

through the latter", "Out-breathing and in-breathing, eye and ear"³, then, with the two mantras: "Let not the two trees oppress thee", "May not the two trees oppress thee"⁴, then with the two mantras: "O Agni, returner", "Agni Angiras"⁵, then, with the two mantras: "Return with strength", "Return with wealth"⁵ and, then, with the two mantras: "Thou art quick, O Agni"⁶, "The hotṛ par excellence is the Brāhmin"⁷, for each libation taking butter four times into the juhū. Having again taken butter four times he should sacrifice with the great vyāhṛtis⁸. Having in this manner prepared the fire, he should, in the manner as has been formerly described, burn the corpse, thus declares Vikhanas⁹.

End of the seventh Praśna.

END OF THE GRHYA-SŪTRA.

³ See TBr. II. 5.6.5.

⁴ See TĀ. VI. 7.2 (̄ and ̄)

⁵ Cp. note 4 on VI. 16.

⁶ Cp. note 3 on VI. 1.

⁷ Cp. note 17 on V. 5.

⁸ Here the Saṃhitā gives as the mahāvvyāhṛtis the formula found in note 24 on I. 3.

⁹ The words *iti vikhanāḥ prāha* are found only in the ms. of Madras and in the Bhāṣya, where *prāha* is read double, to indicate the close of this part of the sūtra; *prāha prāheti vīpsā śārīraṃ karma samāptam bhaved iti*.

b. The Dharma-sūtra.

EIGHTH BOOK.

Praśna VIII, Khaṇḍa 1.

(The dharma for the different orders of religious life: *varṇāśramadharmāḥ*.)

Now, the customary observances for the orders of religious life of the different castes.

The four castes are the Brāhmins, the Kṣatriyas, the Vaiśyas and the Śūdras, produced respectively out of the mouth, the arms, the thighs and the feet (of Brahman), for sacred tradition says: "The Brāhmin was his mouth,"¹ etc. For the first three (only) of these are the sacraments prescribed, the first of which is the ceremony

¹ See Taitt. Śr. III. 12. 5 or Ṛs. X. 90.12.

on impregnation. These twice-born are qualified to the (rites and the knowledge of the) Veda. Therefore, a Brāhmin has the six prerogatives to study the Veda, to teach it, to sacrifice (as yaḡamāna), to perform sacrifice for others, to bestow and to accept (gifts); a Kṣatriya and a Vaiśya, to sacrifice (as yaḡamāna), to study the Veda, to bestow gifts. A Kṣatriya is entitled to protect his subjects, to punish the wicked, to fight; a Vaiśya, to herd the cattle, to lend money, to trade. To the share of the Śūdra falls attendance to the twice-born and husbandry².

For the Brāhmin there are four orders, for the Kṣatriya the first three, for the Vaiśya only the first two. They who belong to the orders are the following four: the Veda-student, the householder, the hermit, the ascetic.

² In no other text the *kṛṣi* is assigned to the Śūdra. Usually it is the task of the Vaiśya.

Praśna VIII, Khaṇḍa 2.

(T h e o r d e r o f V e d a - s t u d e n t .)

After the rite of initiation has been performed on him, the Veda-student, wearing the girdle, the sacred string, the antelope-hide and the staff, having bathed and performed the satisfying (of Gods, Ṛṣis and Fathers) and the sacrifice to Brahman, performing at evening and morning the twilight-devotions and the putting on of fuel on the fire, having clasped the feet of his Teacher and constantly saluting him, studies in accordance with his observance the Veda. If his Teacher stands, he should be standing, if he rises, he should rise before him, if he goes, he should follow him, if he is seated or lies down, he should, (only) after being authorised by him, sit or lie down after him lower (*viz.* on a lower seat or bed). He should not perform any act without the command (of his Teacher), but even without his command he should perform the study of the Veda and his constant duties. Avoiding bathing in hot water, cleaning the teeth, applying collyrium to the eyes, anointing (the body with perfumes after the bath), applying perfumes, wearing flowers, using shoes and parasol, sleeping at day, wasting his manhood, looking at women, touching and approaching them, (sensual) desire, anger, covetousness, infatuation, drunkenness, envy, doing injury (to living beings), and