

# Gutama 14

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## GUATAMA CHAPTER XIV.

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1. The Sapindas become impure by the death (of a relative) during ten (days and) nights, except those who officiate as priests, who have performed the Dikshaniyeshti (or initiatory ceremony of a Srauta sacrifice), and those who are students.

2. (The impurity) of a Kshatriya lasts for eleven (days and) nights,

3, (That) of a Vaisya twelve (days and) nights,

4. (Or), according to some, half a month,

5. (And that) of a Sudra a whole month.

6. If during (a period of impurity) another (death) happens, the (relatives) shall be pure after (the lapse of) the remainder of that (first period).

[XIV. 1. Manu V, 59, 83, 93; Yagnavalkya III, 18, 28; see also Apastamba I, 5, 16, 18. Regarding the meaning of the term Sapinda, see below, Satra 13. This Sutra refers, of course, to Brahmanas only.

2-3. Manu V, 83; Yagnavalkya III, 22.

5. Manu and Yagnavalkya I. 1. cit.

6. Manu V, 79.]

7. (But) if one night (only of the period of impurity) remains (and another death happens, they shall become pure) after (the lapse of) two (days and) nights).

8. (If the second death happens) on the morning (after the completion of the period of impurity, they shall be purified) after three (days and) nights).

9. (The relatives) of those who are slain for the sake of cows and Brahmanas (become pure) immediately after the burial,

10. And (those of men destroyed) by the anger of the king,

11. (Further, those of men killed) in battle,

12. Likewise (those) of men who voluntarily (die) by starving themselves to death, by weapons, fire, poison, or water, by hanging themselves, or by jumping (from a precipice).

13. Sapinda-relationship ceases with the fifth or the seventh (ancestor).

14. (The rules regarding impurity caused by the

[9. Yagnavalkya III, 27. The Sutra may, however, also be translated 'the relatives of those who have been killed by a cow, or by a Brahmana, &c.,' as the latter case, too, is mentioned by Yagnavalkya III, 21. The word anvaksham, translated by 'immediately after burial,' is explained by Haradatta as follows: 'The corpse is seen, i.e. is visible, so Iona; the meaning is that they will be pure after having bathed at the end of the burial.'

10. Yagnavalkya III, 21.

12. Manu V, 89; Yagnavalkya III, 21.

13. Apastamba II, 6, 15, 2. Haradatta states that the Sapinda relationship extends to four degrees in the case of the son of an appointed daughter (see

below, XXVIII, 18), while it includes the relatives within six degrees in the case of a legitimate son of the body. In either case the term refers to Sagotra-sapindas, or Sapindas who bear the same family name only. The case of the Bhinnagotra-sapindas will be discussed below, Sutra 20.

14.-16. Manu V, 62; Yagnavalkya III, 18-19.]

death of a relative apply) to the birth (of a child) also.

15. (In) that (case the impurity falls) on the parents,

16. Or on, the mother (alone).

17. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception,

18. Or three days.

19. And if he hears (of the death of a Sapinda) after (the lapse of) ten (days and nights, the impurity lasts for) one night together with the preceding and following days,

20. Likewise when a relative who is not a Sapinda, a relative by marriage, or a fellow-student (has died).

21. For a man who studies the same recension of the Veda (the impurity lasts) one day,

[17. Manu V, 66; Yagnavalkya III, 20. 19. Manu V, 75-77.

20. Manu V, 81. Haradatta explains asapinda, 'a kinsman who is not a Sapinda,' by Saminodaka, i.e. 'a kinsman bearing the same family name, but more than six degrees removed,' and yonisambandha, 'a relative by marriage,' by 'the maternal grandfather, a maternal aunt's sons, and their sons, &c., the fathers of wives and the rest.' The latter term, for which 'a person related through a female' would be a more exact rendering than the one given above, includes, therefore, those persons who, according to the terminology of Manu and Yagnavalkya, are called Bhinnagotrasapindas, Bandhavas, or Bandhus (see Colebrooke, Mitashara 11, 53; 11, 6). Gautama's terminology agrees in this respect with that of Apastamba, see note on II, 5, 11, 16.

21. Haradatta explains sabrahmakarin by suhrit, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our Sutra, as the fellow-student (sahadhyayin) has been mentioned already. The translation given above is supported by the manner in which it is used in the ancient landgrants, where expressions like bahvrikasabrahmakarin are of common occurrence.]

22. Likewise for a Srotiya who dwells in the same house.

23. On touching (i.e. on carrying out) a corpse from an interested motive, the impurity lasts for ten days.

24. (The duration of the impurity) of a Vaisya and of a Sudra (in the same case) has been declared (by Sutras 3-5).

25. Or (it shall last for these two) as many nights as there are seasons (in the year);

26. And (the same rule may be made applicable) to the two higher (castes).

27. Or (the impurity lasts) three days.

28. And if the teacher, his son or wife, a person for whom (a Brahmana) sacrifices or a pupil (has been carried out, the duration of the impurity is) the same.

[22. Manu V, 81.

23. 'The word upasarsana (literally touching) does not denote here simple touching. For below, Sutra 30, bathing with the clothes on, will be prescribed for that, What does upasarsana then mean? It means carrying out a corpse. For that an impurity lasting ten days falls on the performer, provided that the carrying out be done for an object, i.e. with the intention of gaining a fee or the like, not for the sake of doing one's duty. The word impurity is here repeated in order to indicate that the impurity, here intended, differs from that described above. Hence the rules given below, Sutra 37, which prescribe sleeping and sitting on the ground and so forth, do not apply. (The word impurity) indicates (here) merely that (the performer of the act) must not be touched, and has no right (to perform sacred ceremonies).'-Haradatta.

25. Haradatta states that Gautama does not simply say 'six days,' because five seasons only are to be reckoned in the case of a Vaisya, and six in the case of a Sudra.

28. Haradatta asserts that mriteshu, 'have died,' must be understood. But as both the preceding and the following Sutras. refer to the carrying out of corpses, it is impossible to agree with him. It seems to me that Gautama's rule means, that, if a man has carried out the corpse of a teacher, &c., he becomes impure for ten, eleven, or twelve days, or for three days only. See also Manu V, 91, 103; Yagnavalkya III, 15.]

29. And if a man of lower caste carries, out (the corpse of) one of higher caste, or a man of higher caste (carries out the body of) one of lower caste, (the duration of) the impurity in these (cases) is determined by (the caste of) the dead man.

30. On touching an outcast, a Kandala, a woman impure on account of her confinement, a woman in her courses, or a corpse, and on touching persons who have touched them, he shall purify himself by bathing dressed in his clothes,

31. Likewise if he has followed a corpse (that was being carried out),

32. And (if he has come into contact) with a dog.

33. Some (declare), that (the limb) which (a dog) may touch (must be washed).

34. The Sapindas shall offer (libations of) water for (a deceased relative) whose Kaula-karman (or tonsure) has been performed,

35. As well as for the wives and daughters of such (a person).

36. Some (declare, that it must be done in the case) of married female relatives (also).

[30, Apastamba II, 2, 2, 8-9; Manu V, 85; Yagnavalkya III, 30.

31. Manu V, 103; Yagnavalkya III, 26.

32-33. Apastamba I, 5, 15, 16-17.

34. Apastamba II, 6, 15, 9; Manu V, 70. Haradatta observes that most Grihya-sutras prescribe the performance of the Kaulakarman in the third year,

36. Yagnavalkya III, 4.]

37. (During the period of impurity) all (the mourners) shall sleep and sit on the ground and remain chaste.

38.. They shall not clean (themselves);

39. Nor shall they eat meat until (the funeral oblation) has been offered.

40. On the first, third, fifth, seventh, and ninth (days after the death) water (mixed with sesamum) must be offered.

41. And the garments (worn during that ceremony) must be changed,  
42. But on the last (day they must be given) to men of the lowest castes.  
43. The parents (shall offer water for a son who dies) after he has teethed.  
44. If infants, (relatives) who live in a distant country, those who have renounced domestic life, and those who are not Sapindas, (die), the purification is instantaneous.  
45. Kings (remain always pure), lest their business be impeded,  
46. And a Brahmana, lest his daily study of the Veda be interrupted.  
[37. Manu V, 73; Yagnvalkya III, 16.  
39. Manu V, 73. 43. Manu V, 70.  
44. Yagnvalkya III, 23, Haradatta remarks that the rule refers to those Sapindas residing in foreign countries only, of whose death one may hear a year after their decease, and to remoter relations of whose death one hears after the lapse of ten days; see Manu V, 75-76.  
45. Manu V, 93-94; Yagnvalkya III, 27. Haradatta add: that the plural 'kings' is used in order to include all rulers and governors, and such persons as the king wishes to be pure.  
46. Yagnvalkya III, 28.]