begging, and usury, (are) ten means of supporting life.¹

117. A Brahman or even a Kṣatriya should not lend money at interest, but may indeed give at pleasure for duty’s sake a little (interest) to the sinner (who demands it).²

118. A Kṣatriya (king) who takes even a fourth part (as revenue), in (time of) distress, is released from all sin (in so doing) if he protects the people with all his might.³

119. In his case victory is his special duty; he ought not to turn his face away in battle. When he has defended the people with his sword he may take to himself a rightful tax.⁴

120. (He may take) from the people ⁵ a tax of one-eighth on grain, (and a tax) of one-twentieth (on sums of money), down to one kārṣāpana as the lowest (sum).⁶ Çūdras, handworkers, and artisans render (him) assistance by (corporal) labour (only).

121. Now a Çūdra desiring some means of subsistence may serve a Kṣatriya,⁷ so (is the rule); or the Çūdra, (if) anxious to support life, (may do so by) serving a wealthy Vaiśya.⁸

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¹ In time of need all these acts may be performed by all men (Medh.)
² Dharmārtham ; either when the object for which the money is borrowed appertains to religious duty, or when he thereby satisfies the lawful claims of the usurer (Medh.)
³ Cf. vii. 130.
⁴ The people are literally the Vaiśyas, from whom the tax is drawn. The word “victory” means the fruit of victory (is his right) (Medh.)
⁵ Vīrah, here meaning people in general (Medh.) The tax of one-twelfth in Lecture vii. is not in case of distress, as this of one-eighth in (K.)
⁶ On money (invested) the tax is one-twentieth. Cf. Vas. xix. 37, who quotes the restriction as that of Manu; cf. also vii. 127 ff.; Gaut. x. 27.
⁷ Not for duty’s sake, but to gain property (for support); whereas in serving the Brahman both are united (Medh.) This is only when he cannot serve the Brahman (K.)
⁸ Medh.’s reading, ákāṅkṣan, … ārūdhayed iti … jijīriṣṭaḥ, does away with the awkwardness of K.’s reading, and presents a new thought. When seeking occupation, let him serve a Kṣatriya; reduced to seeking bare means of life, a Vaiśya. This is the reading of MSS. No. 1551 and No. 989; so too of No. 935 before (as is frequently the case in this copy) it was touched up by a later hand. Ragh. has ārvākṣan, but with K. jijīriṣṭa, according to my MS.
122. But he should serve the Brahmans for the sake of heaven, or for the sake of both (heaven and livelihood); for by him (by whom) the word Brahman (is always) uttered \(^1\) is thus (attained) the state of completing all he ought to do.

123. Merely to serve the Brahmans is declared (to be) the most excellent occupation of a Čūdra; for if he does anything other than this it profits him nothing.\(^2\)

124. His means of life should be arranged by these (Brahmans) out of their own household (goods) in accordance with what is fitting, after examining his ability, cleverness, and (the amount) the dependents embrace.\(^3\)

125. The leavings of food should be given (him) \(^4\) and the old clothes; so too the blighted part of the grain; so too the old furniture.

126. There is not any commission of sin in a Čūdra, and he ought not to receive the initiation; he has no authority in respect to a rule of right, and no restraint in consequence of a rule of right.\(^5\)

127. But (those Čūdras who are) desirous of (performing) meritorious acts,\(^6\) (and) know the rules of right \(^6\) (and)

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\(^1\) Literally, "who has produced;" but K. (from Čākapārtha) explains "of whom it is said he is devoted from birth to the Brahman;" Medh., "(to repeat) the word "he is a Brahman" is his best occupation," or as K.

\(^2\) This does not exclude him from pākayajña, however (Medh.)

\(^3\) "The number of dependents," ultimately the Brahman's; the proportion allotted to each slave being limited by the number of sons, etc.; said of the Čūdra slave, "dependents" must mean his family, and his portion is adjusted to its size (Medh., K., Rāgh.)

\(^4\) Contradicted in iv. 80, which K. says refers to any Čūdra not dependent on him, (while this refers to the Brahman's own servant). Medh. defines pālaka as "bad grain" (asūradhanyāni); "furniture," couches, seats, etc. (Medh.)

\(^5\) That the Čūdra does not sin means not in respect to the sins of vs. 63, but in respect to the rules laid down for those who have received the initiation regarding the eating of certain vegetables and such rules (K.) The last seems to repeat this thought; he has nothing to say in regard to the rules given the twice-born, and they do not apply to him in their prohibitions. K. says he should not be hindered from his own duty. Cf. ii. 16, paraphrased as "na ca dharmaṃ arnute na ca 'syā dharmapratīṣedhānaṃ sṛṣṭam" (Medh. to vs. 127); but the Comm. explain as "no prohibition from the pākayajña and other dharma of a Čūdra." Cf. Yāj. iii. 262; Mbhā. xiii. 165, 10.

\(^6\) Dharma. Cf. Gaut x. 50 (Bühler's note).
follow the custom of the good, except\(^1\) (as regards) the mantra, do not do wrong but obtain praise.

128. Just in proportion as one pursues without complaining the mode of life (practised by) the good, so, free from blame, he gains both this and the other world.

129. Indeed, an accumulation of wealth should not be made by a Čūdra even (if he is) able (to do so), for a Čūdra getting possession of wealth merely injures\(^2\) the Brahmans.

130. The rules of right for the four castes in times of distress have thus\(^3\) been proclaimed, (by) pursuing which (rules) properly they attain the supreme path (of bliss).

131. This lawful (and) complete rule in respect to the four castes has been declared; now then I will next expound the pure rule for expiations.

END OF THE TENTH LECTURE.

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\(^1\) These Čūdras are forbidden to use the holy texts except the text for showing reverence, according to Yāj. i. 121 (K.) The texts for reverence alone are allowed them, not for laying on of the fire, etc.; it does not mean that the ceremonies prescribed for the twice-born are allowed the Čūdra provided he omits the texts (Medh.)

\(^2\) “How can they injure the Brahmans by having a great deal of wealth? by making them receive too many presents; for receiving presents from a Čūdra is forbidden the Brahmans” (Medh.) K. has a more rational explanation, “they would cease to serve the Brahmans, and so distress them.”

\(^3\) Medh., Nos. 935, 989, 1551, var. lec., evam for etc, and vs. 131, ‘varṇye prakīrtitāḥ.”
LECTURE XI.

PENANCE, EXPIATION, ETC.

1. (He who) desires offspring, (or) wishes to sacrifice, (or) goes on a journey, (or) gives away all (his) wealth,\(^1\) (or) seeks wealth for the Guru, (or) seeks wealth for father (and) mother, (or) seeks wealth\(^2\) for his own study, (or) is ill;

2. These nine Brahmans having returned home from their studies, one should know (are thus) beggars for virtuous reasons,\(^3\) and gifts are to be given them in accordance with their learning (when they are) without possessions of their own.

3. To these foremost indeed of the twice-born food should be given with gifts (at a sacrifice); to others (it) is said (that) prepared food should be given outside the place of sacrifice.\(^4\)

4. Now upon Brahmans acquainted with the Veda the king should bestow, as may be fitting,\(^5\) all sorts of gems and (sacrificial) gifts also, for the sake of sacrifice.

5. A man married, who, after begging,\(^6\) approaches

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\(^1\) As a sacrificial present (K.) at a rīṣrajit (all-conquering) sacrifice (Mehd., K.), but not if it was for an expiation (Mehd.)

\(^2\) I.e., seeks food, etc., as a student, or seeks instruction from one who has mastered a Veda (Mehd.)

\(^3\) All nine being learned (Snātaka is properly one who has bathed at completion of studentship), and being twice-born Brahmans, may lawfully beg food, etc., for the reasons given in vs. 1. Cf. iv. 251. and Ṛp. ii. 10, 1–3.

\(^4\) That is, anywhere except in the place of sacrifice, reserved as the place of giving for the nine-mentioned above; gifts of food to guests, etc. (Mehd.)

\(^5\) In accordance with the learning of the recipient (Mehd.)

\(^6\) To enable him to marry; a man may beg to defray marriage expenses (when desiring offspring, cf. vs. 1), and a Brahman has a right to a second wife, but no right to beg for money for this marriage as if it came under the first proviso. "After begging" means after getting money to defray the marriage expenses, cost of the wife.
(carnally) another wife, has sensual love alone as his reward, and the offspring (is his who) gives the wealth.

6. Now one should bestow upon the Brahmans wealth according to his ability, upon (those who are) learned in the Veda and freed (from earthly ties); after death (the giver) reaches heaven.\footnote{Omitted by Medh. (Nos. 935, 989, 1551), and Bomb. MS., and Rāgh.; no doubt late.}

7. He who has food enough to support his dependents for three years or more has a right to drink soma.

8. The twice-born man who drinks soma when his wealth is much less than this (amount) does not get the reward (that belongs) to it, even (if) he has drunk soma before.\footnote{The soma is drunk at the first sacrifice; even after this he must not repeat it (Medh.)}

9. A man of means\footnote{With the meaning "means" as ability or wealth.} giving gifts to strangers while his own family lives in wretchedness tastes poison (while) seeking honey;\footnote{Somewhat similar in form is the remark made by the seers to the king in the Mbhā. (xii. 93, 34), "Receiving presents from kings is tasting honey like to poison" (madh-vārvūdo viśopamaḥ).} he makes a counterfeit of right.

10. If any one\footnote{Yaḥ (Medh.), yat (K.)} perform funeral rites by (means which entail) distress on his dependents, this (act) results in his woe, living and dead.\footnote{(Kāroti)aurddhvādehikam is frequently used of making gifts at a funeral (cf. Mbhā. xii. 42, 7; xiii. 125, 73, etc.) This is a sumptuary law like the Roman, only restricted to where the expense injures the family. Literally, "if he does (an act) connected with one dead." Medh. and K. regard it as simply giving gifts to secure future happiness.}

11. If, where the king is a just man, a sacrifice should be interrupted through (incompleteness in) one article,\footnote{Literally, "one limb" (of the whole).} when (any one), especially a Brahman, is offering sacrifice,

12. One should take that article, to ensure the success of the sacrifice, from the household (possessions) of any Va ś y a who, (although) rich in cattle, does not perform sacrificial rites and does not drink soma.\footnote{Cf. Gaut. xviii. 24 ff.}
13. One may take, as he wishes, three or two (articles) from a Čūdra’s house; for when sacrifices (are performed) a Čūdra has no (right of) possession.\(^1\)

14. Without hesitation one may take (articles) from the household goods of these two, viz., (one) who, (although) possessing one hundred cows, does not build a (sacrificial) fire, and (one) who, (although) possessing one thousand cows, does not offer sacrifice.\(^2\)

15. One may seize (property) from (one who) is always receiving but is not a giver, (if the latter) does not offer (it);\(^3\) thus his fame becomes extended and his spiritual good increased.

16. So, too, at the seventh meal, (food) may be taken from a man who neglects ceremonies, by (a Brahman) who has taken on himself the rule of having no store for the morrow,\(^4\) (after he has passed) six meal-(times) without eating.\(^5\)

17. Whether (food) be taken from threshing-floor, from field, from (store)-house, or from any other place, if (the owner)\(^6\) questions (the one who takes it), the thing should be explained to him questioning.

18. The property of a Brahman should at no time be taken by a Kṣatriya; but, having no means of life of his own, he has a right to take the property of a Dasyu or of one who does not perform ceremonies.\(^7\)

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\(^1\) Or, “a Čūdra has no connection with sacrifices,” the meaning given by the commentators; quite literally the words mean “has no hold upon,” which may be taken absolutely. K. says this means that the Čūdra is to be forced to give up his property, as vs. 24 forbids the Brahman to ask for it. Medh. says “some declare that the property ceases to belong to the Čūdra if the Brahman appropriates it,” so that it is thus pure for sacrificial use. Recourse to the Čūdra is to be had only when there is no Vaiṣya (to get the articles from)—(Medh., K.)

\(^2\) This applies to a Kṣatriya or a Brahman (Medh., K.); the one who takes the Brahman’s goods must, however, be a Brahman.

\(^3\) On being asked to do so (K.); this refers to all castes (Medh.) (Medh., Nos. 935, 989, have yathā for tathā.)

\(^4\) Cf. iv. 17.

\(^5\) (There are two meals a day), thus the seventh meal is the morning meal after a three days’ fast (Medh., K.)

\(^6\) Medh., K., Rāgh.; or (Medh.) “if the king questions ... the thing must be explained to the inquiring owner.”

\(^7\) Similarly, that of a Kṣatriya cannot be taken by a Vaiṣya or a Čūdra (K.)
10. He who takes goods from the unworthy and presents them to the worthy makes a boat of himself, and transports both.1

20. If those who are accustomed to perform sacrifice possess any property, the wise regard it as the possession of the gods; but if those who do not offer sacrifice possess any wealth, it is said to be the possession of demons.2

21. A sovereign who does what is just should not have punishment inflicted upon this man;3 for (it is) through the foolishness of the Kṣatriya (that) the Brahman is afflicted with hunger.

22. Out of his own household goods should the lord of earth (the king) arrange (for him) a righteous support, after learning (how large) a family has to be supported (by him),4 and understanding his wisdom and character.

23. And, after arranging his support, (the king) should guard him on all sides; since it is by virtue of protecting him that the king receives a sixth part of his spiritual merit.5

24. At no time should a Brahman beg property from a Cūdra for the sake of sacrifice, for on offering sacrifice after begging (from a Cūdra) he is born after death as a Cāṇḍāla.

25. The Brahman who, after begging goods for the sake of sacrifice, fails to offer the whole (in sacrifice), enters for one hundred years into the condition of a bird of prey or of a crow.

1 The one who is unworthy (because not giving) is transported, rescued, from the sin of not giving, and the other from the woes entailed by lack of means (K.); perhaps better “transports (both) to heaven,” as ix. 139 (amutra).
2 Devo and asura are here opposed as god and devil; originally asura was any spirit, good as well as bad.
3 The Brahman just described, who takes food to support life (Medh., K.)
4 The king.
5 The people dependent on him, his familia.
6 Cf. viii. 307.
7 Or, “a Brahman who knows the right” (dharmavrit, in Medh., Nos. 935, 989, 1551). This is simply to forbid his begging; it is no sin to take the Cūdra’s property without asking (Medh.); he supports this by quoting a proverb that “unasked-for goods make the best presents,” which was evidently not intended to convey the meaning given by the commentator, but simply to recommend that one should not ask for goods at all; “such reception of presents one should know is virtually no reception.”
26. The evil-minded man who, through greed, injures the possessions of the gods or the possessions of Brahmans, lives in the next world on what a vulture leaves (in eating).

27. At the end of the year one should regularly offer the Vaiçyānāri sacrifice to ensure expiation, when the ordained rites with cattle and soma have not been performed.²

28. If a twice-born man, in (a time when there is) no distress, performs the (offices of) duty by the ordinance (appointed) for (times of) distress, he receives no benefit therefrom in the other (world): with these words is the rule settled.

29. The substitute for the (regular) rule was invented by the All-gods, Sādyas, and great Brahmanic seers (when they were) in distress and fearful of death.

30. No benefit in the next world accrues to that evil-minded man who, when able (to act) according to the primary ordinance, acts in accordance with a secondary ordinance.⁴

31. A Brahman acquainted with the rule of right should not let anything be made known before the king;⁵ by his own power alone he should punish those men (who) do (him) injury.

32. (In a comparison) between his own power and the power of the king, his own power is the stronger; therefore, by his own power alone should a twice-born man (Brahman) punish enemies.

¹ Cf. iii. 115. “Possessions of the gods” may be taken as belonging to the temples, etc., as K. says; or, according to the first explanation of Medh., they are here distinct from the Brahman’s property (cf. vs. 20), and include that of all the three upper castes given to sacrifice; whereas the Brahman’s goods must not be injured, even if he is not given to sacrifice.

² This sacrifice (iṣṭi) purifies from all sin; cf. Baudh. i. 1, 2, 17.

³ Literally, “by all the gods,” which means probably the viṣves devaḥ; “the gods called viṣrādeva” (K.)

⁴ The secondary ordinance is one prescribed to take the place of the primary when the latter is impossible, and it is a sin to make a regular practice of what is ordained only for emergencies.

⁵ Rājani.—“Coram rege suo . . . tacentes plus poscente ferent,” though with a different application.
33. He should employ without hesitation the verses of Atharvan and Āṅgiras. The Brahman's weapon is speech; with this let the twice-born man slay his enemies.

34. The Kṣatriya may divert distress from himself by means of the power of his arm; the Vaiṣya and Ăudra, moreover, by means of wealth; (but) the highest of the twice-born by muttered prayers and oblations.

35. The Brahman is called perfecter, teacher, speaker, well-wisher; one should not say to him what is inauspicious, nor excite an empty talk (with him).  

36. Neither a maid, nor a young woman, nor a man of small knowledge, nor a fool should be the officiating priest (hotar) at a fire-oblation, nor a sick man, nor one not initiated.

37. For into hell they fall (by officiating in the) sacrificing, and (into hell falls) he whose (sacrifice) it (was); therefore the officiating priest should be (a man) skilled in arranging the fire, one who has reached the end of a Veda.

38. A Brahman who, when he has the means, does not give a horse dedicated to Prajāpati as a sacrificial present at the arranging of the fire, becomes (like) one that has no (sacred) fire arranged.

39. A man of faith and subdued senses may do other holy (acts), but here on earth let him at no time sacrifice with sacrifices that afford small sacrificial presents.

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1 Cf. vs. 86. The Atharva-veda, as such, is not recognised in our text. Incantations, as a means of defence against enemies, are not forbidden (Mehd.)
2 Vidhātar (perfector, K., of acts appointed) may mean governor, or even creator (Rāgh.); disposer is perhaps as near as we can get to the idea "the disposer" of ceremonies of men, and of the world (Mehd., creator). Çūkānā giriairayet (empty talk) may mean voice hoarse with passion (vox torrida); "one must not insult or get angry with him" (Mehd., Rāgh.). Cf. ii. 87, ii. 150 (karta = vidhātar); āsitar also may mean punisher (Mehd.), as the connection warrants.
4 Some think the wife can, if she pleases, sacrifice morn and eve in the house-fire (Mehd.)
5 Vītāna vihārah, sa ca cautev agnisu sambhurati (Mehd.)
6 He may, for instance, go on a pilgrimage to ensure his after-bliss. This costs nothing, but he should not attempt to offer sacrifice unless he can afford to give the priest a handsome fee.
40. A sacrifice accompanied by small presents destroys (the giver's) organs of sense, reputation, heaven, long life, fame, children, cattle; therefore a man of small property should not offer sacrifice.

41. A Brahman fire-priest (who) neglects the fire on purpose should perform the moon-course (vow) for a month,¹ for that (sin) is equal to killing a man.²

42. If any (Brahmans), on receiving goods from a Čūdra,³ assist at a fire-oblation, (they are) blamed among those who proclaim the Veda, as they (thus become) the priests of Čūdras.

43. The giver (alone) would escape miseries, treading with his foot upon the head of these ever-⁴ ignorant worshippers of a Vṛṣala's fire.⁵

44. On failing to perform an act enjoined, and on practising (an act) prohibited, and on indulging in sensual pleasures, a man must perform a penance.⁶

45. The wise regard a penance (as intended) for a sin committed unintentionally; some, by (referring to) the ordinances of revelation (Çruti), declare (it is) even for (a sin) committed intentionally.⁷

46. A sin committed unintentionally is expiated by pursuing the Veda, but when foolishly done on purpose (it is expiated) by penances of different sorts for different cases.⁸

47. The twice-born man who by fate,⁹ or by an (act) formerly committed, has reached a condition where penance

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¹ Some interpret “if he neglects the fire for a month.” “Man” here means “son” (K.).
² Cf. Tait. Sainh. i. 5. 2, 1 (K.).
³ That is, on receiving them when given as a kindness by the Čūdra. It is no sin if he seize the Čūdra's goods without asking (Medh.)
⁴ Satatam, according to K., means “in the next world” (he escapes).
⁵ The Čūdra (Vṛṣala) who gives attains heaven, but the worshipper does not. The “Vṛṣala’s fire” is one he has provided.
⁶ Cf. Ap. ii. 12, 22; Mbh. xii. 34. 2.
⁸ Medh. notices the other doctrine that there is no use in penance, “for the deed does not die.” Cf. Vas. xxii. 2.
⁹ “Fate.” Medh. says done by “self - incurred carelessness,” but notes that some read mohād instead of daivād, adding, “But a wrong act is done only through moha (delusion), for what sane person would violate the statute?” The opposition is evidently between acts done here and in a former existence, though daiva (divine, fate) is often a mere synonym of the former-birth cause still acting—as daivamānuṣe in vii. 205.
must be performed, ought not to come in contact with good men so long as the penance is unperformed.

48. Men of evil manners \(^1\) receive an alteration of form, some through the evil (deeds) committed (by them) in this life, some also through (acts) formerly committed.

49. A thief of gold (receives) the disease of bad nails; a drinker of intoxicating liquor, (the disease of) black teeth; a slayer of a Brahman, consumption; he who violates the couch of the Guru, a skin disease; \(^2\)

50. A slanderer, a foul-smelling nose; \(^3\) a false informer, a foul-smelling mouth; a stealer of grain, the loss of a limb; and one who mixes (grains), a superfluity (of limbs);

51. One who takes food, dyspepsia; a thief of the voice, dumbness; a thief of clothes, leprosy; a horse-thief, lameness;

52. A stealer of a lamp would (in the next birth) become blind; an extinguisher (of a lamp), one-eyed; by (committing) injury (one would get) a condition of disease; by not (committing) injury, the condition of not being diseased.\(^4\)

53. Thus, according to the difference in their acts, (men who are) blamed by the good are born dull, dumb, blind, and deformed in appearance.

54. Regularly, then, penance should be practised for purification, since those whose sins have not (thus) been done away with are (re)-born with (these) disgraceful marks attached.

55. Slaying a Brahman, drinking intoxicating liquor, theft, committing adultery with the wife of a Guru, (are), they say, the great crimes; \(^5\) and association \(^6\)

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\(^1\) Durācārā (Medh., Nos. 1551, 989, 935), or “evil-minded” (K.)

\(^2\) Or, loss of fore-skin (K.)

\(^3\) Pitīnaśatvam (Medh., Nos. 1551, 989, 935).

\(^4\) This verse was rejected by Loiseleur Deslongchamps. It has other readings, but that of the text is given in Nos. 1551, 989, 935, by Medh. (so the Bengal MS.), while, according to K., the last part reads “an adulterer (becomes) puffed out (in body).” Rāgh. says it is found in some texts (kracit).

\(^5\) Cf. ix. 235. K. repeats the restriction there noted; Medh. also specifies “the gold of a Brahman” as that stolen, “in accordance with another Smṛti.”

\(^6\) Sutārya (K.), or samīyyoga (Medh., Nos. 989, 1551).
with those (who commit these crimes is) also (a great crime).

56. Untruth in (respect to one's) superiority, slander brought before the king, and false accusation of a Guru (are) equivalent to slaying a Brahman.

57. Forgetting the Veda (brahma), abuse of the Veda, false testimony, slaying a friend, eating (food that) has been forbidden and (things) which ought not to be eaten, (are) six (crimes) equivalent to drinking intoxicating liquor.

58. Theft of a deposit, and of a man, horse, silver, land, diamond, or gem, is said to be equivalent to stealing gold.

59. Carnal connection with (women who are) born of one's own mother, with maidens, and with low-born women, and with the wives of one's friend or son, they consider equivalent to (violating) the Guru's couch.

60. Killing a cow, sacrificing for those for whom sacrifice ought not to be made, adultery with another man's wife, selling one's self, deserting (one's) Guru, mother, father, study, fire, or son;

61. Being anticipated in marriage by a younger brother, and marrying before the elder, the gift of a daughter to either (thus married), and also performing sacrifice for either;

62. Also injuring a girl, taking usurious interest,
failure to perform a vow;\(^1\) selling a pool, pleasure-garden, wife, or child;

63. Being a Vrātya, deserting one's kindred; also giving instruction by a hired (teacher) and receiving instruction from a hired teacher;\(^2\) the sale of things which ought not to be sold;

64. Superintendence over all (sorts of) mines, undertaking great public works,\(^3\) injuring (medicinal) plants, living by (prostituting one's) wife,\(^4\) bewitching, and performing ceremonies with roots;\(^5\)

65. Felling live trees to get firewood, undertaking ceremonies\(^6\) for one's own sake, and eating forbidden food;

66. Living without having arranged the (sacred) fire, theft, non-payment of debts;\(^7\) having recourse to the treatises of wicked (persons),\(^8\) and doing (what) belongs (to the occupation of a) dancer and singer;\(^9\)

67. Stealing grain, (base) metals, or animals; devotion to a woman who drinks intoxicating liquors; slaying a woman, a Čūdra, a Vaiṣya, or a Kṣatriya, non-belief\(^10\)— (are all) secondary crimes.

68. Doing harm to a Brahman,\(^11\) smelling of (what) ought not to be smelt and of intoxicating liquors, deceit,\(^12\) and carnal intercourse with a man, are said to cause loss of caste.\(^13\)

69. Killing an ass, horse, forest animal, elephant, goat, or sheep should be known to cause (the same results as) mixing (castes); so too (killing) a fish, snake, or buffalo.

70. Receiving property from forbidden (persons), trad-

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\(^1\) Of chastity (K.) Medh. and K. read vārdhṛṣyam vratadopanam; Rāgh. notes this as var. lec., but reads vārdhṛṣitraṃ vratāryutik.

\(^2\) Bhṛtaksya sāto adhyāpakatāṁ, yape sa bhṛtaksār adhīte (Medh.) See B. R. s. bhṛti and adhyātyena.

\(^3\) So Medh. and K., of dykes, etc.

\(^4\) Or simply by her wealth (Medh.)

\(^5\) Bewitching, i.e., killing an enemy with mantra or hawk-sacrifice (Medh.) Cf. ix. 290

\(^6\) Sacrifices with the pāka (Medh., K.)

\(^7\) The three debts (to god, manes, and men) with which man is born.

\(^8\) Āsajñāstra.

\(^9\) Medh., K., two MSS., Nos. 1551, 935, give kuśālaṃsu suñjacyaḥ.

\(^10\) In a next world (Medh., Rāgh.)

\(^11\) With hand or staff (Medh., K.)

\(^12\) When one thing is done, another said or thought in the heart (Medh.)

\(^13\) Jāti, family or caste.
ing, serving a Cūdra, should be known to make (the receiver, etc.), a person unfit to receive presents; 1 also telling an untruth.

71. Killing worms, winged insects, birds; eating (what) accompanies 2 intoxicating liquor; stealing fruit, firewood, and flowers; and want of (mental) 3 firmness produce defilement.

72. Understand duly the various observances by which all these sins, as they have been declared one after the other, are removed.

73. The slayer of a Brahman should make a hut and live twelve years in a forest, eating food (which has been) given as alms, to purify himself, and making the corpse's head his sign. 4

74. Or, by his own desire, let him be a mark for those that bear arms (and) know; 5 or cast himself three times headlong into a burning fire; 6

75. Or let him offer sacrifice with the horse-sacrifice, or with (various sacrifices called) the heaven-subdver, the cow-celebration, the victorious, the all-victorious, or with the threefold (laud) or with the fire-laud; 7

76. Or, muttering any one of the Vedas, let him go a

1 Apyātrikarana, "making unworthy," is the general meaning.
2 Vegetables, etc., brought along in the same basket; not, as Medh. says, anything that has been in contact with it, for the penance is too heavy (K.) Medh. adds what K. does not note, "or accompanied by its smell." Cf Vīśū, xli. 3 with Jolly's note.
3 Medh.
4 Cf. Āp. i. 25, 11; Vār. xx. 25; Gaut. xxii. This is only for a Brahman who unintentionally slays another Brahman; for according to the Bhavisya Purāṇa, the length of time is doubled for a Kṣatriya, trebled for a Vaśya, and quadrupled for a Čūdra (K.); so Medh. K. also enjoins other restrictions from the same work, and from Yama and Angiras, in regard to the condition of the offender and his intent, none of which are even touched upon in the text. It may be the real head of the man slain or of some one else, or an effigy of it made of wood, as some say (Medh.) This skull is to be carried about on his stick like a banner (Rāgh.)
5 That is, those who know his wish to be slain (Medh., K.), or know the science of the Dhansūrveda (i.e., know how to shoot) (Medh.)
6 Till he die, says Āpast. (K.; but cf. Āp. i. 24). This and the first in vs. 75 is the threefold expiation for a Kṣatriya; also seen from Bhav. Purāṇa. These distinctions are due to the wish to make the sentiments of one authority agree with and amplify another often in fact contradictory.
7 These are for three castes unintentionally slaying a Brahman, according to Bhav. Pur. (K., Medh.)
hundred yokings\(^1\) to cast from him the slaying of the Brahman, eating moderately, with the organs of sense controlled;

77. Let him present his all to a Brahman (who) knows the Veda or property enough for life, or a house with its furniture;\(^2\)

78. Or, eating sacrificial grains, let him follow up the Sarasvati, (going) against the stream; or let him with restricted nourishment mutter over a collection of a Veda three times.\(^3\)

79. After his head has been shorn, let him dwell on the border of the town, or in a place of cows, or in a hermitage at the foot of a tree, finding his pleasure in the happiness of cows and Brahmans.\(^4\)

80. For the sake of a cow or for the sake of a Brahman\(^5\) let him give up life at once;\(^6\) the preserver of a cow (or) Brahman is released from the slaying of a Brahman;

81. Or he is released by making resistance (for their sakes) three times at least, or even\(^7\) by recovering possession of all the property of a Brahman, or by loss of life from this cause.\(^8\)

82. Thus always constant to his vow,\(^9\) chaste (in body), and intent (in mind), at the completion of the twelfth year he dissipates the (sin of) slaying a Brahman;

83. Or he is released (from sin) after giving information in regard to his sin at a horse-sacrifice, in an assembly of

\(^1\) The yoking, *yojana* (etymologically *jugerum*, but used as a measure of length), is a distance of about 2\(\frac{1}{2}\) miles. The whole pilgrimage would be about 250 miles, or, according to another reckoning of this unit, 200 miles. K. says this again is for three castes who slay unintentionally a man who is a Brahman only by birth (Blav. Pur.); so Medh.

\(^2\) As in vs. 76, with difference in worth of the killer (Blav. Pur., K.)

\(^3\) Changes to murder of the first degree (Blav. Pur.) with restrictions (K.) Medh. here notes that the "twelve years" no longer are applicable, and also enumerates the different cases to which each penance applies.

\(^4\) This is distinct from the twelve years' penance and follows it (Medh., K.)

\(^5\) Cf. v. 95. In Medh. *gavārtha* comes first.

\(^6\) *Santyak* (Medh.); *salyak* (K.)

\(^7\) *Apyājita* (Medh., Nos. 1551, 935, 989).

\(^8\) Viz., dying to defend a Brahman or his property when attacked by robbers (Medh., K.) Cf. Gaut. xxii, 8.

\(^9\) *Prata*, vow or observance.
earth-gods, (brought together by) men-gods, and after taking the bath of purification.\textsuperscript{1}

84. The root of (the system of) right\textsuperscript{2} (is said to be) the Brahman; the top is said to be the Kṣatriya; therefore he is rendered pure by proclaiming his sin in an assembly of these men.

85. The Brahman by his origin alone is a thing divine even to the gods; so also (he is) the authority of (men in this) world, for in him (is found) the original source, (which is) the Veda alone.\textsuperscript{3}

86. Of these (Brahmans), even three who know the Veda may declare the atonement for sins; and it shall be to them for a purification, since the speech of the wise (is) a purification.

87. Now a Brahman by pursuing either of the rules (for purification, and by being) intent (in mind), removes, through gaining the mastery over himself,\textsuperscript{5} the sin caused by slaying a Brahman.

88. One should also practise these observances on having slain an embryo not distinctly known,\textsuperscript{6} a Kṣatriya or Vaiṣya (who are) offering sacrifice,\textsuperscript{7} or a woman while in her courses.\textsuperscript{8}

\textsuperscript{1} The assembly made by the gods of men (the Kṣatriyas) consists also of the gods of earth (the Brahmans), who are assembled at the horse-sacrifice—the one to provide gifts the others to receive them. This is an independent penance taking the place of that for twelve years mentioned above (Medh., K.), and may be performed whether the other has been begun or not (Medh.) The Bhav. Purāṇa says a bath with sacrifice is for a worthy Brahman killing a worthless one without design, an explanation contradicted by Govind., who says this is the end of the penance completed without the sacrifice, and is to be performed after undertaking the twelve years' penance (K.) Medh. also notes other explanations, as that some say it is left optional like that in vs. 22, after the twelve years are entered on. Cf. Ap. i. 24, 22.

\textsuperscript{2} Dharma. Kṣatriya, literally "regal."

\textsuperscript{3} Brahma (Veda) is the source of knowledge. Since the Brahman explains the meaning of the Veda he is the authority, whose word no one doubts (Medh.)

\textsuperscript{4} This excludes all secret penance (Medh., K.) Medh. discusses an apparent contradiction in xii. 111–113, where ten or one alone may declare the law as an assembly, but the "one" is not prohibited by api, which is not amra (at least). If three may, says K., how much more may a greater number? referring doubtless to the same verse.

\textsuperscript{5} By knowledge of self (ātman) through the cāstra (Medh.)

\textsuperscript{6} Not known in sex (Medh.)

\textsuperscript{7} Medh. limits to those partaking of the great sacrifices, etc.

\textsuperscript{8} Cf. Vas. x. 35; Viṣṇu, i. 7, 9; Medh. says: Ātreyin striyam Ātriya.
89. And even so on having uttered an untruth while giving testimony as a witness, and on having opposed one’s Guru, stolen a deposit, or caused the death of a woman or of a friend.¹

90. Thus is the purification declared (for those who) have slain a twice-born man unintentionally: for killing a Brahman intentionally there is no expiation appointed.²

91. A twice-born man having foolishly drunk spirituous liquor,³ should drink (the same sort of) spirituous liquor (heated) red-hot; after his body has been burned out by it, he is released from that sin.

92. Or he may drink till he die red-hot cow’s urine, water alone (thus heated), milk, ghee, or, again, the juice of cow-dung (thus heated).

93. Or he may eat once a night for a year kernels of grain or oil (cakes) to remove (the sin) of drinking spirituous liquor, having a hair-garment, with his locks braided, and bearing a sign.⁴

94. Spirituous liquor (is) indeed (said to be) the defilement of food, and defilement is said (to be) sin;⁵ therefore the Brahman, the Kṣatriya, and the Vaiṣya should not drink spirituous liquor.

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¹ Cf. Gaut. xxi. 7; Āp. i. 24, 25.
² “Spirituous liquor,” surā. K. limits the general surā to paiṣṭi (vs. 95), after the Bhāvishya Purāṇa, and often Bṛhaspati restricts the sin to intentional misdeemeanour on account of the severity of the punishment (equivalent to death, cf. Āp. i. 25, 3); so too Medh., quoting xi. 147. In the latter point K. is undoubtedly correct.
³ Cf. vs. 57. Medh. and K. say the false testimony is in respect to gold or land, and the deposit, K. says, is one of a Brahman’s goods except gold or land, or of gold belonging to those of other castes.
⁴ The sign is, according to K., the sign of a liquor dealer; something of the sort may be intended, but the text is general. K. also says an unintentional sin is here meant. Rāg. makes it unintentional if the liquor is paiṣṭi, and intentional if gaudī or mādhavi.
⁵ The mala (defilement) means either surā in respect to food, or sin in general. Kṣatriya (as in vs. 84, 88, 128, etc.) is literally “one of regal (caste).”
95. Spirituous liquor should be known to be of three sorts: that made of sugar (molasses), of ground (rice), and of the (flowers of the) honey-tree;¹ just as each alone, so (are) all, (in that) they must not be drunk by the highest of the twice-born.²

96. Intoxicating drinks, meat, (and) surásava³ (form) the food of Yakṣas, Rakṣas, and Pičācas; this (food) must not be tasted by a Brahman who eats (what is) offered (in sacrifice) to the gods.

97. A Brahman might either fall on (something) impure (when) drunk, or even quote a (passage) belonging to a Veda, or do something else which ought not to be done when confused with drunkenness.

98. If the brahma that has entered any man's body is once overflooded with intoxicating drink, the Brahmanhood of that man disappears, and he descends to Čūdrāhood.⁴

99. Thus the varied expiation for drinking spirituous liquor is laid down; now, then, I shall furthermore proclaim the expiation for stealing gold.

100. A Brahman (priest) who has committed a theft of gold should say, after approaching the king and declaring his act, "Sir, punish me."⁵

101. The king, seizing a club, should then in person

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¹ Some sweet (madhu) drink from the flowers of a certain tree; the first two (gauḍī, paṛīḍī) are rum and arak.
² As the worst of these, that made of rice, is forbidden to all castes, so all of them are forbidden to the Brahman (K.); so Medh., who illustrates by an illustration from the Mbh., where two (Kṣatriya) heroes are madhvasaraktināu dṛśīnau.
³ Surásava is a kind of brandy. According to Pulastya (in K.) there are, beside the drinks of vs. 95, nine other intoxicating liquors; the surásava not being included in the general madhya (intoxicating drink) on account of its peculiar perniciousness. Medh.'s remarks at verse 92 support K., who here says it is an error of some to suppose that the law means men only as delinquents in drinking offences; the contrary is proved by Yūj. iii. 256 (K.) and Vasiṣṭha xxi. 11 (Medh.)
⁴ Aplāvyate, over-flooded or drenched with (B. R.); Brahma is Veda, from vs. 97 (cf. vs. 122), or perhaps spiritual power.
⁵ K. notes that this is gold stolen from a Brahman (so Medh.), as is stated by Cāṭitapa. Another version was given in viii. 314–316. The text makes the thief a Brahman, but not the injured person. Medh. says “priest” means all castes; K. says it is a type only, meaning any man;—that is to say, the priest is not intended! Cf. Gaut. xii. 43; Baudh. ii. 1, 16–17.
smite him once; the thief is rendered pure by the blow, or a Brahman by ascetic austerity alone.¹

102. Now a twice-born man desirous of removing by ascetic austerity the defilement produced by stealing gold should, (being) clothed in rags,² practise in a forest the observances of one who has slain a Brahman.

103. By these observances a twice-born man should remove the sin caused by theft; but the (sin) caused by having (carnal) intercourse with the wife of the Guru, one should cast (from himself) by the following observances.³

104. One who violates the couch of (his) Guru ⁴ should, after declaring the sin, sleep upon a heated iron (bed), or embrace a red-hot (metal) cylinder; ⁵ by death he is purified;

105. Or, after himself amputating the penis and scrotum and carrying them in his bent hand, let him advance south-west,⁶ going straight on till he falls (in death);

106. Or, carrying a club shaped like a bedpost (as a weapon),⁷ clothed in rags,⁸ with beard unshorn, in a deserted wood, let him, intent in mind, perform for one year the (kṛcchra) penance of Prajāpati;

107. Or, to remove (the sin of violating his) Guru’s

¹ K. (Bengal MS.) has vā, “or,” while other MSS. contain tu, so the Calcutta edition, and Medh. (Nos. 1551, 935). K.’s gloss shows vā to be his reading. If these two verses have any connection, the brāhmaṇaḥ of vs. 101 ought to represent the vipraḥ of vs. 100, in which case there is no opposition, but apposition in steno brāhmaṇaḥ, and the true meaning would be “the thief, (viz.) the Brahman, is purified by the blow, or even by austerity alone.” This is, however, repugnant to the explanation of K., who has to reconcile this with viii. 380, which were not possible with the vadhā (blow, resulting perhaps in death) impending over a Brahman. The Bhavisya Purāṇa aids him in his exposition. The legal punishment is put in here apparently by recollections of the law in viii. The penance is alone wanted, like that of the other great crimes, and the king’s entrance is here really out of place, this representing a side with which the present portion of the work has nothing to do. Cf. Viṣṇu līl. i–3.

² Or, “in bark.”

³ Cf. vs. 170, where this is repeated.

⁴ K., “father.” The Guru may always be the father, but not necessarily. Cf. Ap. i. 25, 1 ff., and i. 28, 15–16; Gaut. xxiii. 10; Vai. xx. 13; Baudh. ii. 1, 13 ff.

⁵ Medh. and K. understand a metal image of a woman.

⁶ Literally, “to the district of Nirṛti,” genius of destruction; also, south-west.

⁷ The weapon of Śiva.

⁸ Or, “in bark.” The penalty shows an unintentional sin is meant (Medh., K.)
couch, let him, with organs of sense restrained, practise for three months the moon-course (vow), by (eating such) grains (as are used) for sacrifice or weak barley-broth.

108. By these observances the great criminals may remove (their) guilt; and those likewise who commit the secondary crimes ¹ (may expiate their sin) by the following observances of various kinds.

109. One who has contracted (the guilt of) a secondary crime (by) killing a cow should drink barley-(broth) ² a month; having been shorn, let him dwell in the place of cows ³ enwrapped in that (cow's) hide.

110. Or ⁴ he should eat, at the fourth (meal)-time (only, food) without salt (and) moderate (in quantity), (and also) practise bathing ⁵ with cow's urine for two months, with the organs of sense restrained.

111. And by day let him follow after these cows; standing, let him drink the dust (they make) as it rises; showing them obedience and reverence by night, let him abide by the posture called manly. ⁶

112. Let him stand behind them as they stand, and advance behind them as they advance, reclining, ⁷ too, when they recline; being restrained, and having selfish thoughts dispersed.

113. By all possible means ⁸ let him release (a cow that is) unwell, or threatened ⁹ by fear of robbers, tigers, etc., or one that is fallen or stuck in the mud;

114. In heat, rain, or cold, or when the wind blows strongly, ¹⁰ let him not make a shelter for himself before making (one) as best he can for the cow.

¹ Cf. vs. 67 and preceding.
² Or pounded grains, according to some, but grains without water one cannot drink (Medh.)
³ The place of cows is where they pasture.
⁴ Medh. Vss. 110–112 include one penance for the two months (Medh.)
⁵ Bathing refers to the feet only (Medh.)
⁶ An ascetic posture, literally "sitting;" the locative in Medh.
⁷ Or, "let him recline," according to another reading (Medh., Nos. 935, 980; and Rāgh.)
⁸ Or, "by (giving up his) life," according to Medh. and Rāgh. (prānaih for upāyaik).
⁹ B. R. So Medh. (grhitā), "seized with fear caused by robbers," etc., though reading abhipaktām.
¹⁰ Medh. connects with all; in fiercely (burning) heat, etc. Cf. iv. 122.
115. Let him not tell of (a cow) that eats or a calf that drinks in house, field, or threshing-floor, either of himself or of others.

116. Now if any man after killing a cow follows after the cows in accordance with this rule, he removes in three months the sin caused by slaughtering the cow;

117. And, having strictly performed these observances, he should give ten cows and a bull to those wise in the Veda; in case he has (them) not in his possession, he should bestowed all he has.

118. The twice-born who have (committed) secondary crimes, excepting him who breaks a vow of chastity, should perform this observance only in order to purify (themselves); or (they may) even (practise) the moon-course penance.

119. But one who breaks a vow of chastity should make a sacrifice to Nirṛti by night, according to the rule for the house-sacrifice, with a one-eyed ass at a place where four roads meet;

120. Offering upon the fire the oblations according to rule, and at the end (of the ceremony), with the text beginning "Along with," let him offer oblations with melted butter to the wind, to Indra, to the Guru (Bṛhaspati), and to the Bearer (of sacrifice, viz., Fire).

121. Those who know the rules of right, those who declare the Veda, call an effusion of seed on purpose by one twice-born and under the vow (of chastity) a violation of (that) vow.

122. The Brahmanic glory of one who thus breaks a

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1 Medh., gā anu, etc.
2 Vṛata, or "having well performed his vow."
3 Commutation to a money-fine is allowed by Rāgh.
4 The verse is metrically defective, but none of the var. lec. found in the MSS. give a good reading.
5 With the pādāyajña rites; cf. ii. 86, Tait. Ar. ii. 18; L. S. x. 102; cf. Gaut. xxii. 17; Vas. xxiii. 1–2; Āp. i. 26, 8 (Bühler's note).
6 Or "black," according to a few MSS.
7 Kṛtvā (Medh.), hutvā (K., Rāgh.) K. gives the first two words samāśīnasātu mārta iti; cf. Boht. Melanges Asiat. (R. V. vi. 49, 5), and one like K.'s in Vāj. iii. 282. Medh. and K. define the Guru as Bṛhaspati.
8 Glory gained by restraint and reading the Veda (brahman); hence Brahmanic or Vedic glory (K.) Cf. Gaut. xxv. 2.
vow of chastity departs to the four (who) observe vows, viz., the Wind, the Much-called One (Indra), the Guru (Bṛhaspati), and the Purifier (Fire).

123. If this sin occurs, let (the sinner) clothe himself in the hide of an ass and go a-begging at seven houses, making known his act.

124. By eating the (food) received by begging from these (seven houses) once a day (only), and rinsing his mouth morning, noon, and night, he is made pure in the course of a year.¹

125. On having voluntarily performed any act which causes loss of caste,² one should practise the (so-called) heating³ penance, (or, if he has done it) involuntarily, (the penance) of Prajāpati.

126. In (the case of) acts which produce mixture (of castes), or make one unfit to receive presents, (one should practise) for a month the purification (regulated by) the moon;⁴ in (the case of) acts productive of defilement, one should be burned three days (by drinking hot) barley (and water).⁵

127. In the murder of a Kṣatriya, one-fourth (part) of (the penance for) slaying a Brahman is declared (to be the proper penance); an eighth part (in the case of) a Vaiṣya; and in (the case of) a Cūdra (who) lives virtuously, one-sixteenth part must be admitted (as the proper penance).⁶

128. But if one of the highest of the twice-born (a Brahman) slay a Kṣatriya involuntarily, he may, in order to cleanse himself,⁷ give a thousand cows and a bull.⁸

129. Or let him for three years, (with senses) subdued

¹ Cf. vi. 24 (Dr. Burnell’s translation) and vs. 217; literally, “three times.” i.e., morn, noon, and eve. Cf. Ap. i. 28, 19 (another crime).
² Such as in vs. 68 (K.)
³ Śāntapana kṛṣṇaṁ.
⁴ Called generally the moon-course penance.
⁵ K. refers in explanation of these respective acts to vs. 67, 70, 71.
⁶ Cf. Gaut. xxii. 14; Vss. xx. 31 ff.
⁷ K. Or (var. loc.), “having well performed his vow,” as in vs. 117. Medh. gives the reading adopted by Loi. Desl., juddhyarthaṁ ātmanah.
and locks braided, follow the observance of one who has slain a Brahman,¹ living in (a place) rather far from the town, his dwelling-place the foot of a tree.

130. The highest of the twice-born (the Brahman) should practise just this expiation for a year on having slain a Vaïçya who lives virtuously, and² give one hundred and one (heads) of cattle.

131. The slayer of a Çûdra should practise exactly all this observance for six months; or he may give to a priest ten white cows and a bull.

132. On killing a cat, an ichneumon, a daw, or a frog, a dog, a lizard, an owl, or a crow, he should practise the observance (ordained for) killing a Çûdra;³

133. Or let him drink milk for three nights, or go a journey of a yoking,⁴ or sprinkle himself in a stream, or mutter the text addressed to the divinity of the water.⁵

134. The highest of the twice-born (the Brahman), on slaying a snake, should give an iron-(pointed) staff;⁶ in (case he kills) a eunuch,⁷ a load of straw and a māṣaka of lead.

135. In (case he kills) a boar, a pot of ghee; in (case he kills) a partridge, a measure of sesame; in (case he kills) a parrot, a two-year calf; on killing a plover, a three-year (calf).

136. He must give a cow to a Brahman on killing a flamingo, crane (balâka), heron, peacock, ape, eagle,⁸ or kite.

137. He must give clothes on killing a horse; five black bulls (on killing) an elephant; a steer (on kill-

¹ Cf. vs. 73.
² = “Or” (K.); Medh. has “but” (tv). Probably “or” is the meaning of and here; and the one hundred and one cattle are probably, as in the other cases, all cows, but one bull.
³ If killed purposely (K.) Cf. Vas. xxi. 24 ff., and Viṣṇu l. 30 ff.; Yāj. iii. 270 ff.
⁴ Cf. vs. 76.
⁵ Cf. viii. 106 (R. V. x. 9, 1–13). This is for an unintentional act; if he cannot perform the former, he should do each succeeding penance in order (K.)
⁶ Medh. and K.; or, perhaps, a hoe or pickaxe. Cf. Viṣṇu, l. 31.
⁷ “Emasculated cattle,” according to the interpretation of the commentator to Viṣṇu l. 35, but not thus Medh. or K.
⁸ Or hawk (gyena).
ing) a goat (or) sheep; a one-year (calf) (on killing)
an ass.¹

138. On killing (forest) animals that eat raw flesh, he
should give a milch-cow; (on killing animals) that do not
eat raw flesh, a weaned calf; on killing a camel, a krṣṇala.²

139. On killing a woman of any of the four castes
untrue (to her husband), he must give for purification a
leather sack,³ a bow, a he-goat, and a sheep, according to
the caste.

140. A twice-born man, being unable to expiate the death
of a snake and the other (creatures) by a gift, may perform
in each case a penance⁴ in order to remove the evil.

141. One should practise the observance (ordained) for
killing a Čādra on slaying a thousand animals which have
bones, or on (slaying) a waggon-full of boneless (animals).⁵

142. But on killing animals with bones he should give
some trifle⁶ to a Brahman; while for slaying boneless
(animals),⁷ he is purified by suppressing the breath.⁸

143. And a hundred (repetitions of a) Vedic text must be
muttered on cutting⁹ trees which bear fruit, and (for cutting)
bushes, vines, creepers, and plants which have blossoms.

144. And under all circumstances (on causing the
death) of creatures born in rice-food, and of (those) born in
liquids,¹⁰ and of those of which the origin is from a fruit
or flower, the purification (is) tasting ghee.

¹ K. Medh. and K. say this is a
ratīkā of gold; cf. viii. 134.
² Nos. 1551, 989. MS. Medh. have
jāla, corrected (in Nos. 935 and mar-
gin No. 989) jāna, defined as in K.;
also sing. narīm... anavasthitām.
Medh. gives a note on hatvā (killing),
saying, “some here read gatvā,” i.e.,
on committing adultery with a
woman,” etc. He observes, how-
ever, that this reading is not coun-
tenanced by the connection.
³ Medh. and K. explain kṛcchra
here as the “penance of Prajāpati.”
⁴ As madhuva, “bugs” (K.) Cf.
Viṣṇu l. 46 ff.; Gāt. xxii. 20.
⁵ K. (from a text of Sumantu)
says one pāṇa.
⁶ Mosquitoes, etc. (Medh.)
⁷ The suppression of breath de-
ﬁned by Vasiṣṭha (xxv. 13) is to re-
peat thrice with the Čiras (verses)
the gāyatī with vyāhūtis and Om,
the breath being held back (K.; so
Rāgh.)
⁸ So as to destroy them. Some
say this is even for cutting wood as
firewood (Medh.), but Medh. and K.
dissent. According to Medh., the
creepers are themselves branches of
trees (lata vyṛkaṇākha).
⁹ Molasses, etc. (Medh., K.)
145. On pulling up for no purpose cultivated (medicinal) plants, and those that grow of themselves in a wood, one should follow after a cow for one day, performing the observance (of living on) milk (only).\textsuperscript{1}

146. All the sin, whether caused wittingly or unwittingly, produced by destroying (animals or plants) may be removed by these observances: hear (the expiation) for eating things one should not eat.

147. On drinking brandy unwittingly one is purified by initiation\textsuperscript{2} alone; (if one drinks) intentionally, the death penalty is not to be set: \textsuperscript{3} so stands the rule.

148. On drinking water standing in a vessel (used) for spirituous liquors (surā), and (water which) has been put into a jar (used) for any intoxicating drink (madya),\textsuperscript{4} one should for five nights drink milk cooked with the shell-plant.

149. On touching and on bestowing intoxicating stuff, on receiving it with the ordinary formula,\textsuperscript{5} and on drinking water left by a Čūdra, one should drink kuça-water for three days.

150. Now a soma-drinking Brahman, on sniffing the odour of a spirit-drinking (man), is purified (by) drinking ghee (while) thrice suppressing his breath in water.\textsuperscript{6}

151. The three twice-born castes should receive initiation a second time on unwittingly eating of faces or urine, or (anything which has been) merely touched by spirituous liquor.

\textsuperscript{1} Literally, having the milk-observation (or vow); Yāj. i. 276, kṣīṛacīten, for the same offence supplies the meaning. The offence is cutting down (analogous with Yāj.) or pulling up. Medh. reads vrthad-rambhē, i.e., “cutting without intending it for a cow,” etc.

\textsuperscript{2} K. quotes from Gautama (xxiii. 2) and the Bhāvishya Purāṇa to show that before initiation there is a penance. Special kinds of the drink (vīruṇī, brandy) are intended in (a), viz., the first and third in va. 95. The lighter penance in va. 93 is enjoined, not that preceding (where the offence is for drinking surā, including the three of va. 95).

\textsuperscript{3} In regard to this, see va. 91 and note.

\textsuperscript{4} The surā in (a) K. limits to spirits of rice, and the madya is any other spirit. No difference is implied between that drunk wittingly or unwittingly. Cf. Viṣṇu ii. 23.

\textsuperscript{5} Vidāvat, according to rule, means taking it after saying, “It is well” (K.)

\textsuperscript{6} Cf. Gaut. xxiii. 6.
152. But when this ceremony of initiation (is thus performed) for the second time, the shaving (of the head), the sacred cord, the staff, the begging for food (as performed by a religious mendicant), and the (various) religious vows do not take place.  

153. On devouring the food of those whose food one ought not to eat, and (food) left by a woman or a Çūdra, and (such) flesh (as) ought not to be eaten, one should drink (water and) barley for seven nights.

154. On drinking sour (juices of fruit) and distilled liquids (causing puckering), even if (regarded as) pure, a twice-born man remains unfit (for his duties) so long as that (which he has drunk) does not pass down.

155. A twice-born man should practise the moon-course (penance) on tasting of the urine or faeces of a pig belonging to the house, of an ass, or of a camel, of a jackal, of an ape, and of a crow.

156. On eating dry flesh, mushrooms that grow on the ground, and (anything) belonging to a slaughter-house, even if (the source was) unknown, one should practise the same observance.

157. On eating (the meat) of animals that eat raw flesh, (on eating the meat) of boars, camels, and hens, also of men, crows, and asses, the hot penance is the purification.

158. The twice-born man who, before completing the time of study, eats the food (given) in the monthly (sacrifice, i.e., ġrāddha), should fast three days, or stay one day in water.

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1 The various observances which, like the acts mentioned, are performed at the first initiation (Medh.) This is quoted as Manu’s rule by Vasa xx. 18; cf. Viṣṇu li. 5.
2 Or, simply impure (Medh., K.)
3 That is, as long as it remains in him.
4 Cf. v. 19, from which this case, implying an unintentional act, differs.
5 This rule, therefore, does not forbid one eating mushrooms that grow in the hollow of a tree (Medh.) Yama forbids both the earth-born and the tree-born (K.)
6 Taptakṛccā, explained in va.
21. 7 Asamārtika (Medh.)
8 Vā (Medh.), ca (K.), “at the end of his fast.” Whether the partaking of the funeral feast is done by request or no is not touched upon by the text, but, according to Medh., is a question disputed by “some.” Cf. Viṣṇu li. 43 ff.
159. That student who at any time eats honey (or) meat should complete the rest of his sacred observances (only) after performing the common penance.\(^1\)

160. On devouring what has been left by a cat, a crow, a mouse, a dog, an ichneumon, or anything on which a hair-louse has fallen, one should drink (the plant) holy rue\(^2\) (in water).

161. By one who seeks purity of soul that which ought not to be eaten should not be eaten, but (that which, being impure, has) been eaten unwittingly should be cast up, or, (if this is impossible), purification should be made at once by some expiatory means.\(^3\)

162. Thus is declared the manifold rule of observances in respect of eating what ought not to be eaten. Let the rule of observances which take away crimes of theft be (now) heard.

163. One of the highest of the twice-born having purposely made thefts of grain, food, or property from a house of his own caste, is purified by a year’s penance.\(^4\)

164. And\(^5\) for a theft of men, of women, of land, of a house, or of the waters of a (sacred) pool or pond, the moon-course (penance) is said to be the purification.

165. On making a theft from another’s house of articles whose worth is small, one should, to purify himself, perform the burning penance,\(^6\) after returning that (which he has stolen).\(^7\)

166. For a theft of (sweet) eatables and (milk) food,\(^8\) of a waggon, a couch, a seat, and of flowers, roots, and fruits,

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\(^1\) Viz., that of Prajapati (Medh., K.) Cf. Ap. i, 4, 5-6; Vas. xxiii. 11-12.

\(^2\) Brāhma sūvarecāta. The penance is for one day (Medh.)

\(^3\) Some say that ādhanāni here means laxatives which he is to take (instead of vomiting)—(Medh.) Cf. Gaut. xxiii. 26.

\(^4\) Kṛcchra, i.e., the penance of Prajapati (K.)

\(^5\) Cf (Medh.) “Men and women” means slaves (Medh.)

\(^6\) Sāntapana (kṛcchra).

\(^7\) If he cannot return it the penance must be doubled (Medh.) The things meant are wooden pots, etc., as distinguished from iron.

\(^8\) Medh. and K. divide: bhakṣya, are things pleasant to eat (as āśkult) and bhōjya as milk food (K.)
the purification (consists of) the five things belonging to a cow.\footnote{Drinking-milk, sour-milk, butter, urine, and faces. This is to last for one day (Medh.) Cf. Viṣṇu l. 23.}

167. (For a theft) of grass, wood, trees, dry food,\footnote{Rice-corn, etc. (K.), or food without oleaginous matter (anupapeṣaṇam)—(Medh.)} molasses, clothes, armour,\footnote{Varmā; kavacum (Medh.) Leather, carma (K.)} or flesh, there should be a fast for three nights.

168. Eating dry kernels of grain for twelve days (is the purification enjoined for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (Drinking) milk (only) for three days (is the purification enjoined for stealing) cotton, silk, wool, (animals) with cloven or single hoofs, birds, perfumes, (medicinal) plants, or a rope.\footnote{A well-rope is meant (Medh.) Cf. Viṣṇu lii. 11–13.}

170. A twice-born man should by these observances remove the sin caused by theft; but the (sin) caused by having (carnal) intercourse with those with whom one ought not to have intercourse he should cast from him by the following observances:

171. On having carnal intercourse with women who have the same mother (as oneself), one should perform the observance (enjoined) for (violation of) the couch of a Guru; also (on committing the same offence) with the wives of one’s friend or of one’s son, and with maids (or) low-born (women).\footnote{Cf. vs. 104 ff. and cf. vs. 59.}

172. On having (carnal) intercourse with her (who is equal to) a sister, (being) a (daughter) of one’s father’s sister, or a daughter of the sister of the mother, or a daughter of one’s mother’s brother, one should practise the moon-course penance.\footnote{K.’s quotation from Yama enjoins death even in the case of wives of general sapinda. Cf. Gaut. xxiii. 12. By women who have the same mother, sisters are meant.}

173. A wise man should not take (any one of) these
three women to wife; they should not be (carnally) approached because of the kinship (with them), for he who has (carnal) intercourse (with them) falls down (to hell).\textsuperscript{1}

174. If a man has expended his seed on females not belonging to the human (species), on a woman in her courses, elsewhere than in the female part, or (cohabited with a woman) in water, he should perform the burning penance.\textsuperscript{2}

175. Now if a twice-born man practise carnal intercourse with a man or with a woman in a waggon (drawn) by cows, in water, and also (if he do it) by day, he should perform (the penance of) bathing with his clothes on.\textsuperscript{3}

176. On having (carnal) intercourse with Cāndala women or low-(born) women, on eating (their food) or receiving (presents from them), a Brahman, (if he has done so) unwittingly, falls; but (if he has done so) wittingly, he comes to an equality (with them).\textsuperscript{4}

177. A wife who is very corrupt the husband should confine to a single house, and make her perform the same penance as (is enjoined) for a man (who has carnal intercourse) with another’s wife.\textsuperscript{5}

178. But if she sins a second time, being seduced by a man of like (family), the simple penance (kṛcchra) and (in addition) the moon-course (penance) also is said to be that which gives her purification.\textsuperscript{7}

\textsuperscript{1} Medh.
\textsuperscript{2} Santāpana (kṛcchra); the animals are a mare, etc.; for a like sin with the (sacred) cow Cānkhā and others ordain a heavier penance (K.).
\textsuperscript{3} K. modifies the text only by making the rule apply to any circumstances in the case of a man, and limiting the case of a woman to the following expression, “in a waggon.” Cf. Yāj. iii. 288–291.
\textsuperscript{4} In the first case he should perform the penance of one degraded, but from the severity of the penance the receiving of presents and eating apply to cases done repeatedly (K.) Cf. with the above Viṣṇu liii.
\textsuperscript{5} This is where the offence is done purposely, while Vasistha’s rule (śṛṇīṃ ardhham pradātaryam) is where the crime has been committed without intention (K.) In ix. 71 the man may desert the girl whom he has taken and finds “very corrupt,” but this may be before marriage. The question of what this penance is must be answered according to the offender’s caste; this is explained at length by Medh., while K. says simply “of one’s own caste.” The text itself ignores caste and differences of penance in consequence. Cf. Vas. xxi. 6–15, and xxviii. 2–3, also Viṣṇu liv. 33.
\textsuperscript{6} Medh. reads pradusyeta and anumantritā (prārthitā).
\textsuperscript{7} Kṛcchra, i.e. of Prajāpati (K.)
179. That (sin) which a twice-born man commits by having carnal intercourse with a Vṛṣala woman for one night, he removes in the course of three years by eating constantly what is given in alms and muttering (holy texts).  

180. This is the expiation declared for the four (kinds of) evil-doers; hear the following expiations for such as have connection with those who are fallen.

181. In the course of a year a man falls on associating with a fallen man; not by performing sacrifices (for him), by giving (him) instruction, (or) by forming a marriage connection (with him), but by riding, sitting, (or) eating (with him).

182. If any man have intercourse with any one of those who have fallen (into sin), he should perform the penance of this same man to expiate (the sin of) intercourse with him.

183. A water (libation) must be made for a fallen man

In explaining the “like family,” which includes different penances for different degrees of relationship, Medh. quotes and explains the following verses without saying whence the list comes (similar to ii. 131): Mūtā madvarṇas ca śravur mātulāṁ pitrvarṇaś ca nityānākṣaraśyastrī bhāgīṇī tataskhiṣṇuśa // dukitā cārya-bhūrā ca saṅgrāśa śaśabāyeśā / rājini pravajīta śūdhavi dhūtī vānapottamā ca yā // All these degrees have to be arranged for according to the later scheme; in the time of the text the general rule probably sufficed.

1 Cf. iii. 19, where “there is no expiation” enjoined for a similar act. K. quotes Ap. (i. 27, 11), where the words may mean “serving the black race.” Cf. Baudh. ii. 2, 11; Vas. i. 22; Viṣṇu liii. 9, and xxxv. 3-5. Govind. limits it to unmarried Čūdra women (K.).

2 Viz., those who kill, eat forbidden food, steal, and have carnal intercourse (K.)

3 Or, “falls by performing sacrifice, etc., but not by riding, etc.”

K. notices two interpretations of the negative, one his own, supported by quotations from Devala, Viṣṇu (loc. cit.) and Baudhāyana, to the effect that the group “performing sacrifice,” etc., causes degradation, not in a year, but at once, while degradation in a year’s time is caused by “riding,” etc.; the other opinion, that of Govinda-rajā, which K. scornfully discards, is that degradation in a year is caused by the first group, the second group, being lighter crimes, does not cause degradation till a longer period has elapsed. From the position of the words, the latter seems the sense, but Medh. and K. both support the former, and this has been followed in the translation, which, preserving the order of the original, would be:

“In a year falls one associating with a fallen man through sacrifice, etc., not, however, through riding, etc.”

Cf. the references above and Baudh. ii. 2, 35. The “fallen one” is comprehensively used to embrace the four criminals of vs. 180 (Medh.)

4 Samvargasya cuddhaye (Medh.)
by (his) sapinda (and distant) connections, outside (the
town), on an unlucky day, in the evening, in the presence
of a relative, a sacrificial priest (rtvij) and Guru.¹

184. A female slave should, as if for the dead, over-
throw with her foot a full waterpot; they, the sapinda,
together with the (distant) connections, must remain im-
pure a day and a night.

185. Now, too, must cease with this man conversation
and sitting together, delivery of inherited property and
the like, and indeed, also, (all) social intercourse.²

186. And (his right of) primogeniture must cease,
together with the property ³ which falls to the eldest; and
(his) younger (brother who) surpasses him in (good) quali-
ties shall take this man’s share-of-the-eldest.

187. But when the penance has been performed, they⁴
should overthrow a new jar full of water, after bathing
along with this same man in a pure pool.⁵

188. Then, after he has flung that jar into the water
and returned to his own abode, he may perform, as before,
all (the acts which) one related by blood has to perform.⁶

189. One should follow just the same rule also in (the
case of) women fallen (from caste); but clothes, food, and
drink should be given them, and they may live in the
vicinity of the house.⁷

¹ K. says this relates to a great
criminal, for whom, although living,
the water-oblation of the dead is
offered; for sapinda and connec-
tions (K., saminodaka; Medh.,
sgotra) see v. 60.
² Such as inquiring in regard to
his health when meeting him (Medh.),
or sending him an invitation at New
Year’s (K.)
³ Medh. reads vasu for dhanam.
Medh. alludes to a dispute as to
whether the property be that of an
undivided family, and what the real
meaning of the property of the eldest
may be. From the ordinary use in
the text the dhanam or vasu would be
the inherited property, and the
“share” is that added portion (lying
outside the property divided among
brothers) kept exclusively for the
eldest.
⁴ This is done by the man him-
self, not by the slave (as in vs. 184)
(Medh.)
⁵ Or, holy, sacred stream (Medh.);
literally, a “place for water.”
⁶ All the obligations incumbent
on a relative.
⁷ The last clause indicates, per-
haps, a milder punishment for
women; it is not that they must,
but they may live near their former
home. This is for women even
before performing penance; some say
it is only women who have performed
penance that receive these gifts; that
is wrong (Medh.)
190. One should not have anything to do with sinners (who) have not washed away (their guilt); one should also at no time seek to avoid those who have performed the ablation (of their guilt).

191. One should not live with (such as) slay children and destroy (kindnesses) done to them, nor with (such as) kill those who have sought their protection, nor with (such as) slay women, even if (these sinners) have been properly purified.

192. One should cause those twice-born men to whom the gāyatrī has not, according to rule, been repeated to perform three (common) penances, and then have them placed under (a teacher) according to rule.

193. And for those twice-born men who have committed a wrong and desire an expiatory penance, and for those who have given up the Veda, one should ordain the same penance.

194. If Brahmans obtain any property by (means of) a forbidden act, they are purified by giving up this property, by muttering (holy texts), and by austerity also.

195. (By) muttering with minds intent three thousand (repetitions) of the gāyatrī, (and by) drinking milk within the place of cows for a month, one is freed from (the sin of) receiving (presents) from a bad man.

196. Now this man, (after he has) returned from the place of cows, thin with fasting and bowed (before them), they should address with the question, “Worthy man, desirlest thou equality (with us)?”

1 That is, those who, by forgetting (kindnesses) done to them, prove themselves thankless. Cf. Viṣṇu liv. 31 ff. This sin of forgetting favours is in the Mbhā. (xii. 172, 25) declared to be one for which no expiation is permitted.

3 Kṛṣṭra.

3 Yāj. (i. 37–38) provides a “Vṛūtya-sacrifice” as preventive of falling from the sāvitrī (rights of caste) for those who are not properly initiated at the right time. The kṛṣṭra is the penance of Prajāpati (K.) After the penances have been performed they are to be initiated (Medh.)

4 Brahma, i.e., those who have not perused or have allowed themselves to forget the Veda (Medh., K.)

5 Some say three thousand repetitions a day, some say a month, i.e., one hundred a day (Medh.) For these secret penances cf. Gaut. xxiv.; Vas. xxv.; Yāj. iii. 300 ff.; Viṣṇu lv., etc.

6 Resting on his knees (Medh.)
197. After he has said to the Brahmans "(Such is) the truth," he should scatter grass for the cows, and in the holy place\(^1\) made by the cows they should consummate his readmission (among them).

198. By three simple penances\(^2\) (\textit{krcchra}) one removes (the sins caused by) performing either a sacrifice for Vrātyas, the last offices for strangers, magic rites, or the (sacrifice) of several days.\(^3\)

199. A twice-born man (by) eating barley-grains for a year dissipates that sin (which is caused by) deserting a man who has sought refuge (with him) or (caused by) spreading abroad the Veda.

200. On being bitten by a dog, jackal, or ass, by village animals that eat raw flesh,\(^4\) or by men, horses, camels, and boars, one is purified by suppressing the breath.

201. The regular purification of (such as are) not fit to enter the society of respectable people\(^5\) is to eat for a month at the sixth meal-time only,\(^6\) and \(^7\) to repeat a collection of the Veda, and to make the oblation of the Ćākalas.\(^8\)

202. Now a Brahman, on having voluntarily mounted upon a waggon (drawn by) a camel, or a waggon (drawn

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\(^1\) \textit{Tirtha}; the idea is that the place is made holy by the cows eating the grass there given them (K.). \textit{Tirtha} is generally the sacred pool where cows and pilgrims drink; so Medh.: "At the crossing-place of the \textit{tirtha}, by the path where the cows go to drink the water of the river." Assuming this sense, the passage would be, "At the \textit{tirtha} used by the cows" (\textit{vipreśhyah} in Medh.)

\(^2\) The verb in some MSS. is "one is purified;" so Medh. (Nos. 935, 989).

\(^3\) One should not officiate at the burning of the corpses of strangers, should not practise the incantations (of the Atharva, etc.), and should not perform the \textit{Aha}, (sacrifice of several days, "of two nights and more"—Medh.), which, according to the Ćrutī, causes impurity (K.) Cf. I. S. x. 355. In ix. 290 the legal penalty for bewitching is given (cf. xi. 64). All kinds of injury are hereby forbidden, either by bewitching enemies to death or by destroying fruits, etc., and the verse applies to the officiating priest (Medh.). The ceremony mentioned by the commentators is the famous "haw-sacrifice."

\(^4\) Such as cats, etc. (Medh.) Cf. Gaut. xxiii. 7; Vas. xxiii. 31.

\(^5\) Apāṅktya.

\(^6\) Once in three days.

\(^7\) Medh., ca (so Rāgū.)

\(^8\) Eight texts beginning with the one, "Thou art the expiatory sacrifice" (K.); so Medh. and Gov., but others give four; cf. Gaut. xxv. 10. (Devakṛṣayevṛtva (V. S. viii. 13) ādiḥkṣir mantrair āhyate, so pālakahomāḥ (Medh.); aśparu kṛṣṭhapaśakalahomāḥ, Gov. Cf. vi. 257.
by) an ass, or on having bathed clothed by the air alone, 1 is purified by a suppression of the breath.

203. One who in distress emits 2 faeces without water (near), or in water, is purified (by) immersing himself with (his) clothes on outside (the village, and by) touching a cow.

204. Fasting is the expiatory penance on neglecting the regular ceremonies declared in the Veda, and on failing 3 in the observances of a student returned home. 4

205. On saying "Hum!" 5 to a Brahman, and on (saying) "Thou" to one more venerable (than himself), one should appease (the one insulted by) saluting (him), after bathing and fasting the rest of the day.

206. On striking (him) even with grass, or on tying (him) by the neck with a cloth, or on overcoming (him) in a discussion, one should appease (the injured Brahman by) falling down before (him). 6

207. Now on threatening (to strike), and on (really) striking with the desire of killing a Brahman, one goes to hell for a hundred years and for a thousand (years respectively).

208. As many (as are) the (grains of) dust (which) the blood of the twice-born man gathers up, so many thousand years shall its shedder remain in hell. 7

209. On threatening (to strike a Brahman) one should perform the simple penance, and the extra-penance on knocking (him) down. One should perform (both simple) penance and extra-penance on drawing (a Brahman's) blood. 8

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1 Stark naked.
2 Sannīrēya tu (for sannīrēya ca), Medh. (Nos. 1551, 989, 935).
3 For one day (Medh., K.).
4 A Brahman who has just completed his studentship or is a householder.
5 I.e., be quiet, stand still! (K.); hūm (sic) expresses anger or disdain (Medh.).
7 With 206-208 cf. iv. 165-169. Medh. has for mahitale ("lāt") with the Beng. MS. dvijanmanah, or var. lec., "the blood collects on the ground;" or, like iv. 168, "from the ground." I suppose K.'s bhūmaus is, like Medh.'s, an addition to the text, and he reads dvijanmanah, paraphrasing in Medh.'s words brāhmaṇasya rudhiram.
8 (Simple) penance, krebhṛ; extra-penance, ati-krebhṛ.
210. Now to remove sins for which no expiation has been declared, one should ordain an expiatory penance, after considering both the ability (of the sinner) and the sin (he committed).

211. I will explain to you those means practised by gods, seers, and manes through which a man casts off crimes.

212. A twice-born man practising the penance of Prajāpati must eat for three days in the morning (only), for three days in the evening (only), for three days (what has been given him as alms) unasked, and for another three days he must not eat (at all).

213. The burning penance is said (to consist of) cow-urine, cow-dung, milk, sour milk, melted butter, kuça-water, and a one night's fast.

214. A twice-born man practising the extra-penance should eat one mouthful every day (for) three (times) three days as before, and the last three days he should fast.

215. A Brahman practising the hot penance should drink for three days each hot water, milk, ghee, and air; bathing once with (mind) intent.

216. A twelve days' fast by a man self-restrained and

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1 That is simply, "if the law has not provided an expiation," not "if the law admits none," as in vs. 90.
2 The kind of sin and circumstances under which it was done (K.)
3 Of any caste (Medh.)
4 This Prajāpati or simple twelve-day penance is usually designated as the penance (kroccha) in the text. Cf. Ap. i. 27, 7; Viśṇu xlvi. 10 ff.
5 (Krochram) sāntapanam.
6 These things are mixed together and eaten during one day without other food being eaten; then follows a fast of one day and night. If the fast continues seven days it is called by Yāj. the great burning penance (iii. 316)—(K.) Others say they are eaten separately (Medh.)

8 "As before," i.e., as directed in vs. 212; the added severity is in eating but a mouthful a day.
9 Taptakroccha.
10 But see B. R. Pariçara says the quantity of milk to be drunk is three times that of ghee, and the quantity of water twice that of milk (K., i.e., six pala of water, three of milk, and one of ghee). K. makes the penance one of twelve days, three days each devoted to hot water, milk, ghee, air. Yāj. iii. 318 gives one day each of water, ghee, milk, and a day's fast (like vs. 213). Medh. gives a verse which coincides with the fourfold division: apain piget tu tripalam, palam ekam tu sarpiṣaḥ, payaḥ piget tu dvipalam, tripalam, voṣṇamārūtān. Cf. Viśṇu, xxiii. 2.
not inattentive (constitutes) the penance (called) Parāka
d by name, (which) removes all sin.2

217. When one diminishes (his food by) one mouthful
(a day) in the dark (half of the month), and increases (it)
in the bright (half in the same way), bathing three times
a day,3 this is called a moon-course (penance).4

218. (Or) one practising the moon-course penance may
observe all these regulations in the barley-(shaped) middle
(penance), beginning with the bright half of the month (to
be) restrained (in his senses).5

219. One practising the moon-course (penance) of an
ascetic should, self-restrained, swallow, when midday has
arrived, eight mouthfuls of sacrificial grain (every day for
a month).6

220. When a Brahman, intent (in mind), eats (for one
month) four mouthfuls in the morning (and) four when
the sun goes home, (the penance) is called the child's
moon-course (penance).7

221. On eating for a month, whatever manner one
adopts,8 three (times) eighty mouthfuls of sacrificial grain
with (mind) intent, one succeeds (after death) in sharing
the world of the moon.

222. This observance the Rudras, the Ādityas, and the
Vasus have followed for release from all inauspicious

1 "Distant;" cf. Viṣṇu xlvi. 18.
2 Cf. vi. 259.
3 K. perhaps both this and rinsing
the mouth. Cf. K. to vs. 224; cf.
vi. 24, xi. 124 (translated rinsing the
mouth by Dr. B.)
4 Cāndrāyana. Cf. Viṣṇu xlvii.;
Vas. xxiii. 45.
5 Each of these is termed moon-
course (penance), as it continues the
course of the moon. The one de-
scribed in vs. 217 has an "ant-shaped"
middle, because in performing it at
the middle of the penance one eats
least. This is, on the contrary,
called the moon-course with barley-
shaped middle, because, beginning
the fast with the bright half, one
gradually increases till the fifteenth
day (the "middle") and then dimin-
ishes, so that the food is least at the
extremities, greatest at the middle
(K.)
6 Haviryasya (Medh., Rāgh., and
Beng. M.S.) The words "for a
month" are implied in the name of
the penance (Medh., K.) Medh. and
K. add that it here makes no differ-
ence whether one begins with the
bright or dark half.
7 Cf. Vas. xxiii. 43.
8 (Yathā kathānica) In any order
he pleases, only consuming two hun-
dred and forty mouthfuls (balls) in
a month (Medh.)
(things); so too the Maruts and the great seers (have followed it).\(^1\)

223. An oblation must be made daily and personally, (accompanied) by the great Vyāhrtis;\(^2\) and one should practise not harming (any creatures), truth, freedom from anger, uprightness.\(^3\)

224. Thrice by day and thrice by night should one enter the water with clothes on,\(^4\) and also one should not at any time address women,\(^5\) Ćūdras, or fallen persons.

225. One should occupy (oneself) by (alternately) standing (and) sitting, or, being unable (to do this), one should lie down;\(^6\) one should be chaste\(^7\) and observant of his vows,\(^8\) giving glory to the Guru, to the gods, and to the twice-born.

226. And one should regularly repeat the gāyatrī and (other)\(^9\) purifying (verses) according to ability; strictly considering\(^10\) in the same way the object of the expiatory penance in every one of these observances.

227. By these observances the twice-born (who) have revealed their crimes are to be purified; but those (who) have not revealed (their) sins one\(^11\) should make pure by (means of) mantras and oblations.

228. A sinner is freed from sin by proclaiming (it), by repenting, by austerity, by perusing (the Veda), and also, in time of need, by gifts.

229. Just in proportion as he himself confesses\(^12\) the

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\(^1\) All divine beings among the lesser divinities. Cf Viṣṇu xlvi.

\(^2\) Vyāhrtis, the three words bhūk, bhūvak, svar; cf. ii. 78.

\(^3\) I.e., in performing penances one must also observe the ordinary rules of piety.

\(^4\) This Medh. and K. say is the explanation of the "both three times a day;" cf. vs. 217.

\(^5\) Even Brahman women; but the wife, mother, and elder sister are excepted when it is a matter of necessity to speak to them (Medh.)

\(^6\) Cf. vi. 22.

\(^7\) Brahmačārin.

\(^8\) K. explains by a verse from Yama to the effect that he must carry his staff, sacred cord, etc.

\(^9\) "Other," i.e., aghamārṣaṇa, puruṣasūkta, etc. (Medh.)

\(^10\) Or, with great care . . . for the sake of expiation (ādīto, yānavān, Medh.)

\(^11\) The assembly (K.) Purification for secret sin is by instructing pupils at the time for explaining the āśatra (Medh.)

\(^12\) I.e., of his own accord. This
wrong (deed) he has done is a man released from that wrong (deed), as a snake from its skin.

230. Just in proportion as his mind despises the ill-done deeds is his body released from that wrong (deed).

231. For (by) repenting (after) committing a sin one is released from that sin; and he is purified by desisting (from the sin) with the words, "I will not act thus again."

232. Thus pondering in mind the result after death of acts (done in life), one should with mind, voice, and body ever perform good acts.

233. When one has committed, either unwittingly or wittingly, a forbidden act, and desires release from it, let him not perform a second (like it).

234. In whatever act done by him (he feels) no lightness of heart, let him practise (ascetic) austerity in (respect to) that (act) until it gives satisfaction.

235. The whole happiness of gods and men has been declared by the wise expounders of the Veda to have its root in austerity, its middle in austerity, its end in austerity.

236. Knowledge is the austerity of a Brahman; protection (that) of a Kṣatriya; practice of business, more-

implies self-infliction of penance, but the proportion rests on the self-confession.

1 Garhāti or nindati (Medh., No. 989).
2 Čaritram (body) is the inner self (antarātman), not the corporal self (bhūtātman) (Medh.) K. says it is the soul (jīvātman).
3 Tu saḥ (K.); narāḥ (Medh., Rāgh.)
4 Or, "deed" (karma); Medh. has karmabhiḥ in No. 1551 (the other MSS. altered); cf. vs. 242.
5 The penance for the second offence should be doubled (K. from Devala). Rāgh. appears to have read viśuddhim.
6 Another meaning is given by K. and Rāgh., viz., "in whatever expiatory act he fails to receive satisfaction, he should keep on perform-

ing penance," etc. But Medh. paraphrases the text thus: duṣkyte karmani asya kāyikā vīcikīte yadi bhūrati tataḥ kṛte pi prāyacchite, etc., i.e., if he has done wrong and feels no relief after performing the usual penance. One idea must be supplied whether we take karma as (evil) act, or act (of penance). Medh. slyly adds that the word austerity may include giving presents (to the Brahman); cf. vs. 228.
7 "Practice of business" or gain (vārtī) is a comprehensive expression including all the legal means by which a member of the third caste gains his livelihood (vṛttī); it might be paraphrased loosely by farming and trading, though "occupation" and "business" come nearer to the original idea in the word.
over, (make) the austerity of a Vaiṣya; the austerity of a Čūdra (is) servile attendance.

237. The self-controlled seers, eating fruits, roots, (and) air, beheld, by (means of this) austerity alone, the three worlds, with (all therein) that moves (or is) immovable.

238. (Medicinal) plants, health, divine ¹ wisdom, position ² of various kinds, are perfected by (means of) austerity alone; for austerity is the requisite for success in these (things).

239. If there be aught hard to overcome, ³ hard to acquire, hard to reach, or hard to perform, these ⁴ things are all successfully completed by means of austerity; for austerity is hard to overpower. ⁵

240. And even the great criminals, and others who do what ought not to be done, are released from these sins merely by austerity well performed.

241. Insects, snakes, winged insects, cattle, (large) birds, and existing (things that are) stationary, ⁶ attain heaven by the power of austerity.

242. Whatsoever sin (men) commit by the acts ⁷ of the mind, the voice, (or) the body, all this (they who are) rich in austerity quickly consume by (means of) austerity alone.

243. Those whose home is heaven receive the sacrificial gifts of a Brahman (who has been) made pure by austerity alone, and they cause (his) desires to be fulfilled. ⁸

244. By (means of) austerity alone the Lord Prajāpati emitted this treatise; ⁹ even thus by (means of) austerity have the seers acquired the Vedas.

¹ B. R.
² Position in life, rank, or, with the commentators (connecting daivi with sthitiḥ), position of the deities in heaven.
³ As sickness, etc. (Medh.)
⁴ Sarvan tat (Medh., Ragh., and perhaps K.)
⁵ Cf. MBhā, xiv. 51, 17, and elsewhere.
⁶ I.e., the vegetable world.
⁷ Medh. has mano-vāk-kāya-karma-bhiṣṭ; K. "mūrthibhir jānāḥ"; cf. vs. 232.
⁸ Medh. adds another verse beginning, "The gods do not receive the offering of a man who has not practised austerity," to show the negative side of this teaching; austerity is, according to the same commentator, yoga.
⁹ Cāstrum.
245. The gods, since they see (that) the sacred birth of this All (comes) from austerity, acknowledge this great importance of austerity.

246. Daily perusal of Veda according to ability, ceremonies with great sacrifices, and patience quickly cause sins to be destroyed, even if (these sins have) produced the great crimes.

247. As fire by its heat burns up in a moment the wood it has laid hold of, so a Veda-wise man by the fire of knowledge consumes all sin.

248. Even thus is the expiatory penance declared according to rule for (open) crimes; now further learn the expiatory penance for secret (crimes).

249. Sixteen suppressions of breath along with the Vyāhṛtis and Om, if performed every day, purify in a month even the slayer of an embryo (or Brahman).

250. Even a drinker of spirituous liquor is purified (by) muttering that (hymn) of Kutsa (beginning) with the words “Away,” and the verse of Vasiṣṭha (beginning) with the word “Toward,” the Māhitra, and the (texts) containing the word “Purified.”

251. Moreover, even on stealing gold, one is made spotless in a moment (by) muttering once (the

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1 Udbhavam (Medh., with Beng. MS.); sambhayam (Rāgh.)
2 Kṛsanam pavam (Medh., Rāgh.)
3 “This verse is not in the text of Govind. but is in that of Medh.” (K.) In the MSS. Medh. it follows verse 249, Medh. remarking, “Some read the following verse (248) before (249).” i.e., K.’s order and that of Rāgh.
4 K. reads (as these are the four great criminals) slayer of a Brahman (brahmāghan), or means it shall apply only when the embryo is of Brahmanic origin. Cf. Vas. xx. 23. Medh. notes a difference of opinion in regard to the manner and times of restraining the breath and repeating Om. Some restrain the breath, say Om, and repeat the repression of breath, etc. The duration of the suppression is as long as there is no excessive trouble in holding the breath. Medh. mentions the three kinds given in K., “not like a mere ċvāsanirodha.” Cādras and women are not allowed to perform this penance, as they cannot repeat the sacred texts (K.) Cf. Vas. xxvi. 4 ff.
5 Surā.
6 The text of the Māhitra is found Rg.-V. x. 185; the texts containing the word “purified” (cuḍhad) are Rg.-V. viii. 84, 7–9. The hymn seen and declared by Kutsa begins apas naḥ poṣucad agham (Medh., K.), Rg.-V. i. 97, 1; the “Vasiṣṭha verse” means three (Medh.) verses of Rg.-V. vii. 80.
hymn) beginning "Of him you,"\(^1\) and also the Çivasankalpa.\(^2\)

252. He who violates the Guru’s couch is released (from the sin) (by) going over (the hymn) beginning "Drink the oblation,"\(^3\) and that beginning with the words "Not him,"\(^4\) (and by) muttering the Puruṣa hymn.\(^5\)

253. On seeking something to remove crimes, (both) great (and) small, one should mutter for a year the texts (beginning) with the words "Off,"\(^6\) or (the one beginning) with the words "Whatever," thus.\(^7\)

254. On receiving (presents) which should not be received, and on eating forbidden food, a man is purified in three days (by) muttering (the hymn) beginning "Swiftly this pleasure-giver."\(^8\)

255. Now one who has (committed) many crimes is purified (by) going over the (hymn) to Soma and Rudra\(^9\) for a month, (while) practising bathing in a stream, and (by repeating) the three verses with the words “Of Aryamans.”\(^10\)

256. A criminal should for half a year mutter that collection of seven (verses beginning) with the word “Indra,”\(^11\) and on putting (any) forbidden (substance) into water, he should sit for a month eating (food obtained) by begging.

257. A twice-born man (by) making for a year an oblation of ghee (accompanied) by the mantras which belong to the oblations offered according to the manner of the

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\(^1\) Rg-V. i. 164; “once” means once daily for a month (Medh., K.)  
\(^2\) V. S. 34, 1. In 250–251 occurs a var. lec. va (or) for ca (and), i.e., either, not both, being sufficient to ensure purity.  
\(^3\) Rg-V. x. 88. Every day for a month all sixteen verses (Medh., K.)  
\(^4\) Rg-V. x. 126.  
\(^5\) Rg-V. x. 96; daily for a year (K.)  
\(^6\) Rg-V. i. 24, 14.  
\(^7\) K. seems to imply Rg-V. x. 119, 1, in the iti (“whatever,” thus), beside the other texts; Böhtlingk in Mel. Asiat. compares Rg-V. viii. 89, 5, and this is given by Rāgh. (and K.), and Medh. yāt kīmed’ edam itītīca. (So Rāgh. and Medh., No. 989.) The texts are to be repeated daily for a year (K., Rāgh.)  
\(^8\) The Tarat sa mendi, Rg-V. ix. 58, four verses (K., Rāgh.) Cf. Gaut. xxiv. 1; Baudh. ii. 5, 8.  
\(^9\) Rg-V. vi. 74.  
\(^10\) Three verses beginning to Aryaman, (Varuna and) Mitra, (K., Rāgh.), Rg-V. iv. 2, 4 (?).  
\(^11\) Indramitrān varunam agniṃ traya iti (K.)
Çākalas, or (by) muttering the text (beginning) with the words "Not of me," removes even a very heavy crime.

258. One who has committed a great crime should, intent in mind, follow after cows; by going over the pāvamāni (texts) for a year and living on (food obtained) by begging he is made pure;

259. Or by thrice going over a Veda collection in the woods, (with passions) controlled, and purified by three Parāka (penances), one is released from all sins.

260. Again, one should fast three days properly, going down into the water three times a day, (and) thrice muttering the (hymn called) "Forgiver of impurity," one is released from all sins.

261. As the horse-sacrifice, king of ceremonies, is a dissipater of all sins, so the hymn (called) "Forgiver of impurity" is a dissipater of all sins.

262. A Brahmān even (by) slaying these three worlds, even (by) eating (food) taken from anybody, receives no sin at all if he holds the Rg-(Veda) in memory.

263. One is released from all sins (by) thrice going over with mind intent the collection of the Rg-(Veda), or (that of) the Yajur- or Sāma-(Vedas) with their mysteries.

264. As an earth-clod falling into a great lake is quickly lost, so all evil acts sink (out of sight) in the threefold Veda.

265. The texts (Rg-Veda), and the other sacrificial portions that, in addition to the hymns, go to constitute a Veda collection.

1 Cf. vs. 201. Eight mantras beginning "Thou art the expiatory sacrifice." (Medh.)
2 Na ma Indraça iti (K.)
3 Texts, chiefly from the ninth book of Rg-V., on the purification of soma when pressed.
4 Parāka. Cf. vs. 216; ca or vā. Aghamarṣaṇa, Rg-V. x. 190. Cf. Baudh. iv. 2, 15; Gaut. xxiv. 10.
5 Remembering the Rg-Veda prevents this sin from taking effect. Cf. ii. 118 with this and the following verse.
6 The philosophical and other MSS.
7 The "other" are "different from the others" (Sāma and Rg) according to K.; but Medh. has aṣṭāni (mukhyāni, brāhmaṇa madhye yāni paṭhiṭāni) or "different" sāmans according to a division for village and jungle (grāmāranyavibhāgāna).
formulas (Yajur-Veda), and the songs of various sorts (Sāma-Veda)—this must be known as the threefold Veda: who knows this Veda, he is Veda-wise.

266. That primordial brahma, consisting of three sounds,¹ in which the triple (Veda is) contained, (is) another threefold Veda (which is) to be kept secret: who knows it, he is Veda-wise.²

END OF THE ELEVENTH LECTURE.

¹ Essence of Veda, a, u, m = another verse to this (cf. Loia.) not Om (aum)—(K.); cf. xii. 117. found in the best MSS. With trayi
² Some MSS. (Rāgh., Beng.) add (vidyā) cf. iv. 125; cf. also xii. 117.
LECTURE XII.

EXPOSITION OF PHILOSOPHICAL PRINCIPLES AND THE ACQUISITION OF FINAL HAPPINESS.

1. This complete rule of right (action)\(^1\) for the four castes has been declared by thee, Sinless (One)! Proclaim to us in verity the future accomplishment of the fruit of actions.

2. He, Manu's son,\(^2\) Bhrgu, whose self is virtuous,\(^3\) said to the great seers: Listen to the judgment regarding the course of actions of this All.

3. An act, (whether its) origin (be) in the mind, the voice, or the body, has (its) fruit, pure or impure; the courses of men, (whether) high, low, (or) medium, (are) born of (their) acts.

4. Let one know the mind (to be) the instigator of this incorporate here (in the worlds), (which is), indeed, exactly threefold, resting on three (things), and joined to ten signs.\(^4\)

5. Invidiously regarding the property of others, thinking with the mind\(^5\) of forbidden things, and wrong inclination,\(^6\) (constitute) the threefold (evil) act of the mind.\(^7\)

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1 Dharma-çabdoçakartavyatā-vaçcanaḥ (Medh.)
2 Mānavah = manoh ciṣyaḥ, “a disciple of Manu” (Rāgh.)
3 Dharmātmā (cf. v. 3, a).
4 Dehin = (act) of the body (K.). The act is threefold (trividha), for it results in (transmigrations), high, low, or medium; it rests on three things, viz., mind, voice, and body; the ten signs are given in the next verses (K.). But dehin generally means “soul,” as distinct from deha, “body,” and we may translate “know thinking (minds) to be the instigator to action of this incorporate person.”
5 This is the threefold impure act causing impure fruit (cf. vs. 3); so in the following verses. K. illustrates the first as pondering how to get unjustly another's goods; the word itself, abhidhyāna, has the same significance of preposition as our word (invidia) “envy.”
6 Thinking with the mind of forbidden things is defined by K. as desiring to kill a Brahman, etc.
7 Wrong inclination is an inclination to scepticism. Had manasa more than its usual redundant
6. Abuse and untruth, as also malice, under any circumstances, and talking about what does not concern one, would be the fourfold (evil act) done by the voice.

7. Taking (things which) have not been given, as also injury not (done) in accordance with (legal) injunction, and adultery with another’s wife, are called the threefold (evil) act of the body.

8. This (man) receives his reward in the mind alone for a pure (or) impure (act) of the mind; in the voice for what is done by the voice, and so too in the body alone for (an act) of the body.

9. A man reaches the condition of stationary existence through faulty acts done by the body; the condition of winged creatures or (wild) animals through (those) done by the voice; the condition of low birth (among men) through (those) done by the mind.

10. Now (there is) a rod for the voice, a rod for the mind, and likewise a rod for the body; he in whose consciousness these (three rods) are treasured up is called the (man) of three rods.

sense we would be inclined to take (2) as unconscious mental action, and (3) as volition. Medh. mentions that some supply paryaya with the second clause, “Thinking of what is unfavourable to another.” The third is a repetition of the foregoing idea, according to him, but others say it is nitya nirūmānudṛṣṭa.

1 Medh. has anibaddha for asanibaddha (Nos. 1551, 935, 989). “Abuse” is illustrated by Ragh. as saying “You’re the son of a Mleccha (barbarian).”

2 Injury to animals, except at authorised sacrifices, injuries to men, when not inflected as legal penalties, etc.

3 Medh. reads uparājikāte for uparabhūtikāte according to some MSS, and remarks a modification of the whole passage, saying, “Some declare that one does not receive mental grief through an act by which mental distress is caused to another person, but I say mental grief is got by all the so-called threefold (act) of the mind; (cf. vs. 5), and so with the two following (verses) also.”

4 Is reborn as part of the vegetable world.

5 Birds or beasts. The grossest sins result in one becoming a vegetable, the next in becoming an animal (dīnyakāti mātra pradārṣanārthaṁ, Medh.), the least in becoming a low man.

6 Trilabdini, he of the triple rod (or staff); this is a play on words, for the rod is a symbol of subjugation, while “he of the triple rod” (staff) alludes to the Brahman who wore a staff of three pieces (cf. ix. 296) when he became an ascetic. The man is here called trilabdini not so much on account of his triple “staff” as on account of his command over thought, word, and act. (The MSS. of Medh. have nigaṅgī saṃgatā dandāḥ so trilabdī niga-
11. A man (by) exercising this threefold rod in (respect to) all creatures, and 1 (by) suppressing desire and hate, obtains thereby a firm hold on happiness.

12. That which causes this self 2 to act they declare (to be) the conscious-(soul) (“thing-knower”), 3 but that which does the acts is called by the wise the elemental self. 4

13. (There is) another, the inner self, (that) has the name (of) vital-(spirit), born at the same time with every incorporate (creature); through which is experienced all that is pleasant or unpleasant in (the various) births. 5

14. Both those two, the Great one 6 and likewise the Conscious (soul), united with the existent (elements), abide, penetrating That one 7 (who) abides in (all) existent (things) high and low.

15. Innumerable forms 8 descend from the body of vasthitaḥ, but commentary nikitaḥ; he explains in brief that the tri-

1. Ca, Medh.

2. Atman, (self), here “body” (Mehdh., K.); the man’s self is toto

3. Kṣetrajña, “knowing the thing” or place, i.e., what is done, or “con-


5. The vital (spirit), jīva, is other than the body: thus it is said, “There are two selves, the inner self and the self of the body;” the inner self is this called vital (jīva) spirit. The jīva is the vital soul as distinguished from the conscious one, and both from the body; both souls are really one, the individual.

6. Mahān (masc.), “the Great one,” for mahat, “the intellect” (K.)

7. That one (masc.) is, according to the forced and false explanation of Medh. and K., the highest self, supreme soul, paramātman. The existent (bhūta) sometimes means “the elements,” as apparently in the first part of the verse (so the comm.); sometimes “existent (things),” as at the end. I translate “the existent,” and add what seems in each case to be the underlying meaning. In translating “That one,” “Great one,” etc., I mean to express that the pronoun or adjective is mascu-

8. Or, manifestations (mārdayāt). According to K. this means that indi-

9. After K.’s vs. 14 there is in Medh.
That one, which are for ever setting in motion (all) existent (things), high and low.

16. From just\(^1\) the (same) five elements there is produced after death for men (who) have done evil another body, durable, intended for torture.

17. After passing through with that body here those torments (inflicted) by Yama, (they) are absorbed among just those (same) existent elements,\(^2\) piece by piece.

18. That one,\(^3\) after passing through sins ending in unhappiness (and) produced by contact with sensual (pleasure), goes, having had its stains removed, even unto both those two greatly powerful ones.\(^4\)

19. Those two,\(^5\) unwearied, look together upon the good

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\(^1\) Evā, i.e., the body formed to endure torture after death is made of just (the same) elements as in life. The word “element,” usually bhūta, is here mātra; in vs. 17, bhūtu mātrā (“elementary substances”). Medh. says expressly that the body of this resurrection to torture is to be “no other body than (one made of) the five elements, but, on the contrary, one having blood,” etc. (cf. vs. 21, note); when released entirely, his frame is such as is described in ii. 82 (Medh.). The “fine elements” as distinct from these are not known to the work.

\(^2\) K. says among fine and coarse portions; he imagines the subject to be jīvāḥ, fine individual vital spirits suffering the torture of hell after the grosser body of this life is gone. Medh. says, “absorbed among the ‘fine’ elements” (sūkṣmāṇaḥ), and makes the subject of “absorbed those bodies.”

\(^3\) Sa; that individual (jīva) is meant, inhabiting on earth a single body.

\(^4\) K. interprets the two as “intellect” and the “supreme soul” (paramātmā); Medh. says “some” interpret so, but he prefers to regard the second of the two as the conscious soul (kṣetrajña), which seems more in accordance with vs. 14 (so Rāgh.). Tāv eva bhau should be rendered “(to) those same two,” i.e., as in vs. 14, the mahan and kṣetrajña. The text gives no explanation of itself and is very uncertain.

\(^5\) K. interprets as in vs. 18; he renders “that one” the “vital spirit,” that is, the individual. Rāgh. says jīva or sthūladeva, and keeps mahan and kṣetrajña as the “two.” Medh. gives the subject quite a discussion, which embraces “those two” and “that one,” so that even in his time there seems to have been dispute as to the kṣetrajña gazing in this manner at the jīva, some identifying the two, and some not. (Tusya’ ti kah sombodhyate? jīva iti kecid (as K.) uktam ca sa eva kṣetrajña sa eva jīva iti, etc.)
and evil of that one, united to which two, (either good or evil, that one) receives, after death and here, happiness (or) unhappiness.

20. If that one practises in the main (what is) right, in small degree (what is) not-right, (that one) receives happiness in heaven, being encompassed by those existent (elements) only.5

21. But if that one cultivates in the main (what is) not right, in small degree (what is) right, (that one) receives the tortures (inflicted) by Yama, being deserted by those existent (elements).4

22. After receiving those tortures (inflicted) by Yama, that vital (spirit), having had its stains removed, goes again unto the same five existent (elements) piece by piece.

23. Beholding thus in his very own thought these courses of this vital spirit (resulting) from (practising) right and not-right, let one ever give his mind to (what is) right.

24. Essentiality, passion, and darkness one should know (to be) the three threads of self, by (means of) which

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1 Rāgh. alone makes this refer to mānat-kṛṣṇajñau, the others to "good and evil."
2 Yathā ("when"), Medh., or yadi ("if")—K.
3 Fine elements alone compose his frame; he cannot suffer as one can whose form is made of grosser elements. Here and below "right" and "not-right" are translations of dharma and adharma.
4 He has a corporal frame and feels the torture; Medh. reads ca for K.'s tu; the var. lec. samparya-tvānto is found only in No. 989; in the next, abhyati is also Medh.'s reading.
5 Dvīlyāt (MSS. Medh. and Beng. MS.)
6 Sattva, rojas, and tamas are the three guṇa. This verse goes to the bottom of the Sāṅkhya philosophy. These three guṇa are the substrata of all that exist; their equipoise is urstoff. It is difficult to find any words to convey at once the original and philosophical idea in sattva or in guṇa. "Essentiality" is the literal sense of sattva, that which preponderating makes goodness (as sas is "good"), hence sometimes translated "absolute goodness." Guṇa is literally "thread," but also employed, as in Ben Jonson, "(a man) of a most elegant thread," to denote "quality," "characteristic." It is generally translated "quality," but in the developed system guṇa was not quality but underlying substance; the union of the three guṇa produces the urstoff. In the text I have preferred to keep the original sense, as it corresponds sufficiently well to the original, and is certainly less misleading than "quality."
(three) the Great one,\(^1\) penetrating without exception all these conditions,\(^2\) abides.\(^3\)

25. Whenever among these (threads) any one thread is completely predominant in (any) body, it makes that incorporate (individual) wholly its own.\(^4\)

26. Essentiaality is called knowledge; darkness, ignorance; passion, love and hate. This is their form, penetrating all and underlying all existent (things).

27. Whenever one observes in the self anything united with joy, perfectly clear (fulgence), at peace as it were one should regard that as essentiality.\(^5\)

28. But whatever (is) united with grief and causes the self no joy, one should know (to be) irresistible passion, (which) for ever holds incorporate (beings).

29. And whatever (is) united with confusion,\(^6\) undiscrète, the essence of which is the sensuous, undiscoverable, unknowable,\(^7\) one should regard as darkness.

30. I will now declare without omission what is the final result of these three threads, (whether it be), the first,\(^8\) middlemost, or last (result).

31. The sign of the thread belonging to essentiaality (comprises) perusal of the Veda, (ascetic) austerity, knowledge, purity,\(^9\) restraint of the senses, performance of the (rules of) right,\(^10\) and meditation upon the self.

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\(^1\) The intellect.
\(^2\) Bhāva, or “all existent things,” as perhaps in vi. 80. The word may mean thing or condition. K. and Rāgh. take it as “thing,” Medh. as (vīkāra) “condition.”
\(^3\) In the epic dharmā is described in the same way as iha cā’mutra ca sthitah sarvagah sarvam vyāpya cārā- caram (Mbh. xiv. 28, 19, 20).
\(^4\) Literally, “That (thread) makes it wholly that thread’s.”
\(^5\) Medh. begins again with K.'s vs. 19 last preceding (vide vs. 15 n.)
\(^6\) In respect to good and bad (K., Rāgh.)
\(^7\) The last two epithets (literally, ‘not to be imagined,’ ‘unrecognisable’) have been employed (i. 5) to characterise the primeval darkness. According to another reading (perhaps K.'s, and found in all three MSS. Medh. and in Rāgh.), we should translate “undiscrète” as epithet of (visaya) sensuous, ‘the essence of which is the undiscrete sensuous.’ In translating aryakta by “undiscrète” I have preserved Dr. B.'s translation in i. 6, 7, etc.
\(^8\) Best, middlemost, and worst (Rāgh.)
\(^9\) Purity of body by bathing, etc. (K., Rāgh.)
\(^10\) Dharma
32. The sign of the thread belonging to passion (comprises) desire for undertaking,\(^1\) instability,\(^2\) undertaking things not right to be done,\(^3\) indulgence in sensuous (pleasures) again and again.\(^4\)

33. The sign of the thread belonging to darkness (comprises) greed, sleep, lack of firmness (of will),\(^5\) cruelty, unbelief, attention to many things,\(^6\) fondness for begging, and carelessness.

34. The thread-sign of these same three threads, which abide in three (things),\(^7\) should be known (to be comprised by) the short and orderly summary which follows:

35. Whatever act one feels ashamed of having done, of doing, or of being about to do—every such act should be known by a wise man (to be) the sign of the thread belonging to darkness.

36. If by any act in this world one seeks extended fame, although not made unhappy by not succeeding, that act should be known (to be one) belonging to passion.

37. If one desires (that) any (act) be known\(^8\) by everybody, if (there is) any (act) he is not ashamed (of) performing, and if by any (act) his self is pleased—(every) such (act is) the sign of the thread of essentiality.

38. The sign of darkness is called desire; (the sign) of passion, gain; the sign of essentiality, right; among these each follows in order according as it is better (than the preceding).\(^10\)

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\(^1\) Undertaking things for a selfish purpose (K.). Medh. reads áram-bharatita, explaining as undertaking things selfishly and vainly (ūrthā-rambha).

\(^2\) Discomfiture of mind at a little matter, according to Medh. and K. 

\(^3\) Akṣāṭya, not essential, not right, “practising forbidden acts” (Medh., K.).

\(^4\) In the text there is a redundant syllable, avoided by omitting ca (Loi.). so originally in No. 989 Medh. Sensuous pleasures, i.e., of sense, more specifically sensuality.

\(^5\) Medh., K.,

\(^6\) Neglect of good customs (K.).

\(^7\) What things? K. and Rāgh. say in the three ages past, future, and present; Medh. says in the three worlds and in the three results, high, middle, or low (phāloḍayēṣu); the last agrees best with the threefold division in vs. 40.

\(^8\) Literally, “and.”

\(^9\) Or, “desires with all his heart to know” (K.); sarve vocchati jñātum, is as K. takes it, literally active. (Medh. has ṣadḥ for ṣad.)

\(^10\) There are two readings: yathā-kramam (“in order”) or yathātiṣṭaram (“their superiority is as each is
39. I will tell briefly the transmigrations in due order of this All,¹ which one receives through (possessing) any one of these threads.

40. Always (those creatures) possessed by essentiality attain divinity; those possessed by passion, man’s estate; those possessed by darkness, the estate of animals: the threefold course ² (is explained) in these words.

41. But this ³ threefold course caused by the threads must be known (to be again) threefold—lowest, middlemost, and highest—according to the difference (both) in the act (and) knowledge (of the actor).⁴

42. (Things) stationary,⁵ worms, insects, fishes, serpents, tortoises, cattle, and jackals ⁶ (are) the lowest course resulting from darkness.

43. Elephants, chargers, Čūdras, the abhorred barbarians,⁷ lions, tigers, and boars, (are) the middlemost course resulting from darkness.

44. Vagrants,⁸ birds, hypocritical men, Rakṣas, and Piśācas,⁹ (are) the highest course among those resulting from darkness.

45. Pugilists, wrestlers,¹⁰ play-actors, men who live by subsequent”). K. probably read the latter; Medh. has the former. The meaning is that gain is better than desire, right (dharma) is better than gain (K.)

¹ Transmigrations throughout all the universe. The word sansādra (transmigration) means the same as course (gati)—(Medh.)

² Transmigration of three kinds. These individuals are not, however, supposed to be exclusively but predominantly possessed by the different threads; an individual may contain essentiality and passion; the preponderance of the latter places him in man’s estate; of the former, in divinity, etc.

³ Or, “of these” (esām).—Bomb. and Beng. MSS.

⁴ As whether the act is good or bad, done wittingly or unwittingly (Medh.) Each of these three divisions is thus subdivided, so that we have in all a ninefold division.

⁵ Masculine in the original; the vegetable world is meant.

⁶ Or, “wild forest animals;” cṛgālīcā is the reading of Medh. and Beng. MSS., instead of mṛgāc cāvra (so the MS. Rāgh.)

⁷ Mlecchācā garhitaḥ, “the despised Mlecchas or barbarian inhabitants.” K. says the epithet repeats the Mlecchas’ character, while Medh. says it limits ċūdrāḥ (!)

⁸ Vagrants are strolling players; the regular actors are found in vs. 45; Medh.’s definition of the vagrant (cāranāḥ) is interesting: Kathaka-gyanaankastrānayojaṇakādayak.

⁹ Rakṣas and Piśācas are evil spirits (the good are found in vs. 47). Cf. the translation in 1. 43.

¹⁰ Jhallas (K., “fencers,”) and mal-las (cf. x. 22, note); so Medh.; but
(making) swords, and those addicted to gaming and to drinking, (are) the lowest course resulting from passion.

46. Kings and Kṣatriyas, the domestic priests\(^1\) of the king, (and men who) have pre-eminence in word-battles, (are) the middlemost course resulting from passion.

47. Gandharvas, Guhyakas, Yakṣas, and (all those) who (are) attendants of deities, as also all the Apsaras, (are) the highest course among (those) resulting from passion.\(^2\)

48. Those who practise (ascetic) austerity, those who have renounced the world,\(^3\) Brahmans,\(^4\) the troops connected with the palatial chariot of the gods,\(^5\) the stars, and Dayāyas,\(^6\) (are) the first course resulting from essentiality.

49. Sacrificers, seers, gods, the Vedas, the constellations, the years, and also the manes and Śadhyās, (are) the second course resulting from essentiality.

50. Brahmā, the all-creators,\(^8\) Dharma, the Great one, and also the Undiscreet (one)\(^9\)—this the wise call the highest course resulting from essentiality.

to the former he adds parihāṣajirīnō tā (“or professional jesters”).

Two variations occur in all MSS. Medh.: pravaktača for prusaktāča, and purusāča kurtačaḥ for purusā častravṛttačaḥ.

1 Purohita.
2 These are the good spirits: the Gandharvas are Indra’s heavenly singers; Guhyakas, those who guard the treasures of Kubera, god of wealth; Yakṣas, servants of Kubera; Apsaras, the wives of the Gandharvas (cf. i. 37). Instead of vibudha all the MSS. Medh. have viśvīdhā, “various”. (No. 989 altered).
3 Yatayāḥ (“religious mendicants,” K.) Some say (and compare Ait. Br. vii. 28) that certain tribes on Mount Meru are called yatayāḥ, but really parivrāja-kādayāḥ (“wandering priests,” etc.), are meant (Medh.).
4 Viśvāḥ (“priests in the last stadium of life”—(K.)
5 The “palatial chariot” (rimāna) is the vehicle of the deities; these are the accompanying hosts (K.), or the gods of the ether, who ride therein (Medh.)
6 The Dayāyas appear to be sun-divinities, possibly connected with the twelve zodiacal stations. It is uncertain whether nakatāni (stars) mean the small stars or the twenty-eight moon-stations.
7 The Śadhyās “subtile host” are spoken of in i. 22 and elsewhere; they are divine beings of lower grade. “Vedās tadabhi māninah” (K., Rāgh. is not authorised by the text.)
8 These are the Marici, etc., according to Medh. and K.
9 Haughton’s remark that the Undiscreet (Dr. B.’s translation for aryakta) is here better masculine than neuter (the MSS. vary between aryakta era ca (so all MSS. Medh.) and aryaktaṃ era ca) seems well made, for these are all personifications, not mahat (intelect), and aryakta (that Undiscreet, first principle), but mahān, the Great one, and so aryakta, the Undiscreet one; in the same way dharma seems
51. (Thus has been) explained all this complete transmigration (resulting) from acts of three kinds, (transmigration which is) threefold (and again) threefold, (and) extends through all existent things.

52. By indulgence of the organs of sense and by not practising right, ignorant and low men enter upon base transmigrations.

53. Learn now in full by what different acts here this vital (spirit) enters into different births one after the other in this world.

54. After receiving (as punishment) horrible hells during many series of years, the great criminals at the end of this (time) enter upon the following transmigrations.

55. The slayer of a Brahman enters the womb of dogs, boars, asses, camels, cows, goats, sheep, (forest) animals, birds, Cāṇḍālas and Pukkaṇas.

56. A Brahman (who) drinks spirituous liquor would pass (into the womb) of worms, insects, winged insects, winged (creatures) that eat manure, and beings delighting in destruction.

57. A Brahman (who is) a thief (would pass) thousands of times (into the womb) of spiders, snakes, chameleons,

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1 Medh. has dharmaḥ for sarvaḥ, like the Beng. MS., at vs. 82.

2 This tripled threefold transmigration is divided in short thus: Every act brings the actor into one of three states (essentiality, passion, darkness), each of which has three grades (lowest, middlemost, highest), the act itself being of three kinds in that it may be of the mind, speech, or body.

3 Dharma.

4 Literally, "womb."

5 K. writes "learn . . . one after the other." Cf. with the following Viṣṇu xliv.; Yaj. iii. 207 ff.

6 Tatkaṇāt; in Medh. (same idea).

7 Which of these he enters depends on the circumstances under which the crime is committed (K.).

8 Surā.

9 Such as tigers, etc. (Medh., K.)
animals living in the water, and Piçacás (who) delight in destruction.

58. (He who) violates the Guru’s couch (would pass) hundreds of times (into the womb) of grasses, bushes, vines, (animals) that eat raw flesh, ravenous (animals), and (animals that) have done cruel acts.

59. Those delighting in destruction become (animals) that eat raw flesh; those eating what ought not to be eaten (become) worms; thieves (become creatures) that devour each other; (those who) have had carnal intercourse with low women (become) ghosts.

60. (By) forming a connection with fallen men, or (carnally) with another man’s wife, or (by) stealing the property of a Brahman, (one) becomes a Brahma-injuring (demon).

61. (By) stealing through greed gems, pearls, coral, and the various (kinds of) jewels, a man is born (again) among the (birds called) gold-workers.

62. (By) stealing grain, copper, water, honey, milk, essences, or ghee, (one) becomes (respectively) a mouse, a flamingo, a water-bird, a gadfly, a crow, a dog, or an ichneumon.

63. (By stealing) meat, omentum, sesame, salt, or sour milk (one becomes respectively) a vulture, a madgu, an oil-drinking (bird), a cricket, or the bird (called) balākā.

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1 All the MSS. Medh. have vārī for sāṃbū (like vārīcara).
2 Such as vultures, etc. (K.)
3 Lions, etc. (K.)
4 Whose nature it is to do cruel acts (Medh., K.)
5 Ghosts (pretāḥ), a class of spirits, literally, “the advanced, the departed”; some of them are described farther on (cf. vs. 71 ff.). They are to be distinguished from the manes (the “fathers”), the progenitors of each individual. The pretāḥ appear to be originally the dead in general; to these no respect such as is paid to one’s own dead ancestors is due, Pretāṃsaṭi sandhir āryaḥ (Rāgh.)
6 Viprasvam, “priest (Brahman’s)

property;” the MSS. Medh. have brahmavam, which means the same thing, and explains brahmārākṣasa.
7 Brahmārākṣasa.
8 Or, he is born as a goldsmith, but some say this word (gold-worker) is the name of a bird (K.); this latter is Medh.’s explanation (pakṣinaḥ).
9 Hamsa.
10 A species of water-bird.
11 The MSS. Medh. have tailam vai tailapāyikaḥ (cf. the feminine in B. R. and L.’s note on (Bomb. ed.) Mbhā. xiii. 104, 114: “Orṣhepa . . . (parrots, etc.) na pāpya, tathā vai tailapāyikāḥ,” followed by other birds (not insects).
64. (By) stealing silk goods, linen goods, woven cotton goods, a cow, or molasses, (one becomes respectively) a partridge, a frog, a curlew, an iguana, or (the bird called) vāguda.1

65. (By stealing) fine perfumes, vegetables with leaves prepared food of various kinds, or unprepared food, (one becomes respectively) a musk-rat, a peacock, a (boar called) čvāvidh, or a porcupine.

66. (One) becomes indeed a (kind of) heron2 (by) stealing fire; a house-wasp (by stealing) a (house) utensil; (by) stealing dyed cloths (one) is born (again as) a (fowl called) jīvijāvaka.

67. (By stealing) a (forest) animal (or) elephant (one is born again as) a wolf; (by stealing) a horse (one is born) a tiger; (by stealing) fruits or roots3 (one is born) an ape; (by stealing) a woman (one is born) a bear; (by stealing) water (one is born a bird called) stokaka;4 (by stealing) waggons (one is born) a camel; (by stealing) cattle (one is born) a goat.

68. (By) taking forcibly any goods whatever (belonging) to another, a man reaches necessarily the estate of animals, and also (by) eating an oblation not offered (to a divinity).5

69. Women also in the same way would (by) stealing incur sin: these (women) pass into the condition of being wives to these same creatures.

70. Now indeed the castes, (by) deserting without neces-

1 The reason for each change is not apparent, though some are easily seen to be from a similarity of attributes; others, again, appear meaningless, as these last (cow-thief becoming an iguana, molasses-thief, a vāguda), till we see the original text, where it is apparent that the fate of these sinners is the result of a pun (godhā gām, vāguda gudām). This "bird" (K) is perhaps a bat, as it is probably identical with vāguda (Viṣṇu xlii. 30, where Nand. so renders the word vāguda; Gaut. xvii. 34, vāgunda, commentator's rendering of māndhāla). Dr. Bühler has suggested that the word is the same as Gujarāt vāgul or vāgud, "large bat." Medh., in MS. No. 1551, has this form with l, but here and in No. 935 vṛgulī (sic).

2 Baka.

3 Or, flowers (Medh.)

4 "That begs for a drop of water."

5 "Offered," i.e., on fire; sacrificial cakes, etc., are meant (K.).
sity their own proper occupations, after migrating through evil transmigrations, enter a condition of servitude among enemies.

71. A Brahman (who) has deserted his own proper (rules of) right (becomes) the ghost (called) Ulkāmukha, an eater of vomit; a Kśatriya, the ghost (called) Kaṭa-pūtana, an eater of impurity and corpses.

72. A Vaiṣya (who) has deserted his own proper (rule of) right becomes the ghost (called) Maitrākṣajotika, (that) eats what smells foul; and a Čūdra becomes a ghost (called) Cailācaka.

73. Just in proportion as those whose whole self is (devoted) to (pleasures of) sense indulge themselves in (pleasures of) sense, is their proficiency in (these pleasures of sense) reproduced.

74. By repeating those sinful acts these (men) of little intelligence collect unto themselves woes among those different wombs here (on earth):

75. Wanderings through horrible hells, that of darkness and the rest, forest (hills) where the trees have swords for

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1 That is, their caste occupations (Meh.), or their proper religious ceremonies (K.)
2 All the MSS. Meh. have a var. lec. saññayya and bṛhyatam... dasyus ("servitude amid Dasyus"), explained by Meh. as "amid thieves, ruffians," etc.
3 Dharma.
4 That is, "with a face like a fire-brand." Cf. iii. 109.
5 The meaning is not clear. Kaṭa is a mat, bier, corpse; pūtana, the name of a female demon, perhaps "corpse-demon." Meh. says kut-sitayandhā nāsikāśya bhavati, "his nose has a disagreeable smell." He gives a var. lec. (putana iti vā pāṭhaḥ), explaining "invisible demons inhabiting cemeteries." The first explanation seems to imply kūṭa, to which the root pāy, "smell foul," is added. The MS. No. 989 has kūṭa in each case, partly erased and changed to kaṭa, and kūṭa is also found in No. 1551. In (a) vipra bhavatī vicyutaḥ (Meh.)
6 Medh. says on Maitrākṣajotika that it is as before the name of a demon, or (as K.) "creatures of excrements," while others explain otherwise. K. explains the Čūdra's ghost (Cailācaka) as one devouring lice or moths in clothes. Medh. here reads Tailācakas tu, according to all three MSS., i.e., "eating sesame oil."
7 The three MSS. Meh. have, however, viṣayaśīnāk.
8 That is, (in these successive transmigrations and births in different) wombs, which, as K. says, become more and more despicable (till the sin ceases).
leaves, and the rest (consisting of) captivities and mutilations;

76. And tortures also of many sorts, being eaten by crows and owls; (hells) hard to withstand, (of) hot sand (to be eaten) as grits, and (burnings like) the cooking of a pot;

77. And forever births in base wombs wholly of woe, beatings by cold and by heat, and terrors of many sorts;

78. Often an abode in the abodes of the embryo, and birth severe, and miserable captivities and also servitude under others;

79. And separations from relatives and dear (ones), and cohabitation with wicked men; the gaining of things and the losing (of them again), and the gaining of an enemy (thought) a friend;

80. And also an incurable old age, and torturing by illnesses, and many distresses of various sorts, and likewise death, hard to conquer.

81. Now with whatever sort of disposition one cultivates any one act, with just that sort of body he reaps in each case its fruit.

82. The origin and the result of acts has thus been explained: learn the following rule of action for a Brahman, (a rule) which brings deliverance.

83. Perusal of the Veda, (ascetic) austerity, knowledge,

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1 Asipatravana. A var. lec. in Medh. (all MSS.) for vicartana (wanderings) is pravartana (progression).
2 Duḥsahān (Medh.) or dāruṇān, "fearful;" and "kūs ṭaptāḥ, "heated."
3 Cooked like food in a pot (Medh.), or burned as the clay is when made into a pot.
4 Base, i.e., born as animals, ghosts, or demons (Medh.)
5 So B. R., literally, "without defence." "Revenge of kings" (rājnāṁ caiva pratikāram), is the remarkable var. lec. in the three MSS. Medh.
6 The future body is affected by the same thread as that under the influence of which an act has been committed (Medh., K.) Medh. has sa tat tat phalam aṣṭante (same sense). Cf. i. 28, and cf. Mbh. xv. 34, 18.
7 Beng. MS. var. lec. dharmah; K. sarvāḥ. . . vāḥ (cf. vs. 51); Medh. sarvāḥ . . . ca.
8 Or "learn this act (that) causes." The MSS. Medh. agree with Bomb. MS. (karmavidhīm). Cf. i. 106. Dr. B.'s translation, deliverance. Cf. in general Mbh. xiii. 112, 1 ff.
9 Of Veda or self. Cf. vs. 31.
and controlling the organs of sense, doing no injury, and serving the Guru, (is) the highest source of deliverance.¹

84. Is there then amid all these holy acts here (on earth) any one act declared (to be) yet more productive of deliverance for man (than the rest)?²

85. Amid all these holy acts, the knowledge of self is said (to be) the highest; this indeed is the foremost of all sciences, since from it immortality is obtained.³

86. Now amid all these six acts, that one more productive of deliverance (than the rest), both after death and here, should be known (to be) always the ceremony (taught) in the Veda:⁴

87. And in practising the ceremony (taught) in the Veda, all these without exception are comprised, one after the other, in this very rule of ceremony.⁵

88. The ceremony (taught) in the Veda is of two sorts, either selfish or disinterested, and, (according as it is of the former or the latter sort), it produces (worldly) happiness (only) or causes (final) deliverance.

89. A selfish ceremony ⁶ is explained (as) one connected with some desire (of benefit) here or hereafter; a disinterested (ceremony) is designated (as) one devoid of desire and (performed) after knowledge (has been acquired).

¹ Cf. vs. 104.
² This verse appears to be one of the awkward knots by which the whole work is tied together; it is supposed to be a question asked by the listening seers. No.989 Medh. MS. has it inserted in the margin, but Nos. 1551 and 935 omit it altogether.
³ The commentators of course take "self" in a Vedantic sense; this cannot be if we insist on the whole text representing Sāṅkhya ideas, but rather one's own self as a microcosm in contrast to the outside world. The commentators may, however, be right, if, as I suspect, vs. 84, 85, are Vedantic insertions into the original text. Medh. has argyam (honoured) for agrya (foremost).
⁴ This seems to be the meaning of karma vaidikam (literally, "the act of the Veda"), which the commentators explain as sacrifices, etc., as taught in the Veda. "Amid all" is "amid the former" according to some MSS. (puṛvedām, Bomb. MS. and Medh. MSS.)
⁵ Referring to the ceremony just mentioned (Medh.)
⁶ Karma, as before, "ceremony," or perhaps "act" in general. A religious act is meritorious any way, whether done from interested motives or not; doubly so, however, when done without such motive by one "who has attained knowledge."
90. (By) practising a selfish ceremony one reaches equality\(^1\) with the gods; but (by) practising a disinterested (ceremony) one overcomes in truth the five existent (elements).\(^2\)

91. One who sees alike self in all-existent (things) and all-existent (things) in self, (as) a sacrificer of self attains absolute sway.\(^3\)

92. The highest of the twice-born (the Brahman) having neglected the ceremonies as they have been declared, should be diligently occupied with knowledge of self, peace, and perusal of the Veda; \(^4\)

93. For herein, especially to a Brahman, consists the whole end and aim of existence; since the twice-born man becomes perfect \(^5\) (only by) attaining this, \(^6\) (and) in no other way.

94. The Veda (is) the eternal eye of manes, gods, and men; (something) impossible \(^7\) and immeasurable (is) the Veda treatise; \(^8\) so stands the case.

95. Whatever traditions (Smṛtis) lie outside the Veda, \(^9\) and whatever (works) are ill-revealed (heterodox), are all without fruit after death, since they are said to rest in darkness. \(^10\)

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1. *Sāmyatām*; Medh., *sāmyatām*; Rāgh. reads *sārṣṭītām* ("equality of power"), noting the other as a var. lec.

2. There appears beside atyeti to have been another reading, abhyeti, "enters into," by which not riddance of the elements, but absorption into them would be taught.

3. *Śūrājyaṃ*; cf. vi. 75. Joahentgen translates, "Zu dem im eigen- sten Glanze strahlenden Wesen," i.e., Brahma, as in vs. 125. "Sacrificer of self" means that he identifies himself with all the divinities; so his sacrifice is to self (Meth.)

4. The neglect of ceremonies for one who desires perfection is laid down as a rule (*karmanām parikāññir vidihiyate*) according to Medh., though the participle might grammatically be construed as a concessive clause. The (rather strange) antithesis between *yatnāvān* and *cama* is removed by Medh.'s text: *Ātmajānāma samā-verya*, "laying aside ceremonies and entering completely into the knowledge of self, one should be diligently occupied with the perusal of the Veda." Rāgh. notes the var. lec.

5. *Kṛtakṛtyah*; literally, "one who has done (everything) to be done."


7. Impossible to be made by man alone (K.)

8. *Vedaśāstram*.

9. I.e., are opposed to the teachings of the Veda.

10. Their fruit is hell (K.); their root is confusion (Meth.) The MSS. Medh. have *pratyayaḥ* for *smṛtayāḥ*; "ill-revealed" systems of philosophy are meant (*asaktaka- darçana*), Medh. Cf. on this verse particularly Joahentgen, p. 79, note.
96. And all (systems) other than that, which are brought forth and disappear,¹ (are), on account of (their) being (composed) in time near (to us, proved to be) without fruit and without truth.

97. One by one the four castes, the three worlds, the four orders of life, the past, the present, and the future ²—in short—everything depends on the Veda for success.³

98. Sound, touch, form, taste, and fifth, smell, depend, according to (their) origin, mood, and action, upon the Veda alone.⁴

99. The eternal Veda-treatise supports all existent (things); therefore this I think the highest which ensures success to this creature (man).

100. One who understands the Veda-treatise deserves rule over armies, kingly power, the right to adjudge punishment, and the governorship of all the world.⁵

101. As fire (when its) strength is brought forth consumes even wet trees, so the Veda-knower consumes the act-born sin of self.

102. He who abiding in any order whatever knows the true inner meaning of the Veda-treatise, even while existing here in this world is fitted for brahma-existence.⁶

103. Those who have (perused many) literary compositions (are) superior to those who are ignorant; those who remember (what they learn are) better than those who have (perused many) literary compositions; those who understand (what they learn are) superior to those who remember (it); those who practise (what they learn are) better than those who understand (it).

¹ Cuyavante; Medh. has vyathanete (vinacyanti); "other than that (Veda)," (Medh.) ² Literally, "(what) was, is, will be:" (bhavat, var. lec. bhavyam).
³ That is, their authority is found in Veda (K.) ⁴ Prasidhanty (sic., Medh.; cf. Beng. M.S.) There are two readings: prasati tigukarmatah (according to the origin, nature, and use of sound, etc.), or prasütēr guṇadharma-
⁵ Vss. 100-105 follow vss. 106-108 in Medh.; his order being from here to end: 99, 106-108, 100-105, 109-122, 126; vss. 100-105 being perhaps interpolated.
⁶ Brahmacabhyya, existence in Brahma, or existence as brahma, i.e., as ethereal substance. Cf. vii. 23.
104. The best source of deliverance for a Brahman is (ascetic) austerity and (Vedic) wisdom; through (ascetic) austerity one slays sin,\textsuperscript{1} through (Vedic) wisdom one gets immortality.

105. Immediate (visual) perception, inference,\textsuperscript{2} the treatises (of law)\textsuperscript{3} according to the various traditions, (this) triad must be well understood by one desiring clearness\textsuperscript{4} in regard to (rules of) right.

106. He and no other knows the law who, by means of a philosophical system, not opposed to the Veda-treatise, intelli gently follows (the works) of the seers and the regulations of the law.\textsuperscript{5}

107. This, as has been declared without omission, (is) the act that causes deliverance; (thereby) the secret mystery of this Māṇava-treatise\textsuperscript{6} is explained.

108. If (a question) should arise (couched thus): "How (is one to act) in (case) no (rules of) right (are) handed down?" (The answer is), let that which well-instructed\textsuperscript{7} Brahmans may declare be (regarded as) an undoubted (rule) of right.

109. And they (are) to be known as well-instructed Brahmans by whom the Veda, with (its) additions,\textsuperscript{8} has been gone over according to law, (and who) possess proofs perceptible by the senses from revelation.\textsuperscript{9}

110. That rule (of right) one shall not allow to be dis-

\textsuperscript{1} Cf. vs. 183; kilbiṣam or kalmaṣam (cf. Mbh. xiii. 69, 19: Kalmaṣam gurucṛṣṇā hanti); this is the reading in all three MSS. Medh.

\textsuperscript{2} Perception by the senses, inference, and the law, are the three means of knowledge; it is in the second that the affinity with the Sāṅkhya system is seen best.

\textsuperscript{3} Law-treatise, apparently, as shown by dharma, "rule of right," following. "Traditions," āyuṣ, are the different works tradita ab antiquis, constituting together the body of the law (pāṭha, "treatise"). Cf. viii. 44. Possibly Veda is meant, as below (in 109) āyuṣ takes the place of pāṭha.

\textsuperscript{4} Or, var. loc. "perfection in." According to Medh. (all three MSS) we have karmabuddhiṁ abhipratāṁ, "for those desiring knowledge of an act."

\textsuperscript{5} Medh. has ārgadharmo padeṣeṇa, which would give a very different force to the last half. "Law" (dharma) supplements the seers' work (Veda); philosophical system (turba) is, according to Medh., anumāna, inference.

\textsuperscript{6} Māṇava-pāṭha, or "treatise (of law) by Mānu," as the commentators, of course, say. Cf vs. 117.

\textsuperscript{7} "Well-instructed," i.e., āyuṣas; cf. Band. i. 1, 5, and Āp. i. 20, 6.

\textsuperscript{8} Itihāsas, Purāṇas, even Snūtis (Medh.)

\textsuperscript{9} Āyuṣ = anumāna (Medh.); revelation, i.e., āyuṣ, Veda.
puted, which an assembly shall establish, consisting of at least ten or of at least three men of good conduct.

III. One (learned) in (each of) the three Vedas, one who understands "proofs, 1 a philosopher, 2 an etymologist, one who recites the (rules of) right, and three members of the first 3 orders, would constitute an assembly consisting of at least ten.

112. One wise in the Rg-Veda, and one wise in the Yajur-Veda, and one also learned in the Sāma-Veda, should be known (to constitute) an assembly consisting of at least three, in deciding a doubt in regard to a (rule of) right.

113. That rule of right which even one (of) the highest of the twice-born wise in the Veda shall propound must be known as the supreme rule of right, not (that) declared by myriads of ignorant (persons).

114. A genuine assembly is not found among men assembled (even) by thousands, (if they) have not (performed) the (proper) observances, have not (perused) the mantras, (and if they) live by virtue of their caste alone.

115. If fools, whose nature is darkness, declare any rule of right (when) they know nothing about it, the sin resulting therefrom, becoming an hundredfold (greater), enters into them who declared it.

116. All this, 4 the best cause of deliverance, has now been set before you; the Brāhman who swerves not from this obtains the highest course.

117. This Lord, the divine one, 5 through a desire for the good of the worlds, has thus declared unto me all this (that follows, as) the highest mystery 6 of the law.

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1 One skilled in anumāna (Medh.), hetuka (or haituka); cf. haituka in iv. 30 (rationalist), and note on ii. 11.
2 Tarkin (cf. Joh., p. 79, note), "one skilled in testing and reviewing a thing;" possibly "a logician," if the science was one then recognised, which seems improbable.
3 "The three first" are the student, householder, and hermit. According to K., some MSS. have sarve, "all." Cf. Gaut. xxviii. 48; Vas. iii. 20; Baudh. i. 1, 7-16; Yāj. i. 9.
4 All this teaching of the law is meant; vihitam in Medh., "explained."
5 I.e., Manu declared it to me, Bhṛgu (Medh., K.)
6 "Mystery" is literally "(that which is) to be concealed" (guhyam);
118. In self should one behold the All, being and not-being, with mind intent; for beholding in self the All one does not turn his mind to wrong.  

119. Self alone (are) all divinities; the All is founded in self, for self begets the chain of action in (all) these incorporate (creatures).  

120. One should cause the ether to enter in the hollows (of the body), the wind in movement and touch, supreme heat and effulgence in digestion and sight, water in the fatty parts, and earth in the solid particles (of the body);  

121. (Also) the moon in the mind, the quarters of the heavens in hearing, Viṣṇu in walking, Indra in strength, Fire in voice, Mitra in excretion, and Pṛajāpati in procreation.  

122. Controller of all (things), (a being made) of particles finer than fine even, gold-glancing, comprehensible (only) by an intelligence asleep—him one should know (to be) the supreme man (Purusa).

cf. vs. 107 and xi. 266. "Law" (dharma) here includes the whole treatise; above, in vss. 113, 115, dharma is a special "rule" (of right).  

1 Or, "with mind intent on being and not-being" (Johaent.), though the apposition above seems preferable.  

2 Adharma (so Medh.)  

3 "Self is indeed all divinities" (Johaent., who says, "Dem Gesetz- buche liegt nichts ferners als der Gedanke, die Götter seien reiner Geist," and finds the explanation to be that "self has a share in all the gods" (s. 57), as explained below. It is doubtful whether we should seek the "thought of the law-book" proper in this closing stanzas of the late and last book. Ātmā or ātmā hi, and the words of the text, whether they agree with the tone of the work or not, mean that all the divinities are just "self," and nothing else.  

4 Literally, "causes the production of pursuance of acts of these incorporate."  

5 I.e., "one should recognise the connection between the ether (kha) and the hollows (kha), between wind and movement," etc.  

6 Tejas implies heat and light both.  

7 Hari; in Rāgō's time the two var. lec. Hara (Śiva) or Hari (Indra) stood side by side. The three MSS. of Medh. have Hari (in No. 989 this was afterwards erased and changed into Hara).  

8 The exercise of the faculties are intended where the organs themselves are given; the connection between the two last divinities and the function is that of presiding genii. Viṣṇu is not strictly "god of walking," but his three great steps are referred to; the connection between speaking and fire is that the latter "calls" the gods to sacrifice. Cf. with this passage the parallel in Tattva Samāsa given by Johaent. (s. 58).  

9 Sunk into sleeplike meditation; this Purusa, "the highest, first principle," is spoken of in i. 11; in the
123. This one some declare (to be) Fire; others, Manu Prajāpati; some, Indra; others, breath; others again, the eternal brahma.  

124. This one, penetrating all-created (things) by (means of) the five elements, for ever by (means of) birth, growth, and death, keeps up like a wheel (the course of) transmigrations.

125. Thus he who by (means of) self sees self in all created (things), after attaining equality with the All, enters into brahma, the highest place.

126. The twice-born man who recites this Mānava treatise as it has thus been expounded by Bhṛgu, always becomes attached to (good) custom, and shall obtain a course (just such) as (shall be) desired (by him).

REST OF THE LAW-BOOK IT IS IGNORED, AND BELONGS CONSEQUENTLY TO THE LATE PHILOSOPHICAL PORTIONS.

1 This verse with the two following Medh. omits; they are, therefore, probably the latest verses of the latest portion of our work.  

2 Mûtri, "elementary particles."

3 Cf. Āp. ii. 21, 13 ff.

4 Some MSS. have "eternal" (sauñānam) for "highest (best) place." "Brahma" is here neuter, and probably means the "world-substance," not "world-spirit."

5 In the next life his existence shall be as he wishes it (K.)

THE END.