamsadā E.

3. na putra^o : suputra A, B2, D.

673. 1. vrati : varti E.

674. 1. °dhyānapūjā^o C : dhyānam pūjā B1, D; svakiyadevatādhyānapūjātatprārthanādibhiḥ : omits A, B2 gives this line in brackets.

675. 1. °śatakair : tatakah A3, B1, E.

2. anvaham : asvaham A3, B1, E.

676. 1. sarvayatna^o : sarvayatne E.

2. °putreṣu : putretu E.

jyeṣṭham antyam varjayitvā madhyameṣ्व ekakam sutam /
 parigṛhya vidhānena homapūrvādinā tataḥ¹ // 677 //

jātakarmādi kurvīta¹ tenaivāsyā suto bhavet /
 na cet tu gaṇaputraḥ syād gaṇas syāt² tanayo yadi // 678 //

tasyaitatkarmakaraṇe kartṛtvam śāstrato matam /
 pratyabdakaraṇe cāpi na tu darśādikarmasu¹ // 679 //

ye bhrāṭsūnavo loke kṛtamauñjyādikā api /
 kṛtadārās saṅgrhitāḥ¹ putratvena vipatsu te // 680 //

tatpretekṛtyamātrasya tatpratyabdasya śāstrataḥ /
 kartāraḥ prabhavayeur vai na cānyeṣām tu karmaṇām // 681 //

darśapātamukhādinām¹ ato bhrāṭsutān api /
 tadanyam² bhinnagotrād vā³ yam kañcana gṛṇan narah // 682 //

tanmanahpūraṇam¹ kṛtvā tatputrasya ca samvidam² /
 evam evam³ vṛttigehakṣetreṣv asya suniścitam⁴ // 683 //

yeṣu teṣu ca sarveṣu maryādeyam mayā kṛtā¹ /
 adyaiveti dṛḍham nūnam draḍhayitvā² tataḥ param // 684 //

svīkuryād vidhinoktena tyaktvāntyam jyeṣṭham eva ca /
 madhyastham ekaṁ¹ homena devabrahmaṇasannidhau // 685 //

677. 1. °nā tataḥ : nādataḥ B1, E.

678. 1. jātakarmādi kurvīta : omits B1.B3, E.
 2. gaṇas syāt : omits E.

679. 1. darśādi : dārśādi A, C, D.

680. 1. kṛtadārās saṅgrhitāḥ (680c) ... tatputrasya ca samvidam (683b) : omits B1.B3, E.

682. 1. darśapātamukhādinām (682a) ... maryādeyam mayā kṛtā (684b) : omits D.
 2. tadanyam corr. : tadanyād A, B2, C.
 3. °gotrād vā : gotrānvā A1, C, gotravānvā A3.

683. 1. tanmanah° : tanmataḥ A1.A2.
 2. B1 commences again after the omission from 680c.
 3. evam evam : evamehaṇ E.
 4. °kṣetreṣv asya suniścitam : kṣetreṣvanyasūniścitam A1, B, C, kṣetreṣvasyasuniścitam B3.

684. 1. D commences again after the omission from 682a.
 2. nūnam draḍhayitvā : sūnam vidhayitvā E.

685. 1. madhyastham ekaṁ : madhyamekaṁ A1.A2, madhyamasthamekaṁ B1, madhyamekena B2.

rājñī¹ bandhuṣu cāvedya² pitaraु tasya kevalam /
bhūṣayitvā pṛṇayitvā ratnavastragr̄hādibhiḥ³ // 686 //

taddāridryam vārayitvā svikuryāt tanayām tataḥ /

[87. Putrasvīkaraṇānantaram aurasaputrajanane taylor jyeṣṭhat-vanirṇayah]

yady anyagotras tanayah¹ samgrāhyo 'syāvaśād² bhavet // 687 //

kadācid daivayogena paścāj jātas tadaurasah¹ /
vayasāyam kaniṣṭho 'pi pitṛkarmasu kevalam // 688 //

jyeṣṭhatvam samavāpnoti na kāniṣṭhyam kadācana /
sarvathā dattatanayah¹ vayojoṣṭhaḥ kṛtakriyā² // 689 //

somapās tv agnicic cāpi jātapatro 'pi kevalam /
sarvavedanidhiḥ śāstranipuṇo 'dhyātmavittamaḥ // 690 //

tadaurasena putreṇānupanītena¹ kevalam /
anabhyastāksareṇāpi na samah syād iti śrutiḥ // 691 //

sa eva pitṛkāryeṣu jyaiṣṭhyam āpnotty asamśayam¹ /
mantroccāraṇasāmarthyādyabhāve 'py asya vai tadā // 692 //

taṭkarṭkam puraskṛtya svayam dattah kaniṣṭhavat /
kurvīta sarvakṛtyāni dharmo 'yam tāḍrīṣaḥ smṛtaḥ // 693 //

yāni pradhānakarmāṇī¹ tatra syus tāni dattakah /
taddhastenaiva vidhinā svamantrokyā pracālāyet² // 694 //

686. 1. rājñī : rājñā B1.B3, E.

2. rājñī bandhuṣu cāvedya (686a) ... , ratnavastragr̄hādibhiḥ (686d) : omits D.

3. °gr̄hā° : grahā° A, C.

687. 1. °gotras tanayah : gotratanayah D.

2. saṃgrāhyo 'syāvaśād : samgrāhyovaśād A1.A2, B, samgrāhyāsyāvaśād C, samgrāhyo-syāvad E.

688. 1. paścāj jātas tadaurasah : paścāj jātastudaurasaḥ B1, tam cām jātastudaurasaḥ E.

689. 1. sarvathā dattatanayah : sarvadhā varttatanayah E.

2. kṛtakriyāḥ : kṛtakṛtyāḥ B1, kṛtakratuḥ D, kṛtaḥkṛtyāḥ E.

691. 1. °nupanītena : supanītena E.

692. 1. asamśayam : ayan tarām A, C, D, E, atam param B1.

694. 1. pradhāna° : pradhāni(pradhānāni) B2, pradāni E.

2. pracālāyet : pracārāyet B1.

maryādeyam̄ samākhyātā tatkr̄ame śāstrajālakaiḥ /

[88. **Dattaurasayoh dāyabhāgavicārah, śrāddhādikāranirṇayaś ca]**

param tv atra višeṣo 'sti yadi datto 'nyagotrajāḥ // 695 //

svīkṛtas tu tadā paścād vibhāge turyabhāgabhavet /
sagotraś ced ayaṁ tv atra¹ tanayaḥ śrimataḥ sataḥ // 696 //

tatprādānāsahisṇubhyām atiprārthanayāvaśāt /
dattas tatsvīkṛtaś cet tu punaś ca śapathādibhiḥ // 697 //

pitrādikrtamaryādo¹ yathā vā syāt tathā bhavet /
tenāyam² samabhāg eva³ na turīyāṁśabhaṁ bhavet⁴ // 698 //

punah ko 'pi višeṣo 'tra spaṣṭam eva nirūpyate /
vibhaktam̄ bhrātaram̄ dīnam̄ daridram̄ bandhum eva¹ vā // 699 //

atyantakṛpaṇam̄ nissvam̄ putri¹ drṣṭvā kṛpākarah /
tadrakṣaṇāya tanayaṁ sviyam̄ dattvā śriyam̄ punaḥ // 700 //

dattvā samuddharet¹ śrīmān tatas tasya ca daivataḥ /
sañjātas tanayas so 'yam auraso durbalo bhavet // 701 //

dattaputrād iti jñeyo¹ jyeṣṭhapatnīsuto 'py ayam² /
jyeṣṭhapatnīsutaṣyaiva caurasatvam̄ prakīrtitam³ // 702 //

vibhāgo 'pi tathā jñeyo 'samatvenaiva sarvataḥ¹ /
aurasasya² ca dattasya nyūnatvādhikyayos tadā // 703 //

696. 1. sagotraś ced ayaṁ tv atra (696c) ... jyeṣṭhapatnīsuto 'py ayam (702b) : omits D.

698. 1. pitrādikṛta^o : pitrākṛta A, C.

2. tenāyam̄ : omits A1.A2.

3. samabhāg eva : samābhāgyeva A2.A3, B1, C, samabhāgyeva E.

4. turīyāṁśabhaṁ bhavet : kuliyāṁśabhaṁbhavet B1.B3, E.

699. 1. bandhum eva : bandhureva B1.B3, E.

700. 1. putri : putri(putram) B2.

701. 1. dattvā samuddharet : dattānamuddharet A1 (*before correction*), dattam̄ samuddharet A1 (*after correction*), datvā samuddhara A3, datte samuddharet B2.

702. 1. dattaputrād iti jñeyo : dattaputrādīvijñeyah A, B2, dattaputradītijñeyah E.

2. jyeṣṭhapatnīsuto 'py ayam : jyeṣṭhapatnīsuto 'pyayam E; D commences again after the omission from 696b, and here occurs a specification by the scribe in Telugu. "i
ghaṭṭamunandu dattādiputra vicāraṇābalamugā japyiyunnadā /".

3. prakīrtitam : prakīrtitah E.

703. 1. vibhāgo 'pi tathā jñeyo 'samatvenaiva sarvataḥ : omits D.

2. aurasasya : jārasasya B1.B3, E.

yathāgamas tathaiva syān¹ nirṇayo² dharmato mataḥ³ /
putragrāhakasaubhāgyasampacchrīprāptaye yadi // 704 //

putratvam prāpitas tābhyaṁ durbalaḥ prabhavet sutah /
aputraprārthanāpūrvam¹ datto 'yam yadi tatsutah // 705 //

śrimān eva tadā so 'yam samabhāgi¹ bhaved dhruvam /
bhrātṛputro jñātiputro² bandhuputro 'thavā dhanī // 706 //

nirapekṣo 'sya saubhāgye grāhakaprārthanādibhiḥ /
putratvam samanuprāpto nirdhanasya viśeṣataḥ // 707 //

dattaś ca kṛpayā tūṣṇīm aurasād adhiko 'py ati /
punas satkulajo nyūnakulāya yadi kevalam // 708 //

dattaḥ syāt tu tadā so 'yam vibhāge¹ samupasthite /
tulyo bhaved aurasena na² pitryeṣu tu sarvadā³ // 709 //

auraso jyaiṣhyam āpnoti¹ pitṛkarmaṇi dattataḥ² /
vayasā caryayā vidyajñānābhyaṁ adhiko 'pi vā // 710 //

dattaḥ paitṛkakṛtyeṣu nyūna eva bhaved dhruvam /

[89. Dattasvīkārocitah kālah]

jātendriyānām daurbalye¹ duhitātanaye² 'sati // 711 //
avaśād asusandehe¹ putragrahaṇam ucyate /
putrayos tanayābhāve naṣṭayor api vai tayoh² // 712 //

-
704. 1. yathāgamas tathaiva syān (704a) ... pitryeṣu tu sarvadā (709d) : omits D.
2. syān nirṇayo : syānirṇayo A, C, syānirṇayah B1, E.
3. dharmato mataḥ : tato mataḥ B1, E.
705. 1. aputra^o : aputraḥ A, B; °pūrvam corr. : pūrva A, B, C, E.
706. 1. samabhāgi¹ : samabhāgo B1, E.
2. bhrātṛputro jñātiputro corr. : bhrātṛputram jñātiputraḥ A1, B2, bhrātṛputraḥ jñātiputraḥ A2.A3, C, bhrātṛputrājñātiputraḥ B1, E.
709. 1. vibhāge¹ : vibhāgo A1, B2, C.
2. na : omits A3.
3. D commences again after the omission from 704a.
710. 1. auraso jyaiṣhyam āpnoti : jauraso jyeshthyamāpnoti E.
2. dattataḥ^o : tattataḥ E.
711. 1. jātendriyānām daurbalye (711c) ... iti vedānuśāsanam (713b) : omits D.
2. duhitā^o : tu(du)hitā B2.
712. 1. avaśād asu^o : avaśādanu A3, B1.B3, E; °sandehe : sandoho A, B2, C.
2. C adds a heading in the margin "dauhitre sati putrapratigrahanisēdhaḥ".

putrasya kuryād grahaṇam iti vedānuśāsanam¹ /
pautre² naptari dauhitre sati vā putrasamgrahah // 713 //

sarvaśāstraniśiddhah¹ syān na tasmāt tat samācaren /

[90. Dauhitrasya sattve putragrahaṇaniśedhah]

āpannivārakah so 'yam² āpat sā putraśūnyatā // 714 //

eka eva bhaven nūnam duhitātanayo¹ mataḥ /
dauhitre sati putrasya grahaṇam śāstradūṣitam // 715 //

katham tad iti vā prokte spaṣṭataś ca tad ucyate /
duhitrotpattimātreṇa tatkuladvayasambhavāḥ // 716 //

uttāritāḥ sadya eva bhavyeyur nātra samśayah /
tām abhyanujñām bhāryāyāḥ¹ putrasaṅgrahahetave // 717 //

na dadyāt sati¹ dauhitre mriyamāṇah² svayam patih /

[91. Dauhitraprādhānyavarṇanam]

dauhitrotpattimātreṇa mātāmahyādikās tu tāḥ³ // 718 //

duhitīḥ svāḥ¹ samudvīkṣya harṣagadgadayā girā /
pravadiṣyanti tām vācam pitṛloke 'tisundare² // 719 //

asmākam¹ sutabhinnās te bāndhvā nikhilāś śivāḥ /
tarpane brahmajñādinityakarmasu² santatam // 720 //

713. 1. D commences again after the omission from 711b.

2. pautre : putre B1.B2, D.

714. 1. °niśiddhah : niśedhah B3.

2. āpannivārakah so 'yam (714b) ... duhitātanayo mataḥ (715b) : omits D.

715. 1. duhitāḥ : duhitā(ī) B2.

717. 1. tām abhyanujñām bhāryāyāḥ (717c) ... yusmat tulyā abhūma hi (722b) : omits D.

718. 1. na dadyāt sati : taddadyātsati A1.A2, B2.

2. mriyamāṇah corr. : mriyamāṇa A, B, C, mṛyamāṇa E.

3. tu tāḥ : sutāḥ B1.

719. 1. dubitīḥ svāḥ : duhitīsyās A, B, duhitāsvā E.

2. pravadiṣyanti tām vācam pitṛloke 'tisundare : omits B1.

720. 1. asmākam corr. : asmāka A, B, C, E.

2. °nityakarmasu : omits B1.B3, E.

ekam evāñjalim no vai bhrātrtajjñātayo daduh /
 adya tryañjalido¹ jāto vayam etena bhūṣitāḥ // 721 //

kṛtārthā nitarām jātā yuṣmattulyā abhūma hi¹ /
 tasmāt taddattam udakam asmākam paramāṁṛtam // 722 //

dadhisomaghṛtakṣiramedomādhvīkasindhavaḥ¹ /
 nārāyaṇapadaprāptikārakāś² cātipāvanāḥ // 723 //

kumbhipākamahāghorarauravādinivārakāḥ¹ /
 trayas tv añjalayah śrīkāḥ śamkhakundavarāṅgiṇāḥ² // 724 //

asmatsarvottamatvasya prāpakaś tulyaśūnyakāḥ¹ /
 yad dīyate 'smān uddiśya cānena bhuvi no 'mr̥tam // 725 //

aty alpam api tan merumahāmandarasannibham¹ /
 akṣayyam tu samo 'nena² putrādiḥ ko 'pi naiva hi // 726 //

dauhitra eva no loke putrāṇām uttamottamaḥ /
 tatsamas tv aurasas tajjas¹ tajjaś cāpi tathāvidhāḥ // 727 //

ity uktvā nartanam cakrur¹ mātāmahyādinākagāḥ² /
 dauhitrajanane pūrvam tasmād dauhitrasannibhāḥ // 728 //

721. 1. adya tryañjalido : adyartyajalado A1, adyāsmajalado B2, adyartvañjalido A2, C.
722. 1. D commences again after the omission from 717b and adds a heading 'dauhitraprastāvel' [prasave] pitṛṇām vacanam'.
723. 1. °mādhvika^o corr. : mādhuka A, B, C, D, E; °sindhavaḥ : sambhavaḥ B1, sindhavam E.
 2. °kārakāś : kārakaś A, B2, C, D.
724. 1. °rauravādi^o : kāravādi E.
 2. °varāṅgiṇāḥ : varāṅgināḥ A, B1, varāṅgiṇāḥ B2.
725. 1. prāpakaś tulyaśūnyakāḥ : prāpakaḥ (sr) tulyaśūnyakāḥ B2, prāpakaśśūnyatulyakāḥ B1.
726. 1. °sannibham : sannidhau B1.
 2. samo 'nena corr. : tatonena A, B, C, D.
727. 1. tatsamas tv aurasas tajjas : tatsamastva(tvau)rasastajjah B2.
728. 1. cakrur : cakṣuḥ E.
 2. °nākagāḥ corr. : kānagāḥ A1.A2, B2, D; kānagāḥ / hātpahāvetitatsomagāyāṁtyotivaharsitāḥ / deham vismr̥tya talloke nanartur apibandhubhiḥ / A3; kānigāḥ / śrīkāityarthāḥ / hāvū hāviti tatsāma gāyāntyotiva harsitāḥ / deham vismr̥tya talloke nanarturapi bandhubhiḥ / C; kānagāḥ / hāścahāletitatsāmagāyāṁtyotivaharsitāḥ / deham vismr̥tya talloke nanarturapi bandhubhiḥ / B1.B3, E.

pitṛṇām trptidah¹ ko 'pi nāsty eva dharanītale /

[92. Tarpaṇe dauhitreṇa mātāmahādibhyah tryañjalir dātavyah]

mātrāditrayasāmyena² tarpaṇe samupasthite // 729 //

teṣām tryañjalidah¹ so 'yam eko dauhitra ucyate /
taddattam udakam tāsām param tryañjalisaṅkhyayā² // 730 //

navakam tat prthaktvena mahāpadmādisambhavam /
tasmāj jagati yo mohāt prasaktau¹ tarpaṇasya cet // 731 //

duhitātanayo mūḍhas tāsām ekādikāñjalim /
sāmānyanārībuddhyā vai kuryād dauhitrapātrataḥ // 732 //

tāsām śevadhihartā syāt tacchāpasyāpi pātratām¹ /
prayāty ayam sadya eva tasmāt tan na tathācaret² // 733 //

atra bhūyah pravakṣyāmi niṣkr̥ṣṭārtham idam¹ rahah /
sāpatnījananīpatnyor² anvaham³ dvyañjali smṛte // 734 //

mātāmahi¹ mātrvargadvayam² tryañjalibhājanam³ /
tarpaṇeṣ akhileṣ evam⁴ sarvaśāstrasuniścitam // 735 //

729. 1. trptidah : trptidam A1.A2, B1, trptitam(do) B2.
2. mātrāditrayasāmyena (729c) ... tasmāt tan na tathācaret (733d) : omits D.

730. 1. teṣām tryañjalidah : tāsām mṛtvāñjalidam B1, C, tāsām amjalidah E.
2. tryañjalisaṅkhyayā : amjalisaṅkhyayā E.

731. 1. °prasaktau : prasaktā B3, praśaktā E.

733. 1. pātratām : pātratam A1, C.
2. D commences again after the omission from 729c.

734. 1. idam : imam A3, B3, E.
2. °patnyor : patyor A2, C, D
3. anvaham : asvaham A3.

735. 1. mātāmahi : mātāmahi E.
2. mātāmahi mātrvarga° (735a) ... na tu svāvayavair aho (741b) : omits D.
3. tryañjali° : añjali E.
4. °evam : enam(vam) B2.

[93. Dauhitrasya aurasatulyatvam]

dauhitry aputravān¹ naiva bhavel loke² dvijātiṣu /
višeṣena samākhyāto bhrātṛputrād ayam³ varah // 736 //

sapiṇḍo 'pi tathaiva syāt tat katham ceti cet tathā¹ /
nirūpyate ca suspaṣṭam sapiṇḍe khalu kevalam // 737 //

pitāmahasyāvayavāḥ pitrādidvārato 'ti vai¹ /
susamṛddhā nāsyā tatra svapituh² svasya vā khalu // 738 //

na sanyt eva višeṣena¹ tanmukhāt tu sapiṇḍatā² /
sapiṇḍānām prakathitā nānyena kila vartmanā // 739 //

bhrātṛputreṣu teṣv evam bhrātuś cāpi pitus tathā /
santi hy avayavāḥ tena bhrātā tatputra eva ca // 740 //

mārgenā svīya ity uktā na tu svāvayavair aho¹ /
dauhitre duhitṛdvārā svakiyāvayavodbhave // 741 //

sambandhas tv adhikāḥ svasya¹ tathā teṣu na sambhavet /
sambandhāḥ ko 'pi suspaṣṭas² tasmād eva³ tathoditah⁴ // 742 //

dauhitro bhrātṛputrādibhyo 'yam svāvayavādibhiḥ¹ /
adhikaś ceti sarveṣu svakarmasu dhanādiṣu² // 743 //

736. 1. dauhitry a° : dauhitra B1, E.
2. bhavel loke : bhavelloko E.
3. bhrātṛ° : bhartṛ B2; °putrādayam̄ : putrādayo A1.A2, B2.
737. 1. cet tadā : cettadām B1, cettadum B3, E.
738. 1. pitrādidvārato 'ti vai : pitrādidvārato divai E.
2. svapituh corr. : sapituh A1.A2, B1.B2, napituh A3, B3, C, E.
739. 1. višeṣena : višeṣata B1, višeṣe E.
2. tu sapiṇḍatā : tam̄ sapiṇḍitā E.
741. 1. D commences again after the omission from 735a.
742. 1. sambandhas tv adhikāḥ svasya (742a) ... te kadāpiti durāśayāḥ (747b) : omits D.
2. suspaṣṭas : naspaṣṭas B1, nuspaṣṭas B3, tuspaṣṭah E.
3. tasmād eva : tasmād B1.
4. tathoditah : tathāditah B1.
743. 1. °putrādibhyo 'yam svāvayavādibhiḥ : putrādibhyo 'yam svāvayavādibhiḥ (putrānāmādikovayavādibhiḥ) B2.
2. svakarmasu dhanādiṣu : svakarmasamāndhanādiṣu B1.B3, E.

naitasya saṅgrahaḥ¹ kāryaḥ janmanaiव्याम ucyate /
putratvena samaś ceti paraś ceti² kvacit sthale // 744 //

[94. Dauhitrasatve putrasvīkāraniṣedhah]

ataḥ putratvakaraṇam viruddhaḥ¹ nyāyaśāstrayoh /
dauhitrajananād atra paravittaikamānasāḥ² // 745 //

vibhaktā jñātayo duṣṭā bhavanty evātiduhkhinah¹ /
vibhaktāputratajjñātidhanakṣetrādivastuṣ² // 746 //

tadunmukhāḥ santataṁ te kadāpīti¹ durāśayāḥ² /
dauhitrajananād eva kecid atra vivekināḥ // 747 //

netāḥ param idam naiva syād ity eva svacetasi /
niścitya tūṣṇīm tiṣṭhanti kecit tv atra jugupsitāḥ // 748 //

śāstrānabhijñā¹ nitarām² pāmarā³ dharmadūṣakāḥ /
yena kenāpy upāyena param tadgraḥaṇonmukhāḥ // 749 //

durālāpān prakurvantaḥ sajjanair api ninditāḥ /
dūsayantaś ca tān bhūyaś chīkṛtāś cāpi¹ sādhubhiḥ // 750 //

nyakkṛtāḥ paṇḍitaiḥ sarvaiḥ sarvatrāpi vṝthaiva hi¹ /
tadduryatnādiśatakam kurvantaś² ca tadā tadā // 751 //

744. 1. naitasya samgrahaḥ : naitasaṁgrahaḥ E.
2. paraś ceti : omits B1, E.

745. 1. viruddhaḥ : vimāṣṭam B1.B3, E.
2. paravittaika^o : paravi?vittaika B1, E.

746. 1. jñātayo duṣṭā bhavanty evātiduhkhinah : jñātayo * * * dukhinaḥ A2.
2. vibhaktāputra^o corr. : vibhaktāḥ putra B2.B3, E.

747. 1. kadāpīti : kadāveti B1.B3, C, E.
2. D commences again after the omission from 742a.

749. 1. °nabhijñā : nabhijñāḥ B1.B3, E, nabhijñām B2.
2. śāstrānabhijñā nitarām (749a) ... sarvatrāpi vṝthaiva hi (751b) : omits D.
3. pāmarā : pāmaro B1.B3.

750. 1. chīkṛtāś cāpi : tachrutvāścābhi B1, chī(dhik)kkṛtāścābhi B2, tachrutāścābhi B3, E.

751. 1. D commences again after the omission from 749a, and adds 'kaliprastave'.
2. kurvantaś : kurvanto B2.

duṣṭakriyāś ca kurvanto¹ layam yānty eva kevalam /

[95. Dharmasya praśamsā adharmasya nindā ca]

sarvatra dharmo² madhyasthaḥ kadācit kalidoṣataḥ³ // 752 //

na siddhyati kalau bhūyaḥ siddhyaty api punaḥ kvacit¹ /
prāyeṇa dharmato vṛddhis tato bhadraṇī vindati² // 753 //

vyavahāre ca jayati¹ santo vyākulayaty api /

parasvāny api² gṛhṇāti sahamūlam³ vinaśyati // 754 //

sadaiva¹ dharmāḥ paramāḥ sevyo nādharma ucyate /

dharmamārgena sarvais tair² gantavyo nānyamārgataḥ³ // 755 //

[96. Jñātīnām sammatyā putrasvīkārah kartavyaḥ]

dauhitrabhinnam yam kañcid¹ vinā jyeṣṭham tathaikakam /
saṅgrhṇiyāc ca tanayaṁ madhyastham jñātim eva vā // 756 //

bhartrabhyanujñābhinnā yābhyanujñā putrasaṅgrahe /
saṅgacchate jñātyabhāve tatpurastān na yu�yate // 757 //

jñātimat� kṛtam yat tu putrasaṅgrahañādikam /

viśvastayā dharādānamukhaḥ¹ kṛtsnam tu siddhyati² // 758 //

svajñātimataṁ kāryam putrasaṅgrahañādikam¹ /

dharādikam ca no cet tan na² kāryam yadi tat kṛtam // 759 //

752. 1. duṣṭakriyāś ca kurvanto : duṣṭakriyā kurvaṇtaḥ E.

2. dharmo : dharma B1.

3. kalidoṣataḥ : kalidūṣakah E (*after correction*), B1 (*after correction*), kalidoṣataḥ E (*before correction*), B1 (*before correction*).

753. 1. kvacit : *omits* B1.

2. vindati : vandati B1.B3.

754. 1. vyavahāre ca jayati : vyavahāre jayechamti E.

2. parasvāny api : parasvānyapi(di) B2.

3. sahamūlam : samūlam A1, D, samūlam ca B2.

755. 1. sadaiva : tadaiva B1.B3, E.

2. sarvais tair : sarvaisvair B1.B3, E.

3. nānyamārgataḥ : nānyargataḥ B1, E.

756. 1. dauhitrabhinnam yam kañcid (756a) ... °mukhaḥ kṛtsnam tu siddhyati (758d) : *omits* D.

758. 1. °mukhaḥ : mukha A, B2, C, E.

2. D commences again after the omission from 756a.

759. 1. °saṅgrahañādikam : saṅgrahādikam B1, E.

2. dharādikam ca no cet tan na (759a) ... niyamo neti cocire (762d) : *omits* D.

tādṛśam dhārmiko rājā nyāyaśāstrapradūṣitam¹ /
sadyas tv anyathayitvaiva śāstriyenaiva vartmanā² // 760 //

tat kārayej jñātimukhasāmīcīnyam¹ tataḥ punah /
tadyathāyogyadaṇḍaś ca tatra madhyama ucyate // 761 //

[97. Jyeṣṭhaputro na dātavyaḥ]

ādyantyāv eva¹ santyājyau bahubhrāṭṣu tatsutau /
madhye jyeṣṭhād² dvitiyādiniyamo neti cocire³ // 762 //

mohād datto¹ jyeṣṭhasūnūḥ svayam² datto 'thavā jadah /
patitah sadya eva syād ubhayabhraṣṭa īritaḥ // 763 //

upanīteḥ param¹ tasya¹ vipratvam² tu na² siddhyati /
yadi jyeṣṭhasuto dattah pitur vā pālakasya vā // 764 //

tatkarmayogyo naiva syād yatkṛtam tena tatparam¹ /
salilam puṇyalokaikamahāpāṣāṇasannibham² // 765 //

mahārauravavartmāgryanayanam¹ satkriyaughaham² /
na tat samācaret tasmāt putradānagrahau dvayam // 766 //

[98. Putradāne 'yogyāḥ]

vidhavāvaraṇividhuradūrabhāryayativratāḥ¹ /
na dadyuḥ pratigṛhpīrann api sūtakino 'pi vā // 767 //

rajasvalā tatpatiś ca kanyako 'nupanītakah /
kautuki¹ dīksito vāpi śrāddhakartā pradūṣitah // 768 //

760. 1. nyāyaśāstra^o : nyāyaśāstram B1; ^opradūṣitam : prabhāṣitam E.
2. ^onyathayitvaiva śāstriyenaiva vartmanā : * *** A2.

761. 1. tat kārayej jñāti^o : * * * A2; ^osāmīcīnyam : sāmīcityam B1.B3, E.

762. 1. ādyantyāv eva : ādyantyādeva E.

2. jyeṣṭhād : jyeṣṭhā E.

3. D commences again after the omission from 759b.

763. 1. mohād datto : mahādatto B1.B3, E.

764. 1. upanīteḥ param¹ tasya (764a) ... tatkuladvayatārakah (776b) : omits D.
2. tu na : natu A3, B3, C.

765. 1. tatparam¹ : tatparām B1.B3, E.

2. ^opāṣāṇa^o : pāṇḍa^o B2, E.

766. 1. mahārauravavartmāgrya^o : mahākāravartmāgrya E.

2. satkriyaughaham : sa tu kṛpaudaham B1.

767. 1. ^odūrabhāryayativratāḥ : dūrabhāryāya(pa)tivratāḥ B2.

768. 1. kautuki : kautiki A2.A3, C, kātiki B1.B3, kārttiki E.

bahiṣkṛto dūrapaṇktir bhuktānno grāmadūragah¹ /
prāyaścittādīyunmukhaś ca punar anye tathāvidhāḥ² // 769 //

na dadyuh pratigṛhṇīraṁs tanayam̄ samśayabhrame¹ /
aham ekasutah pitror datto 'smīti vadan punah // 770 //

sabhāyam̄ nirbhayam̄ corah̄ prasiddhah̄ kathito budhaiḥ /

[99. Sutasya kulaṭārakatvam]

putreṇa jātamātreṇa tātatattātataparāḥ // 771 //

nandanti ca pragāyanti naṭanti pranaṭanti ca /
uttārako 'yam asmākam̄ sañjātas tanayo 'dhunā // 772 //

vadanta evam̄ paramam̄ ānandāṁ daivamānuṣam /
ārabhya kṛtsnam̄ brāhmaṇyam̄¹ tad vidhinā śrutinirūpitam // 773 //

sadyah̄ prāptā¹ bhavanty eva brahmānandas tu sah̄ parah̄ /
śrutyuktavartmanā sādhyo na kenānyena sarvathā // 774 //

yasya kasyāpi samproktaś tadbhinnān akhilān varān¹
ānandāṁs tasya² sambhūtyā dauhitrasyekṣaṇāditah̄ // 775 //

prāptā bhavyeyuh̄ pitaraḥ taṭkuladvayatārakah̄¹ /
tanayo durlabho nṛṇām̄² jātamātreṇa tena vai // 776 //

ekottarakulam̄ cāpi sadyas tuṣṭam̄ bhaviṣyati /

[100. Ekaputro na dātavyah]

tādṛśam̄ tanayam̄ tv enam̄ ekam̄ jātam̄ sutam̄ jaḍah̄ // 777 //

769. 1. grāmadūragah : grāmarūpagam A, B2, grāmadūrataḥ B1.B3.
2. tathāvidhāḥ : tathāvidhā E.

770. 1. samśayabhrame : samśayebhrame E.

771. 1. nirbhayam̄ : ninirbhayaṁ B1.

773. 1. brāhmaṇyam̄{unmetric} : brāhma B2.B3.

774. 1. prāptā : prāpto B1.B3, 9.

775. 1. varān : parān A3, B1.B3, E.

2. ānandāṁs tasya : ānandāstasya A, B, E.

776. 1. D commences again after the omission from 764a.

2. nṛṇām̄ : nṛṇām̄ B1, E.

dhanāśayānyam kurute yaḥ pitṛghnah smṛtaḥ¹ sa tu /
 kutas tatheti ced vyaktam̄ samyag evedam ucyate // 778 //

sutapradānottarakṣaṇamātreṇaiva te 'khilāḥ /
 naṣṭānandā bhagnakāmās tādītā yamakiṇkaraiḥ¹ // 779 //

niyante narakeṣv eva te ya uttāritāḥ purā /
 grāhakasyāpi pitaras tādṛṣāṁs tān pitṛṇ parān¹ // 780 //

drṣṭvātidiuhkhitās sarve¹ 'sahamānāś ca kaśmalam /
 asahyam atighoram² tadiyam³ vai dussaham̄ kharam // 781 //

punaḥ punar udikṣyaiva kim āśid iti kevalam /
 aśaknuvantas tadduhkharṇ svayam̄ cāpi tathāvidhāḥ // 782 //

bhaveyur eva nitarām māstu vamśasya no 'py ayam /
 ity uktvainam̄ dūṣayanti nāngīkurvanti tatkr̄tam // 783 //

pradūṣayanti tam̄ drṣṭvā palāyanakṛtavārāḥ /
 taddattam̄ yat tac ca¹ sarvam̄ vajrapātopamam̄ kharam // 784 //

nāngīkurvanti¹ tasmāt tam̄ pitaro grāhakasya ca² /
 tasmād ekasuto datto grāhakeṇa prapālitah³ // 785 //

ubhayor vamśayoś cāpi pitṛṇām̄ narakapradaḥ /
 tasmād ekam̄ sutam̄ dattapratvena kadācana // 786 //

778. 1. smṛtaḥ : smṛtam E.

779. 1. yama^o : yāma A1.A2.

780. 1. parān : varān A1.A3, B1.B2, C.

781. 1. drṣṭvā 'ti duhkhitās sarve : * * * A2, drṣṭvā 'ti duhkhitān sarve A3, B1.
 2. asahyam atighoram : asahyamitighoram B2, asahyam atighoram 'ityādhiprakaraṇamati-
 vistāratayā vartate' D; E adds here a kākapāda and gives the text from 'tadiyam' (in
 781d) upto 'kevalam' (in 782b) in the top margin.

3. tadiyam (781d) ... pitaro grāhakasya ca (785b) : omits D; tadiyam : smṛtiyyam B1.

783. 1. ity uktvainaṁ : ityuktenaṁ B1, E.

784. 1. yat tac ca : yutacca B1, E, yacca tat B2.

785. 1. nāngīkurvanti corr. : aṅgīkurvanti A, B, C, E.

2. D commences again after the omission from 781b.

3. prapālitah : prapāpitah A1 (before correction), pradāpitah A1 (after correction), prapā-
 pitah A2, vravāyātitah B1, pradāpitah B2, vraptitah B3, prapātinah C, prapātitah E.

na svīkuryād atas tena na kiñcit syāt prayojanam¹ /
 tathā kaniṣṭham² tanayam strīdattam vaidhvavam śiśum³ // 787 //

puruṣena pradattam vā¹ kanyāvarṇiyatipradam /
 vrātyadattam sūtakinā² pradattam kanyayā tathā // 788 //

anupanītadattam¹ ca sāpatnīmātrdattakam /
 pitṛyadattam tatpatnyā pradattam bhaginipradam // 789 //

pitāmahādibhir dattam jñātidattam sagotribhiḥ /
 pradattam yena kenāpi putratvena kathañcana // 790 //

na svīkuryāc chāstraduṣṭās ta ete tanayā jaḍāḥ /
 pradātur grāhakasyāpi mahādurgatidāyakāḥ¹ // 791 //

māmakas tanayo jātas tāvakas tv adhunā mama /
 sammatyaivāyam abhavad iti vākyena tatkṣaṇāt // 792 //

putraghnāḥ¹ prabhavet sadyo vīraheti nigadyate /
 tatsvīkartā bhrūṇahā² syāt taddatto brahmahā parah // 793 //

evam trayāṇām ekasya tanayasya parigrahe /
 pratyavāyo mahān uktas tasmāt tat karma¹ nācaret² // 794 //

jaḍamūḍhāndhamattā ye mūkaklibābhiśastakāḥ¹
 patitāḥ pāmarāś cāpi na svīkāryā viśesataḥ // 795 //

787. 1. kiñcit syāt prayojanam : kiñcitprāptayojanam B1, kiñcityātprajoyanam E.
 2. kaniṣṭham corr. : kaniṣṭha A, B, C, D, E.
 3. śiśum : śivam E.
788. 1. puruṣena pradattam vā (788a) ... tat karma nācaret (794d) : omits D.
 2. vrātyadattam sūtakinā : vrā * * * nā A2.
789. 1. anupanītadattam : anuvitpradattam A, B2, anupetapradattam A3, B1.B3, E, anuyetapradattam C.
791. 1. mahādurgatidāyakāḥ : mahādurgavihāyakāḥ E.
793. 1. putraghnāḥ : putraghna A3, putraghnāḥ B1.B3, E.
 2. bhrūṇahā corr. : bhrūṇaha A, B, C, E.
794. 1. mahān uktas tasmāt tat karma : mahā * * * karma A2.
 2. D commences again after the omission from 788a and adds a heading ‘dattasya anadhiκāraprakarāṇam’.
795. 1. ḫastakāḥ : ḫastarāḥ A, B2, D, ḫaktakāḥ B1, E.

jyeṣṭhaputrāḥ pitṛṇāṁ syur vallabhā¹ jagatītale /
 yathā tathā kaniṣṭhāś ca mātṛṇāṁ ativallabhāḥ² // 796 //

ataḥ¹ kaniṣṭhāś tanayā ninditāḥ syus tathaiva hi²

[101. Dattaputrasya mṛtau punah putrasvikārasya niṣedhaḥ]

putragrahaṇakāryeṣu³ yadi datto mṛtaḥ sutah⁴ // 797 //

punaḥ putram na gr̥hṇīyād ekasyaiva sutasya vai /
 grahanām śāstravihitam na dvitiyasya sarvathā // 798 //

apaviddhas tato grāhyo¹ yadi bhūyah sute manah /

[102. Vividhaputravarṇanam]

nirduṣṭaputrā jagati traya eva prakīrtitāḥ // 799 //

aurasah putrikāputraḥ apaviddhaś ca sūribhiḥ /
 anye tu tanayā bhūyo bhūtale syur jugupsitāḥ // 800 //

asatkulaprasūtānāṁ kṣetrajādisutāḥ¹ smṛtāḥ /
 mahākulaprasūtānāṁ traya eva puroditāḥ // 801 //

[103. Kṣetrajaputrasya nindā]

jugupsā sā prakathitā svāmin paśyati jīvati /
 pitrādiṣu svakiyeṣu¹ satsu jīvatsu tatpurah² // 802 //

parasmai putrakāryāya dharmapatnyarpanām kimu /
 nyāyyām yuktam saccaritram sarvais tat pravicāryatām¹ // 803 //

796. 1. syur vallabhā : syurtallabhā B1, E.

2. atī^o : apī D.

797. 1. ataḥ : antaḥ B1.B3, antaḥ E.

2. tathaiva hi : tadeva hi E.

3. putragrahaṇakāryeṣu (797c) ... ḍītritayād vā catuṣṭayāt (809d) : omits D (*indicated omission*).

4. mṛtaḥ sutah : mṛtaḥ sutah B2.

799. 1. apaviddhas tato grā^o : * * * grā A2.

801. 1. kṣetrajādi^o corr. : kṣetrajāti A, B, C, E; ^osutāḥ : sutā B1.

802. 1. svakiyeṣu : svakāryyeṣu B1.B3, satsujīvasvakāryeṣu E.

2. tatpurah¹ : tatparah E.

803. 1. sarvais tat pra^o corr. : sarvaitatpra A1, B2, sadvaitatpravi A2.A3, B1, C.

pāṁsulānāṁ viṭānāṁ vā sā vṛttir ajugupsitā /
yātighorā¹ vāgavarnyā svabhāryānyanivedanam // 804 //

vinā jugupsāṁ hrīm ghorāṁ hriyam bhītim¹ durāsadām /
parasaṅgāptāsadgarbhanārīgraḥaṇato² bhuvi // 805 //

sampādya cāpi gārhasthyam lokānāṁ paśyatāṁ purah¹ /
paravīryaikasañjātagarbhīṇīṁ svakalatrataḥ // 806 //

te jāyante tādrśānāṁ pākāḥ padmanibhekṣaṇāḥ¹ /
kāniṇapaunarbhavāditanayā na jugupsitāḥ // 807 //

kim vā na jāne tad yūyam vivāhānantaram kṣaṇat /
muḥūrtād yāmamātrād vā yāmadvayata¹ eva vā // 808 //

ahnā dināt¹ taddvitayāt² taddvitayāt tasya³ tatparam /
pakṣān māsād ḥtor māsatritayād vā⁴ catuṣṭayāt⁵ // 809 //

pañcaṣebhyo 'pi māsebhyo ḍimbānāṁ¹ janānād aho /
dvipātpaśūnāṁ² sā lajjā lakṣyate na ca kim punaḥ // 810 //

te cāpi manujaiḥ sāmyam¹ samprāpya ca tataḥ param /
yūyam vayam ca manujāḥ samā eveti vādināḥ // 811 //

vāgakṣikarṇānāśādisarvāvayavasamyutāḥ¹ /
nirlajjāḥ sarvakāryaikanipuṇās ta ime punaḥ // 812 //

804. 1. yātighorā : yatidhārā B1.

805. 1. bhītiṇi : bhīto B1, E.

2. °saṅgāptā^o : °saṅgāpta^o A, B2.B3, C, saṅgātpā E; °graḥaṇato : graḥaṇatām A, B2, C.

806. 1. purah : punaḥ B1, E.

2. nihbekṣaṇāḥ : niṣekṣaṇāḥ A1, vinekṣaṇāḥ A2, nimekṣaṇāḥ C.

807. 1. yāmadvayata : yāmadvayamata B2, yāmadvaya E.

809. 1. ahnā dināt : anho dināt A3, ahodināt B1, (ahno)ahnerdināt B2, ahodināt E.

2. taddvitayāt : tadvitayā E.

3. taddvitayāt tasya corr. : taddvitiyāsyā A, B, C, dvitayāttasyā E.

4. °trityād vā corr. : trityādyā A, B, C, ṣṭrityādvā E.

5. catuṣṭayāt : catuṣṭayam B2; D commences again after the omission from 797b.

810. 1. ḍimbānāṁ : piṇḍānāṁ B1.

2. dvipātpaśūnāṁ : dviprāptasūnāṁ B1.

811. 1. manujaiḥ : manujes B1, E.

812. 1. vāgakṣi^o : vāgakṣi A, B2, C, D.

mahātmanah¹ satkulīnān² helayanti hasanti ca /
punar nirākariṣyanti vyavahāreṣu santatam // 813 //

parājayanti kupyanti tādṛśair akhilam jagat¹ /
vyāptam āśit kiṁ² bahunā tādṛśān nikhilāñ janāñ // 814 //

[104. Nānāvidhadanḍavidhānam]

vyavahāreṣu samataḥ samprāptān¹ sajjanais saha /
tucchān durātmano duṣṭān dhārmiko nrpatis svayam // 815 //

parājayet tān¹ dharmeṇa nyāyenāpi samāgatān /
abrahmaṇam brāhmaṇena vyavahārāya cāgatam // 816 //

api nyāyāgataṁ¹ rājā vyavahāre parājayet /
evam aśrotriyaṁ rājā śrotriyeṇa sabhāsu cet // 817 //

vivadantam̄ samatvena nyāyenaiva parājayet¹ /
tucchān atucchaiḥ samataḥ sadbhīḥ satkulasambhavaiḥ // 818 //

bāḍham̄ vivadato nityam̄ bhīṣayitvā parājayet /
durbalena svāminaivam̄ vivadantam̄ sabhāsu¹ cet // 819 //

durmadaṁ¹ balinam̄ posyam̄ tarjayitvā parājayet² /
guruṇā samatam̄ prāpya vivadantam̄ aśāṅkitam // 820 //

sadyaś capeṭikām̄ dattvā dūṣayitvā parājayet /
jīvann aṭann¹ ato nityam̄ tasya droham̄ samācaren // 821 //

813. 1. mahātmanah : mahātmanah (tmānam) B2.

2. *kulīnān : kulīnā na A3, kulīnā nu E.

814. 1. tādṛśair akhilam jagat / vyāptam āśit kiṁ bahunā : omits B1.

2. vyāptam āśit kiṁ : vyāptamānāti A1.A2, vyāptamāṇti B2, vyāptamā * * D.

815. 1. samprāptān : samprāptāḥ A, B, C, D.

816. 1. parājayet tān : parājayetvān̄ tām B1, E.

817. 1. nyāyāgataṁ corr. : nyāyāgatā A, B, C, D, apinyāyagataṁ E.

818. 1. vivadantam̄ samatvena nyāyenaiva parājayet : omits A1.A2, B2.

819. 1. sabhāsu : nabhāsu B1.B3, E.

820. 1. durmadaṁ : durbalam B2.

2. tarjayitvā parājayet (in 820b) ... vivadet kāryadudvya° (in 822a) : omits A1.A2, B, D, E.

821. 1. jīvann aṭann corr. : jīvannadanan A3, C.

vivadet kāryadurdravyamadāndho durjanāśrayāt /
 sadbhīḥ so 'yam̄ vigarhyāḥ syād¹ rājñe proktvā² yathāsyā tu // 822 //

śāntir garvasya mahataḥ prabhaved vai samaṣṭitah /
 aśrotriyaśrotryayor vivāde samupasthite // 823 //

tadā tv aśrotriye nyāyasatpathasthe¹ 'pi² kevalam /
 yathā vā śrotriyajayo bhavet sadyas tathā vadet // 824 //

nityam̄ sarvatra pūjyo 'sau śrotriyas tena tam̄ tarām /
 nāvamanyet pūjayitvā preṣayed eva santatam // 825 //

svasāram̄ bhaginīm̄ patnīm̄ mātarām̄ tanayām̄ tu vā /
 tāvakim abhigantāsmīty aham̄ vādinam uddhatam² // 826 //

vivāde śrotriyam̄ drṣṭvāśrotriyam̄ sadya eva vai¹ /
 kapolayos tādayitvā chitkṛtya² ca dinatrayāt // 827 //

param̄ nirodhād uddhṛtya yathāśakti¹ pañān̄ api /
 caturvīṁśatisaṁkhyākān dviguṇam̄ vā caturguṇam² // 828 //

tasyāpi dviguṇam̄ bhūyaḥ śatam̄ vā tad dvayam̄ tu vā¹ /
 tasya śakter ānugunyāt samam̄ samprekṣya dharmataḥ // 829 //

dañḍarūpeṇa kṛtvāsyā paścāt tam̄ mocayen nrpaḥ /
 yo manyetājito 'smīti nyāyenaiva parājitaḥ // 830 //

tam̄ āyāntam̄ punar jitvā dāpayed dviguṇam̄ damam /
 sadasyadūṣakam̄ tūṣṇīm̄ grāmadūṣaṇataitparam // 831 //

-
822. 1. vigarhyāḥ syād corr. : vigarhīyāt A, B2.B3, vigr̥hyasyāt B1, C, D, E.
 2. proktvā : proktā B, C, E.
824. 1. °śrotriye nyāya° : śrotriyenīyāye B1, E, śrotriyanyāya B2.
 2. °sthe 'pi : sthitī E.
826. 1. svasāram̄ bhaginīm̄ patnīm̄ (826a) ... aham̄ vādinam uddhatam (826d) : omits D.
 2. aham̄ vādinam uddhatam : aham̄vādinamadhbhutam E.
827. 1. vivāde śrotriyam̄ drṣṭvāśrotriyam̄ sadya eva vai : vivāde śrotriyam̄ sadya eva vai drṣṭvā śrotriyam̄ sadya eva vai B1.B3, E.
 2. chitkṛtya : cat kṛtyāśca B1, cchitkṛtya (dhikkr̥tya) B2, cchitkṛtya C, cchatkṛtya D, catkṛtya E.
828. 1. °śakti : śakta D.
 2. vā caturguṇam̄ : vā caturguṇam̄ / bhūyaḥ saṁtadātatyayaḥ tadā B1.
829. 1. tasyāpi dviguṇam̄ bhūyaḥ śatam̄ vā tad dvayam̄ tu vā : omits B1 and D {eyeskip}.

anavekṣya¹ svāparādham svakāryavṛjine tathā /
 nr̥patir dhārmikah sadyah pañān aṣṭaśataṁ haret // 832 //

sakāśāt tasya vidhinā na ced doṣam avāpnuyāt /
 samuddiṣya svakāryam yas¹ tūṣṇikam² veda sarvataḥ // 833 //

aśrotriyah¹ svayam² satkarmāthatvena³ viśeṣataḥ /
 vidyāmāno manyamānah svayam asyaiva⁴ kevalam // 834 //

sacchrotriyān¹ samudvīkṣya vivāde sati kevalam /
 pūjābhojanakāleṣu² svasyānāhvānakāraṇāt // 835 //

taduddhavaniroddhāram kṛtaśāpam tathāvidham /
 yatnenaivāhvayitvainam sabhāmadhye parikṣayā // 836 //

nyakkṛtya¹ vidhinā samyak chitkṛtyaiva² tataḥ punaḥ /
 naitādr̥sam itaḥ karma³ parastāt tu⁴ tvayā bhavet⁵ // 837 //

iti bhityā samāyuktam krtvainam niścayena vai /
 viṁśottaram śatapañān haret tasmān na samśayah¹ // 838 //

yo bhuktikāle viprāṇam svakāryaikapuraskṛtaḥ¹ /
 nirodham kurute mūḍhas tasya daṇḍaś capeṭikā // 839 //

pañāḥ¹ syur dvādaśa punar utsavesu punaḥ kila /
 viśeṣataḥ kratuṣu² ca nirodhe maudhyatastarām // 840 //

832. 1. anavekṣya : anapekṣya A1.A2, B2, C, D.

833. 1. samuddiṣya svakāryam yas (833c) ... haret tasmān na samśayah (838d) : omits D.
 2. tūṣṇikam : tuṣṭikam B1, E.

834. 1. aśrotriyah : aśrotriya B1, aśrotriya E.

2. svayam : svayam (tadvat) B2.

3. °karmāthatvena : karma * tvena A1, karmatvena A2, B, E, karmaratvena A3.

4. svayam asyaiva : svayamananyeva B1, E.

835. 1. sacchrotriyān° corr. : sacchrotriyas A, B2, C, nacchrotriyas B1.B3, E.

2. °bhojana° : bhājana A2.A3, B1.B3, E.

837. 1. nyakkṛtya : satkṛtya E.

2. chitkṛtyaiva : chī(dhīk)ṛtyaiva B2, kṛtkṛtyaiva E.

3. naitādr̥sam itaḥ karma : sitādr̥samitaḥ karma E.

4. parastāt tu corr. : param syātu A, B, C, E.

5. tvayā bhavet : dvayobhavet E.

838. 1. D commences again after the omission from 833c.

839. 1. °kāryaika° : kālpaika B1, E, kāmaika B2.

840. 1. pañāḥ : phañā A, B1, C, E.

2. kratuṣu : kratuṣu A, B, C, D.

svapuraskārato 'tīva samastyā tasya nigrahaḥ /
 rājño¹ nivedya paścāt tu tādayitvā kapolayoh // 841 //

sarvasvaharaṇam kṛtvā tam enam rāṣṭrato nayet /
 grāmamadhye svaśuddhyartham apakirtyaikaśuddhaye¹ // 842 //

kriyāviśeṣān kurvanto mūḍhān pañditamāninaḥ /
 śanaiḥ kālena mahatā dharādhīśo mahāmanāḥ // 843 //

śāstravidbhyo viniścītya tatkāryāṇi tataḥ param /
 etadarthaṁ tvayā caivam etat tat samanuṣṭhitam // 844 //

kileti vacanam proktvā¹ chīkṛtya² ca³ višeṣataḥ /
 tasya śakter anuguṇo dāṇḍo grāhyo višeṣataḥ // 845 //

tataḥ punar idam vākyam evam etādṛśam laghu /
 tvayā na kāryam karmeti bodhayitvā višeṣataḥ // 846 //

visarjayec chikṣayitvā tathā tadbodhakān api /
 samaṣṭyā bahavo bhūya ekam niraparādhinam // 847 //

haṭhātkāreṇa¹ tūṣṇikam kāryakāle samāgate /
 bādhayeyur vivadantas² taj jñātvā dharmato nrpaḥ // 848 //

śikṣayed eva vidhinā jñātvā tat kāryavartma ca /
 prthak prthak samyag eva śanair vā tatparam tu tat¹ // 849 //

ekam cec chrotriyam¹ grāme tadiyām pūjyatām parām /
 mahattvam vyapadeśyam ca gurutvam adhikam tathā // 850 //

ācāryatvam paṭutvam vai vaiśāradhyam anaśvaram¹ /
 vidyādhikyam ca samprekṣya tasmin niraparādhini // 851 //

841. 1. rājño : rājñā B1, E.

842. 1. °śuddhaye : siddhaye B1.B3, E.

845. 1. proktvā : proktvā B1.

2. chīkṛtya : svī(dhīk)ṛtya B2, catkṛtya B3, cīkṛtya C, cchatkṛtya D, catkṛtya E.

3. ca : omits E.

848. 1. haṭhāt^o : harāt B1.B3, E.

2. vivadantas corr. : vivadamānās A, B, C, D, E.

849. 1. śanair vā tatparam tu tat : śanairdattaptaram tu tat B1.B3, śanairdātat E.

850. 1. ekam cec chrotriyam : ekam cecchrotriya B2, ekam cecchrotriyam E.

851. 1. vai vaiśāradhyam anaśvaram : vaiśā * dyānaśvaram A1, vaiśādyānaśvaram A2, caisāradyatranāśvaram B1, vaiśā(ra)dya(ma)anaśvaram B2, vaiśāradhyam anaśvaram E.

atyantāsahamānāś te tūṣṇīkam̄ tadupary atha /
 āropayitvānyonyam̄ vai durguṇān atadiyagān // 852 //

samaṣṭyaiva¹ grāmiṇo² vai bahavo mauḍhyam̄ āsthitāḥ /
 vidyākarmādibhir hīnā dūṣayeyur yadā tadā // 853 //

dhārmiko nṛpatih̄ śrīmān bahūnām tāni pr̄sthataḥ /
 kṛtvā vacāṁsi tatpaścāt tam eva śrotriyam̄ param // 854 //

kṛtvaiva samyak tatpūrvam̄ tam evainam̄ prapūjayet /
 śatānām̄ api¹ mūḍhānām̄ vacanam̄ naiva kārayet // 855 //

tathā punah̄ sahasrāṇām̄ ayutānām̄ viśeṣataḥ /
 kim asti vacane tasmin tūṣṇīke darduropame¹ // 856 //

vacanam̄ tac chrotriyasya vedaśāstraviniścitam̄ /
 samśrāvyam̄¹ sarvadā sarvaiḥ sarvalokopakārakam // 857 //

ye vā virodhinas tasya te sarve dāṇḍabhāginaḥ /
 bhaveyur eva satataṁ mūḍhā vedavirodhinaḥ¹ // 858 //

yat karoti¹ śrotriyo 'sau vacanenaiva tat param /
 na tat kartum̄ mūḍhaśatam̄ kim̄ śaktam̄ prabhaved aho // 859 //

yo bhuktisamaye maurkhyād brāhmaṇānām̄ samarpitam̄ /
 dattam̄ tathā proksitam̄ ca mantreṇa pariṣecitam // 860 //

vighātayed dūṣayed vā pāṁsubhir bhasmabhir mṛdā /
 ucchiṣṭena puriṣena tadā tam̄ sadya eva vai¹ // 861 //

grāhayitvā viśeṣena nigalena¹ ca samvṛtam̄ /
 māsartvayanarūpeṇa viprasamkhyānurūpataḥ // 862 //

853. 1. samaṣṭyaiva corr. : samaṣṭyaiva A, B, C, D, samastaiva E.
 2. grāmiṇo : grāmiṇo A, B1, D.

855. 1. śatānāmapi : śatānāmadhi E.

856. 1. darduropame : cārduropame B1.B3, E, taduparopame B2, dārditropame C, D.

857. 1. samśrāvyam̄ : samśrāvyā A, B, D.

858. 1. bhaveyur eva satataṁ mūḍhā vedavirodhinaḥ : omits E {eyeskip}; veda^o : vedi A, B1.

859. 1. yat karoti : tatkaroti B3, E.

861. 1. tadā tam̄ sadya eva vai : * * * C.

862. 1. nigalena : nirgalena D.

kārayitvā tataḥ paścād ekaviprasya ṣaṭchatam¹ /
 pañān daṇḍam grhītvā ca sarveṣām tatra vai tathā² // 863 //

bhoktum् samupaviṣṭānām pṛthag evam nirikṣya vai /
 sarvān pañāms tān svikṛtya tām vṛttim apahṛtya¹ ca // 864 //

taḍgrāmibhyo 'thavā tasya tatpratyarthina eva vā /
 deśād uccāṭayitvātha dadyād evāviśāṅkitah¹ // 865 //

vipravṛttis tu viprebhya eva deyā na tu svayam /
 hared rājā dharmaparah haran sadyah pated adhah // 866 //

evam śūdraś caret ko 'pi tasya daṇḍo vadhas tataḥ¹ /
 chitvā hastau prathamato nigale vasatis samā² // 867 //

rājño 'niṣṭapravaktāram¹ tasyaivākrośakāriṇam /
 tanmantrasya ca bhettāram tatpatnikṛtasāṅgakam // 868 //

chitvā jihvām ca śiśnam ca sadyo dūrād visarjayet /
 svajanair dūṣitaḥ sadbhīr bhojanādiṣu karmasu // 869 //

mohayitvā tadā yatnād¹ avaśāc cāpy acintitam /
 samāgataś ca samaye vivādenaiva kevalam // 870 //

durāśayā bhoktukāmo dūrīkurvan parān dvijān /
 dāpaniyas tv asau samyak caturvīṁśatikān pañān // 871 //

sa āgato yadi vayaṇ bhoktum् yatra ca yatra ca /
 tatra tatra ca gacchāmo na bhujīṣyāmahe¹ tataḥ² // 872 //

863. 1. ṣaṭchatam : ṣaṭśatam A3.

2. tathā : tadā A3, B3, C, E.

864. 1. vṛttim apahṛtya : vṛttimupahṛtya A1, D.

865. 1. °śāṅkitah : śāṅkataḥ B2.

867. 1. vadhas tataḥ : vadhaṣṭavaḥ A1, C, D.

2. samā : sadā B.

868. 1. rājño : rājñā A, B2, C, D.

870. 1. mohayitvā tadā yatnād (870a) ... na bhujīṣyāmahe tataḥ (872d) : omits D (*indicated omission*).

872. 1. bhujīṣyāmahe : bhujīṣyāma B1, bhujīṣyāmahe E.

2. D commences again after the omission from 870a.

ity asmin saṅkaṭe 'rthe¹ tu vivādāyāgato yadi² /
bhuktikāle daṇḍanīyo nānyakāle taduktitaḥ // 873 //

bhojaneṣu¹ brāhmaṇānām vivāde tu parasparam /
sañjāte sadya evāsyā śāntih kāryā na ced vṛthā // 874 //

hāniḥ syān¹ mahatī ghorā jāyate cobhayatra² tu /
vivāde tādṛśe 'śaktah śrotriyaś ced višeśavit // 875 //

bahubhis tu višeśenāvidyair aśrotriyair yutah¹ /
yadi syuḥ śrotriyāḥ santo² bahavas tatra taiḥ samam // 876 //

aśrotriyas tv ayam¹ caiko vivaden na² tu dharmataḥ /
pareṣām tu sahāyena tadvākyāśravaṇādinā³ // 877 //

na karma¹ kuryāt kim api sāhasaṁ vacanam tathā /
na vadec cāpi tūṣṇikam̄ kin tu tān akhilān dvijān // 878 //

samśrityaiva praṇatyā ca priyoktyā svavaśān nayet /
tān etān akhilān no ced dhānir asyaiva jāyate¹ // 879 //

bahubrāhmaṇavidveṣas tadduḥkhakaraṇam vṛthā /
śreyase¹ na bhaved eva tasmān na tu tathācaren // 880 //

[105. Śrotriyapraśamsā]

adhikāñ¹ śrotriyān kuryāt nyūnān aśrotriyān sadā /
karmanā manasā vācā prayatnena samācaret // 881 //

873. 1. saṅkaṭe 'rthe : saṅkaṭe'rdhe A1.A2, B, C.
2. vivādāyāgato yadi : vivādayāgato yadi E.

874. 1. bhojaneṣu : bhojanādiṣu B, C, D.

875. 1. syān corr. : syur A, B, C, E.

2. cobhayatra : nobhayatra B1.B3, E.

876. 1. aśrotriyair yutah : śrotriyairdyutaḥ A, B1, C.
2. santo corr. : santa A, B, C, D, E.

877. 1. aśrotriyas tv ayam : aśrotriyatvam yam B2, aśrotriyah svayam C, D, aśrotriysvayam E.
2. vivaden na : vipadenna A3, B1.B3, E.
3. tadvākyāśravaṇādinā : vākyāśravaṇādinā A, B1.B3, C, D, tad vākyāśravaṇādinā E.

878. 1. na karma : sa karma B1.B3, E.

879. 1. asyaiva jāyate : asyaiva jāyate / bhojayed brāhmaṇāneva dadyātebhyoniśamḍhanam
B1.B3, E {addition of 882b}.

880. 1. śreyase : śreyaso A, B2, C, D, E.

881. 1. adhikāñ corr. : adhikān A, B, C, D, E.

[106. Vipramahattvavarṇanam]

brāhmaṇān arcayen nityam brāhmaṇān eva toṣayet¹ /
 bhojayed brāhmaṇān eva dadyāt tebhyo 'niśam dhanam // 882 //

sarvadevamayo vipraḥ sarvavedamayo dvijah /
 sarvakratusvarūpaś ca sarvatīrthasadāśrayaḥ // 883 //

servavratāni kṛcchrāṇi tapāmṣi brāhmaṇāḥ smṛtaḥ /
 sarve dharmāḥ sa eva syāc chrāddhāni niyamā¹ api // 884 //

brāhmaṇena vinā¹ kiñcid abhipretam² na siddhyati /
 tasmān na brāhmaṇasamam kim bhūtam iha vidyate // 885 //

yasyāsyena sadāśnanti havyāni tridivaukasaḥ /
 kavyāni caiva pitaraḥ kim bhūtam adhikam tataḥ // 886 //

brāhmaṇo jaṅgamam tīrthaṁ pravaktā brāhmaṇāḥ suraḥ /
 adāhakah pāvako 'yam cākṣuso¹ vāyur ucyate // 887 //

padmabandhur ayam proktaḥ santyaktāstamayodayaḥ¹ /
 supāṭram sarvadānānām² śubhānām āspadaḥ paraḥ³ // 888 //

abhāgyājñānarogāśrimṛtyudāridryamārakaḥ /
 akartum anyathā kartum kartum sarvam¹ vicakṣaṇaḥ // 889 //

durvarṇān api sadvarṇān avaśān kurute kṣaṇāt /
 naitasmād adhikam tulyam vastv asti jagatītale // 890 //

[107. Hiranyagarbhadānena vr̥ṣalasya vīpratvapr̥aptih]

hiranyagarbhattritayadānamātreṇa tat kṣaṇāt /
 vīpratvam param āpnoti¹ vr̥ṣalo nātra samśayaḥ // 891 //

882. 1. eva toṣayet : eva toṣayet / bhojayebrāhmaṇānevatoṣayet E.

884. 1. °niyamā : niyamo B1, E.

885. 1. vinā : omits B1.B3, E.

2. kiñcid abhipretam : kiñcidapi putra A, B1, C, D, E.

887. 1. cākṣuso : cāyuṣo B1.

888. 1. °stamayodayaḥ : samayodayaḥ B1, E.

2. sarvadānānām : sarvadānātām B2, C, D, sarvedānānām E.

3. paraḥ : padaḥ A, B, C, E.

889. 1. sarvam : sarve B1.

891. 1. param āpnoti : samavāpnoti A3, B1.B3, C, E.

tat ṣodaśamahādānapraviṣṭaikasya¹ bāḍave /
 karaṇād eva ṣeṣāṇām dānāṇām karaṇe punah // 892 //

śūdrāder vedamantrais te samyak kārayitur yathā¹ /
 vidhānatas tu prabhavet tat tu vipramukhena cet // 893 //

kṣatrādimukhataś cet tu na yuktam̄ prabhaved dhi tat /
 tulām̄ ādau gosahasram̄ kalpavṛkṣādikam̄ tu vā¹ // 894 //

śūdreṇa prathamam̄ dānam amantrakam adharmakam¹ /
 kṛtam̄ cet² tatparam̄ sarvam̄ mukhād viprasya ca smṛtam³ // 895 //

vedoktenaiva mārgeṇa¹ kṣatriyādimukhena cet² /
 vipraiś catusṣaṣṭisamṛkhyair³ ṛtvigbhir vr̄ṣalo 'pi san // 896 //

dvitīyādini dānāni tatra brāhmaṇasannidhau /
 vedoktenaiva mārgeṇa¹ kuryād evāvicārayan // 897 //

mahādānasya tasyāsyā¹ karaṇād eva² kevalam /
 ekasyāpi tatas sadyas tacchiṣṭe dānakarmaṇi // 898 //

vedamārgeṇa śaknoti kartum̄ tat karma tādṛśam /
 na sākṣād vedamantroktis¹ tasya saṅgacchatetarām² // 899 //

brāhmaṇasya mukhenaiva taduktis tasya tatra vai /
 saṅgacchate višeṣeṇa¹ na tu svasya vidhiyate // 900 //

-
892. 1. praviṣṭaikasya : praviṣṭaikasya A, B, C, D.
893. 1. śūdrāder vedamantrais te samyak kārayitur yathā : śūdrādirvedamantraistesadyutkā-rayitum tathā B1, śūdrādervedamantraistaisadyutkā-rayitum tathā E.
894. 1. tu vā : tādā E.
895. 1. adharmakam : adhārmikam B2.
2. ca B1.B3.E. : cet A, B2, C, D.
3. smṛtam : smṛtam B1.B3.E.
896. 1. vedoktenaiva mārgeṇa (896a) ... ṛtvigbhir vr̄ṣalo 'pi san (896d) : omits D.
2. ^omukhena cet : mukhena cet / kṣatrādimukhataś cettu na yuktam̄ prabhaveddhi tat A3 {addition of 894ab}.
3. ^osastī corr. : ṣastī A, B, C, E.
897. 1. vedoktenaiva mārgeṇa (897c) ... tasya saṅgacchatetarām (899d) : omits D.
898. 1. mahādānasya tasyāsyā : mahādānasya tasnā(syā)sya B2, mahādānasyāsyā E.
2. karaṇād eva : kāraṇādeva B2, karaṇāvivadeva E.
899. 1. ^omantroktis : mantroktis A, B, C.
2. D commences again after the omission from 897c.
900. 1. saṅgacchate višeṣeṇa (900c) ... saṅgacchate 'sya tu (901d) : omits D.

trivāraṁ teṣu sarveṣu kṛteṣu tu tataḥ param¹ /
taduktāv adhikāro 'pi samyak saṅgacchate 'sya tu² // 901 //

yo vā dānāni¹ sarvāṇi mahānti carame vayaḥ /
karoti bhaktyā śūdra 'pi tatkṣaṇāt tena kāyataḥ // 902 //

viṣṇulokam prayāty eva mahimnā tasya kevalam /
hiranyaagarbhadānasya caturvārakṛtasya tu // 903 //

mahimnā vr̥śalasasyāpi mauñjyām adhikṛtir bhavet /
tato 'pi kṛtayā mauñjyā śūdra brāhmaṇyam ṛcchati // 904 //

[108. Tulādānam]

tulāṣṭādaśadhā¹ jñeyā² tatrādau³ rājatā smṛtā /
cāmīkaramayī paścāt trapusisakayor api⁴ // 905 //

audumbaramayī paścāt kārpāsapāṭayor api /
guḍājyalavaṇākṣiradadhiśākamayāḥ¹ parāḥ // 906 //

mādhvīkatalailānām¹ painyākī² dhānyarāśibhiḥ /
caramā sā prakathitā saptadhānyaiḥ pṛthak pṛthak // 907 //

grāmyair api tathārānyaiḥ vikalpena manīśibhiḥ /
caramā sā tulā jñeyā caturdaśavidhaikakā // 908 //

grāhakasya brāhmaṇasya sadyo rakṣastvadāyinī /
prāyaścittāpanodyā sā na bhaved eva sarvathā¹ // 909 //

sarvāṇy api ca dānāni tulādīni tu ṣodaśa /
tādr̥śāny eva sarvāṇi nātra kāryā vicāraṇā // 910 //

901. 1. tataḥ param : tataṭparam B1.B3, E.

2. D commences again after the omission from 900c.

902. 1. yo vā dānāni : mahādānāni D.

905. 1. tulāṣṭā² corr. : tulāṣṭā A.

2. tulāṣṭādaśadhā jñeyā (905a) ... na bhaved eva sarvathā (909d) : omits D (indicated omission).

3. tatrādau : tadrādau A, B1, E.

4. trapusisakayor api : trapusinarayorapi B1.B3, trapusinarayorapi E.

906. 1. °lavāṇākṣira° : lavāṇam kṣīram A, B2; °śākamayāḥ : °śākamayā B1, E.

907. 1. mādhvika² : madhvika A2, mādhika E.

2. painyākī² : pailyākī A1, B, painyokī E.

909. 1. D commences again after the omission from 905a.

kartuh sadyah sarvapāpanāśadvāraiva¹ kevalam /
 muktidāny eva sarveṣāṁ varṇānām avišeṣataḥ // 911 //

etāni carame kāle yo vā martyo mahāmanāḥ /
 madhye teṣāṁ tulādīnām apy ekam dānam uttamam // 912 //

karoti sadyo muktim¹ tāṁ brahmaśāyujyalakṣaṇām² /
 avaśād eva manujo labhate nātra samśayah // 913 //

carame janmani naras tāni dānāni mānavah /
 karoty eva na cānyasmin¹ rahasyam tan mayoditam // 914 //

dānam mahat tathaikeṣāṁ apy ekam bhaktimān narah /
 daśāyām¹ caramāyām tu kuryād vāpi tadeva hi // 915 //

phalam tu labhate divyam brahmaśāyujyalakṣaṇam¹ /
[109. Hiranyagarbhadānam]

hairaṇyagarbhām tad dānam² gomūtram prathamam smṛtam // 916 //

gomayodakasamjñām tad dvitiyam parikīrtitam /
 dadhipūritam anyat tu¹ trītyam iti tad viduh // 917 //

ksīrapūritam anyat tu¹ caturtham pāpabhañjakam /
 gṛtena pūritam prāhuḥ pañcapātakanāśanam // 918 //

tailam hiranyagarbhākhyām tato bhinnam pracaksate /
 madhunā pūritam puṇyam atyantājñānavārakam¹ // 919 //

911. 1. °dvāraiva : dvāraika B1, E.

913. 1. muktim : yukti B1, yukto E.

2. °lakṣaṇām : lakṣaṇam A1, B, C.

914. 1. cānyasmin : cāyasmin B1, cāmyasmin B3, cānyesmin D, cāpyasmin E.

915. 1. daśāyām : dedaśāyām A1.A2.

916. 1. D adds a scribal note : “i ghaṭṭamuna[n]du anekadānapraśāmsa jappivunnadi caturdaśadānapraśāmsa mikkili jappivyunadi. brahmāṇḍakatāhadānamu”.

2. hairaṇyagarbhām tad dānam (916c) ... tathāmbhaṭpūrṇam ekakam (920d) : omits D.

917. 1. anyat tu : anyam tu E.

918. 1. trītyam iti tadviduh / ksīrapūritam anyat tu : omits B1.B3, E {eyeskip}.

919. 1. °vārakam : vārahām A, B1, C, E.

tathekṣurasasampūrṇam mahāauravabhitiham /
nārikelodakaiḥ¹ pūrṇam tathāmbhaḥpūrṇam ekakam² // 920 //

hairaṇyagarbhām caramam prāhur divyā¹ maharṣayah /
evam daśavidham proktam² dānam pāpāpanodakam // 921 //

hairaṇyagarbhasamjñam tad grāhakasyātibhitidam¹ /

[110. Brahmāṇḍakaṭāhādīdānāni]

tad brahmāṇḍakaṭāhākhyam dānam sarvārthadāyakam // 922 //

caturdaśavidham proktam ‘bhūrbhuvaḥsvā’ dibhiḥ padaiḥ /
atalādipadaī¹ cāpi samyutam² sarvasiddhidam // 923 //

mahādānam mahābhūtidāyakam¹ pāpakṛntakam² /
eśām yad ekakam vāpi kṛtam cen nikhilam kṛtam³ // 924 //

tat tat kāmanayā cet tu cared eva tathā tathā /
tūṣṇikam parameśasya tuṣṭaye cet kṛtam tu tat // 925 //

kartuh sāyujyadam sadyas tathāpi tu punah param¹ /
rahasyam ekam vakṣyāmi grāhakas tv asya kevalam // 926 //

rakṣastvam samavāpnoti dātā sāyujyam ṛcchati /
gosahasram atiślāghyam¹ gosatraśatasannibham² // 927 //

920. 1. nārikelodakaiḥ *corr.* : nārikekodakaiḥ A, B, C, nārikelodakaiḥ E.
2. tathāmbhaḥ^o : tadābhāḥ E; D *commences again after the omission from* 916b.
921. 1. °divyā¹ : divyāḥ B1.B3, E.
2. evam daśavidham proktam (921c) ... tad grāhakasyātibhitidam (922b) : *omits* D.
922. 1. °bhitidam *corr.* : bhitiham A, B, C, E.
923. 1. atalā^o *corr.* : atula^o A, B, C, E.
2. atalādipadaī cāpi samyutam (923c) ... cen nikhilam kṛtam (924d) : *omits* D; samyutam : samyuktaṁ B2.
924. 1. °dāyakam : dāhakam B1, E.
2. °kṛntakam *corr.* : brndaham A, B, C, vṛdaham E.
3. D *commences again after the omission from* 923c.
926. 1. punah param : purassaram D, punah paraḥ E.
927. 1. gosahasram atiślāghyam (927c) ... sāptarūpam pracakṣate (928b) : *omits* D.
2. gosatraśatasannibham : gosashtraśatasannibham nibham E.

nīlādibhedatas tat tu saptarūpaṇ¹ pracakṣate /
svarṇalāṅgalasamjñānam tad aparaṇ dānam ekakam² // 928 //

manvādibhir viracitaṇ dātuḥ sarvaphalapradam /
naitena tulyam anyat tu dānam dānottamottamam // 929 //

kāmadhenvākhyakam paścād ekam sarvaguṇānvitam /
hariścandrādibhir dhīrai¹ rājabhiḥ² samanuṣṭhitam // 930 //

sarvayajvaughavinutam aparaṇ dānam ekakam /
kalpavṛkṣkākhyakam devadevasya paramātmanah // 931 //

atisamprītijanakam syaḥ kaivalyadāyakam /
evaṇ mahādharādānam¹ gomedhaśatasannibham // 932 //

sarvāṇy etāni dānāni kartur eva tripūrvakam¹ /
pūrvoktaphaladām jñeyam nānyasyeti² suniścitam³ // 933 //

evaṇ sarvāṇi dānāni daśa pañca ca kevalam /

[111. Kanyādānam]

navamam kanyakādānam dātus tadgrāhakasya ca // 934 //

candramaṇḍalaparyantam yavarāsiḥ kṛtā yadi /
sūryamaṇḍalaparyantam tilarāsiḥ kṛtā yadi // 935 //

taddhrauvyalokaparyantam¹ sāṛṣapā² rāśir uttamā³ /
saptarṣilokaparyantam vālukārāśir uttamā // 936 //

928. 1. nilādibhedatas tat tu saptarūpaṇ : nīlāditastattu samarūpaṇ B1, nilādibhedatastattu samarūpaṇ E.

2. B1, B3 and E wrongly put here two lines 931cd and 932ab and these two lines are again written in its proper location also.

930. 1. dhīrai : diraiḥ B1.B3, ghoraiḥ B2, dirai E.
2. rājabhiḥ : rājābhiḥ B1.

931. 1. °vinutam aparaṇ : vinutamparamaṇ D.

932. 1. evaṇ mahādharādānam (932c) ... nānyasyeti suniścitam (933d) : omits D.

933. 1. tripūrvakam : tripūruṣakam A1, tripūrṣakam A2.A3, B1.B3, C, E.
2. nānyasyeti : nānyam neti B1, E.
3. D commences again after the omission from 932b.

936. 1. taddhrauvyaloka° corr. : tadrau śivaloka A2, tadrauvyaloka A1, tadrauvaloka A3, tadraumpaloka B1.B3, (a) tadrau śivaloka° B2, * * * C, tadraukhaloka D, tadraumyaloka E.; °paryantam : paryantah A, B.

2. sāṛṣapā : sāṛṣapā B2, tyāṛṣapā E.

3. rāśir uttamā : kāśiruttamā B1.B3, E.

kṛtāś¹ tvāśāṁ tu yā² saṁkhyā tāvad³ varṣasahasrakāt⁴ /
daśānāṁ api pūrveśāṁ daśānāmapi pūrvavat // 937 //

pituh svasya tathā paścāt tatpitus tatpitus tathā /
ekottaraśatānāṁ ca kulānāṁ mahatām api // 938 //

pitṛṇām api sarveśāṁ narakottārapūrvakam /
tacchāśvatabrahmalokāvāptikārakam ucyate // 939 //

dātus tu sadyo vijñānadvāraiva punar eva vai /
tad brahmaśāyujyanāmamuktikārakam eva vai // 940 //

tasmān naitatsamām dānam dharmo vai tatparah¹ punah² /
sadaivaitat³ samām dānam lakṣmīnārāyaṇapriyam // 941 //

mahāsantatisamvṛddhikārakam¹ kathitam mahat /
yathaitad² etat paramām niśšeṣapitṛtārakam // 942 //

kanyādānam¹ praśamsanti tathā tat tanayasya ca /
dānam pitṛṇām atyantakalidurgatikārakam² // 943 //

pūrvavat kālasaṁkhyā ca veditavyā viśesataḥ /
asminn arthe¹ na sandeha² evam āhur³ maharṣayah // 944 //

[112. Yatyādinām kanyakādīdānaniṣedhah]

yataye kanyakādānam rasādānam¹ ca varṇine /
bhikṣādānam gṛhasthāya trayam etad vigarhitam // 945 //

937. 1. kṛtāś : kṛtas A1.A2, B, D, E.

2. yā : yo D.

3. saṁkhyā tāvad : saṁkhyāttāvad D.

4. °sahasrakāt : sahasradāt B1.B3, E, sahasrakān B2.

941. 1. dharmo vai tatparah : dharmo daivah parah D, dharmā vai tatparam E.

2. punah : parah B1.B3, C, D, E.

3. sadaivaitat : sadaitat E.

942. 1. mahāsantatisamvṛddhī¹ (942a) ... niśšeṣapitṛtārakam (942d) : omits D.

2. yathaitad : tathaitad B1.

943. 1. kanyādānam : kuryādānam A1, B2, C.

943. 2. atyanta^o : atyantam D; °durgati^o : durgārtti B2; kārakam : tārakam C.

944. 1. asminnarthe : agninarthe B1.B3, E.

2. sandeha : sandehāḥ E.

3. āhu^o : āha B2.

945. 1. rasādānam : rasadānam E.

dhanārthinam¹ maskariṇam² varṇinam cānnakāmukam /
bhikṣārthinam gr̥hastham ca sadyo rāstrat̄ pravāsayet // 946 //

tūṣṇīm bhikṣām gr̥nan grāme vasams tām bhakṣayan¹ vṛthā /
vinaiva vedādhyayanam brahmacāri višeṣataḥ // 947 //

dandaniyāḥ¹ prayatnena tādaniyas tadā tadā² /
rāstrād uccātāniyaś ca³ vedādhyayanatparam⁴ // 948 //

[113. Brahmacāriṇe bhikṣādānasya praśāṁsā]

nityam bhikṣārthinam yatnāt śākasūparasādibhiḥ /
bhikṣāpradānāt paratas tatsamāptim samācaret // 949 //

tāvanmātreṇa te vedāḥ sarve śāstrāṇi cāṅgakaiḥ /
tathā smṛtipurāṇāni setihāsāni sarvaśah¹ // 950 //

varṇibhuktāu¹ śākasūparasājyadadhigorasāḥ² /
hāṭakakṣitigoratnagajavāhā³ bhavanti vai // 951 //

gr̥hasthasya pratidinam gr̥hyo¹ dharmāḥ svayam mahān /
yater vā varṇino dattā lavaṇavyañjanādayah² // 952 //

bhuktikāle 'nvaham¹ nr̥ṇām gr̥hiṇām² kāmadhenavah³ /
kalpavṛksā bhaveyur hi kiñcaite ratnasānavah³ // 953 //

946. 1. dhanārthinam : tathārthinam A, B2, D, dhanārdhinam A3, B1.B3, C.

2. maskariṇam : maskaliṇam B1.B3, E.

947. 1. bhakṣayan : bhakṣayān A, B2, C, D.

948. 1. daṇḍanīyāḥ : vandanīyāḥ B1.B3, E.

2. tadā tadā : tathā tathā B1, E.

3. rāstrād uccātāniyaś ca : rāstrādu * * * A1, B1, rāstrādu(dvāsayettāñcā) B2, rāstrāduuccālā-nimpaśca B3, * * * D, rāstrāduuccālānimyaśca E.

4. vedādhyayanatparam : vedonayanataptarām B3, vedopayanataptarām E.

950. 1. setihāsāni sarvaśah : * * * A, D, siddhyantyeva vakto kya vai C, ni naṁddanuvilomya vai B1, naṁddatyenuvilomya vai B3, E.

951. 1. varṇibhuktāu : varṇimuktā B1, varṇibuktā E.

2. śākā^o : omits B2; °rasājya^o : rasādyā A, B, D, E; °gorasāḥ : gorasā B1.B3, E.

3. hāṭakakṣiti^o : hāṭakakṣiti B1.B3, E.

952. 1. gr̥hyo : guhyo E.

2. lavaṇavyañjanādayah : lavaṇatyāñjanādayah B1, E.

953. 1. °kāle 'nvaham : kālesvarām B1.B3, E.

2. gr̥hiṇām corr. : gr̥hiṇā A1, B1.B2, C, D, gr̥hiṇāḥ A2, gr̥hiṇā B3, gr̥hiṇāḥ E.

3. °sānavah : sānadaḥ B1, E.

kanyābhūsvarṇaratnāśvagajavāhanasañcayāḥ¹ /
yatīvarṇipradattāḥ² te gṛhiṇo³ narakapradāḥ // 954 //

bhaveyur nātra sandehas tābhyaṁ¹ dadyād ato² na tān /
gṛhiṇam³ tv annabhikṣāyai samāgatam udīkṣya nā⁴ // 955 //

dvitiye 'hani humkr̥tya dūram udvāsayed dhruvam /
prathame 'hani ced ajñāḥ¹ kiṁ kāryam kriyate tvayā // 956 //

netāḥ param na kāryam syād ity uktvā tām pradāpayet¹ /
gacchetyuccātayet² tuṣṇīṁ tṛtiye 'hani³ yac ca vai⁴ // 957 //

yācantām taṇḍulān¹ brahmaśārīṇam yatim² eva vā /
dr̥ṣṭvā vilokya mārtāṇḍam puṇḍarīkākṣamuccaret // 958 //

tāmbūlaṁ dharanīm¹ dhānyam² varṇiyatyoh³ kadācana /
jātarūpam na dadyāc ca sugandham kusumam⁴ srajam⁵ // 959 //

taṇḍulān bālaraṇḍāyai na dadyāt tu kadācana /
āgatāyai bhikṣukāyai karamātrādhikān¹ nanu² // 960 //

-
954. 1. °vāhanasañcayāḥ : vāhanasañcayāḥ / netāḥ param na kāryasya B1.B3 and E {addition of 957a}.
2. yatīvarṇo : patīvarṇi B1, E.
3. gṛhiṇo : grahiṇā B1, gṛhiṇā B3, E.
955. 1. tābhyaṁ : ta * * A1, tābhyaṁ(syām) B2.
2. dadyād ato : dadyātato E.
3. gṛhiṇam : grahiṇam B1, E.
4. nā : ca D.
956. 1. ced ajñāḥ : cedajñām B1, C, E.
957. 1. pradāpayet : pradāya ca A3, B1.B3, E.
2. gacchetyuccātayet : gacchetyu(du)ccātayet B2.
3. tṛtiye 'hani corr. : dvitiyehani A, B, C, D, E.
4. yacca vai : caccha vai A, B2, C, D, E.
958. 1. taṇḍulān : tuṇḍulān A, B1.
2. yatim : patim E.
959. 1. dharanīm : dharanīm C, D.
2. dhānyam : dhyānam D.
3. varṇiyatyoh corr. : yatīvarṇyah A1.A2, B2, yatīvarṇyo A3, yatīvarṇot B1, yatīvarṇyo C, D, yatīvarṇyo E.
4. sugandham kusumam : sugandhakusuma A1.A2, B2, sugandhakuruma B1.B3, sugandham kurumam E.
5. srajam : puṇyaṁsrajam B1, E, sragam C, D.
960. 1. kara° : tara D.
2. nanu : na tu B2, D, E.

tāśāṁ nityāṁ dhānyam eva pradeyaṁ karapūritam /
yadi pañcāśadidhakasāṁvatsaraparā punah // 961 //

tadā taṇḍulayogyāpi bhaved iti bhṛgor matam /
vrataśrāddhanimittena yācito yadi vā tayā // 962 //

tatpūrtimātradānena gayāśrāddhaphalam bhavet¹ /
vidhavābhīr anāthābhīr vastrāya yadi yācitah // 963 //

tanmanaḥpūraṇāṁ kurvann aśvamedhaphalam bhavet¹ /
ṣaṣṭivarsat² param tāśām anāthānām tu yācane // 964 //

bhissāyām¹ adhikāro 'sti tatpūrvam neti cāṅgirāḥ /
varṇine yataye kanyādānam² śāstravigarhitam // 965 //

viśeṣeṇa dharātāmbūladvayam narakapradam /
api yatnāt śrāddhadine varṇine daivarūpiṇe // 966 //

deyā syād dakṣiṇā tasmai na tāmbūlam iti śrutih /
vratine¹ kanyakādānam² rasādānam ca³ putriṇe // 967 //

yāgārthine 'nnadānam¹ ca koṭiyajñaphalapradam /
vaiśvadevāvasāne tu brāhmaṇo yaś ca kaścana² // 968 //

kṣudhārtāḥ pātrabhūtā yāḥ¹ striyo 'ntarvatnya² eva ca /
kanyakā vidhurā balas tīrthādvratacārakāḥ // 969 //

raṇḍāś ca vidhavās sarve varṇāś te 'pi caturvidhāḥ¹ /
annadānaikapātrāṇi cāṇḍālāntāni sūribhiḥ // 970 //

963. 1. bhavet : labhet A2, E.

964. 1. bhavet : labhet E.

2. ṣaṣṭi^o corr. : ṣaṣṭhi A, B, C, D, E.

965. 1. bhissā^o : bhiksā A2, B2, C, D.

2. varṇine yataye kanyā^o (965a) ... °dvayam narakapradam (966b) : omits D.

967. 1. vratine : pratidine B1.B3, E.

2. vratine kanyakādānam² (967c) ... ca koṭiyajñaphalapradam (968b) : omits D.

3. ca : (tu) B2.

968. 1. 'nnadānam : na dānam B1.B3, E.

2. kaścana : kaśca(fīca)na B2.

969. 1. kṣudhārtāḥ pātrabhūtā yāḥ corr. : kṣudhārtāḥ patrabhūtasya A1.A2, C, D, kṣudhārtāḥ pātrabhūtasya A3, B1.B2, kṣudhārtāḥ patrabhūtasya B3, kṣudhārtāḥ pātrabhūtasya E.

2. striyo 'ntarvatnya : striyontarvantya A1.A2, D, striyontarvatsa B1.B3, E.

970. 1. varṇāś te 'pi caturvidhāḥ : gaṇāste pi caturvidhā B1.B3, E.

kathitāni mahābhāgaiḥ kṣutkṣamāpānnapātratā¹ /

[114. Tulādānasvīkāre prāyaścittam]

mahādānāni cāmūni tulādīny adhunā punah // 971 //

ādrakṛṣṇājinādīni prāyaścittādikair api¹ /
anivartyāni² ghorāṇī grāhakasyaiva sarvadā³ // 972 //

tasmāt svodarapūrtyarthāṁ¹ gurudrohādikam̄ kharam² /
pitṛdevasakhidroham̄³ kuryād vāpadi nirbhayam // 973 //

na tulādimahādānadravyam̄ sarvātmanā spr̄set /
devabrahmaṇagomāṁsam̄ mātmāṁsam̄ surādikam¹ // 974 //

bhakṣayed āpadi punas tad dravyam̄ tu na samspr̄set¹ /
gurupatnīm̄ ca bhaginiṁ² bhrātṛpatnīm̄ sutām̄ api // 975 //

kadācit kāmato gacchet tulādravyam̄ tu na spr̄set /
prakuryān madyapānām̄ vā gomāṁsam̄ vāpi bhakṣayet¹ // 976 //

kuryād vā brahmahatyām̄ ca bhrūṇahatyām̄ tathāvidhām¹ /
virahatyām̄ tu vā kuryāt tulādravyam̄ tu na spr̄set² // 977 //

athavā mātaram̄ gacchet¹ tulādravyam̄ tu na spr̄set /
prāyaścittāsataiś cāpi tirthakotīśatair api // 978 //

971. 1. kṣutkṣamā : kṣutkṣimā B1, kṣutkīmā E.

972. 1. api : ati A, B, C.

2. °vartyāni : vartyādi B1.B3, E.

3. sarvadā : sarvagā A, B1, C, D.

973. 1. svodara° : sodara B1, E.

2. kharam : svaram B.

3. pitṛdevasakhidroham̄ : pitṛdrohisakhipitṛdena sakhidroham̄ B1, pitṛdrohisakhipitṛdeva sakhidroham̄ E.

974. 1. surādikam̄ : purādhikam E.

975. 1. tad dravyam̄ tu na samspr̄set : tatra dravyam̄ na spr̄set A, tatra dravyam̄ tu na spr̄set D.

2. gurupatnīm̄ ca bhaginiṁ (975c) ... bhrūṇahatyām̄ tathāvidhām (977a) : omits D.

976. 1. vāpi bhaksayet (in 976d) ... tu na spr̄set (in 977d) : omits C (eyeskip).

977. 1. D commences again after the omission from 975c.

2. na spr̄set : samspr̄set B1, E.

978. 1. athavā mātaram̄ gacchet (978a) ... tirthakotīśatair api (978d) : omits E.

krcchrātikrcchracāndraughais¹ tadrakṣastvam na naśyati /
tarhi teśam punah prāyaścittaśāstram vṛthā bhavet // 979 //

ity ukte sati tasyāpi pratyuttaram ihocaye /
ādau prativasantasya vasante somayājinah // 980 //

samkalpakāla ādhyasya¹ daivān naśtaśriyah² punah /
tadvicchittidaśāyām³ ced yena kenāpy upāyatāḥ // 981 //

kartavyatvena coktasya sāmarthyāt karaṇe tathā¹ /
tasya prativasantasya tādr̥śam dānam ekakam // 982 //

pratigṛhya vidhānena taddravyasya turīyakam¹ /
tyāgam kṛtvā cittam api tena dravyeṇa² tatparam // 983 //

anuṣṭhitāḥ saptatantur yadi¹ tadvasu cākhilam /
viniyuktam tatra savamātra² evāsyā tādr̥śah³ // 984 //

tad dravyam tatpradaṇ na syād evam yāgāya yat kṛtam /
tat sarvam tasya doṣāya na bhaved eva sarvathā // 985 //

pratisamvatsaram¹ yāvaj jīvam caiva vidhānataḥ /
saṅkalpitasya² yajñasya viṣaye brāhmaṇasya cet // 986 //

sarvapratigraheṇāpi na doṣa iti sā śrutiḥ¹ /
bhraṣṭād vā patitād vāpi pāṣandān nāstikād api² // 987 //

979. 1. °cāndraughais : candrāyaiḥ B2, codraughaiḥ E.

981. 1. ādhyasya : ādhyasya B1.B3, E.

2. °śriyah : śriyā A, B2, śriyam B1.

3. tadvicchittidaśāyām : tadvicchittidaśāyām A, B2, tadvachatidaśāyām B1.B3, tadvachiti-dhaśāyām E.

982. 1. tathā : tadā A2; kartavyatvena coktasya sāmarthyāt karaṇe tathā : omits D.

983. 1. turīyakam : turīyyasā B1.B3, turīyasā E.

2. dravyeṇa : dvayena A, C, D, dravyeṇa B1.B3, E.

984. 1. °tantur yadi : tantuyadi B2, C, tamtuvyati E.

2. savamātra : samamātra B2, sarvamātra E.

3. evāsyā tādr̥śah : evānyatādr̥śah A1.A2, B2, C, D.

986. 1. prati° : vrata A1.A2, B2, C, D.

2. saṅkalpitasya : sankalpitasyāviṣaye E.

987. 1. śrutiḥ : śruti B1.

2. pāṣandān nāstikād api : pāṣandānāśikādapi E.

caṇḍālād yavanān mlecchāt pratigr̥hyāpi tam̄ kratum /
 yajeta vidhivad vipra evam eva punas tathā¹ // 988 //

daurbrāhmaṇyavinaśāya¹ vicchittau² vedivedayoh /
 atipāpād atikhalād atinicād atandritah³ // 989 //

sakāśād vasu saṅgr̥hya¹ yena kena prakārataḥ /
 agniṣṭomas tv anuṣṭheyah prathamo 'yam̄ kratur bhavet // 990 //

tasyānuṣṭhānamātreṇa daurbrāhmaṇyam vinaśyati¹ /
 atyagniṣṭomamukhyāṁs tān² kratūn³ ṣaṭchaditah param⁴ // 991 //

saddravyeṇaiva¹ vidhinā nyāyalabdhenā dharmavit /
 yajetaiva² puroktena na mārgenā kadācana // 992 //

daurbrāhmaṇye parihṛte¹ yena kena prakārataḥ /
 taduttarakratūnāṁ² ced anuṣṭhānasya śūnyataḥ // 993 //

abhāvāt pratyavāyasya karaṇam māstu pūrvavat /
 karmaṇo yasya vā loke samanuṣṭhānaśūnyataḥ // 994 //

prabhavet pratyavāyo 'yam¹ karmaṇas tasya kevalam /
 atyantāvaśyakatvena kartavyatvam̄ prakīrtitam // 995 //

tadbhinnānāṁ karmaṇām¹ cet karaṇe 'bhyudayam param /
 punas tv akaraṇe teṣām̄ pratyavāyo na vidyate // 996 //

988. 1. punas tathā : vapansthā A, B1, D, vapamsthā B2.

989. 1. daurbrāhmaṇya^o : dābrāhmaṇya B1.B3, E.

2. vicchittau : vibhaktā B1.B3, E.

3. °nicād atandritah : nicādatandriyah B1.B3.

990. 1. saṅgr̥hya : sugṛhya E.

991. 1. daurbrāhmaṇyam vinaśyati : dauvāhyam tu naśyati B1; vinaśyati : tu naśyati A3, C, D, E.

2. °mukhyāṁs tān corr. : mukhyān tān A, B2, C, D, mukhyātmān B1, mukhyā tān E.

3. kratūn : kramāt A1.A2, B2, D.

4. ṣaṭchaditah param : ṣaṭccāpi tatparam A3, naddhipitatparam B1.B3, E, ṣaṭdhipitatparam C.

992. 1. sadravyeṇaiva : tadravyeṇaiva B1, na dravyeṇaiva A2.A3.

2. yajetaiva : yajetavyam A1.A2, B2, yajedeva D.

993. 1. parihṛte : parihate A1, B2, C, D, parihite B1.B3, E.

2. °kratūnām̄ : kramānām A1.A2, B1, D, kramāṇām B2, C.

995. 1. pratyavāyo 'yam̄ : pratyavāgeyam B1.

996. 1. karmaṇām̄ : karmaṇā A, D, karmaṇah B2.

[115. *Nānāvidhānāṁ pāpānāṁ niṣkṛtiḥ*]

pañcapātakabhinnānāṁ pātakānāṁ dvijanmanām /
gāyatrījapa¹ eva syān niṣkṛtiḥ śāstrasammata // 997 //

śatam sahasram ayutam niyutam nyarbudam tathā /
tattatkāryānugunyena vyāhṛtinām japo 'thavā // 998 //

somātirekādiṣu ca mahādānādiṣu kvacit /
upaniṣṭih punar api krūrakarmasu kevalam // 999 //

paṭagarbhadikam¹ cāpi kāryam eveti² niṣkṛtau /
pravadanti mahātmāno nadisnānādikāni ca // 1000 //

kṛcchrapratinidhiitvena kecid āhuś ca pāpinām /
anugrahāya saulabhyakāraṇāya ca tādrše // 1001 //

purusasūktam¹ ca namakam² śivasāṅkalpakam tathā /
raudravaiṣṇavagāyatryau³ sākhā copaniṣat tu vā // 1002 //

triyambakam¹ idam viṣṇupāvakās² tārakā smṛtāḥ /
sarvesv api ca kṛtyeṣu kapilenedam īritam³ // 1003 //

[116. *Phalaśrutih*]

dharmaśāstram mahāsāram sarvalokopakārakam /
paṭhan bhaktyā dvijo nityam aśvamedhaphalam labhet // 1004 //

// iti kapilasmṛtiḥ samāptā¹ //

997. 1. gāyatrī^o : gāyatri B1.

1000. 1. paṭagarbhadikam : paragarbhadikam B2.

1000. 2. kāryam eveti : kāvyameveti E.

1002. 1. purusasūktam : pūrṣasūktam A3, B1.B3, E.

2. ca namakaṇ : canimakam A, ca samakam A3, B1.B3, E, canī(na)makam B2.

3. °gāyatryau corr. : gāyatrī A, B, C, D, E.

1003. 1. triyambakam : tryambakam A3, trayan̄mbakam B3, trayambakam E.

2. °pāvakās : pādakās A, B2, C, D.

3. kapilenedam īritam : kapilevedamīritam B1.

1004. 1. Colphons:

iti kapilasmṛtissamāptā / B2, D; iti kapilasmṛtissamāptā. iti kapilasmṛtiḥ / A1; iti kapila-purāṇam sampūrṇam āśit / śrīrāma---nīve---gati. īsmṛti āṅgirasanāmasamvatsaram mārgaśira---śuddhadvādaśi---guruvāsaram nātu vrāśi mugiyenu. rāmaḍu, vrāśinadi. A2; iti sampūrṇam A3, C; B1 continues Lohitasmṛti without any colophon; E is not having any colophon.

TRANSLATION

KAPILASMRTI

[1. Dialogue between Kapila and Śaunaka]

Once, [Sage] Śaunaka, seeing the approaching Kali, became very worried thinking how brahminhood would survive on the earth during the Kali age. Then he was glad to see [the sage] Kapila, the incarnation of Viṣṇu, unexpectedly coming [to his place]. He received him with salutations and offered him a cow (*gām*) and auspicious water for washing (*arghya*). After he was relieved of tiredness, he [Śaunaka] asked the sage with folded hands: 1 - 3.

Śaunaka said:

O great sage, please tell me how brahminhood will survive on earth during the Kali age which is full of sin and void of piety. I have great doubts. Please clear them, O venerable one. 4 - 5ab.

On being thus asked, the ancient sage Kapila, lord of the universe, gave a smile and said the following words: 5cd - 6ab.

Kapila (said):

O Sage, you possess great knowledge. You are one of the foremost interpreters of the scriptures, first amongst pious men, leader of the explorers of Brahman, and a brilliant treasure house of all the eighteen disciplines. 6cd - 7.

You are adept in compromising the identity, complexity and multiplicity [of the soul], especially learned in the methods of religious rites and a knower of the essence of all the tenets in all the scriptures. 8

Even though the main purport of the scriptures is already decided, the perfect, [but] very difficult [to observe] and auspicious brahminhood will flourish and be well-established by means of special rites which are prescribed in the Vedas and are meant to establish it [brahminhood]. Otherwise it will not survive. This is well indeed your great final decision. 9 - 10

This is your great judgment and there is no doubt in it. But I will tell you some subtle points. Please listen to me attentively. 11

[2. The state of brahmanism during the Kali age]

When there are non-brahmins everywhere, and everybody claims to be a brahmin, and even the so called Vedic scholars are thus called for name's sake only, the great eternal brahminhood will certainly survive in the great learners of the scriptures and the *brahmatva* will generally depend on brahmins who are well versed in the Vedas. 12 - 13

The great brahminhood will exist in different degrees, [sometimes] less, [sometimes] perfect, with some flaws, with some merits or without blemish. In this sinful Kali era when the religious rites are disappearing, the survival of *brahmatva* on earth will depend upon the rites which are observed. 14 - 16

The mouth is burnt with the food provided by others. The hands are degraded by receiving [alms]. The mind is spoilt by the thought of others' women. Why should there be any other curse [worse than these] in the Kali age? 17

Then naturally the Veda almost disappears. It does not flourish being mostly counter attacked by ill-conceived arguments and texts composed in vernacular languages. 18

[3. The setback of Vedic literature due to writings in vernacular languages]

Due to the spread of fallacious arguments in texts composed in vernacular languages, the Āgama texts, Vaiṣṇava and Śaiva cults, the abundance of Purāṇa literature, the Vedas were subdued by the multiplicity of many fallacious *śāstra*-s composed by illogical people, opposed to moral standards. 19 - 20

Thus, when the Veda, the source for moral standards is subdued, some people, while thinking of the Buddhist cult, say that brahmanism will be complete even by learning the hymns useful for the observation of rites. 21 - 22

Even if you say, learning Veda is obligatory, they argue with fallacious reasonings such as "Whether it is obligatory to learn a part of the Veda or the whole of it? If learning a part is sufficient, then this can be accomplished with the Gāyatrī hymn and if it is [necessary to learn the] whole no one will be a brahmin." 23 - 24ab

They prattle thus continuously. But these vicious people do not have any

fear and are not ashamed of saying such unscrupulous words and they degrade even the Vedic rites in open debates. 24cd - 25

The common men, with their little knowledge, take these sentences as the final verdict but those who have better knowledge, may have sometimes, a doubt. 26

They will have doubts in any righteous rites prescribed in the Vedas or in any *śāstra* and such people will not have faith in any rite even though they observe it themselves. 27

Even though they are brahmins by birth, such rites performed by such vicious people are contaminated even though they are prescribed by the scriptures. These foolish people, consider themselves to be scholars [and] become teachers for similar fools. 28 - 29

There are many such evil minded people on earth, who claim to be Vedic scholars and teach wicked thoughts. Such is the moral standard of the Kali age. 30 - 31ab

[4. Praise of the contents of Vedas]

In spite of this, somewhere and at some time the real Vedic rites, Vedic scholars and Vedic learning of *Rk*, *Sāma* and *Yajus* will [continue] to flourish and dance. 31cd - 32

The noble brahminhood is said to be difficult to attain for anybody, even once in hundred births and the fortunate one who attains such brahminhood becomes perfect even by learning [only] the Vedic texts belonging to his own branch. 33 - 34abc

A man who recites *krama* is said to be Rudra himself. One who has the knowledge of how to split words in the order of the Vedic texts and the knowledge of accents and *mātrā* and one who observes perfect rites with a firm mind will qualify for brahminhood [identification with or absorption into Brahman]. 34d – 35

One who is adept in the utilization of the hymns of the Vedas and capable of performing the acts prescribed by them, is the four-faced creator god Brahma on earth and one who knows the meaning of the Vedas is the teacher of the whole world. He is indeed Lord Nārāyaṇa himself and [anyone who]

considers him to be different [from Nārāyaṇa] is committed to sin. The Veda is Nārāyaṇa himself and the knower of its meaning is also Nārāyaṇa. 36 - 37

This meaning [of the Veda] is to be explained on the basis of *Kalpasūtra-s* and *Brāhmaṇa-s* and Vedic prosody, and not by merely acquiring the knowledge of reciting the *mantra-s*. 38

[5. Bad effects resulting from the mispronunciation of Vedic hymns]

One who, without receiving education in the recital of his own branch of Veda, recites it in a perverse manner, ignoring its essential soul and explains its literal meaning only, will be reborn as Buddha for a hundred births. Thus by reciting the Vedas perversely, and using the refined language (*samskr̥tayā*) used by scholars in front of all he betrays Nārāyaṇa who is himself the Veda and becomes the killer of a brahmin. 39 - 41

By the perverse utterance of the *visarga*, *anusvāra* and long vowels, one commits the sin of destroying a foetus. And, one who utters in the same manner, the vowels and other syllables, unavoidably commits the sin of destroying his own sacrificial fire. 42 - 43ab

One who is silent without learning the auspicious Vedic scriptures, or one who argues without any reason or recites loudly [*kāṣṭhapat̥ha*] or recites very slowly [*tūṣṇīkapāṭhaka*] should immediately be expelled out of the kingdom by a pious king. 43cd - 44

He [the king] should immediately cut the tongue of a *śūdra* uttering Veda, failing which he will be a sinner. 45

[6. Deficiencies in brahmins who do not learn the Vedas]

The foolish brahmin who toils in vain in *sāstra* without learning Vedas is called an ass in the guise of a man. The atonement for coming into contact with such an ass in the form of a human being, will comprise of a complete bath with the five elements (*pañcāṅga*) followed by a *saṅkalpa* and one hundred *prāṇyāma-s*. This human shaped ass must have been in his earlier birth, a merciless butcher who was always cruel. He is created by the Kali with the purpose of derogating the Vedas on earth and one should not communicate with him. 46 - 49

In the matter of Vedic learning [or the learning of the Supreme Being

Brahma] the discussion with people without Vedic learning is futile as it will only create greater confusion. 50

Those whose arguments are perverted, illogical, and who are degraded embodiments of Kali with malicious intentions, those who have a wicked mind which preaches wrong things and evil customs and those who are called brahmans for name's sake only are neither to be seen nor to be communicated with. Particularly on the day of the death anniversary (*śrāddha*) if one sees these wretched ones, one should recite the hymn "*idam viṣṇu*" with *vyāhṛti*-s followed by the *pranava* and also touch the right ear. 51 - 53

[7. Praise of *śrāddha*]

The *śrāddha* is the foremost of all duties prescribed by the Vedas in this Kali period which is full of sins. The main cause for the fall of a brahmin is none other than the non-performance of *śrāddha* and *sandhyā*. So their performance gives vital force to a brahmin. Therefore *śrāddha* should be observed with faith and without laziness. 54 - 55

[8. Classification of *śrāddha*]

It is of different types like obligatory, causal and motivated. Of these, the annual one is considered the highest. 56

Therefore, if one does not do it in respect of one's parents, one attains the properties of a *candala* from that day itself. 57

[9. The talk of *śrāddha* and making preparations for it six months in advance]

Therefore one should observe *śrāddha* on the day of one's parents death after being purified with devotion. One should discuss with all the guests who are listening as to how the *śrāddha* of this year was conducted in this place and on this day and how and where it will be performed next year. Just by this, the ancestral parents will be very pleased. And, they will sit on the threshold of one's house with their followers feeling content with a full stomach (*tundila*) and from that day onwards, without being required to do anything more, one will be blessed by them everyday at all the three junctures of the day. 58 - 61

Even five or six months before, whenever possible during any conversation, one should talk about the rituals of *śrāddha*. One should be immersed only in thoughts about where, by which, how and from what source it would be possible to perform it [*śrāddha*] and what should be done on that day. Just by talking about it, it will be considered that *śrāddha* is being performed daily in an appropriate manner. 62 - 64

[10. Assembling of the materials for *śrāddha*]

At the sight of good rice (*vrīhi*), black-grams (*māṣa*), green-grams (*mudga*) and other pulses, one should gladly say to one's friends or think in one's mind that every effort will have to be made to collect things equal to these for the death anniversary (*śrāddha*). 65 - 66

In due course, one should gather objects for it according to one's capacity, devotedly every day, with the object of pleasing one's forefathers. 67

[11. The invitation of brahmins for *śrāddha*]

After that, the night before the *śrāddha*, one should not eat materials which are to be dedicated as oblation during the *śrāddha* to be performed the next day but, if one wants, one may drink milk. 68

Invitation to brahmins for *śrāddha* should be extended only after they have finished their food the previous night. Thereafter, in the morning, after taking bath in the prescribed manner and performing the *sandhyā*, *agnihotra*, and *smārtा* rituals, one should address and invite the brahmins by giving them *darbha* grass and saying the following in Sanskrit: "You should bestow grace on me in lieu of the *āhavaniya* in this *śrāddha* for my sake". Alternatively, the *smṛti*-s also accept that this same rite [be performed] without saying [the above sentence]. 69 - 72ab

[12. The number of brahmins to be invited for *śrāddha* of forefathers]

One may invite three, five or seven [brahmins] for each ancestor depending upon what one can afford. One must at least invite one brahmin for each forefather and if even this is not possible, one brahmin can be enough for all the three forefathers. But, in any case, in the case of *daiva* and *nāndīśrādha* two brahmins should be invited. 72cd - 74.

[13. *Nāndīśrāddha*]

The *nāndī* should be observed whenever a son is born and the *jātakarma* and *abhyudaya* rites should also be performed. Immediately on birth of a child, it is obligatory for the father to have a bath with his clothes on (*sacelasnāna*). In this context, two brahmins are prescribed in the rites for the deities and the forefathers. 75 - 76

The *nāndī* is obligatory on the occasion of the marriage of a daughter or a son, on the occupying of a new house (*praveśa*), the naming ceremony (*nāmakarma*), the ceremony of tonsure (*cūdākarma*) and other rites for children, on the occasion of 'parting of the hair [of a woman] upwards' (*simanton-nayana*), and on the first sight of the face of a son (*putrādimukhadarśana*). On these occasions, every effort should be made to worship the auspicious elder forefathers, beginning from the seventh in the generation, sixth, fifth and so on, in that order. 77 - 79

One who has accepted another *gotra* [because of being adopted] should observe *nāndī* to all the forefathers. The forefathers of the maternal lineage are always very dear. The parents make him abandon his *gotra* with their [the forefathers'] consent and it is the adopter who makes him abandon his relatives. 80 - 81

[By being adopted] he abandons his parents but not his maternal grandparents along with them. Therefore, the abandoning of the maternal forefathers is certainly unjustified. 82

But all [those who are adopted into a different *gotra*] follow that way [of abandoning maternal forefathers also], due to which those who are adopted become great sinners. He, who is given in adoption in the proper way as per the Vedic scriptures, becomes a cruel sinner by discarding his maternal forefathers. 83

Maternal forefathers are to be worshipped in the beginning of *nāndī* by one who strictly follows the moral codes in the scriptures. Therefore, [one should worship] the paternal ancestors and then the maternal forefathers. 84

In all the auspicious rites this is the order. The worship of the mother is to be observed first and thereafter the worship of the father. When giving gifts of clothes and ornaments while reciting *mantra*-s and also during the worship of couples, the procedure, according to the scriptures, is to worship

the woman first. Worshipping in this order during any pious deed is auspicious and brings prosperity. 85 - 87a

In such auspicious rites, the adopted son simply abandons, due to ignorance, his maternal grandparents and three generations of his own forefathers along with their spouses. These three generations of forefathers along with their wives are superior gods and one who abandons his beloved gods is the utmost sinner. 87bcd - 88

[14. *Sapiṇḍikarana* of one adopted into different *gotra*]

The case of the death of one who is adopted [to a different *gotra*] is entirely different [because] he has the hybrid character of Narasimha. At the end of the period of impurity (*sūtaka*) after the *ekoddīṣṭa*, his son [of the *bhinnagotrin*] should join him [through *sapiṇḍikarana* ritual] with the *vasu*, *rudra* and *āditya* to relieve him from the state of ghost (*pretatva*). He should, by any means, be united with his [natural] father, grandfather and others of his own *gotra* but without reciting their names [along with the words] *vasu* etc. 89 - 91

If anybody asks why, [the answer is that] even though the man given in adoption belongs to a mixed *gotra*, his union, as such, with the *pīṇḍa*-s of *tata* and others of the adopter, who have only a pure *gotra* without adulteration, is not possible as it is opposed to the mantra-s. 92 - 93

The property of *rasa*, *śuṣma*, *jīva*, *tata* and paternal grandfather (*pitāmaha*) and great grandfather (*prapitāmaha*) will be inherited by those born from the semen of [a man of] the same *gotra* and not of anyone else [who has been adopted from another *gotra*]. 94 - 95ab

The seed is called *rasa* and is the cause of reproduction. The cause for it (*rasa*) is called *śuṣma* and its cause is called *jīva* (the life). 95cd - 96

These words like *tata* and others are sacred ones and they are primarily used in the case of those having paternity in the same *gotra*. 97

It is said that equality with them [those who have pure *gotra*] is impossible for one who is adopted to the *gotra* in the middle [after birth]. For these are exclusive properties [inherited by lineage]. 98

Therefore, he [one who is adopted into a different *gotra*] cannot be united with [his paternal] forefathers righteously. *Vasutva* etc. are the qualities of *Tata* and others [in matters concerning inheritance]. 99

The methods prescribed in the scriptures [for the union of *pinda*-s] depend only upon the [above mentioned] qualities and are recommended for the happiness of those inheriting such qualities. 100

In the absence of a receptacle for these qualities [*vasutva* etc.], how can the qualities be prescribed for the methods laid by the scriptures? Therefore, it is proper that the rite [*sapindikarana*] should be performed by means of *mantra*-s only. 101

Without *sapindikarana*, the state of a ghost (*pretatva*) cannot be gotten rid of. Therefore, as per the opinion of Manu, the annual *śrāddha* needs to be performed for [the one who was adopted to a different *gotra*] according to the *ekoddista* method only. 102 - 103

[15. *Sapindikarana* of the son of one adopted into a different *gotra*]

When the son of a person admitted to another lineage (*gotra*) dies, the funeral rites for him [by his son] should be done for three days according to his own lineage [to the *gotra* from which his father was adopted]. The same applies for his mother [daughter-in-law of the one who is admitted to another lineage] also. On the fourth day the *sapindikarana* should be performed. The defilement should necessarily be observed in the same way. This is the conclusion of all religious codes. 104 - 106ab

The father and mother belonging to another lineage (*gotra*) are considered equal to the maternal uncle and others. 106cd

Scriptures prescribe the giving of a *pinda* for them [father belonging to another lineage] in the annual *śrāddha*. But others say that such a father [who is dead] should be joined by such a son [who is adopted from a different *gotra*] with the *tata* and other ancestors born in his *gotra*. Otherwise how can he attain salvation? Considering this they have also said that the annual *śrāddha* should be performed as per the *pārvana* method. 107 - 109

[16. The issue of defilement on the death of *sapinda*-s and *apinda*-s]

And that the defilement of his wife [wife of the one belonging to another

lineage; *dattaka*'s wife] also is limited to three nights because his [*dattaka*'s] *gotra* is different [*anyagotrapravista*]. Only for those who belong to the same *gotra*, the defilement by birth or death is applicable to the *sapinda*-s for ten nights. 109 - 110ab

For other relatives, depending upon how close they are [in terms of distance from the ancestor], it [pollution] is prescribed by the scriptures for three nights, a night enclosed between two days (*paksinī*) or one day and one night. 110cd - 112ab

In respect of the wife and son of the son of one who is detached from his *gotra* [*bhinnagotrin*'s grandson and his grandson's wife], the [period of] defilement on birth and death is the same as prescribed above but he himself [one who is detached from his *gotra*] and his parents will be treated differently. 112cd – 113

[17. Disadvantages of those adopted into a different *gotra*]

Upto three generations in his lineage, the degradation is total. There will also be inequality with all and absence of share [in inheritance] amongst his relatives forever and everywhere. This is the popular belief among the people and this decision is confirmed by all the scriptures. 114 - 115

The unique ancestral *gotra* approved by the scriptures comprising of father, his father and his [father's] father thus becomes degraded and inactive. 116

This degradation is a greater degradation than that of an outcaste and a handicapped [person]. It deserves to be kept as a secret known to relatives only. It is unfit and will not be accepted by Vedic scholars for all Vedic rites. 117 – 118ab

The family attains equality with other great families only when the father, his father and his [father's] father are mentioned in order [of same *gotra*], and there is no doubt in it. 118cd - 119ab

A different procedure is then prescribed on the death of the father of a son adopted from a different *gotra*. His father is to be united with his three ancestral forefathers as per the proper method and there is no objection to this. 119cd – 120

When the son of one who is adopted [dies], *ekoddista* may be performed for him [the son]. Then leaving out his father he may be united with his other forefathers. 121

An adopted person's son has a natural father but not a natural grandfather, or great grandfather, while his grandson will have natural father and grandfather but not a natural great grandfather. So according to the *dharmaśāstra*, this deficiency and inferiority will continue for three generations until natural succession [going up to the great grandfather is attained]. 122 – 123ab

When someone is admitted into a different *gotra*, great calamity befalls upon his descendants. Therefore such a sinful deed should not be committed. 123cd - 124

This is a mean act. First, there was contamination of the person admitted to another *gotra* and then that of his son. Even when he is dead, after *sapindikarana* he will be left out from the order of [lineage] of his father and others. 125 - 126

The degradation of the descendants of a family occurs by way of change in the line of succession by a son [adopted from a different *gotra*]. According to the opinion of the scholars this will cause degradation, deficiency and lowliness to all those belonging to his lineage until natural succession is reestablished. Therefore, one should adopt a son from ones own *gotra*. 127 – 128

[18. Prescription of *ekoddiṣṭaśrāddha* for one killed by weapons]

Thus, in the case of one who is killed by a weapon, on the fourteenth *tithi* of the fortnight called *mahālaya*, dedicated to ancestors, it [the *śrāddha*] should be [performed] following the method of *ekoddiṣṭa*. For all generally, the *śrāddha*-s are to be performed following the *ekoddiṣṭa* method up to *sapindikarana*. 129 - 130

[19. Description of *sodakumbha* and monthly *śrāddha*]

After the *sapindikarana*, the *sodakumbha*-*śrāddha* and all the monthly *śrāddha*-s are to be performed by the sons following the method of *pārvana*. This is the procedure. 131 - 132ab

[20. *Śrāddha* of a childless person]

The *śrāddha* of an issueless paternal uncle, elder brother, maternal grandfather and his wife should be performed like that of the father. Then it should be continued every year like the *śrāddha* of one's own father. This is said to be the reason [for considering them equal to one's forefathers]. 132cd - 133ab

[21. The issue of *agnaukarana* in the *aupāsana* fire]

[But] the *agnaukarana* should not be performed in the *aupāsanā* fire directly [for them]. The wise men knowing the secrets of *dharma* say that the *agnaukarana* is meant to be performed only in respect of parents, wife and grandfather. 134cd - 135

If there is any question as to what is the governing rule for it, the answer is the essence of the scriptures described here below. 136

Only those who are eligible for worship as the deities in all the obligatory (*nitya*), occasional (*naimittika*) and optional rites (*kāmya*) deserve *aupāsana* fire for *agnaukarana*. In that case, the question arises as to how the wife is eligible for it; the following should be understood as the answer. Because it (*aupāsana*) is the original fire (for the wife) and hence in the *śrāddha* of the wife, the use of *aupāsana* fire is accepted by the knowers of the essence of *dharma*. Oneself [and] one's wife are the origin of the *aupāsana* fire and on her death, the cremation using the *agnihotra* fire and setting fire [to the pyre] will be in accordance with the scriptures. 137 - 141ab

If the wife dies before [the husband] she should be cremated with the *aupasana* fire. Then the husband should marry again and kindle a fresh *aupasana* fire. But if he is unable to marry, he should cremate his wife with the fire produced through *manthana* [and not *aupāsana*]. 141cd - 142

After that, in the fires [thus produced again], one should perform the daily obligatory rites and some other essential rites like *darśa* etc. One should also perform rites like *sarpabali* and *āgrahāyana* daily following the procedures with a pure mind and righteousness. 143 - 144

Some divine, great sages say that as an alternative [to the above], one should give one half of the fire to one's wife and thereafter keep the other half for oneself. 145

[22. *Darśa-śrāddha*]

The source of *śrāddha* is *darśa* and therefore [*śrāddha*] has six presiding deities. The [paternal] forefathers along with their wives [three generations] and the maternal forefathers [three generations] are the deities prescribed by the scholars. And the annual [*śrāddha*] normally has three deities. 146 - 147

[23. *Ekoddiṣṭa-śrāddha*]

An exception to this is *śrāddha* for one's brother, sister, son, master, maternal uncle, friend and teacher, which should be only *ekoddiṣṭa* and not *pārvanya*. 148

**[24. *Pratisamvatsaraśrāddha*;
25. *Sodakumbha, aṣṭaka* and *nāndīśrāddha-s*]**

Even in these cases, the annual *śrāddha* is also obligatorily prescribed by the scriptures. The *sodakumbha* and other *śrāddha-s* after *sapiṇḍikarana* should have three deities. Some other ancestral *śrāddha-s* recurring annually and the *darśa* and others are also considered to have six deities. 149 - 150

Only the *śrāddha-s*, like *aṣṭaka*, are to have nine deities and in the same way, the *nāndīśrāddha* is also considered superior with nine deities. 151

[26. *Jīvat-śrāddha*]

In addition to these, a *jīvaśrāddha* is prescribed which is very strange. It is said to have multiple deities. 152

Brhaspati has said that it (*jīvaśrāddha*) is to be performed by a wise man at the time of accepting the fourth āśrama [*sannyāsa*] and should not be performed at any other time. This is not necessary in the case of acceptance of asceticism (*āpatsanyāsa*) during an emergency. 153 - 154ab

[27. *Śrāddha-s with and without pinda-s*]

As per the teachings of great scholars, the *darśa* and other *śrāddha-s* are with *pinda* (*sapiṇḍa*) and only some others like *sankrama* etc. are without *pinda* (*apinda*). 154cd - 155

[28. One hundred and eight kinds of *śrāddha-s*]

I will tell you now the one hundred and eight types of *śrāddha-s* which, as per the *śāstra-s*, are well known to always be obligatory. 156

Of these, twelve *śrāddha-s* are to be performed every month. They are prescribed every month at the appropriate time, and they are to be performed according to the time when they occur especially in the black fortnight (*kṛṣṇapakṣa*). In short, there are ninety two *śrāddha-s* namely *amā, manu,*

yuga, *krānta* (*samkrānti*), *dhṛītpāta* (*vyatīpāta*), *mahālaya*, the three *aṣṭaka*-s and *gajacchāya*. 157 - 159ab

[29. Obligatory and occasional śrāddha-s]

Of these, *darśa*-s are obligatory (*nitya*) and others *manu*-s, *yuga* etc., *mahālaya*-s, *aṣṭaka*-s, *samkrānti*-s and all the *dhṛītpāta*-s and *gajacchāya* are occasional (*naimittika*). 159cd - 161a

If one asks how, this is the answer. Since they do not require any specific period of time [for their performance], they are considered as *naimittika*-s. But *saṅkrānti*, *darśa* and others are called *nitya*-s, since they are to be observed, in that order, after the elapse of a fixed period of time and not otherwise. 161bcd - 162.

[A rite] is said to be obligatory (*nitya*) when it is always to be observed regularly, irrespective of the place, communities of people, *varṇa* and *āśrama*. 163

There is no such obligation (*nityatva*) for [the śrāddha-s] other than these 108 śrāddha-s. So the annual śrāddha for parents is known as *naimittika*. Even then, by not observing it [annual śrāddha] for one's parents one will fall into the state of an outcaste (*candāla*). 164 - 165ab

[30. The śrāddha of maternal uncle and others should be observed with cooked rice]

Not only in the case of parents but in the case of maternal grandparents also, śrāddha should be performed [with cooked rice]. 165cd - 166a

The śrāddha of paternal uncle, elder brother, elder brother's wife and especially the teacher and also one's wife should be observed by all means with an offering of rice and not otherwise. 166bcd - 167

Neither with only gold (*hema*), *āma* or *agnaukaraṇa*, nor with *piṇḍa-pradāna* or *kaksādāḥa*, nor with corns (*yava*), thorn-fruit (*karṇakaphala*) or *tilodaka* should the annual śrāddha be observed. Even during times of difficulty and danger it should certainly not be observed like this. 168 - 169

But the *darśa* and other group of śrāddha-s, according to Manu, can be observed annually in any possible way. However it is only proper that [in normal times] when one is capable, all those *darśa* and other śrāddha-s

should always be observed as per the proper method. Their observation with rice (*anna*) is the proper method and their observation with *āma* and other procedures is only a substitute according to Manu. 170 - 172ab

[31. Praise of *darśa-śrāddha*]

Such superior and celestial *darśaśrāddha*-s, should be observed by any means every month without default. By doing so, a pious brahmin will achieve the observation of all the other *śrāddha*-s and the forefathers will be very pleased. 172cd - 174ab

All other *śrāddha*-s can be observed by the observation of the *darśaśrāddha* alone and there should not be any doubt in this respect. Failing by any means, in the observation of *darśaśrāddha*, will mean that one will attain the status of a lower birth of *candāla*. It is equal to the *śrāddha* of the one's parents. 174cd - 176ab

[32. *Śrāddha* of one's parents should be done with cooked rice]

But the *śrāddha* of one's parents should be observed only with *anna*, even during times of emergency and not with gold, *āma*, *mantra* or others. If one is rich enough, the *darśaśrāddha* should be observed with *anna*. If not, it could be observed with *āma*, *hema*, *yavasa*, *kakṣādāha*, *piṇḍa* or *agnaukaraṇa* and others. At least, it should be observed with water, failing which one would be degraded. 176cd - 179ab

[33. Praise of observers of *śrāddha*]

The brahmins who observe *mahālayaśrāddha* every year, like the annual *śrāddha* of the parents, will, forever and without fail, achieve the complete fruit of *gayāśrāddha* with the favour of their forefathers. 179cd - 180

[34. Bad effects of failure to observe *śrāddha*]

One who fails to observe the *astakaśrāddha* is called a betrayer of the forefathers. One who fails to observe monthly *śrāddha*-s will be ineligible for all other rites. 181

Without performing *māsikaśrāddha*, *pitrśrāddha* should not be performed. Furthermore *pitrśrāddha* should not be performed as per the method prescribed for *māsikaśrāddha*. 182

[35. Obligation to observe one's parents' śrāddha according to the *pitrīyajña* method]

The śrāddha for parents should be observed with the procedure of *pitrīyajña* and in case it is observed with a different procedure, the offering (*havi-s*) will not reach some of the deities of śrāddha. 183 - 184ab

The śrāddha observed following the procedure for monthly śrāddha will have the effect of three rites meant only for the three male deities and it will not reach the female deities. Therefore such śrāddha should not be observed by this procedure [meant for *māsika*] because it will entail a lot of objection. 184cd - 186ab

[36. Cooking of food for the śrāddha]

Cooking for the śrāddha should never be done by persons belonging to a different *gotra*. According to some, it should be done by the daughter, sister, sisters of parents and the like when the wife is ineligible. 186cd - 187

The great sages say that, [cooking] may be done by the teacher, Vedic scholar, great scholar, and the mother-in-law and other relatives, in case of inability of one's wife and oneself. 188

The forefathers always consider the cooking done by the daughter-in-law to be very sweet. Fond of service by the son and others, they always derive great pleasure from the cooking done by the relatives. But by the toils of the son (*yajamāna*) they become both pleased and also sorrowful. Since they cannot bear the difficulty of their children, the *yajamāna* should cook for the rites meant for the forefathers only in case of emergency. 189 - 191

The sacrificer (*rtvik*), relatives, Vedic scholars, and other good people like the performer of sacrifices (*yājaka*) are equal to a good wife in the rites propitiating the forefather. In the rite meant to propitiate the fathers, the wife is said to be a hundred times better than the *yajamāna* and his daughter-in-law is considered equal to her. 192 - 193

A man's own daughter-in-law and his father's daughter-in-law are recommended for cooking during śrāddha by the great men according to law, scriptures, hymns, *tantra* and rites. 194

If the daughter-in-law, in spite of being capable, out of ignorance does

not do the cooking at the time of the *śrāddha* of parents, she will undoubtedly be degraded in every birth as a slayer of the forefathers, a sterile and wretched widow. And those mean and unjust people on earth who do not get the daughter-in-law to cook for the deceased forefathers out of ignorance, are considered as patricides. 195 - 197

A chaste wife, a daughter-in-law who does not do the cooking for the *śrāddha* of her parents-in-law, will immediately become wretched and will be born as a pig or a dog in the next life. 198

A wife is authorized by the scriptures for the act of beating rice (*ava-hanana*) meant for the *sthālipāka* and other rites, similarly she is also authorized to cook for the *śrāddha* of the parents [of the *yajamāna*]. 199

While one's wife is alive, if she does not cook to please the parents every year [during *śrāddha*] once she has attained her first menstruation, one's forefathers will wander in this world disappointed and unsatisfied, without any support, ever afflicted by thirst and hunger, like spirits, shedding tears of sorrow with their desires unfulfilled and they will curse their son and his wife day and night, longing always for food. 200 - 203ab

Even though women before their first menstruation are not eligible to cook [during *śrāddha*], by following the words of those working in the kitchen where the cooking is done, removing of dust in the kitchen, providing wood, vessels and other material for cooking and supplying milk, curd, ghee, sweet, sugar and fruits, they will please the manes a lot. 203cd - 205

They should be very involved in the collection of raw rice powder, salt, vessels and seats, and in any task required for the preparations. Otherwise, their birth will undoubtedly become useless. 206 - 207

There are obligations prescribed by scholars for the 'daughters-in-law and sons with reference to the *śrāddha* of the parents and without these obligations [fulfilled] they are not considered to be daughter-in-laws or sons. 208

The holy, divine and auspicious Veda called *Śatapatha* says that sons can achieve qualification by doing all the actions, like the assembling of all the materials [for *śrāddha*] and by the touch by hand of the brahmin who recites the hymn '*prīthvī te*' during the rites related to the *śrāddha* of parents. 209 - 210

[37. Touch of the materials for the śrāddha by a brahmin's hand and giving it with the water poured by the wife of the performer]

Therefore, on the day of śrāddha in order to achieve the utmost satisfaction of the parents and also to please them, the son should collect all the materials and his wife and other relatives should serve [the food] in the plates (*bhājane*). Then after looking at it properly he should, by all means, sprinkle water with *kūrca* (*kūrcavāri*) while reciting *Gāyatrī* and should get it [the food] touched by the hand of the brahmin reciting the hymn [the one cited above 'prthivi te' etc.]. Then the rice, after being sprinkled with water by the wife, should be given as gift, failing which everything will be futile. 211 - 214ab

[The giving of] the *darbha* grass, a vessel made out of the horns of a rhinoceros (*khadgapātra*), silk (*pretaparpataka*), Nepalese woolen blanket (*naipaalakambala*), products from a cow (curd, milk, butter etc.), sesame, barley corn, holy water collected from all the holy pilgrim places at auspicious times, precious things like *vārddhrāṇasa* and milk (*ucchiṣṭa*) or water of *Gaṅgā* (*śivanirmālyā*), honey (*vamana*), anything which is easily available and which is able to bring satisfaction, a silver vessel or the audible reciting a particular hymn (*mahābhīśrāvya*) will not give them as much satisfaction as the utmost satisfaction brought by the [above said] action of offering water poured by his wife [the wife of the *yajamāna*] preceded by the look and touch of the hand of the brahmin invited [for the śrāddha]. 214cd - 219

One should do this, whether one is rich or poor, and whatever materials one has collected, all of them should be properly arranged by one's wife according to the methods prescribed. Being pure in mind and body, one should sprinkle water and clean the things with fire, stone, hand, cloth etc., which one should again consecrate by sprinkling water with and without the recitation of hymns and rites and give it to the forefathers with a smiling face and happy mind. 220 - 222

[38. Fault in over-cooked food given as dāna (in śrāddha)]

That which is over-cooked, under-cooked, unsafe, burnt, infected, unseen, untouched, not sprinkled [by water] or anything which is inedible will not be fit for the forefathers and one should not utilize such things. 223 - 224ab

If one unknowingly eats anything which has not been looked at by the *yajamāna*, or not sprinkled with water, or not been touched [by the brahmin], one will become immediately a thief due to the great sin caused by eating this

and the forefathers who are consecrated in him [the brahmin] will get their tongues cut by the god Yama so as to be relieved from this sin. 224cd - 226

[39. Utterance of *vāmadeva* hymn]

The recitation of the ‘*vāmadevāya*’ hymn at the end of the *śrāddha* has been introduced long ago by sages like Vāmadeva as the best means to be absolved from all sin committed knowingly or unknowingly. 227 - 228ab

[40. Cooking of food for *śrāddha* in the *aupāsana* fire]

Therefore, I will now tell you the most necessary things that are to be done for the *śrāddha*. 228cd

The best fire for cooking is the fire of *aupāsana*. If one cooks in any other way [not using the *aupāsana* fire], the food should be placed in the fire at the time of performing *homa*, sprinkled with holy water, taken down (*udvāsyā*), sprinkled with ghee (*abhighāryā*), and after offering an oblation into the fire, and it should be touched with the [yajamāna’s] hand. After that, everything including rice, vegetable, fruits and the like should be sprinkled with water while reciting the *Gāyatrī*, the *vyāhṛtis* and the syllable *om* (*tāraka*) and be served through the hands of one’s wife into a vessel held in one’s hand. 229 - 231

One should then look into it [the vessel] and touch it while reciting the hymn [*prthivī te pātrām*] and then carry the vessel with the sacred thread worn on the left side. One should also touch the vessel of ghee. After that one should place salt and any other eatable separately [on a plate] which should be offered [to brahmins] with water poured between the thumb and index finger (*pitṛtūrtha*). 232 - 234ab

[41. Cases of repeating *śrāddha* for a second time]

Failure to give separately, failure in *agnaukaraṇa* and failure to give *piṇḍapradāna* necessitate the performance of *śrāddha* again the next day. 234cd - 235ab

If the brahmin consecrated in the place of forefathers vomits or if the remainder of the sesame seeds and *darbha* grass are destroyed in any way, *śrāddha* is necessitated again the next day. 235cd - 236ab

Failure to get materials such as food, etc. touched by the doer and eater

[the brahmin invited] while reciting the hymn [‘*prthivī te*’] also necessitates the *śrāddha* to be done again the next day. 236cd - 237ab

Śrāddha is to be done [again on the next day,] if the *yajamāna* fails to sprinkle [with water] or look at the food after it is cooked on the day of *śrāddha*. 237cd - 238ab

If, in spite being eligible to cook, the [*yajamāna-s*] wife remains idle without doing it, *śrāddha* is to be repeated the next day. 238cd - 239ab

Failure to serve ghee frequently by the *yajamāna* while eating food, necessitates *śrāddha* again the next day. 239cd - 240ab

If the wife does not serve curd and fruits during the meals, if they [invited brahmins] are not provided adequate attention every now and then to relieve their tiredness, if the *yajamāna* fails to ask the brahmins towards the end of the meal but before the eating of curd-rice whether they need anything and if he does not give it [what is asked], or fails to offer very cold water brought by his wife from his [*yajamāna-s*] water jug every now and then or fails to enquire whether the brahmins need anything and if anybody looks at them [the brahmins] continuously [during the meal], the *śrāddha* is to be repeated the next day. 240cd - 243

Failure by the *yajamāna* to oversee and enquire at the beginning, during and at the end [of meals] requires *śrāddha* to be repeated the next day. 244

If the lamp extinguishes during the brahmin’s meal or if the brahmin releases *apāna* air, or if the rice-balls are broken, *śrāddha* is to be repeated the next day. 245

The *śrāddha* is lost immediately and beyond any doubt if one gives anybody whatever he asks for on that day [before the *śrāddha*]. 246

[42. Prohibition to use facial cosmetics on the day of *śrāddha*]

On the day of *śrāddha*, every effort should be made to smear cow-dung [over the floor] and no decoration should be done after this. 247

According to the scholars, it is not desirable that the doer and his wife, as well as the cooks [who prepare the food for *śrāddha*] use facial makeup on that day [of the *śrāddha*]. 248

After relieving the brahmins, decoration of the house is prescribed as imperative, failing which the *śrāddha* will be futile. 249

[43. Worship of other deities on the day of *śrāddha*]

On the day of *śrāddha*, worship of other deities should not be done at all. If one does this unknowingly, the forefathers will be angry. Therefore, this should be avoided by all means. 250 - 251ab

Giving (*dāna*), Vedic study, worshiping gods, utterance of hymns, offering oblations into the fire and the like should not be done on the day of *śrāddha* before the brahmins are dispersed. 251cd - 252ab

In the presence of gods and brahmins, one should perform the *śrāddha* [after] being purified following the procedure [prescribed], without any anger or haste, after the second bath. 252cd - 253ab

Except the *viśvedeva*-s, no other deities should be worshiped during *śrāddha*. According to some, Viṣṇu is to be worshiped at the end of *sapinḍī-karana* [by all]. Others say that *śrāddha* should be performed by *śaiva*-s after worshipping Śiva and by *vaiṣṇava*-s after worshipping Viṣṇu and act accordingly. But the followers of the Vedas, do not do so. After the *śrāddha*, the worship of gods and oblation to the *vaiśvadeva* should be performed with food cooked afresh. 253cd - 256ab

Worship of all gods etc. should be done with the sacred thread worn in right direction, from left to right [clockwise] along with the *pūṇḍra*. But the rite related to forefathers [i.e. *śrāddha*], should be done with the sacred thread worn from right to left [anti-clockwise] without wearing the *pūṇḍra*. These two rites [*śrāddha* and *devapūjā*] are as different from each other as light and darkness. Therefore, it [*devapūjā*] should be done only after discharging the other rite [*śrāddha*]. 256cd- 259a

The practice of doing the other rites [other than the *śrāddha*] and worshipping of the gods with the remainder of substances prepared for the *śrāddha* of the forefathers, such as the *vaiśvadeva*, is not attested by the authorities. 259bcd - 260

The popular practice is that the worship of all gods, *brahmayaज्ञा* etc., is done after worshipping the forefathers on the day of *śrāddha*. Otherwise the *śrāddha* will be useless. There are many obstacles for doing *śrāddha* with whatever [material] remains after the worship of gods. 261 - 263ab

The procedure prescribed by the scriptures for the worship of the household god is that rice for the oblation to Viṣṇu should be offered warm and in a vessel other than the one used for cooking. 263cd - 264

But in the case of *śrāddha* of the forefathers, hot rice should be taken separately from the cooking vessel while it is still on the stove with ladle etc. and served to the brahmin in his vessel while it is still hot. After that, in the same way, one should serve, one by one, very hot rice boiled in milk with sugar (*paramānna*), other dishes like vegetables, soup and everything else while reciting the hymn [*pr̥thivī te*] etc. to please them. This is the procedure prescribed for the worship of the forefathers. 265 - 268

Thus there is a great difference of procedure between this [*śrāddha*] and that [worship of gods]. So it is worth considering as to how the performance of *śrāddha* with the leftovers after the *devapūja* can be justified. 269

After offering the food [to the god], at least two *ghatikā*-s time is required between the *sankalpa* etc. and the *dāna* of [food] during *śrāddha*. Since the mildly hot rice, which is first offered [to the gods], would become cold by that time, how can it remain very hot so as to be eligible for offering for *śrāddha*? 270 - 272ab

And, that which is called the act of worshipping the gods is a daily routine (*nitya*) prescribed by the great people etc., but *śrāddha* which recurs annually on particular occasions, as opposed to *nitya*, [is called] *naimittaka*. Therefore, this [*śrāddha*] takes precedence over the other [*nitya*]. I say that, it is only proper that the *nitya* is done after *śrāddha*. This is the only obstruction and there is none other, according to the scholars. 272cd - 275ab

Therefore, if unknowingly, on that day, the other rite [worship of gods] is done without first doing *śrāddha*, it will immediately be useless. 275cd - 276ab

But in the case of Vedic rites like *agnihotra* and sacrifices like *darśa* and *pūrṇamāsa*, *āgrayaṇa* and *aupāsana*, the annual *śrāddha* should be done in the same fire according to the religious code of Manu. 276cd - 278ab.

The rite of *śrāddha* is of less importance than that of *darśa* and other Vedic rites. It [*śrāddha*] is a *smārta* rite and therefore, it is separated. A *smārta* rite should always be observed after the Vedic rite. But of all the *smārta* rites, *śrāddha* is the most important. The *sandhyā* is a Vedic rite and not a *smārta* one. It is equal to the *agnihotra* since it is directly prescribed in the Vedas

along with the *aupāsana* and therefore *śrāddha* should be observed after observing these two rites as per the proper method. No other rite should be performed on that day except the *śrāddha*. 278cd - 282

**[44. Objection to the use of leftovers of another religious rite
for *śrāddha*]**

Śrāddha should never be performed, even in an emergency, with the remainder of materials from other rites. In the same way, when *Vedavrata-s*, *śrāddha-s*, *jātakarma* and other rites whose prescribed times occur simultaneously or on the same day, none of them should be observed with the remainder of material from the other and if this is done thoughtlessly, it [the rite thus performed] will be futile. All rites [whose prescribed times] occur simultaneously are obligatory. They all are different in terms of importance and each should be observed separately and the accepted norm is that the rite which follows should never be performed with the remainder from one that precedes it. 283 - 287ab

Long ago, when two rites occurred simultaneously, Kutsa discharged the rite of *mauñjī*, which should be performed later, with the ghee that remained after the performance of the earlier rite of *caula* and, as per the words of Varatantu, realising that the second rite was futile, he faithfully observed the *upanayana* again. Therefore, one rite should not be performed with any material remaining from the other and if it is thus performed, such a rite will certainly not be considered as done at all. In the case of *śrāddha* there is no doubt about it. 287cd- 290abc

But [this is accepted] in the case of rites where there are three carrier deities [three *agnis*] because in such rites the [three carrier deities] are [usually] dedicated to a principal deity and therefore [food] is offered three times to the three deities and then one morsel is to be eaten [from the food] mixed together. This [usage of remaining material] is applicable wherever the rites are related to one deity and accordingly it has been approved in the *codanīya* and *prāyanīya* rites. 290d - 293

According to Manu himself, the observation of one rite with the remainder of material from another rite is not justifiable. 294

The rite [*śrāddha*] related to the forefathers is superior to any of the other rites, it is a hundred times superior to the rites observed during a solar eclipse and it is the highest one which brings prosperity. I do not know how

such a superior rite can justly be performed with the remainders from another rite. 295 - 296

[45. Importance of *sandhyā* and *śrāddhā* during the Kali age]

There is no other rite superior to this one in the three worlds and on which depends the merit of brahmins. If it reaches such a terrible state of dilapidation, how can it become stable in the world during the period of Kali? The merit of brahmins during the Kali age rests solely on the *śrāddha* and the *sandhyā* and on nothing else. Therefore, both of these are to be perfectly observed with dedication. 297 - 299ab

[46. Special procedures of the *upanayana* for the blind, lame and others]

Those who are blind, lame, stupid, mad, eunuchs, dumb, insane, deaf, dwarves, *vaiśya*-s, *kṣatriya*-s, all of these deserve different procedures in *upanayana*. *Vaiśyas* and *kṣatriyas*, are all followers of different religious codes and deserve separate rows [for meals]. The deficiency in sight etc. of the blind and others is quite evident. 299cd - 301

Therefore, the rites [performed] for them also become deficient and they will never have equality with all the other human beings. In the same way, *ksetraja*-s also do not have equality. And also, the blind etc. are to be looked after but without share in the property (*niramśakāḥ*). 302 - 303

There is a lot of difference in procedure with respect to their *upanayana*. It is prescribed that the *abhyudaya* be done on the same day and not on the previous day. The right time [for the performance of the *upanayana*] is during the entire period of *uttarāyana* on a [day] when the stars are presided by auspicious gods. 304 - 305

After being given a bath and being adorned, the boy [for whom the ceremony is being performed] should be initiated to *upanayana*. After the *saṅkalpa* [is taken] according to regulations and after sipping water as per the rules, the priest who knows all the special procedures should, while reciting the 'yajñopavīta' hymn, make the boy wear the sacred thread. 306 - 307

For an insane and dumb person, the priest should observe the recitation of hymns himself and make the boy silently offer the sacrificial firewood with his [boy's] own hands. 308

All the rites should be performed with or without the recitation of hymns as per the rules prescribed while making the boy stand on the stone without reciting the hymns [silently], and whatever he is unable to do, should be observed symbolically. And anything else, such as the utterance of hymns by him [the boy], [that needs to be done] during the rites can be done by the priest himself. 309 - 310

Offering to the gods and holding of the hand (*hastagrahana*) and all other things that are to be done by the boy can, without doubt and wherever possible, be done by the priest himself and whatever is not possible can be left out without hesitation. 311 - 312

The '*suprajā*' hymn etc. should be whispered into the boy's ear and hymns like the '*brahmacaryam*' etc. should necessarily be omitted. Thereafter the '*pratipraśna*' and the '*prativacana*' can be avoided. In the hymn [of *abhivādāna*] the demonstrative usage of 'such and such person' also can be omitted. 313 - 314

The main oblation (*homa*) should be offered in its entirety and in the proper order and the *mantra* which is to be uttered by the boy while offering the oblation (*uddeśatyāga*) should also be recited by the priest himself. 315

And after that, at the end of the *jayādi* oblation, while Brahma [teacher] is seated, the *kūrca* should be received from him without the recitations of *mantra*-s and [the boy] seated comfortably on it [*kūrca*], the mother goddess of the Vedas called *Gāyatri* should be worshiped and in the same way, he should be made to recite it aloud with the *vyāhṛti*-s even if this requires a lot of effort and takes a lot of time. And particularly, in case he is deaf, [he may be helped] by uttering [the *Gāyatri*] loudly for a long time. 316 - 319ab

And in the case of those who are lame, blind, stupid, insane or eunuchs or those affected with an incurable disease – they should all be made to recite all the hymns as far possible in the appropriate manner by the brahmins. The *upasthāna*, *agnikārya*, *agnyupasthāna* and *vrataprvacana* rites are optional depending upon whether they are capable of doing them and the receiving of alms from the mother (*mātrbhikṣā*) may also be observed to the extent that they are able to. The receiving of garments (*celagrahana*) should be observed with the recitation of the hymn '*anayā te'* etc. At the end of three days, the *pālāśa* [*medhājanana*] rite should be performed. 319cd - 323ab

[47. Special procedure of the *upanayana* for the dumb]

Now the special procedure for the dumb will be said. 323cd

Then after the main oblation, the *caru* should be prepared as per the *sthālipāka* method and a single oblation should be offered while reciting the *Sāvitrī* hymn. After he has performed every rite as per the proper method as far as possible, [the dumb boy] should be seated on the *kūrca* given by him [the guru] who should then make the boy write the *Sāvitrī* [hymn] with a rod into the [vessel] of milk, curd or ghee. [The guru] as well as the boy should then worship it [vessel of milk, curd or ghee] by observing *āvāhana*, offering *dhūpa* and *dipa*, *naivedya*, *pradakṣiṇa*, *namaskāra* and *nirājana*. The boy should then be made to drink it [milk, curd or ghee] and thus he will have discharged his ritual obligations according to the rules. Thereafter, he will always have to perform all the three *sandhyā*-s by miming the acts. 324 - 329

By virtue of being born to a brahmin father, he [dumb boy] will be considered as a brahmin and not otherwise. 330

Because he [dumb boy] is not fully consecrated by [reciting] the *mantra*-s he can never gain equality with others and will never be eligible for *havya* and *kavya* [i.e. to do sacrifices and oblations for the forefathers]. 331

If he is an only son, any close relative can utter the hymns for him during the rites for the forefathers when he is the doer. The person who recites the hymns for him will also be defiled for ten days. This relative [one who recites the *mantra*-s for him] should make him do all the rites. 332 - 334ab

If there are many sons, those who are dumb, lame and others are said to be ineligible for a share in the property and their children will also not to have a share. Such persons do not have equality in the Vedic or worldly activities with their relatives. 334cd - 335

But they are to be looked after with sympathy and they are to be protected and sheltered forever by all the brahmans. 336

**[48. Objection to sharing common row for meals
with brahmans and others]**

Those [the handicapped ones] twice-born [brahmans] are not eligible to share the same row with brahmans. They are considered to be equal to the

warriors. If they belong to the warrior caste, they will be equal to the *vaiśya*-s and if they are *vaiśya*-s they will be considered as *śūdra*-s. 337

A *kṣatriya* is never admitted to a seat in the row of brahmins. Likewise, a *vaiśya* is not admitted in the row of *kṣatriya*-s. 338

A *śūdra* is never eligible for sitting in the row of *vaiśyas* during a feast in the house of a *kṣatriya*, a brahmin will be served in a separate row. 339

In the same way, during a feast in the house of a *vaiśya*, the *kṣatriya* deserves a separate row. Brahmins will have a separate row everywhere and he will never share the same row anywhere. 340

The rows can be on two sides or facing each other or back to back. Simultaneous serving of food is approved by rules for the three twice-born [*dvija*] classes [but seated] in different rows but never for *śūdra*-s. Eating food, while sharing the same row is always the standard procedure amongst the members of each caste. 341 - 343ab

[49. Objection to sharing common row for meals by the blind, lame and others of the same class]

But those who are blind, lame, stupid, insane, dumb and others can never share the same row with others since they are deficient in their duties. They are therefore always to be served [food] simultaneously with others but in a different row. 343cd - 344

If they are served in the same row, they [eaters] will undoubtedly be sinners according the knowers of the Brahman [Vedic scholars]. 345

In the case of sharing the food in the same row along with those who are blind, lame, stupid, insane, dumb and others, *prajāpatya* is the atonement prescribed by the great Vedic scholars. 346

Even though the blind has got the ability to pronounce hymns, his deficiency in the acts of seeing etc. is evident. Hence he is not equal to other brahmins. 347 - 348ab

The disability of the lame is evident from his movements while discharging the Vedic rites, he cannot, therefore, have complete brahminhood. The stupid and insane also are deficient in the same way. 348cd - 349

Consider, how, the dumb, being devoid of [the capacity of reciting] all *mantra*-s, can have, even the least bit of brahminhood in him? It is by virtue of being born of a brahmin father and a brahmin mother, and by undergoing the prescribed Vedic rites [indirectly in some case] that he does not belong to a different caste. But he can never have complete and virtuous brahmanism either, nor can he be eligible for sharing the common row and hence he is equal to the *kṣatriya* and the *vaiśya*. 350 - 352

[50. Greatness of brahmins]

If you ask why *kṣatriya*-s do not have equality with brahmins, the reason is said to be the great *upanayana* rite. 353

There is a lot of contrast between a brahmin and other castes because, [as per the prescribed rules, they have to perform the *upanayana*] in different seasons, at a different age, with a different staff and with different procedures. There are also differences in the method of learning the Vedas and methods for begging alms. 354 - 355

Therefore, how can all of them attain equality with the brahmins? This equality [with the brahmins] is highly esteemed by all and is unattainable even by the gods. It [equality] is sought after by gods like Brahma and can be attained only after hundreds of [years of] penance observed during many births. Such brahminhood is praised by the Vedas as being worthy to observe all the Vedic rites which are said to be divine and all the Vedic rites depend upon it. 356 - 358ab

[51. Defection of the one adopted into another *gotra*]

While referring to ‘such and such person’ [in the *abivādāna*], the names of great sages of the lineage (*pravara*) are pronounced in the vocative case during all the *darśa* and other Vedic rites without exception. 358cd - 359

It is only if all of them have an uncontaminated lineage (*śuddhagotra*), that they deserve to be pronounced by the *adhvaryu* while performing sacrifices and not otherwise [if they are *bhinnagotrīn*]. 360

The earlier [*gotra*] having been given up with the consent of his relatives, a son adopted into another *gotra* will not be able to utter the names of his forefathers at the time of *śrāddha*, neither will his son and grandson and grandson’s son, in that order be able to do so. 361 - 363ab.

A person given in adoption [into a different *gotra*], his son, grandson and his grandson's son are all disqualified from performing all the rites prescribed by the Vedas and it is clear that their [son, grandson and grandson's son] degradation due to a deficient and degraded generation will make them ineligible to mention the *pravara*. Listen to what I say more clearly now. 363cd - 365

Of these three, the first is described as abandoned by his father, the next is described as abandoned by his grandfather and the third is described as abandoned by his great grandfather. 366

Even though one who is adopted seems to be pure, his incompetency becomes clear in the *nāndī* rite because he abandons his forefathers in all the rites dedicated to the ancestors. 367- 368ab

**[52. Obligation for the adopted son to worship
the maternal grandfather in the *nāndī*]**

In it [the *nāndī*], the six deities, including the great grandmother, to be invoked are prefixed with the word elder (*vṛuddha*). With the seventh, sixth and fifth couples in the class of maternal forefathers, the *nāndī* will have nine deities. 368cd - 370ab

As per the scriptures, one who is adopted abandons only his paternal forefathers by being adopted [into a different *gotra*]. How can he, therefore, justify abandoning his maternal group of forefathers which he has obtained by birth itself? 370cd - 371

Therefore, [while performing *nāndī*], one who is adopted [into a different *gotra*], should also include his maternal forefathers [as well as the forefathers of his adopted mother] and those who do not do so, will necessarily be committing a sin because they will, out of ignorance, be giving up their maternal grandfathers. 372 - 373ab

At the time of giving their children in adoption, the parents have the right to effect the detachment of their children only [because the children's *gotra* is the same as theirs]. But how can they have the right to effect the detachment of their children from the *gotra* [of their *mātāmaha*] which is different from theirs? 373cd - 374

The maternal forefathers who have come at the time of the giving in adoption will ask "Who are you to effect the detachment of this child, born of the womb of our daughter? Only we can do so". 375 - 376abc

Even though the son is given up by his parents, he is not given up by his maternal forefathers. There will be no answer, when objection is raised as to how he can be given up by his maternal grandfathers, even though it is said in the *mantra* that he is given up. 376d - 378ab

Therefore, those who give up their children in adoption to a different *gotra* are, without any doubt, betrayers of the deities [who are worshipped] in marriage and other rites. 378cd - 379ab

Those who are intent on deriding (*helana*) the gods are given up by their own deities also by giving up their gods. There is no doubt about it. Also because of this they will never attain the divine status and will become sinners dwelling in hells. 379cd - 381ab

Just as the consent of parents is highly essential for adoption, the consent of maternal grandfathers is also highly essential. Only when it [adoption] is done with their approval, will it never be faulty. This is the injunction of the Vedas. 381cd - 382

There is no doubt that like the one who has abandoned his paternal forefathers is condemned, the one who has abandoned his maternal grandfathers is also condemned. 383

[53. Procedure to give a son in adoption]

The parents may give or receive a son. It is their exclusive right to give him or to receive him. But for giving their son in adoption, the consent of the maternal grandparents is especially required. 384 - 385

Again, thereafter, both the receiving in adoption and giving out in adoption should be done with the consent of all the others – the grandfather and other relatives without exception, the revered teachers, respectable blood relatives belonging to the same *gotra*, the honorable inhabitants of the village, the head of the *vaiśya*-s and the *sūdra*-s, all the other venerable ones in all the *varṇa*-s. Otherwise, in due course of time, it [the adoption] will end up in disaster. 386 - 389a

Holding him [the boy] in the presence of the assembled people, oblations of ghee should be offered in fire with *vyāhṛti*-s [by the person adopting him] to detach him from his [natural] father's *gotra* and accepting his own. Then, to admit him into his own *gotra*, one hundred and eight oblations of ghee

with *vyāhṛti*-s and also of the hymns ‘*dharma�a tvā*’ and ‘*santatyai karmāne*’ [should be offered]. 389bcd - 391

On the same day, he should drink water mixed with turmeric without [reciting any] *mantra*-s. By doing this, another man’s son [man who is giving his son in adoption] will become eligible to perform funeral rites [for the one who adopts him] in due course of time. 392 - 393a

After that, [the boy’s natural] father should get together all his relatives, should hold him [his son] [in front of them], and salute them with the hymn ‘*namo mahadbhyāḥ*’ and give a hundred or a thousand gold coins [as *dakṣinā*]. Then standing with folded hands he shall request them thus: “You wise men! Kindly accept the gold offered by me and admit my son into your own *gotra* and prepare him for the rite of wearing *mauñji*”. 393bcd - 396ab

And, after requesting them thus, seated in their presence, all the auspicious rites as per the scriptures, such as anointing oil and bath etc. should be observed and after that, again in their presence, all the oblations meant for his admission into their *gotra* should be offered as per the prescribed procedures. 396cd - 398

After offering eleven oblations while reciting the [*mantra*-s] with ‘*kulamanya*’, the *jayādihoma* should be performed, and then turmeric water [should be given to the boy to drink]. 399

After receiving the *bhikṣā* from the mother, the atonement rites should be performed. By performing the rite of *mauñji* for the son [who is adopted] in this manner, it is approved by the *sūstra*-s and established without any doubt that he will join the *gotra* of his grandfather. And when a son is born to his grandson [of one who is adopted], [that child will be the true representative of that *gotra*]. 400 - 402ab

By then only he [great grandson of the adopted one] will be eligible for performing the sacrificial rites and his family will possess such eligibility. Until then his children will be affected with ineligibility, incompleteness and degradation. 402cd - 403

Hence [a boy adopted from a different *gotra*] is deprived of equality in the share [of property] and excluded from wealth; and when desirous of money he will have to depend on his relatives to bestow it upon him, be dependent on the members of the family and will survive on earth at the mercy of

others. To become eligible [to perform] the sacrificial rites, proper brahmanism, equal family membership and equality [of share] the *pravara* [is required] and this will be established after three generations of that family [namely] father, grandfather and great grandfather, in that order. 404 - 407

[54. The issue of defilement of a son adopted into a different *gotra*]

In the same way, defilement for three days is quite evident in cases where a father and son have different *gotra* and the same applies in the case of a mother also. 408

If the mother was married as per the *gāndharva* way of marriage, the father will be defiled for three days on the death of a son. Prajāpati says thus [in this regard]: the son of a daughter will observe the rites of giving water and *pinda* using the *gotra* of the maternal grandfather. 409 - 410

[On the death of a son as referred to above], the father will have complete defilement [of death] and the maternal grandfather and the maternal uncle and aunt [will also have complete defilement] because he [one who is born to the couple who got married through the *gāndharva* system] is having [the same] *gotra* as theirs. 411

In cases where the mother was given in marriage as *dāna*, as per the correct procedures prescribed in the scriptures, generally the rite of *saptapada* would have been observed at that time. She was thus separated from her *gotra* on taking the seventh step [during the *saptapada* ritual] and with the offering of fried grain (*lāja*) and through the principal oblation she was admitted into the *gotra* of her husband. 412 - 413

[55. Objection to the freedom of women]

It is said that the feminine genre is not competent to be an independent doer of all the rites and is always dependent. A woman does not deserve freedom. 414

In her childhood, she is dependent on her parents and when she becomes an adult, she is dependent on her husband. In old age, she is dependent on her children and so she is never independent. 415

[56. Criticism of adoption]

One who gives his daughter [in marriage] goes to the abode of the Creator (Brahma) and one who gives his son [in adoption] goes to hell. One who has many children may, with the verbal approval of his parents and elders and without any greed or lust, give one of them in adoption to someone who is of the same *gotra* or is a brother or noble family member and deserves sympathy, pity and compassion because his family is on the verge of extinction, without causing any degradation and deficiency. 416 - 418

Also, this should be done in such a way that the person to whom [the child] is given should not be affected by deficiency and degradation and his permanent source of income should also be considered. According to the Vedas, before an adoption is effected, the source of livelihood [of the adopter] should be well confirmed by the people as well as by the ruler. 419 - 420

[57. Dispute over the issue of maternal grandfather of the adopted son]

With the passing of time, certain disputes arose during certain auspicious rites, as to who was the maternal grandfather [of the adopted boy]. Subsequently, widely varying rules came into force and varying decisions were taken in the course of time. 421- 422abc

The differences were deep-rooted and [resulted] in three different opinions: the first was that his [natural] mother's father was his maternal grandfather; the second was that his adopted mother's father should be treated as the maternal grandfather and yet another opinion was that both of them should equally be treated as maternal grandfathers. 422d - 423

[58. Defection in the case of one adopted into another *gotra*]

But this dispute [above mentioned] concerns one who is adopted. Even if he is given to a different *gotra* his descendants will not be affected by this problem. 424

But the adopted son and his [adopted son's] son will never be considered in the sequence of the names of forefathers mentioned in funeral rites beginning from *sapiṇḍikarana* and going up to three generations. 425

Therefore, in his family, defection from brahmanism, inequality of share or relation (*jñātibhāga*), incompleteness, degradation, dependency on other

members of the family and subservience to the will and the pleasure of their relatives, friends and children will be present up to three generations. Therefore, a father should not give his son to a person belonging to a different *gotra*, taking into consideration only temporary and very meager benefits (*svalpāgati*). Because, due to this act, later on there will be many obstructions which cannot be remedied in any way until the fourth generation. 426 - 429

[59. Different types of *dāna*-s]

While they are capable, wise people should make all kinds of *dāna*, especially during those auspicious days specified in the Vedas, *śāstra*-s and *Purāṇa*-s, such as *Yugādi*-s, *ardhodaya*, *mahodaya* and the solar and lunar eclipses. 430 - 431

The *dāna* of land is praised as the best of the best gifts. The *dāna* can be that of a cow with a new born calf (*dhenu*), horse, elephant, carriage, chariot, cloth, bullock, bed, *tulādāna*, *kalpavrksa*, cow, jewels, flowers, betel (*tāmbūla*), incense, sandal, large gardens, residence, *uśira* (the fragrant root of the plant Andropogon Muricatus), powder of *kunkuma*, *takkola* (Pimenta acris), great medicinal herbs, aquatic plants, lotus, lily, *ramā*, *jāji* (*jātī*), *kalhāra*, red sandal flowers (haricandana), sugar (*guda*), ghee, salt, milk, curd, *kar-damacūlin* (a kind of rice), gold, silver, *śvetakarṇikā* and *cātamālin*. 432 - 436

[The various kinds of *dāna*-s are :] seven kinds of wealth and five kinds of corns, great sandalwood, camphor, cardamom, pepper, celestial and heavenly flowers, betel fruits, especially betel nuts, fruits, vegetables, special ornaments, costly carpets, upper garment made of fine threads, jasmine flowers that adorn turbans, mouth-perfumes, curtains, lengthy chords, a cow which has an auspicious [symbol] on both sides along with its calf, thousands of colorful cows, lotus made of sesame, icon of Śiva, iron, trident, *dakṣināmūrti*, goat and ram; *hiranyagarbha*, plough, icons of Kapālin, *sāligrāma*, *bhasma*, rosary, different types of *linga*-s such as *mahāliṅga* and *bāñalinga*, armours, vessels made of copper and led, male and female servants. 437 - 443

[The above] *dāna*-s and others given to eligible receivers, according to the rules and without any selfish motive, will lead to the knowledge of the supreme reality (Brahman) while [*dāna*-s given] with the object of fulfilling a desire, will bring fulfillment of that desire by pleasing the supreme godhead. 444 - 445

Any rite performed with the fulfillment of a particular desire in mind will yield the [expected] results only if each of its parts is flawlessly completed without any greed or dishonesty, with all the necessary good qualities, and

without any defect in *mantra* [the prescribed hymns] and *tantra* [the acts following the hymns] and other things. Even if a single part is defective, the desire will not be satisfied. But on the other hand, if [a rite] is performed [only] for the sake of God it will be fruitful even though there may be many faults [in its performance]. 446 - 448

Therefore, any rite should always be observed by wise people for pleasing God and for the purification of their mind. 449

[60. Things eligible for *dāna*-s]

One should always give away only one's own wealth and never anything belonging to others. Only wealth earned in rightful manner will be eligible to be given away as *dāna*. Anything earned by illegal means, acquired or got by theft, deceit etc. is said to be unfit for *dāna*. 450 - 451

Those who desire to be pious should give only *dāna*-s which will not create unnecessary trouble for anyone. A *dāna* that does harm to anyone will yield nothing but hell for both the receiver and the giver. A *dāna* should be done in such a way that it does not cause any harm, pain, sorrow, agony and delusion, otherwise it will be futile. 452 - 454

Any common property, whether it is small or big, should not be given away as *dāna*. Anyone who gives the *dāna* of such a property, will be immediately affected by Kali. Any [property] having doubtful [ownership], or a [property] which will be enjoyed by others or which has a suspicious [title], should not be given as *dāna* if one is loyal to righteousness. 455 - 456

Any *dāna* should always be made with a pure intent and it should not [be something] which is greatly sought after by others. Only such a *dāna* can lead [the giver] to the celestial world. 457

It is said that anything the ownership of which is liable to be transferred to someone else in the course of time, is never fit [to be given] as *dāna* and the receiver of such a thing is considered to be a thief. But purchase of such property is approved as acceptable according to the rules and never otherwise. 458 - 459

Anything given as *dāna* is always justified if it is given by the king, or by anybody equal to him in status such as his servants, his representatives and his paternal relatives or other influential persons equal in turn to these in sta-

tus. Any *dāna* given by weak people (*durbalaiḥ*) is justified only if it is given as per the prescriptions of the scriptures and only if it is acquired by pure means and not otherwise [obtained]. 460 - 461

A *dāna* will be fruitful only if the right of the giver to transfer possession is well established according to the scriptures and manuals of rules. 462

[61. The issue of ownership of gifted land]

In respect of land, whether it is a village (*grāma*), *varṇaka*, or an area of land called *māgha*, which is received as reward for one's learning etc. the receiver should himself be the owner, doer, agent, proprietor, protector, activator, promoter and all in all capable of favoring or controlling. 463 - 465ab

If he [who has received the reward] effects [the transition of] any *vr̥itti*-s within the *varṇaka*, etc. [sectors of land], whether immediately on or after a long time of [receiving it], either according to his own will or at the inspiration of others, he himself remains their [the *vr̥itti*-s'] owner. 465cd - 466

If a king provides *vr̥itti*-s [land leased to a brahmin to provide him with means of subsistence] to brahmans in general, the king always remains the agent and the proprietor [of those *vr̥itti*-s]. If *vr̥itti*-s, which form a village, have been given to several individuals, then, even though each individual will partially own his portion, these individuals will all jointly be agents for the entire property [*vr̥itti*] in matters concerning the social welfare and punishment [of those residing in that *vr̥itti*]. 467 - 469

Thus the duties in respect of *vr̥itti*-s are laid down. No one [who has received *vr̥itti*] is authorized to establish any deed (legal document) in respect of their own (*vr̥itti*) or that of anyone else. If the king himself or anyone else [equal to him] gives *vr̥itti*-s in the form of a village then the king is said to be the owner and the receivers are considered to be the agents [of those *vr̥itti*-s]. Whenever a liability arises and needs to be discharged, the king alone is the authorized person to do so since the king is the ruler of the world, the protector, the father, the highest authority, the sole authority to punish, the bestower of favours and is feared by the people. 470 - 473

If a village, is shared by different people owning one, two, three or four types of *vr̥itti*-s, then they have authority over their respective portions only and they are not authorized to effect any kind of legal document for any other portion except theirs; this is the opinion of the scriptures. 474 - 475ab

But when an ordinary or specific deed which is forced by circumstances needs to be effected [for the entire *vṛtti*], all of them [individual owners] should effect it unanimously together and not otherwise. If a special deed is to be effected in a village that has a village head, all of them [owners] should follow the procedure prescribed by the head to effect it. This is the unanimous opinion of all the codes of rules and furthermore, according to the valuable opinion of Jābāla, he (the head) should be the leader. 475cd - 478ab

In a village without a head, but inhabited by brahmins who subsist on *vṛtti*-s, no *vṛtti* can be purchased by a person belonging to another village. If a *vṛtti* needs to be sold, it should be purchased only by others who are living on that *vṛtti* in the same village. If it [the *vṛtti*] is sold to others [belonging to another village], the sale will not be valid. 478cd - 480ab

Those who formerly received [*vṛtti*] directly from the agent (*kartr*) [king], are equal to the agent himself and superior to a person receiving [*vṛtti*] from them [those who have received *vṛtti* directly from the agent] who is not equal but inferior to them. If he [who is inferior to the agent] disputes at the time of effecting deeds in the Kali age, he is to be shunned by the noble people. 480cd - 482ab

If a powerful person hears a dispute between those who have equal rights and fails to solve it, he will go to hell. If a village has got a head, then *dāna* (gift), mortgage and sale [of land] should be done with his consent and not without it. Also such a pledge, sale or gift of land should be made to someone of the same village only after getting the consent of the head. 482cd - 485ab

[62. Consent of kinsmen obligatory for gifting of land]

The gift (*dāna*) of land made by a person with pure mind will be valid only if it is done with the consent of his children, grandchildren, kinsmen, relatives, neighbours and others. The gift of land should not be made inconsiderately when there are descendants. When there is enough land for everybody, it [the gift] should be made after consulting everyone in the family and other *sapiṇḍa* relatives belonging to the [same] *gotra*. 485cd - 487

Thereafter, without violating the rules prescribed by the Vedas, the manuals of rules and religious codes and with the consent of the general public, kinsmen and relatives, the land acquired through legal means should be gifted in the presence of a gathering of all the people. 488 - 489ab

The gift of land can be made to a person belonging to a different *gotra* only if the close relatives are happy with it. Other wise, it should not be done. 489cd - 490ab

When the daughter of a person without a son has a son (*dauhitra*), the divided members of his family, should not rightfully desire to receive the gift of his land. If they do desire, they will fall into hell. 490cd - 491ab

After partition (*vibhāga*), all the kinsmen are considered to be independent of each other and become the rightful owners in respect of their share of property and they must have separate households. 491cd - 492ab

[63. The importance of *dauhitra* (daughter's son)]

The entire wealth of a kinsman without a son, living separately, will be inherited rightfully by the son of his daughter and never by another kinsman [close relative]. [Because] a kinsman will perform the funeral rite of a *sagotra* [only to inherit] the wealth and he will perform only the yearly *śrāddha* and nothing more. But [his] daughter's son will always do, just like his own son would, all obligatory *śrāddha*-s, including the *agnaukarana*, in the magnificent and extraordinary officiating fire (*aupāsana*) that he owns since his marriage without any feeling of disgust, even if he [may inherit] no wealth. Will a close relative ever do this for another kinsman? 492cd - 496

Therefore, it is the command of the Vedas that only in the absence of a daughter's son will any surviving close relative who is a *sapinda* inherit the wealth of a person without an heir. 497 - 498ab

When the daughter has many sons, the poorest will rightfully inherit the wealth and if all are poor, they will inherit by sharing equal portions [of the wealth] amongst them. Revered Kapila said that it [the wealth] should be divided in the proper method according to the will of the owner of the property among all the poor grandchildren, and not in any other way. 498cd - 501ab

A daughter's son is better than any other sons. He is like one's own son; a grandson's son is also like him (equal to one's own son). 501cd - 502ab

[64. Gifting of land]

One who has no sons and lives independently, divided from his kinsmen and close relatives and has plenty of wealth from *vr̥tti*-s, is free to gift [his *vr̥tti* s] as he wishes. 502cd - 503ab

A man who gifts land, should do so along with water and gold (*megha-puspa-suvarṇābhyaṁ*) and with the consent of the inhabitants of his village, his kinsmen, close relatives, and brothers. But, according to the rules of the scriptures, any other gift which a man gives everyday to please the supreme god, should be made along with water. Just as the *dāna* of a daughter to a different *gotra* leads to the infinite, the gift of land to someone of the same *gotra* leads [the donor] to the permanent celestial region. 503cd - 506ab

This was observed by our ancestors and was implemented by the different specialists of *sāstra*-s and said, repeated and confirmed by the trio of *Sāma* and other Vedas. 507

Therefore, land should be gifted only in the absence of sons [be it a son or a daughter's son]. 508ab

[65. Objection to the gifting of land received as *vṛtti*]

But if there is a successor, the gift or sale of *vṛtti* should not be done. 508cd

Those already born, to be born in the future or still in the womb, all require *vṛtti* and therefore *vṛtti* should be conserved. One who gifts *vṛtti* when there is a successor born of his son or especially of a daughter, will fall into hell. 509 - 510

[66. Gifting of land restricted to kinsmen]

A wise man who is capable of gifting land and who has no successor, would gift the land especially to his kinsmen with *dakṣinā*. 511

For the gift of land, the sons of brothers, brothers, father, grandfathers, paternal uncles, and even the most hated ones will be eligible and they will lead [the giver] to the abode of Viṣṇu. Therefore, when the succession ends, one should gift one's land to kinsmen. 512 - 513

A wise man should approach even the hated ones and giving up his hatred and contemplating on Viṣṇu he should do it [gift of land]; by this he will attain the highest celestial abode. But if anyone raises an objection at the time of making the gift, he should not implement the gift. 514 - 515

Any gift causing any annoyance to the kinsmen will yield *raurava*, the great hell and any gift that pleases the mind of the kinsmen will yield the peaceful celestial state. 516

Any gift of *vr̄tti* land made to relatives (*bhūvr̄ttibandhu-dānam*) which displeases the learned scholars, [other] kinsmen and relatives, will block the way to the highest worlds even if [it is made] out of ignorance or weakness. 517

A learned Vedic scholar [without successors] should gift land only to his brothers or their sons who live in a divided family whether they are educated or uneducated, with or without Vedic learning, noble men, manly or woman-like. The kinsmen of a man without a successor would always long for the riches of a man without successors. Therefore, wealth, in the form of land, should necessarily be gifted only to a kinsman in the absence of a successor. 518 - 520

A childless widow who has inherited a portion of divided share, and who is well possessed of [raising huge] riches from *vr̄tti*, who has many kinsmen and relatives, and who is chaste and preserves her good character even at the risk of life, should not gift land out of fickleness [of mind] (*calād*) to anybody other than her kinsmen and relatives. But undue and useless dispute should not be created in that matter. 521 - 522

[67. The malignant widow should be punished]

A chaste widow, who has fortunately become part of a great family [through marriage], and automatically inherits vast *vr̄tti*-s as her portion of the divided share [of property] sometimes becomes highly arrogant, wicked-minded and commits unrighteous acts mistaking them to be righteous ones and becomes addicted to hating her close relatives. Such a widow is not entitled to gift or sell [property] but does so with the support and under the instigation of wicked people. The righteous king should make every effort to look for such women himself and send them as well as their beneficiaries [the recipients of their gift(s)] into exile. 523 - 526

[68. Preparation of food by the widows should be avoided]

Food prepared by widows who are orphans or unknown should never be consumed even if they are chaste. The learned say that the food prepared by widows is always to be avoided. 527 - 528ab

[69. Classification of widows]

According to scholars there are many types of widows, known to be always unfit for cooking food for virtuous people such as one who is 'unknown'

(*ajñātā*), the one who is ‘well-known’ (*prajñātā*), touched (*sprṣṭā*), untouched (*asprṣṭā*), childless (*nastasutā*) or with child (*satputrā*). 528cd - 529

All of these are known not to have the right to gift land and are to be kept away from cooking food (*pākakriyādūragāś ca*). They are to be protected well with *vṛtti*. 530

A widow who does not know [the name of] her husband because she has attained widowhood at an early age in childhood is called ‘unknown’ (*ajñātā*) by scholars and she is the greatest sinner. One who does not know anything except [the name of] her husband is chaste and is called ‘known’ (*vijñātā*). One who has attained widowhood just after her reunion, which is both the cause of pleasure and sin, with her husband is called ‘touched’ (*sprṣṭā*). One who becomes a widow without, for some reason, experiencing reunion with her husband on attaining puberty, is called ‘untouched’ (*asprṣṭā*). Another kind of widow is one who has lost her children [and husband] and is called *nastaputrā* by scholars and she is also unfit for cooking. 531 - 535

Similarly, a widow who has lost her husband after having good son(s) is known as a ‘widow with good sons’. Food prepared by such a widow, having sons (*saputrā*), is fit to be consumed and is not considered as prepared by a widow (*randāpāka*). 536 - 537

[70. Disqualification of the food prepared by widows for oblation to the ancestors and gods]

All the widows are considered as unfit to cook food for scholars and food cooked by them is unfit to be consumed by ritualistic brahmins, house-holders of all three castes, ascetics and young brahmin students learning Vedas and it is also not fit to be offered to celestial gods. 538 - 539

What the Vedas intend to say is that it [food cooked by widows] is never fit to be offered as oblation into the fire. If, out of ignorance, food cooked by widows is offered as *homa*, *bali*, *bhikṣā*, *kavya* and *havya* or given to brahmins and to anyone else or consumed by oneself, not only will this make the ritual futile, but on the contrary, it will produce serious adverse effects. Therefore, all food cooked, out of ignorance [by widows] (*tāsām pramādataḥ*) should be absolutely avoided. 540 - 543ab

If anyone observes *śrāddha* with food prepared by widows due to ignorance, his forefathers will, without doubt, and from that moment onwards, fall into terrible hell. 543cd - 544

[71. Obligations and restrictions for widows]

Widows are not at all eligible for the great Vedic rites and their face should neither be seen in the beginning nor in the middle of rituals. Freedom to perform religious acts is denied by the scriptures to all women in general, and especially to widows. 545 - 547abc

If they [widows] inherit land and riches from parents, brothers or from the husband, they are authorized to perform religious acts using the riches thus inherited through righteous means and without causing anybody any suffering. 547d - 549

Except for land, she can gift everything including wealth, clothes, ornaments, vessels, bed, bedstead, food and water. 550

A widow should engage herself daily in the pious (*parā*) recitation of holy names with devotion and she should also engage herself in taking her bath, fasting, performing voluntary penance, the service of elders etc. 551

She should listen to the preaching of virtuous teachers and to the *Purāṇa*s and, if capable, build tanks and temples. According to the advice of great people and relatives she should plant trees on both sides of the roads and frequently visit the holy waters. She can gift anything except land. 552 - 554ab

If she inherits any land from her father, mother, brother, or husband, she should, by all means, act on the land humbly and in such a way that it [land] will be enjoyed by her husband's relatives after her death. 554cd - 556a

Otherwise, she will become a robber of the land. A woman who seizes land will not be expiated from this sin even by going on thousands of crores of pilgrimages or doing hundreds of crores of penances or thousands of sacrifices and atonements. There is no greater sin than that of seizing land. 556bcd - 557

The king should take steps to trace out any woman who has seized land and seize all of her property and punish her on the charge of theft. Thousands of other crimes committed by women folk can be excused, but not that of seizing land. 558 - 559

[72. Adoption of children by widows]

In certain cases, when a chaste woman, a *saputrā* widow who has inherited fortunes from her husband and who is *somapithinī* [one who has performed

soma sacrifice and has drunk *soma* juice] and *agnicit* [one who has arranged sacrificial fire], but who has lost her husband and who owns a host of pupils along with villages by virtue of her husband, can, if there is a break of succession in the family, and at the request of all the members of the other castes and her relatives, and at the collective appeal of all the pupils and other noble men for sustaining the continuity of the dynasty (*vamśa*), with the consent of all the kinsmen and close relatives, restore the *kula* by adopting a close relative, from the same *gotra*, as her son and thus acquire great piety. This is the very essence of the rules popularised by the Vedas and the manuals of religious codes approved by the sages Kāṇva, Kāśyapa, Kāñāda and Kapila. 560 - 564

Only such an exceptional widow can do this [adopt a close relative from the same *gotra*] and not any ordinary (*laukikā*) poor widow. There are many requirements to do this. I will enumerate them. First of all, the family should be a popular one. Then, [the family] should have a very great amount of wealth worth thousands and should possess a large portion of land in the form of a village (*grāma*). It should also have a large number of followers and many relatives. [The family] should also be very religious-minded and should perform all kinds of sacrifices. And finally there should be the unanimous consent of everyone at that time. 565 - 568

And if all these factors are combined, the wife of a pious *agnicit*, and not any ordinary woman, deserves to act in this manner (*tathā kartum ghaṭate*). This [such an adoption] is known as the creation of a son, just like, as mentioned by all the *Purāṇa*-s, the king of Mithila was created by churning in the ancient times and there is no comparison. Only women possessing all the great and auspicious merits enumerated above can do this. 569 - 572ab

It should be known that the adoption of a son is absolutely impossible by a woman who lacks even one of the above [requirements] even if she is chaste. It is far from possible for poor people who have no wealth and land, who do not have a great number of disciples and rich relatives and [are unable to perform] sacrifices [to adopt a relative as a son]. [Also] it is not possible for a widow to receive wealth, son [in adoption] etc. [from anyone]. 572cd - 574ab

[73. Daily routine of the widows]

The religious activities of widows begin only after sunrise [which include:] daily bath, being always in the presence of elder relatives, not having any confidential conversation, giving service to wise people, living with the

support of virtuous men, taking food in the fourth part of the day; avoiding curd, milk and ghee; giving up perfumes and dressing pompously, avoiding adornment and music; always keeping away from the use of betel leaves, cosmetic paint and flowers, avoiding lying on a cot, a bed, etc., body massage and garlands. [Things like] ointments, hot water bath, and applying oil on the body, and all such things should not be desired. 574cd - 578

If she engages in abusive conversation, has wicked thoughts, wishes to subdue or favour [anyone], or tries to obtain the right to perform any act involving auspicious or religious activities, or sacrifices, she is to be beaten by the elderly noble men in her family. 579 – 580ab

She should avoid salt, sweets, soups and roots, and ginger and she should eat bitter and pungent food only. Every day, she should eat only until her stomach is half-full. She should live the entire time until she attains sixty years in this way and thereafter, in her old age, she can take food as she likes and should be engaged in the service of elder relatives (*guruvṛttau*). She should always be thinking about the welfare of her kinsmen, elders and close relatives. 580cd - 583

[74. Licentious young widows should be punished]

An heirless young widow is considered very wicked if she does not care for the welfare of the elders in her [husband's] family, and establishes her rule, plants her own dull witted servants [in the family] and with the support of the wicked retinue of her father and brothers, heads a conspiracy to claim that she herself is the owner of all the [family's] property comprising of land etc. 584 - 586

She [widow] is called the destroyer of the family if she transfers land in her possession to her own people [instead of transferring it to her husband's family after his death] in the guise of a gift. Such a woman has been rewarded [with wealth] only because of her relationship with her husband and has become part of the family to destroy its prestige by earning enmity with the scholars born in her husband's family, and has procured all their riches, property, wealth, land and subsistence. 587 - 589

The righteous king should rightfully condemn her and immediately expel her from the kingdom; he should ignore her declarations and proceed against her and should take steps to inflict punishment on the circle of her relatives. Those who are foolish and live depending on her are merely called men, but in fact are mean wild animals or hedgehogs (*śvāvid*) or asses. 590 - 592ab

[75. Śrāddha-s for which widows are eligible to cook]

Food prepared by *ajñātā* widows is approved by the scholars in the *ekodisṭaśrāddha* and in six of the nine types of śrāddha-s. Food prepared by a *prajñātā* widow is approved of in *nagnaśrāddha* and *jīvaśrāddha* and is also eligible for offering as oblation in the cremation ground (*śmaśānabali*) and at the altars (*vedikābali*). 592cd - 594

Food prepared by *sprṣṭā* and *asprṣṭā*, two other types [of widows], is acceptable for sixteen śrāddha-s as well as for both the groups of *vasu*-s and *rudra*-s. It is also acceptable for the remaining two rites of *vṛṣotsarga*. 595 - 596

Food cooked by a widow called *naṣṭaputrā* [one who has lost her son] is preferred for the śrāddha called *ekottara*. 597ab

[76. Superiority of a widow who has a son]

A widow whose son is alive (*jīva[t]putrā*) is not called a widow at all. Only a woman who has lost her husband and her son is called a widow by scholars. But even a widow who has lost her husband and her son, is always considered to be united with her husband (*dampatiśamā*) and to be, herself, the goddess of wealth (*ramā*) and is to be respected by everybody, if she has drunk soma libation, if her husband has [earlier] performed a sacrifice and if she was born as the daughter of a person [who has performed a sacrifice] (*agnicit*) and has practiced austerities and been admitted to a great family [by marriage], if she never begs anything from anybody but serves food liberally to people, is chaste and is revered by scholars. 597cd - 600

Such a widow has got the right to perform all the daily Vedic rites and therefore she is rightfully eligible to adopt a son from amongst the close, *sapinda* relatives to avoid a break in succession but she should take into the consideration her obligations towards scholars, the great number of kinsmen, disciples and relatives and [should adopt] only at their request. 601 - 603ab

[77. Persons ineligible for effecting adoption]

Any other women, students of Vedic learning, old bachelors (old unmarried brahmins), householders whose wives live away from them, widowers and other kinds of widows should not adopt sons at all. If they do, the [adopted] son will be considered to be the son of a widow. There is no doubt about this. 603cd - 606a

According to Vedic Scholars, only couples who are married and thus entitled to produce children are permitted to give or receive a son in adoption. 606bcd - 607ab

How can unmarried Vedic students or ascetic or widows be entitled to produce children? 607cd - 608ab

[78. Food prepared by widows should be avoided]

Food prepared by widows is condemned and is to be avoided by the householders especially while performing the rites related to deities and forefathers. But in the case of emergencies, food is not condemned, if it is prepared by women such as a daughter-in-law, a sister, the wife of a maternal uncle, father's sister, mother's sister, wife of an elder brother, wife of father's brother or cousin [sister], for use in the rites related to deities and forefathers. 608cd - 611ab

Food prepared at night by widows should never be eaten by people belonging to all the *varṇa*-s and *āśrama*-s. In the case of emergencies, anyone who happens to eat food prepared at night by such women [widows] should recite *mṛtyuñjaya* hymn one hundred and eight times after which he will prosper again, unless they [the widows who cooked the food] are his wife's sister, his mother-in-law, his own sister, mother and others such as his brother's wife, teacher's wife, priest's wife, his brother-in-law's wife, the wife of his daughter's son, the wife of his maternal uncle, the wife of his paternal uncle and her sister, the daughter of his maternal uncle's daughter-in-law and other women who are close *sapinda* relatives. 611cd - 616ab

[79. Obligation of the father-in-law to look after his widowed daughter-in-law]

[If] a daughter-in-law becomes a widow, her father-in-law should please her mind with virtuous deeds like giving her gifts and respect etc. and should, by all means, look after her along with his wife and children. By protecting her, giving her gifts and entertaining her mind, he will live a long life in every birth with children, wealth and riches. There is no doubt that he will always be healthy, noble, rich and free from all worries. Therefore one should act in this manner in such situations. 616cd - 619

Anyone who is prosperous and has children, wealth, cattle, a long life, and is religious should please the mind of the widows, who are his relatives and

are dependent on him by providing them with the riches that they need. He will surely regain whatever wealth he spends [for them] everyday and there is no doubt that he will always [continue to] accumulate wealth. 620 - 622ab

Those widows ordained by the scriptures to be properly looked after are *jāmis* (daughter-in-laws or sisters) and a householder who causes any misery to them, will increasingly suffer from disease, agony, poverty and misfortune. 622cd - 623

Under unavoidable circumstances, food prepared by widows such as mother's sister or brother's wife can be consumed but it should be avoided, if possible. 624

[80. Ineligibility of the widows in auspicious rituals]

Householders have said that the fire for Vedic rites brought by a widow is to be treated by noble men as equal to the fire of a cremation ground. 625

Water brought by a widow can be used for smearing cow dung, for washing vessels and feet or for cleaning rice. It may be fit for washing vegetables or clothes or [for preparing] cow-dung paste. But if babies, less than a year old, are given a hot-water bath using water brought by her, the mind [of the baby] will become dull and less active. Their life will also become shorter day by day. Therefore this should be avoided. 626 - 629ab

If *nirājana* is done on the occasion of auspicious rites with water brought by them [widows] unknowingly, the performer and the one who makes him to do so as well as all those who are related will be subjected to sufferings. There is no doubt about it. 629cd - 630

[81. Obligations of the widows]

The daily routine [of widows] consists of the following [activities] : first taking a bath, memorizing the names of the gods, performing the daily routine rites (*nityakarma*), the service of elders and brahmans, drawing designs in front of the shrine of gods [worshipped in the house], observance of the religious vows, listening to the words of chaste women and associating with them and if possible, [doing the needful to] conserve paddy, barley, bengal-gram, moong dal etc. and cleaning them, washing clothes, cutting mangoes, ginger (*sāraṅga*), *cārunḍa* and unripe fruits (*śalātu*) for preserving them by mixing them with other condiments like salt etc., beating and grinding raw grains, preparing powders and pastes, attaining [cooking] skills and exhibiting them

in practice [by cooking] all kinds of foods to give to others: *cōsyā* (to be sucked) and *khādya* (to be bit), *bhakṣya* (sweets) and *bhojya* (edibles). It is also obligatory [for them] not to have anything to hide from others. 631 - 637

[82. Another classification of widows]

They [widows] are again classified into three classes as *atirandā*, *mahārandā* and *kṣudrarandā* and hereafter their nature is described. 638

When a woman who is married to a man adopted by a family of a different *gotra*, becomes a widow in early childhood, she is called *atirandā*. A woman who becomes a widow after living for a long time with such a husband [adopted in a different *gotra*] and who has borne a daughter is called *mahārandā* by everyone. She is said to be inauspicious and is seen as one who spoils auspicious things. When a woman, married to a husband adopted by a *sagotra* family, becomes a widow before conjugal union or before [bearing] a child, is called *kṣudrarandā*. 639 - 642ab

Manu lays down that all these three [kinds of widows] have no freedom as regards the quantity of food that they should consume daily. Women, in general, do not have independence but particularly widows and especially young widows do not have any freedom. 642cd - 644ab

[83. Ineligibility of widows to effect sales, gifts etc.]

In this situation, it goes without saying that, [as far as these widows are concerned] having the right to effect sales and gift deeds of immovable property is out of question. So declare all codes. Therefore, the king shall declare as invalid any gift and mortgage effected by them [such widows] and reinstate status-quo-ante. 644cd - 646ab

[84. Ineligibility of widows to gift land]

If the gift of land by widows is considered justified, then the wearing of sacred thread, the waving of lights and the recitation of benedictory Vedic hymns [by them] should also be justified on earth. 646cd - 647ab

The king or any one [any of his representatives] equal to him [in status], such as a minister, is the rightful person to gift land. Brahmins and others who have received land from the king are also entitled to gift it. 647cd - 648ab

People from all castes can make the gift of the land acquired through legal means but only if it is free from dispute. The land which is gifted can belong

to the recipient only if it is free from dispute, otherwise it cannot be enjoyed even though it has been received [as gift]. 648cd - 650ab

The right to gift, etc., a land which has been received as a gift vests only with men and not with women. Only a man authorized to perform all the religious deeds can hold this right. Land is [considered] to be of female gender and the right to give her [land] is said to vest only in a man. How can a woman [who is herself not free] give away herself? This is [established] by law. 650cd - 652ab

In the case of a man, he is said to have, always, the right to give a woman. But for that also, the unanimous agreement of everybody is essential. Now, a woman also can always have the right to make the gift of land if she has the approval of her husband, son, grandson and parents. Thus it is, righteously and undisputedly said. 652cd - 654

Moreover, a man is also entitled to gift [land] only when it is not under dispute. If it is under dispute, even he does not have the right [to gift land]. 655

Women are always said to have masters either in the form of their father, their son, their husband, or their grandson [son of either a daughter or a son]. Since the widows mentioned earlier do not have protectors, how can they have the right to gift land? 656 - 657ab

[85. Superiority of a son]

A brahmin should lead a life with the livelihood received by conducting sacrifices, by teaching and by the things he receives as gifts and by the produce of land which he lawfully possesses. He should perform the daily rituals and propitiate the gods dutifully. After *brahmacarya* [completing his education] he should fulfill his debt towards his ancestors by producing children through conjugal union during [his wife's] fertile period. He would thus discharge his obligations as per the procedures laid down by the codes of religious conduct (*sāstramārgāt*). 657cd - 660

A brahmin should not die without learning the Vedas, without consecrating fire and without performing Soma libation. When he dies, he should not be cremated without [the recitation of] *mantra*-s. [During his entire life] he should not be without *mantra*-s even for a moment. 661

One should never remain without any *āśrama*. One who has sons will never be without any *āśrama* (*anāśramin*). If the sons become adept in Vedic learning (or wise and pious Vedic brahmins), then he [one who has such sons] will be [equal to] a *brahmavādin* and will always consecrate fire. Never will he become a widower. 662 - 663

A father is gratified by the Vedic learning of his son. Even if he has ten wives, without a son, he will be considered as having no wife. Even though he has ten sons, if even one is without Vedic learning he will again, always be considered as a widower (without wife). But if he himself has Vedic learning, he will not be considered as a widower even on the death of his wife. And [moreover], if he has studied *brahmamedha*, he will not only be treated as always having a wife [even if she is dead], but will also be considered a staunch follower of the Vedas [or as absorbed in the Supreme Being or Veda] and a *somayājin*. 664 - 667ab

In the scriptures, a Vedic scholar having a son is said never to become widower. As ordained by the Vedic hymn in the *anuvāka* ‘*sendrasya*’, the sacrificial fire is like his wife. Therefore, a brahmin with Vedic learning [in general] is said to always have a wife, so tell me, how there can ever be any doubt that those who have learnt *brahmamedha* will always be considered to have a wife? 667cd - 670a

Therefore, a brahmin with Vedic learning is said to have a wife [even if she is dead] by the scholars. Especially, if he [a brahmin with Vedic learning] has a son who has studied the *brahmamedha*, he is said to be incomparable. There is no piety equal to that of having a son and there is no sacrifice comparable to that having a son. Neither the *agnihotra* and the *darśa*, nor other sacrifices like the *jyotiṣṭoma* etc. are comparable to a son. 670bcd - 672ab

Having a son is equivalent to conquering all worlds like *bhū* (the earth), *bhuvas* (ether) and *svas* (heaven) and fulfilling all the difficult vows and penances. He who has a son becomes a *yogi* and a *vratin*. 672cd - 673abc

Therefore, one should attempt to have a son by dedicating hundreds of deeds everyday, such as one’s thoughts, actions and words to the contemplation, worship and prayer of one’s favorite deity. The moment a son is born, one is relieved of one’s indebtedness towards the forefathers. 673d - 675

[86. Adoption permitted in the absence of a son]

If a son is not born even with the performance of all the thousands of [pious] acts, one of the sons born to one’s brothers etc. should be adopted. One

of the sons [of one's brothers etc.], except the first and the last born, should be adopted as per the prescribed procedure of offering oblation into the fire etc. 676 - 677

Thereafter, the procedures of *jātakarma* etc. should be followed and then he [adopted son] will become one's own [son]. Otherwise he will be considered a secondary son and if a son is secondary, he will be permitted, by the scriptures, to perform only the funeral rites and annual *śrāddha*, but not the other rites like *darśa* etc. 678 - 679

If brother's sons, for whom the *mauñjī* and other rites have already been performed and who are married, are adopted as sons due to a crisis, they will be entitled to perform the funeral rites and the annual *śrāddha* but not any other rites like the *darśa*, the *vyatipāta* and others. Therefore a brother's son or [even] someone from a different *gotra*, [but for whom *mauñjī* and other rites have not been performed] should be adopted. [Adoption should be done] after fulfilling the desires of the [natural] father and getting the consent of both [the natural father] and his son [who is to be adopted] and on the day of [adoption] it should be assured to them that this arrangement [of adoption] is confirmed in respect of the *vṛtti*, house and fields. 680 - 684

Then one should adopt [a son] according to the prescribed rule, avoiding the first and last born, by offering an oblation into the fire in the presence of gods and brahmans. After informing the king and the relatives, one should please [the adopted son's] parents by decorating them with jewels, clothes and by offering them a house to alleviate them of their poverty and only then adopt their son from them. 685 - 687ab

[87. The issue of legality when a son is born after the adoption]

If a son from a different *gotra* is adopted under unavoidable circumstances and then later, fortunately, a son is born to oneself, this son, even though he is younger in age, will have seniority in respect of the funeral rites for oneself. He will never be inferior. Even if the adopted son is elder in age, has all the *samskāra*-s, and is a *somapa* [one who has drunk *soma* juice] and *agnicit*, even though he himself has a son (*jātaputro 'pi*), is a treasure of all the Vedas, is an expert in *sāstra*-s and is adept in philosophy, he will not be equal to the son born to oneself even if this son does not have the sacred thread or does not even know the alphabet. This is what the scriptures declare. 687cd - 691

Only [one's own son] is considered, beyond any doubt, as the elder son [entitled] to perform the funeral rites of his father, even though he does not have the ability to utter the hymns at that time. 692

But the adopted son can, while accepting him [natural son] as the doer of every rite, rightfully, perform all the actual rites. 693

All the important acts in the rites should be performed through the hands of one's own son according to the procedures while only the recitation of hymns for these rites should be done by the adopted son. This is the general procedure prescribed by the śāstra-s. 694 - 695ab

[88. Partition of property between the adopted son and the own son]

There is a special procedure to be followed if the adopted [son] was born in another *gotra*. In that case, he will be entitled to inherit only one fourth of the property. But if he belongs to the same *gotra*, even if he has been given [in adoption] by rich parents who were unwilling to give [in adoption], but did so on being repeatedly requested or if he was adopted subject to certain conditions laid out by the parents, he will be eligible for an equal share [in the property]. 695cd - 698

Now, another special case of [adoption] is now described clearly. When a rich man who has many sons gives one of his sons, out of pity, to a divided childless brother, or a poor relative or to [someone] who is very miserable and who has no wealth, and [at the same time] helps and uplifts him [the one to whom he has given his son in adoption] by giving him wealth and later on, a son is born to [one who has adopted the rich man's son], then, in that case, this son will have less powers than the adopted son even if he is the son of the eldest wife and is therefore approved as a begotten son. Both, the adopted and the legitimate sons will have an unequal share in property: the proportion will be fixed according to the laws in force at that time. 699 - 704ab

(a) If [poor] parents give their son in adoption [to a rich man] in order to get prosperity, wealth and property, then this son will be weaker in terms of rights [than the adopter's own son]. 704cd - 705ab

(b) [But] if the [poor] parents have given their son at the specific request of the childless parents [to whom a son is later born], and this [natural born] son becomes rich, the [adopted] son will be entitled to an equal share [in the property]. 705cd - 706ab

(c) A rich son who is given in adoption by rich parents to a poor but close relative [brother or kinsman] out of pity, without any precondition and without any concern about their son's welfare, will have more rights than any legitimate son that is later born to his adopters. 706cd - 708ab

(d) If a boy of a higher class is adopted by a man of lower class, then he [the adopted boy] will be equal to the legitimate son in respect of share [of property] but not in respect of the funeral rituals for the parents. 708cd - 709

As regards the funeral rite for the parents, the parent's own (natural born) son will always have more rights than the adopted son. Even though the adopted son may have a higher status due to age, conduct, learning and knowledge, he will certainly have lesser rights in respect of the funeral rites for the parents. 710 - 711ab

[89. When is adoption permitted]

In special cases, adoption is allowed when one's reproductive organs are impotent or when one's daughter does not have sons or when one's life is in danger. The ordinance of the Vedas is that one should adopt a son when one's son and daughter are no more and neither has any children. 711cd - 713ab

But if a man has a grandson, whether by a son or by a daughter, the adoption of a son is against all the codes and rules of religious conduct and it should never be done. 713cd - 714ab

[90. Objection to adoption when a daughter has a son]

[A Son] is the savior from the calamity and danger of childlessness. The son of a daughter is certainly such a son. The adoption of a son is condemned by the religious codes when one's daughter has a son. The question as to how it is [condemned], is clearly explained [hereafter]. 714cd - 716ab

At the birth of a daughter's son, it is certain that the descendants of the two families are relieved from [the danger of childlessness or *Naraka*]. There is no doubt in it. A man on his deathbed should not give his wife his consent to adopt of a son, when his daughter has a son. 716cd - 718ab

[91. Superiority of a grandson (daughter's son) over the adopted one]

When a son is born to a daughter, the grandmothers and other forefathers [dwelling] in the beautiful world of ancestors look at their daughter with joy and

talk amongst themselves with faltering words – “All of our prosperous relatives, brothers and their kinsmen, other than our son, always engaged themselves in the daily rituals like *tarpana*, *brahmayañā* etc. and gave us only one handful of water (*añjali*). But now is born one who will give [us] three handfuls of water (*añjali-s*). We will be adorned and gratified by him and we have [therefore] become equal to you all. Even a handful of water offered by him is the supreme nectar. These handfuls of water are most holy like oceans of curd, soma libation, ghee, milk, fat and honey and possess a beautiful body like a conch shell and kunda flowers which will lead us to the abode of lord Narayana, will protect us from the hells like the *kumbhipāka*, the most terrific *raurava* and others, and will bring prosperity. They [*dauhitra-s*] will lead us to a most supreme and incomparable status. Whatever he [*dauhitra*] gives us will be like nectar on earth for us. Even if it is only a little, it is equal to the mountain Meru or the great Mandara and is imperishable. A son and other relatives can never be equal to him. A daughter’s son is the best of the best amongst all sons. A son is equal to a *dauhitra* and a son’s son is also like a *dauhitra*”. 718cd - 727

Saying thus, the grandmother [mother’s mother] and the other dwellers of heaven, dance on the birth of a daughter’s son. Therefore, when it comes to giving satisfaction to the forefathers, there is no one on earth equal to a daughter’s son. 728 - 729ab

[92. Libation of three handfuls of water should be given to maternal grandfather etc.]

Only a grandson [borne by a daughter] is competent to offer [the forefathers] three handfuls of water as oblations (*tarpana*) which are equal to the mother, the grandmother and the great grandmother (*mātr-mātāmahī-mātrmātāmahī*). 729cd - 730ab

The three handfuls of water given to each of them individually will be equal to *mahāpadma* etc., the nine treasures. 730cd - 731ab

Therefore, if a daughter’s son foolishly offers only a single handful of water to them [the forefathers] like he would to any ordinary female relative, he will be degraded from the status of a grandson to that of a robber of treasures [the nine treasures mentioned above] and will immediately become the object of their curse. Therefore, no grandson should do such a thing. 731cd - 733

I will tell you another essential secret regarding this matter. A step-mother and wife always deserve [only] two handfuls of water. But both the grand-

mothers [mother's mother and father's mother] and the mother deserve three libations of water. This is the well-founded conclusion of all the codes of religious conducts as regards libations of water [to the manes]. 734 - 735

[93. Equality between a grandson (daughter's son) and a son]

Especially among the brahmins, he who has a grandson born of a daughter will never be [considered] childless. [A grandson born of a daughter] is said to be superior to a nephew [brother's son]. And even the *sapinda* is considered like this [inferior to the grandson from the daughter]. If you ask how, [I will] establish it clearly. 736 - 737abc

One's *sapinda* [for example a brother's son] inherits only indirectly the genes of his grandfather through one's brother and therefore his genes are not pure because he does not actually carry one's genes or one's father's genes. That is why *sapinda*-s are called *sapinda*-s and not by any other name [sons]. Thus, it is only because the genes of one's father and his brother descend into the sons of one's brothers that one's brother and his son are called one's relatives but they are not actually related to one's body [one's direct descendants]. But one's daughter's son is much closer in terms of relationship because a daughter is born of one's own body while in the case of *sapinda*-s there is no such clear [direct blood] relationship. 737d - 742abc

Therefore, in terms of the closeness of relationship through blood, a daughter's son is superior to a brother's son. Thus, a daughter's son need not be adopted as a son for performing any rituals related to oneself and as regards property and other matters. A daughter's son should be treated as a son by birth and sometimes he is even said to be equal and on certain occasions even superior [to a normally born son]. 742d - 744

[94. Objection to adopting a son when a daughter has a son]

Therefore, the adoption of a daughter's son is opposed to the law and codes of religious conduct. 745ab

On the birth of a daughter's son, the jealous divided relatives who are intent on seizing a childless man's wealth, become very worried. His partners [or heirs] who have always been looking forward to (*tadunmukhāḥ*) inherit his wealth, his fields and his property sometimes even become crooked minded. 745cd - 747ab

But those who are wise keep silent after the birth of a grandson (daughter's son) [to the childless man whose wealth they hoped to inherit], realize in their minds that with the birth of this grandson [daughter's son], their situation will not be the same [they will no more have a share in the property]. But some, who are shameless and who do not know the codes of religious conduct and are totally illiterate, violate the religious conduct by attempting to seize it [the property] by any [illegal] means. They put forward fallacious arguments, [and] they abuse the virtuous people who condemn them. Such persons are banned by the wise people and degraded by all the scholars. But even then they continue to make hundreds of futile and mean attempts [to usurp the property] but they will only destroy themselves with their frequent wicked deeds. 747cd - 752ab

[95. Praise of righteousness and condemnation of unrighteousness]

Righteousness is always impartial. But due to the *dosa* of Kali, mostly it [justice] cannot be established but sometimes it can again be re-established. Generally prosperity comes with righteousness and those who follow the path of righteousness will achieve welfare and sometimes even win litigations. But those who throw virtuous men into confusion and steal others' wealth will eventually be uprooted and will destroy themselves. It is therefore said that only righteousness, and not unrighteousness, should always be followed. Everyone should follow no other path than that of righteousness. 752cd - 755

[96. Necessity of the consent of relatives before adoption]

Apart from a daughter's son, an eldest son and an only son, any of the other kinds of sons or relatives can be adopted. 756

As regards adoption, the husband's permission alone to adopt is valid only in the absence of any other relative, but if other relatives exist, adoption without their consent is not approved. 757

If adoption and other such deeds effected by a widow having relatives [without their permission] is considered valid, then everything, such as the gift of land etc. that she does will have to be valid. 758

Deeds such as the adoption of a son etc. and the gift of land etc. should be done with the consent of all the relatives, otherwise they will be invalid. 759

When such deeds are done in violation of the law and the religious codes, a king should immediately nullify them by taking [necessary] legal steps [or]

get them justified through the relatives. The appropriate punishment is prescribed [in the scriptures] in such cases. 760 - 761abc

[97. The eldest son ineligible for adoption]

Now [as regards adoption], here is the explanation as to which sons are defined as *madhyama*. When there are many sons, only the first and last born sons are to be avoided [for adoption]. But apart from this, there is no such restriction which specifies that among several sons only the second eldest one should be adopted. 761d - 762

If the eldest son is given [in adoption] out of ignorance or willingly, this foolish son [one who is given] is immediately degraded and is considered as fallen from both sides [of the families]. Even after the sacred thread ceremony, he will not achieve brahmanism. An eldest son given [in adoption] can never be eligible to perform the funeral rites of either the adopter or his natural father and even if he does so, the water given by him will be a great stone blocking the [way] to the celestial abodes and will take them [the adopter and natural father] to the *mahāraurava* hell, and will destroy totally all their virtuous deeds. Therefore, both the receiving and giving of [the eldest son] in adoption should not be done. 763 - 766

[98. Those unfit for giving children in adoption]

A widow, a Vedic student (*brahmacārin*), a widower, one who is living separated from his wife, an ascetic and the those in defilement [either due to a birth or a death] should not give or adopt [sons]. 767

A woman in menstruation, her husband, a son born to an unmarried girl, one who has not been initiated with the sacred thread ceremony, one who is wearing a sacred band on the wrist for some auspicious rite [*kautuki*], a priest engaged in the initiation of a sacrifice, one who is performing *śrāddha*, one who is condemned or excommunicated, one who deserves a separate row [for partaking food], one who has already eaten [before the adoption ceremony], one who dwells on the outskirts of the village, one who is engaged in performing an atonement, etc. or one who is uncertain and confused about the rules pertaining [to adoption], should not [initiate an adoption], whether to give or take a son. 768 - 770ab

One who announces in an assembly that he is the only son of his parents but has been given in adoption, is said to be a notorious thief by the scholars. 770cd - 771ab

[99. A son is the uplifter of the family]

As soon as a son is born, his father, grandfather, and their forefathers rejoice, sing and dance around saying: “A son who will uplift us is now born” and thus immediately enjoy the complete and supreme happiness beginning from the human to the divine, as described by the scriptures. 771cd - 774a

It is said that the supreme bliss, which is the highest, can only be achieved by following the path described in the Vedas and in no other way. But at the birth of a grandson from a daughter, the forefathers attain all the different stages of superior happiness except that of [*brahmānanda*] when they look at him etc. 774bcd - 776a

Therefore a son who is the rescuer of two families is difficult to obtain and at his birth, the family which increases by one more member will immediately rejoice. 776bcd - 777ab

[100. An only son should not be given in adoption]

If a foolish father gives away, out of greed for wealth, his only son in adoption, he is considered to be a killer of his forefathers. Why it is so will now be answered clearly. 777cd - 778

As soon as he gives away his son, all his [forefathers] lose their happiness and all their hopes are shattered. They are beaten by the servants of Yama and are taken back to the hells from which they were uplifted earlier [at the birth of a son]. The forefathers of the adopter also get worried when they see the other forefathers [back in hell]. They are unable to bear the intolerable, terrible and wretched degradation of the other forefathers and on seeing this again and again, are worried as to how this happened and they themselves suffer the same unbearable grief as those other forefathers and become like them. They condemn him [who gives away his only son] and say that they do not need him [the son] in their family also and do not approve of this act [the adoption]. 779 - 783

They [the forefathers of the giver] decry him [the son given in adoption] and flee away at the sight of anything that is given by him because it is like a strong thunderbolt. Therefore the forefathers of the adopter also do not accept him. Thus, an only son given to and brought up by the adopter brings hell to the forefathers of both the families. Hence an only son should never be adopted as son. It is of no use thereafter. 784 - 787ab

In the same way, the youngest son, a child given by a widow, given by an unmarried man or a man whose wife is absent, or one given by an unmarried girl, bachelor or ascetic should not be adopted. In any case, one should not adopt either a child who is given by an outcaste, by a man in defilement [due to a birth] or by an unmarried girl, or a boy given by a man without *upanayana*, by a step-mother, by a paternal uncle or his wife, by a sister or by the paternal grandfather and others, or a child given by relatives or anybody else belonging to the same family. 787cd - 790

Such wretched sons [only sons given in adoption] are condemned by the religious codes and cause great degradation both to the givers as well as the adopters. At the very moment that a man [who gives away an only son] utters "my son now has become your son and he has become so with my willingness", he becomes the destroyer of his son and is a sinner equal to one who has destroyed his own sacrificial fire. The adopter becomes the destroyer of an embryo [or a child] and the adopted son is considered as the worst killer of brahmans. Thus is explained why the adoption of an only son leads to the befalling of great disaster upon all the three [the giver, the receiver and the son himself] and therefore this should never be done. 791 - 794

Especially, a stupid, foolish, blind, mad, dumb, eunuch, accused [or defamed], degraded or idiot child should never be adopted. 795

The eldest sons are dearest to the fathers on earth, just like the youngest sons are very dear to the mothers. Therefore, adoptions of the youngest sons are condemned. 796 - 797abc

[101. Objection to a second adoption on the death of the first adopted son]

A man, whose adopted son dies, should not adopt again. The adoption of only one son, but not a second son, is approved by the religious codes. But if the desire for another son is too great, a son abandoned [by his natural parents] should be accepted. 797d - 799ab

[102. Different types of sons]

Only three types [of sons] are legitimately approved by the scholars: a son born to oneself, a daughter's son and the discarded son (*apaviddha*). Other kinds of sons are condemned on earth. It is acceptable for those born in degraded families to have a *ksetraja* or other types of sons. But for those born

in noble families, it is only acceptable to have the three above mentioned types of sons. 799cd - 801

[103. Condemnation of a son born to one's wife with the seeds of another man]

A man who, while he himself, his father and other relatives are still alive, gives his wife to someone else for producing children and witnesses himself this act, is viewed with disgust. Everyone should question as to whether this is a justified, righteous and good conduct. The act of offering one's wife to others [for producing children] belongs to either pimps or profligate men and such an act is condemned, terrible, and indescribable in words. 802 - 804

Such men accept, without disgust or shame, that their wives bear children through contact with other men and cause terrible and unbearable apprehension on earth and they live their family life totally ignoring that people are watching their wives bearing children through conjugal union with other men. 805 - 806

The children of such people are like the sons of unmarried girls (*kānīna*) or of a woman remarried to second husbands (*paunarbhava*). These children have beautiful lotus-like eyes but have no shame. I do not know how these two-legged animals are not ashamed of having their wives bearing children sired by other men just after marriage, [or after] one or two *yāmas*, a day, two days, three days or for a fortnight, for a month after menstruation, or two, four, five or six months? What is more, they compare themselves to other people and say that we are all human beings with a tongue, eyes, ears, a nose and limbs [meaning in no way different]. Furthermore, they are not ashamed of [what they have done] and [think themselves to be] clever enough to achieve anything. 807 - 812

They mock at great people of noble birth, laugh at them, always criticize them during any dispute, undermine them and get into quarrels with them. The entire earth is filled with such people. What else is to be said? All such men are wicked and wretched people who claim equality with the noble men in all the walks of life, but even though they claim legitimacy they should be defeated by the king through righteousness (*dharma*). 813 - 816ab

[104. Different kinds of punishment]

During a trial between a non-brahmin against a brahmin, the king should not support a non-brahmin even if the law is not against him. Similarly, a

king should also lawfully declare defeated a non-Vedic person who disagrees with a Vedic scholar in an assembly. All low-cast people who claim equality with virtuous people of higher and noble birth should be warned and discouraged. Similarly, an arrogant and powerful servant who, while being dependent [on his master] brings litigation against a humble master and takes him to court should be warned and defeated. Anyone who claims equality with his teacher should, without hesitation, be condemned and defeated by slapping him with an open hand. If he still continues to live [in that area] and wander about betraying his teacher, and, blind with arrogance due to power (*kārya*) and wealth acquired from wicked people, gets into disputes with him, he should be despised by all the virtuous people and should be reported to the king so that his great haughtiness is totally subdued. 816cd - 823ab

When a dispute arises between a Vedic scholar and a non-Vedic layman, the judgment should be in favour of the Vedic scholar even though the non-Vedic man may be on the right path. 823cd - 824

A Vedic scholar should be honoured everywhere he goes and should never be condemned. He should always be honoured before he leaves. 825

An arrogant *aśrotiryā*, who shouts at a Vedic scholar during a quarrel and tells him that he will defile his sister, mother or daughter, should be scornfully slapped on the cheeks. He should be imprisoned for three days and then released after imposing an appropriate penalty of fourteen *pāṇa*-s, or its double or quadruple. Even twice the quadruple or a hundred or two hundred times [fourteen *pāṇa*-s], depending on his [financial] capacity, may be charged as penalty after conducting a trial according to the law. He should be released by the king only after he has been made to pay the penalty. Anyone who does not accept his defeat in spite of loosing legally and comes again to dispute should again be legally punished with the imposition of double the penalty. According to the law, a righteous king should immediately impose a penalty of eight hundred *pāṇa*-s on anyone who, without seeing his own fault and the unlawfulness of his case, is contemptuous towards the juries and goes about blaming the villagers; otherwise, the king will be responsible for this person's offence. 826 - 833ab

If a non-Vedic person, who has surreptitiously gathered knowledge for selfish interests and who professes to be very ritualistic and considers himself deserving the honours of a learned scholar, gets into a dispute with Vedic scholars in the middle of their worship or during their meals because they

have not invited him and interrupts their activity and pronounces curses, he should be summoned to be examined in an assembly in which a debate should be conducted during which he should be scorned, defeated and condemned with a warning not to repeat such acts henceforth. Thus fear should be instilled in him and a penalty of one hundred and twenty *pāṇa*-s should, without fail, be imposed upon him. 833cd - 838

A person who obstructs the brahmans while they are having their meals, for the sake of his own benefit is a fool and he should be punished with a slap and a penalty of twelve *pāṇa*-s. Anyone who, during festivals and especially during sacrifices, obstructs [them] by placing himself before [all], should be condemned and should be reported to the king. He should then be slapped on the cheeks and expelled out of the country after confiscating his property. 839 - 842ab

In order to establish their superiority in the village and to wash away their infamy [disreputability], some people act like scholars and conduct special rituals. Such foolish people should be identified by the noble king with the help of extensive discussions with scholars who are adept in religious codes. And they should be especially be condemned with the following words "you [are being punished] because you have acted in this manner" and a fine, in accordance to their [financial] situation should especially be imposed upon them. They should be released with the warning "you should never do such a thing again" and their instigators should also be warned. 842cd - 847ab

A rightful king should identify people who, during litigation, harass an innocent and humble man by showing arrogance and argue against him and should, in due course, punish each one, individually, according to the law and the merit of the case. 847cd - 849

Sometimes, many haughty villagers who themselves lack education, culture and other merits, gather together and condemn a Vedic scholar and they envy his respectability, greatness and fame, his profundity of knowledge, idealism and intelligence and the greatness of his scholarship. And though the Vedic scholar is innocent they silently accuse him of evil qualities which, in reality, are not present in him. 850 - 852

In such a situation, the righteous king should ignore the accusations of the majority of the people and should uphold the Vedic scholar alone and honour him. Even a hundred fools' words should not be heard. Why should

anyone care about the meaningless speech of thousands or even crores [of people] against a humble [Vedic scholar] because it is equal to the prattling sound of frogs. 853 - 856

But the words of a Vedic scholar, which are well founded on the Vedas and religious codes and which are useful for the whole world, always deserve to be listened to by everybody. All those who oppose him are stupid opponents of the Vedas and always deserve to be punished. Alas! A hundred of such fools will not be able to accomplish what the Vedic scholar does with his speech alone. 857 - 859

Anyone who foolishly creates an obstruction while brahmins are having their meals, spoils the food that is to be given to brahmins or contaminates with dust, ashes, mud, spit or excrement, food [that has already been served and is about to be consumed by the brahmins] who have recited the hymn and sprinkled water around it, should immediately be arrested and should be kept chained for a period of one month, two months (*r̥tu-s*), or six months (*ayana-s*) depending on the number of brahmins [he has offended]. Thereafter, a penalty should be collected from him at the rate of six hundred *pana-s* for each of the brahmins [he has offended]. 860 - 863

As per the number of people seated for their meal, the entire, corresponding amount of *pana-s* should immediately be collected from him [one who creates the obstruction] as penalty; the culprit should, without any hesitation, be expelled out of the country after confiscating his *vṛtti* and giving it to the villagers or to his opponents. 864 - 865

The *vṛtti* of brahmins should be given only to brahmins and the righteous king should not seize it. Otherwise, he will be ruined. But if a *śūdra* acts in this manner, he should either be punished with death, or he should instead be chained and jailed after severing off his hands. 866 - 867

Anybody who gives evil advice to the king, instigates him, or leaks out his plans, or has sexual relationships with his wives, should be expelled after cutting off his tongue and penis. 868 - 869ab

If a person who is disowned by his virtuous relatives, wilfully presents himself during a meal and quarrels greedily asking that he too be served, performs other such acts out of foolishness and wards off the other brahmins, he should be properly punished with the imposition of a penalty of twenty four *pana-s*. 869cd - 871

Anyone who comes to raise a dispute and complicates the situation [by forcing people to say] "If he follows us for meals wherever we go, we will not take food there" should be punished during the time of meals and not at any other time. If brahmins gathered for a feast get into a dispute amongst themselves due to his words, the dispute should immediately be settled because otherwise unnecessary, great and terrible loss will befall both [the brahmins and the culprit]. 872 - 875ab

Especially, if non-Vedic brahmin with [the support of] many Vedic scholars is involved in a quarrel with a Vedic brahmin scholar who is incapable of arguing and is accompanied by many illiterate non-Vedic people, he [non-Vedic brahmin] should not disagree with him [Vedic brahmin] [even though] he depends on *dharma* [through the support of Vedic scholars]. He should not either listen to the words of others and do anything inconsiderate or argue, but should keep silent and with humble obeisance to those brahmins [Vedic brahmin accompanied by non-Vedic brahmins], he should pacify them with pleasing words. Otherwise, he will have to suffer a lot. 875cd - 879

No good can come out of having undue enmity with many brahmins and causing them harassment and therefore such acts should be avoided. 880

[105. Praise of Vedic scholars]

One must always respect the Vedic brahmins highly and treat the non-Vedic brahmins as lower in thought, word and deed. 881

[106. Greatness of brahmins]

Brahmins should be honoured and one should [try] to please only brahmins. Only brahmins should be fed and they should always be given money. 882

A brahmin is the embodiment of all the gods and the Vedas. He is the embodiment of all the sacrifices and the congregation of all the holy things always. 883

A brahmin is considered as the totality of difficult vows and all kinds of penance. [He is] righteousness in its entirety and [he is] all faithful acts and austerities. 884

Except [to be] a brahmin, there is nothing else to be desired and therefore there is nothing equal to a brahmin. 885

Can there be anyone higher than a brahmin through whose mouth the celestial gods always accept the oblations and the forefathers accept the offerings made to them? 886

A brahmin is like a holy place on the banks of sacred rivers which is movable, he is the voice of god, he is said to be a fire which does not burn and air that is visible. 887

He is a sun [relative of lotuses] that neither rises nor sets. He is a suitable receptacle [to receive] all *dāna*-s and the highest resort to all prosperity. 888

He is the reliever from misfortune, ignorance, disease, poverty, death and wretchedness. He is capable of doing, undoing or changing anything [according to his will], 889

He can undermine anybody, whether of noble birth or ignoble birth, in a moment. There is none superior to him on the surface of the earth. 890

[107. A śūdra can attain brahminhood by giving the *hiranyagarbhadāna*]

A non-brahmin can, without doubt and immediately, attain brahmanism by giving the three *dāna*-s of *hiranyagarbha* etc. 891

A śūdra who gives any one of the great sixteen *dāna*-s, becomes eligible to give the other *dāna*-s [also]. He also becomes eligible to assist other śūdra-s to give such *dāna*-s through a brahmin who [will recite] the Vedic *mantra*-s. But they [*dāna*-s] will not be justified if they are done through a *kṣatriya*. 892 - 894ab

A śūdra who has given first the *tulādāna*, the gift of a thousand cows or of a *kalpavṛkṣa*, not in the prescribed manner and also without using the *mantra*-s, can thereafter make the remaining *dāna*-s through a brahmin as prescribed in the Vedas. 894cd - 895

If a śūdra makes the first *dāna* according to Vedic rituals through a *kṣatriya* etc. [or *vaiśya*], he may perform himself, without hesitation, the second and subsequent *dāna*-s according to Vedic instruction under the auspices of sixty-four brahmin priests and in the presence of an assembly of brahmins. 896 - 897

By making any one of the great *dāna*-s mentioned above, [a śūdra] will become eligible to perform the other *dāna*-s according to the methods pre-

scribed by the Vedas. [Normally] it is not at all justified for [a śūdra] to recite Vedic *mantra*-s himself. He should get them recited by a brahmin but it is only justified for [a śūdra to recite Vedic *mantra*-s] during a specific occasions [though the *mantra*-s] have not been specifically prescribed for him. 898 - 900

If [a śūdra] performs all of these [*mahādāna*-s] three times, he gets the right to recite Vedic *mantra*-s also. Anyone, even a śūdra, who faithfully makes all these *dāna*-s in his old age, will immediately and physically attain the abode of Viṣṇu. 901 - 903ab

By the virtue of performing the *hiranyagarbhadāna* four times, even a śūdra can acquire the right for the *mauñjī* and in this way, once he wears the *mauñjī*, he can attain brahmanism. 903cd - 904

[108. Description of *tulādāna*]

The *tulādāna* is of eighteen kinds. The first is silver [1], the second is gold [2], followed by tin [3], lead [4], *udumbara* [5], cotton [6], cloth [7], jaggery [8], ghee [9], salt [10], milk [11], curd [12], vegetables [13], grapes [14], sesame seed [15], oil [16], oil cake [17] and finally a heap of grains [18]. The last kind is made of seven kinds of grains. According to the scholars it is [made of grain which] either grow in forests or which grow in villages; therefore this last type [of *tulādāna*] by itself is again of fourteen kinds. 905 - 908

Anyone who receives it [the eighteenth kind of *tulādāna*] will attain the status of a devil. No atonement of any kind will be able to bring him out of it. But the rest of the sixteen [cf. verse 892] *dāna*-s are like the *tulādāna* and there should not be any hesitation [in receiving them]. 909 - 910

All these [16 *tulādāna*-s] give immediate salvation to the donors, irrespective of their caste, by dissolving their sins. A virtuous man who, towards the end of his life, gives any one of these best *dāna*-s, will definitely and immediately achieve salvation and attain, without any obstacle, unification with the Supreme soul, brahman. There is no doubt about it. 911 - 913

A man gives these *dāna*-s only in his last birth and no man does it at any other time. Therefore I have said this secret. 914

Any one of the [*dāna*-s enumerated below] which is made with faith in one's old age is by itself great [deed] and will bring the glorious fruit of unification with the Supreme Being. 915 - 916ab

[109. Description of *hiranyagarbhadāna*]

Hiranyagarbha[dāna] is of ten varieties. The first is the urine of a cow (*gomūtra*) [1], the second is cow-dung mixed with water (*gomayodaka*) [2], they say that the third is [a vessel] filled with curd [3], the fourth, which is the destroyer of sins, is comprised of milk [4], the fifth, which is the eliminator of the five great sins, is comprised of ghee [5]. The sixth, *Hiranyagarbha*, is [a vessel] filled with sesame oil and is said to be different from others [6], the seventh, [a vessel] filled with honey, is a very virtuous [*dāna*] which eradicates ignorance [7], the eighth one, comprising of the juice of sugar cane, erases the fear of the great hell *raurava* [8], the ninth is [a vessel] filled with tender coconut water [9] and the last is a [a vessel] filled with pure water [10]. The great sages say that this last *hiranyagarbha* is divine. Thus these ten kinds of the *hiranyagarbha-dāna* are described as an efficient means for removing sins. The *hiranyagarbha[dāna]* creates fear in the receiver. 916cd – 922ab

[110. *Brahmāṇḍakatāha* and other *dāna*-s]

The *dāna* called *brahmāṇḍakatāha* that [has the power] to bestow everything [that one desires] is said to be of fourteen types which consist of *bhū*, *bhuvas*, *svas* etc, the [seven] abodes and *atala* etc. the other [seven] abodes. 922cd - 923abc

This great *dāna* is the bestower of success in everything. It gives great prosperity and destroys sins. Even if one of [the fourteen kinds of this *dāna*] is made, it is equivalent to making them all. 923d - 924

These [fourteen kinds of *brahmāṇḍakatāha-dāna*] can well be done individually with a specific desire. But if they are done without any desire and only to please god, they will immediately bestow unification [with god]. 925 – 926a

Apart from all this, I now tell you an essential thing. The receiver of [these *dāna*] will surely attain the state of a devil while the giver will attain absorption into the divine essence [oneness with the divine essence]. 926bcd - 927

[The gift of] thousands of cows is a very laudable one and is equal to one hundred *gosatra*. It is said to be of seven kinds in terms of colour, like blue etc. Another unique gift, prescribed by Manu and others, is that of a golden plough which gives all the desired fruits. There is no other *dāna* that is better than this one which is considered as the best. Next to this [*dāna*] is the one called the *kāmadhenu* which is endowed with high merits and noble kings

like *hariścandra* have given it [this *dāna*]. Another unique *dāna* known as *kalpavṛkṣa*, which gives a lot of pleasure to the supreme God of gods and gives immediate salvation is recommended by all the brahmins performing sacrifices. In the same way, the gift of land is great and equal to one hundred *gomedha*. All of these *dāna*-s bestow the fruits as mentioned above only to the forefathers of the preceding three generations and certainly not to the others [who receive these *dāna*-s]. All the fifteen *dāna*-s are like this [they yield fruit only to the giver and not to the receiver]. 928 - 934ab

[111. *Kanyādāna*]

But only the ninth one, the gift of one's daughter in marriage (*kanyādāna*), [yields fruit] to the giver as well as to the recipient. If, a heap of *yava* grain reaching up to the orbit of the moon is formed, a heap of sesame seeds reaching up to the orbit of the sun, a heap of mustard grains up to the abode of *Dhruva* and a heap of sand reaching up to the abode of the group of [stars] known as the seven sages (*saptarī*) are made, the predecessors and successors of the giver up to ten generations as well as the recipient of this *dāna* will enjoy the fruits for as many cycles of a thousand years as there are [grains in] these heaps. 934cd - 937

It is said that the great families of one's father, his father and his father and so on upto one hundred and one noble generations and all their forefathers will be rescued from hell through this gift [*kanyādāna*] and will be the instrument to obtain the abode of *brahma* permanently. The giver will attain salvation in the form of unification with the Supreme Being (*brahman*) by immediately attaining supreme knowledge. Therefore, there is no *dāna* equal to this [*dāna*] or piety higher than this [act]. Such a *dāna* is always dear to the goddess *Lakṣmī* and to the Lord *Nārayana*. This great [*dāna*] which brings prosperity to the lengthy succession of lineage is said to rescue all the forefathers [from the hells]. *Kanyādāna* is praised as much as the *dāna* of a son which is, as said earlier, the saviour of forefathers from the depressed Kali age at least for a number of years. There is no doubt in this matter as the great sages say. 938 - 944

[112. Objection to giving the *kanyādāna* and other *dāna*-s to the ascetics and others]

These three [*dāna*-s] are condemned: *kanyādāna* to an ascetic and the gift of land to a *Brahmacārin* and the gift of cooked food (*bhikṣā*) to a householder. 945

Ascetics longing for money, Vedic students craving for food and the householders begging [for alms] should be expelled from the country. 946

As and when a Vedic student devours food provided by the villagers and lives in the village without learning the Vedas, he should, by all means, be punished, be beaten and [as a last resort] be expelled from the country. 947 – 948abc

[113. Praise of the one who gives alms to a Vedic student]

On the other hand, [a Vedic Student], engaged seriously in the learning of Vedas, who is in need of food should always and by all means be provided with vegetables, soup (*sūpa*) and gravy (*rasa*) and other things. By giving him food, one should help him in the successful completion of Vedic learning. 948d - 949

In this way [just by doing this much], all the Vedas, all the scriptures and their subsidiaries, the religious codes, *purāṇa-s* and *itihāsa-s* [will be protected]. 950

Food like vegetables, soup, ghee, curd and butter milk served to students will become gold, land, cattle, jewels, elephants and horses. Therefore a householder must do this great service [of feeding students] everyday. 951 - 952ab

Salt, condiments, etc. given everyday to an ascetic or a Vedic student during their meals will become, for the householders, the celestial cow (*kā-madhenu*), the celestial tree (*kalpavṛkṣa*) and the Meru mountains (*ratnasā-navah*). 952cd - 953

A girl, land, gold, jewels, horses, elephants, chariots and other things given to ascetics and Vedic students will bring hell to the householder. There is no doubt about it. Hence these things should not be given to them. 954 – 955ab

On the first day that a householder comes begging for food, if he is ignorant, he should be asked “What are you doing? You should not do this hereafter” and then he should be given food. On the second day he should certainly be sent away with a warning. On the third day he should be quietly driven away. 955cd - 957

One who sees a Vedic student or ascetic begging for alms of rice should look at the sun and utter ‘*pūṇḍarīkākṣa*’. 958

One should never give betel leaves, land, grains, gold, perfumes, flowers and garlands to a Vedic student or ascetic. 959

A young widow who begs should not be given rice. It is the opinion of Bhrgu that they should only be given a handful of corn and she is eligible to be given rice only if she is above the age of fifty. 960 - 962ab

Anyone who gives [things], in sufficient quantity, to a [widow] who comes begging to fulfill a vow (*vrata*) or *śrāddha*, will attain the fruits of performing *śrāddha* in Gaya. 962cd - 963ab

When poor widows beg for clothes, anyone who fulfills their desire will attain the fruit of [performing] *asvamedha*. According to Aṅgiras, orphan widows are eligible for the gift of cooked rice only after the age of sixty and not before that. 963cd - 965ab

The giving of an unmarried girl to an ascetic or a Vedic student is condemned by the scriptures. Particularly, [the gift of] two things, land and betel leaves, will yield hell. According to the Vedic scriptures, a Vedic student who is the embodiment of god, should, by all means, be given only *dakṣinā* but not *tāmbūla*, even on the day of *śrāddha*. 965cd - 967ab

Giving a virgin girl to a Vedic student who has completed his studies, gifting of land to a householder with children and giving food to someone desirous of performing sacrifices will yield the fruits of a crore of sacrifices. 967cd - 968ab

Noble scholars have said that anyone coming at the end of *vaiśvadeva*, is suitable to be given food, be it brahmins, hungry women, pregnant ones, [unmarried] girls, widowers, pilgrims of holy rivers, etc., or all types of widows or people from any of the four castes, down to the *candāla*-s. The only criterion is that they be affected by hunger. 968cd - 971ab

[114. Atonement for receiving the *tulādāna*]

And now, the *tulādāna* and other so called great *dāna*-s as well as the [*dāna*] of fresh deer skin, etc. are ever so terrible for their recipients that no atonement can atone for [the sins caused by receiving these *dāna*-s]. 971cd - 972

In case of a crisis, it is better to, without hesitation and mercilessly, betray one's teacher or betray the forefathers and the deities in order to fill

one's stomach, than to touch anything [offered] as *tulā* and as any other great *dāna*. 973 - 974ab

One may [even] eat the meat of godlike brahmins and cows, the meat of one's mother, or one may consume wine and other things under difficult circumstances, but anything [given] as any of the above said *dāna*-s should not be touched. 974cd - 975ab

Sometimes one can even have a lustful union with the wife of one's teacher, one's [own] sister, the wife of one's brother, or even one's daughter, but the *tulādāna* should never be accepted. 975cd – 976ab

One may drink liquor, eat the meat of a cow, or slay brahmins, children or a child in the womb. But anything [given] as *tulādāna* should not be touched. 976cd - 977

One may even go to [or abuse] one's mother, but the *tulādāna* should not be touched. 978ab

One cannot come out of the state of being a devil which is attained by [receiving *tulādāna*] even with hundreds of atonements, with a hundred crore pilgrimages to holy rivers or a host of [other] atonements like *kṛcchra*, *atikṛcchra* and *cāndrāyana*. But this [may raise the question that] in that case [if these *prāyaścitta*-s cannot remove the sin caused by receiving *tulādāna*] the scripture prescribing these atonements are useless. The answer to this question is given below. 978cd - 980ab

A brahmin, who performs the *Soma* sacrifice every year in spring, may sometimes, even though he is rich, unfortunately lose his wealth after taking the vow and be forced to consider abandoning it [the sacrifice]. But, due to the ordinance, he is obliged to perform this sacrifice at all costs. [Under such circumstances], he may receive, each spring, such a *dāna* according to the procedure prescribed and after keeping aside one fourth of the money thus received, use the entire remaining amount to conduct the sacrifice without desiring [anything]. In such a case, when the entire amount is spent only for the sacrifice, it will not be considered that he received this money which he used for the sacrifice [as *dāna*] and thus will not be affected by *dosa*. 980cd - 985

Thus as per the Vedas, the acceptance of any kind of *dāna* by a brahmin for whom it is obligatory to perform this sacrifice every year as long as he lives, will not be considered sinful. 986 - 987ab

A brahmin may receive [*dāna*] even from a wretched, befallen, heretic, infidel, *candāla*, *yavana* or *mleccha* to conduct the sacrifice as per the procedure. 987cd - 988abc

Again, in the same way, in order to prevent the degradation of brahmanism and the decline of the Vedas and the altars of sacrifice, one should unhesitatingly and by all possible means receive wealth even from the worst sinner or most wicked or most wretched person, and conduct the *agniṣṭoma* sacrifice which is the first sacrifice [that should be performed]. It is only by performing [this sacrifice] that the dilapidation of Brahmanism can be averted. 988d - 991ab

But the *atyagniṣṭoma* and the six sacrifices which follow it must be conducted properly with wealth collected by a righteous person through legal means and never with [wealth collected] as per the method mentioned above. 991cd - 992

Because, once the dilapidation of brahmanism is averted there remains no compulsion to find, [in any way], the means to discharge the obligation of performing the other sacrifices. 993

Since there is no sin attached to the failure to comply with [these sacrifices] there is no need to perform them as per the above [by accepting *dāna*]. It is said that in this world, only those rites [*karma*] which will entail disaster if they are not performed need to be performed [in this manner, by accepting *dāna*]. 994 - 995

All the other rites [except the *atyagniṣṭoma*] bring prosperity [when they are performed] but failure to observe them does not yield disaster. 996

[115. Atonement for different types of sins]

For any sin other than the five great sins, the atonement, prescribed by the scriptures, for brahmins is the recitation of the *Gāyatrī* [*mantra*] or the recitation of the *vyāhṛti*-s a hundred, a thousand, ten thousand, a million or one hundred million times, according to the specific act [of sin]. 997 - 998

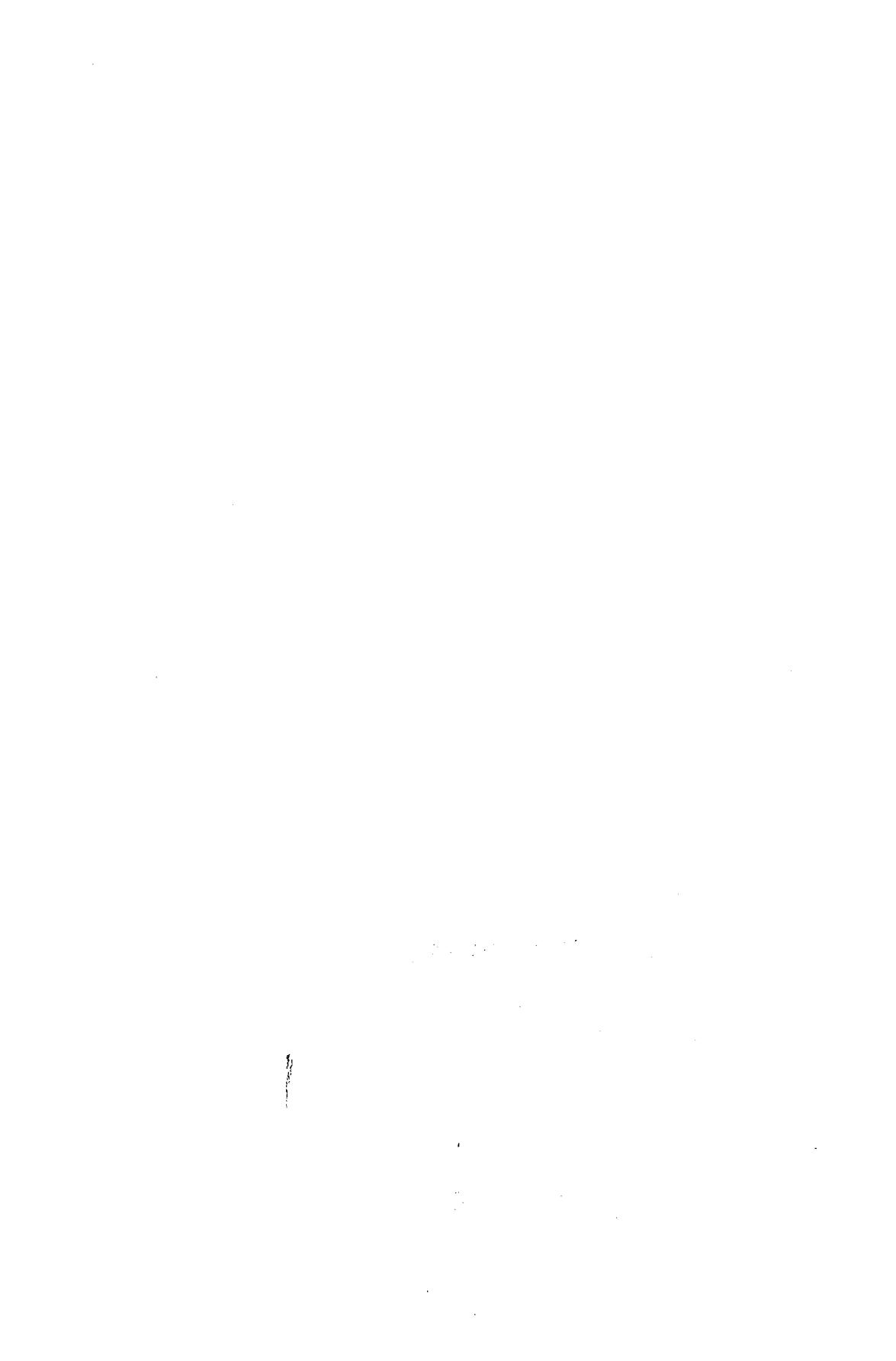
In certain cases, [sins] such as drinking too much of the *soma* juice and [receiving] the great *dāna*-s, can be atoned for by wearing the sacred thread a second time. But in the case of certain cruel acts, some great men also prescribe the atonement of *patagarbha*. Bathing in the holy river etc. are prescribed by some in lieu of *kṛcchra* for the benefit of the sinner. For their [the

sinners'] convenience the *puruṣasūkta*, *namaka*, *śivasāṅkalpa*, the *gāyatri*-s related to *Rudra* and *Viṣṇu*, their branch of the Veda or the *Upanisad*, and hymns such as the *tryambaka*, *idam viṣṇu* and *pāvakā* (*nah*) are considered as atonements for all [sinful] acts. 999 - 1003

[116. Effect of reading *Kapilasmṛti*]

Any brahmin who faithfully recites everyday this great code of religious conduct which is preached by the sage Kapila and which is highly essential and beneficial for the whole world will achieve the fruit of an *aśvamedha* sacrifice. 1004

Here ends the code of conduct by Kapila.



EXPLANATORY NOTES

- 18.** °*bhāṣāgrantha*°: The text must be referring here to the texts written in vernacular languages which are considered as equivalent to the Veda-s. Tamil texts such as *Tevāram* (Śaiva) and *Nālāyiradivyaprabandham* (Vaiśnava) are considered equal to the Veda-s and they are also known as *Drāviḍaveda*.
- 34.** °*krama*°: One of the eight methods followed in Vedic recitation. In this method the recitation proceeds from the 1st word to the 2nd, then the 2nd word is repeated and connected with the 3rd, the 3rd repeated and connected with the 4th, and so on.
- 44.** The *kāṣṭhapāṭha* might have been used in the sense of one who recites the Veda loudly but without knowing its meaning and the *tūṣṇikapāṭhaka* might have been used in the sense of one who recites it very slowly due to his ignorance of the proper method of recitation.
- 72-74.** According to *KS* one can invite one, three, five or seven brahmins for each one of the *pitr*-s or at least one brahmin for all of them together while the *Śāṅkhyāyanagṛhyasūtra* (IV.1.2) and *Kauśītakigṛhyasūtra* (III.14.1-2) observe that ‘one should invite an uneven number of brahmins, at least three, to sit down as (representing the) fathers’.
- 72.** *Rātrau kṛtāśanān viprān*: The brahmins for the *śrāddha* should be invited only after they have finished their food the previous night. After receiving the invitation, a brahmin should not eat at night. The instruction here must be to avoid the sin of forcing the brahmins to remain without food befalling one who invites.
- 75.** *Nāndiśrāddha* (*Ābhuydayikaśrāddha*): Vide *HDhŚ*, Vol. IV, p. 527-530; *Jātakarma*: Vide *HDhŚ*, Vol. II, p. 228-238; *Dharmakośa*, Vol. III, Part. IV, pp. 2631-2684.
- 77.** *Nāmakarāṇa*: Vide *HDhŚ*, Vol. II, p. 238-254; *Dharmakośa*, Vol. III, Part. III, pp. 2718-2777.
- 80-81.** Even though the text is yet to discuss the topic of adoption – especially related to one who has been given in adoption to a different *gotra* (*bhinnagotra*) – while discussing about the

nāndī the author brings forward the issues related to the maternal forefathers of a *bhinnagotrin* (one who is adopted to a different *gotra*). Here the text insists on the point that the one who is given to a different *gotra* abandons only the paternal forefathers and not the maternal lineage. The author objects to the practice of abandoning the natural maternal forefathers of the adopted and describes it as unjustified.

86. *Samanūccārane corr.:* The text is corrected here with *samanūccārane* meaning accompanied with the utterance of *manu-s* (*sahamantroccārane*).
90. *Narasimhākrter asya:* Here the text refers to the *bhinnagotrin* who belongs to both the *gotra-s* (*gotra* of the giver and also of the receiver). Several digests too mentions that the *gotra* of the natural family persists in certain matters even after a person is adopted to a different *gotra*. According to *Saṃskārakaustubha* (p. 182) ‘every *dattaka* must, when entering on marriage, should avoid the *gotra* of his natural as also of his adoptive father’ (vide *HDhŚ*, III, p. 687; *HDhŚ*, IV, p. 695.)
93. *Piṇḍasamyojana:* see under *sapinḍikarana* (102)
- 99-100. These verses describe the difficulties such as why the *piṇḍa* of a *miśragotrin* cannot be joined with that of his adopted father and his forefathers. Since the qualities which permit the joining of the *piṇḍa* of adopted one with that of his father etc. are lacking in the *bhinnagotrin*, it is recommended to join the *piṇḍa* of the *bhinnagotrin* with that of his natural father etc. but without mentioning their names.
102. *Sapinḍikarana:* In the *sapinḍikarana* ritual four *piṇḍa-s* are prepared, one for the departed one (*pretapiṇḍa* – in an elliptical shape) and three others (forms of balls) for his ancestors (father, grandfather and great-grandfather). The *yajamāna* divides the *pretapiṇḍa* into three and joins each piece with the other three *piṇḍa-s* of his ancestors while reciting the appropriate mantra ‘ye samānā’ (*Vājasaneyasamhitā* 19.45-46). After this rite the preta ceases to be so and becomes *pitr*. Kane refers to *Mārkandeyapurāṇa* (29.1) and describes the result of *sapinḍikarana* thus: “the great-grandfather of the deceased whose *sapiṇḍa* is per-

formed drops out from the list of *pitr*-s entitled to *pinda* and becomes one called '*lepbhāk*' (entitled to only whippings of the hand) and the former *preta* becomes one of the *pitr*-s and entitled to participate in the *pinda*-s offered at a *pārvanyaśrāddha* thereafter". (*HDhŚ*, IV, p. 523.); Vide *HDhŚ*, Vol. IV, p. 520-526.

- 103.** *Ekoddiṣṭaśrāddha*: For one year after the death of a twice-born (till the *sapiṇḍikaraṇaśrāddha* is performed) this is the way in which *śrāddha* is to be performed for a *preta* every month. There are three kinds of *ekoddiṣṭaśrāddha* namely *nava*, *nava-miṣra* and *purāṇa*. Presently this *śrāddha* is performed on the 11th day after the death of a person since the *sapiṇḍikaraṇa* will be performed on the 12th day. Vide *HDhŚ*, IV, p. 516 ff.
- 112.** *Pakṣinī cāharniśam corr.*: Rejected readings are corrupt, incompatible in syntax and also in meaning. *Ahas* and *dina* being synonyms of day and daytime, the compound is meaningless by itself (*cāhardinam* A₁, B₁ and E). Others are obviously corrupt forms of *pakṣinī*.
- 128.** The reading '*saṁbhavah*' (A₁, B₁, E) is accepted to get the idea of '*yāvat prakteḥ punah saṁbhavah tāvat naicyanyāṅgāni up-anyastāni*'. The idea here seems to restrict adoption to the same *gotra* and discourages adoption from another *gotra* because of the consequences it produces on the genealogy of the subsequent generations which the author already explained.
- 129.** °*mahālayapakṣa*°: Vide *HDhŚ*, IV, pp. 530-534.
- 141.** *Syād agnihotradahanam corr.* {cf. *Gobhilasmṛti* II.6}: The rejected readings are incompatible in syntax and meaning. But the readings still deserve to be noticed. *Syādahorātradaśanam* (A₁, A₂) and *syādahorātrānaśarna* (C) can be possibly the corrupt reading for *syādahorātrānaśanam* (B₁, A₃, E) and all the readings agree with the meaning: fasting for a day and a night (on the death of the wife). But without any evidence in support of such a prescription, it would be difficult to accept this reading. Hence the correction is made as per the above mentioned source.
- 144.** *Sarpabali*: The rite of offering *bali* to serpents on the full moon day of *śrāvāṇa* and also from this day onwards the offering of

bali is performed every day for four months till the full moon of *Mārgaśira*. Vide *HDhŚ*, II, p. 823-824.

150. °*Sodakumbha*°: The *Āngirasasmṛti* attests the importance of the *sodakumbhaśrāddha* thus:

*kṛte kṛte vā sāpiṇḍye mātāpitroḥ parasya vā //
tasyāpy annam sodakumbham dadyāt saṃvatsaram dvijah /
adaivam pārvanyaśrāddham sodakumbham adharmakam //
kuryād ābdikaparyantam saṃkalpavidhinānvaham /
kuryād aharahaḥ śrāddham amāvāsyām vinā sadā //
yat sodakalaśaśrāddham na kuryād anumāsike /*

(*Pūrvāngirasam* 875cd - 878ab)

151. For a discussion about the deities to be worshipped in the *nāndiśrāddha*, see *HDhŚ*, IV, pp. 528-529.

152. *Jīvaśrāddha* (*jīvatśrāddha*): This *śrāddha* is performed by a man for the benefit of his own soul, while he is himself alive. *Baudhāyanagṛhyāśeṣasūtra* (III.19) gives a detailed description of this *śrāddha*. Vide *HDhŚ*, IV, pp. 542-545.

158. *Amāmanu*° ... *prakīrtitāḥ*: A work known as *Ṣaṇṇavatiśrāddha* of *Śivabhaṭṭa* (Verse 5; *HDhŚ*, IV, p. 382) quotes a similar verse: “*amāyugamanukrāntidhṛtipāta-mahālayāḥ /
ānvaṣṭakyaṁ ca pūrvedyuḥ ṣaṇṇavatyāḥ prakīrtitāḥ //*” According to this, the 96 *śrāddha*-s are: ‘twelve *śrāddha*-s on the twelve *amāvāsyā*-s in the year, the four *śrāddha*-s on the *yugādi* days, the fourteen *śrāddha*-s on the *manvantarādi* days, the *śrāddha*-s on twelve *saṅkrānti*-s, the thirteen *śrāddha*-s on the yoga called *dhr̄ti* (*vaidhṛti*) and the thirteen *śrāddha*-s on the *vyatipāta* *yoga*, the sixteen *mahāyaśrāddha*-s, the four *anvaṣṭakā* days, the four *aṣṭakā* days and the four days (i.e. 7th of dark half of the months of *Hemanta* and *Śiśira*) of the day previous (to the *Aṣṭakā*).’

167. *Annenaiwa corr.* : *Annenaiwa* corrected based on the reading *amnenaiwa* in A₃ and B₃; the other reading is meaningless in the context.

181. *Aṣṭakaśrāddha*: About this *śrāddha* Kane observes thus: “They are of special importance, but the authorities present great vari-

ations on almost all points such as the number of days and the months in which they were to be performed, the deities to be worshipped, the offerings to be made and the procedure to be followed" (*HDhŚ*, IV, p. 353).

- 186.** *Śrāddhapākam bhinnagotraiḥ*: We can see the same idea mentioned in the *Anuśasanaparva* (92.15). It is said that a women belonging to a *gotra* other than that of the deceased should not be employed for cooking *śrāddha* food. The *Prajāpatismṛti* (57-62) provides a list of persons who could be engaged in cooking for the *śrāddha*:

*svagotrā subhāgā nārī bhrātr̄bhartrsutānvitā /
guruśuśrūṣāṇopetā pitrannam kartum arhati //
ācāryānī mātulānī pitrmātṛsvasā /
etā hy avidhavāḥ kuryuḥ pitṛpākam sutā snuṣā //
bahuprajāḥ tu yā nāryo bhrātryyatyaḥ kulodbhavāḥ /
pañcāśatparito 'bdānām yadi vā vidhavā api //
pitṛvyabhrātrjāyāś ca mātarah pitrmātarah /
kuryuḥ sadā pitryam mṛduśilā ca gotriṇī //
sitādravāsasā yuktā muktakeśā vikañcukī /
śirosnātā vyādhitā strī pākam kuryān na paitṛkam //
bhrātā pitṛyyo bhrātryyah svasṛputrah svayam pacet /
pitānnam ca sutāḥ śiṣyo dahuhitro duhituh patih //*

- 191.** *Pitryeṣu corr.*: Corrected based on the *Aṣṭādhyāyī* ‘pitur yacca’ (4.3.79); *pitryam* and *paitṛkam* are the possible forms.
- 198.** *Sūkariśunī corr.*: Correction proposed for grammatical reason from the corrupt usage *sūkariśunīḥ* (A, C).
- 208.** In this verse the usage *tattvam* (*tattvam tat kathitham* and *tattvam na cet na siddhyati*) means *putrattva* and *snuṣātva*. The *putrattva* and *snuṣātva* are defined in relation to their participation with the (*śrāddha*) of the parents. Without discharging their obligations prescribed for the *śrāddha*, they will be deprived of the *putrattva* and *snuṣātva*.
- 209-213.** *KS* gives great importance to the touching of food with the brahmin’s hand and to the sprinkling of water by the wife of the *yajamāna*. The *Āpastambagṛhyasūtra* (21.3-4) and *Yājñavalkyasmṛti* (I.226-249) also refer to this point.

According to *Yājñavalkya*, after the food is served in plates one should invoke the mantra ‘*prthvī te’* (*Āpastambamantrapātha* II.20.1), and one should then take hold of the thumb of the brahmin and put it on the food while reciting the mantra ‘*idam viṣṇuh*’. The *Kālikāpurāṇa* (quoted by Hemādri. Vide *HDhŚ*, IV, p. 467) states thus on this point:

*dhṛtvāṅguṣṭam dvijānām tu āvartyājyamadhuplute /
prthivī ta iti mantreṇa havyakavye ca rakṣayet //
viṣṇur hy aṅguṣṭharūpeṇa tasya cānnasya rakṣitā /*

- 214-217.** These verses provide a list of items which are considered to give pleasure to the forefathers and some of the items listed here are described as *Kutapa* in the *Skandapurāṇa* (VII.1.205.8-9):
*madhyāhnaḥ khaḍgapāṭram ca tathā nepālakambalaḥ /
rūpyam darbhās tilā gāvo dahuhitras cāṣṭamah smṛtaḥ //
pāpam kutsitam ity āhuḥ tasya santāpakāriṇah //*
- 214.** In 214a the variants of A, B₁ and D ‘*tadanyasya*’ (for ‘*tadan-nasya*’ B₂, B₃ and C) may mean that all the materials collected in a vessel should be given as *dāna*. The *annadāna* is not mentioned again in the subsequent verse 219 and *kīlāladāna* through the hands of *yajamāna*-s wife is mentioned instead.
- 215.** The ‘*punyakāla*’ in this verse may also mean the ‘*kutapa*’ the time prescribed for the performance of *śrāddha*. It is the 8th *muhūrta* from sunrise and the *śrāddha* should be begun in *kutapa* and should not last beyond *Rauhiṇa muhūrta* and the five *muhūrta*-s (from 8th to 12th) are the maximum time prescribed for *śrāddha*:
*ārambham kutape kuryād rauhiṇam tu na laṅghayet /
etatpañcamuhūrtaṇtāḥ śrāddhakāla udāhṛtaḥ //
muhūrtas tatra vijñeyā daśa pañca ca sarvadā /
tatrāṣṭamo muhūrto yaḥ sa kālāḥ kutapaḥ smṛtaḥ //*
(*Prajāpatismṛti* 158-159)
- 216-217.** The following seven items are considered as sacred in *śrāddha*:
*uccīṣṭam śivanirmālyam vamanam pretraparpatam /
śrāddhe sapta pavitrāṇi dahuhitraḥ kutapas tilāḥ //*
(*Āngirasasmṛti*, *Pūrvāṅgirasam* 905cd - 906ab);
Some of the items mentioned above are described thus:

*payaso vatsapītavād ucchiṣṭam iti nāma tat /
 (Āngirasasmṛti, Pūrvāṅgirasam 906cd);
 bhagīrathaprārthanayā tad gaṅgātyavalepahā /
 tirodhānam jaṭāraṇye kṛtvā tām adharad yataḥ //
 tan nirmālyam tato gaṅgā sā pṛityai paramā smṛtā /
 (Āngirasasmṛti, Pūrvāṅgirasam 908ab);
 vamanam madhu cocyate
 (Āngirasasmṛti, Pūrvāṅgirasam 943b);
 tatpretaṃ parpaṭam sakṣat pitṛṇām duḥkhavārakam /
 (Āngirasasmṛti, Pūrvāṅgirasam 943cd).*

- 216.** °*Abhiśrāvāṇa*°: During the *śrāddha* ritual, while the brahmins are taking their meals, certain sacred texts are prescribed for recitation by the *yajamāna*. While Mitākṣra on Yajñavalkya (1. 240) prescribes the recitation of *Puruṣasūkta* and the *Pāvamāṇi* verses, *Manusmṛti* (III. 232) mentions the recitation of *dharmaśāstra*-s, *ākhyāna*-s, *itihāsa*, *purāṇa*-s and *khila*-s. For a detailed discussion on this topic see *HDhŚ*, IV, p. 444 - 445.
- 218.** Kātyāyana's *Śrāddhasūtra* indicates thus: "The food that remains after *agnaukarana* should be served in the plates of the *pitrya brāhmaṇas* and the performer should touch each plate for those *brāhmaṇas* after repeating the *mantra* 'the earth is thy vessel, the sky is the cover, I offer the nectar in the brāhmaṇas nectar like mouth'; then the performer plunges the (right) thumb of the *pitrya brāhmaṇa* in the food with *r̥k* or *yajus* addressed to Viṣṇu" (*HDhŚ*, IV, p. 467.)
- 221.** °*Vahnyaśmahastavastrādi*°: The compound seems to be ambiguous. Fire, stone, hand, cloth etc. might be independent members of the compound (as presently translated) or may be related mutually with each other as *vahnyaśma* and *hastavastra*. There is no clue to decide. It can be related with the purification also. Though it is related with the '*prokṣana*' the idea behind is not very clear.
- 229-234.** For a detailed description of serving food during *śrāddha*, see *Manusmṛti* III. 224-229, 231-233, 236-238; *HDhŚ*, IV, pp. 464-465.
- 233.** The salt should not be served by hand into the vessel of the brahmins who are taking food during *śrāddha* and also it should not

be served directly (vide *Viṣṇudharmasūtra* 79.12). Hence the text must be suggesting that even though the salt could be served along with any other eatable, it should be possible to use the salt separately if the brahmin wants. That may be the idea behind the text ‘*saindhavam̄ vastvantareṇa saṃspr̄ṣṭam̄ suspaṣṭam̄*’.

- 234.** °*Agnaukaraṇa*°: see Mitākṣara on *Yājñavalkyasmṛti* I. 236-237 and also *Manusmṛti* III. 212.
- 234.** °*Pitrīrtha*°: The part of the hand between the thumb and forefinger is called *pitrīrtha* and water is offered by that part of the hand for the *pitr*-s. The Kalpataru (on *śrāddha* p. 148) explains thus: “*vāmaḥastena arghyapāṭram̄ dhṛtvā dakṣināḥastena pitrīrtham̄ saṃspr̄ṣya yathā brāhmaṇahsteṣu jalaṁ patati tathā deyam iti*” (quoted in *HDhŚ*, Vol. IV, p. 435).
- 234.** *Pr̄thakpradānābhāvena*: The text says that “failure to give separately” (*pr̄thakpradānābhāvena*) will require the repetition of *śrāddha*, but it does not specify what it is that should be given separately. It might be the case of giving separately the *dāna* of *anna* to each brahmin since the previous verse deals with this matter.
- 236cd-237ab.** *Annādisparśarāhityāt kartr̄bhoktroḥ parasparam*: After serving food in the plate of the brahmins during the *śrāddha*, the *yajamāna* should invoke the mantra ‘*pr̄thvī te pāṭram ...*’ and then the *yajamāna* should take hold of the thumb of the brahmin and put it on the food (served in the plates) while reciting the mantra ‘*idam viṣṇur*’. The text mentions here this part of the ritual during the *śrāddha* and suggests that if this is not done then the *śrāddha* needs to be performed again the next day. Kātyāyana’s *Śrāddhasūtra* remarks thus on this point: ‘*pindapitṛyajñavad hutvā hutaśeṣam datvā pāṭram ālabhya japatī pr̄thivī te pāṭram dyaurapidhānam brāhmaṇasya mukhe amṛte amṛtam juhomī svāheti vaisṇavyarcā yajuṣā vāṅguṣṭham anne ’vagāhyāpahatā iti tilān prakīryoṣṇam svīṣṭam annam dadyāc chaktyā vā*’ (*HDhŚ*, IV, p. 466).
- 238.** °*Pacana*° corr. : The readings (vacana A, B1.B2, C, E, vacane B3) are corrupt without any obvious meaning in the context. The corruption might have occurred due to the confusion between ‘*p*’ and ‘*v*’.

- 248-249.** Āṅgrirasasmṛti too forbids the *mukhālankarāṇa* and the decoration of the house on the śrāddha day.

*pitr̄vargo yatra pūrvam̄ tatra syād apradakṣiṇam //
apasavyam̄ tathā śūnyalalāṭam̄ prabhaved api /
yatra yatrā 'pasavyam̄ syāt tatra tatra 'pradakṣiṇam //
tathā śūnyalalāṭam̄ ca pradhānāṅge ca tat smṛtam /
yatraitat tritayam̄ tatra gr̄hālankaranam na tu //*

(Pūrvāṅgirasam 665cd - 667)

- 254.** °*Sapiṇḍikarāṇa*°: See note on verse 102.

- 259-260.** The expressions 'etatkarmaikakaraṇam' (259c) and 'vaiśvadevaikakaraṇam' (260a) are not very clear. It should mean that performing the *Devapūjā* and *Vaiśvadeva homa* with the remainder of substances used for the śrāddha is not accepted by the scriptures.

- 264-265.** The *Śrāddhasūtra* of Kātyāyana provides that the *yajamāna* 'should serve hot food very much liked [by the departed]' (HDhŚ, IV, p. 467). According to *Skandapurāṇa* (VII. 206. 31-39), 'though it is said that the food should be hot, that does not apply to such eatables as curds, fruits and roots and flavoured drinks'. The Āṅgrirasasmṛti observes thus about the details of food to be offered to Gods:

*annam̄ pakvāt samuddhṛtya pṛthkpātre niyujya ca /
kṛtvā sukhoṣṇam̄ samskrtya paścāc chākhādibhir yajet /
asahyoṣṇam̄ mahoṣṇam̄ vā pakvapātragam eve vā //
yo nivedayate mohād devāya narakī bhavet /
taśmād annam̄ samuddhṛtya pṛthakpātre nidhāya ca //
kṛtvā yatrāt sukhoṣṇam̄ ca rāśim̄ kṛtvābhīghārya ca /
atiśuddham̄ atiśreṣṭham̄ rājayogyam̄ suśobhanam //
śākabhaksyaphalopetam̄ devāya vinivedāyet /*

(Pūrvāṅgirasam 240cd - 244ab)

- 276-279.** Even though text objects to the performance of the *devapūjā* before the śrāddha it insists on the performance of the Vedic rites before the śrāddha. The importance of the Vedic rites and their performance on the śrāddha day is observed thus in the Āṅgrirasasmṛti:

*sarvesām̄ vratakrcchrāṇām̄ vārakam̄ śrāddham ekakam //
tasyāpi vārako yāgaḥ paurnāmāsaś ca dārśikāḥ /*

paurṇamāsam ca darśam ca paśubandham ca taddine //
samāgatam samāpyādau paścāc chrāddham samācaret /
pitṛkriyādinaprāptiyāgānuṣṭhānato 'khilāḥ //
vasavaś cāpi rudrāś cāpy ādityāś caiva kṛtsnaśāḥ /
tadrūpāḥ pitaraḥ sarve sarve cāpi pitāmahāḥ //
nityatṛptā bhavyeyur vai nikhilāḥ prapitāmahāḥ /
dīkṣāprāptyā tu bhūyiṣṭhā trptis teṣāṁ bhavisyati //
(Pūrvāṅgirasam 29cd - 33cd);
karmaṇo vaidikasyaivam prābalyam pratipāditam /
brahmaividbir mahābhāgair dharmajñais tattvadarśibhiḥ //
dānatīrthavratādibhyah krcchrebhyo 'pi viśiṣyate /
vaidikam tu mahaikarma vaidikam prabhavet tataḥ //
(Pūrvāṅgirasam 42 - 43)

- 290-292.** *Śrāddhe triprāpake tu vai:* The reading ‘*triprāpake*’ accepted here with the idea of ‘*śrādha* with a single deity but with three carrier deities’ is supported by major sources. The reading of A₁, ‘*aprāyike*’, could be taken to mean ‘unusual’ or ‘extraordinary’. The corrupt reading of B₁ ‘*tiprāyake*’ for ‘*triprāyake*’ also could be considered with the meaning ‘*śrāddha* where there are at least three deities’.
- 292.** *Samyak samavadāyaiva corr.:* The correction provided is based on the context described in the earlier verses and the readings available seem to be corrupted. Even though the Āngirasasmr̄ti (*Pūrvāṅgirasam* 76c) mentions ‘*avaśiṣṭam prāśayec ca*’ in this context, it does not mention ‘eating a morsel mixed together.’
- 293.** The text mentions two sacrifices namely *Prāyanīya* (an introductory sacrifice) and *Udayanīya* (a concluding sacrifice) where the usage of ‘*avaśiṣṭadravya*’ is justified. Here an exceptional case on the utilization of ‘*śeṣa*’ or the reminder of substance already used [in a ritual] is discussed.
- 299cd-300.** Jaimini observes that those who are physically handicapped are not eligible for *Agnihotra*: *arṅgahūraś ca taddharmā / utpattiā*
nityasamanyogāt / (*Pūrvamīmāṃsāsūtra* VI.1.41-42.); The Āāpastambadharmasūtra (II.6.14.1), *Gautamadharmasūtra* (28.41-42), *Vasiṣṭhadharmasūtra* (17.52-54), *Manusmr̄ti* (IX. 201), *Yājñavalkyasmṛti* (II.140-141), *Viṣṇudharmasūtra* (15.32 ff) etc. also deal with the rights and privileges of the handicapped. Vide *HDhŚ*, II, pp. 297-299.

- 304.** *Baudhāyanagṛhyasēśasūtra* (II.9) shows the difference between the standard *upanayana* and the *upanayana* for handicapped. “The principal points in which their *upanayana* differs from that of others are that the offering of samidh, treading on a stone, putting on garment, the tying of *mekhalā*, the giving of deer skin and staff are done silently and that the boy does not mention his name, it is the ācārya himself who makes offerings of cooked food or of clarified butter and all the *mantra*-s are muttered softly by the ācārya himself.” (*HDhŚ*, II, p. 298.)
- 307.** *Yajñopavītamantra*: *Baudhāyanagṛhyasūtra* (II.5.7) refers to this *mantra* thus: *snātam śucivāsasam baddhaśikham ya-jñopavītam pratimuñjan vācayati ‘yajñopavītam paramam pavitram prajāpater yat sahajam purastāt ! āyuṣyaṇ agryam pratimuñca śubhram yajñopavītam balamastu tejah ! iti !*
- 309.** *Aśmānamāsthāpya* : *Āpastambagṛhyasūtra* (10.9), *Baudhāyā-nagrhyasūtra* (II.5.10) etc. instruct the boy to tread on a stone to the north of the fire with his right foot while reciting the *mantra* ‘*ātiṣṭhemam aśmānam aśmeva tvaṁ sthīro bhava; abhi tiṣṭha pratyanyaṭah sahasya pratyanyataḥ*’ (*Āpastambamantra-pāṭha* II.2.2). The *mantra* asks the boy to be firm like a stone. According to the *Kapilasmṛti*, in the case of the *upanayana* for the dumb there is no need to recite this *mantra*.
- 314.** *Pratipraśnapravacana*: This is a verbal conversation between the student and teacher where the teacher asks the boy his name and the latter pronounces his name. The teacher also asks whose *brahmācārī* the boy is. Vide *Āpastambagṛhyasūtra* (11.1-4), *Bhāradvājagṛhyasūtra* (I.7) and *HDhŚ*, II, p. 285.
- 314.** *Mantere 'py asāv iti*: In the *abivādanamantra*, generally the pronominal reference *asau* [*amukaśarma*] etc. is replaced by the name of the person, his *sūtra*, *gotra* etc. Here in the *abhvādāna* [for the dumb], the *mantra* mentioning the name, *gotra* etc. should be omitted, and the boy may only be made to perform the physical gesture (touching the feet of the guru). For a detailed discussion on *abhvādāna* see *HDhŚ*, II, p. 334-345.
- 322.** *Celagrahana*: Here the text refers to a ritual process to be done on the 4th day of the *upanayana*. In this ritual the teacher takes

the garments worn by the boy on the day of *upanayana* and the boy wears new ones (vide Āpastambagṛhyasūtra 11.24).

- 322.** *Mātrbhiksā*: In the *upanayana* ritual, after giving the boy (for whom the *upanayana* ceremony is being performed) the staff, the teacher gives him a bowl (for collecting alms) and the boy first begs from his mother: *Athāsmai ariktam pātram prayacchann āha | mātaram evāgre bhikṣasveti | sa mātaram evāgre bhikṣeta |* (Baudhāyanagṛhyasūtra II.5.47-49).
- 323.** °*Pālāśa*°: Here the text is referring to the *Medhājanana* (generation of intelligence) rite to be performed on the 4th day after the *upanayana*, to make the student capable of mastering Vedic knowledge. Āśvalāyanagṛhyasūtra (I.22.18-19), Āpastambagṛhyasūtra (11.24) etc. deal with this topic.
- 353-355.** Differences in the season, age, staff, *bhiksā* etc. related to the *upanayana* ceremony for the *brahmin*, *kṣatriya* and *vaiśya* are enumerated in the texts on *dharmaśāstra*. *Bhāradvājagṛhyasūtra* (I.1) says that the *upanayana* for a *brahmin* should be performed in *vasanta*, for a *kṣatriya* in summer or *hemanta*, for a *vaiśya* in *śarad*, during the rains for a carpenter (*rathakāra*) or in *śiśira* for all. According to the Āśvalāyanagṛhyasūtra (I.19.1-4) a *brahmin* boy should undergo *upanayana* in the 8th year from birth or from conception, a *kṣatriya* in the 11th year and a *vaiśya* in the 12th. Āśvalāyanagṛhyasūtra (I.19.13 and I.20.1) instructs a staff of *palāśa* wood for a *brāhmaṇa*, a staff of *udumbara* for a *kṣatriya* and a staff of *bilva* for a *vaiśya*. *Baudhāyanagṛhyasūtra* (II.5.47-53) observes that a *brahmin* student should beg by saying the words '*bhavati bhikṣām dehi*', a *kṣatriya* with the words '*bhikṣām bhavati dehi*', and a *vaiśya* with the words '*dehi bhikṣām bhavati*'.
- 358.** 'Asāv asāv iti' *sthāne* (358c) refers to *gotra*. In the Vedic ritual one has to say one's name with vocative case of sages belonging to that *gotra*. Ex. *bhārgava*, *cyāvana*, *aurva*, *āpnuvāna*, *jāmadagnya* etc.
- 370.** *Nandīyam navadevatā*: For a detailed discussion on the deities to be worshipped in *nāndī* see *Dharmakośa*, Vol. III, Part. III, pp. 1711-1876.

- 378.** °*Sutā corr.*: Readings of A, B, C and E (*suto*) are not in agreement in number and in syntactical relation with the verb *bhav-iṣyanti* in the next verse.
- 384-407.** For a detailed description of the adoption ritual see *HDhŚ*, III, p. 687-689 and *Baudhāyanagrhyāśeṣasūtra* (II.6.1-10).
- 398.** The *homa* performed to transfer a boy to the family of the adopter is called *dattahoma* and while discussing adoption, the texts differ in the prescription of the *mantra*-s for this *homa*. It is also said that the *dattahoma* is not required among the twice-born classes if the boy to be adopted belongs to the same *gotra* as that of the adoptive father. Offering of oblations with the *mantra*-s ‘*yastvā hr̥dā*’ (*Rgveda*. V.4.10, *Taittiriyasamhitā* I.4.46.1), ‘*yasmai tvam sukṛte*’ (*Rgveda* V.4.11, *Taittiriyasamhitā* I.4.46.1), five verses beginning with ‘*ye yajñena*’ (*Rgveda* X.62.1-5) etc. are indicated in the texts but the *mantra*-s provided in *Kapilasmṛti* could not be noticed in any other text dealing on the ritual of adoption.
- 399.** Even though the text refers to ‘*kulam anye ‘ti mantreṇa hutvaikādaśasamkhyayā*’ (399ab) all the manuscripts provide only eight *mantra*-s beginning with ‘*kulamanyeti*’. These are to be recited for the admission of the boy into the *gotra* of the adopter. The *mantra*-s are in the form of prayers to the god of fire (*agni*) ‘to transfer the son born to us [the family of one who gives] to the original *gotra* [of one who receives] of such and such grandfather for (1) strength (*sahas*) (2) vitality (*ojas*) (3) power (*bala*) (4) splendour (*tejas*) (5) glory (*varcas*) (6) fire (*haras*) (7) sparkling (*bhrājas*) and (8) force (*indriya*). The other three *mantra*-s for the oblation could be the three *mantra*-s mentioned in verse 391, viz. ‘*dharmaṇā tvā*’, ‘*santyatyai karmaye*’ and the *vyāhṛti*-s. Mostly the first three *mantra*-s mentioned in verse 391 are prescribed for the common adoption ritual (adoption to the same *gotra*) where as the additional eight *mantra*-s might have been provided for the adoption to a different *gotra*.
- 401.** *Tasya corr.*: The reading of A₂, B, E ‘*tatprapautrasya*’ goes against the assertion that for three generations the *bhinnago-trin*-s (one who are adopted to a different *gotra*) will be outcastes of the *gotra* in which they are adopted (vide Verse 114)

ff). The reading ‘*tatra*’ of A3 and C also does not have any specific purpose in the context.

- 402.** *Yāga° corr.:* Correction is based on verses 117 and 118. The readings available in the sources do not have any obvious meaning in the context. By the entry of a person belonging to a different *gotra*, a family becomes ineligible for Vedic rites and sacrifices for three generations. ‘*Yoga*’ does not mean anything in this context.
- 405.** *Pratitishthati corr.:* While the readings of A, B2 and E ‘*pratitishthati hi*’ are ungrammatical, the reading of B1 (*pratitishthati*) and C (*pratitishthati hi*) are unmetrical.
- 406-407.** Among the different disqualifications listed for a son adopted from a different *gotra* the text also mentions the inequality as regards the partition of property. For a detailed discussion on this topic see verses 695 - 711.
- 408.** *Tadaiva corr.:* The readings of all the sources (*tadeva*) do not have any obvious meaning in the context and are incompatible in the sentence with other words in syntactical relation.
- 409-410.** The text refers to the issue related to the *gotra* of women who got married according to the *gāndharva* system of marriage. In this system the marriage is not conducted properly according to tradition and hence the woman’s *gotra* is not changed to that of her husband’s. It is only when a marriage is performed according to the prescription in the scriptures, especially through the ritual *saptapadi* that the *gotra* of the woman changes to that of her husband. Therefore, in this case, the *gotra* of the woman who gets married through the *gāndharva* system is not changed and she remains in the same *gotra* as that of her father. Hence her funeral needs to be performed according to her father’s *gotra* and not according to that of her husband.
- 411.** In the case of the death of a son born to a couple married through the *gāndharva* system, his maternal grandfather, maternal uncle and aunt will have complete defilement (ten days) since the son belongs to their *gotra*. Generally only three days of defilement is prescribed for maternal relatives.

- 420.** *Draḍhayitveti corr.:* While the reading of A, B and C (*drḍhayitveti*) are incompatible for grammatical reasons, E provides the reading (*dhyadhayitveti*) with orthographical error.
- 428.** *Pitā vr̥thā corr.:* The readings ‘*pitādr̥thā*’ in A and ‘*pitādr̥tā*’ in B₂ are incompatible and do not make sense in the sentence whereas ‘*pitābr̥dhā*’ in C is directly a corrupt form of the reading *pitā vr̥thā*.
- 432.** *Tathā° corr.:* The reading *tadā* in A, B and C does not have any significance in the syntax and is hence considered as a corruption due to deaspiration in orthography.
- 439.** *Māghyānām corr.:* ‘*Mādhyā*’ (A.B.C and E) must be an orthographical mistake. *Māghe puṣpanti iti māghyah* – to mean a jasmine flower.
- 471.** *Prabhuh sa° corr.:* Readings of A, B and C ‘*prabhurna*’ must be orthographical corruption due to the confusion between the letters ‘*n*’ and ‘*s*’ in Telugu script.
- 477.** *Sarvais corr. :* The reading ‘*serve*’ in A, B and C are incompatible syntactically and hence considered as orthographical corruption.
- 488.** *Sabhādiṣu corr. :* ‘*Sahādiṣu*’ (A, B₂) and ‘*navādiṣu*’ (B₁,B₃, E) are incompatible in meaning in the context. The ‘*savāciṣu*’ in C does not have any obvious and compatible meaning in the context which leads to further corruption in an attempt to improve the text.
- 492-493.** *Viṣṇudharmaśūtra* (quoted in *Dāyabhāga* IX.23-24) also observes that “when there is no continuance of lineage through sons and son’s son, the daughter’s sons take the wealth (of the deceased owner); in offering *śrāddha* to the ancestors, the daughter’s sons are regarded as son’s sons” (*HDhŚ*, III, p. 719.); According to Manu (IX.131-133) ‘the *dauhitra* should inherit the entire wealth of a sonless man, that he should offer one *pīṇḍa* to his father and another to the maternal grandfather and that in religious matters there is no difference between a son’s son and a daughter’s son, since their father and mother (respectively) spring from the body of the deceased owner’ (*HDhŚ*, III, p. 719-720.);

Kane observes thus on this point: “A daughter’s son is really a *bandhu* and a *bhinnagotra sapinda*, but owing to historical causes and the high religious efficacy of the *śrāddha* offered by him he has been given a very high place among heirs by express texts” (*HDhŚ*, III, p. 720.).

- 493.** *Jñātīḥ corr.:* Here, the readings of A, B, C and E (*jñātī*) are incompatible in grammatical form.
- 523.** *Vidhavāḥ corr.:* The reading ‘*vidhavā*’ (A, B, C, D and E.) is incompatible in syntax with *sādhvyo* and taken as an orthographical aberration.
- 524.** *Samprāptai^o corr. :* ‘*Samprāptyai*’ (A, B and C) does not have any compatible meaning in the context; *kurvatyah corr.:* *kurvanyah* (A, B, C and E) is an irregular grammatical form, hence the correction.
- 550.** *bhūbhinnāny corr.:* The readings available are corrupt. Nearest to the correction is *bhūmi[mi* for *bhi]nnānya* E and *bhū * nnādyā[dya* for *nya*] D. *Bhūmīm tāny[a]* B₃ is somewhat meaningful, but incompatible with the assertion in *bhūbhinnam akhilam dātum tayaiva kila śakyate* (554ab).
- 574-583.** Duties of Widows: vide *HDhŚ*, II, pp. 583-588.
- 593.** *Navaśrāddha-s* are those that are performed upto the 10th or 11th day after a person’s death.
navaśrāddham daśāhāni navamiśram tu ṣadṛtūn /
atahparam purāṇam vai trividham śrāddham ucyate //
(Āśvalāyanagṛhyapariśiṣṭa q. by Aparārka, cf. HDhŚ, IV, p. 262)
- 595.** *Sodaśaśrāddha* (16 *śrāddha-s*): *Gobhilasmṛti* (III.67) describes the sixteen *śrāddha-s* thus: ‘The twelve monthly *śrāddha-s* (performed every month on the *tithi* of death), the first (i.e. the *śrāddha* on the 11th day), two *śrāddha-s* on (a day prior to the expiry of) every six months from the *tithi* of death and the *sapiṇḍikaraṇa*’.
- 596.** *Vṛṣotrsarga* (the letting loose of a bull): A ritual in which a bull will be let loose on the 11th day after a person’s death.

Garuḍapurāṇa remarks thus on this ritual:

*ekādaśāhe pretasya yasyotsṛjyeta no vrṣah /
pretatvam susthiram tasya dattaiḥ śrāddhaśatair api //*

...

*ekādaśehi samprāpte vrṣālābho bhaved yadi /
darbhaiḥ piṣṭais tu sampādya tam vrṣam mocayed budhah //*
(*Garuḍapurāṇa* II.5.40, 44-45);
vide HDhŚ, IV, pp. 539-542.

- 601.** *Parigrahe corr.* : Available readings are corrupt and incompatible in meaning and form.
- 619.** °*Śrimān corr.* : The reading ‘śrimān’ (A, B, C, and D) is in compound, but it is grammatically not compatible in formation. Reading of E ‘śrimām’ is nearest to the corrected reading except for the aberration in *sandhi* formation.
- 631.** *Tasām corr.* : The other reading *teṣām* (A, B, C, D and E) is a genitive form of the demonstrative pronoun in masculine gender and is incompatible in gender and is designed to refer to the widows under discussion.
- 643.** *Skandapurāṇa* (*Kāśikhaṇḍa* 4, verse 76) also notes that a widow ‘should always take one meal a day and never a second; or she may perform the observance of fast for a month or undergo the penance of *cāndrāyana*’.
- 708.** The word ‘tūṣṇīm’ in the text must have been used in the sense of ‘without any condition’.
- 737-740.** In these verses, the text describes the difference between a *sapinda* and a *dauhitra* and shows the direct blood relation between a man and his *dauhitra*. A man’s blood runs directly into his daughter and from her it runs into his grandson (*dauhitra*). But his blood does not run into his brothers, their sons, or the sons of his father’s brothers. Only his father’s blood runs into such relatives who are called *sapinda*-s.
- 768.** *Kautuki*: see *Dharmakośa*, Vol. III, Part. III, pp. 1877-1879.
- 773.** *Paramānandaṁ daivamānuṣam*: This means all the levels of

happiness starting from the *deva*-s down to the human beings. (cf. *Taittirīyopaniṣat* 2.8).

- 802-814.** While *Gautamadharmasūtra* (18.4-8), *Vasiṣṭhadharmasūtra* (17.56-65), and *Baudhāyanadharmasūtra* (II.2.17), *Manusmṛti* (IX.56-65), *Yājñavalkyasmṛti* (I.68-69) and *Nāradasmṛti* (XII.90) accept the custom of ‘*niyoga*’ and provide different procedures, the *Āpastambadharmasūtra* (67.2) opposes it and adds that one who follows this custom will certainly go to hell.
- 803.** *Sarvais tat pra° corr.*: The reading ‘*sarvaitatpra*’ (A1 and B2) is corrupt, but closer to the correction provided. ‘*sadvaitatpravi*’ (A2.A3, B1 and C) has no meaning in this context.
- 821.** *Jīvann aṭann corr.*: The other reading (*jīvannadanā* A3 and C) gives an ambiguous meaning in this context. The co-relative pronoun *yah* is missing in the proposition in 821cd-822ab. By supplying it, the sentence would be *yah, jīvann aṭann tasya droham samācaret, ... sadbhīḥ so 'yam vigarhyah syāt*. (822cd).
- 869-879.** In these verses, the text talks about a quarrel between brahmins and a brahmin who is debarred by his relatives (869cd-875ab). The discussion continues to say that if the dispute is not settled it will do serious harm to both (those who support the debarred man and those who oppose him) (875). It looks like the following verses are a continuation of this matter in which the śrotriya-s and *āśrotriya*-s seem to be trying to settle the dispute and it is explained accordingly. As it seems, it is a quarrel between the Vedic and the non-Vedic brahmins who are either supporting or opposing the debarred brahmin (870ff.).
- 891.** *Hiranyagarbhadāna*: Vide *HDhŚ*, II, p. 872-873.
- 892.** The sixteen *mahādana*-s commonly known are: *Tulāpurusa*, *Hiranyagarbha*, *Brhmāṇḍa*, *Kalpavṛkṣa*, *Gosahasra*, *Kāma-dhenu*, *Hiranyāśva*, *Hiranyāśvaratha*, *Hemahastiratha*, *Pañca-lāṅgala*, *Dharādāna*, *Viśvacakra*, *Kalpalatā*, *Saptasāgara*, *Ratnadhenu* and *Mahābhūtaghata* (Vide *HDhŚ*, II, p. 869); see also *Matsyapurāṇa* chap. 274-289; *Agnipurāṇa* Chap. 210; *Liṅgapurāṇa* II, chap. 28.

- 905.** *Tulādāna*: Vide *HDhŚ*, II, pp. 870-872.
- 922.** *Brahmāṇḍakatāha*: Vide *HDhŚ*, II, p. 873.;
 °bhītidam corr. : The reading (*bhītiham* A, B, C, E.) is not meaningful and it must be an orthographical confusion.
- 927.** *Gosahasradāna*: Vide *HDhŚ*, II, p. 874.
- 936.** *Taddhrauvyaloka*° corr.: The readings available are meaningless and most of the readings may be a corruption of the proposed text which means ‘up to the abode of Dhruva’.
- 950.** Since there is no verb in this verse it is difficult to know what the text intends to say here. By referring to the verb in the previous verse we have to assume that by providing food etc. to a Vedic student all the Veda-s, all the scriptures, and their subsidiaries, the religious codes, *purāṇa*-s and *itihāsa*-s will be protected.
- 953.** *grhiṇām* corr.: The reading ‘*grhiṇāḥ*’ (A1, B1.B2, C and D) is in disagreement in number with its noun. The other readings are incompatible in form and meaning in the syntax.
- 955cd-957.** Here the text talks about a house-holder who comes for begging food and how he should be treated on the first, second and third days (when he arrives for begging). The text provides the order of days thus: *dvitiye 'hani* (956a), *prathame 'hani* (956c) and *tr̥tiye 'hani* (957d). The order of the lines could have been corrected in this order: *prathame 'hani* (956c), *dvitiye 'hani* (956a), and *tr̥tiye 'hani* (957d). Since no manuscript which supports this has been found, the correction is not provided.
- 959.** *Varniyatyoḥ* corr.: The readings available are incompatible in grammatical form. The correct form would have been *yati-varṇinoḥ* but will be metrically incorrect.
- 972.** The *Dānakriyākaumudi* (*HDhŚ*, II, p. 885) too includes deer-skin among the gifts which are not to be accepted.

APPENDICES

APPENDIX I

PARALLEL PASSAGES IN KAPILASMRTI AND OTHER SMRTI-S AND PURĀNA-S

For most of the *smṛti*-s (other than the *Āṅgirasasmṛti*) cited here the references are given according to the *smṛtinām samuccaya* (Ānandāśrama Sanskrit Series 48).

1. *KS* 276b-278a = *ĀS*, *Pūrvāṅgirasam* 29-31
sarveṣāṁ vratakṛcchrāṇāṁ vārakam śrāddham ekamam /
tasyāpi vārako yāgah paurṇamāsaś ca dārśikah /
paurṇamāsam ca darśan ca paśubandham ca taddine //
samāgatam samāpyādau paścāc chrāddham samācaret /
2. *KS* 324b-398b = *ĀS*, *Pūrvāṅgirasam* 88
vyāhṛtyā caiva gāyatrīyā huned aştottaram śatam /
3. *KS* 464b = *ĀS*, *Pūrvāṅgirasam* 99b
kartā kārayitā cāpi prerakaś ca nirodhakah /
4. *KS* 37 = *ĀS*, *Pūrvāṅgirasam* 159a
ameyaiḥ samvṛto vedah sākṣān nārāyaṇātmakah /
5. *KS* 263cd-264 = *ĀS*, *Pūrvāṅgirasam* 240-244
annam pakvāt samuddhṛtya pṛthak pātre niyujya ca /
kṛtvā sukhoṣṇam samskṛtya paścāc chākhādibhir yajet //
asahyoṣṇam mahoṣṇam vā pakvapātragam eva vā /
yo nivedayate mohād devāya naraki bhavet //
tasmād annam samuddhṛtya pṛthak pātre nidhāya ca /
kṛtvā yatnāt sukhoṣṇam ca rāśim kṛtvābhīhārya ca //
atiśuddham atiśreṣṭham rājayogyam suśobhanam /
śākabhakṣyaphalopetam devāya vinivedayet //
6. *KS* 384 = *ĀS*, *Pūrvāṅgirasam* 303cd-304ab
dadyātām dampatī putram gr̥hṇiyatām ca dampatī /
taylor evādhikāro 'yam taddāne tatpratigrahe //

7. *KS 662-666 = ĀS, Pūrvāṅgirasam 316-322*
 nāputrasya tu loko 'sti putrinas tu triviṣṭapam /
 brahmaṇalokādayo lokāḥ svādhinā eva sarvadā //
 putravān agnimān nityam putravān śrotriyah smṛtaḥ /
 putrī sākṣād brahmavic ca putravān eva bhāgyavān //
 ye ye dharmāḥ svena te te putreṇaitena tatkṣaṇāt /
 saṃpāditā bhaviṣyanti nātra kāryā vicāraṇā //
 na putravān apatnikāḥ kim tu so 'yam aputraṇān /
 anagniko na putri syād aputro 'nagnimān smṛtaḥ //
8. *KS 112cd-115ab = ĀS, Pūrvāṅgirasam 339-340*
 gr̥hito sagotraś cet tanayaḥ¹ puruṣatrayam /
 kṛtārthatām prāpayati tatkulaṁ tadanantaram //
 saṃkīrṇam avaśād yāti yatnataś cet tarisyati
 asagotras tu na gr̥ahyo grahituh² syāt sa eva hi //
9. *KS 767 = ĀS, Pūrvāṅgirasam 383*
 mṛtabhāryo yatir varni viśvastā dūrabhartṛkā /
 putram na pratigṛhṇiyād dūrabhāryo 'pi sūtaki //
10. *KS 386-388ab = ĀS, Pūrvāṅgirasam 388*
 sākṣiṇām purato nūnam deva-brāhmaṇasannidhau /
 rājñe bandhuni cāvedya gr̥hṇīyātām sutam tataḥ //
11. *KS 156-159a = ĀS, Pūrvāṅgirasam 606-607*
 amāmanuyugakrāntidhṛtipātamahālayāḥ /
 tisro 'stakā gajacchāyā ṣaṇnavatyāḥ prakīrtitāḥ //
 māsi śrādhāni tāny evam māsi māsi kṛtāni vai /
 aṣṭottaraśatāni syus tānimāni tataḥ punaḥ //
12. *KS 172cd = ĀS, Pūrvāṅgirasam 619ab*
 yada-nuṣṭhānataḥ sarvānuṣṭhānam jāyatetarām /
13. *KS 174cd-175ab = ĀS, Pūrvāṅgirasam 620ab*
 darśānuṣṭhānataḥ sarvaśrāddhāni syuḥ kṛtāni vai /

1. gr̥hito sagotraś cet tanayaḥ *corr.* : gr̥hita asagotraś cet tanayaḥ *ed.*

2. gr̥hituh *corr.* : gr̥hituh *ed.*

14. *KS* 16-169 = *ĀS*, *Pūrvāṅgirasam* 629cd-630
 pitror mṛtāḥas tv annena kāryah syāttu na cānyataḥ /
 na hemnāmrena³ homena piṇḍadānena mantrataḥ /
 akṣeṇa śaspair mantrair vā na duḥkhena tad ācaret /
15. *KS* 151ab = *ĀS*, *Pūrvāṅgirasam* 662a
 ṣaḍdaivatyas tu darśaḥ syād aṣṭakā navadevatāḥ /
16. *KS* 152-153 = *ĀS*, *Pūrvāṅgirasam* 679ab
 jīvaśrāddham tu tat proktam̄ sarvaśrāddhavilakṣaṇam /
17. *KS* 148 = *ĀS*, *Pūrvāṅgirasam* 688ab-689
 bhrātre bhaginiyai putrāya svāmine mātulāya ca /
 mitrāya gurave śrāddham̄ pitur mātuḥ svasutas tathā //
 śvaśurāya śyālakāya caikoddiṣṭam̄ na pārvaṇam /
18. *KS* 134cd-135 = *ĀS*, *Pūrvāṅgirasam* 723cd-724
 pitroḥ śrāddham̄ svapatnyāś ca sapatnīmātūr eva ca /
 mātāmahasya tatpatnyāḥ śrāddham̄ aupāsane bhavet /
 tad�hinnānām̄ tu sarveṣām̄ śrāddham̄ syāl laukikānale //
19. *KS* 265-268 = *ĀS*, *Pūrvāṅgirasam* 819cd-821ab
 annam̄ vastūni yāniḥa pātreṇa saha kevalam /
 cullisthāni bhavyeyur hi tebhyaḥ pātrebhya eva vai /
 darvibhyaś ca samuddhṛtya svalpam̄ svalpam̄ yathoṣmakam //
 yadā bhavet tadā tatra viprebhyāḥ pariveṣayet /
 ūṣmabhāgā hi pitaraś coṣmaśūnyam̄ na paitṛkam //
20. *KS* 245 = *ĀS*, *Pūrvāṅgirasam* 946
 vipravāntāv agnīnāśe piṇḍe ca vaidalikṛte /
 piṇḍagolakasam̄yoge dīpanāśe tathaiva ca /
 ... punaḥ śrāddham̄ pare'hani /
21. *KS* 89-99ab = *ĀS*, *Pūrvāṅgirasam* 1000-1006ab
 vivādo nātra ko 'py asti tādṛg dattasutāḥ pituḥ /
 svayam̄ tad�hinnagotro 'pi tadgotre yojayec ca tam //
 pitāmāhādībhiḥ samyak yatprācīnaikagotrakaiḥ /
 dattapautrasya pitaram̄ prapitāmāhamukhyakaiḥ //
 tyaktvā pitāmāham̄ tv anyagotram̄ samyak tataḥ param /

3. hemnāmrena corr. : hemnānnena ed.

yojayen nātra sandehas tajjaṁ tatprapitāmaham //
 tyaktvā samyag vicāryaiva svagotrair eva yojanam /
 kuryāt tadvidhānena no cet pitṛṇām saṃkaro bhavet //
 tena doṣaś ca sumahān prabhaved eva durghaṭaḥ /
 dattaputrodbhavo yatnāt sapiṇḍikarane pituḥ //
 tyajet pitāmaham yatnāt putraḥ prapitāmaham /
 tatputraś cet tato vṛddhaprapitāmaham eva vai //
 evam mātuḥ sapiṇḍe tu dattaputrodbhavaś caret /

22. *KS* 361cd-365ab = ĀS, *Pūrvāṅgirasam* 1006cd-1008
 yadanyagotrajo dattaḥ santatau tatparamparām //
 catuṣkulaikaparyantam jātānām saṅkātam mahat /
 tasmin sapiṇḍikarane tadānīm samupasthite //
 bhavaty eva hi tat paścāt pañcamādi yathākramam /
 svayam eva bhavet tāvad varge janminām mahat //
23. *KS* 361cd-365ab = ĀS, *Pūrvāṅgirasam* 1011ab-1012
 pitroḥ śrāddhasya ṣaṇmāsāt pūrvam eva tadā tadā /
 śrāddhasmr̄tim prakurvan vai kathāḥ kāścana santatam /
 prakurvan svajanais tiṣṭhed iṣṭān kāmścid viśeṣakān //
 tilamāśavrīhiyavān guḍamudgādikān madhu /
24. *KS* 250-252ab = ĀS, *Pūrvāṅgirasam* 1022-1023
 aupāsanam vinā homam anyam homam tu taddine /
 na kuryād eva vidhinā yadi kuryāt tu tatpatet //
 dānādhyayanadevārcajapahomavratādikān /
 na kuryāc chrāddhadivase prāg viprāṇām visarjanāt //
25. *KS* 883-885 ff. = ĀS, *Uttaraṅgirasam* XII, 10-14
 brāhmaṇā eva ca kṣetram brāhmaṇā eva daivatam /
 brāhmaṇānām prasādena sūryo divi virājate//
 na brāhmaṇasamam kṣetram na brāhmaṇasamo 'nalaḥ /
 vidhir na brāhmaṇādūrdhvam na daivam brāhmaṇātparam //

 brāhmaṇo devatāḥ sarvāḥ sa ca sarvasya devatā //
26. *KS* 46 = *Atrisaṇhitā* 381
 brahmatvam na jānāti brahmasūtrena garvitāḥ /
 tenaiva sa ca pāpena viprah paśur udāhṛtaḥ //

27. *KS 85cd = Gobhilasmṛti* 16
 tatrāpi mātarah pūrvam pūjaniyāḥ prayatnataḥ /
28. *KS 6cd-7ab = Dakṣasmṛti* I.1
 sarvaśāstrartha tatvajñāḥ sarvavedavidām varah /
 pāragaḥ sarvavidyānām dakṣo nāma prajāpatih //
29. *KS 662 = Dakṣasmṛti* I.10
 anāśramī na tiṣṭhec ca kṣaṇam ekam api dvijāḥ /
 āśrameṇa vinā tiṣṭhan prāyaścittiyate hi saḥ //
30. *KS 84-85 = Prajāpatismṛti* 193
 mātarah prathamaṁ pūjyāḥ pitraraś ca tataḥ param /
 matāmahaś ca tadanu vṛddhiśrāddhe tv ayam kramah //
31. *KS 413ab = Yamasmṛti* 78
 svagotrādbhraṣyate nārī vivāhātsaptame pade/
32. *KS 509 = Laghuhārītasmṛti* 115
 ye jātā ye 'pi cājātā ye ca garbhe vyavasthitāḥ /
 vṛttim te 'pi hi kāṅkṣanti vṛttidānam ca siddhyati //
33. *KS 201ab = Laghvāśvalāyanasmṛti, śrāddhopayogiprakaraṇa* (23) 2
 nirāśāḥ pitarastasya śrāddhānnam na labhanti te /
34. *KS 952ab-953ab = Laghvāśvalāyanasmṛti, ācāraprakaraṇa* (1) 152
 bhikṣām dadāti viprāya yataye brahmaścariṇe /
 sa sarvāl labhate kāmām statu yāti parām gatim //
35. *KS 77-78 = Laghvāśvalāyanasmṛti, pitṛprakaraṇa* 18.1-3
 atha nāndiśrāddhapūrvakarmāṇyāḥ /
 ādhāne pumsi sīmante jātānām api niṣkrame /
 annaprāśanake caule tathā caivopanāyane //
 tataścaiva mahānāmni tathaiva ca mahāvrate /
 athopaniṣad godāne samāvartanakeṣu ca //
 vivāhe niyatam nāndiśrāddham eteṣu śasyate /
 praveśam ca navoḍhāyāḥ svastivācanapūrvakam //
36. *KS 413ab = Likhitasmṛti* 26
 svagotrād bhraṣyate nārī udvāhāt saptame pade/

37. KS 85cd = *Likhitasmṛti* 48

mātuḥ śrāddham tu pūrvam syāt pitṛnām tadanantaram /
tato mātāmahānām ca vṛddhau śrāddhatrayam smṛtam //

38. KS 6ab = *Vṛddhahāritasmṛti* I.4

bhagavan sarvadharmaṁśa sarvavedavidām vara /

39. KS 11ab = *Vṛddhahāritasmṛti* I.9

tadbravīmi param dharma śrūṣvaikāgramānasah /

40. KS 76ab = *Saṃvartasmṛti* 41

jāte putre pituḥ snānam sacailam tu vidhiyate/

41. KS 77-78 = *Viṣṇupurāṇa* III.13.5-7

kanyāputravivāheṣu praveṣe veśmanāmapi/
nāmakarmani bālānām cūḍākarmādike tathā //
simantonayane caiva putrādimukhadarśane /
nāndīmukham prakartavyam tatra vṛddhān pitṛn śubhān //
nāndīmukham pitṛgaṇam pūjayed prayato gṛhi /
pitṛpūjāvidhiḥ prokto vṛddhaveṣa samāsataḥ /

APPENDIX II

GLOSSARY

<i>agnihotra</i>	oblation to <i>Agni</i> ; the sacred fire.
<i>ajñāta(ranḍā)</i>	A widow, who lost her husband during her childhood itself and does not know even the name of her husband.
<i>atiraṇḍā</i>	A widow, who lost her husband during childhood itself.
<i>apaviddha</i>	One who has been cast off by his parents and has been accepted by another person as his son.
<i>abhyudaya</i>	cf. <i>abhyudayikaśrāddha</i> same as <i>vriddhiśrāddha</i> .
<i>ardhodaya</i>	An auspicious time when there is a combination of <i>vyatipāta yoga</i> and <i>śravana-nakṣatra</i> on a new-moon day in the month of <i>Pausa</i> and <i>Māgha</i> which falls on a Sunday.
<i>aṣṭakaśrāddha</i>	A śrāddha performed on the 8 th day after the full moon (especially in <i>Hemanta</i> and <i>śiśira</i>). There are three kinds of <i>aṣṭakaśrāddha</i> , viz. <i>Pūpāṣṭaka</i> – during which cakes are offered, <i>Mamsāṣṭaka</i> – during which meat is offered, and <i>śākāṣṭaka</i> – which is to be performed with vegetables.
<i>āgrayana</i>	An <i>iṣṭi</i> (sacrifice) in which fresh corns are first offered to gods.
<i>ācamana</i>	Sipping of water three times with the chanting the three <i>mantra-s</i> ‘ <i>Acyutāya namah</i> ’, ‘ <i>Anantāya namah</i> ’ and ‘ <i>Govindāya namah</i> ’.
<i>ābdika</i>	The first death anniversary.
<i>āmaśrāddha</i>	A śrāddha performed with uncooked food.
<i>āhavaniya</i>	Name of one of the fires with which Vedic sacrifices are to be performed.

<i>aupāsana</i>	A fire used for domestic worship.
<i>uccīṣṭa</i>	Cow's milk obtained after the calf has drunk the milk in the udder a little.
<i>udayaniya</i>	Final offering made at the end of <i>soma</i> rituals.
<i>uddeśatyāga</i>	Offering an oblation to a deity while mentioning its name and adding the words 'na mama' (means not mine).
<i>upanayana</i>	Initiation of a pupil, by the preceptor, to Vedic studies.
<i>ekoddīṣṭa</i>	A kind of <i>śrāddha</i> performed for a single deceased person.
<i>aurasa(putra)</i>	A legitimate son.
<i>kavya</i>	Oblation of food offered to deceased ancestors.
<i>kṛcchra</i>	(1) Bodily mortification, penance. (2) A particular kind of penance.
<i>kautuka</i>	Auspicious thread tied to the wrist of person/s for whom a ritual is being performed.
<i>khadga</i>	According to Haradatta who has written a commentary on <i>Āpastambadharmaśūtra</i> , it is the horn of an animal used as a container of oil.
<i>gajacchāyā</i>	A particular constellation.
<i>gayāśrāddha</i>	A <i>śrāddha</i> performed at Gayā.
<i>gāndharvavivāha</i>	A kind of marriage in which the bride and the groom secretly marry with mutual consent.
<i>gotra</i>	Ancestral family
<i>candāla</i>	(1) A caste whose members are born from the union of a <i>sūdra</i> male and a brahmin female. (2) Offspring of an unmarried woman. (3) Child born as a result of a man's union with a <i>sagotra</i> girl.

<i>cūḍākarman</i>	A sacrament in which a child's hair is cut for the first time (<i>cūḍā</i> means the tuft of hair left on the head while the major part is shaved off).
<i>celagrahāṇa</i>	Removing of the cloth worn by the student on the day of the <i>upanayana</i> , by <i>ācārya</i> with the concerned <i>mantra</i> 'yasya te' on the 4 th day.
<i>jayādi(homa)</i>	A <i>homa</i> which is normally performed at the end of a ceremony in order to make amends for any deficiency or defect that has crept during the ceremony.
<i>jātakarma</i>	A sacrament performed immediately after the birth of a son to ensure his welfare.
<i>jīvaśrādha</i>	Obsequial rites performed by a man for himself while he is still alive so that they need not be performed by others after his death.
<i>jñāti</i>	Agnatic relations.
<i>jyotiṣṭoma</i>	Name of a soma ceremony.
<i>tarpana</i>	One of the five daily <i>yajñas</i> (performed by men) by presenting libations of water to the manes of the deceased ancestors.
<i>tulādāna</i>	Gift of gold etc. equal to the weight of the donor's body.
<i>dattaka</i>	An adopted son
<i>darśa</i>	(1) New moon. (2) A sacrifice performed on a new moon day.
<i>nagnaśrāddha</i>	A kind of <i>śrāddha</i> to be performed on the day of the death, of a person.
<i>navaśrāddha</i>	<i>Śrāddha</i> performed upto ten days after the death of a person.
<i>nāndī</i>	A kind of <i>śrāddha</i> performed on an auspicious occasion, such as the birth of a son, the marriage of a son or daughter. The <i>pitr</i> -s in this <i>śrāddha</i> are designated as <i>Nāndī-mukha</i> .

<i>nāmakarman</i>	Naming ceremony.
<i>nepālakambala</i>	A Nepalese blanket, one of the sanctifying things in a <i>śrāddha</i> .
<i>nīrājana</i>	Moving in circular motion a plate filled with water mixed with turmeric and saffron on which lamps have been lit during auspicious ceremonies.
<i>pañkti</i>	A row on which people sit for taking meals.
<i>pakṣinī</i>	One and a half days (A night in between two days).
<i>pana</i>	A coin with a specific value.
<i>pañcapātaka</i>	The five great sins, viz. killing of a brāhmaṇa, drinking liquor, stealing, adultery with the wives of the preceptors and the contact with the above persons.
<i>pañcagavya</i>	The five products originating from the cow, viz. milk, curd, ghee, urine and dung.
<i>pārvanya-śrāddha</i>	A kind of <i>śrāddha</i> which is performed on the <i>amāvāsyā</i> day of any month, in the dark half of <i>Bhādrapada</i> or on a <i>sankrānti</i> day.
<i>pālāśa</i>	Worshiping of <i>prañava</i> , <i>śraddhā</i> and <i>medhā</i> on the 4 th day after the <i>upanayana</i> and depositing the staff at the foot of a <i>pālāśa</i> tree.
<i>pīṇḍa</i>	A ball or fistful of rice offered to the manes at obsequial ceremonies.
<i>paurṇamāsa</i>	A ceremony performed on the full moon day by one who maintains the sacred fire.
<i>prāṇāyāma</i>	Name of the three breathing-exercises, viz. <i>pūraka</i> , <i>kumbhaka</i> and <i>recaka</i> to be performed during daily prayers.
<i>prāyanīya</i>	An introductory <i>iṣṭi</i> .
<i>pretaparpañata</i>	A kind of thin cake made of rice which is prepared for pleasing the manes.

<i>bali</i>	Offering of food to birds, beasts etc.
<i>brahmayajña</i>	One of the five daily <i>yajñas</i> or sacrifices to be performed by a house holder.
<i>bhrūñahatyā</i>	The killing of a learned <i>brāhmaṇa</i> , or an embryo.
<i>mahādāna</i>	Sixteen kinds of great gifts.
<i>mahālaya</i>	The latter half of <i>Bhādrapada</i> , when the sun is in the zodiac sign of <i>kanyā</i> .
<i>mahodaya</i>	A time of union of the middle of <i>śrāvānanakṣatra</i> and at the end of <i>vyatipātayoga</i> generally in the month of <i>māgha</i> or <i>pauṣa</i> at the beginning of <i>amāvāsyā</i> .
<i>mauñjī</i>	A girdle made of <i>muñja</i> grass.
<i>mauñjikarma</i>	The ceremony in which a girdle made of <i>muñja</i> grass will be tied around a brāhmin boy's waist.
<i>mātrbhiksā</i>	Begging of food from mother for the first time after receiving the staff and a bowl (for collecting alms) from ones teacher.
<i>lājahoma</i>	Offering of fried grain into the fire by the bride during the marriage ceremony.
<i>vamana</i>	Honey (so called because it is vomited by bees).
<i>varṇaka</i>	A group of villages.
<i>vārdhrāṇasa</i>	A kind of sheep or bird.
<i>viśvedeva</i>	The deities worshipped in the <i>śrāddha</i> along with the manes.
<i>vr̥ṣotsarga</i>	The letting loose of a bull, a rite to be performed on the 11 th day after the death of a person.
<i>vaiśvadeva</i>	Name of a particular religious ceremony which ought to be performed in the morning and evening.

<i>vyāhṛti</i>	The mystical utterance of the names of the seven worlds, viz. <i>bhūḥ</i> , <i>bhuvaḥ</i> , <i>svaḥ</i> , <i>mahaḥ</i> , <i>janah</i> , <i>tapah</i> and <i>satya</i> .
<i>śrāddha</i>	A ceremony performed in honour of the departed spirits of dead relatives during which brahmins are usually fed.
<i>sankrama</i>	The day on which the sun crosses into another zodiac sign.
<i>sandhyā</i>	The morning, noon and evening prayers to be performed by a twice born.
<i>sapinda</i>	The male progenies descended from a common ancestor are called <i>sapinda</i> -s generally up to the 7 th generation, their wives are also treated as <i>sapinda</i> -s.
<i>sapindikarana</i>	Name of the <i>śrāddha</i> which is performed on the 1 st death anniversary of a person. It is supposed to unite the deceased with his ancestors. (Presently this ceremony is performed on the 12 th day after a person's death.)
<i>saptapadi</i>	The seven steps taken during the marriage ceremony. (The bride and bridegroom walk together seven steps, after which the marriage becomes irrevocable).
<i>sarpabali</i>	A rite which will be performed on the full moon day which falls during the month of <i>śrāvana</i> .
<i>śimantonnayana</i>	A sacrament observed by women in which their hair is parted by their husbands during the 4 th , 6 th or 8 th month of their first pregnancy.
<i>sūtaka</i>	Impurity of close relatives consequent to the birth of a child.
<i>sthālipāka</i>	A particular religious act performed by a householder.
<i>havya</i>	An oblation or offering to the gods (in a sacrifice).
<i>hasta-grahana</i>	A particular religious act during the <i>upanayana</i> ceremony in which the teacher holds the hands of the boy together with his own hand..

APPENDIX III

INDEX OF HALF-VERSES

In the verse numbers ‘ab’ represents the first-half and ‘cd’ represents the second-half; ‘var’ indicates that the entry is provided from the variants.

amśabhedena tatrāpi 468cd
akartum anyathākartum 889cd
akrodhaś cātvro ’tiva 253ab
akṣayyam tu samonena 726cd
agniṣṭomas tv anuṣteyah 990cd
agnaukaraṇakāryāya° 138ab
agnaukaraṇam ityāhu° 135cd
agragaṇyaś ca bhaktānām° 7ab
aṅgikurvanti tasmāt tam 785ab var.
ajñātanāmakā kācīt 529ab
ajñātākhyajñātirāṇḍā 592cd
aṭanty atraiva satatam 203ab
ataḥ kaniṣṭhās tanayā 797ab
ataḥ putratvakaraṇam 745ab
atiguhyam idam śāstram 564ab
atitusṭā hi pitaraḥ 60ab
atipakvam apakvam vā 223ab
atipāḍatikhalā 989cd
atirāṇḍā mahārāṇḍā 638ab
ativyatystadatvākyo° 25ab
atisamprītijanakam 932ab
atulādipadaiś cāpi 923cd
atyagniṣṭomamukhyām stān 991cd
atyantam cintayāviṣṭaḥ 2ab
atyantakṛpanam niḥsvam 700ab
atyantabālyasamprāptā° 531cd
atyantāvāsyakatvena 134ab, 995cd
atyantatāsaktatātiva 207ab
atyantāsaḥamānās te 852ab
atyantoṣmāsamāyuktam 272ab

atyalpam api tan meru° 726ab
atyuttamāḥ kartṛtulyāḥ 481ab
atyuṣṇam paramānnam tad 267ab
atyuṣṇānyapi śākāni 267cd
atra daive ca pitre ca 76cd
atra bhūyaḥ pravakṣyāmi 734ab
atha paścāj jayādinā° 316ab
athavā mātaram gacchet° 978ab
athāpi tasyākaraṇe° 165ab
athāpi nāndyām tasyāpi 368ab
athāpi bhūtale bhūyah 31cd
athāpi mukhyaśāstrārtha° 9ab
adāhakaḥ pāvako ’yam 887cd
adr̥ṣṭam asparśayita° 223cd
adr̥ṣṭayatnaśatakaiḥ° 675ab
adeyaṁ sarvathā proktam° 458cd
adeyam eva satatam 456cd
adya tryaṇjalido jāto 721cd
adyāsmajalado jātaḥ 721cd var.
adyaiveti dṛḍham nūnam 684cd
adrau śivalokaparyantam 936ab
adharmam evam kurvatyah 524cd
adhikaś ceti sarveṣu 743cd
adhikān śrotriyān kuryāt 881ab
adhikāras tathā tasmāt 601cd
adhikāras sa vijñeyah 645ab
ardhodaye mahodaye 431cd
adhvaryuṇā tena hotrā 360cd
anadhitya purā vedam 46ab
anadhityaiva tūṣṇikam 43cd

- anavekṣya svāparādham 832ab
 anabhyastākṣareṇāpi 691cd
 anāthā hi katham tāśām 657ab
 anāśramī kṣaṇam tiṣṭhet 662ab var.
 anivartyāni ghorāṇi 972cd
 anugrahāya saulabhyā° 1001cd
 anupanītadattam ca 789ab
 anuṣṭhānam sativākyā° 632cd
 anuṣṭhitas saptatantur yadi 984ab
 antarbhāvam dvijesv eva 330cd
 andhapaṅgujaḍonmatta° 346ab
 andhapaṅgujaḍabhrāntāḥ 299cd
 andhasya mantrasāmarthyam 347ab
 andhādayo višeṣeṇa 303cd
 annadānaikapātrāṇi 970cd
 annenaiva vidhānena 167cd
 anyagotrapradattasya 639ab
 anyagotrapravīṣṭasya 104ab, 361ab
 anyasya karāṇam nyāyam 294cd
 anyasya karmaṇo nyāyam 294cd var.
 anyāyenārjitam dravyam 451ab
 anye tu tanayā bhūyo 800cd
 anyeṣām karāṇam nyāyam 294cd var.
 anvaye sati putrasya 510cd
 anvaye sati bhūdanam 486cd
 apakvacūrṇalavaṇā° 206ab
 aparādhasahasrāṇi 559ab
 apaviddhas tato grāhyo 799ab
 apākayogya api tāḥ 204ab
 apākurvan śāstramārgat 660cd
 apiṇḍakāni śrāddhāni 155cd
 api nyāyāgataṁ rājā 817ab
 api yatnāt śrāddhadine 966cd
 api sarvān manūn śāstra° 320cd
 api smārtam tathā bhūyah 279ab
 apīḍājanakair eva 549cd
 aputra prārthanāpūrvam 705cd
 aputrasya dhanam jñāte° 492cd
 aputrasya pitṛvyasya 132cd
 aputro bahuvṛttiśri° 502cd
 apy anekāṅgavikalām 448ab
 abrāhmaṇam brāhmaṇeṇa 816cd
 abrāhmaṇeṣu sarveṣu 12ab
 abhāgyājñānarogaśri° 889ab
 abhāvāt pratyavāyasya 994ab
 abhāve putrāyor vamṣe 508cd
 abhiṣiktā nyāyadharmaṁ 194cd
 abhyañjanam coṣṇavāri° 578ab
 abhyañjanamukhādīni 397cd
 abhyānujñāvišeṣeṇa 385cd
 abhyārcyataitkramēṇaiva 317cd
 amantradagdho na bhaved 661cd
 amātyo na tathā kvāpi 496cd
 amādinā tu karaṇam 172ab
 amāmanuyugakrānta° 158cd
 ayam hi tanayoddhāraḥ 570ab
 ayam eva mahāmārgaḥ 261ab
 ayācakānnadātīva 600ab
 ayogyatākabalitā 403cd
 avaśād asusandehe 712cd
 avaśād āgataṁ vikṣya 2cd
 avaśād āgatamahāvṛtti° 523cd
 avaśād eva bhavati 271ab
 avaśād eva manujo labhate 913cd
 avaśīṭavṛṣotsarga° 596cd
 aśāknuvantas taddukham 782cd
 aśrotriyaśrotriyyaḥ 823cd
 aśrotriyaḥ svayaṁ satkarma° 834ab
 aśrotriyas tv ayaṁ caiko 877ab
 aśrotriyaḥ brahmavidyā° 50ab
 aśrotriyo na mriyeta 661ab
 aṣṭakārahito mūḍhaḥ 181ab
 aṣṭādaśānām vidyānām 7cd
 astottaraśatam japtvā 616ab
 aṣṭottaraśatāni syuḥ 156ab
 asatkulaprasūtānām 801ab
 asahyam atighoram tadiyam 781cd
 asādhāraṇake mukhye° 495cd
 asāv asāv iti sthāne 358cd
 asutam patisamyogarahitam 642ab

asutasya dhanam tattu 497cd
asmatsarvottamatvasya 725ab
asmadgotraikakartavyam 375cd
asmākam sutabhinnās te 720ab
asmīn arthe na sandeha 944cd
asvātantryam svataḥ strīnam 546cd
asvāmikagrāmamadhye 478cd
aham ekasutaḥ pitro° 770cd
ahnā dināt taddvityā 809ab
āgatāyai bhiksukāyai 960cd
āgamo yasya satata° 163ab
ācāryatvam pātutvam vai 851ab
ādhyo vāpi daridro vā 220ab
ātmā dārā vahnimūlam 140cd
ātripūrṣam tatas tv evam 114ab
ātripūrṣam tatsutasya 425ab
ādadhiṭa punar vahnin 142ab
ādimadhyāvasāneśu 242cd
ādau prativasantasya 980cd
ādyantyāv eva santyājyau 762ab
ānandās tasya sambhūtyā 775cd
āpatsanyāsakalpe tu 154ab
āpatsv api pitṛśrāddham 176cd
āpānnivārakas so 'yam 714cd
ābdike 'pi taylor ekaṁ 107ab
ārabhya krtsnam brāhmaṇam 773cd
āropyayitvānyonyam vai 852cd
ārdrakrṣṇājinādini 972ab
āvadhite punar vahnin 142ab var.
āśaṣṭivarsaparyanta° 582ab

iti tena kṛtapraśnah 5cd
iti bhītyā samāyuktam 838ab
iti bhūyaś cakārātha 289ab
iti samprārthya teṣam vai 396cd
ity asmin saṅkāterthe tu 873ab
ity ukte sati tasyāpi 980ab
ity uktvā nartanam cakruḥ 728ab
ity uktvainam dūṣayanti 783cd
ity evam dharmataḥ procuḥ 654cd

ity evam pravadantī vai 586cd
idaṁ tasyottaram jñeyam 139ab
idaṁ viṣṇur vyāhṛtiś ca 53ab
uktaṁ proktam pragītam ca 507cd
uccapravadanenāpi 319ab
ucchiṣṭena ca dravyena 216cd
ucchiṣṭena puriṣena 861cd
uttārako 'yam asmākam 772cd
uttārītās sadya eva 717ab
udakenāpi vā kuryād° 179ab
uddeśyatāgām akhilam 315cd
unmatto badhiraḥ kubjo 300ab
upanītaḥ punar api 999ab
upanīteḥ param tasya 764ab
upanyastāni tāvat tu 128ab
upamārahitaḥ ko 'pi 571cd
upaviṣya vidhānena 317ab
upasthānam cāgnikārya° 321ab
upahatyā yena kena 236ab
upāyah kalpitah ko 'pi 228ab
ubhayor narakāyaiva 453cd
ubhayor vamśayoś cā 'pi 786ab
uṣṇisottaradhāryānām 439cd
uṣmāvirahitaṁ pūrvam 271cd
ūravyapāṅktau śūdro 'pi 339ab

r̥tvigbandhuśrotriyejyā 192ab

ekaṁ cec chrotriyam grāmo 850ab
eka eva bhaven' nūnam 715ab
ekadaivatyatas tādrk° 291ab
ekadaivatyato nūnam 293cd
ekadvitricaturvṛtti 474ab
ekam ekaṁ ca sarvatra 73cd
ekam evāñjaliṁ no vai 721ab
ekasya bhinnagotre tu 123cd
ekasyāpi tatas sadyaḥ 898cd
ekottarakulam cāpi 777ab
ekottaraśatānāñ ca 938cd

ekottarākhyāśrāddhasya 597ab
 ekoddiṣṭam tasya sūnoḥ 121ab
 ekoddiṣṭat param tasya 89cd
 ekoddiṣṭe praśamsanti 593ab
 etatkarmaikakaraṇam 259cd
 etattulitavastūni 65cd
 etadartham tvayā caiva 844cd
 etad dhi tat tucchakarma 125ab
 etadbhinnavidhānena 183cd
 etadbādhaḥ prakathitah 275ab
 etasya karanāt paścā° 274cd
 etāni carame kāle° 912ab
 etā bhavanti satataṁ° 428ab
 etebhyo 'bhyadhikam proktam 152ab
 eteṣu nityā darśas te 159cd
 evam kṛte tasya sūno 400cd
 evam kṛte tv anyasutah 392cd
 evam trayānām ekasya 794ab
 evam dattasya putrasya 421ab
 evam daśavidham proktam 921cd
 evam mahādhārādānam 932cd
 evam rājanyapariktau 338cd
 evam vede dharmamūle 21ab
 evam śūdraś caret ko 'pi 867ab
 evam sarvāni dānāni 934ab
 evam aśrotriyaṁ rājā 817cd
 evam etad vatsarasya 58cd
 evam etādrśīm samyak 420ab
 evam eva vṛttigeha° 683cd
 eṣām yad ekakam vāpi 924cd

 aikyayogatvanānātvā° 8ab

 audumbaramayī paścāt 906ab
 aupāsanam ca kathitam 281cd
 aupāsanam ca kṛtvaiva 277cd
 aupāsanāgnau pacanam 229ab
 aurasah putrikāputraḥ 800ab
 aurasasya ca dattasya 703cd
 auraso jyaiṣyam āpnoti 710ab

kakṣādāhena vā piṇḍāgnau 178cd
 kanvākāṣyapakāñāda° 564cd
 katicic chrāddhadēvānām 184ab
 katham tat susthiram loke 298ab
 katham tad iti vā prokte 716ab
 katham tiṣhati vipratvam 4cd
 kadācit kāmato gacchet 976ab
 kathitāni mahābhāgaiḥ 155ab, 971ab
 kadācid daivayogena 688ab
 kadācid vidhvā sādhvi 560ab
 kanyākā vidhurā bālāḥ 969cd
 kanyādātā brahmałokam 416ab
 kanyādānam praśamsanti 943ab
 kanyāputravivāheśu 77ab
 kanyābhūṣvarṇaratnāśva° 954ab
 kapolayos tāḍayitvā 827cd
 kambalānām ca divyānām 439ab
 karanād eva śeṣānām 892cd
 karoti brāhmaṇo mūḍho 46cd
 karoti bhaktyā śūdro 'pi 902cd
 karoti sadyo muktiṁ 913ab
 karoty eva na cānyasmin 914ab
 kartavyatvena khyātāni 156cd
 kartavyatvena coktasya 982ab
 kartavyatvena tadbhinna 459ab
 kartavyatvena vihitam 249cd
 kartavyatvena samprāptā 285cd
 kartā kārayitā cāpi 464cd
 kartā kārayitā tau te 630cd
 kartārah prabhavyeyur vai 681cd
 kartum cyuteḥ svabhinnasya 374ab
 kartum tathā tādrśena 571cd
 kartus sadyah sarvapāpa° 911ab
 kartus sāyujyadam sadyah 926ab
 kartrīti śrutiśiddhā vai 199cd
 karmaṭhatvasajātitva° 405cd
 karmaṇaḥ kasyacit tasmat° 294ab
 karmaṇā manasā vācā 881cd
 karmaṇaḥ yasya vā loke 994cd
 karmabhyo nikhilebhyo 295ab

- karma yad devapūjākhyam 272cd
 karmādau karmamadhye vā 546ab
 karmānurūpam brahmatvam 16ab
 karmāntaram na kuryād dhi 290ab
 karmāntarāvaśiṣṭena 283ab
 karmānyan mohataḥ kuryā° 276ab
 karmāsti triṣu lokeṣu 297ab
 karmopayuktamātraika° 22ab
 kalau pāpaikabahule 54cd, 4ab
 kalpayitvā naṣṭāśramam 3cd
 kalpavṛksākhyakam̄ deva° 931cd
 kalpavṛksā bhavyeyur hi 953cd
 kavyāni caiva pitaraḥ 886cd
 kānipapaunarbhavādi 807cd
 kāmadhenvākhyakam̄ paścād
 ekam 930ab
 kāmanārahitāni syuḥ 444cd
 kāmyam̄ caiteṣu sarveṣu 56cd
 kāyotpattinidānam̄ ya° 95cd
 kārayitṛtvato 'tīva 210ab
 kārayitvā tataḥ paścā° 863ab
 kārayitvātiyatena 213cd
 kārayitvā vilokyātha 232ab
 kārayitvā svayam̄ cāpi 221ab
 kālena dattā sadyo vā 466ab
 kim̄ kurmaś ceti tac cintā° 63cd
 kim̄ vā na jāne tad yūyam 808ab
 kim̄py anyad akāmksanta° 60cd
 kim̄ asti vacane tasmin 856cd
 kileti vacanam̄ proktvā 845ab
 kuta evam iti prokte 92ab
 kutarkair bādhito 'tyantam̄ 18cd
 kutas tatheti ced vyaktam̄ 778cd
 kutra kena katham̄ kasmāt 63ab
 kupyanti pitaras tv enam̄ 251ab
 kubuddhayaḥ kuboddhāraḥ 51cd
 kubuddhim̄ bodhayantaś ca 30cd
 kumbhipākamahāghora 724ab
 kuryāt pratyābdhikaśrāddham 278ab
 kuryāt taduttaram̄ karma 287ab
 kuryād eva tato yāti 515ab
 kuryād eva trirātreṇa 105ab
 kuryād eva na cet seyam̄ 556ab
 kuryād evānvaham̄ bhaktyā 67cd,
 551ab
 kuryād eva svabandhūkta° 553cd
 kuryād vā brahmahatyām ca 977ab
 kuryān nivedanam iti 264cd
 kurvatī cātakīvṛttim 405ab
 kurvatī tāḍaniyā sā 580ab
 kurvitā dharmato gatvā 514ab
 kurvita putrikāputra° 410cd
 kurvita sarvakṛtyāni 693cd
 kurvītaiva prayatnena 286cd
 kulajam̄ saptamam̄ pūrvam̄ 79ab
 kulapratīṣṭhānāśāya 589cd
 kulam anyad āviśad 398.3
 kulam anyeti mantrēṇa 399ab
 kuvādinaḥ kutarkā ye 51ab
 kṛcchrāpratinidhitvena 1001ab
 kṛcchrādikṛcchracāndraughaiḥ 979ab
 kṛtam kārayitam cāpi 507ab
 kṛtam cet tatparam̄ sarvam̄ 895cd
 kṛtadārāsaṅgrhitāḥ 680cd
 kṛtam eva bhavec chrāddham̄ 64cd
 kṛtas tv āśām tu yā saṅkhyā 937ab
 kṛtāni kāmatas sadbhiḥ 445cd
 kṛtāni sambhavanty eva 175ab
 kṛtārthā nitarām̄ jātā 722ab
 kṛtis sā śrīmati punyā 87ab
 kṛtena tadviprahasta° 218cd
 kṛtena dānena yathā 452ab
 kṛto yadi tadā sūnuḥ 605cd
 kṛtyeṣu vaidikeṣv esu 359cd
 kṛtvāgnihotram smārtam ca 70ab
 kṛtvā jayādihomam̄ ca 399cd
 kṛtvānehasy ataḥ paścāt 247cd
 kṛtvā vacāṁsi tatpaścāt 854cd
 kṛtvā saṅkalpya tatpaścāt 47cd
 kṛtvā homam̄ vyāhṛtinām̄ 391ab

kṛtvāiva vidhinā paścā° 282ab
 kṛtvāiva samyak tatpūrvam 855ab
 kr̄ṣnas tu kālo vijñeyah 305cd
 kr̄ṣnapakṣe višeṣeṇa 158ab
 kecit tatra punah prāhuḥ 107cd
 keśucic chubhakṛtyeṣu 421cd
 kautuki dīkṣito vāpi 768cd
 kau yuvām iti pṛcchanti 376ab
 kramān na śakyate yasmāt 363ab
 krayāś ca tādrśasyaiva 459ab
 krayādhidānakarmāni 485ab
 krāntyādīnām tu vijñeyam 162ab
 kriyākalpavišeṣajñāḥ 8cd
 kriyavišeṣān kurvanto 843ab
 klptakālāgamābhāvā° 161cd
 klptakālāgamenaiva 162cd
 kṣatrādimukhataś cet tu 894ab
 kṣatrādinām viprasāmyam 353ab
 kṣatriyāś cet samā vaiśyai 337cd
 kṣantavyāny akhilāny eva 559cd
 kṣāram ca lavaṇam divyam 580cd
 kṣirapūritam anyat tu caturtham 918ab
 kṣire dadhni ghr̄te vāpi 326ab
 kṣutṛṣṇāsahitā nityam 201cd
 kṣudhārtāḥ patrabhūtasya 969ab
 khaṭvātalpādiśayanam 577cd
 khaṇḍitānām punas teṣām 634cd

 gacchety uccāṭayet tūṣṇīm 957cd
 gajacchāyā ca kathitā 161ab
 gatasya prakṛtim cāpi 126ab
 gayāśrādhaphalam nityam 180cd
 gāndharvādvivāhais tai° 409ab
 gāyatrījapa eva syāt 997cd
 gāyatrīmātrataḥ syād dhi 24ab
 guḍājyalavāṇakṣira° 436ab, 906cd
 guṇasya tasmāt tat karma 101cd
 guṇyabhāve kathaṁ tasya 101ab
 guṇa ity eva teṣām 100ab
 gurupatnīm ca bhaginiṁ 975cd

 guruśrotriyasadvadvidvad° 188ab
 gr̄hadevārcane viṣṇoḥ 263cd
 gr̄hadvārasya satataṁ 61cd
 gr̄hasthasya pratidinam 952ab
 gr̄hiṇām tv annabhiksāyai 955cd
 gr̄hinyayogyatāyām tu 187cd
 gr̄hi tyajed višeṣeṇa 609ab
 gotram purāṇam śrutyuktam 116cd
 gotrapraveśasiddhyartham 390cd
 gotrāntarapravīṣṭasya 80ab
 godānam ratnadānam ca 434ab
 gomayodakasasamjñām tad 917ab
 gosahasram atiślākhyam 927ab
 gosahasrasya citrasya 441ab
 grahaṇam śāstravihitam 798cd
 grāmamadhye svaśuddhyartha°
 842cd
 grāmas sasvāmiko yo vā 484cd
 grāmo yadi tadā tatra 474cd
 grāmyair api tathāraṇyaiḥ 908cd
 grāhakasya brāhmaṇasya 909ab
 grāhya eveti dharmajñaiḥ 140ab
 grāhakasyāpi pitaraḥ 780cd
 grāhāyitvā višeṣeṇa 862ab

 ghr̄tena pūritam prāhuḥ 918cd

 canḍālatvam avāpnoti 57cd
 canḍālād yavanān mlechchāt 988ab
 caturthakālabhukiś ca 576ab
 caturdaśavidham proktam 923ab
 caturmukhas sa bhūloke 36cd
 caturviṁśatisaṁkhyākān 828cd
 candramaṇḍalaparyantam 935ab
 caramā sā tulā jñeyā 908cd
 caramā sā prakathitā 907cd
 carame janmani naras tāni 914ab
 carum kṛtvātha sāvitryā 324cd
 careyam iti sa śrīmān 501ab
 calādbhūmiṁ vinā jñātīn 522ab
 cāmikaramayī paścāt 905cd

cullyuṣṇasthitapātrastha 265cd
 cūtasāraṅgacarūṇḍa° 634ab
 cūrṇakuṇkumatakkola° 435ab
 cūrṇānām api kalkānām 636ab
 coditaṁ śrutivākyena 668cd
 coditāyās tu tāsām ca 638cd
 cyutikaraṇakāryāya 374cd

chitvā jihvām ca śiśnam ca 869ab
 chitvā hastau prathamato 867cd

jaḍamūḍhāndhamattā ye 795ab
 janapravādah paramah 115cd
 janamatyā jñātimatyā 488cd
 jananyā janakaś ceti 423ab
 janmajanmasu dirghāyuḥ 618cd
 janmamāṭraikasamprāpti° 371cd
 jalapūrvam̄ pradadyāt tu 234ab
 jātakarmā tathā kuryāt 75cd
 jātakarmādi kuryita° 678ab
 jātake maraṇe cāpi 113ab
 jātarūpam̄ na dadyāc ca 959cd
 jātā janisyamāṇāś ca 509ab
 jātendriyāṇām̄ daurbalye 711cd
 jāmayastāḥ prakathitāḥ 623ab
 jāyate tattādṛśam̄ tu 124cd
 jihvāccchedam̄ tasya kuryād 45cd
 jīvaputrā tu yā nārī 597cd
 jīvatuḥ ca tataḥ śrāddham̄ 55cd
 jugupsā sā prakathitā 802ab
 jyeṣṭhatvam̄ samavāpnoti 689ab
 jyeṣṭhapatiṇisutasayaiva 702cd
 jyeṣṭhaputrāḥ pitṛṇām̄ syu° 796ab
 jyeṣṭhamantyam̄ varjayitvā 677ab
 jñātipidākaram̄ dānām̄ 516ab
 jñātimatyā kṛtam̄ yat tu 758ab
 jñātimāṭrapragrahaṇa° 117cd
 jñātiḥ khalu sagotrasya 493cd
 jñānājñānaikatādukta 227cd

ta ete nikhilā jñeyā 301ab
 ta ete punar anye 'pi 97ab
 tac ca nānāvidham̄ jñeyam̄ 56ab
 tac ca spaṣṭam̄ pravakṣyāmi 365cd
 tac caitac ca dvayam̄ grāhyam̄ 372ab
 tac chāśvatabrahmalokā° 939cd
 tac chrāḍdhām̄ sadya eva syān 246cd
 tajñātiprārthanāpūrvam̄ 393cd
 tanḍulān bālaraṇḍayai 960ab
 tataḥ punar idam̄ vākyā° 846ab
 tataḥ prātar vidhānena 69cd
 tata ekam̄ samuddiśya 103ab
 tad asparśayitam̄ yad vā 225ab
 tato 'pi kṛtayā mauñjyā 904cd
 tatkartṛkam̄ puraskṛtya 693ab
 tatkartṛtvena yaḥ kaści 333ab
 tatkarmayogyo naiva syā° 765ab
 tat karma saphalam̄ sadyo 448cd
 tat kārayej jñātimukha° 761ab
 tatkāryakartryo durboda° 525cd
 tatkr̄tena tu pākena 543cd
 tatkr̄tsnadrvyatadvipra° 209cd
 tat tat kāmanayā cettu 925ab
 tat tat kāryānuguṇyena 998cd
 tattatsvavṛttiṣu param̄ 470ab
 tattadvargagatā samya° 555cd
 tattdgotrajapitryesu 97cd
 tattaddhanānām̄ te te syuḥ 492ab
 tatturiyāśramādeśakāle 153ab
 tattulyapaṇkter yogyo na 352cd
 tattvam̄ tat kathitam̄ sadbhīḥ 208cd
 tatpātradhāraṇam̄ kurvan 232cd
 tatpālanāt tatpradānāt 618ab
 tatpindadalananac cāpi 245cd
 tatpitror api tasyaivam̄ 113cd
 tatpitror eva patnyāś ca 135cd
 tatputrapautraparyantam̄ 362ab
 tatputrotpattaye yatno 674ab
 tat paitṛkam̄ karma yat tad 257cd
 tatpatnyāś ca tathā° 110ab

- tatpatnyarpitakīlāla° 219ab
 tatpūrtimātradānena 963ab
 tatpradānāsahiṣṇubhyām 697ab
 tatprasūtiprajanana° 606cd, 607cd
 tat prāśayed vidhānena 328cd
 tatpretaκṛtyamātrasya 681ab
 tatra ced brahmamedhādhīyā° 666cd
 tatra tatra ca gacchāmah 872cd
 tatra dvādaśasamkhyāni 157ab
 tatra yadyapi dattas tu 367ab
 tatra śrāddhadine yatnā° 250ab
 tatra saptapadākhyām ca 412cd
 tatrāpi bālaraṇḍānām 644ab
 tat ṣoḍāśamahādāna° 892ab
 tatsantatatu trayāṇām 365ab
 tatsantatau tato ghorāṇ 124ab
 tatsamas tv aurasaḥ putraḥ 502ab
 tatsamas tv aurasas tajjah 727cd
 tatsamair balavadbhīr ya° 460cd
 tat sarvāṇ tasya dosāya 985cd
 tat sarvāṇ vyarthameva syā° 542ab
 tatsvikartā bhrūṇahā syāt 793cd
 tathā kaniṣṭham tanayām 787cd
 tathāgatamatām kecid 21cd
 tathācyutapadapraptī° 506ab
 tathā tu tasya satata° 663ab
 tathā pitāmahatvām ca 94cd
 tathā punaḥ sahasrāṇām 856ab
 tathāvidho daśasutaḥ 665ab
 tathā smṛtipurāṇāni 950cd
 tatheksurasasampūrṇām 920ab
 tathaiva kriyate sarvais 83ab
 tathaiva nāndi paramā 151cd
 tathaiva sāmyasiddhis syād 407ab
 tad akṛtvā pitṛśrāddham 182ab
 tadadhīnam kārayita 318cd
 tadanyām bhinnagotrādvā 682cd
 tadājyapātrasparśam ca 233ab
 tadā taṇḍulayogyāpi 962ab
 tadā tābhīr višeṣeṇa 548cd
 tadā tv aśrotriye nyāya° 824ab
 tadābhuydayikam sadyah 304cd
 tadānītam jalāṇ jāta° 627cd
 tadānītena payasā 629cd
 tadā pitus syāt tridinām 409cd
 tadā mātāmahābhīyām ca 377cd
 tadā rājaiva tatkārya° 472cd
 tadiyaparivārāṇām 591ab
 tadiyavṛttibhūbhāgya° 588cd
 taduktāv adhikārō 'pi 901cd
 taduttarakratūnām ced anu° 993cd
 tadutpattyā kṣaṇān martyo 675cd
 taduddhavaniroddhāram 836cd
 taduddhṛtām viprapātre 266cd
 tadunmukhās santatām 747ab
 tad etat karmayugalam 258cd
 tadaiva tridānāśaucām 408cd
 tadaurasena putreṇā° 691ab
 tadgotravīryajeṣ eva 95ab
 tadgotraśarmabhis tāta° 91ab
 tadgotrair yojayen mantraiḥ 108cd
 tadgrāmavāsinām cāpi 387ab
 tadgrāmibhyo 'thavā tasya 865ab
 taddattām yat tac ca sarvām 784cd
 taddttam udakām tāsām 730cd
 taddāne tu yathā pitroḥ 381cd
 taddāyādyamśasāmyādi° 404ab
 taddāridryām vārayitvā 687ab
 taddine 'tipraytnena 247ab
 tad dravyām tatpradām na syād 985ab
 taddhastenaiva vidhinā 694ab
 taddhūlyutsāraṇām pāka° 205ab
 tadbandhumitraputrādi° 427cd
 tad brahmamedhādhīyāi ced 671ab
 tad brahmaśāyujyanāma° 940cd
 tad brahmāṇḍakatāhākhyām 922cd
 tad bhāryāmukhataḥ sarvām 220cd
 tadbhinnānām karmanām ce° 996ab
 tadbhinnānām tu bandhūnām 111cd
 tadbhinnair durbalair anyai° 461ab

- tadbhuktau dīpanāśena 245ab
 tad yogyam śoḍāśākhyānām 595cd
 tadyogyatā jāyate ca 403ab
 tad yathāyogyadandaś ca 761cd
 tadrakṣaṇāya tanayaṁ 700cd
 tadvarṇyānām tena naicya° 127cd
 tadvākyataḥ punar loka° 26ab
 tadvicchittidaśāyām 981cd
 tanayaṁ mama te yūyaṁ 395cd
 tanayāntarasadbhāve 334cd
 tanayo durlabho nṛṇām 776cd
 tantramātrām prakurvīta 310ab
 tan na dūṣyaṁ durādharsaṁ 16cd
 tannigraham akurvāṇo 483ab
 tanmanahpūraṇaṁ kurvan 964ab
 tanmanahpūraṇaṁ kṛtvā 683ab
 tanmanastoṣaṇaṁ kuryāt 621ab
 tanmantrakṛt paro ‘py evaṁ 333cd
 tanmantraviniyogaṁjñāḥ 36ab
 tanmantrasya ca bhettāram 868cd
 tanmahattāratamyena 14ab
 tanmātāmahasandohāḥ 376cd
 tanmātāmahayos tadvat 382ab
 tanmātrpitṛbhis sākaṁ 82ab
 tam āyāntaṁ punar jitvā 831ab
 tayā na kuryāt pākaṁ cai° 200cd
 taylor evādhikāro ‘yam 384cd
 tarpane brahmajñādi 720cd
 tarpaneşv akhileşv evaṁ 735cd
 tarhi teṣām punaḥ prāya° 979cd
 tarhi patnyāḥ katham ceti 138cd
 tasmāc chrāddhaṁ taddine vai 275cd
 tasmāj jagati yo mohāt 731cd
 tasmāt karmāvaśiṣṭena 289cd
 tasmāt tathā yojayitvā 102cd
 tasmāt taddattam udakaṁ 722cd
 tasmāt tad dvayaṁ samyak 299ab
 tasmāt tu tatkr̄taṁ rājā 645cd
 tasmād dattasutā loke 378cd
 tasmāt patnyāś sadā 139cd
 tasmāt parām gatīm divyām 380cd
 tasmāt putrāḥ śrāddhadine 211ab
 tasmāt sadbhīḥ sadā kāryaṁ 449ab
 tasmāt santativicchittau 513cd
 tasmāt samyak pravakṣyāmi 228cd
 tasmāt svodarapūrtyartham 973ab
 tasmād abhāve dauhitra° 497ab
 tasmād ekaṁ sutam datta° 786cd
 tasmād ekasuto datto 785cd
 tasmād enaṁ tādr̄šeṣu 99ab
 tasmād rikthaṁ bhūmirūpaṁ 520cd
 tasmān na brāhmaṇasamam 885cd
 tasmān naitatsamam dānaṁ 941ab
 tasmin grāme tu kartāro 469cd
 tasmin grāme na cānyaais tu 480ab
 tasminn āvāhitā ye vā 226ab
 tasya prativasantasya 982cd
 tasya śakter anuguṇo 845cd
 tasya śakter ānugunyāt 829cd
 tasyānuṣṭhānamātrena 991ab
 tasyāpi dviguṇam bhūyaḥ 829ab
 tasyāpi yan nidānaṁ 96ab
 tasyāsyā ca mahat proktam 355cd
 tasyāḥ syāt sarvavedokta° 601ab
 tasyaitatkarmakaraṇe 679ab
 tasyaivevam mahāghore 297cd
 tā etā nikhilāḥ 530ab
 tātatattatātātānām 116ab
 tātādayas tu guṇino 99cd
 tādr̄īmātṛsvasṛbhātṛ° 624ab
 tādr̄īśaṁ tatparam karma 296ab
 tādr̄īśaṁ tanayaṁ tv enam ekaṁ 777cd
 tādr̄īśaṁ dhārmiko rājā 760ab
 tādr̄īśaṁ paramaṁ divyaṁ 173ab
 tādr̄īśas tanayaḥ pūrvai 108ab
 tādr̄īśaṁ eva sarvāṇi 910cd
 tādr̄īśi kulavicchittau 561cd
 tādr̄īśy eva tathā kuryā° 565ab
 tādr̄īśyo yadi tāsām ca 615ab
 tāni tridevatākāni 149cd

tāni pratyuta karmāṇī 28cd
 tāni sarvāṇī tatpaścāt 398ab
 tāni sarvāṇī bhinnāṇī 286ab
 tān etān akhilān no ced 879cd
 tābhīr yadi kṛtāḥ pākāḥ 538cd
 tām abhyanujñāṇam bhāryāyāḥ 717cd
 tām uddiṣya ca ye mūrkhaḥ 591cd
 tām enāṁ dhārmiko rājā 590ab
 tāmbūlaṁ dharanīm dhānyam 959ab
 tāmbūlāñjanapuṣpāñam 577ab
 tāmrasisādipātrāñam 443cd
 tāvakīm abhigantāsmīty 826cd
 tāvanmāṭram karoty eva 494ab
 tāvanmāṭrasya kartāro 469ab
 tāvanmāṭreṇa te vedāḥ 950ab
 tāvanmāṭreṇa teṣāṁ tu 64ab
 tā vilokya prayatnena 526ab
 tāsāṁ nityam dhānyam eva 961ab
 tāsāṁ śevadhihīrtā syāt 733ab
 tāsāṁ tu satataṁ karma 631ab
 tiraskaraṇikānāṁ ca 440ab
 tirohitas tatra vedāḥ 18ab
 tilair yavaiḥ puṇyakālaiḥ 215cd
 tisṛṇām api caitāsā° 642cd
 tisro 'ṣṭakā gajacchāyā 159ab
 tīrthakoṭisahasrais tu 556cd
 tīrthaiḥ pavitraiḥ paramaiḥ 216ab
 tucchān atucchais samataḥ 818cd
 tucchān durātmāno 815cd
 tulām ādau gosahasram 894cd
 tulāṣṭadaśadhā jneyā 905ab
 tulyo bhaved aurasena 709cd
 tuṣṭaye ca svayam yatnāt 211cd
 tuṣṭaye parameśasya 505ab
 tūṣṇīm bhikṣām gr̥ṇān grāme 947ab
 tūṣṇīm vā prati viprāñam 72ab
 tūṣṇīm kūrcam tato gr̥hya 316cd
 tūṣṇīkam parameśasya 925cd
 tūṣṇīm aśmānam āsthāpya 309ab
 tṛtyavāranikṣiptam 291cd

trptir na jāyate teṣāṁ 218ab
 trptis sā kathitātīva 219ab
 te cāpi manujais sāmyam 811ab
 tejastimirārīyatāt 259ab
 te jāyante tādrśānām 807ab
 tena tatkarmavaikalyam 302ab
 tena tadvarṇśamāṭrasya 122cd
 tena tanmāṭāmahānām 82cd
 tena tāvat tasya kule 426ab
 tena mantreṇa tatprītyai 268ab
 tena sarve 'pi viprasya 356ab
 tenāyam samabhāg eva 698cd
 tenaiva tatkriyājālam 334ab
 tenaiva dattam sarvatra 462cd
 te 'vaśyakasya kāryasya 472ab
 te śuddhagotrīnah syur vai 360ab
 teṣāṁ triyājali das so 'ya° 730ab
 teṣāṁ pratigrāhayitā 464ab
 teṣāṁ upanaye prāpte 304ab
 tailam hiranyaagarbhākhyam 919cd
 tyaktamāṭāmahaś cāpi 383cd
 tyaktasviyeṣṭadevo yaḥ 88cd
 tyaktvā dattena tūṣṇīkam 87cd
 tyajed eva viśeṣeṇa 543ab
 tyāgam kṛtvā cittam api 983cd
 tyāgo bhavati pitrādeḥ 126cd
 trayas ta ete tadvaraṇa° 369cd
 trayas tv añjalayah śrikāḥ 724cd
 trayāñam apy ekadaiva 342cd
 tridevatākam satataṁ 147cd
 triyambakam idam viṣṇu° 1003ab
 trīrāṭram pakṣinī cāha° 112ab
 trivāṭram teṣu sarveṣu 901ab
 triṣv eṣv ādyās tyaktapitā 366ab
 tredhā vikalpito gāḍham 423cd
 traivarnikānām gr̥hiṇām 539ab
 tvaṇ mahān asi sarvajñḥ 6cd
 tvayā na kāryam karmeti 846cd
 daṇḍanīyah prayatnena 948ab

daṇḍabhedāt kriyābhedād 354cd
 daṇḍarūpeṇa kṛtvāsyā 830ab
 dattam tathā proksitam ca 860cd
 dattatputratatputra° 363cd
 dattaputrād iti vijñeyah 702ab
 dattah paitrkakṛtyeṣu 711ab
 dattaś ca kṛpayā tūṣṇīm 708ab
 dattas tatsvīyakṛtaś cet tu 697cd
 dattah syāt tu tadā so 'yam 709ab
 datto 'pi tair na datto hi 377ab
 dattvā śataṁ sahasraṁ vā 394cd
 dattvainam uddharet śrīmān 701ab
 dadyātāṁ dampati putram 384ab
 dadyāt pitṛbhyo nitarām 222cd
 dadyād iti vidhānam tat 268cd
 dadhipūritam anyat tu 917cd
 dadhisomaghṛtakṣira° 723ab
 dampatipūjane cāpi 86cd
 dampatyos taddine tāvat 248ab
 darvyādīnā tato bhūyah 266ab
 darśanādīś ayogyatvam 301cd
 darśapātamukhādīnā° 682ab
 darśaś ca pūrṇamāsaś ca 277ab
 darśādikam tu yac chrāddham 170ab
 darśādikāḥ yāś ca kāścid 143cd
 darśādir nāgnihotram ca 672ab
 darśādisarvaśrāddhāni 171cd
 darśānuṣṭhānamātreṇa 174cd
 darśānuṣṭhānarahito 175cd
 daśabhäryo 'py apatnikāḥ 664cd
 daśarātram sapinḍānām 111ab
 daśānām api pūrveśām 937cd
 daśāyām caramāyām tu 915cd
 dākṣināyam api kārunyām 416cd
 dātus tu sadyo vijñāna 940ab
 dānam kartuam śaknuvanti 649ab
 dānam kuryāt tadannasya 214ab
 dānam piṭṭīnām atyanta° 943cd
 dānam mahat tathaikeśām apy ekam
915ab

dānamānādisatkāryais 617ab
 dānamādhiṁ krayañ cāpi 484ab
 dānavikrayakāryaika° 525ab
 dānādiyogyatālabdha° 650cd
 dānādivyapadeśena 587ab
 dānādhyayanadevārcā° 251cd
 dāne na yasya kasyāpi 454ab
 dāpaniyas tv asau samyak 871cd
 dine sapiṇḍikaraṇam 105cd
 divyasampūrṇavipratva° 352ab
 divyānām devapuspāṇām 438ab
 diyamānasya tasyāpi 419ab
 dirghakālam tādr̄ṣena 640ab
 duḥkham ādhīś ca sammohāḥ 454cd
 durālāpam duṣṭacintām 579ab
 durālāpān prakurvantaḥ 750ab
 durāśayā bhuktukāmāḥ 871ab
 durbalena svāminaivam 819ab
 durmadam balinam posyam 820ab
 durvarṇān api sadvarṇān 890ab
 durvādinam kāṣṭhapātham 44ab
 duṣṭakriyāś ca kurvantaḥ 752ab
 duhitātanayo mūḍhaḥ 732ab
 duhitīḥ svāḥ samudvīkṣya 719ab
 dūṣayantaś ca tān bhūyah 750cd
 dr̄ṣṭvātidiukhītās sarve° 781ab
 dr̄ṣṭvā vilokya mārtāṇḍam 958cd
 deyā syād dakṣinā tasmai 967ab
 devagrhe raṅgavalli° 632ab
 devatāḥ kathitā sadbhīḥ 147ab
 devatābhyaḥ prādānam ca 311ab
 devatārcananirmālyā° 262cd
 devapūjādikam yat tat 256cd
 devabrahmaṇagomāṁsaṁ 974cd
 deśāt pravāsayet sadyah 526cd
 deśād uccāṭayitvātha 865cd
 dainaṁdinaṁ prakathitam 273ab
 daiyapaitrkakāryāya 611ab
 daurbrāhmaṇyavinaśāya 989ab
 daurbrāhmaṇye parihrte 993ab

dauhitra eva no loke 727ab
 dauhitra eva sarveśām 501cd
 dauhitrajanānād atra 745cd
 dauhitrajanānād eva 747cd
 dauhitrajanane pūrvam 728cd
 dauhitrabhinnam̄ yan̄ kañcid 756ab
 dauhitras ced dhanābhāve 494cd
 dauhitrasyaiva dharmena 493ab
 dauhitrāṇām̄ anekeśām̄ 498cd
 dauhitre duhitṛdvārā 741cd
 dauhitre sati putrasya 715cd
 dauhitre satyamātyā 490cd
 dauhitrotptimātreṇa 716cd
 dauhitro bhrātṛputrādi° 743ab
 dauhitry aputravān naiva 736ab
 dravyasya bhūmimukhyādeḥ 586ab
 dvayam etad anuṣṭhānam̄ 260cd
 dvitīyādīni dānāni 897ab
 dvitiye 'hani hum̄ kṛtya 956ab
 dvipātpaśūnām̄ sā lajjā 810cd

dhanagrāmamahāśiṣya° 573cd
 dhanānām̄ api dhānyānām̄ 437ab
 dhanārthinam̄ maskariṇam̄ 946ab
 dhanāśayānyam̄ kurute 778ab
 dharādānām̄ praśāṁsanti 432ab
 dharmapatnyāḥ saṁghaṭate 569cd
 dharmapatny eva kathitā 193cd
 dharmabhedād viruddham̄ hi 269ab
 dharmamārgenā sarvais tair 755cd
 dharmāśastram̄ mahāśāram̄ 1004ab
 dharmāya tveti mantreṇa 391cd
 dharādikām̄ ca no cet tan na 759cd
 dhārmiko nrpatih̄ śrīmān 854ab
 dhūpadipau viddhāyaivam̄ 327ab
 dhenuḍānām̄ vāhadānām̄ 432cd

na karma kuryāt kim api 878ab
 na kutracit saddharmeṣu 547cd
 na kuryāc chrāddhadivase 252ab

na kuryāt tadvidhānena 186ab
 na kuryāt sarvathā śrāddham̄ 182cd
 na kuryād eva nitarām̄ 250cd
 na kuryād eva sahasā 285ab
 na kuryād eva so 'yan̄ 50cd
 nagnaśrādhe praśāṁsanti 594ab
 na cet pākād atha yatan 229cd
 na cet tajjanmavaiyarthyam̄ 207cd
 na cet tu gaṇaputraḥ syād 678cd
 na ced āmena hemnā 178ab
 na ced ekena lopena 572cd
 na tat kartum̄ mūḍhaśatam̄ 859cd
 na tat samācaret tasmāt 766cd
 na tatsamo durbalo 'yan̄ 481cd
 na tathā vaidikāḥ kuryuḥ 255cd
 na tasya santatiḥ proktā 424cd
 na tulādimahādānadravyam̄ 974ab
 na dadyāt sati dauhitre 718ab
 na dadyuḥ pratigṛhṇiran 767cd, 770ab
 na darbhair khaḍgapātreṇa 214cd
 nandanti ca pragāyanti 772ab
 na pañktiyogya asprīsyā° 337ab
 na putreṇa samo dharmo 671cd
 na pūrvedyur višeṣeṇa 305ab
 na pratyabdam caret kaṣṭā 169cd
 na bhakṣaṇaikayogya syur 539cd
 na bhavety eva yadi saḥ 662cd
 na bhavetām̄ tathālocya 419cd
 na bhinnagrāmiṇā kāryaḥ 479ab
 na bhūmiharaṇāt pāpa° 557cd
 na mantrair asya saṁskārō 331ab
 namaskārān nirājano° 327cd
 namo mahadbhyamantreṇa 394ab
 naragārdabhasaṁsarge 47ab
 narasiṁhākṛter asya 90ab
 navakām̄ tat pṛthaktvena 731ab
 na vadec cāpi tūṣṇikām̄ 878cd
 navadaivatakāny evam 151ab
 navamām̄ kanyakādānām̄ 934cd
 na viprapaṅktau rājanyaḥ 338ab

na viśvāsas tādṛśānām 27cd
 na śakyate hi rāṇḍayāḥ 574ab
 naṣṭaputreti samprokta 535cd
 naṣṭaprajā kācid evam 535ab
 naṣṭabhāryo 'pi na bhaved 666ab
 naṣṭāndandā bhagnakāmās 779cd
 na sānty eva viśeṣeṇa 739ab
 na sandhyā sā smārtakarma 280cd
 na sākṣāt vedamantrokti 899ab
 na sāmānyam dhanam deyam 455ab
 na siddhyati kalau 753ab
 na suvarṇeṇa vāmena 177ab
 na strī striyam svayam 652ab
 na svikuryāc chāstraduṣṭās ta 791ab
 na svikuryād atas tena 787ab
 na hemnāmena vā mantraiḥ 168ab
 nāngikurvanti tasmāt tam 785ab
 nādhikasya tu kartārō 475cd
 nānāśramī kṣaṇam tiṣṭhet 662ab
 nāndimukham prakartavyam 78cd
 nāndimukhe māṭrvargah 84ab
 nānyakāle prakartavyam 153cd
 nānyat kim api tat kuryāt 282cd
 nāmakarmani bālānām 77cd
 nāmadhārakamātreṣu 12cd
 nāmasmṛtiḥ nityakarma° 631cd
 nārāyaṇapadaprapti° 723cd
 nārikelodakaiḥ pūrṇam 920cd
 nāvamanyet pūjyatvā 825cd
 nāvalokyā na sambhāṣyā 52ab
 nāsti tādrśanityatvam 164ab
 nikṛṣṭanaicyanyaṅgābhyaṁ 117ab
 nikṣiptāni svabhāryādi° 212ab
 nikhilāsamatā bhāga° 114cd
 nikhilānām apakvānām 635cd
 nikhilair brāhmaṇair anyaiḥ 336ab
 nigṛhya bhūvṛttibandhudānam 517cd
 nityam parādhinatā ca 414cd
 nityam bhiksārthinaṁ yatnāt 949ab
 nityam sarvatra pūjyo 'sau 825ab

nityanaimittikeśv eṣu 137ab
 nityasnānam vrddhabandhu° 575ab
 nityārogyo nityabhavyo 619ab
 nityāsvātantryam nāriṇām 643cd
 niyāmakam kim atreti 136ab
 nirāmīṣā eva kathitāḥ 335ab
 nirantaraikataddṛṣṭyā 243cd
 nirapekṣo 'sya saubhāgye 707ab
 nirāśāḥ pitaras tasya 200ab
 nirūpyate ca suspaṣṭam 737cd
 nirodham kurute mūḍhaḥ 839cd
 nirduṣṭaputrā jagati 799cd
 nirdoṣam iti bhedena 15ab
 nirlajjāḥ sarvakāryaika° 812cd
 nirvāhakah syād ity evam 478ab
 nivasan nityakarmāni 658cd
 nivārito dānakāle 515cd
 nivāso 'guhyasambhāṣā 575cd
 nivedanāt param cātha 270ab
 niśākrto rāṇḍapāko 611cd
 niścītya tūṣṇīm tiṣṭhanti 748cd
 niśkarṣaḥ sumahān so 'yam 11ab
 niyante narakeśv eva 780ab
 nīrājanam prakurvanti 630ab
 nīrājanam vedamantrā° 647ab
 nilādibhedatas tat tu 928ab
 nrpatir dhārmikas sadyaḥ 832cd
 neccheyur eva dharmeṇa 491ab
 netaḥ param na kāryam syād 957ab
 netaḥ param idam naiva 748ab
 naipālakambalenāpi 215ab
 naicyanyaṅgaikarahito 417cd
 naitasmād adhikam tulyam 890cd
 naitasya saṅgrahah kāryaḥ 744ab
 naitādṛśam itaḥ karma parastāt 837cd
 naitena tulyam anyat tu 929cd
 naimittikam iti proktam 273cd
 naiva kuryāt tathā śrāddham 283cd
 ṣaupāsanāgnau tat kuryād 134cd
 nyakkṛtāḥ vidhinā samyak 837ab

nyaṅgatā naicyatātīva 427ab
 nyāyārjitasya dravyasya 450cd
 nyāyena śakyate kartum 296cd
 nyāyyam̄ yuktam̄ saccaritram̄ 803cd
 pakṣas tu sarvaśāstrāṇāṁ 477cd
 pakṣān māśād rtor māśā° 809cd
 pakṣe mahālākhye 'smin 129cd
 pañktis sadā tathā vaiśya° 340ab
 pañgor gamanakṛtyeṣu 348cd
 pañgvandhayor jadabhṛānta° 319cd
 pañcapātakabhinnāṇāṁ 997ab
 pañcamam̄ cāpi yatnena 79cd
 pañcaśebhyo 'pi māsebhyo 810ab
 pañthan bhaktyā dvijo nityam̄ 1004cd
 pañān daṇḍam̄ gṛhitvā 863cd
 pañāḥ syur dvādaśa puna° 840ab
 patitas sadya eva syād 763cd
 patitāḥ pāmaraś cāpi 795cd
 patiputravhīnā yā 598ab
 patibhir naṣṭapatnikair 604cd
 pateḥ sūnor vināśe 'pi 598cd
 patnīvatvam̄ tu yajñasya 668cd
 patnisahodarāśvaśrū° 612cd
 padavyanyā punar api 119cd
 padmabandhur ayaṁ proktāḥ 888ab
 padmotpalaramājāji° 435cd
 payodadhyājyamadhura° 205cd
 param̄ tadviṣaye tūṣṇīm̄ 522cd
 parantv atra višeṣo 'sti 695cd
 param̄ nirodhād uddhṛtya 828ab
 param̄ sapinḍikaraṇāt 131ab
 param̄ sapinḍīm̄ ārabhya 425cd
 parapiḍākaram̄ dānam̄ 453ab
 parapradānapūrvam̄ vai 361cd
 parapreraṇayā vāpi 466cd
 parameśvaratuṣṭyartham̄ 449cd
 parameśvaratuṣṭyekadvārā 445ab
 paravīryaikasāñjāta° 806cd
 paraśaṅgāptasadgarbhanārī 805cd
 parastricintayā cittam̄ 17cd
 parasmai putrakāryāya 803cd
 parasvāny api gṛhnāti 754cd
 parājayanti kupyanti 814ab
 parājayet tān dharmeṇa 816ab
 parānnena mukham̄ dagdham̄ 17ab
 parigrhya vidhānena 677cd
 parigrahaṁ tu putrāṇāṁ 605ab
 parigrahaṁ sampradāna° 388cd
 pareśāṁ tu sahāyena 877cd
 paścāśc chrāddhasya pūrvedyu 68ab
 paścāt taddattakürce 'smin 325cd
 paścāt tu grāmarūpasya 567cd
 paścāt tu mātrbhiksāyāḥ 400ab
 paścāt tu rājaso bhartuḥ 534ab
 paścāt pitāmahādināṁ 386ab
 paścād dinatrayānte tu 323ab
 pāṁsulāṇāṁ vitānāṁ vā 804ab
 pākam̄ kṛtam̄ tathā nādyāt 527cd
 pākakriyādūragāś ca 530cd
 pākakriyām̄ na kurute 195cd
 pātrapādakṣālanāya 626cd
 pāpiyāṁso bhaviṣyanti 381ab
 pārvaneṇa vidhānena 109cd, 131cd
 pārvayor ābhimukhye vā 341ab
 pālakaś ca gurur bhīkṛt 473cd
 pālakasya tatādinām̄ 92cd
 pālanīyā gopaniyā 336cd
 piṇḍapradānato vāpi 168cd
 piṇḍapradānarāhityāt 235ab
 piṇḍais samyojanām̄ mantra° 93cd
 pitārosya sapatnīkā° 146cd
 pitārau sutadānasya 373cd
 pitāmahasya gotreṇa 401ab
 pitāmahasyāvayavāḥ 738ab
 pitāmahāḥ pitṛvyāś ca 512cd
 pitāmahādinā samyag 121cd
 pitāmahādibhir dattām̄ 790ab
 pituḥ svasya tathā 938ab
 pituś cet sūtakam̄ pūrṇam̄ 411ab
 pitṛto yadi bhūḥ prāptā 554cd

pitṛtvakaraṇam hy etat 133cd
 pitṛdevasakhidrohaṁ 973cd
 pitṛpūjānantaram tan 261cd
 pitṛpriye karmani tu 193ab
 pitṛbandhugurukiś ca 417ab
 pitṛbhārātrādidaṣṭaughān 585ab
 pitryajñavidhānena 183ab
 pitṛvargam tataḥ paścād vargam 84cd
 pitṛvargam māṭṛvargam 370cd
 pitṛvyadattam tatpatnyā 789cd
 pitṛvyapatiṁ bhaginī 610cd
 pituḥ snuṣā svasuṣā 194ab
 pitṛṇām tanayadvārā 660ab
 pitṛṇām trptaye 'tīva 174ab, 204cd
 pitṛṇām trptidah ko 'pi 729ab
 pitṛṇām na bhaved vastu 224ab
 pitṛṇām api sarveṣām 939ab
 pitṛdikṛtamaryādo 698ab
 pitṛdityāgaśunyena 367cd
 pitṛdīsu svakīyeṣu 802cd
 pitṛdinām trayāṇāñ ca 74ab, 406ab
 pitṛdyuccāraṇe tasmin 362cd
 pitrā putreṇa bhartrā vā 656ab
 pitroḥ pratyābdikam śrāddhaṁ 180ab
 pitror eva tatas tasyā° 57ab
 pitror eva na cānyasya° 165cd
 pumsaś ced vanitādāne° 652cd
 puṇyādhikārakalyāṇa° 579cd
 putrakleśasahās te yat 191ab
 putragrahanakāryeṣu 797cd
 putragrahas taddānaṇ ca 607ab
 putragrāhakasaubhāgya° 704cd
 putraghnāḥ prabhavet sadyo 793ab
 putratvam prāpitas tābhyaṁ 705ab
 putratvam samanuprāpto 707cd
 putratvena samaś ceti 744cd
 putrapautrajñātibandhu° 485cd
 putrayos tanayābhāve 712cd
 putrasya kuryād grahaṇam 713ab
 putrāṇām pitṛkṛtyeṣu 209ab

putriṇāś śrotriyasvātra 667cd
 putreṇa jātamātreṇa 771cd
 putreṇa samato nityam 495ab
 putre naptari dauhitre 713cd
 putroddhāra iti jñeyo 573ab
 punah ko 'pi višeṣo 'tra 699ab
 punah putram na gṛhṇiyād 798ab
 punah punar udikṣyaiva 782ab
 punar anyāni dānāni 444ab
 punar anyāni sarvāṇi 578cd
 punar nirākarisyanti 813cd
 punar vivāhāśaktau tu 142cd
 punaś ca nirdhaneṣu esu 500ab
 punas tanmantrakāryaiś ca 351ab
 punas teṣu sadā proktam 636cd
 punas tv akaraṇe teṣām 996cd
 punas satkulajo nyūna° 708cd
 purā caulajyaśeṣena 287cd
 purā tu ūaunakah 1ab
 purābhavat tathā coktam 570cd
 puruṣasūktam ca namakaṁ 1002ab
 puruṣasyāpi taddāne 655ab
 puruṣā paśavas tucchāḥ 592ab
 puruṣāṇām devatānām 185ab
 puruṣena pradattam vā 788ab
 pūjābhajanakāleṣu 835cd
 pūrvavat kālaṣamkhyā ca 944ab
 pūrvasmin janmani sa tu 48ab
 pūrvoktaphaladām jñeyam 933cd
 pṛthak pṛthak samyag eva 849cd
 pṛthakpradānābhāvena 234cd
 paitṛkam karma paramam 295cd
 paitṛke karmani tathā 332cd
 paitṛke karmani punah 265ab
 prakalpitānām śāstrāṇām 20ab
 prakrtum śakyate 'tīva 603ab
 prakuryād eva vidhinā 144cd
 prakuryān madyapānām vā 976cd
 praksālyā proksayitvā 222ab
 prajāvatī gurupatnī 613ab

- prajñātaranḍayā cānnam 593cd
 pratigṛhya vīdhānena 983ab
 pratigraheṇa labdā yā 463ab
 pratipraśnapravacana° 314ab
 pratiṣṭhāpya vīdhānena 397ab
 pratisaṁvatsaraśrāddham kuryād
 103cd
 pratisaṁvatsaraśrāddham apy eṣām
 149ab
 pratyakṣaśrutimūlatvād 281ab
 pratyabdakaraṇe cāpi 679cd
 pratyabdādes tu vijñeyam 164cd
 pratyavāyo mahānukta° 794cd
 pratyāsannam sutam krtvā 563cd
 pratyāsannasapiṇḍeṣu 602ab
 prathame 'hani ced ajñāḥ 956cd
 pradattam yena kenāpi 790cd
 pradātūr grāhakasyāpi 791cd
 pradūṣayanti tam dṛṣṭvā 784ab
 pradhānahomam vīdhinā 315ab
 pradhānahomād atha ca 324ab
 prapatanty atighoreṣu 544cd
 prapālayet tām yatnena 617cd
 prapitāmahasantyāgī 366cd
 prapitāmahipūrvam vai 368cd
 prabāhulyād dharmamūlam 20cd
 prabhavet pratyavāyo 'yam 995ab
 prabhus sa rājā kathitah 471cd
 prabhramśāya pitur gotrāt 390ab
 prayātīti vīdhīḥ prāha 329ab
 prayāty ayam sadya eva 733cd
 prayānti cakripādābja 513ab
 pravadanti mahātmānaḥ 1000cd
 pravadiṣyanti tām vācam 719cd
 pravaroktau yogyatāyā 364cd
 pravāsayec chikṣayed vā 590cd
 prasakte sati tair etat 62cd
 prasādo bhavatā kārya 71ab
 prācīnavitīnā kāryam 258ab
 prājāpatyam prakathitam 346cd
 prāṇavṛttim prakurvita 582cd
 prāptā bhavyeṣu pitaraḥ 776ab
 prāpnuvanty aniśam harsam 190ab
 prāyaṇye tathā coda° 293ab
 prāyaścittāsataiś cāpi 978cd
 prāyaścittādyunmukhaś ca 769cd
 prāyaścittāpanodyā sā 909cd
 prāyeṇa dharmato vṛddhiḥ 753cd
 prāviṇyam prāpaṇam nityam 637cd
 prāśayed bhojayen nityam 581cd
 prāśyam gatyantarābhāvāt 624cd
 proktes mātāmahaśrāddhe 166ab
 prokṣya manṭreṇa gāyatrī 231ab
 procaye kāraṇam tac ca 353cd
 phalam tu labhate divyam 916ab
 phalānām api śākānām 438cd
 balinām api homānām 540ab
 bahiṣkṛto dūrapānkti 769ab
 bahujñātimati sādhvī 521cd
 bahujñānām samśayo 'pi 26cd
 bahubrahmaṇavidveṣa° 880ab
 bahubhis tu višeṣenā° 876ab
 bahuśiyadhanā grāma° 561ab
 bādhaṁ vivadato nityam 819ab
 bādhakāni bahūny eva 263ab
 bādhayeyur vivadanta° 848cd
 bādho nāmāsyā tac cāpi 274ab
 bālye pitroradhinā sā 415ab
 bāspāvilāḥ prāptaduhkhā 202ab
 buddhir alpā mahāmandā 628cd
 brahmacyaram ityādinām 313ab
 brahmavtam ekam sāmānyāt 13cd
 brahmabijasamutpanna° 330ab
 brahmayañādikam kuryād 262ab
 brahmayoniṣu jātānām 28ab
 brahmaviryakṣetramātra° 351ab
 brahmādyaiḥ prārthanīyam ca 357ab
 brahmārpaṇadhiyā nityam 659cd

brāhmaṇasya mukhenaiva 900ab
 brāhmaṇān arcayen nityam 882ab
 brāhmaṇānām svasya cāpi 541cd
 brāhmaṇena vinā kiñcid 885ab
 brāhamaṇo jaṅgamam tīrtham 887ab
 brāhmaṇyam tat samicinam 10ab
 brāhmaṇyaparipūrtir na 349cd
 brāhmaṇyeśo 'pi katham 350cd
 brāhmaṇyasādhakaiḥ karma° 9cd

 bhakṣane kabalānām 643ab
 bhakṣayed āpadi punah 975ab
 bhakṣabhojyādiṣu tathā 637ab
 bhartrabhyanujñābhinnā 757ab
 bhartrāgnicit syāt pūrvam vai 599ab
 bhartuḥ putrasya pautrasya 653cd
 bhartṛto vā tadā tām kum 555ab
 bhavaty eva na sandehaḥ 290cd, 619cd
 bhavaty eva viśeṣena 542cd
 bhavanty evātra sandeho 345cd
 bhavanty evāvaśāt tūṣṇim 373ab
 bhavanty eveti sarvatra 115ab
 bhavet kṣīṇam tatas tasmāt 629ab
 bhaved ajasrāpatnikāḥ 665cd
 bhaved iti samālocya 109ab
 bhaved eva na sandehaḥ 606ab
 bhaved eva śanaiḥ kālāt 389ab
 bhaved evānvaham bhitvā 621cd
 bhaved doṣo naiva bhaved iti 382cd
 bhaven nityāhitāgnitvam 663cd
 bhaveyur eva nitarām 783ab
 bhaveyur eva satataṁ 858cd
 bhaveyur nātra sandehaḥ 955ab
 bhāryāyām vidyamānāyām 200ab
 bhāryāyai pūrvamāriṇyai 141cd
 bhāṣāgranthakutarkāṇām 19ab
 bhikṣādānām gṛhasthasya 945cd
 bhikṣāpradānāt parataḥ 949cd
 bhikṣarthinām gṛhasthām ca 946cd
 bhinnagotrasya kathitā 120ab

bhinnagotrasya putrasya 112cd
 bhinnapañktau bhojaniyāḥ 344cd
 bhināpākād devapūjā 256ab
 bhinnabhinnopanayanā 300cd
 bhissāyām adhikāro 'sti 965ab
 bhīto 'tyantam kalau 1cd
 bhuktikāle dañḍanīyah 873cd
 bhuktikāle 'nvaham nṛṇām 953ab
 bhuktvā tu saṅkate vidvān 615cd
 bhūḥ strī tasyāḥ pradāne 651cd
 bhūtale kalinā sṛṣṭo 49cd
 bhūpradāne 'dhikārah syād 654ab
 bhūbhinnam akhilām dātum 554ab
 bhūbhinnāny akhilāny eva 550ab
 bhūmīm tāny akhilāny eva 550ab var.
 bhūmidāne bhrātṛputrā 512ab
 bhūmihartṛm svayam rājā 558ab
 bhūmer grāmādirūpāyā 471ab
 bhūṣaṇānām ca pātrāṇām 550cd
 bhūṣayitvā prinayitvā 686cd
 bhūrbhuvaḥsvādayo lokāḥ 673ab
 bhoktā coro bhavet sadyaḥ 225cd
 bhoktum samupavistānām 864ab
 bhojaneshu brāhmaṇānām 874ab
 bhojayed brāhmaṇān eva 882ab
 bhraṣṭād vā patitād vāpi 987cd
 bhrātur jyeṣṭhasya tatpatnyāḥ 166cd
 bhrāntasya cāpi mūkasya 308ab
 bhrātṛto bhartṛto vāpi 548ab
 bhrātṛputro jñātiputro 706cd
 bhrātṛputreṣu teṣv evam 740ab
 bhrātre bhaginiyai putrāya 148ab
 bhrūṇahatyām avāpnoti 42cd

 matsutāgarbhasambhūtam 375ab
 madhunā pūritam puṇyam 919cd
 madhyapravistāgotrasya 98ab
 madhyastham ekam homena 685cd
 madhye jyeṣṭhād dvitiyādi 762cd
 madhye teṣām tulādinām 912cd

mantratantrādivaikalya° 447ab
 mantroccāraṇasāmarthyād 692cd
 manvādibhir viracitaṁ 929ab
 maryādeyaṁ samākhyātā 695ab
 mahac ca sumahac cāpi 14cd
 mahattvam vypadeśyam 850cd
 mahatsu satsu tiṣṭhatsu 518cd
 mahadbhiḥ kathitī pāpā° 641ab
 mahadbhis tāḍīśair divyaiḥ 572ab
 mahākulapraviṣṭā cet 599cd
 mahākulaprasūtānām 801cd
 mahācandanakāṣṭhānām 437cd
 mahātmānaḥ satkulīnān 813ab
 mahādānām mahābhūti° 924ab
 mahādānasya tasyāsyā 898ab
 mahādānāni cāmūni 971cd
 mahārauravavartmāgryanayanaṁ
766ab

mahālayakaro vipraḥ 179cd
 mahālayā aṣṭakāś ca 160ab
 mahāliṅgasya liṅgasya 443ab
 mahāsantatisaṁvṛddhi° 942ab
 mahimnā vṛṣalasyāpi 904ab
 māghākhyasīmaṇāmā vā 463cd
 mātāpitṛbhyām tadgotra° 81ab
 mātāmahaś ca nitarām 80cd
 mātāmahasya gotreṇā 410ab
 mātāmahasya tatpatnyāḥ 133ab
 mātāmahāś saptnikā 370ab
 mātāmahī māṭrvargadvayaṁ 735ab
 mātūlasya ca tatpatnyā 411cd
 mātūlasya smuṣā kanyā 614cd
 mātūlādisamas tātaḥ 106cd
 mātūlāni pitṛvyasya 614ab
 māṭrpujā prathamataḥ 85cd
 māṭrṣvasā jyeṣṭapatnī 610ab
 māṭrāditrayasāmyena 729cd
 mādhvīkatilatālānām 907ab
 māmakas tanayo jātaḥ 792ab
 mārgenā svīya ity uktāḥ 741ab

māsartvayanarūpeṇa 862cd
 māsaśrāddhavidhānena 184cd
 māsi māsi yathākāmaṇi 157cd
 māsi śrāddhaparityāgi 181cd
 māsebyāḥ pañcaṣaḍbhyo 'rvāg 62ab
 mitrāya gurave śrāddham 148cd
 muktidāny eva sarveṣām 911cd
 mukhālaṅkarāṇām naiva 248cd
 muhūrtād yāmamātrād vā 808cd
 mūkamātrasya ko 'py eko 323cd
 mūkasya mantrasāmānyā° 350ab
 mūḍhānām tāḍīśānām te 29cd
 mṛtaṁ svapitaram tasya 104cd
 mṛtayor divase kuryāt 58ab
 mṛtānām snuṣayā pākaṇi 197ab
 meghaṇuṣpasuvarnābhyām 504ab
 mohayitvā tadā yatnā° 870ab
 mohāt tathā na kurvanti 372cd
 mohād datto jyeṣṭhasūnuḥ 763ab
 mohān na kārayiṣyanti 197cd
 mauñjibandhanakṛtyāya 396ab

yah ko 'pi bhūmidānaṇi 519cd
 yajamānas svayaṁ kuryāt 191cd
 yajeta vidhivad vipraḥ 988cd
 yajetaiva puroktena 992cd
 yaj jñātiḥṛttuṣṭikaram dānam 516cd
 yajñakṛcchrasahasraughair 557ab
 yajñopavītinā kāryaṇi 257ab
 yajñopavītamantreṇā 307ab
 yataye kanyākādānaṇi 945cd
 yativaraṇipradattās te 954cd
 yater vā varṇino dattā 952cd
 yater vā vratiṇo vāpi 608ab
 yato pitāmahatyāgaḥ 122ab
 yato bhinnam tasya gotram 110cd
 yato hi jagato rājā 473ab
 yat karoti śrotriyo 'sau 859ab
 yat kiñcit sa tu 23cd
 yatkīñcidāṅgalope 'pi 447cd

- yatnāt sampādanīyāni 66ab
 yatnenaivāhayitvainam 836cd
 yatra mātūr vivāhe tu 412ab
 yatra yatraikadaivatyā 292cd
 yat sandigdham parāsvādyam 456ab
 yathāgamas tathaiva syān 704ab
 yathā tathā kaniṣṭhāś ca 796cd
 yathāyogyam prakuryāc ca 307cd
 yathāyogyam yathāśakti 320ab
 yathārucy aśanam kuryād 583ab
 yathāvahanane patni 199ab
 yathā vā kanyakādāne 505cd
 yathā vā śrotriyajayo 824cd
 yathā santyaktapitrādir 383ab
 yathaitad etat paramam 942cd
 yadanuṣṭhānatās sarvā° 172cd
 yad aśākyam tyajed eva 312cd
 yadā putrasya tātasya 408ab
 yadā bhavati tadṛti° 500cd
 yadā sañjāyate samyak 406cd
 yadi gurvādisaccintā° 584ab
 yadi jātas sutas so 'yam 402ab
 yadi jyeṣṭhasuto dattah 764cd
 yadi tena kṛtās teṣu 465cd
 yadi pañcāśadadhika° 961cd
 yadi sasvāmiko grāma° 483cd
 yadi syuḥ śrotriyāḥ 876cd
 yadi syād bahuputratvam 417ab
 yad diyate 'smān uddiṣya 725cd
 yady ajāte tu tanaye 676ab
 yad yat kāmanayā karma 446ab
 yady anyagotras tanayah 687cd
 yady ayam tanayah pitroḥ 332ab
 yady uṣṇayitvā snānaya 628ab
 yad vastu diyate tattu 457cd
 yad vastu yajamānenā 224cd
 yad vastu syāt paraprapryam 458ab
 yad vā tasyai pradadyāt tu 145ab
 yad vedakṛtyayogyam tad 358ab
 yad vaidikoktaṁ tat karma 276cd
 yamena chinnajihvāḥ 226cd
 yaś śrīprajādhanapaśu° 620ab
 yasmāi kasmāi taddivase 246ab
 yasya kasyāpi samproktah 775ab
 'yasya te'ty anayarcātha 322cd
 yasya pradānakartṛtvam 462ab
 yasyāsyena sadāśnanti 886ab
 yāḥ pālyāḥ sāstrato raṇḍā 622cd
 yā kācīt prākṛtā° 565cd
 yāgārthine 'nnadānam 968ab
 yācantam taṇḍulān brahma° 958ab
 yājamānyam samāśritya 584cd
 yājanenādhyāpanena 657cd
 yājñikīm samidham tūṣṇīm 308cd
 yātighorā vāg avarṇyā 804cd
 yāni pradhānakarmāṇi 694ab
 yā bhartāram na jānāti 531ab
 yābhīs tābhīḥ tadbhinnābhīḥ 603cd
 yāvat prakṛtisamprapti° 123ab
 yāvasena tadā kaṇṭaka° 169ab
 yā vijānāti bhartāram 532ab
 yūyam vayam ca manujāḥ 811cd
 ye devahelanaparāḥ 379cd
 yena kena vidhānenā 170cd
 yena kenāpi durvāram 429cd
 yena kenāpy upāyena 167ab, 173cd,
 749cd
 ye pratigrāhiṇah pūrvam 480cd
 ye bhrātrṣūnavo loke 680ab
 ye vā virodhinas tasya 858ab
 yeṣām vā devatātvam syāt 137cd
 yeṣu teṣu ca sarveṣu 684ab
 yogī vrati putravān syāt 673cd
 yogyo 'yam prabhavet paścāt 393ab
 yo yojayed eva vidhinā 120cd
 yo bhuktikāle viprāṇām 839ab
 yo bhuktisamaye maurkhyād 860ab
 yo manyetājito 'smīti 830cd
 yo vātyantam nirdhanaḥ syāt 499ab
 yo vā dānāni sarvāṇi 902ab

yo vā syāt sa tu gr̄hṇīyād 498ab
 rakṣastvam̄ samavāpnoti 927ab
 rajasvalā tatpatiś ca 768ab
 rajodarśanataḥ pūrvam̄ 203cd
 rāṇḍā vaidikakarmāṇām 545ab
 rāṇḍākṛtam̄ bhūmidānam̄ 646cd
 rāṇḍānām̄ satataṁ dharma 574cd
 rāṇḍāpākam̄ sadā tyājyaṁ 528ab
 rāṇḍāpākena yo mohād 540cd
 rāṇḍā bahuvidhā jñeyāḥ 528cd
 rāṇḍābhīs tādṛśībhīs tu 608cd
 rāṇḍā yadi snuṣā tām̄ vai 616cd
 rāṇḍāś ca vidhavās sarve 970ab
 ratimātreṇa yā bhartuḥ 533ab
 rathadānam̄ vastradānam̄ 433ab
 rasatvam̄ api śuṣmatvam̄ 94ab
 rahasyam̄ ekam̄ vakṣyāmi 926cd
 rājatattulyatadbhṛtya° 460ab
 rājatena ca pātreṇa 217cd
 rajato 'pi viniścītya 420cd
 rājanyagṛhabhuktau tu 339cd
 rājasvīkṛtabhūbhāge 648ab
 rājā prabhur bhūmidāne 647cd
 rajñā tathā kṛtāś cet tu 467ab
 rājñī bandhuṣu cāvedya 686ab
 rājño nivedya paścāt tu 841cd
 rājño 'niṣṭapravaktāram̄ 868ab
 rāṣṭrād uccātanāyāś ca 948cd
 rāhityād yajamānasya 244cd
 rātrau kṛtāśanān viprān 69ab
 rudrair api tathātithyaiḥ 90cd
 raudravaiśṇavagāyatrīyau 1002cd

 lājahomapradhānābhyām̄ 413cd
 lekhayitvā ca sampūjya 326cd
 laukikenaiva vṛṇūyād 71cd

 vamśoddharaṇakāryāya 562cd
 vacanām̄ tac chrotriyasya 857ab

vadanta evam̄ paramam̄ 773ab
 vaded evam̄ prapaśyanto 395ab
 vandhyā daridrā vidhavā 196cd
 vamanenātisaulabhyā° 217ab
 vamanēsthānaviprasya 235cd
 vayasā caryayā vidyā° 710cd
 vayasāyam̄ kaniṣṭho 'pi 688cd
 varatantos tu vacasā 288cd
 varjayitvā viśeṣeṇa 581ab
 varṇakramavibhāgajñāḥ 35ab
 varṇāniyo na cānyena 38cd
 varṇāvāptim̄ vinā śākhā° 39ab
 varṇavyatyāsataḥ proktyā 41cd
 varṇine yataye kanyādānam̄ 965cd
 varṇībhir gr̄hibhir vāpi 604ab
 varṇībhuktau śākasūpa° 951ab
 vartante bhūtale 'tīva 31ab
 vasurudraganadvandvayo° 596ab
 vastubhir yojanadvārā 635ab
 vastrabhūṣaṇayor dāne 86ab
 vastvantareṇa saṃspr̄ṣṭam̄ 233cd
 vasvādirūpaiḥ kramataḥ 91cd
 vahnīyāśmahastavastrādi° 221cd
 vāgakṣikarṇānāsādi° 812ab
 vācā saṃskṛtayā vakti 41ab
 vārdhake tanayānam̄ ca 415cd
 vimśottaram̄ śatapañān 838cd
 vighātayed dūṣayed vā 861ab
 vicakṣaṇo bhūmidāne 511ab
 vicitrām̄ ekam̄ kathitam̄ 152cd
 viduṣo jñātibandhūn vā 517ab
 vidyākarmādibhir hīnā 853cd
 vidyādhikyam̄ ca samprekṣya 851cd
 vidyāmāno manyamānah 834cd
 vidvadbahujiñātiśya 602cd
 vidhavābhir anāthābhīḥ 963cd
 vidhavānām̄ anāthānām̄ 527ab
 vidhavānām̄ viśeṣeṇa 547ab
 vidhavāvarṇīvividhura° 767ab
 vidhānatas tu prabhavet tat tu 893cd

- vinā juguptsām hrīm ghorām 805ab
 viniyuktaṁ tatra sava° 984cd
 vinaiva vedādhyayanaṁ 947cd
 vipratvam param āpnoti 891cd
 vipratvam śrāddhasandhyābhyaṁ 298cd
 vipratvahainyatā jñātī° 426cd
 vipradvayaṁ tathā daive 74cd
 vipravṛttis tu viprebhya 866ab
 viprahastena mantreṇa 213ab
 viprasya hi pṛthak pañktih 340cd
 vipraiś catuṣṣaṁśatīsaṁkhyaiḥ 896cd
 viprodvāsanataḥ paścād 249ab
 vibhaktam bhrātaram dinam 699cd
 vibhaktarūpā vidhavā 521ab
 vibhaktā jñātayo duṣṭā 746ab
 vibhaktāputratajjñātī 746cd
 vibhaktā vidhavā sādhvyo 523ab
 vibhaktev̄ api vidvatsu 518ab
 vibhave sati darśākhyam 177cd
 vibhāgāj jñātayas sarve 491cd
 vibhāgo 'pi tathā jñeyo 703ab
 vivadet kāryakāleṣu 482ab
 vivādaśūnyadattā yā 649cd
 vivāde tāḍīṣe śaktaḥ 875cd
 vivāde tv adhikāritvam 655cd
 vivāde śrotriyam drṣtvā 827ab
 vivādo 'yam param tv atra 424ab
 vivāhādiṣu taddeva 379ab
 viśuddhāgamasamprāpta° 648cd,
 658ab
 višeṣataḥ kratuṣu ca 840cd
 višeṣena tu vidvān saḥ 514cd
 višeṣena dharātāmbūladvayaṁ 966ab
 višeṣena pradattāś cet 468ab
 višeṣena śrāddhadine 52cd
 višeṣena samākhyāto 736cd
 viśuddhāgamanam prāptam 461cd
 viśvastayā dharādāna° 758cd
 viśvastayā samānita° 626ab
- viśvastayā samānito° 625ab
 viśvastā prāpya bhavati 640cd
 viśvedevān vinā śrāddhe 253cd
 viśṇulokam prayāty eva 903ab
 visargabindudirghānām 42ab
 visarjayec chikṣayitvā 847ab
 vīrahatyām tu vā kuryāt 977cd
 vīrahatyām durnivāryā° 43ab
 vṛkṣaughasthāpanam mārge 553ab
 vṛttidānam prakurvāṇo 503ab
 vṛttim evābhikāṁksante 509cd
 vṛttirūpām bhuvam mohāt 510cd
 vṛthā tathā prakurvīta 452cd
 vṛṣalānām api tathā 387cd
 vedam̄ samuccarantam cec chūdrām
 45ab
 vedanārāyaṇadrohī 40cd
 vedaproktāḥ kriyās sarvāḥ 364ab
 vedamārgena śaknoti 899ab
 vedavratāni śrāddhāni 284ab
 vedaśāstrapurāṇādi° 431ab
 vedādhyayanabhedā ca 355ab
 vedoktenaiva mārgena 896ab, 897cd
 vedo 'dhyetavya ity ukte 23ab
 vedo nārāyaṇah sāksāt 37cd
 vaikalyam spaṣṭam eva tat 349ab
 vaidikād durbalaṁ karma 278cd
 vaidikānantaram kāryam 279cd
 vaidikānām ayogyaṁ syād 118ab
 vaidikāny api karmāṇi 25cd, 32ab
 vaidike laukike kṛtye 335cd
 vaidhavyam samanuprāptā 536cd
 vaidhavyam samavāpnoti 534cd
 vaiśvadevāvasāne tu 968cd
 vaiśvadevaikakaraṇam 260ab
 vaiśnavānām śāmbhavānām 19cd
 vyaktāni matabhedena 422cd
 vyatastam uccaran vyaktam 39cd
 vyatyāsād vā tajjalopo 127ab
 vyavahāre ca jayati 754ab

- vyavahāreṣu samataḥ 815ab
 vyādhīr duḥkham̄ daridram̄ ca 623cd
 vyāptam̄ āśit kiṁ bahunā 814cd
 vyūhādhikāriṇī bhūtvā 585cd
 vratapravacanam̄ cāpi 321cd
 vrataśrāddhanimittena yācito 962cd
 vratasamvatsaram̄ yāva° 986ab
 vratine kanyakādānam̄ 967cd
 vrātyadānam̄ sūtakinā 788cd
- śaktau satyām̄ vidhānena 171ab
 śaktau satyām̄ viśeṣeṇa 430cd
 śaktvā kālena ca tata° 67ab
 śakyam̄ sarvam̄ prakurvita 311cd
 śakyate hi tadā kartum 490ab
 śatām sahasram ayutam̄ 998ab
 śatajanmasu tam̄ vidyāt 40ab
 śatajanmasu vīpratvam̄ 34ab
 śatānām̄ api mūḍhānām̄ 855cd
 śanaiḥ kālena mahataḥ 843cd
 śayyādānam̄ tulādānam̄ 433cd
 śastreṇa nihatasyaivam̄ 129ab
 śākavastrakṣālānāya 627ab
 śākhāmātrākṣarāvāpti° 33ab
 śāntir garvasya mahataḥ 823ab
 śāstravidbhyo viniścitya 844ab
 śāstrāṇī bhinnabhinnāni 422ab
 śāstrānabhijñā nitarām̄ 749ab
 śiksayed eva vidhinā 849ab
 śivam̄ śaivās samabhycrya 254cd
 śuddham̄ sattvena suspaṣṭam̄ 457ab
 śuddhacittena yad dattam̄ 486ab
 śūdrāder vedamantrais te 893ab
 śūdreṇa prathamaṁ dānam 895ab
 śūlasya dakṣiṇāmūrteḥ 441cd
 śobhanobhayatomukhyāḥ 440cd
 śmaśānabalaye cāpi 594cd
 śmaśānāgnisamo jñeyo 625cd
 śrāddham̄ karoti pitaraḥ 544ab
 śrāddham̄ kartavyam eveti 255ab
- śrāddhapākam̄ bhinnagotraih 186cd
 śrāddham agrimavarṣasya 59ab
 śrāddhasya karaṇam̄ yuktam̄ 269cd
 śrāddhasya dānaparyanta° 270cd
 śrāddhāni darsādini syuḥ 154cd
 śrāddhe 'trāhavaniyasya 70cd
 śrāddhānām̄ prakṛtirdaśah 146cd
 śrāddhānte vāmadevāya 227ab
 śrāddhāni nikhilāny āhuḥ 130cd
 śrīmān eva tadā so 'yam̄ 706ab
 śrutiḥ prāha śivā puṇyā 210cd
 śrutiḥ proktāni divyāni 29ab
 śrutyuktavartmanā sādhyo 774cd
 śreyase na bhaved eva 880cd
 śrotriyatvam̄ prakathitam̄ 33cd
 śrotriyatvam̄ siddhyati hi 34cd
 śrotriyatvāt putragatāt 664ab
 śrotri�asya sadāsty eva 669ab
 śrotriyo 'śrotriyo mūḍho 519ab
 śvah kartavyasya tan nādyāt 68cd
- saddaivatyāni pitryāṇi 150cd
 ṣaṣṭīvarsāt param̄ tāsām 964cd
- samyuktāś cet tathā kartum 569ab
 samvṛddhah̄ prabhaved eva 622ab
 samśayo 'tīva sumahān 5ab
 samśrāvyam̄ sarvadā sarvaiḥ 857cd
 samśrityaiva pranatyā ca 879ab
 sa āgato yadi vayam̄ 872ab
 sa eva pitṛkāryeṣu 692ab
 sa eva sarvam̄ kathitāḥ 465ab
 sakāśāt tasya vidhinā 833ab
 sakāśād vasu saṅgrhya 990ab
 sagotraś ced ayaṁ tv atra 696cd
 sagotrebhyo viśeṣeṇa 511cd
 sagotradattatanaya° 641cd
 saṅkrāntayaś ca dhṛtayo 160cd
 saṅgacchate jñātyabhāve 757ab
 saṅgrānyāc ca tanayam̄ 756cd

saṅgacchate viśeṣeṇa 900cd
 saṅkalpakāla ādhyasya 981ab
 saṅkalpitasya yajñasya 986cd
 saṅkalpya ca vidhānena 306cd
 sacelasya pituḥ snānam 76ab
 sacchrotriyān samudvīkṣya 835ab
 sañjātas tanayas so 'yam 701cd
 sañjāte sadya evāsyā 874cd
 satataṁ pralapanty evam 24cd
 satataṁ bhinnajātīnam 341cd
 satām gurūṇām mahatām 386cd
 sati vamṣe vṛttidānam 508cd
 satīpathaiva samprāptaiḥ 549ab
 satī śaśurayoh śrāddhe° 198ab
 satyam mrgavadhājivo 48cd
 satyām śaktau vrīhiyava° 633ab
 sa tv ayam vedanicatva° 49ab
 sadācāraparo dhiro 35cd
 sadaiva dharmāḥ paramāḥ 755ab
 sadgurūktivacaḥ śrāvyam 552ab
 sadvaidekeṣu kṛtyeṣu 27ab
 sadyaś canḍālatām yāti° 176ab
 sadyo vai dhārmiko rāja 44cd
 sadyo daurbhāgyam āpannā 198cd
 sadasyadūṣakam tūṣṇīm 831cd
 sadāśiḥ prayuṇijanta 61ab
 sadaiवaitatsamam dānam 941cd
 sadbhīs so 'yam vigarhyah syād 822cd
 sadyaḥ prāptā bhavanty eva 774ab
 sadyas tv anyathayitvaiva 760cd
 saddravyeṇaiva vidhinā 992ab
 santi hy avayavās tena 740cd
 sandhyā caitad dvayaṁ nānyad 55ab
 sandhyātrayaṁ cābhinayan 239cd
 sannidhāne devaviprayoḥ 252cd
 sapatnikā hi pitaraḥ 88ab
 sapatniko brahmanīṣṭhas 667ab
 sapiṇḍānam prakathitā 739cd
 sapiṇḍikaraṇābhāve 102ab
 sapiṇḍikaraṇe tasmin 254ab

sapiṇḍo 'pi tathaiva syāt 737ab
 saputrā vidhavā yā tu 537ab
 sapta pañcāthavā proktāḥ 73ab
 saptarśilokaparyantam 936cd
 sabhāyām nirbhayam coraḥ 771ab
 samakālabhujiḥ proktā 342ab
 samatvam na bhaved eva 303ab
 samanuṣṭheyam eveti 106ab
 samapañktih kadācin na 344ab
 samaye vāpy adhiśritya 230ab
 samavāye nirdhanānam 499cd
 samaṣṭyā bahavo bhūyah 847cd
 samaṣṭyāiva grāmiṇo vai 853ab
 samāgataś ca samaye 870cd
 samādhānam kathyate 'syās 136cd
 samānapaniktau yadi te 345ab
 samānabhuktir maryādā 343ab
 samānam api vādaṁ yaḥ 482cd
 samikaraṇam eteṣām 633cd
 samikṣaṇādikṛtyeṣu 347cd
 samicinavrihimāṣa° 65ab
 samicinākakarana° 206cd
 samipajñātituṭhiś ced 489cd
 samuccāryātha ca śrotram 53cd
 samutṣṭha iti prokte 378ab
 samuccāryās tatra devāḥ 369ab
 samuddiṣya svakāryam 833cd
 sampāḍya cāpi gārhasthyam 806ab
 sampūrṇam tac ca vipratvam 22cd
 sampradāne tu putrasya 385ab
 samprāptam śrutibhir gitam 357cd
 samprāptam āgataṁ cāpi 451cd
 samprāpte sati kutso 'yam 288ab
 samprāptāny ekadā vāpi 284cd
 samprāptaikamahāgarvāḥ 524ab
 samprārthitā sarvaśisyaiḥ 562ab
 samprīyan mukhair āptaiḥ 659ab
 sambandhaḥ ko 'pi suspaṣṭa° 742cd
 sambandhas tv adhikāḥ svasya°
 742ab

sambhavan tena gotre svī° 128cd
 sammatyaivāyam abhavad iti 792cd
 samyak samavadādyaiva 292ab
 samyag uccārayed ukta° 318ab
 samyag vilokya samprokṣya 212cd
 sa yāgakarmanām yogyaḥ 402cd
 sa rāṇḍānām svakiyānām 620cd
 sarpabalyādikāś cāpi 144ab
 sarvam kuryād vidhānena 309cd
 sarvam mithyāpaya itvaiva 646ab
 sarvakarmasu cāpy evam 85ab
 sarvakarmaikaśūnye 'smi 15cd
 sarvakṛtyasvatantrasya 651ab
 sarvakratusvarūpaś ca 883cd
 sarvakratūnām sampattiḥ 568ab
 sarvajñātimataṁ kāryam 759ab
 sarvajñātimahābandhu° 563ab
 sarvatra dharmo madhyasthaḥ 752cd
 sarvathā dattatanayaḥ 689cd
 sarvathā durlabham prāhus 98cd
 sarvathaiva na yogyā° 545cd
 sarvadānāni sarvaiś ca 430ab
 sarvadevamayo vipraḥ 883ab
 sarvapratigraheṇāpi 987ab
 sarvayajvaughavinitam aparam 931ab
 sarvavedanidhiś śāstra° 690cd
 sarvavratañi kṛcchrāpi 884ab
 sarvaśāstraniśiddhaḥ syān 714ab
 sarvaśrādhāni nityāni 496ab
 sarvasāmyam naiva bhajen na 331cd
 sarvasāmyam bhaven naivam 302cd
 sarvasminn api tatkārye 310cd
 sarvasvaharaṇam kṛtvā 842ab, 558cd
 sarvāṇy anyāni dānāni 504cd
 sarvāṇy api ca dānāni 910ab
 sarvāṇy etāni dānāni 933ab
 sarvān pañāṁś tān svikṛtya 864cd
 sarvā rāṇḍāḥ pākakṛtye 538ab
 sarve dharmāś sa eva syāt 884cd
 sarve na putratulitā 672cd

sarvebhyaḥ smārtakarmabhyah 280ab
 sarve militvā kurvīraṇ 476ab
 sarvesām paśyatām ārāt 489ab
 sarvesām punar apy eṣām 72cd
 sarvesām śīrvatām madhye 59cd
 sarvesām sammatiś cātra 653ab
 sarvesām aviśeṣeṇa 130ab
 sarvesām api varṇānām 388ab
 sarvesām apy ekadaiva 568cd
 sarvesām eva dharmāṇām 54ab
 sarveṣ api ca kṛtyesu 1003cd
 sarveṣ api ca vedaika° 13ab
 sarvair ālocya sarvesām 487ab
 sarvo jñātijano nitya° 520ab
 salilam puṇyalokaika° 765cd
 savayasyān samuddiśya° 66cd
 sa svikāryo hi nikhilai° 537cd
 sasvāmikagrāmmamadhye 476cd
 samyvatsaravimokākhyām 132ab
 sākṣān nārāyaṇāḥ so 'yam 37ab
 sāṅgam acchidrasaguṇam 446cd
 sāṅkaryām prathamasyābhūt 125cd
 sāṅkaryāśūnyaśuddhaika° 93ab
 sā ca nāndī tādā kāryā 75ab
 sā janmajanmanitarām 196ab
 sā jñātigurubandhvādi 583cd
 sā dampatisamā nityām 600cd
 sādhanām pravadāmī adya 566ab
 sāptnijananipatnyo 734cd
 sāmarthyē sati yā nāri 195ab
 sāmāni ca yajūmṣy evam 32cd
 sāmānyatas tādā kartā 467cd
 sāmānyānārībuddhyā vai 732cd
 sāmānyabalavatkārye 475cd
 sāmānyavastudānena 455cd
 sāmyam tat sarvavandye hi 356cd
 sāligrāvno mahāmūrteḥ 442cd
 sā vijñāteti vikhyātā 532cd
 siddham bhavati sāstreṇa 401cd
 siddhyaty atra punar no cet 650ab

- simantonnayane caiva 78ab
 sukhadoṣanimitteṇa 533cd
 sukhāyāśrayabhūtānām 100cd
 sukhitā duḥkhitāś cāpi 190cd
 sukhoṣṇām kārayitvaiva 264ab
 sugandhačandanamaho° 434cd
 sugandhavastrālāñkāra° 576cd
 sutapradhānottarakṣaṇa° 779ab
 sutāsvasṛpitśvasī° 187ab
 sutādiparicāraika° 189cd
 supātram̄ sarvadānānām 888cd
 suprajā iti mantram̄ ca 313ab
 sumahādhanasampattiḥ 566cd
 sumahāśisyasampattiḥ 567cd
 susamvṛddhā nāsyā tatra 738cd
 susthitam̄ prabhaven no cen na°
 10cd
 sūryamaṇḍalaparyantaṁ 935cd
 sodakumbhādikāny evaṁ 150ab
 somapāś tv agnicic cāpi 690ab
 somapīthiny agnicic ca 560cd
 somātirekādiṣu ca 999ab
 so 'yamarthaḥ kalpasūtraiḥ 38ab
 striyas sanāthāḥ kathitā 656cd
 strijātes sarvakāryaika° 414ab
 stridevatānām na bhavet 185cd
 sthāvare krayadānādi° 644cd
 snātam̄ tv alaṅkṛtam̄ kṛtvā 306ab
 snānopavāsaniyama° 551cd
 snuṣānām api putrāṇām 208ab
 smuṣāpākaikamadhurāḥ 189ab
 snuṣā vā sodarā vāpi 609cd
 spaṣṭam̄ pratyakṣam etat tu 348ab
 sprstāsprstā naṣṭasutā 529cd
 smayam̄ kṛtvā jagadbhartā 6ab
 syād agnihotradahanām 141ab
 syālakasya sati dauhi° 613cd
 syustāḥ svasyāpy asāmarthyē 188cd
 svagotrām̄ mukhyato jñeyam̄ 506cd
 svagotrād bhraśyate nāri 413ab
- svagotrīṇām̄ sapiṇḍānām̄ 487cd
 svagotreṇa svasyabhrātre 418ab
 svagrāmajñātisāmanta 503cd
 svajanaika prasādaśrī° 404cd
 svajanair grāhayanty eṣā 587cd
 svajanair dūśitas sadbhīḥ 869cd
 svadevatāsakāśāt te 380ab
 svapatnīkaranirmuktam̄ 231cd
 svaputram̄ api tatpatnīm̄ 202cd
 svapuraskārato 'tīva 841ab
 svabhartrūkulasāñjāta 588ab
 svabhartrūtyaikasambandha° 589ab
 svabhrātṛjādiputreṣu 676cd
 svamātāmahavargasya 371ab
 svayam̄ ca vaidikāś ceti 30ab
 svayam̄ kṛtvākhilaṁ kṛtyam̄ 325ab
 svayam̄ kṛtvā tena cāpi 328ab
 svarṇalāṅgalasamjñām̄ 929cd
 svalpāgatim̄ samikṣyādau 428cd
 svasādhyam̄ nikhilam̄ kuryāt 312ab
 svasāraṇam̄ bhaginim̄ patnīm̄ 826ab
 svasyārdham iti kecit tu 145cd
 svāmyuktavartmanā sarve 477ab
 svikāraḥ kṛtavṛttes tu 479cd
 svikuryād vidhinoktena 685ab
 svikṛtas tu tadā paścād 696ab
 svikṛto 'yam̄ pālakena 81cd
 svīyasya dānam̄ kuryāt tu 450ab
 hathātkāreṇa tūṣṇikam̄ 848ab
 haridrājalapānam ca 392ab
 hariścandrādibhir dhīraiḥ 930cd
 hared rājā dharmaparaḥ 866ab
 hāṭakakṣitigoratna° 951cd
 hāniḥ syān mahatī ghorā° 875ab
 hiran̄yagarbhatritaya° 891ab
 hiran̄yagarbhadānasya 903cd
 hiran̄yagarbhasamjñānasya 442ab
 hiran̄yarajataśveta° 436cd
 hutvābhīmṛṣya tat sarvam̄ 230cd
 hunet tadāhutis sarvā° 398cd

- hairaṇyagarbhāṁ caramam̄ prāhu°
921ab
hairaṇyagarbhāṁ tad dānam̄ 916cd
hairaṇyagarbhasamjñam̄ 922ab
homam̄ balim tathā bhikṣām 541ab
homaḥ syāḥ prakartavyo 389cd

APPENDIX IV

SUBJECT INDEX

(Numbers refer to verses in *KS*)

Adoption: *sapindikarana* of a *dattaka* and his son 89-109; defects of the son adopted from one *gotra* to another 114-128; 359-367, 424-429; adopted son has to worship his *mātāmaha* in *nāndī* 368-383; procedure 384-407; *āśauca* of a son adopted from one *gotra* to another 408-413; rules for adopting a son 416-420; *mātāmaha* of an adopted son 421-423; by a widow 560-573; persons not qualified to adopt a son 604-607, 767-770; one who has no son can adopt a son 676-686; if one gets son after adopting a son 687-694; partition between the adopted son and own son 695-711; when is adoption permitted 712-713; if one has son, he should not do adoption 714-718; should be done with the permission of agnates 756-761; eldest son should not be given 762-766; the only son should not be given 772-797; if the adopted son is dead one should not adopt again 798-799.

Agnaukarana, 134-145.

Āśauca: on the death of *sapindas* and *aspanida*-s 110-113; of an adopted son from one *gotra* to another 408-413.

Bhojana: brahmins should be fed in a separate *pankti* 336-342; handicapped people are not qualified to take food in a *pankti* with others 343-352.

Brahmin, importance of 352-358; 882-890.

Brhmāṇḍakatāha (*dāna*), 992-933.

Bhūmidāna, see under *Dāna*.

Bhikṣā, 949-971.

Dāna: *brahmāṇḍakatāha* 922-933; *Bhūmidāna*: ownership of the land received as gift 463-485; to be done with the permission of agnates 486-494; should be given to agnates 511-512; widow is not eligible to give land as *dāna* 647-657;

vṛttidāna should not be done 507-510; different kind of gifts 430-449; things suitable for gift 450-462; *hiranyagarbha* 891-904, 916-921; *tulādāna* 905-

915; *kanyādāna* 934-944.

Danya, 815-880.

Darśaśrāddha, 146-147, 172-175.

Dattaka, see under adoption.

Dauhitra: importance of *dauhitra* 495-503, 719-728; has to give three *jalāñ-jali-s* to his *mātāmaha* 729-735; equal to one's own son 736-743; one who has daughter's son should not adopt a son 744-751.

Dāya: partition between *dattaka* and *aurasa* 695-711.

Dharma, praise of *dharma* 752-755.

Ekoddisṭaśrāddha: for the person who is killed by weapons 129; for brother, sister, son etc. 148.

Gifts, see *dāna*.

Hiranyakarbhadāna, 891-904; 916-921.

Jīvaśrāddha, 152-153.

Kanyadāna, 934-944.

Nāndīśrāddha: occasions for performing it 77-78; an adopted son has to worship his *mātāmaha* in *nāndī* 80-83; 368-383; *mātrpūja* is to be performed first 84-89.

Pratisamvatsaraśrāddha 149

Prāyaścitta: for receiving *tulādāna* 972-996; different types of *prāyaścitta* 997-1003.

Sandhyā 297-298.

Sapindikarana, 89-109.

Son: importance of sons 658-675; different kind of sons 800-801; 802-814; eldest son should not be given in adoption 762-766; the only son should not be given in adoption 772-797.

Daughter's son: see *dauhitra*

Śrāddha: divisions of *śrāddha* 56, 161-165; announcing of the place and date of *śrāddha* to be performed 58-64; collecting the things used for *śrāddha* 65-

67; inviting of brahmins to take part in the *śrāddha* (on the previous day of the *śrāddha*) 68-72; No. of the brahmins to be invited in the *śrāddha* 73-74; *nāndīśrāddha* 75-58; *sapiṇḍikarana* of the *dattaka* and his son 89-109; *ekodisṭaśrāddha* for the person killed by weapons 129; *śrāddha* for the person who has no son 131-133; *agnaukarana* 134-135; *darśaśrāddha* 146-147, 172-175; *ekodisṭaśrāddha* for brother, sister etc. 148; *pratisamvatsaraśrāddha* 149; *jīvaśrāddha* 152-153; number of *śrāddha*-s to be performed in a year 156-160; to be performed with *anna* 166-171, 176-179; defects, if not performed 181-182; rising of the doers of *śrāddha* 180; cooking for *śrāddha* 186-210; touching of the food by the brahmins hand and giving it as *dāna* with the water sprinkled by doer's wife 211-222; recitation of *vāmadevamantra* 227-228; cooking in the *aupāsana* fire 229-234; circumstances in which *śrāddha* should be performed again 235-246; forehead mark should not be worn on *śrāddha* day 247-249; other deities should not be worshipped on *śrāddha* day 250-282; should not be performed using the remains of another rite 283-296; importance of *śrāddha* 297-298; widows are not qualified to cook for *śrāddha* 592-596.

Sūtaka, see under *āśauca*.

Tulādāna, 905-915; *prāyāścitta* for receiving *tulādāna* 972-996.

Upanayana: for the handicapped 299-322; special procedure for dumb 323-342.

Widow: imprudent widow should be punished 523-526; food cooked by widow should not be eaten 527-528, 608-615; divisions 529-536, 638-644; food cooked by widow should not be used for *kavya* or *havya* 537-544; adoption by a widow 560-573; daily routines 574-583; duties 545-559, 631-637; insubordinate widow should be punished 584-591; not eligible for cooking in *śrāddha* 592-596; if the widow has a son 597-603; to be protected by father-in-law 616-624; not qualified to perform or to attend auspicious rites 625-630; not qualified to buy or sell 645-646; not qualified to give land as *dāna* 647-657.

Women: dependence of women 414-415.

APPENDIX V

INDEX OF MANTRA-S CITED

	Mantra	Source	KS reference
1.	idam viṣṇuh	<i>RV</i> 1.22.17	53a, 1003a
2.	kulamanyad		398.3 to 398.10, 399a
3.	triyambakam	<i>RV</i> 7.59.121003a	
4.	dharmāya tvā		391b
5.	namo mahadbhyah	<i>RV</i> 1.27.13	394a
6.	pāvakāḥ	<i>RV</i> 1.3.10	1003a
7.	prthivī te	<i>ĀpMP</i> 2.20.1	209a, 237a, 268a
8.	yasya te	<i>ĀpMP</i> 2.6.15	322b
9.	santyat�ai karmane		391b
10.	suprajāḥ	<i>ĀpMP</i> 2.3.25	313a
11.	senendrasya	<i>TA</i> 3.9.1.	668a

-
1. idam viṣṇurvi cakrame treḍhā ni dadhe padam / samūlhamasya pāṁsure// *RV* 1.22.17 //
3. triyambakam yajāmahe sugandhim puṣṭivardhanam / urvārukamiva bandhanān
mrtyormukṣiyamāṇat // *RV* 7.59.12 //
5. namo mahadbhyo namo arbhaKEbhyo namo yuvabhyo nama āśinebhyah / yajāma devān yadi
śaknavāmā mā jyāyasah śamsamā vṛkṣi devāḥ // *RV* 1.27.13 //
6. pāvakā naḥ sarasvatī vājebhir vājinivati / yajñāṇaḥ vaṣṭu dhiyāvasuḥ // *RV* 1.3.10 //
7. prthivi te pātram dyaur apidhānaṁ brahmaṇastvā mukhe juhomi brāhmaṇānām tvā
prāṇāpānayor juhomyo akṣitam asi maiśāṇ kṣetṛā amutrāmuṣmīnloke // *ĀpMP* 2.20.1 //
8. yasya te prathamavāsyam harāmastaṁ tvā viśe avantu devāḥ / tam tvā
bhrātarasmvṛdho vardhamānamanu jāyantām bahavasmujātam // *ĀpMP* 2.6.15I //
10. suprajāḥ prajayā bhūyās suviro vīrais suvarcā varcasā supoṣaḥ poṣaiḥ // *ĀpMP* 2.3.25 //
11. senendrasya / dhenā bṛhaspateḥ / pathyā pūṣṇaḥ / vāgvāyoḥ / dīkṣā somasya /
prthivyagreḥ / vasūnām gāyatrī / rudrānām triṣṭuk / ādityānām jagatī /
viṣṇoranuṣṭā (1) / varuṇasya virāṭ / yajñasya pañktiḥ / prajāpateranumatih /
mitrasya śraddhā / savitul prasūtih / sūryasya mariciḥ / candramaso rohini /
ṛṣiṇām arundhati / parjanyasya vidyut / catasro diśaḥ / catasro 'vāntaradiśaḥ /
ahaś ca rātriśca / kṛṣiś ca vr̥ṣṭiś ca / tviṣiścāpacitiśca / āpaścauṣadhayaś ca /
ūrk ca sūnītā ca devānām patnayaḥ (2), iti / anuṣṭug diśaḥ ṣaṭ ca // *TA* III.9 //

APPENDIX VI

INDEX OF AUTHORITIES CITED

Aṅgira	965a
Kaṇva	564b
Kapila	501a, 564b
Kāṇāda	564b
Kāśyapa	564b
Jābāla	478a
Prajāpati	410b
Bhṛgu	962a
Manu	103b, 170b, 172b, 278a, 642a

APPENDIX VII

WORKS CONSULTED

Sanskrit Works

Agnipurāṇa, ed. Hari Narayan Apte. Ānandāśrama Sanskrit Series 41, Poona, 1900.

Atrismṛti, cf. *Smṛtinām Samuccaya*.

Āngirasasmṛti, ed. A. N. Krishna Aiyangar. Adyar Library Series No. 84, Adyar, 1953.

Āpastambagṛhyasūtra, with the commentary of Sudarśanācārya, ed. Mahadevaśāstri. Mysore Government Oriental Library Sanskrit Series No. 1, Mysore, 1893.

Āpastambadharmaśūtra, with the commentary of Haradatta, ed. Halasyanatha Sastri. Kumbhakonam, 1895.

Āpastambīyamantrapāṭha [*Mantrapāṭha* or the Prayer Book of Āpastam-bins], ed. Winternitz. Sri Satguru Publications, Delhi (Reprint), 1985.

Āśvalāyanagṛhyasūtra, with the commentary of Nārāyaṇa. Nirnayasagar Press, Bombay, 1894.

R̥gveda, with the commentary of Sāyaṇa, ed. Max Muller, in four volumes. Chowkhamba Sanskrit Series 99, Varanasi, 1966 (Reprint from second revised ed. of 1890-92).

Kapilasmṛti, ed. in the *Smṛtisandarbha*. Vol. V, pp. 2529-2622. Calcutta, 1955.

Kālikāpurāṇa, Published by Ksemaraja Srikrishnadas. Venkateśvara Press, Bombay, nd.

Gobhilasmṛti, cf. *Smṛtinām Samuccaya*.

Taittirīyabrahmaṇa, with the commentary of Sāyaṇa, ed. Godbole Narayana Sastri, in three Volumes, Ānandāśrama, Sanskrit Series 37, Poona, (1934-1938).

Taittirīyasāṃhitā, with the commentary of Sāyaṇa, ed. Āgāśe Kāśināth śāstri, in nine Volumes. Ānandāśrama Sanskrit Series 42, Poona, 1908.

Taittirīyāranyaka, with the commentary of Sāyaṇa, ed. by Phadke Baba Sastri, in two Volumes. Ānandāśrama Sanskrit Series 36, Poona, 1897.

Dakṣasmṛti, cf. *Smṛtinām Samuccaya*.

Dattakamīmāṃsā of Nandapaṇḍita, with the commentary of Bharata Candra Siromani, ed. and published with Bengali synopsis by Yajñeśvara Bhāṭṭa. Calcutta, 1864.

Dharmakośa, ed. by Laksamana Sastri Joshi, in five Volumes (22 parts). Wai, 1937-2003.

Dharmaśāstrasaṅgraha, a collection of 26 basic *smṛti* texts, ed. Bhāṭṭacharya Jivananda Vidyasagara. Sarasvati Press, Calcutta, 1876.

Dharmasindhu, with Marathi Translation. Nirnayasagara Press, Bombay, 1926.

Nirṇayasindhu of Kamalākarabhaṭṭa, with Marathi Translation, Nirṇayasagar Press, Bombay, 1935.

Pūrvamīmāṃsāsūtra, with the *bhāṣya* of Śabara, and *Tupṭikā* of Kumārilabhaṭṭa, ed. by Subbāśastrin, in seven Volumes. Ānandāśrama Sanskrit Series 97, Poona, 1929-1974.

Bṛhaspatismṛti, cf. *Smṛtinām Samuccaya*.

Bṛhaspatismṛti, ed. Rangaswami Aiyangar. Gaekwad's Oriental Series 85, Baroda, 1941.

Brahmapurāṇa, ed. Harinarayan Apte. Ānandāśrama Sanskrit Series 28, Poona, 1895.

Brahmavaivartapurāṇa, Ānandāśrama Sanskrit Series 102, Poona, 1935.

Baudhāyanagṛhyasūtra, with *Grhyaśeṣasūtra*, ed. Sham Sastri. University Oriental Library Publications, Mysore, 1920.

Baudhāyanadharmaśūtra with the 'Vivarāṇa' commentary by Sri Govinda Svami, ed. by Umesa Chandra Pandeya. Critical Notes by M. M. A. Chinnaswami Sastri. The Kashi Sanskrit Series 104, Varanasi 1972.

Madanapārijāta, of Madanapāla, ed. Madhusudana Smṛtitratna. Asiatic Society, Bibliotheca Indica Series 114, Calcutta, 1893.

Manusmṛti, with the commentary of Kullūka, ed. by Nārāyaṇ Rām Ācārya. Nirnayasagar Press, 7th edition, Bombay, 1933.

Yamasmṛti, cf. *Smṛtinām Samuccaya*.

Yājñavalkyasmṛti, with the commentary Mitākṣara. Niranayasagar Press, Bombay, 1926.

Laghuśātātapasmṛti, cf. *Smṛtinām Samuccaya*.

Vāyupurāṇa, ed. Hari Narayann Apte. Ānandāśrama Sanskrit Series 49, Poona, 1905.

Vṛddhahārītasmṛti, cf. *Smṛtinām Samuccaya*.

Vedavyāsasmṛti, cf. *Smṛtinām Samuccaya*.

Vyavāhanirṇaya of Varadarāja, ed. K. V. Rangaswami Aiyangar and A. N. Krishna Aiyangar, Adyar Library Series 29, Adyar, 1942.

Vyavahāramayūkha of Nilakanṭha, ed. P. V. Kane, Bombay Sanskrit Series 80, Bombay, 1926.

Vyavahāramayūkha of Nilakanṭha, Translation by V. N. Mandlik, Bombay Education Society's Press, Bombay, 1880.

Śāṅkhalihitasmṛti, cf. *Smṛtinām Samuccaya*.

Śatapathabrahmāṇa, ed. Weber, Chowkhamba Sanskrit Series 96, Varanasi, 1964.

Śātātapasmṛti, cf. *Smṛtinām Samuccaya*.

Samvartasmṛti, cf. *Smṛtinām Samuccaya*.

Samvartasmṛti, ed. K. V. Sarma and S. A. S. Sarma, Corpus Juris Sanscriticum III, Torino, 2002.

Saṃskāraprakāśa, (Part of *Viramitrodaya*, Vol. I), ed. Viṣṇuprasāda and Padma Prasāda. Chowkhamba Sanskrit Series 30, Banaras, 1906.

Saṃskāraratnamālā, (*pūrvārdha*) of Bhāṭṭagopināthadikṣita, ed. Kāśināthaśāstrī Āgāśe and Ananta Shastri Phadak. Ānandāśrama Sanskrit Series 39, Poona, 1899.

Skandapurāṇa, ed. Kṣemarāja Kṛṣṇadas. Veṅkateśvara Press, Bombay, 1908-1909.

Smṛticandrikā of Devanṛṇabhaṭṭa, ed. and published by J. R. Gharpure. Bombay, 1918.

Smṛtisandarbha, Gurumandal Series, Calcutta, Vol. I, II and III (1952), Vol. IV (1953), Vol. V (1955), Vol. VI (1957).

Smṛtinām Samuccaya, (a collection of 27 *smṛti* texts), Ānandāśrama Sanskrit Series 48, Poona, 1929.

Secondary Material

Altekar, A. S. *The position of women in Hindu civilisation*. Culture Publication House, Benares, 1958.

Altekar, A. S. 'The daughter's right of Inheritance', *H. B. Sarda Commemoration Volume*, Ajmer, 1937, pp. 217-23.

Altekar, A. S. 'The history of widow's right of inheritance', *Journal of the Bihar and Orissa Research Society*, Patna, Vol. 24, (1977), pp. 4-28.

Banerji, S. C. *Smṛti material in the Mahābhārata*, Calcutta, 1972.

Banerji, S. C. *A glossary of Smṛti Literature*, Calcutta, 1963.

Banerji, S. C. 'Aspects of Indian Society as Revealed in the *Dharmasūtras*', *Journal of the Gaṅgānātha Jhā Research Institute*, Allahabad, Vol. 16.1-2 (1958-59), 49 sqq.

Banerji, S. C. 'Smṛti Nibandha literature and Bengal's contribution', *Indian Historical Quarterly*, Vol. 25/1 (1949), pp. 38-51.

Beaman, G.B. *On the sources of the Dharmasāstras of Manu and Yājñavalkya*, Leipzig, 1895.

Bhattacharia, B. 'The sources of Dharma and their comparative Authority', *Proceedings of the 10th All India Oriental Conference*, Tirupati, 1940, pp. 18-25.

Bhattacharia, B. 'Hindu conception of dharma in the Fourteenth Century', *Indian Culture*, Vol. 6.1, (1938-39), pp. 67-70.

Bhattacharia, B. *Studies in Dharmasāstra* (Ancient Period), Calcutta, 1964.

Bhattacharya, H. D. 'Meaning of Dharma', *Proceedings of the 9th All India Oriental Conference*, Trivandrum, 1939, p. 640.

- Chakravarti, M. 'Contributions to the history of *smṛti* in Bengal and Mithila', *Journal of Asiatic Society of Bengal*, N. S. 11 (1915), pp. 311-75, pp. 377-406.
- Chattpadhyaya, K. P. 'The origin of Caste, A study of modern views', *Visvabharati Quarterly*, Calcutta, Vol. 2 (1936-37), pp. 349-358.
- Chaudhary, J. B. *Women in Vedic rituals*, Calcutta, 1956.
- Chaudhary, R. L. *Hindu woman's right to property (past and present)*, Calcutta, 1961.
- Derret, J. D. M. 'Adoption in Hindu Law', *Zeitschrift fur vergleichende Rechtswissenschaft*, Stuttgart, Vol. 60, pp. 34-90.
- Despande, G. T. 'Prāyaścitta as a Theory of Punishment', *Nagpur University Journal*, Vol. 15.1, pp. 8-24.
- Dikshitar, V. T. 'Woman's right in the performance of *dharma*', *Raja Sir. A. Chettiar Commemoration Volume*, Annamalai Nagar, 1941, pp. 878-887.
- Durvasula Srirama Sastri. *Theory of Adoption*, Calcutta, 1909.
- Dutt, N. 'Widow in ancient India', *Indian Historical Quarterly*, Calcutta, Vol. 14 (1938), pp. 661-79.
- Dutt, R. 'The property rights of women in the *sūtra* period', *Modern Review* Vol. 118 (1965), 239-46.
- Ganguly, J. 'The social and religious background of the study of *smṛti* in Mithila', *Our Heritage* 4/1 (1956), pp. 239-51; 10/2 (1962), pp. 93-126.
- Gharpure, J. R. *Right of women under Hindu Law*, Bombay, 1943.
- Gharpure, J. R. *Teachings of Dharmasāstra*, Lucknow, 1956.
- Ghose, J. C. *Principles of Hindu Law*, Calcutta, 1917-19.
- Ghurye, G. S. *Family and Kind*, Bombay, 1962.
- Ghurye, G. S. *Caste and Class in India*, Bombay, 1957.
- Gosh, B. *Hindu Law and Customs*, (Translated from J. Jolly's Recht und Sitte (German) in Grundriss der Indo-Arischen Philologie und Altertumskunde, Strabburg, 1896), Greater India Society Publications No. 2, Calcutta, 1928.
- Gosh, B. 'The Chronology of the *Smṛtis*', *Indian Historical Quarterly*, Calcutta, Vol. 4 (1928), pp. 570-92.

Gupta, R.K. *Political thought in the smṛti literature*, Allahabad, nd, (1952, printed C. 1970).

Hass, V. & Mukherji, R. 'Hindu Widow', *Aryan Path*, Vol. 9 (1941), pp. 396-405.

Hass, V. & Mukherji, R. 'Sources of *Dharma*', *Our Heritage*, Calcutta, II.2.249 sqq; III.1.65 sqq; III.2.221 sqq; V.2.87 sqq.

Hopkins, E.W. *The mutual relations of four castes according to Mānava-dharmaśāstra*, Leipzing, 1881.

Hopkins, E.W. 'Professed quotations from Manu found in *Mahābhārata*', *Journal of the American Oriental Society*, Vol. XI, pp. 239-275.

Horner, J. B. *Women under primitive Buddhism*, London, 1930.

Houghton, G. C. *Institutes of Manu*, London, 1825.

Jayaswal, K. P. *Manu and Yajñavalkya*, Butterworth and Co., Calcutta, 1930.

Jha, G. *Hindu law in its sources*, Allahabad, 1930 and 1933 (2 Vols.).

Jha, L. K. 'Nibandhakaras of Mithila', *Patna Law College Golden Jubilee Volume*, Bombay, 1961, pp. 388-443.

Jolly, J. *History of the Hindu Law of Partition, Inheritance and Adoption*, Calcutta, 1885.

Jolly, J. *Tagore Law Lectures*, London, 1885.

Jolly, J. *The minor law books* (Nārada, Br̥haspati), in *The sacred books of the east*, Vol. 33, Oxford, 1889.

Kane, P. V. *History of Dharmaśāstra* (Ancient and Mediaeval Religious and Civil Law), Bhandarkar Oriental Research Institute, Poona. Vol. I, 2 Parts, revised and enlarged (1968, 1975); Vol. II, 2 parts, second edition (1974), Vol. III (1973), Vol. IV (1973), Vol. V, 2 parts (1974, 1977), Total 7 parts over 6600 pages.

Kane, P. V. *Vedic Basis of Hindu Law*, Dharwar, 1936.

Kane, P. V. 'Mahabhbārata verses and very ancient dharmaśūtras and other works', *F. W. Thomas presentation volume*, Bombay, 1939, pp. 128-133.

Karkare, R. M. 'Son's position under ancient laws'. *Vikram Jounral*, Vol. I, (1957), pp. 78-84.

- Kettar, S. V. *Hindu law and methods and principles of the historical study there of including development of Indian Law*, Calcutta, 1914.
- Kewal M. *Manu the origins of social thought*, Bharatiya Vidya Bhavan, Bombay, 1970.
- Khan, B. *The concept of dharma in Vālmīki's Rāmāyana*, Delhi, 1965.
- Kunhan Raja, K. 'Hindu religion and hindu customs', *Adyar Library Bulletin (Brahmavidya)*, Adyar, Madras, Vol. XIV (1950), p. 24 sqq.
- Leach, E. R. *Aspects of caste in Southern India, Ceylon and North West Pakistan*, Cambridge, 1962.
- Mahadeva Sastri, A. *Upanayana and Vivāhaprayoga*, Adyar, 1921.
- Maitra, S. K. *The ethics of the Hindu*, Calcutta, 1956.
- Mess, G. H. *Dharma and Society*, London, 1935.
- Mishra, V.B., 'The remunerative sequel of *dāna* in the epigraphs and literature of early mediaeval India', *Prof. Birinchi Kumar Barna Commemoration Volume*, All India Oriental Conference, 1966, P. 207.
- Mitra, D. N. *Position of women in Hindu law*, University of Calcutta, nd.
- Mukherji, R. & Hass, V. 'Hindu Widows', *Aryan Path*, Vol. 9 (1941), pp. 396-405.
- Niklas, U. *A system for Tamil Literature Classical, Post-classical, Neo-classical based on 'The Subject Catalogue of the Janert Koeln library of Tamil Texts Classical, Post-classical, Neo-classical'* (VGH Wissenschaftsverlag), Bonn, 1990.
- Padey, R. *Hindu Saṃskāras*, Motilal Banarsiādass, Delhi, 1982.
- Pillai, G. K. *Origin and Development of caste*, Allahabad, 1959.
- Raju, P. T. 'Dharmaśāstra and the modern age', *Journal of the Gangāñātha Jhā Research Institute*, Allhabad (earlier on the Gangāñātha Jhā Kendriya Sanskrit Vidyapeetha), Vol. 16, (1958-59), 325 sqq.
- Ramachandra Dikshitar, V. R. 'South Indian Customs in the *Smṛtis*', *Indian Culture*, Vol. I, (1939-40), p. 2.
- Ramsay, A. *A chart of Hindu family inheritance with an explanatory Treatise*, London, 1877.

Ramaswami Sastri, V. A. *Dharmasūtras and the Dharmasāstra*, Tirupati, 1952.

Ramaswami Sastri, V. A. 'Dharma-its Definition and Authority', *Journal of the Gangānatha Jha Research Institute*, Vol. 7 (1949-50), pp. 29-42.

Rangaswami Aiyangar, K. V. *Some aspects of the Hindu View of Life according to Dharmasāstra*, Baroda, 1952.

Rangaswami Aiyangar, K. V. *Aspects of the social and political system of Manusmṛti*, Lucknow, 1949.

Rao, V. V. 'The spirit of Dharmasāstras', *Vedanta Kesari*, Vol. 46 (1959-60), p. 6

Sanderson, Alexis. 'History through textual criticism in the study of Śaivism, the Pāñcarātra and the Buddhist Yoginitantras' in *Les Sources et le temps : Sources and time, A colloquium*, ed. F. Grimal. Pondicherry, 1997, pp. 1-47.

Sankararāma Sastri, C., *Fictions in the development of the Hindu Law texts*, Madras, 1926.

Sarkar, G. *The Hindu law of adoption*, Calcutta, 1910.

Sarkar, V.C. 'Adoption of sons and daughter's among the Hindus', *Journal of the Kuppuswamy Sastri Research Institute*, Madras, Vol. 21 (1951-52), pp. 1-4.

Sarkar, V.C. 'Sociolegal importance of *prāyaścitta*', *Visvesvaranand Indological Journal*, Hoshiarpur, Vol. 1.1 (1963), pp. 91-101.

Sarma, K. V. 'Moral Nuggets From *Mahābhārata*', *T. V. Nagaraja Iyer Endowment Lecture*, Kuppuswamy Sastri Research Institute, Madras, July, 1988.

Sarvadhikari, R. *The principles of the Hindu Law of Inheritance*, Madras, 1922.

Sastri, D. S. *The theory of adoption*, (Jogendrachandra Gosh Prize, 1909), Calcutta, nd.

Sastri, R. K. 'Veda and Caste', *Vedanta Kesari*, Vol. 2 (1915), pp. 89-92.

Sen, P. N. *General principles of Hindu juriprudence*, Calcutta, 1918.

Sen, P. N. 'Caste and Marriage in Ancient India', *Journal of the Bihar and Orissa Research Society*, Patna, Vol. 40.1 (1959), pp. 39-54.

Shrirama. *Social structure and values in smṛtis*, Indian Publications, Calcutta, 1972.

Steele, A. *Law and custom of hindu castes*, Bombay, 1868.

Subramanyan, M. *The tonsure of Hindu Widows*, G. A. Natesan & CO., Madras. nd.

Suryanarayana. ‘*Brāhmaṇadharma*, the Universal Religion’, *The Poona Orientalist*, Vol. IV.1-2 (1939), pp. 38-67.

Vaidya, R. D. ‘Brahmanism in the *Smṛtis*’, *Calcutta Review*, 1926, April, p. 50 sqq; June-July, p. 250 sqq.

Valavalkar, P. ‘Hindu Social Institutions’, *Journal of the Bombay Branch of the Royal Asiatic Society*, Bombay, Vol. 19, p. 77 sqq.

Venkatarama Sastri, T. R ‘The *smṛtis*: their outlook and ideals’, *Cultural Heritage of India*, Sri Ramakrishna Centenary Committee, Belur Math, Calcutta, nd.

**CORPUS IURIS SANSKRITICUM
ET FONTES IURIS ASIAE MERIDIANAE ET CENTRALIS**

A Series on Social and Religious Law
edited by Oscar Botto

Scientific Committee

<i>President</i>	OSCAR BOTTO, Emeritus Professor of Indology, University of Turin. Accademia Nazionale dei Lincei, Rome; Académie des Inscriptions et Belles-Lettres, Paris; Royal Swedish Academy of Letters, History and Antiquities, Stockholm.
<i>Vice President</i>	SIEGFRIED LIENHARD, Emeritus Professor of Indology, University of Stockholm. Royal Swedish Academy of Letters, History and Antiquities, Stockholm; Accademia Nazionale dei Lincei, Rome; Académie des Inscriptions et Belles-Lettres, Paris.
<i>Members</i>	NALINI BALBIR, Sorbonne Paris-III; Directeur d'études à l'École Pratique des Hautes Études. FRANZ-KARL EHRHARD, Professor für Tibetologie und Buddhismuskunde, Department für Asienstudies, Ludwig-Maximilians-Universität München. OSKAR VON HINÜBER, Emeritus Professor of Indology, University of Freiburg; Akademie der Wissenschaften und der Literatur, Mainz; Académie des Inscriptions et Belles-Lettres, Paris. PATRICK OLIVELLE, Professor, Department of Asian Studies, The University of Texas. IRMA PIOVANO, Supervisor of the scientific activities and cultural relations of the CESMEO, Torino

Already published

1. *Dakṣa-smṛti*, Introduction, Critical edition, Translation and Appendices by Irma Piovano, Foreword by Oscar Botto, Torino, 2002, XVII, 143 p.
2. *Le Code népalais (AIN) de 1853*, par Jean Fezas, Introduction et Texte, 2 Tomes, Torino, 2000, LXV, 842 p.
3. *Samvarta Tradition (Samvarta-smṛti and Samvarta-dharmaśāstra)*, Critically edited with English Translation by K.V. Sarma and S.A.S. Sarma, Torino, 2002, XIV, 161 p.
4. *Śāṅkarasmṛti (Laghudharmaprakāśikā)*, Introduction, Critical edition, Translation and Appendices by N.P. Unni, Torino, 2003, XI, 396 p.
5. *The Boundaries of Hindu Law – Tradition, Custom and Politics in Medieval Kerala*, by Donald R. Davis, Jr., Torino, 2004, XI, 188 p.
6. *The Price of Purity – The Religious Judge in 19th Century Nepal*, by Axel Michaels, Torino, 2005, XI, 166 p.
7. *The root of Hindu Jurisprudence. Sources of dharma and interpretations in Mīmāṃsa and Dharmaśāstra*, by Domenico Francavilla, Torino, 2006, 260 p.

