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<i>Sacrificing for Vratyas</i>	<i>Error! Bookmark not defined.</i>
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<i>Having been bitten by an animal</i>	<i>Error! Bookmark not defined.</i>
<i>Purifying those excluded from society at repasts</i>	<i>Error! Bookmark not defined.</i>
<i>Improper action</i>	<i>Error! Bookmark not defined.</i>
<i>Improper behavior towards brahmanas or superiors</i>	<i>Error! Bookmark not defined.</i>
Expiation of offences for which no attonment has been prescribed	Error! Bookmark not defined.
Other activities that accompany the performance of penances	59

CHAPTER X.

Part 2: Duties of the Four Varnas In Times of Distress

Topic 20: The origin of the mixed castes

20.1 The four varnas

20.1.1 Duties of the twice-born

Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule. [v.10.1.]

The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law) [v.10.2.]

On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna). [v.10.3.]

20.1.2 There is no fifth varna

Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste). [v.10.4.]

20.1.3 The legitimate & equal offspring of the four varnas

In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers) [v.10.5.]

20.2 The mixed varnas: varna-sankara

20.2.1 Kinds of varna-sankara

20.2.1.1 Apasada: low born

20.2.1.1.1 Anuloma & pratiloma

20.2.1.1.1.1 Anuloma of one degree – similar to father

Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers. [v.10.6.]

Vritti: These are known as Anantaras [v.10.14]

Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower. [v.10.7.]

20.2.1.1.1.2 Anuloma of two or three degrees

From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava. [v.10.8.]

From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty. [v.10.9.]

20.2.1.1.3 The six kinds of anuloma

Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada). [v.10.10.]

Vritti:

Brahmana + ksatriya = ksatriya(anantara) [v.10.6&14]

Brahmana + vaisya = ambastha [v.10.8]

Brahmana + sudra = nisada [v.10.8]

Ksatriya + vaisya = vaisya(anantara) [v. 10.6&14]

Ksatriya + sudra = ugra [v.10.9]

Vaisya + sudra = sudra(anantara) [v.10.6&14]

20.2.1.1.4 The six kinds of pratiloma

From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha. [v.10.11.]

From a Sudra are born an Ayogava, a Kshattri, and a Candala, the lowest of men, by Vaisya, Kshatriya, and Brahmana females, (sons who owe their origin to) a confusion of the castes. [v.10.12.]

20.2.1.1.5 Comparison between anuloma & pratiloma of two degrees

As an Ambashtha and an Ugra, (begotten) in the direct order on (women) two degrees lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers two degrees higher than the fathers). [v.10.13.]

20.2.1.1.6 Anantaras: anuloma of one degree

Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers. [v.10.14.]

Vritti: this is explained in [v.10.6]

20.2.1.1.2 Further mixes & pratiloma relations

20.2.1.1.2.1 Anuloma re-mixing of two & three degrees

A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana. [v.10.15.]

20.2.1.1.2.2 Pratiloma apasadas

From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Candala, the lowest of men; [v.10.16.]

From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada). [v.10.17.]

20.2.1.1.2.3 Single re-mix of three degrees

The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka. [v.10.18.]

20.2.1.1.2.4 Inverse re-mix of two degrees

Moreover, the son of a Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambastha female is named a Vena. [v.10.19.]

Vritti:

(sudra + ksatriya = ksattri) + (ksatriya + sudra = ugra) = svapaka

(vaisya + brahmana = vaidehaka) + (brahmana + vaisya = ambastha) = vena

20.2.1.2 Vratyas (apostates)

20.2.1.2.1 Twice-born who neglect their duties

Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas. [v.10.20.]

20.2.1.2.2 Offspring of vratyas

But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha. [v.10.21.]

From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida. [v.10.22.]

From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata. [v.10.23.]

20.2.1.3 Causes of varna-sankara

By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes. [v.10.24.]

20.2.2 Offspring of the anulomas & pratilomas

I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected. [v.10.25.]

20.2.2.1 Sons that are similar or lower than the father

The Suta, the Vaidehaka, the Candala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava, [v.10.26.]

These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones. [v.10.27.]

As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya). [v.10.28.]

20.2.2.2 Unequal matches beget sons more sinful than their fathers

Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya). [v.10.29.]

Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded procreates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself). [v.10.30.]

But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number). [v.10.31.]

20.2.2.2.1 Qualities & duties of re-mixes

20.2.2.2.1.1 Mixes with Ayogava women

A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals). [v.10.32.]

A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually. praises (great) men. [v.10.33.]

A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta. [v.10.34.]

Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food. [v.10.35.]

20.2.2.2.1.2 Mixes with Vaidehas

From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village. [v.10.36.]

From a Candala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika. [v.10.37.]

20.2.2.2.1.3 The most sinful of offspring: inverse mixes of three degrees

But from a Candala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men. [v.10.38.]

Vritti:

Nisada(brahmana + sudra) + sudra = pukkasa [v.10.18]

Candala(sudra + brahmana) + pukkasa = sopaka

Three degrees pratiloma(candala) + [pratiloma mix of; three degrees anuloma(nisada) + sudra]

A Nishada woman bears to a Candala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community). [v.10.39.]

Vritti:

Three degrees of pratiloma(candala) + three degrees of anuloma(nisada), in a pratiloma mix(a nisada female would be considered a touch higher than a candala male).

20.2.2.2.2 Varna-sankara can be known by their occupations

These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves. [v.10.40.]

20.2.2.3 Status of the mixed varnas

20.2.2.3.1 Pure & anuloma amongst the twice-born

Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras. [v.10.41.]

Vritti:

Equal matches;

1) brahmana + brahmana = brahmana

2) ksatriya + ksatriya = ksatriya

3) vaisya + vaisya = vaisya

Anantaras;

4) brahmana + ksatriya = ksatriya

5) brahmana + vaisya = vaisya

6) ksatriya + vaisya = vaisya

Any of the above six combinations born out of wedlock or from adultery are considered sudras

By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births. [v.10.42.]

Vritti:

More exalted [v.10.64,65]

Lower rank [v.10.29-31]

20.2.2.3.2 Fallen Ksatriyas

But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras; [v.10.43.]

(Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambojas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinās, the Kiratas, and the Daradas. [v.10.44.]

20.2.2.3.3 Dasyus

All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlecchas (barbarians) or that of the Aryans. [v.10.45.]

20.2.2.4 Rules concerning the mixed varnas

20.2.2.4.1 Occupations

Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born. [v.10.46.]

To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade; [v.10.47.]

Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals; [v.10.48.]

To Kshattris, Ugras, and Pukkakas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums. [v.10.49.]

20.2.2.4.2 Dwelling & dress

Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations. [v.10.50.]

20.2.2.4.3 The Candalas & Svapakas

20.2.2.4.3.1 Dwelling & dress

But the dwellings of Candalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. [v.10.51.]

Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place. [v.10.52.]

20.2.2.4.3.2 Dealings

A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals. [v.10.53.]

Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns. [v.10.54.]

20.2.2.4.3.3 Duties

By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule. [v.10.55.]

By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals. [v.10.56.]

20.2.3 Characteristics of those of impure origin

A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts. [v.10.57.]

Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin. [v.10.58.]

A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature. [v.10.59.]

Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great. [v.10.60.]

Vritti: The blamable marriages produce blamable children [v.]

By samskara, the child is purified of the faults of the parents [v.]

Only those children who are considered as dvijas can be purified by samskara [v.10.68 & ...]

In this age, by the process of chanting the holy names, one can be elevated to the platform where the Pancaratika and Vaidika systems of purification can actually have effect.

But that kingdom in which such bastards, sully (the purity of) the castes, are born, perishes quickly together with its inhabitants. [v.10.61.]

20.2.3.1 Improvement in the character of mixed varnas

20.2.3.1.1 By selfless service

Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.) [v.10.62.]

20.2.3.1.2 By cultivating Aryan behavior

~Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes. [v.10.63.]

20.2.3.1.3 By marriage

If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation. [v.10.64.]

(Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya. [v.10.65.]

20.2.3.2 Anuloma more preeminent than pratiloma

If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan, [v.10.66.]

The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.' [v.10.67.]

20.2.3.2.1 Receiving sacraments

The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes. [v.10.68.]

As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments. [v.10.69.]

20.2.3.2.2 Seed & field

Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows: [v.10.70.]

Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren. [v.10.71.]

As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important. [v.10.72.]

Vritti: Rsi-sringa

Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.' [v.10.73.]

Topic 21: The law for all castes in times of distress

21.1 The standard duties of dvijas

21.1.1 The six activities of a brahmana

Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order. [v.10.74.]

Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana. [v.10.75.]

Vritti:

Patana(study), patana(teaching);

yajana(sacrificing for himself), yajana(sacrificing for others);

dana(giving charity) & pratigraha(receiving charity)

But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men. [v.10.76.]

Vritti:

Of the six activities, the brahmana must perform three, (viz.) patana(study), yajana(sacrificing for himself) & dana(giving in charity). The three activities of subsistence, (viz.) patana(teaching others) yajana(offering sacrifice for others) & pratigraha(accepting charity) may or may not be accepted. Instead, he may accept the means of; rita(collecting unwanted\discarded grains), mrita(begging), or amrita(accepting that which comes with no endeavor).

21.1.2 The brahminical means of subsistence is forbidden for ksatriyas & vaisyas

(Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts. [v.10.77.]

The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes). [v.10.78.]

21.1.3 Means of subsistence & duties for ksatriyas and vaisyas

To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices. [v.10.79.]

Vritti:

The three brahminical duties of study, sacrifice for one's self & giving in charity, are common duties for all the dvijas.

21.1.4 Most commendable occupations

Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya. [v.10.80.]

21.2 Duties in times of distress for all varnas

21.2.1 Alternative duties for brahmanas

21.2.1.1 Accepting the means of ksatriyas

But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank. [v.10.81.]

21.2.1.2 Accepting the means of vaisyas

If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?' the answer is), he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle. [v.10.82.]

21.2.1.2.1 Considerations in accepting the means of vaisyas

But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others. [v.10.83.]

(Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injures the earth and (the beings) living in the earth. [v.10.84.]

But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions. [v.10.85.]

21.2.1.2.2 Restrictions regarding trade

He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings), [v.10.86.]

All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs [v.10.87.]

Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass; [v.10.88.]

All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts. [v.10.89.]

But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long. [v.10.90.]

21.2.1.2.3 Results of trading with prohibited goods

If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs. [v.10.91.]

By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days. [v.10.92.]

But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya. [v.10.93.]

21.2.1.2.4 Rules for bartering

Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities. [v.10.94.]

21.2.2 Alternative duties for ksatriyas

21.2.2.1 Accepting the means of vaisyas

A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters. [v.10.95.]

Vritti: Like brahmanas, ksatriyas may accept the means of vaisyas, according to the same above mentioned considerations.

21.2.2.2 Avoiding the means of higher orders

A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish. [v.10.96.]

It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own. [v.10.97.]

Vritti: Bhagavad Gita v.3.35

21.2.3 Alternative duties for vaisyas

A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so). [v.10.98.]

21.2.4 Alternative duties for sudras

But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts. [v.10.99.]

(Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served. [v.10.100.]

21.2.5 Alternatives for brahmanas within brahminical duties

A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner. [v.10.101.]

21.2.5.1 Teaching, sacrificing & accepting gifts from anyone

A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied. [v.10.102.]

By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water. [v.10.103.]

21.2.5.2 Accepting food

He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud. [v.10.104.]

Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing. [v.10.105.]

Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life. [v.10.106.]

Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest. [v.10.107.]

Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it from the hands of a Candala. [v.10.108.]

21.2.5.3 Comparision between teaching, sacrificing & accepting gifts from anyone

On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life. [v.10.109.]

(For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class. [v.10.110.]

Vritti: A brahmana should always consider the character of those he teaches or offers sacrifices for. Thus to assist other dvijas in these activities, without discrimination, is less than ideal. But even less ideal is to accept gifts from anyone.

21.2.5.3.1 Removing guilt

The guilt incurred by offering sacrifices or teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities. [v.10.111.]

21.2.5.3.2 Collecting grains better than accepting gifts

A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable. [v.10.112.]

21.2.5.4 Requesting the king

If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left. [v.10.113.]

21.2.5.4.1 Acceptable articles

(The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones). [v.10.114.]

21.2.6 The seven lawful modes of acquiring properties

~There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men. [v.10.115.]

21.2.7 The ten modes of subsistence

~Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress). [v.10.116.]

Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest. [v.10.117.]

21.2.8 Further alternatives for Ksatriyas; increased taxes

A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability. [v.10.118.]

His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected; [v.10.119.]

(Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him). [v.10.120.]

21.2.9 Sudra's duties

21.2.9.1 Service to Ksatriyas and Vaisyas

If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya. [v.10.121.]

21.2.9.2 Service to Brahmanas

21.2.9.2.1 The most rewarding service

But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends. [v.10.122.]

The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit. [v.10.123.]

21.2.9.2.2 Obligations towards sudras under one's care

They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support. [v.10.124.]

The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture. [v.10.125.]

21.2.9.3 Regulations for a Sudra

A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law. [v.10.126.]

(Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts. [v.10.127.]

The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next. [v.10.128.]

No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas. [v.10.129.]

21.3 Conclusion of the law for all castes in times of distress

The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state. [v.10.130.]

Conclusion of the legal rules of Varna Dharma

Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances. [v.10.131.]

CHAPTER XI.

Part 3: Attonment; retribution for improper action

Topic 22: The law of penances

22.1 Conciderations in sacred rites

22.1.1 Distribution of wealth

22.1.1.1 Charity

22.1.1.1.1 Snatakas; those worthy of receiving gifts

Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man, [v.11.1.]

These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning. [v.11.2.]

Vritti: With charity being one of the primary forms of prayascitta, those brahmanas fit to receive charity are described herein.

To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure. [v.11.3.]

Vritti: Distributing food except to such the brahmanas, should be done outside the sacrificial area. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas. [v.11.4.]

22.1.1.1.2 Begging for, or donating for, a second marriage

If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money. [v.11.5.]

Vritti: Begging for, or donating for, a second marriage, is not overly glorious.

22.1.1.1.3 Benefits of proper charity

One should give, according to one's ability, wealth to Brahmanas learned in the Veda and those in the renounced order; (thus) one obtains after death heavenly bliss. [v.11.6.]

22.1.1.1.4 Those worthy of performing the Soma Yajna

He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice. [v.11.7.]

Vritti: Such righteous persons, engaged in sacrifice, would naturally be engaged in distributing charity. Though from such opulent dvijas, worthy of performing the soma yajna, but who neglect their religious duties, wealth may be appropriated for the performance of religious rites, by less fortunate, virtuous brahmanas/ksatriyas. (see v. 11.11-20)

But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive the full benefit from that (act), though he may have formerly drunk the Soma-juice. [v.11.8.]

22.1.1.1.5 Imitation charity

(If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell). [v.11.9.]

If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead. [v.11.10.]

22.1.1.2 Appropriating property from those who neglect religious duties

22.1.1.2.1 In case of a shortage of funds for performing a sacrifice

If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules, [v.11.11.]

22.1.1.2.1.1 From vaisyas who neglect sacrifice

That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice; [v.11.12.]

22.1.1.2.1.2 From sudras

(Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices. [v.11.13.]

22.1.1.2.1.3 From neglectful brahmana or ksatriya relations

If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas); [v.11.14.]

22.1.1.2.1.4 From those who accumulate, but never distribute

(Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase. [v.11.15.]

22.1.1.2.2 In dire hunger

Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow, [v.11.16.]

Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause). [v.11.17.]

(On such occasions) a Kshatriya must never take the property of a (virtuous) Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties. [v.11.18.]

22.1.1.2.3 Taking from the wicked and bestowing it upon virtuous

He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune). [v.11.19.]

The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras. [v.11.20.]

22.1.1.2.4 Ksatriyas must protect such brahmanas in need

On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care. [v.11.21.]

Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law; [v.11.22.]

And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, a sixth part of his spiritual merit. [v.11.23.]

22.1.2 Situations to be avoided

22.1.2.1 Begging from sudras for a sacrifice

A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Candala. [v.11.24.]

22.1.2.2 Not fully using what has been begged for sacrifice, in sacrifice

A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow. [v.11.25.]

22.1.2.3 Seizing the property of temples or brahmanas

That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures. [v.11.26.]

22.1.2.4 Omissions in sacrifice

In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission). [v.11.27.]

22.1.2.5 Performing secondary duties while neglecting primary duties

But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages). [v.11.28.]

By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule. [v.11.29.]

That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death. [v.11.30.]

22.1.2.6 Insulting brahmanas

22.1.2.6.1 A brahmana protects himself through scriptural learning

A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone he can punish those men who injure him. [v.11.31.]

His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone. [v.11.32.]

Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies. [v.11.33.]

22.1.2.6.2 Means of passing through misfortune

A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations. [v.11.34.]

22.1.2.6.3 Let no man deal improperly with brahmanas

The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words. [v.11.35.]

22.1.2.7 Persons unqualified to offer fire sacrifices

Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra. [v.11.36.]

For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda. [v.11.37.]

22.1.2.8 One must avoid offering a miserly daksine for sacrificial rites

22.1.2.8.1 Misers, become equal to those who have not kindled the sacred fires

A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires. [v.11.38.]

22.1.2.8.2 Better to perform other meritorious acts than to give a small daksine

Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed). [v.11.39.]

22.1.2.8.3 Results of miserliness

The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice. [v.11.40.]

22.1.2.9 Voluntarily neglecting the sacred fires

A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son. [v.11.41.]

22.1.10 Obtaining wealth from sudras for sacred rites

22.1.10.1 The priest is degraded

Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda. [v.11.42.]

22.1.10.2 The giver is elevated

Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world). [v.11.43.]

22.2 The liability & necessity of performing penance

22.2.1 Those liable to perform penance

A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance. [v.11.44.]

(All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence). [v.11.45.]

22.2.1.1 Expiation of unintentional & intentional offences

A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances. [v.11.46.]

22.2.1.2 Social interaction avoided by those liable to perform penance

A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men. [v.11.47.]

22.2.2 The need for penance

22.2.2.1 Physical reactions due to sinful activities

Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence). [v.11.48.]

22.2.2.1.1 Reactions for maha-patakas

He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin; [v.11.49.]

22.2.2.1.2 Reactions for upa-patakas

An informer, a foul-smelling nose; a calumniator (one who maliciously slanders others), a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs; [v.11.50.]

A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness; a stealer of clothes, white leprosy; a horse-stealer, lameness. [v.11.51.]

The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickness; an adulterer (will have) swellings (in his limbs). [v.11.52.]

Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous. [v.11.53.]

22.2.2.2 Penance relieves one from future reactions

Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks. [v.11.54.]

22.3 Definitions of sins

22.3.1 Major sins

22.3.1.1 The mahapatakas; mortal sins

Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka). [v.11.55.]

22.3.1.2 Sins equal to mahapatakas

22.3.1.2.1 Offences equal to killing a brahmana

Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana. [v.11.56.]

22.3.1.2.2 Offences equal to drinking sura

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura. [v.11.57.]

22.3.1.2.3 Offences equal to stealing the gold of a brahmana

Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana). [v.11.58.]

22.3.1.2.4 Offences equal to violating a Guru's bed

Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed. [v.11.59.]

22.3.2 Secondary sins

22.3.2.1 Upapatakas; general offences causing loss of caste

Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire, [v.11.60.]

Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother), [v.11.61.]

Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child, [v.11.62.]

Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell, [v.11.63.]

Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth), [v.11.64.]

Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food, [v.11.65.]

Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing, [v.11.66.]

Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka). [v.11.67.]

22.3.2.2 Gatibhramsa; causing loss of caste

Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa) [v.11.68.]

22.3.2.3 Samkarikarana; degrading one to a mixed caste

Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana). [v.11.69.]

22.3.2.4 Apatra; making one unworthy to receive gifts

Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra). [v.11.70.]

22.3.2.5 Malavaha; which make one impure

Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make one impure (Malavaha). [v.11.71.]

22.4 Expiation of sins

Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated. [v.11.72.]

22.4.1 Attonment for mahapatakas

22.4.1.1 Slaying a brahmana

22.4.1.1.1 Physical penances

22.4.1.1.1.1 Solitary penance for twelve years

For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag. [v.11.73.]

22.4.1.1.1.2 Giving up one's life

Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire; [v.11.74.]

22.4.1.1.1.3 Offering sacrifice

Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut; [v.11.75.]

22.4.1.1.1.4 Self control & reciting Veda while walking one hundred yojanas

Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yojanas, reciting one of the Vedas, eating little, and controlling his organs; [v.11.76.]

22.4.1.1.1.5 Charity to qualified brahmanas

Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture; [v.11.77.]

22.4.1.1.1.6 Walking the course of the Sarasvati or reciting three times the Veda

Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda. [v.11.78.]

22.4.1.1.7 Selfless service to cows & brahmanas

Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas. [v.11.79.]

He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana. [v.11.80.]

If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt). [v.11.81.]

He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana. [v.11.82.]

22.4.1.1.2 Confessing one's crime in the assembly of brahmanas

Or he who, after confessing his crime in an assembly of the gods of the earth (Brahmanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt). [v.11.83.]

The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure. [v.11.84.]

22.4.1.1.2.1 The words of learned men are a means of purification

By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that. [v.11.85.]

(If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification. [v.11.86.]

22.4.1.1.2.2 A brahmana purifies himself through self control

A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control. [v.11.87.]

22.4.1.1.3 Attonment for sins equal to killing a brahmana

For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance, [v.11.88.]

Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend: [v.11.89.]

22.4.1.1.4 There is no means of purification for the intentional killing of a brahmana

This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained. [v.11.90.]

22.4.1.2 Drinking liquor

22.4.1.2.1 Penances

22.4.1.2.1.1 Giving up one's life

A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt; [v.11.91.]

Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies; [v.11.92.]

22.4.1.2.1.2 Performing austerities

Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag. [v.11.93.]

22.4.1.2.2 Drinking of sura forbidden for the twice-born

Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura. [v.11.94.]

22.4.1.2.3 Three kinds of sura

Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born. [v.11.95.]

22.4.1.2.4 Liquor & flesh forbidden for brahmanas

22.4.1.2.4.1 Liquor and flesh are the food of the Yakshas, Rakshasas, and Pisakas

Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances). [v.11.96.]

22.4.1.2.4.2 Drunkenness may cause improper action

A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed. [v.11.97.]

22.4.1.2.4.3 Brahmanhood forsakes the drinker of sura

When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra. [v.11.98.]

The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana). [v.11.99.]

22.4.1.3 Stealing the gold of a brahmana

22.4.1.3.1 Attonment by confession & giving up one's life

A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!' [v.11.100.]

Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities. [v.11.101.]

22.4.1.3.2 Attonment by austerities

He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark. [v.11.102.]

By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances. [v.11.103.]

22.4.1.4 Violating the Guru's bed

22.4.1.4.1 Attonment by giving up one's life

He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure; [v.11.104.]

Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead); [v.11.105.]

22.4.1.4.2 Attonment by austerities

Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest; [v.11.106.]

Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed. [v.11.107.]

22.4.1.5 Conclusion of penances for mahapatakas

By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances. [v.11.108.]

22.4.2 Attonment for secondary sins

22.4.2.1 Upapatakas

22.4.2.1.1 Slaying a cow

He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house. [v.11.109.]

During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control. [v.11.110.]

During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana. [v.11.111.]

Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down. [v.11.112.]

(When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means: [v.11.113.]

In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability. [v.11.114.]

Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk). [v.11.115.]

The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow. [v.11.116.]

But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has. [v.11.117.]

22.4.2.1.2 Attonment for dvijas for other offences

Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance. [v.11.118.]

22.4.2.1.3 Attonment for a student who has broken his vow

But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas. [v.11.119.]

Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c. [v.11.120.]

Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow. [v.11.121.]

The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire). [v.11.122.]

When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed. [v.11.123.]

Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year. [v.11.124.]

22.4.2.2 Attonment for gatibhramsakara offences

For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati. [v.11.125.]

22.4.2.3 Attonment for samkarikarana, apatra & malavaha offences

As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel. [v.11.126.]

22.4.3 Specific details of attonment for the five main catagories of sin

22.4.3.1 Killing living beings

22.4.3.1.1 Attonment for brahmanas for having killed a ksatriya,vaisya or a sudra

One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra. [v.11.127.]

But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull; [v.11.128.]

Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree. [v.11.129.]

A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull). [v.11.130.]

He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana. [v.11.131.]

22.4.3.1.2 For various animals

Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra; [v.11.132.]

Or he may drink milk during three days, or walk one hundred yojanas, or bathe in a river, or mutter the hymn addressed to the Waters. [v.11.133.]

For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead; [v.11.134.]

For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old. [v.11.135.]

If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana. [v.11.136.]

For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old; [v.11.137.]

But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala. [v.11.138.]

For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep. [v.11.139.]

A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt. [v.11.140.]

But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra. [v.11.141.]

But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama). [v.11.142.]

22.4.3.1.3 For cutting fruit trees, shrubs, creepers, lianas or flowering plants

For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered. [v.11.143.]

22.4.3.1.4 For destroying creatures bred in food, condiments, fruits or flowers

(For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter. [v.11.144.]

22.4.3.1.5 For destroying plants produced by cultivation, or that spring up in the forest

If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone. [v.11.145.]

The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated). [v.11.146.]

22.4.3.2 Forbidden food

22.4.3.2.1 In connection with spirituous liquor

He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule. [v.11.147.]

He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during

five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled. [v.11.148.]

He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled. [v.11.149.]

But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter. [v.11.150.]

(Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again. [v.11.151.]

The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men. [v.11.152.]

22.4.3.2.2 Other forbidden substances

But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights. [v.11.153.]

A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested. [v.11.154.]

A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance. [v.11.155.]

He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance. [v.11.156.]

The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance). [v.11.157.]

If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sradha,) he shall fast during three days and pass one day (standing) in water. [v.11.158.]

But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship). [v.11.159.]

He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant). [v.11.160.]

22.4.3.2.3 He who desires to be pure, must not eat forbidden food

He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification. [v.11.161.]

The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft. [v.11.162.]

22.4.3.3 Theft

The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year. [v.11.163.]

The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns. [v.11.164.]

He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification. [v.11.165.]

(To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit. [v.11.166.]

Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat. [v.11.167.]

To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone. [v.11.168.]

(For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk. [v.11.169.]

By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamyā), he may expiate by (the following) penances. [v.11.170.]

22.4.3.4 Agamyā; approaching women who ought not be approached

He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed. [v.11.171.]

22.4.3.4.1 Approaching relatives

He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance. [v.11.172.]

A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low. [v.11.173.]

22.4.3.4.2 Improper or unnatural crimes

A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra. [v.11.174.]

A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes. [v.11.175.]

22.4.3.4.3 By approaching Candalas, one becomes degraded

A Brahmana who unintentionally approaches a woman of the Candala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal. [v.11.176.]

22.4.3.4.4 Correcting an exceedingly corrupt wife

An exceedingly corrupt wife, let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery. [v.11.177.]

If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her. [v.11.178.]

22.4.3.4.5 Atonement for approaching Vrishalis

The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts). [v.11.179.]

Vritti: A vrisali is specifically defined as a candala, sudra or even lower class woman. It also refers to an unmarried young girl in her menses; an old woman; or a married woman in her menses.

The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts. [v.11.180.]

22.4.3.5 Associating with outcastes

22.4.3.5.1 Becoming an outcast

He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him. [v.11.181.]

He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner). [v.11.182.]

22.4.3.5.1.1 Duties of the Sapindas and Samanodakas of an outcast

The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers. [v.11.183.]

A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night; [v.11.184.]

But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men; [v.11.185.]

And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son. In his stead a younger brother, excelling in virtue, shall obtain the share of the eldest. [v.11.186.]

22.4.3.5.1.2 Reinstatement after performing penance

But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water. [v.11.187.]

But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative. [v.11.188.]

22.4.3.5.1.3 Rules in the case of female outcasts

Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house. [v.11.189.]

22.4.3.5.2 Avoiding unpurified sinners & not reproaching those who have atoned

~Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement. [v.11.190.]

22.4.3.5.3 Avoiding dwelling with certain sinners, even after purification

Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law. [v.11.191.]

22.4.3.5.4 Purification for various offences

22.4.3.5.4.1 Vratyas & those who follow forbidden occupations

Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law. [v.11.192.]

Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance. [v.11.193.]

22.4.3.5.4.2 Acquiring property by reprehensible action

If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities. [v.11.194.]

By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man. [v.11.195.]

But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'[v.11.196.]

If he answers to the Brahmanas, 'Forsooth, (I will not offend again), 'he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmanas) shall re-admit him (into their community). [v.11.197.]

22.4.3.5.4.3 Sacrificing for Vratyas

He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances). [v.11.198.]

22.4.3.5.4.4 Casting off a suppliant for protection, or improperly divulged the Veda

A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley. [v.11.199.]

Vritti: Rejecting those worthy of protection or accepting those unworthy

22.4.3.5.4.5 Having been bitten by an animal

He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama). [v.11.200.]

22.4.3.5.4.6 Purifying those excluded from society at repasts

To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya). [v.11.201.]

22.4.3.5.4.7 Improper action

A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama). [v.11.202.]

He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow. [v.11.203.]

Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka. [v.11.204.]

22.4.3.5.4.8 Improper behavior towards brahmanas or superiors

He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation. [v.11.205.]

He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration. [v.11.206.]

But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years. [v.11.207.]

As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell. [v.11.208.] For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra. [v.11.209.]

22.4.4 Expiation of offences for which no atonement has been prescribed

For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence. [v.11.210.]

22.5 The process of penance

I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins. [v.11.211.]

22.5.1 Penances for sins made public

22.5.1.1 Details of the various penances

22.5.1.1.1 Krikkhra

A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days. [v.11.212.]

22.5.1.1.2 Samtapana Krikkhra

(Subsisting on) the urine of cows, cowdung, milk, sour milk (yogurt), clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra. [v.11.213.]

22.5.1.1.3 Atikrikkhra

A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days. [v.11.214.]

22.5.1.1.4 Taptakrikkra

A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind. [v.11.215.]

22.5.1.1.5 Paraka Krikkhra

A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt. [v.11.216.]

22.5.1.1.6 Candrayana

If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Candrayana). [v.11.217.]

22.5.1.1.6.1 Yavamadhyama

Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month). [v.11.218.]

22.5.1.1.6.2 The lunar penance of ascetics

He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only). [v.11.219.]

22.5.1.1.6.3 The lunar penance of children

If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children. [v.11.220.]

22.5.1.1.6.4 Eating during a month in any way thrice eighty mouthfuls of sacrificial food

He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon. [v.11.221.]

22.5.1.1.6.5 The Rudras, Adityas, Vasus, Maruts & the great sages, practised this rite

The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil. [v.11.222.]

22.5.1.1.7 Other activities that accompany the performance of penances

Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty. [v.11.223.]

Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts. [v.11.224.]

Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas. [v.11.225.]

Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance. [v.11.226.]

22.5.1.1.8 Penance purifies known sins; recitation of sacred texts, unknown sins

By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations. [v.11.227.]

22.5.1.2 Freedom from guilt

By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality. [v.11.228.]

22.5.1.2.1 Confession

In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough. [v.11.229.]

22.5.1.2.2 Repentance

In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt. [v.11.230.]

~He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.' [v.11.231.]

Vritti: S.B. 6.1

Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions. [v.11.232.]

He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time. [v.11.233.]

22.5.1.2.3 Austerity

If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience). [v.11.234.]

22.5.1.2.3.1 Austerity is the root of all perfection

~All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end. [v.11.235.]

~(The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra. [v.11.236.]

Vritti: Perfection is available to all the four orders through austerity

22.5.1.2.3.2 The potency of austerities

The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone. [v.11.237.]

Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them. [v.11.238.]

Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass. [v.11.239.]

Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities. [v.11.240.]

Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities. [v.11.241.]

Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches. [v.11.242.]

The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires. [v.11.243.]

~The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities. [v.11.244.]

~The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity. [v.11.245.]

Vritti: Lord Brahma hearing "tapa" performed austerities before beginning the task of creation

22.5.1.2.4 Reciting the Veda

~The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins. [v.11.246.]

~As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge. [v.11.247.]

The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins). [v.11.248.]

22.5.2 Penances for secret sins

22.5.2.1 Freedom from various sins

22.5.2.1.1 From mahapatakas

Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana. [v.11.249.]

Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis. [v.11.250.]

Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa. [v.11.251.]

The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha. [v.11.252.]

22.5.2.1.2 From various degrees of sin

He who desires to expiate sins great or small, must mutter during a year the Rik-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c. [v.11.253.]

That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days. [v.11.254.]

But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he bathes in a river. [v.11.255.]

A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging. [v.11.256.]

A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.' [v.11.257.]

He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms. [v.11.258.]

22.5.2.1.3 For secondary sins

Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka). [v.11.259.]

But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste. [v.11.260.]

As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt. [v.11.261.]

22.5.2.2 He who recites the Veda is completely freed from all sins

A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody. [v.11.262.]

He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins. [v.11.263.]

As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda. [v.11.264.]

The Rikas, the Yajus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda. [v.11.265.]

The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda. [v.11.266.]

CHAPTER XII.

Canto 4: Concluding Topics: Seeing through the eyes of knowledge

Topic 23: The threefold course of transmigration

'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.' [v.12.1.]

To the great sages (who addressed him thus) righteous Bhṛigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.' [v.12.2.]

Action; springing from the body, mind & words

Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest. [v.12.3.]

Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads. [v.12.4.]

The three kinds of sinful mental action

Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action. [v.12.5.]

The four kinds of evil verbal action

Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action. [v.12.6.]

The three kinds of wicked bodily action

Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action. [v.12.7.]

(A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body. [v.12.8.]

In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste. [v.12.9.]

The true tridandin; one who has control over the body, mind & words

~That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed. [v.12.10.]

~That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success. [v.12.11.]

The knower & the field of action

Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements). [v.12.12.]

Another internal Self that appears with all embodied (Kshetragnas) is called Jiva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births. [v.12.13.]

These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings. [v.12.14.]

From his body innumerable forms go forth, which constantly impel the multiform creatures to action. [v.12.15.]

Transitions depending on merit & demerit

The subtle body awarded for hellish punishments

Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men. [v.12.16.]

When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken). [v.12.17.]

Judgement

He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones. [v.12.18.]

Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next. [v.12.19.]

Abtaining heaven or hell

If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements. [v.12.20.]

But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama. [v.12.21.]

The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion. [v.12.22.]

Fixing the mind on merit

Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit. [v.12.23.]

The three modes of nature

Know Goodness (sattva), Activity (rajas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences. [v.12.24.]

When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality. [v.12.25.]

Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created. [v.12.26.]

When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness. [v.12.27.]

What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects). [v.12.28.]

What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness. [v.12.29.]

Results arising from the three modes

I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest. [v.12.30.]

The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness. [v.12.31.]

Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity. [v.12.32.]

Covetousness, sleepiness, pusillanimity [lacking courage or resolution], cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness. [v.12.33.]

Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future). [v.12.34.]

When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness. [v.12.35.]

But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity. [v.12.36.]

But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices. [v.12.37.]

The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one. [v.12.38.]

The threefold course of transmigration

I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities. [v.12.39.]

Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations. [v.12.40.]

But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man). [v.12.41.]

Darkness

Lowest condition

Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads. [v.12.42.]

Middle condition

Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness. [v.12.43.]

Highest condition

Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness. [v.12.44.]

Passion

Lowest condition

Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity. [v.12.45.]

Middle condition

Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity. [v.12.46.]

Highest condition

The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity. [v.12.47.]

Goodness

Lowest condition

Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness. [v.12.48.]

Middle condition

Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness. [v.12.49.]

Highest condition

The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness. [v.12.50.]

Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out. [v.12.51.]

Topic 24: The result of good and bad action

~In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births. [v.12.52.]

What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order. [v.12.53.]

Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births. [v.12.54.]

The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Candala, and a Pukkasa. [v.12.55.]

A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts. [v.12.56.]

A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas. [v.12.57.]

The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds. [v.12.58.]

Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas. [v.12.59.]

He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahma-rakshasas. [v.12.60.]

A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths. [v.12.61.]

For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon; [v.12.62.]

For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka. [v.12.63.]

For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox; [v.12.64.]

For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog. [v.12.65.]

For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge; [v.12.66.]

For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat. [v.12.67.]

That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal. [v.12.68.]

Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above). [v.12.69.]

But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies. [v.12.70.]

A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses. [v.12.71.]

A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths). [v.12.72.]

~In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows. [v.12.73.]

By repeating their sinful acts those men of small understanding suffer pain here (below) in various births; [v.12.74.]

(The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled; [v.12.75.]

And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear; [v.12.76.]

And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds, [v.12.77.]

The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others, [v.12.78.]

And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies, [v.12.79.]

Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death. [v.12.80.]

~But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality. [v.12.81.]

All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana. [v.12.82.]

Topic 25: The manner of obtaining supreme bliss

~Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss. [v.12.83.]

(If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man, [v.12.84.]

(The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that. [v.12.85.]

Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next. [v.12.86.]

For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites. [v.12.88.]

Pravritta & nivritta

The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta). [v.12.88.]

Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence). [v.12.89.]

He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements. [v.12.90.]

He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous. [v.12.91.]

After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda. [v.12.92.]

For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends. [v.12.93.]

The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact. [v.12.94.]

Doctrines to be rejected

All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness. [v.12.95.]

All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date. [v.12.96.]

The supreme source of knowledge

The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda. [v.12.97.]

Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts. [v.12.98.]

The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures. [v.12.99.]

Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science. [v.12.100.]

As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts. [v.12.101.]

In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman. [v.12.102.]

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning). [v.12.103.]

Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths. [v.12.104.]

The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law. [v.12.105.]

He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore. [v.12.106.]

Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught. [v.12.107.]

The secret portions of these institutes

(Doubtful points of law)

If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'[v.12.108.]

Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts. [v.12.109.]

Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute. [v.12.110.]

Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the

sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members. [v.12.111.]

(The knowledge of the atman)

One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law. [v.12.112.]

Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men. [v.12.113.]

Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law). [v.12.114.]

The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it. [v.12.115.]

All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state. [v.12.116.]

Conclusion of the sacred law

Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law. [v.12.117.]

Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness. [v.12.118.]

The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions. [v.12.119.]

Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body); [v.12.120.]

On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation. [v.12.121.]

Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction). [v.12.122.]

Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman. [v.12.123.]

He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot). [v.12.124.]

He who thus recognises the self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman. [v.12.125.]

A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires. [v.12.126.]

Appendices

Topic 26: The primeval laws of:

countries:

castes (gati): 3.4-19, 23-26, 38, 43-44; 4.1-260; 5.1-146; 6.1-96,

families: 3.63-66;

heretics: 4.30; 5.89-90, 137,

companies (of traders and the like): 3.154; 8.219

to be corrected: Giva-jiva; Kandala-Candala; ragas-rajās; Kshetragna-ksetrajna
-mleccha; Pragapati-Prajapati

The five categories of sin

1) *Violence to other living entities*

Mahapataka:

Killing a Brahmana [v.11.55.]

Offences equal to killing a brahmana

Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana. [v.11.56.]

For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), [v.11.88.]

Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend: [v.11.89.]

Upapataka:

Slaying kine [v.11.60.], injuring (living) plants [v.11.64.], Cutting down green trees for firewood [v.11.65.], slaying women, Sudras, Vaisyas, or Kshatriyas [v.11.67.].

But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra. [v.11.141.]

Gatibhramsa: causing loss of caste

Giving pain to a Brahmana (by a blow) [v.11.68.]

He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation. [v.11.205.]

He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration. [v.11.206.]

But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years. [v.11.207.]

As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell. [v.11.208.]

For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra. [v.11.209.]

Samkarikarana; degrading one to a mixed caste

Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo [v.11.69.]

Malavaha: which make one impure

Killing insects, small or large, or birds [v.11.71.]

2) Eating forbidden things

Mahapataka:

drinking (the spirituous liquor called) Sura [v.11.55.]

Offences equal to drinking sura

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura. [v.11.57.]

Upapataka:

eating prohibited food [v.11.65.]

He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled. [v.11.149.]

Gatibhramsa: causing loss of caste

smelling at things which ought not to be smelt at, or at spirituous liquor [v.11.68.]

Malavaha: which make one impure

eating anything kept close to spirituous liquors [v.11.71.]

3) Illicit sex

Mahapataka:

adultery with a Guru's wife [v.11.55.]

Offences equal to violating a Guru's bed

Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed. [v.11.59.]

He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed. [v.11.171.]

Upapataka:

Adultery [v.11.60.], Defiling a damsel [v.11.62.], intercourse with women who drink spirituous liquor [v.11.67.],

Gatibhramsa: causing loss of caste

an unnatural offence with a man [v.11.68.]

4)Theft

Mahapataka:

stealing (the gold of a Brahmana) [v.11.55.]

Offences equal to stealing the gold of a brahmana

Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana). [v.11.58.]

Upapataka:

theft, Stealing grain, base metals, or cattle [v.11.67.],

Gatibhramsa:

Cheating [v.11.68.]

Malavaha: which make one impure

stealing fruit, firewood, or flowers [v.11.71.]

5) Associating with outcasts

Mahapataka:

associating with those unpurified persons who have committed mortal sins. [v.11.55.]

Upapatakas; general offences causing loss of caste

He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him. [v.11.181.]

A Brahmana who unintentionally approaches a woman of the Candala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal. [v.11.176.]

sacrificing for those who are unworthy to sacrifice, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire, [v.11.60.]

Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother), [v.11.61.]

usury, breaking a vow, selling a tank, a garden, one's wife, or child, [v.11.62.]

Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell, [v.11.63.]

Superintending mines (or factories) of any sort, executing great mechanical works, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth), [v.11.64.]

doing acts for one's own advantage only, [v.11.65.]

Neglecting to kindle the sacred fires, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing, [v.11.66.]

and atheism (are all) minor offences, causing loss of caste (Upapataka). [v.11.67.]

A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama). [v.11.202.]

He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow. [v.11.203.]

Apatra; making one unworthy to receive gifts

Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra). [v.11.70.]

Other activities that accompany the performance of penances

Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty. [v.11.223.]

***[maha-pataka, pataka, ati-pataka, upa-pataka, anu-pataka]

In support of the four regulative principles

22.3 Definition of sins

22.3.1.1 The mahapatakas; mortal sins

Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka). [v.11.55.]

No meating

22.4.1.2.4 Liquor & flesh forbidden for brahmanas

22.4.1.2.4.1 Liquor and flesh are the food of the Yakshas, Rakshasas, and Pisakas

Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances). [v.11.96.]

He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance. [v.11.156.]

He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification. [v.11.161.]

Eating prohibited food [v.11.65.] (is an) offence (Upapataka), causing loss of caste. [v.11.67.]

No intoxication

22.4.1.2.2 Drinking of sura forbidden for the twice-born

Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura. [v.11.94.]

22.4.1.2.3 Three kinds of sura

Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born. [v.11.95.]

22.4.1.2.4 Liquor & flesh forbidden for brahmanas

22.4.1.2.4.1 Liquor and flesh are the food of the Yakshas, Rakshasas, and Pisakas

Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the

offerings consecrated to the gods, must not partake of such (substances). [v.11.96.]

22.4.1.2.4.2 Drunkenness may cause improper action

A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed. [v.11.97.]

22.4.1.2.4.3 Brahmanhood forsakes the drinker of sura

When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra. [v.11.98.]

22.3.1.2.2 Offences equal to drinking sura

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura. [v.11.57.]

22.4.3.2.3 He who desires to be pure, must not eat forbidden food

He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification. [v.11.161.]

No illicit sex

22.3.1.2.4 Offences equal to violating a Guru's bed

Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed. [v.11.59.]

22.4.3.4 Agamya; approaching women who ought not be approached

He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed. [v.11.171.]

22.4.3.4.1 Approaching relatives

He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance. [v.11.172.]

A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low. [v.11.173.]

22.4.3.4.2 Improper or unnatural crimes

A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra. [v.11.174.]

A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes. [v.11.175.]

22.4.3.4.3 By approaching Candalas, one becomes degraded

A Brahmana who unintentionally approaches a woman of the Candala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal. [v.11.176.]

22.4.3.4.4 Correcting an exceedingly corrupt wife

An exceedingly corrupt wife, let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery. [v.11.177.]

If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her. [v.11.178.]

22.4.3.4.5 Atonement for approaching Vrishalis

The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts). [v.11.179.]

Vritti: A vrisali is specifically defined as a candala, sudra or even lower class woman. It also refers to an unmarried young girl in her menses; an old woman; or a married woman in her menses.

Defiling a damsel [v.11.62.] intercourse with women who drink spirituous liquor, (are) secondary offences, causing loss of caste (Upapataka). [v.11.67.]

The three kinds of wicked bodily action

Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action. [v.12.7.]

No gambling

Topic 24: The result of good and bad action

~In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births. [v.12.52.]

What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order. [v.12.53.]

Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births. [v.12.54.]

A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts. [v.12.56.]

The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds. [v.12.58.]

Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas. [v.12.59.]

He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahma-rakshasas. [v.12.60.]

~In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows. [v.12.73.]

~But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality. [v.12.81.]

Results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana. [v.12.82.]