

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See ÇB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): *çukla* = *μὴν ἱστανμενος*; *kṛṣṇa* = *μὴν φθίνων*.

21-22. U.f. *ahas tatra* (= *rātry-ahnos*) *udag-ayanam*.

23f. Lit. 'Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.'

NOTES TO PAGE 58.

1. See tu 4. —Respecting the ages, see Roth, *Ueber den Mythos von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman *Kálanos*, Strabo, xv.64, p. 715.

2-3. 'Four thousand of years, they say, (is) the *kṛta yuga* (see *kṛtá*). Its morning twilight has just as many hundreds; and its evening twilight is similar.' 400+4000+400 = 4800.

4-5. *itareṣu*, sc. *yugeṣu*, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See *vṛt*2.

6-7. See ādi 1. —'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.c., 154 top.

8-9. *sahasram* etc., cf. Psalm xc.4; II. Peter iii.8. —*brāhmam ekam ahar*: here then are distinguished periods of Brahman's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v.6.1-2 = 109-110, with variants.

14-15. No real difference between *çīla* and *ācāra*. See also Bühler's *Manu*, p. lxvii. —*tad-vidām* = *veda-vidām*. —*ātmanas tuṣṭis* may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama's *Dharma-çāstra*, i.1-2, except that it is in metrical form.

16-17. —*uditam*, *ṽvad*. —See *vi+pra*.

18-19. Observe that *gruti* and *smṛti* (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. —*dharma-çāstram*, collectively: see Bühler's *Manu*, p. xxv. —U.f. *sarva-artheṣu am-*.

20-21. *mūle*: Jolly reads *tu ubhe*. —U.f. *hetuçāstra-āçrayāt*, 'from support of or relying on *hetuçāstras*.' Such treatises on dialectics are mentioned a number of times in the *Sī-yu-ki* (Beal), e.g. ii.218f.

22-23. 'What is agreeable to one's own self'—same as *ātmanas tuṣṭis*. —See *lakṣaṇa* 1 end.

NOTES TO PAGE 59.

1-2. 'The body-consecration, having the *niṣeka* as its first (rite), is to be performed etc.' *Samṣkāra* (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmins (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (*ἡδὲ ἐνὸς καὶ κυομένους*) they are under the care of wise men.

—The *saṁskāras* or 'sacraments.'

1. *garbha-ādhāna*, 'conception.'
2. *pum-savana*, 'male-ceremony.'
3. *simanta-unṇayana*, 'hair-parting.'
4. *jāta-karman*, 'birth-ceremony.'
5. *nāma-dheya*, 'name-giving.'
6. *niṣkramaṇa*, 'going out.'
7. *anna-prāçana*, 'rice-feeding.'
8. *cūḍā-karman*, 'tonsure of scalp.'
9. *upanāyana*, 'investiture.'
10. *keçānta*, 'tonsure of beard.'
11. *saṁāvartana*, 'return from study.'
12. *vivāha*, 'marriage.'