

or a horse. If he attains afterwards to the state of humanity, he commences career humpbacked, deformed, or a dwarf, is then promoted to the condition of a *Chañdāla* or *Pukkasha*, and may at last become a *Sùdra*, a *Vaisya*, or a *Kshetriya*,—and perhaps ultimately a Brahmin.

It is remarkable that the *Sùdra* is here classed with the *Vaisya* and *Kshetriya*, and the Brahmin distinguished by a broad line from all three. In the primitive age of Brahminism, the priests, warriors, and merchants were classed together as the three regenerate classes, and the *Sùdras* were far distanced from them all as serfs. It is comparatively in recent times that the *Sùdras* rose to consequence and importance, and began to be classed with the *Vaisyas* and *Kshetrias*, while the Brahmins were further distanced from the two intermediate orders by reason of the latter not caring for privileges which once had excited the ambition of a *Viśwāmitra* and a *Janaka*.

The description of the *enjoyments* of those who practise virtue is equally graphic with that of the sufferings of the wicked. They are regaled with the songs of *Gandharyas* and the dances of *Apsarases*, and are conducted in chariots amid the sweet sounds of anklets, adorned with sparkling necklaces and garlands. And after these enjoyments, when they return to this land of the living, they are born in one of the superior castes.

The all-sapient boy goes on describing other scenes of torment where specific crimes meet with specific punishments. He introduces, among other interlocuters, an officer of *Yama* himself, who gives fearful details of his master's penal code. "Those who have looked on their neighbours' wives with an evil eye, or have cast avaricious glances on their neighbours' goods, have their eyes