ॐ श्रीगुरुभ्यो नमः

मनुस्मृत्यां सामान्याध्याधर्मः:
COMMON DHARMAS IN MANUSMRITI

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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.
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Brahma’s Creation & Yugas

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

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

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

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

In the Kritayuga, dharma stood on all four legs. (Dharma is generally pictured in the form of bull with four legs- penance, knowledge, sacrifices and charity; refer to Manusmriti 1:86). Truth ruled supreme; nothing came to humans through unrighteous means. (1:81)
In the other three yugas, Dharma steadily declined through theft, falsehood and deceit. (1:82)

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

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

**Authorities for Dharma & Karmayoga**

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

Looking for fruits of actions is not recommended (as it results in bondage). Complete freedom from desire is also not seen in this world. Hence knowing the import of Vedas
and performing actions prescribed in Vedas in the spirit of Karmayoga (renouncing the sense of doership and not expecting fruits of action) is to be sought. (2:2)

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)

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)

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)

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)

Whatever Dharma for whomsoever has been prescribed by Manu, it is all expounded in Veda; Manu is indeed embodiment of all knowledge. (2:7)
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-स्मृति-युदितंधर्मम-अनुतिष्ठन्तिमानवः।
इहैकीतिम-अवामोर्तिप्रेतयः-अनुतमसुखम्॥ (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)

श्रुतिस्तुवेदोदितेऽधर्मशास्त्रांतुस्मृतः।
तेस्वायेनु-अंतमांस्येताध्यामोऽधिनिर्बन्धम्॥ (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.

योऽत्स्तुिेदोविज्ञेयोधममशयसतुस्मृवतः।
तेसियमथेषु अमीमयांस्येतयभ्ययांधमोवहवनमिः॥ (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)

वेदःस्मृति-सदाचारःस्वच्छप्रियम-आत्मनः।
एत-ज्ञुस्तिध्यातःसत्याद-धर्मस्यलक्षणम्॥ (२:१२)
The definition of Dharma is said to be fourfold- Veda, Smriti, noble conduct and self-satisfaction.

अर्थ-कामेदु-असक्तानंधर्मजानंधिशीतेऽ।
धर्मजीविसमानानंप्राप्तांपरम्श्रुतिः॥ (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.

एतद-देश-प्रसूतस्यसकाशाद-अग्रजनमः।
स्वस्तवचरित्रशिक्षेरन्पृवथव्यांसिम-मानवः॥ (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)

धर्मार्थ्यं-बुध्यतेश्यःकामार्थाँधर्मेनवच।
अर्थंवेववाभिःस्य-विरर्गीतिशिति॥ (२:२४)
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)

धृतिःधामादमोऽस्तेयांशौचां
धीर्यसत्यांअक्रोधोऽधममवर्जयां॥ (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)

नसीदनं-नसीश्यामनोऽस्तेयांतब्यां
अधधामिकानोऽपायानोऽधामष्टयांविद्यव्ययम्॥ (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)
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)

यदिनातमगुपनकाशुन्यमपुनस्यभ्रमणे।
तत्रेवातुकृतोऽधर्मं-कुरुः-भवन्तिनिष्फलः॥ (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)

अधर्मणेध्येतात्वतु-नतोभ्राणिपश्यति।
तत:सप्तानु-जयतिसमूल-सुविविश्यति॥ (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)

परित्यज्ञुद्अर्थ-कामोपायतामृथम्ब्रम्धिन्ति।
थर्मचायनु-असुखोदर्क-लोक-विकृतमेवच॥ (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)

धर्मने:-मंचनियाद-वाल्मीकिश्चुतिकां।
परलोक-सहायकस्त्र-भूतानय-अपीडग्यन॥ (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)

नामसहायाधिपितिमाताचतितिष्ठः।
नपुत्र-दारानाजातिरु-धर्मस्त्र-तिष्ठिविश्लेषः॥ (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)

एकं-प्रजाये-जनाते-एकंएवप्रलीयेते।
एकोनभुङ्त्तेसुकृतं-एकेवचुदुष्कृतम्॥ (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-धर्मोनिष्ठे-पञ्चनुयातियः।
शरीरेणसमवावस्तो-अन्यदिग्धच्छति॥ (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)

मृतांशरीरां-उत्सृज्यकाष्ठ-लोष्ठ-समंक्षिता।
विमुखवाच्चत्वायात्वनिधर्मसंत-अनुगच्छवत॥ (४:२४१)
The relatives leave the dead body on the ground like a log of wood or lump of earth and go away without turning back. It is dharma alone which accompanies the dead person. (4:241)

तस्माद-धर्मसहायार्थित्यलोकसिंचितुयो।
धर्मेणहितसहयोततिङ्गु-तरंगश्रविहत॥ (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)

धर्मव्हतोहलित्दधर्मोपक्षश्चिनकिततः।
तस्माद-धर्मोन्हात्यत्वायामोन्होतोवर्धीण॥ (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-प्रसिद्धार्थस्वेत्थर्मभिर-अगहिते।
अक्लेशेनशरीरस्युक्त्रवित्यादिसाध्यम॥ (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)

सर्वकेम्ब्रभतान्तनविध्रातेदेव-मानुषे।
तयोर्-देवं-अचिन्त्यंतमानुषेविध्यतेक्रिया॥ (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)

नेहेतार्थम्-प्रसाधेननविरुद्धेनकममणया।
नविद्यमानेषु-अथेवपुनात्यमियतस्ततः॥ (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-अवम्येतःचिंचिरं-असमुद्धिभः।
आमृतयोःवश्रयाः-अवन्िच्छेन्-नैनयांमन्येतदुलमभें॥ (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**

लौह्लादकां िैह्लदकां ियवपतथय-आ्ययवतमकमेिच।
आददीतयतोज्ञयनांतांपूिमम् अवभियदयेत्॥ (२:११७)

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

शय्ययसने-अथ्यचह्ऱरतेश्रेयसयनसमयविशेत्।
शय्ययसनस्थस्-चैिैनांप्रतयुतथय-अवभियदयेत्॥ (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-दशाचार्य्यान्ताणांशतानं॥
सहस्रांतुवपतृन्-मातागीरवेण-अतिरिच्छेत॥ (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)

अहिंसयेवभूतानांकार्येयेयो-अनुशासनम्।
वायुव्ययमुरालोध्यंप्रयोज्याध्याम्म-इच्छताः॥ (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)

सेवेतेमांसतुनियमानु-ब्रह्मचारीगुरौवन्।
संप्रेक्षयं-दिस्त्रय-ग्रामंततो-चुद्ध्यथे-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)

वजयेन्-मधु-मांसंचमगत्ध्यायंसानु-स्वियः।
शुचानियानिमवाण्याणिवाचाचिह्निसनम्॥ (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-अञ्जनांचयक्ष्णोर्-उपयनच्-छत्र-धयरणम्।
कामक्रोधंचतुर्चतुर्चनतमनांगीतदनम्॥ (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)

चूंचनवांचपरिवांदतथा-अनुतम्।
खीणांचप्रेक्षण-आलम्भं-उपघातंपरस्वच्॥ (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)

ब्रह्मांचेवसंवाचारयाग्राहौगुरोःसदा।
संतत्त्वहस्ता-वजयेयसंहित्रायान्जलिःस्मृतः॥ (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-उपसंग्रहणंगुरुः।
सत्येनसत्याप्रश्नोदक्षिणेनचद्दर्शिणः॥ (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)

अध्येत्यमाणंतुगुरुः-नित्यापाल-अतन्न्तितः।
अधीश्वरोविक्रोदवन्मायोपस्वितिचारमेत्॥ (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)

विवधयज्ञयज्ञोविवशिंोदशवभर्।
उपयांशुःस्ययच्छतगुणःसयहस्रोमयनसःस्मृतः॥ (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)

हीनाश-वध-वेषःस्यात्-सर्वंगुरु-सत्तं।
उस्तिष्ठतु-प्रथमंचायस्यचरंचेवविशेषतः॥ (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-संभापेशयानोनसमाचरते।
नासीनोनच्छुड-शानोनोपरिपराङ्कः॥ (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)
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)

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 near. (2:197)

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)

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)

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

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)
दूरस्थोनयचमयेद्-एनंनक्रुद्दोनानितकेश्चिया:।
यानासनस्थ्यः-एनं-अवरुद्धः-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)

गुरुप्रतिवातेनुवातेचनासीतगुरुणासह।
असांश्री चैवगुरोनिन्दिपितकियेत्॥ (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-ययन-प्रयसयदस्रस्तरेषुकटेषु।
आसीतगुरुणयस्ंधंवशलयक्रूषुच॥ (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-गुरौसविवहतेगुरुिद्-िृवत्तम्-आचरेत्।
नचयवनसृिंोगुरुणयस्ियन्-गुरून्-अवभियदयेत्॥ (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)

विद्यागुरुवेतदेवनित्यावृति:स्वयोनिपु।
प्रतिपेधतुचारधर्मान्न-हितंतोपदिशतस्वपि॥ (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)

श्रेयः-सुगुरुवद-वृत्तिनित्यभेदसमाचरेत्।
गुरुपुत्रेषेपुच्छुगुरोश्चैिस्िबन्धुषु॥ (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)

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)

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)

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)

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)

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

नपूिंगुरिेककवचद्-उपकुर्वीतधर्मवित्।
स्नयस्यांस्तुगुरुणयऽज्ञप्तःशक्तययगुिमथमम्। (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)

ब्रह्मचारिः-अश्रुं-आहरेत्॥
वैभवासुसंस्कृतंप्रेमोपदेशं-आवहेत॥ (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**

आच्छादनंप्रेमोपदेशं-समस्तं-प्रजापतिः।
माताृपृविशायामृतस्वासां-संवाहवासी-प्रियो-पुरुषोऽत्मम॥ (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)

यामानं-पितृं-वपतरौक्लेशांसहेतेसांभिेनृणयम्।
नतस्यवनष्क ृ वतःशक्ययकतुंिषमशतैरवप॥ (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-नित्यंसुंकालिसंस्थिरं-आचार्यं-वसुदवंमद्।
तेष्िेिवत्रषुतुिंेषुतपःसिंसमयप्यते॥ (२:२२८)

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

तत्तव्योक्तः-तत्तान्यआध्यात्मः।
तत्तव्योधितः-तत्तव्योत्स्रवः-त्रयोङ्ग्रयः॥ (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)

त्रिपु-व्रम्माध्यनः-नेतृपु-वन्दनः-विजयेद-गृही।
दीप्यम्-स्वपु-थिरवं-दिविज्ञाते॥ (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)

इति-स्वपु-थिरवं-विजयेददेवी।
गृही-दीप्यम्-स्वपु-थिरवं-दिविज्ञाते॥ (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)

सत्यस्माः-तत्तात्माक्षयोऽयतः।
अन्तः-स्वपु-थिरवं-दिविज्ञातः॥ (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)

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

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

Honouring Elders

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

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

One should pay obeisance to elders (who visit him) and offer his seat to them; he should sit close to them with folded hands and follow them behind when they leave. (4:154)
The sister of one’s mother, wife of maternal uncle, mothers-in-law and sister of father should all be adored by way of standing up and paying obeisance, similar to the wife of Guru. (2:131)

पितृ-भगिन्यामातुधज्ञायस्यांचससयांपि।
मातुवद्-वृतमम-आतिषेन-माताताम्योगरीयसयी (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)

दशाब्दांपौरसख्यांपञ्चाब्दब्दांकल्यभृतयम्।
उद्दृवेद्यांश्रोतियांस्िल्पेनयवपस्ियोवनषु॥ (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)

वित्तांबन्धुर्-ियःकममविद्यभिवतपञ्चमी।
एतयवनमयन्यस्थयनयवनगरीयोयद्यद्-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
पितारक्षकतिकारेरूक्तरक्षतियोवने।
रक्षनिष्ठानिरपुद्वल्लव्यत्न्-अहंतिल॥ (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-कपिलांक्ष्मांनाधिकांगिनरोगिणीम।
नालोमिकानातिलोमानवाचारांनाशिलाम॥ (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)
The girl should not bear names of stars, trees, rivers, ill-cultured, mountains, birds, serpents, servants, nor terrifying names. (3:9)
The girl should not bear names of stars, trees, rivers, ill-cultured, mountains, birds, serpents, servants, nor terrifying names. (3:9)
One should marry a girl, free from handicaps, having pleasing name, attractive gait of swan and elephant, thin hair on body and head and thin teeth and soft limbs. (3:10)
The mantras of ‘Panigraha’ determine the attainment of status of wife. These mantras are defined by Vedic scholars to culminate in ‘Saptapadi’ (which alone finally confers the status of wife on the woman). (8:227)
Those relatives, who usurp by delusion of mind, the riches brought by the bride including the girl herself, vehicles, clothes etc. are sinners, who attain to miserable state. (3:52)
Father, brothers, husband and brothers-in-law should all honour and offer ornaments to the bride, if they are desirous of good prosperity. (3:55)
The gods rejoice in the homes where women are honoured. Where they are not honoured, all rites (including Vedic yagas) are fruitless. (3:56)
Where women- wife, married sister or daughter, daughter-in-law etc.- are made to grieve, that family perishes quickly. Where they do not grieve, that family always prospers in all ways. (3:57)

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)

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)

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)

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

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)
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.

नास्तिचीर्मृणांपृथवि-यमजोनाथंतनायप्य-उपोषणम।
पतिशृणुपतेनस्वप्रसंगेमहीयते॥ (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)

व्यभिचारातृतुमुः-श्रीलोकप्राप्तितिन्द्रताम।
शृणुगाल-योनिप्राप्तिपाप-रोगमयीश्वरे॥ (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)

स्वांप्रसूतिचरित्रिचकुल-आत्मानं-एव।
स्वंचर्यभ्रम्रायंजायांरक्षान्न्याति॥ (९:७)
One, who safeguards his wife with care, protects automatically his children, character, lineage, himself and his dharma. (9:7)

पतिर्-मायायंप्रवर्धयंभूमृत्वेहात्यत॥
जातयायाम-तद्भजनायंवायस्यजायात्यते॥ (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)

उत्तादनं-अपत्यायंजातस्यपरिपालनम।
प्रत्यहलोक-यात्रायाम-प्रत्यक्षनीन्वित्वनम॥ (९:२७)
Giving birth to child, rearing the child and everyday running of the household- all these depend only on woman. (9:27)

अपत्यं-वायुणिशुप्रायायंतिर-उतम॥
दाराधीनस्-तथास्वर्गे-पितृणां-आत्मनं॥ (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)

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)

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)

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)

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)

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)
नतुनामापिमुळीयातु-पत्यीप्रेतेपरस्यतु॥ (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-धान्तानित्यताब्रह्मचारिणी।
योध्मेन्त्रैक-पत्तीनांकाइक्षतीतिक्षु-अनुतमम॥ (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)

ज्येष्ठेतुगृह्रीययत्-पियंधर्मन्-अशेषतः।
शेषात्-तं-उपजीवियः-यथैवपितरस्या॥ (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)

पितेवपालेत्-पुत्रान्-ज्येष्ठोऽभ्रयत्।
पुत्रवध्यापिवर्तेन्-ज्येष्ठोऽभ्रयत॥ (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)

स्वेभ्योऽशेभ्यस्तुकरण्याभ्यः-प्रदेशाः-स्वातारः-पुरुषः।
स्वात्त्वाद्धाता-चतुर्षोऽशेभ्यांस्तिः-भागपतिताः-म्यू-अदितस:॥ (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)

अपुत्रोऽनेनविवधनयसुतयांकु िीतपुवत्रकयम्।
यदपतयांभिेदस्ययांतन्ममस्ययत्-स्त्रधातु-सुतम्॥ (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)
Whether the father makes or does not make his daughter ‘Putrika’, if the daughter gives birth to a son from her husband of the same caste, that grandson should offer ‘Pindas’ to his grandfather and inherit his property. (9:136)

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

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

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

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

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

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)

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)

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

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)

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

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)
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)

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)

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)

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)

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)
अदतियतुयएतेभ्यःपूिंभुङ्त्तेऽविचक्षणः।
सभुञ्जयनोनजयनयवतश्व-गृध्रैर्-जवग्धम्-आतमनः॥ (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)

dेवानु-ऋपीन्-मनुष्यांश्रुपितुन्-गृध्रा-देवता।
pूजयित्वात:पश्चाद-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)

dेवता-अतिथिः-भृत्यांश्रुपितानां-आतमनद्वियः।
nतिन्यपतिपर्यानां-उच्चवसनन-नमजीविति॥ (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-बृद्धा-चातिष्ठेद-यज्ञ-उत्तमम।
d्यघ्नसर्व-भृतानां-अप्रस्थ्रिप्रयत्नतः॥ (६:३३३)
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
नैकःसुप्ययत्-शून्यगेहेश्रेयसंसांनप्रबोधयेत्।
नोदक्यययनयā-वभभय-वज्ञांवच्छेन्-नचयिृतः॥ (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)

नाधामिकिवसेद-घ्रामन्याधि-वहृतेभृथम।
नैकःप्रपद्येतय-वभानंचिर्प्रवच्छेत्॥ (४:६०)
One should not live in a village of people of Adharma, nor overrun by many diseases.
One should not travel on a path alone, nor live on a mountain for long. (4:60)
One should not travel in a cart drawn by animals (horse, bull etc.), not tamed, or suffering from hunger or disease, or with broken horns, defective eyes, improper hooves or damaged tail. (4:67)

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

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

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

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

चक्रिणोदान्तंस्थरोगिनोभारिणःस्त्रिया॥
वातकेत्यराजांश्रयन्यादेयोवरस्यच॥ (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

ब्रयह्मेमुहूतेबु्येतधमयमथौचयनुह्ऴचतयेत्।
कयक्लेशयांश्चतन्मूलयन्-िेद-ततियथममेिच॥ (४:९२)
One should wake up in the last part of the night and contemplate on Dharma and Artha (wealth) (the two Purushartha, 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)

नाम्र-अद्यादू-एकवासानन्तःस्त्रां-आचरेत्।
नमूत्रपंथिकृततन्नमस्मिनिनग्रजे॥ (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)

नफालकृष्टेनलेनचित्यान्तचर्यते।
नजीर्ण-देवाततनेनब्लम्मीकर्मकाचन॥ (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)

नससतिेषुगतेषुनगच्छियवपचवस्थतः।
ननदी-तीर-आसाध्यनचपवर्त-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)

मैत्रांप्रसयधनांस्नयनांदन्तधयिनां
अञ्जनम्।
पूियमह्नएिक ु िीतदेितयनयांचपूजनम्॥ (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)

नस्नयनां
आचरेद्
भुक्तियनयतुरोनमहयवनवश।
नियसोवभःसहयजस्रां
नयविज्ञयतेजलयशये॥ (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-सिपानेपुनस्वायान्याश्रकदाचन।
निपानकृिु-श्रावरुद्धकृशेशाश्वलिप्यते॥ (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)

नदीपुदेववातेपुष्टागेपुरसस्मुच।
ग्रान्तंसमारमेन-प्रतिकांगर्त-प्रस्तवणपुष्च॥ (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)

नाश्रिमुखेन-उपथमेन-नग्रानेक्षेतरःक्षियम्।
नामेयांप्रवक्षपेद्-अग्नौनचपयदौप्रतयपयेत्॥ (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)

अधस्तयन्-नोपद्ध्वाज्ञानचैनं-अभिलंघयेत्।
नैवेदयपादनः-कुर्याम्-नहामन्-बाध्य-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)

नाग्रीयात्-संधि-बेलायांगच्छेन्-नापिसंविशेत्।
नैवेद्यप्रलिख्येद्-भूमिनायनसं-उपहरेत्-सम्भुम॥ (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)

नाप्सुमूत्रांपुरीषांियष्ठीिनांियसमुजेत्।
अमे्य-वलप्तां-अन्यद्वयवहतांियविषयवणिय॥ (४:५६)
One should not throw urine, excreta, sputum, anything impure, blood or poison in water. (4:56)

आयुष्यांप्रयङ्त्मुखोभुङ्त्तेयशस्यांदवक्षणयमुखः।
वश्रयांप्रतयङ्त्मुखोभुङ्त्तेऋतांभुङ्त्तेह्युदङ्त्मुखः॥ (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-अशनांवनतयां
अपूजयेद्-तुतांउभयांनयशयेद्-इदम्॥ (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)

पूजितंतुतं-मूच्छयायेद्-अग्निसंवच्छद्यति।
अपूजितंतुतं-उभयनाशयेद्-इदम्॥ (२:५५)

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

नोचित्रविचि-द्यानु-नाण्यान्त्वत्वात्तर।
नैवेद्यानु-कृत्त्रिमोचित्र-काँचित्र-प्रजेतु॥ (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)

अनारोग्यां-अनायुष्यां-अस्वर्ष्यां-अतिभोजनम्।
अनुष्योऽति-विवद्विंतस्मात्-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)

नस्तुष्णेत-उद्धक्षेत्तितितिगतिं, आयिरेत।
नस्तिक्षेततिप्रियार्क्षार्कायणात्-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)

मत-कृंद-आतुरारणं-क्षुृतिका-चतु।
केश-कौशिकारणं-प्रसादवस्तुंचकामणि॥ (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)

युपादितवयेत्-कांस्येकदाचिदपिनाखने।
नतित्व-भाण्डेश्वमहत्व-प्रतिदृश्यते॥ (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-श्रूमोवर्जीभवितंतथासनम्।
निषिद्धानु-नख-तोमासिनिद्यौ-नोलाटयेन-नखान॥ (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)

नमृल्लोष्ठांचमृद्-नीययन्-नवच्छन्द्ययत्-करजैस्-तृणम्।
नकर्मिणिष्कंकुर्स्यन-नायत्या-अनुक्रोदयम्॥ (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-मर्दीतुण-च्छेरविनख-खादीच्छोनरः।
सविनयश्चलित-वृश्चिक्‌सुचिरेऽवच॥ (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)

नाक्षे-क्रीडेत-कदाचित्रस्वहंनोपहायहैरेत्।
शयनस्थोनभुञ्जीतनपयवणस्थांनचयसने॥ (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-संबद्धनाधार-अस्तमितेर्वौ।
नचन्मःशयीतेहनचोज्ज्ञःक्रिचुद-श्रेयेशौ॥ (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)

आर्य-पादस्तुभुञ्जीतनार्य-पादस्तुसंविशेषोत्।
आर्य-पादस्तुभुञ्जानोनदीघ्न-आयुर-अवासुयात्॥ (४:७६)
One should eat food with feet wet. One should not go to bed with feet wet. One, who eats food with wet feet, will attain long life. (4:76)
A person desiring long life should not sit over hair, ashes, bones, broken earthen vessels, cotton seeds and chaff of foodgrains. (4:78)

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

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

**Virtuous Conduct**

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

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

A person of evil conduct is always condemned by the society. He meets with misery, disease and short life. (4:157)
Even if one is devoid of all auspicious signs, if he has good conduct, reverential faith and is free from fault-finding and jealousy, he lives for a hundred years. (4:158)

A wise man should observe Yamas always, even if he fails to observe Niyamas. (Yamas are ten: compassion, forbearance, truth, non-violence, sense-control, absence of craving, meditation, peace of mind, sweetness of approach and straightforwardness. Niyamas are ten: purity, sacrifice, austerity, charity, study of scriptures, continence, religious vow, abstinence from food, silence and ritual bath.) If he observes only Niyamas and rejects Yamas, he falls down. (4:204)

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

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

In doing action, which gives inner satisfaction while doing, one should put in efforts. Other actions should be avoided. (This rule is for actions not laid down as obligatory in Sastras). (4:161)
One should refrain from atheism (belief that God and Vedas do not exist), denunciation of Vedas, blasphemy to Gods, hatred, vanity, pride, anger and harshness. (4:163)

अध्यामित्कोनरोयोहिकस्यचाव्य-अनृतंधनमृ।
हिंसा-रत्नयोहिकत्येवहासीमुखं-एद्यं। (७:१८०)

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)

विपादप-समुंतंग्राहंबलादिष्ठमप्युभाषिनम्।
अभियादिपिणु-वृत्त-अधेश्यादिपिणकचनम्॥ (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)

मात्रस्वबादुहिन्त्वावलितत्वसनोथ्येत्।
बलवानोऽद्यावद-ग्रामोपदिशमपिगतिः॥ (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)

नवारथुद-गांधयन्तिृचाचक्रत्यक्षिणू।
नविनीन्द्रयुहदुष्टवक्रत्यनिृ-दशणीदुः॥ (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)

नकृतिवुढा-चेष्टानवार-यज्ञनिनापिृ।
नीतसंगोंधसवयू-भक्ष्यान-नजातुस्तयू-कृतुली॥ (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)

उपानहीवाचाश्युत-अन्यौ-नधारये।
उपवीतं-अलंकारसंज्ञांकररकमेवच॥ (४:६६)
One should not use footwear, clothes, sacred thread, ornaments, garland and water-pot used by others. (4:66)

नविगह्यन्यानुभावुर्द-बहिर्मालयंधारयेतु।
गवान्यानुप्रेष्यतस्यायामविगहितम्॥ (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)

वैरिणोपसेवतसहायंच्यावैरिणः।
अधाासिंकरांच्यपरस्यायामोपितम॥ (४:१३३)
One should avoid the company of enemy, associate of enemy, one who transgresses dharma, thief and others’ wives. (4:133)

नही दृशां-अनायुप्यलोकेकिंचनविवृते।
यदृशांपुरुषस्येहपरदयरोपसेिनम्॥ (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)

परस्यदण्डांनोद्यच्छेत्-क्रुद्धोनैिवनपयतयेत्।
अन्यत्रपुत्रयच्-वछष्ययद्वयवशष्यथंतयडयेत्-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)

नपाणिपाद-चपलोनेन-चपलोनूजः।
नस्याद-वाकु-चपलश्वेतप्रद्रोह-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)
Gambling caused great enmity in times of yore. Hence a wise man should not take to gambling even for fun. (9:227)

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)

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)

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)

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)

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

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

Truthful Speech

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

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

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

One should not use insulting words against the handicapped- with less or more limbs, the uneducated, the elderly and those lacking in appearance, wealth and culture. (4:141)
All meanings of words are bound by, rooted in and conveyed by the respective words. One, who steals those words (uses words, not intending to convey what they mean or, indulges in double-speak), has stolen everything. (4:256)

**Charity**

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

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

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

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

भूमिदचूमि-अप्रोतीदीँच-आयुर्द-हिरण्यदः।
गृहदोऽग्र्ययवणि-मानिरू-रूप-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)

वासोदशृ-चन्द्र-सालोकं-अम्श-सालोकं-अश्विन:।
अन्तङ्कुः-अवियं-पुरुषोद्र-व्रज्यतमकम्॥ (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)

मघ-शय्य-प्रदोभय-यं-ऐश्वभयं-अभय-प्रदः।
धयन्यदःशय-वशयांसौख्यां-ब्रह्मदोऽब्रह्मः॥ (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)

सर्वेष्वभेदानां-भ्रार्म-दानिर्विशिष्यते।
वार्ष-अव-गो-मही-वासु-तिल-काश्चन-सर्पिषाम॥ (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)

येन्येनतु-भावेवनयदृ-यद्व-दानप्रयण्यक्षिति।
तत्-ततै-तेनैवभावेनप्रभोतिप्रति-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)

योवर्गितप्रतिगृहातिदित-अचितेवच।
तायुभौगच्छत:स्वर्गनरकुत्तिपयेः॥ (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)

योराजःप्रतिमूलातिलुक्षस्य-उच्चाख-वर्ती।
सप्ययंयातिमानु-नरकानु-एकविंशतिम्॥ (४:८७)
One, who receives charity from a greedy and unethical ruler, attains to these twentyone Narakas in succession. (4:87)

तामित्र-अन्धतामित्रमहारौरर-रावणो।
नरकालसूत्रचंहानरकमेवच॥ (४:८८)
The twentyone Narakas are: Tamisra, Andhatamisra, Maharourava, Rourava, Kalasutram, Mahanarakam; (4:88)

संजीवनंमहाबीचितपंथस्वतंप्रतापम्॥
संहातचासकालकुंभेरप्रतिमूलिकम्॥ (४:८९)
Sanjivananam, Mahavichi, Tapanam, Sampratapanam, Samhata, Sakakola, Kudmala, Pratimurtika; (4:89)

लोहसंकु-अजीजंपंथचंसंहारमलीनदी॥
असिपत्रेवसंवलोहसरकमेवच॥ (४:९०)
Lohasanku, Rujisham, Pantha, Salmali, river Vaitarani, Asipatra vana and Lohadaraka. (4:90)

एधोदकंभु-फलं-अर्ज-अभ्युदयंतंचयत्॥
सर्वं:प्रतिमूलस्मानु-मध्यथाभय-दशिणाम्॥ (४:२४७)
Wood, water, roots, fruits, foodgrains, honey and offer of freedom from fear may be accepted from anybody. (4:247)

आहताभ्यूदयंपितिपुरस्त्रद-अपसोदिताम्॥
मेनेनप्रजापतिर-ग्राहां-अपिद्-उष्म-कर्मम्॥ (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)
One may accept alms from anybody for the purpose of relieving the hunger of elders and dependents, worshipping Gods and serving guests; but he should not use the alms for himself. (4:251)

**Non-Violence**

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

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

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

One, who desists from eating meat like a devil in violation of Vedic injunctions, is liked in the world by all and does not suffer from diseases. (5:50)
One who permits killing of animals, one who cuts the flesh into pieces, one who kills, one who sells, one who buys, one who cooks, one who serves and one who eats are all killers of the animal. (5:51)

वर्षवर्षमेधेनयोत्तत्तनसमाः।
मांसानिन्चनखादी-यस्तमु-पुण्य-फलंसमाः॥ (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)

मांसमान्यितामुत्त्रयमांसमिद्वास्मिद्यहम्।
एतन्त्मांसमांकृपत्ववदन्तिमही।। (५:५४)
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- ‘मांस:’ (5:55)

Purity

ज्ञयनांतपोऽवग्नर्-आहयरोमृन्-मनोियय्म।
ज्ञयुःकमयम-कम-कयलौचशुद्धेःकतृमवणदेवहनयम्॥ (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)

सिेषयमेिशौचयनां-अथ-शौचप्रस्तुतम्।
योथेिशुचिहिपरितां-वारि-शुचि:शुचि:॥ (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)

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

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

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

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

**Control of Senses & Mind**

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

I shall describe the eleven sense-organs in their proper order, as stated by previous scholars. (2:89)
Ears, skin, eyes, tongue and nose are the (first) five sense-organs; the organ of excretion, the generative organ, hands, feet and speech are the (next) five sense-organs. There are thus ten sense-organs in all. (2:90)

बुद्धी-न्त्रयाणिप्रेयांशृवाण-यत्तूपूव्यंशः।
कमेन्न्त्रयाणिप्रेयांपाण्याय-वार्दीनिप्रच्छते॥ (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.

एकादशमनोजेयंश्रुश्वरुपण-उभयात्मकम्।
यस्मिन्नितिविवेकाभ्यातापनाश्वरुपणः॥ (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)

इल्लियाणाप्रर्द्धन्द्र्दोपं-कुच्छ्यत्त्र-असंश्याम्॥
सन्तियम्यतुतान्येवतत:सिद्धनियन्न्यति॥ (२:९३)
By attaching to the senses (and objects), one attracts fault without doubt. By controlling them well, one attains perfection. (2:93)

नजात्वकावःकामानां-उपप्पोपणशाम्यति।
हजिपाकृतिवर्मेवपूवाएवमिबिवद्धः॥ (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)

यश्चैत्यने-प्राप्यायान-सर्वाना-यश्चैत्यने-कैवल्यासा-त्यजेत्।
प्राप्यायान-सर्वाकामानांपरिसमुर्वामोविषिद्धे॥ (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)

नतथैतयवनशक्यन्तेसांवनयन्तुम्
विपयेप्रजुष्टानियाजानेननित्यं।॥ (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)

वेदासू-त्यागश्रयज्ञानिमाङ्कतपरमित्
नविप्र-पुष्ट-भावस्यसिद्धिगच्चन्तिकाहिचित्॥ (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)

श्रुतियस्पृष्टयचदृष्टयचभुक्तियघ्नयतियचयोनरः।
नहृष्यवतग्लययवतियसविज्ञेयोवजतेवन्रयः॥ (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)

इन्द्रियाणांसंवेशंवेधेकश्वरी-न्द्रियम्।
तेनायरतिप्रजाभृते:पादादिबो-दक्षम॥ (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)

वशोकृते-न्द्रियग्रामसंयम्यचनस्त-तथा।
सर्वानु-संसाधयेदृ-अर्थानु-अक्षण्यनु-योगतस्त-तन्मु॥ (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)**

सम्माननादृशाद्यप्राणिनित्यम्-उद्दिजेतविषादिव।
अमृतस्येवचा-कांशेद्-अवमानस्यसर्वदा॥ (२:१६२)

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

इन्द्रियायेःपुनर्वचनप्रसाध्येिकर्मकथा।
अतिप्रसाधकेश्चेतामनस्संन्यिनित्येितु॥ (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)

सुखांह्यिमतैसुखांचप्रवतबु्यते।
सुखांचरवतलोक े ऽवस्मन् -अिमन्तयविनश्यवत॥ (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)

ऋषयःसांयतयतमयनःफल-मूलय-वनलय-शनयः।
तपसैिप्रवसद्ध्यवन्ततपस्तेषयांवहसयधनम्॥ (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)

औषधयन्यगदोविद्ययदैिीचविविधयवस्थवतः।
तपसैिप्रवसद्ध्यवन्ततपस्तेषयांवहसयधनम्॥ (११:२३७)

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

महापालकिन्नरवेशपाठ-कार्य-कारिणः।
तपसैवस्मृतमुच्यंतिदेवानु-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.

यतू-समिचिदू-एन-कुर्विन्तिमनो-वाह-मूर्तिमिर्ज-जना:।
ततू-सर्विनिंदहलु-याभुतपावत्पोधनाः॥ (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)

ऋक्सांवहतयांवत्ररभ्यस्ययजुषयांियसमयवहतः।
सयम्नयांियसरहस्ययनयांसिमपैःप्रमुच्यते॥ (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)

यथामहाहृदांप्रयप्यवक्षप्तांलोिंांविनश्यवत।
तथादुश्चह्ऱरतांसिंिेदेवत्रिृवतमिवत॥ (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)

ऋचोयजूांवषचयन्ययवनसयमयवनविविधयवनच।
एषज्ञेयस् वत्रिृद् िेदोयोिेदैनांसिेदवित्॥ (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)

आद्यांयतत्र्यक्षरांब्रह्मत्रयीयवस्मन्।
सगुह्योऽन्यस् वत्रिृद् िेदोयस्तांिेदसिेदवित्॥ (११.२६५)
The knower (one who contemplates and is intent on Moksha) of the esoteric three-syllabled primeval mantra, Pranava (Omkara), in which are established the three Vedas, is indeed knower of Veda. (11:265)

**Karmas and Fruits**

शुभा-शुभ-फलकर्ममनो-वागु-देह-संभवम्।
कर्मजागतयोनृणा-उत्तमा-धम-मध्ययमाः॥ (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)

तस्येहवत्रविधस्यापित्यधिग्राहस्यदेवहनः।
दशलक्षण-युक्तस्यनोविद्वान्त-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-द्रव्येष्ि्-अभिध्यांतमनसा-निष्ठ-चिलनम्।
वितथा-भिनवेशश्चत्रिविधेयकर्मान्तसम्॥ (१२:५)

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

पारण्य-अनृतंचैवपैशुन्यंचापिमात्स्वः।
असंबंध-प्रलाप्यश्रव्यंयं-चतुर्विध्रथम्॥ (१२:६)

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

अदत्तयनयां-उपादानंहिसा-चेताव-विधानतः।
पर-दारोपसेवाशास्त्रीरंत्रिविध्यंयमृतम्॥ (१२:७)

Karmas of mind (bearing evil fruit) are of three types- grabbing others' wealth not gifted to him; violence perpetrated against rules; relations with others' wife. (12:7)
The fruits of good and evil actions of mind have to be reaped through mind alone; similarly fruits of actions of speech through speech and, fruits of actions of body through body. (12:8)

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

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

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

Kshetragna (Knower of field of action) is he who motivates Atma (Bhutatma) to perform actions. Bhutatma is the body complex, who performs actions, so say the learned persons. (12:12)
Jivatma is the inner controller, who is ever together with the body for all beings and who experiences all pleasures and pains in all births. (12:13)

तातुभोभूतं-संपृक्तामहान्-क्रेत्रज्ञच।
उद्वाचपृत्रृतृपुस्थियतंग्राम्यतिष्ठत॥ (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)

असंख्यामूर्त्यस-तस्यनिपत्तिनिशारीरः।
उद्वाचनिमूलानिसतःच्छेष्टयन्ति॥ (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)

पञ्चभ्यंबात्राभ्यःप्रेत्-दुष्कृतिनांनुसारम्।
शरीरायांयथायांयथायायेियां॥ (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-नुभूयतायामी:शरीरंहतातनाः।
तातवेशानुतात्रात्मलीयतेिविभागश॥ (१२:१७)
Through those bodies they suffer tortures inflicted by Yama and then they again merge into the same five elements. (12:17)

सोभूयामुखोदकानु-दीपानु-विपयसहाराजाय।
व्यवेत-कल्मपोष्येतिविवेशवभौम्॥ (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)

तौधमंभूयतायां:शरीरेणेहतनाः।
तयसीिभूतायामसुप्रलीयन्तेिहस॥ (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)

यद्यचरवतधमंसप्रययशोऽधमं-अल्पशः।
तैरेवचारवृत्तमूलःस्वगेमुखं-उपाशुतेः॥ (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)

यदितुप्रायशःधर्मसेवतेधमं-अल्पशः।
तैर्-भूतेःसपरिप्रस्तोयामी:प्राप्रोतियात्न:॥ (१२:२१)
If he practises adharma mostly, with a little of dharma, he experiences tortures in narak in his special body, deserted by the five elements. (12:21)

यांस्तायातना:प्राप्यसजीवीत-कल्लश:।
तात्येषप्रभूतानिदुष्णर्येतिभागशः॥ (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)

एताह्यस्यजीवन्यतीःस्वेतांचेतसय।
धममतोऽधममतश्चैिधमेद्यत्-सदयमनः॥ (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)

इन्द्रियाण्यसंस्कारधर्मस्य-आसेवनेनच।
पापानं-संयानिसंसारानं-अविद्वासोनराधमाः॥ (१२:५२)
By infatuation with sense objects and failure to observe dharma, ignorant humans of the worst kind reach miserable birth cycles. (12:52)

तेऽभ्यसजीवी-कायवंतेपापानं-अल्पबुद्धयः।
संप्राप्यवित्तु:वानितामुतात्स्विहयोनिषु॥ (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)

तामिखा दियु चोपणु र केपु विविंतनम्।
असिप्तनवाचौ निन्तु र च देवानिनितु॥ (१२:७५)
These sinners go to hells of intense suffering like Tamisra, Asipatrvana etc. and undergo tortures of bondage and piercing. (12:75)

विविधाश्रेष्ठसंपीडः काकोलूकैश्रमभक्षणम्।
कर्मभ-वालुकातापानु कुम्भ-पा-काश्दारणान्॥ (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)

संभवाःश्रेष्ठोपिनीपुदुः-खयायाशुनित्यन्।
शीतातपालियातायश्रविविधानिभयातु॥ (१२:७७)
They are born always in various sub-human species of misery and experience onslaught of heat and cold and fears. (12:77)

असकृद-गर्भवासपुवासां संज्ञमचारणम्।
बन्धर-नित्यकाशालिन्य-प्रेक्ष्यमेवचा॥ (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)

बन्ध-प्रिय-वियोगांचवांसंचेव चुर्जने।
दृष्यांच्चानसंचमित्रांमित्र्यचार्जनम्॥ (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)

जरांचेवाप्रतीकारा वाक्षिधिमिठ्रोप्पीपणम्।
कलेशाछृविवियांस-तांसु-धानु-मुत्युमेव चुर्जयम्॥ (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)

यादशेनुभावेनयथयथ-कर्मनिषेधते।
तादशेनशरीरिनष्टतत्त-फलं-उपाध्यूते॥ (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)

सतिांरजस्-तमश्चैित्रीन्-विद्याद-आत्मनोऽगुणान्।
यैर्-प्रयामेवमंथुविभावान्-महान्-सर्वान्-अशेषपतः॥ (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)

योविदेशांगुणोदेहेसम्येवं-आतिरिज्यते।
सतदयतद्-गुणप्रययांतांकरोवतशरीह्ऱरणम्॥ (१२:२५)
The-guna, which is predominant in a particular body, propels the jiva mostly according to that guna. (12:25)

सतिांतमोऽज्ञयनांतमोऽज्ञयनांरयग
द्वेषौरजःस्मृतम्।
एतद्-व्ययवप्तमद्-एतेषयांसिम-भूतय-वश्रतांिपुः॥ (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-प्रीवत-सांयुक्तां-ककवचद्-आत्मवनलक्षयेत्।
प्रशयन्तां-इिशुद्धयभांसतिांतद्-उपधयरयेत्॥ (१२:२७)
In the Atma, whatever little kind, peaceful and pure brightness is seen, know that as satvaguna. (12:27)
What is accompanied by misery, is disagreeable to the Atma, but attractive to the senses should be recognized as rajoguna. (12:28)

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

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

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

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

The basic characteristic of Tamas is desire; that of Rajas is wealth; that of Satva is dharma. The latter is superior to the former in this order. (12:38)
Those established in Satvaguna attain to the status of Deva; Rajasic persons, humans; Tamasic persons, animal birth. This is the threefold path of humans (after death).
Note: Manu sub-divides the three basic characteristics of Satva, Rajas and Tamas into superior (uttama), medium (madhyama) and inferior (adhama); he then describes the types of births these nine categories attain on death.

**Sins and expiation**

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

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

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

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

One who finds fault with others produces foul smell from his nose; backbiter, foul smell from mouth; thief of foodgrains becomes handicapped; adulterator has more limbs than normal. (11:50)
अन्न-हर्त्य-मयावित्वमौक्ष्यवापू-अपहारकः। वस्त्र-आपहारकः: वैधांप्रस्तुतां-अम्य-हर्त्य-अपहारकः॥ (११:५:१)
One who steals food suffers from dyspepsia; one, who learns stealthily without being taught directly by Guru, becomes dumb; stealer of clothes suffers from leucoderma; stealer of horse becomes lame. (11:51)

एवंकर्म-विशेषेणजायतेसद-विगाहिताः। जड-मुक्ता-न्ध-बहिराविकृता-कृतयस-नथः॥ (११:५:२)
Thus the sinners, condemned by the virtuous, are born in their next life as mentally retarded, dumb, blind, deaf and deformed. (11:52)

येबक-प्रतिनोविप्रयेचमाङ्गिर-लिदिविनः। तेपतन्तः-यन्धतामिश्वेतेनपापेनकर्मणा॥ (४:१:६)
Those wise men, who are Baka-vratis (have characteristics of duck- selfish, injurious and wearing cloak of humility) and Marjara-lingis (who, like cats, put on cloak of followers of dharma, but injurious and intolerant of praise of others), fall into the hell of Andhatamisra owing to their pernicious deeds. (4:197)

यान-श्रव्या-सतान-यस्यकूपोद्धान-गुहाणिच। अद्वतान्यः-उपभूमानेनाः-स्यात-तुरीयभाकः॥ (४:२:२)
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-व्यमतोनित्ययायामिर्तज्ञविशुद्धेऽये। निन्चैहितलक्षणैर्युक्तायायतेनिनिकृतेतनसः॥ (११:५:३)
Hence it is essential to take expiatory steps constantly for self-purification; those, who do not do it, are born with condemnable characteristics. (11:53)

ब्रह्महतययसुरयपयनांस्तेयांगुिमङ्गनयगमः। महयवन्तपयतकयन्य्-आः-संसर्गब्रह्मापितस्मह॥ (११:५:४)
Five sins are said to be great: killing of a brahmana, consumption of liquor, stealing, illicit relation with Guru’s wife and, lastly, association with those who commit any of these four great sins. (11:54)
Uttering falsehood for self-promotion, backbiting against somebody to the king and telling lies about Guru are equally sinful as killing of brahmana. (11:55)

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

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

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

Whoever keeps company of a sinner, he should go through the same expiatory measures as prescribed for the sinner for his own purification. (11:181)
As and when a person makes public his sin, he is freed from that adharma, like snake from its slough. (11:228)

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

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

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)

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

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)

**Ruler’s qualities**

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

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

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

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

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

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

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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)

द्वयोरप्य-एतयोर्-मुलंसंवेककल्योगितुः।
तंय्येनजयेन्-लोभत्तजानेतान्-उभोगनो। (7:49)
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-अक्षा:ख्रिययैवमुग्याचचथया-क्रमम्।
एतत्-कष्टमविद्वाचः-चतुरुक्कामदेवाण। (7:50)
In the group of ten evils born of desire, the four causing maximum misery are: wine, gambling, women and hunting. (7:50)

दण्डस्यपयतनं-चैववाकु-पारण्य-थ-दृष्णा।
क्रोधजेऽवपगणेविद्यति-किं-एतत्-विकेर्मदा। (7:51)
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)

सम्क्ष्यास्थवर्गमेवंश्रैव-नुपदिगणः।
पूर्वपूर्वसुर्वर्वद्वयाद्-प्रस्थं-आत्मवाण। (7:52)
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

स्वामयः-अमात्यपुरुरं-राजेन्द्रकोश-दण्डोपुहुः-तथा।
सम्प्रदृक्तयोढ़तेः-समाङेनराज्य-उच्यते। (9:294)
The king, ministers, city, kingdom, treasury, army and well-wishers- these are the seven limbs of state. (9:294)

समाङेनराज्यस्विष्मेस्वतः-विद्यवद्वत।
अन्योन्य-गुण-वैशेष्यान्-करिषाठ-अतिरिक्तते। (9:295)
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)

कलिःप्रसुभवतिसमायुः-द्वापरंयुगम्।
कर्मण-स्बस्यहतस-वेताविचरंस्तुधुः। (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)

इन्रस्य्-आक्षत्वायोधर्मस्यवरणस्यच।
वनस्य-आग्नेःपृवथव्यश्चतेजोिृत्तांनृपश्चरेत्॥ (९:३०३)
The king should act with the splendour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithvi. (9:303)

वार्षिकांश-चतुरोमासान्-यथेन्द्रोभिप्रवर्धिति।
तथाविचरंस्त्रायानि-इन्र-ब्रतचरन्॥ (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)

अयूमासान-यथा-दिब्यस-तोयंहरहितिश्रिमिः।
तथाहरेत्-किंरापत्रानि-नित्य-अर्क-ब्रतहितत्॥ (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)

प्रवीशस्व-भूतानियाचरतिरतः।
तथावचरे-प्रवेशस्त्रस-अत्दिमारतः॥ (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)
तथाराजानिनित्तत्वः प्रजास्तद्वियम्-रतःम्॥ (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)

वरणेनयथापाठे-ब्रह्मचर्यः-धर्माभिव्यक्तिः।
तथापाठे-निन्दुस्तीव-प्रत्य-एतद्विवारणः॥ (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)

परिपूर्णयथाचर्यन्त्रदेशिवत्वंलिमानवः।
तथाप्रकृतपद्यस्मिनु-सचान्त्र-त्रिवंकोपः॥ (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-प्रकृत-शीतलिनित्यं-प्राप-प्रकृतम्।
दुष्ट-सामन्त-हिसर्वतदश्रेष्ठ-तंत्रस्मृतम्॥ (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)

यथार्थवासिरसृणि-मूल्यराधारंत्यसमेतप्रतिपद्धतप्रतिमानयः।
तथार्थवासिरसृणि-मूल्यराधारंत्यसमेतप्रतिपद्धतप्रतिमानयः॥ (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)

चारे-ऽस्ताह-योग्यक्रियैवचक्षुकर्मणा।
स्व-प्रकृतिपरिप्रकृतिनिपिनिविद्यान-महैपति॥ (९:२९५)
The king should always assess his own power and that of others (particularly enemies) by energetic use of his spies and collecting information through other actions (like watching trade route etc.). (9:298)
The king should direct his scepter (award punishment) (the scepter is the form of dharma), to persons who have committed crimes, considering place, time, power, education and scriptural injunctions thoroughly. (7:16)

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

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

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

The king, who utilizes the scepter (punishment) properly, flourishes in all three 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)
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)

अमात्येद्यायतोदण्डेवैनमिकीक्रिया।
नृपतौकोश-राज्यतिहृतेसविधि-विपययो॥ (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)

जाङ्गलिस्य-सम्पर्क-आर्यप्राच्य-अनाचिलम्।
रम्यमयनत-सम्भवित्येव-ध्वन-आवेसन॥ (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)

सम्भवित्येव-आमेश्वरास्त्रादु-आहारक्ट्र-वलिम्।
स्यान्नमनायपोनीवर्तीतपितत्वन-नुपु॥ (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)

यदिततुनिषिध्युर-उपाध्र:प्रथमेस-त्रिभि:॥
दण्डेनेत्रमसहोतांश-गणक्रेष-वश्य-आनवेत॥ (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)

राजोहिरकाश्चिकायपरस्त्रु-आदायिन:शाष:॥
भृत्यभवन्तिप्रयेणतेश्योर्क्रेश्य-इमा:प्रजा:॥ (७:१२३)
The police forces of the king are generally engaged in thieving others’ properties and in deceit. The king should protect the subjects from them. (7:123)
The king should confiscate the entire holdings of those officials, who take away the wealth of their own subordinates by wrong means and exile them out of his country. (7:124)

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

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

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

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

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

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

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

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

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

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

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)

If Dharma is overpowered by Adharma and truth by untruth before the eyes of the judicial members, those members perish. (8:14)

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)

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)

The inner truth in the accused, the defendant and the witnesses should be ascertained by examining their exterior signs like changes in sound and colour (like turning black), gestures, changes in body (like sweating), eye movements and other acts.
The king should protect the property of a child till he comes back from Gurukula (after completing his studies) or he crosses the childhood stage (age of 16), whichever is later. (8:27)

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

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

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

The king or his representative should not fictitiously create a case for getting money; nor should he dismiss a case presented by somebody for getting money by wrongful means. (8:43)
नयेत्-तथा-नुमानन्दर्मस्यनृपति-पदम्। (8:44)

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-अर्थंसंपद्ये-आत्मानं-अधसुविधानः।

dेवसौंवकांलक्षयवहारविधीयति॥ (8:45)

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)

अर्थेःपव्ययमानुतुकरणेनविभावितम्।

dायेद्व-धनिकस्य-अर्थदण्डलेषांविशेषतिः॥ (8:51)

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)

अदेश्यांयश्चह्लदशवतवनर्ददश्यय

पह्नुतेचयः।

यश्चय
d्धरोततयन्-अथयमन्-विगीतयन्-नयिबु्यते॥ (8:53)

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-पदेश्यचपुनर्-यस्तव-अपधावति।

सम्यक्-प्रणितिवार्थपृष्ठोऽनु-नाभिन्द्वत॥ (8:54)

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

असंभाषेयाशिश्चित्वं-देशेर्द्राप्र्यतेनितितमः।

निर्दिश्यान्त्रिश्रवन्नेनछ्न्दु-वश्यापिनिष्टेतृ॥ (8:55)

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

ब्रह्मी-स्तुतःन्मृत्र्यात्रुनिवर्तित्रविभावियेतु।

नच्चर्पौर्वरविद्यात-तस्माद-अर्थति-सहीयेत॥ (8:56)
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)

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)

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 fortinights, he should be treated as having failed in dharma. (8:58)

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)

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)

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)
इहांतमां तु कीर्तिवाचपार्थमपूजिता। (८:८१)
A witness who testifies truth attains superior realms (like Brahmaloka) and unsurpassed fame in this world also, as truthful speech is adored even by Brahma. (8:84)

साक्ष्येनृत्वंदन-पाश्रे-वध्यतेवार्थेषु-भृशम्।
विवशःशतावताःसु-सत्मांत-साश्वंदेव-ञ्चातम्॥ (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-विवादेतुकौटसाश्वंयकृतंभवेत्।
तत्त्त्वं-कार्यनिर्वतेतुकौटसाश्वंयकृतंभवेत्॥ (८:१२७)
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)

लोभयन्-मोहयद्-भययन्-मैत्रयत्-क्रोधयत्-तथाच।
अज्ञयनयद्-बयलभयियच्चसयक्ष्यांवितथां उच्यते॥ (८:१२८)
The statement of a witness motivated by greed, improper understanding, fear, friendship, lust, anger, ignorance and childishness is taken to be false. (8:118)

अदांंद्यन्-दांद्यन्-राजादंद्यनान्याश्रवणे-अदांंद्यन्।
अयशोमहद्-आप्नोवतनां चैह्वत॥ (८:१२५)
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)

योगस्यप्रतिभूस्तितहृद-दर्शनायेहमानवः।
अदर्श्यनं-सत्तस्यप्रतिभूस्तित्व-स्वद्त्वनाद-ञ्चणम्॥ (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)

मतोम्पक्तसांड्यमानस-पालनस्यविविधि।
असंबद्ध-कृतश्चवव्यवहारोनसिद्धतिः॥ (८:१९३)
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)

ग्रहीतययदिनष्ठःस्यात्-कुटुम्बार्थेकृतोध्वयः।
दातव्यांवैसृ-तत्-स्यात्-प्रविभक्तकरणिस्वतः॥ (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)

नात्यद-अन्येनामुन्न-रूपांविक्रयं-अहोऽत्यत॥
नचासारंनचन्त्युन्नंतरेणितिरोहितम्॥ (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)

वनस्पतीनांसुवेयां-उपभोगायथाः।
तथातथादमःकायोहिनिभायां-इतिदारणा॥ (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.)

मनुष्यांपशूनांचदुःखयायप्रहृतेसवत।
यथात्यथामहद-दुःखंदण्डकुर्तित-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)

येनयेनयथाङ्गेनस्तेनोनृषुविचेिंते।
तत्तदेिहरेत्-तस्यप्रत्यदेशायपारिः॥ (८:३३४)
Whatever limbs a thief uses in stealing something and in whatever ways he does it, the king should get those limbs cut off from his body in the same manner. (8:334)
There is no sin attached to the killer of one who commits heinous crime, whether he kills the criminal in the open or in secret; the anger of the criminal provokes the anger of the defender. (8:351)

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

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

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

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

The king should, if required, punish even women, children and mad, aged, poor and diseased persons by use of whip, cane, rope etc. (9:230)
तीरितचानुशासितंत्रत्रकङ्कणयत्र-भवेत।
कृतंतद-धर्मसमस्तत्रसूत्रसूत्रमतिविद्यते॥ (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-विमानान्-परद्रश्या-पहारकान्।
प्रकाशां-प्रकाशां-चारणान्-भूयो-वनितमयेत्॥ (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)

नहोदेनविनाचारं-धर्मसंकृतोपुषपः।
सहोदेनसोपकरणं-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)

ग्रामेष्िवपचाये वचच्-चौरां-भक्तदययकयः।
भयण्डयिकयशदयश्चैिसियस्-तयनवपघयतेयः॥ (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)

रघ्नुर्क्रियाद्-सामन्तां एव-चौराणां-समस्तदयकः।
भाण्डारणां-भ्रेष्ठसंसूतान-तानपिवातयेत्॥ (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)

राजः-कोषयपहतृं-चप्रवतक चवस्थतययन्।
घयतेद्-विविधैर्-दण्डैर्-असीमांचोपजयपकयन्॥ (९:२७४)
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)

संविचित्तात्वेणचौर्यरात्रोऽवृत्तितस्स्थतः।
तेतपांचित्तात्प्रोहस्तीलिखणेशुनेवेशेथेत॥ (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)

अंगुलीः-ग्रवन्थ-भेदस्यछेदेयतु-प्रथमेग्रहे।
द्वितीयेहस्त-चरणोपूतियेवधे-असंवित॥ (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)

कोष्ठय-युधागार-देवतागार-भेदकान्त।
हस्त्य-अश्व-रथ-हर्ताध्यक्षोदेवा-विचारयन॥ (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)

विकित्समानांसद्वधल्या-सत्रस्मिज्ञ्याप्रवर्ताददेः।
अमान्येपुपुष्कमानुषेपुष्कमद्यम॥ (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)

बन्धनानिचर्चन्विर्माणस्मर्यनिनिर्येथेतु॥
दुःखितायस्यदृश्येरन-विकृत्ता-पापकारिण॥ (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)

प्राकारस्यचेततापंसरिखाणःचूःपूरः।
द्वाराणांविचद्विक्षितप्रमेघवासयेत॥ (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-फलानितः।
मेघ्य-वृक्षो-दूधानाव-यद्यात-गेहांश्रफल-संभवानः॥ (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)

भूमाविपह्ऱरितेतवतिंेद्वयप्रपदैर्-ह्लदनम्।
स्थयनय-सनयभ्ययांविहरेत्-सनेषू-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-तपयस्तुस्ययद्-िषयमस्-िभ्रय-िकयवशकः।
आरम-ियसयस्तुहेमन्तेक्रमशोिधमयांस्-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)

अप्रयत्नःसुखयथेषुब्रह्मचयरीधरयशयः।
शरणेष्-िममश्चैििृक्ष-मूल-वनके तनः॥ (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**

अतिवादास्तितिके तनावमयेतकंचन।
नचेमदेह्य-आश्रित्यैवरुंकूर्वतिकेनचित्॥ (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-रतिर्म-आसीनोनिर्पेक्षोनिरामिषः।
आत्मनेवसहययेनसुखयथीविचरेदिष्टाः॥ (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)

अल्पयियभ्यिहयरेणरहःस्थयन
आसनेनच।
वह्रयमयणयवनविषयैर्
इवन्रययवणवनितमयेत्॥ (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)

देहादू-उल्कमणंचास्मातु-पुनर्-गभेचसांभिम्।
योनि-कोटि-सहस्यपूवृत्तीन्त्र-आन्तरयतमाः॥ (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**

इहचयमुत्रियकयम्यांप्रिृत्तांकममकह्लतयमते।
वनष्कयमांज्ञयनपूिंतुवनिृत्तांउपह्लदश्यते॥ (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)

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

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

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

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

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

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

सांयग-दर्शन-संपथःकर्ममित्र-ननिबद्धयते।
दर्शनिविद्वीनसिन्सांस्रांप्रतिपद्यते॥ (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-स्थूणांस्नययुयुतांमयांशोवणत-लेपनम्।
चर्म-वनदुर्विशिल्पमूर्त-पुरीपोऽ॥ (६:७६)
जरा-शोक-समाविदांतिरतनं-आतुरम्।
रजस्वल-अनिदंश्वूतानां-हम्यत्यें॥ (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)

प्रश्येपुस्वेपुसुकृतं-अप्रश्येपुचुकृतम्।
विमुख्यान्योगेन्त्रह्मस्यतिसितानात्मम॥ (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)

प्रश्येपुस्वेपुसुकृतं-अप्रश्येपुचुकृतम्।
विमुख्यान्योगेन्त्रह्मस्यतिसितानात्मम॥ (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)

एतां-एकेवदन्त्यु-अप्रिमम्तु-अन्येप्रजापतिम्।
इन्रां-एके परेप्राण-अपरेब्रह्मशयश्वतम्॥ (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)

एषसियमवणभूतयवनपञ्चवभर्-व्ययप्यमूर्हतवभः।
जन्म-वृद्धि-क्षये-नित्यंसंसारयतितिच्रतवत्॥ (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)

एवंयःसिर्भूतेशुपश्चयत्यु-आत्मानं-आत्मना।
ससिम-समता-एत्यब्रह्मभ्येयतिपरंपदम्॥ (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)