LAWS OF MANU

Translated by
Professor Johann Georg Bühler

WITH EXTENSIVE ANALYTICAL COMMENTARY AND HELPS FROM

PROF. M. M. NINAN
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San Jose, CA
LAWS OF MANU

Image of Manu in Manali Temple
Maharishi Bhrigumuni writes the Manusmriti as told by Manu
MANU SMRITI
MANAVA DHARMASASTRA
THE LAWS OF MANKIND AS REMEMBERED

Translated by

Professor Johann Georg Bühler
Professor Johann Georg Bühler was the son of Rev. Johann G. Bühler in Borstel, Hanover. He attended high school in Hanover where he mastered Greek and Latin, then university as a student of theology and philosophy at Göttingen, where he studied classical philology, Sanskrit, Zend, Persian, Armenian, and Arabic. In 1858 he received his doctorate in eastern languages and archaeology; his thesis explored the suffix -tēs in Greek grammar. That same year he went to Paris to study Sanskrit manuscripts, and in 1859 onwards to London where he remained until October 1862. This time was used mainly for the study of the Vedic manuscripts at the India Office and the Bodleian Library at Oxford University. While in England, Bühler was first a private teacher and later (from May 1861) assistant to the Queen's librarian in Windsor Castle.

In Fall 1862 Bühler was appointed assistant at the Göttingen library; he moved there in October. While settling in, he received an invitation via Prof. Max Müller to join the Benares Sanskrit College in India. Before this could be settled, he also received (again via Prof. Müller) an offer of Professor of Oriental Languages at the Elphinstone College, Bombay (now Mumbai). Bühler responded immediately and arrived on February 10, 1863 in Bombay. Noted Sanskrit and legal scholar Kashinath Trimbak Telang was then a student at the college. In the next year Bühler became a Fellow of Bombay University and member of the Bombay Branch of the Royal Asiatic Society. He was to remain in India until 1880. During this time he collected a remarkable number of texts for the Indian government and the libraries of Berlin, Cambridge University, and Oxford University.

In the year 1878 he published his translations of the Paiyalachchhi, the oldest Prakrit dictionary, with glossary and translation. He also took responsibility for the translation of the Apastamba, Dharmasutra etc. in Professor Max Müller's monumental compilation and translation, the Sacred Books of the East, vols. 2, 14, and 25.

On 8 April 1898 Bühler drowned in Lake Constance.
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Manu Smriti is a Manava dharma shastra, which is stressed over and over again as the fundamental dharma (duty) of mankind in the Brahmanical Hinduism. Smriti can be translated as “What is remembered” implying that it is the transmitted message through teacher to disciple through generations. In contrast Vedas are Sruthi which can be translated as “What is heard” implying that these are prophetic transmission originating from the beginning of creation of man from the creator. Thus Sruthi get priority over Smriti.

Thus the Laws of Manu, the Law-Books of Manu, Manu Samhita, Manava Dharma Sastra, or Institutes of Manu forms the earliest of post-vedic law known in India. It is one of the 19 Dharmashastras which are a part of the smriti literature. It is considered the oldest and one of the most important texts of this genre.

Most of the informations given below are taken from the Wicipaedia.

It contains 2685 verses, and is evidently not the work of one man, but the production of many minds. It gives the observances of a tribe of Brahmans called Manavas, who probably belonged to a school of the Yajur (or black) Veda, and lived in North-West India not far from Delhi.

Date of writing

It was written in a period later than the Vedas when the Brahmans had obtained the ascendancy, but its deities are those of the Vedas and not of the Epics and Puranas — so it occupies a middle place between the Vedas and the Puranas. Puranas literally means “Old Tales”
Different scholars have given a range of timings for creation of this text, from 1500 BC to 500 AD. 1500 BC assumes that it was brought in by the Aryans and AD dates are based on socio-cultural and linguistic reasons. Since it is written in Sanskrit language it must have been written after 150 AD. But that does not mean the legend and the system were not in existence till then. There must have been scattered teachings in the various areas which were collected, codified, modified and rendered in new literary forms and languages. The former existence of a Mānava Dharmasastra, consisting of prose mixed with verses in several metres, has been established by the discovery of some quotations in the Vāsishtha Dharmasāstra. The contents show that the work known to the author of the latter Sāstra was closely related to our Manu-smriti as we have today. We can therefore safely assert that the basic teachings of the present Smriti was handed down through generations of sishya paramparas with different branches whereby each branch developed independently. Manusmriti as is today may have been codified from various separate transmissions from separate subject areas. That is exactly why this is a Smriti—What is remembered. Thus its accuracy and authenticity is not equal to the directly revealed knowledge. As the teachings are handed down through generations each society might have added laws which were relevant based on their specific needs and to the benefit of the Brahminic community who wanted to control the society. As a result the laws are not always cogent if not contradictory.

The first to propose such a hypothesis was E. Washburn Hopkins (1885):

“I draw the conclusion that the sastram was in great part collated between the time when the bulk of the epic Maha Bharata was composed and its final completion, that previous to its collation there had existed a vast number of sententious remarks, proverbial wisdom, rules of morality etc. which were ascribed, not to this treatise of Manu at all, but to the ancient hero Manu as a type of godly wisdom. These I conceive to have floated about in the mouths of the people, not brought together but all loosely quoted as laws or saying of Manu and these sayings were afterwards welded Into one with the laws of a particular text [sect?] called the Manavas—a union
natural enough, as the two bodies of law would then bear the same title, although the sect had no connection with Manu except in name. ... According to my theory, these Manu-verses found in the Mānava treatise were simply caught up and drawn from the hearsay of the whole Brahman world, keeping their form after incorporation with the Manavas’ text."

Most of the modern scholarship agrees with this.

Sir William Jones, in the Preface to his translation gives the following remark:

“The work now presented to the European world, contains an abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, through with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful, for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed.

Nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sound like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but GOD, and the harsh admonitions even to king, are truly noble.”

“Where caste does not exert an influence, the laws are in many cases, wise and just. Several great truths are acknowledged. A few exam ples may be given:

- Wrong-doing punished in the End
- Dharma the only secure Possession
- The Voice of Conscience and God’s Omniscience
- Great moral duties are inculcated.
- Respect to Parents and Teachers
- Respect to the Aged.
- Injuries not to be returned
- Duty of Hospitality
- Caution against Religious Pride etc.
- Voices to be shunned by a King
- Guilt increased by knowledge
- Punishment for Adultery,

There are indeed clear contradictions such as:
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- Flesh eating both permitted and prohibited
- Niyoga or Levirate system is both sanctioned and prohibited 9:59-68

One factor that stands up is that Manu’s Code discourages Agriculture"

Max Muller as scholar who studied the Vedas in detail vouches that there is no provision for the detestable Cast System within the Vedas. It neither prohibits or restrains inter-relationship between caste. The Mandala X which was interpolated in the Christian era is simply an explanation of how all creation is synchronized as body of Person to perform the various function which does not warrants any differentiation between the castes.

He suggests that this was written by an Orthodox Brahmin in the North India in the banks of the River Saraswathy from a family of Manavas to impose Brahminic Superiority.

If we assume a person called Manu as the first progenitor of humans and he was the one who got through the deluvian Noahic flood, we will be able to get a date in millions or at least 10 thousands of years as it goes into pre-history and myths.

Here is the explanation usually given:

“However, the basic fact of the time period of existence of flood-figure Manu and Bhrigu, compatriot and contemporary of Saint Manu, who had his Ashram on the bank of ‘Vadhusar River’ in the Vedic state of ‘Brahmavarta’ who were the authors of Manusmriti, is ignored all together, which happens to be the period of great floods 10,000 years ago, after last ice age having mentions in Persian book Avesta, Indian Sanskrit text Shatapatha Brahmana and now scientific evidence is available on various websites. Floods had ravaged the vedic state of 'Brahmavarta', located on the confluence of two huge Vedic rivers Saraswati and Drishadwati, where the Ashrams of Devas were located. The state 'Brahmavarta' is now identified on the borders of North Rajasthan and South Haryana, mainly in and around Shekhawati and Jhunjhunu region of Rajasthan and parts of Haryana in the districts of Mahendragarh and Rewari on the basis of images of paleochannels of these rivers from satellites, geo-morphological studies of the soils, which confirm presence of soil particles of Himalayan rocks in the areas represented by Saraswati river, and mentions of the area in Mahabharata, Rigveda, Shatapatha Brahmana, Manusmriti and various Puranas. As per epic 'Mahabharat' Bhrigu Rishi had his Ashram at 'Deepotsak' on 'Vadhusar' river, and his son Chyavana, on Dhosi Hill a tributary of Drishadwati river, in the Vedic state of 'Brahmavarta'. As per Skanda Purana, Bhrigu Rishi had migrated to 'Bharuch', located on Narmada river later on. Even Archeological findings near Narmada river are dated more than 8500 years old and said to be belonging to post Bhrigu era, confirming that Bhrigu and Manu had existed some 10,000 years ago, and their creation 'Manusmriti' is that old…..
Great floods which occurred after rapid melting of Himalayan glaciers at the end of last ice age, and higher rainfalls in Aravalli ranges, were devastating for habitants of Vedic state of 'Brahmavarta' and surrounding areas. Senior Rishis of the area gathered and decided to approach the oldest Saint or Rishi Manu, who had escaped the floods and is said to be 400 years old at that time, to advise the conference, from his memory (in Sanskrit and Hindi Smriti) and experiences, on 'how to face such calamities in future and lead a peaceful and organised life'

Initial Vedic seers present were the seven Rishis who were saved from the flood by Manu viz., Bhrigu, Kashyap, Atri, Vishvamitra, and Vashista ”

Manusmriti was first translated into English in 1794 by Sir William Jones, a Philologist and a judge of the British Supreme Court of Judicature in Calcutta who had great respect for the book

The text presents itself as a discourse given by the sage Manu, to a congregation of seers, or rishis, who, after the universal floods (the Noahic flood) in the vedic state of Brahmvarta in India some 10,000 years ago, beseeched him to guide them in how to face such calamities in future though an organized life with "guidelines for all the social classes".

According to Hindu Philosophy, the universe (or Multiverse) had no origin, but always has been and always will be, but is perpetually in flux. Space and time are of cyclical nature. This universe is simply the current one, which is in flux and constantly changing, when it finally ceases to manifest, a new one will arise.

In Vaishnavism this is described as inhaling and exhaling of Vishnu who sleeps on the sea of space and time on the bed of serpent called infinity. Each exhalation starts a new period of universe and each inhalation absorbed all creation into himself.

In some Hindu traditions, Manu is a title accorded to a progenitor of mankind – the First Man - Adam. Manu is thus a generic term for Man in the sense Adam means “one who evolved from the clay”. The current period is the seventh period of recreation and is ruled by the seventh Manu called the Vaivasvata Manu, the son of Vivasvan and his wife Samjnâ. The seventh manvantara is the one that is now current and the name of the Manu is Vaivasvata. The saptarshis are Atri, Vashishtha, Kashyapa, Goutama, Bharadvaja, Vishvamitra and Jamadagni. The gods are the sadhyas, the vishvadevas, the maruts, the vasus, the two ashvinis and the adityas.

According to the Puranas, the genealogy of Vaivasvata, the 7th Manu, is as follows:
1. Brahma
2. Marichi, one of the 10 Prajapatis created by Brahma.
   Kashyapa is regarded as the father of humanity.
4. Vivasvan or Surya, son of Kashyapa and Aditi.
5. Vaivasvata Manu, originally Satyavrata, son of Vivasvan (Surya) and Samjnâ.
Ikshvaku, Nabhaga, Narishyanta, Karusha, Prishadhra, Dhrishta, Sharyati, Pramshu and Nabhanedishta were the nine sons and Ila was the only daughter of Vaivasvata Manu.

Vaivasvata Manu, whose original name was Satyavrata, is the 7th Manu and considered the first king to rule this earth. Manu was initially known as Satyavrata ("One with the oath of truth"). Vaivasvata Manu ruled as King Manu. According to the Matsya Purana, Manu was the king of Dravidadesa land in Kumari Kandam. His wife was Sraddha. In this version of the Purana, replicating the story of Noah and the Ark of the Old Testament, Manu saved a group of people from the great flood, the Seven Saints — after being warned of it by the Matsya avatar of Vishnu- God who appeared as a Fish to Manu, who had also advised him to build a giant boat. The Hindu version of the story is mentioned in Satapatha Brahmana and Matsya Purana. Matsya Purana (literally, the ancient chronicle of Fish) is one of the oldest of the 18 post-Vedic Hindu scriptures called the Puranas. The scripture is a composite work dated to c. 250–500 CE.

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Here is the Matsya Purana Story:

King Manu was the King of Kumari Kandam of Dravida. Kumari Kandam (30,000 BC – 16,000 BC) is the sunken landmass referred to in the ancient Tamil Sangam literature and Sanskrit Matsya Purana. The Silappadhikaram, one of the Five Great Epics of Tamil Literature written in first few centuries CE, states that the "cruel sea" took the Pandiyan land that lay between the rivers Pahruli and the mountainous banks of the Kumari.
This land was divided into 49 nadu, or territories, which he names as seven coconut territories (elutenga natu), seven Madurai territories (elumaturai natu), seven old sandy territories (elumunpalai natu), seven new sandy territories (elupinpalai natu), seven mountain territories (elukunra natu), seven eastern coastal territories (elukunakarai natu) and seven dwarf-palm territories (elukurumpanai natu). All these lands, he says, together with the many-mounted land that began with KumariKollam, with forests and habitations, were submerged by the sea. Two of these Nadus or territories were supposedly parts of present-day Kollam and Kanyakumari districts.

It is said to have been located in the Indian Ocean, south of present-day India encompassing Sri Lanka (today it is an island and going all the way to the land mass of Australia. Mount Meru extended all the way from Kerala through Sri Lanka with several rivers (Aru) flowing into the sea on the eastern side. This river was supposed to have been flowing down the Malaya Mountains in his land of Dravida. (Malaya mountains are believed to have formed the Southernmost part (Southwards starting from the Mangalore region) of the Western Ghats, modern day Kerala while the Northern part of the same was called the Sahya Mountains. The peaks of these Malaya mountains were said to be higher than those of the Sahya Mountains. The Anaimalai and Nilgiri form some of its higher ranges. Believably in the Ramayana and Mahabharata ages, and later in the period of recorded History, it might have been the junction of the Chera and Pandya Kingdoms.

Kumari Kandam (Lemuria)

“Kumari Kandam”, the land that lay to the south of India and, which later submerged in the Indian Ocean, has been a matter of conjecture for a study by scholars.

Two American eminent geologists McKenzie and Sclater have clearly explained that Africa and South America were locked together as part of the primitive continent until about 200 million years ago.

The present formations of India, Arabia, Africa, Antarctica, South America and Australia started breaking up due to natural upheavals and moving to different parts of the earth at the rate of 15,000 years per mile on an average and found their places in the Asian Continent. The movement of the earth mass, called Navalam Theevu in Tamil, caused the formation of the present continent of India.

From the Island of Moo called Lemuria, which was located near Indonesia about 2.5 lakhs years ago, people regularly moved out to Atlantis in Mexican Sea and Kumari Kandam in South Tamil Nadu, about 1,00,000 years ago due to tsunami. These letters are the script of Moo civilization, which was well developed.

From Atlantis, due to tsunami, the Moo people moved to South America and became Aztecs and Incas. Those who moved to North America became Mexicans and Red Indians.
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From Kumari Kandam, South of Tamil Nadu, about 15,000 years ago people moved to Africa and became Sumerians and those who moved from Africa to Arabia later became Jews.

From Kumari Kandam, South of Tamil Nadu due to tsunami, people moved to Bengal and became Cholas and those who moved to Sind and Punjab became Cheras.” The Hindu, June 23, 2010, Lemuria and Kumari Kandam by Dr. N. Mahalingam

The Lemuria theory disappeared completely from conventional scientific consideration after the theories of plate tectonics and continental drift were accepted by the larger scientific community. According to the theory of plate tectonics (the current accepted paradigm in geology), Madagascar and India were indeed once part of the same landmass (thus accounting for geological resemblances), but plate movement caused India to break away millions of years ago, and move to its present location. The original landmass broke apart – it did not sink beneath sea level.¹

For a recent review of the concept see:  http://ancientvoice.wikidot.com/article:kumari-kandam

In Theosophy, the "Vaivasvatu Manu" is one of the most important beings at the highest levels of Initiation of the Masters of the Ancient Wisdom, along with Sanat Kumara, Gautama Buddha, Maitreya, the Maha Chohan, and Djwal Khul. According to Theosophy, each root race has its own Manu which physically incarnates in an advanced body of an individual of the old root race and physically progenerates with a suitable female partner the first individuals of the new root race.

Mannus is a Germanic mythological figure attested by the 1st century AD Roman historian Tacitus in his work Germania. According to Tacitus, Mannus is the son of Tuisto and the progenitor of the three Germanic tribes Ingaevones, Herminones and Istawaeones.

Tacitus (Germania, chapter 2)

"In ancient lays, their only type of historical tradition, they celebrate Tuisto, a god brought forth from the earth. They attribute to him a son, Mannus, the source and founder of their people, and to Mannus three sons, from whose names those nearest the Ocean are called Ingvaeones, those in the middle Herminones, and the rest Istawaeones. Some people, inasmuch as antiquity gives free rein to speculation, maintain that there were more sons born from the god and hence more tribal designations—Marsi, Gambrivii, Suebi, and Vandilii—and that those names are genuine and ancient."

One day while the Emperor Manu was washing his hands in the river a little fish came flashing to him and asked the king to save Him, and out of compassion, he took him home and put it in a water jar. It kept growing bigger and bigger, until King Manu first put Him in a bigger pitcher, and then deposited Him in a well. When the well also proved insufficient for the ever-growing Fish, the King placed Him in a tank (reservoir), that was two yojanas (16 miles) in height above the surface and on land, as much in length, and a yojana (8 miles) in breadth. As it grew further King Manu had to put the fish in a river, and when even the river proved insufficient he placed it in the ocean, after which it nearly filled the vast expanse of the great ocean.
It was then that the fish revealed himself as an incarnation of Lord Vishnu and told him of the impending deluge which would destroy all living. The King built a huge boat which housed his family, 9 types of seeds, and animals to repopulate the earth, after the deluge would end and the oceans and seas would recede. At the time of deluge, Vishnu appeared as a horned fish and Shesha appeared as a rope, with which Vaivasvata Manu fastened the boat to horn of the fish.

According to the Matsya Purana, his boat was perched after the deluge on the top of the Malaya Mountains.

The Mahabharata says:

"And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshattriyas, and others have been descended, and are therefore all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshattriyas. And those sons Manu that of were Brahmanas devoted themselves to the study of the Vedas. And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshakus, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshattriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another."

His response was captured and preserved in memory as a dialog between himself and the sage Bhrigu in some 2685 ślokas, the compilation of which is called Manusmriti.

Maharishi Bhrigu was one of the seven great sages, (the Saptarshis) in ancient India, one of the many Prajapatis (the Lord of Hosts) created by Brahma (The God of Creation). Bhrigu was the first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic written during the Vedic period, in the Treta yuga.

Bhrigu is considered as a Manasa Putra (son born from the mind of the creator god) of Lord Brahma. Saint Bhrigu was compatriot and belonged to the times of Manu. Bhrigu had his Ashram (Hermitage) on Vadhusar river a tributary of Drishadwati river near Dhosia Hill in the Vedic state of Brahmavarta, presently on the border of Haryana and Rajasthan in India. Along with Manu, Bhrigu made important contributions to 'Manusmriti', which was constituted out of a sermon to a congregation of saints in the state of Brahmavarta, after the great floods in this area, nearly 10,000 years ago. As per Skanda Purana, Bhrigu migrated to Bhrugukucch Bharuch on the banks of Narmada river in Gujarat, leaving his senile son Chyavana at Dhosia Hill. The later date archaeological findings at Bhrigu Kutch are dated 8500 years old.
He was married to Khyati, the daughter of Daksha. He had two sons by her, named Dhata and Vidhata – Sukra Acharya the guru of the Asuras especially to the famed Maha Bali (the Great Sacrifice) and Chyavana. His daughter Bhargavi, married Lord Vishnu the Supreme God of the Heavens. [Maha:1.5]

Maharishi Bhrigu is credited as the father of Hindu astrology and the first astrological treatise. However, the available evidence suggests that it was compiled over a period of time by the various students in the lineage of Maharishi Bhrigu.

Maharishi Bhrigu was the first compiler of predictive astrology, Jyotisha. These horoscopes were based upon the planetary positions of the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Rahu (North Node of the Moon) and Ketu (South Node of the Moon).

One day while the Emperor Manu was washing his hands in the river a little fish came flashing to him and asked the king to save Him, and out of compassion, he took him home and put it in a water jar. It kept growing bigger and bigger, until King Manu first put Him in a bigger pitcher, and then deposited Him in a well. When the well also proved insufficient for the ever-growing Fish, the King placed Him in a tank (reservoir), that was two yojanas (16 miles) in height above the surface and on land, as much in length, and a yojana (8 miles) in breadth. As it grew further King Manu had to put the fish in a river, and when even the river proved insufficient he placed it in the ocean, after which it nearly filled the vast expanse of the great ocean.

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http://www.britannica.com/EBchecked/topic/363047/Manu points out

"In the story of the great flood, Manu combines the characteristics of the Hebrew Bible figures of Noah, who preserved life from extinction in a great flood, and Adam, the first man. The Shatapatha Brahmaṇa recounts how he was warned by a fish, to whom he had done a kindness, that a flood would destroy the whole of humanity. He therefore
built a boat, as the fish advised. When the flood came, he tied this boat to the fish’s horn and was safely steered to a resting place on a mountaintop. When the flood receded, Manu, the sole human survivor, performed a sacrifice, pouring oblations of butter and sour milk into the waters. After a year there was born from the waters a woman who announced herself as “the daughter of Manu.” These two then became the ancestors of a new human race to replenish the earth. In the Mahabharata (“Great Epic of the Bharata Dynasty”), the fish is identified with the god Brahma, while in the Puranas (“Ancient Lore”) it is Matsya, the fish incarnation of Lord Vishnu.”

Again this points to a period of development of the Manu and his Smriti as a period when Christianity was widely known and was part of the ethos of India.

Penguin India

Here is the Penguin back cover introduction to the Laws of Manu.
Laws Of Manu
Author: Wendy Doniger
The several Brahmin hands who wrote the Laws of Manu drew on jurisprudence, philosophy and religion to create an extraordinary, encyclopaedic model of how life should be lived, in public and in private, by Untouchables as well as by priests and kings, by women as well as by men. The Sanskrit text was first translated into English in 1794, and translations into other European languages swiftly followed. For Nietzsche the humane wisdom of Manu far surpassed that of the New Testament; for the British Raj it seemed to be the perfect tool with which to rule the Hindu. No understanding of modern India is possible without it, and in the richness of its ideas, its aphoristic profundity and its relevance to universal human dilemmas, Manu stands beside the great epics, the Mahābhārata and the Rāmāyana. Many commentators find Manu contradictory and ambiguous; others perceive a clear thematic integrity; and the argument is renewed by Wendy Doniger and Brian K. Smith in their illuminating introduction. Wendy Doniger provides a landmark translation, the first authoritative English rendering this century. It is also the first to set the unadulterated text in narrative form, making it accessible and enjoyable both to specialist scholars and to a wider audience.

“A. MANU’S PLACE AND POSITION

1. Manu’s Position in India

Maharshi Manu is the first to have given the world a well-regulated, systematised, ethical and ideal pattern of living for human beings. He is the first among manavas (one of the human races), the first among scripture-writers, the first among law-makers, law-givers and social philosophers, the pioneer statesman and above all the first sage-ruler. Manu is the religious teacher who introduced the yajna-rituals. The religious scripture composed by him which today is known as the Manusmriti is the oldest of Smritis. We see in our ancient history and literature right from Vedic ages
down to modern times, a long tradition of those scripture- writers, litterateurs, authors, poets and rulers who have spoken of Manu eulogistically. Vedic Samhitas and Brahmanical scriptures describe Manu's words as efficacious and beneficent like medicine. Maharshi Valmiki in his Ramayana alludes to Manu as an authority in the field of religious scripture Ram, who is worshipped as God by the Hindus, quotes Manu's verses to prove that his conduct has been in consonance with the directions given in the religious scriptures. The Mahabhrata proclaims at several places that the Manusmriti is a tried and tested constitution of life, and alludes to its writer as the greatest preceptor and jurist. In several of the Puranas Manu has been embellished with epithets such as the foremost sage-ruler, scri1pture-Tlter, etc. and thus has been painted as a person devoted to human welfare. Acharya Yaska quotes Manu’s dictum in his Nirukta in the discussion on equal rights for sons and daughters and thus regards him as authentic. In the Arthashastra Chanakya has quoted Manu as an authority. Brihaspati, a writer of one of the Smritis regards the Manusmrti as the most authentic document and proclaims other Smritis controverting Manu’s as unacceptable. Ashwaghosh. The Buddhist poet quotes Manu’s dicta in his work Vajrakopanishad as evidence. Yajnavalakya's Smiriti is based on the Manusmriti itself. All religious books and Smritis quote Manu's words in support of the contentions contained in them. Dharsen, the king of Valabhi has declared Manuism as an authentic creed as per a petrograph of 571 AD. Dara Shikoha, the writer-son of Emperor Shah Jehan describes Manu as the first and original human whom Jews, Christians and Mohammedans call Adam. Guru Govind Singh has showered liberal eulogies on Manu in his book entitled ‘Dasham Grantha’.

OPPOSITION TO MANU:WHY? By Dr. Surendra Kumar
MANU TEMPLE AT MANALI HIMACHAL PRADESH
The only temple dedicated to Manu
THE LAWS OF MANU

CHAPTER ONE

Canto 1: Creation & The Origin of The Sacred Law

Invocation:

Part 1: Lord Brahma’s Narration

Topic 1a: Creation
1a.1 The primary creation (sarga)
1a.1.1 The purusa avatars
1a.1.2 The elements of action
1a.1.3 The cause & basis of sacred law
1a.2 The Secondary Creation (visarga)
1a.2.1 Brahma’s appearance & duties of creation
1a.2.2 Dissolution & Recreation

Part 2: Bhrigu Takes Up The Recitation
1a.2.3 The manus
1a.2.4 Time

Topic 1b: The origin of the sacred law
1b.1 Qualities of the Ages
1b.2 The Duties of Men
1b.3 The Topics of the Sacred Law
CREATION OF THE COSMOS

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:

2. ‘Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.
3. ‘For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.’

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, ‘Listen!’

How the Cosmos came into existence

5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

Dvaita Vedanta espouses dualism by theorizing the existence of two separate realities. The first and the more important reality is that of Vishnu or Brahman. Vishnu (God of the Heavens (Vish)) is the supreme Self, God, the absolute truth of the universe, the independent reality. Purusha and Prakriti. This is was proposed by Madhavacharya (also known as Purna Prajna and Ananda Tirtha who lived in AD 1199–1278) who was a Vaishnavite.

The second reality is that of dependent but equally real universe that exists with its own separate essence. Everything that is composed of the second reality, such as individual soul (Jiva), matter, etc. exist with their own separate reality

This is an exact reflection of the Jewish mystical tradition where the Supreme being first contracted himself to produce a space where he created both matter and life with freedom in varying degrees. They thus formed the body of God totally dependent on the
God. I have presented it in my book “Cosmos: the Body of God; Isa Purusha Tatva”. Thus Madhava’s Tatva Vada is identical to the Judeo-Christian tradition. Again it reflect the idea of which is presented as Hiranya Garbha. Just as the fetus is dependent for its existence on the mother so is the cosmos on God.

In contrast the Advaita Philosophy (Proposed by Sankara in AD 788 – 820) considers the ultimate reality as the Supreme Consciousness which takes the form of the Person and cosmos is only the thoughts of the Person and does not have reality. It is “Maya” a passing illusion.

Five fundamental, eternal and real differences are described in dvaida system—

- **Jeeva – Ishwara Bheda**
  Between the individual soul (or jīvatma) and God (Brahmatma īshvara or Vishnu).
  - **Ishwara – Jada Bheda**
    Between God and matter (inanimate, insentient)
  - **Jiva – Jiva Bheda**
    between individual souls (jīvatma)
  - **Jiva – Jada Bheda**
    Between matter and jīva (life).
  - **Jada – Jada Bheda**
    Between various types of matter.

![Five Differences Diagram](image)

These five differences are said to make up the universe.
The universe is aptly called "prapancha" for this reason.

In this connection it is to be noted that Madhva differed significantly from traditional Hindu beliefs, owing to his concept of eternal damnation.

There are three categories of souls.

The first category consists of sattwik or essentially good souls. They are fit for spiritual progress and salvation. These form the Brahmins.

The second category consists of ‘Rajasa’ or essentially indifferent souls, who are not convinced about God’s greatness. They indulge and stagnate in worldly life for ever. These form the Kshatriyas and the Vaisysas.

The third category comprises ‘Tamasa’ or essentially evil souls, who have a repulsion to God and good life. They are condemned to eternal hell in due course. These form the Sudras.

These evidently reflects the Calvinist Theology of Predestination.

7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

The Cosmology Hymn
Rig Veda (10:129)

Nasadiya Sukta

At first was neither Being nor Nonbeing.
There was not air nor yet sky beyond.
What was wrapping? Where? In whose protection?
Was Water there, unfathomable deep?

There was no death then, nor yet deathlessness;
of night or day there was not any sign.
The One breathed without breath by its own impulse.
Other than that was nothing at all.

Darkness was there, all wrapped around by darkness, and all was Water indiscriminate,
Then that which was hidden by Void, that One, emerging, stirring, through power of Ardor, came to be.

In the beginning Love arose, which was primal germ cell of mind. The Seers, searching in their hearts with wisdom, discovered the connection of Being in Nonbeing.

A crosswise line cut Being from Nonbeing. What was described above it, what below? Bearers of seed there were and mighty forces, thrust from below and forward move above.

Who really knows? Who can presume to tell it? Whence was it born? Whence issued this creation? Even the Gods came after its emergence. Then who can tell from whence it came to be?

That out of which creation has arisen, whether it held it firm or it did not, He who surveys it in the highest heaven, He surely knows - or maybe He does not!

Translation by Prof. Raimundo Panikkar, The Vedic Experience- Mantra-manjari (Motilal Banarasidas), p. 58)

Rig Veda 10 was written very late probably during the Christian Era.

In this Suktha, the Supreme Being is presented as unknown and unknowable. This is because it is the dormant and potential being. This is what is expressed in the embryo concept and the golden egg concept.
'I indeed am this creation, for I created all this.'

*Brihad-Aranyaka Upanishad* 1.4.1-7

In the beginning this cosmos was self (*atman*) alone, in the shape of a person. He looking round saw nothing but his Self.

He first said, 'This is I', therefore he became 'I AM' by name. Therefore even now, if a man is asked, he first says, 'I am' and then pronounces the other name which he may have.

And because before all this he burnt down all evils, therefore he was a person.

Truly the one who knows this burns down every one who tries to be before him. He feared, and therefore anyone who is lonely fears.

He thought, 'As there is nothing but myself, why should I fear?' Thence his fear passed away.

For what should he have feared?

Truly, fear arises only from a second.

But he felt no delight.

Therefore a man who is lonely feels no delight.

He wished for a second.

He was as large as man and wife together.

He then made his Self fall in two, and thence arose husband and wife.

That is why it is said, 'We two are thus like half a shell.' Therefore the void which was there is filled by the wife.

He embraced her, and men were born.

She thought, 'How can he embrace me, after having produced me from himself? I shall hide myself.'

She then became a cow, the other became a bull and embraced her, and hence cows were born.

The one became a mare, the other a stallion; the one a male ass and the other a female ass.

He embraced her, and hence one-hoofed animals were born.

The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram.

He embraced her, and hence goats and sheep were born.

And thus he created everything that exists in pairs down to the ants.

He knew, 'I indeed am this creation, for I created all this.'

Hence he became the creation, and he who knows this lives in this his creation.
As the bees prepare honey by collecting the essences of different trees and reduce these essences to a unity, even so all creatures on earth, though they reach Being, know not that "We have reached Being."

Like honey, that which is the finest essence--this entire world has that as its self. That is Atman.
Thou that art.

These rivers flow--the eastern toward the east, the western toward the west. They go just from the ocean to the ocean. They become the ocean itself. As these rivers know not "I am this one," or "I am that one," even so all creatures here, though they have come forth from being, now not "we have come forth from Being."

Whatever they are in this world, whether tiger or lion, or wolf or boar, or worm or fly or gnat--that they become. That which is the finest essence--this whole world has that as its self. That is Atman.
Thou that art.

Bring here a fig. Divide it. What do you see? Now of the seeds within, divide one, what do you see now? Truly that finest essence which you do not perceive--truly from that finest essence this great sacred fig tree thus arises. Believe me. That which is the finest essence--this whole world has that as its self. That is Atman.
Thou that art.

Place this salt in water. In the morning bring it to me. Where now is the salt? It is dissolved. Take a sip from the top. How is it? Salty?
Using a straw, take a sip from the middle. How is it? Salty?
Take a sip from the bottom. How is it? Salty?
Yes, truly it is the same.
You do not perceive Being here.
Yet, indeed, it is here. That which is the finest essence--this whole world has that as its self. That is Atman.
You are that.

Matsya Purāṇa (2.25-30) gives an account of initial creation. After Mahāprālaya, the great dissolution of the Universe, there was darkness everywhere. Everything was in a state of sleep. There was nothing, either moving or static. Then Svayambhu, Self-manifested Being arose, which is a form beyond senses. It created the primordial waters first and established the seed of creation into it. The seed turned into a golden womb, Hiranyakarbha. Then Svayambhu entered in the egg.

The Nārāyaṇa Sūkta exclaims that everything that is, visible or invisible, all this is pervaded by Nārāyaṇa within and without.

The Īśa Upaniṣad says that the universe is pervaded by Īśa, who is both within and without it. He is the moving and the unmoving, He is far and near, He is within all these and without all these.

The Vedānta Sūtra further states that Brahman is That from Whom this Universe proceeds, in Whom it subsists, and to Whom, in the end, it returns.

The Saṃkhya school holds that there are only two primary principles, Puruṣa and Prākṛti, and creation is only a manifestation or evolution of the constituents of Prākṛti due to the action of Puruṣa’s Consciousness. In contrast in the Manusmriti the prakriti was the body of the Brahman which He created as waters first.

"On mighty waters floated the universal egg of the Golden Womb, Hiranyakarbha, which gave birth to the flame of life, the One Spirit of all the Gods." ~Rig Veda (X.121)
Hiranyagarbha, meaning the "golden fetus" or "golden womb", in one hymn of the Rigveda (RV 10.121) is a name for the source of the creation of the Universe. The hymn is known as hiranyagarbha sukta and presents an important glimpse of the emerging monism, or even monotheism, in the later Vedic period, along with the Nasadiya sukta suggesting a single creator deity predating all other gods ("He is the God of gods, and none beside him."). In the hymn identified as Prajapati (creator).

The Upanishads elaborate that Hiranyagarbha floated around in water in the emptiness and the darkness of the non-existence for about a year, and then broke into two halves which formed the Swarga and the Prithvi.

In classical Puranic Hinduism, Hiranyagarbha is a name of Brahman, so called because he was born from a golden egg (Manusmrti 1.9)

**Hiraṇyagarbha Sūkta**

In the beginning was the Divinity in his splendour, manifested as the sole Lord of land, skies, water, space and that beneath and He upheld the earth and the heavens.

Who is the deity we shall worship with our offerings?  
It is that who bestows soul-force and vigor, whose guidance all men invoke, the Devas invoke whose shadow is immortal life and death.

Who is the deity we shall worship with our offerings?  
It is that who by His greatness became the One King of the breathing and the seeing, who is the Lord of man and bird and beast.

Who is the deity we shall worship with our offerings?  
It is that through whose glory the snow-clad mountains rose, and the ocean spread with the river, they say. His arms are the quarters of the sky.

Who is the deity we shall worship with our offerings?  
It is that through whom the heaven is strong and the earth firm, who has steadied the light and the sky’s vault, and measured out the sphere of clouds in the mid-region.

Who is the deity we shall worship with our offering?  
It is that to whom heaven and earth, placed in the light by his grace, look up, radiant with the mind while over them the sun, rising, brightly shines.

Who is the deity we shall worship with our offerings?  
When the mighty waters came, carrying the universal germ, producing the flame of life, then dwelt there in harmony the One Spirit of the Devas.
Who is the deity we shall worship with our offerings?
It is that who in its might surveyed the waters, conferring skill and creating worship -
That, the God of gods, the One and only One.

Who is the deity we shall worship with our offerings?
Mother of the world - may that not destroy us who with Truth as his Law made the
heavens and produced waters, vast and beautiful.

Who is the deity we shall worship with our offerings?
Lord of creation! No one other than thee pervades all these that have come into
being. May that be ours, for which our prayers rise, may we be masters of many treasures!
(RV 10:121)
[Ralph T.H Griffith]

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara (the
first being); as they were his first residence (ayana), he thence is named Narayana.

Another important translation of Narayana is The One who rests on Water.
The waters are called narah, [for] the waters are, indeed, produced by Nara [the
first Being]; as they were his first residence [ayana], he is called Narayana.

Naar means water in human (Nar) body, is residence (Aayan) of God (Naarayan).

Nara means humans, and Ayana means shelter; so Narayana means the
shelter of all human beings.

The Narayana Upanishad reads:
"Om Namo Narayanayet mantra upasaka Vaikuntha bhuwanam gamishyati", 
"Whosoever chants the 'Om Namo Narayana' mantra reaches the ultimate goal Vaikuntha planet where one attains eternal blissful life."

In Sanskrit, "Nara" can also refer to all human beings or living entities (Jivas). Therefore, another meaning of Narayana is *Resting place for all living entities.*

The close association of Narayana with water explains the frequent depiction of Narayana in Hindu art as standing or sitting on an ocean.

Some view Narayana as meaning "son of man." One who incarnates.

**Narayana Sukta**

This universe is the Eternal Being (Narayana),
the imperishable, the supreme, the goal, multi-headed and multi-eyed
(i.e., omnipresent and omniscient),
the resplendent, the source of delight for the whole universe.

This universe is the Supreme Being (Purusha) alone;
hence, it subsists on That,
the Eternal which transcends it (in every way)—
the Omnipresent Absolute which destroys all sins.........

The Lord Narayana is the Supreme Absolute;
Narayana is the Supreme Reality;
Narayana is the Supreme Light;
Narayana is the Supreme Self;
Narayana is the Supreme Meditator;
Narayana is the Supreme Meditation.

Whatever all this universe is, seen or heard of—
pervading all this, from inside and outside alike,
stands supreme the Eternal Divine Being (Narayana).

In the middle of that Flame, the Supreme Self dwells.
This (Self) is Brahma (the Creator), Siva (the Destroyer),
Hari (the Protector), Indra (the Ruler),
the Imperishable, the Absolute, the Autonomous Being.
Narayana (God – left) with Nara (Man), both of them are depicted identical to each other, holding a mace, a discus, a conch and a lotus. Man was created in the image of God.
The concept of Cosmos as the Body of the Saguna Brahman the Person of the Supreme Person of Father God is inherent also in the Jewish and Christian Theology. In my book Isa Purusha Tatva – Cosmos: the Body of God I explain this.

11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

A “day” of Brahma is 4,320,000 human years. The “year” referred to is a year of Brahma which is computed at 311,040 billion years.

13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.
14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly.

Here is the process of emergence of the Saguna Brahman

The three qualities according to Sankya Philosophy are: Mahat, Ahamkāra, and Manas (Consciousness, Ego and Mind). In this system Soul which is the realization of consciousness was the first one to have been created, from which the ego and the later mind was developed.
15. Moreover, the great one, the soul, and all (products) affected by the **three qualities**, and, in their order, the **five organs** which **perceive** the objects of sensation.

16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute particles, which form the (creator’s) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)

18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

19. But from minute body (framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.
19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.

The six are the five senses + the mind
- Ahamkāra, the Manas, the Tanmātras, and the organs of sensation and action belong to the creator.
- Anena slokadva yenaikat ubhat bhavati
- Ātmiyānām Mahad Ahamkara Manas
- Tanmatra Gnāna Karmendriyānām amsāh sarvabhutopādānam iti ||

These are the parts and molecules of the creator’s body. Thus the whole creation is the part of God’s body.

However what is evolved is perishable in contrast to the Purushas from which it was evolved.

No explanation is given for this paradox. Gnostics therefore imported a creator who is far removed from the supreme Brahman who created it in his ignorance as defective.

This idea is also inherent in the Jewish mysticism where:
- In the beginning God alone existed.
- God limited himself by contracting himself to provide space for creation.
- But this only means God let himself invisible to give freedom.
- Then in this space God created all beings to be his body.
- The whole creation remain as a unified coherent working body of God.
- The created was perfect, but was given freedom of will. Machines have no freedom but Persons has because they are not pre-programmed.

“Prior to Creation, there was only the infinite Or Ein Sof filling all existence. When it arose in G-d’s Will to create worlds and emanate the emanated...He contracted (in Hebrew ”tzimtzum”) Himself in the point at the center, in the very center of His light. He restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow empty space, away from the central point... After this tzimtzum... He drew down from the Or Ein Sof a single straight line [of light] from His light surrounding [the void] from above to below [into the void], and it chained down descending into that void.... In the space of that void He emanated, created, formed and made all the worlds.” (Etz Chaim, Arizal, Heichal A"K, anaf 2)

The Tzimtzum (Hebrew כתר CONTRACTION/CONSTRICTION/CONDENSATION/withdrawal”) is a term used in the Lurianic Kabbalah teaching of Isaac Luria, to explain
the doctrine that God began the process of creation by "contracting" his infinite light in order to allow for a "conceptual space" in which finite and seemingly independent realms could exist. This primordial initial contraction, forming a Khalal/Khalal Hapanoi ("empty space", דליון סופי) into which new creative light could beam, is denoted by general reference to the Tzimtzum. Medieval Kabbalah made the first creative act a concealment /Divine exile, rather than unfolding revelation. Tzimtzum contains a built-in paradox, requiring that God be simultaneously transcendent and immanent.

Because the Tzimtzum results in the "empty space" in which spiritual and physical Worlds and ultimately, free will can exist. All creation is built from God himself.

The Lord has first appointed to each its place, sequence, purpose, qualities and nature

20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.

Vritti:
Ether(space) possesses one quality, i.e. sound.
Air, expanding from ether, contains the quality of ether (sound) plus touch.
Fire, expanding from air, contains sound, touch & form.
Water, contains sound, touch, form & taste.
And earth contains sound, touch, form, taste & smell.

21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

The gods: Definition of the gods.

22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice (yajna).

Vedas

23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.

Time, Planets, Earth

24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

25. Austerity (tapa), speech (våcam), pleasure (rati), desire (kåma), and anger (krodha),, this whole creation he likewise produced, as he desired to call these beings into existence.

Dialectics of Nature

26. Moreover, in order to distinguish actions, he separated merit (dharma) from demerit (adharma), and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.
27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

Transmission through generation

28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

29. Whatever he assigned to each at the (first) creation, noxiousness (himsa) or harmlessness (ahimsa), gentleness (mrdus) or ferocity (krura), virtue (dharma) or sin (adharmas), truth (rta) or falsehood (anrta), that clung (afterwards) spontaneously to it.

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

The Castes

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

Man 1:29 asserts that the nature of dharma and adharma are hereditary. It would imply that the case system based on the qualities is fixed through generation. If you are a Brahmin your children carry the dharmic qualities with them. So are the other castes. 30 in fact assert this statement for rebirth as well which confirms Madhavacharya’s predestination position. 31 again asserts it. How can one born from the feet be born from the mouth?

Visnu Purana (3.8.9) it is stated:

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-haranam

"One can worship the Supreme Personality of Godhead, Visnu, by proper discharge of the principles of varna and asrama. There is no alternative to pacifying the Lord by execution of the principles of the varnasrama system."

Male and Female and Virag

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.
The concept of **Ardhanarishvara** (God who is half woman) originated in Kushan and Greek cultures simultaneously; the iconography evolved in the Kushan era (30–375 CE), but was perfected in the Gupta era (320-600 CE). A mid-first century Kushan era stela in the Mathura Museum has a half-male, half-female image,

Ardhanarishvara is interpreted as an attempt to syncretise the two principal Hindu sects, Shaivism and Shaktism, dedicated to Shiva and the Great Goddess. A similar syncretic image is Harihara, a composite form of Shiva and Vishnu, the Supreme deity of the rival Vaishnava sect.

In the Judeo-Christian creation Adam was created both Man and Women. He was then put to sleep and by a divine surgery Eve was created and separated.
33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

This seems to imply that Manu was the product of Virag through the severe austerities performed. In that case the genealogy of Manu will be

Lord  
Male and Female separation  
Virag  
Manu

**Ten Great Sages : Lords of Created Beings**

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,


**SB 3.12.2-57**

1) Narada - born from Brahma's deliberation  
2) Vasishtha - born from Brahma's breathing  
3) Daksa - born from Brahma's thumb  
4) Bhrgu - born from Brahma's touch  
5) Kratu - born from Brahma's hand  
6) Pulastya - born from brahma's ears  
7) Angira - born from Brahma's mouth  
8) Atri - born from brahma's eyes  
9) Marici - born from Brahma's mind  
10) Pulaha - born from Brahma's navel

**Seven Manus**

36. They created seven other Manus possessing great brilliance, gods and classes of gods and great sages of measureless power,
Classes of creations

37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

Heavenly Lights

38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

39. (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,

40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

The nine kinds of creation
SB 3.10.15-29:

1) The first creation is of the Mahat-tattva
In the first creation the modes of nature mix and give rise to false ego.

2) False ego or identification of the body, along with the material ingredients, material knowledge and material activities arise (working senses and knowledge acquiring senses).

3) The sense perceptions are created and from these the material elements are generated.
i) sound - sky
ii) touch - air
iii) sight - fire
iv) taste - water
v) smell - earth
4) The creation of knowledge and working capacity.
5) The controlling deities become manifest by the interaction of the mode of goodness.
6) The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

7) The seventh creation is that of immovable living beings - plants and trees.
8) The eight creation brings into existence animal species comprising twenty eight groups.
9) The ninth creation gives rise to the human beings which belong to only one species. They are predominantly under the influence of passion. These last three creations as well as the tenth creation are called vaikrta creations and they are different from the previous creations called prakrta. Creation of Kumaras belongs to both.

10) There is also tenth creation, of demigods, who comprise eight species. (There are two sets of devas. Primordial ones like Agni, Varuna, Vayu, etc., are born from the cosmic shell during the fifth stage of creation. Others are born from Brahma and his rishi sons during the ninth stage. There is an example of yaksas who descend in different genealogical lines, according to Mahabharata and Agni Purana. Some appeared at the same time as Brahma, from out of the shell of the universe. Some descended from Kasyapa and some from Pulastya.)

**Nature of Reproduction, cycle of Birth and Death**

42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.
43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.
44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).
45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.
46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;
47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.
48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.
49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).

51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.

**Cycle of Creation**

52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.

53. But when he reposest in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.

55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.

56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

**The Order of handing over of the Sacred Laws**

58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.
59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, ‘Listen!’

Bhrigu now expounds the following in this chapter:
List of Seven Manus (61-63)
Time Cycles and cosmology (64—86),
Occupations of the varnas (87—91),
The excellence of Brahmins (92—101);
Eulogy of Manu’s treatise (102—100);
Table of contents (101—i8).

Seven Manus

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great uster, and the son of Vivasvat.

63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

Cycle of Time

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kolas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.
75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.

76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;

78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahma repeats this again and again.

**Manu’s Kala Chakra is as follows:**

18 nimeshas (twinklings of the eye) = 1 kasththa
30 kasthhas = 1 kala,
30 kalas = 1 muhurta,
30 muhurtas = one day and night.
The sun divides days and nights, both human and divine,
A month is a day and a night of the manes,
A year is a day and a night of the gods;

**Four human ages are**
Sathya Yuga=4000 years + Twilight time 400 evening 400 morning = 4800 years
Treta Yuga = 3000 years+ Twilight time 300 evening 300 morning = 3600 years
Dvapara Yuga = 2000 years+ Twilight time 200 evening 200 morning = 2400 years
Kali Yuga = 1000 years+ Twilight time 100 evening 100 morning = 1200 years
4800 years + 3600 years + 2400 years + 1200 years for a total of 12,000
Years for one arc
12000 years = one age of the gods.
1 period of a Manu (Manvantara) = 71 x 12000 years
1 thousand ages of the gods = one day of Brahma, =1000 x 12000 years
and that his night has the same length.

In the **Skanda Purana**, Brahma’s thirty days are mentioned:

1) Sveta Varaha Kalpa  11) Dhyana Kalpa  21) Soma Kalpa
2) Nilalohita Kalpa  12) Sarasvata Kalpa  22) Bhavana Kalpa
3) Vamadeva Kalpa  13) Udana Kalpa  23) Supuma Kalpa
4) Gathantra Kalpa  14) Garuda Kalpa  24) Vaikuntha Kalpa
5) Raurava Kalpa  15) Kaurma Kalpa  25) Arcisa Kalpa
6) Prana Kalpa  16) Narasimha Kalpa  26) Vali Kalpa
7) Brhat Kalpa  17) Samadhi Kalpa  27) Vairaja Kalpa
8) Kandarpa Kalpa  18) Agneya Kalpa  28) Gauri Kalpa
9) Sadyata Kalpa  19) Visnuja Kalpa  29) Mahesvara Kalpa
10) Isana Kalpa  20) Saura Kalpa  30) Paitr Kalpa
LAWS OF MANU

Each day of Brahma is a duration of one thousand divya yugas. A divya yuga comprises of one thousand of the four yugas. The same duration comprises his night.

Srimad Bhagavatam states the following:
"The duration of the Satya Yuga is 4,800 years of the years of the demigods; the duration of the Treta Yuga is 3,600 years of the demigods; the duration of the Dvāpara Yuga is 2,400 years of the demigods; the duration of the Kali Yuga is 1,200 years of the demigods ...
one year of the demigods is equal to 360 years of the human beings. Thus the duration of the Satya-yuga is 4,800 x 360, or 1,728,000 years. The duration of the Tretā-yuga is 3,600 x 360, or 1,296,000 years. The duration of the Dvāpara-yuga is 2,400 x 360, or 864,000 years. And the duration of the Kali-yuga, is 1,200 x 360, or 432,000 years in total." (Śrīmad Bhāgavatam 3.11.19)

<table>
<thead>
<tr>
<th>Yuga</th>
<th>varsāni</th>
<th>sandhva</th>
<th>sandhyamṣa</th>
<th>deva years</th>
<th>human years</th>
</tr>
</thead>
<tbody>
<tr>
<td>satya yuga</td>
<td>4000</td>
<td>400</td>
<td>400</td>
<td>4800</td>
<td>1,728,000</td>
</tr>
<tr>
<td>treta yuga</td>
<td>3000</td>
<td>300</td>
<td>300</td>
<td>3600</td>
<td>1,296,000</td>
</tr>
<tr>
<td>dvapara yuga</td>
<td>2000</td>
<td>200</td>
<td>200</td>
<td>2400</td>
<td>864,000</td>
</tr>
<tr>
<td>kali yuga</td>
<td>1000</td>
<td>100</td>
<td>100</td>
<td>1200</td>
<td>432,000</td>
</tr>
</tbody>
</table>

These 4 yugas follow a timeline ratio of (4:3:2:1).
Surya-Siddhanta: A Text Book of Hindu Astronomy By Ebeneezer Burgess gives the following quote of Surya Siddhanta

**The Hindu cosmological time cycles as in Surya Siddhanta 1, 11–23**

11). That which begins with respirations (prāna) is called real; that which begins with atoms (truti) is unreal. Six respirations make a vinādi, sixty of these a nādi.

12). And sixty nādis make a sidereal day and night. Of thirty of these sidereal days is composed a month; a civil (sāvana) month consists of as many sunrises.

13). A lunar month, of as many lunar days (tithi); a solar (sāura) month is determined by the entrance of the sun into a sign of the zodiac; twelve months make a year. This is called a day of the gods.

14). The day and night of the gods and of the demons are mutually opposed to one another. Six times sixty of them are a year of the gods, and likewise of the demons.

15). Twelve thousand of these divine years are denominated a Quadruple Age (caturyuga); of ten thousand times four hundred and thirty-two solar years is composed that Quadruple Age (caturyuga), with its dawn and twilight. The difference of the Golden (krtayuga) and the other Ages (yugas), as measured by the difference in the number of the feet of Virtue in each, is as follows:

16). The tenth part of a (Quadruple) Age (caturyuga), multiplied successively by four, three, two, and one, gives the length of the Golden (krtayuga) and the other yugas: the sixth part of each belongs to its dawn and twilight.

17). One and seventy caturyugas make a Patriarchate (manvantara or Patriarchal Age of one manu); at its end is a twilight which has the number of years of a Golden Age (krtayuga), and which is a deluge (pralaya).

18). In an Aeon (kalpa) are reckoned fourteen such Patriarchs (manus) with their respective twilights; at the commencement of the Aeon (kalpa) is a fifteenth dawn, having the length of a Golden Age (krtayuga).

19). In an Aeon (kalpa) are reckoned fourteen such Patriarchs (manus) with their respective twilights; at the commencement of the Aeon (kalpa) is a fifteenth dawn, having the length of a Golden Age (krtayuga).

20). The kalpa, thus composed of a thousand caturyugas, and which brings about the destruction of all that exist (bhoo), is a day of Brahma; his night is of the same length.

21). His extreme age is a hundred, according to this valuation of a day and a night.
LAWS OF MANU

The half of his life is past; of the remainder, this is the first kalpa.
(22). And of this kalpa, six Patriarchs (manus) are past, with their respective twilights; and of the Patriarch Manu son of Vivasvant, twenty-seven Ages (caturyugas) are past;
(23). Of the present, the twenty-eighth, Age (caturyuga), this Golden Age (krtayuga) is past; from this point, reckoning up the time, one should compute together the whole number."

Four Aages

Dharma in various Ages

81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.
The ages see a gradual decline of dharma, wisdom, knowledge, intellectual capability, life span, emotional and physical strength.

Satya Yuga""":- Virtue reigns supreme. Human stature was 21 cubits. Average human lifespan was 100,000 years.

Treta Yuga": – There was 3 quarter virtue & 1 quarter sin. Normal human stature was 14 cubits. Average human lifespan was 10,000 years.

Dwapar Yuga: – There was 1 half virtue & 1 half sin. Normal human stature was 7 cubits. Average human lifespan was 1000 years.

Kali Yuga: – There was 1 quarter virtue & 3 quarter sin. Normal human stature was 3.5 cubits. Average human lifespan will be 100 years. Towards the end of the Yuga this will come down to 20 years.

Manu 1:29 asserts that the nature of dharma and adharma are hereditary. It would imply that the case system based on the qualities is fixed through generation. If you are a Brahmin your children carry the dharmic qualities with them. So are the other castes. 30 in fact assert this statement for rebirth as well which confirms Madhavacharya's predestination position. 31 again asserts it. How can one born from the feet be born from the mouth? There is some indication of promise in procession of yugas that, “By doing their dharma of the caste one may get a higher caste birth in the next birth”. While there will be a random quantum jump in caste as routine, in the current season when Kaliyuga is transforming to Dwapara Yuga, more upward transition may be expected.

Duties Prescribed for men in various Ages

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.
Chief Duties of Men Prescribed in each Age

<table>
<thead>
<tr>
<th>Age</th>
<th>Chief Duties of Men Prescribed are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krita</td>
<td>the performance of austerities</td>
</tr>
<tr>
<td>Treta</td>
<td>divine knowledge</td>
</tr>
<tr>
<td>Dvapara</td>
<td>the performance of sacrifices</td>
</tr>
<tr>
<td>Kali</td>
<td>liberality</td>
</tr>
</tbody>
</table>

Duties of the four castes

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

88. To Brahmans he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

Castes and Their Duties

<table>
<thead>
<tr>
<th>Caste</th>
<th>Brahmans</th>
<th>Kshatriya</th>
<th>Vaisya</th>
<th>Sudra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duties ordained</td>
<td>teaching and studying (the Veda)</td>
<td>to protect the people</td>
<td>to tend cattle</td>
<td>To serve meekly even these (other) three castes.</td>
</tr>
<tr>
<td></td>
<td>sacrificing for their own benefit and for others</td>
<td>to offer sacrifices</td>
<td>to bestow gifts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>giving and accepting (of alms)</td>
<td>to study (the Veda)</td>
<td>to offer sacrifices</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>to abstain from attaching himself to sensual pleasures;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[Diagram showing the hierarchy of Brahmans, Kshatriya, Vaisya, and Sudra, with their respective duties.]
Analogy of the body

According to the Vedas (Rg Veda 10.90 etc.) the four varnas are created from the body of the Lord's universal form (virat-purusa). Thus their roles are analogous to the bodily limbs whose proper cooperation is essential for the healthy body.

"The virat-purusa's face is the brahmanas, His arms are the ksatriyas, His thighs are the vaisyas, and the sudras are under the protection of His feet. All the worshipable demigods are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord." (SB 2.1.37)

"The brahmanas represent His mouth, the ksatriyas His arms, the vaisyas His thighs, and the sudras are born of His legs." (SB 2.5.37)

"The brahmanas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the ksatriyas and bodily strength come from His arms, the vaisyas and their expert knowledge in productivity and wealth come from His thighs, and the sudras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us." (SB 8.5.41)

This theory of the origin of Chaturvarnahas been accepted by
Kathaka Samhita(XXXI, 2),
Matrayani Samhita(III, 1, 1, 10),
Apastamba Dharma Sutra(Prasna 1, Patala1, Khanda1, 4-5 Sutra) and
Satapatha Brahmana(III, 1, 1,10).

-------------------------------------------------------------------------------
1. Religious Theory of Formation of Caste System

According to a religious thought given in the famous Hindu Sacred book *Rig-Veda*, the four castes have been created from the body of the great god Brahma; it is the earliest of all accounts.

_The Brahman was his mouth, of both his arms was the Rajanya made; His thighs became the Vaisya, from his feet the Sudra was produced._

As per this slok Brahman, the Rajanya (Kshattriya), the Vaisya and the Sudra to proceed from his (Brahma) mouth, his arms, the thighs, and the feet respectively, and allotted to each of these their distinctive duties. The Brahman was enjoined to study, teach, sacrifice, and receive alms, the Kashtrtriya to protect the people and abstain from sensual pleasures, the Vaisya to tend cattle, to trade, to lend money, and to cultivate land, while for the Sudra was prescribed the comprehensive avocation of meekly serving the other three groups. The slok further explains, consequently, any mixture of blood, or cross-marriage, or even any contact of the members of different caste to be the greatest crime, and the social status of every individual entirely determined by the "blood" of his parents. "Twice-born men (of the higher castes) who, in their folly wed wives of low caste, soon degrade their families and their children to the state of Sudras." (*Caste, Class and Race – A Study in Social Dynamics* by Oliver Cromwell Cox, Ph.D., Professor of Sociology, Lincoln University.)

2. Indo-Aryan Theory

According to general Indian legend, the Aryans arrived in north India somewhere from Iran and southern Russia around 1500 BC. There is a lot of controversy regarding the theory of the Indo-Aryan migration. It is believed that the Ayran came to India in different groups and migrated at different time periods due to climactic and demographic reasons and started disregard of the local customs and traditions. The local residents became the servants of the Aryans. Before the Aryans, the Dravidian people resided in India. The ‘Bharata’ Tribe was the most powerful tribe of the Aryan who migrated somewhere from Central Asia and occupied the territory of Saptsandhu (Modern Hindustan) “The Bharatas were an Aryan tribe mentioned in the Rigveda, especially in Mandala 3 attributed to the sage Vishvamitra. They appear to have been successful in the early power-struggles between the various Aryan and non-Aryan tribes so that in post-Vedic (Epic) tradition, the Mahâbhârata, the eponymous ancestor becomes Emperor Bharata, conqueror all of India, and his tribe and kingdom is called Bhârata.” (http://en.wikipedia.org/wiki/bharata_(emperor))

…..The fair skinned Aryans who occupied northern part of India established the caste system, which allowed only themselves to be the priests (Brahman), aristocracy
(Kshatria) and the businessmen (Vaisia) of the society. Below them in hierarchy were the Sudras, most of them were the original inhabitants of India. The Aryans disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people southwards or towards the jungles and mountains in north India. Though there is a general faith that the earliest settlers on this land, the Aryans might have actually established the caste system.

The reason to accept this theory is that if we analyse the history of the original inhabitants of India before the Aryans, we will find some different facts about caste system. If we go through the history of the Harrappa and Mohanjondro civilization we will find that there is no sign of untouchability. It is assumed that the Vedas had been written by the Aryans. Aryan divided the Indian society into two parts. One of them was the Aryans and the other was original inhabitants of India. The Aryan were very fair in colourwise, good fighters, tall and strong; and the original inhabitants were black and lived peacefully and had no experience of war. The Aryan worshiped the fire and believed in sacrifices and the original inhabitants of India worshiped Shiva.

“In Greater India, more than one thousand five hundred years before the foundations of Greece and Rome, proud and industrious Black men and women known as Dravidians erected a powerful civilization. We are referring here to the Indus Valley civilization – India’s earliest high-culture, with major cities spread out along the course of the Indus River. The Indus Valley civilization was at its height from about 2200 B.C.E. to 1700 B.C.E. This phase of its history is called the Harappan, the name being derived from Harappa, one of the earliest known Indus Valley cities. .... The decline and fall of the Indus Valley civilization has been linked to several factors, the most important of which was the increasingly frequent incursions of the White people known in history as Aryans–violent Indo-European tribes initially from central Eurasia and later Iran. Indeed, the name Iran means the "land of the Aryan." (http://siteground243.com/~hiram155/2009/10/21/the-original-inhabitants-of-india-are-black/)

This period might be the beginning of caste system. In this period Aryan retained the money, property. The right to compensation of wage for labour became a punishable offence for the slave......

These laws of Manu gave a terrible set-back to the Sudras who were regularly being tortured under the tyranny by their compliance. The Priest class accepted and implemented these rules very quickly to make their influence on the rest of the Indian society. Even, without the permission of a Brahmin, a king (the Kashtrya) was not able to perform any religious rituals. The priest class filled these laws in the mind of the people that if anybody disobeyed these rules, it would be a dishonour to God.
As the Aryans who came to India were small in number when compared to the native Dravidians etc., they could not lead an isolated life; there has been much admixture of blood from the beginning. At the same time, the Aryans did not want to lose the advantage of their fair skin (bright colour) by completely merging with the black, brown and yellow native inhabitants. Thus they evolved the social structure of Chatur Varna.

Those natives who accepted the servile status were made sudras, and those who resisted were forced to be Avarnas, chandalas, or untouchables. They were made to live outside the villages and towns under inhuman conditions. In course of time, as the society became complicated and Vedic influence expanded, the four-fold Varna division gave rise to more than four thousand Jatis, with a graded system of inequality. Class Caste Relations – Marxist Approach: Ananta Acharya

This complicity of the caste became the cause for the emergence of two new religions namely Buddhism and Jainism. The Buddhist and Jain texts openly challenge the Caste System and the Supremacy of Brahmanas. "Secondly, the rise of Buddhism and Jainism and other heterodox religious sects was a great challenge to the old Vedic faith and practices and, as a result, there underwent an almost complete transformation in the society. As a result, the picture of the caste system underwent a radical change."18 Lacs of so-called Sudras converted to Buddhism and earned a respectful and dignified living in the society. The patronship of the Mauryan Empire was a boon for the development of the Buddhism. Buddhist and Jain did not believe in Hindu Gods. There was no space for caste system. After the end of the Mauryan Empire in around 1st Century BC many other invaders like Alexander (2nd Century BC), Kushans (1st BC- 3rd A.D.), Guptas (3rd A.D. to 6th A.D), Harsharvardhana (6 AD to 9th AD) and Cholas (9th AD to 10th AD) came to India and established their rules and Buddhism faced many ups and downs during their rules but the popularity of the
Buddhism was never impeded. In 10th A. D. came the Turks invaders. They led raids deep into India and plundered temples. The Turks were able to conquer large parts of Northern India and they created a powerful state – the Delhi Sultanate. This period was a turning point for downfall Buddhism and Hinduism prevailed once again over the Buddhism. In the absence of state support Buddhism was gradually overtaken by the Hindu Religion. By the end of the 12th Century the so-called Sudras were pushed once again to the deep darkness from where they were pulled by Mahatma Budh or Lord Mahavir. During turmoil of these days Sudra gained some awareness about fundamental rights. Saints like Shankaryacharya (788-820), Ramanuja (1017-1137), Ramanand (1360-1470), Vallabhacharya (1479–1531), Jaidev started preaching of the Hindus religion once again. Similarly, the Bhakti movement originated in ancient Tamilnadu and began to spread to the north during the late medieval ages when North India was under Islamic rule. The Islamic rulers were pressing public to convert to religion from Hinduism to Islam. The Bhakti movement had its own importance to save the Sudras from the clutches of useless burden of heavy religious rituals.

Bhakti means staunch love or devotion to God. The devotees or Bhagats of God do not believe in Caste distinctions and class hatred and believe in the brotherhood of all humanity. They believe in the unity of God and discard all sorts of ceremonies and rituals. The Bhakti reformers preached equality and brotherhood of man. They let hard on the caste distinctions, rituals, sacrifices unnecessary religious rites etc. It gave a great set back to the superiority of the Brahmans and priestly class in the society. Among these great saints of the Bhagti movement were Namdev, Kabir, Ravidass, Tarlochan, Guru Nanak, Tukaram, Dadu, Ghasidas, and many more, who came forward for the protection of Sudras. Many of them were Sudras themselves. These saints did their best through their teachings to remove the untouchability. But these medieval Bhaktas never made some organized system for the removal of caste system neither had they presented any social model to bring equality and unity at all castes. It was only Guru Nanak the founder of Sikhism who totally rejected the caste system and organized social institutions based on the equality of all castes in the northern India."

See also http://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1043&context=socssp
History of the Indian Caste System and its Impact on India Today By Manali S. Deshpande Advised by Dr. Harold Kerbo, California Polytechnic State University, San Luis Obispo.

Tripartriate Division of Vedic Aryan Society

Vedic text does not mention the concept of Chaturvarna. Satapatha Brahmana(II.1.4.11) and Taittirya Brahmana (III, 12 9.2) both speak of the creation of the three Varnas only. They do not speak of the creation of Shudras as a separate Varna. Atharva Veda (IV 6.1; XV. 8.1) mentions only three varnas. All Indo-European cultures have these three division as shown below.
The Purusha Suktha of Rig Veda comes from Rig Veda 10th mandala which is of very late post-Vedic period.

http://voiceofdharma.org/books/rig/ch3.htm gives the following explanation.

“Chapter 3

The Chronology of the Rigveda

The first step in any historical analysis of the Rigveda is the establishment of the internal chronology of the text.

The Rigveda consists of ten Mandalas or Books. And, excepting likely interpolations, these Mandalas represent different epochs of history. The arrangement of these Mandalas in their chronological order is the first step towards an understanding of Rigvedic history. Regarding the chronology of these Mandalas, only two facts are generally recognised:

1. The six Family Mandalas II-VII form the oldest core of the Rigveda.

2. The two serially last Mandalas of the Rigveda, IX and X, are also the chronologically last Mandalas in that order.

In this chapter, we will establish a more precise chronological arrangement of the Mandalas based on a detailed analysis of evidence within the text.

However, the precise position of the last two Mandalas does not require much analysis:

1. Mandala X is undoubtedly the chronologically last Mandala of the Rigveda.

As B.K. Ghosh puts it: “On the whole ... the language of the first nine Mandalas must be regarded as homogeneous, inspite of traces of previous dialectal differences...
With the tenth MaNDala it is a different story. The language here has definitely changed.”

Even here Shudras have not been mentioned separately. But the later Vedic text mentions this word quite often. It shows that the concept of Shudra was originated during the later part of the Vedic period. The old Vedic concept of Trivarna lost its relevance and it was thought necessary to have the fourth Varna. Now the question arises what were the reasons for creating a new caste of Shudras? It must have been the change in the circumstances. If Aryan entry into India is assumed this will explain the reason. The Aryans had to deal with the new nation of the people of original Indians whom they forced into slavery in the normal manner of a warrior people. When one occupies another tribe they were usually made into “hewers of woods and carriers of water.” An idiom meaning slaves.

3. Guna Theory of Caste System

Apart from the material Prakriti, all creation is made up of three qualities or Gunas. There provide the direction of movement in the Social Structure and the Spiritual Realm. The purpose is provided by the proper functioning of the Cosmos in past, present and future terms. For creation to progress, each new stage "needs a force to maintain it and another force to develop it into a new stage. The force that develops the process in a new stage is rajo guna, while tamo guna is that which checks or retards the process in order to maintain the state already produced, so that it may form the basis for the next stage".

Manifest consciousness, Prakriti, is the combination of five elements: Ether-space, air, fire, water and earth and these elements function through the power of the three gunas
The three gunas are sattva, rajas, and tamas.

All objects in nature are a combination of these three gunas in combination with the five elements.

- Sattvaguna denotes being, existence, true essence, a state of harmony, balance, purity and goodness. Sattva can also be viewed as light or lightness and can be viewed as white corresponding with heaven and the day. Indologist Georg Feuerstein translates sattva as "lucidity". This is a force that tries to perform the best for the cosmic existence in accordance with the will of the Supreme. We may call it an upward force

- Rajas (originally "atmosphere, air, firmament"). Rajas or rajoguna dictates activity, energy, dynamism and turbulence, literally refering to a storm. But this is a stabilizing force.

- Tamas (originally "darkness", "obscurity") as been translated to mean "too inactive" or "inertia", negative, lethargic, dull, or slow. Usually it is associated with darkness, delusion, or ignorance. This is a downward force
According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. (says Krishna in Bhagavat Gita 4:13)

"The most characteristic feature of the Sâñkhya system is the doctrine of the three gunas, which depends upon the thought that the three forces that are active in the psychical organism, viz.—sattvam, rajas and tamas are also present in prakriti, and constitute its entire substance. Prakriti is in essence nothing but potentiality (therefore avyaktam, unclear, undefined ), i.e. the aggregate of the three factors (guna, formed after dviguna a, trignon, etc)."

The universe is the evolution of prakriti, the natural nature of whatever there is. Prakriti is not in any way conscious of what is happening, nor can it give direction to the process of evolution. It is made up of three strands or gunas. sattva (luminous awareness), rajas (the source of activity), and tamas (the resistance to activity). All things consist of these three gunas in different proportions, and it is their varied interactions that produce variety in the world. If the three were to be in a condition of perfect thermodynamic equilibrium, nothing would happen and there would be no world. It is only when the equilibrium is disturbed that the process of evolution begins.

So what disturbs the equilibrium?
Only the existence of conscious awareness and purpose (purusha) which works on the unconscious prakriti, much as a mind might operate on an inanimate body. Purusha and prakriti arc a partnership in which a lame man with good sight (purushu) is carried by a blind man with good legs (prakriti)." *Creation, Law and Probability: A World Religions’ Perspective, John Bowker.*

"...the official gospel of Hinduism is inequality. For the doctrine of Chaturvarna is the concrete embodiment of this gospel of inequality.

Buddha stood for equality.
He was the greatest opponent of Chaturvarna.
He not only preached against it, fought against it, but did every thing to uproot it.
According to Hinduism neither a shudra nor a woman could become a teacher of religion nor could they take Sannyasa and reach God. Buddha on the other hand admitted Shudras to the Bhikshu Sangha. He also permitted women to become Bhikshunis. Why did he do so? Few people seem to realize the importance of this step. The answer is that Buddha wanted to take concrete steps to destroy the gospel of inequality.
Hinduism had to make many changes in its doctrines as a result of an attack made by Buddha. It gave up Himsa. It was prepared to give up the doctrine of the infallibility of the Vedas. On the point of Chaturvarna neither side was prepared to yield. 

For Chaturvarna, this new philosophic justification is to be found in the Bhagvat Geeta. Nobody is able to say for certain what the Bhagvat Geeta teaches. But this much is beyond question that the Bhagvat Geeta upholds the doctrine of Chaturvarna. In fact it appears that this was the main purpose for which it was written.

And how does the Bhagvat Geeta justify it?

Krishna says that he as God created the system of Chaturvarna and he constructed it on the basis of the theory of Guna-Karma--which means that he prescribed the status and occupation of every individual in accordance with his innate gunas (or qualities).

Two things are dear. One is that this theory is new. The old theory was different. According to the old theory the foundation of Chaturvarna was the authority of the Vedas. As the Vedas were infallible so was the system of Chaturvarna on which it rested. The attack of the Buddha on the infallibility of the Vedas had destroyed that."

The question now is. Can the being so created with a given proportion of gunas, change it by itself? Not if the status quo is maintained. It comes only by causing disturbance. The whole purpose of the law is to accomplish this. Do not educate the Sudra. Do not give him an opening to grow. Extreme measure are prescribed for this in the Laws of Manu.

“A Shudra, whether bought or unbought, he may be compelled to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana” (Ch8, verse 413).

“If a Shudra intentionally listens to the Vedas, then his ears should be filled with (molten) lead and lac; if he utters the Veda, then his tongue should be cut off; if he has mastered the Veda, his body should be cut to pieces” (Chapter 12 Verse 4).

So also the women. Struggle is the only way for the changes in the inequality of the current system. It can lead to another class system or destroy the universe in that process. Hinduism does not really offer a solution for inequality. Hence it affirms it. The whole world is maintained by the Sudras, they support all the other three who are simply exploiters. The value is created only by the Sudras. So for the sake of self satisfaction the status quo must be maintained.

Because this will be an on going struggle, Hindu wheel of eons will eternally be an up and down cycle, the process of creation, struggle, destruction. There is no Kingdom of God or a Heaven where all will be well except in non-existence.
"Brahmanas, ksatriyas, vaisyas and sudras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy." (Bhagavat Gita 18.41)

“Serenity, self-discipline, austerity, honesty, purity, forgiveness, knowledge, wisdom, and faith in the almighty” are the traits of Brahmin (Bhagavat Gita Chap.18,Sholka 42)

"If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." (Srimat Bhagavatham 7.11.35)

The task of the brahmana is to study and advise, the ksatriya to protect, the vaisya to cultivate, and the sudra to serve. (Bhagavat Gita 18.42-44)

Those who do not fit into the varnasrama system - like aborigines - are considered avarna (classless).

“Neither birth, purificatory ceremonies, nor learning, nor progeny are qualifications for brahminical status. Only brahminical conduct is the basis for brahminical status.” (Mahabharata, Anusasana Parva 143.50)

Sage Yagyavalka states,
" brahma njanati brahmana ",
The one who knows God (Brhman) is called a brahmin.

Sage Atri states thus,

' Janmanaa jayate shudraha  
sanskarad dvij ucchyate  
veda pathhatbhavet vipraha  
brahma njanati brahmana ' (Atri Smriti, 141)
By birth everyone is a shudra.
After following rituals, one becomes a dvij (Twice born)
After knowing the scriptures, one becomes a vipra
And only after attaining the knowledge of brahma(God) does one becomes a brahmin.

As for rebirth into another caste by Karma, Chandogya Upanishad tenth Khanda, verse 7 reads:

Accordingly, those who are of pleasant conduct hear the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahmin, or the womb of Kshatriya or the womb of a Vaishya. But those who are of stinking conduct here the prospect is, indeed, that they will enter a stinking womb either the womb of a dog or the womb of a swine or the womb of an outcaste [Chandala].

During the time of Lord Rama only the upper three castes were allowed to do Tapas (penance and meditation). Now it so happened that one of the low caste, a Sudra, undertook penance in order to attain divinity. As soon as Lord Rama heard this, he killed the Sudra for such presumption.

Ambedkar Critique of the Indian Social System, By Prabhu Narayan Khalkho
Brahmanas are the Lords of this Whole Creation

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.
93. As the Brahmana sprang from (Brahman’s) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.
94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.
95. What created being can surpass him, (the Brahmin) through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?
96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;
97. Of Brahmanas, those learned (in the Veda);
of the learned, those who recognize (the necessity and the manner of performing the prescribed duties);
of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.
98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.
99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.
100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.
101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.
The argument of Manu 1:92 - 101

Brahmanas are the Lords of this Whole Creation
And
Others subsist because of the Brahmins
(Here are the Reasons as given by Lord Manu)

1. Brahmin is created from the mouth of God and is the first-born
   (1:92-93)

2. Unless they give offering the Universe will perish
   (1:94-95)

3. The order of excellence in created being is as follows:
   Animated > intelligent > learned > who perform . > who know Brahman
   (1:96-97)

4. Brahmana is the incarnation of the sacred law
   (1:98)

5. Brahmana is born highest on earth, Lord of all created.
   (1:99)

6. Whatever exist is the property of Brahmana
   (1:100)

7. The whole creation subsist through the benevolence of Brahmana
   (1:101)
LAWS OF MANU

Index of the Book as Expounded by Manu

Foreword

Purpose of this Institute of Sacred Laws of Manu

102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).

Brahmana should study these Laws and teach them

103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.
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1.1.1. The creation of the universe,
the rule of the sacraments,
the ordinances of studentship,
and the respectful behaviour (towards Gurus),
the most excellent rule of bathing (on return from the teacher’s house),

1.1.2. (The law of) marriage and the description of the (various) marriage-rites
the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,

1.1.3. The description of the modes of (gaining) subsistence
and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,

1.1.4. The laws concerning women,
(the law) of hermits, (the manner of gaining) final emancipation
and (of) renouncing the world, the whole duty of a king
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the origin of the mixed castes,
the law for all castes in times of distress
and the law of penances,

1.1.7. The threefold course of transmigrations,
the result of (good or bad) actions,
(the manner of attaining) supreme bliss
and the examination of the good and bad qualities of actions,

1.1.8. The primeval laws of countries,
of castes (gati),
of families,
and the rules concerning heretics and companies (of traders and the like)-
(all that) Manu has declared in these Institutes.

119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.
THE LAWS OF MANU

CHAPTER II

1b.4 Desire for results – the basis of action
1b.5 The source of sacred law
1b.6 Students/teachers of the law & the land of vedic culture

Canto 2: Asrama Dharma; The Sacraments & The Four Orders of

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LAWS OF MANU

CHAPTER II

CHILDHOOD

Sources of Dharma

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.

2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.

4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.

5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.

6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the Veda, also the customs of holy men, and (finally) self-satisfaction.

There are no absolute Laws (Dharma) in Hinduism.

“Unlike the Abrahamic religions, God has spared the Hindus the burden of His “perfect laws” revealed through imperfect prophets and subject to interpretation by imperfect self-appointed legislators operating in His name. Instead, He/She has bequeathed to us Dharma teachings based upon universal wheal and common sense. The Mahabharata advises: “A wise man with a controlled mind should rely on reason to decide what is dharma and what is not (visvamitra-svapaca samvade).”
The Bhagavad Gita (2.49) concurs: “Take refuge in reason.” The Mahabharata advises: A wise man with controlled mind should rely on reason to decide what is dharma and what is not. (visvamitra-svapaca samvade)

The Bhagavad Gita concurs: “Take refuge in reason”. (Gita 2:49)

Some Parameters

There are 4 sources of Dharma or Sacred Law

The Veda, tradition, the conduct of virtuous people and one’s own conscience, This is declared to be the distinct four-fold source of Dharma. (Manu 2:12)

If one is seeking a Dharmic teaching or injunction on any subject: one should first consult the Vedas —if there is no clear injunction found there one may then consult the Law Books (DharmaShastra). Again if no clear injunctions or guidance is given therein, one may then consult the learned and pious people of the community and failing their lead, one should then follow one’s own conscience in the matter.

Another principal of Hindu Law is that the local laws, customs and traditions must prevail over Vedic Law.

“Any (so-called) Dharma which will not later result in happiness and which is (generally) condemned in the world (loka-vikrysta) must be abandoned”. (Manu 12:105-106)

Yajnavalkya, confirms this, “A (so-called) Dharma detested by the world (loka-vidvista) must not be practised”. (6:156)

According to the Mahabharata, actions opposed by the generality of the people (loka-viruddha) are as sinful as those condemned by the Veda (Veda-viruddha).

There is no universal consensus on any matter in Hinduism for the following 3 reasons:—

1. Each sect is completely independent and has their own customs
2. Each pontifical seat within each sect has complete independence.
3. Each guru of every sect has complete independence. “

Gay Marriage & Hinduism By Pandit Sri Rama Ramanuja
http://www.galva108.org/gay_marriage.html
This would make Dharma a matter personal decision. That would make Dharma meaningless.

1:12 Veda, the sacred tradition, the customs of virtuous men, and one’s own pleasure define the sacred law.

1:14 When two sacred texts (Sruti) are conflicting, both are held to be law

1:12 indicates that Sacred Law is instituted by one’s own pleasure. In this case the educated and the powerful will take over and define the Sacred Law. As long as there is no absolutes, sacred law will be controlled by the dominant class or dominant caste. In fact in the Indian cultural situation it is the Brahmins and the Kshatriyas who make the sacred rule. It is this that is expressed by Pandit Rama Ramanuja.

7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.
8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.
9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.
10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.
11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scouter of the Veda.
12. The Veda, the sacred tradition, the customs of virtuous men, and one’s own pleasure, they declare to be visibly the fourfold means of defining the sacred law.
13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).
14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.
15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.
16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhahadana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.
17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta.
The Drsadvati River ("she with many stones") is a river mentioned in the Rig Veda (RV 3.23.4) together with Sarasvati and Apaya. Vedic sacrifices are performed on this river as a routine (Pancavimsa Brahmana; Katyayana Sratua Sutra; Latyayana Srauta Sutra).

18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

Where Should the Brahmin Stay?

19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahmavarta.
20. From a Brahmana, born in that country, let all men on earth learn their several usages.

21. That (country) which (lies) between the Himavat and the Vindhyā (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).

23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekhas (barbarians).

24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.

25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).

Sacred Rites

26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

27. By burnt oblations during (the mother's) pregnancy,
by the Gatakarman (the ceremony after birth),
the Kauda (tonsure),
and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

Twice Born Special Rites
Samskaras of Childhood: From conception to education.

1: 28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

The 16 Samskaras

Major samskaras fluctuates between 12 and 18 in the Grhya Sutras, later, it became 16 (Hindi: sola) in number, generally known as "Shodasha Samskaras"

Garbhadhana

Garbhadhana (literally, gifting the womb), is the act of conception. This is the first sacrament which followed immediately on every matrimonial union. There are a number of rites performed before conception. The act of first sexual intercourse or
insemination is known as nishekam. (Garbhodhasamskaram is cited in Manusmrti, 2.27).

The different Grhyasutras differ in their point of view, whether the garbhadhana is to be performed only once, during the first conception, or every time the woman conceives. In the first case it is considered as a kshetra-samskara (once the kshetra, or 'field', has been purified, it remains pure), and in the second case as a garbha-samskara (every time the garbha, or 'womb' conceives, it needs to be purified).

**Pumsavana**

Pumsavana (literally, engendering a male issue) is a ritual conducted in the third month of pregnancy. If it is the first pregnancy, it can be in the fourth month also. The pregnant woman consumes one bead of barley and two beads of black grain, along with a little curd. This is accompanied by religious chanting. (in SED Monier-Williams cites Grihya-Sutra,MBh.)

![Different varieties of sweets served on a Pumsavana function.](image)

The time prescribed for the pumsavana differs in different Grhyasutras, and can be extended up to the eighth month of pregnancy, according to some. Some grhyasutras also give a later date for pregnancies after the first (which might be related to the fact that the signs of pregnancy are less prominent during the first few months, if the woman has already given birth once).

**Simanatonnayana**

Simantonnayana (literally: parting the hair) is the third of the 16 samskāras (sacraments) practiced by the Hindus in which hairs of a pregnant woman are ceremoniously parted. According to the Grhya Sutras, the proper time to perform this samskāra is the fourth or fifth month of pregnancy but according to the smrtis and the astrological works, the period can be extended up to the eighth month or even birth of the child. The authorities are not unanimous whether this samskāra should be performed at each pregnancy or it should be performed only during the first conception. According to Ashvalayana, Baudhayana, Apastamba, Paraskara, Harita and Devala it should be performed only once. But other authorities think that it should performed during every pregnancy.
According to the Paraskara Gryha Sutra, at the beginning of the ceremony, the pregnant wife seats on a soft chair and with caressing attention, the husband himself parts her hairs upwards from the forehead three times, first with a bunch containing an even number of unripe udumbara (Ficus racemosa) fruits and three bunches of darbha grass, next with a porcupines quill having three white spots and finally with a stick of the Viratara wood and a full spindle, chanting each time three Mahavyahrtis (great mystical mantras), Bhur, Bhuvaḥ and Svah. But according to Baudhayana different two verses are chanted.

According to Paraskara (I.15.6), after the partition of the hair, the husband ties the udumbara branch round her neck with a string of three twisted threads with the words, "Ayaṃūṛjjāvato vṛkṣaḥ urjjīva phalinī bhava" (Rich in sap is this tree; like the tree rich in sap, you be fruitful). But according to Baudhayana barley-sprouts instead of udumbara branch are used.

Fragrant oil is poured on the head of pregnant woman. A line of parting is drawn three times through her hair from the forehead upwards with three stalks of 'Kusha' grass bound together. The Pranava mantram Aum and the sacred words called Vyahritis (Bhur, Bhuvaḥ, Svah) are chanted during each operation. If the child is still-born, this has to be repeated during the next pregnancy.
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Jatakarman

Jatakarman (literally, natal rites) is meant for the development of the intellect of the child. When a male child is born, the ritual connected with birth is performed immediately (within 90 Naazhika). A small portion of a mixture of gold, ghee and honey is given to the new born infant. This rite symbolises good fortune. (Manusmrti 2.27)

Namakarana

Namakarana (literally, naming) ceremony is performed to name the child. It is performed on the 12th day after birth.

Nishkramana

Nishkramana (literally, first outing) is the sixth of the 16 saṃskāras (sacraments) practiced by the Hindus. On the day of the Nishkramana, a square area in the courtyard from where sun can be seen is plastered with cow dung and clay and the sign of svastika is marked on it. The mother of the child scatters grains of rice over it. The child is brought by a nurse, and the ceremony ends when the father makes the child look at the sun with the sound of the conch-shell and the chanting of Vedic hymns. According to the Manusmriti (II.34), in the fourth month after birth, the Nishkramana of the child should be performed. According to the Yamasmriti, quoted in
Viramitrodaya, a child should see the sun in the third month and the moon in the fourth month after birth.

**Annaprashana**

Annaprashana (literally, feeding food) ritual, which takes place when a child is six months old, is the first time the child eats solid food, in India, rice. A few grains of rice mixed with *ghee* are fed to the infant. This is an important ritual among all sections of Hindus. (Manusmriti 2.34)

The Annaprashana (Sanskrit: अन्नप्राशन, Annapraśana), also known as annaprashana vidhi, annaprasan or Anna-prasanam, is a Hindu rite of passage ritual (Samskāra) that marks an infant's first intake of food other than milk. The term annaprashan literally means "food feeding" or "eating of food". The ceremony is usually arranged in consultation with a priest, who arranges an auspicious date on which to conduct the ceremony.

Commonly referred to in English as First Rice, the ceremony is usually carried out when the child is about 6 months of age. (some Hindu communities do it later). It is an occasion for celebration, and extended family, friends and neighbours will be invited to attend.

The mother or grandmother will prepare a small bowl of kheer (boiled rice, milk & sugar) which is blessed in a brief puja. The child will generally be held in the mother's lap, and a senior male family member (grandfather or uncle) will feed it a small spoonful of the payesh, to general celebration. Other members of the family then take
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turns to give the child a taste. The feeding ceremony is often followed with a game, in which the child is presented with a tray containing a number of objects. These will include a bangle or jewel (symbolising wealth), a book (symbolising learning), a pen (symbolising career) and a clay pot or container of earth/soil (symbolising property). The child's future direction and prospects in life are indicated by the object which it prefers to hold and play with.

Chudakarana

Chudakarana (literally, arrangement of the hair tuft), also known as choulam or mundana (literally, tonsure) is the ceremony of cutting child's hair for the first time. In the child's third or fifth year, the head is shaved, leaving behind a small tuft of hair. (Manusmriti 2.27,35)

According to the Grhya Sutras, this samskara should take place at the end of first year or before the expiry of the third year, but the later authorities extend the age to the seventh year. The child's hair is shorn, frequently leaving only the śikhā or cūḍā, a tuft at the crown of the head.

Originally, the arrangement of the śikhā was the most significant feature of the Chudakarana and the number of tufts was determined by the number of the pravaras belonging to the gotra of the child. Later, in northern India, keeping only one tuft became universal. But in the Deccan and southern India, earlier traditions remained alive to some extent.

A Mundan ceremony.
In tradition, the hair from birth is associated with undesirable traits from past lives. Thus at the time of the mundan, the child is freshly shaven to signify freedom from the past and moving into the future. The rite is performed as a special ceremony in most homes, for young girls and boys.

At Rishikesh, on the banks of the Ganges, there is a special chudakarana or mundana samskara. In this ceremony, along with cutting and shaving hair, Vedic mantras and prayers are chanted by trained priests, acharyas and rishikumaras. The child's head is shaven and the hair is then symbolically offered to the holy river. The child and his/her family then perform a sacred yajna ceremony and the Ganga Aarti.

**Karnavedha**

Karnavedha (literally, ear-piercing) is piercing the ears. This is done with a particular thorn. Butter is applied to the wound. It is applicable to both male and female children. (MW cites Purāna-Sarvasva.)

Karnavedham is one of the Hindu Samskaras (sacraments) performed for a child. It is an ear piercing ceremony that occurs in the third or fifth year for some children of Hindu parents. This can still be performed in later years.

Brahmins follow these complex rituals in connection with major events in their lives, such as pregnancy, childbirth, education, marriage, and death. The major Samskaras in number are generally known as "Shodasha Samskaras". These samskaras are mentioned in the Vedas, Karnavedha is noted to be performed by male Hindu's as well (see picture). It is stated in the Veda's that Brahmin's male and female, adhere to all Samskaras as they are considered the highest class of the 4 varnas, said to occupy the first position among the four varnas of Hinduism.
Karnavedha not only applies to females but to males as well. Due to modern western influences Karnavedha has become an uncommon ritual overtime amongst males. Karnavedha should still be performed just as Upanayanam (thread ceremony - another major samskara ) or any other Samskara as each holds equivalent spiritual value.

Karnavedha is a Vedic rite of passage. Common between male and females, it is intended to open the inner ears of the child for receiving sacred sounds. This rite has deep mystical and symbolic significance. It is believed that merely hearing sacred sounds has merit in that it cleanses sin and nurtures the spirit.

As years passed, the "Karnavedha" became religious attire so its recital became obligatory and not doing it is regarded as sin in some places. According to a medieval writer, "All the accumulated merits disappear at the sight of a Brahmana through whose ear holes do not pass the rays of the sun. No gift should be given to him in the Sraddha ceremonies. If one gives, he becomes an `asura` or demon."

One should not think that due to modern lifestyle or appearance that karnavedha should not be performed for males. You cannot accept another Samskara and deny another due to this. Preventing a child or person from performing anyone of the 16 Samskara's even not knowing, can cause great spiritual disruption and negativity.
Vidyarambha

Vidyarambha (Akshararambha) (literally, commencement of studies) is done either when the child attains three or five years. On the tongue of the child the letters "Hari Sri Ganapataye Namah Avignamastu" and all the alphabets are written with a piece of gold. The child is made to write the same letters from "Hari Sri" onwards with its index finger on raw rice in a bell metal vessel and the child is made to utter each word when it is written. Either the father of the child or an eminent teacher officiates at this ritual. (Manusmriti 2.69)

Initiation into the world of syllabary usually begins with the writing of the mantra "Om hari sri ganapataye namah".|ml_oo|ml_anusvara|ml_ha|ml_ra|ml_ikaar|ml_visarga|ml_pstf_ra|ml_sha|ml_iikaar|ml_ga|ml_nna|ml_pa|ml_eekaar|ml_ya|ml_na|ml_ma|ml_visarga.

Hari(हरि) refers to the Lord, sri(स्री), to prosperity. Initially, the mantra is written on sand or in a tray of rice grains. Then, the master would write the mantra on the child's tongue with gold. Writing on sand denotes practice. Writing on grains denotes the acquisition of knowledge, which leads to prosperity. Writing on the tongue with gold invokes the grace of the Goddess of Learning, by which one attains the wealth of true knowledge. The ritual also involves an invocation to Lord Ganapati for an auspicious start to the learning process. Nowadays, the Vidyarambham ceremony is celebrated by people across all castes and religions, with small variations in the rituals followed.

Upanayana

Upanayana is the ceremony of wearing the sacred thread called Yajñopaveetam. When male child attains eight years, the wearing of the sacred thread Yajñopavita, is ceremoniously done. It is taking the child to the teacher for initiation of formal education. Along with the sacred thread, the hide of the antelope called Krishnajinam is also worn by the boy. The upanayanam ceremony is followed by brahmopadesham - teaching Gayatri mantra to the boy. (Manusmruti 2.27)
Significance of the Yajñopavītam

In Hinduism and Buddhism, a Yajñopavītam is a thin consecrated cord, composed of distinct cotton strands, worn to symbolize the permission given to him to do Sandhyavandanam and Gayatri Mantra. The sacred Yajñopavītam is known by many names (varying by region and community), such as Janivaara, Jandhyam, Poita, Poonal, Janeu, Lagun, Yajnopavita, Yagyopavit, Yonya and Zunnar. The other Sanskrit term for it is Avyanga.

The sacred Upnayanam ceremony that invests the wearer with the sacred Yajñopavītam is often considered a socially and spiritually significant rite (or samskara). It has varying formats across Hindu-Buddhist communities and is also called by varying names, including Upanayana, Brahmapadesham, Munji, Munj, Janeu rasm and Bratabandha. Among Hindus, the ceremony was once associated with the higher castes.

Though far less common, it is sometimes conducted for girls. In some regions of modern North India, the ceremony is often conducted as an immediate precursor to wedding ceremonies, instead of during adolescence; in other regions it is almost always associated with adolescence; with regards to this it is very important.

Symbolism of the sacred thread
The strands of the sacred thread have symbolic meaning that varies by community and region. The sacred thread has three strands. A bachelor wears only one sacred thread; a married man wears two of them making it six strands. If the man has married and has fathered a child, he wears three, which makes nine strands.

Three debts
The three strands sometimes symbolize three debts (ऋण, rin) that must never be forgotten:
• the debt to one's teachers (गुरु ṛण, guru rin), i.e., those who have taught the wearer;
• the debt to one's parents and ancestors (पितृ ṛण, pitr rin), i.e., those who have nurtured the wearer and made possible his existence;
• the debt to the sages/scholars (ऋषि ṛण, rishi rin), i.e., those who discovered knowledge, both spiritual and secular, over the ages, which now enriches the wearer's life.

In some versions, the debt to the sages is replaced with debt to God (देव ṛण, dev rin).

Upon marriage, sometimes the number of strands increases to six, because the man is expected to assume the debts of his wife as well.

Three devis
The three strands may symbolize:
• Devi Gayatri (गायत्री, Goddess of mind)
• Devi Saraswati (सरस्वती, Goddess of word)
• Devi Savitri (सवित्री, Goddess of deed)

Purity
The strands could represent purity in thought, word and deed expected from the wearer.

A Tulu Madhwa Brahmin boy during his upanayana ritual. The thin, yellowed, Yajnopavita thread runs from left shoulder to waist. Note the munja grass girdle around the waist. The peepal tree twig in his right hand marks his entry into the Brahmacharya stage of life.

Education is only given to boys in Brahmin Caste.

Upanayana (lit. "leading closer" to the Brahma) is a version of the sacred thread ceremony where the concept of Brahman is introduced to a boy. Traditionally, the ceremony was performed to mark the point at which boys began their formal
education. The ceremony is performed when the boy is seven years old (Gharbheshu ashtame varshe) in the Brahmin varna, at least 13 years in the Kshatriya varna. The youngster is taught during the ceremony the secret of life through Brahmapadesam (revealing the nature of Brahman, the Ultimate Reality) or the Gayatri mantra. The child then becomes qualified for life as a student or Brahmachari, as prescribed in the Manusmriti. According to an appendix of the Manusmriti, girls were allowed to study the Vedas in the previous kalpa (Creation). Orthodox Hindus, however, do not accept this reference, because no Hindu canonical text allows this ceremony for a girl in the present kalpa. However, some sects, especially Arya Samaj, perform this ceremony for girls as well on the basis of this statement. Brahmans and Kshatriyas are called dvijas meaning "twice born". A man of these castes is born once in the womb of his mother and again during the Upanayana when he learns the Gayatri Mantra. The Upnayanam is practiced by the three higher castes in India.

The main point of having gone through the Upanayana ceremony is the wearing of the Yajñopavītam on the body. The Yajñopavītam is circular, being tied end-to-end (only one knot is permissible); it is normally supported on the left shoulder (savya) and wrapped around the body, falling underneath the right arm. The length of the Yajñopavītam is generally 96 times the breadth of four fingers of a man, which is believed to be equal to his height. Each of the fingers represents one of the four states that the soul of a man experiences: waking, dreaming, dreamless sleep and knowledge of the absolute.

The knot in the middle represent the formless Brahman, the pure form of energy which pervades all. The three strands of Yajñopavītam again represent the manifestation of Brahman as Srishti, Sthithi and Vinasa. The sacred strands of Yajñopavītam illustrates the fact that everything in the universe emerge from and then merge with Brahman.

Ancient texts refer to the wearing of the Yajñopavītam in three forms:

- **Upavītam**, where the Yajñopavītam is worn over the left shoulder and under the right arm. This is for Gods. Upavītam is also called savya (Katyayana Shrauta Sutra, etc.).
- **Nivītam', where the Yajñopavītam is worn around the neck and over the chest. Nivīta form is to be used during Rishi Tharpana, sexual intercourse, answering the calls of nature, etc., and during ancestor worship/funeral rites (Shadvimsha Brahmana, Latyayana, etc.).
- **Prachīnavītam** is where the Yajñopavītam is worn above the right shoulder and under the left arm. This is for Spirits and is used by men when performing the death ceremonies of an elder. Prachīnavītam is also called apsavya (Katyayana Shrauta Sutra, Manusmriti, etc.).

In some communities, later, at the occasion of wedding, a further three strands of Yajñopavītam are added to make for a six-strand bunch. In some communities, the custom is of one thread more being added at the birth of every child. In some interpretations, these strands of Yajñopavītam are intended to constantly remind the
man of his worldly responsibilities. Three original strands of Yajñopavītam (each consisting of three) make up nine strands of Yajñopavītam, to which three are added for wife and one for children, making a total of 13 individual strands of Yajñopavītam in some communities.

Ancient Hindu texts specify an age for the Upanayana ceremony based on the caste (8 for Brahmins, 11 for Kshathriyas, 12 for Vaishyas (Manu Smriti sloka 2:36)). Upanayanam marks the start of learning of "Brahman" and Vedic texts. The age for Upanayanam supports this as Brahmins devote their life in pursuing the knowledge of "Brahman" and hence makes sense to start early and continue for a longer time. Kshathriyas, on the other hand, study additional skills and go through "Brahman 101". In the communities where three strands of Yajñopavītam are added at the time of wedding, there is another interpretation.

Once a student achieves a certain level of Brahma knowledge ("Brahma Vidya"), the guru adds three more strings signifying "graduation" and the student goes on to study. In South Indian wedding ceremonies, the addition of the three more strings is followed by "Kashi Yatra". This signifies the Yatra student intends for advanced study. At this point, the father of the bride convinces the youth to get married and then go to Kashi (Varanasi) with his new bride. In modern days, the ceremony is packaged in the wedding ceremony.

The sacred Yajñopavītam is supposed to be worn for the rest of one's life after the ceremony has been performed. A new Yajñopavītam is worn and the old Yajñopavītam discarded every year; the change-over ceremony is held on a specific date calculated as per the Hindu lunar calendar. Among Brahmins, this date varies depending on which of four Vedic Shakhas one belongs to.

The sacred Yajñopavītam has close and essential connection with the concept of pravaras related to brahmin gotra system, which reflects the number of most excellent Vedic rishis belonging to the particular gotra to which the wearer of sacred Yajñopavītam belongs.

Generally, there are either three or five pravaras. While tying the knots of sacred strands of Yajñopavītam, an oath is taken in the name of these excellent sages. The full affiliation of a Vedic brāhamana consists of

- gotra
- sutra (of Kalpa)
- shakha
- pravaras.

For example, a brahmana named 'X' introduces himself as follows: I am 'X', of Shrivatsa gotra, of Āpastamba sutra, of Taittiriya shākha of Yajurveda, of five pravaras named Bhārgava, Chyāvana, Āpnavan, Aurva and Jāmdagnya (This example is
based upon the example given by Pattābhirām Shastri in the introduction to Vedārtha-Pārijata, cf. ref.)

**Praishartha**

Praishartha (or Vedarambha) is the learning of Vedas and Upanishads in ‘Gurukulam’ or ‘Pāṭhaśāla’. In the beginning of each academic period there is a ceremony called Upakarma and at the end of each academic period there is another ceremony called Upasarjanam. (Manusmriti.2.71)

**Keshanta and Ritusuddhi**

Keshanta (literally, getting rid of hairs) is the first shave. It is ceremoniously performed for a boy at his age of 16. (Manusmriti.2.65)

Keshanta (Sanskrit: केशान्त, Keśānta) (literally, cutting the hair) is the thirteenth of the sixteen saṃskāras (sacraments) practiced by the Hindus. This saṃskāra is connected with the first shaving of a student's beard when his age is about 16 years. The procedure of this saṃskāra is almost the same as that of the Chudakarana. This saṃskāra was also known as the Godana (gifting a cow) or the Godanakarman (rite of gifting a cow), as the student offered a cow to the teacher at the end of the ceremony. According to the Manusmriti (II.65), this saṃskāra should be performed for a Brahmin in the sixteenth year (from conception), for a Kshatriya in the twenty-second year and for a Vaisya in the twenty-fourth year.

Ritusuddhi is a ceremony associated with a girl's first menstruation.

**Samavartana**

Samavartana (literally, graduation) is the ceremony associated with the end of formal education of Vedas in ‘Gurukula’ or ‘Pāṭhaśāla’. This ceremony marks the end of studenthood. This also marks the end of Brahmacharyaasrama of life. (Citation: Mn.3.4)

**Vivaha**

Vivaha (Marriage) (Manusmriti.3.4). The Ritual of marriage.

**Antyeshti**

Antyeshti (literally, last rites), sometimes referred to as Antim Samskar, are the rituals associated with funeral. This samskara is not mentioned in the lists of samskaras in most of the grhyasutras and other texts that speak about samskaras. The details and procedures of this rite are given in separate texts, dealing only with this topic. The reason for leaving this rite out is that it is not considered as a pure and auspicious rite, and it should therefore not be mentioned along with the other, pure, samskaras.
Controversy in the total number of samskaras

Since ancient times there has remained a dispute between experts on the total number of samskara that exist. As written in Gautamsmsriti 8.8 there are 40 of them, Maharshi Agnirane directed of 25 of them, but according to the Puranas, 12 or 16 of them are main and necessary. These ceremonies are enjoined on the first three (twice born) castes in Manusmrti and Grhya Sutras (Grihya Sutras) (esp. Pāraskar). Some list 42 samskaras, i.e. the 16 listed above plus the 21 compulsory Yajnas, plus the 5 panchamahayajnas. Vidyārambha, Vedārambha and Antyeṣti are not enumerated as separate samskāras in ancient texts like Manusmriti or Grihya Sutra (Pāraskar). To this list may be added Karnavedahem too, which reduces the list of most essential samskāras to 12 only.

29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

**Names**

31. Let (the first part of)
- a Brahmana’s name (denote something) auspicious,
- a Kshatriya’s be connected with power,
- and a Vaisya’s with wealth,
- but a Sudra’s (express something) contemptible.

32. (The second part of)
- a Brahmana’s (name) shall be (a word) implying happiness,
- of a Kshatriya’s (a word) implying protection,
- of a Vaisya’s (a term) expressive of thriving,
- and of a Sudra’s (an expression) denoting service.

33. The names of women should be easy to pronounce,
- not imply anything dreadful,
- possess a plain meaning,
- be pleasing and auspicious,
- end in long vowels,
- and contain a word of benediction.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Brahmin</th>
<th>Kshtriya</th>
<th>Vaisya</th>
<th>Sudra</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Name denoting</strong></td>
<td>Auspicious</td>
<td>Power</td>
<td>Wealth</td>
<td>Contemptible</td>
<td>Easy plain meaning auspicious</td>
</tr>
<tr>
<td><strong>Second Name denoting</strong></td>
<td>Happiness</td>
<td>Protection</td>
<td>Thriving</td>
<td>Service</td>
<td>End in Long Vowels Benection</td>
</tr>
</tbody>
</table>

80
**Baby Special Rites**

34. In the **fourth month** the Nishkramana (the first leaving of the house) of the child should be performed, in the **sixth month** the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

35. According to the teaching of the revealed texts, the **Kudakarman (tonsure)** must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

The Chudakarana (Sanskrit: चूङ्कारण, Cūḍākaraṇa) (literally, arrangement of the hair tuft) or the Mundana (literally, tonsure), is the eighth of the sixteen Hindu saṃskāras (sacraments), in which a child receives his/her first haircut.

![A Mundan ceremony](Image)

According to the Grhya Sutras, this samskara should take place at the end of first year or before the expiry of the third year, but the later authorities extend the age to the seventh year. The child’s hair is shorn, frequently leaving only the śikhā or cūḍā, a tuft at the crown of the head.

Originally, the arrangement of the śikhā was the most significant feature of the Chudakarana and the number of tufts was determined by the number of the pravaras belonging to the gotra of the child. Later, in northern India, keeping only one tuft became universal. But in the Deccan and southern India, earlier traditions remained alive to some extent.

In tradition, the hair from birth is associated with undesirable traits from past lives. Thus at the time of the mundan, the child is freshly shaven to signify freedom.
from the past and moving into the future. The rite is performed as a special
ceremony in most homes, for young girls and boys.

At Rishikesh, on the banks of the Ganges, there is a special chudakarana or
mundana samskara. In this ceremony, along with cutting and shaving hair, Vedic
mantras and prayers are chanted by trained priests, acharyas and rishikumaras.
The child's head is shaven and the hair is then symbolically offered to the holy
river. The child and his/her family then perform a sacred yajnaceremony and the
Ganga Aarti.

Brahmachari Ashram
Education

Hindu ritual of initiation, is restricted to the three upper varnas, or social classe. It
is a rite of transition from childhood to studenthood. It marks the male child’s
entrance upon the life of a student (brahmacarin) and his acceptance as a full
member of his religious community. The ceremony is performed between the ages
of 5 and 24, (Manu prescribes the age of 8)

After a ritual bath the boy is dressed as an ascetic and brought before his guru
(personal spiritual guide), who invests him with a deerskin (The deerskin part is
avoided these days with the modern introduction of the doctrine of Ahimsa –non
violence of non-killing.) to use as an upper garment, a staff, and the sacred thread
(upavita, or yajnopavita).

The thread, consisting of a loop made of three symbolically knotted and twisted
strands of cotton cord, is replaced regularly so that it is worn throughout the
lifetime of the owner, normally over the left shoulder and diagonally across the
chest to the right hip. It identifies the wearer as dvija, or “twice-born,” the second
birth understood as having taken place with the imparting by the guru to the student of the “Gayatri” mantra, a sacred verse of the Rigveda.

The initiation ceremony concludes with the student’s kindling of the sacrificial fire and his begging of alms, symbolic of his dependence on others during his brahmacarin period.

A corresponding rite among Parsis (whose ancient homeland was Iran) is called nowzād (Persian: “new birth”); it invests both six-year-old boys and girls with a thread worn around the waist. Some scholars suggest that this indicates a common and ancient Indo-Iranian origin of the two ceremonies.

36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Brahmin</th>
<th>Kshetriya</th>
<th>Vaisya</th>
<th>Sudra</th>
</tr>
</thead>
<tbody>
<tr>
<td>First leaving the house</td>
<td>On the fourth month</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First feeding of rice</td>
<td>On the Sixth month</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tonsure</td>
<td>First or Third year</td>
<td>N/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shaving hair (Kundakaraman)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Initiation to study</td>
<td>8th year</td>
<td>11th year</td>
<td>12th year</td>
<td>N/A</td>
</tr>
<tr>
<td>Graduation</td>
<td>16th year</td>
<td>22nd year</td>
<td>24th year</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Vratyas (Outcasts from Three Castes)

39. After those (periods men of) these three (castes) who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

Student Dresses

Upper and Lower garments
41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

Black Antelope, Spotted deer, and he-goat skins were used by the Brahmin students and are still permissible

Girdle
42. The girdle of a Brahmana shall consist of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

The sacrificial string
44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.
45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead; (and) that of a Vaisya, to reach (the tip of his) nose.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Brahmin</th>
<th>Kshatriya</th>
<th>Vaisya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper</td>
<td>Black Antelope skins</td>
<td>Spotted Deer skins</td>
<td>He-goat skin</td>
</tr>
<tr>
<td>garments</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lower</td>
<td>Hemp</td>
<td>Flax</td>
<td>Wool</td>
</tr>
<tr>
<td>garments</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girdle</td>
<td>Munga grass Smooth &amp; soft</td>
<td>Murva fibres</td>
<td>Hemp threads</td>
</tr>
<tr>
<td>Staff</td>
<td>Made of Bilva or Palasa Long to reach the hair</td>
<td>Vata or Khadira Long to reach forehead</td>
<td>Pilu or Udumbara To reach the tip of nose</td>
</tr>
</tbody>
</table>

After the introduction of Ahimsa principle during the Buddhist and Jain period the upper clothes are made of silk or cotton instead of skins of animals. The girdle string and the staff can be seen clearly here.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.
Food begging ritual

49. An initiated Brahmana **should beg**, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

Eating Food

52. (His meal will procure)
long life, if he eats facing the east;
fame, if he turns to the south;
prosperity, if he turns to the west;
thruthfulness, if he faces the east.

53. Let a twice-born man always eat his food
with concentrated mind,
after performing an ablution;
and after he has eaten,
let him duly cleanse himself with water and sprinkle the cavities (of his head).
54. Let him always worship his food, and eat it without contempt;

when he sees it,
let him rejoice,
show a pleased face,
and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.
56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

Sipping Water

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part)
at the root of the thumb the tirtha sacred to Brahman,
at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati),
(that) at the tips (of the fingers, the tirtha) sacred to the gods, and
that below (between the index and the thumb, the tirtha) sacred to the manes.
60. Let him first sip water thrice; 
next twice wipe his mouth; and, lastly, 
touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite 
of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely 
place, and turning to the east or to the north.

Achamanam means partaking of a small quantity of water. During an 
achamanam, we usually take three intakes. Each time saying one name of the 
Lord in this order; Achyutaya nama: Anantaya nama: Govindaya nama:. The 
water is poured into the palm by a small spoon of 1 ml capacity and then 
poured into the mouth by the hand. This repeated after each mantra. This is 
followed by touching various parts of our body by our different fingers .There 
are two acamanams in the beginning, two in the middle and one in the end of 
one Sandhyavandanam routine. Totally, fifteen small intakes take place during 
this.
62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

Ceremonies for women

66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.
Women do not Study
Instead
Nuptial Ceremony = Initiation to Study
Serving Husband = Residence with teacher
Household duties = Daily Worship of Sacred Fire
9:18 For women no (sacramental) rite (is performed) with sacred texts

Duties of the Twice Born Students

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

75. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshtthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.
SAVITRI

The Gāyatrī Mantra is a highly revered mantra, based on a Vedic Sanskrit verse from a hymn of the Rigveda (3.62.10), attributed to the rishi (sage) Viśvāmitra. The mantra is named for its vedic gāyatrī metre. As the verse can be interpreted to invoke the deva Savitr, it is often called Sāvitrī.

The mantra is an important part of the upanayanam ceremony for young males in Hinduism, and has long been recited by Brahmin males as part of their daily rituals.

The "Gayatri mantra" has been personified into a goddess

Gayatri Mantra
LAWS OF MANU

AUM
bhūr bhuvah svaḥ
tāt savitūr vāreṇyaṁ
bhárgo devāya dhīmahi
dhiyo yó naḥ pracodāyāt

AUM
"Earth, Air, Heaven"
"May we attain that excellent glory of Savitar the god:
So may he stimulate our prayers."
—The Hymns of the Rigveda (1896), Ralph T. H. Griffith

78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.

80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.

81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.

82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.

2:81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman

Om is a non-Vedic Symbol. This will give us some insight into the era of writing of Manusmriti as, well within the Christian Era.
AUM is a bow, the arrow is the self,  
And Brahman (Absolute Reality) is said to be the mark.  
(Mandukya Upanishad)

The essence of all beings is the earth.  
The essence of the earth is water.  
The essence of water is the plant.  
The essence of the plant is man.  
The essence of man is speech.  
The essence of speech is the Rigveda.  
The essence of Rigveda is the Samveda.  
The essence of Samveda is OM.  
(Chandogya Upanishad)

83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.
84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).
85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.
86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.
87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

Renunciation of all sensual pleasures is far better than the attainment of them.
88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.
89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,
90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.
91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.
92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

The five knowledge acquiring senses and their controlling deities:
1) Ears - sense of hearing - directions  2) Skin - sense of touch - air
3) Eyes - sense of sight - Sun          4) Tongue - sense of taste - water
5) Nose - sense of smell

The five working senses
1) Voice  2) Hands  3) Legs  4) Anus  5) Genitals

93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).
94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.
95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.
96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.
97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).
98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.
99. But when one among all the organs slips away (from control), thereby (man’s) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier’s) skin.

100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.

101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.

105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

Student Life

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).
Who can be instructed in the Vedas?

109. According to the sacred law the (following) ten (persons, viz.)
the teacher’s son,
one who desires to do service,
one who imparts knowledge,
one who is intent on fulfilling the law,
one who is pure,
a person connected by marriage or friendship,
one who possesses (mental) ability,
one who makes presents of money,
one who is honest, and
a relative, may be instructed (in the Veda).
110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.'

115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

Showing Reverence

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods).

119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

Manner of Salutations
121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (viz.) length of life, knowledge, fame, (and) strength.

122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I am N. N.'

123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

127. Let him ask a Brahmana, on meeting him, after (his health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.

128. He who has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

132. (The feet of) the wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

titles to respect

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

1:138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.
137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasayas, the teacher (acharya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Srauta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.
150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said δchild to an ignorant man, and δfather to a teacher of the Veda.'

154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

158. As a eunuch is unproductive with women, as a cow with a cow is unproulific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

An Aryan

165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).
First, Second and Third Birth

169. According to the injunction of the revealed texts, the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil’s) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

Gurukulam Rules (Resident Students)

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments),

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), ‘Again let my strength return to me.'
182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his mother’s blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirmin (one who has broken his vow).
188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honor of the manes, behaving (however) like a hermit.

190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher.

192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.
208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clasping) her feet.

213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt. By sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

222. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

223. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

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Honoring Elders and Superiors

225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).
226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.

231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.

232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.

235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

Learning from Every situation

238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

Naistika Brahmacharya

243. But if (a student) desires to pass his whole life in the teacher’s house, he must diligently serve him, until he is freed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to
take the (final) bath, let him procure (a present) for the venerable man according to his ability,

246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

“Guru Brahma,
Guru Vishnu,
Guru Devo Maheshwara,
Guru Sakshaat Parbrahma,
Tasmal shree Gurwe Namah”.

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CHAPTER III

GARHASTYA

HOUSE HOLDER PERIOD

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

Laws of Marriage

Selection of Bride

4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

5. A damsel who is neither a Sapinda on the mother’s side, nor belongs to the same family on the father’s side, is recommended to twice-born men for wedlock and conjugal union.

6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick
hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.
8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

12. **For the first marriage of twice-born men (wives) of equal caste are recommended;** but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

16. According to Atri and to (Gautama) the son of Utathy, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).

17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.
18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife’s) assistance, and such (a man) will not go to heaven.

19. For him who drinks the moisture of a Sudra’s lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

Eight Marriage Rites

20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

21. (They are) the rite of
(1) Brahman (Brahma),
(2) that of the gods (Daiva),
(3) that of the Rishis (Arsha),
(4) that of Pragapati (Pragapatiya),
(5) that of the Asuras (Asura),
(6) that of the Gandharvas (Gandharva)
(7) that of the Rhashasas (Rakshasa), and
(8) that of the Pisakas (Paisaka).

1. Brahma Vivah

Brahma vivah is considered the best marriage. In this the boy and girl belonging to good families and the same varna get married. The boy should have completed his Brahmacharya Ashram (studnethood). There is no dowry involved and the girl enters the boy’s house with two sets of clothes and some ornaments. In this marriage, the boy’s family approaches the girl's family. “Kanyadaan”, which is the handing of the bride by her father to the groom, is an important ritual of the Brahma Vivah.
2. Daiva Vivah
In this type of Hindu marriage, the girl's family looks for a groom. If a girl has not been able to get a suitable husband for a period of time, her family look to marry her to a priest who officiates over sacrifices.

3. Arsha Vivah
Here the groom gives a gift (a cow and a pair of bulls) to the girl's family. This usually takes place when the girl's parents can not afford to meet the expense of the marriage. This is not considered an ideal marriage because there is a monetary consideration involved in this wedding.

4. Prajapatya Vivah
Somewhat similar to the Brahma Vivah, except in this case the girl's family looks for a groom and the ritual of Kanyadaan is not followed. Instead of “Kanyadaan”, the bride's father hands over protection of his daughter to the groom during the “Panigrahan” ritual. The actual wedding takes place after “Panigrahan”.

5. Gandharva Vivah
This is a love marriage, where the bride and groom marry of their own free will. Usually the consent of the parents is not taken or is not available because either or both parents are against the marriage.

6. Asura Vivah
Somewhat similar to the “Arsha Vivah” where the groom gives presents to the bride’s family in order to get their approval for the marriage. Usually the groom is not of the same stature as the bride.

7. Rakshasa Vivah
In this Hindu wedding, the bride is ready to marry groom, but the bride's family is against the marriage. In such cases, if the groom's family forcibly takes away the bride, it is a “Rakshasa Vivah”.

8. Paishacha Vivah
This type of marriage is not allowed. In this marriage, a girl, who is not in her senses (she may not be of sound mind or intoxicated or drugged, etc) is forcibly married off. The girl has not consented to this marriage.

http://mymarriagewebsite.com/8-types-of-hindu-marriages-according-to-manusmriti/

22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.
24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, is named the Arsha rite.

30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.

31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.

33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.

35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.

36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.

37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.

38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).

39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).

40. Endowed with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.

41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.

42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).
43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).

44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom’s) garment.

**Forbidden and Permissible days to approach a wife.**

45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.

46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.

47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.

**Male and Female children**

48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).

49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

**Bride Price**

50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.

51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

52. But those (male) relations who, in their folly, live on the separate property of women, (e.g. appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

53. Some call the cow and the bull (given) at an Arsha wedding ‘a gratuity;’ (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).

54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

**Women to be honored**

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.
Family Life

60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly perish.

66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.

The Householder

Great Sacrifices

67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.

68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

Five Sacrifices of the House Holder

Pancha Maha Yajna
(Taittiriya Aranyaka 2.10)
Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.
1. The Brahma-sacrifice, the studying and teaching of the Veda (sometimes called Ahuta).
2. The Pitri-sacrifice, the offering of cakes and water to the Manes (sometimes called Prâsita).
3. The Deva-sacrifice, the offering of oblations to the gods (sometimes called Huta).
4. The Bhuta-sacrifice, i.e. the giving of food to living creatures (sometimes called Prahuta).
5. The Manushya-sacrifice, i.e. the receiving of guests with hospitality (sometimes called Brahmya huta).

India: What Can it Teach Us? By Max Muller

69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.
71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (-holders).

72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

73. They call (these) five sacrifices also, **Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.**

74. Ahuta (not offered in the fire) is the muttering (of Vedic texts),

Huta the burnt oblation (offered to the gods),

Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas,

Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and

Prasita (eaten) the (daily oblation to the manes, called) Tarpana.

75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.

**Offerings**

82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.

83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well)
Bali Offerings

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, ‘(Adoration) to the Maruts,’ he shall scatter (some food) near the door, and (some) in water, saying, ‘(Adoration to the waters;’ he shall throw (some) on the pestle and the mortar, speaking thus, ‘(Adoration) to the trees.’

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (i.e. Brahman).

Honoring Guests

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

Rules regarding Guests

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.
105. A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

Atithi Devo Bhavah
अतिथि देवो भवः
The guest is God

matrudevo bhava,  
pitrudevo bhava,  
acharyadevo bhava,  
atithidevo bhava.
Be one for whom the Mother is God,  
Be one for whom the Father is God,  
Be one for whom the Teacher is God,  
Be one for whom the guest is God.  
Taittiriya Upanishad, Shikshavalli I.20

The five steps from the worship become the five formalities to be observed while receiving guests:

1. Fragrance (Dhupa) - While receiving guests the rooms must have a pleasant fragrance, because this is the first thing that attracts or detracts
guests from their visit. A pleasant fragrance will put a guest in good humour.

2. Lamp (Dipa) - Prior to the electrification of India, a lamp was put between host and guest so that expression and body language would remain clearly visible and therefore no gap would be created between host and guest.

3. Eatables (Naivedya) - Fruits and sweets made of milk were offered to guests.

4. Rice (Akshata) - It is a symbol of being undivided. A tilak, often made of a vermillion paste, is put on the forehead and rice grains are placed on it. This is the highest form of welcome in Hindu Indian families.

5. Flower Offering (Pushpa) - A flower is a gesture of good will. When the guest departs, the flower symbolizes the sweet memories of the visit that stay with them for several days.

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called) the Vaisvadeva is prescribed both for the morning and the evening.
Offering to Manes, Dead Ancestors, Sraddha, Pindanvaharyaka.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanvaharyaka.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahma (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes and performed) on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda; (if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

131. Though a million of men, unacquainted with the Rikas, were to dine at a (funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned classes).

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.
LAWS OF MANU

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sraddhas and sacrifices.

140. That meanest among twice-born men who in his folly contracts friendships through a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake of friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Sraddha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

Choice of Brahmin and Guest, dos and don'ts

150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);
156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,
157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,
158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury,
159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,
160. A maker of bows and of arrows, he who lasciviously dallyes with a brother’s widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,
161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.
162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,
163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),
164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,
165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,
166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.
167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).
168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.
169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.
170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.
171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.
172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.
173. He who lasciviously dallyes with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.
174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.
175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).
176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmans as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

180. (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmans who sanctify a company.

184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmans who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmans, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmans, follow them (when they walk) like the wind, and sit near them when they are seated.

190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

Origin of Manes and their worship.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyakagbha.
195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.
196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities, Rakshasas, Suparnas, and a Kimnaras.
197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.
198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishthha.
199. One should know that (other classes), the Agni dagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.
200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.
201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.
202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).
203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).
204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.
205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.
206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.
207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.
208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.
209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of the gods).
210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.
211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.
212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'
213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.
214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).
215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father’s name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, ‘To those, Svadha!’

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its qualities.

234. Let him eagerly entertain at a funeral sacrifice a daughter’s son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

235. There are three means of sanctification, (to be used) at a Sraddha, a daughter’s son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.
237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!

252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.
257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'

260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule,

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru,

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless satisfaction.

274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

**Recommended Times for Sraddha**

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.
277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

For the sudra there is one asrama—that is grihastha asrama.
And for the brahmanas, four asramas: brahmacari, grihastha, vanaprastha, sannyasa.
This is for the brahmanas.
For the kshatriya: brahmacari, grihastha, and vanaprastha.
For the vaisyas: brahmacari and grihastha.
And for the sudras: no brahmacari, only family life, and that also sometimes without marriage.
(SB 6.1.66, Vrndavana, September 2, 1975, 750902SB.VRN, Vedabase record 414,957)
CHAPTER IV
MANNER OF LIVING OF GARHASTYA

Topic 9: The modes of gaining subsistence
9.1 The six modes of subsistence

Topic 10: The duties of a snataka
10.1 Non-attachment
10.2 Studying
10.3 Panca-maha-yajna
10.4 Receiving guests
10.5 Begging
10.6 Miscellaneous rules of cleanliness, purity and respect
10.7 The primary duty
10.8 Showing respect
10.9 Self-reliance
10.10 Non-violence
10.11 Righteousness, truthfulness
10.12 Avoiding quarrels
10.13 Accepting & giving charity
10.14 Food to be avoided
10.15 Liberality
10.16 Spiritual merit
10.17 Amrita −that which comes without asking
10.18 Retirement
1. Having dwelt with a teacher during the fourth part of (a man’s) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.
3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

Six modes of Subsistence

4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog’s mode of life).
5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.
6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.
7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.
8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.
9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.
10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.
11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.
12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

A Brahmana, who is a Snataka, Let him/Let him not:
13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.

15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month,

26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya-) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).

28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.

29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.
31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one’s own interest).

33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

40. Let him, though mad with desire, not approach his wife when her courses appear; nor let him sleep with her in the same bed.

41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,

46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill,

47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.

48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.

49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.

50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.

51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.

52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.
53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.

54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.

55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.

56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.

57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).

58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmans, during the private recitation of the Veda, and at meals.

59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.

60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.

62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.

64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.

65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.

66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.

67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.

68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.
69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.

70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.

71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.

72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.

73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.

74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.

75. Let him not eat after sunset any (food) containing sesame grains; let him never sleep naked, nor go anywhere unpurified (after meals).

76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.

78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.

79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.

80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.

83. Let him avoid (in anger) to lay hold of (his own or other men’s) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.

84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:
88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,
89. Samgivana, Mahaviki, Tapan, Sampratapan, Samghata, Sakakola, Kudmala, Putimrittika,
90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.
91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.
93. When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, uttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening devotion.
94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.
95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.
96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.
97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.
98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.
100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).
102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.
103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.
105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.
106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

107. For those who wish to acquire exceedingiy great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishita), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage.

121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,

122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.
123. Let him never recite the Rig-veda or the Yagur-veda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyakya.

124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to men, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.

126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified.

128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).

131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

134. For in this world there is nothing so detrimental to long life as criminal conversation with another man’s wife.

135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

139. (What is) well, let him call well, or let him say ‘well’ only; let him not engage in a useless enmity or dispute with anybody.

140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.
141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one’s highest duty; (all) other (observances) are called secondary duties.

148. By daily reciting the Veda, by (the observance of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.
159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.
179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives,

180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with his daughter and with his slaves, let him not have quarrels.

181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one’s father, one’s wife and one’s son as one’s own body,

185. One’s slaves as one’s shadow, one’s daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesame-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesame-grains his offspring.

190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.

191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.
199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

Never eat food under these conditions:
207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor the food (given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame; the food of an artisan destroys his offspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

Principle of Sowing and Reaping
224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Pragapati) came and spake to them, ‘Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) other (man) is defiled by a want of faith.’

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient (for his gifts.)

228. **If he is asked, let him always give something, be it ever so little, without grudging;** for a worthy recipient will (perhaps) be found who saves him from all (guilt).

229. A giver of water obtains the satisfaction (of his hunger and thirst),
a giver of food imperishable happiness,
a giver of sesamum desirable offspring,
a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land,
a giver of gold long life,
a giver of a house most excellent mansions,
a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon,
a giver of a horse (asva) a place in the world of the Asvins,
a giver of a draught-ox great good fortune,
a giver of a cow the world of the sun;

232. A giver of a carriage of a bed a wife,
a giver of protection supreme dominion,
a giver of grain eternal bliss,
a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

234. **For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).**

Bible; Luke 6:38 "Give, and it will be given to you. They will pour into your lap a good measure-- pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return." Sermon of the Mount by Jesus
Galatians 6:7-9 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

- A seed has to be planted to have a harvest.
- Without planting a seed you cannot expect to receive any kind of harvest.

- It is a principle established by God in the physical and in the Spiritual.
If you want corn to grow, you must plant a seed
If you want to be loved, you must plant seeds of love
If you want friends, you must sow seeds of friendship, etc.
If you want to be healthy. You can't eat Mc. Donalds everyday. You eat healthy food.

There is a season for sowing and a season for reaping.

The Bible

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.
236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.
237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.
238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.
239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).
240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.
241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).
242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)

251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).

252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.

253. His labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.

255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman’s world.
The Duties ordained for the householder:

From the Mahabharat
Anusasana parva, Section CXL
Translated by Sri Kisari Mohan Ganguli

Maheshwara said: The householder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The householder should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing. Of all the modes of life, that of the householder is the first. Of this there is no doubt.

Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one’s power, are the foremost duties of the householder. Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one’s charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat, - these are the five chief duties.

The conduct of husband and wife, in the case of householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity. Well cleaned and well rubbed, his house should also be every day fumigated with the smoke of Homa (ghee or clarified butter poured on his sacred fire in honour of the deities and the Pitris or ancestors).

Householders of pure mind are capable of earning very great merit. Indeed, he who
cleanses his soul by the performance of the five yajnas (mentioned above).

He who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all Dwija guests, who lives in well cleansed abodes, who is free from pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit.

That householder who rises at dawn, and serves food to his guests, and having honoured them duly bids them farewell by following them (as mark of honour) for a little distance, acquires eternal merit. Hospitality towards all, and the pursuit of the aggregate of the three (Religion, Wealth and Pleasure), are the duties of the householder.
Topic 11: Lawful & forbidden food
11.1 Forbidden food
11.2 Stale food
11.3 Superiority of Non-violence over Consumption of meat
11.3.1 Consumption of meat
11.3.2 Non-violence

Topic 12: The purification of men & things
12.1 Purification of men
12.1.1 Purification on the death of Sapindas
12.1.2 Exceptions from impurity
12.1.3 Purification on the death of other relatives
12.1.4 Modes of purification
12.2 Purification of things
12.3 Things inherently pure to the touch

Topic 13: The laws concerning women
13.1 Always dependent
13.2 Worships and obeys husband
13.3 Faithful to her deceased husband
13.4 Non-virtuous behaviour
1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:
   2. ‘How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord?’

Forbidden and Permitted Food

3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: ‘Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!’
   4. ‘Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.’

5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.

6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).
   7. Rice boiled with sesamum, wheat mixed with butter,
8. The milk of
a cow (or other female animal) within ten days after her calving,
that of camels,
of one-hoofed animals,
of sheep,
of a cow in heat, or
of one that has no calf with her,
9. (The milk) of all wild animals excepting buffalo-cows,
that of women,
and all (substances turned) sour must be avoided.

10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.

Birds

11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Titibha (Parra Jacana),
12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,
13. Those which feed striking with their beaks, web-footed birds, the Koyashi, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,
14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.
15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.

16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).

17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).
Eatable animals

18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

Strictly Forbidden list

19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

20. He who unwittingly partakes of (any of) these six, shall perform a Samtapano (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

Rules for eating and avoiding meat

24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

5: 22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, ...... Agastya did this of old.

5: 23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds ......
28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

Food Chain

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.
Eating those destined to be food is no Sin

30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. ‘The consumption of meat (is befitting) for sacrifices,’ that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).
40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

**Injury to Creatures**

43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).

52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).

53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

55. 'Me he (mam sah)’ will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word ‘flesh’ (mamsah).

56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.
56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstinence brings great rewards.

Rites of Bodily Purification
Death of Close Relations (Sapinda)

57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

58. When (a child) dies that has teether, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.

59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.

60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)- name are no (longer) known.

61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;

63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.

65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.

68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).
69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.

70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.

Death of Relatives who live far

74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

75. He who may hear that (a relative) residing in a distant country has died, before ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

77. A man who hears of a (Sapinda) relative’s death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one’s clothes.

79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

Death of important people

80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher’s) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

81. For a Srotriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.
85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide.

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.
97. Because the king is pervaded by those lords of the world, no impurity is ordinance for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srāuta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

**Death of one from different Ancenstry**

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra’s touch is detrimental to (the deceased’s passage to) heaven.

**Purification Modes**

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the law) regarding the purification of the various (inanimate) things.

**Purification of Articles**

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchaosed.
113. From the union of water and fire arose the glittering gold and silver; those
two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be
suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades
of Kusa grass through them, for solid things by sprinkling (them with water), for
(objects) made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) Kamasas and
Grahas, and of (other) sacrificial vessels (takes place) by rubbing (them) with the
hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot
water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the
cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle
them with water; but the purification of small quantities is prescribed (to take place) by
washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes;
vegetables, roots, and fruit like grain;

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta
(fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory,
like linen cloth, or with a mixture of cow’s urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a
house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel)
by a second burning.

123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure,
saliva, pus or blood cannot be purified by another burning.

124. Land is purified by (the following) five (modes, viz.) by sweeping, by
smearing (it with cowdung), by sprinkling (it with cows’ urine or milk), by scraping, and
by cows staying (on it during a day and night).

125. (Food) which has been pecked at by birds, smelt at by cows, touched (with
the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth
(over it).

126. As long as the (foul) smell does not leave an (object) defiled by impure
substances, and the stain caused by them (does not disappear), so long must earth
and water be applied in cleansing (inanimate) things.

**Things inherently Pure**

127. The gods declared three things (to be) pure to Brahmanas, that (on which)
no (taint is) visible, what has been washed with water, and what has been
commended (as pure) by the word (of a Brahmana).

128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing
the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if
it is collected on (pure) ground.

129. The hand of an artisan is always pure, so is (every vendible commodity)
exposed for sale in the market, and food obtained by begging which a student holds
(in his hand) is always fit for use; that is a settled rule.

130. The mouth of a woman is always pure, likewise a bird when he causes a
fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a
deer.

131. Manu has declared that the flesh (of an animal) killed by dogs is pure,
likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste
(Dasyu), such as Kandalas.
132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

**Purification the Body**

134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

**Twelve impurities of the human body**

135. Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.
146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

Dependence of Women

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.
148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband’s) families contemptible.
150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

Duties to Husbands

151. Him to whom her father may give her, or her brother with the father’s permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).
152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband’s) dominion (over his wife).
153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.
154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.
155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.
156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.
157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfill) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

Funeral of Women

167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.
There are three schools of thought about the observance of ashrams:

- Sammucchya or orderly co-ordination;
LAWS OF MANU

- Vikalpa or option;
- and Badha, annulment or contradiction.

Sammucchya prescribes that a man should follow the four ashrams in order. Manu is the chief supporter of this view.

The Vikalpa School preaches that a man can become a sanyasi immediately after the Brahmacharya Ashram or after the Grihastha ashram. But one can only become a sanyasi after studenthood if one has mastered control over one's senses and desires. The Vikalpa School does not consider Vanaprastha ashram a separate stage. This view is expounded in the Jabala Upanishad.

The Badha school is held by the Gautama Dharmasutra and Baudhayana Dharmasutra (see Sutra). Followers of this school believe that there is just one ashram: the Grihastha ashram. They hold that the Brahmacharya ashram is only preparatory to the Grihastha ashram.
CHAPTER VI
VANAPRASTHA & SANNYASA
FOREST DWELLING & ASCETICISM

Part 4: The Vanaprastha Asrama
Topic 14: The law of hermits
14.1 Retiring to the forest
14.2 Eating habits
14.3 His austerities

Part 5: Sannyasa Asrama
Topic 15: Final emancipation & renunciation
15.1 Renunciation
15.2 His conduct & attitude
15.3 Liberation
15.4 Conclusion on ascetics
15.5 Conclusion of Asrama Dharma
15.5.1 The fourfold law
15.5.2 The tenfold law
15.5.3 Renunciation
1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

2. When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest.

3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.
Dress

6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

Rituals

7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.
Food

11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the **sacrificial cakes (purodasa)** and the **boiled messes (karu)**, as the law directs.

12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, **(mixed with) salt prepared by himself.**

13. Let him **eat vegetables** that grow on dry land or in water, **flowers, roots, and fruits**, the productions of pure trees, and **oils extracted from forest-fruits**.

14. Let him **avoid honey, flesh, and mushrooms** growing on the ground (or elsewhere, the vegetables called) **Bhustrina, and Sigruka, and the Sleshmantaka fruit.**

15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).

17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.

Austerities

22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).
23. In summer let him expose himself to the heat of five fires, during the rainy
season live under the open sky, and in winter be dressed in wet clothes, (thus)
gradually increasing (the rigour of) his austerities.
24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him
offer libations of water to the manes and the gods, and practising harsher and harsher
austerities, let him dry up his bodily frame.
25. Having reposed the three sacred fires in himself, according to the prescribed
rule, let him live without a fire, without a house, wholly silent, subsisting on roots and
fruit,
26. Making no effort (to procure) things that give pleasure, chaste, sleeping on
the bare ground, not caring for any shelter, dwelling at the roots of trees.
27. From Brahmans (who live as) ascetics, let him receive alms, (barely
sufficient) to support life, or from other householders of the twice-born (castes) who
reside in the forest.
28. Or (the hermit) who dwells in the forest may bring (food) from a village,
receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken
earthen dish, and may eat eight mouthfuls.
29. These and other observances must a Brahmana who dwells in the forest
diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he
must study) the various sacred texts contained in the Upanishads,
30. (As well as those rites and texts) which have been practised and studied by
the sages (Rishis), and by Brahmana householders, in order to increase their
knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;
31. Or let him walk, fully determined and going straight on, in a north-easterly
direction, subsisting on water and air, until his body sinks to rest.
32. A Brahmana, having got rid of his body by one of those modes practised by
the great sages, is exalted in the world of Brahman, free from sorrow and fear.
33. But having thus passed the third part of (a man’s natural term of) life in the
forest, he may live as an ascetic during the fourth part of his existence, after
abandoning all attachment to worldly objects.

Sanyasin Ascetic Order

34. He who after passing from order to order, after offering sacrifices and
subduing his senses, becomes, tired with (giving) alms and offerings of food, an
ascetic, gains bliss after death.
35. When he has paid the three debts, let him apply his mind to (the attainment
of) final liberation; he who seeks it without having paid (his debts) sinks downwards.
36. Having studied the Vedas in accordance with the rule, having begat sons
according to the sacred law, and having offered sacrifices according to his ability, he
may direct his mind to (the attainment of) final liberation.
37. A twice-born man who seeks final liberation,
without having studied the Vedas,
without having begotten sons, and
without having offered sacrifices,
sinks downwards.
38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati),
where (he gives) all his property as the sacrificial fee, having reposed the sacred
fires in himself, a Brahmana may depart from his house (as an ascetic).
39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the
texts regarding) Brahman and departs from his house (as an ascetic), after giving a
promise of safety to all created beings.
40. For that twice-born man, by whom not the smallest danger even is caused to
created beings, there will be no danger from any (quarter), after he is freed from his
body.
41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.
53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Swayambhu, has declared (to be) vessels (suitable) for an ascetic.

55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,

64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

65. By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.

68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.

70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.

71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.
74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

Fourfold Orders

87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders.
The Tenfold Laws

91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.

95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.

97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.
Canto 3: Varna Dharma; Legal Rules of The Occupational Duties
Part 1: The Natural Conduct of The Four Varnas
Ksatriya Dharma: Section 1 of Part 1

Topic 16: The Duty of Kings
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Created Kings for Protection of the whole creation

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.
2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).
3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

Kings are deity in human form made from eternal particles of gods.

4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).
5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;
6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.
7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.
8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.
9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).

12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

13. Let no (man), therefore, transgress that law which favours, nor (his orders) which inflict pain on those in disfavour.

Punishment

14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.

17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.

27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.
29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

Duties of a King

32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.

33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread in the world, like a drop of oil on water.

34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.
44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.
45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.
46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

The tenfold set (of vices) springing from love of pleasure.

47. Hunting,
    gambling,
    sleeping by day,
    censoriousness,
    (excess with) women,
    drunkenness,
    (an inordinate love for) dancing, singing, and music,
    and useless travel
are the tenfold set (of vices) springing from love of pleasure.

The eightfold set (of vices) produced by wrath
48. Tale-bearing,
    violence,
    treachery,
    envy,
    slandering,
    (unjust) seizure of property,
    reviling,
    and assault
are the eightfold set (of vices) produced by wrath.

49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.
50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.
51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.
52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).
53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

Establishment of Affairs of Government
Appoint ministers

54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.
55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.
56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).
57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

Officials

60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.

62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.

Appoint Ambassadors

63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.

64. (Such) an ambassador is commended to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.

66. For the ambassador alone makes (kings’) allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.
Building Township and Fortification

69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly inhabited by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.

70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

74. One Bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will posses) a fortress.

75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.

76. Let him cause to be built for himself, in the centre of it, a spacious palace, well protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

Marriage

77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

Priest and Sacrifices

78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

Revenue

80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

Honoring Brahmins

82. Let him honour those Brahmanas who have returned from their teacher’s house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.
84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

War Ethics

87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

88. Not to turn back in battle,
   to protect the people,
   to honour the Brahmanas,
   is the best means for a king to secure happiness.

89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine,'

92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);

93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.

96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

Wealth and Gains

99. Let him **strive to gain** what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

100. Let him know that **these are the four means** for securing the aims of human (existence); let him, without ever tiring, properly employ them.

101. What he has not (yet) gained, let him seek (to gain) by (his) army;
what he has gained, let him protect by careful attention;
what he has protected, let him augment by (various modes of) increasing it;
and what he has augmented, let him liberally bestow (on worthy men).

102. Let him be ever **ready to strike**, his prowess constantly displayed, and his
secrets constantly concealed, and let him constantly explore the weaknesses of his
foe.

103. Of him who is always ready to strike, the whole world stands in awe; let him
therefore make all creatures subject to himself even by the employment of force.

104. Let him ever act without guile, and on no account treacherously; carefully
guarding himself, let him always fathom the treachery which his foes employ.

105. His enemy must not know his weaknesses, but he must know the
weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the
members (of his government against treachery), let him protect his own weak points.

106. Let him plan his undertakings (patiently meditating) like a heron; like a lion,
let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him
double in retreat.

107. When he is thus engaged in conquest, let him subdue all the opponents
whom he may find, by the (four) expedients, conciliation and the rest.

108. If they cannot be stopped by the three first expedients, then let him,
overcoming them by force alone, gradually bring them to subjection.

109. Among the four expedients, conciliation and the rest, the learned always
recommend conciliation and (the employment of) force for the prosperity of kingdoms.

110. As the weeder plucks up the weeds and preserves the corn, even so let the
king protect his kingdom and destroy his opponents.

111. That king who through folly rashly oppresses his kingdom, (will), together
with his relatives, ere long be deprived of his life and of his kingdom.

112. As the lives of living creatures are destroyed by tormenting their bodies,
even so the lives of kings are destroyed by their oppressing their kingdoms.

113. In governing his kingdom let him always observe the (following) rules; for a
king who governs his kingdom well, easily prospers.

114. Let him place a company of soldiers, commanded (by a trusty officer), the
midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.

**Hierarchy in Administration**

115. Let him **appoint a lord over (each) village**, as well as lords of ten villages,
lords of twenty, lords of a hundred, and lords of a thousand.

116. The lord of one village himself shall inform the lord of ten villages of the
crimes committed in his village, and the ruler of ten (shall make his report) to the ruler
of twenty.

117. But the ruler of twenty shall report all such (matters) to the lord of a
hundred, and the lord of a hundred shall himself give information to the lord of a
thousand.

118. Those (articles) which the villagers ought to furnish daily to the king, such as
food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for
one family), the ruler of twenty five kulas, the superintendent of a hundred villages
(the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and
their separate business, another minister of the king shall inspect, (who must be) loyal
and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated
in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let
him properly explore their behaviour in their districts through spies (appointed to)
each.
Servants of the King

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).
124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.
125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.
126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

Taxation

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.
128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.
129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.
130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.
131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;
132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.
133. Though dying (with want), a king must not levy a tax on Srotiyas, and no Srotiya, residing in his kingdom, must perish from hunger.
134. The kingdom of that king, in whose dominions a Srotiya pines with hunger, will even, ere long, be afflicted by famine.
135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.
136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king’s length of life, wealth, and kingdom increase.
137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.
138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.
139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.
141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.
142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.
143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

**Daily Duties**

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmans, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.

161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).
162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)
163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).

War and Peace etc.

164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that waged to avenge) an injury done to a friend.
165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.
166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.
167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.
168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).
169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.
170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.
171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.
194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe’s) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

**Victory**

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man’s work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

**In case of Reversal**

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.
213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

**Personal Rules**

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.
Chapter VIII
JUSTICE AND JURISPRUDENCE

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Conclusion of the topics concerning legal business
1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.
2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,

**Eighteen Titles of the Law**

3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages, and from the Institutes of the sacred law.
4. Of those (titles) the
   (1) first is the non-payment of debts, (then follow),
   (2) deposit and pledge,
   (3) sale without ownership,
   (4) concerns among partners, and
   (5) resumption of gifts,
5. (6) Non-payment of wages,
   (7) non-performance of agreements,
   (8) rescission of sale and purchase,
   (9) disputes between the owner (of cattle) and his servants,
6. (10) Disputes regarding boundaries,
   (11) assault and
   (12) defamation,
   (13) theft,
   (14) robbery and violence,
   (15) adultery,
7. (16) Duties of man and wife,
   (17) partition (of inheritance),
   (18) gambling and betting;
   these are in this world the eighteen topics which give rise to lawsuits.
8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.
Judges and Assessers

9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.
10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.
11. Where three Brahmans versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.
12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).
13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.
14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.
15. ‘Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.’

16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute ‘lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.
17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).
18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.
19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).
20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king’s pleasure, interpret the law to him, but never a Sudra.

21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).

25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

Laws of Property

27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher’s house) or until he has passed his minority.

28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

31. He who says, ‘This belongs to me,’ must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.

32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).

33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.

34. Property lost and afterwards found (by the king’s servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.

35. From that man who shall truly say with respect to treasure-trove, ‘This belongs to me,’ the king may take one-sixth or one-twelfth part.

36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).

37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.

38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.

39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.

40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.

41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.
42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.

43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).

44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).

45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).

47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).

48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.

49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.

50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.

51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.

52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

Witnesses

60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.

61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a
suior, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,

67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

73. On a conflict of the witnesses the king shall accept (as true) the evidence of the majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:
80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

82. 'He who gives false evidence is firmly bound by Varuna’s fetters, helpless during one hundred existences; let (men therefore) give true evidence.

83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).

84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

85. 'The wicked, indeed, say in their hearts, „Nobody sees us;“ but the gods distinctly see them and the male within their own breasts.

86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'

87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

88. Let him examine a Brahmana (beginning with) ‘Speak,’ a Kshatriya (beginning with) ‘Speak the truth,’ a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;

89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

91. 'If thou thinkest, O friend of virtue, with respect to thyself, „I am alone,“ (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.

93. ‘Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.

94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.

95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones.

96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.

97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.

98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

99. 'By speaking falsely in a cause regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.

100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.
101. ‘Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).’

102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), menial servants or usurers, the (judge) shall treat like Sudras.

103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, ‘Untie, O Varuna, the uppermost fetter,’ or the three verses addressed to the Waters.

107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.

111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one’s desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.

115. He whom the blazing fire burns not, whom the water forces not to come (quickly) up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgment, and whatever has been done must be (considered as) undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he
who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifteenth the two feet, the eye, the nose, the two ears, likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes cojointly).

131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (i.e. one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.
144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotiya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.
166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.
167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.
168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.
169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.
170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.
171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.
172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.
173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.
174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.
175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.
176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).
177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).
178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.
179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).
180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.
181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.
182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).
183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.
184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.
185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.
186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.
187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary's) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the re-delivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).
208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, ‘She is not a maiden,’ shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.
Laws Regarding Animals

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), he shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samyad (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust its head.

240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas); (but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

243. If (the crops are destroyed by) the husbandman’s (own) fault, the fine shall amount to ten times as much as (the king’s) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

Laws Regarding Landmarks

245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.
LAWS OF MANU

248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples.
249. And as he will see that through men’s ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,
250. Stones, bones, cow’s hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,
251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).
252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.
253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.
254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.
255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.
256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.
257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).
258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.
259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.
260. (Viz.) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.
261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.
262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.
263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.
264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).
265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.
266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

Laws Regarding Criminal Behavior

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.
268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.
Hammurabi's Code: An Eye for an Eye

"Hammurabi, the king of righteousness, on whom Shamash has conferred the law, am I."
http://www.ushistory.org/civ/4c.asp
"An eye for an eye, and a tooth for a tooth."

"An eye for an eye ..." is a paraphrase of Hammurabi's Code, a collection of 282 laws inscribed on an upright stone pillar. The code was found by French archaeologists in 1901 while excavating the ancient city of Susa, which is in modern-day Iran.

Hammurabi ruled the Babylonian Empire from 1792-1750 B.C. He sent legal experts throughout his kingdom to gather existing laws. These laws were reviewed and some were changed or eliminated before compiling his final list of 282 laws. Despite what many people believe, this code of laws was not the first.

The oldest known evidence of a law code are tablets from the ancient city Ebla (Tell Mardikh in modern-day Syria). They date to about 2400 B.C.E. — approximately 600 years before Hammurabi put together his famous code.

The prologue or introduction to the list of laws Hammurabi states that he wants "to make justice visible in the land, to destroy the wicked person and the evil-doer, that the strong might not injure the weak." The laws themselves support this compassionate claim, and protect widows, orphans and others from being harmed or exploited.

The phrase "an eye for an eye" represents what many people view as a harsh sense of justice based on revenge. But, the entire code is much more complex than that one phrase. The code distinguishes among punishments for wealthy or noble persons, lower-class persons or commoners, and slaves.

Hammurabi's Law Code

"Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind ..."

So begins the Law Code of Hammurabi, a list of nearly 300 laws etched into a two and one-half meter high black diorite pillar, discovered in 1902 but dating back to the time of Hammurabi himself (1792-1750 B.C.E).

Some laws were quite brutal, others rather progressive. Members of the upper-class often received harsher punishments than commoners, and women had quite a few important rights.

Most of the nearly 300 laws written on the pillar pertain to property rights of landowners, slavemasters, merchants, and builders.

The similarities of the Codes of Hamurabi and Manu are clear.
Old Testament Mosaic Law given to the Israel (1400 BC) also gives a similar stand not only for justice but also as a deterrent to crime,

Deut 19: 20 -21 "The rest will hear and be afraid, and will never again do such an evil thing among you. "Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).
287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).
288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).
289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.
290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.
291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,
292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be inflicted).
293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).
294. If the driver is skillful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).
295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.
296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.
297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).
298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.
299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,
300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.
301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.
302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.
303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.
304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).
305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked by three methods,—by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me;'

315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.

322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,
327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,
328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,
329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).
330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.
331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.
332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.
333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).
334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).
335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.
336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.
337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,
338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.
339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.
340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.
341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.
342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.
343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

Robbery and violence

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.
345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.
346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.
347. Neither for friendship’s sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.
348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,
349. In their own defence, in a strife for the fees of officiating priests, and in order to
protect women and Brahmanas; he who (under such circumstances) kills in the
cause of right, commits no sin.
350. One may slay without hesitation an assassin who approaches (with
murderous intent), whether (he be one’s) teacher, a child or an aged man, or a
Brahmana deeply versed in the Vedas.
351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly
or secretly; in that case fury recoils upon fury.

Adultery

352. Men who commit adultery with the wives of others, the king shall cause to
be marked by punishments which cause terror, and afterwards banish.
353. For by (adultery) is caused a mixture of the castes (varna) among men;
thence (follows) sin, which cuts up even the roots and causes the destruction of
everything.
354. A man formerly accused of (such) offences, who secretly converses with
another man’s wife, shall pay the first (or lowest) amercement.
355. But a man, not before accused, who (thus) speaks with (a woman) for some
(reasonable) cause, shall not incur any guilt, since in him there is no transgression.
356. He who addresses the wife of another man at a Tirtha, outside the village, in
a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts
(samgrahana).
357. Offering presents (to a woman), romping (with her), touching her ornaments
and dress, sitting with her on a bed, all (these acts) are considered adulterous acts
(samgrahana).
358. If one touches a woman in a place (which ought) not (to be touched) or
allows (oneself to be touched in such a spot), all (such acts done) with mutual
consent are declared (to be) adulterous (samgrahana).
359. A man who is not a Brahmana ought to suffer death for adultery
(samgrahana); for the wives of all the four castes even must always be carefully
guarded.
360. Mendicants, bards, men who have performed the initiatory ceremony of a
Vedic sacrifice, and artisans are not prohibited from speaking to married women.
361. Let no man converse with the wives of others after he has been forbidden
(to do so); but he who converses (with them), in spite of a prohibition, shall be fined
one suvarna.
362. This rule does not apply to the wives of actors and singers, nor (of) those
who live on (the intrigues of) their own (wives); for such men send their wives (to
others) or, concealing themselves, allow them to hold criminal intercourse.
363. Yet he who secretly converses with such women, or with female slaves kept
by one (master), and with female ascetics, shall be compelled to pay a small fine.
364. He who violates an unwilling maiden shall instantly suffer corporal
punishment; but a man who enjoys a willing maiden shall not suffer corporal
punishment, if (his caste be) the same (as hers).
365. From a maiden who makes advances to a (man of) high (caste), he shall not
take any fine; but her, who courts a (man of) low (caste), let him force to live confined
in her house.
366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste)
shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall
pay the nuptial fee, if her father desires it.
367. But if any man through insolence forcibly contaminates a maiden, two of his
fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).
368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the
amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter
him from a repetition (of the offence).
369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

Miscellaneous Rules
389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).
390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.
391. Having shown them due honor, he should, with (the assistance of) Brahmans, first soothe them by gentle (speech) and afterwards teach them their duty.
392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmans are entertained, is liable to a fine of one masha.
393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).
394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.
395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).
396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmalwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.
397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).
398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.
399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.
400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.
401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.
402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).
403. All weights and measures must be duly marked, and once in six months let him re-examine them.

Ferry

404. At a ferry an (empty) cart shall be made to pay one pana, a man’s (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.
405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.
406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).
407. But a woman who has been pregnant two months or more, an ascetic, a hermit in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

Caste Relations and Slavery

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of the) twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (viz.)
he who is made a captive under a standard,
he who serves for his daily food,
he who is born in the house,
he who is bought and
he who is given,
he who is inherited from ancestors, and
he who is enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.
418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

420. A king who thus brings to a conclusion all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).
CHAPTER IX
DUTIES OF HUSBAND AND WIFE
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Domestic concerns: Section 3 of topic 17 (legal titles 16 & 17)

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Laws Concerning Husband and Wife

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly.

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).
16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

*Satpatha Brahmana holds that a woman, a sudra and a crow are the embodiments of untruth, sin and darkness. The congenital fickleness of women is pertinent to the problem of managing the overflowing & uncontrollable sexuality of women (Chakravarti, U. (2003). Gendering Caste: Through a Feminist Lens. Calcutta: Stree.2003, p. 71).

*Mahabharata (XII.38.30), women have been sinful from the very beginning.

*According to Shantiparva in Mahabharata, dwarfs, hump backed persons, lean men, lame and blind men, idiots, eunuchs and women are to be excluded from the place where a king holds any consultations. This barring from responsibilities is confirmed by the ancient law givers Manu, Shukra and Chanakya (Singh, D. Human Rights Women & Law. Faridabad: Allahabad Law Agency 2005, p. 3)

*Anusasana Parva of Mahabharata elaborates the opinion of Bhishma Pitamaha about the nature of women who said that female is naturally a temptress and a lurer and is not endowed with strength of will enough to resist temptation, therefore, she is always in need of protection by men (Sreenivasa Murthy, H. V. (1993). History of India. Lucknow: Eastern Book Company. pp. 114-115).
“Although no details of this eponymous author’s life are known, it is likely that he belonged to a conservative Brahman class somewhere in Northern India. Hindu apologists consider the Manusmriti as the divine code of conduct and, accordingly, the status of women as depicted in the text has been interpreted as Hindu divine law. While defending Manusmriti as divine code of conduct for all including women, apologists often quote the verse: “yatr naryasto pojyantay, ramantay tatr devta”[3/56] (where women are provided place of honor, gods are pleased and reside there in that household), but they deliberately forget all those verses that are full of prejudice, hatred and discrimination against women.

Here are some of the ‘celebrated’ derogatory comments about women in the Manusmriti:

1. “Swabhav ev narinam …..” – 2/213. It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females.
2. “Avidvam samiam...........” – 2/214. Women, true to their class character, are capable of leading astray men in this world, not only a fool but even a learned and wise man. Both become slaves of desire.
3. "Matra swastra ..........” – 2/215. Wise people should avoid sitting alone with one’s mother, daughter or sister. Since carnal desire is always strong, it can lead to temptation.
4. “Naudravahay,.............” – 3/8. One should not marry women who have reddish hair, redundant parts of the body [such as six fingers], one who is often sick, one without hair or having excessive hair and one who has red eyes.
5. "Naraksh vraksh ............” – 3/9. One should not marry women whose names are similar to constellations, trees, rivers, those from a low caste, mountains, birds, snakes, slaves or those whose names inspires terror.
6. "Yasto na bhavet ..........” – 3/10. Wise men should not marry women who do not have a brother and whose parents are not socially well known.
7. "Uchayangh...................” – 3/11. Wise men should marry only women who are free from bodily defects, with beautiful names, grace/gait like an elephant, moderate hair on the head and body, soft limbs and small teeth.
9. "Na Brahman kshatriya..” – 3/14. Although Brahman, Kshatriya and Vaish men have been allowed inter-caste marriages, even in distress they should not marry Shudra women.
10. "Heenjati striyam.........” – 3/15. When twice born [dwij=Brahman, Kshatriya and Vaish] men in their folly marry low caste Shudra women, they are responsible for the degradation of their whole family. Accordingly, their children adopt all the demerits of the Shudra caste.
12. "Daiv pitrya..................” – 3/18. The offerings made by such a person at the time of established rituals are neither accepted by God nor by the departed soul; guests also refuse to have meals with him and he is bound to go to hell after death.
13. “Chandalash ...................” – 3/240. Food offered and served to Brahman after Shradh ritual should not be seen by a chandal, a pig, a cock, a dog, and a menstruating women.
14. “Na ashniyat………………” – 4/43. A Brahman, true defender of his class, should not have his meals in the company of his wife and even avoid looking at her. Furthermore, he should not look towards her when she is having her meals or when she sneezes/yawns.
15. “Na ajyanti………………” – 4/44. A Brahman in order to preserve his energy and intellect, must not look at women who applies collyrium to her eyes, one who is massaging her nude body or one who is delivering a child.
16. “Mrsryanti………………” – 4/217. One should not accept meals from a woman who has extra marital relations; nor from a family exclusively dominated/managed by women or a family whose 10 days of impurity because of death have not passed.
17. “Balya va…………………” – 5/150. A female child, young woman or old woman is not supposed to work independently even at her place of residence.
18. “Balye pitorvashay………” – 5/151. Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently.
19. “Asheela kamvrto………………” – 5/157. Men may be lacking virtue, be sexual perverts, immoral and devoid of any good qualities, and yet women must constantly worship and serve their husbands.
20. “Na ast strinam………………” – 5/158. Women have no divine right to perform any religious ritual, nor make vows or observe a fast. Her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven.
21. “Kamam to…………………” – 5/160. At her pleasure [after the death of her husband], let her emaciate her body by living only on pure flowers, roots of vegetables and fruits. She must not even mention the name of any other men after her husband has died.
22. “Vyabhacharay………………” – 5/167. Any women violating duty and code of conduct towards her husband, is disgraced and becomes a patient of leprosy. After death, she enters womb of Jackal.
23. “Kanyam bhajanti………” – 8/364. In case women enjoy sex with a man from a higher caste, the act is not punishable. But on the contrary, if women enjoy sex with lower caste men, she is to be punished and kept in isolation.
24. “Utmam sevmansto……………” – 8/365. In case a man from a lower caste enjoys sex with a woman from a higher caste, the person in question is to be awarded the death sentence. And if a person satisfies his carnal desire with women of his own caste, he should be asked to pay compensation to the women’s faith.
25. “Ya to kanya…………………” – 8/369. In case a woman tears the membrane [hymen] of her Vagina, she shall instantly have her head shaved or two fingers cut off and made to ride on Donkey.
26. “Bhartaram………………” – 8/370. In case a women, proud of the greatness of her excellence or her relatives, violates her duty towards her husband, the King shall arrange to have her thrown before dogs at a public place.
27. “Pita rakhshati………………” – 9/3. Since women are not capable of living independently, she is to be kept under the custody of her father as child, under her husband as a woman and under her son as widow.
28. “Imam hi sarw……………” – 9/6. It is the duty of all husbands to exert total control over their wives. Even physically weak husbands must strive to control their wives.
29. “Pati bharyam …………” – 9/8. The husband, after the conception of his wife, becomes the embryo and is born again of her. This explains why women are called Jaya.
30. “Panam durjan……………” – 9/13. Consuming liquor, association with wicked persons, separation from her husband, rambling around, sleeping for unreasonable hours and dwelling -are six demerits of women.
31. “Naita rupam……………” – 9/14. Such women are not loyal and have extra marital relations with men without consideration for their age.
32. “Poonshchalya……………” – 9/15. Because of their passion for men, immutable temper and natural heartlessness, they are not loyal to their husbands.
33. “Na asti strinam……………” – 9/18. While performing namkarm and jatkarm, Vedic mantras are not to be recited by women, because women are lacking in strength and knowledge of Vedic texts. Women are impure and represent falsehood.
34. “Devra…sapinda……………” – 9/58. On failure to produce offspring with her husband, she may obtain offspring by cohabitation with her brother-in-law [devar] or with some other relative [sapinda] on her in-law’s side.
35. “Vidwayam.................” – 9/60. He who is appointed to cohabit with a widow shall approach her at night, be anointed with clarified butter and silently beget one son, but by no means a second one.

36. “Yatha vidy.....................” – 9/70. In accordance with established law, the sister-in-law [bhabhi] must be clad in white garments; with pure intent her brother-in-law [devar] will cohabit with her until she conceives.

37. “Ati kramay.....................” – 9/77. Any women who disobey orders of her lethargic, alcoholic and diseased husband shall be deserted for three months and be deprived of her ornaments.

38. “Vandyashtamay.............” – 9/80. A barren wife may be superseded in the 8th year; she whose children die may be superseded in the 10th year and she who bears only daughters may be superseded in the 11th year; but she who is quarrelsome may be superseded without delay.


40. “Yambrahmansto.............” – 9/177. In case a Brahman man marries Shudra woman, their son will be called ‘Parshav’ or ‘Shudra’ because his social existence is like a dead body.

Dr Vijaya Rajiva points out the following favorable rules of Manu towards the women:

1. The gods make their abode in the household where women are respected.
2. Manu is perhaps the first law giver to give equal status to sons and daughters in the family.
3. Sons and Daughters inherit equally the family wealth.
4. The safety of women’s property must be safeguarded. Those who attempt to to steal it from a woman, must be punished, like common thieves.
5. Capital punishment must be enforced for those who rape and kill a woman.
6. A woman has the freedom to marry a man of her choice. Manu advocates the remarriage of widows and Niyoga, temporary attachment to a man for procreation. Dowry is forbidden since women are to be treated with affection and respect and not as chattels to be bought and sold.
7. Both men and women together must perform religious rites as in Vedic times. If she wants, a woman can also wear the sacred thread and perform the Yajnas (religious rites).
8. In a family, unmarried girls and elderly women should be first fed before the husband and wife take their meals.
9. The safety and security of women must be safeguarded by the state and by law. However, it is wiser for women not to depend wholly on these agencies. She must be protected by husband or father or brother or son. That is their duty.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. ‘If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,’ that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.
25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

The Laws Concerning Children

26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.

27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.

33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.

41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another’s wife.

42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.
43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,' I will give;' each of those three (acts is done) once only.

48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.

50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.

51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.

57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.
62. But when the purpose of the appointment to (cohabit with) the widow has been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.

65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.

67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).

71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.
83. A wife who, being superseded, in anger departs from (her husband’s) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

89. (But) the maiden, though marriageable, should rather stop in (the father’s) house until death, than that he should ever give her to a man destitute of good qualities.

90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).

91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

92. A maiden who chooses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.

93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.

94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.

96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.

98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).

99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;

100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.

101. ‘Let mutual fidelity continue until death,’ this may be considered as the summary of the highest law for husband and wife.

102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.

103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.
The Law Concerning The Division of The Inheritance

104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.

105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).
122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,
123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.
124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.
125. Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.
126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.
127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'
128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.
129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.
130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?
131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.
132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.
133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).
134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.
135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.
136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.
137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.
138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.
139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.
140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.
141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.
LAWS OF MANU

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

146. He who takes care of his deceased brother’s estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

The law concerning those begotten by one man on many wives of different castes.

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.
160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamatta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).
179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother’s estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmak (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.
200. The ornaments which may have been worn by women during their husbands’ lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

204. Whatever property the eldest (son) acquires (by his own exertion) after the father’s death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son’s additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.
The Laws Concerning Gambling

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.
222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).
223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).
224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).
225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.
226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.
227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.
228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.
229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.
230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.
231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.
232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.
233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.
234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).
235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).
236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.
237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.
238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.
239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.
240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.
241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.
242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous like) thorns.

253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)- watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.
264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler’s shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmans, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king’s treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king’s high-road, shall pay two karshapanas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).
286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.
287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.
288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.
289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)-gate, he shall instantly banish.
290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.
291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.
292. But the king shall cause a goldsmith who behaves dishonestly, the most noxious of all the thorns, to be cut to pieces with razors.
293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).
294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).
295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.
296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.
297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.
298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;
299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.
300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.
301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).
302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.
303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.
304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.
305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.
306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.
307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.
326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

332. He must be acquainted with the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.
Part 2: Duties of the Four Varnas In Times of Distress

Topic 20: The origin of the mixed castes

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21.3 Conclusion of the law for all castes in times of distress
Conclusion of the legal rules of Varna Dharma
1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law).

3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers).

Caste is determined by birth.
Mixed Caste Marriage and the Caste of their Children

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<th>Male</th>
<th>Female</th>
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<td>Sudra</td>
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<td>Vaisya</td>
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<td>Sudra</td>
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</tbody>
</table>

6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.

9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.

10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).

11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.
12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana females, (sons who owe their origin to) a confusion of the castes.

13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).

14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.

15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.

16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;

17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.

19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.

21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.

22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.

23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.

24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.

25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.

26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava,

27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother’s caste (gati), and with females (of) higher ones.

28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).

29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).

30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).

31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).
32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).
33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually praises (great) men.
34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.
35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.
36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.
37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.
38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.
39. A Nishada woman bears to a Kandala a son (called) Anyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).
40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.
41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.
42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.
43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;
44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.
45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.
46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.
47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;
48. Killing fish to Nishadas; carpenters’ work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;
49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.
50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.
51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.
52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.
53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.
54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.
55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.
56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.
57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.
58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.
59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.
60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.
61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.
62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)
63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.
64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.
65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.
66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,
67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'
68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.
69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.
70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:
71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.
72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.
73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'
Acts Ordained to Castes

74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

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<th>Duties</th>
<th>Means of Subsistence</th>
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<tbody>
<tr>
<td>Brahmanas</td>
<td>Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them</td>
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<tr>
<td>Kshatriya</td>
<td>forbidden, teaching, sacrificing for others, the acceptance of gifts. To carry arms for striking and for throwing</td>
</tr>
<tr>
<td>Vaisya</td>
<td>Same as Kshatriya</td>
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<tr>
<td>Sudra</td>
<td>Serve the Twice Born</td>
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78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, ‘How shall it be, if he cannot maintain himself by either (of these occupations)?’ the answer is, he may adopt a Vaisya’s mode of life, employing himself in agriculture and rearing cattle.
83. But a Brahmana, or a Kshatriya, living by a Vaisya’s mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid (selling) condiments of all sorts, cooked food and sesameum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

90. But he who subsists by agriculture, may at pleasure sell unmixed sesameum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesameum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesameum seeds for grain in equal quantities.

95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one’s own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra’s mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya’s mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.
106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

113. If Brahmans, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

121. If a Sudra, (unable to subsist by serving Brahmans,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmans, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

123. The service of Brahmans alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.

125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.
126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.

128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmans.

130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.
LAW OF MANU

THE LAWS OF MANU

CHAPTER XI
ATONEMENT AND RETRIBUTION

Part 3: Attonement; retribution for improper action

Topic 22: The law of penances

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2. These nine Brahmanas one should consider as Snataka, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.

4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

6. One should give, according to one’s ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);

15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.

16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,

17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).
18. (On such occasions) a Kshatriya must never take the property of a (virtuous Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.

19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.

21. On him (who, for the reasons stated, appropriates another’s possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya’s want of care.

22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;

23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.

24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.

25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.

26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.

27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).

28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).

29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.

30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death.

31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone he can punish those men who injure him.

32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.

33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.

37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.
38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadhaya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.

39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).

40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.

42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).

44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.

45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.

47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.

48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru’s bed, a diseased skin;

50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dullness a stealer of clothes, white leprosy; a horse-stealer, lameness.

52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).

53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

55. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru’s wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one’s teacher, (are offences) equal to slaying a Brahmana.

57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.
58. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru’s bed.

60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one’s teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

61. Allowing one’s younger brother to marry first, marrying before one’s elder brother, giving a daughter to, or sacrificing for, (either brother),

62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one’s wife, or child,

63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,

64. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one’s wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

65. Cutting down green trees for firewood, doing acts for one’s own advantage only, eating prohibited food,

66. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana).

70. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

72. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

73. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

74. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

76. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

79. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.
80. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana’s (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahmanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow’s urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag.

94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.

96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).

97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).
100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'

101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments made of) bark.

103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may alone for connexion with a Guru's wife by the following penances.

104. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

107. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

115. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or if he does not possess (so much property) he must offer to them all he has.

118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse ‘May the Maruts grant me,’ &c.
121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

122. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

131. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a drona of sesame-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

138. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).
143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

149. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

151. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

154. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

156. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance.

157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

158. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one day (standing) in water.

159. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

161. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly alone for it by (various) means of purification.

162. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.
163. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).
183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

197. If he answers to the Brahmanas, 'Forsooth, (I will not offend again), 'he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall re-admit him (into their community).

198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya).

202. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and who bathed naked, become pure by suppressing his breath (Pranayama).
203. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

205. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

206. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

207. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.
223. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) ‘I will do so no more.’

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.
244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Veda, the performance of the great sacrifices according to one’s ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, ‘Removing by thy splendour our guilt, O Agni,’ &c., (that seen) by Vasishtha, ‘With their hymns the Vasishthas woke the Dawn,’ &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) ‘The middlemost brother of this beautiful, ancient Hotri-priest’ and the Sivasamkalpa.

252. The violator of a Guru’s bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) ‘Neither anxiety nor misfortune,’ (and that beginning) ‘Thus, verily, thus,’ and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse ‘May we remove thy anger, O Varuna,’ &c., or ‘Whatever offence here, O Varuna,’ &c.

254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) ‘Aryaman, Varuna, and Mitra,’ while he bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) ‘Indra,’ for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) ‘Adoration.’

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.
263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

265. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.
CHAPTER XII

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The three kinds of sinful mental action
The three kinds of wicked bodily action
The true tridandin; one who has control over the body, mind & words
The knower & the field of action
Transitions depending on merit & demerit
The subtle body awarded for hellish punishments
Judgement
Obtaining heaven or hell
Fixing the mind on merit
The three modes of nature
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Middle condition
Highest condition
Passion
Lowest condition
Middle condition
Highest condition
Goodness
Lowest condition
Middle condition
Highest condition

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The secret portions of these institutes.
Doubtful points of law
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   Upapataka
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   Samkarikarana; degrading one to a mixed caste
   Malavaha: which make one impure

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   Mahapataka
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   Upapataka
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   Malavaha: which make one impure

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   Mahapataka
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   Upapataka
   Gatibhramsa: causing loss of caste

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   Upapataka
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Offences equal to violating a Guru’s bed
Secondary sins
Upapatakas; general offences causing loss of caste
Gatibhramsas; causing loss of caste
Samkarikarana; degrading one to a mixed caste
Apatra; making one unworthy to receive gifts
Malavaha; which make one impure

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Purification for various offences
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Improper action
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Other activities that accompany the performance of penances
1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'

3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

The three kinds of (sinful) mental action.
5. Coveting the property of others, thinking in one’s heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

The four kinds of (evil) verbal action.
6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

Three kinds of (wicked) bodily action
7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man’s wife, are declared to be the three kinds of (wicked) bodily action.

8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste.
10. That man is called a (true) tridandin in whose mind these three, the control over his speech (manodanda), and the control over his body (kayadanda), are firmly fixed.

11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.

14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.
23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.

27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.

**Transmigration**

39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).
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Darkness leads to:

42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.
43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.
44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

Activity leads to:

45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.
46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.
47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

Goodness leads to:

48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.
49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.
50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.
51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.
53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

Mortal Sins

54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.
55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.
56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.
57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand
times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of
destructive Pisakas.

58. The violator of a Guru’s bed (enters) a hundred times (the forms) of grasses,
shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs
and of those doing cruel deeds.

59. Men who delight in doing hurt (become) carnivorous (animals); those who eat
forbidden food, worms; thieves, creatures consuming their own kind; those who have
intercourse with women of the lowest castes, Pretas.

**Stealing**

60. He who has associated with outcasts, he who has approached the wives of
other men, and he who has stolen the property of a Brahmana become
Brahmarakshasas.

61. A man who out of greed has stolen gems, pearls or coral, or any of the many
other kinds of precious things, is born among the goldsmiths.

62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa,
for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a
crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a
winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing
sour milk a bird (of the kind called) Balaka.

64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth
a crane, for stealing a cow and iguana, for stealing molasses a flying-fox;

65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of
leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing
uncooked food a hedgehog.

66. For stealing fire he becomes a heron, for stealing household-utensils a
mason-wasp, for stealing dyed clothes a francolin-partridge;

67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for
stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a
black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

68. That man who has forcibly taken away any kind of property belonging to
another, or who has eaten sacrificial food (of) which (no portion) had been offered,
ievitably becomes an animal.

69. Women, also, who in like manner have committed a theft, shall incur guilt;
they will become the females of those same creatures (which have been enumerated
above).

**Men who relinquished proper occupations/duty**

70. But (men of the four) castes who have relinquished without the pressure of
necessity their proper occupations, will become the servants of Dasus, after
migrating into despicable bodies.

71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta,
who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who
eats impure substances and corpses.

72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika
Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).

73. In proportion as sensual men indulge in sensual pleasures, in that same
proportion their taste for them grows.

74. By repeating their sinful acts those men of small understanding suffer pain
here (below) in various births;
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75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;
76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;
77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,
78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,
79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,
80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.
81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.
82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.
83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.
84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,
85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.
86. Among those six (kinds of) actions (enumerated) above, the performance of the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.
87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

Two kinds of Acts (Pavitra and Nivritta) and their consequences

88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).
89. Acts which secure (the fulfilment of) wishes in this world or in the next are called **pravritta** (such as cause a continuation of mundane existence);
but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be **nivritta** (such as cause the cessation of mundane existence).
90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

The Supremacy of Vedas

91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.
92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.

96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.

99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), ‘that which Brahmans (who are) Sishtas propound, shall doubtlessly have legal (force).’

109. Those Brahmans must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the
sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefitting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.
Excerpts from the laws of Manu

Excerpts from the laws of Manu
Manusmriti – Law book of Hindus

I – 91. On occupation; Only the lord prescribed to the shudra to serve meekly even these other three castes.

I – 93. As the Brahmana sprang from (Prajapati's i.e. God's) mouth, as he was first-born, and as he possesses the veda, he is by right the lord of this whole creation.

II – 31. Let (the first part of) a brahmin's (denote) something auspicious, a kshatriya's name be connected with power and a vaishya's with wealth, but a Shudra's (express something) contemptible.

II-32. (The second part of) a brahmin's (name) shall be (a word) implying happiness, of a kshatriya's (word) implying protection, of a Vaishya's (a term) expressive of thriving, and of a shudra's (an expression) denoting service.

II – 100. Whatever exists in the world is the property of the Brahmana; on account of the excellence of his origin the Brahmana is indeed, entitled to it all.

Regarding the study of Vedas by shudras:

IV – 99. He (the twice born) must never read (the vedas) ------ in the presence of the shudras.
VIII – 37. When a learned Brahmin has found treasure, deposited in former (times), he may take even the whole (of it); for he is the master of everything.

VIII – 270. A shudra who insults a twice born man with gross invective, shall have his tongue cut out; for he is of low origin.

VIII – 271. If he mentions names and castes of the (twice born) with contumely, an iron nail, ten fingers, shall be thrust red hot into his mouth.

VIII – 410. King should order each man of the mercantile class to practice trade, or money lending or agriculture and attendance on cattle; and each man of the servile class to act in the service of the twice born.

About the status of women:

IX – 3. Her father protects (her) in childhood, her husband protects (her) in youth and her sons protect (her) in old age; a woman is never fit for independence.

IX – 18. Women have no business with the text of the veda.

IX – 189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

IX – 317. A Brahmin, whether learned or ignorant, is a powerful divinity.

X – 121. If a shudra (unable to subsist by serving brahmans) seeks a livelihood, he may serve kshatriyas, or he may also seek to maintain himself by attending on a wealthy viashya.

X – 122. But let a shudra serve brahmans, either for the sake of heaven or with a view to both this life and the text, for he who is called the servant of a Brahmana thereby gains all his ends.

X – 123. The service of the Brahmana alone is declared to be an excellent occupation for a shudra; for whatever else besides this he may perform will bear no fruit.

Dealing with the question of wages to the shudras:

X – 124. They must allot to him (shudra) out of their own family property a suitable maintenance, after considering his ability, his industry and the number of those whom he is bound to support.

X – 125. The remnants of their food must be given to him, as well as their old clothes, the refuge of their grain and their old household furniture.
X – 129. No collection of wealth must be made by a shudra even though he be able to do it; for a shudra who has acquired wealth gives pain to Brahmana.

XI – 6. One should give, according to one’s ability, wealth to Brahmansas learned in the veda and living alone; (thus) one obtains after death heavenly bliss.

XI – 261-62. A Brahmana who has killed even the peoples of the three worlds, is completely freed from all sins on reciting three times the Rig, Yajur or Sama- Veda with the Upanishad.

Thus in Hinduism, there is no choice of avocation. There is no economic independence and there is no economic security. Economically, speaking of a shudra is a precarious thing.

Successors of Manu made the disability of the shudra in the matter of study of veda into an offence involving dire penalties as:

XII. 4. If the shudra intentionally listens for committing to memory the veda, then his ears should be filled with (molten) lead and lac; if he utters the veda, then his tongue should be cut off; if he has mastered the veda his body should be cut to pieces.

On December 25th 1927, Dr.Ambedkar burnt Manusmriti
On December 25th 1927, Dr. Ambedkar burnt Manusmriti

Black Laws of the Manu Smriti Against Dalits and Women
S. L. Virdi Advocate

"My Final words of advice to you is educate, agitate and organise; have faith in yourself. With justice on our side I do not see how we can lose our battle. For ours is a battle not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of the human personality"

Manu divides Hindus into four varnas i.e. casteism. He not only divide Hindus into four varnas, he also grades them. Besides prescribing rank and occupation Manu grants privilege to swarnas and imposes penalties on the shudras. The status of the Shudras in the Hindu society as prescribed by Manu the Law-giver and the Architect of Hindu society. There are so many Codes of the Manu Smriti against the Shudras and Women which are below:

1. For the welfare of humanity the supreme creator Brahma, gave birth to the Brahmans from his mouth, the Kshatriyas from his shoulders, the Vaishyas from his thighs and Shudras from his feet. (Manu's code I-31.)
2. God said the duty of a Shudra is to serve the upper varnas faithfully with devotion and without grumbling. (Manu 1-91) Manu is not satisfied with this. He wants this servile status of the Shudras to be expressed in the names and surnames of persons belonging to that community. Manu says:

3. Let the first part of a Brahman’s name denote something auspicious, a Kshatriya’s be connected with power, and a Vaishyas with wealth but a Shudra’s express something contemptible. (Manu II.31)

4. The second part of a Brahmin’s name shall be a word implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaishya’s a term expressive of thriving and of a Shudra’s an expression denoting service. (Manu II. 32.)

5. A hundred year old Kshatriya must treat a ten year old Brahmin boy as his father. (Manu 11-135)

6. The Brahmin should never invite persons of other varnas for food. In case, the latter begs the Brahmin for food, the Brahmin may give them some left-over. Even these left-over must be served not by the Brahmin but by his servants outside the house. (Manu II2).

7. He who instructs Shudra pupils and he whose teacher is a Shudra shall become disqualified for being invited to a shradha. (Manu III. 156.)

8. A Shudra is unfit of receive education. The upper varnas should not impart education or give advice to a Shudra. It is not necessary that the Shudra should know the laws and codes and hence need not be taught. Violators will go to as amrita hell. (Manu IV-78 to 81)

9. “Let him not dwell in a country where the rulers are Shudras.” (Manu IV. 61)

10. He must never read the Vedas in the presence of the Shudras. (Manu IV. 99.)

11. Any country, where there are no Brahmins, of where they are not happy will get devastated and destroyed. (Manu VIII-20 to 22)

12. A Brahmana who is only a Brahman by decent i.e., one who has neither studied nor performed any other act required by the Vedas may, at the king’s pleasure, interpret the law to him i.e., act as the judge, but never a Shudra (however learned he may be). (Manu VIII. 20.)

13. The Kingdom of that monarch, who looks on while a Shudra settles the law, will sink low like a cow in the morass. (Manu VIII. 21.)

14. Any Brahmin, who enslaves or tries to enslave a Brahmin, is liable for a penalty of no less than 600 PANAS. A Brahmin can order a Shudra to serve him without any remuneration because the Shudra is created by Brahma to serve the Brahmins. Even if a Brahmin frees a Shudra from slavery the Shudra continue to be a slave as he is created for slavery. Nobody has the right to free him. (Manu VIII-50,56 and 59)

15. A Shudra who insults a twice born man with gross invectives shall have his tongue cut out; for he is of low origin. (Manu VIII. 270.)

16. If he mentions the names and castes of the (twice born) with contumely, an iron nail, ten fingers long, shall be thrust red hot into his mouth. (Manu VIII. 271.)

17. If a Shudra arrogantly presumes to preach religion to Brahmins, the king shall have poured burning oil in his mouth and ears. Manu VIII. 272.)

18. A Shudra who has an intercourse with a woman of the higher caste guarded or unguarded shall be punished in the following manner; if she was unguarded, he loses the offending part; if she was guarded then he should be put to death and his property confiscated." (Manu VIII. 374.)
19. A Brahman may compel a Shudra, whether bought or unbought, to do servile work for he is created by the creator to be the slave of a Brahmana. (Manu VIII. 413.)

20. No Shudra should have property of his own, he should have nothing of his own. The existence of a wealthy Shudra is bad for the Brahmins. A Brahman may take possession of the goods of a Shudra. (Manu VIII-417 & X129)

21. A Brahman may seize without hesitation, if he be in distress for his subsistence, the goods of his Shudra. The Shudra can have only one occupation. This is one of the inexorable laws of Manu. says Manu. (Manu VIII. 417)

22. A Shudra who wants to just fill his stomach may serve a Vaishya. If he wants a permanent means of living he can serve a Kshatriya. But if he wants to go to heaven or wants higher or superior birth in the next generation he must serve a Brahmin. (Manu IX-334 & 335)

23. The most sacred duty of a Shudra is to serve the Brahmins, always, reciting the words “Brahman” with utmost devotion. Such a Shudra will get salvation. Otherwise he will die a worst death and will go to the worst hell. (Manu X-121)

24. But let a (Shudra) serve Brahmans, either for the sake of heaven, or with a view to both (this life and the next) for he who is called the servant of a Brahman thereby gains all his ends. (Manu X. 122.)

25. The service of Brahmans alone is declared (to be) an excellent occupation for a Shudra for whatever else besides this he may perform will bear him no fruit. (Manu X. 123.)

26. They must allot to him out of their own family (property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support. (Manu X. 124.)

27. Brahmins to give Shudras food leftovers, old torn clothes, spoiled grain and old utensils (Manu X-125)

28. No superfluous collection of wealth must be made by a Shudra, even though he has power to make it, since a servile man, who has amassed riches, becomes proud, and, by his insolence or neglect, gives pain to Brahmins. (Manu X. 129.

29. A Brahmin shall never beg from a Shudra, property for (performing) a sacrifice i.e., for religious purposes. All marriages with the Shudra were prescribed. Marriage with a woman belonging to any of three other classes was forbidden. A Shudra was not to have a connection with a woman of the higher classes and an act of adultery committed by a Shudra with her was considered by Manu to be an offence involving capital punishment. (Manu XI. 24.) 1, 2, 3, 4In the matter of acquiring learning and knowledge Manu’s successors went much beyond him in the cruelty of their punishment of the Shudra for studying the Veda. For instance, Katyayana lays down that if a Shudra over heard the Veda or ventured to utter a word of the Veda, the king shall cut his tongue in twain and pour hot molten lead in his ear. Manu’s law book and its strict compliance by the Brahmans, it may be summarized that men and women are not born equal. There is no room for individual merit and no consideration of individual justice. If the individual has the privilege, it is not because it is due to his/her personally. The privilege goes with class, and if it is his/her good luck to enjoy it, he/she is destined to be born in the privileged class. On the other hand, if an individual is suffering in a class, it is because he belongs to that class. Thereby, logically speaking from Manusmriti’s point of view, the suffering of Shudras and women is because of their being part of their caste and sex respectively.Manu’s ‘social order’ breeds ‘social outcaste,’ which in turn dishes out ‘social injustice’ to the underprivileged. Narda’s ‘Smriti’ (law book), openly advocate slavery, but since Varnashram (a creation of caste system by the Manu) was critical and deviously interwoven into religion, to subjugate the Shudras through superstitions like opium to an addict, the Brahmans let the slaves die.”5
From- Casteism: The Eighth Worst Wonder by Dr. S. L. Virdi, Pages-39-43)

References:

1. Dr.Babasahib Saheb Ambedkar, Writings and Speeches, Vol. 5, Page 113 to 115
2. Koven, Toward Emancipation, Page 57, 62
3. S.L.Shashtri, Manu Simiri ki Shav Preksha, concluded, Page 54 to 155
4. Author Coke Burnale, Hindu Polity (The Ordinances of Manu) concluded.
5. G.S.Thind, Our Indian Sub Continent Heritage, Page 145

Black Laws against the Women
Casteism and Degration of Women

1. Every woman must be loyal, faithful, obedient honorable to her husband even if he is blind, deaf, dumb, old, physically handicapped, debauchel or, gambler and neglects his wife and lives with his concubine(s). If the husband is unhappy, it would be the fault of his wife. If he cries, she should cry. If he laughs she should laugh. She can only answer humbly to his question. She should not on her own put any question. She should eat only after her husband eats. If he is beating she should not react, but fall on his feet and beg him to pardon her, and kiss his hands and pacify him. If the husband dies she should burn herself to death on his funeral pyre and go along with him to the other world and serve him there in this manner. (Padma Purana)

2. Women are fickle minded. Never believe them. Friendship with a women is just like friendship with a wolf. (Rig-Veda 8-33-7)

3. A virtuous woman is one who dies on the funeral pyre of her dead husband and avails the privilege of serving her husband in the other world. (Atharva Veda 18-3-1)

4. Woman is the source of sorrow. At birth she makes her mother weep. At the time of the puberty she makes her parents weep. At the time of the marriage she makes all her family members and relatives weep. In youth she commits lot of blunders and brings bad name to the entire family, relatives and Varna. She tortures the hearts of her parents, husband and other family members. She is called ‘DARIKA’ because she is source of sorrow to all. (Aithareya Brahmana)

5. Women are liers, corrupt, greedy, and unvirtuous. (Manu II 1)
LAWS OF MANU

6. Even for a woman, the performance of the sanskaras are necessary and they should be performed. But they should be performed without uttering the Veda Mantras." (Manu II. 60)

7. It is the nature of women to seduce men in this (world); the wise are never unguarded in the company of males. (Manu II. 213)

8. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (tomake) him a slave of desire and anger." (Manu II.214)

9. One should not sit in a lonely place with one’s mother, sister or daughter, for the senses are powerful, and master even a learned man." (Manu II. 215)

10. A Brahmin male by virtue of his birth becomes the first husband of all women in the universe. (Manu III. 14)

11. Women not care for beauty, nor is their attention fied on age; (thinking); (it is though that) he is a man, they give themselves to the handsome and to the ugly. (Manu IV. 14)

12. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house." (Manu IV. 147)

13. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent. (Manu IV. 148)

14. She must not seek to separate herself from her father, husband or son; by leaving them. She would make them both (her own and her husband’s) family incompatible. (Manu IV. 149)

15. A Brahman must never eat food given at a sacrifice performed by a woman. (Manu IV. 205)

16. Sacrifices performed by women are inauspicious and not acceptable to god. They should therefore be avoided. (Manu IV. 206)

17. A girl must be under the care of her father . . . in youth under the care of the husband and in old age under the care of her sons. But she should never be free and independent. (Manu V. 148)

18. She must always be cheerful, clever in management of her household affairs, careful in cleaning her utensils and economical in expenditure. (Manu V. 150)

19. Him to whom her father may give her, or her brother with the father’s permission, she shall obey as long as he lives and when he is dead, must not insult his memory. (Manu V. 151)

20. The husband who wedded her with sacred mantras is always a source of happiness to his wife, both in season and out of season, in this world and in the next. (Manu V. 53)

21. Though destitute or virtuous, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife. (Manu V. 154)

22. No sacrifice, no vow, no fast must be performed by women, apart from their husbands. If a wife obeys her husband, she will for that reason alone be exalted in heaven. (Manu V. 155)

23. At her pleasure let her (i.e. widow) enunciate her body, by living voluntarily on pure flowers, roots and fruits, but let her not when her lord is deceased, even pronounce the name of another man. (Manu V. 157)

24. But a widow, who from a wish to bear children, slights her deceased husband by marrying
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again, brings disgrace on herself here below, and shall be excluded from the seat of her lord (in
heaven). (Manu V. 161) 25. Responsibly the father who gives not (his daughter) in marriage at the
proper time. (Manu IX. 4)

26. A woman must always maintain her virtue and surrender her body to her husband only, ever if she
is married off to an ugly person or even a leper. (Manu IX. 14)

27. Through their passion for men, through their mutable temper, through their natural
heartlessness, they become disloyal towards their husbands, however, carefully they may be guarded in
this (world). (Manu IX. 15)

28. Knowing their disposition, which the Lord of Creatures laid in them at the creation, to be such,
(every) man should most strenuously exert himself to guard them. (Manu IX. 16)

29. When creating them, Manu allotted to women (a love of their) bed, (of heart) seat and (of)
ornament, impure desires, wrath, dishonesty, malice, and bad conduct. (Manu IX. 17)

30. Killing of a woman, a Shudra or an atheist is not sinful. Woman is an embodiment of the worst
desires, hatred, deceit, jealousy and bad character. Women should never be given freedom. (Manu IX.
17 and V. 47, 147)

31. Women have no right to study the Vedas. That is why their Sanskars are performed without Veda
Mantras. women have no knowledge of religion because they have no right to know the Vedas. The
uttering of Veda Mantras, they are as unclean as untruth is.” (Manu IX. 18)

32. All women are born of sinful wombs. (Bhagavad-Gita IX 32)

33. The husband is declared to be one with the wife, which means there could be no separation once a
woman is married. (Manu IX. 45)

34. Neither by sale nor by repudiation is a wife released from her husband. (Manu IX. 46)

35. To a distinguished, handsome suitor of equal caste should she have not attained (the proper age)
i.e. although she may not have reached puberty). (Manu IX. 88)

36. A wife, a son and a slave, they three are declared to have no property: the wealth which they earn
is (acquired) for him to whom they belong. (Manu IX. 416)

37. None of the acts of women can be taken as good and reasonable. (Manu X.4)

38. Day and night women must be kept in dependence by males (of their families), and, if they attach
themselves to sexual enjoyments, they must be kept under one’s control. (Manu XI2)

39. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect
(her) in old age; a woman is never fit for independence.” (Manu XI. 3)

40. Women must particularly be guarded against evil inclinations, however trifling (they may appear);
for, if they are not guarded, they will bring sorrow on to families.” (Manu XI. 5)

41. Considering that the highest duty of all castes even weak husbands (must) scribe to guard their
wives. (Manu XI. 6)

42. A woman shall not perform the daily sacrifices prescribed by the Vedas. Then according to IX.37 if
she does it, she will go to hell. (Manu XI. 36)1, 2, 3, 4
The extreme inequality to women was the Satee or Sati the burning of the widow with their husbands. Manu does not directly mentions or demands this. However it was still ( and is even today in some places) practiced until it was abolished by the British all over India. Incidentally the only place where there is no recorded incidence of sati in history is Kerala where there was a predominance of Christians in the early Christian Era. In Kerala Widow remarriage was common in most sections of the society except among Brahmins. And a matrilineal system was practised by many sects.

In http://freethoughtblogs.com/taslima/2012/06/03/the-living-dead-2/

The Living Dead by Taslima Nasreen gives the following references to Hindu Vedic Scriptures which explicitly stipulates Sutee the burning of widows with their husbands. Manu do not explicitly demand sutee. Here are the references

Rig Veda, explicitly sanctions the custom of Sati.
The following famous ‘Sati Hymn’ of the Rig Veda has been recited during the actual immolation of the widow .

“Let these women, whose husbands are worthy and are living, enter the house with ghee (applied) as corrylium ( to their eyes). Let these wives first step into the pyre, tearless without any affliction and well adorned.’

Rise, come unto the world of life, O woman — come, he is lifeless by whose side thou liest. Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.” (RV 10.18.7-8)

The Garudapurana favourably mentions the immolation of a widow on the funeral pyre, and states that women of all castes, even the Candalla woman, must perform Sati. The only exceptions allowed by this benevolent author is for pregnant women or those who have young children. If women do not perform sati, then they will be reborn into the lowly body of a woman again and again till they perform Sati. [ Garuda.Purana. II.4.91-100 ]
A sati who dies on the funeral pyre of her husband enjoys an eternal bliss in heaven [ Daksa Smriti IV.18-19 ]

According to Vasishta’s Padma-Purana, a woman must, on the death of her husband, allow herself to be burnt alive on the same funeral pyre

Yajnavalkya, the most important law-giver after Manu, states that sati is the only way for a chaste widow [ Apastamba.I.87 ]

* The Yogini Tantra enjoins upon Brahmana widows to burn themselves on the funeral pyre of their husbands [ Yog.T. II.303-308 ]. Vaisya and Sudra widows were also allowed to do it. It was prohibited to unchaste women and those having many children.

* The Vyasa Smriti gives one of the two alternatives for a Brahmana widow, ie. either to become a sati or to take up ascetism after her tonsure [ Vyasa Sm. II.53 ]

Further, the Vishnusmirti gives only two choices for the widow:

“If a woman’s husband dies, let her lead a life of chastity, or else mount his pyre” Vishnu Smiriti.XXV.14 :

Brahma Purana.80.75 : " It is the highest duty of the woman to immolate herself after her husband ".

Long life is promised to the sati:

Brahma Purana.80.76, 80.77 : " She [ the sati ] lives with her husband in heaven for as many years as there are pores in the human body, ie. for 35 million years."

Vishnu Dharmasutra XXV.14 contains the statement: " On her husband’s death, the widow should observe celibacy or should ascend the funeral pyre after him.”
Marx touched on the caste system in a number of places. See particularly his from *Capital, Volume I* (1867) well-known description of the Indian village community in Capital (Vol. I, Part IV, Chap. XIV, Section 4). A summary is given in http://www.anti-caste.org/notes-towards-a-materialist-analysis-of-caste.html as follows:

"Marx saw the Indian caste system as a special solution to the problem of the division of labor before the rise of capitalism. Outside of the village community—in towns or in the trade of surplus goods between villages—castes traditionally functioned as hereditary guilds. Inside the village community, where Marx understood there to be no commodity trade at all, castes functioned as an “unalterable division of labor” providing for those necessary crafts and services too specialized to be done in individual peasant households (and which therefore could not be supplied by the domestic “blending of agriculture and handicraft”). These service castes—the barber, the washerman, the potter, and so on—were “maintained at the expense of the whole community.” So the caste system allowed each village to be self-sufficient, while at the same time maximizing the surplus that could be extracted in the form of rent by the state."

E.M. Sanakarsn Namboothiripad, One of the founders of the Marxist Movement in India said:

“...one has to abandon all ideas of paying tributes to the ‘age-old’ civilisation and culture of India. One has to realise that the rebuilding of India on modern democratic
and secular lines requires an uncompromising struggle against the caste-based Hindu society and its culture. There is no question of secular democracy, not to speak of socialism, unless the very citadel of India’s ‘age-old’ civilisation and culture - the division of society into a hierarchy of castes - is broken. In other words, the struggle for radical democracy and socialism cannot be separated from the struggle against caste society.”

“The essence of social organisation based on the hierarchy of castes and sub-castes is the monotonous repetition of the same job from generation to generation. Each person is allotted the job which is supposed to be his or her caste’s (or sub-caste’s). Here, therefore, there is no room for innovation, which is the essence of technological development. This is all the more true of a social organisation which has, besides caste, the village community and joint family as its two other pillars…”

“In attacking the inequalities of the caste system and caste consciousness the anti-caste non-Brahmin leaders were attacking the ideology and the super-structure of the earlier feudal age. The ideology and consciousness had to be attacked and the superstructure had to be exposed and undermined, if society were to change. It can be nobody’s argument - let the economic situation gradually change, let new economic realities and new classes emerge and the caste-system and caste-consciousness will automatically be eliminated” (Ranadive, B. T., “Caste, Class and Property Relations”, Economic and Political Weekly, 1979, 14 (7-8)).

Anyone who have lived in India knows that the same degrading treatment continues even today. Coming of the British Colonialist to exploit Indian resources - or for whatever reason - has opened up education to the down trodden and have made an impact. Today even the staunch Hindu proponents are ashamed of these laws which betray the religion of Hinduism as a Casteist, Brahminist Supremacy Conspiracy. Thus even the scholars today agree that these laws were manipulated and extrapolated for the purpose of subjugating and keeping the working class (Shudras and the Avarnas now generally called Dalits) ignorant and powerless.

The new explanation is as follows:

“The current Manu Smriti is full of interpolated/ adulterated verses that were added much later for various reasons. Almost 50% of Manu Smriti is actually fake.”
However what is fake and what is not fake will remain a personal choice since this is a smriti (What is orally transmitted over generations). After all the sacred law is also made of personal benefits of the superior caste even according to Manu’s exposition.

The paradox really do not end with Manusmriti. The situation is no different in the other Smriti texts nor in the Sruti (Heard) Texts. All of them were handed down by word of mouth and defies any historical verification. Look at the explanation of Hinduism anywhere. Here is the best answer according to popular votes I found in the Yahoo India Askers:

“Hinduism is the oldest religion of all world religions. For hundreds of years, it has been searched for some evidence about its founder, but no one could point a finger at a specific founder or its date of origin. Even the authors of its sacred texts are largely unknown. The system exists from time immemorial and there is no exact beginning of this religion. It has no particular fonder but has many Rishis, Saints, Gurus, and leaders who reformed and revived the existing culture and traditions. It has developed out of Brahmanism.”

Most of what is passed on as Hinduism is of very recent origin which can be traced back at best only to the second century Christian Era though by Brahminic connivance it is claimed a “Sanatana Dharama”, the Eternal Way. At best it is a tradition controlled essentially by the rich and learned by keeping the masses under ignorance. In my book Emergence of Hinduism I have shown that basic modern “Hinduism” is gnosticised Christianity. But the Christian influence is only partial because it was rewritten manytimes even after that and reinterpreted by every new incarnation of “God”.

The solution to this as proposed by Dr. Ambedkar and his followers was simply burn the book. It is no more sacred. It is imperative that those who want to control the masses will still persist on insisting the Smriti as still in consonance with the Vedas and all Hindus and Indians should be subject to it. Even the Vedas cannot stand the test of truthfulness or historicity.
Prof. Ninan was born in Kozhencheri, Kerala, India in a Syrian Christian Family which claims descent from the Sankarapuri Family, one of the four families to whom St. Thomas the apostle of Jesus entrusted the gospel. His father Late. Mr. M.M. Mammen was a publisher, Freedom fighter and Christian Reformer. His eldest Brother is the well known theologian Late Dr. M.M. Thomas, who was the Chairman of the World Council of Churches, the Governor of Nagaland, India and the Chairman of the Christian Institute of Study of Society and Religion. He belongs to the Malankara Mar Thoma Church, a reformed church holding the theology of the Eastern Churches which claims a 2000 year old heritage.

He is by profession a Professor of Theoretical Physics and had been a teacher in various universities around world including Ethiopia, Ghana, Jamaica, Sudan, Yemen, India and United States of America. He retired as the President of the Hindustan Academy of Engineering and Applied Sciences, Affiliated to University of Bangalore, India.

He has published over sixty books in History of Religions, Hinduism and Theology.

Mrs. Ponnamma Ninan is a Sociologist and Teacher who taught in many different countries along with her husband.
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Lord’s Appointed Festivals
Kingdom Parables
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