SOCIAL LIFE IN THE VISNU DHARMAŚŪTRA
The division of society into castes is a peculiar Indian phenomenon. In the time of the Rigveda, the Āryana society was frequently divided into three classes of Priests, Rulers and commoners named Brahma, Kṣatriya and Vīś, but had no caste system. The division of Vedic society is exactly identical with the first three castes of the Dharma-Śāstras, where the Indian society was divided into four principal castes namely Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. All the Dharmashastras use the term "Varṇa" to designate the caste. This Sanskrit word literally means "Colour". But in the Rigveda the word "Varṇa" is never used to designate a "Caste". Some eminent scholars believe that in the Rigveda the word "Varṇa" is used for a group of people, such as Ārya Varṇa (Āryana people) and Dāsa Varṇa (Non-Āryana people) and the word seems to have been employed in distinguishing the Āryan and the Dāsas in regard to their fair and dark colour respectively. But this view has been refuted by Professor Ram Gopal, in his paper "Dāsa Varṇa in the Rigveda" in which,
he says that "the word 'Varna' does not stand for caste in
the Rigveda and that the phrase "Dāsa Varna" used there is
to denote the Darkness of night, whereas the phrase "Śveta Varna" has been employed to denote the white colour of the
day." In the Rigveda, we don't have the division of society into
four castes. It is only in the Purusa Sukta one of the latest
Rigvedic hymns, that describes Brāhmaṇa, Ksatriya, Vaiśya and
Śudra, but it does not use the word "Varna" in respect of
them. So we can say that in the earlier times, there were
two broad divisions of Indian society into Āryans and Non-
Āryans and they were different from each other, not only in
respect of colour of their skin but also in regard to their
language and culture.

In the following passage of the Śatapatha Brāhmaṇa,
the word "Varna" is definitely used to designate castes:

"Chatvāro vai varnāḥ Brāhmaṇo Rajanyo
Vaiśyāḥ Sudro Na hai tesamekaschan

The word "Varna" is undoubtedly, used in later litera-
ture i.e. Vedāṅgas, Smritis, Epics, Purāṇas and other works
of Post-Vedic literature, to designate castes. The
Dharmaśāstras clearly use this word to designate caste and
define their duties, functions and privileges. The Visnu-
Dharma Sūtra, which is under discussion here, speaks of the
four Varnas and divides them into two broad categories of Dvija and Sudra. The first three Varnas, namely, Brahmana, Kṣatriya and Vaiśya are called Dvija (twice born), because they are entitled to perform Upanayana. The performance of Upanayan Samskāra, which is for the study of Vedas, is called second birth, in this birth the Savitri hymn is to be considered as mother and the teacher is father, whereas the physical birth is called "First birth". The Sudras are not entitled to perform Upanayana Sacrament, therefore, they have only one birth that is physical birth (First birth) and are designated by the term "Ekājātayah".

The Position of the Brāhmaṇas

In the four-fold division of society the supremacy of the Brāhmaṇa caste was unquestioned. The Brāhmaṇas were not only superior but also as gods on Earth as the VDS. declares that "the Gods are invisible deities whereas the Brāhmaṇa are visible gods." Extolling the Brāhmaṇas, Visnu says that "It is by the favour of the Brāhmaṇas that the gods reside in heaven; a speech uttered by Brāhmaṇas, whether a curse or benediction, never fails to come true. What the Brāhmaṇas pronounce, when highly pleased the gods will ratify, when the visible gods are pleased the invisible gods are surely pleased." (VDS. XIX, 22-23). Visnu also speaks of the glorification of Brāhmaṇas that "the Brāhmaṇas were lords over
all other castes." Speaking of the Relationship between a Brahmana and a Kṣatriya, the VDS observes that a Brahmana of ten years should be regarded as father of a Kṣatriya who may be a hundred years old." According to the VDS., a Brahmana should not be subjected to corporal punishment even if he has committed heinous crime. A guilty could be exiled by the King from his kingdom though his property could be confiscated, he should not be physically harmed. Leniency was shown to the Brahmanas in respect of the imposition of fine for committing crimes. It is also laid down in the VDS. that a lower rate of interest should be charged from a Brahmana on the debt incurred by him. Moreover, the Brahmanas were exempted from the payment of taxes and it was believed that one sixth of their virtues went to the king for providing them protection. If a Brahmana died without issue his property did not escheat to the king but it was distributed among men of his caste. If a Treasure-trove was found by a Brahmana, he could retain the whole of it, whereas a member of the other castes was required by law to surrender a part of the treasure trove to the king. It is also laid down in the VDS. that the king must distribute half of a treasure-trove among the Brahmanas and deposit the other half in his Treasury. In the matter of judicial administration the Brahmanas excercised a good measure of influence. According to the VDS., the king should decide the causes accompanied by well-instructed Brahmanas and must appoint the Brahmanas
as judges. A Brahma should not be subjected to ordeals whether it is of position and libation. In the matter of marriage also the VDS grants a special position to the Brahmaas as it states that a Brahma could take four wives, i.e., one belonging to his own caste and three belonging to other three castes, whereas a Ksatriya can take only three wives in the same order, a Vaishya can take two wives and a Sudra can take only one belonging to his own caste.

The Position of the Ksatriyas

The Ksatriyas held an important position in society. It is said in the VDS, that the main function of the Ksatriyas caste was to protect the people and due to this fundamental function they were regarded as an important part of the Indian Society. It appears that the Kingship was not the monopoly of the Ksatriyas and even a Sudra could be a king. It is inferred from a rule of the Vishnu Dharma Sutra, which says that a Sanataka should not reside in the region where a Sudra King rules. The VDS assigns the important place to the Ksatriyas in caste hierarchy. For example, a Brahma has four wives, whereas a Ksatriya has three wives, one from his own caste and two from his lower castes. So far as the fine is concerned, leniency was shown to Ksatriyas in comparison with Vaishyas and Sudras.
The Position of the Vaiśyas

The position of the Vaiśyas in the society comes after that of the Kṣatriyas. It is laid down in the VDS. that the seniority among Brahmānas is determined by their knowledge, among Kṣatriyas by their valour, among Vaiśyas, by the quantity of their food and wealth and among the Śudras by their birth only. So the Vaiśyas were considered as the treasurer of the Indian Society. Like the Brahmānas and the Kṣatriyas the Vaiśyas were also allowed to study Vedas and to perform Vedic Sacrifices.

The Position of the Śudras

The Śudras were at the lowest rung of the society and suffered from several disabilities. The VDS. details the main points of distinction between the Dvijas and the Śudras. The Dvijas were entitled to read Veda and to perform Vedic sacrifices, whereas the Śudras were not allowed to do so. Even the Śudra wife of a twice born was not entitled to perform Vedic sacrifices. So Viṣṇu observes that a twice-born should not perform religious acts with his Śudrā wife. A Śudra was not allowed to carry the corpse of a twice-born caste. Even the sons of a Śudrā wife were not allowed to carry the corpse of their own twice-born father. It is also stated by Viṣṇu that the king should set up his kingdom in
such a region which abounds in forest, cattle, crops, Vaiśyas and Śudras. It is also laid down in the VDS. that the son of a twice-born man from a Śudrā wife was entitled to a very small and a nominal share in the property of his father.  

There is even mention of regions being under the rule of a Śudra king in the VDS. It is described in the VDS. that if a Śudra comes as a guest in an Āryans house, the house-holder should give him food with his servants and treat him with due courtesy. A student was advised by Visnu not to study the Vedas in the presence of Śudra or out-castes.

Caste Distinctions in the Treasure-Trove

The VDS draws a distinction between the four castes in regard to the Treasure-Trove. It is said if a treasure was found by a Brāhmaṇa, he could retain the whole of it. A Kṣatriya, who finds a treasure, must give one forth of it to the king, another one forth to the Brāhmaṇas and the remaining half to be kept by himself. If a Vaiśya finds a Treasure, he must give a quarter of it to the king, the half of it to the Brāhmaṇas and may retain the remaining. If a treasure is found by a Śudra, it is to be divided into twelve parts, first five of which are to be given to the king, the other five parts are to be distributed among the Brāhmaṇas and the remaining two parts are to be retained by the finder himself. It is also laid down in this Dharmasūtra that even if a king
finds a treasure-trove, he distributes the half of it among the Brāhmaṇas and retains the other half. But it is a noteworthy point that no such favour is shown to the Brāhmaṇas in the early Dharma Sūtras. The VDS. adds further that when one finds a treasure-trove buried by himself he gives one twelfth of it to the king but in the case of a Brāhmaṇa he could retain the whole of it.

Caste Distinguish in the Matter of Fines

The VDS. draws a line of distinction in the matter of fines among the members of different castes. It is stated that if a person abuses another person of the same caste, the offender has to pay twelve pāṇas as fine and in the case of lower caste, he will be fined six pāṇas. It further adds that if a person insults another person belonging to a higher caste or of his own caste, the offender has to pay six pāṇas as a fine and a fine of three pāṇas shall be imposed on the person who returns his insult in the same way. The VDS. relates that if a person has illicit relations with a married woman of his own caste, he has to pay the highest amercement, i.e. one thousand pāṇas in amount, and for adultery with a married woman of lower caste, an adulterer has to pay the second amercement, i.e. five hundred pāṇas in amount. Death sentence is ordered by Viśnu for a person belonging to higher caste who develops illicit relations with a married woman of
the lowest caste. It is laid down in the VDS that if a person insults a Brāhmaṇa by offering him uneatable food, he has to pay sixteen Suvarṇaṇas a fine and if he degrades a Brāhmaṇa by offering him uneatable food, fine would be a hundred Suvarṇas. It is also stated by the VDS, that if a person offers spirituous liquor to a Brāhmaṇa, he should be put to death. Similarly if a Kṣatriya is insulted in the same way, a guilty person has to pay half of the above mentioned fine. In the case of a Vaiṣya the fine is further reduced to one half i.e. one forth, of the fine prescribed for insulting a Brāhmaṇa and if a Śūdra is insulted in the same way, a person has to pay the first amacement as a fine, i.e. two hundred and fifty paṇas. If an untouchable (a Chandāla etc ) defiles any member of the three higher castes, through his contact, he shall be awarded capital punishment.

Caste Distinctions in Punishments

In the VDS, punishments were graded on the caste basis. The Brāhmaṇas were on the top position in the society, because they were exempted from corporal punishment, even if they committed heinous crimes like murder etc. Visnu says that "A Brāhmaṇa, who murders, a Brāhmaṇa shall be branded with the sign of a headless trunk on his forehead and banished." It further adds that if a Brāhmaṇa commits any other capital crime, he is banished unhurt from his country after confiscation of
his property. It is laid down in the VDS. that if a man of the lower caste commits crime against the members of the higher caste, he is deprived of the limb with which he committed crime. In the matter of caste distinctions in punishments the VDS. is very strict. For instance, it lays down that "If a person of lower caste places himself on the same seat with his superior or higher caste, he shall be banished with a mark on his buttocks. If a person of lower caste spits on a higher caste person, he shall lose both his lips. If a person of lower caste breaks wind against the member of higher caste, he shall lose his hind-parts. If a person belonging to lower caste uses abusive language against a person of higher caste, he shall lose his tongue. If a low born person proudly gives instruction to the member of a highest caste regarding his duties, the king shall order hot oil to be poured into his mouth. If a person belonging to a lower caste revilingly, mentions the name or caste of a person belonging to a higher caste, the king shall order a ten inches long iron pin to be thrust into his mouth." 

So it is clear from the above mentioned examples that the VDS. is more strict in the matter of caste distinctions in punishments than the other Dharma Sutras.

Caste Distinctions in Evidence

In the matter of giving evidence also the caste
distinctions have been mentioned in the VDS. When a Brāhmaṇa is called upon to tender evidence by a judge, he should ask him "Brūhi" (Declare) the judge asks a Kṣatriya witness; "Bruhi Satyam" (Declare the Truth) the judge warns a Vaiśya witness "Gobija Kenchanaih" (Thy kine, grain, and gold shall yield thee no fruit, if you give false evidence)" and the judge should ask a Śūdra witness "Sarva Mahāpātakai." (You shall have to atone for all heavy crimes, if you give false evidence).

Caste Distinctions in Respect of Rates of Interest chargeable from Different Castes

The VDS. prescribes different rates of interest chargeable from the members of the different castes. According to this caste distinction a Brāhmaṇa debtor has to pay monthly interest at the rate of two per cent on the money borrowed by him, a Kṣatriya at the rate of three per cent, a Vaiśya at the rate of four per cent and a Śūdra at the rate of five per cent.

Caste Distinctions in the Matter of Sacraments

Visnu differentiates between the members of different castes in regard to the performance of sacraments. Describing the naming ceremony, Visnu lays down that the name of a Brāhmaṇa should indicate auspiciousness, that of Kṣatriya power, that of Vaiśya affluence and that of a Śūdra humility.
It is further stated that in regard to the performance of the Upanayana ceremony, a Brāhmaṇa boy should be initiated in the eighth year counted from the time of his conception, a Kṣatriya in the eleventh year and a Vaiśya boy in the twelfth year. The material of which the girdles of Brahmacarīs were made also varied according to their castes. The girdle of a Brāhmaṇa Brahmacarī should be made of muṅga, that of a Kṣatriya should be made of a bow-string and that of a Vaiśya should be made of Balbaja. The upper garments to be worn by the Brahmacarīs of Brāhmaṇa, Kṣatriya and Vaiśya castes should be made of cotton, hemp and wool respectively. Similarly, a Brāhmaṇa should put on the skin of a black antelope a Kṣatriya Brahmacarī that of a tiger and a Vaiśya that of a goat. A Brāhmaṇa Brahmacarī should have a staff made of Palasa wood, which should be as tall as to touch his hair, the staff of a Kṣatriya Brahmacarī should be made of Khadira tree and it should be so tall as to touch his fore-head, and a Vaiśya should have the staff of Udambara wood reaching his nose. A Brāhmaṇa Brahmacarī should beg alms by addressing the donor in such a way as to put the Vocative of "Bhavati" in the beginning of the sentence e.g. "Bhavati Bhikṣam Dehi", a Kṣatriya is required by Visnu to put the vocative in the middle of the sentence e.g. "Bhikṣam Bhavati Dehi" and a Vaiśya Brahmacarī should put the vocative term of address at the end of the sentence e.g. "Bhikṣam dehi Bhavati".
The Upanayana Sāmkara of a Brāhmaṇa Brahmachari can be performed up to sixteenth year of his age, that of a Kṣatriya up to 22nd year and that of a Vaiśya Brahmachari up to 24th year. According to the VDS. the Śūdras were not allowed to perform the Upanayana Sāmkara which entitled the initiated Boy (Upavīta) to study the Veda. So the Śūdras were not allowed to study the Vedas.

Caste Distinctions in the Administration of Ordeals

The VDS. prescribes different ordeals according to the castes of the accused persons and makes an exemption in the case of the Brāhmaṇa accused with regard to the ordeals of sacred libation and poison. Other ordeals are to be administered to the Brāhmaṇa accused. It lays down that all sorts of ordeals raising from blade of Durva-grass to poison can be administered to a Śūdra accused. It further states that the ordeals prescribed for a Śūdra accused can be administered to a Vaiśya accused when the amount involved is double, to a Kṣatriya accused when the amount involved is triple and to a Brāhmaṇa accused when the amount involved is four times.

Caste Distinctions in Marriage

According to the VDS. a Brāhmaṇa is allowed to have four wives, one belonging to his own caste and another three
from Kṣatriya caste, Vaiśya caste and Śūdra caste. A Kṣatriya three wives, one from his own caste and another two from his lower castes. A Vaiśya two wives one from his own caste and another from the Śūdra caste and a Śūdra only from his own caste. The VDS. also introduces a discriminating rule in regard to the performance of the Wedding between members of different castes. It is laid down in this Śūtra that when both the bride and bride-groom belong to the same caste, the bride-groom grasps the hand of the bride but when the bride and bride-groom belong to different caste then, a bride belonging to Kṣatriya caste should grasp an arrow held by the bride-groom, a bride of Vaiśya should grasp a whip held by the bride-groom and a bride of Śūdra should grasp the end of the garments held by the bride-groom.

**Caste Distinctions in Inheritance**

It is laid down in the VDS that if a Brāhmaṇa has four sons from wives of four different castes, his entire property should be divided into ten parts, the son of the Brāhmaṇi wife would take four parts, that of a Kṣatriya wife three parts, that of a Vaiśya two parts and that of a Śūdra only a single part. This ratio is observed in all cases of division of property among sons born of wives belonging to different castes as examples cited below:

If there are three sons of a Brāhmaṇa from wives of
different castes, but no son from a Sudra wife, the property should be divided into nine parts and the sons would get the share in the ratio of 4:3:2 respectively, according to the caste of their mother. If there are three sons from wives belonging to a Brahmana, a Ksatriya and a Sudra castes, the property would be divided among sons in the ratio of 4:3:1 according to the caste of their mothers. In the absence of a son from a Ksatriya wife, the property should be divided into seven parts and they should take four parts, two parts and one part respectively. If there is no son of a Brahmana wife, the estate should be divided into six parts and they will take three parts, two parts and one part respectively according to the caste of their mother. This Dharmasutra states that if a Ksatriya has sons born from wives of different castes, i.e., a Ksatriya, a Vaisya and a Sudra, the mode of division should be the same, i.e., the estate should be divided into six parts and to be portioned among the sons in the ratio of 3:2:1 respectively, according to the caste of their mother. If a Brahmana has two sons from the wives belonging to Brahmana caste and Ksatriya caste, his property should be divided among the sons in the ratio of 4:3, respectively, according to caste of their mother. Viṣṇu lays down that if a Brahmana has only one son born of a wife any of the three higher castes, such a son would inherit the entire paternal property. But in the case of the only son
born of a Sudra wife of a member of three higher castes, the half of the paternal property would go to such a son and the other half would devolve on the deceased's other heirs such as, wife, or daughter, or father etc. It is also stated in the VDS. that the sons of mixed castes would inherit the property of their father.

Caste Distinctions in the Observance of Impurity

The VDS. discriminates between the castes in the matter of impurity arising from death and birth. It is stated in this Dharmasutra, that the period of impurity for the Brahmañas was ten days, for the Kṣatriyas twelve days, for the Vaiśyas fifteen days and for the Sudras a month. In other words, we can say, the lower the Varna, the longer was the period necessary for washing off the impurity and the higher the caste the shorter was the period of impurity. It is laid down in the VDS that the period of impurity relating to the Sapindas of the lower caste would expire only when the same has expired in respect of the Sapindas of the higher castes. The period of impurity relating to a Brahmaña would expire after six nights, three nights and one night respectively in the case of rising from the death of his Sapindas belonging to Kṣatriya, Vaiśya and Sudra caste respectively and the period of impurity of relating to a Kṣatriya would last for six nights and three nights in case of impurity rising from
the birth and death of his Sapindas belonging to Vaiśya and Śūdra caste respectively. The period of impurity relating to a Vaiśya would expire in six nights in case of impurity rising from the death and birth from his Śūdra Sapindas.69

Castes and Occupations

The VDS. assigns various occupations to the four different castes. It states that the principal occupations of the Brāhmaṇas were to teach Vedas, to perform sacrifices for the members of the three higher castes and to receive alms.70 The Kṣatriyas took up the administration and the protection of all the four castes as their occupations.71 Cattle breeding, agriculture, trade and lending money on interest were the hereditary occupations of the Vaiśyas.72 Service of all the three higher castes and to practise all sorts of arts, i.e., painting and other fine arts, are prescribed by Viśnu as the occupations of the Śūdras.73 Viśnu further says that in times of distress or when a member of a particular caste is unable to maintain himself by his own occupation he may follow the occupation of next inferior caste.74 For instance if a Brāhmaṇa is unable to lead his life by his own avocation, he may take the occupation of the Kṣatriyas. So the members of the higher castes were allowed to follow the occupation of the lower castes, but the members of the lower castes were not allowed to adopt the occupation
of higher castes.

It is laid down in this Śutra that a person who earns his livelihood by following the occupation of his own caste is called "white property"; a person who maintains his livelihood by following the occupation of the caste next below in order to his own caste is called "mottled property" and a person who earns his livelihood by following the occupation of a caste by two or three degree lower than his own caste is called "black property". In this way Viṣṇu connects the caste with occupation. ⁷⁵

Common Duties

The VDS. enumerates some such duties as are common to all the four Varnas. The duties are patience, truthfulness, purity, liberality, self-control, abstention from injuring living being, faithfullness towards ones gurū, to visit pilgrimage, sympathy, rectitude, hospitality towards gods and Brāhmaṇas and freedom from anger. ⁷⁶ Viṣṇu further divides the fourfold division of society into two broad categories, namely Dvija, and Śudra, and explains the different function for each category. Viṣṇu says that the dvijas, i.e., Brāhmaṇa, Kṣatriya and Vaiśya were entitled to read Vedas and to perform sacrifices, whereas the Śudras were exempted from these privileges. ⁷⁷
Mixed Castes

It is laid down in the VDS. that in anuloma form of marriage, i.e., union of a man of higher caste with a woman of lower caste, the child would follow the caste of his mother, e.g., the offspring of a Brāhmaṇa by a Kṣatriya woman would be called of Kṣatriya caste. On the other hand, Viṣṇu states that in pratilomer marriage, i.e., the union of a male of lower caste with the females of higher caste, sons would form mixed caste - character of society and they are despised by the twice-born. So the progeny of parafilem form of marriage is declared to be without the pale of sacred laws. The VDS. mentions the following mixed castes and their occupation.

1. **Ayogava** - the offspring of a Śudra male and a Vaiśya female. Viṣṇu says that Ayogavas should sustain their life by offering public entertainments like wrestling, dancing etc.

2. **Pulkasa** - the offspring of a Vaiśya male and a Kṣatriya female. They should live by hunting.

3. **Magadhās** - the offspring of a Śudra male and a Kṣatriya woman. They sustain their life by convassing qualities of goods to be sold.

4. **Chandalas** - the offspring of a Śudra male and a Brāhmaṇa female. Viṣṇu states that execution of
criminals was the main function of the Chandālas. The Chandālas were to have their dwellings outside the villages. They were to dress themselves with clothes of the deceased person and the ornaments were to be made of iron. Therefore, the condition of the Chandālas were the lowest among mixed castes.

5. **Vaidehaka** - the offspring of a Vaiśya male and a Brahmāṇa female. The Vaidehakas should obtain their life by keeping women, like dancing girls and profiting by what they earn.

6. **Sūta** - the offspring of a Kṣatriya male and a Brahmāṇa female. It is stated by the VDS that Śudras should sustain their life by managing of horses and chariot.

It is ordained in the VDS that all the members of the mixed castes should have inter-course of marriage and other communal relations only between themselves. But we can say that the explanation of the VDS about the origin of the mixed castes is hypothetical and arbitrary. Because, for instance, Chandālas were a separate entity and they were outside the Āryana pale of society.

**Connubial and Commensal Relations**

In the matter of connubial relations between the four castes, Viṣṇu says that a Brahmāṇa is allowed to choose his wife from any of the four castes. A Kṣatriya may choose his
wife from Kṣatriya, Vaiśya and Śūdra castes, the Vaiśya may choose his wife from the Vaiśya and Śūdra castes and a Śūdra may choose his wife from his own caste. But the Vasistha Dharma Sūtra forbids the Ārya to marry a girl of the Śūdra caste. The preference is given by Viṣṇu to a bride of the same caste. The VDS. states that a twice-born should not perform his religious duties together with the assistance of a Śūdra wife, because such unions can never produce religious merits. It is only from a twice-born man's carnal desire that he marries, a Śūdra wife being blinded by lust. The Dharma Sūtra also discourages the concept of intercaste marriages and gives bad names to the offsprings born of inter-caste marriages like Chandāla, Vaidehaka etc.

Commensal Relations

The VDS. mentions no restriction in regard to commensal relations between the three higher castes. A Brāhmaṇa was allowed to take the food prepared by any dvija in his house at the time of Śrāddhā ceremony. But Viṣṇu disallows a Brāhmaṇa to have his food in the company of Śūdra and outcastes. Viṣṇu states that food prepared by a Śūdra can be taken by a twice-born only if he is a share croper, a friend of the family, a slave of herdsman, a barber or one who announces himself with the words that 'I am your slave'. A similar idea is contained in the Apas. DS. as it states
that "According to some authorities, food offered by members of any caste, who follows the laws prescribed for them, except that offered by a Sudra may be eaten. However, the food of a Sudra who lives under one's protection for the sake of spiritual merit, may also be eaten."
NOTES AND REFERENCES

4. R.V.II, 12,4.
5. Ganganath Jha Kendriya Sanskrit Vidyapeetha
6. ब्राह्मणोदयः सुभव सतीद्वादृ राजयः कृतः ||
   अस तदवय यद्वेषयः पद्मयः सुभवो जायतु ||
   R.V.X,90,12.
7. ओऽम् । ब्राह्मणः क्षत्रियो वैसयः
   शून्येऽति वर्णाश्रयारः ||
   VDS.II,1 cf.Apas.DS.
I.1,1,4. Manu,X,4;YS.I,10.
9. देवतः परोक्षेदवः प्रत्यक्षेदवः ब्राह्मणः ||
   VDS.XIX, 20.
11. ब्राह्मणं दा म व शताब्द्र व भूमिष्यम्
    पितामुखः विजाननियाधीनां ब्राह्मणं तयोः पितः ||
    VDS.XXXII,17 cf.Apas.DS.
I,4,14,25; Manu II, 135.
12. VDS. V,2,3,8 of Gaut.DS.XII,43, Manu,VIII,124.
    VIII,304; YS.I,334.
14. VDS. XVII,14.
15. VDS. III, 56-61.
16. VDS. III, 72-73.
17. VDS. IX, 27, 15.
18. VDS. XXIV, 1-4 of Manu III, 12-14; YS.I, 56-57.
19. VDS. III. 2.
20. न शून्यमात्रे निवते । VDS. LXXI, 64.
22. VDS. XXXII, 18: विद्याधारी स्मारतो जैसठयास्त्रि बालान औपिष्ट:।
दैत्यां न जानिष्ठः जनमत:।
cf. M.II, 155.
24. VDS. XXVI, 4.
25. VDS. XIX, 1, 2.
27. VDS. XVIII, 5.
28. VDS. LXXI, 64.
29. दैत्यास्थायिः प्राप्तो हुनेवे इतिढितथ्यामर।
भोज्यं भुजतैताक्षस्वामिः प्रयोजयन्।
VDS. LXVII, 37.
30. VDS. XXX, 14.
31. निष्क्रियामणि लब्धवा सर्वात्मका । VDS. III, 58.
32. VDS. III, 59.
33. VDS. III, 60.
34. शून्यवाचार्यं दात्मका विभक्तं पृथिवायान् राजाः क्षात्रः
पृथिवायानु ब्राह्मणवं समन्तमाक्षात।
VDS. III, 61.
35. VDS. III, 56.

36.  

37. VDS. V, 35, 36, 37, 38.

38. VDS. V, 40, 41.

39. अन्त्यामोगे वद्यः ।।

40. VDS. V, 98, 99.

41. VDS. V, 100

42. VDS. V, 101-3.

43. अस्तुपुष्य: कामसंहारेण। स्त्रुष्णा। स्त्रुष्यं सैवर्णिकं वद्यः ।।

VDS. V, 104.

The words स्त्रुष्णा and सैवर्णिक are omitted in the Visnu Smriti edited by Julius Jolly.

44. न शारीरो ब्राह्मणं दशः ।। VDS. V, 2.

45. VDS. V, 3, 4, 8.

46. हीन्वणोदिनिकरणं येनाः नापराञ्च हुर्यानु तदेवार्थं शास्त्रेशु ।।

VDS. V, 43; cf. Manu VIII, 279;

YS. II, 215; Apas. DS. II, 10, 27, 14; Gaut. DS. XII. 1.

47. VDS. V, 20-25.


49. दिक् त्रिवं चतुर्दशं प्र-थं च शतं वर्गं नुक्तमेण प्रतिमासम् ।।

VDS. VI, 2 cf. Manu VIII, 142;

Vas. DS. II, 48; YS. II, 37.

50. मात्रं यथं ब्राह्मणं, बलवर्ण्यत्रिस्तयं।

VDS. XXVII, 6-9.
51. VDS. XXXII, 15, 16, 17.
52. तेषांमूलोजपाबलब्रजयो मौ-भय: ॥
53. कपा-सिश्ना विकका-नूप्तवत्तानि वासांति च ॥
54. मार्गवत्सुक्कारानि करंति ॥
55. पालाज बालिराहुम्बरा दण्डा: ॥
केशान्त ललाट नासंदेशपुथा: ॥
56. भवदयं मन्नायध्य मधज्ञतं च शक्त्वरणम् ॥
VDS. XXVII, 25.

57. आदि-महादत् – ग्रामोपनयं सावित्री नाति वति ॥
आदि-सिसुपुराणोरा वर्णविषयातिविविध: ॥
VDS. XXVII, 26. cf.
Manu II, 48; YS. I, 37, Apast. DS. I, I, 1. X27.
58. VDS. IX, 15, 26.
59. VDS. IX, 5-14.
60. अथ ग्रामोपनयं वर्णशृंखलां चत्वारी मार्गश्वर्ति ॥
तिति: क्षणिमतं च के शेषयम्. एकाद्धरत: ॥
VDS. XXIV, 1-4
61. VDS. XXIV, 5-8, Manu II, 43-44, YS. I, 62.
62. VDS. XVIII, 1-5.
63. VDS. XVIII, 6, 7.
64. VDS. XVIII, 8-10.
65. VDS. XVIII, 11-13.
66. VDS. XVIII, 28, 32.
67. VDS. XVI, 16.
68. ब्राह्मणपथ तपिष्ठानात् जनमार्गायोंसाध्यांशासीयम्।
ध्वनिमी राज्ययथा, जद्विशार्दं वैस्ययथा, मांसपृथ्वी॥
VDS.XXII,1-4.

69. VDS. XXII, 21-24.

70. ब्राह्मणपथाध्यायम्। ब्राह्मणपथ भाजनुलिङ्गावन।
VDS.II,5,11.

71. क्षत्रियधर्मविनित्यता, क्षत्रियधर्म विशिष्टाद्भुत॥
VDS. II, 6,12.

72. वैश्यस्तपपुशालनम्। कृषि गोर्वधारणिज्य कुलीदयोति
पोषणानि वैश्ययथा॥
VDS.II,7,13.

73. पुरुषत्व द्विभाति शुक्लानि, पुरुषत्व तर्पितपायनि॥
VDS.II,8,14.

74. आधघनन्तरं घुटितः॥
VDS.II,15.

75. स्यूवःयुपार्तिः तर्काम्युक्तिः शुक्लम्। अन्तरं वृक्ष्युपार्तिः शेषम्॥
प्रत्यातरं वृक्ष्युपार्तिः च कृषिः॥
VDS.IVIII,6-7-8.

76. क्षमा तत्वं दमः शौचं दानादिनिर्मित्वं तथं।
अहिंसा गृहेशुभाषा तीर्थगुप्तरणं दया॥
अर्जवं लोभायुपयतः देव ब्राह्मण पूज्यम्॥
अनम्यस्वयं च तथा क्षमा सामान्यं उद्देश्ये॥
VDS.II,16,17.

77. VDS.II,2.

78. VDS. XVI,2.

79. VDS.XVI,3.

80. VDS. XVI, 4-14.
81. सत्तेश्वर समान वाति विमलभवारः
    VDS. XVI, 15.

82. VDS. XXIV, 1-4.

83. Vas. D. S. 1, 26-27.

84. VDS. XXVI, 5:
    दिजभाथा यशस्विन्द्रा तु धार्मिकं न भोजयितवः
    रत्नाभिमयं सत्य रागान्धर्म धृतं सित्ता

85. VDS. LXXXI, 16, 17.

86. VDS. LVII, 16:
    अधिकं ध्वामित्रं व दासमोपालनाचितं
    सत्तेश्वरं भोजयान्न यथाद्यमणं निवेदये

87. सत्तेश्वरानं सत्यं वास्मातानां भोकतद्य खुलं व्याख्यातः
    तत्त्वापि ध्वामितनस्य

   Apas. D. S. I, 6, 18, 13, 14.