

ॐ श्रीगुरुभ्यो नमः

मनुस्मृत्यांसामान्यधर्माः

COMMON DHARMAS IN MANUSMRITI

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“भूयोभूयोभाविनोभूमिपालानत्वानत्वायाचतेरामचन्द्रः।
सामान्योऽयं धर्मसेतुर्-नराणां काले काले पालनीयो भवद्भिः॥”

- (Skanda Purana, Sethu Khanda)

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

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

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

मनुस्मृत्यांसामान्यधर्माः

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Brahma's Creation & Yugas

कालं कालविभक्तीश्च नक्षत्राणि ग्रहान्स्तथा।

सरितः सागरान्शैलान्समानिविषमाणि च। (१:२४)

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

तपोवाचं रतिं चैव कामं च क्रोधमेव च।

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

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

कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत्।

द्वन्द्वैः अयोजय च्चेमाः सुखदुःखादिभिः प्रजाः। (१:२६)

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

हिंसा हिंसे मृदुकूरे धर्माधर्मावृतानृते।

यद्यस्य योऽदधात्सर्गे तस्य स्वयमाविशत्॥ (१:२९)

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

चतुष्पात्सकलो धर्मः सत्यं चैव कृते युगे।

नाधर्मेण आगमः कश्चित्मनुष्यान्प्रतिवर्तते॥ (१:८१)

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

इतरेषु आगमात् धर्मः पादशस्तु अवरोपितः।

चौरिक-अनृत-मायाभिःधर्मश्चापैतिपादशः॥ (१:८२)

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

अरोगाःसर्वसिद्धार्थाःचतुर्वर्ष-शतायुषः।
कृतेत्रेतादिषुह्येषां- आयुर्- ह्रसतिपादशः॥ (१:८३)

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

तपःपरंकृतयुगेत्रेतायांज्ञानमुच्यते।
द्वापरेयज्ञमेवाहुःदानमेकंकलयुगे॥ (१:८६)

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

Authorities for Dharma & Karmayoga

एवंआचारतोदृष्ट्वाधर्मस्यमुनयोगतिम्।
सर्वस्यतपसोमूलंआचारंजगृहुःपरम्॥ (१:११०)

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

विद्वद्भिःसेवितःसद्भिःनित्यंअद्वेषरागिभिः।
हृदयेन-अभ्यनुज्ञातोयोधर्मःतंनिबोधत॥ (२:१)

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

कामात्मतानप्रशस्तानचैवेहास्त-यकामता।
काम्योहिवेदाधिगमःकर्मयोगश्चवैदिकः॥ (२:२)

Looking for fruits of acts 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)

संकल्पमूलःकाम्योवैयज्ञाःसंकल्पसंभवाः।
व्रतानियमधर्माश्चसर्वेसंकल्पदाःस्मृताः॥ (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)

अकामस्यक्रियाकाचिद्-दृश्यतेनेहकहिंचित्।
यद्यद्विकुरुतेकिंचित्-तत्तत्कामस्यचेष्टितम्॥ (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)

तेषुसंयग्-वर्तमानोगच्छत्य्-अमरलोकताम्।
यथासंकल्पितांश्चेहसर्वान्-कामान्- समश्नुते॥ (२:५)

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

वेदोऽखिलोधर्ममूलंस्मृतिशीलेचतद्विदाम्।
आचारश्चैवसाधूनाम्-आत्मनस्-तुष्टिरेवच॥ (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)

यःकश्चित्-कस्यचिद्-धर्मोमनुनापरिकीर्तितः।
ससर्वोऽभिहितोवेदेसर्वज्ञानमयोहिसः॥ (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)

सर्वतुसमवेक्ष्येदंनिखिलंज्ञानचक्षुषा।
श्रुति-प्रामाण्यतोविद्वान्-स्वधर्मेनिविशेतवै॥ (२:८)

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

श्रुति-स्मृत्-युदितंधर्मम्-अनुतिष्ठन्हिमानवः।
इहकीर्तिम्-अवाप्नोतिप्रेत्यच-अनुत्तमंसुखम्॥ (२:९)

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

श्रुतिस्तुवेदोविज्ञेयोधर्मशास्त्रंतुवैस्मृतिः।
तेसर्वार्थेषु-अमीमांस्येताभ्यांधर्मोहिनिर्बभौ॥ (२:१०)

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

योऽवमन्येततेमूलेहेतुशास्त्र-आश्रयात्-द्विजः।
ससाधुभिर्-बहिष्कार्योनास्तिकोवेदनिन्दकः॥ (२:११)

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

वेदःस्मृतिःसदाचारःस्वस्यचप्रियम्-आत्मनः।
एत-च्चतुर्विधंप्राहुःसाक्षाद्-धर्मस्यलक्षणम्। (२:१२)

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

अर्थ-कामेषु-असक्तानांधर्मज्ञानंविधीयते।
धर्मज्ञिज्ञासमानानांप्रमाणंपरमंश्रुतिः॥ (२:१३)

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

एतद्-देश-प्रसूतस्यसकाशाद्-अग्रजन्मनः।

स्वस्वंचरित्रंशिक्षेरन्पृथिव्यांसर्व-मानवाः॥ (२:२०)

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

Dharma the basic Purushartha (Aim of Human Life)

धर्मार्था-वुच्यतेश्रेयःकामार्थौधर्मएवच।
अर्थएवेहवाश्रेयस्-त्रिवर्गइतितुस्थितिः॥ (२:२२४)

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

धृतिःक्षमादमोऽस्तेयंशौचं-इन्द्रिय-निग्रहः।
धीर्-विद्यासत्यं-अक्रोधोदशकंधर्म-लक्षणम्॥ (६:९२)

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

नसीदन्-नपिधर्मेणमनोऽधर्मेनिवेशयेत्।
अधार्मिकाणांपापानां-आशुपश्यन्-विपर्ययम्॥ (४:१७१)

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

नाधर्मश्-चरितोलोकेसद्यःफलतिगौरिव।
शनैर्-आवर्तमानस्तुकर्तुर्-मूलानिकृन्तति॥ (४:१७२)

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

यदिनात्मनिपुत्रेषुनचेत्-पुत्रेषुनमृषु।
नत्वेवतुकृतोऽधर्मःकर्तुर्-भवतिनिष्फलः॥ (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)

अधर्मेणैधतेतावत्-ततोभद्राणिपश्यति।
ततःसपत्नान्-जयतिसमूलस्तुविनश्यति॥ (४:१७४)

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

परित्यजेद्-अर्थ-कामौयौस्यातामधर्म-विवर्जितौ।
धर्मचाप्य्-असुखोदरकलोक-विक्रुष्टमेवच॥ (४:१७६)

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

धर्म-शनैःसंचिन्याद्-वल्मीकमिवपुत्तिकाः।
परलोक-सहायार्थसर्व-भूतान्य्-अपीडयन्॥ (४:२३८)

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

नामुत्रहिसहायार्थपितामाताचतिष्ठतः।
नपुत्र-दारानज्ञातिर्-धर्मस्-तिष्ठतिकेवलः॥ (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)

एकःप्रजायतेजन्तुर्-एकएवप्रलीयते।

एकोऽनुभुङ्क्तेसुकृतं-एकएवचदुष्कृतम्॥ (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)

एकएवसुहृद्-धर्मोनिधनेऽप्यनुयातियः।
शरीरेणसमंनशंसर्व-अन्यद्धिगच्छति॥ (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)

मृतंशरीरं-उत्सृज्यकाष्ठ-लोष्ठ-समंक्षितौ।
विमुखाबान्धवायान्तिधर्मस्-तं-अनुगच्छति॥ (४:२४१)

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

तस्माद्-धर्मसहायार्थंनित्यंसंचिनुयाच्-छनैः।
धर्मेणहिसहायेनतमस्-तरतिदुस्तरम्॥ (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)

धर्मएवहतोहन्तिधर्मोरक्षतिरक्षितः।
तस्माद्-धर्मो नहन्तव्योमानोधर्मोहतोऽवधीत्॥ (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-प्रसिद्ध्यर्थस्वैःकर्मभिर्-अगर्हितैः।
अक्लेशेनशरीरस्यकुर्वीतधनसञ्चयम्॥ (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)

सर्वकर्मदमायत्तंविधानेदैव-मानुषे।
तयोर्-दैवं-अचिन्त्यंतुमानुषेविद्यतेक्रिया॥ (७:२०५)

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

नेहेतार्थान्-प्रसङ्गेननविरुद्धेनकर्मणा।
नविद्यमानेष्व्-अर्थेषुनात्यामपियतस्ततः॥ (४:१५)

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

नात्मानं-अवमन्येतऊर्वाभिर्-असमृद्धिभिः।
आमृत्योःश्रियं-अन्विच्छेन्-नैनामन्येतदुर्लभाम्॥ (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

लौकिकंवैदिकंवापितथा-आध्यात्मिकमेवच।
आददीतयतोज्ञानंतंपूर्वम्-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-अध्याचरितेश्रेयसानसमाविशेत्।
शय्यासनस्थश्-चैवैनंप्रत्युत्थाय-अभिवादयेत्॥ (२:११९)

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

उपाध्यायान्-दशाचार्यआचार्याणांशतंपिता।
सहस्रंतुपितृन्-मातागौरवेण-अतिरिच्यते॥ (२:१४५)

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

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

अहिंसयैवभूतानांकार्यश्रेयो-अनुशासनम्।
वाक्चैवमधुराक्षणाप्रयोज्याधर्मम्-इच्छता॥ (२:१५९)

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

सेवेतेमांस्तुनियमान्-ब्रह्मचारीगुरौवसन्।
सन्नियम्य-इन्द्रिय-ग्रामंततो-वृद्ध्यर्थम्-आत्मनः॥ (२:१७५)

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

वर्जयेन्-मधु-मांसंचगन्धंमाल्यंरसान्-स्त्रियः।
शुक्तानियानिसर्वाणिप्राणिनांचैवहिंसनम्॥ (२:१७७)

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

अभ्यङ्गम्-अञ्जनंचाक्षणोर्-उपानच्-छत्र-धारणम्।
कामंक्रोधंचलोभंचनर्तनंगीत-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)

द्यूतंचजनवादंचपरिवादंतथा-अनृतम्।
स्त्रीणांचप्रेक्षण-आलम्भं-उपघातंपरस्यच॥ (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)

ब्रह्मारंभेऽवसानेचपादौग्राह्यौगुरोःसदा।
संहत्यहस्ता-वध्येयंसहिब्रह्मान्जलिःस्मृतः॥ (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)

व्यत्यस्तपाणिनोकार्य-उपसंग्रहणंगुरोः।

सव्येनसव्यःस्प्रष्टव्योदक्षिणेनचदक्षिणः॥ (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)

अध्येष्यमाणंतुगुरुर्- नित्यकालं-अतन्द्रितः।

अधीष्वभोइतिब्रूयाद्-विरामोऽस्त्वितिचारमेत्॥ (२:७३)

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

विधियज्ञाज्-जपयज्ञोविशिष्टोदशभिर्-गुणैः।

उपांशुःस्याच्छतगुणःसाहस्रोमानसःस्मृतः॥ (२:८५)

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

हीनान्न-वस्त्र-वेषःस्यात्-सर्वदागुरु-सन्निधौ।

उत्तिष्ठेत्-प्रथमंचास्यचरमंचैवसंविशेत्॥ (२:१९४)

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

प्रतिश्रवण-संभाषेशयानोनसमाचरेत्।

नासीनोनचभुञ्जानोनतिष्ठन्नोपराङ्मुखः॥ (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)

आसीनस्यस्थितःकुर्याद्-अभिगच्छंस्तुतिष्ठतः।

प्रत्युद्गम्यत्वाव्रजतःपश्चाद्-धावंस्तुधावतः॥ (२:१९६)

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

पराङ्मुखस्य-अभिमुखोदूरस्थस्यैत्यचांतिकम्।
प्रणम्यतुशयानस्यनिदेशेचैवतिष्ठतः॥ (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)

नीचंशय्यासनंचास्यसर्वदागुरुसन्निधौ।
गुरोस्तुचक्षुर्-विषयेनयथेष्टासनोभवेत्॥ (२:१९८)

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

नोदाहरेद्-अस्यनामपरोक्षमपिकेवलम्।
नचैवास्य्-आनुकुर्वीतगति-भाषित-चेष्टितम्॥ (२:१९९)

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

गुरोर्-यत्रपरीवादोनिन्दावापिप्रवर्तते।
कर्णौतत्रपिधातव्यौगन्तव्यंवाततोऽन्यतः॥ (२:२००)

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

परीवादात्-खरोभवतिश्चावैभवतिनिन्दकः।
परिभोक्ताकृमिर्-भवतिकीटोभवतिमत्सरी॥ (२:२०१)

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

दूरस्थो नार्चयेद्-एनंनक्रुद्धो नान्तिकेस्त्रियाः।

यानासनस्थश्च-एव-एनं-अवरुह्य-अभिवादयेत्॥ (२:२०२)

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

गुरुप्रतिवातेऽनुवाते च नासीत गुरुणा सह।

असंश्रवे चैव गुरोर्न किंचिदपि कीर्तयेत्॥ (२:२०३)

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

गोऽश्व-उष्ट्र-यान-प्रासाद-स्रस्तरेषु कटेषु च।

आसीत गुरुणा सार्धं शिला-फलक-नौषु च॥ (२:२०४)

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

गुरोर्-गुरौ सन्निहिते गुरुवद्-वृत्तिम्-आचरेत्।

न चानि सृष्टो गुरुणा स्वान्-गुरुन्-अभिवादयेत्॥ (२:२०५)

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

विद्यागुरुष्वेतदेव नित्यावृत्तिः स्वयोनिषु।

प्रतिषेधत्सु चाधर्मान्-हितंचोपदिशत्स्वपि॥ (२:२०६)

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

श्रेयःसु गुरुवद्-वृत्तिं नित्यमेव समाचरेत्।

गुरुपुत्रेषु चार्येषु गुरोश्चैव स्वबन्धुषु॥ (२:२०७)

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

बालःसमानजन्मावाशिष्योवायज्ञकर्मणि।

अध्यापयन्-गुरुसुतोगुरुवन्- मानं-अर्हति॥ (२:२०८)

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

उत्सादनंचगात्राणांस्नापनो-च्छिष्ट-भोजने।

नकुर्याद्-गुरुपुत्रस्यपादयोश्च-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)

अभ्यञ्जनंस्नापनंचगात्रो-त्सादनमेवच।

गुरुपत्न्यानकार्याणिकेशानांचप्रसाधनम्॥ (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)

गुरुपत्नीतुयुवतिर्-नाभिवाद्येहपादयोः।

पूर्णविंशति-वर्षेणगुणदोषौविजानता॥ (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)

यथाखनन्-खनित्रेणनरोवार्-यधिगच्छति।

तथागुरुगतांविद्यांशुश्रूषुर्-अधिगच्छति॥ (२:२१८)

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

यस्यवाङ्मनसीशुद्धेसम्यग्गुप्तेचसर्वदा।

सवैसर्वम्-अवाप्नोतिवेदान्त-उपगतंफलम्॥ (२:१६०)

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

नपूर्वगुरवेकिंचिद्-उपकुर्वीतधर्मवित्।
स्नास्यंस्तुगुरुणाऽज्ञप्तःशक्त्यागुर्वर्थम्-आहरेत्॥ (२:२४५)

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

क्षेत्रंहिरण्यंगाम्-अश्वंछत्र-ओपाहनम्-आसनम्।
धान्यंशाकंचवासांसिगुरवेप्रीतिम्-आवहेत्॥ (२:२४६)

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

Serving Parents and Guru

आचार्योब्रह्मणोमूर्तिःपितामूर्तिःप्रजापतेः।
मातापृथिव्यामूर्तिस्तुभ्रातास्वोमूर्तिर्-आत्मनः॥(२:२२६)

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

यंमाता-पितरौक्लेशंसहेतेसंभवेनृणाम्।
नतस्यनिष्कृतिःशक्याकर्तुर्वर्षशतैरपि॥ (२:२२७)

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

तयोर्-नित्यंप्रियंकुर्याद्-आचार्यस्यचसर्वदा।
तेष्वेवत्रिषुतुष्टेषुतपःसर्वसमाप्यते॥ (२:२२८)

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

तेषांत्रयाणांशुश्रूषापरमंतपउच्यते।

नतैर्-अभ्यननुज्ञातोधर्मम्-अन्यंसमाचरेत्॥ (२:२२९)

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

तएवहित्रयोलोकास्-तएवत्रयआश्रमाः।

तएवहित्रयोवेदास्-तएवोक्तास्-त्रयोऽग्नयः॥ (२:२३०)

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

त्रिष्-वप्रमाद्यन्-नेतेषुत्रींल्लोकान्-विजयेद्-गृही।

दीप्यमानःस्ववपुषादेववद्-दिविमोदते॥ (२:२३२)

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

इमंलोकंमातृ-भक्त्यापितृ-भक्त्यातुमध्यमम्।

गुरुशुश्रूषयात्वेवंब्रह्मलोकंसमश्नुते॥ (२:२३३)

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

सर्वेतस्यादृताधर्मायस्यैतेत्रयआदृताः।

अनादृतास्तुयस्यैतेसर्वास्-तस्याफलाःक्रियाः॥ (२:२३४)

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

यावत्-त्रयस्तेजीवेयुस्-तावन्-नान्यंसमाचरेत्।

तेष्वेव नित्यंशुश्रूषांकुर्यात्-प्रियहितेरतः॥ (२:२३५)

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

तेषाम्-अनुपरोधेनपारत्र्यंयद्यदाचरेत्।
तत्तन्-निवेदयेत्-तेभ्योमनो-वचन-कर्मभिः॥ (२:२३६)

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

आचार्येतुखलुप्रेतेगुरुपुत्रेगुणान्विते।
गुरुदारेसपिण्डेवागुरुवद्-वृत्तिम्-आचरेत्॥ (२:२४७)

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

Honouring Elders

ऊर्ध्वप्राणाह्य-उत्क्रामन्तियूनःस्थविरआयति।
प्रत्युत्थान-अभिवादाभ्यांपुनस्-तान्-प्रतिपद्यते॥ (२:१२०)

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

अभिवादन-शीलस्यनित्यंवृद्ध-उपसेविनः।
चत्वारितस्यवर्धन्तेआयुर्-विद्यायशोबलम्॥ (२:१२१)

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

अभिवादयेद्-वृद्धांश्चदद्याच्-चैवासनंस्वकम्।
कृताञ्जलिर्-उतासीतगच्छतःपृष्ठतोऽन्वियात्॥ (४:१५४)

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

मातृष्वसामातुलानीश्वश्रूरथपितृष्वसा।
संपूज्यागुरुपत्नीवत्-समास्तागुरुभार्यया॥ (२:१३१)

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

पितुर्-भगिन्यांमातुश्चज्यायस्यांचस्वसूर्यपि।
मातृवद्-वृत्तिम्-आतिष्ठेन्-माताताभ्योगरीयसी (२:१३३)

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

दशाब्दाख्यंपौरसख्यंपञ्चाब्दाख्यंकलाभृताम्।
त्र्यब्दपूर्वश्रोत्रियाणांस्वल्पेनापिस्वयोनिषु॥ (२:१३४)

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

वित्तंबन्धुर्-वयःकर्मविद्याभवतिपञ्चमी।
एतानिमान्यस्थानानिगरीयोयद्यद्-उत्तरम्॥ (२:१३६)

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

Honour& Status of Women

पितारक्षतिकौमारेभर्तारक्षतियौवने।
रक्षन्तिस्थविरेपुत्रानस्त्रीस्वातन्त्र्यं-अर्हति॥ (९:३)

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

नोद्वहेत्-कपिलांकन्यांनाधिकाङ्गीनरोगिणीम्।
नालोमिकांनातिलोमांनवाचाटांनपिंगलाम्॥ (३:८)

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

नर्क्ष-वृक्ष-नदी-नाम्नीनान्त्य-पर्वत-नामिकाम्।
नपक्ष्यहि-प्रेष्य-नाम्नीनचभीषण-नामिकाम्॥ (३:९)

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

अव्यङ्गाङ्गीसौम्य-नाम्नीहंस-वारण-गामिनीम्।
तनु-लोम-केश-दशनामृद्वङ्गी-उद्वहेत्-स्त्रियम्॥ (३:१०)

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

पाणि-ग्रहणिकामन्त्रानियतेदार-लक्षणम्।
तेषांनिष्ठातुविज्ञेयाविद्वद्धिःसप्तमेपदे॥ (८:२२७)

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

स्त्री-धनानितुयेमोहाद्-उपजीवन्तिबान्धवाः।
नारीयानानिवस्त्रंवातेपापायान्त-यधोगतिम्॥ (३:५२)

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

पितृभिर्-भ्रातृभिश्-चैताःपतिभिर्-देवरैस्-तथा।
पूज्याभूषयितव्याश्चबहु-कल्याणम्-ईप्सुभिः॥ (३:५५)

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

यत्रनार्यस्तुपूज्यन्तेरमन्तेतत्रदेवताः।
यत्रैतास्तुनपूज्यन्तेसर्वास-तत्र-अफलाःक्रियाः॥ (३:५६)

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

शोचन्तिजामयोयत्रविनश्यत्-याशुतकुलम्।
नशोचन्तितुयत्रैतावर्धतेतद्धिसर्वदा॥ (३:५७)

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

जामयोयानिगेहानिशपन्त्य्-अप्रतिपूजिताः।
तानिकृत्य्-आहतानीवविनश्यन्तिसमन्ततः॥ (३:५८)

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

तस्माद्-एताःसदापूज्याभूषण-आच्छादन-अशनैः।
भूति-कामैर्-नरैर्-नित्यंसत्कारेषु-उत्सवेषुच॥ (३:५९)

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

सन्तुष्टोभार्ययाभर्ताभर्त्राभार्यातथैवच।
यस्मिन्नेवकुलेनित्यंकल्याणंतत्रवैध्रुवम्॥ (३:६०)

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

बालयावायुवत्यावावृद्धयावापियोषिता।
नस्वातन्त्र्येणकर्तव्यंकिञ्चित्-कार्यंगृहेष्वपि॥ (५:१४७)

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

बाल्येपितुर्वशेतिष्ठेत्-पाणि-ग्राहस्ययौवने।
पुत्राणांभर्तरिप्रेतेनभजेत्-स्त्रीस्वतन्त्रताम्॥ (५:१४८)

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

सदाप्रहृष्टयाभाव्यंगृहकार्येषुदक्षया।
सुसंस्कृतो-पस्करयाव्ययेचामुक्त-हस्तया॥ (५:१५०)

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

नास्तिस्त्रीणांपृथग्-यज्ञोन्नतंनानाप्यु-उपोषणम्।
पतिंशुश्रूषतेयेनतेनस्वर्गेमहीयते॥ (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)

व्यभिचारात्तुभर्तुःस्त्रीलोकेप्राप्नोतिनिन्द्यताम्।
शृगाल-योनिंप्राप्नोतिपाप-रोगैश्चपीड्यते॥ (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)

स्वांप्रसूतिंचरित्रंचकुलं-आत्मानं-एवच।
स्वंचधर्मप्रयत्नेनजायांरक्षन्हिरक्षति॥ (९:७)

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

पतिर्-भार्यासंप्रविश्यगर्भोभूत्वेहजायते।
जायायास्-तद्विजायात्वंयदस्यांजायतेपुनः॥ (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-अपत्यस्यजातस्यपरिपालनम्।
प्रत्यहंलोक-यात्रायाःप्रत्यक्षंस्त्रीनिबन्धनम्॥ (९:२७)

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

अपत्यंधर्म-कार्याणिशुश्रूषारतिर्-उत्तमा।
दाराधीनस्-तथास्वर्गःपितृणां-आत्मनश्चह॥ (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)

पतिंयानाभिचरतिमनो-वाग्-देह-संयता।
साभर्तृ-लोकान्-आप्नोतिसद्भिःसाध्वीतिचोच्यते॥ (९:२९)

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

भ्रातुर्-ज्येष्ठस्यभार्यायागुरु-पत्य्-अनुजस्यसा।
यवीयसस्तुयाभार्यास्तुषाज्येष्ठस्यसास्मृता॥ (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)

नदत्वाकस्यचित्-कन्यांपुनर्-दद्याद्-विचक्षणः।
दत्वापुनःप्रयच्छन्हिप्राप्नोतिपुरुषानृतम्॥ (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)

देवदत्तांपतिर्-भार्यांविन्दतेनेच्छयात्मनः।
तांसाध्वींविभृत्यान्-नित्यंदेवानांप्रियं-आचरन्॥ (९:९५)

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

अन्योन्यस्या-व्यभिचारोभवेद्-आमरणान्तिकः।
एषधर्मःसमासेनज्ञेयःस्त्री-पुंसयोःपरः॥ (९:१०१)

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

कामंतुक्षपयेद्-देहंपुष्प-मूल-फलैःशुभैः।

नतुनामापिगृह्णीयात्-पत्यौप्रेतेपरस्यतु॥ (५:१५७)

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

आसीत्-आमरणात्-क्षान्तानियताब्रह्मचारिणी।
योधर्मैक-पत्नीनांकाङ्क्षन्तीतं-अनुत्तमम्॥ (५:१५८)

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

ज्येष्ठएवतुगृह्णीयात्-पित्र्यंधनं-अशेषतः।
शेषास्-तं-उपजीवेयुर्-यथैवपितरंतथा॥ (९:१०५)

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

पितेवपालयेत्-पुत्रान्-ज्येष्ठोभ्रातृन्-यवीयसः।
पुत्रवच्चापिवर्तेरन्-ज्येष्ठेभ्रातरिधर्मतः॥ (९:१०८)

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

स्वेभ्योऽशेभ्यस्तुकन्याभ्यःप्रदद्युर्-भ्रातरःपृथक्।
स्वात्स्वादंशात्-चतुर्-भागंपतिताःस्य-अदित्सवः॥ (९:११८)

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

अपुत्रोऽनेनविधिनासुतांकुर्वीतपुत्रिकाम्।
यदपत्यंभवेदस्यांतन्ममस्यात्-स्वधाकरम्॥ (९:१२७)

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

अकृतावाकृतावापियंविन्देत्-सदृशात्-सुतम्।

पौत्रीमातामहस्तेनदद्यात्-पिण्डं हरेद्-धनम्॥ (९:१३६)

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

पुत्रेणलोकान्-जयतिपौत्रेणा-नन्त्यं-अश्रुते।
अथपुत्रस्यपौत्रेणब्रह्मस्य-आप्नोतिविष्टपम्॥ (९:१३७)

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

पुंनामोनरकाद्-यस्मात्-त्रायतेपितरंसुतः।
तस्मात्-पुत्रइतिप्रोक्तःस्वयमेवस्वयंभुवा॥ (९:१३८)

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

पौत्र-दौहित्रयोर्-लोकेविशेषोनोपपद्यते।
दौहित्रोऽपिह्यमुत्रैनंसन्तारयतिपौत्रवत्॥ (९:१३९)

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

यादृशंफलं-आप्नोतिकुप्लवैःसंतरन्-जलम्।
तादृशंफलं-आप्नोतिकुपुत्रैःसन्तरंस्-तमः॥ (९:१६१)

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

भ्रातृणां-एकजातानां-एकश्चेत्-पुत्रवान्-भवेत्।
सर्वास्-तांस्-तेनपुत्रेणपुत्रिणोमनुर्-अब्रवीत्॥ (९:१८२)

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

Grihasthasrama

चतुर्थ-आयुषोभागं-उषित्वाद्यंगुरौद्विजः।
द्वितीयं-आयुषोभागंकृतदारोगृहेवसेत्॥ (४:१)

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

अग्नौप्रास्ताहुतिःसम्यग्-आदित्यं-उपतिष्ठते।
आदित्याज्-जायतेवृष्टिर्-वृष्टेर्-अन्नंततःप्रजाः॥ (३:७६)

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

यथावायुंसमाश्रित्यवर्तन्तेसर्व-जन्तवः।
तथागृहस्थम्-आश्रित्यवर्तन्तेसर्वआश्रमाः॥ (३:७७)

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

यस्मात्-त्रयोऽप्य्-आश्रमिणोज्ञानेनान्नेनचान्वहम्।
गृहस्थेनैवधार्यन्तेतस्माज्-ज्येष्ठाश्रमोगृही॥ (३:७८)

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

तृणानिभूमिर्-उदकंवाक्-चतुर्थिचसूनृता।
एतान्यपिसतांगेहेनोच्छिद्यन्तेकदाचन॥ (३:१०१)

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

उपासतेयेगृहस्थाःपरपाकं-अबुद्ध्यः।
तेनतेप्रेत्यपशुतांत्रजन्त्य्-अन्नादि-दायिनाम्॥ (३:१०४)

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

अप्रणोद्योऽतिथिःसायंसूर्योढोऽगृहमेधिना।

कालेप्राप्तस्त्वकालेवानास्यानश्चन्-गृहेवसेत्॥ (३:१०५)

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

आसन-अशन-शय्याभिर्-अद्भिर्-मूल-फलेनवा।

नास्यकश्चिद्-वसेद्-गेहेशक्तितोऽनर्चितोऽतिथिः॥ (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)

पाषण्डिनोविकर्मस्थान्-बैडाल-ब्रतिकान्-शठान्।

हैतुकान्-बकवृत्तींश्चवाङ्मात्रेणापिनार्चयेत्॥ (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)

नवैस्वयंतद्-अश्रीयाद्-अतिथियन्नभोजयेत्।

धन्यंयशस्यं-आयुष्यंस्वर्ग्यवातिथि-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)

सुवासिनीकुमारीश्चरोगिणोगर्भिणीःस्त्रियः।

अतिथिभ्योऽग्रैवैतान्-भोजयेद्-अविचारयन्॥ (३:११४)

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

अदत्त्वातुयएतेभ्यःपूर्वभुङ्क्तेऽविचक्षणः।

सभुञ्जानोनजानातिश्व-गृध्रैर्-जग्धिम्-आत्मनः॥ (३:११५)

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

देवान्-ऋषीन्-मनुष्यांश्चपितृन्-गृह्याश्चदेवताः।

पूजयित्वाततःपश्चाद्-गृहस्थःशेष-भुग्-भवेत्॥ (३:११७)

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

देवता-अतिथि-भृत्यानांपितृणाम्-आत्मनश्चयः।

ननिर्वपतिपञ्चानां-उच्छ्वसन्-नसजीवति॥ (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)

धर्मेणचद्रव्य-वृद्धा-वातिष्ठेद्-यत्नं-उत्तमम्।

दद्याच्चसर्व-भूतानां-अन्नमेवप्रयत्नतः॥ (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

नैकःसुप्यात्-शून्यगेहेश्रेयांसंनप्रबोधयेत्।

नोदक्यया-भिभाषेतयज्ञंगच्छेत्-नचावृतः॥ (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)

नाधार्मिकेवसेद्-ग्रामेनव्याधि-बहुलेभृशम्।

नैकःप्रपद्येता-ध्वानंनचिरंपर्वतेवसेत्॥ (४:६०)

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

नाभिनीतैर्-ब्रजेद्-धुर्यैर्-नचक्षुद्-व्याधि-पीडितैः।

नभिन्न-शृङ्गाक्षि-खुरैर्-नवालधिविरूपितैः॥ (४:६७)

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

विनीतैस्तुब्रजेन्-नित्यं-आशुगैर्-लक्षणा-न्वितः।

वर्ण-रूपोप-संपन्नैःप्रतोदेनातुदन्-भृशम्॥ (४:६८)

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

नातिकल्यंनानातिसायंनानातिमध्यंदिनेस्थिते।

नाज्ञातेनसमंगच्छेन्-नैकोनवृषलैःसह॥ (४:१४०)

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

देवतानांगुरोराज्ञःस्नातक-आचार्ययोस्तथा।

नाक्रमेत्-कामतश्-छायांबभ्रुणोदीक्षितस्यच॥ (४:१३०)

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

उद्वर्तनं-अपस्नानंविण्मूत्रेरक्तमेवच।

श्लेष्म-निष्ठ्यूत-वान्तानिनाधितिष्ठेत्तुकामतः॥ (४:१३२)

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

अद्वारेणचनातीयाद्-ग्रामंवावेश्मवावृतम्।

रात्रौचवृक्ष-मूलानिदूरतःपरिवर्जयेत्॥ (४:७३)

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

अचक्षुर्-विषयंदुर्गनप्रपद्येतर्हिचित्।
नविण्मूत्रं-उदीक्षेतनबाहुभ्यांनदींतरेत्॥ (४:७७)

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

चक्रिणोदशमीस्थस्यरोगिणोभारिणःस्त्रियाः।
स्नातकस्यचराज्ञश्चपन्थादेयोवरस्यच॥ (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

ब्राह्मोमुहूर्तेबुध्येतधर्मार्थौचानुचिंतयेत्।
कायक्लेशांश्चतन्मूलान्-वेद-तत्वार्थमेवच॥ (४:९२)

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

नान्नं-अद्याद्-एकवासाननग्रःस्नानं-आचरेत्।
नमूत्रंपथिकुर्वीतनभस्मनिनगोत्रजे॥ (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)

नफालकृष्टेनजलेनचित्यांनचपर्वते।
नजीर्णं-देवायतनेनवल्मीकेकदाचन॥ (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)

नससत्वेषुगर्तेषुनगच्छन्नापिचस्थितः।
ननदी-तीरं-आसाद्यनचपर्वत-मस्तके॥ (४:४७)

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

मैत्रंप्रसाधनंस्नानंदन्त-धावनं-अञ्जनम्।
पूर्वाह्नाएवकुर्वीतदेवतानांचपूजनम्॥ (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)

नस्नानं-आचरेद्-भुक्त्वानातुरोनमहानिशि।
नवासोभिःसहाजस्रंनाविज्ञातेजलाशये॥ (४:१२९)

Bath should not be taken after eating food, in state of sickness (bath excluding the head is recommended where possible), in dead of night (9 pm to 3 am), with too much of clothing or in unknown water-body (in view of possible dangers from crocodiles etc.) (4:129)

परकीय-निपानेषुनस्नायाच्चकदाचन।
निपानकर्तुःस्नात्वातुदुष्कृतांशेनलिप्यते॥ (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)

नदीषुदेवखातेषुतडागेषुसरस्सुच।
स्नानंसमाचरेन्-नित्यंगर्त-प्रस्रवणेषुच॥ (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)

नाग्निमुखेन-उपधमेन्-नग्रांनेक्षेतचस्त्रियम्।

नामेध्यंप्रक्षिपेद्-अग्रौनचपादौप्रतापयेत्॥ (४:५३)

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

अधस्तान्-नोपदध्याच्चनचैनं-अभिलंघयेत्।

नचैनंपादतःकुर्यान्-नप्राणा-बाधं-आचरेत्॥ (४:५४)

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

नाश्रीयात्-संधि-वेलायांनगच्छेन्-नापिसंविशेत्।

नचैवप्रलिखेद्-भूमिंनात्मन-उपहरेत्-स्रजम्॥ (४:५५)

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

नाप्सुमूत्रंपुरीषंवाष्ठीवनंवासमुत्सृजेत्।

अमेध्य-लिसं-अन्यद्वालोहितंवाविषाणिवा॥ (४:५६)

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

आयुष्यंप्राङ्मुखोभुङ्क्तेयशस्यंदक्षिणामुखः।

श्रियंप्रत्यङ्मुखोभुङ्क्तेऋतंभुङ्क्तेह्युदङ्मुखः॥ (२:५२)

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

पूजयेद्-अशनंनित्यं-अद्याच्चैतद्-अकुत्सयन्।

दृष्ट्वाहृष्येत्-प्रसीदेच्चप्रतिनन्देच्चसर्वशः॥ (२:५४)

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

पूजितंह्यशनंनित्यंबल-मूर्जचयच्छति।

अपूजितंतुतद्-भुक्तं-उभयंनाशयेद्-इदम्॥ (२:५५)

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

नोच्छिष्टं कस्यचिद्-दद्यान्-नाद्याच्चैव तथान्तरा।
नचैवात्यशनं कुर्यान्नचोच्छिष्टः क्वचिद्-व्रजेत्॥ (२:५६)

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

अनारोग्यं-अनायुष्यं-अस्वर्ग्यं-अतिभोजनम्।
अपुण्यं लोक-विद्विष्टं तस्मात्-तत्-परिवर्जयेत्॥ (२:५७)

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

नभुञ्जीत-उद्धृतस्त्रेहं नातिसौहित्यं-आचरेत्।
नातिप्रगेनातिसायं नसायं प्रातर्-आशितः॥ (४:६२)

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

मत्त-क्रुद्ध-आतुराणां च नभुञ्जीत कदाचन।
केश-कीटावपन्नं च पदास्पृष्टं च कामतः॥ (४:२०७)

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

नपादौ धावयेत्-कांस्ये कदाचिदपि भाजने।
नभिन्न-भाण्डे भुञ्जीत नभाव-प्रतिदूषिते॥ (४:६५)

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

बालातपःप्रेत-धूमोवर्ज्यभिन्नंतथासनम्।
नच्छिन्द्यान्-नख-लोमानिदन्तैर्-नोत्पाटयेन्-नखान्॥ (४:६९)

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

नमृल्लोष्ठंचमृद्-नीयान्-नच्छिन्द्यात्-करजैस्-तृणम्।
नकर्मनिष्फलंकुर्यान्-नायत्या-असुखोदयम्॥ (४:७०)

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

लोष्ठ-मर्दीतृण-च्छेदीनख-खादीचयो नरः।
सविनाशं व्रजत्-याशुसूचकोऽशुचिरेवच॥ (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)

नाक्षैःक्रीडेत्-कदाचित्तुस्वयंनोपानहौहरेत्।
शयनस्थोनभुञ्जीतनपाणिस्थंनचासने॥ (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)

सर्वचतिल-संबद्धंनद्याद्-अस्तमितेरवौ।
नचनग्नःशयीतेहनचोच्छिष्टःक्वचिद्-व्रजेत्॥ (४:७५)

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

आर्द्र-पादस्तुभुञ्जीतनार्द्र-पादस्तुसंविशेत्।
आर्द्र-पादस्तुभुञ्जानोदीर्घ-आयुर्-अवाप्नुयात्॥ (४:७६)

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

अधितिष्ठेन्नकेशांस्तुनभस्म-अस्थि-कपालिकाः।

नकार्पासास्थिनतुषान्-दीर्घ-आयुर्-जिजीविषुः॥ (४:७८)

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

नसंहताभ्यांपाणिभ्यांकण्डूयेद्-आत्मनःशिरः।

नस्पृशेत्-चैतद्-उच्छिष्टोनचस्नायाद्-विनाततः॥ (४:८२)

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

केश-ग्रहान्-प्रहारांश्चशिरस्येतान्-विवर्जयेत्।

शिरःस्नातश्चतैलेननाङ्गंकिञ्चिदपिस्पृशेत्॥ (४:८३)

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

Virtuous Conduct

श्रुति-स्मृत्-युदितंसम्यङ्-निबद्धंस्वेषुकर्मसु।

धर्ममूलंनिषेवेतसदाचारं-अतन्द्रितः॥ (४:१५५)

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

आचाराल्-लभतेह्यायुर्-आचाराद्-ईप्सिताःप्रजाः।

आचाराद्-धनं-अक्षय्यं-आचारोहन्त्य्-अलक्षणम्॥ (४:१५६)

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

दुराचारोहिपुरुषोलोकेभवतिनिन्दितः।

दुःखभागीचसततंव्याधितोऽल्पायुरेवच॥ (४:१५७)

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

सर्व-लक्षण-हीनोऽपियःसदाचारवान्-नरः।

श्रद्धधानोऽनसूयश्चशतंवर्षाणिजीवति॥ (४:१५८)

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

यमान्-सेवेतसततंनित्यंनियमान्-बुधः।

यमान्-पतत्य्-अकुर्वाणोऽनियमान्-केवलान्-भजन्॥ (४:२०४)

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

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

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

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

यद्-यत्-परवशंकर्मतत्-तद्-यत्नेनवर्जयेत्।

यद्-यद्-आत्मवशंतुस्यात्-तत्-तत्-सेवेतयत्नतः॥ (४:१५९)

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

सर्वपरवशंदुःखंसर्व-आत्मवशंसुखम्।

एतद्-विद्यात्-समासेनलक्षणंसुख-दुःखयोः॥ (४:१६०)

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

यत्-कर्मकुर्वतोऽस्यस्यात्-परितोषोऽन्तरात्मनः।

तत्-प्रयत्नेनकुर्वीतविपरीतंतुवर्जयेत्॥ (४:१६१)

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

नास्तिक्यंवेदनिन्दांचदेवतानांचकुत्सनम्।

द्वेषदंभंचमानंचक्रोधंतैक्ष्ण्यंचवर्जयेत्॥ (४:१६३)

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

अधार्मिकोनरोयोहियस्यचाप्य्-अनृतं धनम्।
हिंसा-रतश्चयोनित्यं नेहासौ सुखं-एधते॥ (४:१७०)

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

विषादप-यमृतं ग्राह्यं बालादपिसुभाषितम्।
अमित्रादपिसद्-वृत्तं-अमेध्यादपिकांचनम्॥ (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)

मात्रास्वस्त्रादुहित्रावानविविक्तासनो भवेत्।
बलवान्-इन्द्रिय-ग्रामोविद्वांसमपिकर्षति। (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)

नवारयेद्-गांधयन्तीं न चाचक्षीत कस्यचित्।
न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्-दर्शयेद्-बुधः॥ (४:५९)

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

न कुर्वीत वृथा-चेष्टान्वार-यञ्जलिनापिबेत्।
नोत्सङ्गे भक्षयेत्-भक्ष्यान्-नजातुस्यात्-कुतूहली॥ (४:६३)

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

उपानहौ च वासश्च धृतं-अन्यैर्- न धारयेत्।

उपवीतं-अलंकारंस्त्रजंकरकमेवच॥ (४:६६)

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

नविगर्ह्यकथांकुर्याद्-बहिर्-माल्यंनधारयेत्।
गवांचयानंपृष्ठेनसर्वथैवविगर्हितम्॥ (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)

वैरिणंनोपसेवेतसहायंचैववैरिणः।
अधार्मिकंतस्करंचपरस्यैवचयोषितम्॥ (४:१३३)

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

नहीदृशं-अनायुष्यंलोकेकिंचनविद्यते।
यादृशंपुरुषस्येहपरदारोपसेवनम्॥ (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)

परस्यदण्डंनोद्यच्छेत्-क्रुद्धो नैवनिपातयेत्।
अन्यत्रपुत्राच्-छिष्याद्वाशिष्यार्थताडयेत्-तुतौ॥ (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)

नपाणि-पाद-चपलोननेत्र-चपलोनृजुः।
नस्याद्-वाक्-चपलश्चैवनपरद्रोह-कर्म-धीः॥ (४:१७७)

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

द्यूतं-एतत्-पुराकल्पेदृष्टंवैरकरंमहत्।

तस्माद्-द्यूतंनसेवेतहास्यार्थ-अपिबुद्धिमान्॥ (९:२२७)

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

येनास्यपितरोयातायेनयाताःपितामहाः।

तेनयायात्-सतांमार्गतेनगच्छन्-नरिष्यते॥ (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)

छायास्वोदास-वर्गश्चदुहिताकृपणंपरम्।

तस्माद्-एतैर्-अधिक्षिप्तःसहेतासंज्वरःसदा॥ (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)

श्रद्धयेष्टंचपूर्तचनित्यंकुर्याद्-अतन्द्रितः।

श्रद्धाकृतेह्यक्षयेतेभवतःस्वागतैर्-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-नित्यंसंबन्धान्-आचरेत्-सह।

निनीषुःकुलं-उत्कर्ष-अधमान्-अधमांस-त्यजेत्॥ (४:२४४)

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

दृढकारीमृदुर्-दान्तःक्रूराचारैर्-असंवसन्।

अहिंस्रोदम-दानाभ्यांजयेत्-स्वर्गतथा-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)

योऽन्यथासन्तं-आत्मानं-अन्यथासत्सुभाषते।

सपापकृत्तमोलोकेस्तेनआत्मा-पहारकः॥ (४:२५५)

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

यद्धनंयज्ञशीलानांदेवस्वंयद्-विदुर्-बुधाः।

अयज्वानांतुयद्-वित्तंआसुरस्वंतद्-उच्यते॥ (११:२०)

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

Truthful Speech

सत्यंब्रूयात्-प्रियंब्रूयान्नब्रूयात्-सत्यं-अप्रियम्।

प्रियंचनानृतंब्रूयाद्-एषधर्मःसनातनः॥ (४:१३८)

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

भद्रंभद्रमितिब्रूयाद्-भद्रमित्येववावदेत्।

शुष्क-वैरंविवादंचनकुर्यात्-केनचित्-सह॥ (४:१३९)

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

नारुन्तुदःस्याद्-आर्तोऽपिनपरद्रोह-कर्मधीः।

ययास्योद्विजतेवाचानालोक्यांतामुदीरयेत्॥ (२:१६१)

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

हीनाङ्गान्-अतिरिक्ताङ्गान्-विद्याहीनान्-वयोधिकान्।

रूप-द्रव्य-विहीनांश्चजाति-हीनांश्चनाक्षिपेत्॥ (४:१४१)

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

वाच्यार्थानियताःसर्वेवाङ्मूलावाङ्निःसृताः।
तांस्तुयद्-स्तेनयेद्-वाचंससर्व-स्तेयकृन्-नरः॥ (४:२५६)

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

Charity

दान-धर्मनिषेवेतनित्यं-ऐष्टिक-पौर्तिकम्।
परितुष्टेनभावेनपात्रं-आसाद्य-शक्तिः॥ (४:२२७)

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

यत्-किञ्चिदपिदातव्यंयाचितेना-नसूयया।
उत्पत्स्यतेहितत्-पात्रंयत्-तारयतिसर्वतः॥ (४:२२८)

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

शक्तःपरजनेदातास्वजनेदुःख-जीविनि।
मध्वापातोविषास्वादःसधर्म-प्रति-रूपकः॥ (११:९)

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

योऽसाधुभ्योऽर्थ-आदायसाधुभ्यःसंप्रयच्छति।
सकृत्वाप्लवं-आत्मानंसंतारयतितावुभौ॥ (११:१९)

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

वारिदस्-तृप्तिं-आप्नोतिसुखं-अक्षय्यं-अन्नदः।

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

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

भूमिदोभूमिं-आप्नोतिदीर्घ-आयुर्-हिरण्यदः।

गृहदोऽग्न्याणिवेशमानिरूप्यदोरूपं-उत्तमम्॥ (४:२३०)

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

वासोदशु-चन्द्र-सालोक्यं-अश्वि-सालोक्यं-अश्विदः।

अनडुहःश्रियंपुष्टांगोदोब्रध्नम्यविष्टपम्॥ (४:२३१)

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

यान-शय्या-प्रदोभार्या-ऐश्वर्य-अभय-प्रदः।

धान्यदःशाश्वतंसौख्यं ब्रह्मदो-ब्रह्म-सार्ष्टिदाम्॥ (४:२३२)

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

सर्वेषामेवदानानां ब्रह्मदानं विशिष्यते।

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

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

येनयेनतुभावेनयद्-यद्-दानंप्रयच्छति।

तत्-तत्-तेनैवभावेनप्राप्नोतिप्रति-पूजितः॥ (४:२३४)

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

योऽर्चितंप्रतिगृह्णातिददात्य्-अर्चितमेवच।

तावुभौगच्छतःस्वर्गनरकंतुविपर्यये॥ (४:२३५)

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

योरज्ञःप्रतिगृह्णातिलुब्धस्य-उच्छ्रास्त्र-वर्तिनः।
सपर्यायेणयातीमान्-नरकान्-एकविंशतिम्॥ (४:८७)

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

तामिस्रं-अन्धतामिस्रंमहारौरव-रौरवौ।
नरकंकालसूत्रंचमहानरकमेवच॥ (४:८८)

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

संजीवनंमहावीचिंतपनंसंप्रतापनम्।
संहातंचसकाकोलंकुड्मलंप्रतिमूर्तिकम्॥ (४:८९)

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

लोहशंकुं-ऋजीषंचपन्थानंशाल्मलींनदीम्।
असिपत्रेवनंचैवलोहदारकमेवच॥ (४:९०)

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

एधोदकंमूल-फलं-अन्नं-अभ्युद्यतंचयत्।
सर्वतःप्रतिगृह्णीयान्-मध्वथाभय-दक्षिणाम्॥ (४:२४७)

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

आहृताभ्युद्यतांभिक्षांपुरस्ताद्-अप्रचोदिताम्।
मेनेप्रजापतिर्-ग्राह्यं-अपिदुष्कृत-कर्मणः॥ (४:२४८)

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

गुरुन्-भृत्यांस्चो-ज्जिहीर्षन्-अर्चिष्यन्-देवता-तिथीन्।
सर्वतःप्रतिगृह्णीयान्-नतुतृप्येत्-स्वयंततः॥ (४:२५१)

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

Non-Violence

यावन्तिपशु-रोमाणितावत्-कृत्वोहिमारणम्।
वृथा-पशुघ्नःप्राप्नोतिप्रेत्यजन्मनिजन्मनि॥ (५:३८)

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

योबन्धन-वध-क्लेशान्-प्राणिनांनचिकीर्षति।
ससर्वस्यहित-प्रेप्सुःसुखं-अत्यन्तं-अश्नुते॥ (५:४६)

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

नाकृत्वाप्राणिनांहिंसांमांसं-उत्पद्यतेक्वचित्।
नचप्राणि-वधःस्वर्ग्यस्-तस्मान्-मांसंविवर्जयेत्॥ (५:४८)

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

नभक्षयतियोमांसंविधिंहित्वापिशाचवत्।
सलोकेप्रियतांयातिव्याधिभिश्चनपीड्यते॥ (५:५०)

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

अनुमन्ताविशसितानिहन्ताक्रय-विक्रयी।
संस्कर्ताचोपहर्ताचखादकश्चेतिघातकाः॥ (५:५१)

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

वर्षेवर्षेऽश्वमेधेनयोयजेतशतंसमाः।

मांसानिचनखादेद्-यस्-तयोःपुण्य-फलंसमम्॥ (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)

मांसभक्षयिताऽमुत्रयस्यमांसमिहाद्म्यहम्।

एतन्-मांसस्यमांसत्वंप्रवदन्तिमनीषिणः॥ (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- 'मांसः' (5:55)

Purity

ज्ञानंतपोऽग्निर्-आहारोमृन्-मनोवार्यु-उपाञ्जनम्।

वायुःकर्मा-र्क-कालौचशुद्धेःकर्तृणिदेहिनाम्॥ (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)

सर्वेषामेवशौचानां-अर्थ-शौचंपरंस्मृतम्।

योऽर्थेशुचिर्हिसशुचिर्नमृद्-वारि-शुचिःशुचिः॥ (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)

क्षान्त्याशुद्ध्यन्तिविद्वांसोदानेना-कार्य-कारिणः।

प्रच्छन्न-पापाजप्येनतपसावेद-वित्तमाः॥ (५:१०७)

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

अद्भिर्-गात्राणिशुद्ध्यन्तिमनः सत्येनशुद्ध्यति।

विद्या-तपोभ्यांभूतात्माबुद्धिर्-ज्ञानेनशुद्ध्यति॥ (५:१०९)

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

तैजसानांमणीनांचसर्वस्य्-आशममयस्यच।

भस्मना-द्धिर्-मृदाचैवशुद्धिर्-उक्तामनीषिभिः॥ (५:१११)

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

विण्-मूत्रो-त्सर्ग-शुद्ध्यर्थमृद्-वार्य्-आदेयं-अर्थवत्।

दैहिकानांमलानांचशुद्धिषुद्वादशस्वपि॥ (५:१३४)

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

वसाशुक्रं-असृङ्-मज्जामूत्र-विट्घ्राण-कर्ण-विट्।

श्लेष्मा-श्रुदूषिकास्वेदोद्वादशैतेनृणांमलाः॥ (५:१३५)

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

Control of Senses & Mind

इन्द्रियाणांविचरतांविषयेषु-अपहारिषु।

संयमेयत्रं-आतिष्ठेद्-विद्वान्-यन्तेववाजिनाम्॥ (२:८८)

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

एकादशे-न्द्रियाण्य्-आहुर्-यानिपूर्वमनीषिणः।

तानिसम्यक्-प्रवक्ष्यामियथावद्-अनुपूर्वशः॥ (२:८९)

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

श्रोत्रं-त्वक्चक्षुषीजिह्वानासिकाचैवपञ्चमी।

पायू-पस्थंहस्त-पादंवाक्चैवदशमीस्मृता॥ (२:९०)

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

बुद्धी-न्द्रियाणिपञ्चैषांश्रोत्रादीन्-यनुपूर्वशः।
कर्मे-न्द्रियाणिपञ्चैषांपाय्-वादीनिप्रचक्षते॥ (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.

एकादशमनोज्ञेयंस्वगुणेन-उभयात्मकम्।
यस्मिञ्जितेजितावेतौभवतःपञ्चकौगुणौ॥ (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)

इन्द्रियाणांप्रसङ्गेनदोषं-ऋच्छत्य्-असंशयम्।
संनियम्यतुतान्येवततःसिद्धिंनियच्छति॥ (२:९३)

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

नजातुकामःकामानां-उपभोगेनशाम्यति।
हविषाकृष्णवर्त्मवभूयएवाभिवर्धते॥ (२:९४)

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

यश्चैतान्-प्राप्नुयात्-सर्वान्-यश्चैतान्-केवलांस्-त्यजेत्।
प्रापणात्-सर्वकामानांपरित्यागोविशिष्यते॥ (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)

नतथैतानिशक्यन्तेसंनियन्तुम्-असेवया।
विषयेषुप्रजुष्टानियथाज्ञानेननित्यशः॥ (२:९६)

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

वेदास्-त्यागश्चयज्ञाश्चनियमाश्चतपांसिच।
नविप्र-दुष्ट-भावस्यसिद्धिं गच्छन्तिकर्हिचित्॥ (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)

श्रुत्वास्पृष्ट्वाचदृष्ट्वाचभुक्त्वाघ्नात्वाचयो नरः।
नहृष्यतिग्लायतिवासविज्ञेयोजितेन्द्रियः॥ (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)

इन्द्रियाणांतुसर्वेषांयद्येकंक्षरती-न्द्रियम्।
तेनास्यक्षरतिप्रज्ञादृतेःपादादिवो-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)

वशेकृत्वे-न्द्रियग्रामंसंयम्यचमनस्-तथा।
सर्वान्-संसाधयेद्-अर्थान्-अक्षिण्वन्-योगतस्-तनुम्॥ (२:१००)

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

Tapas (Austerity)

सम्मानाद्-ब्राह्मणोनित्यम्-उद्विजेतविषादिव।
अमृतस्येवचा-कांक्षेद्-अवमानस्यसर्वदा॥ (२:१६२)

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

इन्द्रियार्थेषुसर्वेषुनप्रसज्येतकामतः।
अतिप्रसक्तिंचैतेषामनसासंनिवर्तयेत्॥ (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)

सुखंह्यवमतः शेतेसुखंचप्रतिबुध्यते।
सुखंचरतिलोकेऽस्मिन्-अवमन्ताविनश्यति॥ (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)

ऋषयःसंयतात्मानःफल-मूला-निला-शनाः।
तपसैवप्रपश्यन्तित्रैलोक्यंसचराचरम्॥ (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)

औषधान्यगदोविद्यादैवीचविविधास्थितिः।
तपसैवप्रसिद्ध्यन्तितपस्तेषांहिसाधनम्॥ (११:२३७)

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

यद्दुस्तरंयद्दुरापंयद्दुर्गयच्चदुष्करम्।

सर्वतुतपसासाध्यंतपोहिदुरतिक्रमम्॥ (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)

महापातकिनश्चैवशेषाश्चा-कार्य-कारिणः।

तपसैवसुतप्तेनमुच्यन्तेकिल्बिषात्-ततः॥ (११:२३९)

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

यत्-किञ्चिद्-एनःकुर्वन्तिमनो-वाङ्-मूर्तिभिर्-जनाः।

तत्-सर्वनिर्दहन्त्-याशुतपसैवतपोधनाः॥ (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)

ऋक्संहितांत्रिरभ्यस्ययजुषांवासमाहितः।

साम्नांवासरहस्यानांसर्व-पापैःप्रमुच्यते॥ (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)

यथामहाहृदंप्राप्यक्षिसंलोष्टंविनश्यति।

तथादुश्चरितंसर्ववेदेत्रिवृतिमज्जति॥ (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)

ऋचोयजूषिचान्यानिसामानिविविधानिच।

एषज्ञेयस्-त्रिवृद्-वेदोयोवेदैर्नंसवेदवित्॥ (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)

आद्यंत्यक्षरंब्रह्मत्रयीयस्मिन्-प्रतिष्ठिताः।

सगुह्योऽन्यस्-त्रिवृद्-वेदोयस्तंवेदसवेदवित्॥ (११:२६५)

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

Karmas and Fruits

शुभा-शुभ-फलंकर्ममनो-वाग्-देह-संभवम्।
कर्मजागतयोनुनां-उत्तमा-धम-मध्यमाः॥ (१२:३)

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

तस्येहत्रिविधस्यापित्र्यधिष्ठानस्यदेहिनः।
दशलक्षण-युक्तस्यमनोविद्यात्-प्रवर्तकम्॥ (१२:४)

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

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

पर-द्रव्येष्व-अभिध्यानंमनसा-निष्ट-चिन्तनम्।
वितथा-भिनिवेशश्चत्रिविधंकर्ममानसम्॥ (१२:५)

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

पारुष्यं-अनृतंचैवपैशुन्यंचापिसर्वशः।
असंबद्ध-प्रलापश्चवाङ्मयस्याच्-चतुर्विधम्। (१२:६)

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

अदत्तानां-उपादानंहिंसाचैवा-विधानतः।
पर-दारोपसेवाचशारीरंत्रिविधंस्मृतम्॥ (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)

मानसंमनसैवायं-उपभुङ्क्तेशुभाशुभम्।
वाचावाचाकृतंकर्मकायेनैवचकायिकम्॥ (१२:८)

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

शरीरजैःकर्मदोषैर्-यातिस्थावरतांनरः।
वाचिकैःपक्षि-मृगतांमानसैर्-अन्त्यजातिताम्॥ (१२:९)

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

वाग्दण्डोऽथमनोदण्डःकायदण्डस्-तथैवच।
यस्यैतेनिहिताबुद्धौत्रिदण्डीतिसुच्यते॥ (१२:१०)

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

त्रिदण्डं-एतन्-निक्षिप्यसर्व-भूतेषुमानवः।
कामक्रोधौतुसंयम्यततःसिद्धिंप्रयच्छति॥ (१२:११)

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

योऽस्यात्मनःकारयितातंक्षेत्रज्ञंप्रचक्षते।
यःकरोतितुकर्माणिसभूतात्म्-ओच्यतेबुधैः॥ (१२:१२)

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

जीव-संज्ञोऽन्तरात्मान्यःसहजःसर्वदेहिनाम्।
येनवेदयतेसर्वसुखंदुःखंचजन्मसु॥ (१२:१३)

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

तावुभौभूत-संपृक्तौमहान्-क्षेत्रज्ञएवच।
उच्चावचेषुभूतेषुस्थितंतंव्याप्यतिष्ठतः॥ (१२:१४)

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

असंख्यामूर्तयस्-तस्यनिष्पतन्तिशरीरतः।
उच्चावचानिभूतानिसततंचेष्टयन्तियाः॥ (१२:१५)

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

पञ्चभ्यएवमात्राभ्यःप्रेत्यदुष्कृतिनानृणाम्।
शरीरंयातनार्थीयं-अन्यद्-उत्पद्यतेध्रुवम्॥ (१२:१६)

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

तेना-नुभूयतायामीःशरीरेणेहयातनाः।
तास्वेवभूतमात्रासुप्रलीयन्तेविभागशः॥ (१२:१७)

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

सोऽनुभूयासुखोदकान्-दोषान्-विषयसङ्गजान्।
व्यपेत-कल्मषोऽभ्येतितावेवोभौमहौजसौ॥ (१२:१८)

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

तौधर्मपश्यतस्-तस्यपापंचातन्द्रितौसह।
याभ्यांप्राप्तोतिसंपृक्तःप्रेत्येहचसुखासुखम्॥ (१२:१९)

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

यद्याचरतिधर्मसंप्रायशोऽधर्म-अल्पशः।
तैरेवचावृतोभूतैःस्वर्गसुखं-उपाश्रुते॥ (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)

यदितुप्रायशोऽधर्मसेवतेधर्म-अल्पशः।
तैर्-भूतैःसपरित्यक्तोयामीःप्राप्नोतियातनाः॥ (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)

यामीस्तायातनाःप्राप्यसजीवोवीत-कल्मषः।
तान्येवपञ्चभूतानिपुनरप्येतिभागशः॥ (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)

एतादृष्ट्वास्यजीवस्यगतीःस्वेनैवचेतसा।
धर्मतोऽधर्मतश्चैवधर्मेदध्यात्-सदामनः॥ (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)

इन्द्रियाणांप्रसङ्गेनधर्मस्य-आसेवनेनच।
पापान्-संयान्तिसंसारान्-अविद्वांसोनराधमाः॥ (१२:५२)

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

तेऽभ्यासात्-कर्मणांतेषांपापानां-अल्पबुद्धयः।
संप्राप्तुवन्तिदुःखानितासुतास्विहयोनिषु॥ (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)

तामिस्रादिषुचोग्रेषुनरकेषुविवर्तनम्।
असिपत्रवनादीनिबन्धनच्छेदनानिच॥ (१२:७५)

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

विविधाश्रैवसंपीडाःकाकोलूकैश्चभक्षणम्।
करम्भ-वालुकातापान्-कुम्भीपाकांश्चदारुणान्॥ (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)

संभवांश्चवियोनीषुदुःखप्रायाशुनित्यशः।
शीतातपाभिघातांश्चविविधानिभयानिच॥ (१२:७७)

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

असकृद्-गर्भवासेषुवासंजन्मचदारुणम्।
बन्धनानिचकाष्ठानिपर-प्रेष्यत्वमेवच॥ (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-वियोगांश्चसंवासंचैवदुर्जनैः।
द्रव्यार्जनंचनाशंचमित्रामित्रस्यचार्जनम्॥ (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)

जरांचैवाप्रतीकारांव्याधिभिश्चोपपीडनम्।
क्लेशांश्चविविधांस्-तांस्-तान्-मृत्युमेवचदुर्जयम्॥ (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)

यादृशेनतुभावेनयद्यत्-कर्मनिषेवते।
तादृशेनशरीरेणतत्तत्-फलं-उपाश्रुते॥ (१२:८१)

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

Three Gunas (attributes)

सत्वरजस्-तमश्चैवत्रीन्-विद्याद्-आत्मनोगुणान्।
यैर्-व्याप्येमान्स्थितोभावान्-महान्-सर्वान्-अशेषतः॥ (१२:२४)

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

योयदैषांगुणोदेहेसाकल्येन्-आतिरिच्यते।
सतदातद्-गुणप्रायंतं करोतिशरीरिणम्॥ (१२:२५)

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

सत्वंज्ञानंतमोऽज्ञानंराग-द्वेषौरजःस्मृतम्।
एतद्-व्याप्तिमद्-एतेषांसर्व-भूता-श्रितंवपुः॥ (१२:२६)

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

तत्रयत्-प्रीति-संयुक्तंकिंचिद्-आत्मनिलक्षयेत्।
प्रशान्तं-इवशुद्धाभंसत्वंतद्-उपधारयेत्॥ (१२:२७)

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

यत्तुदुःख-समायुक्तं-अप्रीतिकरं-आत्मनः।
तद्-रजोप्रतीपंविद्यात्-सततंहारिदेहिनाम्॥ (१२:२८)

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

यत्तुस्यान्-मोह-संयुक्तं-अव्यक्तंविषयात्मकम्।
अप्रतर्क्यं-अविज्ञेयं तमस्-तद्-उपधारयेत्॥ (१२:२९)

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

वेदाभ्यासस्-तपोज्ञानंशौचं-इन्द्रिय-निग्रहः।
धर्म-क्रिया-त्मचिन्ताचसात्त्विकंगुण-लक्षणम्॥ (१२:३१)

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

आरम्भ-रुचिताऽधैर्यं-असत्-कार्य-परिग्रहः।
विषयोपसेवाचाजस्रंराजसंगुण-लक्षणम्॥ (१२:३२)

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

लोभःस्वप्नोऽधृतिःक्रौर्यंनास्तिक्यंभिन्न-वृत्तिता।
याचिष्णुताप्रमादश्चतामसंगुण-लक्षणम्॥ (१२:३३)

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

तमसोलक्षणंकामोरजसस्त्व-अर्थउच्यते।
सत्वस्यलक्षणंधर्मःश्रैष्ठ्यं-एषांयथोत्तरम्॥ (१२:३८)

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

देवत्वंसात्त्विकायान्तिमनुष्यत्वंचराजसाः।

तिर्यक्त्वंतामसानित्यं-इत्येषात्रिविधागतिः॥ (१२:४०)

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

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

Sins and expiation

अकुर्वन्-विहितं कर्म निन्दितं च समाचरन्।
प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः॥ (११:४४)

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

अकामतः कृते पापे प्रायश्चित्तं विदुर्-बुधाः।
कामकार-कृतेऽप्य्-आहुर्-एकेश्रुति-निदर्शनात्॥ (११:४५)

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

सुवर्ण-चौरः कौनख्यं सुरापः श्यावदन्तताम्।
ब्रह्महाक्षय रोगित्वं दौश्चर्म्यगुरुतल्पगः॥ (११:४९)

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

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

पिशुनः पौतिनासिक्यं सूचकः पूति-वक्त्रताम्।
धान्य-चौरोऽङ्ग-हीनत्वं-आतिरेक्यं तु मिश्रकः॥ (११:५०)

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

अन्न-हर्ता-मयावित्वंमौक्यंवाग्-अपहारकः।

वस्त्र-आपहारकःश्वैत्र्यंपङ्गुतां-अश्व-हारकः॥ (११:५१)

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

एवंकर्म-विशेषेणजायन्तेसद्-विगर्हिताः।

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

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

येबक-व्रतिनोविप्रायेचमार्जार-लिङ्गिनः।

तेपतन्त्-यन्धतामिस्त्रेतेनपापेनकर्मणा॥ (४:१९७)

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

यान-शय्या-सनान्-यस्यकूपोद्यान-गृहाणिच।

अदत्तान्त्-उपभुञ्जानएनसःस्यात्-तुरीयभाक्॥ (४:२०२)

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

चरित-व्यमतो नित्यंप्रायश्चित्तंविशुद्धये।

निन्द्यैर्हिलक्षणैर्-युक्ताजायन्तेऽनिष्कृतैः॥ (११:५३)

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

ब्रह्महत्यासुरापानंस्तेयंगुर्वङ्गनागमः।

महान्तिपातकान्य्-आहुःसंसर्गश्चापितैस्सह॥ (११:५४)

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

अनृतंचसमुत्कर्षेराजगामिचपैशुनम्।
गुरोश्चालीक-निर्बन्धःसमानिब्रह्महृत्यया॥ (११:५५)

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

ब्रह्मोज्झतावेद-निन्दाकौट-साक्ष्यंसुहृद्-वधः।
गर्हितान्-आद्ययोर्-जग्धिःसुरापान-समानिषट्॥ (११:५६)

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

निक्षेपस्य्-आपहरणंनराश्वरजतस्यच।
भूमि-वज्र-मणीनांचरुक्म-स्तेय-समंस्मृतम्॥ (११:५७)

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

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

गुरुतल्प-यभिभाष्यैनस्-तप्तेस्वप्यादयोमये।
सूर्मीज्वलन्तींस्वाश्लिष्येन्-मृत्युनासविशुद्ध्यति॥ (११:१०३)

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

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

योयेनपतितेनैषांसंसर्गयातिमानवः।
सतस्यैवव्रतंकुर्यात्-तत्-संसर्ग-विशुद्ध्ये॥ (११:१८१)

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

यथायथानरोऽधर्मस्वयंकृत्वानुभाषते।

तथातथात्वचेवा-हिस्-तेना-धर्मेणमुच्यते॥ (११:२२८)

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

यथायथामनस्-तस्यदुष्कृतंकर्मगर्हति।

तथातथाशरीरंतत्तेना-धर्मेणमुच्यते॥ (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)

कृत्वापापंहिसंतप्यतस्मात्-पापात्-प्रमुच्यते।

नैवंकुर्यापुनरितिनिवृत्यापूयतेतुसः॥ (११:२३०)

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

एवंसंचिन्त्यमनसोप्रेत्यकर्म-फल-ओदयम्।

मनो-वाङ्-मूर्तिभिर्-नित्यंशुभंकर्मसमाचरेत्॥ (११:२३१)

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

Ruler's qualities

सोमा-ग्न्य-र्का-निले-न्द्राणांविताप्पत्योर्-यमस्यच।

अष्टानांलोकपालानांवपुर्-धारयतेनृपः॥ (५:९६)

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

एकमेवदहत्य्-अग्निर्-नरंदुरुपसर्पिणम्।

कुलंदहतिराजाग्निःसपशु-द्रव्य-संचयम्॥ (७:९)

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

यस्यप्रसादेपद्माश्रीर्-विजयश्चपराक्रमे।

मृत्युश्चवसतिक्रोधेसर्व-तेजोमयोहिसः॥ (७:११)

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

त्रैविद्येभ्यस्-त्रयींविद्यांदण्डनीतिंचशाश्वतीम्।
आन्वीक्षिकींचात्मविद्यांवातारिम्भांश्चलोकतः॥ (७:४३)

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

इन्द्रियाणांजयेयोगंसमातिष्ठेद्-दिवा-निशम्।
जितेन्द्रियोहिशक्रोतिवशेस्थापयितुंप्रजाः॥ (७:४४)

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

दशकाम-समुत्थानितथाष्टौक्रोधजानिच।
व्यसनानिदुरन्तानिप्रयत्नेनविवर्जयेत्॥ (७:४५)

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

कामजेषुप्रसक्तोहिव्यसनेषुमहीपतिः।
वियुज्यतेऽर्थ-धर्माभ्यांक्रोधजेष्व्-आत्मनैवतु॥ (७:४६)

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

मृगयाऽक्षोदिवा-स्वप्नःपरिवादःस्त्रियोमदः।
तौर्यत्रिकंवृथाट्याचकामजोदशकोगणः॥ (७:४७)

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

पैशुन्यंसाहसंद्रोहर्ष्या-सूयार्थ-दूषणम्।
वाग्दण्डजंचपारुष्यंक्रोधजोऽपिगणोऽष्टकः॥ (७:४८)

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

द्वयोरप्यु-एतयोर्-मूलंयंसर्वेकवयोविदुः।
तंयत्नेनजयेल्-लोभंतज्जावेताव्-उभौगणौ॥ (७:४९)

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

पानं-अक्षाःस्त्रियश्चैवमृगयाचयथा-क्रमम्।
एतत्-कष्टतमंविद्याच्-चतुष्कंकामदेगणे॥ (७:५०)

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

दण्डस्यपातनंचैववाक्-पारुष्या-र्थ-दूषणे।
क्रोधजेऽपिगणेविद्यात्-कष्टं-एतत्-त्रिकंसदा॥ (७:५१)

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

सप्तकस्यास्यवर्गस्यसर्वत्रैवा-नुषङ्गिणः।
पूर्वपूर्वगुरुतरंविद्याद्-व्यसनं-आत्मवान्॥ (७:५२)

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

Ruler and his Duties

स्वाम्य्-अमात्यौपुरंराष्ट्रंकोश-दण्डौसुहृत्-तथा।
सप्तप्रकृतयोह्येताःसप्ताङ्गराज्यं-उच्यते॥ (९:२९४)

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

सप्ताङ्गस्येहाराज्यस्यविष्टब्धस्यत्रिदण्डवत्।
अन्योन्य-गुण-वैशेष्यान्-नकिञ्चिद्-अतिरिच्यते॥ (९:२९६)

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

कलिःप्रसुप्तोभवतिसजाग्रद्-द्वापरंयुगम्।
कर्मण्-यभ्युद्यतस्-त्रेताविचरंस्तुकृतंयुगम्॥ (९:३०२)

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

इन्द्रस्य्-आर्कस्यवायोश्चयमस्यवरुणस्यच।
चन्द्रस्य्-आग्नेःपृथिव्याश्चतेजोवृत्तंनृपश्चरेत्॥ (९:३०३)

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

वार्षिकांश्-चतुरोमासान्-यथेन्द्रोऽभिप्रवर्षति।
तथाभिवर्षेत्स्वंराष्ट्रंकामैर्-इन्द्र-व्रतंचरन्॥ (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)

अष्टौमासान्-यथा-दित्यस्-तोयंहरतिरश्मिभिः।
तथाहरेत्-करंराष्ट्रान्-नित्यं-अर्क-व्रतंहितत्॥ (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)

प्रविश्यसर्व-भूतानियथाचरतिमारुतः।
तथाचारैःप्रवेष्टव्यंव्रतं-एतद्धिमारुतम्॥ (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)

यथायमःप्रिय-द्वेष्यौप्राप्तकालेनियच्छति।

तथाराज्ञानियन्तव्याःप्रजास्-तद्धियम-व्रतम्॥ (९:३०७)

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

वरुणेनयथापाशैर्-बद्धएवाभिदृश्यते।

तथापापान्-निगृह्णीयाद्-व्रतं-एतद्धिवारुणम्॥ (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)

परिपूर्णयथाचन्द्रं दृष्ट्वाहृष्यन्तिमानवाः।

तथाप्रकृतयोयस्मिन्-सचान्द्र-व्रतिकोनृपः॥ (९:३०९)

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

प्रताप-युक्तस्-तेजस्वीनित्यंस्यात्-पाप-कर्मसु।

दुष्ट-सामन्त-हिंस्रश्चतदाग्रेयं व्रतं स्मृतम्॥ (९:३१०)

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

यथासर्वाणिभूतानिधराधारयतेसमम्।

तथासर्वाणिभूतानिबिभ्रतःपार्थिवं व्रतम्॥ (९:३११)

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

चारेण्-ओत्साह-योगेनक्रिययैवचकर्मणाम्।

स्वशक्तिंपरशक्तिंचनित्यंविद्यान्-महीपतिः॥ (९:२९८)

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

तंदेश-कालौशक्तिंचविद्यांचावेक्ष्यतत्वतः।

यथार्हतःसंप्रणयेन्-नरेष्व्-अन्यायवर्तिषु॥ (७:१६)

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

समीक्ष्यसधृतःसंयक्-सर्वारञ्जयतिप्रजाः।

असमीक्ष्यप्रणीतस्तुविनाशयति सर्वतः॥ (७:१९)

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

यदिनप्रणयेद्-राजादण्डं दण्डेष्व्-अतन्द्रितः।

शूलेमत्स्यानिवापक्ष्यन्-दुर्बलान्-बलवत्तराः॥ (७:२०)

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

सर्वादण्डजितोलोकोदुर्लभोहिशुचिर्-नरः।

दण्डस्यहिभयात्-सर्वजगद्-भोगायकल्पते॥ (७:२२)

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

तंराजाप्रणमन्-संयक्त्रिवर्गेणा-भिवर्धते।

कामात्माविषमःक्षुद्रोदण्डेनैवनिहन्यते॥ (७:२७)

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

दूतंचैवप्रकुर्वीतसर्व-शास्त्र-विशारदम्।

इङ्गिताकार-चेष्टज्ञंशुचिदक्षकुलोद्भूतम्॥ (७:६३)

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

अमात्येदण्डआयत्तोदण्डेवैनयिकीक्रिया।
नृपतौकोश-राष्ट्रेचदूतेसन्धि-विपर्ययौ॥ (७:६५)

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

जाङ्गलेसस्य-सम्पन्नं-आर्यप्रायं-अनाविलम्।
रम्यमानत-सामन्तंस्वाजीव्यदेशं-आवसेत्॥ (७:६९)

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

साम्बत्सरिकं-आप्तैश्चराष्ट्राद्-आहारयेद्-बलिम्।
स्याच्चाभ्रायपरोलोकेवर्तेतपितृवन्-नृषु॥ (७:८०)

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

यदितेतुनतिष्ठेयुर्-उपायैःप्रथमैस्-त्रिभिः।
दण्डेनैवप्रसह्यैतांश्-छ्नकैर्-वशं-आनयेत्॥ (७:१०८)

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

राज्ञोहिरक्षाधिकृतापरस्व-आदायिनःशठाः।
भृत्याभवन्तिप्रायेणतेभ्योरक्षेद्-इमाःप्रजाः ॥ (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)

येकार्यिकेभ्योऽर्थमेवगृह्णीयुःपाप-चेतसः।

तेषांसर्वस्वं-आदायराजाकुर्यात्-प्रवासनम्॥ (७:१२४)

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

नोच्छिन्द्याद्-आत्मनोमूलंपरेषांचाति-तृष्णया।

उच्छिन्दन्द्दह्य-आत्मनोमूलं-आत्मानंतांश्चपीडयेत्॥ (७:१३९)

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

परमंयत्नं-आतिष्ठेत्-स्तेनानानिग्रहेनृपः।

स्तेनानानिग्रहाद्-अस्ययशोराष्ट्रंचवर्धते॥ (८:३०२)

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

अभयस्यहियोदातासपूज्यःसततंनृपः।

सत्रंहिवर्धतेतस्यसदैव्-आभय-दक्षिणम्॥ (८:३०३)

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

सर्वतोधर्म-षड्-भागोराज्ञोभवतिरक्षतः।

अधर्मादिषड्-भागोभवत्यस्यह्यरक्षतः॥ (८:३०४)

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

यद्-अधीतेयद्-यजतेयद्-ददातियद्-अर्चति।

तस्यषड्-भाग-भाग्-राजासम्यग्-भवतिरक्षणात्॥ (८:३०५)

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

यस्यस्तेनःपुरेनास्तिनान्यस्त्रीगोनदुष्टवाक्।

नसाहसिक-दण्डघ्नौसराजाशक्र-लोक-भाक्॥ (८:३८६)

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

मध्यंदिनेऽर्धरात्रेवाविश्रान्तोविगतक्लमः।

चिन्तयेद्-धर्म-कामा-र्थान्-सार्धतैरेकएववा॥ (७:१५१)

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

संधिंचविग्रहंचैवयानं-आसनं-एवच।

द्वैधीभावंसंश्रयंचषड्-गुणांश्-चिन्तयेत्-सदा॥ (७:१६०)

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

अनित्योविजयोयस्माद्-दृश्यतेयुध्यमानयोः।

पराजयश्चसंग्रामेतस्माद्-युद्धंविवर्जयेत्॥ (७:१९९)

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

एवंप्रयत्नंकुर्वीतयान-शय्या-सना-शने।

स्नानेप्रसाधनेचैवसर्वा-लंकारकेषुच॥ (७:२२०)

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

Justice by King

धर्मोविद्धस्त्व-अधर्मेणसभांयत्रोपतिष्ठते।

शल्यंचास्यनकृन्तन्तिविद्धास्-तत्रसभासदः॥ (८:१२)

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

सभांवानप्रवेष्टव्यं वक्तव्यं वासमञ्जसम्।

अब्रुवन्-विब्रुवन्वापिनरोभवतिकिल्बिषी॥ (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)

यत्रधर्मोह्यधर्मेणसत्यंयत्र-आनृतेनच।

हन्यतेप्रेक्षमाणानांहतास्-तत्रसभासदः॥ (८:१४)

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

पादोऽधर्मस्यकर्तारंपादःसाक्षिणं-ऋच्छति।

पादःसभासदःसर्वान्-पादोराजानं-ऋच्छति॥ (८:१८)

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

राजाभवत्यनेनास्तुमुच्यन्तेचसभासदः।

एनोगच्छतिकर्तारंनिन्दार्होयत्रनिन्दते॥ (८:१९)

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

बाह्यैर्-विभावयेल्-लिङ्गैर्-भावं-अन्तर्गतंनृणाम्।

स्वर-वर्णेङ्गि-आकारैश्-चक्षुषाचेष्टितेनच॥ (८:२५)

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

बाल-दायादिकंरिक्थंतावद्-राजा-नुपालयेत्।
यावत्सस्यात्-समावृत्तोयावच्चातीत-शैशवः॥ (८:२७)

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

ममेदं-इतियोब्रूयात्-सोऽनुयोज्योयथाविधि।
संवाद्यरूप-संख्यादीन्-स्वामीतद्-द्रव्यं-अर्हति॥ (८:३१)

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

अवेदयानोनष्टस्यदेशकालंचतत्वतः।
वर्णरूपंप्रमाणंचतत्समंदण्डं-अर्हति॥ (८:३२)

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

प्रणष्टाधिगतंद्रव्यंतिष्ठेद्-युक्तैर्-अधिष्ठितम्।
यांस्तत्रचौरान्-गृह्णीयात्-तान्नाजेभेनघातयेत्॥ (८:३४)

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

नोत्पादयेत्-स्वयंकार्यंराजानाप्यस्यपूरुषः।
नचप्रापितं-अन्येनग्रसेद्-अर्थकथंचन॥ (८:४३)

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

यथानयत्य्-असृक्-पातैर्-मृगस्यमृगयुःपदम्।

नयेत्-तथा-नुमानेनधर्मस्यनृपतिःपदम्॥ (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-अर्थचसंपश्येद्-आत्मानं-अथसाक्षिणः।

देशंरूपंचकालंचव्यवहारविधौस्थितः॥ (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)

अर्थेऽपव्ययमानंतुकरणेनविभावितम्।

दापयेद्-धनिकस्य्-अर्थदण्डलेशंचशक्तितः॥ (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)

अदेश्यंयश्चदिशतिनिर्दिश्या-पहनुतेचयः।

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

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

अपदिश्या-पदेश्यंचपुनर्-यस्त्व-अपधावति।

सम्यक्-प्रणिहितंचार्थपृष्टःसन्-नाभिनन्दति॥ (८:५४)

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

असंभाष्येसाक्षिभिश्चदेशेसंभाषतेमिथः।

निरुच्यमानंप्रश्नंचनेच्छेद्-यश्चापिनिष्पतेत्॥ (८:५५)

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

ब्रूही-त्युक्तश्चनब्रूयादुक्तंचनविभावयेत्।

नचपूर्वापरंविद्यात्-तस्माद्-अर्थात्-सहीयते॥ (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)

साक्षिणःसन्तिमे-त्युक्त्वादिशे-त्युक्त्वादिशेन्नयः।
धर्मस्थःकारणैर्-एतैर्-हीनंतमपिनिर्दिशेत्॥ (८:५७)

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

अभियोक्तानचेद्-ब्रूयाद्-बध्योदण्ड्यश्चधर्मतः।
नचेत्-त्रिपक्षात्-प्रब्रूयाद्-धर्मप्रतिपराजितः ॥ (८:५८)

If the plaintiff does not substantiate his claim, he should be imprisoned or fined (depending on the gravity of the crime). If the defendant does not submit his supporting statements of defence within three fortnights, he should be treated as having failed in dharma. (8:58)

योयावन्-निहनुवीयार्थमिथ्यायावतिवावदेत्।
तौनृपेणह्यधर्मज्ञौदाप्यौतद्-द्विगुणंदमम्॥ (८:५९)

If the borrower pleads that he has borrowed less than what the lender claims, or if the lender claims more than what the borrower borrowed, these two parties, who knowingly indulged in Adharma, should be fined double the difference. (8:59)

नार्थ-संबन्धिनोनाप्तानसहायानवैरिणः।
नदृष्टदोषाःकर्तव्यानव्याध्यातानदूषिताः॥ (८:६४)

Witnesses related monetarily to the plaintiff, his friends, his assistants, foes, diseased or convicted persons should not be allowed to testify as witness. (8:64)

नार्तोन्मत्तोन्मत्तोन्क्षुत्-तृषो-पपीडितः।
नश्चमार्तोन्कामार्तोन्क्रुद्धोनापितस्करः॥ (८:६७)

A miserable, intoxicated, insane, suffering from hunger or thirst, extremely tired, lustful, angry person or thief should not be allowed to testify as witness. (8:67)

सत्यंसाक्ष्येब्रुवन्-साक्षीलोकान्-आप्रोतिपुष्कलान्।

इहचानुत्तमांकीर्तिवागेषाब्रह्मपूजिता॥ (८:८१)

A witness who testifies truth attains superior realms (like Brahmaloaka) and unsurpassed fame in this world also, as truthful speech is adored even by Brahma. (8:84)

साक्ष्येऽनृतंवदन्-पाशैर्-बध्यतेवारुणैर्-भृशम्।

विवशःशतमाजातीस्-तस्मात्-साक्ष्यंवदेद्-ऋतम्॥ (८:८२)

A witness who testifies falsely is tied severely with ropes of Varuna (snakes) and, suffering from dropsy, is thrown into hells for one hundred births. Hence one should always speak truth while testifying as witness. (8:82)

यस्मिन्-यस्मिन्-विवादेतुकौटसाक्ष्यंकृतंभवेत्।

तत्तत्-कार्यनिवर्तेतकृतंचाप्यकृतंभवेत्॥ (८:११७)

In disputes where it is established that witnesses have spoken untruth, those cases should be reopened as if they were fresh cases, completely annulling all previous proceedings. (8:117)

लोभान्-मोहाद्-भयान्-मैत्रात्-कामात्-क्रोधात्-तथैवच।

अज्ञानाद्-बालभावाच्चसाक्ष्यंवितथं-उच्यते॥ (८:११८)

The statement of a witness motivated by greed, improper understanding, fear, friendship, lust, anger, ignorance and childishness is taken to be false. (8:118)

अदण्ड्यान्-दण्डयन्-राजादण्ड्यान्श्रैवाप्य-अदण्डयन्।

अयशोमहद्-आप्रोतिनरकंचैवगच्छति॥ (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)

योयस्यप्रतिभूस्-तिष्ठेद्-दर्शनायेहमानवः।

अदर्शयन्-सतंतस्यप्रयच्छेत्-स्वधनाद्-ऋणम्॥ (८:१५८)

If a guarantor fails to produce the borrower before the court, he should pay the debt out of his own funds. (8:158)

मत्तोन्मत्तार्ताध्यधीनैर्-बालेनस्थविरेणवा।

असंबद्ध-कृतश्चैवव्यवहारोनसिद्ध्यति॥ (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)

ग्रहीतायदिनष्टःस्यात्-कुटुम्बार्थेकृतोव्ययः।
दातव्यंबान्धवैस्-तत्-स्यात्-प्रविभक्तैरपिस्वतः॥ (८:१६६)

If a person borrows money in order to maintain his undivided family and dies before he repays, the survivors, even though partitioned and living separately, should clear the debt. (8:166)

नान्यद्-अन्येनसंसृष्ट-रूपंविक्रयं-अर्हति।
नचासारंनचन्यूनंदूरेणतिरोहितम्॥ (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)

वनस्पतीनांसर्वेषां-उपभोगंयथायथा।
तथातथादमःकार्योहिंसायां-इतिधारणा॥ (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.)

मनुष्याणांपशूनांचदुःखायप्रहृतेसति।
यथायथामहद्-दुःखंदण्डंकुर्यात्-तथातथा॥ (८:२८६)

When one harms humans and animals physically, the punishment should vary with the intensity of misery caused to the victim. (8:286)

येनयेनयथाङ्गेनस्तेनोनृषुविचेष्टते।
तत्तदेवहरेत्-तस्यप्रत्यादेशायपार्थिवः॥ (८:३३४)

Whatever limbs a thief uses in stealing something and in whatever ways he does it, the king should get those limbs cut off from his body in the same manner. (8:334)

नाततायि-वधेदोषोहन्तुर्-भवतिकश्चन।
प्रकाशंवाऽप्रकाशं वामन्युस्-तंमन्युं-ऋच्छति॥ (८:३५१)

There is no sin attached to the killer of one who commits heinous crime, whether he kills the criminal in the open or in secret; the anger of the criminal provokes the anger of the defender. (8:351)

पर-दारा-भिमर्शेषुप्रवृत्तान्-नृन्-महीपतिः।
उद्वेजन-करैर्-दण्डैश्-चिह्नयित्वाप्रवासवेत्॥ (८:३५२)

In the case of those who cohabit other people's wives, the king should award punishment of severe torture, making repulsive marks on their body and exile them.

भर्तारंलङ्घयेद्-यातुस्त्रीज्ञाति-गुण-दर्पिता।
तांश्वभिःखादयेद्-राजासंस्थानेबहुसंस्थिते॥ (८:३७१)

In the case of woman, who disobeys her husband (and seeks other men's company) out of pride in her relatives or her own qualities (like beauty etc.), the king should let dogs eat her in a public place in the presence of many. (9:371)

पुमांसंदाहयेत्-पापंशयनेतप्तआयसे।
अभ्यादध्युश्चकाष्ठानितत्रदह्येतपापकृत्॥ (८:३७२)

A man, who is licentious, should be burnt on a bed of hot iron by heaping wood on top of him and setting fire. (8:372)

नमातानपितानस्त्रीनपुत्रस्-त्यागं-अर्हति।
त्यजन्न-पतितान्-एतान्-राज्ञादण्ड्यःशतानिषट्॥ (८:३८९)

Nobody should abandon his mother, father, wife or son. One, who abandons any of them without any fault, should be fined six hundred 'Panas' (coins) by the king. (8:389)

स्त्री-बाल्-ओन्मत्त-वृद्धानांदरिद्राणांचरोगिणाम्।
शिफा-विदल-रज्ज्वाद्यैर्-विदध्यान्-नृपतिर्-दमम्॥ (९:२३०)

The king should, if required, punish even women, children and mad, aged, poor and diseased persons by use of whip, cane, rope etc. (9:230)

तीरितंचानुशिष्टंचयत्रक्चनयद्-भवेत्।
कृतंतद्-धर्मतोविद्यान्नतद्भूयोनिवर्तयेत्॥ (९:२३३)

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

द्विविधांस्-तस्करान्-विद्यात्-परद्रव्या-पहारकान्।
प्रकाशांश्चा-प्रकाशांश्चचारचक्षुर्-महीपतिः॥ (९:२५६)

There are two types of thieves, who steal others' wealth: those who do it in the open and those who operate clandestinely; the king should learn about them through his spies, who are like his own eyes. (9:256)

नहोढेनविनाचौरंघातयेद्-धार्मिको नृपः।
सहोढंसोपकरणंघातयेद्-अविचारयन्॥ (९:२७०)

A virtuous king should not kill a thief without proper evidence of the stolen material etc; if he gets evidence of stolen material, the tool used etc., he should kill the thief without second thought. (9:270)

ग्रामेष्वपिचयेकेचिच्-चौराणाम्भक्तदायकाः।
भाण्डावकाशदाश्चैवसर्वास-तानपिघातयेत्॥ (९:२७१)

In the villages also those who help the thieves by providing them food, shelter or instruments helpful in their crime, should all be heavily punished by the king. (9:271)

राष्ट्रेषुरक्षाधिकृतान्-सामन्तांश्चैवचोदितान्।
अभ्याघातेषुमध्यस्थाञ्-छिष्या-ञ्चौरानिवद्रुतम्॥ (९:२७२)

When those who have been appointed to protect the state (police etc.) and those who live in borders of the country connive with thieves, they should be punished quickly in like manner as thieves themselves. (9:272)

राज्ञःकोषापहर्तृश्चप्रतिकूलेषुचस्थितान्।
घातयेद्-विविधैर्-दण्डैर्-अरीणांचोपजापकान्॥ (९:२७५)

Those who steal from the royal treasury, work against the nation and communicate secretly with state's enemies and increase the enmity should all be punished in different

ways (depending on severity of the crime, various limbs of the body should be dismembered). (9:275)

संधिंछित्वातुयेचौर्यरात्रौकुर्वन्तितस्कराः।
तेषांछित्वातुपोहस्तौतीक्ष्णेशूलेनिवेशयेत्॥ (९:२७६)

The king should cut off the hands of those, who make openings in walls during night and commit theft and put them on sharp lance. (9:276)

अंगुलीर्-ग्रन्थि-भेदस्यच्छेदयेत्-प्रथमेग्रहे।
द्वितीयेहस्त-चरणौतृतीयेवधं-अर्हति॥ (९:२७७)

The fingers of a pickpocket should be cut off during his arrest after his first offence; his hands and feet should be cut off during his second arrest; he should be killed if he is arrested for that offence for the third time. (9:277)

कोष्ठागार-युधागार-देवतागार-भेदकान्।
हस्त्य्-अश्व-रथ-हर्तुंश्चहन्यादेवा-विचारयन्॥ (९:२८०)

Without second thought the king should kill those who break into and steal from state treasury or godown or temples, and those who steal elephants, horses, chariots etc. (9:280)

चिकित्सकानांसर्वेषामिथ्याप्रचरतांदमः।
अमानुषेषुप्रथमोमानुषेषुतुमध्यमः॥ (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)

बन्धनानिचसर्वाणिराजमार्गेनिवेशयेत्।
दुःखितायस्यदृश्येरन्-विकृताःपापकारिणः॥ (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)

प्राकारस्यचभेत्तारंपरिखाणांचपूरकम्।
द्वाराणांचैवभङ्गत्तारंक्षिप्रमेवप्रवासयेत्॥ (९:२८९)

The king should exile from the country those who break into ramparts, fill in the trenches with muck and break the gates. (9:289)

Vanaprastha

स्थलजौ-दक-शाकानिपुष्प-मूल-फलानिच।

मेध्य-वृक्षो-द्भवान्-यद्यात्-स्त्रेहांश्चफल-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)

भूमौविपरिवर्तेततिष्ठेद्वाप्रपदैर्-दिनम्।

स्थाना-सनाभ्यांविहरेत्-सवनेषू-पयन्-नपः॥ (६:२२)

He should lie down on bare earth and stand on his toes or walk for a while on toes around the same place. He should take bath thrice a day. (6:22)

ग्रीष्मेपञ्च-तपास्तुस्याद्- वर्षास्-वभ्रा-वकाशिकः।

आर्द्र-वासास्तुहेमन्तेक्रमशोवर्धयंस्-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)

अप्रयत्नःसुखार्थेषुब्रह्मचारीधराशयः।

शरणेषू-वममश्चैववृक्ष-मूल-निकेतनः॥ (६:२६)

He should make no efforts for bodily comforts (including tasty food), observe strict celibacy, sleep on bare earth, remain unattached to any shelter and live at the foot of tree. (6:26)

Sanyasa

अतिवादांस्-तितिक्षेतनावमन्येतकंचन।

नचेमंदेहं-आश्रित्यवैरंकुर्वीतकेनचित्॥ (६:४७)

A Sanyasi should tolerate even the extremely unpalatable utterances (of an adversary) and should not disrespect anyone. For the sake of this mortal coil (including mind and intellect), he should not develop enmity with anyone. (6:47)

अध्यात्म-रतिर्-आसीनोनिरपेक्षोनिरामिषः।
आत्मनैवसहायेनसुखार्थीविचरेदिह॥ (६:४९)

He should always contemplate on Brahman, seated in conducive asanas, should have no expectations and desire in mundane objects (including food) and, supported by his own body and will, should move about in this world, desirous of attaining Liberation. (6:49)

अल्पान्नाभ्यवहारेणरहःस्थान-आसनेनच।
ह्रियमाणानिविषयैर्-इन्द्रियाणिनिवर्तयेत्॥ (६:५९)

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

देहाद्-उत्क्रमणंचास्मात्-पुनर्-गर्भेचसंभवम्।
योनि-कोटि-सहस्रेषुसृतीश्चास्य्-आन्तरात्मनः॥ (६:६३)

He should contemplate on his jivatma leaving this (temporary) body, entering into a womb again and being born thousands of crores of times. (6:63)

Gnana

इहचामुत्रवाकाम्यंप्रवृत्तंकर्मकीर्त्यते।
निष्कामंज्ञानपूर्वतुनिवृत्तं-उपदिश्यते॥ (१२:८९)

Action performed with mundane or heavenly pleasures in view is known as 'Pravritti' karma (karma leading to repeated births); action performed without any desire in mind and accompanied by True knowledge is called 'Nivritti' karma (karma leading one away from cycle of births and towards Liberation). (12:89)

प्रवृत्तंकर्मसंसेव्यदेवानामेतिसाम्यताम्।
निवृत्तंसेवमानस्तुभूतान्य्-अत्येतिपञ्चवै॥ (१२:९०)

By performing 'Pravritta' karmas (of the meritorious dharmic type), one attains position equal to gods. By performing 'Nivritta' karmas, one goes beyond the five elements (and attains Liberation). (12:90)

सर्वभूतेषुचात्मानंसर्वभूतानिचात्मनि।

समंपश्यन्-आत्मयाजीस्वाराज्यं-अधिगच्छति॥ (१२:९१)

One who perceives his own self in all beings and all beings in his own self, attains equanimity of vision and, by complete surrender to Atma, he attains the status of the Supreme. (12:91)

यथाजातबलोवह्निर्-दहत्य्-आर्द्रानपिद्रुमान्।

तथादहतिवेदज्ञःकर्मजंदोषं-आत्मनः॥ (१२:१०१)

Just as fire, which has attained strength, burns away even wet trees, the knower of Vedas burns away faults in himself arising during karma. (12:101)

प्रत्यक्षंचानुमानंचशास्त्रंचविविध्-आगमम्।

त्रयंसुविदितंकार्यधर्म-शुद्धिं-अभीप्सता॥ (१२:१०५)

One, who wishes for purity in dharmic acts undertaken by him, should establish the correct dharma through three authorities: direct knowledge, inference, and Sastras and different Agamas. (12:105)

एकाकीचिन्तयेन्-नित्यंविविक्तेहितं-आत्मनः।

एकाकीचिन्तयानोहिपरंश्रेयो-धिगच्छति॥ (४:२५८)

Sitting alone in a secluded place, one should always contemplate on his ultimate good. Such contemplation will lead him to the state of supreme beatitude. (4:258)

आत्मैवदेवताःसर्वाःसर्व-आत्मन्य्-अवस्थितम्।

आत्माहिजनयत्य्-एषांकर्म-योगंशरीरिणाम्॥ (१२:११९)

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

खंसन्निवेशयेत्-खेषुचेष्टन-स्पर्शनेऽनिलम्।

पक्ति-दृष्ट्योःपरंतेजःस्नेहऽपोगांचमूर्तिषु॥ (१२:१२०)

The Yogi should absorb the outer space in the space in his body; the outer air in the inner air which helps in his activities of touch etc.; the brilliance of Agni and Surya in his eyes; the outer waters in the waters in his body; the outer earth element in the solid part of his body. (12:120)

मनसीन्दुंदिशःश्रोत्रेक्रान्तेविष्णुंबलेहरम्।
वाच्यग्निमित्रं-उत्सर्गेप्रजनेचप्रजापतिम्॥ (१२:१२१)

The Yogi should absorb Chandra in his mind; directions in his ears; Vishnu in his feet; Hara in his strength; Agni in his speech (mouth); Mitra in his excretive organ; Prajapati in his generative organ. (12:121)

संयग्-दर्शन-संपन्नःकर्मभिर्-ननिबद्धयते।
दर्शनेनविहीनस्तुसंसारंप्रतिपद्यते॥ (६:७४)

One who has attained Supreme Vision (Self-realisation) is not shackled by karmas. One who has failed to attain this vision is born in this world again and again. (6:74)

अस्थि-स्थूणंस्नायु-युतंमांस-शोणित-लेपनम्।
चर्मा-वनद्धंदुर्गन्धिपूर्णमूत्र-पुरीषयोः॥ (६:७६)
जरा-शोक-समाविष्टंरोगायतनं-आतुरम्।
रजस्वलं-अनित्यंचभूतावासं-इमंत्यजेत्॥ (६:७७)

One should shed all attachment to this body, built on pillars of bones, tendons connecting muscles with bones, smeared with flesh and blood, covered by skin, full of bad smell of urine and excreta, overpowered by old age and sorrow, home of various diseases, suffering from wants (hunger, thirst, cold, heat etc.), leading to rajoguna (action prompted by desire, anger, greed etc.), impermanent and made of the five elements. (6:76, 77)

प्रियेषुस्वेषुसुकृतं-अप्रियेषुचदुष्कृतम्।
विसृज्यध्यान-योगेनब्रह्माभ्येतिसनातनम्॥ (६:७९)

One should leave his good deeds with his friends and evil deeds with enemies and attain the eternal Brahman through the yoga of meditation. (The fruits of good and evil deeds do not accompany the Self-realised soul on his dropping the body, unlike in the case of ordinary humans; but they go respectively to his friends and foes). (6:79)

प्रशासितारंसर्वेषां-अणीयांसं-अणोरपि।
रुक्माभंस्वप्रधीगम्यंविद्यात्तंपुरुषंपरम्॥ (१२:१२२)

He should meditate on the Supreme Lord as the controller of all (including Indra, Surya et al), subtler than the subtlest (to perceive the Lord's omnipresence), of the hue of gold and capable of perception in the subtle inner sense organ (Antahkarana). (12:122)

एतं-एकेवदन्त्य्-अग्निमनुं-अन्येप्रजापतिम्।
इन्द्रं-एकेपरेप्राणं-अपरेब्रह्मशाश्वतम्॥ (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)

एषसर्वाणिभूतानिपञ्चभिर्-व्याप्यमूर्तिभिः।
जन्म-वृद्धि-क्षयैर्-नित्यंसंसारयतिचक्रवत्॥ (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)

एवंयःसर्व-भूतेषुपश्यत्य्-आत्मानं-आत्मना।
ससर्व-समतां-एत्यब्रह्माभ्येतिपरंपदम्॥ (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)
