

21-22. See idam.

23 f. See api 2 beg. —“Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants.” — Scholiast.

NOTES TO PAGE 64.

2-3. U.f. kuryāt, 59⁹x. — See saṅga2. — See tu 3.

6-7. U.f. bhakṣayitā (1050, cf. 944) . . . iha admi aham. — ‘*We eat in t’other world will be, whose meat in this world eat do I. That the wise declare to be the meatness of meat=That is why meat is called meat.*’ An example of Hindu etymologies, which are often little better than mere puns—as here, māṁ sa and mānsam. Hopkins notes that this is given in varied form, MBh. xiii. 116.35=5714. Cf. Whitney, AJP. iii.402; also 94¹⁶.

8-9. See upoṣita. — See vgru, desid. — See yena2. — Cf. Strabo, xv.59, p. 712: ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφίλοσοφεῖν τοὺς Βραχμῆνας etc. Notable exceptions to this statement are found in the ancient legends of Maitreyī and Gārgī—SBE. xv. 108,130,136.

10-11. ‘Any thing disliked of her husband (296b), displeasing to him.’ —It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others.—Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12-13. See kāmam, adv. —√2kṣi, caus. —See vgrah5. —parasya limits nāma.

14-15. U.f. āsita (616) ā maraṇāt. —√kṣam.

16-17. evam, ‘so,’ as described in book iii.

18-19. Prescriptions quite the reverse of those at 62¹⁰.

20-21. U.f. pañcatapās (see vocab.) . . . varṣāsu abhrā-. Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11=3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. vihrtya, vhr+vi 2.

NOTES TO PAGE 65.

2. pra-vrajan, technical (see vocab.), describing the pravrajaka.

3. THE ORDERS. See āgrama. Perhaps the best English names are: 1. ‘Student,’ for brahmacārin; 2. ‘Householder,’ for grhastha; 3. ‘Forest-hermit,’ for vānaprastha; and 4. ‘Ascetic’ or ‘Pious mendicant,’ for yati.

The last is often called ‘Beggar’ (bhikṣu) or ‘Wanderer’ (pra- or pari-vrajaka).

5-6. Lit. ‘One should diminish one mouthful at a time in the dark fortnight etc.,’ i.e. ‘diminish one’s food by one mouthful etc.’ —See triṣavaṇa. —This, the diminuendo-crescendo form of the lunar fast, is called pipilikā-madhya or ‘ant-middled.’

7-8. ‘One should follow the same rule entire, in (case of) the yava-madhyama (see this), intent, performing (caraṇṣ) the lunar penance with the bright fortnight first.’

—These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Baudhāyana, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. —For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9-10. ‘Resulting in weal or woe (is our) karman, which originates in mind, voice, and body.’ Thus qualified, karman comprehends ‘virtuous and sinful thoughts, words, and deeds.’ —See gati4.

11-12. tasya, sc. karmaṇas. —See api2 beg. —See dehin. —‘One should know that the mind is the prompter in this world (iha) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65¹⁰] and has three manifestations [viz. as thoughts, words, and deeds, 65⁸], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in śloka 5, 6, 7].’

17. avidhānatas: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. manasā eva ayam (lit. ‘this one’ = ‘a man’) upa-bhuñkte. See√2bhuj+upa2.