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INSTITUTES
OF
H I N D U L A W :
OR,
THE ORDINANCES OF MENU,
ACCORDING TO THE
GLOSS OF CULLÚCA.
COMPRISING THE
INDIAN SYSTEM OF DUTIES,
RELIGIOUS AND CIVIL.

VERBALLY TRANSLATED FROM THE ORIGINAL, WITH A PREFACE,
BY SIR WILLIAM JONES.

A NEW EDITION,
COLLATED WITH THE SANSKRIT TEXT,
BY
GRAVES CHAMNEY HAUGHTON, M.A. F.R.S. &c. &c.
Professor of Hindu Literature in the East-India College.

LONDON:
PRINTED BY COX AND BAYLIS, GREAT QUEEN STREET.

1825.

ADVERTISEMENT.

HAVING been for some time engaged in preparing the Institutes of Menu for publication in the Sanscrit language, it appeared to me, that as Sir WILLIAM JONES's translation had been long out of print, a new edition would not only be acceptable to the publick at large, but more especially to those engaged in the study of the Sanscrit language, as the great difficulty of the original text made some help of the kind indispensable. In consequence the version of the learned translator has been carefully revised and compared; and as variations, though of trifling importance, have been discovered, they have been carefully recorded at the end of the work. The discrepancies in question may have arisen from some variety in the readings of the manuscripts consulted by Sir WILLIAM JONES. It appeared, however, advisable to take some notice of those which seemed of most importance to the Sanscrit student. The learned translator intended, as he has stated in his Preface, to mark by *Italick* letters all that he

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had

had borrowed from the Commentators on Menu, and to print the text of his author in *Roman* letters; an arrangement that was intended to afford the reader a precise idea of the original work. It will easily be understood by persons accustomed to the preparation of works for the press, that a rule like this would be occasionally forgotten. And indeed it has sometimes, though rarely, occurred, that passages have been printed in *Italic* that should have been put in *Roman* letters. Every attention has therefore been paid to fulfil the translator's intentions, and the reader may be certain that this singularly interesting record of antiquity is now submitted to him with an exactness and fidelity not attained in the former editions. But it is fair to state, that the first and twelfth books are those which are least literal: this is more particularly the case with the latter. The peculiarity of the doctrines contained in these books will account for the fact, and at the same time explain the difficulty the learned translator laboured under in conveying ideas so novel in their nature to the English reader. When, however, the probable antiquity of the original work, and the occasional obscurity of some of its texts, are considered, it must be conceded, that the translator has been generally happy in his interpretation. The great celebrity which has attended the work
since

since its first appearance in England, encourages a hope that its republication will meet the approbation of those, who, though unacquainted with Oriental literature, take an interest in whatever regards the history of the human mind, and the progress of civilization, to which European nations are under so many obligations.

G. C. HAUGHTON.

East-India College, Herts,

6th Jan. 1825.

PREFACE

BY

SIR WILLIAM JONES.

It is a maxim in the science of legislation and government, that *Laws are of no avail without manners*, or, to explain the sentence more fully, that the best intended legislative provisions would have no beneficial effect even at first, and none at all in a short course of time, unless they were congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages of the people for whom they were enacted; especially if that people universally and sincerely believed, that all their ancient usages and established rules of conduct had the sanction of an actual revelation from heaven: the legislature of *Britain* having shown, in compliance with this maxim, an intention to leave the natives of these *Indian* provinces in possession of their own Laws, at least on the titles of *contracts* and *inheritances*, we may humbly presume, that all future provisions, for the
administration

administration of justice and government in *India*, will be conformable, as far as the natives are affected by them, to the manners and opinions of the natives themselves; an object, which cannot possibly be attained, until those manners and opinions can be fully and accurately known. These considerations, and a few others more immediately within my province, were my principal motives for wishing to know, and have induced me at length to publish, that system of duties, religious and civil, and of law in all its branches, which the *Hindus* firmly believe to have been promulged in the beginning of time by MENU, son or grandson of BRAHMA', or, in plain language, the first of created beings, and not the oldest only, but the holiest, of legislators; a system so comprehensive and so minutely exact, that it may be considered as the *Institutes of Hindu Law*, preparatory to the copious *Digest*, which has lately been compiled by *Pandits* of eminent learning, and introductory perhaps to a *Code*, which may supply the many natural defects in the old jurisprudence of this country, and, without any deviation from its principles, accommodate it justly to the improvements of a commercial age.

We are lost in an inextricable labyrinth of imaginary astronomical cycles, *Yugas*, *Maháyugas*, *Calpas*, and *Manwanltaras*, in attempting to calculate the time, when the
first

first *MENU*, according to the *Brâhmens*, governed this world, and became the progenitor of mankind, who from him are called *Mânaveh*; nor can we, so clouded are the old history and chronology of *India* with fables and allegories, ascertain the precise age, when the work, now presented to the Publick, was actually composed; but we are in possession of some evidence, partly extrinsick and partly internal, that it is really one of the oldest compositions existing. From a text of *PARA'SARA*, discovered by Mr. DAVIS, it appears, that the vernal equinox had gone back from the *tenth* degree of *Bharani* to the *first* of *Aswini*, or *twenty-three degrees and twenty minutes*, between the days of that *Indian* philosopher, and the year of our Lord 499, when it coincided with the origin of the *Hindu* ecliptick; so that *PARA'SARA* probably flourished near the close of the *twelfth* century before CHRIST: now *PARA'SARA* was the grandson of another sage, named *VA'SISHT'HA*, who is often mentioned in the laws of *MENU*, and once as contemporary with the divine *BHRIGU* himself; but the character of *BHRIGU*, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a design, too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages, though *VA'SISHT'HA* may have lived

many generations before the actual writer of it ;* who names him, indeed, in one or two places, as a philosopher in an earlier period. The style, however, and metre of this work (which there is not the smallest reason to think affectedly obsolete) are widely different from the language and metrical rules of CA'LIDĀ's, who unquestionably wrote before the beginning of our era ; and the dialect of MENU is even observed, in many passages, to resemble that of the *Vēda*, particularly in a departure from the more modern grammatical forms ; whence it must at first view seem very probable, that the laws, now brought to light, were considerably older than those of SOLON or even of LYCURGUS, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in *Egypt* or *Asia* : but, having had the singular good fortune to procure ancient copies of eleven *Upanishads*, with a very perspicuous comment, I am enabled to fix with more exactness the probable age of the work before us, and even to limit its highest possible age, by a mode of reasoning, which may be thought new, but will be found, I persuade myself, satisfactory ; if the Publick shall on this occasion give me credit for a few very curious facts, which, though capable of strict proof, can at present be only asserted. The *Sanscrit* of the

three

three first *Védas* (I need not here speak of the fourth), that of the *Mánava Dharma Sástra*, and that of the *Puránas*, differ from each other in pretty exact proportion to the *Latin* of NUMA, from whose laws entire sentences are preserved, that of APPIUS, which we see in the fragments of the Twelve Tables, and that of CICERO, or of LUCRETIVS, where he has not affected an obsolete style : if the several changes, therefore, of *Sanscrit* and *Latin* took place, as we may fairly assume, in times very nearly proportional, the *Védas* must have been written about 300 years before these Institutes, and about 600 before the *Puránas* and *Itihásas*, which, I am fully convinced, were not the productions of VYA'SA ; so that, if the son of PARA'SARA committed the traditional *Védas* to writing in the *Sanscrit* of his father's time, the original of this book must have received its present form about 880 years before CHRIST's birth. If the texts, indeed, which VYA'SA collected, had been actually written, in a much older dialect, by the sages preceding him, we must inquire into the greatest possible age of the *Védas* themselves : now one of the longest and finest *Upanishads* in the second *Véda* contains three lists, in a regular series upwards, of at most *forty-two* pupils and preceptors, who successively received and transmitted (probably by oral tradition) the

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doctrines

doctrines contained in that *Upanishad*; and as the old *Indian* priests were students at *fifteen*, and instructors at *twenty-five*, we cannot allow more than *ten* years, on an average, for each interval between the respective traditions; whence, as there are *forty* such intervals, in two of the lists, between VYA'SA, who arranged the whole work, and AYA'SA, who is extolled at the beginning of it, and just as many, in the third list, between the compiler and YA'JNYAWALCYA, who makes the principal figure in it, we find the highest age of the *Yajur Véda* to be 1580 years before the birth of our Saviour, (which would make it older than the five books of *Moses*) and that of our *Indian* law tract about 1280 years before the same epoch. The former date, however, seems the more probable of the two, because the *Hindu* sages are said to have delivered their knowledge orally, and the very word *Sruta*, which we often see used for the *Véda* itself, means *what was heard*; not to insist, that CULLU'CA expressly declares the sense of the *Véda* to be conveyed in the *language* of VYA'SA. Whether MENU or MENUS in the nominative and MENO'S in an oblique case, was the same personage with MINOS, let others determine; but he must indubitably have been far older than the work, which contains his laws, and, though perhaps he was never in *Crete*, yet some of his institutions

tions may well have been adopted in that island, whence LYCURGUS, a century or two afterwards, may have imported them to *Sparta*.

There is certainly a strong resemblance, though obscured and faded by time, between our MENU with his divine Bull, whom he names as DHERMA himself, or the genius of abstract justice, and the MNEUES of *Egypt* with his companion or symbol, *Apis*; and, though we should be constantly on our guard against the delusion of etymological conjecture, yet we cannot but admit that MINOS and MNEUES, or *Mneuis*, have only *Greek* terminations, but that the crude noun is composed of the same radical letters both in *Greek* and in *Sanscrit*.

‘ That APIS and MNEUIS, ‘ says the Analyst of ancient Mythology, ‘ were both representations of some personage, appears from the testimony of LYCOPHRON and ‘ his scholiast; and that personage was the same, who ‘ in *Crete* was styled MINOS, and who was also represented under the emblem of the *Minotaur*: DIODORUS, ‘ who confines him to *Egypt*, speaks of him by the ‘ title of the bull *Mneuis*, as the first lawgiver, and says, “ That he lived after the age of the gods and heroes, “ when a change was made in the manner of life among “ men; that he was a man of a most exalted soul, and “ a great promoter of civil society, which he benefited “ by

“ by his laws ; and those laws were unwritten, and received by him from the chief *Egyptian* deity HERMES, who conferred them on the world as a gift of the highest importance.” He was the same, adds my learned friend, with MENES, whom the *Egyptians* represented as their first king and principal benefactor, who first sacrificed to the gods, and brought about a great change in diet. If MINOS, the son of JUPITER, whom the *Cretans*, from national vanity, might have made a native of their own island, was really the same person with MENU, the son of BRAHMA, we have the good fortune to restore, by means of *Indian* literature, the most celebrated system of heathen jurisprudence, and this work might have been entitled *The Laws of MINOS* ; but the paradox is too singular to be confidently asserted, and the geographical part of the book, with most of the allusions to natural history, must indubitably have been written after the *Hindu* race had settled to the south of *Himálaya*. We cannot but remark that the word MENU has no relation whatever to the *Moon* ; and that it was the *seventh*, not the *first*, of that name, whom the *Bráhmens* believe to have been preserved in an ark from the general deluge : him they call the *Child of the Sun*, to distinguish him from our legislator ; but they assign to his brother YAMA the office (which the *Greeks* were pleased

pleased to confer on MINOS) of Judge in the shades below.

The name of MENU is clearly derived (like *menes*, *mens*, and *mind*) from the root *men* to *understand*; and it signifies, as all the *Pandits* agree, *intelligent*, particularly in the doctrines of the *Véda*, which the composer of our *Dherma Sástra* must have studied very diligently; since great numbers of its texts, changed only in a few syllables for the sake of the measure, are interspersed through the work and cited at length in the commentaries: the Publick may, therefore, assure themselves, that they now possess a considerable part of the *Hindu* scripture, without the dullness of its profane ritual or much of its mystical jargon. DA'RA SHUCU'H was persuaded, and not without sound reason, that the first MENU of the *Bráhmens* could be no other person than the progenitor of mankind, to whom *Jews*, *Christians*, and *Muselmáns* unite in giving the name of ADAM; but, whoever he might have been, he is highly honoured by name in the *Véda* itself, where it is declared, that 'what-ever MENU pronounced, was a medicine for the soul;' and the sage VRIHASPETI, now supposed to preside over the planet *Jupiter*, says in his own law tract, that 'MENU held the first rank among legislators, because he had expressed in his code the whole sense of the *Véda*,'
 ' that

‘ that no code was approved, which contradicted MENU ;
 ‘ that other *Sástras*, and treatises on grammar or logick,
 ‘ retained splendour so long only, as MENU, who taught
 ‘ the way to just wealth, to virtue, and to final happiness,
 ‘ was not seen in competition with them ;’ VYA’SÁ too,
 the son of PARA’SARA before mentioned, has decided, that
 ‘ the *Véda* with its *Angas*, or the six compositions de-
 ‘ duced from it, the revealed system of medicine, the
 ‘ *Puránas*, or sacred histories, and the code of MENU,
 ‘ were four works of supreme authority, which ought
 ‘ never to be shaken by arguments merely human.’

It is the general opinion of *Pandits*, that BRAHMA’
 taught his laws to MENU in a *hundred thousand verses*,
 which MENU explained to the primitive world in the
 very words of the book now translated, where he names
 himself, after the manner of ancient sages, in the third
 person ; but, in a short preface to the law tract of NA’RED,
 it is asserted, that ‘ MENU, having written the laws of
 ‘ BRAHMA’ in a hundred thousand *slócas* or couplets,
 ‘ arranged under *twenty-four* heads in a *thousand* chap-
 ‘ ters, delivered the work to NA’RED, the sage among
 ‘ gods, who abridged it, for the use of mankind, in
 ‘ *twelve thousand* verses, and gave them to a son of
 ‘ BHRIGU, named SUMATI, who, for greater ease to the
 ‘ human race, reduced them to *four thousand* ; that mor-
 ‘ tals

‘tals read only the second abridgement by SUMATI, while the gods of the lower heaven, and the band of celestial musicians, are engaged in studying the primary code, beginning with the fifth verse, a little varied, of the work now extant on earth; but that nothing remains of NA’RED’S abridgement, except an elegant epitome of the *ninth* original title on the administration of justice.’ Now, since these institutes consist only of *two thousand six hundred and eighty five* verses, they cannot be the whole work ascribed to SUMATI, which is probably distinguished by the name of the *Vṛidd’ha*, or ancient, *Mánava*, and cannot be found entire; though several passages from it, which have been preserved by tradition, are occasionally cited in the new digest.

A number of glosses or comments on MENU were composed by the *Munis*, or old philosophers, whose treatises, together with that before us, constitute the *Dherma Sástra*, in a collective sense, or *Body of Law*; among the more modern commentaries, that called *Médhātiti*, that by GO’VINDARA’JA, and that by DHARANI’-DHERA, were once in the greatest repute; but the first was reckoned prolix and unequal; the second, concise but obscure; and the third, often erroneous. At length appeared CULLU’CA BHATTA; who, after a painful course

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of

of study and the collation of numerous manuscripts, produced a work, of which it may, perhaps, be said very truly, that it is the shortest, yet the most luminous, the least ostentatious, yet the most learned, the deepest, yet the most agreeable, commentary ever composed on any author ancient or modern, *European* or *Asiatick*. The *Pandits* care so little for genuine chronology, that none of them can tell me the age of CULLU'CA, whom they always name with applause; but he informs us himself, that he was a *Bráhmén* of the *Váréndra* tribe, whose family had been long settled in *Gaur* or *Bengal*, but that he had chosen his residence among the learned on the banks of the holy river at *Cási*. His text and interpretation I have almost implicitly followed, though I had myself collated many copies of *MENU*, and among them a manuscript of a very ancient date: his gloss is here printed in *Italicks*; and any reader, who may choose to pass it over as if unprinted, will have in *Roman* letters an exact version of the original, and may form some idea of its character and structure, as well as of the *Sanscrit* idiom, which must necessarily be preserved in a verbal translation; and a translation, not scrupulously verbal, would have been highly improper in a work on so delicate and momentous a subject as private and criminal jurisprudence.

Should

Should a series of *Bráhmens* omit, for three generations, the reading of *MENU*, their sacerdotal class, as all the *Pandits* assure me, would in strictness be forfeited; but they must explain it only to their pupils of the three highest classes; and the *Bráhmen*, who read it with me, requested most earnestly, that his name might be concealed; nor would he have read it for any consideration on a forbidden day of the moon, or without the ceremonies prescribed in the second and fourth chapters for a lecture on the *Véda*: so great, indeed, is the idea of sanctity annexed to this book, that, when the chief native magistrate at *Banares* endeavoured, at my request, to procure a *Persian* translation of it, before I had a hope of being at any time able to understand the original, the *Pandits* of his court unanimously and positively refused to assist in the work; nor should I have procured it at all, if a wealthy *Hindu* at *Gayà* had not caused the version to be made by some of his dependants, at the desire of my friend Mr. *LAW*. The *Persian* translation of *MENU*, like all others from the *Sanscrit* into that language, is a rude intermixture of the text, loosely rendered, with some old or new comment, and often with the crude notions of the translator; and, though it expresses the general sense of the original,

yet it swarms with errors, imputable partly to haste, and partly to ignorance: thus where MENT says, *that emissaries are the eyes of a prince*, the *Persian* phrase makes him ascribe *four eyes* to the person of a king; for the word *chár*, which means *an emissary* in *Sanscrit*, signifies *four* in the popular dialect.

The work, now presented to the *European* world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably

countably relaxed : nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work ; the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe ; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble ; and the many panegyricks on the *Gáyatrî*, the *Mother*, as it is called, of the *Véda*, prove the author to have *adored* (not the visible material sun, but) *that divine and incomparably greater light*, to use the words of the most venerable text in the *Indian* scripture, *which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects*. Whatever opinion in short may be formed of MENU and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered, as the word of the Most High, by nations of great importance to the political and commercial interests of *Europe*, and particularly by many millions of *Hindu* subjects, whose well directed industry would add largely to the wealth of *Britain*, and who ask no more in return than protection

protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.

W. JONES.

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THE
L A W S O F M E N U,
SON OF BRAHMA.

CHAP.* I.

On the Creation ; with a Summary of the Contents.

1. **M**ENU sat reclined, with his attention fixed on one object, *the Supreme God* ; when the divine Sages approached *him*, and, after mutual salutations in due form, delivered the following address : CHAP. 1.

2. ‘ Deign, sovereign ruler, to apprize us of the sacred laws in their order, as they must be followed by all the *four* classes, and by each of them, in their several degrees, together with the duties of every mixed class ;

3. ‘ For thou, Lord, *and thou only among mortals*, knowest the true sense, the first principle, *and* the prescribed ceremonies, of this universal, supernatural *Vēda*, unlimited in extent and unequalled in authority.’

B

4. HE,

CHAP. 4. HE, whose powers were measureless, being thus
I. requested by the great Sages, whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, *saying*: ‘Be it heard!’

5. ‘This *universe* existed only *in the first divine idea* yet *unexpanded*, as if *involved* in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered *by revelation*, as if it were wholly immersed in sleep:

6. ‘Then the *sole* self-existing power, himself undiscerned, but making this world discernible, with five elements and other principles of *nature*, appeared with undiminished glory, *expanding his idea*, or dispelling the gloom.

7. ‘HE, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even HE, the soul of all beings, whom no being can comprehend, shone forth in person.

8. ‘HE, having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed:

9. ‘The *seed* became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg, he was born himself, *in the form of BRAHMA*, the great forefather of all spirits.

10. ‘The waters are called *nárá*, because they were
‘ the

‘ the production of NARA, *or the spirit of God*; and CHAP.
 ‘ since they were his first *ayana*, *or place of motion*, he I.
 ‘ thence is named NA’RA’YANA, *or moving on the waters*.

11. ‘ From THAT WHICH IS, the first cause, not the
 ‘ object of sense, existing *every where in substance*, not
 ‘ existing *to our perception*, without beginning or end,
 ‘ was produced the divine male, famed in all worlds
 ‘ under the appellation of BRAHMA’.

12. ‘ In that egg the great power sat inactive a whole
 ‘ year *of the Creator*, at the close of which, by his
 ‘ thought alone, he caused the egg to divide itself;

13. ‘ And from its two divisions he framed the heaven
 ‘ *above* and the earth *beneath*: in the midst *he placed*
 ‘ the subtil ether, the eight regions, and the permanent
 ‘ receptacle of waters.

14. ‘ From the supreme soul he drew forth Mind,
 ‘ existing substantially though unperceived by sense,
 ‘ immaterial; and *before mind, or the reasoning power*,
 ‘ *he produced* consciousness, the internal monitor, the
 ‘ ruler;

15. ‘ And, *before them both*, he produced the great
 ‘ *principle of the soul, or first expansion of the divine*
 ‘ *idea*; and all vital forms endued with the three quali-
 ‘ ties of *goodness, passion, and darkness*; and the *five*
 ‘ perceptions of sense, and the five organs of sensation.

16. ‘ *Thus*, having at once pervaded, with emanations
 ‘ from the Supreme Spirit, the minutest portions of six

CHAP. ' principles immensely operative, *consciousness and the*
 ' *five perceptions*, He framed all creatures ;

17. ' And since the minutest particles of visible na-
 ' ture have a dependence on those *six* emanations from
 ' God, the wise have accordingly given the name of
 ' *saritra* or *depending on six, that is, the ten organs on*
 ' *consciousness, and the five elements on as many percep-*
 ' *tions*, to His *image* or appearance in visible nature :

18. ' Thence proceed the great elements, endued with
 ' peculiar powers, and Mind with operations infinitely
 ' subtil, the unperishable cause of all apparent forms.

19. ' This *universe*, therefore, is compacted from the
 ' minute portions of those seven divine and active prin-
 ' ciples, *the great Soul, or first emanation, consciousness,*
 ' *and five perceptions ; a mutable universe* from immuta-
 ' ble *ideas*.

20. ' Among them each succeeding element acquires
 ' the quality of the preceding ; and, in as many degrees
 ' as each of them is advanced, with so many properties
 ' is it said to be endued

21. ' HE too first assigned to all creatures distinct
 ' names, distinct acts, and distinct occupations ; as they
 ' had been revealed in the pre-existing *Vêda*.

22. ' HE, the supreme Ruler, created an assemblage
 ' of inferior Deities, with divine attributes and pure
 ' souls ; and a number of Genii exquisitely delicate ;
 ' and he *prescribed* the sacrifice ordained from the be-
 ' ginning.

23. ' From

23. ' From fire, from air, and from the sun he milk- CHAP.
 ' ed out, *as it were*, the three primordial *Védas*, named I.
 ' *Rîch*, *Yajush* and *Sáman*, for the due performance of
 ' the sacrifice.

24. ' HE gave being to time and the divisions of time,
 ' to the stars also, and to the planets, to rivers, oceans,
 ' and mountains, to level plains, and uneven valleys.

25. ' To devotion, speech, complacency, desire, and
 ' wrath, and to the creation, *which shall presently be*
 ' *mentioned*; for He willed the existence of all those
 ' created things.

26. ' For the sake of distinguishing actions, He
 ' made a total difference between right and wrong, and
 ' enured these sentient creatures to pleasure and pain,
 ' *cold and heat*, and other opposite pairs.

27. ' With very minute transformable portions, call-
 ' ed *mátrás*, of the five elements, all this *perceptible*
 ' *world* was composed in fit order;

28. ' And in whatever occupation the supreme Lord
 ' first employed any vital soul, to that occupation the
 ' same soul attaches itself spontaneously, when it re-
 ' ceives a new body again and again.

29. ' Whatever quality, noxious or innocent, harsh
 ' or mild, unjust or just, false or true, He conferred
 ' on any being at its creation, the same quality enters
 ' it of course on its future births;

30. ' As

CHAP.

1.

30. ' As the *six* seasons of the year attain respectively their peculiar marks in due time and of their own accord, even so the several acts of each embodied spirit *attend it naturally*.

31. ' That the human race might be multiplied, He caused the *Bráhmén*, the *Cshatriya*, the *Vaisya*, and the *Súdra* (so named from the *scripture*, *protection*, *wealth*, and *labour*) to proceed from his mouth, his arm, his thigh, and his foot.

32. ' Having divided his own substance, the mighty Power became half male, half female, *or nature active and passive*; and from that female he produced VIRA'J:

33. ' Know Me, O most excellent of *Bráhméns*, to be that person, whom the male *power* VIRA'J, having performed austere devotion, produced by himself; Me, the *secondary* framer of all this *visible world*.

34. ' It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, eminent in holiness.

35. ' MARÍCHI, ATRI, ANGIRAS, PULASTYA, PULAHA, CRATU, PRACHÉ'TAS, or DACSHA, VASISHT'HA, BHRIGU, and NA'RADA:

36. ' They, abundant in glory, produced seven other *Menus*, together with deities, and the mansions of deities, and *Maharshis*, or great Sages, unlimited in power;

' 37. Benevolent

37. ' Benevolent genii, and fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wing, and separate companies of *Pitrīs*, or progenitors of mankind ;

38. ' Lightnings and thunder-bolts, clouds and coloured bows of *Indra*, falling meteors, earth-rending vapours, comets, and luminaries of various degrees ;

39. ' Horse-faced sylvans, apes, fish, and a variety of birds, tame cattle, deer, men, and ravenous beasts with two rows of teeth ;

40. ' Small and large reptiles, moths, lice, fleas, and common flies, with every biting gnat, and immovable substances of distinct sorts.

41. ' Thus was this whole assemblage of stationary and movable bodies framed by those high-minded beings, through the force of their own devotion, and at my command, with separate actions allotted to each.

42. ' Whatever act is ordained for each of those creatures here below, *that* I will now declare to you, together with their order in respect to birth.

43. ' Cattle and deer, and wild beasts with two rows of teeth, giants, and blood-thirsty savages, and the race of men, are born from a secundine ;

44. ' Birds are hatched from eggs, *so are* snakes, crocodiles, fish *without shells*, and tortoises, with other animal

CHAP. • animal kinds, terrestrial, *as chamelions*, and aquatick,
 I. • *as shell-fish* :

45. • From hot moisture are born biting gnats, lice,
 • fleas, and common flies; these, and whatever is of
 • the same class, are produced by heat.

46. • All vegetables, propagated by seed or by slips,
 • grow from shoots: some herbs, abounding in flowers
 • and fruits, perish when the fruit is mature;

47. • Other plants, called lords of the forest, have no
 • flowers, but produce fruit; and, whether they have
 • flowers also, or fruit only, *large woody plants* of both
 • sorts are named trees.

48. • There are shrubs with many stalks from the
 • root upwards, and reeds with single roots but united
 • stems, all of different kinds, and grasses, and *vines*
 • or climbers, and creepers, which spring from a seed
 • or from a slip.

49. • These *animals and vegetables*, encircled with
 • multiform darkness, by reason of past actions, have
 • internal conscience, and are sensible of pleasure and
 • pain.

50. • All transmigrations, recorded *in sacred books*,
 • from the state of BRAHMA, to that of plants, happen
 • continually in this tremendous world of beings; a
 • world *always* tending to decay.

51. • HE, whose powers are incomprehensible, hav-
 • ing thus created both me and this universe, was
 • again

‘ again absorbed in the supreme Spirit, changing *the* CHAP.
 ‘ *time of energy for the time of repose.* I.

52. ‘ When that Power awakes, (*for, though slumber
 ‘ be not predicable of the sole eternal Mind, infinitely
 ‘ wise and infinitely benevolent, yet it is predicated of
 ‘ BRAHMA, figuratively, as a general property of life*)
 ‘ then has this world its full expansion; but, when he
 ‘ slumbers with a tranquil spirit, then the whole system
 ‘ fades away;

53. ‘ For, while he reposes, *as it were,* in calm sleep,
 ‘ embodied spirits, endued with principles of action,
 ‘ depart from their several acts, and the mind itself
 ‘ becomes inert;

54. ‘ And when they once are absorbed in that su-
 ‘ preme essence, then the divine soul of all beings
 ‘ withdraws his energy, and placidly slumbers;

55. ‘ Then too this vital soul *of created bodies*, with
 ‘ all the organs of sense and of action, remains long
 ‘ immersed *in the first idea* or in darkness, and per-
 ‘ forms not its natural functions, but migrates from its
 ‘ corporeal frame:

56. ‘ When, being *again* composed of minute ele-
 ‘ mentary principles, it enters at once into vegetable
 ‘ or animal seed, it then assumes a *new* form.

57. ‘ Thus that immutable Power, by waking and re-
 ‘ posing alternately, revivifies and destroys in eternal
 ‘ succession.

CHAP. • succession, this whole assemblage of locomotive and
I. • immovable creatures.

58. ' HE, having enacted this code of laws, himself
' taught it fully to me in the beginning : afterwards I
' taught it MARÍCHI and the *nine* other holy sages.

59. ' This *my son* BHRIGU will repeat the divine code
' to you without omission ; for that sage learned from
' me to recite the whole of it.'

60. BHRIGU, great and wise, having thus been ap-
pointed by MENU to promulge his laws, addressed all
the *Rishis* with an affectionate mind, saying : ' Hear !

61. ' FROM this MENU named SWA'YAMBHUVÁ, or
' *Sprung from the self-existing*, came six descendants,
' other MENUS, or *perfectly understanding the scrip-*
' *ture*, each giving birth to a race of his own, all ex-
' alted in dignity, eminent in power ;

62. ' SWA'RO'CHISHA, AUTTAMI, TA'MASA, RAIVATA like-
' wise and CHA'CSHUSHA, beaming with glory, and VAI-
' VASWATA, child of the sun.

63. ' The seven MENUS, (or *those first created, who*
' *are to be followed by seven more*) of whom SWA'YAM-
' BHUVÁ is the chief, have produced and supported this
' world of moving and stationary beings, each in his
' own *antara*, or *the period of his reign*.

64. ' Eighteen *nimēshas*, or *twinklings of an eye*, are
' one *cáshṭhá* ; thirty *cáshṭhás*, one *calá* ; thirty *calás*,
' one

‘ one *muhūrta* : and just so many *muhūrtas* let man- CHAP.
 ‘ kind consider as the duration of their day and night. I.

65. ‘ The sun causes the distribution of day and
 ‘ night, both divine and human; night being *intended*
 ‘ for the repose of *various* beings, and day for their
 ‘ exertion.

66. ‘ A month of *mortals* is a day and a night of
 ‘ the *Pitrīs* or *patriarchs inhabiting the moon*; and the
 ‘ division of a month being into equal halves, the half
 ‘ beginning from the full moon is their day for actions;
 ‘ and that beginning from the new moon is their night
 ‘ for slumber.

67. ‘ A year of *mortals* is a day and a night of the
 ‘ Gods, or *regents of the universe seated round the*
 ‘ *north pole*; and again their division is this, their
 ‘ day is the northern, and their night the southern
 ‘ course of the sun.

68. ‘ Learn now the duration of a day and a night
 ‘ of BRAHMA, and of the several ages which shall be
 ‘ mentioned in order succinctly.

69. ‘ Sages have given the name of *Crīta* to an age
 ‘ containing four thousand years of the Gods; the
 ‘ twilight preceding it consists of as many hundreds,
 ‘ and the twilight following it, of the same number:

70. ‘ In the other three *ages*, with their twilights
 ‘ preceding and following, are thousands and hun-
 ‘ dreds diminished by one.

CHAP.

I.

71. ' The divine years, in the four *human* ages just enumerated, being added together, their sum, *or* twelve thousand, is called the age of the Gods :

72. ' And, by reckoning a thousand such divine ages, a day of BRAHMA' may be known : his night also has an equal duration :

73. ' Those persons best know the divisions of the days and nights, who understand that the day of BRAHMA', which endures to the end of a thousand such ages, gives rise to virtuous exertions ; and that his night endures as long as his day.

74. ' At the close of his night, having long reposed, he awakes, and awaking, exerts intellect, *or reproduces the great principle of animation*, whose property it is to exist unperceived by sense :

75. ' Intellect, called into action by his will to create worlds, performs *again* the work of creation ; and thence *first* emerges the subtil ether, to which philosophers ascribe the quality of conveying sound ;

76. ' From ether, effecting a transmutation in form, springs the pure and potent air, a vehicle of all scents ; and air is held endued with the quality of touch :

77. ' Then from air, operating a change, rises light *or fire*, making objects visible, dispelling gloom, spreading bright rays ; and it is declared to have the quality of figure ;

78. ' But

78. ‘ But from light, a change being effected, comes
 ‘ water with the quality of taste; and from water is
 ‘ deposited earth with the quality of smell: such were
 ‘ they created in the beginning. CHAP. I.

79. ‘ The before-mentioned age of the Gods, or
 ‘ twelve thousand of *their* years, being multiplied by
 ‘ seventy-one, constitutes what is here named a *Men-*
 ‘ wantara, or the reign of a MENU.

80. ‘ There are numberless *Menwantaras*; creations
 ‘ also and destructions of worlds, *innumerable*: the
 ‘ Being supremely exalted performs all this, *with as*
 ‘ much ease as if in sport; again and again, *for the*
 ‘ sake of conferring happiness.

81. ‘ In the *Crīta* age the *Genius* of truth and right,
 ‘ in the form of a Bull, stands firm on his four feet;
 ‘ nor does any advantage accrue to men from iniquity;

82. ‘ But in the following ages, by reason of unjust
 ‘ gains, he is deprived successively of one foot; and
 ‘ even just emoluments, through the prevalence of
 ‘ theft, falsehood, and fraud, are *gradually* diminished
 ‘ by a fourth part.

83. ‘ Men, free from disease, attain all sorts of
 ‘ prosperity, and live four hundred years in the *Crīta*
 ‘ age; but, in the *Trétā* and the succeeding ages, their
 ‘ life is lessened gradually by one quarter.

84. ‘ The life of mortals, which is mentioned in the
 ‘ *Vēda*, the rewards of good works, and the powers
 ‘ of

CHAP. ' of embodied spirits, are fruits proportioned among
I. ' men to the order of the *four* ages.

85. ' Some duties are performed by *good* men in the
' *Crīta* age; others, in the *Trētā*; some, in the *Dwā-*
' *para*; others, in the *Cālī*; in proportion as those
' ages decrease in length.

86. ' In the *Crīta* the prevailing virtue is declared
' to be in devotion; in the *Trētā*, divine knowledge; in
' the *Dwāpara*, holy sages call sacrifice the duty
' chiefly performed; in the *Cālī*, liberality alone.

87. ' For the sake of preserving this universe, the
' Being, supremely glorious, allotted separate duties to
' those who sprang respectively from his mouth, his
' arm, his thigh, and his foot.

88. ' To *Brāhmens* he assigned the duties of read-
' ing the *Vēda*, of teaching it, of sacrificing, of as-
' sisting others to sacrifice, of giving alms, *if they be*
' *rich*, and, *if indigent*, of receiving gifts :

89. ' To defend the people, to give alms, to sacri-
' fice, to read the *Vēda*, to shun the allurements of
' sensual gratification, are, in a few words, the duties
' of a *Cshatriya* :

90. ' To keep herds of cattle, to bestow largesses,
' to sacrifice, to read the scripture, to carry on trade,
' to lend at interest, and to cultivate land are *pre-*
' *scribed or permitted* to a *Vaisya* :

91. ' One

91. ' One principal duty the supreme Ruler assigns to a *Súdra*; namely, to serve the before-mentioned classes. without depreciating their worth. CHAP. I.

92. ' Man is declared purer above the navel; but the self-creating Power declared the purest part of him to be his mouth.

93. ' Since the *Bráhmen* sprang from the most excellent part, since he was the first born, and since he possesses the *Véda*, he is by right the chief of this whole creation.

94. ' Him, the Being, who exists of himself, produced in the beginning from his own mouth, that, having performed holy rites, he might present clarified butter to the Gods, and cakes of rice to the progenitors of mankind, for the preservation of this world :

95. ' What created being then can surpass Him, with whose mouth the Gods of the firmament continually feast on clarified butter, and the manes of ancestors, on hallowed cakes ?

96. ' Of created things, the most excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the sacerdotal class ;

97. ' Of priests, those eminent in learning; of the learned, those who know their duty; of those who know it. such as perform it virtuously; and of the virtuous,

CHAP. ' virtuous, those who seek beatitude from a perfect
I. ' acquaintance with scriptural doctrine.

98. ' The very birth of *Bráhmens* is a constant incarnation of DHERMA, *God of Justice*; for the *Bráhmen* is born to promote justice, and to procure ultimate happiness.

99. ' When a *Bráhmen* springs to light, he is born above the world, the chief of all creatures, assigned to guard the treasury of duties, religious and civil.

100. ' Whatever exists in the universe, is all in effect, *though not in form*, the wealth of the *Bráhmen*; since the *Bráhmen* is entitled to it all by his primogeniture and eminence of birth:

101. ' The *Bráhmen* eats but his own food; wears but his own apparel: and bestows but his own in alms: through the benevolence of the *Bráhmen*, indeed, other mortals enjoy life.

102. ' To declare the sacerdotal duties, and those of the other classes in due order, the sage MENU, sprung from the self-existing, promulged this code of laws:

103. ' A code which must be studied with extreme care by every learned *Bráhmen*, and fully explained to his disciples, but *must be taught* by no other man of an inferior class.

104. ' The *Bráhmen* who studies this book, having performed

‘ performed sacred rites, is perpetually free from of- CHAP.
 ‘ fence in thought, in word, and in deed; I.

105. ‘ He confers purity on his living family, on
 ‘ his ancestors, and on his descendants, as far as the
 ‘ seventh person; and He alone deserves to possess
 ‘ this whole earth.

106. ‘ This most excellent code produces every thing
 ‘ auspicious; this code increases understanding; this
 ‘ code procures fame and long life; this code leads
 ‘ to supreme bliss.

107. ‘ In this *book* appears the system of law in
 ‘ its full extent, with the good and bad properties
 ‘ of human actions, and the immemorial customs of
 ‘ the four classes.

108. ‘ Immemorial custom is transcendent law, ap-
 ‘ proved in the sacred scripture, and in the codes
 ‘ of divine legislators: let every man, therefore, of
 ‘ the three principal classes, who has a due reverence
 ‘ for the *supreme spirit which dwells in him*, diligently
 ‘ and constantly observe immemorial custom:

109. ‘ A man of the priestly, military, or commer-
 ‘ cial class, who deviates from immemorial usage,
 ‘ tastes not the fruit of the *Vēda*; but, by an exact
 ‘ observance of it, he gathers that fruit in perfection.

110. ‘ Thus have holy sages, well knowing that law
 ‘ is grounded on immemorial custom, embraced, as
 ‘ the root of all piety, good usages long established.

- CHAP. 111. ' THE creation of this universe, the forms of
 I. ' institution and education, with the observances and
 ' behaviour of a student in theology; the best rules
 ' for the ceremony on his return from the mansion of
 ' his preceptor;
112. ' The law of marriage in general, and of nup-
 ' tials in different forms; the regulations for the great
 ' sacraments, and the manner, primevally settled, of
 ' performing obsequies;
113. ' The modes of gaining subsistence, and the
 ' rules to be observed by the master of a family; the
 ' allowance and prohibition of diet, with the purifica-
 ' tion of men and utensils;
114. ' Laws concerning women, the devotion of her-
 ' mits, and of anchorets wholly intent on final beati-
 ' tude, the whole duty of a king, and the judicial
 ' decision of controversies,
115. ' With the law of evidence and examination;
 ' laws concerning husband and wife, canons of inheri-
 ' tance; the prohibition of gaming, and the punish-
 ' ments of criminals;
116. ' Rules ordained for the mercantile and servile
 ' classes, with the origin of those that are mixed; the
 ' duties and rights of all the classes in time of distress
 ' for subsistence; and the penances for expiating sins;
117. ' The several transmigrations in this universe,
 ' caused by offences of three kinds, with the ultimate
 ' bliss

‘ bliss attending good actions, on the full trial of vice and virtue ; CHAP.
II.

118. ‘ All these titles of law, promulgated by MENU, and *occasionally* the customs of different countries, different tribes, and different families, with rules concerning hereticks and companies of traders, are discussed in this code.

119. ‘ Even as MENU, at my request, formerly revealed this divine *Sástra*, hear it now from me without any diminution or addition.

CHAP. II.

On Education ; or on the Sacerdotal Class, and the First Order.

- CHAP. II. 1. ' KNOW that system of duties, which is revered
' by such as are learned in the *Vēdas*, and impressed,
' as the means of attaining beatitude, on the hearts
' of the just, who are ever exempt from hatred and
' inordinate affection.
2. ' Self-love is no laudable motive, yet an exemp-
' tion from self-love is not *to be found* in this world :
' on self-love is grounded the study of scripture, and
' the practice of actions recommended in it.
3. ' Eager desire *to act* has its root in expectation
' of some advantage ; and with such expectation are
' sacrifices performed ; the rules of religious austerity
' and abstinence from sins, are all known to arise
' from hope of remuneration.
4. ' Not a single act here below appears ever to be
' done by a man free from self-love ; whatever he
' performs, it is wrought from his desire of a re-
' ward.
5. ' He, indeed, who should persist in *discharging*
' these duties without any view to their fruit, would
' attain *hereafter* the state of the immortals, and even
' in

‘ in this life, would enjoy all the virtuous gratifica- CHAP.
 ‘ tions, that his fancy could suggest. II.

6. ‘ The roots of law are the whole *Vēda*, the or-
 ‘ dinances and moral practices of such as perfectly
 ‘ understand it, the immemorial customs of good men,
 ‘ and, *in cases quite indifferent*, self-satisfaction.

7. ‘ Whatever law has been ordained for any per-
 ‘ son by MĒNU, that law is fully declared in the
 ‘ *Vēda*: for HE was perfect in divine knowledge:

8. ‘ A man of true learning, who has viewed this
 ‘ complete system with the eye of sacred wisdom,
 ‘ cannot fail to perform all those duties, which are
 ‘ ordained on the authority of the *Vēda*.

9. ‘ No doubt, that man who shall follow the rules
 ‘ prescribed in the *Sruti* and in the *Smṛiti*, will ac-
 ‘ quire fame in this life, and, in the next, inexpress-
 ‘ sible happiness:

10. ‘ By *Sruti*, or *what was heard from above*, is
 ‘ meant the *Vēda*; and by *Smṛiti*, or *what was remem-*
 ‘ *bered from the beginning*, the body of law: those two
 ‘ must not be oppugned by heterodox arguments;
 ‘ since from those two, proceeds the whole system of
 ‘ duties.

11. ‘ Whatever man of the three highest classes,
 ‘ having addicted himself to heretical books, shall
 ‘ treat with contempt those two roots of law, he must
 ‘ be

CHAP. ' be driven, as an Atheist and a scorner of revelation,
 II ' from the company of the virtuous.

12. ' The scripture, the codes of law, approved
 ' usage, and, *in all indifferent cases*, self-satisfaction,
 ' the wise have openly declared to be the quadruple
 ' description of the juridical system.

13. ' A knowledge of right is a sufficient incentive
 ' for men unattached to wealth or to sensuality; and
 ' to those who seek a knowledge of right, the su-
 ' preme authority is divine revelation;

*14. ' But, when there are two sacred texts, *appa-*
 ' *rently inconsistent*, both are held to be law; for both
 ' are pronounced by the wise to be valid and recon-
 ' cilable;

15. ' Thus in the *Vêda* are these texts: "let the
 " sacrifice be when the sun has arisen," and, "before it
 " has risen," and, "when neither sun nor stars can
 " be seen:" the sacrifice, therefore, may be performed
 ' at any or all of those times.

16. ' He, whose life is regulated by holy texts, from
 ' his conception even to his funeral pile, has a decided
 ' right to study this code; but no other man what-
 ' soever.

17. ' BETWEEN the two divine rivers *Saraswatî* and
 ' *Drîshadwatî*, lies the tract of land, which the sages
 ' have named *Brahmâverta*, *because it was frequented*
 ' by Gods:

18. ' The

18. ' The custom preserved by immemorial tradition
 ' in that country, among the four *pure* classes, and
 ' among those which are mixed, is called approved
 ' usage.

19. ' *Curucshetra, Matsya, Panchala, or Cānyacubja,*
 ' and *Sūrasēna, or Mat'hurà,* form the region called
 ' *Brahmarshi,* distinguished from *Brahmāvarta* :

20. ' From a *Brāhmen* who was born in that coun-
 ' try, let all men on earth learn their several usages.

21. ' That country which lies between *Himawat* and
 ' *Vindhya,* to the east of *Vinasana,* and to the west
 ' of *Prayāga,* is celebrated by the title of *Medhya-*
 ' *dēsa,* or *the central region.*

22. ' As far as the eastern, and as far as the west-
 ' ern oceans, between the two mountains just men-
 ' tioned, lies the tract which the wise have named
 ' *Aryāvarta,* or *inhabited by respectable men.*

23. ' That land, on which the black antelope natu-
 ' rally grazes, is held fit for the performance of sa-
 ' crifices ; but the land of *Mlech'has* or *those who speak*
 ' *barbarously,* differs widely from it.

24. ' Let the three first classes invariably dwell in
 ' those before-mentioned countries ; but a *Sūdra,* dis-
 ' tressed for subsistence, may sojourn wherever he
 ' chuses.

25. ' Thus has the origin of law been succinctly
 ' declared

CHAP. ' declared to you, together with the formation of this
 II. ' *universe*: now learn the laws of the several classes.

26. ' WITH auspicious acts prescribed by the *Vēda*,
 ' must ceremonies on conception, and so forth, be
 ' duly performed, which purify the bodies of the three
 ' classes in this life, and *qualify them* for the next.

27. ' By oblations to fire during the mother's preg-
 ' nancy, by holy rites on the birth of the child, by the
 ' tonsure of his head with a lock of hair left on it,
 ' by the ligation of the sacrificial cord, are the se-
 ' minal and uterine taints of the three classes wholly
 ' removed:

28. ' By studying the *Vēda*, by religious observ-
 ' ances, by oblations to fire, by the ceremony of
 ' *Trāvitīya*, by offering to the Gods and Manes, by
 ' the procreation of children, by the five great sacra-
 ' ments, and by solemn sacrifices, this human body is
 ' rendered fit for a divine state.

29. ' Before the section of the navel string a cere-
 ' mony is ordained on the birth of a male: he must
 ' be made, while sacred texts are pronounced, to taste
 ' a little honey and clarified butter from a golden
 ' spoon.

30. ' Let the father *perform or, if absent*, cause to
 ' be performed, on the tenth or twelfth day *after the*
 ' *birth*, the ceremony of giving a name; or on some
 ' fortunate day of the moon, at a lucky hour, and
 ' under the influence of a star with good qualities

31. ' The

31. ' The first part of a *Brāhmen's* compound name CHAP. II
 ' should indicate holiness; of a *Cshatriya's*, power; of
 ' a *Vaisya's*, wealth; and of a *Sūdra's*, contempt

32. ' Let the second part of the priest's name im-
 ' ply prosperity; of the soldier's, preservation; of the
 ' merchant's, nourishment; of the servant's, humble
 ' attendance.

33. ' The names of women should be agreeable, soft,
 ' clear, captivating the fancy, auspicious, ending in long
 ' vowels, resembling words of benediction.

34. ' In the fourth month the child should be car-
 ' ried out of the house *to see the sun*: in the sixth
 ' month, he should be fed with rice; or that *may be*
 ' *done*, which, by the custom of the family, is thought
 ' most propitious.

35. ' By the command of the *Vēda*, the ceremony
 ' of tonsure should be legally performed by the three
 ' *first* classes in the first or third year *after birth*.

36. ' In the eighth year from the conception of a
 ' *Brāhmen*, in the eleventh from that of a *Cshatriya*,
 ' and in the twelfth from that of a *Vaisya*, let the
 ' father invest the child with the mark of his class:

37. ' Should a *Brāhmen*, or *his father for him*, be
 ' desirous of his advancement in sacred knowledge;
 ' a *Cshatriya*, of extending his power; or a *Vaisya*
 ' of engaging in mercantile business; the investiture
 ' may

CHAP. ' may be made in the fifth, sixth, or eighth years
 II. ' respectively.

38. ' The ceremony of investiture hallowed by the
 ' *gāyatrī* must not be delayed, in the case of a
 ' priest, beyond the sixteenth year; nor in that of a
 ' soldier, beyond the twenty-second; nor in that of a
 ' merchant, beyond the twenty-fourth.

39. ' After that, *all youths* of these three classes,
 ' who have not been invested at the proper time, be-
 ' come *vrātyas*, or outcasts, degraded from the *gāyatrī*,
 ' and condemned by the virtuous :

40. ' With such impure men, let no *Brāhmen*, even
 ' in distress for subsistence, ever form a connexion in
 ' law, either by the study of the *Vēda*, or by affinity.

41. ' Let students in theology wear *for their man-*
 ' *tles*, the hides of black antelopes, of common deer,
 ' or of goats, with *lower vests* of woven *sana*, of
 ' *cshumā*, and of wool, in the direct order of their
 ' classes.

42. ' The girdle of a priest must be made of
 ' *munja*, in a triple cord, smooth and soft; that of a
 ' warrior must be a bow string of *mūrvā*; that of a
 ' merchant, a triple thread of *sana*.

43. ' If the *munja* be not procurable, their zones
 ' must be formed *respectively* of the grasses *cusa*
 ' *asmāntaca*, *valvaja*, in triple strings, with one, three,
 ' or five knots, *according to the family custom*.

44. ' The

44. ' The sacrificial thread of a *Brāhmen* must be CHAP.
 ' made of cotton, so as to be put on over his head, II.
 ' in three strings; that of a *Cshatriya*, of *sana* thread
 ' only; that of a *Vaisya*, of woollen thread.

45. ' A priest ought by law to carry a staff of
 ' *Vilva* or *Palāsa*; a soldier, of *Vata* or *C'hadira*;
 ' a merchant of *Vēnu* or *Udumbara*;

46. ' The staff of a priest must be of such a length
 ' as to reach his hair; that of a soldier, to reach his
 ' forehead; and that of a merchant, to reach his nose.

47. ' Let all the staves be straight, without frac-
 ' ture, of a handsome appearance, not likely to terrify
 ' men, with their bark perfect, unhurt by fire.

48. ' Having taken a legal staff to his liking, and
 ' standing opposite to the sun, let the student thrice
 ' walk round the fire from left to right, and perform,
 ' according to law, the ceremony of asking food:

49. ' The most excellent of the three classes, being
 ' girt with the sacrificial thread, must ask food with
 ' the respectful word *bhavati*, at the beginning of
 ' the phrase; those of the second class, with that
 ' word in the middle; and those of the third, with
 ' that word at the end.

50. ' Let him first beg food of his mother, or of
 ' his sister, or of his mother's whole sister; then of
 ' some other female who will not disgrace him.

51. ' Having collected as much of the desired food

CHAP. ' as he has occasion for, and having presented it
 II. ' without guile to his preceptor, let him eat some
 ' of it, being duly purified, with his face to the east:

52. ' If he seek long life, he should eat with his
 ' face to the east; if exalted fame, to the south; if
 ' prosperity, to the west; if truth *and its reward*, to
 ' the north.

53. ' Let the student, having performed his ablution,
 ' always eat his food without distraction of mind;
 ' and, having eaten, let him *thrice* wash his mouth
 ' completely, sprinkling with water the *six* hollow
 ' parts of his head, *or his eyes, ears, and nostrils*.

54. ' Let him honour all his food, and eat it with-
 ' out contempt; when he sees it, let him rejoice and
 ' be calm, and pray that he may always obtain it.

55. ' Food, eaten constantly with respect, gives
 ' muscular force and generative power; but, eaten
 ' irreverently, destroys them both.

56. ' He must beware of giving any man what he
 ' leaves; and of eating any thing between *morning*
 ' *and evening*: he must also beware of eating too much,
 ' and of going any whither with a remnant of his food
 ' unswallowed.

57 ' Excessive eating is prejudicial to health, to
 ' fame, and to *future bliss in Heaven*; it is injurious to
 ' virtue, and odious among men: he must, for these
 ' reasons, by all means avoid it.

58. ' Let

58. ‘ Let a *Bráhmen* at all times perform the ablution with the pure part of his hand denominated from the *Véda*, or with the part sacred to the Lord of creatures, or with that dedicated to the Gods; but never with the part named from the *Pitr̥is*:

59. ‘ The pure part under the root of the thumb is called *Bráhma*, that at the root of the little finger, *C̥h̥ya*; that at the tips of the fingers, *Daiva*; and the part between the thumb and index *Pitrya*.

60. ‘ Let him first sip water thrice; then twice wipe his mouth; and lastly touch with water the *six before mentioned* cavities, his breast, and his head.

61. ‘ He who knows the law and seeks purity will ever perform his ablution with the pure part of his hand, and with water neither hot nor frothy, standing in a lonely place, and turning to the east or the north.

62. ‘ A *Bráhmen* is purified by water that reaches his bosom; a *Cshatriya*, by water descending to his throat; a *Vaisya*, by water barely taken into his mouth; a *Súdra*, by water touched with the extremity of his lips.

63. ‘ A youth of the three highest classes is named *upavítí*, when his right hand is extended for the cord to pass over his head and be fixed on his left shoulder; when his left hand is extended, that the thread may be placed on his right shoulder, he is called

CHAP. ' called *práchinivítí*; and *nivítí*, when it is fastened on
 II. ' his neck.

64. ' His girdle, his leathern mantle, his staff, his
 ' sacrificial cord, and his ewer, he must throw into the
 ' water, when they are worn out or broken, and re-
 ' ceive others hallowed by mystical texts.

65. ' The ceremony of *césánta*, or *cutting off the hair*,
 ' is ordained for a priest in the sixteenth year from
 ' conception; for a soldier, in the twenty-second; for
 ' a merchant, two years later than that.

66. ' The same ceremonies, *except that of the sacri-*
 ' *ficial thread*, must be duly performed for women at
 ' the same age and in the same order, that the body
 ' may be made perfect; but without any text from the
 ' *Véda*:

67. ' The nuptial ceremony is considered as the
 ' complete institution of women, ordained for them
 ' in the *Véda*, together with reverence to their hus-
 ' bands, dwelling first in their father's family, the
 ' business of the house, and attention to sacred fire.

68. ' Such is the revealed law of institution for the
 ' twice born; an institution in which their second birth
 ' clearly consists, and which causes their advancement
 ' in holiness: now learn to what duties they must af-
 ' terwards apply themselves.

69. ' THE venerable preceptor, having girt his pupil
 ' with the thread, must first instruct him in purifica-
 tion,

‘ tion, in good customs, in the management of the CHAP.
 ‘ consecrated fire, and in the holy rites of morning, II.
 ‘ noon, and evening.

70. ‘ When the student is going to read the *Véda*,
 ‘ he must perform an ablution, as the law ordains,
 ‘ with his face to the north, and, having paid scriptural
 ‘ homage, he must receive instruction, wearing a clean
 ‘ vest, his members being duly composed :

71. ‘ At the beginning and end of the lecture, he
 ‘ must always clasp both the feet of his preceptor ; and
 ‘ he must read with both his hands closed : (this is
 ‘ called scriptural homage.)

72. ‘ With crossed hands let him clasp the feet of
 ‘ his tutor, touching the left foot with his left, and
 ‘ the right, with his right hand.

73. ‘ When he is prepared for the lecture, the pre-
 ‘ ceptor, constantly attentive, must say : “hoa ! read ;”
 ‘ and at the close of the lesson he must say : “take
 ‘ rest.”

74. ‘ A *Bráhmén*, beginning and ending a lecture on
 ‘ the *Véda*, must always pronounce to himself the syl-
 ‘ lable *óm* ; for, unless the syllable *óm* precede, his
 ‘ learning will slip away from him ; and, unless it
 ‘ follow, nothing will be long retained.

75. ‘ If he have sitten on culms of *cúsa* with their
 ‘ points toward the east, and be purified by *rubbing*
 ‘ that

CHAP. ' that holy grass on both his hands, and be further
 II. ' prepared by three suppressions of breath *each equal*
 ' *in time to five short vowels*, he then may fitly pro-
 ' nounce *óm*.

76. ' BRAHMA' milked out, *as it were*, from the
 ' three *Védas*, the letter A, the letter U, and the
 ' letter M, *which form by their coalition the trilateral*
 ' *monosyllable*, together with three mysterious words,
 ' *blur, bhuvah, swer, or earth, sky, heaven* :

77. ' From the three *Védas*, also, the Lord of crea-
 ' tures, incomprehensibly exalted, successively milked
 ' out the three measures of that ineffable text, be-
 ' ginning with the word *tad*, and entitled *sávitri* or
 ' *gáyatri*.

78. ' A priest who shall know the *Véda*, and shall
 ' pronounce to himself, both morning and evening,
 ' that syllable, and that holy text preceded by the
 ' three words, shall attain the sanctity which the *Véda*
 ' confers ;

79. ' And a twice born man, who shall a thousand
 ' times repeat those three (or *óm*, the *vyáhr̥tis*, and
 ' the *gáyatri*,) apart *from the multitude*, shall be re-
 ' leased in a month even from a great offence, as a
 ' snake from his slough.

80. ' The priest, the soldier, and the merchant, who
 ' shall neglect this mysterious text, and fail to perform
 ' in due season his peculiar acts of piety, shall meet
 ' with contempt among the virtuous.

81. ' The

81. ' The three great immutable words, preceded by CHAP. II.
 ' the trilateral syllable, and *followed by the gáyatrì*
 ' which consists of three measures, must be considered
 ' as the mouth, or *principal part* of the *Vêda* :

82. ' Whoever shall repeat, day by day, for three
 ' years, without negligence, that sacred text, shall
 ' *hereafter* approach the divine essence, move as freely
 ' as air, and assume an ethereal form.

83. ' The trilateral monosyllable is *an emblem* of the
 ' Supreme, the suppressions of breath *with a mind fixed*
 ' *on God* are the highest devotion; but nothing is
 ' more exalted than the *gáyatrì*: *a declaration of truth*
 ' is more excellent than silence.

84. ' All rites ordained in the *Vêda*, oblations to
 ' fire, and solemn sacrifices pass away; but that
 ' which passes not away, is declared to be the syllable
 ' *óm*, thence called *acshara*: since it is a *symbol*
 ' of God, the Lord of created beings.

85. ' The act of repeating his Holy Name is ten
 ' times better than the appointed sacrifice; an hundred
 ' times better when it is heard by no man; and
 ' a thousand times better when it is purely mental :

86. ' The four domestick sacraments which are accompanied
 ' with the appointed sacrifice, are not equal, though all be united,
 ' to a sixteenth part of the sacrifice performed by a repetition
 ' of the *gáyatrì* :

87. ' By the sole repetition of the *gáyatrì*, a priest
 ' may

CHAP. ' may indubitably attain beatitude, let him perform,
 II. ' or not perform, any other religious act; if he be
 ' *Maitra*, or a *friend to all creatures*, he is *justly* named
 ' *Bráhmena*, or *united to the Great One*.

88. ' In restraining the organs which run wild among
 ' ravishing sensualities, a wise man will apply diligent
 ' care, like a charioteer in managing restive horses.

89. ' Those eleven organs, to **which** the first sages
 ' gave names, I will comprehensively enumerate as the
 ' law considers them in due order.

90. ' The nose is the fifth after the ears, the skin,
 ' the eyes, and the tongue; and the organs of speech
 ' are reckoned the tenth, after those of excretion and
 ' generation, and the hands and feet:

91. ' Five of them, the ear and the rest in succes-
 ' sion, learned men have called organs of sense; and
 ' the others, organs of action:

92. ' The heart must be considered as the eleventh;
 ' which, by its natural property, comprises both sense
 ' and action; and which being subdued, the two other
 ' sets, with five in each, are also controlled.

93. ' A man, by the attachment of his organs to
 ' sensual pleasure, incurs certain guilt; but, having
 ' wholly subdued them, he thence attains heavenly
 ' bliss.

94. ' Desire is never satisfied with the enjoyment of
 ' desired

‘ desired objects ; as the fire is not appeased with
 ‘ clarified butter ; it only blazes more vehemently. CHAP. II.

95. ‘ Whatever man may obtain all those gratifica-
 ‘ tions, or whatever man may resign them completely,
 ‘ the resignation of all pleasures is far better than the
 ‘ attainment of them.

96. ‘ The organs being strongly attached to sensual
 ‘ delights cannot so effectually be restrained by avoid-
 ‘ ing incentives to pleasure, as by a constant pursuit of
 ‘ divine knowledge.

97. ‘ To a man contaminated by sensuality neither
 ‘ the *Védas*, nor liberality, nor sacrifices, nor strict
 ‘ observances, nor pious austerities, ever procure fe-
 ‘ licity.

98. ‘ He must be considered as really triumphant
 ‘ over his organs, who, on hearing and touching, on
 ‘ seeing and tasting and smelling, *what may please or*
 ‘ *offend the senses*, neither greatly rejoices nor greatly
 ‘ repines :

99. ‘ But, when one among all his organs fails, by
 ‘ that single failure his knowledge of God passes away,
 ‘ as water flows through one hole in a leathern bottle.

100. ‘ Having kept all his members *of sense and ac-*
 ‘ *tion* under control, and obtained also command over
 ‘ his heart, he will enjoy every advantage, even though
 ‘ he reduce not his body by religious austerities.

101. ‘ At the morning twilight let him stand repeat-
 ‘ ing

CHAP. ' ing the *gáyatrì* until he see the sun; and at evening
 II. ' twilight, let him repeat it sitting, until the stars dis-
 ' tinctly appear;

102. ' He who stands repeating it at the morning
 ' twilight, removes *all unknown* nocturnal sin; and he
 ' who repeats it sitting at evening twilight, disperses
 ' the taint, that has *unknowingly* been contracted in
 ' the day;

103. ' But he who stands not repeating it in the
 ' morning, and sits not repeating it in the evening,
 ' must be precluded, like a *Súdra*, from every sacred
 ' observance of the twice born classes.

104. ' Near pure water, with his organs holden under
 ' control, *and* retiring from circumspection to some
 ' unfrequented place, let him pronounce the *gáyatrì*,
 ' performing daily ceremonies.

105. ' IN reading the *Védāngas*, or *grammar*, *pro-*
 ' *sody*, *mathematicks*, *and so forth*, or even such parts
 ' of the *Vēda* as ought constantly to be read, there is
 ' no prohibition on particular days; nor in pronounc-
 ' ing the texts appointed for oblations to fire:

106. ' Of that, which must constantly be read, and is
 ' therefore called *Brahmasatra*, there can be no such
 ' prohibition; and the oblation to fire, according to the
 ' *Vēda*, produces good fruit, though accompanied with
 ' the text *vashat*, which *on other occasions* must be in-
 ' termitted on certain days.

107. ' For

107. ‘ For him, who shall persist a whole year in
 ‘ reading the *Vēda*, his organs being kept in subjection,
 ‘ and his body pure, there will always rise good fruit
 ‘ from his *offerings of* milk and curds, *of* clarified butter
 ‘ and honey. CHAP.
II.

108. ‘ LET the twice born youth, who has been girt
 ‘ with the sacrificial cord, collect wood for the holy fire,
 ‘ beg food of his relations, sleep on a low bed, and
 ‘ perform such offices as may please his preceptor, until
 ‘ his return to the house of his natural father.

109 ‘ Ten persons may legally be instructed in the
 ‘ *Vēda*; the son of a spiritual teacher; a boy who is
 ‘ assiduous; one who can impart other knowledge;
 ‘ one who is just; one who is pure; one who is
 ‘ friendly; one who is powerful; one who can bestow
 ‘ wealth; one who is honest; and one who is related
 ‘ by blood.

110. ‘ Let not a sensible teacher tell any *other* what
 ‘ he is not asked, nor what he is asked improperly;
 ‘ but let him, however intelligent, act in the multi-
 ‘ tude as if he were dumb:

111. ‘ Of the two persons, him, who illegally asks,
 ‘ and him, who illegally answers, one will die, or
 ‘ incur odium.

112. ‘ Where virtue, and wealth *sufficient to secure it*,
 ‘ are not found, or diligent attention, *at least pro-*
 ‘ *portioned to the holiness of the subject*, in that soil
 ‘ divine

CHAP. ' divine instruction must not be sown: it would perish
 II. ' like fine seed in barren land.

113. ' A teacher of the *Vêda* should rather die
 ' with his learning, than sow it in sterile soil,
 ' even though he be in grievous distress for sub-
 ' sistence.

114. ' Sacred Learning, having approached a *Bráh-*
 ' *men*, said to him: "I am thy precious gem; pre-
 ' serve me with care; deliver me not to a scorner;
 ' (so preserved I shall become supremely strong.)

115. ' But communicate me, as to a vigilant depo-
 ' sitory of thy gem, to that student, whom thou shalt
 ' know to be pure, to have subdued his passions, to
 ' perform the duties of his order."

116. ' He who shall acquire *knowledge of the Vêda*
 ' without the assent of his preceptor, incurs the guilt
 ' of stealing the scripture, and shall sink to the re-
 ' gion of torment.

117. ' From whatever teacher a student has received
 ' instruction, either popular, ceremonial, or sacred, let
 ' him first salute his instructor, when they meet.

118. ' A *Bráhmen*, who completely governs his pas-
 ' sions, though he know the *gâyatrî* only, is more
 ' honourable than he, who governs not his passions,
 ' who eats all sorts of food, and sells all sorts of com-
 ' modities, even though he know the three *Vêdas*.

119. ' When a superiour sits on a couch or bench,
 ' let

‘ let not an inferiour sit on it with him; and, if an
 ‘ inferiour be sitting on a couch, let him rise to salute
 ‘ a superiour. CHAP. II.

120. ‘ The vital spirits of a young man mount up-
 ‘ wards *to depart from him*, when an elder approaches;
 ‘ but by rising and salutation he recovers them.

121. ‘ A youth who habitually greets and constantly
 ‘ reveres the aged, obtains an increase of four things;
 ‘ life, knowledge, fame, strength.

122. ‘ After the word of salutation, a *Bráhmén* must
 ‘ address an elder; saying, “ I am such an one,”
 ‘ pronouncing his own name.

123. ‘ If any persons, *through ignorance of the San-*
 ‘ *serit language*, understand not the import of his
 ‘ name, to them should a learned man say, “ It is I;”
 ‘ and in that manner he should address all *classes of*
 ‘ women.

124. ‘ In the salutation he should pronounce, after
 ‘ his own name, the vocative particle *‘bhós*; for the
 ‘ particle *‘bhós* is held by the wise to have the same
 ‘ property with names *fully expressed*.

125. ‘ A *Bráhmén* should thus be saluted in return:
 ‘ “ May’st thou live long, excellent man!” and at the
 ‘ end of his name, the vowel and preceding consonant
 ‘ should be lengthened, *with an acute accent*, to three
 ‘ syllabick moments *or short vowels*.

126. ‘ That *Bráhmén*, who knows not the form of
 ‘ returning

CHAP. ' returning a salutation, must not be saluted by a
 II. ' man of learning : as a *Súdra*, even so is he.

127. ' Let a learned man ask a priest, when he
 ' meets him, if his devotion prospers; a warrior, if
 ' he is unhurt; a merchant, if his wealth is secure;
 ' and one of the servile class, if he enjoys good health;
 ' *using respectively the words*, *cusalam*, *anámayam*, *cshé-*
 ' *mam*, *and árógyam*.

128. ' He, who has just performed a solemn sacrifice
 ' and ablution, must not be addressed by his name,
 ' even though he be a younger man; but he, who
 ' knows the law, should accost him with the vocative
 ' particle, or with *bhavat*, *the pronoun of respect*.

129. ' To the wife of another, and to any woman
 ' not related by blood, he must say, "*bharati*, and
 ' amiable sister."

130. ' To his uncles paternal and maternal, to his
 ' wife's father, to performers of the sacrifice, and to
 ' spiritual teachers; he must say, " I am such an
 ' one"—rising up to salute them, even though younger
 ' than himself.

131. ' The sister of his mother, the wife of his ma-
 ' ternal uncle, his own wife's mother, and the sister of
 ' his father, must be saluted like the wife of his *father*
 ' *or preceptor*: they are equal to his *father's or his*
 ' *preceptor's wife*.

132. ' The wife of his brother, if she be of the same
 ' class, must be saluted every day; but his paternal
 ' and

‘ and maternal kinswomen need only be greeted on CHAP.
 ‘ his return from a journey. II.

133. ‘ With the sister of his father and of his mother, and with his own elder sister, let him demean himself as with his mother; though his mother be more venerable than they.

134. ‘ Fellow citizens are equal for ten years; dancers and singers, for five; learned theologians, for less than three; but persons related by blood, for a short time: *that is, a greater difference of age destroys their equality.*

135. ‘ The Student must consider a *Bráhmén*, though but ten years old, and a *Cshatriya*, though aged a hundred years, as father and son; as between those two, the young *Bráhmén* is *to be respected as the father.*

136. ‘ Wealth, kindred, age, moral conduct, and, fifthly, divine knowledge, entitle men to respect; but that which is last mentioned in order, is the most respectable.

137. ‘ Whatever man of the three *highest* classes possesses the most of those five, both in number and degree, that man is entitled to most respect; even a *Sídra*, if he have entered the tenth decad of his age.

138. ‘ Way must be made for a man in a wheeled carriage, or above ninety years old, or afflicted with
 G disease,

CHAP. ' disease, or carrying a burthen; for a woman; for
 II. ' a priest just returned from the mansion of his pre-
 ' ceptor; for a prince, and for a bridegroom :

139. ' Among all those, if they be met at one time,
 ' the priest just returned home and the prince are most
 ' to be honoured; and of those two, the priest just
 ' returned, should be treated with more respect than
 ' the prince.

140. ' That priest who girds his pupil with the sacri-
 ' ficial cōrd, and afterwards instructs him in the whole
 ' *Vēda*, with the law of sacrifice and the sacred *Upa-*
 ' *nishads*, holy sages call an *āchārya* :

141. ' But, he, who for his livelihood, gives instruc-
 ' tion in a part only of the *Vēda*, or in grammar, and
 ' in other *Vēdāngas*, is called an *upādhyāya*, or sub-
 ' lecturer.

142. ' The father, who performs the ceremonies
 ' on conception and the like, according to law, and
 ' who nourishes the child with his first rice, has the
 ' epithet of *guru*, or venerable.

143. ' He, who receives a stipend for preparing the
 ' holy fire, for conducting the *pāca* and *agnishtōma*,
 ' and for performing other sacrifices, is called in this
 ' code the *ṛitwij* of his employer.

144. ' He, who truly and faithfully fills both ears
 ' with the *Vēda*, must be considered as equal to a
 ' mother; he must be rever as a father; him the pu-
 ' pil must never grieve.

145. ' A

145. ‘ A mere *áchárya*, or a teacher of the *gáyatrì* CHAP.
 ‘ only, surpasses ten *upádhyáyas*; a father, a hundred II.
 ‘ such *ácháryas*; and a mother, a thousand *natural* fa-
 ‘ thers.

146. ‘ Of him, who gives natural birth, and him,
 ‘ who gives knowledge of the whole *Véda*, the giver of
 ‘ sacred knowledge is the more venerable father; since
 ‘ the *second* or divine birth ensures life to the twice
 ‘ born both in this world and hereafter eternally.

147. ‘ Let a man consider that as a mere human
 ‘ birth, which his parents gave him for their mutual
 ‘ gratification, and which he receives after lying in the
 ‘ womb;

148. ‘ But that birth which his *principal áchárya*,
 ‘ who knows the whole *Véda*, procures for him by *his*
 ‘ *divine mother* the *gáyatrì*, is a true birth: that birth
 ‘ is exempt from age and from death.

149. ‘ Him, who confers on a man the benefit of sa-
 ‘ cred learning, whether it be little or much, let him
 ‘ know to be here named *guru*, or *venerable father*, in
 ‘ consequence of that heavenly benefit.

150. ‘ A *Bráhmén*, who is the giver of spiritual birth,
 ‘ the teacher of prescribed duty, is by right *called* the
 ‘ father of an old man, though himself be a child.

151. ‘ CAVI, or the *learned*, child of ANGIRAS, taught
 ‘ his paternal uncles and cousins to read the *Véda*,
 ‘ and, excelling them in divine knowledge, said to them,
 ‘ “ little sons :”

CHAP. 152. ‘ They, moved with resentment, asked the Gods
 II. ‘ the meaning of that *expression*; and the Gods, being
 ‘ assembled, answered them: “ The child has addressed
 ‘ you properly;

153. ‘ For an unlearned man is in truth a child;
 ‘ and he who teaches him the *Vēda*, is his father:
 ‘ holy sages have always said child to an ignorant man,
 ‘ and father to a teacher of scripture.”

154. ‘ Greatness is not conferred by years, not by
 ‘ gray hairs, not by wealth, not by powerful kindred:
 ‘ the divine sages have established this rule; “ Who-
 ‘ ever has read the *Vēdas* and their *Angas*, he among
 ‘ us is great.”

155. ‘ The seniority of priests is from sacred learn-
 ‘ ing; of warriors from valour; of merchants from
 ‘ abundance of grain; of the servile class only from
 ‘ priority of birth.

156. ‘ A man is not therefore aged, because his
 ‘ head is gray: him, surely, the Gods considered as
 ‘ aged, who, though young in years, has read *and un-*
 ‘ *derstands* the *Vēda*.

157. ‘ As an elephant made of wood, as an antelope
 ‘ made of leather, such is an unlearned *Brāhmen*: those
 ‘ three have nothing but names.

158. ‘ As an eunuch is unproductive with women, as
 ‘ cow with a cow is unprolific, as liberality to a fool
 ‘ is fruitless, so is a *Brāhmen* useless, if he read not the
 ‘ holy texts.

159. ‘ Good

159. ‘ Good instruction must be given without pain CHAP.
 ‘ to the instructed; and sweet gentle speech must be II.
 ‘ used by a preceptor, who cherishes virtue.

160. ‘ He, whose discourse and heart are pure, and
 ‘ ever perfectly guarded, attains all the fruit arising
 ‘ from his complete course of studying the *Vēda*.

161. ‘ Let not a man be querulous even though in
 ‘ pain; let him not injure another in deed or in
 ‘ thought; let him not even utter a word, by which
 ‘ his fellow creature may suffer uneasiness; since that
 ‘ will obstruct his own progress to future beatitude.

162. ‘ A *Brāhmen* should constantly shun worldly ho-
 ‘ nour, as he would shun poison; and rather constantly
 ‘ seek disrespect, as he would seek nectar;

163. ‘ For though scorned, he may sleep with plea-
 ‘ sure; with pleasure may he awake; with pleasure
 ‘ may he pass through this life: but the scorner utterly
 ‘ perishes.

164. ‘ Let the twice-born youth, whose soul has
 ‘ been formed by this regular succession of prescribed
 ‘ acts, collect by degrees, while he dwells with his
 ‘ preceptor, the devout habits proceeding from the
 ‘ study of scripture.

165. ‘ With various modes of devotion, and with au-
 ‘ sterities ordained by the law, must the whole *Vēda*
 ‘ be read, and above all the sacred *Upanishads*, by him,
 ‘ who has received a new birth.

166. ‘ Let

CHAP.

II.

166. ‘ Let the best of the twice-born classes, intending to practice devotion, continually repeat the reading of scripture; since a repetition of reading the scripture is here styled the highest devotion of a *Bráhmén*.

167. ‘ Yes verily; that student in theology performs the highest act of devotion *with his whole body*, to the extremities of his nails, even though he *be so far sensual as to* wear a chaplet of sweet flowers, who to the utmost of his ability daily reads the *Véda*.

168. ‘ A twice-born man, who not having studied the *Véda*, applies diligent attention to a different *and worldly* study, soon falls, even when living, to the condition of a *Súdra*; and his descendants after him.

169. ‘ The first birth is from a natural mother; the second, from the ligation of the zone; the third from the due performance of the sacrifice; such are the births of him who is usually called twice-born, according to a text of the *Véda*:

170. ‘ Among them his divine birth is that, which is distinguished by the ligation of the zone, *and sacrificial cord*; and in that *birth* the *Gáyatrí* is his mother, and the *Acharya*, his father.

171 ‘ Sages call the *Acharya* father, from his giving instruction in the *Véda*: nor can any holy rite be performed by a young man, before his investiture.

172. ‘ *Till he be invested with the signs of his class,*
‘ he

‘ he must not pronounce any sacred text, except what CHAP.
 ‘ ought to be used in obsequies to an ancestor; since II.
 ‘ he is on a level with a *Súdra* before his new birth
 ‘ from the revealed scripture:

173. ‘ From him, who has been duly invested, are
 ‘ required both the performance of devout acts and
 ‘ the study of the *Véda* in order, preceded by stated
 ‘ ceremonies.

174. ‘ Whatever sort of leathern mantle, sacrificial
 ‘ thread, and zone, whatever staff, and whatever under-
 ‘ apparel are ordained, *as before-mentioned*, for a youth
 ‘ of each class, the like must also be used in his re-
 ‘ ligious acts.

175. ‘ These *following* rules must a *Brahmachári*, or
 ‘ student in theology, observe, while he dwells with
 ‘ his preceptor; keeping all his members under con-
 ‘ trol, for the sake of increasing his habitual devotion.

176. ‘ Day by day, having bathed and being puri-
 ‘ fied, let him offer fresh water to the Gods, the
 ‘ Sages, and the Manes; let him show respect to the
 ‘ images of the deities, and bring wood for the obla-
 ‘ tion to fire.

177. ‘ Let him abstain from honey, from flesh meat.
 ‘ from perfumes, from chaplets of flowers, from sweet
 ‘ vegetable juices, from women, from all sweet sub-
 ‘ stances turned acid, and from injury to animated
 ‘ beings;

178. ‘ From unguents for his limbs, and from black
 ‘ powder

CHAP. ‘ powder for his eyes, from wearing sandals, and carrying an umbrella, from sensual desires, from wrath, from covetousness, from dancing, and from vocal and instrumental musick;

179. ‘ From gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to other men.

180. ‘ Let him constantly sleep alone: let him never waste his own manhood; for he, who voluntarily wastes his manhood, violates the rule of his order, and becomes an *avacérnî*:

181. ‘ A twice-born youth, who has involuntarily wasted his manly strength during sleep, must repeat with reverence, having bathed and paid homage to the sun, the text of scripture: “ *Again let my strength return to me.*”

182. ‘ Let him carry water-pots, flowers, cow-dung, fresh earth, and *cusa*-grass, as much as may be useful to his preceptor; and let him perform every day the duty of a religious mendicant.

183. ‘ Each day must a *Bráhmén* student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the *Véda* ordains.

184. ‘ Let him not beg from the cousins of his preceptor; nor from his own cousins; nor from other kinsmen by the father’s side, or by the mother’s;
‘ but

‘ but, if other houses be not accessible, let him begin CHAP.
 ‘ with the last of those in order, avoiding the first; II.

185. ‘ Or, if none of those *houses* just mentioned can
 ‘ be found, let him go begging through the whole dis-
 ‘ trict round the village, keeping his organs in subjec-
 ‘ tion, and remaining silent; but let him turn away
 ‘ from such as have committed any deadly sin.

186. ‘ Having brought logs of wood from a distance,
 ‘ let him place them in the open air; and with them
 ‘ let him make an oblation to fire without remissness,
 ‘ both evening and morning.

187. ‘ He, who for seven successive days omits the
 ‘ ceremony of begging food, and offers not wood to the
 ‘ sacred fire, must perform the penance of an *avacérn*,
 ‘ unless he be afflicted with illness.

188. ‘ Let the student persist constantly in such beg-
 ‘ ging, but let him not eat the food of one person
 ‘ only: the subsistence of a student by begging is held
 ‘ equal to fasting *in religious merit*.

189. ‘ Yet, when he is asked in a solemn act in
 ‘ honour of the Gods or the Manes, he may eat at his
 ‘ pleasure the food of a single person; observing, how-
 ‘ ever, the laws of abstinence and the austerity of an
 ‘ anchorite: thus the rule of his order is kept inviolate.

190. ‘ This duty of a mendicant is ordained by the
 ‘ wise for a *Bráhmén* only; but no such act is appointed
 ‘ for a warrior, or for a merchant.

CHAP. 191. ‘ Let the scholar, when commanded by his preceptor, and even when he has received no command, always exert himself in reading, and in all acts useful to his teacher.

II.

192. ‘ Keeping in due subjection his body, his speech, his organs of sense, and his heart, let him stand with the palms of his hands joined, looking at the face of his preceptor.

193. ‘ Let him always keep his right arm uncovered, be always decently apparelled, and properly composed; and when his instructor says, “ be seated,” let him sit opposite to his venerable guide.

194. ‘ In the presence of his preceptor let him always eat less, and wear a coarser mantle with worse appendages; let him rise before, and go to rest after his tutor.

195. ‘ Let him not answer his teacher’s orders, or converse with him, reclining on a bed; nor sitting, nor eating, nor standing, nor with an averted face:

196. ‘ But let him both *answer and converse*, if his preceptor sit, standing up; if he stand, advancing toward him; if he advance, meeting him; if he run, hastening after him;

197. ‘ If his face be averted, going round to front him, *from left to right*; if he be at a little distance, approaching him; if reclined, bending to him; and, if he stand ever so far off, running toward him.

198. ‘ When

198. ‘ When his teacher is nigh, let his couch or his bench be always placed low: when his preceptor’s eye can observe him, let him not sit carelessly at ease. CHAP.
II.

199. ‘ Let him never pronounce the mere name of his tutor, even in his absence; nor ever mimic his gait, his speech, or his manner.

200. ‘ In whatever place, either true but censorious, or false and defamatory, discourse is held concerning his teacher, let him there cover his ears or remove to another place:

201. ‘ By censuring his preceptor, though justly, he will be born an ass; by falsely defaming him, a dog; by using his goods without leave, a small worm; by envying his merit, a larger insect or reptile.

202. ‘ He must not serve his tutor by the intervention of another, while himself stands aloof; nor must he attend him in a passion, nor when a woman is near; from a carriage or raised seat he must descend to salute his heavenly director.

203. ‘ Let him not sit with his preceptor to the leeward, or to the windward of him; nor let him say any thing which the venerable man cannot hear.

204. ‘ He may sit with his teacher in a carriage drawn by bulls, horses, or camels; on a terrace, on a pavement of stones, or on a mat of *woven* grass; on a rock, on a wooden bench, or in a boat.

CHAP.

II.

205. ‘ When his tutor’s tutor is near, let him demean himself as if his own were present; nor let him, unless ordered by his spiritual father, prostrate himself *in his presence* before his natural father, or paternal uncle.

206. ‘ This is likewise ordained as his constant behaviour toward his other instructors in science; toward his elder paternal kinsmen; toward all who may restrain him from sin, and all who give him salutary advice.

207. ‘ Toward men also, who are truly virtuous, let him always behave as toward his preceptor; and, in like manner, toward the sons of his teacher, who are entitled to respect *as older men, and are not students*; and toward the paternal kinsmen of his venerable tutor.

208. ‘ The son of his preceptor, whether younger or of equal age, or a student, if he be capable of teaching the *Vêda*, deserves the same honour with the preceptor himself, *when he is present* at any sacrificial act:

209. ‘ But he must not perform for the son of his teacher, the duty of rubbing his limbs, or of bathing him, or of eating what he leaves, or of washing his feet.

210. ‘ The wives of his preceptor, if they be of the same class, must receive equal honour with their venerable husbands; but if they be of a different class

‘ class, they must be honoured only by rising and
‘ salutation.

211. ‘ For no wife of his teacher must he perform
‘ the offices of pouring scented oil on them, of attend-
‘ ing them while they bathe, of rubbing their legs and
‘ arms, or of decking their hair;

212. ‘ Nor must a young wife of his preceptor be
‘ greeted even by the ceremony of touching her feet,
‘ if he have completed his twentieth year, or can dis-
‘ tinguish virtue from vice.

213 ‘ It is the nature of women in this world to
‘ cause the seduction of men; for which reason the
‘ wise are never unguarded in the company of females:

214. ‘ A female indeed, is able to draw from the
‘ right path in this life not a fool only, but even a
‘ sage, and can lead him in subjection to desire or to
‘ wrath.

215. ‘ Let no man, therefore, sit in a sequestered
‘ place with his nearest female relations: the assem-
‘ blage of corporeal organs is powerful enough to
‘ snatch wisdom from the wise.

216. ‘ A young student may, as the law directs;
‘ make prostration at his pleasure on the ground be-
‘ fore a young wife of his tutor, saying, “I am such
‘ an one;”

217. ‘ And on his return from a journey, he must
‘ once touch the feet of his preceptor’s *aged* wife,
‘ and

CHAP. ' and salute her each day by prostration, calling to
II. ' mind the practice of virtuous men.

218. ' As he who digs deep with a spade comes to
a spring of water, so the student, who humbly serves
his teacher, attains the knowledge *which lies deep*
in his teacher's mind.

219. ' WHETHER his head be shorn, or his hair
long, or one lock be bound above in a knot, let not
the sun ever set or rise while he lies asleep in the
village.

220. ' If the sun should rise or set, while he sleeps
through sensual indulgence, and knows it not, he must
fast a whole day, repeating the *gáyatrì* :

221. ' He, who has been surprised asleep by the
setting or by the rising sun, and performs not that
penance, incurs great guilt.

222. ' Let him adore God both at sunrise and at
sunset, as the law ordains, having made his ablution
and keeping his organs controlled; and, with fixed
attention, let him repeat the text, which he ought
to repeat, in a place free from impurity.

223. ' If a woman or a *Súdra* perform any act
leading to the chief temporal good, let the student
be careful to emulate it; and he may do whatever
gratifies his heart, unless it be forbidden by law :

224. ' The chief temporal good is by some declared
to consist in virtue and wealth; by some, in wealth
and

‘ and lawful pleasure ; by some, in virtue alone ; by CHAP.
 ‘ others, in wealth alone ; but the chief good here II.
 ‘ below is an assemblage of all three : this is a sure
 ‘ decision.

225. ‘ A TEACHER of the *Vēda* is the image of God ;
 ‘ a natural father, the image of BRAHMA’ ; a mother,
 ‘ the image of the earth ; an elder whole brother, the
 ‘ image of the soul.

226. ‘ Therefore a spiritual and a natural father, a
 ‘ mother, and an elder brother, are not to be treated
 ‘ with disrespect, especially by a *Brāhmen*, though the
 ‘ student be grievously provoked.

227. ‘ That pain and care which a mother and father
 ‘ undergo in producing and rearing children, cannot
 ‘ be compensated in an hundred years.

228. ‘ Let every man constantly do what may please
 ‘ his parents : and, on all occasions, what may please
 ‘ his preceptor : when those three are satisfied, his
 ‘ whole course of devotion is accomplished.

229. ‘ Due reverence to those three is considered
 ‘ as the highest devotion ; and without their approba-
 ‘ tion he must perform no other duty.

230. ‘ Since they alone are held equal to the three
 ‘ worlds ; they alone, to the three principal orders ;
 ‘ they alone, to the three *Vēdas* ; they alone, to the
 ‘ three fires :

231. ‘ The natural father is considered as the *gār-*
 ‘ *hapatya*,

CHAP. II. ‘ *hapatya*, or nuptial fire; the mother as the *dacshina*,
 ‘ or ceremonial; the spiritual guide, as the *áhavaníya*,
 ‘ or sacrificial: this triad of fires is most venerable.

232. ‘ He, who neglects not those three, when he
 ‘ becomes a house-keeper, will ultimately obtain domi-
 ‘ nion over the three worlds; and his body being ir-
 ‘ radiated like a God, he will enjoy supreme bliss in
 ‘ heaven.

233. ‘ By honouring his mother he gains this *ter-*
 ‘ *restrial* world; by honouring his father, the interme-
 ‘ diate, or *etherial*; and, by assiduous attention to
 ‘ his preceptor, even the *celestial* world of BRAHMA’:

234. ‘ All duties are completely performed by that
 ‘ man, by whom those three are completely honoured;
 ‘ but to him by whom they are dishonoured, all
 ‘ other acts of duty are fruitless.

235. ‘ As long as those three live, so long he must
 ‘ perform no other duty *for his own sake*: but de-
 ‘ lighting in what may conciliate their affections and
 ‘ gratify their wishes, he must from day to day assi-
 ‘ duously wait on them:

236 ‘ Whatever duty he may perform in thought,
 ‘ word, or deed, with a view to the next world,
 ‘ without derogation from his respect to them; he
 ‘ must declare to them his entire performance of it.

237. ‘ By honouring those three, without more, a
 ‘ man effectually does whatever ought to be done:
 ‘ this is the highest duty, appearing before us like

‘ DHERMA

‘ DHERMA himself, and every other act is an *upa-* CHAP.
‘ *dherma*, or subordinate duty. II.

238. ‘ A believer in scripture may receive pure
‘ knowledge even from a *Súdra*; a lesson of the
‘ highest virtue, even from a *Chandála*; and a woman,
‘ bright as a gem, even from the basest family:

239. ‘ Even from poison may nectar be taken;
‘ even from a child, gentleness of speech; even from
‘ a foe, prudent conduct; and even from an impure
‘ substance, gold.

240. ‘ From every quarter, therefore, must be se-
‘ lected women bright as gems, knowledge, virtue,
‘ purity, gentle speech, and various liberal arts.

241. ‘ In case of necessity, a student is required to
‘ learn the *Véda* from one who is not a *Bráhmen*,
‘ and, as long as that instruction continues, to ho-
‘ nour his instructor with obsequious assiduity;

242. ‘ But a pupil who seeks the incomparable path
‘ to heaven, should not live to the end of his days
‘ in the dwelling of a preceptor who is no *Bráhmen*,
‘ or who has not read all the *Védas* with their *Angas*.

243. ‘ If he anxiously desire to pass his whole life
‘ in the house of a sacerdotal teacher, he must serve
‘ him with assiduous care, till he be released from
‘ his mortal frame:

244. ‘ That *Bráhmen*, who has dutifully attended his
‘ preceptor, till the dissolution of his body, passes di-
‘ rectly to the eternal mansion of God.

CHAP.
II.

245. ' LET not a student, who knows his duty,
' present any gift to his preceptor *before his return*
' *home*; but when, by his tutor's permission, he is
' going to perform the ceremony on his return, let
' him give the venerable man some valuable thing to
' the best of his power;

246. ' A field, or gold, a jewel, a cow, or a horse,
' an umbrella, a pair of sandals, a stool, corn, cloths,
' or even any *very excellent* vegetable: thus will he
' gain the affectionate remembrance of his instructor.

247. ' The student for life must, if his teacher die,
' attend on his virtuous son, or his widow, or on one
' of his paternal kinsmen, with the same respect which
' he showed to the living:

248. ' Should none of those be alive, he must oc-
' cupy the station of his preceptor, the seat, and the
' place of religious exercises; must continually pay due
' attention to the fires, which he had consecrated;
' and must prepare his own soul for heaven.

249. ' The twice-born man, who shall thus without
' intermission have passed the time of his student-
' ship, shall ascend, after death, to the most exalted
' of regions, and no more again spring to birth in
' this lower world.

CHAP.

CHAP. III.

On Marriage; or on the Second Order.

1. ' THE discipline of a student in the three *Vedas* CHAP.
' may be continued for thirty-six years, in the house III.
' of his preceptor; or for half that time, or for a quar-
' ter of it, or until he perfectly comprehend them :

2. ' A student, whose rules have not been violated,
' may assume the order of a married man, after he
' has read in succession a *sac'há*, or branch from each
' of the three, or from two, or from any one of them.

3. ' Being justly applauded for the strict performance
' of his duty, and having received from his *natural or*
' *spiritual* father the sacred gift of the *Véda*, let him
' sit on an elegant bed, decked with a garland of
' flowers, and let his father honour him, before his
' nuptials, with a present of a cow.

4. ' Let the twice-born man, having obtained the
' consent of his venerable guide, and having performed
' his ablution with stated ceremonies, on his return
' home, as the law directs, espouse a wife of the same
' class with himself and endued with the marks of
' excellence.

5. ' She, who is not descended from his *paternal or*
' *maternal* ancestors, within the sixth degree, and who
' is not known by her family name to be of the same

CHAP. ' primitive stock with his father *or mother*, is eligible
 III. ' by a twice-born man for nuptials and holy union :

6. ' In connecting himself with a wife, let him studiously avoid the ten following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain :

7. ' The family which has omitted prescribed acts of religion ; that which has produced no male children ; that, in which the *Véda* has not been read ; that, which has thick hair on the body ; and those, which have been subject to hemorrhoids, to phthisis, to dyspepsia, to epilepsy, to leprosy, and to elephantiasis.

8. ' Let him not marry a girl with reddish hair, nor with any deformed limb ; nor one troubled with habitual sickness ; nor one either with no hair or with too much ; nor one immoderately talkative ; nor one with inflamed eyes ;

9. ' Nor one with the name of a constellation, or of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, a snake, or a slave ; nor with any name raising an image of terroure.

10. ' Let him chuse for his wife a girl, whose form has no defect ; who has an agreeable name ; who walks *gracefully* like a phenicopteros, or like a young elephant ; whose hair and teeth are moderate respectively in quantity and in size ; whose body has exquisite softness.

11. ' Her, who has no brother, or whose father is
 ' not

‘ not well known, let no sensible man espouse, through
 ‘ fear lest, *in the former case*, her father should take
 ‘ her first son as his own *to perform his obsequies*; or,
 ‘ *in the second case*, lest an illicit marriage should be
 ‘ contracted.

CHAP.
III.

12. ‘ For the first marriage of the twice-born classes,
 ‘ a woman of the same class is recommended; but for
 ‘ such as are impelled by inclination to marry again,
 ‘ women in the direct order of the classes are to be
 ‘ preferred:

13. A *Súdrà* woman only must be the wife of a
 ‘ *Súdra*; she and a *Vaisyà*, of a *Vaisya*; they two
 ‘ and a *Cshatriyà*, of a *Cshatriya*; those two and a
 ‘ *Bráhmenì* of a *Bráhmen*.

14 ‘ A woman of the servile class is not mentioned,
 ‘ even in the recital of any ancient story, as the first
 ‘ wife of a *Bráhmen* or of a *Cshatriya*, though in the
 ‘ greatest difficulty to find a suitable match.

15. ‘ Men of the twice-born classes, who through
 ‘ weakness of intellect, irregularly marry women of
 ‘ the lowest class, very soon degrade their families
 ‘ and progeny to the state of *Súdras*:

16. ‘ According to ATRI and to (GO’TAMA) the son
 ‘ of UTAT’HYA, he who *thus* marries a woman of the
 ‘ servile class, *if he be a priest*, is degraded instantly;
 ‘ according to SAUNACA, on the birth of a son, *if he*
 ‘ *be a warrior*; and, *if he be a merchant*, on the
 ‘ birth of a son’s son, according to (me) BHRIGU.

17. ‘ A *Bráhmen*,

CHAP
III.

17. ' A *Bráhmen*, if he take a *Súdrà* to his bed, as his first wife, sinks to the regions of torment; if he beget a child by her, he loses even his priestly rank:

18. ' His sacrifices to the Gods, his oblations to the Manes, and his hospitable attentions to strangers, must be supplied principally by her; but the Gods and Manes will not eat such offerings; nor can heaven be attained by such hospitality.

19. ' For the crime of him, who thus illegally drinks the moisture of a *Súdrà's* lips, who is tainted by her breath, and who even begets a child on her body, the law declares no expiation.

20. ' Now learn compendiously the eight forms of the nuptial ceremony, used by the four classes, some good and some bad in this world, and in the next:

21. ' The ceremony of *BRAHMA*', of the *Dévas*, of the *Rishis*, of the *Prajápatis*, of the *Asuras*, of the *Gandharvas*, and of the *Raeshases*; the eighth and basest is that of the *Pisáchas*.

22. ' Which of them is permitted by law to each class and what are the good and bad properties of each ceremony, all this I will fully declare to you, together with the qualities, good and bad, of the offspring.

23. ' Let mankind know, that the six first in direct order are by some held valid in the case of a priest; the four last, in that of a warrior; and the same four,

‘ four, except the *Rácshasa* marriage, in the cases of CHAP.
 ‘ a merchant and a man of the servile class : III.

24. ‘ Some consider the four first only as approved
 ‘ in the case of a priest; one, that of *Racshases*, as
 ‘ peculiar to a soldier; and that of *Asuras*, to a mer-
 ‘ cantile and a servile man.

25. ‘ But in this code, three of *the five last* are
 ‘ held legal, and two illegal: the ceremonies of *Pisá-*
 ‘ *chas* and *Asuras* must never be performed.

26. ‘ For a military man the before mentioned mar-
 ‘ riages of *Gandharvas* and *Racshases*, whether sepa-
 ‘ rate or mixed, *as when a girl is made captive by her*
 ‘ *lover, after a victory over her kinsmen*, are permitted
 ‘ by law.

27. ‘ The gift of a daughter, clothed only with a
 ‘ single robe, to a man learned in the *Véda*, whom
 ‘ her father voluntarily invites, and respectfully re-
 ‘ ceives, is the nuptial right called *Bráhma*.

28. ‘ The rite which sages call *Daiva*, is the gift of
 ‘ a daughter, whom her father has decked in gay attire,
 ‘ when the sacrifice is already begun, to the officiating
 ‘ priest, who performs that act of religion.

29. ‘ When the father gives his daughter away, after
 ‘ having received from the bridegroom one pair of kine,
 ‘ or two pairs, for uses prescribed by law, that marriage
 ‘ is termed *Arsha*.

30. The nuptial rite called *Prájápatya*, is when the
 ‘ father

CHAP. ' father gives away his daughter with due honour, saying
 III. ' distinctly, " May both of you perform together your
 ' civil and religious duties!"

31. ' When the bridegroom, having given as much
 ' wealth as he can afford to the father and paternal
 ' kinsmen, and to the damsel herself, takes her volun-
 ' tarily as his bride, that marriage is named *A'sura*.

32. ' The reciprocal connexion of a youth and a
 ' damsel, with mutual desire, is the marriage deno-
 ' minated *Gándharva*, contracted for the purpose of
 ' amorous embraces, and proceeding from sensual in-
 ' clination.

33. The seizure of a maiden by force from her house,
 ' while she weeps and calls for assistance, after her
 ' kinsmen and friends have been slain in battle, or
 ' wounded, and their houses broken open, is the mar-
 ' riage styled *Rácshasa*.

34. ' When the lover secretly embraces the damsel,
 ' either sleeping or flushed with strong liquor, or dis-
 ' ordered in her intellect, that sinful marriage, called
 ' *Paisácha*, is the eighth and the basest.

35. ' The gift of daughters in marriage by the sacer-
 ' dotal class, is most approved, when they *previously*
 ' have poured water *into the hands of the bridegroom*;
 ' but the ceremonies of the other classes may be per-
 ' formed according to their several fancies.

36. ' Among these nuptial rites, what quality is
 ascribed

‘ ascribed by MENU to each, hear now ye *Bráhmens*,
 ‘ hear it all from me, who fully declare it! CHAP.
 III.

37. ‘ The son of a *Bráhmī*, or wife by the first cere-
 ‘ mony, redeems from sin, if he performs virtuous acts,
 ‘ ten ancestors, ten descendants, and himself the
 ‘ twenty-first person.

38. ‘ A son, born of a wife by the *Daiva* nuptials,
 ‘ redeems seven and seven in higher and lower degrees;
 ‘ of a wife by the *Ārsha*, three and three; of a wife by
 ‘ the *Prájāpatya*, six and six.

39. ‘ By four marriages, the *Bráhma* and so forth,
 ‘ in direct order, are born sons illumined by the *Vēda*,
 ‘ learned men, beloved by the learned,

40. ‘ Adorned with beauty, and with the quality of
 ‘ goodness, wealthy, famed, amply gratified with law-
 ‘ ful enjoyments, performing all duties, and living a
 ‘ hundred years:

41. ‘ But in the other *four* base marriages, which
 ‘ remain, are produced sons acting cruelly, speaking
 ‘ falsely, abhorring the *Vēda*, and the duties prescribed
 ‘ in it.

42. ‘ From the blameless nuptial rites of men spring
 ‘ a blameless progeny; from the reprehensible, a repre-
 ‘ hensible offspring: let mankind, therefore, studiously
 ‘ avoid the culpable forms of marriage.

43. ‘ The ceremony of joining hands is appointed
 ‘ for those, who marry women of their own class;
 K but

CHAP. ' but, with women of a different class, the following
 III. ' nuptial ceremonies are to be observed :

44. ' By a *Cshatriyà* on her marriage with a *Bráh-*
 ' *men*, an arrow must be held in her hand; by a
 ' *Vaisyà* woman, with a bridegroom of *the sacerdotal*
 ' *or military class*, a whip; and by a *Súdrà* bride,
 ' *marrying a priest, a soldier, or a merchant*, must
 ' be held the skirt of a mantle.

45. ' LET the husband approach his wife in due
 ' season, *that is, at the time fit for pregnancy*; let
 ' him be constantly satisfied with her alone; but, ex-
 ' cept on the forbidden days of the moon, he may
 ' approach her, being affectionately disposed, *even out*
 ' *of due season*, with a desire of conjugal intercourse.

46. ' Sixteen days and nights in each month, with
 ' four distinct days neglected by the virtuous, are
 ' called the natural season of women :

47. ' Of those sixteen, the four first, the eleventh,
 ' and the thirteenth, are reprehended: the ten re-
 ' maining nights are approved.

48. ' Some say, that on the even nights are con-
 ' ceived sons; on the odd nights daughters; therefore
 ' let the man, who wishes for a son, approach his
 ' wife in due season on the even nights;

49. ' But a boy is in truth produced by the greater
 ' quantity of the male strength; and a girl by a
 ' greater quantity of the female; by equality, an her-
 ' maphrodite,

‘ maphrodite, or a boy and a girl; by weakness or
 ‘ deficiency, is occasioned a failure of conception. CHAP. III.

50. ‘ He, who avoids conjugal embraces on the six
 ‘ reprehended nights and on eight others, is equal in
 ‘ chastity to a *Brahmachári*, in whichever of the *two*
 ‘ *next* orders he may live.

51. ‘ LET no father, who knows the law, receive a
 ‘ gratuity, however small, for giving his daughter in
 ‘ marriage; since the man, who, through avarice,
 ‘ takes a gratuity *for that purpose*, is a seller of his
 ‘ offspring.

52. ‘ Whatever male relations, through delusion of
 ‘ mind, take possession of a woman’s property, be it
 ‘ only her carriages or her clothes, such offenders will
 ‘ sink to a region of torment.

53. ‘ Some say, that the bull and cow *given* in the
 ‘ nuptial ceremony of the *Rishis*, are a bribe to the
 ‘ father; but this is untrue; a bribe *indeed*, whether
 ‘ large or small, is an actual sale of *the daughter*.

54. ‘ When money or goods are given to damsels,
 ‘ whose kinsmen receive them not for their own use,
 ‘ it is no sale: it is merely a token of courtesy and
 ‘ affection to the brides.

55. ‘ Married women must be honoured and adorned
 ‘ by their fathers and brethren, by their husbands, and
 ‘ by the brethren of their husbands, if they seek
 ‘ abundant prosperity:

CHAP.

III.

56. ' Where females are honoured, there the deities
' are pleased; but where they are dishonoured, there
' all religious acts become fruitless.

57. ' Where female relations are made miserable, the
' family of him who makes them so, very soon wholly
' perishes; but, where they are not unhappy, the fa-
' mily always increases.

58. ' On whatever houses the women of a family,
' not being duly honoured, pronounce an imprecation,
' those houses, with all that belong to them, utterly
' perish, as if destroyed by a sacrifice for the death
' of an enemy.

59. ' Let those women, therefore, be continually
' supplied with ornaments, apparel and food, at fes-
' tivals and at jubilees, by men desirous of wealth.

60. ' In whatever family the husband is contented
' with his wife, and the wife with her husband, in
' that house will fortune be assuredly permanent.

61. ' Certainly, if the wife be not elegantly attired,
' she will not exhilarate her husband; and if her lord
' want hilarity, offspring will not be produced.

62. ' A wife being gaily adorned, her whole house
' is embellished; but, if she be destitute of ornament,
' all will be deprived of decoration.

63. ' By culpable marriages, by omission of pre-
' scribed ceremonies, by neglect of reading the *Vēda*,
' and

‘ and by irreverence toward a *Bráhmén*, great families
 ‘ are sunk to a low state: CHAP. III.

64. ‘ So they are by practising manual arts, by *lend-
 ‘ ing at interest and other* pecuniary transactions, by
 ‘ begetting children on *Súdràs* only, by traffick in
 ‘ kine, horses, and carriages, by agriculture and by
 ‘ attendance on a king.

65. ‘ By sacrificing for such as have no right to sa-
 ‘ crifice, and by denying a future compensation for
 ‘ good works, great families, being deprived of sacred
 ‘ knowledge, are quickly destroyed;

66. ‘ But families, enriched by a knowledge of the
 ‘ *Véda*, though possessing little temporal wealth, are
 ‘ numbered among the great, and acquire exalted fame.

67. ‘ LET the house-keeper perform domestick reli-
 ‘ gious rites, with the nuptial fire, according to law,
 ‘ and the ceremonies of the five great sacraments, and
 ‘ the several acts which must day by day be per-
 ‘ formed.

68. ‘ A house-keeper has five places of slaughter,
 ‘ *or where small living creatures may be slain*; his
 ‘ kitchen-hearth, his grindstone, his broom, his pestle
 ‘ and mortar, his water-pot; by using which, he be-
 ‘ comes in bondage to sin:

69. ‘ For the sake of expiating *offences committed*
 ‘ *ignorantly* in those places *mentioned* in order, the
 ‘ five great sacraments were appointed by eminent
 ‘ sages

CHAP. ' sages to be performed each day by such as keep
 III. ' house.

70. ' Teaching and studying the scripture is the sa-
 ' crament of the *Vēda*; offering cakes and water, the
 ' sacrament of the Manes; an oblation to fire, the
 ' sacrament of the Deities; giving rice or other food
 ' to living creatures, the sacrament of spirits; re-
 ' ceiving guests with honour, the sacrament of men:

71. ' Whoever omits not those five great ceremo-
 ' nies, if he have ability *to perform them*, is untainted
 ' by the sins of the *five* slaughtering-places, even
 ' though he constantly reside at home;

72. ' But whoever cherishes not five orders of beings,
 ' *namely*, the deities; those, who demand hospitality;
 ' those, whom he ought by law to maintain; his de-
 ' parted forefathers; and himself; that man lives not
 ' even though he breathe.

73. ' Some call the five sacraments *ahuta* and *huta*,
 ' *prahuta*, *bráhmya-huta* and *prásita*:

74. ' *Ahuta*, or unoffered, is divine study; *huta*, or
 ' offered, is the oblation to fire; *prahuta*, or well
 ' offered, is the food given to spirits; *bráhmya-huta*,
 ' is respect shewn to twice-born guests; and *prásita*,
 ' or well eaten, is the offering of rice or water to
 ' the manes of ancestors.

75. ' Let every man in this second order employ
 ' himself daily in reading the scripture, and in per-
 ' forming

‘ forming the sacrament of the Gods; for, being employed in the sacrament of deities, he supports this whole animal and vegetable world;

76. ‘ Since his oblation of clarified butter, duly cast into the flame, ascends *in smoke* to the sun; from the sun *it falls in rain*; from rain comes vegetable food; and from *such* food animals *derive their subsistence*.

77. ‘ As all creatures subsist by receiving support from air, thus all orders of men exist by receiving support from house-keepers;

78. ‘ And since men of the three other orders are each day nourished by them with divine learning and with food, a house-keeper is for this reason of the most eminent order:

79. ‘ That order, therefore, must be constantly sustained with great care by the man who seeks unperishable bliss in heaven, and in this world pleasurable sensations; an order which cannot be sustained by men with uncontrolled organs.

80. ‘ The divine sages, the manes, the gods, the spirits, and guests, pray for benefits to masters of families; let these honours, therefore, be done to them by the house-keeper who knows his duty:

81. ‘ Let him honour the Sages by studying the *Veda*: the Gods, by oblations to fire ordained by law; the Manes, by pious obsequies; men by supplying them with food; and spirits, by gifts to all animated creatures.

82. ‘ Each

CHAP.

III.

82. ' Each day let him perform a *srāddha* with boiled rice and the like, or with water, or with milk, roots, and fruit; for thus he obtains favour from departed progenitors.

83. ' He may entertain one *Brāhmen* in that sacrament among the five, which is performed for the *Pitrīs*; but, at the oblation to all the Gods, let him not invite even a single priest.

84. ' In his domestick fire for dressing the food of all the Gods, after the prescribed ceremony, let a *Brāhmen* make an oblation each day to these following divinities;

85. ' First to AGNI, god of fire, and to the lunar god, severally; then, to both of them at once; next to the assembled gods; and afterwards, to DHANWANTARI, god of medicine;

86. ' To CUHU', goddess of the day, when the new moon is discernible; to ANUMATI, goddess of the day, after the opposition; to PRAJA'PATI, or the Lord of Creatures; to DYA'VA' and PRITHIVI', goddesses of sky and earth; and lastly, to the fire of the good sacrifice.

87. ' Having thus, with fixed attention, offered clarified butter in all quarters, proceeding from the east in a southern direction, to INDRA, YAMA, VARUNA, and the god SO'MA, let him offer his gift to animated creatures:

88. ' *Saying,*