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“भूयो भूयो भाविनो भूमिपाल नत्वा नत्वा याच्ये रामचन्द्रः।
सामान्योभ्यं धर्मसेतु-नराणां काले काले पालनीययो भविष्ये।”

- (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

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

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

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

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)

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

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)

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)

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

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)

संकल्पमूलं काम्यो वै यज्ञा: संकल्पसंभवा: ॥
व्रतानि यमधर्मंश्रवि सवर्त संकल्पदा: स्मृता: ॥ (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 कार्यद-दृश्ये नेह कर्षितिपू:।
यद्यद्व किन्तु-तत्तकामस्य चेठितम् ॥ (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 संयम-र्वर्मानो गच्छत: अमरलोकताम्।
यथा संकल्पतांश्रेयं सर्वन्-कामात्-सम्प्रूते ॥ (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 तद्विदां।
आचार्यवै साधृताय-आत्मनम्-तुषितेऽथ 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 कश्चिद्-कस्यविद्ध-धर्मं मनुंता परिरोक्तित:।
स सवर्त्मविभितो वेदेऽवेदव्यायम् हि स: ॥ (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 समवेत्थेयं तिरिणल जानचक्षुः।
श्रुति-प्रामाण्येऽविद्वान्-स्वर्थम् निशिष्ठेत् 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)

śruti-smṛtu-yudditaṁ dharmaṁ-anuśthitam manavam: ।
ih kīrtitaṁ-aṅvāpratī pṛetya ch-anuśutum sukham ॥ (2:9)
Practising Dharma as specified in Vedas and Smritis, man attains fame in this world and excellent happiness in the next world. (2:9)

śrutiṁ vedaṁ vijñeyo dharmaśāstraṁ tu vai smṛtī: ।
te svarthaṁ-ārīmaṁśye tāmyāṁ dharmaṁ hi nīrthām ॥ (2:10)
‘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.

yovajnayet te mule hṛtuśāstra-ābhivyatam-dvijam: ।
sa śādubhir-bhūpikāyo nāstikāṁ vedaṁnītya ॥ (2:11)
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)

ved: smṛtī: sādachar: svacch ch priyam-ātman: ।
exta-maṁvibhir praha: sākṣad-dharmaṁ lakṣṇam ॥ (2:12)
The definition of Dharma is said to be fourfold- Veda, Smriti, noble conduct and self-satisfaction.

artha-kāmepu-āsākānaṁ dharmaṁ vidyāte ।
dharmaṁ jñāś generated pramāṇaṁ parśaḥ śruti: ॥ (2:13)
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.

एतद्देश-प्रसूतस्य सकाशादू-अग्रजनमः ।
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)**

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)

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)

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)

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)
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 पुरुषेपु न चेत-पुरुषेपु नमस्तुः ।
न लेवेन तू कृतोधर्मः कर्तुर्भवति निष्कपः ॥ (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)

अधर्मं गृहते तावन-ततो भद्राणि पश्यति ।
तत: सपनान-जयति समूनस्तु 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)

परित्यज्ये अर्थ-कामो यो स्याताम्भ धर्म-विवर्जिती ।
धर्मं चाय्य-असुखोदर्क लोक-विक्रुमे 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)

धर्मं शानि: संचिनुयाद-वल्मीकिकमि पुत्रिका: ।
परलोक-सहायायर्ष सर्व-भूतान्यां-अपीड्यनु ॥ (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)

नामत्र हि सहाय्यार्थ पिता माता च तिछत: ।
न पुत्र-दारा न जातिर्भर्मसु-तिछति केवल: ॥ (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 जन्तुर्एक एव प्रलीयते ।
एको नुहुङ्ते सुकृत-एक एवं 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 एवं सुहृद-धर्मो निधनेनपत्युनाति यः।
शरीरमम सम्भ नाशं सर्व-अन्यबिद्म 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)

मृतां शरीरां उतसृज्य काढलोध-सम्म भिन्नः ।
विमुखार्था बान्धवा याति धर्मसृ-तं अनुभवति ॥ (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)

तस्माद-धर्मं सहायार्थं नित्यं संचितुयाचर-च्छतेः।
धर्मेण हि सहायेन तस्मृ-मर्ति 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)

धर्मं एवं हतो हन्ति धर्मां रक्षिति रक्षितः।
तस्माद-धर्मां न हन्तायो मा नो धर्मां हलोक्तव्यीतः ॥ (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-प्रसिद्ध-यथा स्वेच्छेन कर्मालय-महानि।
अक्लेशेन शरीरस्य वर्त्तित 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 कर्मेदमायतं विद्धाने देव-मातुपे।
तयोर-दैवं-अविचित्तम तु मातुपे विद्धाने 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)

नेहेतार्थोन्त-प्रसङ्गेन न विरुद्धेन कर्मणा।
न विद्यमानेऽथ्युतात्व्यमिनि यतस्तत:॥ (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)

नात्मां-अवमत्येत उवाभिर-असमृद्धिभिः।
आमृत्योऽथ्यत्यन्ते-नैनां मन्येत दुव्भाम्॥ (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**

लौऽदककां वैदिकं बापि तथा-आध्यात्मिकमेव च।
आद्यत यतो ज्ञातं तं पूर्वम-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-अध्यात्मिकतं प्रेयसा न समाविशेत्।
शय्यासनस्य-चैवैन 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)

उपशय्यासन-दशाचार्यं आचार्या शतं पिता।
सहस्रं तु पितृम-माता गौरवं-अतिरिच्छ्ये॥ (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)

अहिंस्येव भूतानां कार्य श्रेयो-अनुशासनम्।
वाक्वेच मधुरा श्लेष्णा प्रयोजया धर्माम्-इत्यता॥ (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)

सेवितेमास्तु नियमान–ब्रह्मचारी सुरी वसन्।
सत्यीम्य-इन्द्रिय-ग्राम ततो-वृद्ध्यथम्-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)

व्रज़ेन्म-मधु-मास्ं च गन्ध्य माल्यं रसान-खियः।
शुचानि यानि सर्वाणि प्राणिनां चैव हिसनम्॥ (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)

अभ्यद्याम्-अञ्जनां चाक्षणर-उपालनचुर्ध-धारणाम्।
कामो च कोरिं च लोम्ब च नर्तन 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)

चुतं च जनवारं च परिवारं तथा-अनुतम्।
स्त्रीणं च प्रेक्षण-आलम्बं-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)

ब्रह्मार्मेवसाने च पादी ग्राही गुरोः सदा।
संहत्य हस्ता-व्रज्यं स हि ब्रह्मान्जलि: 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)

व्यत्स्तपयवणनो कार्य-उपसंग्रहणं गुरोः।
सच्येन सच्यः स्पतथ्यः 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)

अध्येप्यमाणं तु गुरुः नित्यकालं-अतन्तितं।
अध्येव भो इति बृयाद्विराजोपिनिविक्ति चार्मेत्॥ (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)

विधियाज्जाज्ज-जपयज्जो विशिष्यो दशभिर-गुणः।
उपांशुः स्त्राद्यतुगुणः साहस्सो 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)

हीनाप्र-वस्त्र-वेषः स्वातु-सर्वदा गुरु-सचिष्यो।
उस्तिष्ठत्वं-प्रथमं बृहस्पति चरमं चेव संविशेषं॥ (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)

प्रतिधिर्वण-संभाषे शयानो न समाचरेत्।
नासीनो न च भुद्वानो न तिष्ठति परार्ज्ज्यो॥ (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)
प्रत्युद्दम्य त्वात्रजतं पश्चयद्यावंस्तु धायति ॥ (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)

पराइंमुखस्य-अभिमुखो दूरस्थस्यात्म चातिकम्।
प्रणम्य तु शयास्य मवेशे चैव लीघतः ॥ (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)

नींन्देश्तु चास्य सर्वदा गुरुसमिध्यो।
शुचयस्तु चक्षु-विषे न शेषयस्तु भिष्ठत् ॥ (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)

नोदयहरेद्य-अस्य नाम परोक्षमपि केवलम्।
न चैवास्य-आनुकू त्वत गति-भाषित-चेहितम् ॥ (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)

गुरोर्येव परीवादो निन्दा वापि प्रवतेत।
केत्रं तत्र पिण्डात्मव गन्तव्यं वा तलोन्यं ॥ (२:२००)
Where the Guru is maligned or slandered, the disciple should close his ears or leave for
some other place. (2:200)

परीवादातु-खरो भवति श्रा वा भवति निन्दकः।
परिभोक्ता कुमिरू-भवति कीटो भवति मत्तरी ॥ (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)
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)

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)

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)

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)

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)

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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)
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 यज्ञकर्मिणि।
अध्यापयनः-गुरुसुतो गुरुवनः- मानं-अहिति॥ (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 गात्राणं स्नापनो-चिद्धर्म-रोजनेन।
न कृत्यादिः-गुरुपुत्रम् पादोऽहो-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)

अभ्युज्ञं स्नापनं च गात्रो-स्तादनमेव च।
गुरुपत्न्य 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 कुयतिः-नाभिवाच्छेद पादयोः।
पूणिवितर्थिः-प्रयोगा गुणोद्भो विजानन्ता॥ (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 खननं-बनिश्रेण नरो वारस-कृत्यगच्छति।
तथा गुरुगतं विच्छ शुश्रुपुरं-अविच्छ गच्छति॥ (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)

यथा वाख्याननसी शुद्धं सम्मयगुस्ते च सर्वदा।
स वै वात्मं-अवाप्रोति बेदान्त-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 पूर्व पुरुषः किंचिद्-उपकुर्वित धर्मवित् ।
स्मास्यंस्यु गुरुणास: शक्त्या गुर्वर्थम्-आहरेत्॥ (२२४५)

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-अर्थं छत्र-अपायनम-आसनम् ।
धान्यं शाकं च वासांसि गुर्वे प्रीतिम-आवहेत्॥ (२२४६)

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**

आचायों ब्रह्मणो मूर्ति: पिता मूर्ति: प्रजापते: ।
माता पृथिविया मूर्तिस्तु भ्रातास्वय मूर्तिः-आत्मन:॥ (२२२६)

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)

यः माता-पितरी कलेषं सहेते संभवे नुणाम् ।
न तस्य निष्कृति: शक्त्या कलुं वर्ष्यशतेर्पि॥ (२२२७)

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)

तयोर-निित्यं प्रियं कुर्यांद-आचार्यस्य च सर्वदा ।
तेज्जेवं प्रियं तुः पुष्पं सर्वे समाप्ते॥ (२२२८)

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

तेषां च व्रयाणां शुभ्रूपं परमं तपं उच्यते ।
The service of these three persons is said to be the highest penance. Without their permission no other dharma should be practised. (2:229)

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)

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)

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)

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)

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)
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)

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**

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)

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

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)
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)

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)

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)

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**

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)

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

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)

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)

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)

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)

The gods rejoice in the homes where women are honoured. Where they are not honoured, all rites (including Vedic yagas) are fruitless. (3:56)
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 शपत्य-अग्रतिपूजिताः।
तानि कृत्य-आहाँनीव विनश्यन्ति समन्तत:॥ (3:58)
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)

तस्माद-एताः: सदा पूज्या भूषण-आच्छादन-अशनेः।
भृति-कामेर्नेर-नल्यं सल्कारण-उत्साहेषु च॥ (3:59)
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)

सन्तुष्टे भार्यया भर्ति भवन्ति भार्या तथेषैः।
यस्मिनेव कुले नित्यं कल्याणं तत्र वै धृतम्॥ (3:60)
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 पुत्रत्वा वा बुद्धत्वा वापि योपिता।
न स्वतन्त्रेण कर्त्यं किष्किंद्र-कार्यं गृहेष्वपि॥ (5:147)
A female, be she a child, youth or old, should not be allowed to perform any activity independently even at home. (5:147)

बालये पितृवेशं विषेत-पाणि-ग्राहस्य यीवने।
पुत्राणां भर्ति प्रते न भजेतु-स्री स्वतन्त्रताम॥ (5:148)
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 प्रहलया भार्यं गृहकार्येण दक्षया।
सुसंस्कृतो-पस्तकर्या व्यि चामुख-हस्तया॥ (5:149)
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 ब्रीणां पृथग्-यज्ञो न ब्रतं नाप्य-उपोषणम्।
पति शुष्कपते ये तेन तेन स्वर्गं 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)

व्यभिचारात् भूतं ब्रीणे प्राप्ति निन्द्यताम्।
शृङ्गार-योतिः प्राप्ति पाप-रोगेऽथ पीढ़ते॥ (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 प्रसूति चरित्रं च कुलं-आत्मानं-एवं च।
स्वं च धर्मं प्रयोजने जायं रक्षनि रक्षति॥ (९:७)

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

पतिर्-भार्यं संप्रविश्य गभरं भूतेवह जायते।
जायायस्त-तद्भवं यदशं 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-अपत्तस्य जातस्य परिपालनम्।
प्रत्येक्ष लोक-यात्रायं प्रत्यथं ब्रीमन्वन्धनम्॥ (९:२७)

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

अपत्तं धर्मं-कार्याणं शुष्कूरा रतिरं-उत्समा।
दाराधीनस्य-तथा स्वर्गं पितृणा-आत्मन्त्रं 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)

पति या नाभिचरति मनो-वाण-देह-संयता ।
सा भर्तु-वाणा-आप्रोति सह्द्रुः 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)

‘ब्रातुर्वेष्ट्ते भार्या या गुरु-पन्नु-अनुजस्व सा ।
यवीयसस्तु या भार्या नृपा 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 दत्वा कस्यभिति-कर्त्यां पुनय-दात्र-विचक्षणः ।
दत्वा पुनः प्रयव्यवधिः प्राप्तिः पुरुषानुत्तमम् ॥ (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 पतिः-भार्यां विन्दते नेच्छ्यातमनः ।
तां साध्वीं विभुयानु-नित्यं देवानां प्रियं-आचरन्तम् ॥ (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 भवेद-आमरणान्तिकः ।
एपुर्ष्यम: समासेन जैत: खृष्णुन्यः तरः ॥ (९:१०६)

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 क्षपच्चे-चेतईं पुष्प-मूल-फलं: शुभं: ।
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)

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)

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)

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)

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)

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)
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)

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)

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

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)

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)

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

चतुथं-आयुष्यं भागं-उपित्वादं गुरी द्वितीयं-आयुष्यं कृत्वा गृहे वसेतु॥ (4:1)

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 प्रयस्तयहवताः सम्यग्याददत्यर्थां उपवतष्ठते।
आददत्यर्थे र्ते वृट्तर् वृट्ते अिां तताः प्रयाः॥ (৩:৭৬)

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 समानतं वर्तन्ते सर्व-जन्तुः।
तथा गृहस्थयं-आद्यतं वर्तन्ते सर्वाभ्यां॥ (৩:৭৭)

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

यस्मात्-यथोपय-अदसिमः जातनातेन चान्तव्हः।
गृहस्थेन धार्यन्ते तस्मात्-यथातथं गृही॥ (৩:৭৮)

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)

तृणं भूमभ-उदकं बाक-चतुथीं च सूनता।
एतान्यिन्स तस्मं गों नौन्निद्रतन्ते कदाचन॥ (৩:১০১)

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

उपासते ये गৃহস्था-परपाकं-अबुद्य।
तेन ते प्रत्य पशुतां व्रजन्त्य-अन्नादि-दायिनाम॥ (৩:১০৪)

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)
अप्रणोद्योऽवतवथाः सय्ां सू्ोढो गृहमेवधनय।
कयले प्रयप्तस्तिकयले िय नयस््यनश्नन्-गृहे िसेत्॥ (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-शय्याभिर-अद्विर-मूल-फलेन वा।
नास्त्य कथिर्द-वसेत्र-गेर्हे शक्तिर्ज्ञातिशोऽवतवथाः॥ (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)

पापणिंडनो विकर्मस्थानू-बैडाल-ब्रिकानू-शतानू।
हैतुकानू-बकवृत्तिः वाद्यात्रेणापि नार्चियेत्॥ (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 भै स्वयं तद-अद्व्रीयादु-अतिषिं यन्त भोजयेत्।
धन्यं यशस्य-आयुष्यं स्वर्गं 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 गर्भिणी: ख्रियः।
अतिथियथोऽज्ञा एवैतानू-भोजयेद-अविचारयेन्॥ (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)
अदतिय: तु य एतेभ्यः पूर्व भृङ्गेयचिच्छणः।
स मुञ्जानो न जानाति श्रवण-गृहीर-जधिमभ-अतमनः॥ (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)

देवानु-ऋषीन-मनुष्यांश्च पितृन-गृहाणश्च देवता:।
पूजयित्वा ततः पश्चाद-गृहस्यः शेप-भृङ्ग-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 पितृणाम-अतमनं यः।
न निर्विपति शेषाणां-उच्चवसनन्त-न स जीवितः॥ (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)

धर्में च द्रव्य-वृद्धा-वातिष्ठद-यजन-उत्तमम्।
द्याज्ञ सर्व-भृतानां-अन्मेव प्रयत्तः॥ (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**

नैकाः सुप्यत्र-शून्योऽहे श्रेयासं न प्रवोधयेत्।
नीदक्ष्या-स्थिराः यां गच्छन्त-न चावत्॥ (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)

नाध्यामिकम् वसेद-ग्रामम् न व्याधि-वहुले भृशम्।
नैक: प्रस्थशात-धवानां न चिरं पर्यते वसेतु॥ (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)
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)

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)

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)

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)

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

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

अचक्षुः-विषयं दूरं न प्रपद्येत कहिँचित्त।
न विषयुवरं-उदीक्षेत न बाहुव्यां नदीं तरेतु॥ (4:77)
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 दशमीस्वस्य रोगिणो भारिणः खियः।
सातकस्य च राजस्य 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**

ब्राह्मेः मुहूते बुधेत धर्मार्थो चातुर्चित्येत्।
कायक्लेशांश्र तन्मूलान्त्र-वेद-तत्वार्थमेव च॥ (४:९२)
One should wake up in the last part of the night and contemplate on Dharma and Artha (wealth) (the two Purusharths, objectives of human life). He should also consider the bodily and mental misery (to be experienced in pursuit of these Purusharths) and meditate on the essence of Vedic knowledge. (4:92)

नायं-अथाद-एकवासा न नग्रं खानं-आचरेत्।
न मूत्रं पथि कुर्वीत न भस्मनं न गोत्रने॥ (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 फालकृष्टं न जले न चित्यं न च पवंते।
न जीर्ण-देवायतने न बल्मीकं 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 ससतेषु गर्तेषु न गच्छियवपचः च स्थितः ।
न नदी-तीरं-आसाद्य न च पर्वत-मस्तकः॥ (४:४६)

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)

मैत्रां प्रसयधनां स्नयनां दन्त-धयिनां अञ्जनम् ।
पूर्वाहन एव कुर्बीत 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 बासोभी: सहाजं नाविजाते 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)

परकी्वनपयनेषु न स्नय्यच्च कदयचनः ।
निपातक्तुः: 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 तवागेरु सरस्मु च।
स्नायं समाचरेन-नित्यं गर्त-प्रसर्वणे 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)

नागिं मुखेन-उपधमेनु-नग्रां नेषेत च ध्रियः।
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)

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)

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)

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

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)

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

नोच्छिष्टं कस्यचिदं-दद्यन्त-नादायाब्रवं तथान्तर।
नाचैवात्मणं कुर्यां चोच्छिष्टं-कर्मचिदं-अवेदेत्॥ (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-अस्वर्गच अतिभोजनम्।
अभुर्यं लोक-विद्विष्णे तस्मात-तत्त-परिवर्ज्येत्॥ (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-उद्धृहं नातिसौहित्यं-आचरेरत्।
नातिप्रमो नाति सार्यं न सार्यं प्रातरं-आशित्॥ (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-कीटश्च्यं च पदा च पृः च चाकान। (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 पादानं धारणेत्व-कांस्ये कदाचिदपि भाजने।
न भिग्ब-भाण्डे भुञ्जीत न भाव-प्रतिद्विषेपिते॥ (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 वृज्यं भिन्नें तथासनम्।
न चिन्न्यान्त-नख-लोमादि दल्तैर-नोत्यादेवेन-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 मूल्योः च मृद-नीयान्त-न चिन्न्यान्त-करजसू-तृणम्।
न मूर्तेन कुर्यान्त-नायत्या-अयुक्तोदयम्। (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-मदी तृण-च्छेदी नख-खादी च यो नरः।
स विनाशं ब्रजत्-वाशु सूचकोशुचिरेव 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)

नाशः कृंडित-कदाचितु स्वयं नोपानहीं हरेत्।
शयनस्थो न भुञ्जीत न पाणिस्यं 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-संबंधं नायादू-अस्ततमिते रत्नो।
न च नमः शरीरस्य न चोच्चिद्य: क्रिकुद-ब्रजेत्। (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)

आई-पादसि भुञ्जीत नाई-पादसि संवशेत्।
आई-पादसि भुञ्जानो दीर्घ-आयुर-अवासुयात्। (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)
A person desiring long life should not sit over hair, ashes, bones, broken earthen vessels, cotton seeds and chaff of foodgrains. (4:78)

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)

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

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)

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

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

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)

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)

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)

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)
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)

अध्यर्मिको नरो यो हि यस्य चान्य-अनृं धनम्।
हिमा-रत्नयो निन्य नेहासी सुर्ख-एघते॥ (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)

विषयदप-समुंग्राह्य बालादपिसुभापितम्।
अभिव्वितपिसद्वृत्त-अमेष्यादपीकांजनम्॥ (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 स्वर्णादुहित्रा वा न विविक्षासनो भवेत्।
बलवातु-इन्द्रिय-ग्रामो विद्वासमपिकेषति। (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 वारयेद्य-गंधं धवन्तीय न चाचक्षीत कस्यशित।
न विवेकिन्द्रायुधं दृष्टवा कस्यचिद-दशयेद-सुधः। (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 कुर्वति बुध-चेष्टा-य न वार-यङ्गिना सिवेत।
नौस्यं भक्ष्येतु-भक्ष्यान-न जातू स्यायू-कुश्तली। (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)

उपानही च वासस्य धृतं-अन्यैर-न धारयेत्।
उपवीतां-अलंकारं भजं करकमेव च॥ (४:६६)
One should not use footwear, clothes, sacred thread, ornaments, garland and water-pot used by others. (4:66)

न विगह्यं कथं कुर्याद-विहर्य-माल्यं न धारयेत्।
गवां च यानं दृुणं सर्वथैव विगह्यत्म॥ (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)

बैरिष्ठं नोस्तेवं सहायं चैव बैरिष्ठ:।
अधार्मिकं तस्करं च परस्येव च योपितम॥ (४:१३३)
One should avoid the company of enemy, associate of enemy, one who transgresses dharma, thief and others’ wives. (4:133)

न हीदृशां-अनायुष्यं लोकें किंचनं विचारते।
यादृशं पुरुषां परदायोपेयहनम॥ (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-कुद्रो नैव निपातयेत्।
अन्यत्र पुञाम्-चिन्तायादि शिक्षयथं ताथइयेत-तौ 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 स्यादु-वाकु-चपलश्रीव न परद्रोह-कर्म-धी।॥ (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)

चूतं-एतुतं-पुरं कल्पे दृष्टं बैरंकरं महत्।
तस्माद-चूँति न सेषेत हाल्यार्थ-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 याता: पितामहः।
तेन यायातु-सतां मार्गं तेन गच्छन्ति-न रिपयते॥ (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 दाम-वर्गिन्न दुहिताः कृपणं परम्।
tस्माद-एतैर-अधिकिन्द्रः सहेतत्संज्जव: 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)

श्रद्धे च पूर्ते च नित्यं कुर्याद-अतनिर्भ:।
श्रद्धाकृते दुःखश्चै स्वागतेर-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 संबन्धान्न-आचरेत्-सह।
निनीपु: कुल-उत्तमं-अध्यात्मान्न-अध्यात्मस्-स्वेतं॥ (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)

दृढकयरी मुद्र-दान्तः कृराचारीर-असंवसन्।
अहिंसों दम-दानाध्यायं जयेत्-स्वर्गं नथ-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)

योज्यथा सन्तं-आत्मानं-अन्ययथा सत्तु भाप्ते।
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)

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

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)

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

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)

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)
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

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)

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)

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)

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)
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)

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)

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)

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)

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

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)
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)

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

The twentyone Narakas are: Tamisra, Andhatisra, Mahourava, Rourava, Kalasutram, Mahanarakam; (4:88)

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

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

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

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)
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**

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)

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)

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

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)
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)

वर्ष वर्षस्यमेधेन यो यज्ञे शतं समाः।
मांसानि च न खादेय पायु-पप्प्स फलं समाः॥ (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 भक्षव्सतामूह यस्य मांसामहात्महं ।
एतन् मांसस्य मांसव्स्य 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 स:' (5:55)

Purity

ज्ञयनां तपोऽवग्नर् आहयरो मृन्म: मनो वार्ष-उपास्तमः।
वास्ये कम्री-कारी च शुद्धे कृम्पि देरिनामः॥ (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)

सर्वार्थमेव शौचाय: अर्थशौचं परं स्मृतम्।
योः शुवचर्ह शुवचन्म शुवचर्ह शुवचाः॥ (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 विद्वास्म दानेना-कार्य-कारिणः।
प्रज्ञाध-पापा जपेयन 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)

अद्विते गात्राणि शुद्ध्यन्ति मन: सर्वेन शुद्ध्यति।
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)

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

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)

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

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)

I shall describe the eleven sense-organs in their proper order, as stated by previous scholars. (2:89)
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-निद्रियाणि पञ्चैषयां प्रोजोवायी-नयनूपूर्वशः।
कर्म-निद्रियाणि पञ्चैषयां परृय-वाचीनि 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.

एकादश मनो ज्ञे्ां स्वगुणेन-उभयात्मकम्।
यस्मिनाति जितावेतु भवत् पञ्चकौ गुणोऽ॥ (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)

इन्द्रियाणि प्रसङ्गेन दोष्यं-गुर्दल्या-असंस्यम्।
संयमते तु तान्येऽत ततः सिद्धिः नियमकृ॥ (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 कामानं-उपभोगेन शायतिः।
हविषय कृष्णि-वभिधम भूय एवंविवधिति॥ (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)

यश्वतानु-प्राप्यात्-सर्वानु-यश्वतानु-केवलानु-श्वेतू।
प्राप्यात्-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 संतियतन्त्र-असेवया ।
विष्णुपुष्प प्रजुष्टानि यथा जानेन नियमः ॥ (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)

वेदास्त-स्वागत ज्ञात्र नियमात्र तपासिः ।
न विप्र-दुःःभाववस्मिन्निज्ञान्ति कहिःचितः ॥ (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)

शुचम स्पृष्ट्वा च दृष्ट्वा च भुक्तव श्रायत्र च यो नरः ।
न हृष्टात्व ग्लयक्तिस वा स विज्ञायो 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)

इन्द्रियां तु सर्वं यथेक्षरत्ि-निन्द्रियम् ।
तेनास्य क्षरति प्रजां दूः: पाददिवो-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 कृत्व-निन्द्रियां च संयमः च मनस्-तथा ।
सर्वानं-संसाध्येदृ-अष्ठानं-अक्षिणवनं-योगतस्म-ततुम् ॥ (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)**

सम्मानाद-ब्राह्मणों नित्यम-उद्विजेत विपादिव।
अमृतस्येव चा-काश्यद-अवमानस्य सर्वदा॥ (२:१६२)

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

इतिद्याथेपु सर्वपु न प्रसजेत कामः।
अति प्रसचं चैतेर्म मनसा सांवर्त्येत्॥ (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 ह्यिमत: शेते सुखं च प्रतिबुध्धते।
सुखं चरति लोकेषस्मिन्-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)

ऋष्ाः संयतात्मान: फल-मूला-निला-शनाः।
तपसैव प्रपश्यति त्रैलोक्यं सचरयचरम्॥ (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)

औषधयन््गदो विद्यय दैवी च विबिधा स्थिति।
तपसैव प्रसिद्ध्यति तपस्तेषं हि साधनम॥ (११:२३७)

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

यदृ दुस्तरं यदृदुरां पुढ़ूः यदृ यम्भु दुप्पकरम्।
सर्व तु तपसा साध्यं तपो हि दुरातिक्रमम् ॥ (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)

महापातकिनिष्ठैव शेषाध्व-कार्य-कारिणः ।
तप्तेव सुतपमेन मुच्यन्ते किंत्विपात-तत्: ॥ (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.

यतु-किंचिद-एन: कुर्वन्ति मनो-वाङ-सूर्विभिर्-जना: ।
तत्-सर्वं निन्द्वहन्त्-याशु तपस्वेन 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)

ऋक्सांवहतयां वत्ररभ््स्् र्वषयां र्वषयां ।
sसयम्नयां सरहस््यनयां सिं-पयपैाः प्रमुच््ते ॥ (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)

दुश्चररतां सिं-ेदे वत्रिृवत ।
सर्वां सरहस््यनयां सिं-पयपैाः प्रमुच््ते ॥ (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 यजूपि चान्यानि सामानि विबिधानि च ।
एष ज्ञे्स्-वत्रिृद् भूस्तां स भूस्तां स भूस्तां ॥ (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)

आं यत्वान् ब्रह्म चर्ची यस्मिन-प्रतिष्ठिता: ।
स गुणोज्ञायस्-विवृद्धेदो यस्तं वेद स वेदवित् ॥ (११:२६५)

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

**Karmas and Fruits**

शुभ-शुभ-फलं कर्म मनो-वाच-देह-संभवम्।
कर्मज्ञा गत्यो नृणां-उत्तमा-धम-मध्यमा:॥ (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)

तस्येऽ्विविधस्यापि व्यविध्यानस्य देहितः।
दशलक्षण-युक्तस्य मनो विद्याः-प्रविष्टकम्॥ (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-द्वयेष्ि्-अभिध्यां मनसा-निष्ठ-चिन्तनम्।
वितथा-भिनिवेशय विविधं 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)

पारण्य-अनृतं चैव पैशुन्यं चापि सर्वश:।
असांबद्ध-प्रलाप्या वाद्यं स्वाच-चतुर्थिधम्॥ (१२:६)

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

अदत्तयनवः हिस्सा चैवा-विध्यानतः।
पर-द्वारोपेवा च शारीरं विविधं 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)
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)

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)

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)

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)

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)
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)

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)

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

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)

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

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)
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 धर्मः स प्रायश्चित्य-अल्पशः।
तैः चाचारवत स्वर्गः सुखः-उपास्तुः। (१२:२०)
If the jiva practises dharma mostly, with adharma in a small way, he enjoys pleasures after death in Swarga in his subtle body of the same five elements. (12:20)

यदि तु प्रायश्चित्य-सेवते धर्म-अल्पशः।
तैः भूते स परित्यज्ञो यामी: प्राप्तसति यातना:। (१२:२१)
If he practises adharma mostly, with a little of dharma, he experiences tortures in naraka in his special body, deserted by the five elements. (12:21)

यामीस्ता यातना: प्राप्य स जीवो वीत-कल्पः।
तात्येव पश्चात्भुतानि पुनर्प्रेरिति 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)

एतादृष्टाय जीवस्य गती: स्वेनेव च चेतसा।
धर्मोऽधर्मोऽधर्मश्चेव धर्मो दध्यातु-सदा मनः। (१२:२३)
Perceiving in his mind these results of karmas of dharma and adharma, the jiva should always submit his mind to dharma. (12:23)

इन्द्रियाणां प्रसंड्गेन धर्मस्य-आसेवनेन च।
पापादु-संयान्ति संसारान्त्रिविद्वायो नराधमा:। (१२:५२)
By infatuation with sense objects and failure to observe dharma, ignorant humans of the worst kind reach miserable birth cycles. (12:52)

तेऽभच्छ्यासात्-कर्माणां तेषां पापान्-अल्पवुद्धयः।
संप्राप्तस्वाधिनः दुःखानि तासु तालिभस्य योगिपु। (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)

नामित्रादिभु चोपेतु नरकनु विरत्नम्।
असिप्नेतरादीनि 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)

विविधावैव संपीडा: काकोल्कैश्र भक्षणम्।
कर्मभ-वालुकातापान्-कुम्भिपाकांश्च दारणान्॥ (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)

संभवांश्र वियोनीपु तु: थ्रायायशु निष्ठ्यशः।
शीतातपाभिमानस्य 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)

अनुकृद्ग-ग्रामचाने पु वामं जन्म च दारणम्।
बन्धनानि च काशानि पर-प्रेप्यतमेव 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-वियोगांश्र संवासं चैव दुर्जन्य:।
द्व्याज्ञान 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 चैवाधिकारं व्याधिभिक्षोपपिदनम्।
व्यथांश्र विविधानाम्-तांस-तान-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)

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)

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)

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

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)

In the Atma, whatever little kind, peaceful and pure brightness is seen, know that as satvaguna. (12:27)
Whatever is accompanied by misery, is disagreeable to the Atma, but attractive to the senses should be recognized as rajoguna. (12:28)

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)

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)

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

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)

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)
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**

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

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)

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.

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)
अष्ट-हरी-मयाबिल्म मौक्यं वाग्ष-अपहारकं।
वस्त्र-आपहारकं: शैचिकं पढ़ूतं-अघ्न-हारकं॥ (११:५:१)
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 सद-विगर्हितः।
जाह्य-कुका-न्ध-वहिरा विक्रता-कृत्यस्-तथा॥ (११:५:२)
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 विषा ये च मार्जर-लिङ्गनः।
ते पतन्तु-पन्त्रतामिः सत पापेन कर्मणा॥ (४:१:६)
Those wise men, who are Baka-vratis (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-शच्च-सनान-यस्य कृपोद्धार-गृह्याणि च।
अद्वन्नाय-उपभुज्जान एतस्त्-स्वात-तुरीयमाक॥ (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-न्यातो नित्यं प्रायोधिनं विशुद्धे।
नित्यचैव लक्ष्यं युत्ता जायन्ते निन्दक्तैनसा॥ (११:५:३)
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 सुरापां स्वेषं गुर्ज्जगतामः।
महान्तिपातकान्य-आहं: संसर्गश्रापि तैस्मं॥ (११:५:४)
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)
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)

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)

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)

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)

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)
तथा तथा त्वचेव-हिंस-तेना-धर्मेण मुच्यते॥ (११:२२८)
As and when a person makes public his sin, he is freed from that adharma, like snake from its slough. (11:228)

यथा यथा मनस-तस्य दुष्कृतं कर्म गह्यिति।
तथा तथा शरीरं ततेना-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 adharma. (11:229)

कृत्वा पार्श यि संतप्य तस्मात-पापात-ग्रहण्यन्ते।
नैव कुर्या पुनरिति निवृत्या पूर्ते 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 संविन्यत्य मनसो-प्रेत्य कर्म-फल-चोद्यम्।
मनो-नाग्न-मूर्तिमिह-नियं शुभं कर्म समाचेरत्॥ (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-गम्य-कृ-निलेन-द्राणां विद्यापिष्ट्योर-यमस्य च।
अद्यानां लोकपालानां वपुर-धारयन्ते 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 दहत्य-अग्रिर-नरं दुरुपसार्पितम्।
कुलं दहति राजाय-जनार्दनं सप्षु-ग्रह-संचययम्॥ (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 श्रीर-विजयश्च पराक्रमेऽऽ।
मृत्युधर वसति क्रोधे सर्व-श्वेतो 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)

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)

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)

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)

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

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)
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)

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)

Ruler and his Duties

The king, ministers, city, kingdom, treasury, army and well-wishers- these are the seven limbs of state. (9:294)
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 प्रसुसो भवति स जाग्रद-द्वापरं युगम्।
कर्मणं-यथ्युगतमं-जेता विचररस्तु 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)

इन्द्रस्य-आरक्षस्य वायोध्राय यमस्य बरणस्य च।
चन्द्रस्य-आप्रः पृष्ठव्यायम सत्तीवृत्तं नृपश्रेष्ठेत्॥ (९:३०३)
The king should act with the splendour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithvi. (9:303)

वार्षिकांशं-चतुरो मासानु-यथेन्द्रोभिप्रबर्धति।
तथापिवेष्टत्वं राज्यं कामं-इन्द्र-ब्रतं 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)

अष्टो मासानु-यथा-दित्यस्य-तोयं हरति रेषिभिः।
तथा हरेत्-करं रायत्रानु-नित्यं-अर्क-ब्रतं 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-भुतानि यथा चरति मारस्।
तथा चारं-प्रवेशत्वं ब्रतं-एवद्र्द्ध मारस्तम्॥ (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 यमं-प्रियं-द्रेण्यो प्रासं काले नियमं चैत।
तथा राजा नियन्त्रव्यः प्रजासू-तद्द्र यम-चः ॥ (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 पायायु-वद्य एवाभिदृष्यते ।
तथा पायान-निग्रहीयायु-चः ॥ (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)

परिपूण्यं यथा चन्द्रे तुद्य उच्चवित्ति मानवः ।
तथा प्रकृत्यो यस्मिन-स चान्द्र-अतिको 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-युक्तस–तेजस्वी नित्यं स्वात-पाप-कर्मसु ।
दुः-सामन्त-हिंसकं तद्यथं ब्रतं स्मुतम् ॥ (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 सर्वविष्णु भूतानि धरा धारण्यवें समम् ।
तथा सर्वविष्णु भूतानि विष्णुं वर्षं वर्षम् ॥ (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)

चारेण-अोत्साह-योगे विश्रामं च कर्मणाम् ।
स्वशक्तिः परशक्ति च नित्यं विद्यान-महोपति: ॥ (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)
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)

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

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)

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)

The king, who utilizes the scepter (punishment) properly, flourishes in all three Purushartha (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)
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 आयतो दण्डे वैनयिकी क्रिया।
तुपती कोश-राष्ट्रे च दूते सन्धि-विपर्ययो।॥ (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)

जाह्नले समस्य-सम्प्रभ-आर्यप्राय-अनाबिलम्।
रम्ममानं-सामसंते स्वाजीयं देश-आवेदै।॥ (७:६५)
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)

साम्वत्सरिं-आयत्र राष्ट्रं-आहार्येद-बलिम्।
स्वाज्ञाप्रायपरो लोके वर्तेत पितृवन-नुषु।॥ (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 तिष्ठेयुर-उपायेः प्रथमेयस-त्रिभि।
दण्डनेव प्रसह्यं-तांत्रिन्य-वर्षं-आयतेः॥ (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)

राज्यो हि रक्षाधिकृता परस्-आदायिन: शाठः।
भृत्य भवन्ति प्रायेण तेष्यो रक्षेद-इमाः प्रजा:॥ (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)
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)

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)

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)

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)

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)
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.

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)

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)

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)

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

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

Justice by King

धर्मी विद्मव-अधर्मण समां यत्रोपतिष्ठते ।
शल्यं चास्य न कृत्तनिति विद्वान्-तत्र सभासद: ॥ (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 b
Adharma. (8:12)

सभां वा न प्रवेशं वत्क्षं वा सम्रासम्।
अनुवन्ति-विन्द्रवन्त्वापि नरो भवति किल्लियः ॥ (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 धर्मं ह्यधर्मम् सत्यं यत्र-आनृतेन च।
हन्त्वते प्रेक्षमानाः हर्तासं-तत्र सभासद: ॥ (८:१४)
If Dharma is overpowered by Adharma and truth by untruth before the eyes of the
judicial members, those members perish.

पादेःधर्मम् कर्ताणं पादः साक्षिण-ञ्चच्छिति ।
पादः सभासदः सर्वास्व-पादेः राजानं-ञ्चच्छिति ॥ (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 भवत्यन्तात्सतु मुच्यते च सभासदः।
एनो गच्छिति कर्ताणं निन्दाहृं 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)

वाहौर-विभावेयेन-लिङ्गेत्र-भावं-अन्तर्गतं नुणाम्।
स्वर-वर्णंदिति-आक्राशं-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.
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)

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)

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)

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)

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)
नयेनु-तथा-पुराणेन धर्मस्य नृपति: पद्मः ॥ (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 व्यवहारविधिः 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)

अथेःप्रश्यमां तु कर्णेन विभाविनम् ।
दापश्येद्-धनिकस्य-आर्यं दण्डलेखं च शलितः ॥ (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)

अदेशं यथा दिश्यति निर्देश्या-पहत्ते च यः ।
यथा-धरोत्तमानं-अर्थान-विगीतानं-नावबभयते ॥ (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 पुनर्वस्त्व-अपभावति ।
सम्यक-प्रणिहितं चार्यं पुष्टं: सन्न-नामनन्दति ॥ (८:५४)
If the plaintiff contradicts his own previous statement; he fails to substantiate his point during cross-examination.. (8:54)

असंभाष्ये साधिशिष्य देशे संभाषपेति मिथः ।
निर्युच्यानं प्रदैत्र नेच्छेद्य-यथापि निष्पत्ति ॥ (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)

बृही-स्वस्त्व: न बृहादुक्तं च न विभावयेत् ।
न च पूर्वमेव विद्यात्-तम्मादं-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: सत्ति वे-त्युक्त्वा दिशे-त्युक्त्वा दिशे यः।
धम्मस्यः कारणैः-एतरूः-हीं नामस्य निरिद्घेत्॥ (५६)

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 चेदुः-ब्रह्म-ब्रह्मो दण्डवत्व धर्मः।
न चेदुः-प्रक्षायुः-ब्रह्म-धर्म प्रति पराजितः॥ (५७

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 यावनूः-निर्बधीयाय भिष्य यावति वा बदेत्।
तौ नृपेण द्विधम्मजी दाप्थो तद्-द्विगुणं द्वमम॥ (५८)

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-संबधिणो नामा न सहाया न वैरिणः।
न दृष्टोपः- कर्त्यथा न व्याधितार्थः न दूषिता।॥ (५९)

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)

नालोः न मतिः लोकान्तः न शुद्ध-त्रपा-पपौतितः।
न रथ्मानाः न कामां न कुम्भो नापि तस्कः॥ (६०)

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 ब्रह्म-साक्षी लोकान्-आप्रोति पुष्कलान्।
इह चातुर्वां कीर्तिः वाणिज्या ब्रह्मपूर्विता ॥ (८:८१)
A witness who testifies truth attains superior realms (like Brahmaloka) and unsurpassed fame in this world also, as truthful speech is adored even by Brahma. (8:84)

सात्येनुं वदन-पाषाण-वध्यते वार्ताणैर्-मृशम्।
विवशः शतमाजातीसौ-सत्मातृ-सार्थेव वदेद-ञ्जनम् ॥ (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-विवादो तु कौटसाध्यं कृतं भवेत् ।
तत्त्व-कार्यं निवर्तेत कृतं चापयूं कृतं 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-मोहान्-भयान्-मैत्रान्-कामान्-क्रोधान्-तथैव च।
अजानान्-वालभावाभु सार्थेव वितर्यं-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-दण्डान्-राजा दण्डायैवाभ्यं-अदण्डायो।
अयशो महाद-आपोति नरकं चैव गच्छृति ॥ (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 प्रतिभृत्व-सिद्धेऽद्धर्षनायेऽ मानवः।
अदर्शयनं-सं तस्य प्रयुक्ताद्विधनाद-ञ्जनम् ॥ (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)

मत्तोन्मत्ततथ्यंध्रेयस्-वालेन स्थविरेण वा।
असंवद्ध-कृत्त्वा व्यवहारो न सिद्धिः ॥ (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)

ग्रहीतय यदि नष्टः स्वातः-कुटुम्बार्थेः कुतो व्ययः।
दातव्यं बाल्याशैैस-ततः-स्वातः-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)

नात्यदृ-अनेैन संमुद्ध-रूपं विक्रयं-अहर्नति।
न चासारं न च नूैं 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 सर्वेः-उपभोगं यथायथा।
तथातथा दमः कार्यां हिःशाैं-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.)

मनुष्याणं पशुतों च दुःखाय प्रहते सति।
यथायथा महद-दुःखं दण्डं कुैंत-यथातथा॥ (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 यथायथे गेन स्तेनो नूैु विचेष्टे।
तत्तद्वे हरेत-तस्य प्रत्ययेशाय 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)
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)

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.

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)

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)

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)

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)
The king should never take up for review whatever judgment already passed or whatever punishment decided in accordance with dharma. (9:233)

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)

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)

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)

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)

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)

संधिः छित्ता तु ये चौर्य राजसः कृष्णिनि तस्करः।
तेषां छित्त्वा चौर्याः हस्ती तीथ्ये शूले निवेधयेत्॥ (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)

अंगुलीर्य-ग्रवन्थ-भेदस्य छेदयेत-प्रथमे ग्रहे।
द्वितीये हस्तवर्तभृं तृतीये वश्य-अहैति॥ (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)

कोष्ठयं-युधागार-देवतागार-भेदकानो।
हस्तस्य-अथा-रथ-हस्तो द्विचारयेत्॥ (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)

चित्रशकानं सर्वं स्थं मिथ्या प्रचरतां दमः।
अमालयेत् प्रथमे मातुयेत् 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)

बन्धनयवन-च सर्वाणि राजमार्गे निवेधयेत्।
दु:खिता यस्य दृश्येत्-विकृता: 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 भेदारं परिनामां च पूर्कम्।
द्वारणां चैव भक्तारं श्र्योपमेव 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**

स्थलजी-टक-शाकानि पुष्प-मूल-फलानि च।
मेघौ-वृक्षो-दुतावन-यथात् ब्रह्मांश्च 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)

भूमो विपरिवल्लित तिष्ठति प्रपदेद-दिनम्।
स्थानो-साम्भवो विहरेद-सन्ध्यान-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-तपस्तु स्वाद-वर्षास्-वध-वकाशिकः।
आई-वासास्तु एक्षणे क्रमशो वर्षायंस-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)

अप्रयत् सुखायथेषु ब्रह्मचयरी धराशयः।
शरणेष्-वनमन्त्र 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**

अतिवादंस-तितिक्षेत नावमन्येत कंचन।
न चेम देहं-आश्रित्य वैरं कुशीं 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)
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)

By taking spartan food and spending his time in a secluded place, he should bridle his sense-organs from indulging in objects. (6:59)

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)

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)

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)
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)

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)

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)

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)

Atma is indeed all gods; everything is seated in Atma. It is Atma, who creates the bond of jivas with actions. (12:119)

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)
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 excreting organ; Prajapati in his generative organ. (12:121)

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)

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)

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)
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)

एतां-एके वदत्त्य-अग्नि मनु-अन्ये प्रजापतिम् ।
इन्द्रे-एके परे प्रणाण-अपे 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 पञ्चभ्रम-व्याप्य मूर्तिभि: ।
जन्म-वृद्धिकष्ठ-निलं 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 य: सर्व-भूतेषु पश्यत्यु-आत्मानं-आत्मना ।
स सर्व-समतां-एत्य ब्रह्मायेति 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)