

## NOTES TO PAGE 66.

1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (√lvṛ+ā) with those very elements (see bhūta5), i.e. with a corporeal body.' — 'Those very' before-mentioned at Manu xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4-5. See jīva. — See the mention of the five elements, Strabo, xv.59 end, p.713. — The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the MBh.

6-7. 'Considering (dr̥stvā) these gatis (which result) from right-doing and from wrong-doing' (1098). — See √ldhā3.

8-9. See sattva2, rajas4, tamas3, and esp. guṇa3, and also ātman5, and mahant2, all technical terms here. — 'One should know goodness, passion, and darkness as the ātman's three qualities, with which the mahant constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under sthita4.

10-11. ca . . ca: the sense requires 'or . . or.' — 'As having the quality of darkness as its attribute:' tāmasam modifies only the prior member, guṇa-; the verbally strict phrase would be tamo-guṇa-lakṣaṇam (cf. line 15).

14-15. 'What (deed) one wishes (to be) known by everybody etc.' — jñātam: conjecture of BR. at vi.489. — lajjati, metri gratia, for -te.

18-19. See ya6 and sarva2c. — 'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, i.e.) through all this world in order I will briefly state.'

20-23. A summary of the scheme following.

## NOTES TO PAGE 67.

1-18, glokas 42-50. Scheme of the nine sets of gatis. On him who is governed by it, each guṇa entails a gati: to wit,

- I. tamas, the gati of a beast (42-44);
- II. rajas, the gati of a man (45-47);
- III. sattva, the gati of a god (48-50).

Each gati is of three kinds:

- a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94<sup>18</sup>).

6. U.f. tāmasiṣu (sc. gatiṣu) uttamā.

7-8. See jhalla. — √sañj + pra.

11-12. ye merely fills out the verse — see ya3 beg. — 'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.

17. Technically used words — see vocab.

19-20. 'A Brahman-slayer enters the womb of dogs (ḡvan), swine, asses, camels, cows, goats (aja), sheep (avi), etc.,' in order to be born therefrom as dog, etc.

22-23. U.f. pretās antyastrī-: pronounce, pretāntyastrī-, in violation of 177. — 'By stealing grain, one becomes a mouse; . . (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 68<sup>3</sup>. Note that some of the gatis have a special appropriateness.

## NOTES TO PAGE 68.

4-5. 'Women also in like manner (see kalpa) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8-9. See pravṛtta and nivṛtta. — eti, 'one attains to.' — aty-eti etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10-11. 'And whatsoever heterodox philosophies (there are).' See 1 ka 2b: the first ca = 'and.'

12-13. 'Whatsoever doctrines (yāni kāni cid, sc. gāstrāṇi), differing (anyāni) from this (atas = vedāt), spring up and come to nought, — these (tāni) etc.'

14-15. See greṣṭha and 2vara: and for abl., 292b. — vyava-, 'the resolute' who practice what they learn.

16. SELECTIONS XXIX. and XXX. Two specimens of vakrokti, 'play on words' or