

Vasu, Srisa Chandra
The catechism of Hindu
dharma 2d ed., rev. and enl.

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THE

SACRED BOOKS OF THE HINDUS

Translated by Various Sanskrit Scholars

EDITED BY

MAHÂMAHOPÂDHYÂYA B. D. BASU, I.M.S., (RETIRED)

EXTRA VOLUME iii

CATECHISM OF HINDU DHARMA

[SECOND EDITION—REVISED AND ENLARGED]

BY

RAI BAHADUR ŚRÎŚA CHANDRA VIDYÂRṆAVA

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PREFACE.

Twenty years ago when this book first made its appearance, it created great excitement in a certain section of the Indian Community. But, on the other hand, it was greatly appreciated by educated and liberal-minded Indians. The Administration Report of the N.-W. P. and Oudh for 1899-1900, noticed this book as follows :

"Among the smaller books on Hinduism the only one which need be specially mentioned is *A Hindu Catechism*, by Babu Srish Chandra Bose, B.A., a member of the Judicial Service in these Provinces. This is an attempt to state in plain language and in a brief form the leading teachings of that religion, both dogmatic and practical ; but its chief claim to notice consists in the evidence it affords of a growing tendency to liberal and broad interpretation of the texts, and to the need which is becoming felt in certain classes of educated Hindu Society for greater freedom, both of thought and practice."

The first edition was soon exhausted but the author found little time to bring out another edition in his life-time. However, he revised the work and left it almost complete for the press.

It is hoped that this revised edition of the book will be found useful by those who are interested in the study of Hinduism.

—The Editor, S. B. H.



A Catechism of Hindu Dharma.

CHAPTER I.

1. Q.—*Who is a Hindu?*

A.—He who accepts the Vedas, the Smṛitis, the Purâṇas, and the Tantras as the basis of religion, and the rule of conduct, and believes in one Supreme God (Brahm), in the law of Retributive Justice (Karma), and in Re-incarnation (punar-janma).

2. Q.—*What is Dharma or Religion?*

धारणाद्धर्ममित्याहुर्धर्मो धारयति प्रजाः ।

A.—"That which supports, that which holds together the peoples (of the universe), that is Dharma." *Mahâbhârata*, Karṇa Parva, lxix, 59.

3. Q.—*What are the sources of the Dharma of a Hindu?*

A.—Four. The Śruti or Revelation, the Smṛiti or Tradition, the Sadâchâra or Custom and Âtma-Priyam or Self-imposed vows &c.

4. Q.—*What is a Śruti?*

A.—Śruti literally means 'heard.' Technically it means Revelation—that which an inspired sage *hears* in his entranced super-normal condition. It is the Voice (Vâk) of God *heard* in the conscience of the Holy sage.

5. Q.—*How many kinds of Śrutis are there?*

A.—Two. The Vaidikî and the Tântrikî.

श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च (Hârita as quoted by Kulluka on Manu II. 1).

6. Q.—*What is Vaidikî Śruti?*

A.—The Veda of the Hindus constitutes the Vaidikî Śruti. It was the Revelation given to the first Âryan race. It is the foundation of the exoteric Hindu Religion.

7. Q.—*What is the Tântrikî Śruti?*

A.—The Revelation of the Eternal as found in the Tantra, of the esoteric bases of Hindu religion. The present catechism is mainly based on such Tântrikî Śruti.

8. Q.—*What are the six schools of Indian Philosophy.*

A.—1. Nyâya, 2. Vaiśeṣika, 3. Sâṅkhya, 4. Yoga. 5. Mîmâṃsâ and 6. Vedânta.

9. Q.—*What is the main object of all these six Darśaṇas?*

A.—To remove human suffering by the removal of ignorance, the cause of bondage.

10. Q.—*Can a person not born of Hindu parents become a Hindu?*

A.—Yes, according to the Śâstras he can.

In ancient India non-Âryans were raised to the rank of Âryans by the performance of Vrâtya-Stoma. The Vrâtyas were non-Âryans, aborigines and foreigners and included also the degraded Âryans. The description of it is to be found in the Tâṇḍya Brâhmaṇa of the Sâma Veda, Ch. XVII. In later times, Vaiṣṇavas admitted into their sect Mahomedans, as Haridâsa, the Mahomedan disciple of Śrî-Chaitanya. Thus in Śrîmad-Bhâgavata we find :—

किरातहूणान्ध्र पुलिन्दपुक्कसा आवीरकंका यवनाः खसादयः ।
येन्ये च पापा यदपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥

"Reverence be to that All-pervading by taking refuge in whom the Kirâtas, the Hûṇas, the Andhras, the Pulindas, the Pukkasas, the Âviras, the Kaṅkas, the Yavanas, the Khasas, and other sinful races are purified." (*Bhâgavata*).

This shows that persons belonging to foreign nations and countries other than India, could become Hindus. A Mahomedan convert to Hinduism, named Darâb Khân, composed a hymn addressed to the Ganges, and that hymn is daily chanted by the Brâhmaṇas of India without scruple at the time of bathing in that river.

So also we find in the Mahânirvâṇatantra:

अहो पुण्यतमाः कौलाः तीर्थरुपाः स्वयं प्रिये ।
ये पुनन्त्यात्मसम्बन्धान् म्लेच्छश्वपचपामरान् ॥

"Oh! how holy are the followers of Universal Brotherhood (Kaula) because they make others holy, like the sacred waters of holy places, for by coming in contact with them, the sinners, the out-castes and the foreigners become purified."

Thus it was a glory of the Saivas that they could raise up others to their rank.

गंगायां पतिताम्भांसि यान्ति गांगेयतां यथा ।
कुलाचारे विशन्तोऽपि सर्वे गच्छन्ति कौलताम् ॥
यथार्णवगतं वारि न पृथग्भावमाप्नुयात् ।
तथा कुलाम्बुधौ मग्ना न भवेयुर्ज्जनाः पृथक् ॥
विप्राद्यंत्यजपर्य्यन्ता द्विपदा येऽत्र भूतले ।
ते सर्वेऽस्मिन् कुलाचारे भवेयुरधिकारिणः ॥
प्रार्थयन्ति कुलाचारं ये केचिदपि मानवाः ।
तान् वञ्चयन् कुलीनोऽपि रौरवं नरकं व्रजेत् ॥
चाण्डालं यवनं नीचं मत्वा स्त्रियमवज्ञया ।
कौलं न कुर्य्यात् यः कौलः सोऽधमो यात्यधोगतिम् ॥
शताभिषेकात् यत् पुण्यं पुरश्चर्य्याशतैरपि ।
तस्मात् कोटिगुणं पुण्यमेकस्मिन् कौलिके कृते ॥

"As the waters of rivers flowing into the Ganges become sacred as the Ganges; so all persons entering into this religion become holy."

"As rivers running into oceans do not retain their separate nature, so all persons entering into the ocean of this religion, retain not their separateness."

"From the most learned Brahmin down to the low born out-caste, verily all human beings on this earth, are entitled to the privilege of this Brotherhood."

"A Hindu (Kaula) who refuseth to initiate another who is solicitious of entering this religion, goes to the howling darkness. That Hindu who does not make another a Hindu, despising the latter because he is a châṇḍâla or a foreigner or a degraded one or because she is a woman, goes on the down-ward path."

"A merit which one acquires by hundreds of prayers or ceremonial performances is acquired a thousand-fold by him who makes one person a Hindu." (Mahânirvâṇa, XIV. 181-188.)

11. *Q.*—*What are the Vedas?*

A.—The truths revealed to mankind by a Higher Being, are called Vedas. They are not confined to any particular country or people. The Vedas of the Hindus, however, are collected in four books:—Rik, Yajus Sâman, and Atharvan.

12. Q.—*How many Vedas are there?*

A.—The Veda, like caste, was originally one. Vyâsa divided it

into four parts : Ṛik, Yajus, Sâman and Atharvan for facility of reference and study.

वेदमेकं स बहुधा कुरुते हितकाम्यया

(Devî Bhâgavat, I. iii. 19.)

13. Q.—*What are the two divisions of the Vedas?*

A.—The Mantra portion or the hymns and the Brâhmaṇa portion. **वेदोहि मन्त्रब्राह्मण-भेदेन द्विविधः** (Vidyâraṇya, Taittarîya Vârtika, p. 87 Ânandâśrama Series).

14. Q.—*What do the Brâhmaṇa-portions of the Vedas treat of?*

A.—They treat of history (itihâsa), mythology (cosmology, purâṇa &c.), the occult sciences (vidyâ), transcendental philosophy (upaniṣad), metrical compositions (śloka), proverbs and aphoristic sayings (sûtras), explanations of those aphorisms, anu-vyâkhyânas and commentaries on such explanations (Vyâkhyâna).

इतिहासः पुराणं विद्याउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि (*Ibid.* p. 87).

15. Q.—*Name the principal Brâhmaṇas?*

A.—Aittareya Br., Taittareya Br., Talavakâra Br., Śatapatha Br., Tâṇḍya Br.

16. Q.—*Name the principal Upaniṣads?*

A.—**ईश-केन-कठ-प्रश्न-मुण्डक-माण्डूक्य-तित्तिरिः ।**

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

1. Îśâvâsya, 2. Kena or Talavakâra, 3. Kaṭha, 4. Praśna, 5. Muṇḍaka, 6. Mâṇḍukya, 7. Taittarîya, 8. Aitareya, 9. Chhândogya and 10. Bṛihadâraṇyaka, are the ten principal Upaniṣads. Besides these, Kauśîtakî, Maitrâyan and Śvetaśvatara are also among the important ones.

17. Q.—*Into how many schools or Śâkhâs are the four Vedas divided?*

A.—The Ṛig-Veda has 21 Śâkhâs, the Yajur-Veda has 109 Śâkhâs, the Sâma-veda has 1,000 Śâkhâs, and the Atharva-Veda has 50 Śâkhâs.

ऋग्वेदस्य तु शाखास्स्युरेकविंशतिसंख्यकाः ।

नवाधिकशतं शाखा यजुषो मारुतात्मज ॥

सहस्रसंख्यया जाताश्शाखास्साम्नः परन्तपः ।

अथर्वणस्य शाखास्स्युः पञ्चाशद्भेदतो हरे ॥

Theoretically every one of these Śâkhâs has a particular Upaniṣad

of its own. (Mukti. Up. 12, 13). But 108 Upaniṣads are generally found.

18. Q.—*What are the Smṛitis ?*

A.—Smṛitis are traditional or memorial laws, civil and religious, delivered by human authors. It literally means what is *remembered* as opposed to *Śruti* what is heard, (Revelation).

19. Q.—*How many principal Smṛitis are there ?*

A.—20, namely :—

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।

यमापस्तम्बसम्वर्त्ताः कात्यायनबृहस्पती ॥

पराशर-व्यास-शङ्ख-लिखिता दक्षगौतमौ ।

शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

"Manu, Atri, Viṣṇu, Hârîta, Yâjñavalkya, Uśanâs, Aṅgiras, Yama, Âpastamba, Sambarta, Kâtyâyana, Vṛihaspati, Parâśara, Vyâsa, Śâṅkha, Likhita, Dakṣa, Gautama, Śâtâtapa and Vasiṣtha, are the compilers of the *Dharma-Śâṣtras* or Codes of Law." (*Yâjñavalkya* I. 4-5).

21. Q.—*What is a Purâṇa ?*

Q. **सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च ।**

वंशानुचरितं चैव पुराणं पंचलक्षणम् ॥

"Purâṇas have five characteristics, namely, they treat of the creation, the secondary creation, the dynasties (of gods, sages, and kings,) the ages of the world, as well as the career of the dynasties." (*Viṣnu P.* III. 6. 25.)

20. Q.—*How many principal Purâṇas are there ?*

A.—18, namely :—

अष्टादशपुराणानि पुराणज्ञाः प्रचक्षते ।

ब्रह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथा ॥

अथान्यं नारदीयञ्च मार्कण्डेयञ्च सप्तमम् ।

आग्नेयम् अष्टमञ्चैव भविष्यं नवमं तथा ॥

दशमं ब्रह्मवैवर्त्तं लैङ्गमेकादशं स्मृतम् ।

वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम् ॥

चतुर्दशं वामनञ्च कौर्म्मं पञ्चदशं स्मृतम् ।

मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम् ॥

"Eighteen Purâṇas are enumerated by those versed in the Purâṇas:—1. the Brahma, 2. the Padma, 3. the Viṣṇu, 4. the Śiva, 5. the Bhâgavata, 6. the Nârada, 7. the Mârkaṇḍeya, 8. the Agni, 9. the Bhaviṣya, 10. the Brahmavaivarta, 11. the Liṅga, 12. the Varâha, 13. the Skanda, 14. the Vâmana, 15. the Kûrma, 16. the Matsya, 17. the Garuḍa and 18. the Brahmâṇḍa." (*Viṣṇu P.* III. 6. 21-24.) The Bhâgavata mentioned above is the Devî Bhâgavata. The Viṣṇu Bhâgavata is an upa-Purâṇa.

22. Q.—*What are the Tantras?*

A.—Tantras are Śrutis like the Vedas but more arcane and cosmopolitan. It comes from the root तन् "to spread or to expand." The following is its description.

सर्गश्च प्रतिसर्गश्च मन्त्रनिर्णय एव च ।
देवतानाञ्च संस्थानं तीर्थानाञ्चैव वर्णनम् ॥
तथैवाश्रमधर्म्मश्च विप्रसंस्थानमेव च ।
संस्थानञ्चैव भूतानां मन्त्राणाञ्चैव निर्णयः ॥
उत्पत्तिर्विबुधानाञ्च तरुणां कल्पसंज्ञितम् ।
संस्थानं ज्योतिषाञ्चैव पुराणाख्यानमेव च ॥
कोषस्य कथनञ्चैव व्रतानां परिभाषणम् ।
शौचा शौचस्य चाख्यानं नरकाणाञ्च वर्णनम् ॥
हरचक्रस्य चाख्यानं स्त्रीपुंसाश्चैव लक्षणम् ।
राजधर्म्मो दानधर्म्मो युगधर्म्मस्तथैव च ॥
कथ्यते व्यवहारश्च तथा चाध्यात्मवर्णनम् ।
इत्यादिलक्षणैर्युक्तं तन्त्रमित्यभिधीयते ॥

"Tantras are books which treat of creation, minor creation, mystic mantras, and their determination, the description of the Devas and their temples, the description of sacred pilgrimages, the duties of various Âśramas or stages of life, the characteristics of the Brahmins and of various elements, the rise of various learned men, the birth of Gods, trees &c., the description of celestial bodies, narration of various stories, description of treasures and determination of religious vows and services, narration of purity and impurity, description of various kinds of hells, the hints about secret assemblies, the characteristics of men and women, the duties of kings

and the duties fit for various yugas and civil law as well as transcendental philosophy." (*Vâchaspatyam.*)

23. Q—*How many principal Tantras are there?*

A.—Mahânirvâṇa, Nârada Pancharâtra and Kulârṇava.

24. Q.—*What do the Śâstras say in reference to Brahm?*

A.—यतो विश्वं समुद्भूतं येन जातञ्च तिष्ठति।
यस्मिन् सर्व्वाणि लीयन्ते ज्ञेयं तद्ब्रह्म लक्षणैः ॥

"From which the whole Universe has come out, (at the beginning of a kalpa) by which the creation is sustained, (during a kalpa) in which all are absorbed (at the time of Pralaya), know that to be the Brahm." This is as He is described by Śiva to Pârvatî :—

स एक एव सद्रूपः सत्योऽद्वैतः परात्परः।
स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥

"He is one alone, mere Existence, True, One without a second, supreme, self-effulgent, always full, whose definition is *Sachchidânanda* (existence, knowledge and bliss)."

निर्व्विकारो निराधारो निर्विशेषो निराकुलः।
गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृग्विभुः ॥

"He is immutable, without any support, without difference, and ever-full. He is beyond all attributes, witness of all, soul of all, and spread in all quarters."

गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः।
सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्ज्जितः ॥

"He is hidden in all beings, is all-pervading, and ancient. He is the light of all the senses and their respective objects, but He is devoid of all senses."

लोकातीतो लोकहेतुरवाङ्मनसगोचरः।
स वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥

"He is beyond all worlds. He is the cause of all worlds. He cannot be comprehended by speech or intellect. He knows the Universe. He is omniscient, but no one knows Him."

तदधीनं जगत् सर्वं त्रैलोक्यं सचराचरम्।
तदालम्बनतस्तिष्ठेदवितर्क्यमिदं जगत् ॥

"All this universe and the three worlds, movable and immovable, are under His control; this world exists supported by Him inscrutable and mysterious." (*Mâhanirvâṇa* II. 34 &c.).

25. Q.—*How then is it that many gods are worshipped by the Hindus ?*

कारणं सर्वभूतानां स एकः परमेश्वरः ।
लोकेषु सृष्टिकरणात् स्रष्टा ब्रह्मेति गीयते ॥
विष्णुः पालयिता देवि संहर्त्ताहं तदिच्छया ।

A.—"As the cause of all the creatures, that Great Lord is one : (but in His many aspects He is worshipped under different names). Thus through His will, Brahmâ is known as the Creator among men, Viṣṇu as the Portector, and I as the Destroyer." (*Ibid.*)

26. Q.—*Whom do you mean by "I" ?*

A.—Here Śiva is speaking, and even he speaks of h imself as an aspect of Brahm and not himself as Brahm.

27. Q.—*Are the minor Devas like Indra &c. under His control ?*

A.—Yes :

इन्द्रादयो लोकपालाः सर्वे तद्वशवर्त्तिनः ॥
स्वे स्वेऽधिकारे निरतास्ते शासति तदाज्ञया ।
त्वं परा प्रकृतिस्तस्य पूज्यासि भुवनत्रये ॥

"Indra and other Loka-pâlas (rulers of spheres or planetary spirits) exist but through his will."

"All these rule over their respective dominions, appointed and controlled by His order. Thou art His great Prakṛiti (Nature) and art so worshipped in the three worlds." (*Ibid* II. 42).

28. Q.—*Who is referred to here by the word 'Thou' ?*

A.—Pârvatî, the consort of Śiva. She represents Śakti or Primordial energy, the material and efficient cause of this Universe.

29. Q—*Are the forces of Nature independent workers or under the control of the supreme God ?*

A.—Brahm is immanent in all Nature. Therefore He is called Antaryâmin or the Inner Ruler.

तेनान्तर्यामिरूपेण तत्तद्विषययोजिताः ।
स्वस्वकर्म्म प्रकुर्वन्ति न स्वतन्त्राः कदाचन ॥

"He being the Inner spirit of all, guides them all to their proper functions. They do their works never independent of Him."

यद्भयाद्वाति वातोऽपि सूर्य्यस्तपति यद्भयात् ।
वर्षन्ति तोयदाः काले पुष्यन्ति तरवो वने ॥
काले कालयते कालो मृत्योर्मृत्युर्भियो भयम् ।
वेदान्तवेद्यो भगवान् यत्तच्छब्दोपलक्षितः ॥

"Through fear of Him blows the wind, through fear of Him the sun gives light and heat, the clouds rain in their due season, and the flowers bloom in the forests."

"He puts out Time at the time of the great Pralaya, He is the Death of death even and the Fear of fear; He is the Supreme Deity declared by the Vedânta and the Vedas by the words *Yat-Tat* (He That)." (*Ibid.* II. 43-45.)

30. Q.—*What is the philosophy of the Hindus in worshipping various Gods and Goddesses?*

A.—The Hindus worship various Gods and Goddesses, because they consider these as parts of that Supreme.

सर्व्वे देवाश्च देव्यश्च तन्मया सुरवन्दिते ।
आब्रह्मस्तम्भपर्य्यन्तं तन्मयं सकलं जगत् ॥

"Oh Devi! all Devas and spirits are from Him, as well as the whole Universe from a tuft of grass up to Brahmâ." (*Ibid.* II. 46.)

31. Q.—*Is it necessary to worship all these Devas to satisfy Him?*

A.—No. He who worships the Supreme need not—nay should not—worship any minor deity. For him it is superfluous, and therefore, sinful to do so.

तस्मिंस्तुष्टे जगत् तुष्टं प्रीणिते प्रीणितं जगत् ।
तदाराधनतो देवि सर्व्वेषां प्रीणनं भवेत् ॥
तरोर्मूलाभिषेकेण यथा तद्भुजपल्लवाः ।
तृप्यन्ति तदनुष्ठानात् तथा सर्व्वेऽमरादयः ॥
यथा गच्छन्ति सरितोवशेनापि सरित्पतिम् ।
तथार्च्चादीनि कर्म्माणि तदुद्दिश्यानि पार्व्वति ॥

"He being pleased, the whole creation is pleased, He being satisfied, the creation is satisfied. By worshipping Him, all others (Devas &c.) are satisfied."

"As by pouring water at the root of a tree, its branches and leaves are all satisfied, so by devotion to Him, all Immortals are satisfied."

"As all the rivers, through necessity, fall into the ocean, so all prayers and sacrifices (to lesser deities) reach Him." (*Ibid.* II. 47-50.)

32. Q.—*Who should worship these minor deities?*

A.—Persons mentally incapable of grasping the abstract idea of the Supreme.

33. Q.— *Who are such persons called?*

A.—Kaniṣṭha Adhikâris or younger souls. As in a school there are boys of various grades of advancement, so in this world there are souls of various degrees of development. For the youngest of these are the external symbols and images, like the toy-alphabets of the infants.

34. Q.—*How many grades of worshippers are there according to their mental evolution?*

A.—Four.

उत्तमो ब्रह्मसद्भावो, ध्यानभावस्तु मध्यमः ।
स्तुतिर्जपोऽधमो भावो, बहिः पूजाधमाऽधमा ॥

"The realisation of the Supreme in all is the highest form of worship, the meditation of Him in the form of a *mental* image is the middling state; prayers to and praises of Him with the silent repetition of His name is the lowest, and the external adoration is lower than the lowest." (*Ibid.* XIV. 122.)

35. Q.—*Does higher Hinduism encourage image worship?*

A.—No. On the contrary it deprecates it in the strongest language.

बालक्रीड़नवत् सर्वं, रूपनामादिकल्पनम् ।
विहाय ब्रह्मनिष्ठो यः, स मुक्तो नात्र संशयः ॥
मनसा कल्पिता मूर्त्तिः, नृणां चेन् मोक्षसाधनी ।
स्वप्नलब्धेन राज्येन, राजानो मानवास्तदा ॥
मृच्छिलाधातुदार्वादि, मूर्त्तावीश्वरबुद्धयः ।
क्लिश्यन्तस्तपसा ज्ञानं विना मोक्षं न यान्ति ते ॥

"He who is devoted to the Supreme God, and has abandoned all imagined forms and names as so many play-things for children, attains salvation without doubt."

"If mentally imagined forms could give salvation to mankind, then verily all dreamers would become kings in fact, because they in their dreams had obtained a kingdom."

"Those who think that God has a form made of clay, stone, metal or wood merely trouble themselves by fruitless austerities, for without right knowledge they shall never attain to emancipation." (*Ibid.* XIV. 117-119).

Thus not only *physical* idolatory is denounced but *mental* imagery as well.

36. Q.—*How many principal manifestations are there of Brahm?*

A.—Three: Brahmâ the Creator, Viṣṇu the Preserver, and Śiva the Regenerator or Destroyer.

37. Q.—*How many minor manifestations are there of Brahm?*

A.—Innumerable: but chief amongst them are, thirty-three, *viz.*, the eight Vasus, the eleven Rudras, the twelve Âdityas, and Indra and Prajâpati. (Bṛihadâraṇyaka III. 9. 2-10.)

38. Q.—*Who are the Vasus?*

A.—Fire (Agni), the earth (Pṛithivi), the air (Vâyu), the welkin (Antarikṣa), the sun(Âditya), the sky (Dyu), the moon (Chandramas), and the stars (Nakṣatras). They are called Vasus, because in them all dwell (*vas* 'to dwell').

39. Q.—*Who are the Rudras?*

A.—The ten organs of sense (jñanendriyas) and motion (karmendriyas) in the living soul, together with the common sensory (manas) which is the eleventh organ. When they depart from this mortal body, they make us cry (rodayanti) and because they make us cry, they are called Rudras.

40. Q.—*Who are the Âdityas?*

A.—The twelve months of the year and they are Âdityas, because they move along (yanti), taking up everything (âdadânâḥ), the life of men and fruits of their work.

41. Q.—*Who is Indra?*

A.—Indra is thunder or king of gods.

42. Q.—*Who is Prajâpati?*

A.—Prajâpati is the sacrifice by which the universe was manifested.

43. Q.—*What is the chief idea expressed by these Devâs, and what was the later development?*

A.—The chief idea running through them is that of Power. The next development was in the Upaniṣad period, when Chaitanyam or intelligence or wisdom of the Divinity was more dwelt upon than His Power. The third period represents God as Ânanda-Maya or All-Love. The Purâṇas are the chief repositories of the Love-worship of God. Thus the Supreme God—the Almighty (सत्) All-wise (चित्) and All-love (आनन्द)—has always been worshipped by the Hindus, in all periods of their history, though with varying

intensity—some emphasising His power, others His wisdom, and some His love.

44. Q.—*What has contributed to the permanency of the Hindus through the manifold revolutions convulsing India for a thousand years and more?*

A.—1. Their inoffensive and pure religion as contained in the Vedânta.

2. Their social and domestic economy as manifested by sympathizing with one another.

3. The peculiarity of landed tenure securing a permanent interest in the land for all classes of the people according to their respective capacities.

4. The most minute and detailed provisions made in the Hindu Scriptures for all classes of people, all ages and stations of life are sufficient to keep the people happy and contented.*

* I found this question and its answer in one of the papers of my father,

CHAPTER II.

On Worship.

45. Q.—*Does modern Hinduism enjoin congregational worship?*

A.—No: except in the Tântrika secret assemblies. The Hindu worship is essentially individualistic. Hence it makes the Hindu really religious in his private character, so that his religion is not for the purpose of public show or manifestation but for private practice.

46. Q.—*Describe the method of worshipping Brahm?*

A.—The most sacred formula for worshipping Brahm is the mantra ओं सच्चिदेकं ब्रह्म ॥ After performing his daily ablutions, the Hindu should sit in a sacred place, in an easy posture, on a seat of non-conducting materials as described in the Gîtâ. (VI. 11.)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

1. In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a silk, a black antelope skin and kuśa grass, one over the other, 2. Then after performing âchamana or sipping of water, he should magnetise himself by repeating the above mantra, on the various centres of the body. 3. Next he should perform the Prâṇâyâma.

47. Q.—*What is the method of Prâṇâyâma?*

प्राणायामं ततः कुर्य्यान्मूलेन प्रणवेन वा ।
मध्यमानामिकाभ्याञ्च दक्षहस्तस्य पार्वति ॥
वामनासापुटं धृत्वा दक्षनासापुटेन च ।
पूरयेत् पवनं मन्त्री मूलमष्टमितं जपन् ॥
अङ्गुष्ठेन दक्षनासां धृत्वा कुम्भकयोगतः ।
जपेद्द्वात्रिंशतावृत्त्या ततो दक्षिणनासया ॥
शनैः शनैस्त्यजेद्वायुं जपन् षोडशधा मनुम् ।
वामनासापुटेऽप्येवं पूरकुम्भकरेचकम् ॥
पुनर्दक्षिणतः कुर्य्यात् पूर्ववत् सुरपूजिते ।
प्राणायामविधिः प्रोक्तो ब्रह्ममन्त्रस्य साधने ॥

"Then let him perform Prâṇâyâma (restraint of the breath) with the whole mantra or with the syllable Om only, in the following way."

"He should close the left nostril with the middle and the ring-fingers of the right hand, and inspire air slowly through the right nostril, repeating eight times the Mûla Mantra (the root Mantra, *i.e.*, Om Sach Chid Ekam Brahma)."

"Then let him close the right nostril with the thumb, and practise Kumbhak Yoga (retention of air), so long as he can repeat the above Mantra thirty-two times."

"Then let him slowly expire the air through the right nostril, repeating the mantra sixteen times. Similarly let him practise Pûrak (Inspiration), Kumbhak (Retention), and Rechak (Expiration) with the left nostril."

"Let him then do so with regard to the right nostril again and so on as before. This is the method of Prâṇâyâma, by which success in the Brahm Mantra is obtained." (*Mahânirvâṇa* III. 44-48.)

48. Q.—*What should be done after Prâṇâyâma?*

A.—He should then meditate on Brahm as seated in his heart thus :—

हृदयकमलमध्ये निर्विशेषं निरीहं
हरि-हर-विधिवेद्यं योगिभिर्ध्यानगम्यम् ।
जननमरणभीतिभ्रंशि सच्चित् स्वरूपं
सकलभुवनबीजं ब्रह्म चैतन्यमीडे ॥

"I contemplate on that Brahma Chaitanyam (the Supreme Intelligence), situated in the lotus of the heart, Who is without differences, without desires, Whose manifestations are Brahmâ, Viṣṇu and Śiva, Who is approached by the Yogis in their contemplation, Who destroys the fear of birth and death, Whose form is existence and knowledge, and Who is the seed of the whole Universe." (*Ibid.* III. 50.)

49. Q.—*What form is one to meditate upon in Brahm Dhyâna?*

A.—The Brahman has no *form* : but for the purposes of upâsanâ, He is meditated upon as Light —— a steady, glowing diffused Light in the Heart. While meditating, the worshipper should concentrate his mind on this Light.

50. Q.—*What should he do next?*

A.—After such meditation or Dhyâna, he should offer the Deity mental Pûjâ thus :—

गन्धं दद्यान्महीतत्त्वं पुष्पमाकाशमेव च ।
धूपं दद्याद्वायुतत्त्वं दीपं तेजः समर्पयेत् ।
नैवेद्यं तोयतत्त्वेन प्रदद्यात् परमात्मने ॥

"Let the Prithivi tatwa (subtle earth) be offered as scent, let the Âkâśa tatwa (subtle ether) be offered as flower, let the Vâyu tatwa (subtle air) be offered as incense, and the Agni tatwa (subtle fire) as candle light, and the Jala tatwa (subtle water) as food-offering to the Supreme Self (*Ibid.* III 52.)

51. Q.—*What should he do then?*

A.—Then he should perform external pûjâ by dedicating material offerings to the Deity with the following mantra:—

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म्म समाधिना ॥

"Brahm the oblation, Brahm the clarified butter, are offered to Brahm the fire, by Brahm; unto Brahm verily shall he go who in his action meditateth wholly upon Brahm." (*Ibid.* III. 56.) This mantra is the Grand Purifier. All food, drink etc. prepared by a Hindu or a non-Hindu when purified by this mantra by reciting seven times over it, become sanctified, and may be eaten by every Hindu. In dining with non-Hindus in India and outside of India, a Hindu reciting this Mantra can never commit any breach of his religious rules.

52. Q.—*Of what does this external offering generally, consist when worshipping minor deities with symbolic representations?*

A.—Sixteen ingredients or śoḍaśa-upachâra.

पाद्यार्घ्याचमनीयञ्च स्नानं वसनभूषणे ।
गन्धपुष्पे धूपदीपौ नैवेद्याचमनं ततः ॥
ताम्बूलमर्चना स्तोत्रं तर्पणं च नमस्क्रियाम् ।
प्रयोजयेदर्चनायाम् उपचारांस्तु षोडशः ॥

The sixteen homages should be paid to a Diety while worshipping 1. Pâdya, water for washing the feet, 2. Arghya, offering (water, milk, kuśa, curd, ghee, rice, barley, &c.), 3. Âchamana-water for sipping, 4. Bath ingredients, 5. Dress, 6. Ornaments, 7. Scents, 8. Flowers, 9. Incense, 10. Candle-lights, 11. Food, 12. Water for washing the mouth, 13. Betel, 14. Prayers, 15. Praises, and 16. Tarpana.

आसनं स्वागतं पाद्यं, अर्घ्यमाचमनीयकम् ।
मधुपर्कस्तथाचम्यं स्नानीयं वस्त्रभूषणे ॥
गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा (*Ibid.* XIII. 203.)

According to others it consists of 1. seat, 2. welcome address, 3. pâdya, 4. arghya, 5. and 6. âchamanîyas, 7. madhuparka, 8 to 15 as 4 to 11 above, and lastly, 16.. salutations.

53. Q.—*What should he do after this?*

A.—He should perform japa or silent repetition of the mantra, Om Sach Chid Ekam Brahma, at least 108 times, meditating upon the Deity.

54. Q.—*What should he do after japa?*

A.—He should recite the following Brahm stotra or Universal prayer:—

ओं नमस्ते सते सर्वलोकाश्रयाय,
नमस्ते चिते विश्वरूपात्मकाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय,
नमो ब्रह्मणे व्यापिने निर्गुणाय ॥
त्वमेकं शरण्यं त्वमेकं वरेण्यं,
त्वमेकं जगत्कारणं विश्वरूपम् ।
त्वमेकं जगत् कर्त्तृ पातृ प्रहर्त्तृ,
त्वमेकं परं निश्चलं निर्विकल्पम् ॥
भयानां भयं भीषणं भीषणानां,
गतिः प्राणिनां पावनं पावनानाम् ।
महोच्चैपदानां नियन्तृत्वमेकं,
परेषां परं रक्षकं रक्षकाणाम् ॥
परेश प्रभो सर्वरूपाविनाशिन्,
अनिर्देश्य सर्वेन्द्रियागम्य सत्य ।
अचिन्त्याक्षर व्यापकाव्यक्ततत्त्व,
जगद्भासकाधीश पायादपायात् ॥
तदेकं स्मरामस्तदेकं जपामः
तदेकं जगत्साक्षिरूपं नमामः
सदेकं निधानं निरालम्बमीशं
भवाम्भोधिपोतं शरण्यं व्रजामः ॥

"Thou art real existence, Thou art the refuge of all worlds, salutation to Thee. Thou art intelligence, Thou art the Self of Uni-

versal forms, salutation to Thee, salutation to Thee. Thou art one without a second, Thou art the giver of salutation, salutation to Thee. Thou art the great One, the all-pervading and free from all attributes, salutation to Thee."

"Thou art the one great guide, Thou art the one great object of worship, Thou art the only cause of the world, and the Universal form art Thou. Thou art the one creator of all, the protector, the destroyer. Thou art One, the highest, the unshaken, the immovable and free from all modifications."

"Thou art the Fear of fear itself, Terror of terror itself, Thou art the goal of all living beings, Thou art the purifier of all that purifies, Thou alone art the appointer of all those who rule on high places, Thou art greatest of the great, and the protector of the protectors."

"Oh Thou great God! Oh Lord! Thou art in every form, Thou art indestructible and inscrutable. Oh Truthful one! Thou canst not be reached by any of our senses, our mind cannot comprehend Thee, Oh Thou, undecayable one! All-pervading and unmanifested is Thy nature. Thou art the manifester of all the Universe and ruler thereof, protect us from all evils, Oh Lord!"

"Thee one alone do we constantly remember. Thy one name do we constantly recite. Thee, Oh witness of the Universe! we humbly adore. Thou art the Supreme and the Absolute Lord, the ship in this ocean of the Universe, we take shelter under Thee." (*Ibid.* III 59-63).

55. Q.—*What should he do next?*

A.—He should then repeat the following (Kavacha) to protect himself from all evil influences:—

परमात्मा शिरः पातु हृदयं परमेश्वरः ।
कण्ठं पातु जगत्पाता वदनं सर्वदृग्विभुः ॥
करौ मे पातु विश्वात्मा पादौ रक्षतु चिन्मयः ।
सर्वाङ्गं सर्वदा पातु परब्रह्म सनातनम् ॥

"Let the Supreme Self protect my head, and the Almighty God, my heart, let the Protector of the world protect my throat and my mouth, the all-seeing God."

"Let the All-soul protect my hand, let the All-intelligence protect my feet, and the Highest and the Ancient Brahm always protect every part of my body." (*Ibid.* III. 67-68.)

56. *What should be done next?*

A.—He should then finish the pûjâ by performing praṇâm or salutation with the following mantra:

ओं नमस्ते परमं ब्रह्म नमस्ते परमात्मने ।
निर्गुणाय नमस्तुभ्यं सद्रूपाय नमो नमः ॥

"Om salutation to the Supreme God, salutation to the Supreme Self, salutation to Thee, who art above the three-fold attributes of matter, salutation to Thee, again, and again, Oh Thou the Real Existence." (*Ibid.* III. 74.)

57. Q.—*What should he do next?*

A.—Then he should distribute the food offering to his family members and other friends, and partake himself of the same.

58. Q.—*What is this offering-called?*

A.— Prasâda.

59. Q—*What are the restrictions about Brahm Worship?*

A. No restrictions except mental purity:

पूजने परमेशस्य नावाहन-विसर्ज्जने ।
सर्वत्र सर्वकालेषु साधयेद् ब्रह्मसाधनम् ॥

"In this worship of the Supreme God, there is no necessity of performing any ceremony of Âvâhana (invoking or welcoming) or Visarjana (bidding farewell to a Deity) at the end of the pûjâ. This Brahm worship may be performed everywhere and at all times." (*Ibid.* III. 77.)

60. Q.—*Is a man who is prevented from bathing before worship to abstain from it?*

A.—No.

अस्नातो वा कृतस्नानो भुक्तो वापि बुभुक्षितः ।
पूजयेत् परमात्मानं सदा निर्म्मलमानसः ॥

"Whether a man has bathed or has not bathed, has taken his food or is with empty stomach, he may worship the Supreme Self always with a pure heart." (*Ibid.* III. 78.)

61. Q.—*Is there any restriction as to the food offering dedicated to God, or any conditions of auspicious times for His worship?*

A.—No.

भक्ष्याभक्ष्यविचारोऽत्र त्याज्यं ग्राह्यं न विद्यते ।
न कालशुद्धिनियमो न वा स्थाननिरूपणम् ॥

"In this Brahm worship there is no distinction of the eatable or non-eatable food, nor of what is to be accepted or what is to be

rejected, there is no restriction as to proper astrological times nor of place." (*Ibid.* III. 116.)

62. Q.—*What is the only condition in this worship?*

A.—Purity of Heart.

संकल्पेऽस्मिन् महामन्त्र मानसः परिकीर्त्तितः ।
साधने ब्रह्ममन्त्रस्य भावशुद्धिर्विधीयते ॥

"The only condition in this practice is that he should possess a pure heart, and the only resolution that he should form is a mental resolution or thought control." (*Ibid.* III. 120.)

63. Q.—*The mantras being spiritual, forces are said to produce contrary effect, if wrongly pronounced &c. Is there the same danger in Brahm mantra?*

A.—All other mantras have generally some selfish object in view, and therefore danger lurks in them. But not so the Brahm-mantra which is pure self surrender.

सर्वं ब्रह्ममयं देवि भावयेद् ब्रह्मसाधकः ।
न चास्य प्रत्यवायोऽस्ति नाङ्गवैगुण्यमेव च ॥

"Let the Brahm worshipper consider everything as if full of divinity. In this worship the devotee incurs no risk, even if in repeating the mantra he commits mistakes." (*Ibid.* III. 121.)

64. Q.—*Are there any restrictions about Prasâda.*

A.—No.

अनेन ब्रह्ममन्त्रेण भक्षपेयादिकं च यत् ।
दीयते परमेशाय तदेव पावनं महत् ॥
पक्वं वापि न पक्वं वा मन्त्रेणानेन मन्त्रितम् ।
साधको ब्रह्मसात्कृत्वा भुञ्जीयात् स्वजनैः सह ॥
नात्र वर्णविचारोऽस्ति नोच्छिष्टादिविवेचनम् ।
न कालनियमोऽप्यत्र शौचाशौचं तथैव च ॥
यथाकाले यथादेशे यथायोगेन लभ्यते ।
ब्रह्मसात्कृतनैवेद्यमश्नीयादविचारयन् ॥

"Whatever food or drink has been offered to the Supreme God by reciting the Brahm mantra that even becomes the great purifier itself."

"Whether it be cooked food or uncooked, having purified it with this mantra, let the worshipper eat it with his friends and kinsmen."

"There is no distinction of castes here, no scruples about its being stale; no restrictions about time or purity and impurity."

"In whatever time, in whatever place, by whatever means obtained, let the food, sanctified by the Brahm mantra, be eaten without hesitation." (*Ibid.* III. 79-83.)

65. Q.—*Should the Prasâd brought by a person of a lower caste be eaten by one of the higher caste?*

A.—Yes.

आनीतं श्वपचेनापि श्वमुखादपि निःसृतम् ।
तदन्नं पावनं देवि देवानामपि दुर्लभम् ॥
यदि स्यान्नीचजातीयमन्नं ब्रह्मणि भावितम् ।
तदन्नं ब्राह्मणैर्ग्राह्यमपि वेदान्तपारगैः ॥
जातिभेदो न कर्त्तव्यः प्रसादे परमात्मनः ।
योऽशुद्धबुद्धिं कुरुते स महापातकी भवेत् ॥

"Whether it be brought by a Chândâla or fallen from the mouth of a dog, this food is sacred and dear to the Devas even."

"Let the food belong to a man of the lowest caste, it is pure if it is offered to God, and it must be eaten by the holiest Brahmins versed in all Vedantic lore."

"In this food sanctified by offering to the great God, one should not make petty caste distinctions, he who through perversity of intellect considers it impure, becomes a great sinner." (*Ibid.* III. 84, 91, 92.)

66. Q.—*Where is this practically illustrated?*

A.—In Puri or Jaggannath in Orissa, and among the secret societies of the Tântrikas.

67. Q.—*Who are entitled to this Brahm-initiation?*

A.—All, the five sects of Hindus as well as *all* non-Hindus.

शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतास्तथा ।
विप्रा विप्रेतराश्चैव सर्वेऽप्यत्राधिकारिणः ॥

"The worshippers of 1. Śakti, 2. Śiva, 3. Viṣṇu, 4. Sûrya or 5. Gaṇapati, a Brâhmin or a non-Brahmin, yea, ALL are entitled to this religion. (*Ibid* III. 142.)

CHAPTER III.

Âtmâ or Soul.

68. Q.—*What is Soul or Jîvâtmâ ?*

A.—**इच्छाद्वेषप्रयत्नसुखदुःखज्ञानानि आत्मनो लिङ्गानि ।**

(Nyâya I. 1. 10) "The marks of soul are desire, aversion, conation, pleasure, pain and knowledge." In other words, to use the language of modern philosophy, "That which feels, knows, and wills is soul." Desire and aversion, with their correlative pleasure and pain constitute Feelings Activity or Prayatna or conation is Willing or Volition. And knowledge or Jñâna is Intellection. Or Volition, Emotion and Intellection are the characteristics of Soul.

69. Q.—*Has Jîva (soul) any size ?*

A.—No. It changes its size, with the body that it temporarily occupies. Figuratively, however, it is sometimes spoken of as having the size of a thumb, and sometimes as very minute.

अंगुष्ठमात्रो रवितुल्यरूपः, संकल्पाहंकारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव, आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥
बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः, स चानन्त्याय कल्पते ॥

That lower one (Jîva) is not larger than a thumb, but brilliant like the sun ; it is endowed with personality and thoughts, with the quality of mind and the quality of body, and is seen small even like the point of a goad.

That Jîva is to be known as a hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite. (Śvetâśvatara V. 8. and 9.)

70. Q.—*Has Jîva (soul) any sex ?*

A.—The soul has no sex.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद् यच्छरीरमादत्ते तेन तेन स युज्यते ॥

It is not woman, it is not man, nor is it neuter ; whatever body it takes, with that it is joined. (Śvetâśvatara. V. 10).

71. Q.—*What are the three Guṇas or attributes of Soul ?*

A.—Sattva or purity, Rajas or activity, and Tamas or passivity. Intellect corresponds with Sattwa, Volition with Rajas and Emotion with Tamas.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥
तत्र सत्त्वं निर्म्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥
रजोरागात्मकं विद्धि तृष्णाऽऽसङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्म्मसङ्गेन देहिनम् ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥
सत्त्वं सुखे संजयति रजः कर्म्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

Gîtâ XIV. 5-8.

"Sattva, Rajas, Tamas, such are the Guṇas; Prakṛiti-born they bind fast in the body, O great armed one, the indestructible dweller in the body."

"Of these Sattva, from its stainlessness luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one."

"Rajas, having the nature of passion, know thou, is the source of the attachment to the thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action."

"But Tamas, know thou, born of unwisdom, deludeth all dwellers in the body; that bindeth by negligence, indolence and sloth, Oh Bhârata."

"Sattva attacheth to bliss, Rajas to action, O Bhârata. Tamas, verily having shrouded wisdom, attacheth on the contrary to negligence."

72. Q.—*What is the principal characteristic of the Soul?*

A.—Consciouness or संविद्.

73. Q.—*What is the name given to Soul with regard to canscious-ness?*

A.—द्रष्टा or Seer, प्रत्यगात्मा or Subject. It is the name for the possessor of mental experience.

74. Q—*What is the chief feature of this mental experience?*

A.—Its continuity or co-herence. It is one and indivisible, it can never be broken.

मासाब्दयुगकल्पेषु गताऽगम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥

"Throughout all months, years, æons and kalpas, throughout all past, present and future—(through all diversities of time), the consciousness remains one and self-luminous; (it neither has a beginning nor an end), it neither rises nor sets." (Pañchadaśi I. 7.)

75. Q.—*Is not the continuity of consciousness broken in dreamless sleep?*

A.—No. In suṣupti also one is conscious of ânanda or bliss. See Bṛihadâraṇyaka IV. 3. 23 to 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञाते-र्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात्॥

"And when (it is said that) there (in the suṣupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know."

76. Q.—*What are the various states of consciousness?*

A.—Four: Jâgrata or waking, Svapna or dreaming, suṣupti or dreamless sleep and Turîya or transcendental.

77. Q.—*Describe the waking state?*

A.—**जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः॥**

"The first quarter is the soul in the waking state, externally cognitive, with seven members, with nineteen inlets, with fruition of the sensible, the spirit of waking souls, Vaiśvânara."

In this state the consciousness deals with objects called external.

78. Q.—*What are the seven members here referred to?*

A.—The head, eye, breath, body, bladder, feet and mouth, on the analogy in Chhândogya Upaniṣad V. 18. 2.

79. Q.—*What are the nineteen inlets?*

A.—They are the five organs of sense—hearing, touch, sight, taste and smell: the five organs of motion—speech, handling, locomotion, excretion, and generation: the five vital airs—respiration (prâṇa) descending (apâna), permeating (vyâna), ascending, (udâna), and assimilative (sâmâna) vital airs, the common sensory *manas*, the intellect, *buddhi*, the self-assertive, *ahaṅkâra*, and the memorial faculties, *Chitta*.

80. Q.—*What are the names of individual and universal souls in this state?*

A.—The individual embodied soul is called Viśva and the Soul presiding over the sum of embodied souls, Vaiśvânara.

81. Q.—*Why is God called Vaiśvânara in His physical aspect?*

A.—He is so called, because He in this aspect awards the fruits of action, in the shape of pleasure and pain, to all human beings, according to their good and bad deeds. He is also called Virâṭ in this aspect.

विश्वान्नरान् भोक्तृत्वेन व्यवस्थितान् प्रत्यनेकधा धर्माधर्मकर्मानुसारेण सुखदुःखादिप्रापणादयं कर्मफल दाता वैश्वानरशब्दितो भवति ॥ (Anandagiri on Mâṇḍûkya I. 3.)

For a fuller description of Virâṭ-rûpa, see the Gîtâ Chapter XI.

82. Q.—*Describe the dream-consciousness?*

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥

"The second quarter is the soul in the dreaming state, with seven members, with nineteen inlets, with fruition of the ideal,—the dreaming spirit."

83. Q.—*What are the names of individual and universal souls in dreaming state?*

The individual sleeping soul is styled Taijasa, the Soul presiding over the sum of sleeping souls in their invisible bodies is Hiraṇya-garbha.

84. Q.—*Why is soul called Taijasa in its subtle state?*

A.—Because in this state, its body is luminous and bright (teja), like lightning.

इयं विद्युत् सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु, यश्चायमस्यां विद्युति तेजो मयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजो मयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

"This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are Madhu). He indeed is the same as that Self, that Immortal, that Brahm, that All." (Bṛihadaraṇyaka. II. 5. 8)."

85. Q.—*Describe the dreamless consciousness?*

A.—**यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ॥ सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥**

"Dreamless sleep is that state in which the sleeper desires no desire and sees no dream. The third quarter is the soul in the

state of dreamless sleep, being one in itself, a mass of cognition, pre-eminent in bliss, with fruition of beatitude, having thought as its inlet, and of transcendent knowledge."

86. Q.—*What is the name given to the individual soul and the Universal soul in this state?*

A.—The individual soul is called Prâjña and the Universal soul is called Îśvara, who is the lord of all, the eternal ruler, the source of all things; who is that out of which all things proceed and into which they shall pass back again.

87. Q.—*You have said that God or Îśvara is the* **totality** *of all consciousness. Is this totality, like that of an "army" which is the name given to the totality of certain men, but the "army" devoid of the men is nothing? Is God like that?*

A.—No. In that case God would be no Personality, but merely, an abstraction, a name and no substance. But He is *the* substance or Sat: and He is the Highest Person called Puruṣottama (the Supreme Man.)

88. Q.—*Will you illustrate this idea further by some simile?*

A.—Man is perhaps the best simile. He is called Piṇḍânḍa or microcosm as opposed to Brahmâṇḍa or macrocosm, and this microcosm is a miniature universe. Human body, physiology tells us, is made up of innumerable small cells, each cell a living organism. Each cell of the human body (some of them as minute as $\frac{1}{300}$ of an inch) has a jîva or Soul, for it possesses the seven marks or characteristics of soul—it has desire (ich-chhâ), aversion (dveṣa), volition (prayatna), pleasure (sukha), pain (duḥkha) and knowledge (jñâna). Every cell in the human body has its own likings and dislikings, its sorrows and troubles; every cell exerts its own little will and has a dim consciousness. But all these myriads of jîvas or souls are under the control of the supreme soul or man. It is through man, that each cell exists, it is *for* man that each cell works, it is a portion that goes to make man. But though man is made up of these, yet human consciousness and soul is a distinct personality, infinitely higher than the personality of the cell. So is Îśvara or God. Every creature lives in Him and because of Him. He is the Inner Ruler or the Antaryâmin Puruṣa of all of us, and though He is the totality of us all, yet He is infinitely superior to us in Power, Wisdom, and Love.

89. Q.—*What lesson does it further teach?*

A.—That we must co-ordinate our Will to the Supreme Will. As the will of each cell works in harmony with the will of man, so must every man work in harmony with the will of God.

90. Q.—*What do we call when a cell acts contrary to the Human Will?*

A.—If any cell in any portion of the human body begins to act independently to the human will, that portion becomes diseased, and we say there is a disease in that portion.

91. Q.—*What is the fate of such a cell?*

A.—It is expelled out of human organism, if not cured of its perversity.

92. Q.—*What do we call a man who acts contrary to Divine Will?*

A.—A sinner.

93. Q.—*What is the fate of a confirmed sinner?*

A.—Expulsion from the body of God, and Soul-death.

94. Q.—*When a cell is diseased, man feels pain; does similarly God feel pain when a man sins?*

A.—Yes. Îśvara feels pain for us all when we sin: and because he loves us so well, that he feels for us more acutely than any one of us can ever feel.

95. Q.—*Describe the Pure consciousness?*

नान्तःप्रज्ञं न बहिःप्रज्ञमुभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्य्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारे प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः॥

"Neither internally cognitive nor externally cognitive, nor cognitive both without and within; not a mass of cognition, neither cognitive nor incognitive, invisible, intangible, characterless, unthinkable, unspeakable; to be reached only by insight into the oneness of all spirits; that into which the world passes away, changeless, blessed, above duality;—such do they hold the fourth to be. That is Self. That is to be known." In this state one becomes, as if, one with Brahman the absolute.

96. Q.—*What are the distinguishing features of these four states of Consciousness?*

A.—The Viśva and the Taijas are manifested in the realms of cause and effect. The Prâjña manifests itself in the realm of cause only, while the Turîya is above cause and effect.

कार्यकारणबद्धौ ताविश्येते विश्वतैजसा ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ (Gauḍapâda K.)

The Viśva and the Taijas are said to be bound by cause and effect, the Prâjña is bound by cause only, but both these cause and effect do not affect the Fourth—Turîya.

97. Q.—*What is the difference between the Prâjña and the Turîya consciousness?*

A.—Both have this common characteristic, that there is unity of consciousness in both of them, no duality is perceived: but Prâjña has latent in it the seed of lower states and is drawn back to those states. But not so the Turîya.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ (*Ibid.*)

98. Q. *What are the two kinds of souls?*

A.—Daivî or angelic souls and âsurî or satanic souls.

99. Q.—*Describe Daivî attributes?*

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ The Gîtâ XVI. 1-3.

Fearlessness, purity of heart, steadfastness in the yoga of wisdom, alms-giving, self-restraint and sacrifice and study of the Śâstras, austerity and straight-forwardness.

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness.

Boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine properties, O Bhârata.

100. Q.—*Describe the âsurî sampat?*

A.—**दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।**
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्तु उग्रकर्म्माणः क्षयाय जगतोऽहिताः ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्त्तन्तेऽशुचिव्रताः ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदितिनिश्चिताः ॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयाम् ॥
इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्षये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥
आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ The Gîtâ XVI. 4-18.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pârtha, with âsuric properties.

Âsuric men know not either action or inaction (religious action or inaction); nor purity (of body), nor even purity of conduct, nor truth is in them.

"The universe is without truth, without (moral) basis," they say "without a God, brought about by mutual union and caused by lust and nothing else."

Seeing thus, these uncurbed ruined men, of small intelligence, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves.

Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that, that is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

"This to-day by me hath been gained, that desire I shall obtain, this wealth is mine already, and also this shall be thine in future."

"I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful, happy."

"I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwisdom,

Bewildered by numerous thoughts, enmeshed in the web of delusion, attached by the gratification of desire, they fall downwards into a foul hell.

Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to scriptural ordinance.

Given over to egoism, power, insolence, lust and wrath these malicious ones hate Me in the bodies of others and in their own.

101. Q.—*What are the other names of Devas and Asuras?*

A.—Wise and unwise souls.

102. Q.—*Describe them?*

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥
यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥
यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारञ्चाधिगच्छति ॥
यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥
विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ Kaṭha I. 3. 3-9.

Know the self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place but enters into the round of births.

But he who has understanding who is mindful and always pure, reaches indeed that place, from whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey and that is the highest place of Viṣṇu.

103. Q.—*Does soul survive death ?*

A.—Yes, it is immortal.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्त्तुमर्हति ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ।
न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ Gîtâ II. 17—25.

Know THAT to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One.

These bodies of the embodied One, which is eternal, indestructible, and boundless, are known as finite. Therefore fight, O Bhârata.

It is not born, nor doth it die, nor having been, ceaseth it any more to be: unborn, perpetual, eternal and ancient, it is not slain when the body is slaughtered.

As a man, casting off worn out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Weapons cleave it not, nor fire burneth it, nor waters wet it, nor wind drieth it away.

Uncleavable it, incombustible it, and indeed neither to be wetted nor dried away; perpetual, all pervasive, stable, immovable, ancient.

Unmanifest, unthinkable, immutable, it is called; therefore knowing it as such, thou shouldst not grieve.

104. Q.—*What are the vehicles through which the soul manifests itself in its different states of consciousness?*

A.—In its pure consciousness it has no vehicle or Śarîra. In its Suṣupti state, the vehicle is the Kâraṇa Śarîra or the causal body: in Svapna the vehicle is the Sukṣma Śarîra or the subtle body plus the causal body, and in its waking state, the vehicle is the Sthûla Śarîra or physical body plus the other two.

105. Q.—*What are the five Sheaths or koṣas?*

A.—They are the following: Annamaya koṣa, or nutrimentitious *involucrum* or the sheath of food. 2. Prâṇamaya koṣa or tenuous *involucrum* or the sheath of vital airs. 3. Manomaya koṣa or the sheath of mind. 4. Vijñânamaya koṣa or cognitional *involucrum* or the sheath of intellect. 5. Ânandamaya koṣa or beatific *involucrum* or the sheath of bliss.

106. Q.—*What is Annamaya koṣa?*

A.—This physical body is called the Annamaya koṣa or the sheath of food.

अन्नकार्याणां कोशानां समूहोऽन्नमयः कोशः (Sarvasâra Up.)

स्यात् पञ्चीकृतभूतेत्थो देहः स्थूलोऽन्नसंज्ञकः ॥ (Panchadaśi I. 34.)

The collection of materials that constitute the element of food

is called food Sheath. Or the dense body, formed of the five gross elements is called Annamaya koṣa.

107. Q.—*What is Prâṇamaya koṣa ?*

A.—Prâṇamaya koṣa is the Sheath of vital airs as acting in the dense body.

प्राणादि चतुर्दशवायुभेदा अन्नमयकोशे यदा वर्त्तन्ते तदा प्राणमयः कोशः ॥ (Sarva.)
लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ (Panch. I. 34.)

When the fourteen sorts of Vâyus into which Prâṇa is divided dwell in the Annamaya koṣa, then it constitutes the Prâṇamaya koṣa.

The Prâṇamaya koṣa is the aggregate of the five vital airs and of the five organs of action as existing in the Linga-deha (subtle-body) : consisting of the *râjasic* portion of the five elements.

108. Q.—*What is the Manomaya koṣa ?*

A.—The sheath of manas or sensations and desires is called Manomaya koṣa.

एतत्कोशद्वयसंसक्तं मन आदि चतुर्दशकरणैरात्मा शब्दादिविषयसंकल्पादीन्धर्मान् यदा करोति तदा मनोमयः कोशः ॥ (Sarva.)
सात्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ॥ (Panch. I. 35.)

When this soul dwelling in the two above vestures and using the fourteen instruments (manas, buddhi, chitta, Ahaṁkâra, five jñânendriyas, five karmendriyas) perceives sounds &c., has doubts and desires, then it is said to work in Manomaya koṣa.

The Manomaya koṣa consists of the *Sâtvic* portions of the five elements together with the five organs of sense, and has the quality of doubting.

109. Q.—*What is Vijñânamaya koṣa ?*

A.—It is the sheath encased in which the soul discriminates and reasons upon the materials supplied by the Manomaya koṣa.

एतत्कोशत्रयसंसक्तं तद्गतविशेषयो यदा भासते तदा विज्ञानमयः कोशः ॥ (Sarva.)
तैरेव साकं विज्ञानमयो धीर् निश्चयात्मिका ॥ (Panch. I. 35.)

When the soul, in contact with the above three sheaths illuminates all, by its special discrimination, it is said to work in Vijñânamaya koṣa.

The Vijñânamaya koṣa has the same constituent elements as the Manomaya koṣa, but its quality is that of determining.

110. Q.—*What is Ânandmaya koṣa ?*

A.—It is the sheath of bliss or the causal body.

एतत्कोशचतुष्टयं संसक्तं स्वकारणाज्ञाने वटकणिकायामिव वृक्षो यदा वर्त्तते तदानन्दमयः कोशः ॥ (Sarva.)

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः ॥ (Panch. I. 36.)

When in contact with the above four koṣas and ignorant of its own cause, like a tree involved in its seed, the soul remains unconscious of duality, that state of the soul is called the Ânanda-maya koṣa.

The Ânandamaya koṣa is the Śatva-guṇa as existing in the Causal body, with its functions of joy, satisfaction &c. (Panchadaśî. I 34-36. See Taitt. Up. II. 1-5).

In the Liṅga-deha (subtle-body) there are two forces Jñâna śakti (faculty of cognition) and Kriyâ-śakti (faculty of action). Prâṇamaya koṣa is the vehicle of Kriyâ-śakti, while the Jñâna-śakti manifests itself through the other two (Vidyâraṇya).

111. Q.—*To what do these vestures correspond in modern psychology?*

A.—The food sheath corresponds to physical body, with the physical forces of heat, light, gravitation, and magnetism. It is the mineral kingdom of nature. The second corresponds to the Life plane, which is above the physical plane, and represents the vegetable kingdom : all active functions such as those of growth and reproduction of the physical body belong to this sheath. The third belongs to the animal plane or the plane of passion, doubt and desire, the chief characteristics of the animal nature. The fourth belongs to the plane of intellection or Man proper : it is this that differentiates man from lower animals. The fifth is the vesture of gods in the Heaven of bliss. This is the goal of human evolution. In other words, these five sheaths correspond to the five planes of existence :— 1. Mineral, 2. Vegetable, 3. Animal, 4. Human, 5. Angelic.

112. Q.—*Does not Prâṇa mean breath and do vegetables breathe that you say they have Prâṇamaya Sheath?*

A.—Yes, Prâṇa means in popular language breath, but it means also *life*. Vegetables also have Prâṇa or life-fluid : because they breathe in (prâṇa) carbonic acid gas, and *breathe out* oxygen gas (apâna), they have also got *sâmâna* by which the sap is circulated throughout their trunks and branches. They possess also rudiments of the five organs of action, namely (1) they reproduce themselves (*generation*) (2) some have *locomotion* also (3) they can *catch* flies &c. (4) they *excrete* gums &c.

113. Q.—*Does the soul always function in every one of these sheaths?*

A.—No. The souls of the majority of men work with the first three sheaths, which are well developed in all. The intellectual sheath is not fully developed in the majority. The great philosophers, artists and scientists constantly use it. While the last sheath is developed fully only by the ecstatic yogîs and saints.

114. Q.—*Can these sheaths be separated one from the other?*

A.—Yes, but not completely. At death the physical vesture is completely thrown off. But the soul retains the other four sheaths.

115. Q.—*Are none of them shaken off by the soul after death?*

A.—These constitute the subtle and the causal body of the soul. The soul which has not developed highest purity and has not freed himself from the wheel of births and deaths, cannot *voluntarily* throw off these, till the end of kalpa. Then the subtle body of all souls is destroyed and the souls remain in their last vesture, with which they emerge again at the beginning of a new kalpa.

116. Q.—*What states of consciousness correspond with what sheath?*

A.—Roughly speaking, waking consciousness deals with *all* these sheaths, dreaming consciousness deals with the last three of them; for then the physical body and the Prânas are not under the guidance of the conscious self, and the dreamless sleep corresponds to the beatific sheath.

117. Q.—*Show in a tabular form these sheaths and their correspondences.*

(*See the annexed table*).

Śarîras and Jîva&Iśvara.	Kośas or Sheaths.	Guṇas or qualities	Śakti or forces.	Lokas or Planes.	Tatwas or elements.
Kâraṇa Śarîra : Prâjña & Îśvara.	Sûkṣma Śarîra : Taijasa and Hiraṇyagarbha.				
	Ânandamaya or Intuition body.	Satwa (Transcendental knowledge.)	Bhoga Śakti or Enjoyment.	Janah Loka or Atmic plane 6 & 7, Tapas and Satya are unknown planes.	Bhoga-Tatwa or Transcendental element.
	Vijñânamaya or Reason body.	Rajas and Satwa (Active or Self-initiated cognition.)	Jñâna or Kartṛi Śakti or will or creative force cerebellar action.	Mahar loka or Buddhic plane.	Aham-tatwa or Individualising element.
	Manomaya or Desire and Perception body.	Tamas & Satwa (Passive knowledge.	Ichchhâ or Kâraṇa Śakti or Desire force, Voluntary cerebro-spinal nervous action.	Svar loka or Devâchanic (Heaven) plane.	Kâraṇa tatwa organising element.
	Prâṇamaya or Force body.	Rajas (Energy or Activity.)	Kriyâ Śakti or Motion force, Involuntary or Sympathetic nervous action.	Bhuvar loka or Astral plane.	Prâṇa-Tatwa or Force element.
Sthûla Śarîra Viśva & Vaiśvânara.	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Âvaraṇa Śakti or Inertia force.	Bhû-loka or Physical plane.	Bhûta-tatwa or Gross elements.

CONSTITUENTS.

The Five Gross Elements : Subtle elements are Tanmâtras :

1. Earth made up of ... $\frac{1}{2}$ Subtle Earth + $\frac{1}{8}$ Subtle Air + $\frac{1}{8}$ Subtle Water + $\frac{1}{8}$ Subtle Fire + $\frac{1}{8}$ S. Ether.
2. Air ... $\frac{1}{2}$ S. Air + $\frac{1}{8}$ S. Earth + $\frac{1}{8}$ S. Water + $\frac{1}{8}$ S. Fire + $\frac{1}{8}$ S. Ether.
3. Water ... $\frac{1}{2}$ S. Water + $\frac{1}{8}$ S. E. + $\frac{1}{8}$ S. Air + $\frac{1}{8}$ S. Fire + $\frac{1}{8}$ S. Ether.
4. Fire ... $\frac{1}{2}$ S. Fire + $\frac{1}{8}$ S. E. + $\frac{1}{8}$ S. Air + $\frac{1}{8}$ S. Water + $\frac{1}{8}$ S. Ether.
5. Ether ... $\frac{1}{2}$ S. Ether + $\frac{1}{8}$ S. E. + $\frac{1}{8}$ S. Air + $\frac{1}{8}$ S. Water + $\frac{1}{8}$ S. Fire.

	Function and Locality.	Color.
Prâṇa or Up-breathing	... Respiration, Chest	... Ruby or blood-red color (Arterial blood).
Apâna or Down-breathing	... Intestines, Excretion	... Crimson रक्तोद: (Venous blood).
Vyâna or Back-breathing	... Vascular System : Circulation	... Pure white like light (Archis).
Udâna or Out-breathing	... Throat : Deglutition (Alimentation).	Pure whitish (आपाण्डु) gray.
Samâna or On-breathing	... Navel : Assimilation	... Milk white (lacteal circulation).

Karma Indriyas or organs of actions ... 1. Voice. 2. Hands. 3 Feet. 4. Excreting. 5. Generation.
Jñâna Indriyas or organs of Perception ... 1. Sight. 2. Hearing. 3. Taste. 4. Smell. 5. Touch.
Antar Indriyas or organs of Ideation ... 1. Manas or co-gitation. 2. Buddhi or Determination. 3. Chitta or Memory. 4. Ahaṅkâra or Egoity.

Subject—Consciousness or Abstract ideas. This is the Jîvâtmâ of the Naiyâyikas, and the Ahamtatva of the Sânkhyâs.

The Sat-chid-ânanda âtma or the Self free from all upâdhis or determining limitation. It is, according to some, no **body** but Brahman Itself. See Vedânta Sûtras 1. 1. 12.

CHAPTER IV.

Karma and Re-birth.

118. Q.—*What is Karma?*

A.—The literal meaning of the word is 'an action.' In technical language it means "any action voluntarily done, with a motive."

क्रियमाणेन्द्रियैः कर्माण्यहं करोमीत्यध्यात्मनिष्ठतयाकृतं कर्मैव कर्म ॥

119. Q.—*How many kinds of karmas are there?*

A.—Three, Nitya, Naimittika and Kâmya.

120. Q.—*What are the Nitya karmas?*

A.—They are obligatory (Nitya) duties, which every person must perform, the omission of which produces sin, though the doing of which does not produce merit (karma); such as the five daily sacrifices. **नित्यानि अकरणे प्रत्यवायसाधनानि, संध्यावन्दनादीनि ॥**

121. Q.—*What are the five daily sacrifices?*

A.— **बलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाम् ।**
भूतपित्रमरब्रह्ममनुष्याणां महामखाः ॥ Yâjñâvalkya I. 102.

The five great sacrifices are, first, Bhûtayajña or duty towards all creatures, which is done by giving food, morning and evening to lower animals and degraded men; second, Pitṛi-yajña, or ancestor-worship, by offering oblations to the departed manes or Fathers; and remembering their great deeds; thirdly, Deva-yajña or sacrifice to the Devas by offering homa-oblations in fire; fourthly, Brahma-yajña or studying the Vedas; and lastly, Manuṣya-yajña or honoring and feeding the guest.

122. Q.—*What are the Naimittika karmas?*

A.—Duties which are obligatory under certain circumstances only: or an occasional duty; such as the ten saṁskâras or sacraments.

नैमित्तिकानि पुत्रजन्मादि-अनुबन्धीनि जात-इष्ट्यादीनि ॥

123. Q.—*What are the ten Sacraments?*

A.—**गर्भाधानमृतौ पुंसः सवनं स्पन्दनात्पुरा ।**
षष्ठेऽष्टमे वा सीमन्तोमास्यैते जातकर्म च ॥
अह्न्येकादशे नाम चतुर्थे मासि निष्क्रमः ।
षष्टेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥
एवमेनः शमं याति बीजगर्भसमुद्भवम् ।
तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः ॥

रागो द्वेषश्च मोहश्च पारुष्यञ्च नृशंसता ।
शाठ्यञ्च दीर्घवैरत्वमतिमानमनार्जवम् ।
भ्रमतञ्चातिवादश्च पैशुन्यमतिलोभता ।
निकृतिश्चाप्यविज्ञानं जनने शूद्रमाविशत् ।
दृष्ट्वा पितामहः शूद्रममिभूतन्तु तामसैः ।
द्विज-शुश्रूषणं धर्मं शूद्राणाञ्च प्रयुक्तवान् ।
नश्यन्ति तामसा भावाः शूद्रस्य द्विजभक्तितः ।
द्विजशुश्रूषया शूद्रः परं श्रेयोधिगच्छति ।

Anger, envy, illusion, cruelty, cheating, persistent enmity, immense vanity, non-rectitude, irrelevance, garrulity, wickedness, great acquisitiveness, rustication from the Vedas, ignorance : all these enter a Śûdra on his birth. Pitâmaha (Brahmâ) observing the Śûdra obsessed by chaotic darkness with a view to alter his sentiments assigned the following of the Brâhmaṇas as loyal vassals. Śûdra by loyally following a Brâhmaṇa attains excellence by association.

Is it not said that "Tell me who are your friends and I well tell you who you are." For hawks with hawks and pigeons with pigeons fly.

(1) In support of this we have मनुः—

असूयकः पिशुनश्च कृतघ्नदीर्घरोषकः ।
चत्वारः कर्मचाण्डाला जन्मतश्चापि पञ्चमः ॥

The envious, the wicked, the ungrateful and one who retains vindictive motives for any length of time are four sorts of Chaṇḍâlas, one born of Chaṇḍâla parents is the fifth Chaṇḍâla.

Vasiṣṭha reads it

असूयश्च कृतघ्नश्च ब्रह्महा चिररोषकः ।
चत्वाराः कर्मचाण्डाला जन्मतश्चापि पञ्चमः ।

Vasiṣṭha substitutes the पिशुन by one who kills or injures a Brâhmaṇa.

Such vile affections as calumny, ingratitude, an infidel and one who retains his wrath for any length of time, thinking for revenge, are four *Châṇḍâlas* by their actions and the fifth *Châṇḍâla* is one born of *Châṇḍâla* parents. The whole thing hinges upon one's conduct and behaviour for it has been distinctly said that, ' By birth every one is a Śûdra which refers to the animality of the being as the Naiyaikas have defined man to be an animal, a biped, without tail and horns. पुच्छविषाणविहीनद्विपदपशुः । The animality is connected with birth.

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।
वेदपाठे भवेत् विप्रः ब्रह्मज्ञाने तु ब्राह्मणः ।

Every man born is a Śûdra, he is called a Twice-born (द्विज) after purification (Sacerdotal rites). He is called a Vipra when he is educated in the Vedas and he is a Brâhmaṃa who has acquired the knowledge of the Final Cause.

The passage of the Mahâbhârata quoted above means (राग=) wrath, anger, (द्वेषः=) enmity, hate, (मोह=) loss of consciousness, (पारुष्यं=) scurrilousness, contumacious speech, (नृशंस=) malice (शाठ्यं=) villainy, (दीर्घवैरं=) हड़पड़ी in Hindi) a deep-rooted family antipathy, a long cherished anger, (अतिमान=) high haughtiness, arrogance (अनार्जव=) moral crookedness, (अमतज्ञातिवादं=) approbious speech, (पैशुन्य=) espionage, depravity, (निकृति=) intense cupidity, (अविज्ञान=) dishonesty, Ignorance. Stupidity when grows in a man, he becomes a Śûdra, in him Śûdratâ grows or enters, he becomes one of the mob. Brahmâ the Creator, having observed such obsession in some men, enveloped by darkness ordained them Śûdras to the service of the learned twice-born, a reformatory punishment by which the illiterate are enlightened, their folly minimised and they attain better manhood.

There is a Bengali saying which depicts the short-sightedness of the illiterate লঙ্কা সুবর্ণপুরী পেয়ে হীন মতি। হরিদ্রা করিল চুরি এত নীচ গতি।—He stops not to think, he is misled by the yellow colour of turmeric and commits the vile sin of theft (mistaking it for gold) without adequate gain. It leads us to the better and more substantial lasting happiness if we simply for a short time restrain our cupidity.

In the शान्तिपर्व we find that Śûdras are allowed such liberties as to utter स्वाहा etc., and with them let him observe the rites of the cooked sacrifice himself being the ritualist.

स्वाहाकार-नमस्कार-मन्त्रं शूद्रे विधीयते ।
ताभ्यां शूद्रः पाकयज्ञैर्यजेत ब्रह्मवान् स्वयम् ॥

"Let him observe with such Mantras as have स्वाहा etc. the पाकयज्ञ which consists in बलिहरण including oblations to the विश्वदेवाः, to the पितृs, the daily obsequial rites and hospitality, sacrifice and distribution of food being necessary."

In the Viṣṇu Purâṇa we have

दानञ्च दद्यात् शूद्रोपि पाकयज्ञैर्यजेत च ।
पित्रादिकञ्च वै सर्वं शूद्रः कुर्वीत तेन वा ।

A Śûdra may give doations annd may adore the Manes with cooked rites or he may by donations substitute all the rites.

It need not be mentioned that there is much difference between a Śûdra=Mob and a *Chândâla*, the lowest caste; for we find

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
वेदाक्षरविचारेण शूद्रश्चाण्डालतामियात् ॥

The term Śûdra is confined to any caste, it sometimes stands for the million, other than those specified as the twice-born. For in the above passage, such of the million and nude persons as taste the milk of the Kapila Cow, or who go to a Brahmini (female) and who cavil the wordings of the Vedas become Chaṇḍâlas. A Chaṇḍâla appears to be the lowest in the Aryan community. In the Bengali Vernacular a Chaṇḍâla styles himself as one who makes obiesance to (stoops), even to a Śûdra (नमशूद्र is a Chaṇḍâl in Bengal.)

The Saṁskâras necessary for the Twice-born are ten in number. Saṁskâra does not create but it has to be taken in the sense as जीर्णोद्धार (repair) of a tank or building, conservation, clearing or cleansing out. They begin with conception which is no sexual enjoyment but is the most holy and sacred act of Procreation. As the sacrificial fire is kindled with certain observances of ritualistic ceremonies and hymns अग्न्याधान, the गर्भाधान is a similar ceremony. Âdhâna is the depositing or taking possessions of. The second is पुंसवन (पुम्=a male, and सू=bear) a ceremony aimed for the bringing forth of male children only, a natural desire for every one who has the interest of the family, the race and the country at heart. Did not Shakespeare make Macbeth express such a desire in admiration of the heroic energy of his lady? As a matter of course it is observed after the vitality of the fœtus is noticed and therefore after the suppressions of the menses for 2 or more months. It is a deep question of Biology how the fœtus is affected by the mental condition of the mother. During conception and in child-bearing when a new life is generated in the womb, the constitution needs extra feeding for that which the mother partakes nourishes the fœtus which is a limb of the mother. The third purificatory ceremony necessary amongst the Hindus is the सीमन्तोन्नयन which literally means the parting and combing of the hair of the female after conception so as to divide the hair over the two temples and making as it were a distinctive road, सीँति

being separation of the hair, (the (सीमन्त) on each side so asto leave a distinct line the top of the head. This ceremony is observed in the 4th, 6th or 8th month of pregnancy. These three ceremonies need not be repeated at every conception ; once observed they purify the womb. Before conception the Hindu females are permitted to so comb their hair (as is known in Bengali বাঁকা সীঁতা the right-word combing of the hair) or to collect the end of the hair, all in a tuft, behind the skull.* But after conception such tying is forbidden. The सीमन्तोन्नयन distinguishes a female, a wife from a virgin and when one becomes a widow, she resorts to the prior method of tying her hair all in a knot coiffre at the back if she does not shave her head clean. Apparently सीमन्तोन्नयन is an Empiric Convention, a custom limited in each society, just as the tattooing উল্কী of the arm or chest and forehead of a female is only observed after marriage. A tattoo distinguishes an unmarried female from a married one. In Bengal the vermillion mark on the सीमन्त distinguishes a wife from a widow and a virgin just as the hood, the veil the ঘোমটা the ঘুঁঘট, which however in the Non-Aryan Dravidians is dispensed with in cases of married females, it is only the widow who use the veiling hood : they argue that so long the female is a femme-covert her protection is assured by her consort, it is only after widowhood that she must use the veil (hood) to protect herself. The idols of goddesses are never vieled nor hooded, they need it not. But even in Vindhyâchal on the two Novenas, the autumnal and the vernal, the face of the idol in the shrine is screened from the 4th to the 9th day when the feet alone of the goddess is seen चरणदर्शन. A tântric observance now much resorted to is the কুমারীপূজা, the adoration of virgin girls specially of the Brâhman caste and in doing this in Bengal, the vermillion mark is placed on the forehead of the girl but in these places they do not allow the vermillion on their head, it is placed on the feet. Girls-virgins, Kumâris are differently addressed in their worship according to their approximate age, the appellation কুমারী is given to a girl of eight years.

* An anecdote is recorded in the Vedas which in a manner explains authoritatively why the forehead of man is free from the growth of hair ; a circumstance not to be observed in the quadrumana though the *Hylobates hoolock* may be seen to walk erect on its feet in a sailor style and has arms stretching much below its thighs आजानुलम्बितबाहू.

सीमन्त in the lexicographies and vocabularies means the dressing of the hair सीमन्तकेशवेशेषु—केशविन्यास सीमन्त-सीवन sewing-suture is also applied in the ligaments of the joints.

चतुर्दशैव सीमन्ताः कथिता मुनिपुङ्गवैः ।
संघाता सीविता यैस्तु सीमन्तास्ते प्रकीर्त्तिताः ॥

Anatomically there are 14 sutures mentioned by the learned Munis with which are ligamented and connected the limbs etc., of the human body and hence they are called ligaments.

Is it then the branding of the female with the mark of a wife-Mid-wife ; so like the warning which is chanted to the Bull let loose in वृषोत्सर्ग ceremony ?

न खादेत् परशस्यानि नाक्रमेद् गर्भिणीञ्च गाम् ?

Browse not another's crops and attack not a pregnant cow..

The fourth purificatory essential संस्कार is जातकर्म—the festival of the nativity. When before the new-born is separated from the womb, i.e., before the Umbilical cord is cut through it is observed and the first rite is to make the baby lick in a gold spoon a small quantity of clarified butter. Matrons add pounded pepper and they say the phlegm slime which chokes the gullet of the new-born is extracted and respiration initiated, the baby then utters cries. The father has then to observe the Nandimukha Śrâddha but not with cooked rice. Until the navel cord is cut through, the birth of the baby is not legalised and therefore the couvade—the uncleanness—of the parents and of the other members of the family does not begin :—the new-born is until then technically speaking a limb of the mother, the same blood circulating through them both. The individuality of the baby begins after the incisson of the chord. In the case of the death of a साग्निक mere death does not effect a couvade, it begins after the corpse is cremated and the same is consumed on a pyre: the individuality is supposed to subsist in the corpse. This clearly explains the couplet in the opening lines of शान्तिपर्व so often misconstrued as an apology for observing 30 days couvade of the Kâyasthas of Bengal.

कृतोदकास्ते सुहृदां सर्वेषां पाण्डुनन्दनाः ।

× × × ×

शौचं निर्वर्त्तयिष्यन्तो मासमात्रं बहिः पुरात् ।

They having offered oblations to the manes of their kindreds, the Sons of Pandu purified, returned to the city after a month.

The thirty days of this अशौच were made up with 18 days of warfare and 12 days of अशौच couvade as ordained for Kṣatriyas whose deads were cremated after the conclusion of the war.

The naming of the new-born नामकरण is the fifth observance संस्कार.

But during pregnancy, specially the first, there is a custom amongst the Bengalis which is known as साधभक्षण. Those who are well-to-do observe this rite on two occasions :—on the 5th month of pregnancy and on the 9th month, the first being known as कांचासाध and the last as पाकासाध. In the former the female, on an auspicious day well decorated and bejewelled, is made to dine with female relatives on dishes mostly consisting of parched, puffed, flaked, roasted, baked and fried articles. On the last the mature साध day cooked food of all possible kinds is served.

The third Saṁskâra सीमन्तोन्नयन with its appendage the कांचा and पाकासाध "the *jointure*" nature of the Saṁskâras purificatory ceremonies ceases. The remaining seven observances pertain to the male. A female on her first conception and until the birth of her first child partakes of the three ceremonies and once observed her womb is considered purified for ever, she escapes the period of accoucheuse though she plays an important part in sacrifices as a सहधर्मिणी—for cooked oblatory cakes and for helping in other sacrifices, she becomes a consort, a partner.

The remaining seven Saṁskâras pertain to the male—the 4th जातकर्म, the 5th नामकरण.

The sixth is निष्क्रमण. Until this the new-born is considered too delicate to be exposed. On an auspicious day the new-born is carried out to see the luminaries, the sun and the moon. The seventh is अन्नप्राशन which takes place about the time the baby is teething. Henceforth the ceremonies are restricted to the male baby the female baby does not according to the Śastras require any further rites until her marriage age. The birth of a girl has always been a source of anxiety to her parents.

पुत्रीति जाता महतीह चिन्ता कस्मै प्रदेयेति महान् वितर्कः ।
दत्ता सुखं प्राप्स्यति वा नवेति कन्यापितृत्वं खलु नाम कष्टम् ॥

A girl being born is a source of great anxiety ;—to whom to be given in marriage is a serious question, Given in marriage to a person, she might be happy or not ; to be father of a girl is really a misfortune.

Although there are such Vedic passages as recommend the better treatment of daughters, they suggest that there must have been such necessity

अश्रवृच्छहि भूरिदावत्तरावां विजामातुरुतवा धास्यालात् ।
अथासोमंस्यप्रयंती युवभ्यामिन्द्राग्नीस्तोमं जनयामि नव्यम् ॥

Oh Indra and Agni, both of you are liberal donors of Wealth. Listen the unlearned bridegroom or of the brother of the bride who for the benefit of his sister so for you I offer fresh Soma juice etc.

Sâyaṇa interprets the above passage thus

लोके हि स्वदुहितुरत्यन्तप्रियविशिष्टो जामाता दौहित्ररूपाबह्वीः । प्रजा प्रददाति श्यालश्च स्वया दक्ष भगिनीस्नेहेन गृहधनरक्षणाय दासदासी रूपा बह्वीः प्रददाति । ताभ्यामपि वां भूरिदावोत्तरौ अतिशयेन बहु प्रजाप्रदौ युवामित्यश्रृणुवम् etc.

Men in society regard their daughters with much affection as also their sons-in-law and their sons (the sons of daughters), they give wealth to their brothers-in-law to secure the happiness of their girls and sisters, give slaves etc.

In the Chhândogya Upaniṣad, the way to attain Brahmaloka is fully described. Having been educated in an university *i.e.*, having completed his studies, आचार्यकुलात् वेदमधीत्य etc., and having after completing his studies अभिसमावृत्य etc., one should marry and, having provided for his family, कुटुम्बशुचौ देशे स्वाध्यायमधीयानां etc., attains Brahmaloka and not otherwise; as is now done without education and before marriage or neglecting families to take up asceticism. Manu derides those who neglecting relatives seek the comfort of the Atithi which is the ostensible object of the ascetics and hermits of the present age.

शक्तः परजने दाता स्वजने दुःखजीविनि ।
मध्वापातो विषास्वादः स्वधर्मप्रतिरूपकः

"(If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell. Manu xi. 9."

The seventh is अन्नप्राशन when the teeth have appeared and when the new-born craves for solid food, when bits of ivory or wood with little bells are given to the child to masticate to harden his gums. This is directed not to be observed before 100 days.

The eighth is चूड़ा, = Tonsure, when the hair of the child is shaved for the first time.

The ninth is उपनयन, investiture of the sacramental thread, a badge of distinction but is also a bondage of duties as it is called in these provinces व्रतबन्धन .

The last is marriage which is an observation purificatory and is as essential as any of the above.

Such are the Saṁskâras enumerated in the Śâstras which every Hindu is bound to observe. One who has not observed these ceremonies is a व्रात्य and he is forbidden in parties becoming अपांक्तेय, unfit to be permitted in the same line of the table.

A व्रात literally means a multitude, the promiscuous million—one who sinks in the abyss of the millions losing his individuality becomes forgotten in the mob. A व्रात्य as stated above is an outcaste, one ostracised, an apostate unfit to be allowed a place in an assembly.

Local customs have modified some of the above observances. The earlier authors go far

यस्य पिता पितामहो वा सोमं न पिबेत् स व्रात्य इति श्रुतिः

Whose father or even the grandfather has not tasted the Soma juice is an outcaste.

In the Taittirîya Saṁhitâ we find quoted by Sâyaṇa

यस्य वेदश्च वेदीश्च विच्छिद्यते त्रिपूरुषं । स वै दुर्ब्राह्मणो नाम यश्चैव वृषलीपतिः ॥

One who has lost the Vedas and the altars for 3 generations is a bad Brâhmaṇa and is as low as a garlic eating sinner.

And Kâtyâyana has ruled

यस्य देशस्य यो धर्मः प्रवृत्तः सर्वकालिकः ।
श्रुतिस्मृत्यविरोधेन देशदृष्टं स उच्यते ॥

That is the usage and custom which is of his country and which has been current at all times and which is not opposed to the Śruti and the Smṛiti, that is verily देश दृष्ट.

This restricts the custom within legitimate jurisdictions. The caste restrictions as to intermarriage have been adopted by the more civilised nations of the west; for are there no such things as *connubium* which is the पांक्तेय and अपांक्तेय of the Hindus and the commensuality which were in force amongst the plebians and patricians of Rome and they are still observed amongst the great Germans and the Russians. The rules of Endogamy and Exogamy are current all over the world. That certain classes eat together is an universal custom, is a worldwide phenomenon and it is idle to impute superstition and ignorance to us Hindus only. In other countries, however, they are not fixed and immutable and they are not quite the same in successive generations. Caste everywhere depends on the sanction of public opinion and the

opinions as expressed in the current Śâstras seem to be stable but they tend to vary as to degree according to the clever exegesis of the times. The gradual growth of the Indian system and the gradual formation of the new sectarians with the gradual extension of such institutions, all trace up wrongly or rightly their descent from the same source. Geographical distinctions were not originally recognised so long as there was no substantial difference between the settlers of the valley of the Ganges and of the Hills. Limited education has gradually narrowed the jurisdiction but progress being the unchangeable mundane Law such nice distinctions as Uttara-râḍhi, Dakṣiṇa Râḍhi, Bârendra, Vaidika Śrotriya etc., like immature growths survive ephemerally. Liberal cosmopolitanism is what the Vedas and Upaniṣads teach us and every thing tends towards that Noble-path. But gradually as natural growth, they must not and cannot be forced and thrust without serious detriment to the welfare of the community at large.

When Buddha appeared Caste was in the making. There were four classes with undefined limitations. After the decline of Buddhism the Brâhmans successfully ousted the nobility. There was a gradual falling off in the Buddhist cannons. Aśoka attempted to rectify but he simply expedited the Decline. The Kulins of Bengal under the masterful control of Master Purandar Khan accepted rigid rules which they began to break through in the first century of this institution.

Manu therefore has ruled that unperverted conscience is the only true guide

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥

"Learn that Sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection." Manu ii. 1.

and concludes by saying

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात् सतां मार्गं तेन गच्छन्न रिष्यते ॥ iv. 178.

यत्कर्म कुर्वतोऽप्यस्य परितोषोऽन्तरात्मनः ।
तत्प्रयत्नेन कुर्वीत विपरीतन्तु वर्जयेत् ॥ iv. 161.

"Let him walk in that path of holymen which his fathers and grandfathers followed, while he walks in that he will not suffer harm."

"When the performance of an act gladdens his heart, let him perform it with diligence, but let him avoid the opposite."

He forbids such asceticism as

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
आलस्योपहतैरज्ञैरकर्तृत्वमुपेयते ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

Abandoning any act because of the physical inconveniences is no forsaking. That abdication is considered secondary. That is no abstinence and there is no merit in the same.

And such Sadhus have been called as political beggars.

126. Q.—*What is a kâmya karma (optional action)?*

A.—An act performed for some particular object, and with a view to future fruition : as the Jyotiṣṭoma sacrifice made in order to get to heavenly regions &c. काम्यानि स्वर्गादि-इष्ट साधनानि जोतिष्टोमादीनि ॥

127. Q.—*What is the other meaning in which the word karma is generally used?*

A.—It means also the universal law of action and re-action,—"a causation operating on the moral as well as on the physical and other planes : what a man sows that must he reap."

128. Q.—*What are the various terms by which this Law is called?*

A.—Fate, Destiny, Adṛiṣṭa, Apûrva, and Prârabdha.

129. Q.—*Of how many kinds are the fruits of Karma?*

A.—Three : Sañchita, Prârabdha and Âgâmin.

130. Q.—*What are the Sañchita-Karma-Phalas?*

A.—अनन्तकोटिजन्मनां बीजभूतं सत् यत् कर्म्मजातं पूर्वार्जितं तिष्ठति तत् संचितं ज्ञेयम् ॥

The *aggregate* of Karmas wrought previously, that exist as the seed (or potential cause) of an infinite millions of births is known as Sañchita. (Tatwabodha)

131. Q.—*What is Prârabdha?*

इदम् शरीरमुत्पाद्य इहलोकं एवं सुखदुःखादिप्रदं यत् कर्म्म तत् प्रारब्धम्, भोगेन नष्टं भवति । प्रारब्धकर्म्मणो भोगादेव क्षय इति ॥

The Karma that generating this body yields forth pleasure and pain &c., in this region is called Prârabdha : it comes to an end by enjoyment (*i.e.*, fruition). For it is said 'the destruction of Prârabdha Karma comes through enjoyment alone'.

132. Q—*What is Âgâmin ?*

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म्म यदस्ति तदागामीत्यभिधीयते ॥

That Karma is called Âgâmin, which appears as virtue and vice performed by the body of a sage, after the dawning of knowledge (on him).

133. Q.—*Does this law teach fatalism ?*

A.—No. As the pleasures and pains experienced in any life are the fruits of one's own actions, it follows as a logical consequence, that *fresh* and new actions can sometimes totally *destroy* and sometimes counteract, the effects of past actions and prevent their manifestation.

134. Q.—*How do you harmonise the law of Karma with the doctrine of Grace ?*

A.—The grace or **प्रसाद** of God is strictly in accordance with this law. The act of prayer and total dependence upon God is the highest Karma possible. It requires a great effort to bring the soul to this attitude, and as a result there is Grace.

135. Q.—*How is the love of God manifested in this world ?*

A.—The infinite patience and love of God is manifested by His willingness to work through organs—developing them through sons of labour : so that each ego or monad may become conscious of God's love and sympathy and become a co-worker with Him.

136. Q.—*What Karmas can be destroyed ?*

A.—The Sañchita Karmas can be so destroyed.

"अप्रवृत्ते फले एव पूर्वे जन्मान्तरसञ्चिते अस्मिन्नपि च जन्मनि प्राक् ज्ञानोत्पत्तेः सञ्चिते सुकृतदुष्कृते ज्ञानाधिगमात् क्षीयेते"

" Former works, *i.e.*, works whether good or evil, which have been accumulated (sañchita) in previous forms of existence as well as in the current form of existence before the origination of know-

ledge, are destroyed by the attainment of knowledge." (Vedânta-Sûtra IV. 1. 15 Śaṇkara).

137. Q.—*What cannot be destroyed?*

A.—The Prârabdha actions.

न तु आरब्धकार्ये सामिभुक्तफले याभ्यामेतत् ब्रह्मज्ञानायतनं जन्म निर्मितम् ।

"Those works, on the other hand, whose effects *have begun* (Prârabdha) and whose results have been half-enjoyed—*i.e.*, those very works to which there is due the present state of existence in which the knowledge of Brahman arises—are not destroyed by that knowledge." (*Ibid.*) Their effect must be either *suffered* or *counteracted.*

138. Q.—*How can the Sañchita Karmas be destroyed?*

A.—By the knowledge of Brahm, or by the proper discharge of Nitya duties. (*Ibid.* IV. 1. 16.)

139. Q.—*How can Âgâmi Karma be destroyed?*

A.—By knowledge: like sañchita. However there is no connection of the knower with Âgâmi-karma: like waters on the petals of a lotus. **आगामि कर्म अपि ज्ञानेन नश्यति ॥ किञ्च आगामि कर्मणाम् नलिनीदलगत-जलवत् ज्ञानिनां संबन्धो नास्ति ॥** (Tatwabodha).

140. Q.—*What is the difference between the Nitya and Kâmya works in this respect?*

A.—The Nitya works subserve mediately final release, but not so the Kâmya (*Ibid.* IV. 1. 16-18.)

141. Q.—*Has not the belief in the doctrine of karma made Indians fatalists?*

A.—To a certain extent it has: but it is the result of misunderstanding this law, which has made ignorant people confound karma with kismat. Our wise men have always taught the contrary.

ह्यस्तनो दुष्ट आचार आचारेणाद्य चारुणा ।
यथाशु शुभतामेति प्राक्तनं कर्म्म तत् तथा ॥
ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात् ।
सर्वदा पुरुषस्पन्दस्तत्रानुद्वेगवान् जयी ॥
द्वयोरद्यतनस्यैव प्रत्यक्षाद् बलिता भवेत् ।
दैवं जेतुं यतो यत्नैर्बालो यूनेव शक्यते ॥

Just as the effects of an evil work performed yesterday may be counteracted by a good work done to-day, so one can make amends for the works done in his previous lives.

Amongst the works of this life and those of the previous life, the works of this life have greater power generally, on account of their being visible ; just as a young man can easily conquer a boy, so the mature works of this life can conquer the weak works of the past.

Sometimes the works of this life destroy the works of the past life, sometimes on the contrary the past life overcomes the works of this life. The rule is that the stronger always conquers. Yogavâsiṣṭha Mumukṣa VI. 5, 18 and 19.

142. Q.—*Do the karmas themselves produce their effect*?

A.—No. Îśvara or God ordains the fruits of action. He rewards and punishes all according to their merits and demerits, for actions themselves are unintelligent and cease as soon as done.

कर्मैव फलदं यद्वा कर्माबाधित ईश्वरः ।
अपूर्वावान्तरद्वारा कर्म्मणः फलदातृता ॥
अचेतनात् फलासूतेः शास्त्रीयात् पूजितेश्वरात् ।
कालान्तरे फलोत्पत्तेर्नापूर्वपरिकल्पना ॥

एतद्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष उ एवासाधु कर्म कारयति तं यमधो निनीषते ॥

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हितान् ॥

सर्ववेदान्तेषु चेश्वरहेतुकां एव सृष्टयो व्यपदिश्यन्ते । तदेव चेश्वरस्य फलहेतुत्वं यत् स्वकर्मानुरूपाः प्रजाः सृजति, विचित्रकार्यानुपपत्त्यादयोऽपि दोषाः कृतप्रयत्नापेक्षत्वादीश्वरस्य प्रसज्यन्ते ॥

Does Karma itself produce its fruit or God allots the rewards and punishments according to one's actions? (The followers of Jaimini hold) that Karma itself produces the fruit through an invisible power called Apûrva. The unintelligent Karma however has no such power to produce fruit. But the God– the adorable One allots the fruits of actions, and so there is no necessity of believing in an invisible entity called Apûrva.

He makes him whom He wishes to lead up from these worlds

do a good deed; and the same makes him whom He wishes to lead down from these worlds do a bad deed. Kau. Up. III. 8.

Whosoever seeketh to worship with faith any such semblance, I verily bestow the unswerving faith of that man.

He, united to that faith, seeketh the worship of such a one, and he obtaineth these desires, I verily decreeing the benefits. The Gîtâ VII. 21—22.

All Vedânta-texts, moreover, declare that the Lord is the only cause of all creation. And His creating all creatures in forms and conditions corresponding to and retributive of their former deeds, is just what entitles us to call the Lord the cause of all fruits of actions. And as the Lord has regard to the merit and demerit of the souls, the objections raised above—as to one uniform cause being inadequate to the production of various effects, &c.—are without any foundation. Vedânta. Śankar. III. 2. 41.

143. Q.—*Is this Îśwara an extra-cosmic Deity?*

A.—No He is in all: and dwells within the Human soul.

अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्य्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः। वायुप्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा॥ Mund. II. 1. 4.

Fire is His head, the sun and moon His eyes, the regions His ears, the open Vedas are His voice, the air is His vital breath, whole world is His heart, the earth springs from His feet, for this is the Inner soul of all living things.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी। आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः॥ Mund. Up. III. 1. 4.

This Îśwara is the living breath that variously manifests itself in all living things. Knowing him, the sage ceases to speak of many things; his sport is in the Self, his joy is in the Self, his action is relative to the Self, and he is the best of those that know the Self.

144. Q.—*What is the result of karma?*

A.—Rebirth—Good karma leading to incarnation into higher spheres, bad karmas into lower.

धर्मेण गमनमूर्ध्वं, गमनमधस्ताद्भवत्यधर्मेण।
ज्ञानेन चापवर्गो, विपर्ययादिष्यते बन्धः॥

By virtue (is obtained) ascent to higher planes; by vice, descent to the lower, from wisdom (results) beatitude; and bondage from the reverse. (Sâṅkhyakârika 44.)

यावन्न क्षीयते कर्म्म शुभं वाशुभमेव वा ।
तावन्न जायते मोक्षो नृणां कल्पशतैरपि ॥
यथा लौहमयैः पाशैः पाशैः स्वर्णमयैरपि ।
तथा बद्धो भवेज्जीवः कर्म्मभिश्चाशुभैः शुभैः ॥
कुर्व्वाणः सततं कर्म्म कृत्वा कष्टशतान्यपि ।
तावन्न लभते मोक्षं यावज् ज्ञानं न विन्दति ॥

So long as karmas, whether good or bad, are not exhausted, men do not attain Mokṣa or release even in hundreds of kalpas.

Both good and bad karmas bind tight the jîva in their chains; one is a chain of gold, the other is that of iron.

A man may always do karmas suffering great pains, but release will not be got by him, so long as wisdom is not attained.

Mahânirvâṇatantra XIV. 109 to 111.

145. Q.—*How is this wisdom to be attained?*

A.—By reflecting over the True or Brahm or by doing action without any desire of reward.

ज्ञानं तत्त्वविचारेण निष्कामेनापि कर्म्मणा ।
जायते क्षीणतमसां विदुषां निर्म्मलात्मनाम् ॥

146. Q.—*How is emancipation attained?*

A.—Through wisdom, devotion to God and His grace.

ईश्वरः सर्वभूतानां हृद्देशेऽर्ज्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Îśvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyâ (power) causing all beings to revolve, as though mounted on a potters' wheel. Flee unto Him for shelter with all thy being, O Bhârata; by His *grace* thou shalt obtain supreme peace, the everlasting dwelling-place.

(Place) the Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to me.

Renouncing all Dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins. The Gîtâ XVIII. 61, 62 and 65, 66.

147. Q.—*Accompanied with what body does the soul migrate?*

A.—With the astral body (Sûkṣma Śarîra or Liṅga Deha).

पूर्वोत्पन्नमसक्तं नियतम्महदादिसूक्ष्मपर्यन्तम् ।
संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥

The mergent, subtle (astral) body,—formed primevally, unconfined, permanent, composed of *Buddhi* and the rest down to the primary elements,—migrates, is without enjoyment, and is invested with dispositions. (S. Kârikâ 40.)

148. Q.—*What is the composition of this Liṅga Deha?*

A.—Astral Body is *composed of Buddhi and the rest, down to the primary elements.* That is to say, it is an aggregate of *Buddhi Ahaṅkâra*, the eleven senses and the five primary elements, and as such it is specific, being endowed with the properties of calmness, restlessness and dulness.

149. Q.—*Can a Sûkśma Śarîra remain without a specific body?*

A.—No. As a shadow cannot subsist without a substance, so this Liṅga Deha.

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथाच्छाया ।
तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥

As a painting stands not without a ground, nor a shadow without a stake, so neither does the *Liṅga* (*Buddhi* &c.) subsist supportless without a specific (body). (S. Kârikâ 41.)

150. Q.—*What is the nature of this specific body?*

A.—When on earth, this specific body is of blood, bones, &c. called the dense or physical body; after death this specific body consists of subtler physical elements (light, electricity—ether).

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥

The embodied soul invests a variety of bodies, supersensible and sensible, with the lasting influence of its works in earlier embodiments; and, according to the nature of its works and the nature of its bodies, is united with some fresh body, and seems to be another. (Śvetaśvatara V. 12.)

151. Q.—*Can this Liṅga-Deha assume various shapes?*

A.—Yes. It can be trained to assume various forms—sensible and supersensible.

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन।
प्रकृतेर्विभुत्वयोगान्नटवद्व्यवतिष्ठते लिङ्गम् ॥

Formed for the sake of the spirit's purpose, the Astral Body plays its parts like a dramatic actor, on account of the connection of means and consequences, and by union with the predominant power of Nature.

That is to say, as a dramatic actor, occupying different stages, plays severally the parts of Paraśurâma, Yudhiṣṭhira, Vatsarâja, so does the astral body occupying various gross bodies, play the part of man, brute, or plant. Sâṅkhya Kârikâ 42.

152. Q.—*What forms may the Liṅga-Deha of a holy person assume after death?*

A.—It may assume the form of a deva or a shining one.

तद्यथा पेशस्कारी पेशसा मात्रामुपादायान्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥

And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajâpati, or like Brahmâ or like other beings (Bṛihadâranyaka IV. 4).

153. Q.—*How many grades of Devas are there?*

A.—There are eight grades of Devas.

अष्टविकल्पो दैवस्तैर्यग्योनश्च पञ्चधा भवति।
मानुषश्चैकविधः, समासतो भौतिकः सर्गः ॥

The divine class has eight varieties, the lower animals, five, mankind is single in its class; thus briefly is the world of living beings.

The eight divine varieties are the Brâhma, the Prâjâpatya, the Aindra, the Paitra, the Gândharva, the Yâkṣa, the Râkṣasa, and the Paiśâcha.

The five varieties of lower animals are quadrupeds (other than deer), deer, birds, creeping things, and the immovable trees &c.

Mankind is single—not containing sub-divisions.

154. Q.—*In what do the Devas differ?*

A.—In the amount of their bliss.

There is the following computation of beatitude: Let there be a youth, a good youth, versed in the Veda, an able teacher, hale and strong, and let the whole earth, full of wealth, belong to him. This is one human bliss. A hundred of these human beatitudes are the one bliss of the man that has become a Gandharva and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes of the man that has become a Gandharva, are the one bliss of the divine Gandharvas, and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes of the divine Gandharvas, are the one bliss of the Pitṛis and so on of Devas, Indras, Bṛihaspati, Prajâpati and Brahman. Tait. Up. II. 8.

155. Q.—*How many Higher planes are there to the physical?*

A.—Six, namely:—Bhuvaḥ, Swaḥ, Mahaḥ, Janaḥ, Tapas, Satya. Kârikâ 44.

156. Q.—*What are the two Paths on which the souls of the good go after leaving the gross body at death?*

A.—Pitṛiyâna—the Path of the Fathers; and Deva-yâna—the Path of the Shining Ones.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥
धूमोरात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्त्तते ॥

Fire, light, day-time, the bright fortnight, the six months of the northern path—then, going forth, they who know Brahman go to Brahman. Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogî, obtaining the moonlight, returneth. (The Gîtâ. VIII. 24-25).

Those who know this and those who in the forest follow faith and austerities go to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human. He leads them to Brahman. This is the path of the Devas.

But they who living in a village practise sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is soma, the king. Here they are loved by the Devas, yes, the Devas love them.

Chhândogya Up. V. 1 to 4.

157. Q.—*What is the fate of the soul when it has exhausted the good works in Heaven?*

A.—It returns again to this physical world.

तस्मिन्यावत्सम्पातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्त्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमोऽभूत्वाऽभ्रं भवति ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवाओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥

Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist.

Having become mist, he becomes a cloud, having become a loud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the person may be that eats the food, and begets offspring, he hence forth becomes like unto them.

Chhândogya Up. V. 10. 5 to 6.

तदेव सक्तः सह कर्म्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्म्मणस्तस्य यत्किञ्चेह करोत्ययम् ॥ तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्म्मण इति नु कामयमानः ॥

To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action.

158. Q.—*Does the soul exhaust all its past works before it descends for re-incarnation?*

A.—No. It descends with a remainder.

कृतात्ययेऽनुशयवान्दृष्टस्मृतिभ्यां यथेतमनेवञ्च ॥

On the passing away of the works (the soul descends) with a remainder, according to Scripture, and Smṛiti as it went (*i.e.*, passing through the same stations) and not thus (*i.e.*, in the inverse order). Ved. S. III. 1. 8.

159. Q.—*Souls go to heaven to obtain a complete requital of their works, how can they return with a remainder?*

A.—All works may be divided into two classes, works performed for the sake of the heavenly world; and works other than those. The fruits of the first set of works are enjoyed *completely* in heaven. The remaining other set of works, whose fruits are to be enjoyed in this world, constitute the so-called Anuśaya or remainder, with which the soul redescends.

आमुष्मिकफले कर्मजाते उपभोक्ते अवशिष्टमैहिकफलं कर्मान्तरजातं अनुशयस्तद्भन्तोऽवरोहन्तीति ॥

160. Q.—*What is the nature of those works for the requital of which the soul returns to this world?*

A.—All our high aspirations and divine longings find their *complete* requital in heaven. The soul comes back to this earth for the requital of those works which were done with a worldly motive.

161. Q.—*Do all souls go to heaven?*

A.—No. The souls of those persons who never performed any act of Self-sacrifice, go to Samyamanam or the region of punishment.

162. Q.—*What is the mode of descent from heaven?*

A.—They return again the way they came &c. See above Q. 143.

163. Q.—*What is meant by the soul becoming ether &c.? Does it become identified with them.*

A.—No. It does not become identical with them, it only passes into a state of similarity to ether. When the body, consisting of Astral light which the soul had assumed in the sphere of the moon, or mental plane, for the purpose of enjoyment, dissolves at the time when that enjoyment comes to an end, then it becomes subtle like ether, passes thereupon into the power of the air, and then gets mixed with smoke &c. (Ved. S. III. 1. 22.)

164. Q.—*Whether the souls really pass over into plants &c. and enjoy their pleasures and pains?*

A.—No. They enter merely into a state of conjunction with the body of plants &c.

The souls to which a remainder attaches enter merely into conjunction with rice-plants, &c., which are already animated by other souls, and do not enjoy their pleasures and pains.

अन्यैर्जीवैरधितिष्ठितेषु व्रीह्यादिषु संसर्गमात्रमनुशयिन प्रतिपद्यन्ते न तत्सुखदुःखभाजो भवन्ति पूर्ववत्। Vedânta Sûtra, III 1. 24.

165. Q.—*What becomes of the soul after this?*

A.—After that (there takes place) conjunction (of the Soul) with him who performs the act of generation.

166. Q.—*Can a man know, what was his past life and what would be his future life?*

A.—Sometimes he can, if he attends to his dreams.

This same self has two stations: any given present embodiment, and the embodiment that is next to follow. And there is a third place: the state intermediate between the two—the place of dreams. Standing in the place of dreams, it sees both these stations, this embodiment and the embodiment next to come. In the place of dreams it steps on to the path it has made itself to the next embodiment, and sees the pains and pleasures that have been in earlier lives and are to be in after-lives.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदञ्च परलोकस्थानञ्च; सन्ध्यं तृतीयं स्वप्नस्थानम्॥ तिस्मन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदञ्च परलोकस्थानञ्च॥ अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो भयान् पाप्मन आनन्दांश्च पश्यति॥

Bṛi. Up. IV. 3. 9.

167. Q.—*Can the Human soul visit the higher spheres?*

A.—Yogîs can voluntarily do so. Ordinary men do so occasionally in dreams. *Ibid.* IV. 3. 12.

CHAPTER V.

The Rules of Conduct.

168. Q.—*What are the various stages of life through which a Hindu passes from his birth to his death?*

A.—Four: namely, Student (Brahmacharya), House-holder (Gṛihastha), Hermit (Vânaprastha) and Sannyâsa.

169. Q.—*Are all these four âśramas observed in this age?*

A.—In this age there are really only two âśramas:—house-holder and sannyâsa.

चत्वारः कथिता वर्णा आश्रमा अपि सुव्रते।
आचाराश्चापि वर्णानाम् आश्रमाणां पृथक् पृथक् ॥
कृतादौ ; कलिकाले तु वर्णाः पंच प्रकीर्त्तिताः।
ब्राह्मणः क्षत्रियो वैश्य शूद्रः सामान्य एव च ॥
ब्रह्मचर्य्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये।
गार्हस्थो भिक्षुकश्चैव आश्रमौ द्वौ कलौ युगे ॥

Four castes as well as four âśramas were known in the first three Yugas, with their distinctive rules of Good Behaviour for each caste and stage: but in this Kaliyuga there are five castes, namely the Brâhmaṇa, the Kṣatriya, the Vaiśya, the Śûdra, and the Sâmânya or the common caste.

Of all these castes there are two Âśramas or stages of life.

In this age there is no Brahmacharya Âśrama nor any Vânaprastha Âśrama. In this Kali age there are only two Âśramas, the Gṛihastha and the Bhikṣuka.

Mahânirvânatantra VIII. 4, 5 & 8.

170. Q.—*What are the duties of a house-holder in his different periods of life?*

विद्यामुपार्ज्जयेत् बाल्ये धनं दारांश्च यौवने।
प्रौढ़े धर्म्म्याणि कर्म्माणि चतुर्थे प्रव्रजेत् सुधीः ॥

In his early age, he should acquire knowledge, in his youth, he should acquire wealth and marry, in his maturer age, he should perform religious duties, and in his fourth age he should wander forth as a Sannyâsî. *Ibid.* VIII. 16.

171. Q.—*Can a person become a Sannyâsî in his youth?*

A.—No, generally not.

मातरं पितरं वृद्धं भार्य्याञ्चैव पतिव्रताम् ।

शिशूंश्च तनयं हित्वा नावधूताश्रमं व्रजेत् ॥ *Ibid* VII. 17.

Abandoning an old father and mother or a devoted wife or a minor child, one should never enter the Sannyâsa stage.

मातृन् पितृन् शिशून् दारान् स्वजनान् बान्धवानपि ।

यः प्रव्रजेत हित्वैतान् स महापातकी भवेत् ॥ *Ibid.* VIII. 18.

He who becomes a Sannyâsî, abandoning father, mother, child, wife, kinsmen and relatives, becomes a great sinner.

172. Q.—*What are the chief duties of a house-holder?*

A.—

ब्रह्मनिष्ठो गृहस्थः स्यात् ब्रह्मज्ञानपरायणः ।

यद् यत् कर्म प्रकुर्वीत तद्ब्रह्मणि समर्पयेत् ॥ *Ibid.* VIII. 23.

The house-holder should be devoted to the Supreme God, and aspire for divine knowledge. Whatever action he should do, he should offer it to the Supreme Brahman.

न मिथ्याभाषणं कुर्य्यात् न च शाठ्यं समाचरेत् ।

देवतातिथिपूजासु गृहस्थो निरतो भवेत् ॥ *Ibid.* VIII. 24.

He should not tell falsehood nor deal in duplicity, he should be constantly engaged in worshipping gods, parents and the guests.

मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।

मत्वा गृही निषेवेत सदा सर्व्वप्रयत्नतः ॥ *Ibid.* VIII. 25.

The mother and the father, these are the visible manifest deities, thinking them as such, let the house-holder serve them always with due attention.

गृहस्थो गोपयेद्दारान् विद्यामभ्यासयेत् सुतान् ।

पोषयेत् स्वजनान् बन्धून् एष धर्मः सनातनः ॥ *Ibid.* VIII. 35.

He should protect his wife, educate his sons, maintain his kinsmen and friends, this is the ancient religion.

जनन्या वर्द्धितो देहो जनकेन प्रयोजितः ।

स्वजनैः शिक्षितः प्रीत्या सोऽधमस्तान् परित्यजेत् ॥ *Ibid.* VIII. 36.

This body was nourished by the mother, produced by the father and trained by the kinsmen with great affection, therefore he who abandons them is a wretch.

ततः स्वधर्म्मनिरतान् एकग्रामनिवासिनः ।

अभ्यागतानुदासीनान् गृहस्थः परिपालयेत् ॥ *Ibid.* VIII. 49.

Steadily he should maintain the persons belonging to his own religion, his co-villagers, the strangers and the ascetics.

निद्रालस्य देहयत्नं केशविन्यासमेव च ।

आसक्तिमशने वस्त्रे नातिरिक्तं समाचरेत् ॥ *Ibid.* VIII. 51.

He should not be addicted to sleep or laziness, nor to physical comforts and the embellishment of his body. He should not have too much attraction either for food or dress.

युक्ताहारो युक्तनिद्रो मितवाङ्मितमैथुनः ।

स्वच्छो नग्नः शुचिर्दक्षो युक्तः स्यात् सर्वकर्म्मसु ॥ *Ibid.* VIII. 52.

He should be moderate in his food, moderate in sleep, and in his speech, he should keep the passions under restraint, he should be simple and pure, modest, dextrous and energetic in every work.

शूरः शत्रौ विनीतः स्यात् बान्धवे गुरुसन्निधौ ।

जुगुप्सितान् न मन्येत नावमन्येत मानिनः ॥ *Ibid.* VIII. 53.

He should be brave towards his enemies, and humble before his kinsmen and elders, he should not honor the wicked persons nor should he show disrespect to the honored ones.

स्वीयं यशः पौरुषञ्च गुप्तये कथितञ्च यत् ।

कृतं यदुपकाराय धर्म्मज्ञो न प्रकाशयेत् ॥ *Ibid.* VIII. 56.

He should not divulge his own fame or prowess, or secrets, told to him, or what he has done for the benefit of another.

विद्याधनयशोधर्म्मान् यतमान उपार्ज्जयेत् ।

व्यसनञ्चासतां संगं मिथ्याद्रोहं परित्यजेत् ॥ *Ibid.* VIII. 58.

He should abandon vain quarrels, the company of bad persons and indulgence of all sorts. He should acquire with great energy religious merit, fame, wealth, and learning.

सत्यं मृदु प्रियं धीरो वाक्यं हितकरं वदेत् ॥

आत्मोत्कर्षन्तथा निन्दां परेषां परिवर्ज्जयेत् । *Ibid.* VIII. 62.

He should say what is beneficial to others, what is pleasant, what is sweet but always truth. He should not indulge in vain glory of his own self or utter slander about others.

173. Q.—*What are the duties of a son to his parents?*

A.—आसनं शयनं वस्त्रं पानभोजनमेव च ।

तत्तत्समयमाज्ञाय मात्रे पित्रे नियोजयेत् ॥ *Ibid.* VIII. 28.

The son should give to his father and mother, seat, dresses, food and drink at the proper time, whenever they ask for these.

श्रावयेन्मृदुलां वाणीं सर्व्वदा प्रियमाचरेत्

पित्रोराज्ञानुसारी स्यात् सत् पुत्रः कुलपावनः ॥ *Ibid.* VIII. 29.

He should speak sweet words, always do what is pleasant to them, be obedient to his parents, for such a son is the glory of the family.

धौद्धत्यं परिहासञ्च तर्ज्जनं परिभाषणम् ।

पित्रोरग्रे न कुर्वीत यदीच्छेदात्मनो हितम् ॥ *Ibid.* VIII. 30.

He should not be haughty, or arrogant in their presence, nor laugh or rebuke any one; or abuse any body if he wants his own good.

मातरं पितरं वीक्ष्य नत्वोत्तिष्ठेत् ससम्भ्रमः ।

विनाज्ञया नोपविशेत् संस्थितः पितृशासने ॥ *Ibid.* VIII. 31.

He should rise up respectfully, and bow to them whenever he sees his father or mother. He should not sit down without their permission; he should always remain under the command of his father.

मातरं पितरं पुत्रं दारानतिथिसोदरान् ।

हित्वा गृही न भुञ्जीयात् प्राणैः कण्ठगतैरपि ॥ *Ibid.* VIII. 33.

The householder should not eat under any circumstances without having first fed his father, mother, son, wife, brother and guests.

वञ्चयित्वा गुरून् बन्धून् यो भुङ्क्ते सोदरम्भरः ।

इहैव लोके गर्होऽसौ परत्र नारकी भवेत् ॥ *Ibid.* VIII. 34.

He who takes his food without feeding his elders and friends, that selfish man becomes despised in this world and goes to hell in the next.

174. Q.—*How should a husband treat his wife?*

A.—

न भार्य्यान्ताडयेत् क्वापि मातृवत् पालयेत् सदा ।

न त्यजेत् घोरकष्टेऽपि यदि साध्वी पतिव्रता ॥ *Ibid.* VIII. 39.

He should never chastise his wife, but should always maintain her like a mother, even under greatest affliction he should never abandon a chaste and dutiful wife.

स्थितेषु स्वीयदारेषु स्त्रियमन्यां न संस्पृशेत् ।

दुष्टेन चेतसा विद्वान् अन्यथा नारकी भवेत् ॥ *Ibid.* VIII. 40.

The wise householder should not even think with evil mind of another's wife, for by so doing he incurs sin.

विरले शयनं वासं त्यजेत् प्राज्ञः परस्त्रिया ।

अयुक्तभाषणञ्चैव स्त्रियं शौर्य्यं न दर्शयेत् ॥ *Ibid.* VIII. 41.

He should not sit or dwell with another's wife in a solitary place, and should not speak harsh words to his wife nor treat her cruelly.

धनेन वाससा प्रेम्णा श्रद्धयामृतभाषणैः ।

सततं तोषयेत् दारान नाप्रियं क्वचिदाचरेत् ॥ *Ibid.* VIII. 42

He should always satisfy his wife by giving her presents, dresses and money, and also by love, respect and pleasant words, but he should never behave unkindly towards her.

यस्मिन्नरे महेशानि तुष्टा भार्य्या पतिव्रता ।

सर्वो धर्म्मः कृतस्तेन भवति प्रिय एव सः ॥ *Ibid.* VIII. 44.

O! Goddess! a man who is loved by his chaste wife, has acquired all merits and becomes thy beloved.

175. Q.—*What are the duties of a wife?*

A.—

न तीर्थसेवा नारीणां नोपवासादिकाः क्रियाः ।

नैव व्रतानां नियमो भर्त्तुः शुश्रूषणं विना ॥ *Ibid.* VIII. 100.

The truest duty of the wife is to serve the husband and not going to pilgrimages or keeping fast, or performing vows, unless with the husband's permission.

भर्त्तैव योषितां तीर्थं तपो दानं व्रतं गुरुः ।

तस्मात् सर्व्वात्मना नारी पतिसेवां समाचरेत् ॥ *Ibid.* VIII. 101.

The husband is to a woman her pilgrimage, her austerities, her alms giving, her vows and her preceptor. Therefore should a wife serve her husband with all her soul.

पत्युः प्रियं सदा कुर्य्यात् वचसा परिचर्य्यया ।

तदाज्ञानुचरी भूत्वा तोषयेत् पतिबान्धवान् ॥ *Ibid.* VIII. 102.

Let her always do what is pleasant to her husband, both by serving as well as by speech and, always remain obedient to his command and respect his kinsmen.

176. Q.—*How should a householder treat his sons?*

A.—चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता ।
ततः षोडशपर्य्यन्तं गुणान् विद्याञ्च शिक्षयेत् ॥ *Ibid.* VIII. 45.

The father should fondle and give indulgence to his sons upto their fourth year. Then up to their sixteenth year he should teach them science and arts.

विंशत्यब्दाधिकान् पुत्रान् प्रेरयेत् गृहकर्म्मसु ।
ततस्तांस्तुल्यभावेन मत्वा स्नेहं प्रदर्शयेत् ॥ *Ibid.* VIII. 46.

Then up to their twentieth year, he should make the sons do household works and treat them with affection and equality.

177. Q.—*Should a daughter also be educated in the same way?*

A.—Yes, she also should be taught so as to fit her to be a good wife, and mother.

कन्याप्येवं पालनीया शिक्षणीयातियत्नतः ।
देया वराय विदुषे धनरत्नसमन्विता ॥ *Ibid.* VIII. 47.

The daughter must be educated and brought up with great care just like the son, and she should be married to an educated husband, with riches and ornaments as dowry.

178. Q.—*What are the duties of a householder to the public?*

A.—जलाशयाश्च वृक्षाश्च विश्रामगृहमध्वनि ।
सेतुः प्रतिष्ठितो येन तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 63.

The householder should dig tanks, plant trees, and erect rest-houses on the roads and make bridges over rivers, by such great works he can conquer the three worlds.

179. Q.—*Who are said to have won the three worlds?*

A.—सन्तुष्टौ पितरौ यस्मिन् अनुरक्ता सुहृद्गणाः ।
गायन्ति यद्यशो लोकस्तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 64.

He whose parents are satisfied, whose friends are attached to him, whose praise the people sing, he has conquered the three worlds.

सत्यमेव व्रतं यस्य दया दीनेषु सर्वथा ।
कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 65.

He whose vow is truth, who is always compassionate to the poor, whose passion and anger are under his control, he has conquered the three worlds.

विरक्तः परदारेषु निस्पृहः परवस्तुषु ।
दम्भमात्सर्य्यहीनो यस्तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 66.

He who feels no attraction for another's wife nor does he envy another's riches, he who is devoid of pride and haughtiness, by him are conquered the three worlds.

न विभेति रणाद्यो वै संग्रामेऽप्यपराङ्मुखः ।
धर्मयुद्धे मृतो वापि तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 67.

He who is not afraid to die in the battle, nor turns his back to his enemies, whose glory is to die in a just war, by him the three worlds are conquered.

असंशयात्मा सुश्रद्धः शाम्भवाचारतत्परः ।
मच्छासने हितो यश्च तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 68.

He who is free from unnecessary doubts, he who has faith and devoted to the duties of this religion, he who follows my commands, by him are conquered the three worlds.

ज्ञानिना लोकयात्रायै सर्वत्र समदृष्टिना ।
क्रियन्ते येन कर्म्माणि तेन लोकत्रयं जितम् ॥ *Ibid.* VIII. 69.

That wise one who performs all duties merely for the sake of carrying on the worldly activities, he who has equal regards for all, by him are conquered the three worlds.

180. Q.—*How many sorts of purifications are there?*

A.—Two, mental and physical.

शौचन्तु द्विविधं देवि बाह्याभ्यन्तरभेदतः ।
ब्रह्मण्यात्मार्पणं यत्तत् शौचमान्तरिकं स्मृतम् ॥ *Ibid.* VIII. 70.

The purifications are of two kinds, external and mental ; offering one's self to the will of the Supreme is mental purification.

अद्भिर्व्वा भस्मना वापि मलानामपकर्षणम् ।
देहशुद्धिर्भवेद्येन बहिःशौचं तदुच्यते ॥ *Ibid.* VIII. 71.

To purify the dusts and dirts of the body by water or ashes is external purification.

181. Q.—*How many times should a householder pray every day?*

A.—He should pray thrice, at the times of three sandhyâs and perform pûjâ of his tutelary deity.

182. Q.—*What are the sacred days?*

A.—मासवत्सरपक्षाणाम् आरम्भदिनमम्बिके ।
चतुर्दश्यष्टमी शुक्ला तथैवैकादशी कुहूः ॥
निजजन्मदिनञ्चैव पित्रोर्मरणवासरः ।
वैधोत्सवदिनञ्चैव पुण्यकालः प्रकीर्त्तितः ॥ *Ibid,* VIII. 96-97

The first day of the month, of the year, of the lunar fortnight, the fourteenth day of the moon, the eighth day and the eleventh day of the new moon, one's own birth day and the anniversary day of the deaths of father and mother, and the days of joyous festivals, are sacred days.

183. Q.—*What are the sacred tîrthas?*

गङ्गानदी महानद्यो गुरोः सदनमेव च।
प्रसिद्धं देवताक्षेत्रं पुण्यतीर्थं प्रकीर्त्तितम् ॥ *Ibid.* VIII. 98.

The river Ganges, all great rivers, the house of the teacher, the famous shrines, are said to be the sacred Tîrthas or places of pilgrimage.

184. Q.—*But what duties are higher than going to Tîrthas?*

A.—त्यक्त्वा स्वाध्ययनं पित्रो शुश्रुषां दाररक्षणम्।
नरकाय भवेत्तीर्थं तीर्थाय व्रजतां नृणाम् ॥ *Ibid.* VIII. 99.

A person should not go to Tîrthas by renouncing the study of scriptures or the nursing of his old parents or protecting his wife, for he who does so incurs sin instead of merit.

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः।
सर्व्वभूत-दया तीर्थं सर्व्वत्रार्ज्जवमेव च ॥
दानं तीर्थं दमस्तीर्थं सन्तोषस्तीर्थमुच्यते
ब्रह्मचर्य्यं परं तीर्थं तीर्थञ्च प्रियवादिता ॥
ज्ञानं तीर्थं धृतिस्तीर्थं पुण्यं तीर्थमुदाहृतम्।
तीर्थानामपि तत्तीर्थं विशुद्धिर्मानसं परम् ॥

Truth is pilgrimage, forgiveness is pilgrimage, the restraint of senses is pilgrimage, kindness towards all living beings, straightforwardness of dealing, alms-giving, controlling the mind, contentment, chastity are the best of all pilgrimages: so also speaking kindly; knowledge, fortitude, doing virtuous deeds are all true pilgrimages—but the pilgrimage of all pilgrimages is the purity of heart.

185. Q.—*At what age should a girl be married?*

A. After reaching years of discretion.

अज्ञातपतिमर्य्यादाम् अज्ञातपतिसेवनाम्।
नोद्वाहयेत् पिता बालाम् अज्ञातधर्म्मशासनाम् ॥ *Ibid* VIII. 107.

A girl who does not know to serve her husband, who does not know the honor due to him, such a child should not be married by the father nor until she knows the duties and precepts of religion.

186. Q.—*What meat is forbidden?*

A.—नरमांसं न भुञ्जीयात् नराकृतिपशूंस्तथा ।
बहूपकारान् गाश्च मांसादान् रसवर्ज्जितान् ॥ *Ibid.* VIII. 108.

One should not eat the flesh of man nor of animal having human structure, nor of cows, nor of carnivorous animals.

187. Q.—*Are any vegetables forbidden?*

A.—No.

फलानि ग्राम्यवन्यानि मूलानि विविधानि च ।
भूमिजातानि सर्व्वाणि भोज्यानि स्वेच्छया शिवे ॥ *Ibid.* VIII. 109.

All vegetables wild as well as cultivated, all roots and every kind of vegetables that grows from the earth, may be eaten according to one's wish.

188. Q.—*What are the duties of a Brâhmaṇa?*

A.—अध्यापनं याजनञ्च विप्राणां व्रतमुत्तमम् ।
अशक्तौ क्षत्रियविशां वृत्तैर्निर्व्वाहमाचरेत् ॥ *Ibid.* VIII. 110.

Teaching and sacrificing for others, are the highest duties of the Brâhmaṇa, but if he is incapable of doing that, he may earn his livelihood by doing the duties of a Kṣatriya or a Vaiśya.

अद्वेष्टा निर्म्ममः शान्तः सत्यवादी जितेन्द्रियः ।
निर्म्मत्सरो निष्कपटः स्ववृतो ब्राह्मणो भवेत् ॥ *Ibid.* VIII. 114.

He should be free from envy and avarice, he should be calm, truthful, and leader of his senses, free from haughtiness and guile.

अध्यापयेत् पुत्रबुद्ध्या शिष्यान् सन्मार्गवर्त्तिनः ।
सर्व्वलोकहितैषी स्यात् पक्षपातविनिर्म्मुखः ॥ *Ibid.* VIII. 115

He should teach his pupils considering them as sons, he should be the well-wisher of all humanity and free from all partialities and prejudices.

मिथ्यालापमसूयाञ्च व्यसनाप्रियभाषणम् ।
नीचैः प्रसक्तिदम्भञ्च सर्व्वथा ब्राह्मणस्त्यजेत् ॥ *Ibid.* VIII. 116.

Useless talk, envy, gambling, harsh words, keeping the company of low persons and pride, should always be renounced by a Brâhmin.

189. Q.—*What are the duties of a Kṣatriya?*

A.—शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ The Gîtâ

Bravery, energy, fortitude, dexterity and flying not in battle, gift and lordliness are the nature-born duty of the Kṣatriya.

युयुत्सा गर्हिता सन्धौ सम्मानैः सन्धिरुत्तमा ।
मृत्युर्जयो वा युद्धेषु राजन्यानां वरानने ॥ Mahânirvâṇa VIII 117.

The desire for war is heinous where an honorable peace can be made by a king; the duty of the warriors is either to win the battle or die in it : O Devi !

अलोभी स्यात् प्रजावित्ते गृह्णीयात् सम्मितं करम् ।
रक्षनङ्गीकृतं धर्म्मं पुत्रवत् पालयेत् प्रजाः ॥ *Ibid.* VIII. 118.

The king should not be avaricious of the wealth of his subjects, he should take moderate taxes, his duty being to protect, he should like a father nourish his subjects.

190. Q.—*Is a person Brâhmin by deeds or by birth ?*

A.—A man is a Brâhmin by deeds and not by birth.

सत्यं दानं क्षमा शीलमनृशंस्यं तपो घृणा ।
दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥
शूद्रे तु यद्भवेल्लक्ष्य, द्विजे तच्च न विद्यते ।
नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
यत्रैतत् लक्षते सर्प वृत्तं स ब्राह्मणः स्मृतः ।
यत्र नैतत् भवेत् सर्प तं शूद्रमिति निर्दिशेत् ॥

Mahâbhârata, Vanaparva.

Truth, alms-giving, forgiveness, good conduct, want of cruelty, austerities, and mercy, wherever these are to be found, he is a Brâhmin, O king of the Nâgas, for this is the law.

If these attributes are seen in a (born) Śûdra and are not found in a (born) Brâhmin, then that Śûdra is not a Śûdra, nor is that Brâhmin a Brâhmin.

Oh Serpent ! wherever these qualities are to be found, the law declares him to be a Brâhmin, and wherever these qualities are not found [in a Brahmin], he, O Serpent, should be regarded as a Śûdra.

191. Q.—*Can a Śûdra become a Brâhmin.*

A. Yes,

एभिस्तु कर्म्मभिर्देवि शुभैराचरितैस्तथा ।
शूद्रो ब्राह्मणतां याति वैश्यः क्षत्रियतां व्रजेत् ॥

By rightly performing these duties, O goddess, a Śûdra becomes a Brâhmin and a Vaiśya becomes a Kṣatriya.

एतैः कर्म्मफलैर्देवि न्यूनजातिकुलोद्भवः ।
शूद्रोप्यागमसम्पन्नाद् द्विजो भवति संस्कृतः ॥

By the good merits of these works a Śûdra, though born in a low caste family, becomes a twice-born sanctified person when he has studied the laws and the Vedas.

ब्राह्मणो वाप्यसद्वृत्तः सर्वसङ्करभोजनः ।

ब्राह्मण्यं समनुत्सृज्य शूद्रो भवति तादृशः ॥

And a Brâhmin who follows evil conduct and eats with low people, loses his Brâhmanity and becomes a Śûdra.

कर्म्मभिः शुचिभिर्देवि शुद्धात्मा विजितेन्द्रियः ।

शूद्रोऽपि द्विजवत् सेव्य इति ब्रह्मानुशासनम् ॥

By pure actions, O goddess, by purity of mind and the conquest of senses, a Śûdra even becomes as honorable as a twice-born, for this is the command of Brahma.

स्वभावं कर्म्म च शुभं यत्र शूद्रोऽपि तिष्ठति ।

विशिष्टः सद्विजातेर्व्वै विज्ञेय इति मे मतिः ॥

Wherever in a bornûdar are found natural tendencies towards virtuous deeds, he should be known to belong to the twice-born caste, this is my opinion.

न योनिर्नापि संस्कारो न श्रुतं न च सन्तति ।

कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥

Neither birth, nor sacraments nor the study of the Vedas nor ancestry is the cause of Brâhmaṇahood, livelihood is the only cause of Brâhmaṇahood.

सर्व्वोयं ब्राह्मणोलोके वृत्तेन च विधीयते ।

वृत्ते स्थितेस्तु शूद्रोऽपि ब्राह्मणत्वं नियच्छति ॥

All persons are known to be Brâhmins who follow the duties of a Brâhmin. A Śûdra even who follows the good conduct ordained for a Brâhmin, becomes a Brâhmin.

ब्रह्मस्वभावः कल्याणि समः सर्व्वत्र मे मतिः ।

निर्गुणं निर्म्मलं ब्रह्म यत्र तिष्ठति स द्विजः ॥

Oh auspicious one ! the Brâhma quality is the same everywhere, wherever that Brâhma, who is free from all attributes and pure, dwells he is a Brâhmin.

एतत्ते गुह्यमाख्यातं यथा शूद्रो भवेद् द्विजः ।

ब्राह्मणो वा च्युतो धर्म्मात् तथा शूद्रत्वमाप्नुते ॥

Thus have I told thee how a Brâhmin may become a Śûdra, by not performing the duties of his order, and how a Śûdra may become a Brâhmin by doing higher duties.

Mahâbhârata, Vanaparva.

192. Q.—*Did caste depend on birth ?*

A.—Not so in ancient India.

न विशेषोस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्रह्मणा पूर्वसृष्टं हि कर्म्मणा वर्णतां गतम् ॥
शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ Mahâbhârata.

There is no distinction of castes, the whole universe is the progeny of Brahma, for all men were created equal in the beginning; by actions (karmas), they acquired various castes. A Śûdra may become a Brâhmaṇa, and a born Brâhmaṇa may be degraded to the rank of a Śûdra, so also one born a Kṣatriya or a Vaiśya.

193. Q.—*What is a Brâhmaṇa ? Is the Soul Brâhmaṇa ?*

A.—The soul (Jîva) is not Brâhmaṇa, for the one soul animates in successive lives various bodies, past and future, and one soul, through its Karma, obtains various bodies.

अतीतानागतानेकदेहानां जीवस्यैकरूपत्वात् एकस्यापि कर्मवशादनेकदेहसंभवात्, सर्वशरीराणां जीवस्यैकरूपत्वाच्च ॥ (Vajra Sûchî Upaniṣad.)

194. Q.—*Is the body 'Brâhmaṇa' ?*

A.—**न, आचाण्डालादिपर्यन्तानां मनुष्याणां पाञ्चभौतिकत्वेन देहस्यैकरूपत्वात्, जरामरणधर्माधर्मादिसाम्यदर्शनात्, ब्राह्मणः श्वेतवर्णः, क्षत्रियो रक्तवर्णो, वैश्यः पीतवर्णः, शूद्रः कृष्णवर्ण इति नियमाभावात् ॥ पित्रादिशरीरदहने पुत्रादीनां ब्रह्महत्यादि दोषसंभवाच्च ।** (*Ibid.*)

No, for the body of all men down to the lowest chândâla is made up of the self-same five elements, and because all human bodies are equally liable to death and decay; nor is there any such distinction that a Brâhmaṇa is of white colour, a Kṣatriya of a red colour, a Vaiśya of a yellow color, or a Śûdra of a black colour. Moreover body is not Brâhmaṇa, because it is burnt at death by the sons, who do not thereby incur the guilt of killing a Brâhmaṇa.

195. Q.—*Does then jâti or birth from or in a particular family make a man Brâhmaṇa ?*

A.—**न, तत्र जात्यन्तरजन्तुष्वनेकजातिसंभवा महर्षयो बहवः सन्ति ॥ ऋष्यशृङ्गो मृग्यः, कौशिकः कुशात्, जाम्बुको जम्बुकात्, वाल्मीकी वाल्मीकात्, व्यासः कैवर्तकन्यकायाम्, शशपृष्ठात्**

गौतमः, वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति श्रुतत्वात्। एतेषां जात्या विनाप्यग्रे ज्ञानप्रतिपादिता ऋषयो बहवः सन्ति ॥ (*Ibid.*)

No, for there have been many great Ṛiṣis born from animals belonging to various species, as well as from men belonging to various castes. Ṛiṣyaśringa was the son of a deer, Kauśika was from reed, Jambûka was born of a jackal, Vâlmîka from an ant-hill, Vyâsa was the son of the daughter of a fisherman, Gautama was from Śaśapṛṣṭha. Vasiṣṭha from Urvaśî, and Agastya was born in a jar.

196. Q.—*Does then the possession of spiritual knowledge make a man Brâhmaṇa?*

A.—No, for Kṣatriyas and others also have possessed the transcendental knowledge.

न, क्षत्रियादयेऽपि परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति ॥ (*Ibid.*)

197. Q.—*Is it then karma that makes a man a Brâhmaṇa?*

A.—No, for all men act as impelled by their Karmas, and Karmas are three-fold prârabdha, sañchita, and âgâmî with regard to all living beings.

न, सर्वेषां प्राणिनां प्रारब्धसंचितागामि कर्मसाधर्म्यदर्शनात् कर्माभिप्रेरिताः सन्तो जनाः क्रिया कुर्वन्ति ॥ (*Ibid.*)

198. Q.—*Is then a person who performs acts of religious merit (dhârmika) a Brâhmaṇa?*

A.—No, for many Kṣatriyas and others are also charitably disposed and give gold &c.

199. Q.—*Who is then a Brâhmaṇa?*

A.—यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाहीनं षड्भिर्षड्भावेत्यादि सर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पाधारं, अशेषभूतान्तर्यामित्वेन् वर्तमानम्, अन्तर्बहिश्च आकाशवद् अनुस्यूतम्, अखण्डानन्दस्वभावम्, अप्रमेयम्, अनुभवैकवेद्यम्, अपरोक्षतयाभासामनम्, करतलमलकवत् साक्षात् अपरोक्षीकृत्य कृतार्थतया कामरागादि-दोषरहितः शमदमादिसम्पन्नो भाव-मात्सर्यतृष्णा-आशा-मोहादिरहितो, दम्भाऽहंकारादिभिरसंस्पृष्टचेता वर्तते ॥ एवमुक्तलक्षणो यः स एव ब्राह्मणः इति श्रुतिस्मृतिपुराणेतिहासानामभिप्रायः ॥ अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ॥

(Vajra Sûchî Upaniṣad.)

He who has realised that the Âtmâ is one without a second, that He is devoid of all differentiœ of genus, attribute or activity, that He is free from the six-fold human infirmities (grief, delusion, decay, death, hunger and thirst), that He is free from

the six fold stages of existences (origination, existence, modification, increase, decrease, destruction), that He is true, knowledge, bliss, and infinity; that Himself unmodified, He is the substrate of all modifications, that He is the Inner Ruler of all created things, that he is all-pervasive, in and out, like space or ether; that he is indivisible, all-joy, Immeasurable, Unproveable, known by intuition alone. He is the most direct cognition, like a plum in one's hand,—a person who has realised God-vision in this way, who is free from lusts and attachments &c., who is endowed with śama and dama &c., (subjection of the senses and of mind), who is free from envy, desire, expectations, delusion &c., whose mind is untouched by pride, hypocrisy &c, such a person alone is a Brâhmaṇa, according to the real meaning of all Revelations, Traditions, Purâṇas and Itihâsas. There can be no Brahminity in anything else.

Such was the high ideal of a Brâhmaṇa. Now-a-days, however, a Brâhmaṇa is one who is born of Brâhmaṇa parents; for now-a-days caste is determined by birth only.

200. Q.—*What are the duties of a Vaiśya?*

A.—**वैश्यानां कृषिवाणिज्यं वृत्तं विद्धि सनातनम्।**

येनोपायेन लोकानां देहयात्रा प्रसिध्यति॥

The ancient duty of a Vaiśya is agriculture and trade, and all those means by which the bodily welfare (food supply) of the community is maintained. Mahânirvâṇa. VIII. 133.

अतः सर्वात्मना देवि वाणिज्यकृषिकर्म्मसु।

प्रमादव्यसनालस्यं मिथ्या शाठ्यं विवर्जयेत्॥

O Devi! He should leave all carelessness, evil habits, laziness, falsehood and cheating in dealing with others in commerce and agriculture. *Ibid.* VIII. 134.

201. Q.—*What are the duties of a Śûdra?*

A.—**दक्षः शुचिः सत्यभाषी जितनिद्रो जितेन्द्रियः।**

अप्रमत्तो निरालस्यः सेवावृत्त भवेन्नरः॥

The man who follows the profession of service should be dexterous, pure, truth-speaker, master of sleep, master of his passions, free from carelessness, and not lazy.

Ibid. VIII. 143.

प्रभुर्विष्णुसमो मान्यः तज्जाया जननीसमा ।
मान्यास्तन्बान्धवा भृत्यैः इहामुत्र सुखेप्सुभिः ॥

The master should be respected like God Viṣṇu, and his wife like mother. The kinsmen of the master should be honored by the servant, if he wants happiness in this and the next life.

Ibid. VIII. 144.

भर्त्तुर्मित्राणि मित्राणि जानीयात् तदरीनरीन् ।
सभीतिः सर्वदा तिष्टेत् प्रभोराज्ञां प्रतीक्षयन् ॥

The master's friends should be regarded by him as his friends, the master's foes, his foes; he should always be ready to carry out the orders of his master, and have fear.

Ibid. VIII. 145.

अपमानं गृहच्छिद्रं गुप्त्यर्थं कथितञ्च यत् ।
भर्त्तुर्ग्लानिकरं यच्च गोपयेदतियत्नतः ॥

He should conceal carefully the disgrace of his master, the family ruptures, whatever is said to him in privacy, and whatever would bring discredit on his master. *Ibid.* VIII. 146.

अलोभः स्यात् स्वामिधने सदा स्वामिहिते रतः ।
तत् सन्निधावसद्भाषं क्रीडां हास्यं परित्यजेत् ॥

He should have no avarice to possess the riches of his master, he should always be devoted to his master's welfare; he should leave improper speech, play and laughing in his presence.

Ibid. VIII. 147.

न पापः सो पश्येद् अपि तद्गृहकिङ्करी ।
विविक्तशय्यां हास्यञ्च ताभिः सह विवर्जयेत् ॥

He should not look with evil mind his fellow maid-servants; he should not laugh with them or remain with them in a solitary place. *Ibid.* VIII. 148

प्रभोः शय्यासनं यानं वसनं भाजनानि च ॥
उपानद् भूषणं शस्त्रं नात्मार्थं विनियोजयेत् ॥

He should never use for his own purpose the master's bed, or seat, or carriage, or dress, or household-furnitures, nor his shoes or ornaments, or weapons. *Ibid.* VIII. 149.

क्षन्तुं कृतापराधश्चेत् प्रार्थयेदग्रतः प्रभोः ।
प्रागल्भ्यं प्रौढवादञ्च साम्याचारं विवर्जयेत् ॥

He should ask tha pardon of his master, if he has committed a fault: he should abandon arrogance, defiant speech, and vile conduct. *Ibid.* VIII. 151.

202. Q.—*What are the duties of the commons?*

सामान्यानान्तु वर्णानां विप्रवृत्त्यन्यवृत्तिषु ।
अधिकारोऽस्ति देवेशि देहयात्राप्रसिद्धये ॥

O Goddess! the common caste may adopt any means of livelihood other than that of a Brâhmaṇa, in order to maintain themselves. *Ibid.* VIII. 113.

MARRIAGE.

203. Q.—*How many forms of marriage were allowed in ancient times?*

A.—Eight; *viz.* Brâhma, Daiva, Ârṣa, Prâjâpatya, Asura, Gândharva, Râkśasa and Paiśâcha.

ब्राह्मो विवाह आहूय दीयते शक्त्यलङ्कृता ।
तज्जः पुनात्युभयतः पुरुषानेकविंशतिम् ॥

That is called a Brâhma marriage wherein the bridegroom being invited, the bride is given away, bedecked according to the girl's means. The son born of her purifies twenty-one persons on each side. Yâjñavalkya I. 58.

यज्ञस्थऋत्विजे दैवआदायार्षस्तु गोद्वयम् ।
चतुर्दश प्रथमजः पुनात्युत्तरजश्च षट् ।

(Giving away the bride) to the Ritwij sitting at a sacrifice makes a Daiva marriage. Giving the bride after receiving two cows makes an Ârṣa marriage. The son born of the first marriage purifies fourteen generations, that born of the second, six. *Ibid.* I. 59.

इत्युक्त्वाचरतां धर्मं सह या दीयतेऽर्थिने ।
सकायः पावयेत्तज्जः षट् षट् वंश्यान्सहात्मना ॥

Giving the girl to the suppliant bridegroom saying "May she walk in religion with you" is Kâya marriage. The son born of it will purify six and six generations together with himself. *Ibid.* I. 60.

आसुरोद्रविणादानाद्गान्धर्वः समयान्मिथः ।
राक्षसो युद्धहरणात्पैशाचः कन्यकाछलात् ॥

The Asura is constituted by taking of money, the Gândharva by mutual consent, the Râkṣasa by forcible taking in war and Paiśâcha by deceiving the girl. *Ibid.* I. 61.

204. Q.—*How many forms of marriage are current in this age?*

A.—Two. Brâhma and Śaiva.

205. Q.—*What is the Śaiva form of marriage?*

A.—This is the form of marriage solemnised under the Śiva's ordinance. Under this form, a man of one caste can marry a woman of another caste.

चक्रानुष्ठानसमये स्वगणैः शक्तिसाधकैः ।

परस्परेच्छयोद्वाहं कुर्य्याद्वीरः समाहितः ॥

The Vîra worshipper may marry by mutual choice another, in the assemblage of Śakti-worshipper, when a circle is formed.

Ibid. IX. 279.

वयोवर्णविचारोऽत्र शैवोद्वाहे न विद्यते ।

असपिण्डां भर्त्तृहीनाम् उद्वहेच्छम्भुशासनात् ॥

In the Śaiva marriage there is no distinction of castes, nor restriction of age (such as that the girl should be married before puberty); the only condition is that she should not be a Sapiṇḍa relation, (agnate), and should not have a husband living.

Mahânirvâna. IX. 278.

206. Q.—*Can a widow be re-married?*

A.—Yes,

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।

पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

A s[illegible] is allowed by law for those women who have falle[illegible] these five misfortunes:—1. whose husband is missing, [illegible]r is dead, 3. or becomes a religious anchorite, 4. or is impotent; 5. or has fallen from caste. (*Parâśara and Nârada*).

षण्ढेनोद्वाहितां कन्यां कालातीतेऽपि पार्थिवः ।

जानन्नुद्वाहयेद्भूयो विधिरेष शिवोदितः ॥

This is the law given by Śiva; the king should decree the re-marri[illegible] of that girl who has been married to an impotent person, even after a[illegible]pse of time, as soon as the defect is known.

Mahânirvântantra XI. 66.

पु[illegible]रेणीता न रमिता कन्यका विधवा भवेत् ।

[illegible]न्यद्वाहया पुनः पित्रा शैवधर्म्मेष्वयं विधिः ॥

If a girl has passed through the ceremony of marriage, but has not lived with her husband, she also should be re-married by her father, if she loses her husband, for this is the law of the Śâivas. *Ibid.* XI. 67.

207. Q.—*Was Śaiva form ever prevalent in India?*

A.—Sugrîva married the widow of his brother, Bâli; Vibhîṣaṇa of his brother Râvana and even in this Kali age Arjuna married the widowed daughter of king Airâvata.

208. Q.—*Did true Hinduism allow burning of the widow?*

A.—No. It prohibited it in strong language. It considers the body of every woman as the image of the Goddess Durgâ, and to wilfully destroy the body was considered as sinful as polluting the image of a sacred deity.

भर्त्रा सह कुलेशानि न दहेत् कुलकामिनीम्,
तव स्वरूपा रमणी जगत्याच्छन्नविग्रहा।
मोहाद् भर्तुश्चितारोहात् भवेन् नरकगामिनी॥

The wife should not be burnt with the husband. All women are thy image, O Goddess! thou dwellest in this world in the form of women! that woman, therefore, who through (ignorance or) delusion (or excessive love for her husband) burns herself on the funeral pile of her dead lord goes to hell. *Ibid.* X. 79-80.

209. Q.—*What is the Hindu ideal of marriage?*

A.—It is considered a sacrament rather than a secular contract. And as the wife is considered to belong to the family of her husband's father, the transplanting from one [illegible] grafting her into another takes place at a comparatively [illegible] husband however is not allowed to approach [illegible] year after.

210. Q.—*What is the technical name given to this ceremony?*

A.—It is called Gaunâ in these Provinces—dvirâgamanam or second marriage, or garbhâdhâna or conception ceremony.

211. Q.—*At what age should this second marriage take place?*

A.—At the age when the husband is 25 years old and the wife is 16 years old.

अथ खलु पुमान् एकविंशतिवर्षः कन्यां [illegible] असंचारि-रोग-कुल-प्रसूताम् द्वादशवर्षदेशीयाम् [illegible] षोडशवर्षायां पंचविंशतिवर्षः पुरुषः पुत्रार्थं प्रयतेत॥

A man of twenty-one years of age should marry a girl of twelve years of age or thereabout: she must belong to a different gotra, and different Sapiṇḍaship, and must not belong to a family having any hereditary disease. The husband having reached his 25th year should approach her when she is 16 years of age, in order to beget a son. (Aṣṭânga Sangraha, Śarîrasthâna).

212. Q.—*What are the good consequences of following this rule?*

तदा हि तौ प्राप्तवीर्यौ वीर्यान्वितं अपत्यं जनयतः ॥

Both being then mature produce a strong progeny. (*Ibid.*)

213. Q.—*What are the evil consequences of violating this rule?*

ऊनपञ्चविंशतिवर्षेण ऊनषोडशवर्षायां आहितो गर्भः कुक्षिस्थ एव विनाशम् आप्नुयात्, अल्पायुबलारोग्यविभवो वा स्याद्, विकलेन्द्रियो वा ॥

"The conception produced by a man under twenty-five, on a wife under sixteen is liable to abortion, or the progeny of such union would be short-lived, weak and constantly ailing, or defective in some organs of sense." (*Ibid*).

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