

A Level Sanskrit Literature

Bhagavad Gītā

Manu

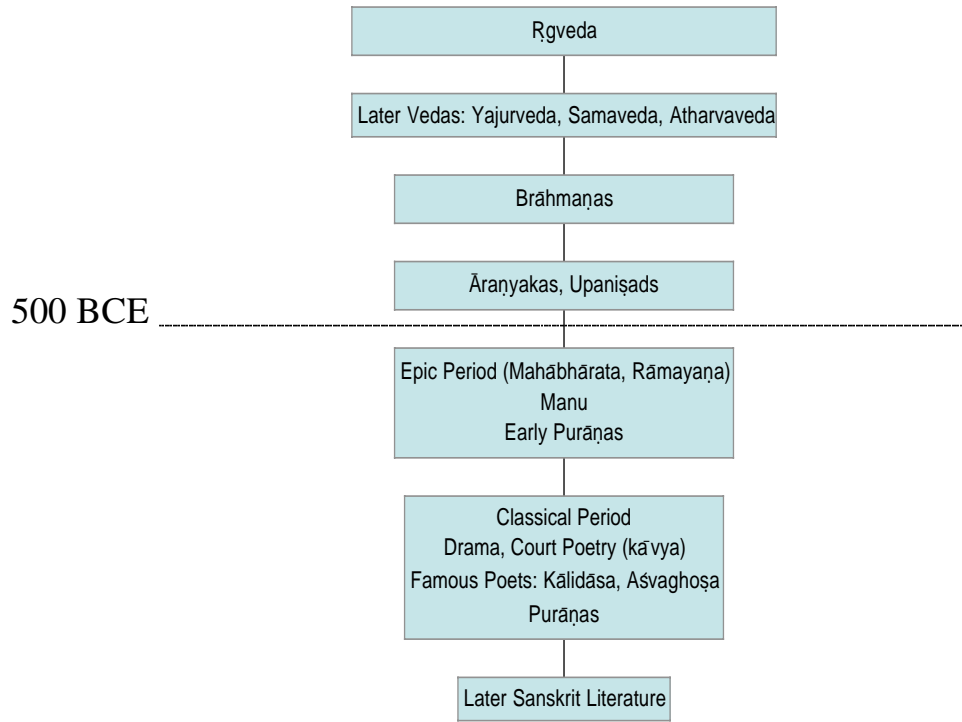
Set Texts, Notes and Vocabulary

St James Independent Schools
Sanskrit Department
Earsby Street, London W14 8SH
Tel. 020 – 7348 1777
Fax. 020 – 7348 1790

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Timeline for the History and Development of Sanskrit Literature



The Bhagavad Gītā

The Bhagavad Gītā is one of the best-loved Sanskrit texts, both in the East and the West. The work, composed in poetry, forms the sixth book of the Mahābhārata and chronicles a conversation between Arjuna, the Pāṇḍava champion, and his charioteer and friend, Kṛṣṇa.

The central idea around which the Gītā is set is Arjuna's dilemma, in which Arjuna must choose between fighting his teachers and relatives, who are on the enemy side, and not fighting at all and letting the unjust Kaurava rule prevail. Arjuna's depression and his inability to act result in him asking Kṛṣṇa for instruction in how to deal with this conflict of duties (*dharma*.) A dialogue ensues in which many different themes are discussed, such as the immortality of the soul, the nature of attachment, devotion, and desireless action, to name a few.

The A Level literature course focuses on a few selections from the Bhagavad Gītā. The excerpt from Chapter 7, one of the most poetic parts of the work, examines Kṛṣṇa's higher and lower natures, while the selection from Chapter 13 considers the imperishable nature of the supreme Self, along with other themes.

There is much debate on when the Bhagavad Gītā was composed, but most scholars agree that it is probably a later addition to the Mahābhārata.

Bhagavad Gītā
Ch. 6 - Control of the Mind

6.33
अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

- *etasya* – of this *yoga* (discipline)

6.34
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥

6.33

Arjuna said:

This union, which has been explained by you with impartiality, O Madhusūdana, I do not see the steady state of it because of fickleness.

6.34

For the mind is unstable, Kṛṣṇa. It is troublesome, powerful and unyielding. I think restraint of it is very difficult to do, like [restraint] of the wind.

6.35

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

Questions for discussion:

1. Explain Arjuna's problem and also the twofold solution that Kṛṣṇa offers.
2. What sorts of disciplines are implied by *abhyāsa*?

6.35

The blessed Lord said:

Without a doubt, O mighty-armed, the moving mind is difficult to restrain.
However, O son of Kuntī, it is restrained by practice and by indifference to worldly objects.

Ch. 7 – Kṛṣṇa's Higher and Lower Natures

7.4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

7.5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

- *itah* – 'than this' referring to the inferior nature

7.4

Earth, water, fire, air, space, mind, intellect and egoism – thus this my nature is divided eightfold.

7.5

This is my inferior [nature.] O mighty-armed, know my superior nature to be other than this, being the soul by which this universe is sustained.

7.6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

- *etadyonīni* – *bahuvrīhi* compound

7.7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

- *anyat* – translate as ‘else’.

7.6

Understand that all beings have their origin in this. I am the origin and also the dissolution of the entire universe.

7.7

There is nothing else higher than me, O Dhanañjaya. All this is strung on me like pearls on a string.

7.8

रसोऽहमप्सु कौन्तेय प्रभाम्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

- *apsu*– 7th case plural of *āpah*

7.9

पुण्यो गन्धः पृथिव्यां च तेजश्चाम्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चाम्मि तपस्विषु ॥

7.10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

7.8

I am the taste in water, O son of Kuntī; I am the light in the moon and the sun.
I am the syllable Om in all the Vedas, sound in space, humanity in men.

7.9

I am the good scent in the earth, and I am the brilliance of flame. I am the life
in all creatures, and I am the austerity in ascetics.

7.10

O Pārtha, know me as the ancient seed of all creatures. I am the intelligence of
the intelligent; I am the brilliance of the brilliant.

7.11

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

7.12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

Questions for Discussion:

1. What is the simile stated in 7.7?
2. Kṛṣṇa uses many different analogies in verses 7.7-7.11 to describe himself. What is the central concept implied by these analogies?
3. How does the higher nature expounded in verse 7.5 differ from the lower nature of the previous verse?

7.11

I am the power of the powerful, free from desire and passion. I am the desire in beings not opposed to law, O bull of the Bharatas.

7.12

And those states which are good, passionate and dark, know them [to arise] from me alone; but, I am not in them, they are in me.

Ch. 13 – The All-pervading, Non-acting Self

13.27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

- *vinaśyatsu* – agrees with *bhūteṣu*
- *avinaśyantam* – agrees with *paramesvaram*, *negative present participle*

13.28

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

13.29

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

13.27

He who sees the supreme Lord existing the same in all beings, not perishing when they perish, he truly sees.

13.28

For, seeing the same Lord established everywhere, he does not harm the Self by the Self; thus, he goes to the supreme state.

13.29

He who sees actions are being performed universally, by nature alone, and himself as the non-performer [of deeds], he truly sees.

13.30

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

13.31

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

- *anāditvān – anāditvāt out of sandhi*

13.32

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

13.30

When he perceives the different states of being existing as one, then he enters into Brahman as a result of that expansion.

13.31

Since it has no beginning, and since it is devoid of qualities, this supreme Self is imperishable. Even existing in the body, O son of Kunti, it does not act, nor is it attached.

13.32

As the all-pervading space is not defiled because of its subtlety, so the Self present in the body is not defiled in all cases.

13.33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

Questions for Discussion:

1. What is the 'supreme state' spoken of in 13.28?
2. Verse 13.29 centres on an important theme of the *Gītā*. What is it?
3. What are the different states of being implied in verse 13.30?
4. Explain the metaphors given in 13.32-13.33.

13.33

As the one sun illumines the whole world, so the owner of the field illumines the entire field, O Bhārata.

Ch. 14 – The Three Gunas

14.5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

14.6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

मुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

14.7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

14.5

Sattva (goodness), *rajas* (passion) and *tamas* (darkness), the qualities born from nature, enchain the imperishable embodied one in the body, O mighty-armed.

14.6

Regarding this, *sattva*, because of its purity, is shining and healthy. It binds by attachment to happiness and attachment to knowledge, O sinless one.

14.7

Know that *rajas* has the nature of passion and is produced from attachment to desire. That binds the embodied one by means of the attachment to action, O son of Kunti.

14.8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

14.9

श्रीभगवानुवाच ।

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥

Questions for Discussion:

1. How does Kṛṣṇa use this teaching of the three *guṇas* as part of his explanation of the true nature of the human being?
2. Summarize the ways in which the three *guṇas* bind the indwelling Self.

14.8

However, know *tamas* as arising from ignorance, bewildering the embodied ones. It binds with delusion, idleness and sleep, O Bhārata.

14.9

Sattva causes [one] to cling to happiness, *rajas* to action, O Bhārata. *Tamas*, obscuring knowledge, causes [one] to cling to delusion.

Ch. 16 – The Divine and Demonic Qualities

16.1

अभयं सत्त्वसंशुद्धिर्जानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

16.2

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

16.3

तेजः ह्यमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥

- Translate these three verses together.

16.4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

16.1 – 16.3

Fearlessness, purity of mind, steadfastness in the discipline of knowledge, generosity, restraint, sacrifice, study of scripture, austerity, uprightness, non-violence, truth, absence of anger, renunciation, peace, absence of complaining, compassion for beings, freedom from desire, gentleness, modesty, absence of fickleness, energy, patience, gentleness, modesty, absence of malice, freedom from pride – these belong to one born to a divine destiny, O Bhārata.

16.4

Hypocrisy, arrogance, conceit, anger, harshness, and ignorance – these belong to one born to a demonic destiny, O son of Pṛthā.

16.5

दैवी संपद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥

- *mā śucaḥ* – do not grieve! (*mā* with augmentless aorist of $\sqrt{śuc}$)

Questions for Discussion:

1. How do you think the divine qualities aid liberation? How do the demonic qualities hinder liberation?
2. Why do you think Kṛṣṇa instructs Arjuna not to grieve?

16.5

The divine destiny is thought to be for liberation, the demonic, for bondage. O Pāṇḍava, do not grieve! You are born to a divine destiny.

Ch. 18 – The Duties of the Four Castes

18.42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

18.43

शौर्यं तेजो धृतिर्दाह्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

18.42

Tranquility, restraint, austerity, cleanliness, endurance, uprightness, knowledge, discernment, faith – these are the duties of the *Brāhmaṇa* caste, born of nature.

18.43

Heroism, majesty, steadfastness, skill in battle, not fleeing, generosity, and being a lord are the duties of the *Kṣatriya* caste, born of nature.

18.44

कृषिगौरव्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

Question for Discussion:

1. State the functions of each caste in society, and relate their duties to those functions.

18.44

Agriculture, cowherding and trade is the occupation of the *Vaiśya* caste, born of nature. The occupation of the *Śūdra* caste consists of service, born of nature.

Manusmṛti

The Laws of Manu (Manusmṛti) arguably stand near the root of Indo-European law. Their origin, and the origin of other similar law books, may lie in the Vedic schools where they may have been used as student handbooks. In subsequent times, the Manusmṛti provided a framework of laws and ideals that ran right the way through Sanskrit literature.

For the modern reader, the Manusmṛti is a controversial work. Its perspective on the role of women in society, for example, could be perceived as unpalatable. Its view on some aspects of the social order, such as that of the *varṇas*, seems idealized. However, there are other parts, such as the section on criminal law and justice, that perhaps afford a glimpse into the everyday life of an ancient civilization.

Despite this, it cannot be denied that the Manusmṛti offers some great, timeless advice. For example, the well-known verse ‘One should speak the truth; one should speak kindly. One should not speak the truth unkindly. One should not speak falsehood kindly; this is the eternal law,’ (4.138) offers guidance that is as applicable today as it was two thousand years ago.

The central idea of the *Laws of Manu* is the preservation of *dharma*, law or virtue, in society. Students should take note of this important theme when analysing the text; it is intended that any law mentioned aims at this goal.

Manusmṛti 1.1-9 – The Creation

1.1

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।

प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥

- *ekāgram – bahuvrihi* compound meaning ‘having one point.’ It can then be taken as ‘with one-pointed attention, or having his mind on one point.’
-
-
-

1.2

भगवन्सर्ववर्णानां यथावदनुपूर्वशः ।

अन्तरप्रभवाणां च धर्मान्नो वक्तुमर्हसि ॥

- *vaktum arhasi* – has an almost imperative sense: ‘deign to say, be pleased to say’
-
-
-

1.3

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः ।

अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो ॥

1.1

The great sages approached Manu, who was seated with one-pointed attention. Having honoured him according to custom, they said these words:

1.2

‘O venerable one, deign to tell us, exactly and in successive order, of the law for all castes and for the intermediate castes.’

1.3

‘For you alone, O lord, know the true purpose of the duties [with respect to] the whole ordinance of the self-existent one, who is inconceivable and immeasurable.’

1.4

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः ।

प्रत्युवाचार्य तान्सर्वान्महर्षीञ्छ्रुयतामिति ॥

1.5

आसीद्विदं तमोभूतमप्रजातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

- *idam* – this [universe]

1.6

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥

- *prādur āsīt* – *prādur* + *√as*, ‘be visible, be manifest.’

1.4

He of immeasurable power was thus asked properly by the great-souled ones, and honouring all the great seers, replied, 'Listen!'

1.5

'This [universe] was like darkness, unperceived, without characteristics, indefinable, indiscernible, as if fast asleep everywhere.'

1.6

'Then the blessed unmanifest self-existent one, causing this universe to appear, the great elements, etc., his strength set in motion, became visible, dispelling the darkness.'

1.7

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥

- *āsāv* – *āsāv*, masculine singular 1st case form of *adaḥ*, ‘that.’

1.8

सोऽभिध्याय शरीरात्स्वात्सिमृष्टुर्विविधाः प्रजाः ।

अप एव समर्जादौ तासु बीजमवासृजत् ॥

- *apa(h)* – 2nd case plural of *āpaḥ*

1.9

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

- *aṇḍam ... haimaṇ* – the golden egg is often known as *brahmāṇḍa* ‘egg of Brahmā’ or the *hiraṇyagarbha* ‘golden womb.’

1.7

‘He who is to be perceived beyond the senses, who is subtle, unmanifest, eternal, composed of all beings, unthinkable, he alone appeared by himself.’

1.8

‘He, having meditated, desirous of creating progeny of different sorts from his own body, in the beginning created the waters and cast his seed into them.’

1.9

‘That became a golden egg, having the same light as a thousand-rayed [sun.] In that he himself was born as Brahmā, the grandfather of all the world.’

Questions for Discussion:

1. Draw a diagram of the process of creation described in Manu 1.1-1.9.
2. In 1.6, what are the great elements?

Manusmṛti 1.87-91 – The Duties of the Castes

1.87

सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्भुतिः ।

मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत् ॥

1.88

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥

- *akalpayat* – this verb is used in this verse and the next two verses (1.89-90).

1.89

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

1.87

He, of great splendour, for the purpose of protection of all this creation, arranged separate occupations to those born of his mouth arms, thighs, and feet.

1.88

For the Brahmaṇas he arranged instruction, studying, sacrificing, performing sacrifices for others, donation and acceptance of gifts.

1.89

For the Kṣatriya class, in summary [he arranged] the protection of subjects, donation, sacrifice and studying, and the avoidance of indulgence in the objects of sense.

Question for Discussion:

1. Which qualities of the parts of the body mentioned in 1.87 do you consider are relevant to the respective *varṇas* and their functions?

1.90

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुमीदं च वैश्यस्य कृषिमेव च ॥

1.91

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

1.90

For the Vaiśya caste, [he arranged] the protection of cattle, donation, sacrifice and studying, trade, money lending and agriculture.

1.91

However, the Lord assigned only one occupation for the Śūdra, the service, without ill will, of the other castes.

Question for Discussion:

1. List the function in society for which each *varṇa* is responsible.

Manusmṛti 2.88-99 - The Senses of Knowledge and Action

2.88

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥

2.89

एकादशेन्द्रियाण्याहुर्यानि पूर्वे मनीषिणः ।

तानि सम्यक्प्रवक्ष्यामि यथावदनुपूर्वशः ॥

2.90

श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी ।

पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता ॥

2.88

Like a charioteer with horses, a wise man should practice effort with respect to restraint of the senses wandering among the thieving sense objects.

2.89

I will accurately, truthfully, and systematically explain about those eleven senses that the wise ones spoke about at a previous time.

2.90

Ear, skin, eyes, tongue, with nose being the fifth, anus, genitals, hand, foot and speech declared as the tenth.

2.91

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः ।

कर्मेन्द्रियाणि पञ्चैषां पायादीनि प्रचक्षते ॥

2.92

एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम् ।

यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ ॥

2.93

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।

संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥

2.91

Five of these, the ear and those that follow systematically, are the senses of perception; five of these, the anus and those that follow systematically they say are the senses of knowledge.

2.92

The eleventh should be known as the mind, which, by its own attribute, has the nature of both. When this is conquered, these two groups of five are conquered.

2.93

By attachment to the senses, one incurs sin without a doubt; however, restraining them, one procures success.

2.94

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय स्याभिवर्धते ॥

2.95

यश्चैतान्प्राप्नुयात्सर्वान्यश्चैतान्केवलांस्त्यजेत् ।

प्रापणात्सर्वकामानां परित्यागो विशिष्यते ॥

2.96

न तथैतानि शक्यन्ते संनियन्तुमसेवया ।

विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥

2.94

Never is desire extinguished by the enjoyment of desires. It increases even more like the fire by an oblation [of butter].

2.95

[There might be] one who would obtain all these and one who would relinquish all these; renunciation is better than the attainment of all desires.

2.96

These [senses], attached to sense objects, cannot be restrained by disregard as by constantly [resorting] to knowledge.

2.97

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥

2.98

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।

न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥

2.99

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

तेनास्य क्षरति प्रजा दृतेः पादादिवोदकम् ॥

2.97

The Vedas, renunciation, sacrifices, penances and austerities do not gain success at any time for one whose character is very corrupt.

2.98

The man who hearing, touching, seeing, eating, and smelling is not excited nor feels aversion, is understood to be one whose senses are conquered.

2.99

However, if one sense of all the senses slips, then wisdom trickles away like water from the bottom of a leather bag.

Questions for Discussion:

1. List the senses of knowledge. To what element is each related?
2. List the senses of action.
3. Explain the similes in 2.94 and 2.99.
4. In 2.95, why do you think renunciation is superior to attainment of all desires?
5. Explain the term '*vipraduṣṭabhāva*' with respect to the context of this section.
6. Explain the meaning of '*jitendriyaḥ*.'
7. What is the 'knowledge' referred to in 2.96?

Manusmṛti 3.68-3.70 – The Sacrifices of the Householder

3.68

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।

कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

3.69

तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः ।

पञ्च कृता महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥

3.70

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।

होमो दैवो बलिभौतो नृयज्ञोऽतिथिपूजनम् ॥

3.68

For the householder, there are five slaughter-houses – the hearth, the grindstone, the household utensils, the mortar and pestle, the water-jar – which using, he is bound.

3.69

For the purposes of atonement of all of them, step by step, five great daily sacrifices are prescribed by the great seers for those who perform domestic rites.

3.70

Teaching is the sacrifice to Brahman, the water offering is the sacrifice to the fathers, the burnt offering is [the sacrifice] for the gods, food is [the sacrifice] for lower creatures and the sacrifice to men is hospitality.

Questions for Discussion:

1. Why are the objects mentioned in 3.68 considered to be slaughterhouses?
2. List the five sacrifices. Include to whom the sacrifice is intended and what is sacrificed.

Manusmṛti 4.137-4.138—Good Advice for Life

4.137

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।

आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥

4.138

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

4.137

One should not despise oneself because of past failures; one should seek success up to death; nor should one suppose it difficult to obtain.

4.138

One should speak the truth; one should speak kindly. One should not speak the truth unkindly. One should not speak falsehood kindly; this is the eternal law.

Manusmṛti 4.238-4.242—Accumulating Virtue

4.238

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥

- *apīḍayan* – negative present participle – look up *pīḍayan*

4.239

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारा न जातिर्धर्मस्तिष्ठति केवलः ॥

4.240

एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥

4.238

Not oppressing all beings, one should accumulate virtue gradually, for the sake of a companion in the next world, like ants [build up] an anthill.

4.239

For in the next world, neither father nor mother remain for the sake of a companion, nor son, nor wife, nor relative. Only virtue remains.

4.240

Alone a creature is born and verily alone it dies. Alone it reaps the fruit of a good deed, and verily alone it [reaps the fruit] of a bad deed.

4.241

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥

4.242

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

- *dharmeṇa ... sahāyena* – in apposition to each other

4.241

Abandoning his dead body on the ground like a log or clod of earth, the relatives, with averted faces, go. Virtue follows him.

4.242

Therefore, one should always accumulate virtue gradually for the purpose of a companion. For, with virtue as a companion one crosses darkness, hard to cross.

Questions for Discussion:

1. Comment on the significance of the concept of '*dharma*' in this context.
2. What do you think is the darkness referred to in 4.242?

Manusmṛti 5.107-109 – Purification

5.107

द्वान्त्या शुद्धयन्ति विद्वांसो दानेनाकार्यकारिणः ।

प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥

5.108

मृत्तौयैः शुद्धयते शोध्यं नदी वेगेन शुद्धयति ।

रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमः ॥

5.109

अद्विर्गात्राणि शुद्धयन्ति मनः सत्येन शुद्धयति ।

विद्यातपोभ्यां भूतात्मा बुद्धिजनेन शुद्धयति ॥

- *adbhir* – plural 3rd case of *āpaḥ*

5.107

The learned are purified by forgiveness, those performing forbidden acts by generosity, those of concealed sins by a muttered prayer, and those who are most learned in the Veda, by austerity.

5.108

What is to be purified is cleansed by mud and water. The river is purified by the current. A woman corrupted by thoughts [is purified] by her menstrual flow, and the best of the twice-born [is purified] by renunciation.

5.109

Limbs are cleansed by water, mind is cleansed by truth, the soul by knowledge and austerity, and reason is cleansed by knowledge.

Manusmṛti 7.14-16,18-20 – The King

7.14

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।

ब्रह्मतेजोमयं दण्डममृजत्पूर्वमीश्वरः ॥

- *tasya* – of that [king]

7.15

तस्य सर्वाणि भूतानि स्थावराणि चराणि च ।

भयाद्भोगाय कल्पन्ते स्वधर्मान्न चलन्ति च ॥

- *tasya* – of that [punishment]

7.16

तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः ।

यथार्हतः संप्रणयेन्नरेष्वन्यायवर्तिषु ॥

7.14

For the sake [of the king] the Lord, in former times, created punishment, the protector of all beings, the law, his son, consisting of the glory of Brahman.

7.15

All beings stationary and moving, due to the dread [of punishment] are fit for enjoyment and do not swerve from their own duties.

7.16

Considering accurately the place and time [of the offence], ability and knowledge [of the offender], he should appropriately inflict punishment on men engaged in unlawful action.

7.18

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।

दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥

7.19

समीक्ष्य स धृतः सम्यक्सर्वा रञ्जयति प्रजाः ।

असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥

- *sa* – refers to *daṇḍa*

7.20

यदि न प्रणयेद्राजा दण्डं दण्डेष्वतन्द्रितः ।

शूले मत्स्यानिवापक्ष्यन्दुर्बलान्बलवत्तराः ॥

7.18

Punishment governs all creatures; punishment alone protects; punishment watches over the sleeping; the wise know punishment to be law.

7.19

After thorough consideration [punishment] employed properly pleases all people. However, when inflicted without thorough consideration, it destroys entirely.

7.20

If the king were not to inflict punishment tirelessly on those who should be punished, the stronger would roast the weak like fish on a spit.

Questions for Discussion:

1. Explain the relationship of the king with '*daṇḍa*.'
2. Explain the simile in 7.20.

Manusmṛti 12.118-121– One’s Self as the Universe

12.118

सर्वमात्मनि संपश्येत्सच्चासच्च समाहितः ।

सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥

- *saccāsacca – sat ca asat ca*
- *kurute manah – √kr + manas – places the mind, directs his thoughts*

12.119

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।

आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥

12.118

With great attention one should see all, both the real and unreal, in the Self. For seeing all in the Self, one does not direct one's thoughts towards unrighteousness.

12.119

The Self alone is all the divinities. All are contained in the Self. For, the Self causes the performance of action of these embodied beings.

12.120

खं संनिवेशयेत्स्वेषु चेष्टनम्पर्शनेऽनिलम् ।

पक्तिदृष्टयोः परं तेजः स्नेहेऽपो गां च मूर्तिषु ॥

12.121

मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम् ।

वाच्यग्निं मित्रमुत्सर्गे प्रजने च प्रजापतिम् ॥

- 12.120-121 go together,

12.122

प्रशासितारं सर्वेषामणीयांसमणोरपि ।

रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥

12.120-121

One should establish the space in one's own [cavities], air in the organs of motion and touch, the supreme fire in the digestion and sight, water in fluid and earth in manifestation, the moon in the mind, the directions in the hearing, Viṣṇu in one's step, Śiva in power, Agni in speech, Mitra in excretion and Prajāpati in procreation.

12.122

One should know that Supreme Being, governor of all, more minute than even an atom, resembling gold, who is approachable when the mind is asleep.

12.123

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥

- *eke* – some

12.124

एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः ।

जन्मवृद्धिद्वैर्नित्यं संसारयति चक्रवत् ॥

12.125

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।

स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ॥

- *etya* – translate as ‘having become.’

12.123

Some say he is Agni, others Manu Prajāpati, others Indra, and still others the eternal Brahman.

12.124

Having pervaded all beings with five material forms, he causes them to undergo birth, growth and decay continually, like a wheel.

12.125

Thus he who sees the Self in all beings by means of his own self attains identity with all; he comes to Brahman, the highest condition.

Questions for Discussion:

1. A spiritual exercise is being suggested in this section. Outline its steps briefly.
2. The *Laws of Manu* is primarily about dharma. What is the purpose of discussing a spiritual practice in this context?