CHAPTER IV

BELIEF IN DESTINY, KARMA, FUKARIJANNA
(METEOROPHYSIOLOGY) AND MULT(SALVATION)

The Concept of Destiny

The religious field of India during the early medieval period was dominated by several schools of thought which dived deep into philosophical discussions. It was the philosophy of different schools which had its bearing upon the concept of destiny. The masses to whom the philosophical ideas seldom filtered down, took a faithful view of the role of destiny in human life. The Sutris like those of Manu and Yajnavalkya reflect upon the part of destiny in the life of men. Manu says, "All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible? Yajnavalkya states that the success of every action depends on destiny and on a man's own effort; but destiny is evidently nothing but the result of a man's act in a former state of existence. The Jaina Amrakoti, who wrote his work Dharmapariksha in 1014 A.D., also identifies fate with the karma of previous births, representing it as an all-powerful agency which none can escape. We are told in the Sukrantita that man's work is the cause of his good or bad
luck (prosperity or adversity). Even that which is called prakṛtana (i.e., that which comes from previous birth) is really man's own work. Of course, everything in this world is founded on both fate and self-exertion, and the latter is divided into two classes, that done in a previous birth, and that done in this. When fate is favourable, even small exertions achieve good results. But when it is unfavourable, great efforts may be productive of no good. In the Marga-carita of Bāṇa the mendicant Divākarunītra says that messengers of fate roam in companies in every quarter and in every city, with eyes red like hot iron and bodies black like the kālakūta poison, carrying black nooses in their hands. In the Yaśastilaka of Somadeva the minister of Yasodhara named Vidyāmahodadhi discusses relative merits of fate and personal endeavour as governing principles of human conduct. He waxed eloquence on the supremacy of fate. He argues that man toils and suffers for nothing; what is written on the forehead will come about even if he remains inactive. Fortifications and wise counsel are futile when fate decrees otherwise. The views of Vidyāmahadadhi are attacked by another minister described as a materialist, who regards personal endeavour as the sole guarantee of success. As a follower of Gārvāka doctrines, he cannot, of course, accept any unseen agency like fate. Arguing that all actions depend upon effort and not on passivity, the speaker goes on to show the futility of depending
upon fate. He says that fate is powerless to feed even a man who has food before him, but whose hands are tied. He who relies upon fate is bound to lose even the wealth he has acquired; fate never guards a traveller who carries with him a bundle of jewels, but falls asleep on the way. "Grows perch on the head of one who abandons effort and depends upon fate, just as they do on the head of a sculptured lion in a palace!"

The next speaker is a minister named Kavikulāraka who tries to effect a compromise between the views of the two previous speakers. He recognises both fate and effort as determining factors in the life of man, although he gives greater importance to effort. He says that when success comes without being deliberately aimed at, it is to be attributed to fate; in all other cases personal exertion must be held to be the determining cause. "When a serpent comes in contact with a man in his sleep and he remains unhurt, his safety is to be attributed to fate, but when the reptile is seen and avoided, the determining factor is one's personal effort. Fate and personal effort often help each other, and their mutual relation is like that of medicine and the vitality of a patient! Nevertheless, the speaker recognises personal endeavour as the governing principle of human activity and dismisses fate, something outside the range of sense experience.

In spite of this shift in emphasis in individual opinion, as portrayed by Somadeva through the
characters of his ḍhampa (romance), it is hard to believe
that the faith of the masses in destiny was slackened, for
the Kāśmira chronicler Kāhama in the middle of the twelfth
century A.D. appears to be an untiring exponent of the belief
in destiny. He not only reflects upon it but also cites cases
where it was nothing but destiny which guided the course of
action. In all directions he is prepared to recognize its working.

It is fate to which Kāhama attributes the failing of all
resolve and wisdom in Hāra (1059–1101 A.D.), the king of
Kāśmira, at the close of his reign. Fate alone, according to
him, is the cause which turns the recipients of royal fortune
into enemies of their relatives and trespasses against the
moral law. If foolishmen prepare a device to ward off a
coming event, one may be sure that by it fate merely intends
to open a door for that. He draws upon the story of Saṁdhināti,
a minister of king Jayendra of Kāśmira, to illustrate the
conduct of fate in human life. Guru of Sāṁdhināti named
Iśāna carried away the skeleton of Sāṁdhināti who was put to
death at the behest of the king. As he was preparing to perform
the proper funeral rites, he read on his forehead a verse
inscribed by the creator to this effect: "He will have a
life of poverty, ten years’ imprisonment, death on the stake,
and thereafter a throne? As he saw the meaning of three pādas
of that verse fulfilled, he was reasonably anxious to see
whether the sense of the fourth pāda would come right. Struck
with astonishment, he considered how this was to come about, and after long reflection said to himself that the power of fate was not to be fathomed by thought. Kāhāna further says, "Everybody while engaged on various tasks, strives eagerly, dependent as he is (on fate), to frustrate its obstinate resolve. It is under these conditions that the most wonderful power of fate manifests itself, whose greatness knows no obstacles to accomplishment of its designs! Commenting on the fall of Śāhi Trilokanātha in the battle against Māmud of Ghazni, Kāhāna observes, "Nothing is impossible to fate. It effects with ease what even in dreams appears incredible, what fancy fails to reach! Considering that professions are subject to fate, the pride which foolish people take in the greatness of their family and power is false and vain. Riches come to a person hundredfold by themselves when his fortune rises. The object for the execution of which resolute men display great skill, is frustrated by fate through a very slight matter. It is the amusement of fate that the strong are deceived by the weak, and that those who hold all affairs in their hands are confused by those without power. In vain do people use cunning and deceptions to raise their position; the will of fate cannot be altered. Man cannot get away by running from his fixed destiny. "The life of a person, whose breath is destined to last until he has enjoyed what he is to enjoy, cannot be destroyed by adversaries,"
neither by the employment of continuous fire, poison, the
sword and arrows, nor by a violent throw over precipice,
nor by sorcery. Manifestly it is the will of fate which makes
a person in this world to move about without a free will. "Fate
whose most wonderful power cannot even be imagined, in a moment
makes a man to fall who stands firmly, and raises another
who is about to fall..." If fate is hostile, success turns
away from the ambitious. Kshamā's conclusion was that nobody
can escape the inevitable. It appears that fate and karma
were viewed with different angles and each had a hold on the
people according to their conviction and profession.

The Doctrine of Karma

An emphasis on karma had gained momentum in the
Indian soil and had become a pronounced doctrine more
specifically from the days of the Mahābhārata. The doctrine
has been of great antiquity. Though not formulated fully in
the Rgveda, the earliest of the Hindu scriptures, its ethical
principles were already in evidence therein. A verse in the
tenth mandala of the Rgveda says, "Let the eye (of the dead
man) repair to the sun; the breath to the wind: go thou
to the heaven, or to the earth according to thy merit, or
go to the waters if it suits thee (to be) there, or abide
with thy members in the plants? The idea of good actions
leading to heaven and of evil actions bringing punishment
upon the evil-doer is given more concrete expression in the
Brāhmaṇas which refer repeatedly to the world of the pious (sukṛta lokān). In the Brhadāraṇyaka Upanishad the seer Yājñavalkya (not be confused with the lawgiver Yājñavalkya) puts the doctrine of karma in a crystallised form. In a discourse Ārtabhāga inquires, "If after the death of man, his spirit goes into the fire, his breath into the wind, his eyes into the sun, his mind into the moon, his ear into the ether, the hair of his body into the planets, the hair of his head into trees, his blood and semen into water - what then becomes of the man?" Yājñavalkya replies, "Verily one becomes good through good deeds and evil through evil deeds! It is a clear profession of the concept that only merit or demerit of one’s actions survives after one’s mortal frame has perished. According to Yājñavalkya, as elaborated later in the Brhadāraṇyaka Upanisad, desire causes corresponding action and the latter determines the destiny. "Man is altogether and throughout composed of desires (kāma), as are his desires so is his insight (kṛtu), as is his direction so are his acts, as are his deeds so is his destiny. The Bhagavadgītā comes down to us as a treatise on karmayoga (path of action). It prefers karmayoga to śaṅkyā (renunciation). It says, "Though both, renunciation and karma, lead to one’s welfare, of the two karma is better! Actions, according to the Bhagavadgītā, are unavoidable and, however, one may try, one cannot refrain from performing the physical functions while still living."
Praakrti (nature) itself leads one to action. Further, the Bhagavadgītā enjoins karma without attachment: "In work be thine office, in their fruits must it never be, Be not moved by the fruits of works; but let not attachment to weariness dwell in thee! The Saptis also reflect on the doctrine of karma. Manu says that in the next world neither father, mother, wife, sons, nor relations stay to be one's companions. It is the spiritual merit of the man that alone remains with him. The relatives leave the dead body of an individual on the ground like a log of wood or a clod of earth, but the spiritual merit follows the soul. The man enjoys the reward of his virtue and suffers the punishment of his sin. It is, therefore, for the man to accumulate slowly spiritual merit so that it may be his companion after death and he may be able to traverse the gloom. The spiritual merit conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body! "Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech and actions! Manu further observes that action which springs from the mind, speech and the body, produces either good or evil results. By action are caused the various conditions of men, the highest, the middling, and the lowest. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false doctrines, are the three
kinds of sinful, mental action. Abusing others, speaking
untruth, detracting from the merits of all men, and talking
idly, are the four kinds of evil, verbal action. Taking what
has not been given, injuring creatures without the sanction
of the law, and holding criminal intercourse with another
man's wife, are declared to be the three kinds of wicked,
bodily action. A man obtains the result of a good or evil
mental act in his mind, that of a verbal act in his speech,
and that of a bodily act in his body. That man is called a
true tridāndin in whose mind these three, the control over
his speech (vāgāndya), the control over his thoughts
(mahadanda), and the control over his body (kāyadanda), are
firmly fixed. That man who keeps this threefold control over
himself with respect to all created beings and wholly subdues
desire and wrath, thereby assuredly gains complete success.

"Him who impels this (corporeal) Self to action, they call
the Kṣetrajña (the knower of the field); but him who does
the acts, the wise name the Bhūtātmā (the Self consisting
of the elements)? "If (the soul) chiefly practices virtue
and vice to a small degree, it obtains bliss in heaven ....
But if it chiefly cleaves to vice and to virtue in a small
degree, it suffers, deserted by the elements, the torments
inflicted by Yama. With whatever disposition of mind (sattva,
rājas or tāmas) a man performs any act, he reaps its results
in a future body endowed with the same quality. Those endowed
with goodness (sattva) reach the state of gods, those endowed
with activity (rājas), the state of man, and those endowed
with darkness (tamas), ever sink to the condition of beasts.
In consequence of sinful acts committed with his body, a man
becomes in the next birth something insinuate, in consequence
of sins committed by speech, a bird, or a beast, and in consequence
of mental sins, he is re-born in a low caste. In consequence of
attachment to the objects of the senses, and in consequence of non-performance of their duties, 'fools,
the lowest of men, reach the vilest births!

The doctrine of karma had so permeated the
life and thinking of the period that the Purāṇas, whose
concepts and dictates affected the beliefs and practices of
the time, made no mean contribution to the development of the
doctrine, while laying emphasis on bhakti (devotion). The
Mārkandeya Purāṇa states that the individual soul bears the
consequence of its own karma and is conditioned by that. The
idea is not a new one. It is what was preached in the years
antecedent to the time of the Mārkandeya Purāṇa. It establishes
the continuity of thought with regard to the theory of karma
in Hindu mind. The Mārkandeya Purāṇa further says that when
the righteous (or meritorious) persons cast off their mortal
souls and move to the road determined by Yama, they have
around them gandharvas and apsaras (nymphs) bursting in music
and dance. The celestial chariot plies to take them on to the
next world where they stay on so long the merit of their deeds is not consumed and, thereafter, they return to human life either as saints or members of royal families and tread the righteous path. Whatever one acquires, merit or demerit, that results in pleasure or misery. Diseases overtake one who practises mortal sin (mahāpātaka). A sinner, having passed through the hells, is born as insects of various kinds and, then, passes to animal and plant life. Having passed through these yonis, he takes to human life as a hump-backed, dwarf Ėandālā. If he acquires merit, he is reborn as Śūdra, Vaiśya and Kṣatriya respectively, and could even be Brāhmaṇa and Indra. But if he takes to unrighteous path, again he will descend and fall in hell. The idea echoes the Upaniṣadic concept where it is said that the forest ascetic equipped with knowledge and faith enters after death the devayāna (the path of the gods), which leads to salvation. The householder who performs sacrifices and fulfils his other obligations properly goes by pitryāna (the path of the fathers) to the moon, where he abides till his actions are consumed, and then returns to the earth, where he is first born as a plant and then as a member of one twice-born vānas. This is a kind of double retribution, first in the next world and then by transmigration in this. The wicked are born again as Ėandālas, dogs or swine. The Mārkandeya purāṇa further states that karma without attachment yields fruits in the
next world and attached karma bears fruits in this world.

Even Kalhana, whom we have noticed previously waxing eloquence on the role of destiny, accepts that karma of the previous births condition the future life. He says that parents are only the immediate cause for the production of a birth which one obtains by one's own previous deeds. If a king is grateful and of mild disposition, and the minister devoted and free of arrogance, such a connection may at times be found to be lasting, owing to merits from previous births. He draws upon the conduct of the Kāśmīra king Yāsavakara (939-948 A.D.) to illustrate the working of the concept of karma. The king, who was anxious to secure the royal dignity also for his future births, wisely bestowed the royal insignia upon a Brāhmaṇa, without their being in danger, because he believed that being only a common person, he must have obtained the throne through some similar pious acts which he had performed in a previous existence. The evil acts are followed in this life by death which predicts as consequences terrible sufferings in the other transmundane existence. The Kāśmīra king Ananta (1028-1063 A.D.) and his queen when reached Avantipura, Viśāvatta and other local Brāhmaṇas approached him and said that the clouds sent down upon the trees rain as well as lightning. It was as a result of the retribution for good and bad actions of a former existence.

Śemadeva brings out the Jaina concept of karma.
He says, "There in the universe, upwards, downwards, and athwart, the creatures incessantly wander, like dust, impelled by the gust of their own karma. "Alone and erring, verily a sentient being is ensnared, like a spider, in the rigid network of karma, of his own free-will. It is through religious merit that one can attain that state of bliss which is free from all pain, treading his way with the aid of spiritual calm. When mind is beset with sin, a man is born in hell, or as some lower animal. Further, a man is born in heaven if he has religious merit and among mankind as a result of virtue and sin. Thus, an individual lives in the three worlds. The universe exists for his wanderings at will. The miserable suffering because of the sin committed under the spell of desire to seek pleasure of life. Somadeva is emphatic in treating desire as the cause of action. He observes: "Verily it is due to thy ancient karma that thou, with desire inbred in thee, makest thyself impure in this life. How can the fool that nourishes a serpent achieve his own success"? "The science of astrology reveals the consequences of good and bad karma accumulated in another birth, just as a lamp reveals things in darkness. The existence of Self, according to Somadeva, is not limited between birth and death. "Released from birth in the plant world, after much suffering, a sentient being is again born in the hells on account of his sins, then in the genus of animals, mutually hostile, and then again among
uncouth men resembling animals! Thus, in order to reap the consequences of one's deeds, "one has to ply the water-wheel of transmigration, bounded by the vessels of prosperity and adversity, and overflowing with the waters of suffering, and furnished with the expansive cords of sin, with the hub of the wheel rotating in the river of the four conditions of existence." Somadeva believes that abhinivesa, mental pre-occupation or resolve, purpose or motive, or intention, is of prime importance in all actions leading to virtue or sin. He illustrates with the observation that "just as, under the stress of mental pre-occupation, love appears in men, and milk in cows (at the sight of the calf), similarly on account of mental activity the Self acquires karma, good or bad. He lays emphasis also on the difficulty of purifying the mind once it is polluted by an evil intention, and says that the sum total of pious acts done over a long period is completely destroyed in a moment, like a house on fire, if marred by an evil intention even once through error.

The Tantras also reflect on karma. The Mahinirvana Tantra, though a later work than our period, is an authoritative work on the principles of the tantric cult and must have embodied the beliefs and practices of the Tantrikas coming down from the earlier days. According to the Mahinirvana Tantra, karma is of two kinds, auspicious and inauspicious. Through the latter jiva (individual soul) suffers...
acute pain, and through the former jiva becomes attached to
the fruits of action, and, controlled by the bonds of karma,
sojourns again and again in this world and the next. Not even
in a hundred kalpas can jiva attain liberation unless both
his auspicious as well as inauspicious karma will come to an
end. "As it makes no difference to the binding power of a
chain whether it be of iron or gold, so karma, whether
auspicious or inauspicious, is equally powerful to bind jiva!
Accumulated karma, whether good or bad, inevitably acts so as
to bring the jiva back to samsara. "Jiva, even though he be
in constant action and endure hundreds of austerities, cannot
attain liberation so long as he does not acquire true knowledge."
It is only after the destruction of sin and the purification
of the heart by thought upon Tattva (— the thought that Brahman
alone in an essential sense exists, while the world does not,
that is to say, that the world is nothing but a display of the
Brahman) and by performance of disinterested action (niṣkāma
karma) that knowledge dawns. Thus, according to the Mahānirvāṇa
Tantra, it is through knowledge that one can secure liberation
from the cycle of death and birth and action alone cannot be
instrumental in securing liberation from the bondage of the
world.

Through these reflections on the doctrine of
karma certain principles emerge which were believed in and
practised during the period under consideration, viz., that
there is no destruction of karma except by reaping the fruits thereof; that no one can set aside the bondage due to the karma of past lives; that after the consumption of the merits in the transmundane existence, one has to come back to the samsāra; and that knowledge alone lifts one above the maze of samsāra to one that is eternally true.

The doctrine of karma made the people conscious of sins and developed the theory of expiation to absolve one from the sins committed. The belief that reward and punishment were not eternal helped build the theory that penance and atonement could purify the soul and exhaust the period of suffering.

**Sins and Expiation (prāyaścittta)**

The Manu-sūtrī enlists the mahāpātakas (mortal sins).

It says that killing a Brahmāna, drinking the spirituous liquor, called surā, stealing the gold of a Brahmāna, adultery with a guru's wife, and associating with such offenders, constituted the mortal sins. The Sūtrīs of Yājñavalkya, Gautama, Śaṅkha and Dāma, and the Purāṇas refer to the sins and sufferings which the sinners have to undergo. The Yājñavalkya-sūrti states that the murderer of a Brahmāna suffers from tuberculosis, a drinker of surā has black teeth, the thief of a Brahmāna's gold has diseased nails, one guilty of incest suffers from leprosy, the thief of food suffers from dyspepsia, one who stealthily learns without permission (or one guilty
of plagiarism) is born dumb, one who mixes up inferior corn
with superior corn is born with excessive limbs (with six
fingers, etc.), a backbiter is born with pus in the nose, a
thief of oil is born as tilapāyi and one who falsely reports
faults in others has a fetid breath. Further, Yājñavalkya
says that the soul enters into hundreds of bodies in the
samsāra on account of his lapses springing from the mind,
speech and body. The murderer of a Brāhmaṇa is born in the
body of a beast (deer, etc.), a dog, a pig, or a camel; the
drinker of surā is born as an ass, a pulkasa (one born of
a Sudra woman by her association with a niṣāda), or a vana
(one born of an Asvāṭṭha woman from a vaidehaka); the thief
of gold reaches the state of a worm, an insect (an ant, etc.)
or a mēth, and one guilty of incest becomes grass, a bush,
or a creeper. On stealing leafy vegetables one is born as a
peacock; on stealing perfumes one is born a dhucekundari
(musk-rat); the thief of corn, of a vehicle, fruits, water,
milk, domestic utensils (like pestle), honey, flesh, a cow,
fire, cloth, juice (of sugarcane or the like) and salt is born
respectively as a mouse, a camel, a monkey, a plava (duck),
a crow, a sparrow, bee, vulture, godhā (iguana), crane, a man
suffering from white leprosy, a dog, and a cēli (cricket). After
reaping the consequences of their evil deeds by falling into
hell and by reaching the state of lower animals, sinners are
born as human beings of a low order, poor and with condemned
marks on the body. The Markandeya Purāṇa adds to the list of sins and sufferings. According to the Purāṇa, those who revile the Vedas, gods, Brāhmaṇas and gurus, create dissensions among the priest and the sacrificer, mother and son, and husband and wife, mar pleasure of others and infringe them, torment sādhus (virtuous men), after having been invited to a śrāddha, dine elsewhere, take food without offering it to gods, guests, attendants, pīṭhas, Agni and birds, while out for trade in the company of one without money, desert him and take food, relieve the necessities of nature before cow, Brāhmaṇa and the sun, in famine, drought, etc., desert their close associates, sell their religious merits against payment, excrete matter and urine in water, accept gifts from wicked men, are tortured and punished by Yama and they have to live in hell. The chapter fifteenth of Markandeya Purāṇa deals with the yonis that one has to undergo as a result of the sins committed. A Brāhmaṇa is born as an ass if he accepts money from a sinner; if he presides over yajña performed by a sinner, he, after having passed through hell, is re-born as a worm. One, who deceives his teacher or violates his bed, is born as a dog. One, who insults his parents, is born as a donkey. One, who misappropriates the deposits of others, after having passed through the misery of hell, is re-born as a worm. Ungrateful persons, after wading through the hell, are born as worms, scorpions, aquatic animals, etc.
Saasdeva projects the Jaina view of sins. He says that profanation of stones invested with divinity and set up with *samkalpa* or intention of worshipping them is a grievous sin. Hostility to one’s master, killing a woman, injury to children, killing those who have been assured of safety, and divulgence of secrets—these five sins always bring swift misery to sentient beings.

To absolve a man from the guilt of sins, penitential rites were prescribed in the *Sartis* and the *Purāṇas*. The men of the world had their luck and character according to the nature of the penance they performed. If a sinner did not undergo a *prāyaścitta*, he had to suffer dire and far-reaching consequences. Manu ordained that one had always to perform penance in order to free oneself from sins, since those who did not destroy their sins by means of *prāyaścitta*, were born again endowed with disgraceful marks. According to Yājñāvalkya, men who were steeped in sins and did not perform penances and repent for their evil deeds, went to painful and dreadful hells. An injunction was laid down on every individual to observe Dharma (*law*), and to inflict punishment on himself whenever there was any swerving from the right path. *Prāyaścitta* was commonly employed in the sense of a particular religious observance occasioned by special circumstances and performed for the destruction of sins. Thus, if the *prāyaścitta* was performed, the Ātman (*soul*) was purified.
and the world was appeased to have social intercourse with him. Whatever sin men committed by thoughts, words or deeds were burnt by penance. The idea of penance does not seem to have originated with the Smritis and the puranas. It appears to have been gradually introduced even in the Vedic times.

The sacrifice was mystically identified with the victim which was regarded as the ransom for sin and the instrument for its annulment. In the Tandya-Brähmana, we read: "O thou limb of the victim now consigned to the fire, thou art the expiation for sins committed by the gods, by the fathers (our deceased ancestors), by men, by ourselves. Whatever sin we have committed, sleeping or waking, knowing or unknowing, thou art the expiation for that. In our period penances were resorted to is evident from the accounts of the Rajatarangini, the Dvyāśrayakāvyya of Hemaarendra and the Rewa stone inscription of Kalacuri Vijayaditya. In relation to the Kāśmira king Yaśaskra, the Rajatarangini informs us that he had raised Lallā, a courtesan, to the foremost place among the ladies of his seraglio. Lallā, though treated by the king with affection, had meetings by night with a Gandāla watchman. The king after having ascertained by means of spies that this was a true fact, exhausted himself in the performance of expiatory rites, and put on the skin of a black antelope. We learn from the Dvyāśrayakāvyya that after the death of the Gaudukya ruler Bhīma of Anahilapātaka, one of the sons of Bhīma, Kṣemarāja,
rotirod to Handikoivara* no or tho rill ago of Dahiathala (or Dadhiathala), on tho banks of tho Sarasvati, to perform penances.

This village of Dahiathala was granted to Kumara (prince) Devaprśād that he might attend upon his father Kṛṣṇarāja in his penances there. The Rewa stone inscription states that the siddhas go to heaven after performing fierce and painful penance. The penances were meant for the dvījas (twice-born) and there was no atonement for the sūdras, as their very birth was considered to be due to the sins committed in the past life.

**Expiation for the Mahāpātakas:**

Penitential Rites for slaying a Brāhmaṇa

According to Manu, the slayer of a Brāhmaṇa had to make a hut in the forest and to dwell in it for twelve years for his purification, subsisting on alms and making the skull of a dead man his flag. Manu adds that he had to sleep upon grass and to proclaim his own deed while out to collect alms from one village to another. He who thus remained always firm in his vow, chaste, and of concentrated mind, removed the guilt of slaying a Brāhmaṇa after the lapse of twelve years. Manu also suggests some alternative courses to atone for the murder of a Brāhmaṇa. He says that a slayer on his own could become the target of archers in a battle who knew his mind, or he could thrice throw himself headlong into a blazing fire, or he could perform a horse-sacrifice, or he
could walk one hundred yojanas, reciting one of the Vedas, eating little, and controlling his organs, or he might present to a Brāhmaṇa, learned in the Vedas, his whole property, as much wealth as was sufficient to maintain the recipient, or a house together with the furniture, or, subsisting on sacrificial food, he might walk against the stream along the whole course of the river Sarasvati, or, restricting his food, he might mutter thrice the Samhitā of a Veda. Having shaved off all his hair, he might dwell at the extremity of a village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and the Brāhmaṇas. One who abandoned his life for the sake of the Brāhmaṇas or of cows, was freed from the guilt of the murder of a Brāhmaṇa, and one who saved the life of a Brāhmaṇa or of a cow was absolved from the guilt under consideration. If one fought at least three times against the robbers in the defence of a Brāhmaṇa’s property, or reconquered the whole property of a Brāhmaṇa, or laid down his life for such a cause, he too was freed from his guilt. He who, after confessing his crime in an assembly of the gods of the earth (Brāhmaṇas) and of men (Ksatryas), bathed with the priests at the close of a horse-sacrifice, was also freed from the guilt. This expiation was prescribed for unintentionally killing a Brāhmaṇa, but, for intentionally slaying a Brāhmaṇa, no atonement was ordained.

For Drinking Sura
A twice-born man who had intentionally drunk the spirituous liquor, called surā, through the delusion of mind had to drink that liquor boiling-hot; when his body was completely scalded by that drink, he was freed from his guilt; or he might drink cow's urine, water, milk, clarified butter or liquid cowdung boiling hot until he died; or he might eat during a year once a day at night grains of rice or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying a wine cup as a flag.

For stealing Gold of a Brāhmaṇa

The thief of a Brāhmaṇa's gold could absolve himself of the guilt of theft by performing the same penance which was prescribed for the slayer of a Brāhmaṇa, living in a forest and dressed in garments made of bark.

For Adultery with Guru's Wife

For one who had violated his guru's bed, the penance prescribed was that after confessing his crime he had to extend himself on a heated iron bed, or embrace the red-hot image of a woman; by thus dying he became pure and was freed from the sin. The alternative course was that having himself cut off his organ and testicles, and having taken them in his joined hands, he walked straight towards the region of Nirṛti (the south-west) until he fell down and died; or, carrying the foot of a bedstead, dressed in garments of bark and allowing his beard to grow, he, with a concentrated mind,
performed during a whole year the krochra (penance) revealed
by Prajāpati in a lonely forest, or, controlling his organs,
for three months continuously performed the lunar penance (cīndrāyana), subsisting on sacrificial food or barley-gruel.
From Vaiśnu we learn that one who had connection with a guru's
wife became free from the sin by fasting for three days and
muttering the puruṣasūkta and at the same time by offering
a burnt libation.

It is reasonable to assume that one who was
an accomplice of the sinner had to perform the same penance
which was prescribed for the latter.

Expiation for Minor Sins (Upapātikas):

For killing a cow

The killer of a cow (or bull) had to shave off
all his hair and to cover himself with the hide of the slain
cow. He had to live in a cow-house and to drink a decoction
of barley-grains in the first month of his atonement. During
the two following months he took a small quantity of food
without any factitious salt at every fourth meal time, and
bathed in the urine of cows, keeping his organs under control.
During the day he was to follow the cows and, standing upright,
to inhale the dust raised by their hoofs; at night, after
serving and worshipping them, he was to remain in the posture,
called virāsana (evidently he had not to stretch himself even
on the ground for the sake of sleeping), and controlling himself,
being free from anger, he had to stand when they stood, follow them when they walked and seat himself when they were lain. When a cow was sick, or was threatened by danger from thieves, tigers, and the like, or fell, or stuck in a marsh, he had to assist her by all possible means. In heat, rain, or cold, or when the wind blew violently, he had not to seek shelter for himself without first providing shelter to the cows according to his ability. He had not to say a word, if a cow ate anything in his own or another's house or field, or on the threshing-floor, or if a calf drank milk. The guilt of killing a cow was removed if the killer underwent this practice for three months. Manu states, "But after he has fully performed the penance, he must give to (Brāhmaṇas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

For killing other Animals

Having killed a cat, an idnhūma, a blue jay, a frog, a dog, an iguana, an owl, or a crow, the killer had to perform the whole penance prescribed for the murderer of a Brāhmaṇa for six months, or he could absolve himself from the guilt by giving ten white cows and one bull to a Brāhmaṇa, or drinking milk during three days, or walking one hundred yojanas, or bathing in a river, or muttering the hymn addressed to the waters. For killing a snake, a Brāhmaṇa had to give a spade of black iron. For killing a bear, a partridge, a parrot
and a crane, the killer had to give a pot of clarified butter, a drama of sesamum-grains, a calf of two years and a calf of three years respectively. If he killed a hamsa (swan), a balaka, a heron, a peacock, a monkey, a falcon, or a bhâsa, he had to give a cow to a Brâhmana. For killing a horse, an elephant, a goat or a sheep and a donkey, the gift prescribed was a garment, five black bulls, a draught-ox and a calf which was one-year old respectively, but for killing carnivorous wild beasts, a milk-cow; for killing wild beasts that were not carnivorous, a heifer, and for killing a camel, one kamala. A twice-born man, who was unable to atone by gifts for the slaughter of these creatures, had to perform a krochara for each of them in order to remove his guilt. For destroying any kind of creatures bred in food, condiments, fruits, or in flowers, the expiation was to eat clarified butter. But for destroying one thousand small animals having bones, or a whole cart-load of boneless animals, he had to perform the whole penance prescribed for the murderer of a Brâhmana during six months, or he could remove the guilt by giving ten white cows and one bull to a Brâhmana.

For cutting fruit-trees, etc.

For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, the penance prescribed was the muttering of one hundred Roas (nyans). If a man destroyed for no good purpose plants produced by cultivation, or such as spontaneously
sprang up in the forest, he had to attend a cow during one day, subsisting on milk alone, to remove the sin.

For taking forbidden Food and Drinks

One who took food of men whose food was not to be taken, or the leavings of women and the śūdras, or forbidden flesh, had to drink barley-gruel during seven days and nights to purify and absolve himself from the sin. He who had eaten dried meat, or meat, the nature of which was unknown, or such as had been kept in a slaughter-house, or mushrooms growing on the ground, had to perform a lunar penance. The atonement for partaking of the meat of carnivorous animals, pigs, camels, cocks, cows, donkeys, and human flesh was a Tapta-kroochā. He who ate what was left by a cat, crow, mouse, dog, or by an ichneumon, or food into which a hair or an insect had fallen, had to take a dose of the Brahmasūvaracā plant. He who drank the spirituous liquor, called vārūni, unintentionally, was purified by his initiation (i.e., the performance of the yajnopavita-smīrka, sacred thread ceremony) again. Ēnu laid down that even for drinking vārūni intentionally, no penance which led to the destruction of life was to be imposed. One who took water which had stood in a vessel used for keeping the spirituous liquor, called surā, or other intoxicating drinks, had to drink during five days and nights nothing but milk in which the Śāṅkhapālī plant had been boiled. He who had touched the spirituous liquor, or had given it away,
or had drunk water left by a Sudra, had to drink during three days water in which Kusa-grass was boiled. A Brāhmaṇa who had partaken of Soma-juice, or had smelt the odour exhaled by a drinker of surā, could become pure by suppressing his breath thrice in water and eating the clarified butter. Men of the twice-born castes who had unintentionally swallowed ordure or urine, or anything that had touched surā, had to be initiated again. A twice-born man, who had swallowed the urine or ordure of a village pig, donkey, camel, jackal, monkey, or of crow, had to perform a lunar penance.

For Incest

One who had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, had to undergo the same penance which was prescribed for the violation of a guru's bed. He who approached the daughter of his father's sister, or of his mother's sister, or of his mother's full brother, had to perform a lunar penance. The sin which a twice-born man committed by dallying one night with a Vrsāli (an untouchable woman), could be removed only in three years by subsisting on alms and muttering sacred texts daily.

For Adulteress

According to Manu, the husband had to confine an exceedingly corrupt wife to one apartment and to compel her
to perform the penance which was prescribed for males in
cases of adultery. If, being solicited by a man of equal caste,
a woman became unfaithful again, she had to perform a krochra
and a lunar penance to purify herself.

For Unnatural Crime

A man who had committed a bestial crime, or an
unnatural crime with a female, or had intercourse in water,
or with menstruating women, had to perform a Sãntepana krochra
to remove the sin. A twice-born man who committed an
unnatural offence with a male, or had intercourse with a female
in a cart drawn by oxen, in water, or in the day-time, had to
bathe with his clothes on.

For Relieving Necessities of Nature

in Water

One who relieved the necessities of nature, being
greatly pressed, either without using water, or in water,
became pure by bathing outside the village dressed in his
clothes and by touching a cow.

For Stealing

The chief of the twice-born, having voluntarily
stolen valuable property, grain, or cooked food, from the
house of a caste-fellow, was purified by performing krochra
(penances) during a whole year. The lunar penance was prescribed
for stealing men and women, and for wrongly appropriating a
field, a house, or the water of wells and cisterns. Manu
ordains that if the Brāhmaṇas acquired property by a reprehensible action, they became pure by relinquishing it, muttering prayers and performing austerities. He, who had stolen objects of small value from the house of another man, had to perform a Sāntapana krochna, after restoring the stolen article, to purify himself.

From the Vīmaṇasmiṭī we learn that "Though a thief may have restored to the owner the stolen property (either openly or) in some indirect manner, he must still perform a penance, in order to purify himself from guilt. Whatever a man takes from others, unchecked (by the dictates of religion), of that will be bereft in every future birth! To swallow the five products of the cow (pāṇcagavya) was the atonement for stealing cattle of various kinds, a vehicle, a bed, a seat, flowers, roots or fruits. Fasting during three days and nights was the penance for stealing grass, wood, trees, dry food, molasses, clothes, leather, and meat. To subsist during twelve days on uncooked grains was the penance for stealing gems, pearls, coral, copper, silver, iron, brass, or stones. For stealing cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope, the penance was to subsist on milk alone during three days.

For Accepting Presents from a

Wicked Man

By muttering with a concentrated mind the Sāyātrī (Gāyātrī) three thousand times, dwelling for a month in a
cow-house, and subsisting on milk alone, a man was freed from
the guilt of accepting presents from a wicked man.

For Officiating as Priest in a
Yajña performed by Vṛātyas

He who had sacrificed for the Vṛātyas, or had
performed the obsequies of strangers, or a magic sacrifice
intended to destroy life, or an Ahı́na sacrifice, was purified
by performing three kyūdras.

For Ignoring Daily Rites

Fasting was the penance for omitting daily rites
prescribed by the Veda. A Brāhmaṇa who, being an Agnihotra, voluntarily neglected the sacred fires, had to perform a lunar
penance during one month.

For Improperly Divulging the Veda

and Refusing Shelter

A twice-born man who taught the Veda to one when it
was not to be divulged, or improperly interpreted the Veda, or perverted its sense by omitting anusvāras, visargas, and the
like, and had cast off a suppliant for protection, had to
alone for his sin by subsisting for a year on barley alone.

Conditions for Undertaking a Penance

According to Manu, a twice-born man who became liable
for performing a penance, either by the decree of fate or by an act committed in a former life, had not to have intercourse
with virtuous men before the penance had been performed. One
who desired to expiate for sins, great or small, had to mutter the Rk-verse during a year. Vismu adds, "Let a man perform all these penances after having shorn his hair and his beard, and let him bathe at morning, noon, and evening every day, lying on a low couch, and restraining his passions. And let him (while engaged in performing them) avoid to converse with women, Sudras, or outcasts, and let him constantly, to the best of his ability, mutter purifying mantras and make oblations in the fire."

**Liberal Course for Removing Sins**

The Smrti writers also laid down the simple course to absolve oneself from the guilt of a sin. Vismu says that by confession, repentance, austerity and by reciting the Veda, a sinner was freed from the guilt. "In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more'. . . . He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time? "(If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the
purification? According to Viṣṇu, "after having fasted during the eleventh day of the bright half of the month Mārgasīrṣa, let a man worship, on the twelfth day, the venerable Vāsudeva (Krṣna). (He shall worship him) with flower, incense, unguents, lamps, eatables (such as milk), and repasts given to Brāhmaṇas. By performing this rite (on the twelfth day of the bright half of every month, from the month Mārgasīrṣa to the month of Kārttikeya), for one year, he is purified from every sin. By performing it till he dies, he attains Śvetadvipa ('the white island', the abode of Bhagavat). By performing it for a year on each twelfth day of both halves of a month, he attains heaven. By performing it (within the same intervals), till he dies, (he attains) the world of Viṣṇu. The same (heavenly rewards are gained by him who performs this rite) on each fifteenth day (after having fasted during the fourteenth). If he worships (according to the latter rite) Keśava (Viṣṇu) who has become one with Brahman, on the day of full-moon, and Keśava absorbed in meditation, on the day of new moon, he will obtain a great reward?

Punarjanma and Mukti

The doctrine of karma built up the concept of the transmigration of soul. In between death and rebirth a transmundane existence was believed in. This gave birth to the idea of heaven and hell. Heaven was the abode of those
who practised rigorous penance in their human life. The virtuous deceased entered upon a delectable life in heaven where all desires were fulfilled and lived in the midst of gods. The life was free from imperfections and bodily frailties. Those who were affected by the terrible sins consequent upon the mortal or minor sins and did not perform the penance for the sake of purification were condemned to one of the hells. Manu enlists twenty-one hells as Tamisra (hell of darkness), Andhatamisra (hell of subtle darkness), Mahāsurava (the great burning hell), Raurava, Kalasūtra (the hell of the thread of time), Mahānarakā (the great hell), Saṁjīva (animating hell), Mahāvid (hell of great billows), Tapana (burning hell), Sampratāpana (extremely heating), Saṅghāta (the crushing hell), Saṅkēla (hell with crows and owls), Kudmala (hell full of foul-smelling dust), Pūtimattika (hell of foul-smelling soil), Lohasaṃkha (hell of iron tongs), Rājīsa (frying), Pāthīn, Kādī (the flaming river), Sāmala (having Sāmali trees), Asīpatrānā (sword-leaved forest), and Lohādāraka or Lohadāraka (iron-breaking). The lists of the Yājñavalkya and Viṣṇu Sūtris do not materially differ from that of the Manu-Sūrti, but the Viṣṇu Purāṇa, which was used by Alberuni to record the belief of the Hindus with regard to hell, gives an enlarged list of the hells. According to the Viṣṇu Purāṇa the man who bears false witness through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes
abortion, plunders a town, kills a cow, or strangles a man, goes to the Badha hell (or that of obstruction). The murderer of a Brāhmaṇa, stealer of gold, or drinker of wine, goes to the Śukra (swine) hell; as does anyone who associates with them. The murderer of a man of the second (i.e., Kśatriya) or third (i.e., Vaiśya) castes, and one who is guilty of adultery with the wife of his spiritual teacher, are sentenced to the Tāla (padlock) hell; and one who has incestuous intercourse with a sister, or murders an ambassador, to Tapsakumbha (or the hall of heated cauldrons). The seller of his wife, a jailer, a horse-dealer, and one who deserts his adherents, fall into the Tapsakha (red-hot iron) hall. He who commits incest with a daughter-in-law or a daughter is cast into the Mahājvala hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive to his betters, who reviles the Vedas, or sells them, and he who associates with women in a prohibited degree, all are cast into the Layana (salt) hall. A thief and a centenier of prescribed observances fall into the hell called Vinshavana (the place of bewildering). He who hates his father, the Brāhmaṇas, and the gods, or who spoils precious gems, is punished in the Ksaśibhakṣa hell (where worms are his food); and he who practises magic rites for the harm of others, in the hell called Kuaśa (that of insects). The vile wretch who eats his meal before offering to the gods, to the manes,
or to guests, falls into the hell called Lalābhakṣa (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances, swords and other weapons, to the dreadful hell called Viśasana (murderous). He who takes unlawful gifts goes to the Adheshukha (or head inverted) hell, as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with rice (thereby defrauding or disappointing children), and a Brāhmaṇa who vends lac (shelllac), flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūnyavāha, as does they who rear cats, seexs, goats, dogs, hogs or birds. Public performers, fishermen, the follower of one born of adultery, a poisoner, an informer, one who lives by his wife's prostitution, one who attends to secular affairs on the days of the parvas (or full and new moon, etc.), an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the said Aslepias, used in sacrifices, go to the Rushirāndha hell (whose walls are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitārami hell. He who causes impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called Ḍvāna (black). He who wantonly cuts down trees goes to the Aiṣvātraṇa hell; a tender of sheep and a
hunter of deer to the hell termed यहःसृज्ञानं (or fiery flame), as do those who apply fire to unbaked vessels (i.e., potters). The violator of a vow, and one who breaks the rules of his order, fall into the गंगा (or hall of pincers). The religious student who sleeps in the day, and is, though unconsciously, defiled, and they who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called श्रवणेजान (where they feed upon dogs).

These and many other fearful hells were the awful province of the kingdom of यम, terrible with instruments of torture and with fire, into which were hurled all those who were addicted when alive to sinful practices. All sinners had to suffer terrible pangs when they entered upon the path of यम. Being dragged hither and thither upon even and uneven road by the dire ministers of यम, they were conducted to hell by them, with menacing gestures. There they were devoured by dogs, jackals, hawks, crwws, herons, cranes, and other carnivorous animals, by bears and other animals having fire in their mouth and by serpents and scorpions. They were searched by blazing fire, pierced by thorns, divided into parts by saws and tormented by thirst. They were agitated by hunger and by fearful troops of tigers and faint at every step on account of the foul stenches produced from pus and blood. Casting wishful glances upon the food and drink of
others, they received blows from the ministers of Yama, whose faces were similar to those of crows, herons, cranes and other horrid animals. Here they were boiled in oil, and thrice pounded with pestles, or ground in iron or stone vessels. In one place they were made to eat what was vomited, or pus, or blood, or excrements, and in another place, meat of a hideous kind, smelling like pus. Again, they were tormented by frost, or had to step through unclean things such as excrements. The departed spirits ate one another, driven to distraction by hunger. In one place they were beaten with their deeds in a former existence, in another that they were suspended by trees and the like, with a rope, or shot with heaps of arrows, or cut in pieces. In another place again, walking upon thorns, and their bodies being encircled by snakes, they were tormented with grinding machines, and dragged on by their knees. Their backs, heads, and shoulders were fractured, the necks of these wretched beings were not stouter than a needle, and their bodies, of a size fit for a hut only, were unable to bear torments.

The belief was that having been tormented in the hells and suffered most acute pain, the sinners had to endure further pangs in their migration through animal bodies. Alberuni records the belief of his time, as a result of his discussions with the Hindus and the study of the Hindu scriptures. He says that for those who did not deserve to rise to heaven and to sink as low as hell, there was another world
called tiryagloka, the irrational world of plants and animals, through the individuals of which the soul had to wander in the metempsychosis until it reached the human being, rising by degrees from the lowest kinds of vegetable world to the highest classes of sensitive world. The stay of the soul in this world had one of the following causes: either the award which was due to the soul was not sufficient to raise it into heaven or to sink it into hell, or the soul was in its wanderings on the way back from hell; for the Hindus believed that a soul returning to the human world from heaven at once adopted a human body, whilst that one which returned there from hell had first to wander about in plants and animals before it reached the degree of living in a human body.

Unceasingly wandering on the ocean of transmigration, according to the Yaśastilaka, a sentient creature was born as a human being by chance. The imperishable souls wandering about in perishable bodies conformably to the difference of their actions, as they proved to be good or bad. The agony of death was to be endured not only once but repeatedly. The idea of reward and punishment, after death, in exact correspondence to the good and bad deeds of a person in life, had gained a firm hold in the period under consideration. There was rebirth for the wicked as well as for the virtuous, for enjoyment of the rewards was believed to come to an end sometime. This migration lasted until the object aimed at was completely attained both
for the soul and matter. The lower aim was the disappearance of the shape of matter, except any such new formation as might appear desirable. The higher aim was the ceasing of the desire of the soul to learn what it did not know before, the insight of the soul into the nobility of its own being and its independent existence, and its knowing that it could dispense with matter after it had become acquainted with the mean nature of matter and the instability of its shapes, with all that which matter offered to the senses, and with the truth of the tales about its delights. The soul, then, turned away from matter, the connecting links were broken and the union was dissolved. After the separation and dissolution, the soul returned to its home, carrying with itself the bliss of knowledge. The intelligent being, intelligence and its objects, all were united and they became one, culminating in that unique conception of ultimate happiness which was much higher than that of a life in heaven. This was the conception of freedom from saisāra or bondage of life and death, the true mokṣa (release) or absolution. First desire and then its fulfilment was the vicious circle, and the only escape from it was desirelessness induced by true knowledge. When all the desires were got rid of, the mortal became immortal and attained Brahma (the Supreme Being). He reached that state called muktā (supreme bliss or salvation) from where there was no return to the human world.
1. Ms., VII. 205.
2. Yb., I, 348; cf. Mat., 221. 2.
4. BH., XIII., pp. 8-10.
5. Ho., p. 256.
7. Ibid., III., 41.
8. Ibid., III. 50.
9. Ibid., III., 61-63.
10. Ibid., III., 64.
11. Rt., I, VII., 1454.
12. Ibid., II, VIII., 189, 190.
13. Ibid., I, II., 77.
15. Ibid., II., 93.
16. Ibid., VII., 67.
17. Ibid., VII., 206.
18. Ibid., VII., 504, 505.
19. Ibid., VII., 917.
20. Ibid., VII., 959.
21. Ibid., II, VIII., 220, 1274.
22. Ibid., VIII., 222.
23. Ibid., VIII., 223; cf. VIII., 531.
24. Ibid., VIII., 607.
25. Ibid., VIII., 1401.
26. Ibid., VIII. 1590.
27. Ibid., VIII. 2280.
29. III. 2. 13.
30. Br., IV. 4. 1, 2, 6, 7.
31. Bhag., V. 2.
32. Ibid., II. 47.
33. Ms., IV. 239.
34. Ibid., IV. 241.
35. Ibid., IV. 240.
36. Ibid., IV. 242.
37. Ibid., IV. 243.
38. Ibid., XI. 232.
39. Ibid., XII. 5-8, 10-11.
40. Ibid., XII. 12.
41. Ibid., XII. 20-21.
42. Ibid., XII. 81.
43. Ibid., XII. 40.
44. Ibid., XII. 9.
45. Ibid., XII. 52.
46. MS., II. 61.
47. Ibid., X. 93-96.
48. Ibid., XIV. 23.
49. Ibid., XIV. 27.
50. Ibid., X. 88-92.

52. MP., XXXI.13.

53. Rh, I., III.244.

54. Ibid., V.4.

55. Ibid., VI.85-86.

56. Ibid., VI.149.

57. Ibid., VII.341.

58. IIQ,p.276.

59. Yt, II.122.

60. Ibid., II.140, 142.

61. Ibid., II.143.

62. IIQ,p.136.

63. Yt, II.154.

64. Ibid., II.155.


66. Ibid., p.127.


68. Ibid., XIV.109-110.

69. Ibid., XIV.111.

70. Ibid., XIV.112.

71. Ms, XI.55.


73. Ms, III.131.

74. Ibid., III.207-08.

75. Ibid., XIII.213-15; Ms, XII.55-69; cf. BBE, VII, XLIV.12-45;
Gautama, quoted in the \textit{Mitākṣarā}, \textit{YS}, III.216; Saṅkha, quoted in the \textit{Mitākṣarā}, \textit{YS}, III.216.


78. Ibid., XV.1-45.

79. XII, p. 127.

80. Ibid., p. 172.


82. \textit{SBH}, XII, p. 8.

83. \textit{MS}, XI.54; cf. \textit{VDP}, II, 73.4-5.

84. \textit{YS}, III.221.

85. \textit{MS}, XI.44.

86. \textit{RT}, I, VI.74, 77, 82.

87. IA, IV, p. 233.

88. XII, IV, I, p. 352, v. 27.


91. \textit{MS}, XI.82.

92. Ibid., XI.74-76.

93. Ibid., XI.79-81.

94. Ibid., XI.83.

95. Ibid., XI.90.
96. Ibid., XI. 91-93.
97. Ibid., XI. 102.
98. The kroohra (penance) as revealed by Prajapati, according to Manu, is that a twice-born man who wants to perform this penance shall eat during three days in the morning only, during the next three days in the evening only, during the following three days food given unasked, and shall fast during another period of three days. Ibid., XI. 212; cf. SBE, VII, XLVI. 10.

99. MS, XI. 106.
100. If one diminishes one's food daily by one mouthful during the dark half of the month and increases it in the same manner during the bright half, and bathes daily at the time of three libations (morning, noon, and evening), that is called a lunar penance. Ibid., XI. 217; cf. SBE, VII, XLVII. 1-9.

101. MS, XI. 107.
102. RV, X. 20.
103. SBE, VII, LV. 6.
105. MS, XI. 116.
106. Ibid., XI. 117.
107. Ibid., XI. 132-33.
108. Ibid., XI. 134.
109. 1 drama = four adhakas or 128 palas, SBE, XXV, p. 458, fn. 135.
110. Ms., XI., 125.
111. Ibid., XI., 136.
112. Ibid., XI., 137.
113. Ibid., XI., 138.
114. Ibid., XI., 140.
115. Ibid., XI., 144.
116. Ibid., XI., 141.
117. The Gayatri and the like, or the Gayatri one hundred times. SBE, VII., 457, f. 43.
118. Ms., XI., 143, 145.
119. GPT, pp. 98-99.
120. Ms., XI., 153.
121. Ibid., XI., 156.
122. Ibid., XI., 157. According to Manu, a Brāhmaṇa who performs a Yāpta-krochra (penance) must drink hot water, hot milk, and hot clarified butter and inhale hot air, each during three days, and bathe once with a concentrated mind. Ibid., XI., 215; cf. SBE, VII., XLVI., 11.
123. Ms., XI., 160. The deception of the Brahmaśūrvarcālā plant was a kind of consecrated linseed-gruel.
124. Ibid., XI., 147.
125. Ibid., XI., 148.
126. Ibid., XI., 149.
127. Ibid., XI., 150.
128. Ibid., XI., 151.
129. Ibid., XI., 155.
136. The Śāntapāṇa brāhmaṇa was subsisting on the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of kusa-grass, and fasting during one day and night. Ibid., XI. 213; cf. SBE, VII, XLVI. 19.

137. MS, XI. 174.

138. Ibid., XI. 175.

139. Ibid., XI. 163.

140. Ibid., XI. 163.

141. Ibid., XI. 164.

142. Ibid., XI. 164.

143. Ibid., XI. 165.

144. SBE, VII, LII. 14-15.

145. Urine of cows, cowdung, milk, curds and clarified butter. MS, XI. 166-69.

146. Ibid., XI. 195.

147. Those (sons) when the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Śāvitrī, are to be designated by the appellation Vṛṣṇyas. Ibid., X. 20.
149. It is a Vedic sacrifice in which fermented Soma-juice was used to be drunk in large quantities for three or nine days in succession. To officiate as a priest at an Ahina sacrifice was defiling.

150. NS, XI. 198.
151. Ibid., XI. 204.
152. Ibid., XI. 41.
153. Ibid., XI. 199.
154. Ibid., XI. 47.
155. RV. 1.24.14; VII. 89.5.
156. NS, XI. 253.
158. NS, XI. 228.
159. Ibid., XI. 229-231, 233.
160. Ibid., XI. 86.
161. SBE, VII, XLIX. 1-8.
162. NS, IV. 88-90.
163. YB, III. 222-24.
164. SBE, VII, XLIII. 2-22.
165. AI, I, pp. 60-61.
166. VP, p. 170.
169. AI, I, pp. 59-60.
170. Yt, II. 153.