

मनुस्मृत्यां सामान्यधर्माः

COMMON DHARMAS IN MANUSMRITI

- P.R.Kannan

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“भूयो भूयो भाविनो भूमिपाला नत्वा नत्वा याचते रामचन्द्रः ।
सामान्योऽयं धर्मसेतुर्-नराणां काले काले पालनीयो भवद्भिः ॥”

- (Skanda Purana, Sethu Khanda)

“O future kings! This Ramachandra bows to you again and again and begs of you to protect and preserve always from time to time this bridge of Dharma, meant for humanity in general.”

Manusmriti is a book of laws, authored by the earliest and the most authoritative Law-giver, Bhagavan Manu. This book derives its authority from the Vedas and lays down rules of conduct and procedures of rituals for individuals in different walks of life. Known also as Dharmasastra, this unique book deals with human life right from birth to death. In Sanatana Dharma, there are four Purusharthas (objectives of human life) to be achieved by every human being on earth, viz. Dharma (Righteousness), Artha (wealth), Kama (desire) and Moksha (Liberation). Manusmriti sets out clear guidelines not only on how to follow the path of Dharma, but also on how to do it with the aim of achieving the other three Purusharthas. Tradition has it that Lord Brahma taught this Smriti to the first Manu, Swayambhuva Manu, who in turn enlightened Sage Bhrigu on this. The presently available text of about 3000 verses claims its source to this sage, as handed down through successive generations.

In Manusmriti there are many verses dealing with Samanya Dharmas, eternal rules of conduct, applicable to all humans at all times. The following is a compilation of such verses with translation.

Brahma's Creation & Yugas

कालं कालविभक्तीश्च नक्षत्राणि ग्रहान्स्तथा ।

सरितः सागरान् शैलान् समानि विषमाणि च । (१:२४)

(At the beginning) Brahma created Time and its divisions, stars, planets, rivers, oceans, mountains and even and uneven terrains. (1:24)

तपो वाचं रतिं चैव कामं च क्रोधमेव च ।

सृष्टिं ससर्ज चैवेमां स्रष्टुं इच्छन् इमाः प्रजाः ॥ (१:२५)

He also created penance, speech, mental pleasure, desire and anger as prelude to creating humans. (1:25)

कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत् ।

द्वन्द्वैः अयोजयञ्चेमाः सुखदुःखादिभिः प्रजाः । (१:२६)

He laid out Dharma (dos) and Adharma (dongs) for proper discrimination of actions and he associated pleasures and sorrows with them respectively. (1:26)

हिंसाहिंसे मृदुकूरे धर्माधर्मावृतानृते ।

यद्यस्य योऽदधात्सर्गे ततस्य स्वयमाविशत् ॥ (१:२९)

At the beginning of creation, qualities like violence and non-violence, softness and cruelty, righteousness and unrighteousness, truth and falsehood entered creatures in the same manner they possessed them prior to dissolution. (Karmic tendencies of previous births give rise to corresponding qualities in the respective creatures in the new creation.) (1:29)

चतुष्पात् सकलो धर्मः सत्यं चैव कृते युगे ।

नाधर्मेण आगमः कश्चित् मनुष्यान् प्रति वर्तते ॥ (१:८१)

In the Kritayuga, dharma stood on all four legs. (Dharma is generally pictured in the form of bull with four legs- penance, knowledge, sacrifices and charity; refer to Manusmriti 1:86). Truth ruled supreme; nothing came to humans through unrighteous means. (1:81)

इतरेषु आगमात् धर्मः पादशस्तु अवरोपितः ।

चौरिक-अनृत-मायाभिः धर्मश्चापैति पादशः ॥ (१:८२)

In the other three yugas, Dharma steadily declined through theft, falsehood and deceit. (1:82)

अरोगाः सर्वसिद्धार्थाः चतुर्वर्ष-शतायुषः ।

कृते त्रेतादिषु ह्येषां- आयुर्- ह्रसति पादशः ॥ (१:८३)

In Kritayuga, people were free from disease, had all desires fulfilled and lived for 400 years. In the following Treta, Dvapara and Kali yugas, their lifespan went on declining by a quarter. (1:83)

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।

द्वापरे यज्ञमेवाहुः दानमेकं कलौयुगे ॥ (१:८६)

In Kritayuga, penance is the greatest means; in Tretayuga, it is Knowledge; in Dvaparayuga, it is yagna (ritual sacrifice); in Kaliyuga, it is charity alone. (1:86)

Authorities for Dharma & Karmayoga

एवं आचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।

सर्वस्य तपसो मूलं आचारं जगृहुः परम् ॥ (१:११०)

Knowing thus that Dharma flows from conduct, the sages held that good conduct is the root of all austerity. (1:110)

विद्वद्भिः सेवितः सद्भिः नित्यं अद्वेष रागिभिः ।

हृदयेन-अभ्यनुज्ञातो यो धर्मः तं निबोधत ॥ (२:१)

Know that as Dharma, which is practised by knowers of Veda, who are established in truth and ever free from attachment and hatred, and which is accepted wholeheartedly by them. (2:1)

कामात्मता न प्रशस्ता न चैवेहास्त-यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ (२:२)

Looking for fruits of actions is not recommended (as it results in bondage). Complete freedom from desire is also not seen in this world. Hence knowing the import of Vedas

and performing actions prescribed in Vedas in the spirit of Karmayoga (renouncing the sense of doership and not expecting fruits of action) is to be sought. (2:2)

संकल्पमूलः काम्यो वै यज्ञाः संकल्पसंभवाः ।

व्रतानि यमधर्माश्च सर्वे संकल्पदाः स्मृताः ॥ (२:३)

Sankalpa is affirmation of the fruit of a particular action. All desires are rooted in Sankalpa. Yagnas (Vedic sacrifices) are born out of Sankalpa. All vratas (vows to be practised) and Yamas (tendencies to be conquered) are also rooted in Sankalpa. (2:3)

अकामस्य क्रिया काचिद्-दृश्यते नेह कर्हिचित् ।

यद्यद्धि कुरुते किञ्चित्-तत्तत्कामस्य चेष्टितम् ॥ (२:४)

No action is seen performed anywhere in this world, which is not propelled by desire. Whatever is done is all actuated by desire alone. (2:4)

तेषु संयग्-वर्तमानो गच्छत्य्-अमरलोकताम् ।

यथा संकल्पितांश्चेह सर्वान्-कामान्- समश्नुते ॥ (२:५)

Doing prescribed actions in right way, man attains the world of Gods (also Liberation); in this world also, he enjoys fulfillment of all desires. (2:5)

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनाम्-आत्मनस्-तुष्टिरेव च ॥ (२:६)

Veda is the root of all Dharma. Further the Smritis (based on Vedas), the virtues of the knowers of the Vedas, the conduct of the noble and self-satisfaction are also indicators of Dharma. (2:6)

यः कश्चित्-कस्यचिद्-धर्मो मनुना परिकीर्तितः ।

स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ (२:७)

Whatever Dharma for whomsoever has been prescribed by Manu, it is all expounded in Veda; Manu is indeed embodiment of all knowledge. (2:7)

सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।

श्रुति-प्रामाण्यतो विद्वान्-स्वधर्मे निविशेत वै ॥ (२:८)

Keeping all this in view through his eyes of knowledge, a learned man should engage in Swadharma (Dharma prescribed in Vedas and Smriti, applicable to himself) on the authority of Vedas. (2:8)

श्रुति-स्मृत्-युदितं धर्मम्-अनुतिष्ठन्हि मानवः ।
इह कीर्तिम्-अवाप्नोति प्रेत्य च-अनुत्तमं सुखम् ॥ (२:९)

Practising Dharma as specified in Vedas and Smritis, man attains fame in this world and excellent happiness in the next world. (2:9)

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेषु-अमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ (२:१०)

‘Sruti’ is to be understood as Veda and ‘Smriti’ as Dharmasatra. All injunctions therein are beyond the ken of human logic and analysis. Dharma indeed shines in Sruti and Smriti.

योऽवमन्येत ते मूले हेतुशास्त्र-आश्रयात्-द्विजः ।
स साधुभिर्-बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ (२:११)

A scholar, who disregards the two basic authorities, Sruti and Smriti, by resorting to disputation, is to be shunned by the virtuous as aethist, who is given to censuring the Vedas. (2:11)

वेदः स्मृतिः सदाचारः स्वस्य च प्रियम्-आत्मनः ।
एत-ञ्चतुर्विधं प्राहुः साक्षाद्-धर्मस्य लक्षणम् । (२:१२)

The definition of Dharma is said to be fourfold- Veda, Smriti, noble conduct and self-satisfaction.

अर्थ-कामेषु-असक्तानां धर्मज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ (२:१३)

True knowledge of Dharma is confined to those who are not attached to Artha (wealth) and Kama (desire). Sruti is the ultimate authority for those who desire knowledge of Dharma.

एतद्-देश-प्रसूतस्य सकाशाद्-अग्रजन्मनः ।

स्वं स्वं चरित्रं शिखेरन् पृथिव्यां सर्व-मानवाः ॥ (२:२०)

Let all people of the world learn their applicable rules of conduct from the wise persons born in this land (marked by holy places like Kurukshetra). (2:20)

Dharma the basic Purushartha (Aim of Human Life)

धर्मार्था-वुच्यते श्रेयः कामार्थो धर्म एव च ।

अर्थ एवेह वा श्रेयस्-त्रिवर्ग इति तु स्थितिः ॥ (२:२२४)

Some say that Dharma and Artha are benefactors; some others say that Kama and Artha are good and yet others say that Dharma alone is beneficial. There are again people who say that Artha alone is beneficial. But the truth is that all the three are important. (This statement applies to ordinary people; for those who are intent on Moksha, Moksha alone is the focus.) (2:224)

धृतिः क्षमा दमोऽस्तेयं शौचं-इन्द्रिय-निग्रहः ।

धीर्-विद्या सत्यं-अक्रोधो दशकं धर्म-लक्षणम् ॥ (६:९२)

Steadfastness (in pursuit of dharma), forbearance (not reciprocating evil), control of mind, not coveting others' property, purity (external and internal), control of senses, use of intellect in acquisition of scriptural knowledge, Self-knowledge, truth (in thought, word and deed) and abstinence from anger (when there is scope for anger) - these are the ten characteristics of dharma. (6:92)

न सीदन्-नपि धर्मेण मनोऽऽधर्मे निवेशयेत् ।

अधार्मिकाणां पापानां-आशु पश्यन्-विपर्ययम् ॥ (४:१७१)

Even if suffering while practising dharma, one should never even think of engaging in adharma. Sinners, engaged in acts of adharma, though appearing happy initially, are soon seen falling into misery. (4:171)

नाधर्मश्-चरितो लोके सद्यः फलति गौरिव ।

शनैर्-आवर्तमानस्तु कर्तुर्-मूलानि कृन्तति ॥ (४:१७२)

Adharma, when practised, does not bring instant fruit, like land (which gives out foodgrains after a long time) (or, unlike cow, which provides milk immediately). The fruit returns slowly and roots out completely the well-being of the doer. (4:172)

यदि नात्मनि पुत्रेषु न चेत्-पुत्रेषु नमृषु ।
न त्वेव तु कृतोऽधर्मः कर्तुर्-भवति निष्फलः ॥ (४:१७३)

If Adharma practised has not piled fruit on the doer, it will heap the fruit on his sons or grandsons. If this is not so, the adharma practised by the doer will become fruitless. (4:173)

अधर्मैणैधते तावत्-ततो भद्राणि पश्यति ।
ततः सपत्नान्-जयति समूलस्तु विनश्यति ॥ (४:१७४)

One, who practises adharma, experiences mundane prosperity initially, meets with many auspicious occurrences and then defeats his enemies. But in due course he perishes root and branch. (4:174)

परित्यजेद्-अर्थ-कामौ यौ स्याताम् धर्म-विवर्जितौ ।
धर्मं चाप्य्-असुखोदरकं लोक-विक्रुष्टमेव च ॥ (४:१७६)

Pursuit of Artha and Kama, if opposed to Dharma, should be abandoned. Even that dharma, which might bring unhappiness at a later stage or which is reviled by the society, should be discarded. (4:176)

धर्म-शनैः संचिनुयाद्-वल्मीकमिव पुत्तिकाः ।
परलोक-सहायार्थं सर्व-भूतान्य्-अपीडयन् ॥ (४:२३८)

Without harming any creature and for assistance in attaining welfare in the next world, one should gather dharma gradually, like white ants building ant-hill. (4:238)

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्र-दारा न ज्ञातिर्-धर्मस्-तिष्ठति केवलः ॥ (४:२३९)

In the next world, neither one's father, mother, son and wife, nor relatives are available for help; it is dharma alone which stands by him. (4:239)

एकः प्रजायते जन्तुर्-एक एव प्रलीयते ।

एकोऽनुभुङ्क्ते सुकृतं-एक एव च दुष्कृतम् ॥ (४:२४०)

A creature is born all alone; he dies all alone; he reaps the fruits of good deeds all alone; he reaps the fruits of evil deeds also all alone. (4:240)

एक एव सुहृद्-धर्मो निधनेऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वं-अन्यद्धि गच्छति ॥ (८:१७)

Dharma is the only well-wisher and friend, which accompanies one even on death. All else (wife, sons and relatives) abandon him along with his body. (8:17)

मृतं शरीरं-उत्सृज्य काष्ठ-लोष्ठ-समं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्-तं-अनुगच्छति ॥ (४:२४१)

The relatives leave the dead body on the ground like a log of wood or lump of earth and go away without turning back. It is dharma alone which accompanies the dead person. (4:241)

तस्माद्-धर्मं सहायार्थं नित्यं संचिनुयाच्-छनैः ।

धर्मेण हि सहायेन तमस्-तरति दुस्तरम् ॥ (४:२४२)

Hence one should always accumulate dharma gradually for assistance. It is only with dharma's assistance that one crosses the darkness, difficult to cross. (4:242)

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्-धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥ (८:१५)

Dharma verily destroys one who destroys it; it is dharma again, which protects one who protects it. Hence one should take care not to attack (deviate from) dharma; if not it is sure to destroy him. (8:15)

यात्रा-मात्र-प्रसिद्ध्यर्थं स्वैः कर्मभिर्-अगर्हितैः ।

अक्लेशेन शरीरस्य कुर्वीत धनसञ्चयम् ॥ (४:३)

One should acquire only so much wealth as sufficient for family maintenance through actions beyond reproach without unduly torturing the body. (4:3)

सर्वं कर्मेदमायत्तं विधाने दैव-मानुषे ।

तयोर्-दैवं-अचिन्त्यं तु मानुषे विद्यते क्रिया ॥ (७:२०५)

All actions in this world are dependent on two factors, destiny and human effort. Of the two, destiny is beyond one's control; hence action should be undertaken with full human effort. (7:205)

नेहेतार्थान्-प्रसङ्गेन न विरुद्धेन कर्मणा ।
न विद्यमानेष्व्-अर्थेषु नात्यामपि यतस्ततः ॥ (४:१५)

One should not earn money through his pet hobbies, nor prohibited acts. Even in adverse circumstances he should not earn money by unscrupulous means or sources. (4:15)

नात्मानं-अवमन्येत ऊर्वाभिर्-असमृद्धिभिः ।
आमृत्योः श्रियं-अन्विच्छेन्-नैनां मन्येत दुर्लभाम् ॥ (४:१३७)

One should not reproach himself for past failures in acquisition of wealth. One should put in efforts to attain wealth till end of life. He should never regard it as unattainable. (4:137)

Discipline in Gurukula

लौकिकं वैदिकं वापि तथा-आध्यात्मिकमेव च ।
आददीत यतो ज्ञानं तं पूर्वम्-अभिवादयेत् ॥ (२:११७)

One should pay obeisance to Guru, who has given the knowledge of mundane matters, Vedic subjects and spiritual insights. (2:117)

शय्यासने-अध्याचरिते श्रेयसा न समाविशेत् ।
शय्यासनस्थश्-चैवैनं प्रत्युत्थाय-अभिवादयेत् ॥ (२:११९)

One should not use the bed or seat, even casually used by Guru or elders. If himself in bed or seat, he should get up and pay obeisance to Guru on the latter's arrival. (2:119)

उपाध्यायान्-दशाचार्य आचार्याणां शतं पिता ।
सहस्रं तु पितृन्-माता गौरवेण-अतिरिच्यते ॥ (२:१४५)

An Acharya is ten times greater than Upadhyaya. (Upadhyaya is one who teaches Vedas and Vedangas for a living; Acharya is one who performs the Upanayanam and initiates the disciple into Vedas and rituals along with their secrets.) The father is ten

times greater than Acharya; but the mother is a thousand times greater in glory than father. (2:145)

अहिंसयैव भूतानां कार्यं श्रेयो-अनुशासनम् ।

वाक्चैव मधुरा श्लक्षणा प्रयोज्या धर्मम्-इच्छता ॥ (२:१५९)

The teacher should enforce discipline for the good of the disciple through non-violent means and sweet and gentle speech, with dharma in view. (2:159)

सेवेतेमांस्तु नियमान्-ब्रह्मचारी गुरौ वसन् ।

सन्नियम्य-इन्द्रिय-ग्रामं ततो-वृद्ध्यर्थम्-आत्मनः ॥ (२:१७५)

The brahmachari, while living in the Gurukula, must observe these rules (of discipline) and have the senses restrained in order to enrich his self. (2:175)

वर्जयेन्-मधु-मांसं च गन्धं माल्यं रसान्-स्त्रियः ।

शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥ (२:१७७)

He must abstain from use of liquor (or honey), flesh, fragrant substances, garland, women and vinegar (substances remaining tasty over long periods of time) and never engage in violence to living creatures. (2:177)

अभ्यङ्गम्-अञ्जनं चाक्षणोर्-उपानच्-छत्र-धारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीत-वादनम् ॥ (२:१७८)

He must abstain from oil-bath, applying collyrium in eyes, use of footwear and umbrella; he should keep himself away from lust, anger, greed, dance and vocal and instrumental music. (2:178)

द्यूतं च जनवादं च परिवादं तथा-अनृतम् ।

स्त्रीणां च प्रेक्षण-आलम्भं-उपघातं परस्य च ॥ (२:१७९)

He must abstain from gambling, meaningless gossip, talking of others' faults, indulging in falsehood, gazing at and embracing women and harming others. (2:179)

ब्रह्मारंभेऽवसाने च पादौ ग्राह्यौ गुरोः सदा ।

संहत्य हस्ता-वध्येयं स हि ब्रह्मान्जलिः स्मृतः ॥ (२:७१)

The feet of Guru shall be touched (by the disciple) always at the beginning and close of each session of learning of Veda from the Guru, the hands remaining folded in respect thereafter. This is said to be Brahmanjali. (2:71)

व्यत्यस्तपाणिनो कार्य-उपसंग्रहणं गुरोः ।

सव्येन सव्यः स्पष्टव्यो दक्षिणेन च दक्षिणः ॥ (२:७२)

The right foot of Guru shall be touched with right hand and left foot with left hand (by the disciple), the hands crossing each other. (2:72)

अध्येष्यमाणं तु गुरुर्- नित्यकालं-अतन्द्रितः ।

अधीष्व भो इति ब्रूयाद्-विरामोऽस्त्विति चारमेत् ॥ (२:७३)

The Guru should always tell the disciple vigilantly to start learning at the beginning (of session) and to halt at the time of rest. (2:73)

विधियज्ञाज्-जपयज्ञो विशिष्टो दशभिर्-गुणैः ।

उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ॥ (२:८५)

Japayagna (recitation of mantra) is ten times superior to ritualistic yagnas. Japa in Upamsu mode (recitation audible only to reciter) is a hundred times superior (to loud chanting) and mental Japa (with no movement of tongue and lips) is a thousand times superior. (2:85)

हीनान्न-वस्त्र-वेषः स्यात्-सर्वदा गुरु-सन्निधौ ।

उत्तिष्ठेत्-प्रथमं चास्य चरमं चैव संविशेत् ॥ (२:१९४)

His food, dress and appearance must always be lesser than that of the Guru. He should get up from bed before the Guru and go to bed after the Guru. (2:194)

प्रतिश्रवण-संभाषे शयानो न समाचरेत् ।

नासीनो न च भुञ्जानो न तिष्ठन्नो पराङ्मुखः ॥ (२:१९५)

The disciple should not take instructions from or engage in conversation with the Guru, when he himself is lying in bed, seated, is eating, standing or facing backwards. (2:195)

आसीनस्य स्थितः कुर्याद्-अभिगच्छंस्तु तिष्ठतः ।

प्रत्युद्गम्य त्वात्रजतः पश्चाद्-धावंस्तु धावतः ॥ (२:१९६)

For the disciple to talk with or take instructions from the Guru, he should stand if Guru is seated; he should go forward in front of Guru if he is standing; he should go and receive the Guru if he is coming; he should run after Guru, if he happens to run. (2:196)

पराङ्मुखस्य-अभिमुखो दूरस्थस्यैत्य चांतिकम् ।

प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः ॥ (२:१९७)

He should go and stand facing the Guru, if he is facing backwards; he should go near the Guru, if he is at a distance; he should pay obeisance humbly, if the Guru is lying in bed or standing near. (2:197)

नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ ।

गुरोस्तु चक्षुर्-विषये न यथेष्टासनो भवेत् ॥ (२:१९८)

In Guru's presence, the disciple should always be seated at a level lower than him. Within the sight of the Guru, he should not sit disrespectfully on a seat. (2:198)

नोदाहरेद्-अस्य नाम परोक्षमपि केवलम् ।

न चैवास्य-आनुकुर्वीत गति-भाषित-चेष्टितम् ॥ (२:१९९)

Even during Guru's absence, he should not utter the Guru's mere name (without honorifics like Acharya, Guru etc.). He should not also imitate the Guru's gait, speech and behavior (mockingly). (2:199)

गुरोर्-यत्र परीवादो निन्दा वापि प्रवर्तते ।

कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥ (२:२००)

Where the Guru is maligned or slandered, the disciple should close his ears or leave for some other place. (2:200)

परीवादात्-खरो भवति श्वा वै भवति निन्दकः ।

परिभोक्ता कृमिर्-भवति कीटो भवति मत्सरी ॥ (२:२०१)

By maligning the Guru, the disciple becomes a donkey (in his next life). By slandering the Guru, he becomes a dog. One, who enjoys the possessions of the Guru (illegally), becomes a worm; one who is jealous of the Guru becomes an insect. (2:201)

दूरस्थो नार्चयेद्-एनं न क्रुद्धो नान्तिके स्त्रियाः ।
यानासनस्थश्च-एव-एनं-अवरुह्य-अभिवादयेत् ॥ (२:२०२)

When the disciple is at a distance from the Guru, he should not worship the Guru (through another person). When he is angry or in the company of women, he should also not worship the Guru. When the disciple is seated in a vehicle, he should get down and pay obeisance to the Guru. (2:202)

गुरुप्रतिवातेऽनुवाते च नासीत् गुरुणा सह ।
असंश्रवे चैव गुरोर्न किञ्चिदपि कीर्तयेत् ॥ (२:२०३)

The disciple should not sit in such a place, where the wind from Guru's side would touch him, nor where the wind from his side would touch the Guru. He should not talk anything (about Guru or anyone else) when Guru is not within hearing distance. (2:203)

गोऽश्व-उष्ट्र-यान-प्रासाद-स्रस्तरेषु कटेषु च ।
आसीत् गुरुणा सार्धं शिला-फलक-नौषु च ॥ (२:२०४)

The disciple may sit along with the Guru in a cart drawn by bullock, horse or camel, on the roof of building, in couches or straw mats, stones, wooden planks or boats. (2:204)

गुरोर्-गुरौ सन्निहिते गुरुवद्-वृत्तिम्-आचरेत् ।
न चानिसृष्टो गुरुणा स्वान्-गुरुन्-अभिवादयेत् ॥ (२:२०५)

When the disciple comes across the Guru of his own Guru, he should treat him like his own Guru. In the Guru's presence, he should not worship elders (like his parents) unless instructed by Guru. (2:205)

विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु चाधर्मान्-हितं चोपदिशत्स्वपि ॥ (२:२०६)

The disciple should treat the following persons like his own Guru: other teachers, family elders (like uncle), those who prevent him from engaging in Adharma and those who preach moral good. (2:206)

श्रेयःसु गुरुवद्-वृत्तिं नित्यमेव समाचरेत् ।
गुरुपुत्रेषु चार्येषु गुरोश्चैव स्वबन्धुषु ॥ (२:२०७)

The disciple should treat the following persons like his own Guru: those who excel in knowledge and discipline, sons of Guru, who are senior in age to him and Guru's relatives. (2:207)

बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि ।

अध्यापयन्-गुरुसुतो गुरुवन्- मानं-अर्हति ॥ (२:२०८)

Guru's son, younger or of equal age, capable of teaching, or a priest in yagna or even a spectator in yagna, should be treated with respect like Guru himself. (2:208)

उत्सादनं च गात्राणां स्नापनो-च्छिष्ट-भोजने ।

न कुर्याद्-गुरुपुत्रस्य पादयोश्च-अवनेजनम् ॥ (२:२०९)

But the disciple should not do the following to the Guru's son: massaging of body, bathing, eating remnants of his eaten food, washing his feet. (2:209)

अभ्यञ्जनं स्नापनं च गात्रो-त्सादनमेव च ।

गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम् ॥ (२:२११)

The disciple should not do the following to the wife of Guru: oil-application, bathing, massaging of body, decorating hair (and body) (with flowers, sandal-paste etc.) (2:211)

गुरुपत्नी तु युवतिर्-नाभिवाद्येह पादयोः ।

पूर्णाविंशति-वर्षेण गुणदोषौ विजानता ॥ (२:२१२)

If the wife of Guru is young, the disciple should not touch her feet while paying obeisance, if he is more than twenty years of age and knows the dharma of merit and demerit. (2:212)

यथा खनन्-खनित्रेण नरो वार्-यधिगच्छति ।

तथा गुरुगतां विद्यां शुश्रूषुर्-अधिगच्छति ॥ (२:२१८)

Just as a person digging the ground with a spade ultimately finds water, the disciple, who diligently serves his Guru, attains the knowledge present in the Guru. (2:218)

यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।

स वै सर्वम्-अवाप्नोति वेदान्त-उपगतं फलम् ॥ (२:१६०)

One, whose speech and mind are pure and always well under control, attains all fruit expected of Vedanta. (2:160)

न पूर्वं गुरवे किञ्चिद्-उपकुर्वीत धर्मवित् ।

स्नास्यंस्तु गुरुणाऽज्ञप्तः शक्त्या गुर्वर्थम्-आहरेत् ॥ (२:२४५)

Before his completion of studies (and leaving Gurukula), the brahmachari, who knows dharma, may not offer anything to the Guru. However, after completion of studies, he should fetch (even by begging from the rich) offerings for the Guru, as instructed by him and according to the disciple's capacity. (2:245)

क्षेत्रं हिरण्यं गाम्-अश्वं छत्र-ओपाहनम्-आसनम् ।

धान्यं शाकं च वासांसि गुरवे प्रीतिम्-आवहेत् ॥ (२:२४६)

Land, gold, cow, horse, umbrella, footwear, seat, foodgrains, vegetables and clothes should be offered to the Guru, as would please him. (2:246)

Serving Parents and Guru

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।

माता पृथिव्या मूर्तिस्तु भ्रातास्वो मूर्तिर्-आत्मनः ॥ (२:२२६)

Acharya is verily the image of Brahman, father that of Prajapati (Brahma), mother that of Earth and brother is one's own Self. (2:226)

यं माता-पितरौ क्लेशं सहेते संभवे नृणाम् ।

न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥ (२:२२७)

The misery endured by mother and father during birth and bringing up of child can never be repaid by him even in hundreds of years (births). (2:227)

तयोर्-नित्यं प्रियं कुर्याद्-आचार्यस्य च सर्वदा ।

तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥ (२:२२८)

Father, mother and Acharya should always be propitiated. When these three are pleased, all the austerities culminate fruitfully. (2:228)

तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।

न तैर्-अभ्यननुज्ञातो धर्मम्-अन्यं समाचरेत् ॥ (२:२२९)

The service of these three persons is said to be the highest penance. Without their permission no other dharma should be practised. (2:229)

त एव हि त्रयो लोकास्-त एव त्रय आश्रमाः ।

त एव हि त्रयो वेदास्-त एवोक्तास्-त्रयोऽग्नयः ॥ (२:२३०)

These three are said to be the three worlds, the three Asramas (Grihastha, Vanaprastha and Sanyasa), the three Vedas and the three Agnis (Garhapatya, Dakshina and Ahavaniya). (2:230)

त्रिषु-वप्रमाद्यन्-नेतेषु त्रींल्लोकान्-विजयेद्-गृही ।

दीप्यमानः स्ववपुषा देववद्-दिवि मोदते ॥ (२:२३२)

By serving these three with no negligence, the grihastha (and brahmachari) will win all three worlds. His form shining brilliantly, he will enjoy happiness in Swarga like a Deva. (2:232)

इमं लोकं मातृ-भक्त्या पितृ-भक्त्या तु मध्यमम् ।

गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥ (२:२३३)

With devotion to mother, he enjoys this world; with devotion to father, he attains the intermediate region; with service to Guru, he attains the world of Brahma. (2:233)

सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।

अनादृतास्तु यस्यैते सर्वास्-तस्याफलाः क्रियाः ॥ (२:२३४)

By one, who has treated these three with respect, all dharmas have been observed. In the case of one, who has not treated them with respect, all his actions do not bear any fruit. (2:234)

यावत्-त्रयस्ते जीवेयुस्-तावन्-नान्यं समाचरेत् ।

तेष्वेव नित्यं शुश्रूषां कुर्यात्-प्रियहिते रतः ॥ (२:२३५)

During the lifetime of these three, the son shall not practise any other special dharma (without their permission). He should always serve them, being intent on what is pleasing and good for them. (2:235)

तेषाम्-अनुपरोधेन पारत्र्यं यद्यदाचरेत् ।
तत्तन्-निवेदयेत्-तेभ्यो मनो-वचन-कर्मभिः ॥ (२:२३६)

Whatever he does with mind, speech and actions for good in the next world, without hindering service to them (and with their permission), he should apprise them of those acts on completion. (2:236)

आचार्ये तु खलु प्रेते गुरुपुत्रे गुणान्विते ।
गुरुदारे सपिण्डे वा गुरुवद्-वृत्तिम्-आचरेत् ॥ (२:२४७)

If the Acharya expires, the disciple should pay obeisance to the Guru's son, if virtuous, Guru's wife or his relative (like uncle), as if to the Guru. (This rule applies specially to the life-long brahmachari, staying in Gurukula. (2:247)

Honouring Elders

ऊर्ध्वं प्राणाह्य-उत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थान-अभिवादाभ्यां पुनस्-तान्-प्रतिपद्यते ॥ (२:१२०)

On the arrival of a person, senior in age or learning, the vital airs of the junior (who is seated) tend to go up and leave the body. He gets back the vital airs by standing up and paying obeisance to the senior. (2:120)

अभिवादन-शीलस्य नित्यं वृद्ध-उपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्-विद्या यशो बलम् ॥ (२:१२१)

The lifespan, learning, fame and strength- these four- of one, who is given to paying respects to and serving elders, grow well. (2:121)

अभिवादयेद्-वृद्धांश्च दद्याच्-चैवासनं स्वकम् ।
कृताञ्जलिर्-उतासीत् गच्छतः पृष्ठतोऽन्वियात् ॥ (४:१५४)

One should pay obeisance to elders (who visit him) and offer his seat to them; he should sit close to them with folded hands and follow them behind when they leave. (4:154)

मातृष्वसा मातुलानी श्वश्रूरथ पितृष्वसा ।
संपूज्या गुरुपत्नीवत्-समास्ता गुरुभार्यया ॥ (२:१३१)

The sister of one's mother, wife of maternal uncle, mothers-in-law and sister of father should all be adored by way of standing up and paying obeisance, similar to the wife of Guru. (2:131)

पितुर्-भगिन्यां मातुश्च ज्यायस्यां च स्वसूर्यपि ।
मातृवद्-वृत्तिम्-आतिष्ठेन्-माता ताभ्यो गरीयसी ॥ (२:१३३)

The sisters of one's father and mother and one's own elder sister should all be treated like one's own mother. However, of them all, mother is supreme. (2:133)

दशाब्दाख्यं पौरसख्यं पञ्चाब्दाख्यं कलाभृताम् ।
त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेनापि स्वयोनिषु ॥ (२:१३४)

A person living together in the same city for ten years is to be treated like a friend. Artists known for five years, Srotriyas (brahmanas versed in Vedas) for three years and blood relations even for a short time are also like friends. (2:134)

वित्तं बन्धुर्-वयः कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यद्-उत्तरम् ॥ (२:१३६)

Wealth, relative, seniority in age, superiority in action and higher learning are all to be honoured. Of these, the latter shall be regarded as superior to the former. (2:136)

Honour & Status of Women

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यं-अर्हति ॥ (९:३)

The father protects a woman in her childhood till she is married; husband protects her in youth after marriage; sons protect her in old age; woman should not be allowed freedom. (9:3)

नोद्वहेत्-कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ (३:८)

One should not marry a bride who: is grey-haired, has extra limbs, is diseased, has no hair or too much of hair on the body, is too loquacious and yellow-eyed. (3:8)

नर्क्ष-वृक्ष-नदी-नाम्नीं नान्त्य-पर्वत-नामिकाम् ।

न पक्ष्यहि-प्रेष्य-नाम्नीं न च भीषण-नामिकाम् ॥ (३:९)

The girl should not bear names of stars, trees, rivers, ill-cultured, mountains, birds, serpents, servants, nor terrifying names. (3:9)

अव्यङ्गाङ्गीं सौम्य-नाम्नीं हंस-वारण-गामिनीम् ।

तनु-लोम-केश-दशनां मृद्वङ्गीं-उद्वहेत्-स्त्रियम् ॥ (३:१०)

One should marry a girl, free from handicaps, having pleasing name, attractive gait of swan and elephant, thin hair on body and head and thin teeth and soft limbs. (3:10)

पाणि-ग्रहणिका मन्त्रा नियते दार-लक्षणम् ।

तेषां निष्ठा तु विज्ञेया विद्वद्धिः सप्तमे पदे ॥ (८:२२७)

The mantras of 'Panigrahana' determine the attainment of status of wife. These mantras are defined by Vedic scholars to culminate in 'Saptapadi' (which alone finally confers the status of wife on the woman). (8:227)

स्त्री-धनानि तु ये मोहाद्-उपजीवन्ति बान्धवाः ।

नारी यानानि वस्त्रं वा ते पापा यान्त-यधोगतिम् ॥ (३:५२)

Those relatives, who usurp by delusion of mind, the riches brought by the bride including the girl herself, vehicles, clothes etc. are sinners, who attain to miserable state. (3:52)

पितृभिर्-भ्रातृभिश्-चैताः पतिभिर्-देवरैस्-तथा ।

पूज्या भूषयितव्याश्च बहु-कल्याणम्-ईप्सुभिः ॥ (३:५५)

Father, brothers, husband and brothers-in-law should all honour and offer ornaments to the bride, if they are desirous of good prosperity. (3:55)

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वासु-तत्र-अफलाः क्रियाः ॥ (३:५६)

The gods rejoice in the homes where women are honoured. Where they are not honoured, all rites (including Vedic yagas) are fruitless. (3:56)

शोचन्ति जामयो यत्र विनश्यत्-याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥ (३:५७)

Where women- wife, married sister or daughter, daughter-in-law etc.- are made to grieve, that family perishes quickly. Where they do not grieve, that family always prospers in all ways. (3:57)

जामयो यानि गेहानि शपन्त्य्-अप्रतिपूजिताः ।
तानि कृत्य्-आहतानीव विनश्यन्ति समन्ततः ॥ (३:५८)

In homes where the aforesaid women are not honoured and hence they curse, those homes perish in all ways as if struck by black magic. (3:58)

तस्माद्-एताः सदा पूज्या भूषण-आच्छादन-अशनैः ।
भूति-कामैर्-नरैर्-नित्यं सत्कारेषु-उत्सवेषु च ॥ (३:५९)

Hence these women should always be honoured with ornaments, dresses, feast etc., particularly during festivals and religious celebrations, by men, desirous of prosperity. (3:59)

सन्तुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ (३:६०)

The entire family, where the husband is pleased with his wife and the wife with her husband, will surely be attended always by happiness and prosperity. (3:60)

बालया वा युवत्या वा वृद्धया वापि योषिता ।
न स्वातन्त्र्येण कर्तव्यं किञ्चित्-कार्यं गृहेष्वपि ॥ (५:१४७)

A female, be she a child, youth or old, should not be allowed to perform any activity independently even at home. (5:147)

बाल्ये पितुर्वशे तिष्ठेत्-पाणि-ग्राहस्य यौवने ।
पुत्राणां भर्तरि प्रेते न भजेत्-स्त्री स्वतन्त्रताम् ॥ (५:१४८)

In childhood, a female should remain under the control of her father; in youth, her husband; when the husband dies, she must be under the control of her sons. She should not be allowed independence. (5:148)

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
सुसंस्कृतो-पस्करया व्यये चामुक्त-हस्तया ॥ (५:१५०)

The woman should always be cheerful and perform household tasks efficiently. She should maintain household articles clean and well-organised. While spending, she should not be extravagant.

नास्ति स्त्रीणां पृथग्-यज्ञो न व्रतं नाप्य्-उपोषणम् ।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥ (५:१५५)

For women no separate yagna, vrata (ritual vow) or fast is prescribed. By serving her husband well she is adored in Swarga. (5:155)

व्यभिचारात्तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
शृगाल-योनिं प्राप्नोति पाप-रोगैश्च पीड्यते ॥ (५:१६४)

A woman, cohabiting with someone other than her husband, is vilified in this world and suffers from miserable diseases of sin; she is reborn as a jackal. (5:164)

स्वां प्रसूतिं चरित्रं च कुलं-आत्मानं-एव च ।
स्वं च धर्मं प्रयत्नेन जायां रक्षन्ति रक्षति ॥ (९:७)

One, who safeguards his wife with care, protects automatically his children, character, lineage, himself and his dharma. (9:7)

पतिर्-भार्यां संप्रविश्य गर्भो भूत्वेह जायते ।
जायायास्-तद्धि जायात्वं यदस्यां जायते पुनः ॥ (९:८)

The husband enters into his wife, becomes embryo and is born as a child. The wife is known as 'Jaaya' as the husband is thus reborn from her. (9:8)

उत्पादनं-अपत्यस्य जातस्य परिपालनम् ।
प्रत्यहं लोक-यात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥ (९:२७)

Giving birth to child, rearing the child and everyday running of the household- all these depend only on woman. (9:27)

अपत्यं धर्म-कार्याणि शुश्रूषा रतिर्-उत्तमा ।
दाराधीनस्-तथा स्वर्गः पितृणां-आत्मनश्च ह ॥ (९:२८)

Producing children, observing all requirements of dharma, service, superior sexual pleasure and ensuring attainment of Swarga by the Pitrus and himself- all these are dependent on wife. (9:28)

पतिं या नाभिचरति मनो-वाग्-देह-संयता ।
सा भर्तृ-लोकान्-आप्नोति सद्भिः साध्वीति चोच्यते ॥ (९:२९)

A woman, who never crosses the will of her husband and keeps her mind, speech and body always under control, attains the meritorious worlds of her husband; here too, she is hailed as 'sadhvi' (noble woman) by virtuous people. (9:29)

भ्रातुर्-ज्येष्ठस्य भार्या या गुरु-पत्न्य्-अनुजस्य सा ।
यवीयसस्तु या भार्या स्नुषा ज्येष्ठस्य सा स्मृता ॥ (९:५७)

As per sages, the wife of elder brother should be regarded by the younger brother as wife of his Guru. The wife of younger brother should similarly be regarded by the elder brother as his daughter-in-law. (9:57)

न दत्त्वा कस्यचित्-कन्यां पुनर्-दद्याद्-विचक्षणः ।
दत्त्वा पुनः प्रयच्छन्ति प्राप्नोति पुरुषानृतम् ॥ (९:७१)

A wise father, having promised to marry his daughter to a particular person, should not marry her to someone else. If he does so, he incurs the sin of 'purushanrutam' (falsehood). (9:71)

देवदत्तां पतिर्-भार्यां विन्दते नेच्छयात्मनः ।
तां साध्वीं विभूयान्-नित्यं देवानां प्रियं-आचरन् ॥ (९:९५)

One gets wife not by his own will, but as gift from the gods. He should take care of that noble woman and thus carry out the wishes of the gods. (9:95)

अन्योन्यस्या-व्यभिचारो भवेद्-आमरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्री-पुंसयोः परः ॥ (९:१०१)

It is the general rule of conjugal life in brief that the wife and husband follow dharma without crossing each other's will till end of their life. (9:101)

कामं तु क्षपयेद्-देहं पुष्प-मूल-फलैः शुभैः ।

न तु नामापि गृह्णीयात्-पत्यौ प्रेते परस्य तु ॥ (५:१५७)

After the death of her husband, the woman should live on sacred flowers, roots and fruits, thinning down her body; she should not even utter the name of another man. (5:157)

आसीत्-आमरणात्-क्षान्ता नियता ब्रह्मचारिणी ।

यो धर्म एक-पत्नीनां काङ्क्षन्ती तं-अनुत्तमम् ॥ (५:१५८)

Till her death a widow should observe forgiveness and chastity with discipline and desire to follow the supreme rules of dedication to her dead husband's memory. (5:158)

ज्येष्ठ एव तु गृह्णीयात्-पित्र्यं धनं-अशेषतः ।

शेषास्-तं-उपजीवेयुर्-यथैव पितरं तथा ॥ (९:१०५)

The eldest son alone shall inherit the entire parental property (on their death); the younger sons should depend on him in the same manner in which they were depending on their father so far. (9:105)

पितेव पालयेत्-पुत्रान्-ज्येष्ठो भ्रातृन्-यवीयसः ।

पुत्रवद्वापि वर्तेरन्-ज्येष्ठे भ्रातरि धर्मतः ॥ (९:१०८)

The eldest son should look after his younger brothers as if they are his sons; the younger brothers should in turn look up to him as if they were his sons. (9:108)

स्वेभ्योऽशेभ्यस्तु कन्याभ्यः प्रदद्युर्-भ्रातरः पृथक् ।

स्वात्स्वादंशात्-चतुर्-भागं पतिताः स्य-अदित्सवः ॥ (९:११८)

Every brother should give a portion from their share to his sister. Any brother failing to give one-fourth of his share to his sister shall have fallen from dharma. (9:118)

अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम् ।

यदपत्यं भवेदस्यां तन्मम स्यात्-स्वधाकरम् ॥ (९:१२७)

If a man has no son, he should make his daughter 'Putrika' at the time of marriage; he should tell his son-in-law that the son born of her will perform all his post-death ceremonies. (9:127)

अकृता वा कृता वापि यं विन्देत्-सदृशात्-सुतम् ।

पौत्री मातामहस्तेन दद्यात्-पिण्डं हरेद्-धनम् ॥ (९:१३६)

Whether the father makes or does not make his daughter 'Putrika', if the daughter gives birth to a son from her husband of the same caste, that grandson should offer 'Pindas' to his grandfather and inherit his property. (9:136)

पुत्रेण लोकान्-जयति पौत्रेणा-नन्त्यं-अश्रुते ।

अथ पुत्रस्य पौत्रेण ब्रह्मस्य-आप्नोति विष्टपम् ॥ (९:१३७)

By virtue of having a son, a man attains upper worlds of merit; by having a grandson, he enjoys those worlds for infinite period; by having a great-grandson, he occupies the world of Surya. (9:137)

पुंनाम्रो नरकाद्-यस्मात्-त्रायते पितरं सुतः ।

तस्मात्-पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा ॥ (९:१३८)

A son rescues his father from the hell named 'Pum'; hence Brahma himself called him 'Putra', (9:138)

पौत्र-दौहित्रयोर्-लोके विशेषो नोपपद्यते ।

दौहित्रोऽपि ह्यमुत्रैतं सन्तारयति पौत्रवत् ॥ (९:१३९)

There is no difference between the son of daughter and son's son; the daughter's son also enables his mother's father to attain meritorious world, like a son's son would. (9:139)

यादृशं फलं-आप्नोति कुप्लवैः संतरन्-जलम् ।

तादृशं फलं-आप्नोति कुपुत्रैः सन्तरंस्-तमः ॥ (९:१६१)

Just as a person, who tries to cross waters sitting in a damaged boat, miserably fails, one cannot cross the ocean of darkness through unworthy sons. 9:169)

भ्रातृणां-एकजातानां-एकश्चेत्-पुत्रवान्-भवेत् ।

सर्वास्-तांस्-तेन पुत्रेण पुत्रिणो मनुर्-अब्रवीत् ॥ (९:१८२)

If there are many brothers born from same parents and only one out of them has a son, all the brothers will be deemed to have son; so said Manu. (9:182)

Grihasthasrama

चतुर्थ-आयुषो भागं-उषित्वाद्यं गुरौ द्विजः ।

द्वितीयं-आयुषो भागं कृतदारो गृहे वसेत् ॥ (४:१)

After completing the first quarter of life in the hermitage of Guru, one should spend the second quarter in his home after marrying and along with his wife. (4:1)

अग्नौ प्रास्ताहुतिः सम्यग्-आदित्यं-उपतिष्ठते ।

आदित्याज्-जायते वृष्टिर्-वृष्टेर्-अन्नं ततः प्रजाः ॥ (३:७६)

Oblation, properly offered in fire, attains to Sun; rains are born of Sun; food is born of rains; from food are born living beings. (3:76)

यथा वायुं समाश्रित्य वर्तन्ते सर्व-जन्तवः ।

तथा गृहस्थम्-आश्रित्य वर्तन्ते सर्व आश्रमाः ॥ (३:७७)

Just as all living beings exist dependent on air (Prana), people of all Asramas depend on Grihastha (Householder) for their existence. (3:77)

यस्मात्-त्रयोऽप्य्-आश्रमिणो ज्ञानेनान्नेन चान्वहम् ।

गृहस्थेनैव धार्यन्ते तस्माज्-ज्येष्ठाश्रमो गृही ॥ (३:७८)

As all the three Asramas (Brahmachari, Vanaprastha and Sanyasi) are supported by Grihastha alone through knowledge and food, Grihasthasrama is the seniormost Asrama. (3:78)

तृणानि भूमिर्-उदकं वाक्-चतुर्थी च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ (३:१०१)

Grass (as bed), ground (for rest), water and kind words- these are never unavailable in the homes of the virtuous. (3:101)

उपासते ये गृहस्थाः परपाकं-अबुद्ध्यः ।

तेन ते प्रेत्य पशुतां ब्रजन्त्य्-अन्नादि-दायिनाम् ॥ (३:१०४)

The householders, who enjoy food in others' homes out of foolishness (unnecessarily with no occasion), attain to the state of animals in the homes of those providers of food etc. in their next birth. (3:104)

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना ।

काले प्राप्तस्त्वकाले वा नास्यानश्नन्-गृहे वसेत् ॥ (३:१०५)

A householder should not fail to entertain a guest even if he comes after sunset. Whether the guest arrives in time or late, he should never be permitted to stay without food. (3:105)

आसन-अशन-शय्याभिर्-अद्भिर्-मूल-फलेन वा ।

नास्य कश्चिद्-वसेद्-गेहे शक्तितोऽनर्चितोऽतिथिः ॥ (४:२९)

In any household no guest should remain unentertained with seat, food, bed, water, roots and fruits (at least) according to one's capacity. (4:29)

पाषण्डिनो विकर्मस्थान्-बैडाल-ब्रतिकान्-शठान् ।

हैतुकान्-बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥ (४:३०)

Those who have their guise like followers of Vedic dharma, but are in reality opposed to Vedas; those earning their livelihood by prohibited deeds; greedy and harmful people (like cat); those who are showy and have no faith in Vedas; logicians opposed to Vedas; selfish and apparently humble people (like duck)- these types of persons should not be entertained even with good words. (4:30)

न वै स्वयं तद्-अश्रीयाद्-अतिथिं यन्न भोजयेत् ।

धन्यं यशस्यं-आयुष्यं स्वर्ग्यं वातिथि-पूजनम् ॥ (३:१०६)

A householder should not himself consume food, which has not been served to the guest. Entertaining guest respectfully leads to attainment of wealth, fame, long life and also heaven. (3:106)

सुवासिनी कुमारीश्च रोगिणो गर्भिणीः स्त्रियः ।

अतिथिभ्योऽग्र एवैतान्-भोजयेद्-अविचारयन् ॥ (३:११४)

Newly married women (daughters, daughters-in-law), unmarried girls, sick persons, pregnant women- these should be fed prior to the guests without second thoughts. (3:114)

अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः ।

स भुञ्जानो न जानाति श्व-गृध्रैर्-जग्धिम्-आत्मनः ॥ (३:११५)

One, who takes food before serving the guests without application of intellect, becomes the food for dogs and vultures in his next life. (3:115)

देवान्-ऋषीन्-मनुष्यांश्च पितृन्-गृह्याश्च देवताः ।

पूजयित्वा ततः पश्चाद्-गृहस्थः शेष-भुग्-भवेत् ॥ (३:११७)

Only after worshipping Devas, Rishis, guests, Pitrus and family gods, the householder should consume the left-over food. (3:117)

देवता-अतिथि-भृत्यानां पितृणाम्-आत्मनश्च यः ।

न निर्वपति पञ्चानां-उच्छ्वसन्-न स जीवति ॥ (३:७२)

One, who fails to feed and nourish these five- Devatas, guests, dependents, manes and himself- , though breathing, is as good as dead. (3:72)

धर्मेण च द्रव्य-वृद्धा-वातिष्ठेद्-यत्नं-उत्तमम् ।

दद्याच्च सर्व-भूतानां-अन्नमेव प्रयत्नतः ॥ (९:३३३)

A businessman should put in his best efforts in multiplying wealth through righteous means. He should take care to distribute food among all beings, food being the most important sustenance. (9:333)

Living and Travel

नैकः सुप्यात्-शून्यगेहे श्रेयांसं न प्रबोधयेत् ।

नोदक्यया-भिभाषेत यज्ञं गच्छेन्-न चावृतः ॥ (४:५७)

One should not sleep in an empty house, wake up a person elderly or senior in learning etc., converse with a woman in her menses period, nor go to yagna uninvited (for acting as priest). (4:57)

नाधार्मिके वसेद्-ग्रामे न व्याधि-बहुले भृशम् ।

नैकः प्रपद्येता-ध्वानं न चिरं पर्वते वसेत् ॥ (४:६०)

One should not live in a village of people of Adharma, nor overrun by many diseases. One should not travel on a path alone, nor live on a mountain for long. (4:60)

नाभिनीतैर्-ब्रजेद्-धुर्यैर्-न च क्षुद्-व्याधि-पीडितैः ।

न भिन्न-शृङ्गाधि-खुरैर्-न वालधिविरूपितैः ॥ (४:६७)

One should not travel in a cart drawn by animals (horse, bull etc.), not tamed, or suffering from hunger or disease, or with broken horns, defective eyes, improper hooves or damaged tail. (4:67)

विनीतैस्तु ब्रजेन्-नित्यं-आशुगैर्-लक्षणा-न्वितः ।

वर्ण-रूपोप-संपन्नैः प्रतोदेनातुदन्-भृशम् ॥ (४:६८)

One should always travel in carts drawn by animals, which are obedient, fast-moving, having all auspicious marks, good-looking with agreeable colour and without flogging them much. (4:68)

नातिकल्यं नातिसायं नातिमध्यंदिने स्थिते ।

नाज्ञातेन समं गच्छेन्-नैको न वृषलैः सह ॥ (४:१४०)

One should not travel anywhere alone very early in the morning, late in the evening or during midday and also not along with strangers and ill-cultured people. (4:140)

देवतानां गुरो राज्ञः स्नातक-आचार्ययोस्तथा ।

नाक्रमेत्-कामतश्-छायां बभ्रुणो दीक्षितस्य च ॥ (४:१३०)

One should not knowingly cross the shadow of a godly image, Guru, king, teacher, a tawny-complexioned person and a person officiating in a yagna. (4:130)

उद्वर्तनं-अपस्त्रानं विण्मूत्रे रक्तमेव च ।

श्लेष्म-निष्ठ्यूत-वान्तानि नाधितिष्ठेत्तु कामतः ॥ (४:१३२)

One should not knowingly tread over the refuse of anointment, bath water, excreta and urine, blood, phlegm, sputum and vomited material. (4:132)

अद्वारेण च नातीयाद्-ग्रामं वा वेश्म वावृतम् ।

रात्रौ च वृक्ष-मूलानि दूरतः परिवर्जयेत् ॥ (४:७३)

If a village or house is protected with a barrier, one should not enter through any place other than the gate. During night one should avoid bases of trees from a distance. (4:73)

अचक्षुर्-विषयं दुर्गं न प्रपद्येत कर्हिचित् ।
न विण्मूत्रं-उदीक्षेत न बाहुभ्यां नदीं तरेत् ॥ (४:७७)

One should never pass through a place, where vision fails. One should not look at stools and urine. One should not cross a river with his hands (by swimming). (4:77)

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः ।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥ (२:१३८)

Preference in path shall be allowed for one seated in chariot, one in nineties, diseased, person carrying heavy weight , women, brahmachari returning from Gurukula after completing Vedic study, the ruler and bridegroom on way to marriage. (2:138)

Rules of Daily Routine

ब्राह्मो मुहूर्ते बुध्येत धर्मार्थौ चानुचिंतयेत् ।
कायक्लेशांश्च तन्मूलान्-वेद-तत्त्वार्थमेव च ॥ (४:९२)

One should wake up in the last part of the night and contemplate on Dharma and Artha (wealth) (the two Purusharthas, objectives of human life). He should also consider the bodily and mental misery (to be experienced in pursuit of these Purusharthas) and meditate on the essence of Vedic knowledge. (4:92)

नान्नं-अद्याद्-एकवासा न नग्नः स्नानं-आचरेत् ।
न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे ॥ (४:४५)

One should not eat food wearing only one cloth. One should not take bath in naked condition. One should not pass urine (and excreta) on a public path, ashes or in cowpen. (4:45)

न फालकृष्टे न जले न चित्यां न च पर्वते ।
न जीर्ण-देवायतने न वल्मीके कदाचन ॥ (४:४६)

One should also never pass urine and excreta in a ploughed field, in water, in a kiln, on a mountain, in an old temple or in an ant-hill. (4:46)

न ससत्वेषु गर्तेषु न गच्छन्नापि च स्थितः ।
न नदी-तीरं-आसाद्य न च पर्वत-मस्तके ॥ (४:४७)

One should also not pass urine and excreta in ditches where living beings might exist, nor while walking or standing, nor on reaching the bank of river or peak of mountain. (4:47)

मैत्रं प्रसाधनं स्नानं दन्त-धावनं-अञ्जनम् ।
पूर्वाह्न एव कुर्वीत देवतानां च पूजनम् ॥ (४:१५२)
Answering call of nature, bodily makeup (haircut etc.), bath, brushing teeth, worship of Gods- all these should be done in the early morning. (4:152)

न स्नानं-आचरेद्-भुक्त्वा नातुरो न महानिशि ।
न वासोभिः सहाजस्रं नाविज्ञाते जलाशये ॥ (४:१२९)
Bath should not be taken after eating food, in state of sickness (bath excluding the head is recommended where possible), in dead of night (9 pm to 3 am), with too much of clothing or in unknown water-body (in view of possible dangers from crocodiles etc.) (4:129)

परकीय-निपानेषु न स्नायाच्च कदाचन ।
निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ (४:२०१)
One should never take bath in a water-body created by someone else, as that would attach him to a share (one-fourth) of the sins committed by the maker of the reservoir. (4:201)

नदीषु देवखातेषु तडागेषु सरस्सु च ।
स्नानं समाचरेन्-नित्यं गर्त-प्रस्रवणेषु च ॥ (४:२०३)
One should always take bath in rivers (particularly those joining the sea), ponds associated with Gods, tanks and lakes, in waterfalls and in pits. (4:203)

नाग्निं मुखेन-उपधमेन्-नग्नां नेक्षेत च स्त्रियम् ।

नामेध्यं प्रक्षिपेद्-अग्नौ न च पादौ प्रतापयेत् ॥ (४:५३)

One should not put off fire with mouth, look at a naked woman, deposit in fire impure things, warm up by showing feet to the fire. (4:53)

अधस्तान्-नोपदध्याच्च न चैनं-अभिलंघयेत् ।

न चैनं पादतः कुर्यान्-न प्राणा-बाधं-आचरेत् ॥ (४:५४)

One should not keep fire underneath his body (cot, seat etc.), cross the fire, keep the fire on the side of the leg and do anything endangering his life. (4:54)

नाश्रीयात्-संधि-वेलायां न गच्छेन्-नापिसंविशेत् ।

न चैव प्रलिखेद्-भूमिं नात्मन-उपहरेत्-स्रजम् ॥ (४:५५)

In the time of twilight one should not take food, nor go to another place and nor sleep. One should not scratch the ground, nor take off garland himself from his body. (4:55)

नाप्सु मूत्रं पुरीषं वा शीवनं वा समुत्सृजेत् ।

अमेध्य-लिसं-अन्यद्वा लोहितं वा विषाणि वा ॥ (४:५६)

One should not throw urine, excreta, sputum, anything impure, blood or poison in water. (4:56)

आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।

श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्तेह्युदङ्मुखः ॥ (२:५२)

One, who is desirous of long life, should have his meal facing east; one who desires fame should face south; one who desires wealth should face west; one who desires truth and harmony shall face north. (2:52)

पूजयेद्-अशनं नित्यं-अद्याच्चैतद्-अकुत्सयन् ।

दृष्ट्वा हृष्येत्-प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥ (२:५४)

One shall always worship the food he gets and partake it without finding fault. On seeing food one shall feel happy, offer respects and pray that this source of sustenance of Prana shall always be available. (2:54)

पूजितं ह्यशनं नित्यं बल-मूर्जं च यच्छति ।

अपूजितं तु तद्-भुक्तं-उभयं नाशयेद्-इदम् ॥ (२:५५)

Food, which is worshipped, always bestows strength and energy. Food, if eaten without worship, destroys them both. (2:55)

नोच्छिष्टं कस्यचिद्-दद्यान्-नाद्याञ्चैव तथान्तरा ।

नचैवात्यशनं कुर्यान्न चोच्छिष्टःक्वचिद्-व्रजेत् ॥ (२:५६)

One should not give remnants of eaten food to anyone. One should not eat between meals (the two meals eaten in morning and evening). Overeating should not be done. One should not go anywhere without washing properly after meal. (2:56)

अनारोग्यं-अनायुष्यं-अस्वर्ग्यं च-अतिभोजनम् ।

अपुण्यं लोक-विद्विष्टं तस्मात्-तत्-परिवर्जयेत् ॥ (२:५७)

Excessive eating is unhealthy and opposed to longevity and religious merit and is condemned by people. Hence that should be shunned. (2:57)

न भुञ्जीत-उद्धृतस्नेहं नातिसौहित्यं-आचरेत् ।

नातिप्रगे नाति सायं न सायं प्रातर्-आशितः ॥ (४:६२)

Neither food, left after extracting juice, oil etc., nor food to full satiety should be consumed. Food should not be taken early in the morning, or late in the evening. Having taken food to full satiety in the morning, one should not take food in the evening. (4:62)

मत्त-क्रुद्ध-आतुराणां च न भुञ्जीत कदाचन ।

केश-कीटावपन्नं च पदा स्पृष्टं च कामतः ॥ (४:२०७)

Food offered by persons in a state of intoxication, anger and disease should never be eaten. Also food, contaminated by hair and worms and wantonly touched by feet should never be consumed. (4:207)

न पादौ धावयेत्-कांस्ये कदाचिदपि भाजने ।

न भिन्न-भाण्डे भुञ्जीत न भाव-प्रतिदूषिते ॥ (४:६५)

One should never wash his feet in a vessel made of lead. One should not take food in a broken plate (unless made of copper, silver or gold), nor in a place causing aversion in the mind. (4:65)

बालातपः प्रेत-धूमो वर्ज्यं भिन्नं तथासनम् ।

न छिन्द्यान्-नख-लोमानि दन्तैर्-नोत्पाटयेन्-नखान् ॥ (४:६९)

Early morning Sun, smoke from funeral pyre and broken seat should be avoided. Nails and hair should not be cut (outside of restricted time and manner). Nails should not be cut off with teeth. (4:69)

न मृल्लोष्ठं च मृद्-नीयान्-न छिन्द्यात्-करजैस्-तृणम् ।

न कर्म निष्फलं कुर्यान्-नायत्या-असुखोदयम् ॥ (४:७०)

Earthen lump should not be moulded with hands (unnecessarily); Grass should not be cut with nails. Fruitless action should not be done. Action causing pain in future should also not be done.

लोष्ठ-मर्दीं तृण-च्छेदी नख-खादी च यो नरः ।

स विनाशं व्रजत्-याशु सूचकोऽशुचिरेव च ॥ (४:७१)

One, who presses clay, cuts grass, eats nails, tells tales of others' ignominy or is impure in body and mind, meets with destruction very fast. (4:71)

नाक्षैः क्रीडेत्-कदाचित्तु स्वयं नोपानहौ हरेत् ।

शयनस्थो न भुञ्जीत न पाणिस्थं न चासने ॥ (४:७४)

Except in a wager, one should never play with dice even for fun. One should not carry his footwear himself in his hands. One should not eat while in bed, nor hold food in hand and eat it, nor place the plate on a seat and eat the food. (4:74)

सर्वं च तिल-संबद्धं नाद्याद्-अस्तमिते रवौ ।

न च नग्नः शयीतेह न चोच्छिष्टः क्वचिद्-व्रजेत् ॥ (४:७५)

Food with gingili content should not be consumed after sunset. One should not sleep in nude condition. One should not go out anywhere after food without washing. (4:75)

आर्द्र-पादस्तु भुञ्जीत नार्द्र-पादस्तु संविशेत् ।

आर्द्र-पादस्तु भुञ्जानो दीर्घ-आयुर्-अवाप्नुयात् ॥ (४:७६)

One should eat food with feet wet. One should not go to bed with feet wet. One, who eats food with wet feet, will attain long life. (4:76)

अधितिष्ठेन्न केशांस्तु न भस्म-अस्थि-कपालिकाः ।

न कार्पासास्थि न तुषान्-दीर्घ-आयुर्-जिजीविषुः ॥ (४:७८)

A person desiring long life should not sit over hair, ashes, bones, broken earthen vessels, cotton seeds and chaff of foodgrains. (4:78)

न संहताभ्यां पाणिभ्यां कण्डूयेद्-आत्मनः शिरः ।

न स्पृशेत्-चैतद्-उच्छिष्टो न च स्नायाद्-विना ततः ॥ (४:८२)

One should not scratch his head with both hands, nor should one touch the head while eating or before washing after food. One should not take bath without washing the head (if healthy). (4:82)

केश-ग्रहान्-प्रहारांश्च शिरस्येतान्-विवर्जयेत् ।

शिरः स्नातश्च तैलेन नाङ्गं किञ्चिदपि स्पृशेत् ॥ (४:८३)

One should not catch the hair or strike at the head of anybody. Having taken oil-bath, one should not touch any part of the body with oil. (4:83)

Virtuous Conduct

श्रुति-स्मृत-युदितं सम्यङ्-निबद्धं स्वेषु कर्मसु ।

धर्ममूलं निषेवेत सदाचारं-अतन्द्रितः ॥ (४:१५५)

One should practise with full effort, virtuous conduct, which is the basis of dharma, as enunciated in Srutis (Vedas) and Smritis (Sastras), as applicable to him. (4:155)

आचाराल्-लभते ह्यायुर्-आचाराद्-ईप्सिताः प्रजाः ।

आचाराद्-धनं-अक्षय्यं-आचारो हन्त्य्-अलक्षणम् ॥ (४:१५६)

Good conduct bestows long life, desired progeny and inexhaustible wealth; it also destroys inauspicious signs. (4:156)

दुराचारो हि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ (४:१५७)

A person of evil conduct is always condemned by the society. He meets with misery, disease and short life. (4:157)

सर्व-लक्षण-हीनोऽपि यः सदाचारवान्-नरः ।

श्रद्धधानोऽनसूयश्च शतं वर्षाणि जीवति ॥ (४:१५८)

Even if one is devoid of all auspicious signs, if he has good conduct, reverential faith and is free from fault-finding and jealousy, he lives for a hundred years. (4:158)

यमान्-सेवेत सततं न नित्यं नियमान्-बुधः ।

यमान्-पतत्य्-अकुर्वाणो नियमान्-केवलान्-भजन् ॥ (४:२०४)

A wise man should observe Yamas always, even if he fails to observe Niyamas.

(Yamas are ten: compassion, forbearance, truth, non-violence, sense-control, absence of craving, meditation, peace of mind, sweetness of approach and straightforwardness.

Niyamas are ten: purity, sacrifice, austerity, charity, study of scriptures, continence, religious vow, abstinence from food, silence and ritual bath.)

If he observes only Niyamas and rejects Yamas, he falls down. (4:204)

यद्-यत्-परवशं कर्म तत्-तद्-यत्नेन वर्जयेत् ।

यद्-यद्-आत्मवशं तु स्यात्-तत्-तत्-सेवेत यत्नतः ॥ (४:१५९)

One should certainly avoid actions, which are subject to control of others. He should put in efforts to do such actions which are in his own control. (4:159)

सर्वं परवशं दुःखं सर्व-आत्मवशं सुखम् ।

एतद्-विद्यात्-समासेन लक्षणं सुख-दुःखयोः ॥ (४:१६०)

Everything, which is under the control of others, is misery. Everything, which is under one's own control, is happiness. This should be understood as the brief definition of misery and happiness. (4:160)

यत्-कर्म कुर्वतोऽस्य स्यात्-परितोषोऽन्तरात्मनः ।

तत्-प्रयत्नेन कुर्वति विपरीतं तु वर्जयेत् ॥ (४:१६१)

In doing action, which gives inner satisfaction while doing, one should put in efforts. Other actions should be avoided. (This rule is for actions not laid down as obligatory in Sastras). (4:161)

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।

द्वेषं दंभं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥ (४:१६३)

One should refrain from atheism (belief that God and Vedas do not exist), denunciation of Vedas, blasphemy to Gods, hatred, vanity, pride, anger and harshness. (4:163)

अधार्मिको नरो यो हि यस्य चाप्य्-अनृतं धनम् ।
हिंसा-रतश्च यो नित्यं नेहासौ सुखं-एधते ॥ (४:१७०)

One, who is ever engaged in acts in transgression of dharma, whose only wealth is falsehood (who earns his living by testifying falsely in courts etc.) and who always harms others, does not reap any happiness in this world. (4:170)

विषादप्-यमृतं ग्राह्यं बालादपि सुभाषितम् ।
अमित्रादपि सद्-वृत्तं-अमेध्यादपि कांचनम् ॥ (२:२३९)

Nectar should be taken even from (associated) poison; wholesome words even from a child; good conduct even from an enemy; gold even from filthy object. (2:239)

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलवान्-इन्द्रिय-ग्रामो विद्वांसमपि कर्षति । (२:२१५)

One should not sit alone even with his mother, sister or daughter; the powerful group of sense-organs overpowers even wise persons. (2:215)

न वारयेद्-गां धयन्तीं न चाचक्षीत कस्यचित् ।
न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्-दर्शयेद्-बुधः ॥ (४:५९)

One should not disturb a cow drinking water (or milk), nor get someone to disturb it by informing him. A wise man should not show rainbow in the sky to someone after having seen it. (4:59)

न कुर्वीत वृथा-चेष्टां न वार्-यञ्जलिना पिबेत् ।
नोत्सङ्गे भक्षयेत्-भक्ष्यान्-न जातु स्यात्-कुतूहली ॥ (४:६३)

No wasteful effort should be undertaken; water should not be drunk from joined palms; food should not be eaten by keeping it on lap; fruitless inquisitiveness should not be undertaken. (4:63)

उपानहौ च वासश्च धृतं-अन्यैर्- न धारयेत् ।

उपवीतं-अलंकारं स्रजं करकमेव च ॥ (४:६६)

One should not use footwear, clothes, sacred thread, ornaments, garland and water-pot used by others. (4:66)

न विगर्ह्य कथां कुर्याद्-बहिर्-माल्यं न धारयेत् ।

गवां च यानं पृष्ठेन सर्वथैव विगर्हितम् ॥ (४:७२)

One should not talk (spiritual or mundane) with pride, nor wear garland outside of proper occasion. Travelling on the back of cow is strictly prohibited. (4:72)

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।

अधार्मिकं तस्करं च परस्यैव च योषितम् ॥ (४:१३३)

One should avoid the company of enemy, associate of enemy, one who transgresses dharma, thief and others' wives. (4:133)

न हीदृशं-अनायुष्यं लोके किञ्चन विद्यते ।

यादृशं पुरुषस्येह परदारोपसेवनम् ॥ (४:१३४)

There is no sin in this world, which has the effect of reducing one's life-span, as enjoying woman other than one's own wife. (4:134)

परस्य दण्डं नोद्यच्छेत्-क्रुद्धो नैव निपातयेत् ।

अन्यत्र पुत्राच्-छिष्याद्वा शिष्यार्थं ताडयेत्-तु तौ ॥ (४:१६४)

One should not raise a stick on or beat others with it in anger. However one can beat the son and disciple for disciplining them. (4:164)

न पाणि-पाद-चपलो न नेत्र-चपलोनृजुः ।

न स्याद्-वाक्-चपलश्चैव न परद्रोह-कर्म-धीः ॥ (४:१७७)

One should not be rash in use of hands and feet (implying acquisition of unnecessary articles and useless travel), in use of eyes (looking at prohibited things) and in use of speech (vile speech). One should not be crooked in conduct and not bent upon actions with malice to others). (4:177)

द्यूतं-एतत्-पुरा कल्पे दृष्टं वैरकरं महत् ।

तस्माद्-द्यूतं न सेवेत हास्यार्थ-अपि बुद्धिमान् ॥ (९:२२७)

Gambling caused great enmity in times of yore. Hence a wise man should not take to gambling even for fun. (9:227)

येनास्य पितरो याता येन याताः पितामहाः ।

तेन यायात्-सतां मार्गं तेन गच्छन्-न रिष्यते ॥ (४:१७८)

One should follow the path adopted by noble persons including his fathers and grandfathers (when confronted with apparently conflicting rules of Sastras); by doing so he avoids trouble. (4:178)

छाया स्वो दास-वर्गश्च दुहिता कृपणं परम् ।

तस्माद्-एतैर्-अधिक्षिप्तः सहेतासंज्वरः सदा ॥ (४:१८५)

Domestic servants, who are like one's own shadow and his daughter are deserving of kindness. Hence, even if he is disrespected by them, he should be tolerant and be free from any ill-feeling. (4:185)

श्रद्धयेष्टं च पूर्तं च नित्यं कुर्याद्-अतन्द्रितः ।

श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर्-धनैः ॥ (४:२२६)

One should always perform actively Ishta (yagna, pooja etc.) and Purtha (well, road, garden etc.) karmas. These karmas, when done with faith and with money earned through right means, lead to inexhaustible merit. (4:226)

उत्तमैर्-उत्तमैर्-नित्यं संबन्धान्-आचरेत्-सह ।

निनीषुः कुलं-उत्कर्ष-अधमान्-अधमांस्-त्यजेत् ॥ (४:२४४)

One, desirous of leading his family towards higher merit, should establish his relations with nobler and nobler persons and discard the lowly ones. (4:244)

दृढकारी मृदुर्-दान्तः क्रूराचारैर्-असंवसन् ।

अहिंस्रो दम-दानाभ्यां जयेत्-स्वर्गं तथा-व्रतः ॥ (४:२४६)

One, who fulfils his mission with firmness, is soft in approach, tolerant, shunning persons of cruel conduct and non-violent and follows the vows of sense-control and charity, conquers Swarga. (4:246)

योऽन्यथा सन्तं-आत्मानं-अन्यथा सत्सु भाषते ।

स पापकृत्तमो लोके स्तेन आत्मा-पहारकः ॥ (४:२५५)

One, who presents himself before noble persons as one different from what he actually is, is the worst sinner in the world and robber, having robbed his own self. (4:255)

यद्धनं यज्ञशीलानां देवस्वं यद्-विदुर्-बुधाः ।

अयज्वानां तु यद्-वित्तं आसुरस्वं तद्-उच्यते ॥ (११:२०)

Wise persons recognize the wealth of those who habitually perform yagnas as godly. The wealth of those who never perform yagnas is stated to be demoniacal. (11:20)

Truthful Speech

सत्यं ब्रूयात्-प्रियं ब्रूयान्न ब्रूयात्-सत्यं-अप्रियम् ।

प्रियं च नानृतं ब्रूयाद्-एष धर्मः सनातनः ॥ (४:१३८)

One should speak truth; the truth should also be pleasing. One should not speak truth, if it is not pleasing. Also one should not speak falsehood as it would be pleasing. This is eternal dharma. (4:138)

भद्रं भद्रमिति ब्रूयाद्-भद्रमित्येव वा वदेत् ।

शुष्क-वैरं विवादं च न कुर्यात्-केनचित्-सह ॥ (४:१३९)

One should communicate even unpleasant information through pleasing words. One should not enter into dry, fruitless and hostile debate with anyone. (4:139)

नारुन्तुदः स्याद्-आर्तोऽपि न परद्रोह-कर्मधीः ।

ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत् ॥ (२:१६१)

Though himself in misery, one should not utter harsh words, nor engage his intellect and action in harming others. He should utter words, which do not hurt others and do not become obstacles in attainment of Swarga etc. (2:161)

हीनाङ्गान्-अतिरिक्ताङ्गान्-विद्याहीनान्-वयोधिकान् ।

रूप-द्रव्य-विहीनांश्च जाति-हीनांश्च नाक्षिपेत् ॥ (४:१४१)

One should not use insulting words against the handicapped- with less or more limbs, the uneducated, the elderly and those lacking in appearance, wealth and culture. (4:141)

वाच्यार्था नियताः सर्वे वाङ्मूला वाङ्निःसृताः ।
तांस्तु यद्-स्तेनयेद्-वाचं स सर्व-स्तेयकृन्-नरः ॥ (४:२५६)

All meanings of words are bound by, rooted in and conveyed by the respective words.
One, who steals those words (uses words, not intending to convey what they mean or, indulges in double-speak), has stolen everything. (4:256)

Charity

दान-धर्मं निषेवेत नित्यं-ऐष्टिक-पौर्तिकम् ।
परितुष्टेन भावेन पात्रं-आसाद्य-शक्तितः ॥ (४:२२७)

One should always perform the dharma of charity and Ishta (yagna, pooja etc.) and Purtha (well, road, garden etc.) dharmas to qualified and deserving persons with a sense of great happiness according to his capacity. (4:227)

यत्-किञ्चिदपि दातव्यं याचितेना-नसूयया ।
उत्पत्स्यते हि तत्-पात्रं यत्-तारयति सर्वतः ॥ (४:२२८)

Approached by anyone for charity, one should give ungrudgingly as per his capacity.
When the time comes, the recipient will appear and liberate him (from hell). (4:228)

शक्तः परजने दाता स्वजने दुःख-जीविनि ।
मध्वापातो विषास्वादः स धर्म-प्रति-रूपकः ॥ (११:९)

If one is intent on giving charity to others when his own kith and kin are living a life of misery, it looks outwardly like dharma, but not true dharma, just as something that appears like honey, but tastes like poison. (11:9)

योऽसाधुभ्योऽर्थ-आदाय साधुभ्यः संप्रयच्छति ।
स कृत्वा प्लवं-आत्मानं संतारयति तावुभौ ॥ (११:१९)

One, who takes the wealth of wicked persons and distributes it among virtuous persons, thus becomes a boat for both these parties to cross the mire of the world. (11:19)

वारिदस्-तृप्ति-आप्नोति सुखं-अक्षय्यं-अन्नदः ।

तिल-प्रदः प्रजाम्-इष्टां दीपदस्-चक्षुर्-उत्तमम् ॥ (४:२२९)

The donor of water attains satisfaction (of food and water); donor of food, inexhaustible happiness; donor of gingili, desired progeny; donor of lamp, eyes with superior vision. (4:229)

भूमिदो भूमि-आप्नोति दीर्घ-आयुर्-हिरण्यदः।

गृहदोऽग्याणि वेश्मानि रूप्यदो रूपं-उत्तमम् ॥ (४:२३०)

The donor of land becomes master of landed property; donor of gold gets long life; donor of house, superior mansions; donor of silver, superior appearance. (4:230)

वासोदश्-चन्द्र-सालोक्यं-अश्वि-सालोक्यं-अश्विदः ।

अनडुहः श्रियं पुष्टां गोदो ब्रध्नम्य विष्टपम् ॥ (४:२३१)

The donor of clothes attains Chandraloka; donor of horse, world of Asvini kumaras; donor of bullock gets plenty of wealth; donor of cow attains Suryaloka. (4:231)

यान-शय्या-प्रदो भार्या-ऐश्वर्य-अभय-प्रदः ।

धान्यदः शाश्वतं सौख्यं ब्रह्मदो-ब्रह्म-सार्ष्टिदाम् ॥ (४:२३२)

The donor of vehicle and bed gets good wife. Bestower of freedom from fear, lordship; donor of foodgrains, permanent comfort; teacher of Veda, status of Brahma. (4:232)

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

वार्य-अन्न-गो-मही-वासस्-तिल-काञ्चन-सर्पिषाम् ॥ (४:२३३)

Of all gifts including water, food, cow, land, clothes, gingili and ghee, gift of knowledge of Veda is of greatest merit. (4:233)

येन येन तु भावेन यद्-यद्-दानं प्रयच्छति ।

तत्-तत्-तेनैव भावेन प्राप्नोति प्रति-पूजितः ॥ (४:२३४)

With whatever attitude one donates articles, he is honoured with the same attitude and attains the fruit of his gift in his next life. (4:234)

योऽर्चितं प्रतिगृह्णाति ददात्य्-अर्चितमेव च ।

तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥ (४:२३५)

One who receives gift, duly honoured and one, who donates, duly honouring the recipient, both attain to Swarga; without due honour, both go to hell. (4:235)

यो राज्ञः प्रतिगृह्णाति लुब्धस्य-उच्छ्रास्त्र-वर्तिनः ।

स पर्यायेण यातीमान्-नरकान्-एकविंशतिम् ॥ (४:८७)

One, who receives charity from a greedy and unethical ruler, attains to these twentyone Narakas in succession. (4:87)

तामिस्रं-अन्धतामिस्रं महारौरव-रौरवौ ।

नरकं कालसूत्रं च महानरकमेव च ॥ (४:८८)

The twentyone Narakas are: Tamisra, Andhatamisra, Maharourava, Rourava, Kalasutram, Mahanarakam; (4:88)

संजीवनं महावीचिं तपनं संप्रतापनम् ।

संहातं च सकाकोलं कुङ्कुलं प्रतिमूर्तिकम् ॥ (४:८९)

Sanjivanam, Mahavichi, Tapanam, Sampratapanam, Samhata, Sakakola, Kudmala, Pratimurtika; (4:89)

लोहशंकुं-ऋजीषं च पन्थानं शाल्मलीं नदीम् ।

असिपत्रेवनं चैव लोहदारकमेव च ॥ (४:९०)

Lohasanku, Rujisham, Pantha, Salmali, river Vaitarani, Asipatra vana and Lohadaraka. (4:90)

एधोदकं मूल-फलं-अन्नं-अभ्युद्यतं च यत् ।

सर्वतः प्रतिगृह्णीयान्-मध्वथाभय-दक्षिणाम् ॥ (४:२४७)

Wood, water, roots, fruits, foodgrains, honey and offer of freedom from fear may be accepted from anybody. (4:247)

आहृताभ्युद्यतां भिक्षां पुरस्ताद्-अप्रचोदिताम् ।

मेने प्रजापतिर्-ग्राह्यं-अपि दुष्कृत-कर्मणः ॥ (४:२४८)

Articles of gift, brought and placed before the recipient, when he had not sought the gift either directly or through somebody else, may be accepted even from an evil person; this is the opinion of Brahma. (4:248)

गुरुन्-भृत्यांश्चो-ज्जिहीर्षन्-अर्चिष्यन्-देवता-तिथीन् ।
सर्वतः प्रतिगृह्णीयान्-न तु तृप्येत्-स्वयं ततः ॥ (४:२५१)

One may accept alms from anybody for the purpose of relieving the hunger of elders and dependents, worshipping Gods and serving guests; but he should not use the alms for himself. (4:251)

Non-Violence

यावन्ति पशु-रोमाणि तावत्-कृत्वो हि मारणम् ।
वृथा-पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ (५:३८)

One, who kills animals unnecessarily (for purpose not sanctioned in Vedas), is killed in birth after birth as many times as the number of hairs on the body of the killed animal. (5:38)

यो बन्धन-वध-क्लेशान्-प्राणिनां न चिकीर्षति ।
स सर्वस्य हित-प्रेप्सुः सुखं-अत्यन्तं-अश्नुते ॥ (५:४६)

One, who desists from inflicting pain on animals by way of keeping them in bondage or killing them and is a universal well-wisher, attains immense happiness. (5:46)

नाकृत्वा प्राणिनां हिंसां मांसं-उत्पद्यते क्वचित् ।
न च प्राणि-वधः स्वर्ग्यस्-तस्मान्-मांसं विवर्जयेत् ॥ (५:४८)

Meat can never be produced without killing animals. Killing animals does not lead one to Swarga. Hence meat should be eschewed. (5:48)

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत् ।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ (५:५०)

One, who desists from eating meat like a devil in violation of Vedic injunctions, is liked in the world by all and does not suffer from diseases. (5:50)

अनुमन्ता विशसिता निहन्ता क्रय-विक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥ (५:५१)

One who permits killing of animals, one who cuts the flesh into pieces, one who kills, one who sells, one who buys, one who cooks, one who serves and one who eats are all killers of the animal. (5:51)

वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः ।

मांसानि च न खादेद्-यस्-तयोः पुण्य-फलं समम् ॥ (५:५३)

One who performs Aswamedha yagna every year for a hundred years and one who does not eat any meat, both earn the fruit of equal religious merit. (5:53)

मां स भक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् ।

एतन्-मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ (५:५५)

The derivation of the word 'मांस' is given thus by the wise: The animal, whose flesh I eat here now, will eat me in the next world- 'मां सः' (5:55)

Purity

ज्ञानं तपोऽग्निर्-आहारो मृन्-मनो वार्य्-उपाञ्जनम् ।

वायुः कर्मा-र्क-कालौ च शुद्धेःकर्तृणि देहिनाम् ॥ (५:१०५)

Knowledge, penance, fire, proper food, mud, mind, water, proper unguent, wind, karma (yagna etc.), Sun and time are purifying agents for humans. (5:105)

सर्वेषामेव शौचानां-अर्थ-शौचं परं स्मृतम् ।

योऽर्थे शुचिर्हि स शुचिर्न मृद्-वारि-शुचिः शुचिः ॥ (५:१०६)

Of all purities, purity of wealth (earning through just means) is the most important. One who maintains purity in wealth is indeed pure; not the one who maintains purity of body through mud and water. (5:106)

क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेना-कार्य-कारिणः ।

प्रच्छन्न-पापा जप्येन तपसा वेद-वित्तमाः ॥ (५:१०७)

The learned scholars attain purity through forgiveness; those who have engaged in prohibited acts, through charity; those who have committed sins stealthily, through chanting of mantras; scholars of Veda, through penance. (5:107)

अद्भिर्-गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।

विद्या-तपोभ्यां भूतात्मा बुद्धिर्-ज्ञानेन शुद्ध्यति ॥ (५:१०९)

The body is purified by water; the mind, by truth; the embodied self (jivatma), by learning and penance; the intellect, by true knowledge. (5:109)

तैजसानां मणीनां च सर्वस्य्-आशमयस्य च ।

भस्मना-द्धिर्-मृदा चैव शुद्धिर्-उक्ता मनीषिभिः ॥ (५:१११)

The wise say that glittering objects (like gold), gems and objects of stone are purified by application of ashes, water and mud. (5:111)

विण्-मूत्रो-त्सर्ग-शुद्ध्यर्थं मृद्-वार्य्-आदेयं-अर्थवत् ।

दैहिकानां मलानां च शुद्धिषु द्वादशस्वपि ॥ (५:१३४)

To purify the body after passing stools and urine and also for cleaning in case of twelve bodily impurities, one should use mud and water as necessary. (5:135)

वसा शुक्रं-असृङ्-मज्जा मूत्र-विट् घ्राण-कर्ण-विट् ।

श्लेष्मा-श्रु दूषिका स्वेदो द्वादशैते नृणां मलाः ॥ (५:१३५)

The twelve bodily impurities are: fat, semen, blood, marrow, urine, stools, phlegm, wax of the ear, sputum, tears, mucus from the eye, sweat.

Control of Senses & Mind

इन्द्रियाणां विचरतां विषयेषु-अपहारिषु ।

संयमे यत्नं-आतिष्ठेद्-विद्वान्-यन्तेव वाजिनाम् ॥ (२:८८)

A wise person should try to control the sense-organs, moving among objects, which drag the sense-organs with them, like a good charioteer would control the horses. (2:88)

एकादशे-न्द्रियाण्य्-आहूर्-यानि पूर्वे मनीषिणः ।

तानि सम्यक्-प्रवक्ष्यामि यथावद्-अनुपूर्वशः ॥ (२:८९)

I shall describe the eleven sense-organs in their proper order, as stated by previous scholars. (2:89)

श्रोत्रं-त्वक् चक्षुषी जिह्वा नासिका चैव पञ्चमी ।

पायू-पस्थं हस्त-पादं वाक्चैव दशमी स्मृता ॥ (२:९०)

Ears, skin, eyes, tongue and nose are the (first) five sense-organs; the organ of excretion, the generative organ, hands, feet and speech are the (next) five sense-organs. There are thus ten sense-organs in all. (2:90)

बुद्धी-न्द्रियाणि पञ्चैषां श्रोत्रादीन्-यनुपूर्वशः ।
कर्मे-न्द्रियाणि पञ्चैषां पाय्-वादीनि प्रचक्षते ॥ (२:९१)

Of these, the first five- ears etc.- are the sense-organs of perception. The rest five- organ of excretion etc.- are the sense-organs of action.

एकादशं मनो ज्ञेयं स्वगुणेन-उभयात्मकम् ।
यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गुणौ ॥ (२:९२)

The eleventh is to be known as the mind (the internal sense-organ- Antahkarana), which is of the nature of the above two groups of five (propelling them). By conquering mind, the two groups of five sense-organs are conquered. (2:92)

इन्द्रियाणां प्रसङ्गेन दोषं-ऋच्छत्य्-असंशयम् ।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ (२:९३)

By attaching to the senses (and objects), one attracts fault without doubt. By controlling them well, one attains perfection. (2:93)

न जातु कामः कामानां-उपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥ (२:९४)

By enjoying sense-pleasures, desire is never satisfied. On the other hand it goes on increasing like fire with oblations poured into it. (This is also a famous statement made by king Yayati after enjoying sense-pleasures for a full thousand years. The term 'Krishna-vartma' used for Fire here is interesting. It refers to the stream of smoke, which always accompanies fire. The implication is that like fire, enjoyment of sense-pleasures leaves the black dense smoke of desire behind.) (2:94)

यश्चैतान्-प्राप्नुयात्-सर्वान्-यश्चैतान्-केवलांस्-त्यजेत् ।
प्रापणात्-सर्वकामानां परित्यागो विशिष्यते ॥ (२:९५)

On comparison of one, who attains all his objects of desire, with another, who renounces them totally, it is seen that sacrifice of all pleasures is superior to attaining them. (2:95)

न तथैतानि शक्यन्ते संनियन्तुम्-असेवया ।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥ (२:९६)

By avoiding sense-objects, the sense-organs, which always tend to attach to them, cannot be controlled. They can be controlled only by the knowledge (of discrimination and the harm caused by enjoyment of sense-pleasures). (2:96)

वेदास्-त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न विप्र-दुष्ट-भावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ (२:९७)

Study of Vedas, charity, yagnas, observance of regulations, penances etc. do not bring perfection (attainment of desirable goals) to one, who is given to erroneous attitude (of enjoyment of sense-pleasures). (2:97)

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ (२:९८)

One is considered to have conquered the sense-organs, if he feels neither pleasure nor pain when the senses of hearing, touch, sight, eating and smell are employed (in favourable or unfavourable objects). (2:98)

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरती-न्द्रियम् ।
तेनास्य क्षरति प्रज्ञा दृतेः पादादिवो-दकम् ॥ (२:९९)

Even if any one among all the sense-organs leaks (i.e. gets attached to objects uncontrollably), the man's alertness (of discrimination) leaks through it in the same way as water would leak through a hole in a leather container. (2:99)

वशे कृत्वे-न्द्रियग्रामं संयम्य च मनस्-तथा ।
सर्वान्-संसाधयेद्-अर्थान्-अक्षिण्वन्-योगतस्-तनुम् ॥ (२:१००)

Controlling the group of sense-organs and also restraining the mind, one shall attain all Purusharthas (Dharma, Artha, Kama and Moksha), adopting proper means for not mortifying the body. (2:100)

Tapas (Austerity)

सम्मानाद्-ब्राह्मणो नित्यम्-उद्विजेत विषादिव ।
अमृतस्येव चा-कांक्षेद्-अवमानस्य सर्वदा ॥ (२:१६२)

A wise one should always shun honour like poison and welcome insult like nectar. (2:162)

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत् ॥ (४:१६)

One should not delight in being attached too much to sense-objects. By control of mind one should desist from too much of attachment. (4:16)

सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन्-अवमन्ता विनश्यति ॥ (२:१६३)

One, who has been disrespected, sleeps comfortably, wakes up comfortably and moves about in this world comfortably, whereas the one, who dishonoured him, perishes. (2:163)

ऋषयः संयतात्मानः फल-मूला-निला-शनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥ (११:२३६)

Rishis, having controlled their minds and consuming only fruits, roots and air, perceive through their austerity alone, all the three worlds including all movable and immovable objects. (11:236)

औषधान्यगदो विद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम् ॥ (११:२३७)

Through austerity alone, are attained medicines, freedom from disease and various divine conditions; austerity is the only means to them. (11:237)

यद् दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम् ।

सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम् ॥ (११:२३८)

Whatever is difficult to cross, difficult to attain, difficult of access, difficult to do- all this is attained through austerity. Austerity is not capable of being defeated. (11:238)

महापातकिनश्चैव शेषाश्चा-कार्य-कारिणः ।

तपसैव सुतप्तेन मुच्यन्ते किल्बिषात्-ततः ॥ (११:२३९)

Those who commit great sins and the remaining who indulge in prohibited acts are freed of their sins only through penance, well-practised.

यत्-किञ्चिद्-एनः कुर्वन्ति मनो-वाङ्-मूर्तिभिर्-जनाः ।

तत्-सर्वं निर्दहन्त्-याशु तपसैव तपोधनाः ॥ (११:२४१)

Whatever sins people generally commit through their mind, speech and body, can all be burnt away quickly by ascetics (those whose only wealth is austerity) through penance. (11:241)

ऋक्संहितां त्रिरभ्यस्य यजुषां वा समाहितः ।

साम्नां वा सरहस्यानां सर्व-पापैः प्रमुच्यते ॥ (११:२६२)

By chanting with full concentration Rigveda, Yajurveda or Samaveda thrice with their esoteric parts (Upanishads), one is released of all sins. (11:262)

यथा महाहृदं प्राप्य क्षिप्तं लोष्टं विनश्यति ।

तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति ॥ (११:२६३)

Just as a clod of earth disappears when thrown in a big reservoir of water, all evil actions disappear on chanting Veda thrice. (11:263)

ऋचो यजूषि चान्यानि सामानि विविधानि च ।

एष ज्ञेयस्-त्रिवृद्-वेदो यो वेदैर्न स वेदवित् ॥ (११:२६४)

The knower (one who contemplates and is intent on Moksha) of threefold Vedas- Rig, Yajur and Sama, with their Brahmanas etc.- is indeed knower of Veda. (11:264)

आद्यं यत्त्यक्षरं ब्रह्म त्रयी यस्मिन्-प्रतिष्ठिताः ।

स गुह्योऽन्यस्-त्रिवृद्-वेदो यस्तं वेद स वेदवित् ॥ (११:२६५)

The knower (one who contemplates and is intent on Moksha) of the esoteric three-syllabled primeval mantra, Pranava (Omkaara), in which are established the three Vedas, is indeed knower of Veda. (11:265)

Karmas and Fruits

शुभा-शुभ-फलं कर्म मनो-वाग्-देह-संभवम् ।

कर्मजा गतयो नृणां-उत्तमा-धम-मध्यमाः ॥ (१२:३)

Actions of people through mind, speech and body produce auspicious and inauspicious fruits. The fruits are superior, intermediate or lowly depending on karma. (12:3)

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः ।

दशलक्षण-युक्तस्य मनो विद्यात्-प्रवर्तकम् ॥ (१२:४)

All karmas of the three types (with superior, intermediate or lowly fruits) and originating from three sources (mind, speech and body) have ten characteristics; all karmas are initiated in the mind of the jiva. (12:4)

Note: Manu lists the ten characteristics in the following three slokas.

पर-द्रव्येष्व्-अभिध्यानं मनसा-निष्ट-चिन्तनम् ।

वितथा-भिनिवेशश्च त्रिविधं कर्म मानसम् ॥ (१२:५)

Karmas of mind (bearing evil fruit) are of three types- thinking of grabbing others' wealth; nurturing ill-will for others; attachment to false principles (like body is indeed the soul; there is no next world etc.). (12:5)

पारुष्यं-अनृतं चैव पैशुन्यं चापि सर्वशः ।

असंबद्ध-प्रलापश्च वाङ्मयं स्याच्-चतुर्विधम् । (१२:६)

Karmas of speech (bearing evil fruit) are of four types- harsh words; telling lies; backbiting of all kinds; irrelevant talk. (12:6)

अदत्तानां-उपादानं हिंसा चैवा-विधानतः ।

पर-दारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ (१२:७)

Karmas of mind (bearing evil fruit) are of three types- grabbing others' wealth not gifted to him; violence perpetrated against rules; relations with others' wife. (12:7)

मानसं मनसैवायं-उपभुङ्क्ते शुभाशुभम् ।

वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ (१२:८)

The fruits of good and evil actions of mind have to be reaped through mind alone; similarly fruits of actions of speech through speech and, fruits of actions of body through body. (12:8)

शरीरजैः कर्मदोषैर्-याति स्थावरतां नरः ।

वाचिकैः पक्षि-मृगतां मानसैर्-अन्त्यजातिताम् ॥ (१२:९)

A person goes to immobile state (like stone) in the next birth as a result of evil actions of body; he becomes bird or animal following evil speech; he falls into uncultured lowly human births as a result of evil thinking. (12:9)

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्-तथैव च ।

यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥ (१२:१०)

One, who keeps speech, mind and body (Vakdanda, manodanda and Kayadanda) under control of his intellect, is known as 'Tridandi' (Tridandi is a sanyasi, who holds three dandas or sticks, indicative of these three restraints). (12:10)

त्रिदण्डं-एतन्-निक्षिप्य सर्व-भूतेषु मानवः ।

कामक्रोधौ तु संयम्य ततः सिद्धिं प्रयच्छति ॥ (१२:११)

Exercising these three restraints (dandas) in his relations with all humans and keeping desire and anger controlled, one attains fulfillment of objective of human birth, viz. Moksha. (12:11)

योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।

यः करोति तु कर्माणि स भूतात्म-ओच्यते बुधैः ॥ (१२:१२)

Kshetragna (Knower of field of action) is he who motivates Atma (Bhutatma) to perform actions. Bhutatma is the body complex, who performs actions, so say the learned persons. (12:12)

जीव-संज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम् ।

येन वेदयते सर्वं सुखं दुःखं च जन्मसु ॥ (१२:१३)

Jivatma is the inner controller, who is ever together with the body for all beings and who experiences all pleasures and pains in all births. (12:13)

तावुभौ भूत-संपृक्तौ महान्-क्षेत्रज्ञ एव च ।

उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः ॥ (१२:१४)

Those two, Mahan and Kshetragna, closely associated with the body of five elements, abide always in Paramatma, denoted by 'That' in Vedas, while in superior or inferior bodies. (12:14)

असंख्या मूर्तयस्-तस्य निष्पतन्ति शरीरतः।

उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ (१२:१५)

From the body of that Paramatma, innumerable bodies of high and low jivas come out, who are always busy in different activities. (12:15)

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् ।

शरीरं यातनार्थीयं-अन्यद्-उत्पद्यते ध्रुवम् ॥ (१२:१६)

Evil persons, after leaving their present bodies, attain special bodies in next world (naraka) from the five great elements (space, air, fire, water and earth) for experiencing intense pain. (12:16)

तेना-नुभूयता यामीः शरीरेणेह यातनाः ।

तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः ॥ (१२:१७)

Through those bodies they suffer tortures inflicted by Yama and then they again merge into the same five elements. (12:17)

सोऽनुभूयासुखोदकान्-दोषान्-विषयसङ्गजान् ।

व्यपेत-कल्मषोऽभ्येति तावेवोभौ महौजसौ ॥ (१२:१८)

These jivas, after experiencing the fruits of their virtuous or vicious actions born of attachment to sense-objects and, rid of their essential faults, attain the same splendid two- Mahan and Paramatma. (12:18)

तौ धर्मं पश्यतस्-तस्य पापं चातन्द्रितौ सह ।

याभ्यां प्राप्नोति संपृक्तः प्रेत्येह च सुखासुखम् ॥ (१२:१९)

Those two, Mahan and Paramatma, look into the jivas' balance virtues and sins vigilantly; the jivas then experience pleasure and pain in this world and the next. (12:19)

यद्याचरति धर्मं स प्रायशोऽधर्म-अल्पशः ।

तैरेव चावृतो भूतैः स्वर्गे सुखं-उपाश्रुते ॥ (१२:२०)

If the jiva practises dharma mostly, with adharm in a small way, he enjoys pleasures after death in Swarga in his subtle body of the same five elements. (12:20)

यदि तु प्रायशोऽधर्मं सेवते धर्म-अल्पशः ।

तैर्-भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥ (१२:२१)

If he practises adharm mostly, with a little of dharma, he experiences tortures in naraka in his special body, deserted by the five elements. (12:21)

यामीस्ता यातनाः प्राप्य स जीवो वीत-कल्मषः ।

तान्येव पञ्चभूतानि पुनरप्येति भागशः ॥ (१२:२२)

After experiencing the torture of Yama and thus being rid of sins, the jiva comes back to this world again in a body of the five elements in proportion. (Various beings on earth possess bodies of five elements in varying proportions and the jiva is born in an appropriate form suited to his balance karma). (12:22)

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतोऽधर्मतश्चैव धर्मे दध्यात्-सदा मनः ॥ (१२:२३)

Perceiving in his mind these results of karmas of dharma and adharm, the jiva should always submit his mind to dharma. (12:23)

इन्द्रियाणां प्रसङ्गेन धर्मस्य-आसेवनेन च ।

पापान्-संयान्ति संसारान्-अविद्वांसो नराधमाः ॥ (१२:५२)

By infatuation with sense objects and failure to observe dharma, ignorant humans of the worst kind reach miserable birth cycles. (12:52)

तेऽभ्यासात्-कर्मणां तेषां पापानां-अल्पबुद्धयः ।

संप्राप्नुवन्ति दुःखानि तासु तास्विह योनिषु ॥ (१२:७४)

By repeated performance of sinful acts, the persons of lesser intellect experience pain in the respective births they attain. (Depending on the intensity and frequency of sins committed, these persons fall into different miserable births). (12:74)

तामिस्रादिषु चोग्रेषु नरकेषु विवर्तनम् ।
असिपत्रवनादीनि बन्धनच्छेदनानि च ॥ (१२:७५)

These sinners go to hells of intense suffering like Tamisra, Asipatravana etc. and undergo tortures of bondage and piercing. (12:75)

विविधाश्चैव संपीडाः काकोलूकैश्च भक्षणम् ।
करम्भ-वालुकातापान्-कुम्भीपाकांश्च दारुणान् ॥ (१२:७६)

In various hells of torture like Kumbhipaka, they experience various kinds of misery including being eaten by animals like crows, owls etc. and burnt on beds of heated sand. (12:76)

संभवांश्च वियोनीषु दुःखप्रायाशु नित्यशः ।
शीतातपाभिघातांश्च विविधानि भयानि च ॥ (१२:७७)

They are born always in various sub-human species of misery and experience onslaught of heat and cold and fears. (12:77)

असकृद्-गर्भवासेषु वासं जन्म च दारुणम् ।
बन्धनानि च काष्ठानि पर-प्रेष्यत्वमेव च ॥ (१२:७८)

They enter into different wombs again and again, go through the terrible pain of birth and experience different bondages including slavery of others. (12:78)

बन्धु-प्रिय-वियोगांश्च संवासं चैव दुर्जनैः ।
द्रव्यार्जनं च नाशं च मित्रामित्रस्य चार्जनम् ॥ (१२:७९)

They experience separation from relatives and loving friends, life with evil persons, earning of wealth, loss of wealth and also getting friends as well as foes. (12:79)

जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम् ।
क्लेशांश्च विविधांस्-तांस्-तान्-मृत्युमेव च दुर्जयम् ॥ (१२:८०)

They further experience old age, which cannot be countered, suffer from diseases and pangs of different types (like hunger, thirst) and finally face death, which cannot be conquered. (12:80)

यादृशेन तु भावेन यद्यत्-कर्म निषेवते ।
तादृशेन शरीरेण तत्तत्-फलं-उपाश्रुते ॥ (१२:८१)

Whichever sentiment they adopt in different actions, they experience fruits of the same kind with suitable body of that type. (12:81)

Three Gunas (attributes)

सत्त्वं रजस्-तमश्चैव त्रीन्-विद्याद्-आत्मनो गुणान् ।
यैर्-व्याप्येमान्स्थितो भावान्-महान्-सर्वान्-अशेषतः ॥ (१२:२४)

One should recognize the three attributes (gunas) in his mind- Satva (peace), rajas (passion) and tamas (inertia). These gunas pervade the entire creation without exception. (12:24)

यो यदैषां गुणो देहे साकल्येन्-आतिरिच्यते ।
स तदा तद्-गुणप्रायं तं करोति शरीरिणम् ॥ (१२:२५)

The guna, which is predominant in a particular body, propels the jiva mostly according to that guna. (12:25)

सत्त्वं ज्ञानं तमोऽज्ञानं राग-द्वेषौ रजः स्मृतम् ।
एतद्-व्याप्तिमद्-एतेषां सर्व-भूता-श्रितं वपुः ॥ (१२:२६)

True knowledge is the characteristic of satva; ignorance of truth is tamas; attachment and repulsion are rajas. This body of five elements is ever pervaded by these gunas. (12:26)

तत्र यत्-प्रीति-संयुक्तं किञ्चिद्-आत्मनि लक्षयेत् ।
प्रशान्तं-इव शुद्धाभं सत्त्वं तद्-उपधारयेत् ॥ (१२:२७)

In the Atma, whatever little kind, peaceful and pure brightness is seen, know that as satvaguna. (12:27)

यत्तु दुःख-समायुक्तं-अप्रीतिकरं-आत्मनः।

तद्-रजो प्रतीपं विद्यात्-सततं हारि देहिनाम् ॥ (१२:२८)

Whatever is accompanied by misery, is disagreeable to the Atma, but attractive to the senses should be recognized as rajoguna. (12:28)

यत्तु स्यान्-मोह-संयुक्तं-अव्यक्तं विषयात्मकम् ।

अप्रतर्क्य-अविज्ञेयं तमस्-तद्-उपधारयेत् ॥ (१२:२९)

Whatever is full of delusion, unclear and purely at the level of sense objects, does not admit of logic and is ununderstandable, know that as tamoguna. (12:29)

वेदाभ्यासस्-तपो ज्ञानं शौचं-इन्द्रिय-निग्रहः ।

धर्म-क्रिया-त्मचिन्ता च सात्त्विकं गुण-लक्षणम् ॥ (१२:३१)

Practice of Veda chanting, penance, true knowledge, purity (external and internal), sense control, right actions (sanctioned by Sastras) and contemplation of Self are the characteristics of Satvaguna. (12:31)

आरम्भ-रुचिताऽधैर्य-असत्-कार्य-परिग्रहः ।

विषयोपसेवा चाजस्रं राजसं गुण-लक्षणम् ॥ (१२:३२)

Keeness in commencing new activities, lack of courage, doing evil acts and continuous enjoyment of sense objects are the characteristics of Rajoguna. (12:32)

लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्न-वृत्तिता ।

याचिष्णुता प्रमादश्च तामसं गुण-लक्षणम् ॥ (१२:३३)

Greed, sleepiness, lack of steadfastness, cruelty, atheism, taking to livelihood different from the one prescribed, habit of begging and inadvertence are the characteristics of Tamoguna. (12:33)

तमसो लक्षणं कामो रजसस्त्व-अर्थ उच्यते ।

सत्वस्य लक्षणं धर्मः श्रैष्ठ्यं-एषां यथोत्तरम् ॥ (१२:३८)

The basic characteristic of Tamas is desire; that of Rajas is wealth; that of Satva is dharma. The latter is superior to the former in this order. (12:38)

देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।

तिर्यक्त्वं तामसा नित्यं-इत्येषा त्रिविधा गतिः ॥ (१२:४०)

Those established in Satvaguna attain to the status of Deva; Rajasic persons, humans; Tamasic persons, animal birth. This is the threefold path of humans (after death).

Note: Manu sub-divides the three basic characteristics of Satva, Rajas and Tamas into superior (uttama), medium (madhyama) and inferior (adhama); he then describes the types of births these nine categories attain on death.

Sins and expiation

अकुर्वन्-विहितं कर्म निन्दितं च समाचरन् ।

प्रसक्तश्चे-न्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥ (११:४४)

One, who fails to perform prescribed actions and indulges in prohibited actions and remains attached to sensual attractions, must go through expiation. (11:44)

अकामतः कृते पापे प्रायश्चित्तं विदुर्-बुधाः ।

कामकार-कृतेऽप्य्-आहुर्-एके श्रुति-निदर्शनात् ॥ (११:४५)

If one commits sins unknowingly, wise persons recommend expiatory measures. Some persons say that even when sins are committed knowingly out of attachment to fruits, expiation is permitted in Vedas. (11:45)

सुवर्ण-चौरः कौनख्यं सुरापः श्यावदन्तताम् ।

ब्रह्महा क्षयरोगित्वं दौश्चर्म्यं गुरुतल्पगः ॥ (११:४९)

One who steals gold is born with nails disfigured; drunkard gets black teeth; a killer of brahmana suffers from tuberculosis; one who has illicit relation with Guru's wife acquires acute skin diseases. (11:49)

Note: These afflictions may occur in this life itself or future lives as per Manu.

पिशुनः पौतिनासिक्यं सूचकः पूति-वक्त्रताम् ।

धान्य-चौरोऽङ्ग-हीनत्वं-आतिरेक्यं तु मिश्रकः ॥ (११:५०)

One who finds fault with others produces foul smell from his nose; backbiter, foul smell from mouth; thief of foodgrains becomes handicapped; adulterator has more limbs than normal. (11:50)

अन्न-हर्ता-मयावित्वं मौक्यं वाग्-अपहारकः ।

वस्त्र-आपहारकः श्वैत्र्यं पङ्गुतां-अश्व-हारकः ॥ (११:५१)

One who steals food suffers from dyspepsia; one, who learns stealthily without being taught directly by Guru, becomes dumb; stealer of clothes suffers from leucoderma; stealer of horse becomes lame. (11:51)

एवं कर्म-विशेषेण जायन्ते सद्-विगर्हिताः ।

जड-मूका-न्ध-बहिरा विकृता-कृतयस्-तथा ॥ (११:५२)

Thus the sinners, condemned by the virtuous, are born in their next life as mentally retarded, dumb, blind, deaf and deformed. (11:52)

ये बक-व्रतिनो विप्रा ये च मार्जार-लिङ्गिनः ।

ते पतन्त्-यन्धतामिस्रे तेन पापेन कर्मणा ॥ (४:१९७)

Those wise men, who are Baka-vratins (have characteristics of duck- selfish, injurious and wearing cloak of humility) and Marjara-lingis (who, like cats, put on cloak of followers of dharma, but injurious and intolerant of praise of others), fall into the hell of Andhatamisra owing to their pernicious deeds. (4:197)

यान-शय्या-सनान्-यस्य कूपोद्यान-गृहाणि च ।

अदत्तान्य्-उपभुञ्जान एनसः स्यात्-तुरीयभाक् ॥ (४:२०२)

One, who enjoys a vehicle, bed, seat, well, garden and house without being permitted by the owner, shares one-fourth of the sins of the owner. (4:202)

चरित-व्यमतो नित्यं प्रायश्चित्तं विशुद्धये ।

निन्द्यैर्हि लक्षणैर्-युक्ता जायन्तेऽनिष्कृतैः ॥ (११:५३)

Hence it is essential to take expiatory steps constantly for self-purification; those, who do not do it, are born with condemnable characteristics. (11:53)

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।

महान्ति पातकान्य्-आहुः संसर्गश्चापि तैस्सह ॥ (११:५४)

Five sins are said to be great: killing of a brahmana, consumption of liquor, stealing, illicit relation with Guru's wife and, lastly, association with those who commit any of these four great sins. (11:54)

अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।

गुरोश्चालीक-निर्वन्धः समानि ब्रह्महत्याया ॥ (११:५५)

Uttering falsehood for self-promotion, backbiting against somebody to the king and telling lies about Guru are equally sinful as killing of brahmana. (11:55)

ब्रह्मोज्झता वेद-निन्दा कौट-साक्ष्यं सुहृद्-वधः ।

गर्हितान्-आद्ययोर्-जग्धिः सुरापान-समानि षट् ॥ (११:५६)

Forgetting Veda studied in the past, criticizing Veda (in support of anti-Vedic principles or religions), falsity in statement as witness, killing of a friend and eating prohibited materials and eating against vows undertaken are the six sins equal to consumption of liquor. (11:56)

निक्षेपस्य-आपहरणं नराश्वरजतस्य च ।

भूमि-वज्र-मणीनां च रुक्म-स्तेय-समं स्मृतम् ॥ (११:५७)

Misappropriating material deposited in trust, kidnapping man, stealing horse, silver, land, diamond and gems- these are equal (in sin) to stealing of gold. (11:57)

Note: Manu goes on to list sins equal to illicit relation with Guru's wife and then sins of second grade called 'Upapatakas'.

गुरुतल्प-यभिभाष्यैनस्-तप्ते स्वप्यादयोमये ।

सूर्मीं ज्वलन्तीं स्वाश्लिष्येन्-मृत्युना स विशुद्ध्यति ॥ (११:१०३)

A person, who has had illicit relation with his Guru's wife, should announce his sin publicly and lie down on a bed of red-hot iron; or, he should embrace a red-hot iron statue of woman till he dies; he is thus purified. (11:103)

Note: Manu lists such penance of self-mortification for other major sins also.

यो येन पतितेनैषां संसर्गं याति मानवः ।

स तस्यैव व्रतं कुर्यात्-तत्-संसर्ग-विशुद्धये ॥ (११:१८१)

Whoever keeps company of a sinner, he should go through the same expiatory measures as prescribed for the sinner for his own purification. (11:181)

यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते ।

तथा तथा त्वचेवा-हिस्-तेना-धर्मेण मुच्यते ॥ (११:२२८)

As and when a person makes public his sin, he is freed from that adharna, like snake from its slough. (11:228)

यथा यथा मनस्-तस्य दुष्कृतं कर्म गर्हति ।

तथा तथा शरीरं तत्तेना-धर्मेण मुच्यते ॥ (११:२२९)

As and when a person's mind gets critical of his sinful action, his body (and jiva) gets freed from that adharna. (11:229)

कृत्वा पापं हि संतप्य तस्मात्-पापात्-प्रमुच्यते ।

नैवं कुर्यां पुनरिति निवृत्या पूयते तु सः ॥ (११:२३०)

After committing a sin, if a person repents and vows not to repeat that sin, he is purified. (11:230)

एवं संचिन्त्य मनसो प्रेत्य कर्म-फल-ओदयम् ।

मनो-वाङ्-मूर्तिभिर्-नित्यं शुभं कर्म समाचरेत् ॥ (११:२३१)

Considering thus the effects in the next world of actions performed now, one should always perform good deeds with his mind, speech and body. (11:231)

Ruler's qualities

सोमा-ग्न्य-र्का-निले-न्द्राणां वित्ताप्पत्योर्-यमस्य च ।

अष्टानां लोकपालानां वपुर्-धारयते नृपः ॥ (५:९६)

A king's form derives from Chandra, Agni, Surya, Vayu, Indra, Kubera, Varuna and Yama and the eight Lokapalas. (5:96)

एकमेव दहत्य्-अग्निर्-नरं दुरुपसर्पिणम् ।

कुलं दहति राजाग्निः सपशु-द्रव्य-संचयम् ॥ (७:९)

Fire burns only one person, who falls in it. However the fire (of wrath) of the king burns the entire family of the victim, together with his accumulated wealth of cattle and valuables. (7:9)

यस्य प्रसादे पद्मा श्रीर्-विजयश्च पराक्रमे ।

मृत्युश्च वसति क्रोधे सर्व-तेजोमयो हि सः ॥ (७:११)

Lakshmi (splendour) abides in the king's grace; victory, in his valour; death, in his wrath; He is indeed the embodiment of all brilliance. (7:11)

त्रैविद्येभ्यस्-त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥ (७:४३)

He should learn the three Vedas, the eternal rule of law, the science of logic and spiritual knowledge from knowers of Vedas and mundane pursuits from experts in those fields. (7:43)

इन्द्रियाणां जये योगं समातिष्ठेद्-दिवा-निशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥ (७:४४)

He should put in efforts day and night in control of sense-organs. The king, who has his senses under control, is alone capable of controlling his subjects. (7:44)

दश काम-समुत्थानि तथाष्टौ क्रोधजानि च ।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ (७:४५)

The following weaknesses, ten born of desire and eight born of anger, which are difficult to end, once allowed to sprout, should be discarded with effort. (7:45)

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थ-धर्माभ्यां क्रोधजेष्व्-आत्मनैव तु ॥ (७:४६)

The king, infatuated with desires, is separated from Artha and Dharma; when overcome by anger, he loses his very Self. (7:46)

मृगयाऽक्षो दिवा-स्वप्नः परिवादः स्त्रियो मदः ।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः ॥ (७:४७)

The ten evils born of desire are: hunting, gambling, sleeping in day-time, unduly reviling others, women, wine, triple symphony of vocal music, instrumental music and dance, purposeless wandering. (7:47)

पैशुन्यं साहसं द्रोह ईर्ष्या-सूयार्थ-दूषणम् ।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ (७:४८)

The eight evils born of anger are: talking of imaginary follies of others, troubling the virtuous, malice, jealousy, finding fault with others, wrongful use of wealth, harshness of speech, severity of punishment. (7:48)

द्वयोरप्यु-एतयोर्-मूलं यं सर्वे कवयो विदुः ।
तं यत्नेन जयेत्-लोभं तज्जावेताव्-उभौ गणौ ॥ (७:४९)

The wise have said that these two groups of evils (born of desire and anger) are rooted in greed; hence greed should be conquered with effort. (7:49)

पानं-अक्षाः स्त्रियश्चैव मृगया च यथा-क्रमम् ।
एतत्-कष्टतमं विद्याच्-चतुष्कं कामदे गणे ॥ (७:५०)

In the group of ten evils born of desire, the four causing maximum misery are: wine, gambling, women and hunting. (7:50)

दण्डस्य पातनं चैव वाक्-पारुष्या-र्थ-दूषणे ।
क्रोधजेऽपि गणे विद्यात्-कष्टं-एतत्-त्रिकं सदा ॥ (७:५१)

In the group of eight evils born of anger, the three causing maximum misery are: severe punishment, harsh speech and wrongful use of wealth. (7:51)

सप्तकस्यास्य वर्गस्य सर्वत्रैवा-नुषङ्गिणः ।
पूर्वं पूर्वं गुरुतरं विद्याद्-व्यसनं-आत्मवान् ॥ (७:५२)

In the aforesaid group of seven prime evils (four born of desire and three born of anger), which are commonly found among kings, the former is to be understood by a wise king as more harmful than the latter in the order stated. (7:52)

Ruler and his Duties

स्वाम्य्-अमात्यौ पुरं राष्ट्रं कोश-दण्डौ सुहृत्-तथा ।
सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यं-उच्यते ॥ (९:२९४)

The king, ministers, city, kingdom, treasury, army and well-wishers- these are the seven limbs of state. (9:294)

सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत् ।
अन्योन्य-गुण-वैशेष्यान्-न किञ्चिद्-अतिरिच्यते ॥ (९:२९६)

All these seven limbs of state are mutually supportive of one another, like the three sticks (Tridanda) of a Sanyasi and none is redundant. (9:296)

कलिः प्रसुप्तो भवति स जाग्रद्-द्वापरं युगम् ।
कर्मण्-यभ्युद्यतस्-त्रेता विचरंस्तु कृतं युगम् ॥ (९:३०२)

There is Kaliyuga when the king sleeps (is inactive) in ignorance or sloth; Dvaparayuga when he is awake (but does not follow dharma); Tretayuga when he is active in performing actions; Kritayuga when he moves about fully performing his actions as per dharma. (9:302)

इन्द्रस्य्-आर्कस्य वायोश्च यमस्य वरुणस्य च ।
चन्द्रस्य्-आग्नेः पृथिव्याश्च तेजोवृत्तं नृपश्चरेत् ॥ (९:३०३)

The king should act with the splendour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithvi. (9:303)

वार्षिकांश्-चतुरो मासान्-यथेन्द्रोऽभिप्रवर्षति ।
तथाभिवर्षेत्स्वं राष्ट्रं कामैर्-इन्द्र-व्रतं चरन् ॥ (९:३०४)

Just as Indra pours rains abundantly in the four rainy months, the king should flood his nation with fulfillment of desires (of subjects), thus following the policy of Indra. (9:304)

अष्टौ मासान्-यथा-दित्यस्-तोयं हरति रश्मिभिः ।
तथा हरेत्-करं राष्ट्रान्-नित्यं-अर्क-व्रतं हि तत् ॥ (९:३०५)

Just as Surya draws water from earth by his rays in the remaining four months, the king should collect taxes from his subjects continuously (not harshly), thus following the policy of Surya. (9:305)

प्रविश्य सर्व-भूतानि यथा चरति मारुतः ।
तथा चरैः-प्रवेष्टव्यं व्रतं-एतद्धि मारुतम् ॥ (९:३०६)

Just as Vayu enters all beings and moves about (as Prana), the king should make his entry everywhere through his spies, thus following the policy of Vayu. (9:306)

यथा यमः प्रिय-द्वेष्यौ प्राप्ते काले नियच्छति ।

तथा राज्ञा नियन्तव्याः प्रजास्-तद्धि यम-व्रतम् ॥ (९:३०७)

Just as Yama restrains beings at the appointed time irrespective of friend or foe, the king should restrain his subjects (without fear or favour), thus following the policy of Yama. (9:307)

वरुणेन यथा पाशैर्-बद्ध एवाभिदृश्यते ।

तथा पापान्-निगृह्णीयाद्-व्रतं-एतद्धि वारुणम् ॥ (९:३०८)

Just as every sinner appears bound by the ropes of Varuna, the king should arrest and punish the sinners, following the policy of Varuna. (9:308)

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः ।

तथा प्रकृतयो यस्मिन्-स चान्द्र-व्रतिको नृपः ॥ (९:३०९)

Just as people become happy on seeing the full Moon, they should feel the same happiness on seeing the king; the king then has followed the policy of Moon. (9:309)

प्रताप-युक्तस्-तेजस्वी नित्यं स्यात्-पाप-कर्मसु ।

दुष्ट-सामन्त-हिंस्रश्च तदाग्रेयं व्रतं स्मृतम् ॥ (९:३१०)

The king should always subdue the sinners and evil-minded ministers and trouble-mongers with the power and brilliance of Agni, thus following the policy of Agni. (9:310)

यथा सर्वाणि भूतानि धरा धारयते समम् ।

तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम् ॥ (९:३११)

Just as Prithvi (Earth) supports all beings (animate and inanimate) equally, the king should support all the beings in his kingdom with equanimity, thus following the policy of Prithvi. (9:311)

चारेण्-ओत्साह-योगेन क्रिययैव च कर्मणाम् ।

स्वशक्तिं परशक्तिं च नित्यं विद्यान्-महीपतिः ॥ (९:२९८)

The king should always assess his own power and that of others (particularly enemies) by energetic use of his spies and collecting information through other actions (like watching trade route etc.). (9:298)

तं देश-कालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः ।

यथार्हतः संप्रणयेन्-नरेष्व्-अन्यायवर्तिषु ॥ (७:१६)

The king should direct his scepter (award punishment) (the scepter is the form of dharma), to persons who have committed crimes, considering place, time, power, education and scriptural injunctions thoroughly. (7:16)

समीक्ष्य स धृतः संयक्-सर्वा रञ्जयति प्रजाः ।

असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥ (७:१९)

That punishment, when awarded after scrupulous consideration, delights all subjects. If awarded without due examination, it causes all-round destruction. (7:19)

यदि न प्रणयेद्-राजा दण्डं दण्ड्येष्व्-अतन्द्रितः ।

शूले मत्स्यानिवापक्ष्यन्-दुर्बलान्-बलवत्तराः ॥ (७:२०)

If the king does not decree due punishment to those who deserve it with due vigilance, the stronger people will wreak havoc on the weaker ones, like fish caught in the hook. (7:20)

सर्वा दण्डजितो लोको दुर्लभो हि शुचिर्-नरः ।

दण्डस्य हि भयात्-सर्वं जगद्-भोगाय कल्पते ॥ (७:२२)

This entire world is controlled by punishment alone. Man, who is pure by nature, is rare indeed. It is only due to fear of punishment that the world (food, wealth etc.) is available for enjoyment. (7:22)

तं राजा प्रणमन्-संयक् त्रिवर्गेणा-भिवर्धते ।

कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ (७:२७)

The king, who utilizes the scepter (punishment) properly, flourishes in all three Purusharthas (Dharma, Artha and Kama). On the other hand if the king is lustful, biased and mean-minded, he is destroyed by that very scepter. (7:27)

दूतं चैव प्रकुर्वीत सर्व-शास्त्र-विशारदम् ।

इङ्गिताकार-चेष्टज्ञं शुचिं दक्षं कुलोद्भूतम् ॥ (७:६३)

The king should appoint emissary, who is master of all scriptures and sciences, who knows the art of unraveling the import of gestures, appearances and actions and who is pure, efficient and of cultured family. (7:63)

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोश-राष्ट्रे च दूते सन्धि-विपर्ययौ ॥ (७:६५)

He should entrust the army with the military commander and ensure humility in use of the army. He should keep the treasury and national matters under his own control and entrust diplomacy of agreement and estrangement with emissary. (7:65)

जाङ्गले सस्य-सम्पन्न-आर्यप्रायं-अनाविलम् ।
रम्यमानत-सामन्तं स्वाजीव्यं देशं-आवसेत् ॥ (७:६९)

The king should make his subjects reside in a place which is agriculturally rich, inhabited mostly by respectable persons, free from diseases, attractive, where the neighbours are humble and where means of livelihood are available. (7:69)

साम्बत्सरिकं-आप्तैश्च राष्ट्राद्-आहारयेद्-बलिम् ।
स्याच्चास्त्रायपरो लोके वर्तेत पितृवन्-नृषु ॥ (७:८०)

The king through his officials should collect annual tax from his subjects following the injunctions of sastras; his behavior with subjects should be like a father. (7:80)

यदि ते तु न तिष्ठेयुर्-उपायैः प्रथमैस्-त्रिभिः ।
दण्डेनैव प्रसह्यैतांश्-छनकैर्-वशं-आनयेत् ॥ (७:१०८)

If his enemies are not brought under control by the first three means (Sama, conciliation, Bheda, split and Dana, gift), then force should be applied; the enemies should be overpowered by light and severe punishment in that order. (7:108)

राज्ञो हि रक्षाधिकृता परस्व-आदायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेद्-इमाः प्रजाः ॥ (७:१२३)

The police forces of the king are generally engaged in thieving others' properties and in deceit. The king should protect the subjects from them. (7:123)

ये कार्याभ्योऽर्थमेव गृह्णीयुः पाप-चेतसः ।

तेषां सर्वस्व-आदाय राजा कुर्यात्-प्रवासनम् ॥ (७:१२४)

The king should confiscate the entire holdings of those officials, who take away the wealth of their own subordinates by wrong means and exile them out of his country. (7:124)

नोच्छिन्द्याद्-आत्मनो मूलं परेषां चाति-तृष्णया ।

उच्छिन्दन्ह्य-आत्मनो मूलं-आत्मानं तांश्च पीडयेत् ॥ (७:१३९)

The king should not refrain from levying due tax on his subjects owing to a false sense of kindness, as that would cut his own roots (depletion of treasury, weakening of army etc.). Nor should he levy excessive tax due to greed, as that would cause misery to his own subjects. (7:139)

परमं यत्न-आतिष्ठेत्-स्तेनानां निग्रहे नृपः ।

स्तेनानां निग्रहाद्-अस्य यशो राष्ट्रं च वर्धते ॥ (८:३०२)

The king should put in his best efforts in controlling and chastising thieves; control of thieves helps increase of the king's fame as well as the development of the nation. (8:302)

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।

सत्रं हि वर्धते तस्य सदैव-आभय-दक्षिणम् ॥ (८:३०३)

That king, who confers fearlessness on his subjects, is always fit to be adored. His official life is like a continued yagna, wherein he always distributes 'dakshina' of freedom from fear to all. (8:303)

सर्वतो धर्म-षड्-भागो राज्ञो भवति रक्षतः ।

अधर्मादपि षड्-भागो भवत्यस्य ह्यरक्षतः ॥ (८:३०४)

The king, who protects his subjects in every way, receives one-sixth of the 'dharma' (merit) earned by them. Similarly he gets one-sixth of 'Adharma' (sin) earned by his subjects, if he fails to protect them. (8:304)

यद्-अधीते यद्-यजते यद्-ददाति यद्-अर्चति ।

तस्य षड्-भाग-भाग-राजा सम्यग्-भवति रक्षणात् ॥ (८:३०५)

By protecting his subjects well, the king receives the merit of all their good actions like study (of scriptures), yagna performed, charity offered and worship done.

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।

न साहसिक-दण्डघ्नौ स राजा शक्र-लोक-भाक् ॥ (८:३८६)

The king, in whose kingdom there is no thief, no licentious man cohabiting others' wives, no person of harsh speech, no person who commits heinous crime or attacks others with weapons, goes to the world of Indra. (8:386)

मध्यंदिनेऽर्धरात्रे वा विश्रान्तो विगतक्लमः ।

चिन्तयेद्-धर्म-कामा-र्थान्-सार्धं तैरेक एव वा ॥ (७:१५१)

He should ponder over Dharma, Artha and Kama during midday or midnight, when he is relaxed in mind and body, either in the company of his ministers, or alone. (7:151)

संधिं च विग्रहं चैव यानं-आसनं-एव च ।

द्वैधीभावं संश्रयं च षड्-गुणांश्-चिन्तयेत्-सदा ॥ (७:१६०)

The king should always ponder over the six aspects of dealing with enemies: friendly treaty, maintenance of hostility, assault, indifference, division of army (for attack in steps), taking help of a mightier party. (7:160)

अनित्यो विजयो यस्माद्-दृश्यते युध्यमानयोः ।

पराजयश्च संग्रामे तस्माद्-युद्धं विवर्जयेत् ॥ (७:१९९)

As victory and defeat are both seen to be uncertain in a war, the king should avoid war as far as possible. (7:199)

एवं प्रयत्नं कुर्वीत यान-शय्या-सना-शने ।

स्नाने प्रसाधने चैव सर्वा-लंकारकेषु च ॥ (७:२२०)

The king should be watchful with respect to his vehicle, bed, seat, food, bath, cosmetics and decorations. (7:220)

Justice by King

धर्मो विद्धस्त्व-अधर्मेण सभां यत्रोपतिष्ठते ।

शल्यं चास्य न कृन्तन्ति विद्वास्-तत्र सभासदः ॥ (८:१२)

In the court of justice, where Dharma is overpowered by Adharma and the judicial members do not cut off Adharma with sword, those very members will be attacked by Adharma. (8:12)

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम् ।

अब्रुवन्-विब्रुवन्वापि नरो भवति किल्बिषी ॥ (८:१३)

One should not enter the court aimlessly; if he enters, he should speak the truth. If he keeps mum or speaks untruth, he incurs sin. (8:13)

यत्र धर्मो ह्यधर्मेण सत्यं यत्र-आनृतेन च ।

हन्यते प्रेक्षमाणानां हतास्-तत्र सभासदः ॥ (८:१४)

If Dharma is overpowered by Adharma and truth by untruth before the eyes of the judicial members, those members perish.

पादोऽधर्मस्य कर्तारं पादः साक्षिणं-ऋच्छति ।

पादः सभासदः सर्वान्-पादो राजानं-ऋच्छति ॥ (८:१८)

When any injustice occurs, one-fourth of the sin goes to the perpetrator of Adharma; one-fourth to the witness in the box; one-fourth to all the judicial members and one-fourth to the king. (8:18)

राजा भवत्यनेनास्तु मुच्यन्ते च सभासदः ।

एनो गच्छति कर्तारं निन्दार्हो यत्र निन्दते ॥ (८:१९)

In the court where censurable action is censured, the king as well as the judicial members become free from sin. The sin attaches only to the one who commits the censurable act. (8:19)

बाह्यैर्-विभावयेल्-लिङ्गैर्-भावं-अन्तर्गतं नृणाम् ।

स्वर-वर्णेङ्गित्-आकारैश्-चक्षुषा चेष्टितेन च ॥ (८:२५)

The inner truth in the accused, the defendant and the witnesses should be ascertained by examining their exterior signs like changes in sound and colour (like turning black), gestures, changes in body (like sweating), eye movements and other acts.

बाल-दायादिकं रिक्थं तावद्-राजा-नुपालयेत् ।

यावत्स स्यात्-समावृत्तो यावच्च्रातीत-शैशवः ॥ (८:२७)

The king should protect the property of a child till he comes back from Gurukula (after completing his studies) or he crosses the childhood stage (age of 16), whichever is later. (8:27)

ममेदं-इति यो ब्रूयात्-सोऽनुयोज्यो यथाविधि ।

संवाद्य रूप-संख्यादीन्-स्वामी तद्-द्रव्यं-अर्हति ॥ (८:३१)

If anyone claims a lost property etc., he should be examined properly and questioned on the shape, number etc. relating to the lost property; if the response is satisfactory, the king should restore the property back to the claimant. (8:31)

अवेदयानो नष्टस्य देशं कालं च तत्त्वतः ।

वर्णं रूपं प्रमाणं च तत्समं दण्डं-अर्हति ॥ (८:३२)

In case the claimant is unable to specify truly the place, time, colour, shape, dimensions etc. of the lost property, he should be treated as a criminal and levied a fine equal to the value of the lost property he claims. (8:32)

प्रणष्टाधिगतं द्रव्यं तिष्ठेद्-युक्तैर्-अधिष्ठितम् ।

यांस्तत्र चौरान्-गृह्णीयात्-तान्राजेभेन घातयेत् ॥ (८:३४)

If some lost property is recovered by the king's officers, the king should keep it in safe custody. The king should get the thieves, from whom it was recovered, trampled by elephants to death. (8:34)

नोत्पादयेत्-स्वयं कार्यं राजा नाप्यस्य पूरुषः ।

न च प्रापितं-अन्येन ग्रसेद्-अर्थं कथंचन ॥ (८:४३)

The king or his representative should not fictitiously create a case for getting money; nor should he dismiss a case presented by somebody for getting money by wrongful means. (8:43)

यथा नयत्य्-असृक्-पातैर्-मृगस्य मृगयुः पदम् ।

नयेत्-तथा-नुमानेन धर्मस्य नृपतिः पदम् ॥ (८:४४)

Just as a hunter traces the location of a deer by seeing the trail of blood, the king should find the bottom of dharma through inference. (8:44)

सत्यं-अर्थं च संपश्येद्-आत्मानं-अथ साक्षिणः ।

देशं रूपं च कालं च व्यवहारविधौ स्थितः ॥ (८:४५)

The king should weigh all aspects including truth, wealth, own self (fear of attaining naraka by wrong judgement), witnesses, place, shape, time and magnitude of crime. (8:45)

अर्थेऽपव्ययमानं तु करणेन विभावितम् ।

दापयेद्-धनिकस्य-अर्थं दण्डलेशं च शक्तिः ॥ (८:५१)

If the borrower denies and yet his borrowing has been proved, the king should order the borrower to pay and also punish him for deceit. (8:51)

अदेश्यं यश्च दिशति निर्दिश्या-पहनुते च यः ।

यश्चा-धरोत्रान्-अर्थान्-विगीतान्-नावबुध्यते ॥ (८:५३)

If a plaintiff mentions a place where the transaction took place and finally it is proved that the borrower could not have been present there; he issues inconsistent statements.. (8:53)

अपदिश्या-पदेश्यं च पुनर्-यस्त्व-अपधावति ।

सम्यक्-प्रणिहितं चार्थं पृष्ठः सन्-नाभिनन्दति ॥ (८:५४)

If the plaintiff contradicts his own previous statement; he fails to substantiate his point during cross-examination.. (8:54)

असंभाष्ये साक्षिभिश्च देशे संभाषते मिथः ।

निरुच्यमानं प्रश्नं च नेच्छेद्-यश्चापि निष्पतेत् ॥ (८:५५)

If the plaintiff converses with the witnesses in an unexpected secluded corner; scoffs at being asked questions; flees from his place.. (8:55)

ब्रूही-त्युक्तश्च न ब्रूयादुक्तं च न विभावयेत् ।

न च पूर्वापरं विद्यात्-तस्माद्-अर्थात्-स हीयते ॥ (८:५६)

If he does not speak when questioned; does not explain what he has already stated; does not know the causes and effects and hence varies from his position.. (8:56)

साक्षिणः सन्ति मे-त्युक्त्वा दिशे-त्युक्त्वा दिशेन्न यः ।
धर्मस्थः कारणैर्-एतैर्-हीनं तमपि निर्दिशेत् ॥ (८:५७)

If he claims that there are witnesses, but, when asked to produce them, fails; the judge established in dharma should dismiss his claim in all the above cases. (8:57)

अभियोक्ता न चेद्-ब्रूयाद्-बध्यो दण्ड्यश्च धर्मतः ।
न चेत्-त्रिपक्षात्-प्रब्रूयाद्-धर्मं प्रति पराजितः ॥ (८:५८)

If the plaintiff does not substantiate his claim, he should be imprisoned or fined (depending on the gravity of the crime). If the defendant does not submit his supporting statements of defence within three fortnights, he should be treated as having failed in dharma. (8:58)

यो यावन्-निहनुवीयार्थं मिथ्या यावति वा वदेत् ।
तौ नृपेण ह्यधर्मज्ञौ दाप्यौ तद्-द्विगुणं दमम् ॥ (८:५९)

If the borrower pleads that he has borrowed less than what the lender claims, or if the lender claims more than what the borrower borrowed, these two parties, who knowingly indulged in Adharma, should be fined double the difference. (8:59)

नार्थ-संबन्धिनो नाप्ता न सहाया न वैरिणः ।
न दृष्टदोषाः कर्तव्या न व्याध्यार्ता न दूषिताः ॥ (८:६४)

Witnesses related monetarily to the plaintiff, his friends, his assistants, foes, diseased or convicted persons should not be allowed to testify as witness. (8:64)

नार्तो न मत्तो नोन्मत्तो न क्षुत्-तृषो-पपीडितः ।
न श्रमार्तो न कामार्तो न क्रुद्धो नापि तस्करः ॥ (८:६७)

A miserable, intoxicated, insane, suffering from hunger or thirst, extremely tired, lustful, angry person or thief should not be allowed to testify as witness. (8:67)

सत्यं साक्ष्ये ब्रुवन्-साक्षी लोकान्-आप्नोति पुष्कलान् ।

इह चानुत्तमां कीर्तिं वागेषा ब्रह्मपूजिता ॥ (८:८१)

A witness who testifies truth attains superior realms (like Brahmaloaka) and unsurpassed fame in this world also, as truthful speech is adored even by Brahma. (8:84)

साक्ष्येऽनृतं वदन्-पाशैर्-बध्यते वारुणैर्-भृशम् ।

विवशः शतमाजातीस्-तस्मात्-साक्ष्यं वदेद्-ऋतम् ॥ (८:८२)

A witness who testifies falsely is tied severely with ropes of Varuna (snakes) and, suffering from dropsy, is thrown into hells for one hundred births. Hence one should always speak truth while testifying as witness. (8:82)

यस्मिन्-यस्मिन्-विवादे तु कौटसाक्ष्यं कृतं भवेत् ।

तत्तत्-कार्यं निवर्तेत कृतं चाप्यकृतं भवेत् ॥ (८:११७)

In disputes where it is established that witnesses have spoken untruth, those cases should be reopened as if they were fresh cases, completely annulling all previous proceedings. (8:117)

लोभान्-मोहाद्-भयान्-मैत्रात्-कामात्-क्रोधात्-तथैव च ।

अज्ञानाद्-बालभावाच्च साक्ष्यं वितथं-उच्यते ॥ (८:११८)

The statement of a witness motivated by greed, improper understanding, fear, friendship, lust, anger, ignorance and childishness is taken to be false. (8:118)

अदण्ड्यान्-दण्डयन्-राजा दण्ड्यान्श्चैवाप्य्-अदण्डयन् ।

अयशो महद्-आप्नोति नरकं चैव गच्छति ॥ (८:१२८)

If the king punishes innocent persons and fails to punish the guilty, he is subject to great infamy in this world and finally attains to hell. (8:128)

यो यस्य प्रतिभूस्-तिष्ठेद्-दर्शनायेह मानवः ।

अदर्शयन्-स तं तस्य प्रयच्छेत्-स्वधनाद्-ऋणम् ॥ (८:१५८)

If a guarantor fails to produce the borrower before the court, he should pay the debt out of his own funds. (8:158)

मत्तोन्मत्तार्ताध्यधीनैर्-बालेन स्थविरेण वा ।

असंबद्ध-कृतश्चैव व्यवहारो न सिद्ध्यति ॥ (८:१६३)

If a person, who is intoxicated, mad or grief-stricken, a servant, child or a very aged person enters into a transaction without the consent of his family members, the claim in such a case is not maintainable. (8:163)

ग्रहीता यदि नष्टः स्यात्-कुटुम्बार्थे कृतो व्ययः ।

दातव्यं बान्धवैस्-तत्-स्यात्-प्रविभक्तैरपि स्वतः ॥ (८:१६६)

If a person borrows money in order to maintain his undivided family and dies before he repays, the survivors, even though partitioned and living separately, should clear the debt. (8:166)

नान्यद्-अन्येन संसृष्ट-रूपं विक्रयं-अर्हति ।

न चासारं न च न्यूनं न दूरेण तिरोहितम् ॥ (८:२०३)

The following commodities should not be allowed for sale: material mixed with a different (specially less valuable) one; material without essence; less in weight or quantity; that which cannot be seen properly due to distance or darkness or other obstacles. (8:203)

वनस्पतीनां सर्वेषां-उपभोगं यथायथा ।

तथातथा दमः कार्यो हिंसायां-इति धारणा ॥ (८:२८५)

It is established that depending on the type of usefulness of the tree one cuts, the punishment should be meted out. (The fruit tree ranks highest, the flower tree next, followed by creepers, plants etc. and the last rank being of grass etc.)

मनुष्याणां पशूनां च दुःखाय प्रहृते सति ।

यथायथा महद्-दुःखं दण्डं कुर्यात्-तथातथा ॥ (८:२८६)

When one harms humans and animals physically, the punishment should vary with the intensity of misery caused to the victim. (8:286)

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।

तत्तदेव हरेत्-तस्य प्रत्यादेशाय पार्थिवः ॥ (८:३३४)

Whatever limbs a thief uses in stealing something and in whatever ways he does it, the king should get those limbs cut off from his body in the same manner. (8:334)

नाततायि-वधे दोषो हन्तुर्-भवति कश्चन ।
प्रकाशं वाऽप्रकाशं वा मन्युस्-तं मन्युं-ऋच्छति ॥ (८:३५१)

There is no sin attached to the killer of one who commits heinous crime, whether he kills the criminal in the open or in secret; the anger of the criminal provokes the anger of the defender. (8:351)

पर-दारा-भिमर्शेषु प्रवृत्तान्-नृन्-महीपतिः ।
उद्वेजन-करैर्-दण्डैश्-चिह्नयित्वा प्रवासवेत् ॥ (८:३५२)

In the case of those who cohabit other people's wives, the king should award punishment of severe torture, making repulsive marks on their body and exile them.

भर्तारं लङ्घयेद्-या तु स्त्री ज्ञाति-गुण-दर्पिता ।
तां श्वभिः खादयेद्-राजा संस्थाने बहुसंस्थिते ॥ (८:३७१)

In the case of woman, who disobeys her husband (and seeks other men's company) out of pride in her relatives or her own qualities (like beauty etc.), the king should let dogs eat her in a public place in the presence of many. (9:371)

पुमांसं दाहयेत्-पापं शयने तप्त आयसे ।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत् ॥ (८:३७२)

A man, who is licentious, should be burnt on a bed of hot iron by heaping wood on top of him and setting fire. (8:372)

न माता न पिता न स्त्री न पुत्रस्-त्यागं-अर्हति ।
त्यजन्न-पतितान्-एतान्-राज्ञा दण्ड्यः शतानि षट् ॥ (८:३८९)

Nobody should abandon his mother, father, wife or son. One, who abandons any of them without any fault, should be fined six hundred 'Panas' (coins) by the king. (8:389)

स्त्री-बाल्-ओन्मत्त-वृद्धानां दरिद्राणां च रोगिणाम् ।
शिफा-विदल-रज्ज्वाद्यैर्-विदध्यान्-नृपतिर्-दमम् ॥ (९:२३०)

The king should, if required, punish even women, children and mad, aged, poor and diseased persons by use of whip, cane, rope etc. (9:230)

तीरितं चानुशिष्टं च यत्र क्वचन यद्-भवेत् ।

कृतं तद्-धर्मतो विद्यान्न तद्भूयो निवर्तयेत् ॥ (९:२३३)

The king should never take up for review whatever judgment already passed or whatever punishment decided in accordance with dharma. (9:233)

द्विविधांस्-तस्करान्-विद्यात्-परद्रव्या-पहारकान् ।

प्रकाशांश्चा-प्रकाशांश्च चारचक्षुर्-महीपतिः ॥ (९:२५६)

There are two types of thieves, who steal others' wealth: those who do it in the open and those who operate clandestinely; the king should learn about them through his spies, who are like his own eyes. (9:256)

न होढेन विना चौरं घातयेद्-धार्मिको नृपः ।

सहोढं सोपकरणं घातयेद्-अविचारयन् ॥ (९:२७०)

A virtuous king should not kill a thief without proper evidence of the stolen material etc; if he gets evidence of stolen material, the tool used etc., he should kill the thief without second thought. (9:270)

ग्रामेष्वपि च ये केचिच्-चौराणाम् भक्तदायकाः ।

भाण्डावकाशदाश्चैव सर्वासु-तानपि घातयेत् ॥ (९:२७१)

In the villages also those who help the thieves by providing them food, shelter or instruments helpful in their crime, should all be heavily punished by the king. (9:271)

राष्ट्रेषु रक्षाधिकृतान्-सामन्तांश्चैव चोदितान् ।

अभ्याघातेषु मध्यस्थाञ्-द्विष्या-च्चौरानिव द्रुतम् ॥ (९:२७२)

When those who have been appointed to protect the state (police etc.) and those who live in borders of the country connive with thieves, they should be punished quickly in like manner as thieves themselves. (9:272)

राज्ञः कोषापहर्तृश्च प्रतिकूलेषु च स्थितान् ।

घातयेद्-विविधैर्-दण्डैर्-अरीणां चोपजापकान् ॥ (९:२७५)

Those who steal from the royal treasury, work against the nation and communicate secretly with state's enemies and increase the enmity should all be punished in different

ways (depending on severity of the crime, various limbs of the body should be dismembered). (9:275)

संधिं छित्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः ।
तेषां छित्त्वानृपो हस्तौ तीक्ष्णे शूले निवेशयेत् ॥ (९:२७६)

The king should cut off the hands of those, who make openings in walls during night and commit theft and put them on sharp lance. (9:276)

अंगुलीर्-ग्रन्थि-भेदस्य छेदयेत्-प्रथमे ग्रहे ।
द्वितीये हस्त-चरणौ तृतीये वधं-अर्हति ॥ (९:२७७)

The fingers of a pickpocket should be cut off during his arrest after his first offence; his hands and feet should be cut off during his second arrest; he should be killed if he is arrested for that offence for the third time. (9:277)

कोष्ठागार-युधागार-देवतागार-भेदकान् ।
हस्त्य्-अश्व-रथ-हर्तृश्च हन्यादेवा-विचारयन् ॥ (९:२८०)

Without second thought the king should kill those who break into and steal from state treasury or godown or temples, and those who steal elephants, horses, chariots etc. (9:280)

चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः ।
अमानुषेषु प्रथमो मानुषेषु तु मध्यमः ॥ (९:२८४)

Fake doctors who go about treating patients should be punished; in case of treatment of animals the first level of punishment and, in case of humans, the middle level of punishment should be given. (9:284)

बन्धनानि च सर्वाणि राजमार्गे निवेशयेत् ।
दुःखिता यस्य दृश्येरन्-विकृताः पापकारिणः ॥ (९:२८८)

The king should erect prisons right close to the highway, so that the sinners in misery and in bad condition can be seen by others outside. (9:288)

प्राकारस्य च भेत्तारं परिखाणां च पूरकम् ।
द्वाराणां चैव भङ्क्तारं क्षिप्रमेव प्रवासयेत् ॥ (९:२८९)

The king should exile from the country those who break into ramparts, fill in the trenches with muck and break the gates. (9:289)

Vanaprastha

स्थलजौ-दक-शाकानि पुष्प-मूल-फलानि च ।

मेध्य-वृक्षो-द्भवान्-यद्यात्-स्नेहांश्च फल-संभवान् ॥ (६:१३)

The prescribed eatables in Vanaprastha stage: vegetables grown on earth or in water, flowers, roots and fruits from sacred trees (fit for yagnas) and fat derived from fruits. (6:13)

भूमौ विपरिवर्तेत तिष्ठेद्वा प्रपदैर्-दिनम् ।

स्थाना-सनाभ्यां विहरेत्-सवनेषू-पयन्-नपः ॥ (६:२२)

He should lie down on bare earth and stand on his toes or walk for a while on toes around the same place. He should take bath thrice a day. (6:22)

ग्रीष्मे पञ्च-तपास्तु स्याद्- वर्षास्-वभ्रा-वकाशिकः ।

आर्द्र-वासास्तु हेमन्ते क्रमशो वर्धयन्-तपः ॥ (६:२३)

In summer he should be in the middle of five fires (four in four directions and fifth being Sun above). During rainy season he should be in the open. In winter he should wear wet clothes. He should intensify his penance gradually. (6:23)

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।

शरणेषू-वममश्चैव वृक्ष-मूल-निकेतनः ॥ (६:२६)

He should make no efforts for bodily comforts (including tasty food), observe strict celibacy, sleep on bare earth, remain unattached to any shelter and live at the foot of tree. (6:26)

Sanyasa

अतिवादांस्-तितिक्षेत नावमन्येत कंचन ।

न चेमं देहं-आश्रित्य वैरं कुर्वीत केनचित् ॥ (६:४७)

A Sanyasi should tolerate even the extremely unpalatable utterances (of an adversary) and should not disrespect anyone. For the sake of this mortal coil (including mind and intellect), he should not develop enmity with anyone. (6:47)

अध्यात्म-रतिर्-आसीनो निरपेक्षो निरामिषः ।

आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ (६:४९)

He should always contemplate on Brahman, seated in conducive asanas, should have no expectations and desire in mundane objects (including food) and, supported by his own body and will, should move about in this world, desirous of attaining Liberation. (6:49)

अल्पान्नाभ्यवहारेण रहःस्थान-आसनेन च ।

ह्रियमाणानि विषयैर्-इन्द्रियाणि निवर्तयेत् ॥ (६:५९)

By taking spartan food and spending his time in a secluded place, he should bridle his sense-organs from indulging in objects. (6:59)

देहाद्-उत्क्रमणं चास्मात्-पुनर्-गर्भे च संभवम् ।

योनि-कोटि-सहस्रेषु सृतीश्चास्य्-आन्तरात्मनः ॥ (६:६३)

He should contemplate on his jivatma leaving this (temporary) body, entering into a womb again and being born thousands of crores of times. (6:63)

Gnana

इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।

निष्कामं ज्ञानपूर्वं तु निवृत्तं-उपदिश्यते ॥ (१२:८९)

Action performed with mundane or heavenly pleasures in view is known as 'Pravritti' karma (karma leading to repeated births); action performed without any desire in mind and accompanied by True knowledge is called 'Nivritti' karma (karma leading one away from cycle of births and towards Liberation). (12:89)

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्य्-अत्येति पञ्च वै ॥ (१२:९०)

By performing 'Pravritta' karmas (of the meritorious dharmic type), one attains position equal to gods. By performing 'Nivritta' karmas, one goes beyond the five elements (and attains Liberation). (12:90)

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

समं पश्यन्-आत्मयाजी स्वाराज्यं-अधिगच्छति ॥ (१२:९१)

One who perceives his own self in all beings and all beings in his own self, attains equanimity of vision and, by complete surrender to Atma, he attains the status of the Supreme. (12:91)

यथा जातबलो वह्निर्-दहत्य्-आर्द्रानपि द्रुमान् ।

तथा दहति वेदज्ञः कर्मजं दोषं-आत्मनः ॥ (१२:१०१)

Just as fire, which has attained strength, burns away even wet trees, the knower of Vedas burns away faults in himself arising during karma. (12:101)

प्रत्यक्षं चानुमानं च शास्त्रं च विविध्-आगमम् ।

त्रयं सुविदितं कार्यं धर्म-शुद्धिं-अभीप्सता ॥ (१२:१०५)

One, who wishes for purity in dharmic acts undertaken by him, should establish the correct dharma through three authorities: direct knowledge, inference, and Sastras and different Agamas. (12:105)

एकाकी चिन्तयेन्-नित्यं विविक्ते हितं-आत्मनः ।

एकाकी चिन्तयानो हि परं श्रेयो-धिगच्छति ॥ (४:२५८)

Sitting alone in a secluded place, one should always contemplate on his ultimate good. Such contemplation will lead him to the state of supreme beatitude. (4:258)

आत्मैव देवताः सर्वाः सर्व-आत्मन्य्-अवस्थितम् ।

आत्मा हि जनयत्य्-एषां कर्म-योगं शरीरिणाम् ॥ (१२:११९)

Atma is indeed all gods; everything is seated in Atma. It is Atma, who creates the bond of jivas with actions. (12:119)

खं सन्निवेशयेत्-खेषु चेष्टन-स्पर्शनेऽनिलम् ।

पक्ति-दृष्ट्योः परं तेजः स्नेहोऽपो गां च मूर्तिषु ॥ (१२:१२०)

The Yogi should absorb the outer space in the space in his body; the outer air in the inner air which helps in his activities of touch etc.; the brilliance of Agni and Surya in his eyes; the outer waters in the waters in his body; the outer earth element in the solid part of his body. (12:120)

मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम् ।
वाच्यग्निं मित्रं-उत्सर्गे प्रजने च प्रजापतिम् ॥ (१२:१२१)

The Yogi should absorb Chandra in his mind; directions in his ears; Vishnu in his feet; Hara in his strength; Agni in his speech (mouth); Mitra in his excretive organ; Prajapati in his generative organ. (12:121)

संयग्-दर्शन-संपन्नः कर्मभिर्-न निबद्ध्यते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥ (६:७४)

One who has attained Supreme Vision (Self-realisation) is not shackled by karmas. One who has failed to attain this vision is born in this world again and again. (6:74)

अस्थि-स्थूणं स्नायु-युतं मांस-शोणित-लेपनम् ।
चर्मा-वनद्धं दुर्गन्धि पूर्णं मूत्र-पुरीषयोः ॥ (६:७६)
जरा-शोक-समाविष्टं रोगायतनं-आतुरम् ।
रजस्वलं-अनित्यं च भूतावासं-इमं त्यजेत् ॥ (६:७७)

One should shed all attachment to this body, built on pillars of bones, tendons connecting muscles with bones, smeared with flesh and blood, covered by skin, full of bad smell of urine and excreta, overpowered by old age and sorrow, home of various diseases, suffering from wants (hunger, thirst, cold, heat etc.), leading to rajoguna (action prompted by desire, anger, greed etc.), impermanent and made of the five elements. (6:76, 77)

प्रियेषु स्वेषु सुकृतं-अप्रियेषु च दुष्कृतम् ।
विसृज्य ध्यान-योगेन ब्रह्माभ्येति सनातनम् ॥ (६:७९)

One should leave his good deeds with his friends and evil deeds with enemies and attain the eternal Brahman through the yoga of meditation. (The fruits of good and evil deeds do not accompany the Self-realised soul on his dropping the body, unlike in the case of ordinary humans; but they go respectively to his friends and foes). (6:79)

प्रशासितारं सर्वेषां-अणीयांसं-अणोरपि ।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥ (१२:१२२)

He should meditate on the Supreme Lord as the controller of all (including Indra, Surya et al), subtler than the subtlest (to perceive the Lord's omnipresence), of the hue of gold and capable of perception in the subtle inner sense organ (Antahkarana). (12:122)

एतं-एके वदन्त्य्-अग्निं मनुं-अन्ये प्रजापतिम् ।

इन्द्रं-एके परे प्राणं-अपरे ब्रह्म शाश्वतम् ॥ (१२:१२३)

Some call the Supreme Lord as Agni; some as Manu and Prajapati; some as Indra; some as Prana and others as the Eternal Brahman. (12:123)

एष सर्वाणि भूतानि पञ्चभिर्-व्याप्य मूर्तिभिः ।

जन्म-वृद्धि-क्षयैर्-नित्यं संसारयति चक्रवत् ॥ (१२:१२४)

This Paramatma pervades all beings in their bodies made of the five elements and rotates them continuously in the wheel of samsara of birth, growth and death. (12:124)

एवं यः सर्व-भूतेषु पश्यत्य्-आत्मानं-आत्मना ।

स सर्व-समतां-एत्य ब्रह्माभ्येति परं पदम् ॥ (१२:१२५)

One, who perceives Atma in all beings through his own Atma, attains equanimity in all creation and ultimately attains to the state of Supreme Brahman. (12:125)
