

CHAPTER : IV

RECONSTRUCTED TEXT - SUMMARY

## ADHYĀYA I

### PRAKARANA I - DHARMASVARŪPAM :

In this chapter, the nature of Dharma is described by explaining the sources & constituents of Dharma.

The sources of Dharma are - Vedās, Vedāṅgas, Smṛtis & Itihāsas. They are explained accordingly (1-6).

The constituents of Dharma are śauca, dāna, tapas, śraddhā, gurusevā, kṣamā, dayā, viññāna, vinaya & satya (7). All of them (except śauca, dāna & satya) are further defined & explained in the verses, that follow, in the order of their enumeration (8-49). The explanation of śauca & dāna is, however, available in the dāna (I.8) & dravyasuddhi (I.9) prakaraṇas respectively. The explanation of the word satya is not available.

The last verse (50) mentions the quintessence of Dharma.

### PRAKARANA II - VARNĀŚRAMAJĀTIDHARMĀH :

This chapter contains the enumeration of varṇas, jātis etc. alongwith the description of the duties thereof, & of the persons, belonging to the four āśramas (social orders).

Firstly, the four varṇas, 4 anulomas, 6 pratilomas, & 6 antarālas are enumerated (51-59).

The duties of the four varṇas, namely, Brāhmaṇa (60-67), Kṣatriya (68-85), Vaiśya (86-93) & Sūdra (94-101) & of Ladies (102-112) are described.

Thereafter the duties of the persons, belonging to the four āśramas (social orders), namely - brahmacharya (113-145), gṛhastha (146-216), Vānaprastha (217-226), Saṁnyāsa (227-294) are dealt with.

Then, the 4 anulomas (298-300), 6 pratilomas, (301 & 302), 6 antarālas (303-306) are defined. The persons of mixed castes (Misrajaḥ) (307-318) are explained & their duties are also specified.

Lastly, there is description of the duties of a cāṇḍāla. (321-328)

### PRAKARANA III - SAṂSKĀRĀH :

This chapter deals with the description of various saṁskāras.

The following saṁskāras are described. Garbhādhāna (331-350) Puṁsavana (352), Sīmanta (351), Jātakarma (353-368), Nāmakarma (369), Annaprāsana (370, 371), Karṇavedha (372, 373), Cūḍākarma (374-376), Akṣarārambha (377), Upanayana (378-384), Upākarma (385-387), Vedavratatustaya (388-392), Godāna (393), & Vivāha (394-427).

The seven saṁsthas each of pākayajña, haviryajña & somayajña are also referred to (428-457).

Lastly, the saṁskāras, connected with agriculture namely - Lāṅgalayojana (458-468) are also dealt with.

(The Saṃskāras of antyeṣṭi (funeral rites), are to be found in the eleventh chapter of the text).

Thus generally all the saṃskāras, right from the garbhādhāna upto vivāha, have been treated in the present chapter.

#### PRAKARANA IV - PARIBHĀSĀ :

This chapter contains the technical description of some ingrediants of daily ritual.

The seven kinds of dharbhas are first referred to. (469). The rules, regarding preparation & utility of pavitra (470-474), Kūrca (475-478) & Yajñopavīta (479-511) are dealt with.

#### PRAKARANA V - ĀHNIKAM :

In this chapter, the rules, regarding the performance of daily rituals, right from getting up from the bed, upto bhojana (taking meals) are to be found.

The eight auspicious sights, that always command respect & adoration are mentioned (512, 513).

Then the rules, regarding answering the calls of nature (mūtrapurīṣotsarga) & ācamana (514-554), the brushing of teeth (555, 556), bathing - are dealt with.

An esoteric procedure of Mānasasnāna is also explained (558-599).

The rules, about some religious rituals - like - aghamarsana (600-602), mārjana (603), Upasthāna (604), etc. & the five great

sacrifices, consisting of (i) Brahmayajña (611), (ii) Tarpana (612-617), (iii) Vaisvadeva (618-626), (iv) Baliharana (only mention is made), (v) Atithipūjā (629-638) are described. The procedure of bhojana (taking meals) is also dealt with (643-685). The bhojyānnāḥ (686) - (i.e. persons, whose food is allowed to be partaken) & abhojyānnāḥ (687-702) - (i.e. persons, whose food is prohibited) are mentioned. Lastly, the occasions, when the tāmbūla is not to be partaken, are referred to (703-706).

Thus the chapter, deals with rules to be followed, upto the mid-day i.e. upto lunch while regarding the remaining part of the day, the information is not available.

#### PRAKARANA VI - BHAKSYĀ-BHAKSYAM :

This chapter contains, the rules regarding bhaksyābhaksya (the prescribed & prohibited articles and type of food).

Firstly, the articles of food, that are pure (medhya), are mentioned & then the causes of impurity of food are explained (708-754). The herbs, vegetables, beasts, birds, animals, fish & other aquatic animals, that are bhaksya (allowed for eating) & abhaksya (prohibited) are mentioned (755-768).

The various intoxicants, forbidden for Brāhmanas, but allowed for Ksatriya & Vaiśya are enumerated (769-771).

The miscellaneous rules, about not partaking food, are dealt with & the expiations are also mentioned, if a Brāhmana, partakes the prohibited food (774-794).

Expiations are further mentioned, for drinking semen, wine, human milk etc. for curing diseases (795-802).

PRAKARANA VII - DEŚADHARMĀH KĀLADHARMĀŚCA :

The present chapter contains injunctions about practising the rituals & customs, prescribed or followed in a particular place (deśa) & period (kāla).

The customs & practices of a particular region should not be neglected or disregarded (809-814).

The rules to be followed in Kali Age are mentioned (815-818). The time, auspicious for bathing & giving gifts etc. on each saṅkrānti is prescribed (819-825). The general rules, for determining a tithi are dealt with (826-837). The general rules, about fasting are enjoined. The vratas namely worship of cows, on the pratipad of the month of kārtika (852-855), Nāgapañcamī (856-858), Ekādasī (859-871) are treated.

Lastly, the rules to be observed, on the eclipses of the sun & the moon are prescribed (874-884).

Thus the treatment of vows (vratas) or observances, as available in the present text is very scanty.

PRAKARANA VIII - DĀNAM :

The present chapter contains description of the nature of dāna & praise of various gifts.

Firstly, the attitude for giving gifts is praised (885-889). Then the subject of dāna is dealt with in details, by explaining the various constituents of it, These constituents are -  
 (1) two causes (hetus), (2) six grounds (adhiṣṭhānas), (3) six elements (aṅgas), (4) six effects, (vipākas), (5) four kinds (prakāras), (6) threefold division (trividham), (7) three destructive elements (trinaśam) (890-930).

The articles that are not fit to be given to certain individuals are mentioned (931-933).

The eight kinds of Brāhmanas, who are fit for receiving gifts are defined (934-947). The gifts of cooked food (annadāna) (952-960), cow (961-970), bull (971-974), land (975-980), visvacakra (988-993) are highly praised.

The sins, that are involved in the acceptance of gifts of brahmāṇḍa (1005), & tulā (1006 — 1009) are mentioned. The expiation for accepting the gift of Mahābhūtaghāṭa is prescribed (1010-1022). The elaborate procedure of re-initiation (punaḥsaṃskāra), which is necessary to be undergone by the ācārya (preceptor), who accepts the gifts of tulā etc., is dealt with (1023-1050).

#### PRAKARANA IX - DRAVYASUDDHIH :

This prakarana deals with the subject of purification of substances.

Hence, the subject of purity & impurity (medhyatva & amedhyatva)

is considered in detail, at the beginning. The fourfold classification of 'pure' (Medhya) objects, namely, suci, pūta, svayaṁsuddha & pavitra, is explained elaborately (1052-1078). Similarly, the nature of impurity, is also clarified (1079-1086). The four varieties of impurity, namely, dūṣita, varjita, dūṣṭa & kasmala are enumerated & defined (1080-1086). The method of purification of earth, (bhūmi) (1088-1092), water (1093-1100), one's own body (1101-1120), the metallic objects & other things, in general, like, garments, wooden vessels, corn etc. is mentioned (1121-1140).

#### PRAKARANA X - ĀSAUCA :

The present chapter deals with the topic of impurity, due to birth or death to a person (āsauca).

Firstly, the days of impurity on birth & death of a person are laid down (1141-1167). Then the problematic cases of sannipātāsauca (1168-1174) (occurrence of another āsauca, already observing one āsauca), atikrāntāsauca (knowledge of āsauca, after the lapse of its original period), (1175-1180), Videsasthāsauca (impurity to a person, staying in a distant region) (1181&1182) are dealt with.

#### PRAKARANA XI - ANTYESTI :

The funeral rites to be performed on the death of a person, are treated in this chapter.

Several cases of inauspicious death (durmarana) are mentioned (1183-1216). Then the rules about, (1) carrying the corpse, (1217-1226), (2) burning it on pyre (1227-1247), (3) collecting



of charred bones, (1251 & 1252), (4) ritual of offering pindas & (5) śrāddhas on various days (1253-1271) are dealt with.

The procedure of nārāyana bali is explained in detail. (1284-1299). Similarly, the rules to be followed during the days of āsauca & during the whole period after death are also prescribed (1301-1304).

#### PRAKARANA XII - ŚRĀDDHAM :

The chapter deals elaborately with the procedure of the performance of śrāddha.

The performance of śrāddha is emphasized by eulogizing it (1307-1319). Then the days (1321-1331) & places (1332-1333) of its performance are discussed. The Brāhmanas that are & are not fit to be invited are mentioned (1334-1383/1384-1392). Then the articles of food, that are prescribed & prohibited for being offered, are described (1393-1400). The articles of food & meat of several animals (1401-1407) that satisfy the manes for different duration of time are noted. The rules to be observed by the performer & the invited Brāhmana are laid down (1408-1435). The entire procedure of śrāddha is elaborately described (1436-1511). Some miscellaneous rules to be observed on the day of śrāddha are enjoined (1512-1529).

## ADHYĀYA II

### PRAKARANA I - RĀJADHARMĀH :

The duties of a king are mentioned in this chapter.

The king should always be ready to fight in the battle, for the protection of his subjects, even at the risk of his life (1531-1537). He should also try to check the intermixture of castes & employ the four varnas in their respective duties (1538,1539).

The treatment of rājadharmas is very brief.

### PRAKARANA II - ĀTATĀYINAH :

Here ātatāyins (desperados) are referred to in the three verses.

The ātatāyin (a person, who is assailing with a weapon in his hand), should always be killed, though he may be a bhrūna (a learned Brahmana) (1541). The person, committing suicide is also a kind of ātatāyin. There is no expiation in his case. He straight-way goes to Hell only. (1540,1542).

### PRAKARANA III - STRĪPUNDHARMĀH :

The legal duties of husband & wife are treated in the present chapter.

The circumstances under which the earlier wife, can be superseded, are mentioned (1544-1548). Similarly, the circumstances,

under which the wife can abandon her husband & resort to some one else are dealt with (1549-1555). The topic of adhivedana (marrying an additional wife, after superseding the previous one), is once again discussed (1556-1562).

PRAKARANA IV. - DĀYAVIBHĀGAH :

This chapter deals with the topic of the partition of property.

The time of partition is first pointed out (1563-1565). The rules regarding partition among several members of the family (1567-1569) & the order of succession to property in case of a sonless person, are laid down (1570-1571). The persons, not entitled to get any share in the property are enumerated (1572-1574).

Then the several kinds of sons are enumerated (1575-1577) & their share in the property is discussed (1578-1596).

Lastly, the nature of Strīdhana & its devolution are dealt with (1598-1611).

Thus, this entire section of Vyavahāra contains the exposition only of the above topics of Vyavahāra. The description of several other remaining topics is untraceable.

### ADHYĀYA III

#### PRAKARANA I - PRĀYASCITTAM :

This chapter deals with several great & small sins & their respective expiations.

Firstly, the five great sins are referred to & expiations for them are enjoined (1614-1649). The circumstances, when these sins are regarded as most serious offences (tīvratama°) are also pointed out (1617-1621). Then the minor sins (upapātakas) namely, govadha, steya, agamyāgamana, adhītavismṛti, apanyavikraya, sutānām vikraya, svakīyatyāga, cāṇḍālasamparka, avakīrṇī, svādidamśa, & other miscellaneous sins are described & the expiations, for them are also laid down (1650-1812).

#### PRAKARANA II - MLECCHITASUDDHIH :

This chapter contains description of expiations, for purification of persons, kidnapped & troubled by Mlecchas.

The sages approached Devala, who was sitting at east, on the bank of river, sindhu & inquired about penances for the purification of the four varnas, kidnapped by Mlecchas (1813-1815).

Then the sage Devala, elaborately directs several expiations for their purification. The nature of prāyascitta depends upon the duration of time, spent in association with Mleccha. From the duration of association for one day upto 20 years, several rules for purification are laid down (1816-1858). Similarly, the

expiations, for purification of ladies are also prescribed. (1859-1869). Then the rules about preparation of pañcagavya & other general rules about prāyascitta are mentioned (1878-1885).

### PRAKARANA III - ANUGRAHĀPRĀYASCITTAM :

This chapter mentions the circumstances, when the concession in the prescribed expiation can be suggested.

The assembly of the learned Brahmanas should dispassionately direct a particular penance (1885-1893). They should take into consideration the various circumstances like, caste, capacity, age, qualities, time, place, the nature of the sin committed etc., before prescribing an expiation. (1894-1907).

### PRAKARANA IV - VRATĀNI :

This chapter contains the exposition of several purificatory penances like cāndrāyana etc.

Firstly, several penances are enumerated (1908-1910). Then the cāndrāyana & other penances - namely - Prājāpatya, Taptakṛcchra, Parāka, Yāvaka, Sāntapana, Mahāsāntapana, Kāyakṛcchra, Atikṛcchra, Udumbara, Parna, Phala, Māhesvara, Brahma, Dhānya & Suvarna - are elaborately described. The nature, varieties, procedure, & substitutes of most of them are explained (1917-2154).

PRAKARANA V - TĪRTHAYĀTRĀ :

This chapter mentions the several sacred places & rites to be performed there, while visiting them.

The great rivers, places on their banks, mountains & other sacred places are referred to (2156-2180). Then the various rules about rites to be practised on the sacred places are expatiated (2181-2199).

PRAKARANA VI - NIHSREYASAM :

This chapter elucidates the nature of the second human goal (acc.to the author), namely, Nihsreyasa of two kinds - Sāṅkhya & Yoga.

The two kinds of Purusārthas are referred to & the Sāṅkhya & Yoga, which constitute the second Purusārtha are defined (2200-2209). The tenets of Sāṅkhya philosophy are enumerated (2211-2237) & explained (2238-2363). The nature of three kinds of bodies (those of gods, human beings & lower beings) are vividly described (2264-2275). Then the bondage of three kinds is explained (2276-2283). The twelve mental, six vocal & four bodily vices are enumerated, defined & explained in detail. (2284-2371).

Then the ways & means of elimination of these vices are pointed out (2372-2376). The nature of tapas is explained (2378-2394) & the various means of Yoga, namely prāṇāyāma, pratyāhāra, dharāṇā, dhyāna etc. are properly defined & explained. (2395-2410). The ten obstacles in the practice of Yoga, are also

mentioned (2411). The eight miraculous powers (2412-2437) & the nature of liberation, its varieties etc. are described (2440-2447). The signs of approaching death, in case of a Yogin are indicated (2448-2461).

Lastly, the final release & unity of Yogin with Brahman are described (2468-2475).

### PARIS ISTA

#### DEVALOKTAM JYOTISAM :

Devala is believed to have written an extensive treatise (Saṁhita) on Jyotiṣasāstra. The quotations of Devala, dealing with the various topics on Jyotiṣa, available in the works on Dharmaśāstra & Jyotiṣa are here collected & arranged.

#### PRAKARANA - I - SĀMSKĀRĀH :

This chapter deals with some astrological matter, connected with the Sāmskāras (sacraments).

The customs of locality, should always be followed by an astrologer (1). There is emphasis upon, the performance of an act on a day, with the favourable position of moon etc. & various articles to be donated for averting the bad effects of unfavourable state of moon, star etc. are mentioned (2 & 3). The effects of inauspicious state of stars, namely Asvinī, Maghā & Mūla at the birth of a child & the manner to eradicate the evil influence are pointed out (4-7). The periods, that are not favourable for marriage etc. are mentioned (8-14). The last verse (15) mentions the auspicious period for king's march (Yātra).

PRAKARANA II - KR̥SIH :

The several astrological details, connected with agriculture are to be found here.

Firstly, the days & r̥sis, that are favourable & unfavourable for agriculture are mentioned (16-19). Then the entire procedure of starting the agricultural work (20-23), ploughing (24-34) & sowing seeds (35) is elaborately described, with details alongwith their good & bad omens. Lastly, there is a prayer to the earth. (36-38).

PRAKARANA III - GRAHACĀRAH :

This chapter deals with the astronomical cum astrological information about the motion of various planets.

The motion of Mercury & the Roads of Venus are mentioned (39-44). The effect of conjunction of Jupiter & Saturn in the third, sixth, ninth, & twelfth signs - (namely - Gemini (Mithuna), Virgo (Kanyā), Sagittarius (Dhana) & pisces (Mīna)) is the terrific destruction of subjects (45), The dark Rāhu that conceals, the sun & the moon is referred to (46). The transit of Ketus of 108 kinds & their effects are dealt with in detail (47-68).

The effects of Twi-~~l~~ight, Rainfall, & strong & weak lord of the year are mentioned (69-72).

PRAKARANA - IV - ARISTĀNI :

This chapter contains references to signs (omens & portends), that indicate approaching of death (73-81).