

Discussions on Prāyaścittavidhi in Sāmavidhāna Brāhmaṇa**Romi Biswas****Designation- Assistant Professor****Rishi Bankim Chandra College****Department of Sanskrit**

In Vedic literature the word Prāyaścitta is particularly common in the form 'Prāyaḥ'. The words Prāyaścitta and Prāyaścitti appear in Vedic literature in the same sense. The word Prāyaścitta was used earlier. "Prāyasya-citti-cittayoḥ"-According to this Vārtika Sūtra the word Prāyaścitta is formed. According to this Sūtra, "Pāraskara Prabhṛtini ca Saṃjñāyām"¹, the word Prāyaścitta is *Nipātane Siddha*. "Prāyaḥ Pāpaṃ Samudīṣṭaṃ Cittam Tasya Viśodhanam. Yadvā Prāyasya Tapasaḥ Cittam niścaya iti". In this sense the word Prāyaścitta is taken. Prāyaścitta is a Sanskrit word meaning forgiveness, condemnation, departure, repentance, deviation. It is one of the corrective measures of Dharmasāstra as an alternative to imprisonment or other punishment when convicted of a particular type of crime. The term is also used in Hindu scriptures. Pra + Ayaḥ- that is, Prāyaścitta by definition. Prāyaścitta has to do with all three types of Karma, Nitya, Naimittika and kāmya.

Ācārya Sāyaṇa in Sāmavidhāna Brāhmaṇa (1/5/1) explains the word Prāyaścitta in another sense. He divided the word 'Prāyaḥ' into two parts Pra and Ayaḥ meaning search and citta meaning knowledge. Various commentators, however, refer to the meaning of the word Prāyaścitta as Prāya i.e. tapas and citta i.e. solution or firm belief i.e. purification of the mind by penance for the correction of sins. In the fifth volume of the first Prapāthaka of the Sāmavidhāna Brāhmaṇa, the law of Prāyaścitta is specially discussed. Acārya Sāyaṇa has expressed the intention of the Prāyaścittavidhi in his commentary on the sūtras 'Athataḥ Prāyaścittanam'² in his discussion of the Karma of this Brāhmaṇa.³ Prāyaścitta i.e. the process or rule of finally completing a prescribed duty, knowingly or unknowingly, as a result of not completing that duty is called Prāyaścitta. Sāyanācārya in his commentary on the sūtra of Sāmavidhāna Brāhmaṇa (1/5/1) has expressed this intention. Regarding the law of Prāyaścitta it is said in the Sāmavidhāna.⁴ 'Apanna prāyaścittam caret'.⁵ Prāyaścitta for sins is spoken of many times.⁶

The Prāyaścittavidhi for using obscene language in the mouth is called for.⁷ The Prāyaścittavidhi for using foul language towards Mother, Father, Brother, Guru, Upādhyāyas are also mentioned. The rule is – "Idaṃ Viṣṇurvicakrame, tredhā nidadhe padam" (Sāma-222) should be propitiated by chanting this verse.⁸ If he spoke harshly to his elder brother, the bird used to fast at night, then he would chant the first sāma of this period twenty one times. Prāyaścitta is provided for by chanting the Sāmamantra for impurity vision, sneeze, urinating elsewhere at will, looking at untouchable objects, inedible impure prayer, etc.⁹ The rule is- 'Ye te panthā adhho divaḥ' should be done with sāmagāna. Reciting three times while fasting will make you pure. As Upapātaka Prāyaścitta, fasting for three nights after slaughtering a cow and reciting it continuously will result in forgiveness of sin.¹⁰ Places and seats will be connected during the day and

night. In one place and one seat the Astāvadhī will sit alone till dawn. He will live by building a cottage on the outskirts of the village, he will not migrate,¹¹ he will wander beyond the village gate for urination. If the Brahmins say that the behavior is artificial or false, then the sons and grandsons and seven of the fathers and grandfathers will destroy the fourteenth Puruṣa and then admit it as Bhoḥ. Killing Brahmya¹² drunkenness, theft, adultery with one's wife and all these sufferings are described by the scriptures as 'Mahāpātaka'¹³. Sāmavidhāna Brāhmaṇa mentions almost similar propitiatory rules for the five types of Mahāpātaka.

Additional Upapātakas of Mahāpātakas and expiation of Pātakas are also given in Sāmavidhāna Brāhmaṇa. Kṣātrīyas, Vaiśyas, Śūdras are provided for Prāyaścitta.¹⁴ In the ṣaṣṭha khanda, it is stated in the expiation of *Brahmasvādiharaṇa* says in taking something from non-Brahmin caste, he used to perform kṛcchavrata and '**Ayaṃ Sahasramānavah**' the second Sāmagāna should be done. If a Brahmin takes anything other than gold, he will live near Udaka for a month and eat food on the fourth day.¹⁵ Sāmagāna named 'Okrān' in Gurudārgaman, Brāhmin wife kṛccha, atikṛccha, kṛcchātikṛccha- kṛcchatraya behaves brahmajājñānam, Śūdragamane '**iramagne**'-sāmagāna (Sam. 1.176) should be done. During the curfew, '**kayā nah**' (sāma 1.169)¹⁶ will perform Prāṇāyamatrāya and perform the second Sāmagāna. Provision is made for the second sāmagānam '**Brahma Jājñānam**' which was done by kṛcchatraya from Brahmins by taking Bārdhuṣi (interest). In the seventh volume on the atonement of Rājpratigrahādi, '**Mahattat Somo Mahiṣaścakāra** in this season must be sung. Sāyaṇācārya and Bharataswāmī - the commentators in this context say that – '**Āpadgata sampragrjān bhunjāno api yatastataḥ, na lipyetainasā bipro jvalanāgnisamo hi sah**'¹⁷ By doing '**Agnistigmena**' (Sāma 1.22)-this second Sāmagāna used to fast for a month if he willingly accepted non-given material. If the brāhmin is raised by the stick, it will chant 'Prāṇa', if the brāhmin is hit by someone it will chant 'Apān', if brāhmin is bleed, it will recite the second chant '**Pra Soma Deva Bītaye**'. If a Kṣātrīya is killed, the second hymn called 'Śuddhāsuddhīya' should be recited, the Śūdrahanna would fast for twelve nights, and '**Ayaṃ ta Indra Somah**', this second hymn should be followed by fasting for twelve nights in *Gohanana* and one night for killing another creature. *Govadhe* '**Vayaṃgha tvā sutāvantaḥ**', 'Agnistigmena' sāmagāna for killing other animals¹⁸. Abakīrnī i.e. a celibate whose vow is broken due to the fault of closeness with many women, is called Abakīrnī. In order to atone for such a fault, '**Parīta Śincatā Sutam**' repeats the fourth sāma. Pre-marriage of elder brother- *Anuja* is called Parivettā. '**Somaṃ Rājānaṃ Varūnam**' should be performed in this manner. It is said to give Chakram (Sāma. 1. 331) as an atonement for śūdra livelihood, '**Bayam suparṇā**' for Vaiśya livelihood (Sāma 1.319), '**Pavasvasoma Madhumā hṛtāva**'¹⁹ this sāmagāna for Rājanya livelihood. If you accuse a Brāhmin in vain, you will have to perform 'Agnistigmena' sāmagāna. In the eighth section there will be the second sāmagāna of 'Ghṛtāvātī' (Sāma. 1.378) i.e. by selling oil, ghee, curd then the psalms will be performed, the seller of animals and the seller of other animals, they will perform this sāmagāna '**ko adya yumte**'²⁰. If a daughter is forcibly taken then must be sung the sāmagāna '**Abhrātṛvya anātvaṃ**', if there is self-married daughter then 'Śaṃpadam' sāmagāna must be performed. The untrained person is enjoined to chant '**Bhadro No Agnirāhutaḥ**' (Sāma 1.111) and the untrained person should perform '**Tasya na māyayā ca na**' (Sāma 1.104). The provision for atonement for nightmares calls the sāmagāna '**Adyā no deva sabitar**' (sāma 1.141).

Discussions of Prāyaścitta in other Sāmavedic Brāhmaṇas and Śmṛtiśāstras

Prāyaścitta in Hinduism is a scriptural act that absolves one's sins. In other words, the ceremony by which a sin can be definitively corrected is called Prāyaścitta. It is one of the corrective measures of Dharmaśāstra as an alternative to imprisonment or other punishment when convicted of a particular class of crime. The final stanza of the ninth chapter of the Tāṇḍya Brāhmaṇa of the Kauthum and Rāṇāyaṇīya branches of the Sāmaveda contains the principal and secondary propitiatory rules ²¹ for Brātyas (Brāhmins, Kṣatṛyas, Vaiśya castes who could not take *Upanayana* within the prescribed age were called Brātyas). In the fifth section of the first chapter of the Sixteenth Brāhmaṇa, which follows the fifth Brāhmaṇa, there is a provision for atonement for known and unknown errors in the creation of the Brahma pada. If any fault or crime is committed knowingly or unknowingly in daily or casual activities, then all the rules that are followed to prevent it are the rules of atonement. There are two words 'Prāyaḥ' used in Vedic language. Prāyaścitta and Prāyaścitti both words have almost the same meaning. The use of almost two words in Brāhmaṇa Grantha, Sūtra Grantha, Śrauta Sūtra, Gṛhya Sūtras, and Smṛti Grantha is noteworthy. Pr+ayaḥ -That is, atonement by definition. According to the Brāhmaṇkāra, whether the sin is known or unknown, one must atone for the sin ²². According to him the provision of atonement is intended to control the tendency to sin. The Śāstrakāras have given this status to the far-reaching and permanent consequences of a system of rules in the society, and any defect in Yajñakārya is called Yajñavrasta in the Sadvimśa. In order to atone for this Yajñabhrastra, it has been ordered to perform Yajña again - '**Atha Yadaha Yajñobāba Yajñasya Prāyaścittiriti Punaryajña eva sa ete u hatvevāhūti Yajñavibhrasthasya Prāyaścittiriti**' ²³. Prāyaścittavidhi is inevitable in the Brāhmaṇas of Sāmaveda for Mahāpātaka, Upapātaka and other types of sinful acts.

People are attracted to greed, infatuation, anger, fear, envy, laziness, etc., many times they deviate from their normal duties, repent for their actions and seek ways to be freed from sin. Then the provision of atonement becomes necessary as a means of such absolution. Meaning of atonement- '**Prayaḥ tuṣtam cittam yatra taḥ prāyaścittam**'. The word 'Prāyaḥ' means Prakṛṣtam ayaḥ i.e. fervent austerity i.e. a vow by which the mind is satisfied by austerity hence atonement. Regarding the meaning of the word Prāyaścitta, various commentators have said- Prāya means penance and Citta means resolution or firm belief means purification of the mind by penance for the correction of sins. Commentator Bālabhaddī in Yājñavalkyaśmṛti (3/206) refers to the meaning of the word Prāyaścitta, says Prāya i.e. purity from sin. Prāyaścitta is a Sanskrit word meaning to make amends, to suffer as an atonement for a crime.²⁴ It has been compared in theology to a corrective measure as an alternative to one's imprisonment or as punishment, when someone is found to be a criminal. The word Prāyaścitta is in Hinduism used in the sense of when someone commits a wrong or sin, such as adultery by a married person ²⁵. In books on the atonement, Robert Lingat discusses the motives and thoughts behind wrong doing and considers when to reconcile the consequences of a matter. Atonement was correct but the reason was unclear. The origin of this theory was found in the Brāhmanical level ²⁶. The word Prāyaścitta and its various aspects appeared in Vedic literature. ²⁷ In some instances, such as in the Taittirīya Saṃhitā 2.1.24 and 5.1.9.3 these words refer mainly to accidental events or mishaps and feelings of remorse, and have nothing to do with sin. ²⁸ In the Taittirīya Saṃhitā (5.3.12.1.), The word atonement is used in the sense of making atonement for sins. In ancient Hindu scriptures such as the Brāhmaṇa layer and the

Āraṇyaka layer of the Vedic texts, the word atonement is referred to as a mistake or delusion. In particular, those associated with various sūtra-śāstras include ritual practices such as throwing out the altar fire or inadvertently breaking a cooking vessel, deliberately leading astray, and the sequence of events in which one feels intense remorse. Śābar in his commentary on Mīmāṃsāsūtra 12.3.16 gives the definition of atonement in śrutiśāstra. He spoke of two types of Prāyaścitta. One category is those who correctly describe something related to religious practices that arose from the image of one's neglect or inattention.²⁹ In the analysis of the word 'Prāya' and 'Citta', which means 'strict self-restraint'³⁰. The idea of a vow can be observed in the Ṛgveda. Vows in the Dharmaśāstra are described in the form of penance. Many of the texts recommend offering food to the Brāhmins, the blind, and the poor. Women and men in the Purāṇas and Dharmaśāstra discussions for the atonement of the sins. Kauśika sūtras also specify the mode of atonement for all sins such as Śākhā and also Madana Pārijāta mention elaborate rules of atonement³¹. There are two types of atonement.

One is disclosure, it is done openly to him. The other is mystery, which is mystical. Many Smṛti Śāstras are held through the rules governing secret atonement. The only reason a person would make a secret atonement is because no one else but himself is aware and acknowledged of his sin, then he would make a secret atonement. A general rule is that secret atonement is for those who are celibate, old, or educated. On the otherhand open propitiation is held for other persons, even so called women and śūdras would make a secret atonement and offering gifts and prāṇāyama.³² Some smṛtiśāstras prescribes the law of atonement as required by the fast, while in other cases the atonement states that an atonement shall not begin on the eighth Tithi or the fourth Tithi of the month, if one is in mourning he must wait for atonement until the period of mourning is complete.³³ Hemadri named Indian philosophers 'Prāya' means 'destruction' and 'citta' means joining together or 'the joining together of what is broken' a sin or adharma or any kind of sin, crime, misdeed or practice incompatible with religion. No specific theory of atonement is given in Hinduism. It is said that if one has committed a sin intentionally or unintentionally then atonement will be necessary³⁴. In the eleventh chapter of Manusmṛti there is a discussion in the form of atonement. In the eleventh chapter, it is also said about the discussion of atonement – '**Prāya nāma tapaḥ proktaṃ cittam niścaya ucyate, taponiścayasamyuktam Prāyaścittamiti smṛtam**'³⁵. In the eleventh chapter, it is also said about the atonement law- Sins due to divine or pre-born evil deeds, he should not be accompanied by a saint during his atonement.³⁶ Maharṣi Manu said - As long as the mind is freed from the sense of sin and does not attain happiness, penance is a duty of atonement.³⁷ Whatever the sin, it must be eradicated by penance. Because asceticism is mentioned in the scriptures as the best way. Maharṣi Manu said –

“Yadustaraṃ Yaddurāpaṃ Yaddurgaṃ Yacca Duskarāmaṃ.

Sarvastu tapasā sādhyam tapo hi duratikramaṃ". (Manu.11/238)

That is to say, that which can be overcome with great difficulty, that which is difficult to overcome due to illness or besieged by a powerful enemy, climb to the top with great difficulty, accomplish difficult tasks are all possible through austerities. So the commentator Kullūkbhatta says

“Yasmādatidūṣkarakāryakaraṇam sarvam tapasā sadhyena tapo durlanghanaśaktiḥ” (Manu-11.238)

The sinner shall confess his sins for the knowledge of the Brāhmins and also for the knowledge of others. Repentance for one's actions, meditation and chanting of mantras, and voluntary giving are absolved from sin.

“Khyāpanenānutāpena Tapasā’dhyayanena ca.

Pāpakṛnānucyate pāpāt tathā dānena cāpadi”. (Manu-11.227)

Maharṣi Manu opined that sins committed involuntarily are overcome by reciting the Vedas, but sins committed out of ignorance are purified only by specific propitiations-

“Akāmataḥ Kṛtaṃ pāpaṃ vedāvyaśena śudhyati

Kāmatastu kṛtaṃ mohāt prāyaścittaiḥ pṛthagvidhaiḥ”. (Manu 11.46)

Maharṣi Yājñavalkya has discussed the various types of Pātakas in the third chapter called 'Prāyaścittādhyāya' of Yājñavalkyasmṛti as well as the atonement rules for removing sins. Doing what is prohibited in the scriptures is sin. Atonement is required to correct or cure this sin. He also says, sins committed unconsciously or unintentionally are removed through atonement. But where the sin is committed intentionally, the sin is doubled. There, people can be qualified by atonement through the laws of scriptures. According to Yājñavalkya – **“Prāyaścittairapaityeno yadajñānakṛtam bhavet. Kamato vyavahārayastu vacanādiha Jāyate”.** Maharṣi Yājñavalkya says that even if one does not behave in the manner prescribed by Nitya and Naimittika Karma, people fall into the behavior of condemned actions. Fallen people must be cleansed through the atonement. Through atonement man's heart is gladdened-

“Tasmātteneha kartavyam prāyaścittam viśuddhaye.

Evamasyāntarātmā ca lokaścaiva prasīdati”. (Yā. Smṛ. 3.220)

Those who commit sins for forbidden actions, if they do not make atonement or do not repent, then that person will be in Hell-

“Prāyaścittamakurvānāḥ Pāpeṣu Niratā Narāḥ.

Apaścātāpinaḥ kaṣṭānnarakānyanti dāruṇān ”. (Yā. Smṛ. 3.221)

Smṛti Śāstrakāra for placing different types of Pātakas like Mahāpātaka, Upapātaka, Anupātaka and other Pātakas discusses various atonement for removing sins. Kullūkvatta's Manvarthamuktāvalī on Manusmṛti and Vijñāneśvara's Mitākṣarā commentary on Yājñavalkyasmṛti have attempted to give the exact provisions of each Pātaka. Mahāpātaka is explained in Manusmṛti (11.54) and Yājñavalkasmṛti (3.227). Atonement rules on Brahmahatyā are Gautama Dharmasūtra (22.2-10), Āpastamva Dharmasūtra (1.9.24.10-25) and (109.25.12-13) Viṣṇudharmasūtra (35.6,50), Manusmṛti (11. 72-82), Yājñavalkyasmṛti (3.243-250) and other Dharmasūtras are also discussed.

Upapātaka's prāyaścittavidhi in Manusmṛti (11.108-116), Viṣṇudharmasūtra (50. 16-24), Yājñavalkyasmṛti (3.263-264) have discussed the penance vidhi of cattle. of the three parts which are discussed in order in the Dharmasāstra, the atonement part is described only after two (Ācāra and Vyāvahāra). The main objective of the administration of justice is the detection and punishment of

crimes. Basically in the Vyāvahāra chapter the criminal and his crimes aspects are discussed. If an act is determined to be a sin or a crime, then punishment is applied. If there is Intentional murder is punishable by death. This punishment lies in the atonement. In Hindu scriptures such as the Manusmṛiti a penance is said to be an important matter 'Anutāpa' literally means followed by heat which is comparable to Paścātāpa (literally - sorrow, repentance).³⁸ There are many forms of atonement described in the scriptures, these are-

1. **Abhiśasta** (confession of mass crime):- Traveling to a person's house in the guise of a beggar, begging for forgiveness, confessing his crime and seeking food.³⁹
2. **Anutāpa**:- When a person commits a wrong doing and is repeatedly ashamed of it, and says that he will not do it again.
3. **Prānāyama**:- A person will do exercises to control breathing which is related to yoga.
- 4 **Tapas**:- Such a person presents an image of austerity with wet clothes. Wear it until the clothes are dry on his body, lying on the ground without food.
5. **Japa**:- Spiritual or mental prayer by chanting Vedic mantras.
6. **Dāna**:- Donation of cows, horses, land, butter, grain products, food supply to the hungry etc.
7. **Upavasa/Vrata**:- The observance of one's diet, fasting.
8. **Tirtha**:- Pilgrimage on foot, or bathing in a holy river.⁴⁰

Āśvalāyana Śrautasūtra⁴¹ (3/10/38), Śāṃkhāyana Śrautasūtra⁴² (3/19/1), Kātyāyana Śrautasūtra, Taittirīya Saṃhitā⁴³ (2/1/2/4 - 5/1/9/3), Śāṃkhāyan Gṛhyasūtra, Kauśika Gṛhyasūtra, Baudhāyana Dharmasūtra (2.1.17) discussions of atonement are also noted in the Padma Purāṇa, Skanda Purāṇa⁴⁴, Vāyu Purāṇa, Kurma Purāṇa, Bhāgavata Purāṇa, Nārada Purāṇa, and Bhaviṣya Purāṇa.

The Sāmavedic Brāhmaṇas as well as other scriptures state that the provision of atonement for Mahāpātaka, Upapātaka and other Pātakas is inevitable. The Dharmasūtras describe the Pañcamahāyajña, the punishment for various crimes, the provisions of Śrāddha and penance. Chapters thirty three to thirty-five of the Viṣṇu Saṃhitā prescribe various forms of atonement for sins.⁴⁵ Chapter Eight of the Viṣṇu Saṃhitā describes the symptoms of Mahāpātaka and how those who fall into their company, as well as various types of atonement.⁴⁶ In the second edition of this Saṃhitā, seven chapters deal with impure birth and death, four varṇas, Varṇaśaṃkara and Prāyaścittavidhi have been discussed.⁴⁷ Visvarūpa and Aparārka, the two famous commentators have specially discussed the Prāyaścittavidhi. Moreover, the first chapter of Āpastamba Saṃhitā deals mainly with the subject of atonement. In Saṃvartasaṃhitā it is said to atone for Brahmahatyā, Surāpāna. In the Parāśara Saṃhitā, Parāśara prescribed many atonements for many sins. In this regard he has declared Manu to be a scholar of scriptures. Moreover Viśvarūpa, the commentator of the Yājñavalkya of the Vyāsasaṃhitā, has discussed the subject of atonement. In the likhita Saṃhitā and Gautama Saṃhitā should be expunged at the ceremony of sin. The first chapter of the Śātātapa Saṃhitā deals with the necessity and means of atonement. It is said that all Mahāpātaka are born with the marks of sin after suffering hell without performing penance. Ācārya Vijñāneśvara in his

Mitākṣara Commentary is particularly important on the subject of atonement, Śūlpani also a theological treatise called 'Prāyaścittaviveka'.

The purpose of these propitiations was to preserve the chastity and status of women of all castes and to be respected by society. In the Sāmvidhāna Brāhmaṇa (1/7/8) there is a detailed account of Brāhmins, Kṣatṛyas, Vaiśyas, Śūdras (of the four castes) killing cattle or birds, bereavement, filial sins or social sins.

In the Sāmavedic Brāhmaṇa as well as in other scriptures, the provision of atonement for the Mahāpātakas is essential. Without atonement men will be crippled, or suffer from worms, pigs, dogs, donkeys and other lower genital pains - this is according to the Pandits.

In today's view they are worthless and ridiculous. Because the fear of sin has been erased from the minds of today's people. But in the eyes of the time, the value of these atonements was immense. These also became part of the religion as the means for the purification of the sinner and prevention of his degradation were prescribed.

The role of hearing and memory in human life has become clear in Ācārya Bṛhaspati's sayings. He said Vedas and Śmṛtigrantha are the two eyes of man. He walks on the path of justice with the help of this pair of eyes. He who does not have these two eyes is astray, misguided.⁴⁸

Dharmaśāstra directs the path of man, guides the astray, and restrains the astray from going astray. The beliefs and practices of the people of that time are reflected in the pages of the memories.

End Notes:

1. Pāṇīyam (6.1.157)
2. 'Prāya nāma tapaḥ.....'Angirasasmṛti 2.4
3. Tadeva-(1.5.1)
4. "Ayaṃ prāpti prakarṣeṇa prāyaḥ vihita karmākaraṇasya prāptirityarthaḥ, tat pratikāra visayam cittam cittirgñānam tatpūrvānusthanāni prāyaścittāni".
5. Sāma.Brāh. – (1.5.3)
6. 'Avyāsaḥ sāmnām śatam daśāvaram' (1.5.4)
7. Sāma.Brāh. (1.5.5)
8. Tadeva- (1.5.6-9)
9. Tadeva- (1.5.10-13)
10. Sāma.Brāh. (1.5.14)
11. Āngirasasmṛti (1.2.4); Parāśarasmṛti
12. Yājñavalkyasmṛti – (3.243)
13. A. *Etena kalpan bhrūnahā pūrvametena bramahā śuddhāśuddhiyammuttarametena suvarṇasteya* (Ai. 1.5.16) B. *Gurūdārān gatvā surāpakalpenākṛānityetad gāyet* (Ai. 1.6.3)
14. Sāma.Brāh – 1.6
15. Manusmṛti – (2.52.6)
16. Sāma.Brāh – (1.6.7)
17. Yājñavalkyasmṛti 3.41
18. Sāma.Brāh (1.7.5-8)

19. Sāma.Brāh (1.7.12-13)
20. Sāma.Brāh (1.8.1-3)
21. <https://hi.wikipedia.org/wiki/Prāyaścittahoma>
22. 'Avagatam yaccānavagatam sarvaṣaiva Prāyaścittiriti'.
23. Sadviṃsa (3.2.4)
24. A. Prāyaścitta – Sanskrita-English translation, Koyelan university, Germany. B. Robert Lingat 1973, P. 98-99 C. Patrick Olivet 2006 P. 195-198
25. Kane,P.V. History of the Dharmasāstras vol. 4 P. 38, 58
26. Robert Lingat 1973, P. 54-56
27. Kane 1953 P. 57-61
28. Kane 1953 P. 57
29. Kane 1953 P. 57-61
30. Kane 1953 P. 59-61
31. Kane 1953 P. 121
32. Kane 1953 P. 125
33. Kane 1953 P. 119
34. A. Kane 1953 P. 61-63 B. Robert Lingat 1973, P. 200 – 201
35. Manusmṛti – 11.5
36. "Prāyaścittiyatām prāpya daivātpūrvakṛtena va....." Manusmṛti – 11.47
37. "Yasmin karmaṇasya kṛte manasaḥ syādlāghavam. Tāsmimstāvastapaḥ kuryādyāvattuṣṭikaram bhavet."
38. Guy Beck (2000) Amitai Etzioni.ed.Repentance : A Comparative Perspective P. 85-86 Rowman & Little field Publishers.
39. Kane 1953 P. 41
40. Kane 1953 P. 41-56
41. Vidhyaparādhe Prāyaścittiḥ - Āśva. Śrauta. Sūtra 3.10.38
42. Vidhyaparādhe Prāyaścittam Ardhalope Pratinidhiḥ - Sām. Śrauta. Sūtra 3.19.1
43. Āsāvādityo na byarocata tasmai devāḥ Prāyaścittimaicchan- Tai. Sam. 2.1.2.4 Yadi bhidyeta taireva kapālaiḥ saṃsṛjet saiva tataḥ Prāyaścittiḥ - Tai. Sam 5.1.9.3
44. Kishan Sarma, Anil Kishore Sinha, Bijan Gopal Banerjee(2009) Anthropological Dimensions of Pilgrimage P. 3-5 Pilgrims in Hindu Holy land; Sacred Shrines of the Indian Himalayas -P.7
45. Viṣṇu Saṃhitā- 33-35 chap.
46. Uśanaḥ Saṃhitā -1.8-9
47. Uśanaḥ Saṃhitā- 2.7
48. Bṛhaspati Saṃhitā, Saṃskārakāṇḍa