

passages; on Ritschl, see also *HDB* iv. 132; L. R. Farnell, *Evolution of Religion*, London, 1905 (parts of Lect. iii., on the Ritual of Purification); L. Pullan, *The Atonement*, do. 1906, pp. 61-91; H. P. Smith, *AJTh*, 1906, p. 412 ff.; J. M. P. Smith, *BW* xxxi. (1908) 22 ff., 113 ff., 207 ff.

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EXPIATION AND ATONEMENT (Hindu).—Atonement or expiation (*prāyāścitta*) forms one of the three principal parts of the sacred law (*dharma*) of India, judicial procedure (*vyavahāra*) and religious custom (*āchāra*) being the other two. It appears that the Indian system of religious atonement for an offence was not originally devised by the Brāhmins, as it goes back to the Indo-Iranian epoch, the penances ordained in the book *Vendidad* of the Avesta being closely analogous to the penances of the Sanskrit lawbooks. On Indian soil, the *Sāmavidhāna-brāhmaṇa* of the Sāmaveda seems to be the earliest work in which a somewhat detailed exposition of the system of penances is given, but it is to the lawbooks that we have to turn for a full description of the various modes of atonement prevalent in ancient India. The penances for deadly sins are very heavy, and extend even to death. Thus one who has committed the mortal sin of drinking intoxicating liquor is to drink the same liquor when boiling hot; when his body has been completely scalded by that process, he is freed from guilt (Manu, xi. 91). The killer of a Brāhman shall become in battle the target of archers who know his purpose; or he may thrice throw himself headlong into a blazing fire. A Brāhman who has stolen gold belonging to another Brāhman shall go to the king and, confessing his deed, say 'Lord, punish me!' The king himself shall strike him once; by his death the thief becomes pure (Manu, xi. 74, 100 f.). In other penances, fasting is carried to an astonishing extent. Thus the 'lunar penance' (*chāndrāyana*) consists in eating no more than fifteen mouthfuls on the day of the full moon, and diminishing this quantity of food by one mouthful every day for the waning half of the lunar month, until the quantity is reduced to nothing at the new moon, and then increasing it in the same way during the fortnight of the moon's increase. This penance is required to be performed, *e.g.*, for stealing men and women, and for wrongfully appropriating a field, a house, or the water of wells and cisterns (Manu, xi. 164). The cow being the sacred animal of the Hindus, everything coming from, or anyhow connected with, a cow is supposed to be a means of purification. The five products of a cow (*pañcagaṅgā*), viz. milk, sour milk, butter, urine, and cow-dung, have to be swallowed, as a part of various penances, *e.g.* of the penance called *govrata*, which consists in following and serving a herd of cows for a whole month, washing oneself with cow-urine, and subsisting on the five products of the cow during that time. Drops of water falling from the horns of a cow are declared to expiate all the sins of those who bathe in them, and even scratching the back of a cow is said to destroy all guilt (*Viṣṇu-sūtra*, xxiii. 59 f.). The Arabian traveller al-Birūnī (*c.* A.D. 1030) mentions, as an expiation performed by Hindu slaves on their return from captivity in a foreign country, that they were buried in the dung, stale, and milk of cows for a certain number of days, till they got into a state of fermentation, and were given similar dirt to eat afterwards. The muttering of prayers, and the chanting of songs from the Sāmaveda, constitute a lighter sort of penance. Some of these prayers and songs have special names indicating their purificatory effect. Religious gifts to the Brāhmins are also greatly recommended. A rich man would give his own weight in gold or silver to the Brāhmins; this is called *tulāpūṣa*, 'a man's weight,' and of this practice several instances are

recorded in Indian history. Visiting one of the sacred places of pilgrimage (*tīrtha*) in which India abounds is another favourite mode of atonement. Such pilgrimages, as an atonement for heinous sins committed, are very common even at the present day; nor have the other old forms of expiation disappeared, though fines or dinners given to the caste are now by far the most common sort of penance. Thus, *e.g.*, when a man has been out-casted for travelling into Europe, crossing the sea in a vessel being a heinous sin under the Hindu law, he may be admitted into his caste again if he gives a dinner to the entire caste. An offender, having been tried and found guilty by his caste, is still occasionally addressed with the old Sanskrit formula: *Āchāryam labhasva prāyāścittam samāchāra*, 'Take a spiritual adviser and perform a penance.' In cases of difficulty, some learned Brāhmins are invited to send in a written declaration (*vyavasthā*) in which their opinion of the case and of the particular penance to be inflicted is stated. The offender is re-admitted on performing the penance enjoined by the Brāhmins. This Brāhman interference naturally was far more common in the times before British rule than it is now, and the spiritual power thus exercised by Brāhmins acquainted with the sacred law must have been considerable, especially as they were consulted by Courts of Justice as well, in cases of civil and criminal law. There never was in India a strict line of demarcation between religious and secular law. Offenders, after having been duly punished, might be compelled to do penance in order to obtain readmission into their caste. The kings did not inflict worldly punishments only; they dictated also the penances by which religious offences were to be expiated. In the Hindu kingdom of Kashmir the Maharāja, as late as 1875, was in the habit of looking after the due performance of the *prāyāścittas* ordained by the five learned jurists (*dharmādhikārin*) of the country. The readiness of the people to submit to the prescribed course of atonement for their sins was enhanced by a superstitious dread of the tortures of hell and of the pangs to be suffered in future births. Many diseases and natural infirmities were viewed as the consequence of sins committed in a previous existence, lepers, for instance, being required to do penance in order to expiate the crime in a former birth to which their illness was considered to be due, and to avoid being afflicted with the same illness in a future birth. Secret penances (*rahasya-prāyāścitta*) are also mentioned; they were, and are still occasionally, performed for offences not publicly known.

LITERATURE.—J. Jolly, *Recht und Sitte*, Strassburg, 1896; *The Laws of Manu*, tr. in *SBE*, xxv., Oxford, 1886; *The Institutes of Vishnu*, tr. in *SBE* vii. do., 1880; A. Steele, *The Law and Custom of Hindoo Castes*, new ed., London, 1868.

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EXPIATION AND ATONEMENT (Jewish).

—1. It is necessary, though somewhat difficult, to draw a distinction between penitence, or repentance, and expiation, or atonement. This differentiation cannot be entirely rigid, for, in dealing with atonement, it is impossible to exclude all references to penitence, and *vice versa*. It may be laid down as a convenient axiom that penitence is the consciousness of sin; atonement, the desire or effort to be free from sin. Penitence must precede atonement, for penitence is an attitude of the mind, while atonement is a subsequent activity of the body, directed towards the realization of that attitude, although sometimes, as will be seen, penitence was in itself an atonement. The question then resolves itself into an examination of the process which a Jew, guided by Rabbinic ideas and direction, would adopt in order to free his soul from the