

CHAP.  
X.

116. ' Learning, *except that contained in the scriptures, art, as mixing perfumes and the like, work for wages, menial service, attendance on cattle, traffick, agriculture, content with little, alms, and receiving high interest on money, are ten modes of subsistence in times of distress.*

117. ' Neither a priest nor a military man, *though distressed, must receive interest on loans, but each of them, if he please, may pay the small interest permitted by law, on borrowing for some pious use, to the sinful man, who demands it.*

118. ' A MILITARY king, who takes even a fourth part of the crops of his realm at a time of urgent necessity, *as of war or invasion, and protects his people to the utmost of his power, commits no sin:*

119. ' His peculiar duty is conquest, and he must not recede from battle; so that, while he defends by his arms the merchant and husbandman, he may levy the legal tax *as the price of protection.*

120. ' The tax on the mercantile class, *which in times of prosperity must be only a twelfth part of their crops, and a fiftieth of their personal profits, may be an eighth of their crops in a time of distress, or a sixth, which is the medium, or even a fourth in great publick adversity; but a twentieth of their gains on money, and other moveables, is the highest tax: serving men, artisans, and mechanicks must assist by their labour, but at no time pay taxes.*

121. ' IF

121. ' If a *Súdra* want a subsistence and cannot attend a priest, he may serve a *Cshatriya*; or, if he cannot wait on a soldier by birth, he may gain his livelihood by serving an opulent *Vaisya*. CHAP. X.
122. ' To him, who serves *Bráhmens* with a view to a heavenly reward, or even with a view to both this life and the next, the union of the word *Bráhmens* with his name of servant will assuredly bring success.
123. ' Attendance on *Bráhmens* is pronounced the best work of a *Súdra*: whatever else he may perform will comparatively avail him nothing.
124. ' They must allot him a fit maintenance according to their own circumstances, after considering his ability, his exertions, and the number of those, whom he must provide with nourishment:
125. ' What remains of their dressed rice must be given to him; and apparel which they have worn, and the refuse of their grain, and their old household furniture.
126. ' THERE is no guilt in a man of the servile class who eats leeks and other forbidden vegetables; he must not have the sacred investiture: he has no business with the duty of making oblations to fire and the like; but there is no prohibition against his offering dressed grain as a sacrifice, by way of discharging his own duty.
127. ' Even *Súdras*, who are anxious to perform their

CHAP. X. ' their entire duty, and, knowing what they should  
 ' perform, imitate the practice of good men *in the*  
 ' *household sacraments*, but without any holy text, *ex-*  
 ' *cept those containing praise and salutation*, are so  
 ' far from sinning, that they acquire just applause :

128. ' As a *Súdra*, without injuring another man,  
 ' performs the *lawful* acts of the twice-born, even  
 ' thus, without being censured, he gains exaltation in  
 ' this world and in the next.

129. ' No *superfluous* collection of wealth must be  
 ' made by a *Súdra*, even though he has power to  
 ' *make it*, since a servile man, who has amassed  
 ' riches, *becomes proud, and, by his insolence or neglect,*  
 ' gives pain even to *Bráhmens*.

130. ' SUCH, as have been fully declared, are the  
 ' several duties of the four classes in distress for sub-  
 ' sistence; and, if they perform them exactly, they  
 ' shall attain the highest beatitude.

131. ' Thus has been propounded the system of  
 ' duties, religious and civil, ordained for all classes:  
 ' I next will declare the pure law of expiation for  
 ' sin.'

CHAP. XI.

*On Penance and Expiation.*

1. ' HIM, who intends to marry for the sake of  
' having issue; him, who wishes to make a sacrifice;  
' him, who travels; him, who has given all his wealth  
' at a sacred rite; him, who desires to maintain his  
' preceptor, his father, or his mother; him, who  
' needs a maintenance for himself, when he first reads  
' the *Védas*; and him, who is afflicted with illness;
2. ' These nine *Bráhmens* let mankind consider as  
' virtuous mendicants, called *sánatacas*; and, to relieve  
' their wants, let gifts of *cattle or gold* be presented  
' to them in proportion to their learning:
3. ' To these most excellent *Bráhmens* must rice  
' also be given, with holy presents at *oblations to*  
' *fire and within the consecrated circle*; but the dressed  
' rice, which others are to receive, must be delivered  
' on the outside of the sacred hearth: *gold and the*  
' *like may be given any where.*
4. ' On such *Bráhmens* as well know the *Véda*, let  
' the king bestow, as it becomes him, jewels of all  
' sorts, and the solemn reward for officiating at the  
' sacrifice.
5. ' HE, who has a wife, and, having begged mo-  
' ney

CHAP. XI. 'ney to defray his nuptial expences, marries another  
 ' woman, shall have no advantage but sensual enjoy-  
 ' ment: the offspring belongs to the bestower of the  
 ' gift.

6. ' LET every man, according to his ability, give  
 ' wealth to *Bráhmens* detached from the world and  
 ' learned in scripture: such a giver shall attain hea-  
 ' ven after this life.

7. ' HE alone is worthy to drink the juice of the  
 ' moon-plant, who keeps a provision of grain suf-  
 ' ficient to supply those, whom the law commands  
 ' him to nourish, for the term of three years or  
 ' more;

8. ' But a twice-born man, who keeps a less provi-  
 ' sion of grain, yet presumes to taste the juice of the  
 ' moon-plant, shall gather no fruit from that sacra-  
 ' ment, even though he taste it at the first, or so-  
 ' lemn, much less at any occasional, ceremony.

9. ' HE, who bestows gifts on strangers, *with a*  
 ' *view to worldly fame*, while he suffers his family to  
 ' live in distress, though he has power to support  
 ' them, touches his lips with honey, but swallows poi-  
 ' son; such virtue is counterfeit:

10. ' Even what he does for the sake of his future  
 ' spiritual body, to the injury of those, whom he is  
 ' bound to maintain, shall bring him ultimate misery  
 ' both in this life and in the next.

11. ' SHOULD a sacrifice, performed by any twice-  
 ' born

born sacrificer, and by a *Bráhmén* especially, be imperfect from the want of some ingredient, during the reign of a prince, who knows the law,

12. Let him take that article, for the completion of the sacrifice, from the house of any *Vaisya*, who possesses considerable herds, but neither sacrifices, nor drinks the juice of the moon-plant :

13. If such a *Vaisya* be not near, he may take two or three such necessary articles at pleasure from the house of a *Súdra*; since a *Súdra* has no business with solemn rites.

14. Even from the house of a *Bráhmén* or a *Cshatriya*, who possesses a hundred cows, but has no consecrated fire, or a thousand cows, but performs no sacrifice *with the moon-plant*, let a priest without scruple take *the articles wanted*.

15. From another *Bráhmén*, who continually receives presents but never gives, let him take such ingredients of the sacrifice, if not bestowed *on request*: so shall his fame be spread abroad, and his habits of virtue increase.

16. Thus, likewise, may a *Bráhmén*, who has not eaten at the time of six meals, or has fasted three whole days, take at the time of the seventh meal, or on the fourth morning, from the man, who behaves basely by not offering him food, enough to supply him till the morrow :

17. He may take it from the floor, where the grain is

CHAP. XI. ' is trodden out of the husk, or from the field, or  
 ' from the house, or from any place whatever; but,  
 ' if the owner ask *why he takes it*, the cause of the  
 ' taking must be declared.

18. ' The wealth of a virtuous *Bráhmén* must at no  
 ' time be seized by a *Cshatriya*; but, having no other  
 ' means to complete a sacrifice, he may take the  
 ' goods of any man, who acts wickedly, and of any,  
 ' who performs not his religious duties:

19. ' He, who takes property from the bad for the  
 ' purpose before-mentioned, and bestows it on the good,  
 ' transforms himself into a boat, and carries both the  
 ' good and the bad over a sea of calamities.

20. ' Wealth, possessed by men for the performance  
 ' of sacrifices, the wise call the property of the  
 ' gods; but the wealth of men, who perform no  
 ' sacrifice, they consider as the property of demons.

21. ' Let no pious king fine the man, who takes by  
 ' stealth or by force what he wants to make a sa-  
 ' crifice perfect; since it is the king's folly, that  
 ' causes the hunger or wants of a *Bráhmén*:

22. ' Having reckoned up the persons, whom the  
 ' *Bráhmén* is obliged to support, having ascertained  
 ' his divine knowledge and moral conduct, let the  
 ' king allow him a suitable maintenance from his  
 ' own household;

23. ' And, having appointed him a maintenance, let  
 ' the king protect him on all sides; for he gains  
 ' from

‘ from the *Bráhmén* whom he protects, a sixth part  
 ‘ of the reward for his virtue. CHAP.  
 XI.

24. ‘ LET no *Bráhmén* ever beg a gift from a *Súdra*;  
 ‘ for, if he perform a sacrifice after such begging,  
 ‘ he shall, in the next life, be born a *Chandála*.

25. ‘ The *Bráhmén* who begs any articles for a  
 ‘ sacrifice, and disposes not of them all for that  
 ‘ purpose, shall become a kite or a crow for a hun-  
 ‘ dred years.

26. ‘ Any evil-hearted wretch, who, through cove-  
 ‘ tousness, shall seize the property of the gods or  
 ‘ of *Bráhméns*, shall feed in another world on the  
 ‘ orts of vultures.

27. ‘ THE sacrifice *Vaisvánari* must be constantly  
 ‘ performed on the first day of the new year, or on  
 ‘ the new moon of *Chaitra*, as an expiation for hav-  
 ‘ ing omitted, through mere forgetfulness, the ap-  
 ‘ pointed sacrifices of cattle and the rites of the  
 ‘ moon-plant:

28. ‘ But a twice-born man, who, without necessity,  
 ‘ does an act allowed only in a case of necessity,  
 ‘ reaps no fruit from it hereafter: thus has it been  
 ‘ decided.

29. ‘ By the *Visvédévas*, by the *Sádhyas*, and by  
 ‘ eminent *Rishis* of the sacerdotal class, the substitute  
 ‘ was adopted for the principal act, when they were  
 ‘ apprehensive of dying in times of imminent peril;

30. ‘ But no reward is prepared in a future state  
 ‘ for



CHAP. XI. ' for that ill-minded man, who, when able to perform  
 ' the principal sacrifice, has recourse to the substitute.

31. ' A PRIEST, who well knows the law, needs not  
 ' complain to the king of any grievous injury; since,  
 ' even by his own power, he may chastise those, who  
 ' injure him:

32. ' His own power, *which depends on himself alone*,  
 ' is mightier than the royal power, *which depends on*  
 ' *other men*: by his own might, therefore, may a  
 ' *Bráhmén* coerce his foes.

33. ' He may use, without hesitation, the power-  
 ' ful charms revealed to AT'HARVAN, and *by him* to  
 ' ANGIRAS; for speech is the weapon of a *Bráhmén*:  
 ' with that he may destroy his oppressors.

34. ' A soldier may avert danger from himself by  
 ' the strength of his arm; a merchant and a me-  
 ' chanick, by their property; but the chief of the  
 ' twice-born, by holy texts and oblations to fire.

35. ' A priest, who performs his duties, who justly  
 ' corrects *his children and pupils*, who advises expia-  
 ' tions for sin, and who loves all animated creatures,  
 ' is truly called a *Bráhmén*: to him let no man say  
 ' any thing unpropitious, nor use any offensive lan-  
 ' guage.

36. ' Let not a girl, nor a young woman *married*  
 ' *or unmarried*, nor a man with little learning, nor a  
 ' dunce, perform an oblation to fire; nor a man dis-  
 ' eased, nor one uninvested *with the sacrificial string*;

37. ' Since

37. ' Since any of those persons, who make such  
' an oblation, shall fall into a region of torture, to-  
' gether with him, who suffers his hearth to be used:  
' he alone, who perfectly knows the sacred ordinances,  
' and has read all the *Védas*, must officiate at an  
' oblation to holy fire.
38. ' A *Bráhmén* with abundant wealth, who presents  
' not the priest, that hallows his fire, with a horse  
' consecrated to PRAJAPATI, becomes equal to one  
' who has no fire hallowed.
39. ' Let him, who believes the scripture, and keeps  
' his organs in subjection, perform all other pious  
' acts; but never in this world let him offer a sa-  
' crifice with trifling gifts to the officiating priest:
40. ' The organs of sense and action, reputation *in*  
' *this life*, a heavenly mansion *in the next*, life *itself*,  
' a great name *after death*, children and cattle, are  
' all destroyed by a sacrifice offered with trifling  
' presents: let no man, therefore, sacrifice without  
' liberal gifts.
41. ' THE priest, who keeps a sacred hearth, but  
' voluntarily neglects *the morning and evening obla-*  
' *tions* to his fires, must perform, *in the manner to*  
' *be described*, the penance *chándráyana* for one month;  
' since that *neglect* is equally sinful with the slaughter  
' of a son.
42. ' They, who receive property from a *Súdra* for  
' the performance of rites to consecrated fire, are con-  
' demned,

CHAP. 'temned, as ministers of the base, by all such as  
 XI. 'pronounce texts of the *Véda*:

43. 'Of those ignorant priests, who serve the holy  
 'fire for the wealth of a *Súdra*, the giver shall always  
 'tread on the foreheads, and thus pass over miseries  
 'in the gloom of death.

44. 'EVERY man, who does not an act prescribed,  
 'or does an act forbidden, or is guilty of excess,  
 'even in *legal* gratifications of the senses, must per-  
 'form an expiatory penance.

45. 'Some of the learned consider an expiation as  
 'confined to involuntary sin; but others, from the  
 'evidence of the *Véda*, hold it effectual even in the  
 'case of a voluntary offence:

46. 'A sin, involuntarily committed, is removed by  
 'repeating certain texts of the scripture; but a sin  
 'committed intentionally, through strange infatuation,  
 'by harsh penances of different sorts.

47. 'If a twice-born man, by the will of God in  
 'this world, or from his natural birth, have any cor-  
 'poreal mark of an expiable sin committed in this or  
 'a former state, he must hold no intercourse with  
 'the virtuous, while his penance remains unperformed.

48. 'Some evil-minded persons, for sins committed  
 'in this life, and some for bad actions in a preced-  
 'ing state, suffer a morbid change in their bodies:

49. 'A stealer of gold *from a Bráhmén* has whit-  
 'lows

‘ lows on his nails; a drinker of spirits, black teeth; CHAP.  
 ‘ the slayer of a *Bráhmén*, a marasmus; the violator XI.  
 ‘ of his *guru's* bed, a deformity in the generative  
 ‘ organs;

50. ‘ A malignant informer, fetid ulcers in his nos-  
 ‘ trils; a false detractor, stinking breath; a stealer of  
 ‘ grain, the defect of some limb; a mixer of *bad*  
 ‘ *wares with good*, some redundant member;

51. ‘ A stealer of dressed grain, dyspepsia; a stealer  
 ‘ of holy words, *or an unauthorized reader of the scrip-*  
 ‘ *tures*, dumbness; a stealer of clothes, leprosy; a  
 ‘ horse-stealer, lameness;

52. ‘ The stealer of a lamp, total blindness; the  
 ‘ mischievous extinguisher of it, blindness in one eye;  
 ‘ a delighter in hurting sentient creatures, perpetual  
 ‘ illness; an adulterer, windy swellings in his limbs:

53. ‘ Thus, according to the diversity of actions,  
 ‘ are born men despised by the good, stupid, dumb,  
 ‘ blind, deaf, and deformed.

54. ‘ Penance, therefore, must invariably be per-  
 ‘ formed for the sake of expiation; since they, who  
 ‘ have not expiated their sins, will again spring to  
 ‘ birth with disgraceful marks.

55. ‘ **KILLING** a *Bráhmén*, drinking forbidden liquor,  
 ‘ stealing *gold from a priest*, adultery with the wife  
 ‘ of a father, *natural or spiritual*, and associating with  
 ‘ such as commit those offences, wise legislators must  
 ‘ declare to be crimes in the highest degree, *in re-*

CHAP. ' *spect of those after mentioned, but less than incest in*  
 XI. ' *a direct line, and some others.*

56. ' FALSE boasting of a high tribe, malignant in-  
 ' formation, before the king, *of a criminal who must*  
 ' *suffer death*, and falsely accusing a spiritual precep-  
 ' tor, are crimes *in the second degree, and nearly*  
 ' equal to killing a *Bráhmén*.

57. ' Forgetting the texts of scripture, showing con-  
 ' tempt of the *Véda*, giving false evidence *without a*  
 ' *bad motive*, killing a friend *without malice*, eating  
 ' things prohibited, or, *from their manifest impurity*,  
 ' unfit to be tasted, are six crimes nearly equal to  
 ' drinking spirits; *but perjury and homicide require in*  
 ' *atrocious cases the harshest expiation.*

58. ' To appropriate a thing deposited or lent for a  
 ' time, a human creature, a horse, precious metals, a  
 ' field, a diamond, or any other gem, is nearly equal  
 ' to stealing *the gold of a Bráhmén*.

59. ' Carnal commerce with sisters by the same  
 ' mother, with little girls, with women of the lowest  
 ' mixed class, or with the wives of a friend or of a  
 ' son, the wise must consider as nearly equal to a  
 ' violation of the paternal bed.

60. ' SLAYING a bull or cow, sacrificing what ought  
 ' not to be sacrificed, adultery, selling oneself, de-  
 ' serting a preceptor, a mother, a father, or a son,  
 ' omitting to read the scripture, and neglect of the  
 ' fires *prescribed by the Dhermasástra only.*

61. ' The

61. The marriage of a younger brother before the elder, and that elder's omission to marry before the younger, giving a daughter to either of them, and officiating at their nuptial sacrifice,
62. Defiling a damsel, usury, want of perfect chastity in a student, selling a holy pool or garden, a wife, or a child,
63. Omitting the sacred investiture, abandoning a kinsman, teaching the *Vēda* for hire, learning it from a hired teacher, selling commodities, that ought not to be sold,
64. Working in mines of any sort, engaging in dykes, bridges, or other great mechanical works, spoiling medicinal plants repeatedly, subsisting by the harlotry of a wife, offering sacrifices and preparing charms to destroy the innocent,
65. Cutting down green trees for firewood, performing holy rites with a selfish view merely, and eating prohibited food once without a previous design.
66. Neglecting to keep up the consecrated fire, stealing any valuable thing besides gold, non-payment of the three debts, application to the books of a false religion, and excessive attention to musick or dancing,
67. Stealing grain, base metals, or cattle, familiarity by the twice-born with women who have drunk inebriating liquor, killing without malice a woman, a *Sūdra*, a *Vaisya*, or a *Cshatriya*, and denying a future

CHAP. ' a future state of rewards and punishments, are all  
 XI. ' crimes in the third degree, *but higher or lower ac-*  
 ' *cording to circumstances.*

68. ' GIVING pain to a *Bráhmén*, smelling at any  
 ' spirituous liquor or any thing *extremely fetid and*  
 ' unfit to be smelt, cheating, and unnatural practices  
 ' with a male, are considered as causing a loss of  
 ' class.

69. ' To kill an ass, a horse, a camel, a deer, an  
 ' elephant, a goat, a sheep, a fish, a snake, or a  
 ' buffalo, is declared an offence, which degrades the  
 ' killer to a mixed tribe.

70. ' ACCEPTING presents from despicable men, ille-  
 ' gal traffick, attendance on a *Súdra*-master, and  
 ' speaking falsehood, must be considered as causes of  
 ' exclusion from social repasts.

71. ' KILLING an insect, small or large, a worm, or  
 ' a bird, eating what has been brought *in the same*  
 ' *basket* with spirituous liquor, stealing fruit, wood, or  
 ' flowers, and great perturbation of mind *on trifling*  
 ' *occasions*, are offences which cause defilement.

72. ' You shall now be completely instructed in  
 ' those penances, by which all the sins just men-  
 ' tioned are expiable.

73. ' If a *Bráhmén* have killed a man of the sa-  
 ' cerdotal class, *without malice prepense, the slayer*  
 ' *being far superiour to the slain in good qualities*, he  
 ' must himself make a hut in a forest and dwell in  
 ' it

‘ it twelve whole years, subsisting on alms for the  
 ‘ purification of his soul, placing near him, as a to- CHAP.  
 ‘ ken of his crime, the skull of the slain, if he can XI.  
 ‘ procure it, or, if not, any human skull. The time of  
 ‘ penance for the three lower classes must be twenty  
 ‘ four, thirty six, and forty eight, years.

74. ‘ Or, if the slayer be of the military class, he  
 ‘ may voluntarily expose himself as a mark to archers,  
 ‘ who know his intention; or, according to circum-  
 ‘ stances, may cast himself head-long thrice, or even  
 ‘ till he die, into blazing fire.

75. ‘ Or, if he be a king, and slew a priest with-  
 ‘ out malice or knowledge of his class, he may per-  
 ‘ form, with presents of great wealth, one of the fol-  
 ‘ lowing sacrifices; an *Aswamedha*, or a *Swerjit*, or a  
 ‘ *Gósava*, or an *Abhijit*, or a *Viswajit*, or a *Trivrit*,  
 ‘ or an *Agnishtut*.

76. ‘ Or, to expiate the guilt of killing a priest  
 ‘ without knowing him and without design, the killer  
 ‘ may walk on a pilgrimage a hundred *yójanas*, re-  
 ‘ peating any one of the *Védas*, eating barely enough  
 ‘ to sustain life, and keeping his organs in perfect  
 ‘ subjection;

77. ‘ Or, if in that case the slayer be unlearned  
 ‘ but rich, he may give all his property to some  
 ‘ *Bráhmen* learned in the *Véda*, or a sufficiency of  
 ‘ wealth for his life, or a house and furniture to hold  
 ‘ while he lives:

78. ‘ Or



CHAP. 78. ' Or, eating only such wild grains as are of-  
 XI. ' fered to the gods, he may walk to *the head of the*  
 ' river *Saraswati* against the course of the stream;  
 ' or, subsisting on very little food, he may thrice  
 ' repeat the whole collection of *Védas*, or the *Rich*,  
 ' *Yajush*, and *Sáman*.

79. ' Or, his hair being shorn, he may dwell near  
 ' a town, or on pasture-ground for cows, or in some  
 ' holy place, or at the root of a sacred tree, taking  
 ' pleasure in doing good to cows and to *Bráhmens*:

80. ' There, for the preservation of a cow or a  
 ' *Bráhmen*, let him instantly abandon life; since the  
 ' preserver of a cow or a *Bráhmen* atones for the  
 ' crime of killing a priest:

81. ' Or, by attempting at least three times for-  
 ' cibly to recover *from robbers* the property of a  
 ' *Bráhmen*, or by recovering it in one of his attacks,  
 ' or even by losing his life in the attempt, he atones  
 ' for his crime.

82. ' Thus, continually firm in religious austerity,  
 ' chaste as a student in the first order, with his mind  
 ' intent on virtue, he may expiate the guilt of *unde-*  
 ' *signedly* killing a *Bráhmen*, after the twelfth year  
 ' has expired.

83. ' Or, if a *virtuous Bráhmen unintentionally kill*  
 ' *another, who had no good quality*, he may atone for  
 ' his guilt by proclaiming it in an assembly of priests  
 ' and military men, at the sacrifice of a horse, and  
 ' by

‘ by bathing with other *Bráhmens* at the close of  
 ‘ the sacrifice: CHAP.  
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84. ‘ *Bráhmens* are declared to be the basis, and  
 ‘ *Cshatriyas* the summit, of the legal system: he,  
 ‘ therefore, expiates his offence by fully proclaiming  
 ‘ it in such an assembly.

85. ‘ From his high birth alone, a *Bráhmen* is an  
 ‘ object of veneration even to deities; his declarations  
 ‘ to mankind are decisive evidence; and the *Véda*  
 ‘ itself confers on him that character.

86. ‘ Three at least, who are learned in the *Véda*,  
 ‘ should be assembled to declare the proper expia-  
 ‘ tion for the sin of a priest, but, for the three other  
 ‘ classes, the number must be doubled, tripled, and  
 ‘ quadrupled: what they declare shall be an atone-  
 ‘ ment for sinners; since the words of the learned  
 ‘ give purity.

87. ‘ Thus a *Bráhmen*, who has performed one of  
 ‘ the preceding expiations, according to the circum-  
 ‘ stances of the homicide and the characters of the per-  
 ‘ sons killed and killing, with his whole mind fixed  
 ‘ on God, purifies his soul, and removes the guilt of  
 ‘ slaying a man of his own class:

88. ‘ He must perform the same penance for killing  
 ‘ an embryo, the sex of which was unknown, but whose  
 ‘ parents were sacerdotal, or a military or a commer-  
 ‘ cial man employed in a sacrifice, or a *Bráhmen*-wo-  
 ‘ man, who has bathed after temporary uncleanness;

89 ‘ And

CHAP. 89. ' And *the same* for giving false evidence in a  
 XI. ' cause concerning land or gold, or precious commodities, and for accusing his preceptor unjustly, and  
 ' for appropriating a deposit, and for killing the wife  
 ' of a priest, *who keeps a consecrated fire*, or for slaying  
 ' a friend.

90. ' Such is the atonement ordained for killing a  
 ' priest *without malice*; but for killing a *Bráhmén* with  
 ' malice prepense, this is no expiation: *the term of*  
 ' *twelve years must be doubled, or, if the case was*  
 ' *atrocious, the murderer must actually die in flames*  
 ' *or in battle.*

91. ' ANY twice-born man, who has *intentionally*  
 ' drunk spirit of rice, through perverse delusion of  
 ' mind, may drink more spirit in flame, and atone  
 ' for his offence by severely burning his body;

92. ' Or he may drink boiling hot, until he die,  
 ' the urine of a cow, or pure water, or milk, or  
 ' clarified butter, or juice expressed from cow-dung:

93. ' Or, *if he tasted it unknowingly*, he may ex-  
 ' piate the sin of drinking spirituous liquor, by eat-  
 ' ing only some broken rice or grains of *tila*, from  
 ' which oil has been extracted, once every night for  
 ' a whole year, wrapped in coarse vesture of hairs  
 ' from a cow's tail, *or sitting unclothed in his house*,  
 ' wearing his locks and beard uncut, and putting out  
 ' the flag of a tavern-keeper.

94. ' Since the spirit of rice is distilled from the  
 ' Mala, *or filthy refuse*, of the grain, and since *Mala*  
 ' is

‘ is also a name for sin, let no *Bráhmén*, *Cshatriya* CHAP.  
 ‘ or *Vaisya* drink that spirit. XI.

95. ‘ Inebriating liquor may be considered as of  
 ‘ three *principal* sorts: that extracted from dregs of  
 ‘ sugar, that extracted from bruised rice, and that  
 ‘ extracted from the flowers of the *Madhúca*: as one,  
 ‘ so *are* all; they shall not be tasted by the chief  
 ‘ of the twice-born.

96. ‘ Those liquors, and *eight* other sorts, with the  
 ‘ flesh of animals, and *Asava*, the most pernicious be-  
 ‘ verage, prepared with narcotick drugs, are swallowed  
 ‘ at the juncates of *Yacshas*, *Racshases*, and *Pisáchas*:  
 ‘ they shall not, therefore, be tasted by a *Bráhmén*,  
 ‘ who feeds on clarified butter offered to gods.

97. ‘ A *Bráhmén*, stupefied by drunkenness, might  
 ‘ fall on something very impure, or might even, when  
 ‘ intoxicated, pronounce a *secret* phrase of the *Véda*,  
 ‘ or might do some other act, which ought not to be  
 ‘ done.

98. ‘ When the divine spirit, or the light of holy  
 ‘ knowledge, which has been infused into his body,  
 ‘ has once been sprinkled with any intoxicating liquor,  
 ‘ even his priestly character leaves him, and he sinks  
 ‘ to the low degree of a *Súdra*.

99. ‘ Thus have been promulgated the various modes  
 ‘ of expiation for drinking spirits: I will next pro-  
 ‘ pound the atonement for stealing the gold of a  
 ‘ priest to the amount of a *suverna*.

CHAP. 100. ' HE, who has purloined the gold of a *Bráh-*  
 XI. ' *men*, must hasten to the king, and proclaim his of-  
 ' fence; adding, "Inflict on me the punishment due  
 ' to my crime."

101. ' Then shall the king himself, taking *from him*  
 ' an iron mace, *which the criminal must bear on his*  
 ' *shoulder*, strike him with it once; and by that  
 ' stroke, *whether he die or be only left as dead*, the  
 ' thief is released from sin: a *Bráhmen*, by rigid pe-  
 ' nance alone *can expiate that offence*; another *twice-*  
 ' *born man may also perform such a penance at his*  
 ' *election*.

102. ' The twice-born man, who desires to remove  
 ' by austere devotion the taint caused by stealing  
 ' gold, must perform in a forest, covered with a  
 ' mantle of rough bark, the penance *before ordained*  
 ' for him, who *without malice prepense* has killed a  
 ' *Bráhmen*.

103. ' By these expiations may the twice-born atone  
 ' for the guilt of stealing *gold from a priest*; but the  
 ' sin of adultery with the wife of a father, *natural*  
 ' *or spiritual*, they must expiate by the following pe-  
 ' nances.

104. ' HE, who *knowingly and actually* has defiled  
 ' the wife of his father, *she being of the same class*,  
 ' must extend himself on a heated iron bed, loudly  
 ' proclaiming his guilt; and, there embracing the red  
 ' hot iron image of a woman, he shall atone for his  
 ' crime by death:

105. ' Or,

105. ' Or, having himself amputated his penis and  
' scrotum, and holding them in his fingers, he may  
' walk in a direct path toward the south-west, or the  
' region of NIRRITI, until he fall dead on the ground:

106. ' Or, if he had mistaken her for another woman,  
' he may perform for a whole year, with intense ap-  
' plication of mind, the penance *prájápatya*, with part  
' of a bed, or a human bone, in his hand, wrapped  
' in vesture of coarse bark, letting his hair and beard  
' grow, and living in a deserted forest:

107. ' Or, if she was of a lower class and a corrupt  
' woman, he may expiate the sin of violating the bed  
' of his father, by continuing the penance *chándráya-*  
' *na* for three months, always mortifying his body by  
' eating only forest herbs, or wild grains boiled in  
' water.

108. ' By the preceding penances may sinners of  
' the two higher degrees atone for their guilt; and  
' the less offenders may expiate theirs by the follow-  
' ing austerities.

109. ' HE, who has committed the smaller offence  
' of killing a cow *without malice*, must drink for the  
' first month barley-corns *boiled soft in water*; his  
' head must be shaved *entirely*; and, covered with the  
' hide of the slain cow, he must fix his abode on her  
' late pasture ground:

110. ' He may eat a moderate quantity of *wild*  
' grains, but without any factitious salt, for the next  
' two

CHAP. XI. ' two months at the time of each fourth repast, *on*  
 ' *the evening of every second day*; regularly bathing in  
 ' the urine of cows, and keeping his members under  
 ' controul:

111. ' All day he must wait on the herd, and  
 ' stand quaffing the dust raised *by their hoofs*; at  
 ' night, having servilely attended *and stroked* and sa-  
 ' luted them, *he must surround them with a fence*, and  
 ' sit near *to guard* them:

112. ' Pure and free from passion, he must stand,  
 ' while they stand; follow them, when they move to-  
 ' gether; and lie down by them, when they lie down:

113. ' Should a cow be sick or terrified by tigers  
 ' or thieves, or fall, or stick in mud, he must re-  
 ' lieve her by all possible means:

114. ' In heat, in rain, or in cold, or while the  
 ' blast furiously rages, let him not seek his own  
 ' shelter, without first sheltering the cows to the ut-  
 ' most of his power:

115. ' Neither in his own house, or field, or floor  
 ' for treading out grain, nor in those of any other  
 ' person, let him say a word of a cow, who eats  
 ' *corn or grass*, or of a calf, who drinks *milk*:

116. ' By waiting on a herd, according to these  
 ' rules, for three months, the slayer of a cow atones  
 ' for his guilt:

117. ' *But*, his penance being performed, he must  
 ' give

‘ give ten cows and a bull, or, his stock not being  
 ‘ so large, must deliver all he possesses, to such as  
 ‘ best know the *Véda*. CHAP. XI.

118. ‘ THE preceding penances, or that called *chán-*  
 ‘ *dráyana*, must be performed for the absolution of all  
 ‘ twice-born men, who have committed sins of the  
 ‘ lower or third degree; except those, who have in-  
 ‘ curred the guilt of an *avacárna*;

119. ‘ But he, who has become *Avacárna*, must sa-  
 ‘ crifice a black or a one-eyed ass, by way of a meat-  
 ‘ offering to NIRRITI, patroness of the south-west, by  
 ‘ night, in a place where four ways meet;

120. ‘ Let him daily offer to her in fire the fat of  
 ‘ that ass, and, at the close of the ceremony, let him  
 ‘ offer clarified butter, with the holy text *Sem* and so  
 ‘ forth, to PAVANA, to INDRA, to VRIHASPATI, and to  
 ‘ AGNI, regents of wind, clouds, a planet, and fire.

121. ‘ A voluntary effusion, naturally or otherwise,  
 ‘ of that which may produce a man, by a twice-born  
 ‘ youth during the time of his studentship, or before  
 ‘ marriage, has been pronounced *avacárna*, or a vio-  
 ‘ lation of the rule prescribed for the first order, by  
 ‘ sages, who knew the whole system of duty, and ut-  
 ‘ tered the words of the *Véda*.

122. ‘ To the four deities of purification, MA'RUTA,  
 ‘ INDRA, VRIHASPATI, AGNI, goes all the divine light,  
 ‘ which the *Véda* had imparted, from the student,  
 ‘ who commits the foul sin *avacárna*;

123. ‘ But,



CHAP. XI. 123. ' But, this crime having actually been committed, he must go begging to seven houses, clothed only with the hide of the *sacrificed* ass, and openly proclaiming his act :

124. ' Eating a single meal begged from them, at the regular time of the day, *that is, in the morning or evening*, and bathing *each day* at the three *savanas*, he shall be absolved from his guilt at the end of one year.

125. ' HE, who has voluntarily committed any sin, which causes a loss of class, must perform the *tormenting* penance, *thence* called *sántapana* ; or the *prájápatya*, if he offended involuntarily.

126. ' FOR sins, which degrade to a mixed class, or exclude from society, the sinner must have recourse to the lunar expiation *chándráyana* for one month : to atone for acts which occasion defilement, he must swallow nothing for three days but hot barley-gruel.

127. ' FOR killing *intentionally* a *virtuous* man of the military class, the penance must be a fourth part of that ordained for killing a priest ; for killing a *Vaisya*, only an eighth ; for killing a *Súdra*, who had been constant in *discharging* his duties, a sixteenth part :

128. ' But, if a *Bráhmen* kill a *Cshatriya* without malice, he must, after a full performance of his religious

religious rites, give *the priests* one bull together with  
a thousand cows;

129. ' Or he may perform for three years the penance for slaying a *Bráhmén*, mortifying his organs of sensation and action, letting his hair grow long, and living remote from the town, with the root of a tree for his mansion.

130. ' If he kill *without malice* a *Vaisya*, who had a good moral character, he may perform the same penance for one year, or give *the priests* a hundred cows and a bull:

131. ' For six months must he perform this whole penance, if *without intention* he kill a *Súdra*; or he may give ten white cows and a bull to the priests.

132. ' If he kill *by design* a cat, or an ichneumon, the bird *chásha*, or a frog, a dog, a lizard, an owl, or a crow, he must perform the *ordinary* penance required for the death of a *Súdra*, that is the *chán-dráyana*:

133. ' Or, if he kill one of them *undesignedly*, he may drink nothing but milk for three days and nights, or each night walk a *yójan*, or thrice bathe in a river, or silently repeat the text on the divinity of water; that is, if he be disabled by real infirmity from performing the first mentioned penances, he may have recourse to the next in order.

134. ' A *Bráhmén*, if he kill a snake, must give to  
some

CHAP. ' some priest a hoe, or iron-headed stick; if an eu-  
 XI. ' nuch, a load of rice-straw, and a *masha* of lead;

135. ' If a boar, a pot of clarified butter; if the  
 ' bird *tittiri*, a *dróna* of *tila*-seeds; if a parrot, a  
 ' steer two years old; if the water-bird *crauncha*, a  
 ' steer aged three years:

136. ' If he kill a *goose*, or a phenicopteros, a  
 ' heron, or cormorant, a bittern, a peacock, an ape,  
 ' a hawk, or a kite, he must give a cow to some  
 ' *Bráhmén*:

137. ' If he kill a horse, he must give a mantle;  
 ' if an elephant, five black bulls; if a goat or a  
 ' sheep, one bull; if an ass, a calf one year old:

138. ' If he kill a carnivorous wild beast, he must  
 ' give a cow with abundance of milk; if a wild  
 ' beast not carnivorous, a fine heifer; and a *racticà*  
 ' of gold, if he slay a camel:

139. ' If he kill a woman of any class caught in  
 ' adultery, he must give as an expiation, in the di-  
 ' rect order of the four classes, a leathern pouch, a  
 ' bow, a goat, and a sheep.

140. ' Should a *Bráhmén* be unable to expiate by  
 ' gifts the sin of killing a snake and the rest, he  
 ' must atone for his guilt by performing, on each  
 ' occasion, the penance *prájápatya*.

141. ' For the slaughter of a thousand small animals  
 ' which have bones, or for that of boneless animals  
 ' enow

enow to fill a cart, he must perform the *chándráyana*, CHAP.  
 or common penance for killing a *Súdra*; XI.

142. ' But, for killing boned animals, he must also  
 give some trifle, as a pana of copper, to a *Bráh-*  
*men*: for killing those without bones, he may be  
 absolved by holding his breath, at the close of his  
 penance, while he thrice repeats the *gáyatrì* with its  
 head, the *pranava*, and the *vyáhrítis*.

143. ' For cutting once without malice trees yielding  
 fruit, shrubs with many crowded stems, creeping or  
 climbing plants, or such as grow again when cut,  
 if they were in blossom when he hurt them, he must  
 repeat a hundred texts of the *Véda*.

144. ' For killing insects of any sort bred in rice  
 or other grains, or those bred in honey or other  
 fluids, or those bred in fruit or flowers, eating clari-  
 fied butter is a full expiation.

145. ' If a man cut, wantonly and for no good pur-  
 pose, such grasses as are cultivated, or such as  
 rise in the forest spontaneously, he must wait on a  
 cow for one day, nourished by milk alone.

146. ' By these penances may mankind atone for  
 the sin of injuring sentient creatures, whether com-  
 mitted by design or through inadvertence: hear now  
 what penances are ordained for eating or drinking  
 what ought not to be tasted.

147. ' HE, who drinks undesignedly any spirit but  
 that

CHAP. XI. ' *that of rice*, may be absolved by a new investiture  
 ' with the sacrificial string: even for drinking inten-  
 ' tionally *the weaker sorts of spirit*, a penance ex-  
 ' tending to death must not (as the law is now fixed)  
 ' be prescribed.

148. ' For drinking water which has stood in a  
 ' vessel, where spirit of rice or any other spirituous  
 ' liquor had been kept, he must swallow *nothing*, for  
 ' five *days and nights*, but the plant *sanc'hapushpi*  
 ' boiled in milk:

149. ' If he touch any spirituous liquor, or give  
 ' any away, or accept any in due form, or *with*  
 ' *thanks*, or drink water left by a *Súdra*, he must  
 ' swallow nothing for three *days and nights*, but *cusá-*  
 ' *grass* boiled in water.

150. ' Should a *Bráhmén*, who has once tasted the  
 ' holy juice of the moon-plant, even smell the breath  
 ' of a man who has been drinking spirits, he must  
 ' remove the taint by thrice repeating the *gáyatrì*,  
 ' while he suppresses his breath in water, and by  
 ' eating clarified butter *after that ceremony*.

151. ' If any of the three twice-born classes have  
 ' tasted unknowingly human ordure or urine, or any  
 ' thing that has touched spirituous liquor, they must,  
 ' *after a penance*, be girt anew with the sacrificial  
 ' thread;

152. ' But, in such new investiture of the twice-  
 ' born, the partial tonsure, the zone, the staff, the  
 ' petition

‘ petition of alms, and the strict rules of abstinence, CHAP.  
 ‘ need not be renewed. XI.

153. ‘ SHOULD one of them eat the food of those  
 ‘ persons, with whom he ought never to eat, or food  
 ‘ left by a woman or a *Súdra*, or any prohibited flesh,  
 ‘ he must drink barley-gruel only for seven *days and*  
 ‘ *nights*.

154. ‘ If a *Bráhmén* drink sweet liquors turned  
 ‘ acid, or astringent juices from impure fruits, he be-  
 ‘ comes unclean, as long as those fluids remain un-  
 ‘ digested.

155. ‘ Any twice-born man, who *by accident* has  
 ‘ tasted the dung or urine of a tame boar, an ass,  
 ‘ a camel, a shakal, an ape, or a crow, must per-  
 ‘ form the penance *chándráyana*.

156. ‘ If he taste dried flesh-meat, or mushrooms  
 ‘ rising from the ground, or any thing brought from  
 ‘ a slaughter-house, though he knew not whence it  
 ‘ came, he must perform the same penance.

157. ‘ For *knowingly* eating the flesh of carnivorous  
 ‘ beasts, of town-boars, of camels, of gallinaceous  
 ‘ birds, of human creatures, of crows, or of asses,  
 ‘ the penance *taptacríkh’ra*, or *burning and severe*,  
 ‘ is the *only* atonement.

158. ‘ A *Bráhmén*, who, before he has completed  
 ‘ his theological studies, eats food at monthly obse-  
 ‘ quies *to one ancestor*, must fast three days and  
 ‘ *nights*, and sit in water a day:

CHAP.  
XI.

159. ' But a student in theology, who at any time  
' *unknowingly* tastes honey or flesh, must perform  
' the lowest penance, or the *prájápatya*, and proceed  
' to finish his studentship.

160. ' Having eaten what has been left by a cat,  
' a crow, a mouse, a dog, or an ichneumon, or what  
' has even been touched by a louse, he must drink,  
' *boiled in water*, the plant *brahmasuverchalá*.

161. ' By the man, who seeks purity of soul, no  
' forbidden food must be tasted: what he has unde-  
' signedly swallowed he must instantly vomit up, or  
' must purify himself with speed by legal expiations.

162. ' Such, as have been declared, are the various  
' penances for eating prohibited food: hear now the  
' law of penance for an expiation of theft.

163. ' THE chief of the twice-born, having volun-  
' tarily stolen such property, as grain, raw or dresséd,  
' from the house of another *Bráhmén*, shall be ab-  
' solved on performing the penance *prájápatya* for a  
' whole year;

164. ' But the penance *chándráyana* must be per-  
' formed for stealing a man, woman, or child, for  
' seizing a field, or a house, or for taking the waters  
' of an enclosed pool or well.

165. ' Having taken goods of little value from the  
' house of another man, he must procure absolution  
' by performing the penance *sántápána*; having first  
' restored,

‘ restored, *as the penitent thief always must*, the goods that he stole. CHAP. XI.

166. ‘ For taking what may be eaten, or what may be sippèd, a carriage, a bed, or a seat, roots, flowers, or fruit, an atonement may be made by swallowing the five *pure* things produced by a cow, or milk, curds, butter, urine, dung :

167. ‘ For stealing grass, wood, or trees, rice in the husk, molasses, cloth or leather, *fish, or other* animal food, a strict fast must be kept three days and three nights.

168. ‘ For stealing gems, pearls, coral, copper, silver, iron, brass, or stone, nothing but broken rice must be swallowed for twelve days ;

169. ‘ And *nothing but* milk for three days, if cotton or silk, or wool had been stolen, or a beast either with cloven or uncloven hoofs, or a bird, or perfumes, or medicinal herbs, or cordage.

170. ‘ By these penances may a twice-born man atone for the guilt of theft ; but the following austerities only can remove the sin of carnally approaching those, who must not be carnally approached

171. ‘ He, who has wasted his manly strength with sisters by the same womb, with the wives of his friend or of his son, with girls under the age of puberty, or with women of the lowest classes, must perform the penance ordained for defiling the bed of a preceptor :

172. ‘ He,



CHAP.  
XI.

172. ' He, who has carnally known the daughter  
' of his paternal aunt, *who is almost equal to a sister,*  
' or the daughter of his maternal aunt, or the  
' daughter of his maternal uncle, *who is a near kins-*  
' *man,* must perform the *chándráyana,* or *lunar pe-*  
' *nance;*

173. ' No man of sense would take one of those  
' three as his wife: they shall not be taken in mar-  
' riage by reason of their consanguinity; and he,  
' who marries any one of them, falls deep *into sin.*

174. ' He, who has wasted, what might have pro-  
' duced a man, with female brute animals, with a  
' woman during her courses, or in any but the natu-  
' ral part, or in water, must perform the penance *sán-*  
' *tapana:* *for a bestial act with a cow the penance*  
' *must be far more severe.*

175. ' A twice-born man, dallying lasciviously with  
' a male *in any place or at any time,* or with a fe-  
' male in a carriage drawn by bullocks, or in water,  
' or by day, *shall be degraded,* and must bathe him-  
' self *publickly* with his apparel.

176. ' Should a *Bráhmen* carnally know a woman  
' of the *Chandála* or *Mléch'ha*-tribes, or taste their  
' food, or accept a gift from them, he loses his own  
' class, if he acted unknowingly, or, if knowingly,  
' sinks to a level *with them.*

177. ' A wife, excessively corrupt, let her husband  
' confine to one apartment, and compel her to per-  
' form

form the penance ordained for a man, who has committed adultery:

178. If, having been solicited by a man of her own class, she again be defiled, her expiation must be the penance *prájápatya* added to the *chândráyana*.

179. The guilt of a *Bráhmen*, who has dallied a whole night with a *Chandáli*-woman, he may remove in three years by subsisting on alms, and incessantly repeating the *gáyatrì* with other mysterious texts.

180. These penances have been declared for sinners of four sorts, *those who hurt sentient creatures, those who eat prohibited food, those who commit theft, and those who are guilty of lasciviousness*: hear now the prescribed expiation for such, as hold any intercourse with degraded offenders.

181. He, who associates himself for one year with a fallen sinner, falls like him; not by sacrificing, reading the *Véda*, or contracting affinity with him, since by those acts he loses his class immediately, but even by using the same carriage or seat, or by taking his food at the same board:

182. That man who holds an intercourse with any one of those degraded offenders, must perform, as an atonement for such intercourse, the penance ordained for that sinner himself.

183. The *sapindas* and *samánódacas* of a man degraded, for a crime in the first degree, must offer a libation

CHAP.  
XI.

‘ a libation of water *to his manes, as if he were*  
 ‘ *naturally dead, out of the town, in the evening of*  
 ‘ *some inauspicious day, as the ninth of the moon,*  
 ‘ *his paternal kinsmen, his officiating priest, and his*  
 ‘ *spiritual guide being present.*

184. ‘ A female slave must kick down with her foot  
 ‘ an *old pot filled with water, which had for that pur-*  
 ‘ *pose been placed before the south, as if it were an*  
 ‘ *oblation for the dead; and all the kinsmen, in the*  
 ‘ *nearer and remoter degrees, must remain impure for*  
 ‘ *a day and a night:*

185. ‘ They must thenceforth desist from speaking  
 ‘ to him, from sitting in his company, from deliver-  
 ‘ ing to him any inherited or other property, and  
 ‘ from every civil or usual attention, *as inviting him*  
 ‘ *on the first day of the year, and the like.*

186. ‘ His right of primogeniture, *if he was an el-*  
 ‘ *der brother, must be withholden from him, and what-*  
 ‘ *ever perquisites arise from priority of birth: a*  
 ‘ *younger brother, excelling him in virtue, must ap-*  
 ‘ *propriate the share of the first-born.*

187. ‘ But, when he has performed his due penance,  
 ‘ his kinsmen and he must throw down a new vessel  
 ‘ full of water, after having bathed together in a  
 ‘ pure pool:

188. ‘ Then must he cast that vessel into the  
 ‘ water; and, having entered his house, he may per-  
 ‘ form, as before, all the acts incident to his rela-  
 ‘ tion by blood.

189. ‘ The

189. ‘ The same ceremony must be performed by  
 ‘ the kindred even of women degraded, for whom  
 ‘ clothes, dressed rice, and water must be provided;  
 ‘ and they must dwell *in huts* near the family house.

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 XI.

190. ‘ With sinners, whose expiations are unper-  
 ‘ formed, let not a man transact business of any  
 ‘ kind; but those, who have performed their expia-  
 ‘ tions, let him at no time reproach :

191. ‘ Let him not, however, live with those, who  
 ‘ have slain children, or injured their benefactors, or  
 ‘ killed suppliants for protection, or put women to  
 ‘ death, even though such offenders have been legally  
 ‘ purified.

192. ‘ THOSE men of the twice-born classes, to  
 ‘ whom the *gáyatrì* has not been repeated and ex-  
 ‘ plained, according to law, the assembly must cause  
 ‘ to perform three *prájápatya* penances, and *afterwards*  
 ‘ to be girt with the sacrificial string;

193. ‘ And the same penance they must prescribe  
 ‘ to such twice-born men, as are anxious to atone  
 ‘ for some illegal act, or a neglect of the *Véda*.

194. ‘ If priests have accepted any property from  
 ‘ base hands, they may be absolved by relinquishing  
 ‘ the presents, by repeating mysterious texts, and by  
 ‘ acts of devotion :

195. ‘ By three thousand repetitions of the *gáyatrì*  
 ‘ with intense application of mind, and by subsisting  
 ‘ on milk only for a whole month on the pasture

CHAP. ' of cows, a *Bráhmén*, who has received any gift  
 XI. ' from a bad man, or a bad gift from any man, may  
 ' be cleared from sin.

196. ' When he has been mortified by abstinence,  
 ' and has returned from the pasturage, let him bend  
 ' low to the other *Bráhméns*, who must thus interro-  
 ' gate him: " Art thou really desirous, good man, of  
 ' readmission to an equality with us?"

197. ' If he answer in the affirmative, let him give  
 ' some grass to the cows, and in the place, made  
 ' pure by their having eaten on it, let the men of  
 ' his class give their assent to his readmission.

198. ' HE, who has officiated at a sacrifice for out-  
 ' casts, or burned the corpse of a stranger, or per-  
 ' formed rites to destroy the innocent, or made the  
 ' impure sacrifice, called *Ahína*, may expiate his guilt  
 ' by three *prájápatya* penances.

199. ' A TWICE-BORN man, who has rejected a sup-  
 ' pliant for his protection, or taught the *Véda* on a  
 ' forbidden day, may atone for his offence by sub-  
 ' sisting a whole year on barley alone.

200. ' HE, who has been bitten by a dog, a sha-  
 ' kal, or an ass, by any carnivorous animal frequent-  
 ' ing a town, by a man, a horse, a camel, or a  
 ' boar, may be purified by stopping his breath during  
 ' one repetition of the *gáyatrì*.

201. ' To eat only at the time of the sixth meal,  
 ' or on the evening of every third day, for a month,  
 ' to

‘ to repeat a *Sanhità* of the *Védas*, and to make CHAP.  
 ‘ *eight* oblations to fire, accompanied with *eight* holy XI.  
 ‘ texts, are always an expiation for those, who are  
 ‘ excluded from society at repasts.

202. ‘ SHOULD a *Bráhmén* voluntarily ascend a car-  
 ‘ riage borne by camels or drawn by asses, or design-  
 ‘ edly bathe quite naked, he may be absolved by  
 ‘ one suppression of breath, *while he repeats in his*  
 ‘ *mind the most holy text.*

203. ‘ HE, who has made any excretion, being  
 ‘ greatly pressed, either without water *near him*, or  
 ‘ in water, may be purified by bathing in his clothes  
 ‘ out of town, and by touching a cow.

204. ‘ FOR an omission of the acts, which the *Véda*  
 ‘ commands to be constantly performed, and for a vio-  
 ‘ lation of the duties prescribed to a housekeeper, the  
 ‘ atonement is fasting *one day.*

205. ‘ HE, who says hush or pish to a *Bráhmén*,  
 ‘ or thou *to a superiour*, must *immediately* bathe, eat  
 ‘ nothing for the rest of the day, and appease him  
 ‘ by clasping his feet with respectful salutation.

206. ‘ FOR striking a *Bráhmén* even with a blade  
 ‘ of grass, or tying him by the neck with a cloth,  
 ‘ or overpowering him in argument, and adding con-  
 ‘ temptuous words, the offender must soothe him by  
 ‘ falling prostrate.

207. ‘ An assaulter of a *Bráhmén*, with intent to  
 ‘ kill,

CHAP. ' kill, shall remain in hell a hundred years; for ac-  
 XI. ' tually striking him *with the like intent*, a thousand :

208. ' As many small pellets of dust as the blood  
 ' of a *Bráhmén* collects on the ground, for so many  
 ' thousand years must the shedder of that blood be  
 ' tormented in hell.

209. ' For a simple assault, the first *or common* pe-  
 ' nance must be performed; for a battery, the *third*  
 ' *or very severe* penance; but for shedding blood,  
 ' *without killing*, both of those penances.

210. ' To remove the sins, for which no particular  
 ' penance has been ordained, the assembly must award  
 ' a fit expiation, considering the ability of the sin-  
 ' ner *to perform it*, and the *nature of the sin*.

211. ' THOSE penances, by which a man may atone  
 ' for his crimes, I now will describe to you; pe-  
 ' nances, which have been performed by deities, by  
 ' holy sages, and by forefathers *of the human race*.

212. ' WHEN a twice-born man performs the *com-*  
 ' *mon* penance, *or that* of PRAJÁPATI, he must for  
 ' three days eat only in the morning; for three days,  
 ' only in the evening; for three days, food unasked  
 ' *but presented to him*; and for three more days, no-  
 ' thing.

213. ' Eating *for a whole day* the dung and urine  
 ' of cows mixed with curds, milk, clarified butter,  
 ' and water boiled with *cusa-grass*, and then fasting  
 ' entirely for a *day and a night*, is the penance  
 ' called

‘ called *Sántapana*, (either from the devout man SAN- CHAP.  
 ‘ TAPANA, or from *tormenting*). XI.

214. ‘ A twice-born man performing the penance,  
 ‘ called very severe, *in respect of the common*, must  
 ‘ eat, as before, a single mouthful, *or a ball of rice*  
 ‘ *as large as a hen’s egg*, for three times three days ;  
 ‘ and for the last three days, must wholly abstain  
 ‘ from food.

215. ‘ A *Bráhmen*, performing the ardent penance,  
 ‘ must swallow nothing but hot water, hot milk, hot  
 ‘ clarified butter, and hot steam, each of them for  
 ‘ three days successively, performing an ablution and  
 ‘ mortifying all his members.

216. ‘ A total fast for twelve days *and nights*, by  
 ‘ a penitent with his organs controlled and his mind  
 ‘ attentive, is the penance named *paráca*, which ex-  
 ‘ piates all *degrees of guilt*.

217. ‘ If he diminish his food by one mouthful *each*  
 ‘ *day*, during the dark fortnight, *eating fifteen mouth-*  
 ‘ *fuls on the day of the opposition*, and increase it,  
 ‘ *in the same proportion*, during the bright fortnight,  
 ‘ *fasting entirely on the day of the conjunction*, and  
 ‘ perform an ablution regularly at sunrise, noon, and  
 ‘ sunset, this is the *chándráyana*, or the lunar pe-  
 ‘ nance :

218. ‘ Such is the *penance* called ant-shaped *or nar-*  
 ‘ *row in the middle* ; but, if he perform the barley-  
 ‘ shaped, *or broad in the middle*, he must observe the  
 ‘ same



CHAP. ' same rule, beginning with the bright half-month,  
 XI. ' and keeping under command his organs of action  
 ' and sense.

219. ' To perform the lunar penance of an ancho-  
 ' ret, he must eat only eight mouthfuls of forest  
 ' grains at noon *for a whole month*, taking care to  
 ' subdue his mind.

220. ' If a *Brdhmen* eat only four mouthfuls at sun-  
 ' rise, and four at sunset, *for a month*, keeping his  
 ' organs controlled, he performs the lunar penance of  
 ' children.

221. ' He, who, for a whole month, eats no more  
 ' than thrice eighty mouthfuls of wild grains, *as he*  
 ' *happens* by any means *to meet with them*, keeping  
 ' his organs in subjection, shall attain the same abode  
 ' with the regent of the moon :

222. ' The *eleven Rudras*, the *twelve Adityas*, the  
 ' *eight Vasus*, the *Maruts*, or genii of the winds, and  
 ' the *seven great Rishis*, have performed this lunar  
 ' penance as a security from all evil.

223. ' The oblation *of clarified butter* to fire must  
 ' every day be made by *the penitent* himself, accom-  
 ' panied with the mighty words, *earth, sky, heaven* ;  
 ' he must perfectly abstain from injury to sentient  
 ' creatures, from falsehood, from wrath, and from all  
 ' crooked ways.

224. ' Or, thrice each day, and thrice each night  
 ' for a month, the penitent may plunge into water  
 ' clothed

‘ clothed in his mantle, and at no time conversing  
 ‘ with a woman, a *Súdra*, or an outcast. CHAP.  
 XI.

225. ‘ LET him be always in motion, sitting and  
 ‘ rising alternately; or, if unable *to be thus restless*,  
 ‘ let him sleep low *on the bare ground*; chaste as a  
 ‘ student of the *Véda*, *bearing the sacred zone and*  
 ‘ *staff*, showing reverence to his preceptor, to the  
 ‘ gods, and to priests;

226. ‘ Perpetually must he repeat the *gáyatrì*, and  
 ‘ other pure texts to the best of his knowledge:  
 ‘ thus in all penances for absolution from sin, must  
 ‘ he vigilantly employ himself.

227. ‘ By these expiations are twice-born men ab-  
 ‘ solved whose offences are publickly known, *and are*  
 ‘ *mischievous by their example*; but for sins not pub-  
 ‘ lick, the assembly of priests must award them  
 ‘ penances, with holy texts and oblations to fire.

228. ‘ By open confession, by repentance, by de-  
 ‘ votion, and by reading the scripture, a sinner may  
 ‘ be released from his guilt; or by alms-giving, in  
 ‘ case of his inability *to perform the other acts of re-*  
 ‘ *ligion*.

229. ‘ In proportion as a man, who has committed  
 ‘ a sin, shall truly and voluntarily confess it, so far  
 ‘ he is disengaged from that offence, like a snake  
 ‘ from his slough;

230. ‘ And, in proportion as his heart sincerely  
 ‘ loathes

CHAP. ' loathes his evil deed, so far shall his vital spirit  
XI. ' be freed from the taint of it.

231. ' If he commit sin, and actually repent, that  
' sin shall be removed from him; but if he merely  
' say, " I will sin thus no more," he can only be  
' released by an actual abstinence from guilt.

232. ' Thus revolving in his mind the certainty of  
' retribution in a future state, let him be constantly  
' good in thoughts, words, and action.

233. ' If he desire complete remission of any foul  
' act which he has committed, either ignorantly or  
' knowingly, let him beware of committing it again;  
' *for the second fault his penance must be doubled.*

234. ' If, having performed any expiation, he feel  
' not a perfect satisfaction of conscience, let him re-  
' peat the same devout act, until his conscience be  
' perfectly satisfied.

235. ' All the bliss of deities and of men is de-  
' clared by sages, who discern the sense of the *Véda*,  
' to have in devotion its cause, in devotion its con-  
' tinuance, in devotion its fullness.

236. ' Devotion is *equal to the performance of all*  
' *duties; it is divine knowledge in a Bráhmen; it is*  
' *defence of the people in a Cshatriya; devotion is*  
' *the business of trade and agriculture in a Vaisya;*  
' *devotion is dutiful service in a Súdra.*

237. ' Holy sages, with subdued passions, feeding  
' only

‘ only on fruit, roots, and air, by devotion alone are CHAP.  
 ‘ enabled to survey the three worlds, *terrestrial*, XI.  
 ‘ *ethereal, and celestial*, peopled with animal creatures,  
 ‘ locomotive and fixed.

238. ‘ Perfect health, or unfailing medicines, divine  
 ‘ learning, and the various mansions of deities, are  
 ‘ acquired by devotion alone: their efficient cause is  
 ‘ devotion.

239. ‘ Whatever is hard to be traversed, whatever  
 ‘ is hard to be acquired, whatever is hard to be  
 ‘ visited, whatever is hard to be performed, all this  
 ‘ may be accomplished by true devotion; for the dif-  
 ‘ ficulty of devotion is the greatest of all.

240. ‘ Even sinners in the highest degree, and of  
 ‘ course the other offenders, are absolved from guilt  
 ‘ by austere devotion well practised.

241. ‘ *Souls, that animate* worms, and insects, ser-  
 ‘ pents, moths, beasts, birds, and vegetables, attain  
 ‘ heaven by the power of devotion.

242. ‘ Whatever sin has been conceived in the  
 ‘ hearts of men, uttered in their speech, or com-  
 ‘ mitted in their bodily acts, they speedily burn it  
 ‘ all away by devotion, if they preserve devotion as  
 ‘ their best wealth.

243. ‘ Of a priest, whom devotion has purified, the  
 ‘ divine spirits accept the sacrifices, and grant the  
 ‘ desires with ample increase.

CHAP. 244. ' Even BRAHMA', lord of creatures, by devo-  
 XI. ' tion enacted this code of laws; and the sages by  
 ' devotion acquired a knowledge of the *Védas*.

245. ' Thus the gods themselves, observing in this  
 ' universe the incomparable power of devotion, have  
 ' proclaimed aloud the transcendent excellence of  
 ' pious austerity.

246. ' By reading each day as much as possible of  
 ' the *Véda*, by performing the *five* great sacraments,  
 ' and by forgiving all injuries, even sins of the high-  
 ' est degree shall be soon effaced:

247. ' As fire consumes in an instant with his  
 ' bright flame the wood, that has been placed on  
 ' it, thus, with the flame of knowledge, a *Bráhmen*,  
 ' who understands the *Véda*, consumes all sin.

248. ' Thus has been declared, according to law,  
 ' the mode of atoning for open sins: now learn the  
 ' mode of obtaining absolution for secret offences.

249. ' SIXTEEN suppressions of the breath, *while the*  
 ' *holiest of texts is repeated* with the three mighty  
 ' words, and the trilateral syllable, continued each  
 ' day for a month, absolve even the slayer of a  
 ' *Bráhmen* from his hidden faults.

250. ' Even a drinker of spirituous liquors is ab-  
 ' solved by repeating each day the text *apa* used by  
 ' the sage CAUTSA, or that beginning with *preti* used  
 ' by VASISHT'HA, or that called *máhitra*, or that, of  
 ' which the first word is *suddhavatyah*.

251. ' By

251. ' By repeating *each day for a month* the text *ásvavámíya*, or the hymn *Sivasancalpa*, the stealer of gold *from a priest* becomes instantly pure. CHAP. XI.

252. ' He, who has violated the bed of his preceptor, is cleared *from secret faults* by repeating *sixteen times a day* the text *havishyantíya*, or that beginning with *na tamanhah*, or by revolving in his mind the *sixteen* holy verses, called *Paurusha*.

253. ' The man, who desires to expiate *his hidden* sins great and small, must repeat *once a day* for a year the text *ava*, or the text *yatcinchida*.

254. ' He, who has accepted an illegal present, or eaten prohibited food, may be cleansed in three days by repeating the text *taratsamandíya*.

255. ' Though he have committed many secret sins, he shall be purified by repeating for a month the text *sómádraudra*, or the three texts *áryamna*, while he bathes in a sacred stream.

256. ' A grievous offender must repeat the seven verses, beginning with *INDRA*, for half a year; and he, who has defiled water with any impurity, must sit a whole year subsisting by alms.

257. ' A twice-born man, who shall offer clarified butter for a year, with *eight* texts appropriated to *eight* several oblations, or with the texts *na mé*, shall efface a sin even of an extremely high degree.

CHAP. 258. ' He, who had committed a crime of the first  
 XI. ' degree, shall be absolved, if he attend a herd of  
 ' kine for a year, mortify his organs, and continually  
 ' repeat the texts beginning with *pávamání*, living  
 ' solely on food given in charity.

259. ' Or, if he thrice repeat a *Sanhità* of the  
 ' *Védas*, or a large portion of them with all the  
 ' mantras and bráhmenas, dwelling in a forest with  
 ' subdued organs, and purified by three *parácas*, he  
 ' shall be set free from all sins how heinous soever.

260. ' Or he shall be released from all deadly sins,  
 ' if he fast three days, with his members mortified,  
 ' and twice a day plunge into water, thrice repeating  
 ' the text *aghamarshana*:

261. ' As the sacrifice of a horse, the king of sa-  
 ' crifices, removes all sin, thus the text *aghamarshana*  
 ' destroys all offences.

262. ' A priest, who should retain in his memory  
 ' the whole *Rigvéda*, would be absolved from guilt,  
 ' even if he had slain the inhabitants of the three  
 ' worlds, and had eaten food from the foulest hands.

263. ' By thrice repeating the *mantras* and *bráh-*  
 ' *menas* of the *Rích*, or those of the *Yajush*, or those  
 ' of the *Sáman*, with the *upanishads*, he shall per-  
 ' fectly be cleansed from every possible taint:

264. ' As a clod of earth, cast into a great lake,  
 ' sinks in it, thus is every sinful act submerged in  
 ' the triple *Véda*.

265. ' The

265. ‘ The divisions of the *R̥ich*, the several  
 ‘ branches of the *Yajush*, and the manifold strains of  
 ‘ the *Sáman* must be considered as forming the triple  
 ‘ *Véda*: he knows the *Véda*, who knows them col-  
 ‘ lectively. CHAP. XI.

266. ‘ The primary triliteral syllable, in which the  
 ‘ three *Védas* themselves are comprised, must be kept  
 ‘ secret, as another triple *Véda*: he knows the *Véda*,  
 ‘ who *distinctly* knows *the mystick sense of* that word.’



## CHAP. XII.

### *On Transmigration and Final Beatitude.*

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CHAP. XII. 1. ' O THOU, who art free from sin,' *said the devout sages*, ' thou hast declared the whole system of duties ' ordained for the four classes of men: explain to us ' now, from the first principles, the ultimate retribution for their deeds.'

2. BHRIGU, whose heart was the pure essence of virtue, who proceeded from MENU himself, thus addressed the great sages: ' Hear the infallible rules ' for *the fruit of deeds* in this universe.

3. ' ACTION, either mental, verbal, or corporeal, ' bears good or evil fruit, *as itself is good or evil*; ' and from the actions of men proceed their various ' transmigrations in the highest, the mean, and the ' lowest degree:

4. ' Of that three-fold action, connected with bodily ' functions, disposed in three classes, and consisting ' of ten orders, be it known in this world, that the ' heart is the instigator.

5. ' Devising means to appropriate the wealth of ' other men, resolving on any forbidden deed, and ' conceiving notions of atheism or materialism, are the ' three bad acts of mind:

6. ' Scurrilous

6. ‘ Scurrilous language, falsehood, indiscriminate  
 ‘ backbiting, and useless tattle, are the four bad acts CHAP.  
 ‘ of the tongue : XII.

7. ‘ Taking effects not given, hurting sentient crea-  
 ‘ tures without the sanction of law, and criminal in-  
 ‘ tercourse with the wife of another, are the three  
 ‘ bad acts of the body; *and all the ten have their*  
 ‘ *opposites, which are good in an equal degree.*

8. ‘ A rational creature has a reward or a punish-  
 ‘ ment for mental acts, in his mind; for verbal acts,  
 ‘ in his organs of speech; for corporeal acts, in his  
 ‘ bodily frame.

9. ‘ For sinful acts *mostly* corporeal, a man shall  
 ‘ assume *after death* a vegetable or mineral form; for  
 ‘ such acts *mostly* verbal, the form of a bird or a  
 ‘ beast; for acts *mostly* mental, the lowest of human  
 ‘ conditions :

10. ‘ He, whose firm understanding obtains a com-  
 ‘ mand over his words, a command over his thoughts,  
 ‘ and a command over his whole body, may justly be  
 ‘ called a *tridandî*, or *triple commander*; *not a mere*  
 ‘ *anchoret, who bears three visible staves.*

11. ‘ The man, who exerts this triple self-command  
 ‘ with respect to all animated creatures, wholly sub-  
 ‘ duing both lust and wrath, shall by those means  
 ‘ attain beatitude.

12. ‘ THAT substance, which gives a power of mo-  
 ‘ tion

CHAP. ' tion to the body, the wise call *eshétrajnya*, or *jívát-*  
 XII. ' *man*, the vital spirit; and that body, which thence  
 ' derives active functions, they name *bhútátman*, or  
 ' *composed of elements* :

13. ' Another internal spirit, *called mahat*, or *the*  
 ' *great soul*, attends the birth of all creatures imbo-  
 ' died, and thence in all mortal forms is conveyed  
 ' a perception either pleasing or painful.

14. ' Those two, the vital spirit and reasonable soul,  
 ' are closely united with *five* elements, but connected  
 ' with the supreme spirit, or divine essence, which  
 ' pervades all beings high and low :

15. ' From the substance of that *supreme spirit* are  
 ' diffused, *like sparks from fire*, innumerable vital spi-  
 ' rits, which perpetually give motion to creatures ex-  
 ' alted and base.

16. ' By the vital souls of those men, who have  
 ' committed sins *in the body reduced to ashes*, another  
 ' body, composed of *nerves with five* sensations, in  
 ' order to be susceptible of torment, shall certainly  
 ' be assumed after death ;

17. ' And, being intimately united with those minute  
 ' nervous particles, according to their distribution,  
 ' they shall feel, in that new body, the pangs inflict-  
 ' ed in each case by the sentence of YAMA.

18. ' When the vital soul has gathered the fruit of  
 ' sins, which arise from a love of sensual pleasure,  
 ' but

‘ but must produce misery, and, when its taint has  
 ‘ thus been removed, it approaches again those two CHAP.  
 ‘ most effulgent essences, *the intellectual soul and the* XII.  
 ‘ *divine spirit* :

19. ‘ They two, closely conjoined, examine without  
 ‘ remission the virtues and vices of that sensitive soul,  
 ‘ according to its union with which it acquires plea-  
 ‘ sure or pain in the present and future worlds.

20. ‘ If the vital spirit had practised virtue for the  
 ‘ most part, and vice in a small degree, it enjoys  
 ‘ delight in celestial abodes, clothed with a body  
 ‘ formed of pure elementary particles ;

21. ‘ But, if it had generally been addicted to vice,  
 ‘ and seldom attended to virtue, then shall it be de-  
 ‘ serted by those pure elements, and, *having a coarser*  
 ‘ *body of sensible nerves*, it feels the pains to which  
 ‘ YAMA shall doom it :

22. ‘ Having endured those torments according to  
 ‘ the sentence of YAMA, and its taint being almost  
 ‘ removed, it again reaches those five pure elements  
 ‘ in the order of their natural distribution.

23. ‘ Let each man, considering with his intellec-  
 ‘ tual powers these migrations of the soul according  
 ‘ to its virtue or vice, *into a region of bliss or pain*,  
 ‘ continually fix his heart on virtue.

24. ‘ BE it known, that the three qualities of the  
 ‘ rational soul are a tendency to goodness, to passion,  
 ‘ and to darkness ; and, endued with one or more of  
 ‘ them,

CHAP. ' them, it remains incessantly attached to all these  
XII. ' created substances :

25. ' When any one of the *three* qualities predomi-  
' nates in a mortal frame, it renders the imbodyed  
' spirit eminently distinguished for that quality.

26. ' Goodness is declared to be true knowledge ;  
' darkness, gross ignorance ; passion, an emotion of  
' desire or aversion : such is the compendious descrip-  
' tion of those qualities, which attend all souls.

27. ' When a man perceives in the reasonable soul  
' a disposition tending to virtuous love, unclouded  
' with any malignant passion, clear as the purest  
' light, let him recognise it as the quality of good-  
' ness :

28. ' A temper of mind, which gives uneasiness and  
' produces disaffection, let him consider as the ad-  
' verse quality of passion, ever agitating imbodyed spi-  
' rits :

29. ' That indistinct, inconceivable, unaccountable  
' disposition of a mind naturally sensual, and clouded  
' with infatuation, let him know to be the quality of  
' darkness.

30. ' Now will I declare at large the various acts,  
' in the highest, middle, and lowest degrees, which  
' proceed from those three dispositions of mind.

31. ' Study of scripture, austere devotion, sacred  
' knowledge, corporeal purity, command over the or-  
' gans,

‘ gans, performances of duties, and meditation on the  
 ‘ divine spirit, accompany the good quality of the soul: CHAP.  
 XII.

32. ‘ Interested motives for acts of religion or mo-  
 ‘ rality, perturbation of mind on slight occasions, com-  
 ‘ mission of acts forbidden by law, and habitual in-  
 ‘ dulgence in selfish gratifications, are attendant on  
 ‘ the quality of passion :

33. ‘ Covetousness, indolence, avarice, detraction,  
 ‘ atheism, omission of prescribed acts, a habit of so-  
 ‘ liciting favours, and inattention to necessary busi-  
 ‘ ness, belong to the dark quality.

34. ‘ Of those three qualities, as they appear in the  
 ‘ three times, *past, present, and future*, the following  
 ‘ in order from the lowest may be considered as a  
 ‘ short but certain criterion.

35. ‘ Let the wise consider, as belonging to the  
 ‘ quality of darkness, every act, which a man is  
 ‘ ashamed of having done, of doing, or of going to  
 ‘ do :

36. ‘ Let them consider, as proceeding from the  
 ‘ quality of passion, every act, by which a man seeks  
 ‘ exaltation and celebrity in this world; though he  
 ‘ may not be much afflicted, if he fail of attaining  
 ‘ his object :

37. ‘ To the quality of goodness belongs every act,  
 ‘ by which he hopes to acquire divine knowledge,

CHAP. ' which he is never ashamed of doing, and which  
XII. ' brings placid joy to his conscience.

38. ' Of the dark quality, as described, the principal object is pleasure; of the passionate, worldly prosperity; but of the good quality, the chief object is virtue: the last mentioned *objects* are superiour in dignity.

39. ' SUCH transmigrations, as the soul procures in this universe by each of those qualities, I now will declare in order succinctly.

40. ' Souls, endued with goodness, attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness, the nature of beasts: this is the triple order of transmigration.

41. ' Each of those three transmigrations, caused by the several qualities, must also be considered as three-fold, the lowest, the mean, and the highest, according to as many distinctions of acts and of knowledge.

42. ' Vegetable and mineral substances, worms, insects, and reptiles, *some very minute, some rather larger*, fish, snakes, tortoises, cattle, shakals, are the lowest forms, to which the dark quality leads:

43. ' Elephants, horses, men of the servile class, and contemptible *Mléch'has*, or *barbarians*, lions, tigers, and boars, are the mean states procured by the quality of darkness:

44. ' Dancers

44. ‘ Dancers and singers, birds, and deceitful men, CHAP.  
 ‘ giants and blood-thirsty savages, are the highest XII.  
 ‘ conditions, to which the dark quality can ascend.

45 ‘ *J'hallas*, or cudgel-players, *Mallas*, or boxers  
 ‘ and wrestlers, *Natas*, or actors, those who teach  
 ‘ the use of weapons, and those who are addicted  
 ‘ to gaming or drinking, are the lowest forms oc-  
 ‘ casioned by the passionate quality :

46. ‘ Kings, men of the fighting class, domestick  
 ‘ priests of kings, and men skilled in the war of  
 ‘ controversy, are the middle states caused by the  
 ‘ quality of passion :

47. ‘ *Gandharvas*, or aerial musicians, *Guhyacas* and  
 ‘ *Yacshas*, or servants and companions of CUVE'RA,  
 ‘ genii attending superiour gods, as the *Vidyádharas*  
 ‘ and others, together with various companies of  
 ‘ *Apsarases* or nymphs, are the highest of those forms,  
 ‘ which the quality of passion attains.

48. ‘ Hermits, religious mendicants, other *Bráhmens*,  
 ‘ such orders of demigods as are wafted in airy cars,  
 ‘ genii of the signs and lunar mansions, and *Daityas*,  
 ‘ or the offspring of Diti, are the lowest of states  
 ‘ procured by the quality of goodness :

49. ‘ Sacrificers, holy sages, deities of the lower  
 ‘ heaven, genii of the *Védas*, regents of stars not in  
 ‘ the paths of the sun and moon, divinities of years,  
 ‘ *Pitris* or progenitors of mankind, and the demigods  
 ‘ named *Sádhyas*, are the middle forms, to which the  
 ‘ good



CHAP. ' good quality conveys *all spirits moderately endowed*  
 XII. ' *with it:*

50. ' BRAHMA' with four faces, creators of worlds  
 ' *under him, as MARICHI and others, the genius of*  
 ' *virtue, the divinities presiding over (two principles*  
 ' *of nature in the philosophy of CAPILA) mahat, or the*  
 ' *mighty, and avyacta, or unperceived, are the highest*  
 ' *conditions, to which, by the good quality, souls are*  
 ' *exalted.*

51. ' This triple system of transmigrations, in which  
 ' each class has three orders, according to actions  
 ' of three kinds, and which comprises all animated  
 ' beings, has been revealed in its full extent:

52. ' Thus, by indulging the sensual appetites, and  
 ' by neglecting the performance of duties, the basest  
 ' of men, ignorant of sacred expiations, assume the  
 ' basest forms.

53. ' WHAT particular bodies the vital spirit enters  
 ' in this world, and in consequence of what sins  
 ' here committed, now hear at large and in order.

54. ' Sinners in the first degree, having passed  
 ' through terrible regions of torture for a great num-  
 ' ber of years, are condemned to the following births  
 ' at the close of that period, *to efface all remains of*  
 ' *their sin.*

55. ' The slayer of a *Bráhmén* must enter accord-  
 ' *ing to the circumstances of his crime the body of*  
 ' a dog,

‘ a dog, a boar, an ass, a camel, a bull, a goat, a  
 ‘ sheep, a stag, a bird, a *Chandála*, or a *Puccasa*. CHAP. XII.

56. ‘ A priest, who has drunk spirituous liquor,  
 ‘ shall migrate into the form of a smaller or larger  
 ‘ worm or insect, of a moth, of a fly feeding on  
 ‘ ordure, or of some ravenous animal.

57. ‘ He, who steals *the gold of a priest*, shall  
 ‘ pass a thousand times into the bodies of spiders,  
 ‘ of snakes and cameleons, of *crocodiles and other*  
 ‘ aquatick monsters, or of mischievous blood-sucking  
 ‘ demons.

58. ‘ He, who violates the bed of his *natural or*  
 ‘ *spiritual* father, migrates a hundred times into the  
 ‘ forms of grasses, of shrubs with crowded stems, or of  
 ‘ creeping and twining plants, of *vultures and other*  
 ‘ carnivorous animals, of *lions and other* beasts with  
 ‘ sharp teeth, or of *tigers and other* cruel brutes.

59. ‘ They, who hurt any sentient beings, are born  
 ‘ *cats and other* eaters of raw flesh; they who taste  
 ‘ what ought not to be tasted, maggots or small  
 ‘ flies; they, who steal *ordinary things*, devourers of  
 ‘ each other: they, who embrace very low women,  
 ‘ become restless ghosts.

60. ‘ He, who has held intercourse with degraded  
 ‘ men, or been criminally connected with the wife of  
 ‘ another, or stolen *common things* from a priest,  
 ‘ shall be changed into a spirit called *Bráhma-*  
 ‘ *rácshasa*.

61. ‘ The

CHAP. 61. ' The wretch, who through covetousness has  
 XII. ' stolen *rubies* or other gems, pearls, or coral, or  
 ' precious things of which there are many sorts,  
 ' shall be born *in the tribe of goldsmiths, or among*  
 ' *birds called hémacáras, or gold-makers.*

62. ' If a man steal grain in the husk, he shall  
 ' be born a rat; if a yellow mixed metal, a gander;  
 ' if water, a *plava*, or diver; if honey a great sting-  
 ' ing gnat; if milk, a crow; if expressed juice, a  
 ' dog; if clarified butter, an ichneumon-weasel;

63. ' If he steal flesh-meat, a vulture; if any sort  
 ' of fat, the water-bird *madgu*; if oil, a blatta, or  
 ' oil-drinking beetle; if salt, a cicada or cricket; if  
 ' curds, the bird *valáca*;

64. ' If silken clothes, the bird *tittiri*; if woven  
 ' flax, a frog; if cotton cloth, the water-bird *craun-*  
 ' *cha*; if a cow, the lizard *gódhá*; if molasses, the  
 ' bird *vágguda*;

65. ' If exquisite perfumes, a musk-rat; if potherbs,  
 ' a peacock; if dressed grain in any of its various  
 ' forms, a porcupine; if raw grain, a hedge-hog;

66. ' If he steal fire, the bird *vaca*; if a house-  
 ' hold utensil, an ichneumon-fly; if dyed cloth, the  
 ' bird *chacóra*;

67. ' If a deer or an elephant, he shall be born a  
 ' wolf; if a horse, a tiger; if roots or fruit, an  
 ' ape; if a woman, a bear; if water *from a jar*, the  
 ' bird

‘ bird *chátaca*; if carriages, a camel; if small cattle, CHAP.  
 ‘ a goat. XII.

68. ‘ That man, who designedly takes away the pro-  
 ‘ perty of another, or eats any holy cakes not first  
 ‘ presented *to the deity* at a solemn rite, shall in-  
 ‘ evitably sink to the condition of a brute.

69. ‘ Women, who have committed similar thefts,  
 ‘ incur a similar taint, and shall be paired with those  
 ‘ male beasts in the form of their females.

70. ‘ If any of the four classes omit, without urgent  
 ‘ necessity, the performance of their several duties,  
 ‘ they shall migrate into sinful bodies, and become  
 ‘ slaves to their foes.

71. ‘ Should a *Bráhmén* omit his peculiar duty, he  
 ‘ shall be changed into a demon called *Ulcámuc’ha*  
 ‘ or *with a mouth like a firebrand*, who devours what  
 ‘ has been vomited; a *Cshatriya*, into a demon called  
 ‘ *Catapítana*, who feeds on ordure and carrion;

72. ‘ A *Vaisya*, into an evil being called *Maitráesha-*  
 ‘ *jyótica*, who eats purulent carcasses; and a *Súdra*,  
 ‘ who neglects his occupations, becomes a foul im-  
 ‘ bodied spirit called *Chailásaca*, who feeds on lice.

73. ‘ As far as vital souls, addicted to sensuality,  
 ‘ indulge themselves in forbidden pleasures, even to  
 ‘ the same degree shall the acuteness of their senses  
 ‘ be raised *in their future bodies*, that they may en-  
 ‘ dure analogous pains;

CHAP. 74. ' And, in consequence of their folly, they shall  
 XII. ' be doomed as often as they repeat their criminal  
 ' acts, to pains more and more intense in despicable  
 ' forms on this earth.

75. ' They shall first have a sensation of agony in  
 ' *Támisra* or *utter darkness*, and in other seats of  
 ' horror; in *Asipatravana*, or *the sword-leaved forest*,  
 ' and in different places of binding fast and of rend-  
 ' ing :

76. ' Multifarious tortures await them: they shall be  
 ' mangled by ravens and owls, shall swallow cakes  
 ' boiling hot; shall walk over inflamed sands; and  
 ' shall feel the pangs of being baked like the vessels  
 ' of a potter :

77. ' They shall assume the forms of beasts con-  
 ' tinually miserable, and suffer alternate afflictions  
 ' from extremities of cold and of heat, surrounded  
 ' with terrors of various kinds :

78. ' More than once shall they lie in different  
 ' wombs; and, after agonizing births, be condemned  
 ' to severe captivity, and to servile attendance on  
 ' creatures like themselves :

79. ' Then shall follow separations from kindred and  
 ' friends, forced residence with the wicked, painful  
 ' gains and ruinous losses of wealth; friendships hardly  
 ' acquired and at length changed into enmities,

80. ' Old age without resource, diseases attended  
 ' with

‘ with anguish, pangs of innumerable sorts, and, lastly, CHAP.  
 ‘ unconquerable death. XII.

81. ‘ With whatever disposition of mind a man  
 ‘ shall perform in this life any act *religious or moral*,  
 ‘ in a future body endued with the same quality,  
 ‘ shall he receive his retribution.

82. ‘ Thus has been revealed to you the system of  
 ‘ punishments for evil deeds: next learn those acts of  
 ‘ a *Bráhmen*, which lead to eternal bliss.

83. ‘ Studying and comprehending the *Véda*, prac-  
 ‘ tising pious austerities, acquiring divine knowledge  
 ‘ of *law and philosophy*, command over the organs of  
 ‘ sense and action, avoiding all injury to sentient  
 ‘ creatures, and showing reverence to a *natural and*  
 ‘ *spiritual* father, are the chief branches of duty  
 ‘ which ensure final happiness.’

84. ‘ Among all those good acts performed in this  
 ‘ world, *said the sages*, is no single act held more  
 ‘ powerful than the rest in leading men to beati-  
 ‘ tude?’

85. ‘ OF all those duties, *answered BHRIGU*, the  
 ‘ principal is to acquire from the *Upanishads* a true  
 ‘ knowledge of one supreme GOD; that is the most  
 ‘ exalted of all sciences, because it ensures immor-  
 ‘ tality:

86. ‘ In this life, indeed, as well as the next, the  
 ‘ study of the *Véda*, to acquire a knowledge of GOD,

CHAP. ' is held the most efficacious of those six duties in  
 XII. ' procuring felicity to man ;

87. ' For in the knowledge *and adoration of one*  
 ' **GOD**, which the *Véda* teaches, all the rules of good  
 ' conduct, *before-mentioned* in order, are fully com-  
 ' prised.

88. ' The ceremonial duty, prescribed by the *Véda*,  
 ' is of two kinds; *one* connected with this world,  
 ' and causing prosperity on earth; *the other* abstracted  
 ' from it, and procuring bliss in heaven.

89. ' A religious act, proceeding from selfish views  
 ' in this world, *as a sacrifice for rain*, or in the next,  
 ' *as a pious oblation in hope of a future reward*, is  
 ' declared to be concrete and interested; but an act  
 ' performed with a knowledge of God, and without  
 ' self-love, is called abstract and disinterested.

90. ' He, who *frequently* performs interested rites,  
 ' attains an equal station with the regents of the  
 ' lower heaven; but he, who *frequently* performs  
 ' disinterested acts of religion, becomes for ever ex-  
 ' empt from *a body composed of* the five elements:

91. ' Equally perceiving the supreme soul in all be-  
 ' ings and all beings in the supreme soul, he sacri-  
 ' fices his own spirit *by fixing it on the spirit of*  
 ' **GOD**, and approaches the nature of that sole di-  
 ' vinity, *who shines by his own effulgence*.

92. ' Thus must the chief of the twice-born, though  
 ' he

‘ he neglect the ceremonial rites mentioned in the CHAP.  
 ‘ *Sástras*, be diligent alike in attaining a knowledge XII.  
 ‘ of God and in repeating the *Véda*:

93. ‘ Such is the advantageous privilege of those,  
 ‘ who have a double birth *from their natural mothers*  
 ‘ *and from the gáyatrì their spiritual mother*, especially  
 ‘ of a *Bráhmen*; since the twice-born man, by per-  
 ‘ forming this duty but not otherwise, may soon  
 ‘ acquire endless felicity.

94. ‘ To patriarchs, to deities, and to mankind, the  
 ‘ scripture is an eye giving constant light; nor could  
 ‘ the *Véda-Sástra* have been made by human fa-  
 ‘ culties; nor can it be measured by human reason  
 ‘ *unassisted by revealed glosses and comments*: this is  
 ‘ a sure proposition.

95. ‘ Such codes of law as are not grounded on  
 ‘ the *Véda*, and the various heterodox theories of  
 ‘ men, produce no good fruit after death; for they  
 ‘ all are declared to have their basis on darkness.

96. ‘ All systems, which are repugnant to the *Véda*,  
 ‘ must have been composed by mortals, and shall  
 ‘ soon perish: their modern date proves them vain  
 ‘ and false.

97. ‘ The three worlds, the four classes of men,  
 ‘ and their four distinct orders, with all that has  
 ‘ been, all that is, and all that will be, are made  
 ‘ known by the *Véda*:

98. ‘ The



CHAP. 98. ' The nature of sound, of *tangible and visible*  
 XII. ' shape, of taste, and of odour, the fifth *object of*  
 ' sense, is clearly explained in the *Véda* alone, to-  
 ' gether with the three qualities of mind, the births  
 ' attended with them, and the acts which they oc-  
 ' casion.

99. ' All creatures are sustained by the primeval  
 ' *Véda-Sástra*, which the wise therefore hold supreme,  
 ' because it is the supreme source of prosperity to  
 ' this creature, man.

100. ' Command of armies, royal authority, power  
 ' of inflicting punishment, and sovereign dominion  
 ' over all nations, he only well deserves, who per-  
 ' fectly understands the *Véda-Sástra*.

101. ' As fire with augmented force burns up even  
 ' humid trees, thus he, who well knows the *Véda*,  
 ' burns out the taint of sin, which has infected his  
 ' soul.

102. ' He, who completely knows the sense of the  
 ' *Véda-Sástra*, while he remains in any one of the  
 ' four orders, approaches the divine nature, even  
 ' though he sojourn in this low world.

103. ' They who have read many books, are more  
 ' exalted than such as have seldom studied; they  
 ' who retain what they have read, than forgetful  
 ' readers; they who fully understand, than such as  
 ' only remember; and they who perform their known  
 ' duty, than such men as barely know it.

104. ' De-

104. ‘ Devotion and sacred knowledge are the best  
 ‘ means by which a *Bráhmén* can arrive at beatitude :  
 ‘ by devotion he may destroy guilt ; by sacred know-  
 ‘ ledge he may acquire immortal glory. CHAP. XII.

105. ‘ Three modes of proof, ocular demonstration,  
 ‘ logical inference, and the authority of those various  
 ‘ books, which are deduced from the *Véda*, must be  
 ‘ well understood by that man, who seeks a distinct  
 ‘ knowledge of all his duties.

106. ‘ He alone comprehends the system of duties,  
 ‘ religious and civil, who can reason, by rules of logick  
 ‘ agreeable to the *Véda*, on the general heads of that  
 ‘ system as revealed by the holy sages.

107. ‘ These rules of conduct, which lead to su-  
 ‘ preme bliss, have been exactly and comprehensively  
 ‘ declared : the more secret learning of this *Mánava*  
 ‘ *Sástra* shall now be disclosed.

108. ‘ If it be asked, how the law shall be ascer-  
 ‘ tained, when particular cases are not comprised *un-*  
 ‘ *der any of the general rules, the answer is this :*  
 ‘ “ That, which well-instructed *Bráhméns* propound,  
 ‘ shall be held incontestible law.”

109. ‘ Well instructed *Bráhméns* are they, who can  
 ‘ adduce ocular proof from the scripture itself, having  
 ‘ studied, as the law ordains, the *Védas* and their  
 ‘ extended branches, or *Védángas*, *Mímánsà*, *Nyáya*,  
 ‘ *Dherma-sástra*, *Puránas* :

110. ‘ A point of law, *before not expressly revealed,*  
 ‘ which

CHAP. ' which shall be decided by an assembly of ten such  
 XII. ' virtuous *Bráhmens* under one chief, or, *if ten be*  
 ' *not procurable*, of three such under one president,  
 ' let no man controvert.

111. ' The assembly of ten under a chief, *either the*  
 ' *king himself or a judge appointed by him*, must  
 ' consist of three, each of them peculiarly conversant  
 ' with one of the three *Védas*, *of a fourth skilled*  
 ' *in the Nyáya*, *and a fifth in the Mímánsà philoso-*  
 ' *phy*; of a sixth, who has particularly studied the  
 ' *Niructa*; a seventh, who has applied himself most  
 ' assiduously to the *Dherma-sástra*; and of three *uni-*  
 ' *versal scholars*, who are in the three first orders.

112. ' One, who has chiefly studied the *Rígvéda*, a  
 ' second, who principally knows the *Yajush*, and a  
 ' third best acquainted with the *Sáman*, are the assem-  
 ' bly of three under a head, who may remove all  
 ' doubts both in law and casuistry.

113. ' Even the decision of one priest, *if more can-*  
 ' *not be assembled*, who perfectly knows the princi-  
 ' ples of the *Védas*, must be considered as law of the  
 ' highest authority; not the opinion of myriads, who  
 ' have no sacred knowledge.

114. ' Many thousands of *Bráhmens* cannot form a  
 ' legal assembly for the decision of contests, if they  
 ' have not performed the duties of a regular student-  
 ' ship, are unacquainted with scriptural texts, and  
 ' subsist only by *the name of* their sacerdotal class.

115. ' The

115. ‘ The sin of that man, to whom dunces, per-  
 ‘ vaded by the quality of darkness, propound the  
 ‘ law, of which they are themselves ignorant, shall  
 ‘ pass, increased a hundred-fold, to the wretches who  
 ‘ propound it. CHAP.  
XII.

116. ‘ This comprehensive system of duties, the  
 ‘ chief cause of ultimate felicity, has been declared  
 ‘ to you; and the *Bráhmen*, who never departs from  
 ‘ it, shall attain a superiour state above.

117. ‘ Thus did the all-wise MENU, who possesses  
 ‘ extensive dominion, and blazes with heavenly splen-  
 ‘ dour, disclose to me, from his benevolence to man-  
 ‘ kind, this transcendent system of law, which must  
 ‘ be kept devoutly concealed *from persons unfit to*  
 ‘ *receive it.*

118. ‘ LET every *Bráhmen* with fixed attention con-  
 ‘ sider all nature, both visible and invisible, as exist-  
 ‘ ing in the divine spirit; for, when he contemplates  
 ‘ the boundless universe existing in the divine spirit,  
 ‘ he cannot give his heart to iniquity:

119. ‘ The divine spirit alone is the whole assem-  
 ‘ blage of gods; all worlds are seated in the divine  
 ‘ spirit; and the divine spirit no doubt produces,  
 ‘ *by a chain of causes and effects consistent with free-*  
 ‘ *will*, the connected series of acts performed by im-  
 ‘ bodied souls.

120. ‘ He may contemplate the subtil ether in the  
 ‘ cavities of his body; the air in his muscular motion

CHAP. ' and sensitive nerves; the supreme *solar and igneous*  
 XII. ' light, in his digestive heat and his visual organs;  
 ' in his corporeal fluids, water; in the terrene parts  
 ' of his fabrick, earth;

121. ' In his heart, the moon; in his auditory  
 ' nerves, the guardians of eight regions; in his pro-  
 ' gressive motion, VISHNU; in his muscular force,  
 ' HARA; in his organs of speech, AGNI; in excretion,  
 ' MITRA; in procreation, BRAHMA':

122. ' But he must consider the supreme omnipre-  
 ' sent intelligence as the sovereign lord of them all,  
 ' *by whose energy alone they exist*; a spirit, *by no*  
 ' *means the object of any sense*, which can only be  
 ' conceived by a mind *wholly abstracted from matter*,  
 ' *and as it were* slumbering; but which, *for the pur-*  
 ' *pose of assisting his meditation*, he may imagine  
 ' more subtil than the finest conceivable essence, and  
 ' more bright than the purest gold.

123. ' Him some adore as transcendently present  
 ' in elementary fire; others, in MENU, lord of crea-  
 ' tures, *or an immediate agent in the creation*; some,  
 ' as more distinctly present in INDRA, *regent of the*  
 ' *clouds and the atmosphere*; others, in pure air;  
 ' others, as the most High Eternal Spirit.

124. ' It is He, who, pervading all beings in five  
 ' elemental forms, causes them by the gradations of  
 ' birth, growth, and dissolution, to revolve in this  
 ' world, *until they deserve beatitude*, like the wheels of  
 ' a car

125. ' Thus

125. ' Thus the man, who perceives in his own soul CHAP.  
 ' the supreme soul present in all creatures, acquires XII.  
 ' equanimity toward them all, and shall be absorbed  
 ' at last in the highest essence, even that of the Al-  
 ' mighty himself.'

126. HERE ended the sacred instructor; and every  
 twice-born man, who, attentively reading this *Má-*  
*nava Sástra*, promulgated by BHRIGU, shall become  
 habitually virtuous, will attain the beatitude which he  
 seeks.

## GENERAL NOTE.

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THE learned *Hindus* are unanimously of opinion, that many laws enacted by MENU, their oldest reputed legislator, were confined to the three first ages of the world, and have no force in the present age, in which a few of them are certainly obsolete; and they ground their opinion on the following texts, which are collected in a work entitled, *Madana-ratna-pradīpa*.

I. CRATU: In the *Cali*-age a son must not be begotten *on a widow* by the brother of *the deceased husband*; nor must a damsel, *once given away in marriage*, be given a *second time*; nor must a bull be offered in a sacrifice; nor must a water-pot be carried *by a student in theology*.

II. VRIHASPATI: 1. Appointments of *kinsmen to beget children on widows, or married women, when the husbands are deceased or impotent*, are mentioned by the sage MENU, but forbidden by himself with a view to the order of the four ages: no such act can be legally done in this age by any others *than the husband*.

2. In the first and second ages men were endued  
with

with true piety and sound knowledge; so *they were* in the third age; but in the fourth, a diminution of their *moral and intellectual* powers was ordained by *their Creator* :

3. Thus were sons of many different sorts made by ancient sages, but such cannot now be adopted by men destitute of those eminent powers.

III. PARA'SARA : 1. A man, *who has held intercourse with a deadly sinner*, must abandon his country in the first age; he must leave his town, in the second; his family, in the third age; but in the fourth he needs only desert the offender.

2. In the first age, he is degraded by mere conversation with a degraded man; in the second, by touching him; in the third, by receiving food from him; but in the fourth, the sinner alone bears his guilt.

IV. NA'RADA : The procreation of a son by a brother *of the deceased*, the slaughter of cattle in the entertainment of a guest, the repast on flesh-meat at funeral obsequies, and the order of a hermit, *are forbidden or obsolete in the fourth age*.

V. *A'ditya purána* : 1. What was a duty in the first age, must not, *in all cases*, be done in the fourth; since, in the *Cali-yuga*, both men and women are addicted to sin :

2. Such



2. Such are a studentship continued for a very long time, and the necessity of carrying a water-pot, marriage with a paternal kinswoman, or with a near maternal relation, and the sacrifice of a bull,

3. Or of a man, or of a horse: and all spirituous liquor, must, in the *Calī*-age, be avoided by twice-born men; so must a second gift of a married young woman, *whose husband has died before consummation*, and the larger portion of an eldest brother, and procreation on a brother's widow or wife.

VI. *Smṛiti*: 1. The appointment of a man to beget a son on the widow of his brother; the gift of a young married woman to another bridegroom, *if her husband should die* while she remains a virgin;

2. The marriage of twice-born men with damsels not of the same class; the slaughter, in a religious war, of *Bráhmens*, who are assailants with intent to kill;

3. Any intercourse with a twice-born man, who has passed the sea in a ship, even though he have performed an expiation; performances of sacrifices for all sorts of men; and *the necessity of* carrying a water-pot;

4. Walking on a pilgrimage till the pilgrim die; and the slaughter of a bull at a sacrifice; the acceptance of spirituous liquor, even at the ceremony called *Sau-trámani*;

5. Receiving

5. Receiving what has been licked off, at an oblation to fire, from the pot of clarified butter; entrance into the third order, or that of a hermit, though ordained *for the first ages*;

6. The diminution of crimes in proportion to the religious acts and sacred knowledge *of the offenders*; the rule of expiation for a *Bráhmén* extending to death;

7. The sin of holding any intercourse with sinners; the secret expiation of any great crimes except theft; the slaughter of cattle in honour of eminent guests or of ancestors;

8. The filiation of any but a son legally begotten or given in adoption *by his parents*; the desertion of a lawful wife for any offence less than actual adultery:

9. These *parts of ancient law* were abrogated by wise legislators, as the cases arose at the beginning of the *Cali-age*, with an intent of securing mankind from evil.

ON the preceding texts it must be remarked, that none of them, except that of VRIHASPATI, are cited by CULLÚCA, who never seems to have considered any other laws of MENU as restrained to the three first ages; that of the *Smṛiti*, or sacred code, is quoted without the name of the legislator; and that the prohibition, in any age, of *self-defence*, even against *Bráhmens*,

*Bráhmens*, is repugnant to a text of SUMANTU, to the precept and example of CRISHNA himself, according to the *Mahábhárat*, and even to a sentence in the *Véda*, by which every man is commanded *to defend his own life from all violent aggressors*.

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## NOTES.

### CHAP. I.

Verse 15. In Hindu metaphysics, 'the five perceptions of sense imply, the sight as referable to the eyes, the hearing to the ears, the scent to the nose, the taste to the tongue, and the touch to the skin. By 'the five organs of sensation' (sense?), are intended the hand, the foot, the voice, the organ of generation, and that of excretion. The commentator identifies what is mentioned here with what is said Chap. II. verses 90 and 91, but the difference in the denominations would lead to a doubt whether the same objects are intended in the two places; for in the latter verses the first class are termed 'organs of sense,' and the second 'organs of action.' Were it not for this interpretation of the passage, Chap. I. verse 15, by the Hindu commentators, I should be inclined to translate the hemistich thus: 'and the five organs of sense, and the five senses gradually.'

In the twelfth chapter and the fiftieth verse, Sir William Jones has mentioned the agreement of the system of theogony and cosmogony of MENU with that of CAPILA, the reputed founder of the SÁNC'HYA, or sceptical school of philosophy. The essay given by Mr. Colebrooke on this branch of Hindu metaphysics, in the first volume of the Transactions of the Royal Asiatic Society, is a real favour to all who take an interest in so important a link between ancient and modern opinions. The notices on the same subject, to be found at the end of Dr. Taylor's translation of the *Prabód'ha-chandrodāya*, were too scanty to do more than excite a wish that some one competently versed in the philosophical opinions of Europe and Asia would undertake the task.

While that given by the late Mr. Ward in his account of the Hindus, is evidently too hastily prepared to give any, but a general impression of the very curious and interesting documents of ancient Hindu civilization and refined speculation. Neglected as these matters have heretofore been, it must prove highly satisfactory to every Sanscrit scholar that the philosophy of the Hindus has found so able an expositor as Mr. Colebrooke. It is to be hoped, that he will complete what he has so well begun, by affording the world the means of judging of the other schools in which are contained the philosophical speculations of a portion of the human race so anciently civilized as the Hindus; and whose literature is impressed with characteristick features, that are ample pledges of its antiquity and originality.

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## CHAP. II.

Verse 25. The word 'universe,' has, by an error of the press, been printed in Italic instead of Roman letters, as it originally stood in Sir W. Jones's works. It may not be uninteresting to observe, that the word *sarva*, employed here to signify the universe, in its original and primary sense implies *all*, or *the whole*. Hence it is employed as an epithet of SIVA, as well as of VISHNU, by the worshippers of those Gods, agreeably to the Hindu doctrine, that contemplates the *universal whole* through any one of its multiform parts. In the account given in Enfield's History of Philosophy\*, it will be seen that ZARVA was the chief of all the Gods among the Persians, and produced the good and evil principles, or HORMISDA and SATANA. I think, from the evident connexion between the religious systems of the Persians and the Hindus, the identity of the god ZARVA and the SARVA of India must be incontestible; and we are thus enabled to take a new and

most

\* Vol. I. p. 64.

most accurate view of the real nature of the Magian religion. In it we find the same prevailing idea common in all the theogonies of the ancients, namely, the finite nature of their gods, and their subordinate rank, as the personifications or the powers of the boundless whole, that is, of nature. Moses Chorenensis speaks of the same mythological character under the name of ZEROVAN. Anquetil du Perron in his Zend Avesta,\* likewise mentions ZERVAN, whom he considers as time personified; but the sense of the word *Sarva* or *Sarvam* enables us at once to find a clue to the real nature of 'the chief of all the Gods.' Good and evil were, under this point of view, the inevitable results or offspring of material existence; and the pantheism which saw *God in all*, by the language of personification, made *Sarva*, or *the whole*, the parent of the two principles, which were named HORMISDA and SATANA.

41. *Sana* is both hemp (*Cannabis sativa*), and Bengal *san*, a plant from which a kind of hemp is prepared, viz. *crotonaria juncea*, and other kinds.

*Cshumà*, is the *linum usitatissimum*.

42. *Munja* is a sort of grass (*saccharum munja*).

*Múrvá* is a sort of creeper, from the fibres of which bow-strings are made, (*Sansevièra zeylanica*).

43. *Cusa* is a species of grass used in many solemn and religious observances, hence called sacrificial grass (*Poa cynosuroides*).

The *Asmántaca* does not occur in the dictionaries.

The *Valonja* is a sort of grass (*saccharum cylindricum*).

45. The *Vivá* is a fruit-tree, commonly named *Bél* (*Ægle marmelos*).

The *Palása* is the *Butea frondosa*.

The *Vatá* is the *Ficus Indica*.

*C'hadíra* is a tree, the resin of which is used in medicine, *ichayar* or catechu (*Mimosa catechu*).

The *Véna* is the bamboo, but the text says the *Pilu*, which is

3 K 2

either

\* Tom. II. 90. n. 2.

either the *Careya arborea* or the *Salvadora Persica*. It likewise implies the stem of the palm-tree.

The *Udumbara* is the glomerous fig-tree (*Ficus glomerata*).

87. The learned translator has, in conformity with the view of his commentator, varied in translating the sentence *maitra brāhmena uchyaté*, which occurs again in Chap. XI. v. 35.

99. 'As water flows through one hole of a bottle.' The original is more expressive, and alludes to the custom of carrying water in goat-skins in India. The skin is sewed together again, just as taken off the animal, and one of the feet is left open for the purpose of filling and emptying the skin, which is carried on a man's back; the foot for use being firmly grasped by the hand of the carrier, who thus distributes the water at his pleasure. Hence the passage would be more exactly rendered 'as water from one foot of a skin.'

113. The expression 'should rather die with his learning,' would be more exactly rendered 'should rather willingly die with his learning.'

142. Instead of 'rather' the text reads 'brahmen,' but the comment favours Sir W. Jones's translation; yet v. 144 inclines to the latter interpretation.

156. The word *viduh*, which the translator has rendered in the past, is most commonly employed in a present sense, which is required in this verse. See Mr. Wilkins' grammar, page 174, Rule 196.

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### CHAP. III

Verse 24. In the original we have *cavayó viduh*, 'poets, i. e. legislators consider' and not 'some consider.'

34. 'That sinful marriage' should have been 'that most sinful marriage.'

44. The word *pratōka* rather implies a goad used to compel oxen, than a whip.

It may be remarked, that there seems to be some difficulty in reconciling the allusion in this verse of a *Sūdrā* marrying a priest, when we find the prohibition so strong in verses 13, 14, 15, and 16 of this chapter. The text clearly intends a marriage with a *Brāhmen* by the expression *utcrishté védé* 'in the highest marriages.'

76. I have been particular in marking the words of this verse in Italic letters, as the translation is very paraphrastical. Indeed the original verse, which will be found exactly in the Roman letters, conveys in the latter part the exact germ of the doctrine which has been so ably handled of late by an eminent writer, namely, the dependence of population upon sustenance.

123. The words 'of the *Pitris*,' should follow 'the monthly *srāddha*.'

133. 'Spears' should be included with 'iron balls' as among the number of things to be swallowed in the next world, by the giver of the *srāddha*.

158. It is not the mountain-rue, but the swallow-wort (the *Asclepias acida*).

261. The word *purastāt*, which I find in the mss. as well as in the Calcutta edition, implies 'before,' therefore we should read 'before the repast,' and not 'after the repast.'

270. Though the learned translator has rendered the word *sasa* by 'rabbits or hares,' yet I think there is a reasonable doubt whether the rabbit came within the contemplation of the law-giver, as such an interpretation is not given even by the commentator. As far as my experience goes, it is decidedly against the supposition that the rabbit is indigenous in India. The opinion of the natives is clear from their designating them ' *wilāyatī kharḡōsh*,' 'Foreign or English hares.' But I have the authority of the two most eminent oriental scholars in this



this country for the same opinion, and one of them suggests, with great justice, that it may perhaps be found in the mountain districts to the north of India, though it be unknown to the inhabitants of the plains.

272. The potherb *cálasáca* is not found in the dictionaries. The *mahásalka* is the shrimp or prawn.

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#### CHAP IV.

6. The meaning of '*satyámrta*,' is 'truth and falsehood,' by which commercial dealings are not unaptly designated; there being necessarily a mixture of both in such transactions.

47. The passage 'on the bank of a river,' would be more exact if rendered 'on reaching the bank of a river.'

49. I have ventured to alter the word 'potherb' into 'potsherd,' which I think must have been the word intended by the translator. The selection of potherbs, for the purpose noticed, carries with it something ridiculous, the sole intention of the injunction being to preserve the earth from contamination. The original passage is '*cáshī'ha-láshta-patra-trivádina*,' 'with wood, clods, leaves, grass, and the like.'

52. The words 'in water,' should be inserted, and then the passage will read 'in water or against a twice-born man.'

68. Here, as in v. 44 of Chap. III. the word *pratáda* should be rendered 'goad,' and not 'whip.'

69. 'The sun in the sign *canyá*.' *Canyá*, in its general sense, means a virgin, and here designates the sign VIRGO.

74. We should here read, 'let him not himself put off his sandals with his hand.'

82. The verb '*na candúyét*' implies (as coming from the root *candú*, 'itch') 'let him not scratch his head with both hands,' instead of 'let him not stroke, &c.'

90. Among

90. Among the list of places of future punishment here enumerated, I have in the Sanscrit text adopted, on the authority of other mss. that of '*Lôhadrîca*' or 'iron-pincers,' instead of '*Lôhângârica*' or 'the pit of red hot charcoal.' By 'iron-pincers' I suppose a place of torment where the damned are continually tortured by being torn with iron-pincers.

129. The word 'repeatedly' should be here added, and the passage will then stand 'nor repeatedly with many clothes.'

156. The passage 'such practice gives desirable offspring' has been omitted by the translator, and should immediately follow the first sentence.

168. The same idea that is found in this couplet, will be seen in Chap. XI. v. 208.

230. 'A giver of silver, exquisite beauty.' Beauty has been assigned as the reward for a gift of silver, apparently because it made a sort of pun; *rûpya* implying both silver and beautiful. Similar cases occur throughout the work, in which a play upon words has been allowed, when no solid reason could be assigned for any other allotment of rewards or punishments. In the twelfth chapter many such are to be observed.

243. This verse has not been translated with the same felicity and exactness which distinguish the rest: perhaps it might be rendered more in consonance with the general spirit of the version thus (See v. 167. Chap. II.):

"Yes, verily! Sovereign virtue instantly conducts the man whose sins have been expiated by penance, to the higher world, with a radiant and ethereal body."

## CHAPTER V.

6. The *sélu* is the *cordia myxa*.

11. The *tittibha* is the *Parra jacana* or *goensis*.

12. The *plava*, is both the diver and a sort of duck, (*Wilson*); and Mr. Wilkins considers it the same as the plover.

The *chacraváca* is the ruddy goose, familiarly known in India by the name of Bráhmny duck or goose (*Anas casarca*).

The *sdrasa* is the Indian crane.

The *rajjuvála* is not found in the dictionaries.

The *dátyáha* which Sir William Jones has translated 'wood-pecker,' is rendered 'a gallinule' by Mr. Colebrooke in the *Amera Cósha*, to which Mr. Wilson adds in his Dictionary, 'the *chátaca*, a sort of cuckoo.' The *chátaca* is specified by Mr. Colebrooke to be the *cuculus melano-leucus*.

It is worthy of remark, that the *sáricá*, which Sir William Jones renders female parrot, is actually a species of jay (*gracula religiosa*). By a similar connexion, the *sáricá* is fixed upon as a suitable mate for the parrot in the Bengálí 'Tales of a Parrot.' Are we here to suppose, for the purpose of reconciling this apparent inconsistency, that the word *sáricá* is familiarly applied to the female parrot, though unnoticed in such a sense by the dictionaries?

13. The *cáyashí* is the lapwing.

14. Sir William Jones has omitted to render the *baláca*, which should have been inserted between 'the heron, the raven,' and which Mr. Wilson renders 'a sort of crane.'

The word which Sir William Jones writes *c'hanjana*, as it is given in the comment, is spelt *c'hanjarítaca* in the text. Neither the one or the other is found in the dictionaries.

16. The *pál'hina* is the sheat-fish (*Silurus pelorius*. Buchannon mss.).

The

The *róhita* is familiarly known as the róhi-fish (cyprinus denticulatus).

The *rájíva* is a large fish (cyprinus niloticus. *Buchannon.*)

The *sinhatunda* (lion-faced) is not noticed in the dictionaries.

The *sasalká* is likewise unmentioned in the dictionaries; but CULLÚCA in his comment on the *Mahásalka*, Chap. III. v. 272, identifies these fish with one another: it is therefore the shrimp or prawn.

18. I am happy to be able to quote the words of an eminent orientalist, as explanatory of the proper import of the passage ‘ the lizard *gódhá*, the *gandaca*.’ The first of which, namely, ‘ the *gódhá*, not being the lizard or iguana.’

“ With deference I wish to correct the translation of a verse of MENU relating to this subject. In his interlineary version, Sir William Jones has translated *chadga* rhinoceros, which is the undoubted meaning of the word. I can assign no reason for his substituting the Sanscrit word *gandaca*, which is another name for the rhinoceros. In the same version, Sir William Jones translated *gódhá*, iguana; I am led to understand by that term the *gódhica*, or *lacerta gangetica*, named *góht* and *gariál* in the vulgar dialects of Bengal; the iguana is in Sanscrit called *gaud'héra*, *gaud'hara*, *gaud'héya*, and *gódhicátmaja*, which literally signifies offspring of the *lacerta gangetica*. May I add, that this species of alligator has been ill-described by European naturalists; and through a strange mistake, has been called the open-bellied crocodile.” *A Digest of Hindu Law, translated by H. T. Colebrooke, Esq.* Vol. III. p. 345, note.

The interlineary version alluded to by Mr. Colebrooke, was made by Sir William Jones in his own copy of the original text. The reason why Sir William Jones substituted *gandaca* for the original word *chadga*, arose, probably, from that word being adopted by CULLÚCA in his comment upon the text: a practice repeatedly followed by Sir William Jones; as the commentator

has generally given those terms which are most sanctioned by familiar usage. It must be likewise borne in mind, that at the period when the translation was made, many of the commonest objects of natural history had not been identified with their Sanscrit designations.

The 'rabbit and hare:' see note on Chap. III. v. 270.

20. The nature of the penance *sántapana* may be seen in v. 213, Chap. XI.

An explanation of the *chandráyana* penance will be found in v. 217 and 218, Chap. XI.

21. The penance *prájápatya* is given in v. 212 of the eleventh chapter.

25. The term *chirastit'ham* 'stale,' which qualifies every article enumerated, has not been rendered by the translator.

63. The translator has followed the comment rather than the text, in translating the last hemistich of this verse, 'but after begetting a child on a *parapúrvá*, he must meditate three days on his impure state.' The text is more general, being 'after any seminal connexion, &c.' For an explanation of *parapúrvá* see v. 163 of this chapter.

66. The translator, in rendering the word *rajas* by 'blood,' has made the legislator adopt a vulgar prejudice to which he was superiour. That word does not mean blood, but, according to the Hindus, the fructifying medium: they apply it equally to the pollen of a flower, or the monthly secretion of a female; both being indispensable to precede production, the one in all vegetable, and the other in the human and in some animal bodies. One of the terms by which this appearance is known in Sanscrit, *viz. pushpa* a flower, will strikingly support the idea of an ancient connexion between the popular opinions of the Gothick and Hindu nations.

71. Every manuscript I have been enabled to consult reads 'one,' and not 'three days of impurity.'

83. The

83. The evident order of progression would be sufficient to point out an error in the number five. The mss. all say fifteen, agreeably to which the text has been restored, as there is no doubt the error is the effect of a mere oversight, perhaps of the printer. This is likewise the opinion of Mr. Colebrooke, *Hindu Digest*, Vol. II. p. 457.

184. The injunction does not apply to *vessels* contaminated, as here mentioned, but to *persons* after performing any of the natural wants. Indeed, the latter part of the injunction clearly shews that *personal* purity was the object of the notice.



## CHAP VI.

Verse 14. The *b'hústrina* is a fragrant grass (andropogon schœnanthus).

The *sigruca* is a potherb not yet specified, and is not in the dictionaries. It is different from the *sigru*, a tree (morunga guilandina and hyperanthera).

The *sléshmataca* appears to be the same mentioned by Mr. Wilson under the form *sléshmata*, a small tree (cordia myxa).

67. The *cataca* is the clearing-nut plant (strychnos potatorum). One of the seeds of the plant being rubbed on the inside of the water-jars used in Bengal, occasions a precipitation of the earthy particles diffused through the water. *Wilson*.

77. Instead of 'the quality of darkness,' we should read 'the quality of passion,' as the original word is *rajaswalam*, 'possessing the quality of passion.'

## CHAP. VII.

Verse 3. The learned translator seems to have understood the word *vidruté* as in the present tense of the middle voice, instead of being the perfect participle employed in the ablative absolute to agree with *lóké*, 'on (this) world.' Perhaps the following will be a more literal interpretation of the verse, which is curious, as shewing the ancient opinion of the Hindus as to the origin of sovereignty :

"Since this world, on being destitute of a king, quaked on all sides, therefore the Lord created a king, for the maintenance of this system (*locomotive and stationary*)."

111. The words 'ere long' should be read before 'deprived,' and the passage will then stand '(will) be ere long deprived both of his kingdom and life.'

118. Wherever wood is mentioned here, it is always for the purpose of fuel. The original word, *indhana*, means fuel: *i. e.* wood, grass, &c. used for that purpose.

119. There appears to be an error here; for the text states that the 'lord of twenty' is to have five *cula*, each *cula* consisting of two ploughed lands; therefore, as the lord of ten villages is to enjoy the produce of two ploughed lands, the lord of twenty villages should have that of *ten* and not five ploughed lands.

126. Though the error of the legislator, in assigning a specific sum of money as a remuneration of service, is similar to what our own institutions afford many examples, yet it could not have been attended with so many disadvantages in India as with us, even had the specification been for other servants besides those of a king; firstly, because even for a long course of ages there seems to have been but little variation in the value of exchangeable produce; and secondly, because the wages were to be accompanied with a certain quantity of grain, apparently sufficient for the servant's maintenance.

One

One *pana* of copper is at present the equivalent of eighty *cowries*, and appears to be the original of the *fanam* now in current use at Madras. In Chap. VIII. v. 136, it is laid down that a *cárshápana* weighs eighty *racticàs*. The *racticà* is the seed of the *abrus precatorius*, and weighs one grain five-sixteenths. The commentator considers the *cárshápana* and the *pana* as equal or equivalent to one another.

A *dróna* implies two different measures at the present day : its capacity is either one or four *ád'haca*. Now to determine which of these is meant we must be guided by the quantity. An *ád'haca* is a measure of grain, weighing seven pounds, eleven ounces avoirdupois. This would be clearly insufficient to sustain a man and his family during a month ; and we must therefore suppose, if either of the present assignable quantities were those contemplated by the legislator, that it must be the larger one, containing thirty pounds, twelve ounces avoirdupois. As rice is mentioned in the text, it would support more persons than could be effected by any other grain ; yet still it seems, if we have the right capacity of the *dróna*, but very poor pay to allow even the lowest servant of a king but little better than one pound of rice each day. I cannot help thinking, therefore, that the *dróna* must have been larger in ancient times than either of the two measures already specified. It is likewise to be remembered, that the *pana* which was to accompany it, would hardly have been sufficient to have purchased the necessary condiments that must be eaten with the rice, to make it either wholesome or nutritious.

Since writing the foregoing remarks, I find that Mr. Carey in his *Bengált Dictionary*, states that the *ád'haca* varies in capacity, but is considered to be equal to two *mans* in the neighbourhood of Calcutta. The bazar *man* being equal to eighty pounds, the *dróna* would consequently contain six hundred and forty pounds, if it consisted of four such *ád'haca* ; and would be equivalent to about twenty-one pounds of rice per diem. In the *Indian Algebra*, translated  
by



by Mr. Colebrooke (page 3), it is stated that a *c'hári* of *Magad'ha*, contains a solid cubick foot, and that a *dróna* is the fourth part of a *c'hári*. All that can be learnt from these clashing authorities, is the uncertainty of the real capacity of the *dróna* in ancient times.

195. By wood is meant fuel. See note on v. 118 of this chapter.

202. The words 'and his nobles' should have followed 'the new prince;' we must therefore read, 'and let him gratify the new prince and his nobles with gems, and other precious gifts.'



#### CHAP. VIII.

Verse 77. The words 'even' and 'pure' are omitted here; and the passage will accordingly read, 'and will have more weight than even many pure women.'

156. Considerable difficulty attends the interpretation of this verse. Sir William Jones renders *chacravridd'hi* 'safe carriage.' The word has been before used in these Institutes in the sense of compound interest, which is its usual import. Mr. Colebrooke, in his translation of the DIGEST, gives a gloss of CHANDÉSWARA as well as that of CULLÚCA: both are here subjoined.

“ ‘Who has agreed on the place and time,’ is thus expounded on the authority of CHANDÉSWARA: the debtor says, ‘I will pay the debt at such a place, and at such a time;’ and the creditor assents to that proposal. Such a creditor is a lender at wheel-interest (compound interest), having bargained for interest of that description. If he pass that place and time, if he do not go to that place at that time, the creditor shall not receive such interest, namely, wheel-interest: of course he must receive back the sum lent without interest. Hence, even should interest prescribed by the law be stipulated for a certain time and place, it shall not be received by the creditor if he do not attend at  
that

that place and time: for that small omission annuls legal interest.

“ But CULLÚCA BHATTA expounds the text otherwise: the term ‘ wheel’ denotes the use of a wheel-carriage, or the like. A lender who has accepted that by way of interest, and has agreed on the place and time; for instance, *he has agreed*, that ‘ a journey to *Váránasí*, or the use of a carriage for the year, shall be the only interest:’ in such a case, if the debtor fail in time and place, if he do not carry *goods* to *Váránasí*, or do not carry *goods* during the year, he shall receive the benefit, that is, the whole hire of the carriage: consequently, the whole interest is undischarged.”\* *Hindu Digest*, Vol. I. p. 361.

193. The word ‘ publicly’ should be inserted in the last clause of this verse, and the passage will then read, ‘ be publicly punished by various degrees of *whipping or mutilation, or even by death.*’

234. The word *róchand*, which the translator interprets ‘ the liquor exuding from their foreheads,’ may be equally rendered ‘ the concrete bile of the cow,’ which is used as a yellow pigment.

246. Instead of the names which occur in the text, the translator has substituted in some instances the more familiar Sanscrit terms by which they are generally known. Thus, for *nyagród’ha*, he has given *vata*: both imply the ficus Indica. And for *aswatt’ha*, he writes *pippala*: they are the same tree, *viz.* ficus religiosa. The *palása* is likewise substituted for the *cinsuca*, a tree bearing beautiful red blossoms, and hence often alluded to by the poets: they are both known as *butea frondosa*.

The *sákmali* is the silk-cotton tree (bambu heptaphyllum)

The *sála* is the shorea robusta.

By

\* Note on the above by Mr. Colebrooke. “ The translation (of the text) which I quote unaltered, varies from both comments.”

By the *tdla* is most probably meant the palmyra-tree, or fan-palm (*borassus flabelliformis*). It likewise implies a species of the mountain palm (*corypha taliera*).

Of the two names brought in from the comment as abounding in milk, the first or *udumbara* is the glomerous fig-tree (*ficus glomerata*), and the second or *vajradru* implies the various species of euphorbia.

247. By *vénu* are intended all the varieties of the bamboo.

*Sami* is the name for two plants; *viz.* the sami-tree or mimosa suma, and a shrub (*serratula anthelmintica*).

The *sara* is a sort of reed or grass (*saccharum sara*).

In Mr. Wilson's Dictionary the *cubjaca* is mentioned as an aquatick plant (*trapa bispinosa*), this is not therefore likely to be the one alluded to in this verse; and we may therefore suppose it is the same as the *cubja* (*achyranthes aspera*). The attributive affix *ca* being often subjoined at pleasure.

268. There is a mistake in the number 'five hundred,' which is out of all proportion when compared with the other fines: all the mss. state 'fifty.' The mistake is easily accounted for, by remembering how very similar the word *panchasat* is to *panchásat*, there being but the difference of a long and short vowel between them.

289. The words 'flowers, roots, and fruits,' have been omitted in the translation, and should have followed the words 'wood or clay.'

299. In opposition to the *dictum* of the lawgiver, I feel happy in borrowing a note of Mr. Colebrooke's on this very verse. "May I quote a maxim of no less authority? *Setdparádhair anitám pushpénápi ne tád'yét*; strike not, even with a blossom, a wife guilty of a hundred faults." *Hindu Digest*, Vol. II. p. 209.

359. Instead of 'a man of the servile class,' the text reads '(a man) not a brahmen.' The translator has followed CULLÚCA'S comment.

375—377. I think the employment of the word ‘priestess’ hardly admissable, as nothing more is intended by the word *bráhmenì* than a female *bráhmen*, or the wife of a *bráhmen*. By the word priestess I am led to understand a female constituted to direct or perform the offices of religion. By a reference to v. 18, Chap. IX. it will be seen that women can have nothing to do with the offices of religion. See likewise v. 155, Chap. V.

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CHAP. IX.

Verse 108. I am supported by Mr. Colebrooke’s authority in reading the first hemistich of this verse, ‘As a father should support his sons, so let the first-born *support* his younger brothers,’ &c. Mr. Colebrooke thinks that Sir William Jones must have read *pitaiva* instead of *pitéva*.

242. The translator has followed the commentator, in reading ‘shall be corporally or even capitally punished, *according to circumstances.*’ The original simply decrees banishment as the punishment of the crime specified in the preceding verses.

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CHAP. XI.

Verse 25. The *bhása* is explained to be a vulture, and not a kite, by Mr. Wilson.

49. The colour *syáva* has been before rendered ‘black-yellow’ by the translator in v. 153, Chap. III. : here he simply translates it ‘black.’ It is a matter of little or no consequence, but the colour is generally interpreted brown. In MENU it is only employed to describe the teeth.

90. Instead of ‘this is no expiation,’ the original reads ‘no expiation is decreed,’ &c.

136. It has just been remarked in the note on v. 25, that *bhāsa* is rendered vulture by Mr. Wilson.

Instead of 'if priests have accepted any property from base hands,' we should read 'if priests have acquired any property by infamous actions.'

260. The mss. state that the sinner should plunge 'thrice a day,' and not 'twice a day,' as perhaps was in Sir William Jones's copy, which he seems to have followed.

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## CHAP. XII.

The variations from the text in this chapter of the translator's version consist more in amplifications, owing to the translator having followed the comment, and not so much in any verbal differences. It will be evident, therefore, that no notice could be given of them that would not have swelled these remarks beyond the space they were intended to occupy. It will be sufficient for the mere English reader to know, that the general sense of the original has been faithfully rendered by the translator.

THE END.

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ERRATA.

Page 44 line 26 *for cow read a cow*  
— 214 — 9 — *his,* — *his*  
— 223 — 24 — *wit* — *with*  
— 289 — 19 — *ornamn* — *ornament*