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The catechism of Hindu dharma 2d ed., rev. and enl.
THE SACRED BOOKS OF THE HINDUS

Translated by Various Sanskrit Scholars

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CATECHISM OF HINDU DHARMA

[SECOND EDITION—REVISED AND ENLARGED]

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SHED BY
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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.
CHAPTER I.

1. Q.—Who is a Hindu?
   A.—He who accepts the Vedas, the Smṛitis, the Purāṇas, 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?

A.—“That which supports, that which holds together the peoples (of the universe), that is Dharma.” Mahābhārata, Karna Parva, Ixix, 59.

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

A.—Four. The Śruti or Revelation, the Smṛiti or Tradition, the Sadāchāra or Custom and Ātma-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 (Vāk) of God heard in the conscience of the Holy sage.

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

A.—Two. The Vaidiki and the Tāntrikī.

6. Q.—What is Vaidiki Śruti?

A.—The Veda of the Hindus constitutes the Vaidiki Śruti. It was the Revelation given to the first Āryan race. It is the foundation of the exoteric Hindu Religion.
7. Q.—What is the Tantriki 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 Tantriki Śruti.

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

9. Q.—What is the main object of all these six Darśanas?
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 Sāstras he can.

In ancient India non-Āryans were raised to the rank of Āryans by the performance of Vrātya-Stoma. The Vrātyas were non-Āryans, aborigines and foreigners and included also the degraded Āryans. The description of it is to be found in the Tāṇḍya Brāhmaṇa of the Śāma Veda, Ch. XVII. In later times, Vaiṣṇavas admitted into their sect Mahomedans, as Haridāsa, the Mahomedan disciple of Śrī-Chaitanya. Thus in Śrimad-Bhāgalvata we find:

किरतहृष्णान्त्र पुलिन्दपुकस्या आविषृकं यवन: बसादयः ।

च पापा यदुपर्यायथया: दुष्यतित तस्मै प्रभविष्यन्ते नमः ॥

"Reverence be to that All-pervading by taking refuge in whom the Kirātas, the Hūṇas, the Andhras, the Pulindas, the Pukkasas, the Āviras, the Kaṅkas, the Yavanas, the Khasas, and other sinful races are purified." (Bhāgalvata).

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

So also we find in the Mahānirvāṇatantrya:

श्वत्र∴ पूण्यतया: कृत्या: दीर्घवस्य: स्वयम् प्रत्ये ।

देव पुरातिष्ठस्मन्त्यम् स्तेच्चावपचापमरान् ॥

"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 Śaivas that they could raise up others to their rank.

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 solicitous 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 chāndāla 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.” (Mahānirvāṇa, 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 Śāman, and Atharvan.

12. Q.—How many Vedas are there?
A.—The Veda, like caste, was originally one. Vyāsa divided it
into four parts: Rik, Yajus, Sàman and Atharvan for facility of reference and study.

**CATEGHISM OF HINDU DHARMA.**

13. Q.—What are the two divisions of the Vedas?
A.—The Mantra portion or the hymns and the Bråhmaṇa portion.

14. Q.—What do the Bråhmaṇa-portions of the Vedas treat of?
A.—They treat of history (itihāsa), mythology (cosmology, purāṇa &c.), the occult sciences (vidyā), transcendental philosophy (upaniṣad), metrical compositions (sloka), proverbs and aphoristic sayings (sūtras), explanations of those aphorisms, anu-vyākhyānas and commentaries on such explanations (Vyākhyāna).

15. Q.—Name the principal Bråhmāras?
A. Aittareya Br., Taittareya Br., Talavakāra Br., Śatapatha Br., Tāṇḍya Br.

16. Q.—Name the principal Upaniṣads?
A. Śatavāsa, Kena or Talavakāra, Kaṭha, Praśna, Muṇḍaka, Māṇḍukyā, Taittariya, Aitareya, Chhândogya and Brihadāraṇyaka, are the ten principal Upaniṣads. Besides these, Kauśitaki, Maitreyan and Śvetadvatara are also among the important ones.

17. Q.—Into how many schools or Śākhás are the four Vedas divided?
A.—The Rīg-Veda has 21 Śākhás, the Yajur-Veda has 109 Śākhás, the Sáma-veda has 1,000 Śākhás, and the Atharva-Veda has 50 Śākhás.

Theoretically every one of these Śākhás has a particular Upaniṣad.
of its own. (Mukti. Up. 12, 13). But 108 Upanisads are generally found.

18. Q.—What are the Smritis?
A.—Smritis are traditional or memorial laws, civil and religious, delivered by human authors. It literally means what is remembered as opposed to Sruti what is heard, (Revelation).

19. Q.—How many principal Smritis are there?
A.—20, namely:

मन्त्रनिर्विभ्यारितियत्याज्ञवेश्याश्चास्फिद्रा: ॥
यामापस्तःपरवचाँ: कायायननःश्रव्यः॥
प्रायार्यानाय-श्रान्त्र-श्रिविव पुराणोत्तमोऽ॥
शातातापो वसिष्ठदुर धर्मेयाश्चेत्येजः॥

"Manu, Atri, Viṣṇu, Hārīta, Yājñavalkya, Uśanās, Aṅgiras, Yama, Āpastamba, Sambarta, Kātyāyana, Vṛihapati, Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gautama, Śātātapa and Vasistiha, are the compilers of the Dharma-Śāstras or Codes of Law." (Yājñavalkya I. 4-5).

20. Q.—How many principal Purānas are there?
A.—18, namely:

अष्टादशपुराणानि पुराणशाः प्रचक्षते ॥
व्रेण वैष्णववर्ग शैव भगवतं तथा ॥
अध्यायों नारदीयवर्ग मार्केश्वरवर्ग सतमम् ॥
व्रेणम्य महत्मश्रेष्ठ भविष्यं नवमं तथा ॥
दशमं व्रेणवर्गं ठेकोमकादशं स्मृतम् ॥
वाराहं व्रेणवर्गं स्मान्दुर्भच जयादशम् ॥
चतुर्दशं वामनवर्गं कोम्मं पट्वदशं स्मृतम् ॥
मार्केश्वरं गाराहश्च व्रेणश्चेतं तत: परम् ॥

21. Q.—What is a Purāṇa?
Q. संगीतव प्रतिस्नौदं वंशो मन्त्रतराणि च ॥
वंशाचूचरितं चैव पुराणं पंचलक्षणम् ॥

"Purāṇas 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." (Viṣṇu P. III. 6. 25.)
“Eighteen Purânas are enumerated by those versed in the Purânas:—1. the Brahma, 2. the Padma, 3. the Viṣṇu, 4. the Śiva, 5. the Bhāgavata, 6. the Nārada, 7. the Mārkandeya, 8. the Agni, 9. the Bhaviṣya, 10. the Brahmanaivarta, 11. the Liṅga, 12. the Varāha, 13. the Skanda, 14. the Vāmana, 15. the Kûrma, 16. the Matsya, 17. the Garuḍa and 18. the Brahmâṇḍa.” (Viṣṇu P. III. 6. 21-24.) The Bhāgavata mentioned above is the Devi Bhāgavata. The Viṣṇu Bhāgavata is an upa-Purâna.

22. Q.—What are the Tantras?
A.—Tantras are Śrutis like the Vedas but more arcane and cosmopolitan. It comes from the root तर् “to spread or to expand.” The following is its description.

- तर्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तat
and the duties fit for various yugas and civil law as well as transcendental philosophy.” (Vāchaṣpatyam.)

23. Q.—How many principal Tantras are there?
A.—Mahānirvāṇa, Nārada Pancharātra and Kulārṇava.

24. Q.—What do the Śāstras say in reference to Brahm?
A.—यें विद्वं समुद्रभूतं येन जातं भविष्यत्।
यस्मान सम्पूर्णमेवं सत्तं तद्रज्ञं लक्ष्येः॥

“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 Brahman.” This is as He is described by Śiva to Pārvatī:—

एकं पवित्र समुद्रभूतं सत्तं भविष्यत्।
परात्म्यं सम्पूर्णं सत्तमेवं लक्ष्यं॥

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

निर्विवेकारो निराधारो निरपेक्षो निराकुलः।
गुणानादीत् वर्ध्यान्त्य सत्तेन विनितः॥

“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 सर्वेणु भूसृषु सर्वव्यापी लक्ष्यः।
सर्वविद्विद्युर्य युगार्थः सर्वविद्विद्यविधिः॥

“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.”

ठोकेयनाट्यं ठोकेयनाट्यं विहितम्यसंगोचरः।
स त्वेतिविच्छयं सर्वं संसारं न ज्ञातं विश्वं॥

“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.”

तद्धीनं जगत् सर्वं वैत्तिकं सचङ्गाचारम्।
तद्धीनं स्मार्तत्तत्त्वत्तवित्त्वयं संगतं॥

“All this universe and the three worlds, movable and immovable, are under His control; this world exists supported by Him inscrutable and mysterious.” (Māhanirvāṇa II. 34 &c.).
25. Q.—How then is it that many gods are worshipped by the Hindus?

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, Brahmā is known as the Creator among men, Viṣṇu as the Protector, and I as the Destroyer." (Ibid.)

26. Q.—Whom do you mean by "I"?

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

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

A.—Yes:

"Indra and other Loka-pālas (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 Prakṛti (Nature) and art so worshipped in the three worlds." (Ibid II. 42).

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

A.—Pārvati, 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 Antaryāmin or the Inner Ruler.

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

"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.)

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.

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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.—Kanistha Adhikaris 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.

स्तुतिजोपथस्य भावो, वहिः प्रजाधिमाधवमा॥

"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.

वाचकीद्वनवतः सर्वं, रूपनामादिद्वयनम् ॥
विहाय प्रकृतियो यः, स मुक्तो नाम संशयः॥
मनसा कल्यता मूर्तिः, नृशं चेव मैथसाधने ॥
स्वप्रतिष्ठानेन राज्येन, राजने मानवास्तवदा ॥
मुच्छितात्मावृद्धार्थिः, मृतोऽन्धकवृद्धयः ॥
विज्ञानमलस्तपसा श्रान्व विना मोक्षं न यान्ति से॥

"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.
Chapter I.

36. Q.—**How many principal manifestations are there of Brahman?**
   A.—Three: Brahmā the Creator, Viṣṇu the Preserver, and Śiva the Regenerator or Destroyer.

37. Q.—**How many minor manifestations are there of Brahman?**
   A.—Innumerable: but chief amongst them are, thirty-three, viz., the eight Vasus, the eleven Rudras, the twelve Ādityas, and Indra and Prajāpati. (Brihadāraṇyaka III. 9. 2-10.)

38. Q.—**Who are the Vasus?**
   A.—Fire (Agni), the earth (Prithivi), the air (Vāyu), the welkin (Antarikṣa), the sun (Āditya), the sky (Dyu), the moon (Chandramas), and the stars (Naksatras). They are called Vasus, because in them all dwell (vas to dwell').

39. Q.—**Who are the Rudras?**
   A.—The ten organs of sense (jñāneandriyas) 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 (rodayaṇṭi) and because they make us cry, they are called Rudras.

40. Q.—**Who are the Ādityas?**
   A.—The twelve months of the year and they are Ādityas, because they move along (yanti), taking up everything (ādādanaḥ), 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 Prajāpati?**
   A.—Prajāpati is the sacrifice by which the universe was manifested.

43. Q.—**What is the chief idea expressed by these Devas, 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 Chaitanya or intelligence or wisdom of the Divinity was more dwelt upon than His Power. The third period represents God as Ananda-Maya or All-Love. The Purāṇas are the chief repositories of the Love-worship of God. Thus the Supreme God—the Almighty (तर) All-wise (विद्वन्ति) and All-love (स्मानन्ति)—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.

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 Tantrika 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 श्रीमण्डल 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 Gitâ. (VI. 11.)

श्रुचि हेतु प्रतिष्ठाय श्रीमण्डलभ्रह्मम: ।

नामयुक्तनमः नातिनीत्येत ब्रह्ममुखयोज्याचरम् ॥

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 kusa grass, one over the other. 2. Then after performing अचामना 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 Prâñâyâma.

47. Q.—What is the method of Prâñâyâma?

प्राणयामं ततः कुञ्जान्मूद्धेन प्राणयाम यथा ।

मध्यमानामिकाभ्रात्रच दृष्टेऽस्य पार्वति ॥

वामनासपुरुष धृत्वा दृश्यानासपुरुष च ।

पूर्येत् पत्तार्थ जनवी मूर्त्तमपमित्य जपन ॥

ग्रंथुपुष्टेन दृश्यानासां धृतवा कुस्मुक्त्योगत: ।

जपेत्रुक्राणित्यवटले ततेऽ दृष्टिशानासव ॥

शान्त: शान्तस्येत्युपुरुष । पौडाध्य्य मतुम ।

वामनासपुरुषेत्येव पूर्वस्त्रमवर्तकम्य ॥

पुनर्विद्ययो: कुस्मत्व पूर्ववत्सुधुत्युन्मतिविद: ।

प्राणयामविद्या: प्राणो प्राणमन्यस्त साधने ॥

"Then let him perform Prâñâyâma (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 Mūla 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 Pūrak (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 Prānāyāma, by which success in the Brahman Mantra is obtained.” (Mahānirvāṇa III. 44-48.)

48. Q.—What should be done after Prānāyāma?
A.—He should then meditate on Brahm as seated in his heart thus:

हृद्यकल्लमणे निन्दिष्ठं निरीं
हरी-हर-विषयिते योगिष्ठयं निन्दिष्ठं
जनानमये भौद्र-मीति ब्रह्मं भौद्रं
सकलभूषणं भौद्रं चैतन्यमीरु॥

“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 Brahmā, Viṣṇu and Śiva, Who is approached by the Yognis 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 Dhyāna?
A.—The Brahma has no form: but for the purposes of upāsanā, 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 Dhyāna, he should offer the Deity mental Pūjā thus:
CHAPTER II.

"Let the Prithivi tatwa (subtle earth) be offered as scent, let the Ákāśa tatwa (subtle ether) be offered as flower, let the Vāyu 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 pūjā by dedicating material offerings to the Deity with the following mantra:

Brahmāpayam śraddhāvibhūdhāḥ śraddhāhāṭutam

Bhūvaḥ teṇa gataṁ bhūvaṁ samāティna

"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-upačāraya.

Translation:

According to others it consists of 1. seat, 2. welcome address, 3. pādya, 4. arghya, 5. and 6. āchāhamaniyas, 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:

> Thou art real existence, Thou art the refuge of all worlds, salutation to Thee. Thou art intelligence, Thou art the Self of Uni-
universal 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 manifest 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:—

प्रमाण दिर: पातु दृढ्य परमेश्वरः ।
कर्ष्ठ पातु जगत्याता बदन्ति सर्वदिविश्वः ॥
करी मे पातु विकल्या पादौ रक्षतु विकल्यः ।
सर्वं लं सर्वं एक्ष्ठ पातु परम्प्र रक्षतम् ॥

"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 pūjā by performing praṇām or salutation with the following mantra:

\[ \text{ॐ नमः सर्वं ब्रह्म नमः सर्वात्मके नमः।} \]

“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.—Prasāda.

59. Q.—What are the restrictions about Brahm Worship?
A. No restrictions except mental purity:

\[ \text{सत्सागरस्वरूप साधयते दयासाधनम्।} \]

“In this worship of the Supreme God, there is no necessity of performing any ceremony of Āvāhana (invoking or welcoming) or Visarjana (bidding farewell to a Deity) at the end of the pūjā. 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.

\[ \text{अस्त्राद्वा वा ितस्ताद्वा भुक्ति चापि बुधुक्ति।} \]

\[ \text{पृथृतेष्व परमात्माने सदा नमोदेयम्।} \]

“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.

\[ \text{महामहायोगिनियो न वा स्वानविलोक्यम्।} \]

“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.

संक्षेपसिद्धि मदामच मानसः परिशीतिः।

सत्प्रेम ब्रह्मचर्य भावशुद्धिविद्याये॥

“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.

सं ब्रह्मचर्य देवदेव भावचवयु ब्रह्मसाधनः।

न चाचाय प्रभावागसिद्धि नाशग्यायुमेव 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 Prasāda?

A.—No.

इन्न्रेन ब्रह्मसाधनेण मद्यपेयादिकं च यत्।

दीयते परमेश्वाय तद्यथं पावनं महत्॥

पत्रच्छापि न पत्रं वा मन्येश्वानेन भविष्यम्।

साधनेऽव्रता मुद्रितयादि स्वज्ञानं सह॥

नात्र व्यविचारोपसिद्धमैश्विविचितवचनम्।

न कालिनियमोक्ष्यन दृश्चार्थीत कतयेऽं च॥

यथाकाले यथादेवी यथायोगन लभ्यते॥

ब्रह्मसाधनाद्वियममोक्ष्याद्विचारयन॥

“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 Prasād brought by a person of a lower caste be eaten by one of the higher caste?
A.—Yes.

"Whether it be brought by a Chāṇḍāla 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 Tāntrikas.

67. Q.—Who are entitled to this Brahm-initiation?
A.—All, the five sects of Hindus as well as all non-Hindus.

"The worshippers of 1. Śakti, 2. Śiva, 3. Viṣṇu, 4. Sūrya or 5. Ganapati, a Brahmīn or a non-Brahmin, yea, all are entitled to this religion. (Ibid III. 142.)
CHAPTER III.

Atmā or Soul.

68. Q.—What is Soul or Jīvātmā?

A.—र्वष्ट्रार्थयोग्यतिस्वदेवव्रजानानि आतमानि लिङ्गानि।

(Nyāya I. I. 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 Jñāna is Intellection. Or Volition, Emotion and Intellection are the characteristics of Soul.

69. Q.—Has Jīva (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.

That lower one (Jiva) 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 Jiva 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. (Svētāsvatāra V. 8. and 9.)

70. Q.—Has Jīva (soul) any sex?

A.—The soul has no sex.

That lower one (Jiva) 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 Jiva 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. (Svētāsvatāra V. 8. and 9.)

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.
CATECHISM OF HINDU DHARMA.

Succharya रजस्तम इति गुः: प्रकृतिसम्बन्धः।
नियमानित्व महावाण्डे भेः देविनमयमयम्॥
तत्र सत्यं निम्मेत्तवावतू प्रकाशकमनाममयम्॥
सुखस्वाज्ञेन वधाति ज्ञानस्वाज्ञेन चानंध॥
रजस्वागात्मकं विभिन्तृ तुष्णांसहस्सहस्सुध्यम्॥
तत्त्वविभासितौ तौण्डेय कर्मस्वाज्ञेन वेदिनम्॥
तमस्वाज्ञानं विभिन्तः मप्यान स्वेद्विनमान्॥
प्रमादात्स्मिन्द्रामिश्चिबचाचाति भारत॥
सत्यं सुधे संज्ञयति रजः कर्मभिन्नो भारत॥
ज्ञानमापूर्वु हुतं तमः प्रमादे संज्ञयश्चुत॥

Gītā XIV. 5-8.

"Sattva, Rajas, Tamas, such are the Guṇas; Prakṛti-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, Oḥ Bhārata."

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

72. Q.—What is the principal characteristic of the Soul ?
A.—Consciousness or सविक्षुः.
73. Q.—What is the name given to Soul with regard to consciousness ?
A.—द्वेष or Seer, प्रक्यात्मा 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.
"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." (Pañchadāsī I. 7.)

75. Q.—Is not the continuity of consciousness broken in dreamless sleep?
A.—No. In susupti also one is conscious of ananda or bliss. See Brihadāranyakā 4. 3. 23 to 30.

76. Q.—What are the various states of consciousness?
A.—Four: Jāgrata or waking, Svapna or dreaming, susupti or dreamless sleep and Turiya or transcendental.

77. Q.—Describe the waking state?
A.—Jāgratābhāsanaḥ: सतान्तः एकानिविश्वातिमुखः स्थूलामुच्छेद्वानि: 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, Vaiśvānara."

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 Chhāndogya 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 (prāṇa) descending (apāṇa), permeating (vyāna), ascending, (udāna), and assimilative (sāmāna) vital airs, the common sensory manas, the intellect, buddhi, the self-assertive, ahaṅkāra, 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, Vaiśvānara.
81. Q.—Why is God called Vaiśvānara 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 Virāṭ in this aspect.

82. Q.—Describe the dream-consciousness?

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 Hiranyagarbha.

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.

85. Q.—Describe the dreamless consciousness?
A.—"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-eminential 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 Prâjñâ and the Universal soul is called Íśvara, 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 Íśvara 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 Piṇḍânda or microcosm as opposed to Brahmânda 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 \( \frac{1}{500} \) of an inch) has a jiva 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 (jûna). 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 jivas 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 Íśvara 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. Īśvara 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?

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 Prājña manifests itself in the realm of cause only, while the Turiya is above cause and effect.
The Viśva and the Taijas are said to be bound by cause and effect, the Prājñā is bound by cause only, but both these cause and effect do not affect the Fourth—Turiya.

97. Q.—What is the difference between the Prājñā and the Turiya consciousness?

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

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

A.—Daivi or angelic souls and āsuri or satanic souls.

99. Q.—Describe Daivi attributes?

Fearlessness, purity of heart, steadfastness in the yoga of wisdom, alms-giving, self-restraint and sacrifice and study of the Śāstras, 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—theses become his who is born with the divine properties, O Bhārata.
Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pārtha, with āsūric properties.

Āsūric 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?

\begin{align*}
\text{अत्मानं रथिनं विष्णु दसरिणं रथमेव तु।} \\
\text{बुधस्तु सारांशिण विष्णु मनः प्रयात्मेव च॥} \\
\text{श्रीनिर्यािर्य व्रात्मानानुवृत्यांशेषेण गोर्हारम्।} \\
\text{श्रीनिर्यािर्य अस्तेनक्षेरायूतं भोक्तस्यायुर्मननीपिय!॥} \\
\text{यस्तु विज्ञानवानं सचि युक्ते मनसा सदा।} \\
\text{तस्यन्यानां यस्यां सदाद्वा इव सारार:॥} \\
\text{यस्यविज्ञानवानं भविष्यनस्य। सहद्वागशुचिः।} \\
\text{न स सत्यदमाप्पोति संसारविज्ञानिग्नित।} \\
\text{यस्तु विज्ञानवानं सचि समस्तकं सदा शुचिः।} \\
\text{स सत्यदमाप्पोति यस्मादु मूलाय न जायते॥} \\
\text{विज्ञानसारार्यस्तु मनः प्रभावित।} \\
\text{सेस्वाचनः पाराम्पोति तदद्भिद्य: परस्म पदम॥} \\
\end{align*}
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.

A.—Yes, it is immortal.

Catechism of Hindu Dharma.
CHAPTER III.

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 Bhārata.

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, immutable, 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 Sarīra. In its Suṣupti state, the vehicle is the Kāraṇa Sarīra or the causal body: in Svapna the vehicle is the Suksma Sarīra or the subtle body plus the causal body, and in its waking state, the vehicle is the Sthula Sarīra 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. Prāṇamaya koṣa or tenuous involucrum or the sheath of vital airs. 3. Manomaya koṣa or the sheath of mind. 4. Vijnānānandamaya koṣa or cognitional involucrum or the sheath of intellect. 5. Anandamaya 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.

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 kośa.

107. Q.—What is Prāṇamaya kośa?
A.—Prāṇamaya kośa is the Sheath of vital airs as acting in the dense body.

When the fourteen sorts of Vāyus into which Prāṇa is divided dwell in the Annamaya kośa, then it constitutes the Prāṇamaya kośa.

The Prāṇamaya kośa 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 rājasic portion of the five elements.

108. Q.—What is the Manomaya kośa?
A.—The sheath of manas or sensations and desires is called Manomaya kośa.

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

The Manomaya kośa consists of the Sātvic portions of the five elements together with the five organs of sense, and has the quality of doubting.

109. Q.—What is Vijnānamaya kośa?
A.—It is the sheath encased in which the soul discriminates and reasons upon the materials supplied by the Manomaya kośa.

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

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

110. Q.—What is Anandmaya kośa?
A.—It is the sheath of bliss or the causal body.
CHAPTER III.

When in contact with the above four kosas 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 Anandamaya kosa.

The Anandamaya kosa is the Satva-guna as existing in the Causal body, with its functions of joy, satisfaction &c. (Panchadasi. I 34-36. See Taitt. Up. II. 1-5).

In the Linga-deha (subtle-body) there are two forces Jnana-sakti (faculty of cognition) and Kriya-sakti (faculty of action). Pranamaya kosa is the vehicle of Kriya-sakti, while the Jnana-sakti manifests itself through the other two (Vidyaranya).

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:—


112. Q.—Does not Prana mean breath and do vegetables breathe that you say they have Pranamaya Sheath?

A.—Yes, Prana means in popular language breath, but it means also life. Vegetables also have Prana or life-fluid: because they breathe in (prāṇa) carbonic acid gas, and breathe out oxygen gas (apāṇa), they have also got sāmāṇa 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 yogis 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 Prānas 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).
<table>
<thead>
<tr>
<th>Subject</th>
<th>Function and Locality</th>
<th>Colour</th>
<th>Quality</th>
<th>Qualities of Gross Elements</th>
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</thead>
<tbody>
<tr>
<td>Anamanda or Intuition body</td>
<td>Anamanta or Sound body</td>
<td>Prāṇamaya or Force body</td>
<td>Prāna or Vital force</td>
<td>Earth, Ether, Air, Water, Fire</td>
</tr>
<tr>
<td>Satwa (Transcendental knowledge)</td>
<td>Satwa (Active or Self-initiated cognition)</td>
<td>Tamás &amp; Satwa (Passive knowledge)</td>
<td>Rajas (Energy or Activity)</td>
<td>Tamas (Inertia or Passivity)</td>
</tr>
<tr>
<td>Bogha Sakti or Enjoyment</td>
<td>Jānā or Kartti or will or creative force cerebellar action</td>
<td>Iṣhayā or Kāraṇa Sakti or Desire force, Voluntary cerebro-spinal nervous action</td>
<td>Kriyā Sakti or Motion force, Involutionary or Sympathetic nervous action</td>
<td>Āvaraṇa Sakti or Inertia force</td>
</tr>
<tr>
<td>Janā Loka or Atomic plane</td>
<td>Mahar loka or Buddhist plane</td>
<td>Svar loka or Devāhānic (Heaven) plane</td>
<td>Bhuvanā loka or Astral plane</td>
<td>Bhū-loka or Physical plane</td>
</tr>
<tr>
<td>Bhoga-Tatwa or Transcendental element</td>
<td>Ahām-tatwa or Individualising element</td>
<td>Kāraṇa tatwa or Organising element</td>
<td>Prāṇa-Tatwa or Force element</td>
<td>Bhūta-tatwa or Gross elements</td>
</tr>
<tr>
<td>The five gross elements are Tamālas:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Prāṇa or Vital force</td>
<td>1. Earth made up of:</td>
<td>1. Earth + S. Ether</td>
<td>Subtle Water + S. Ether</td>
<td>Subtle Water + S. Ether</td>
</tr>
<tr>
<td>2. Vāya or Breathing</td>
<td>2. Fire</td>
<td>Subtle Air + S. Ether</td>
<td>Subtle Air + S. Ether</td>
<td>Subtle Air + S. Ether</td>
</tr>
<tr>
<td>3. Dhārayā or Breathing</td>
<td>3. Water</td>
<td>Subtle Earth + S. Ether</td>
<td>Subtle Earth + S. Ether</td>
<td>Subtle Earth + S. Ether</td>
</tr>
<tr>
<td>4. Tāttvā or Breath</td>
<td>4. Ether</td>
<td>Subtle Water + S. Ether</td>
<td>Subtle Water + S. Ether</td>
<td>Subtle Water + S. Ether</td>
</tr>
<tr>
<td>5. Apana or Breath</td>
<td>5. Air</td>
<td>Subtle Air + S. Ether</td>
<td>Subtle Air + S. Ether</td>
<td>Subtle Air + S. Ether</td>
</tr>
</tbody>
</table>

The Sat-chit-ānanda atma or the Self free from all updatlas or determining limitation. It is according to some no body but Brahman Reel. See Vedanta Sutras I. 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.”

119. Q.—How many kinds of karmas are there?
A.—Three, Nitya, Naimittika and Kāmya.

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.

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

122. Q.—What are the Naimittika karmas?
A.—Duties which are obligatory under certain circumstances only: or an occasional duty; such as the ten sāṁskāras or sacraments.

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

The five great sacrifices are, first, Bhūtayajña or duty towards all creatures, which is done by giving food, morning and evening to lower animals and degraded men; second, Pītṛ-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.
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 Śūdra on his birth. Pitāmaha (Brahma) observing the Śūdra obsessed by chaotic darkness with a view to alter his sentiments assigned the following of the Brahmānas as loyal vassals. Śūdra by loyally following a Brāhmaṇa 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 मुः—

अघुः किरुकुश िलभ्रघोऽधरः।

वचारः कपर्चाक्षण्डमा जनमधर्माचापि पर्वः।

Vasiṣṭha reads it

अघुः किरुकुश िलभ्रघोऽधरः चिररोऽधरः।

चारः कर्मचाक्षण्डमा जनमधर्माचापि पर्वः।

Vasiṣṭha substitutes the पित्र by one who kills or injures a Brāhmaṇa.

Such vile affections as calumny, ingratitude, an infidel and one who retains his wrath for any length of time, thinking for revenge, are four Chāṇḍālas by their actions and the fifth Chāṇḍāla is one born of Chāṇḍāla parents. The whole thing hinges upon one's conduct and behaviour for it has been distinctly said that, 'By birth every one is a Śūdra which refers to the animality of the being as the Naiyaikas have defined man to be an animal, a biped, without tail and horns. पुनःविशा विशीर्णदिशापद्यः। The animality is connected with birth.
Every man born is a Sūdra, he is called a Twice-born (विज्ञ) after purification (Sacerdotal rites). He is called a Vipra when he is educated in the Vedas and he is a Brāhmaṇa who has acquired the knowledge of the Final Cause.

The passage of the Mahābhārata quoted above means (शग =) wrath, anger, (देश =) enmity, hate, (मोह =) loss of consciousness, (वास्तव =) scurrilousness, contumacious speech, (शुचि =) malice (शाब्द =) villainy, (श्रेष्ठ =) हड्डप्पे in Hindi) a deep-rooted family antipathy, a long cherished anger, (अतिमान =) high haughtiness, arrogance (भनार्थ =) moral crookedness, (अमलदुह्विवाद =) appprobious speech, (वेश =) espionage, depravity, (निक्रिति =) intense cupidity, (बधिज्ञ =) dishonesty, Ignorance. Stupidity when grows in a man, he becomes a Sūdra, in him Sūdratā grows or enters, he becomes one of the mob. Brahmā the Creator, having observed such obsession in some men, enveloped by darkness ordained them Sūdras 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 নক্ষ নদ্র্ণপুরী পেয়ে হোন মতি। হরিদ্র করিছ 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 शालिखव we find that Sūdras are allowed such liberties as to utter स्वाद etc., and with them let him observe the rites of the cooked sacrifice himself being the ritualist.

स्वादारक-नमस्कार-मन्त्र शूद्रे विधीये।
ताम्यं शूद्रे: पाकमशैयंशत्र ब्रह्मवान् स्वयम्॥

"Let him observe with such Mantras as have स्वाद etc. the पाकमशो which consists in शालिखव including oblations to the शिथिः, to the शिः, the daily obsequial rites and hospitality, sacrifice and distribution of food being necessary."

In the Viṣṇu Purāṇa we have
dृष्टेण दयात्र शूद्रोऽपि पाकमशैयंशत्र च।
पित्रादिककच वै सर्वं शूद्रः कूचित लेन वा।
A Śūdra may give donations and 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 Śūdra = Mob and a Chandāla, the lowest caste; for we find

कपिलाक्षणीरपानेन ब्राह्मणागमनेन च।
बेत्ताकरविचारेण जूड्रचण्डागतामियात।

The term Śūdra 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 Chandālas. A Chandāla appears to be the lowest in the Aryan community. In the Bengali Vernacular a Chandāla styles himself as one who makes obiesance to (stoops), even to a śūdra (नमशुद्र is a Chandāl in Bengal.)

The Śaṁskāras necessary for the Twice-born are ten in number. Saṁskāra does not create but it has to be taken in the sense as जीवंदर (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 ग्रन्थाधान, the गर्भाधान is a similar ceremony. Ādhāna is the depositing or taking possessions of. The second is पुजन (पुर्ण = 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 foetus is noticed and therefore after the suppressions of the menses for 2 or more months. It is a deep question of Biology how the foetus 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 foetus which is a limb of the mother. The third purificatory ceremony necessary amongst the Hindus is the सीमनतोब्रवन 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, शाँति
being separation of the hair, (the शैमन्त on each side so as to 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 সৈকা শৈঠ তা 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 शैमन्तोद्वधन 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 शैमन्तोद्वधन is an Empiric Convention, a custom limited in each society, just as the tattooing दलकी 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 शैमन्त distinguishes a wife from a widow and a virgin just as the hood, the veil the गोमता the चूळघट, 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 veiled 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 चरणाबद्धो. A tantric observance now much resorted to is the कुमारीपुजा, 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 कुमारी 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 भ्राताणुमित्वताहुः.
in the lexicographies and vocabularies means the dressing of the hair—sūmakṣaṇa—sūmakṣaṇa sūmakṣaṇa sūmakṣaṇa sewing-suture is also applied in the ligaments of the joints.

...in 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 Śrāddha 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 incision of the chord. In the case of the death of a sātvik 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 śaṅkīvar so often misconstrued as an apology for observing 30 days couvade of the Kayasthas of Bengal.

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

The thirty days of this सत्ऱी छ were made up with 18 days of warfare and 12 days of सत्ऱी 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 सूक्ष्म.

But during pregnancy, specially the first, there is a custom amongst the Bengalis which is known as साधर्मशाह. 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 क्षासाह and the last as पकासाह. 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 Saṁskāra सीमन्तोच्चयन with its appendage the कृत्या and पकासाह “the jointure” nature of the Saṁskāras 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 accouchese though she plays an important part in sacrifices as a सहचारिणी—for cooked oblationary cakes and for helping in other sacrificial, she becomes a consort, a partner.

The remaining seven Saṁskāras pertain to the male—the 4th जातकमें, the 5th नामकरण.

The sixth is नित्रिक्षमय. 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 अवभायायण 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 Šastras require any further rites until her marriage age. The birth of a girl has always been a source of anxiety to her parents.

पुजाके जायं महोदय चिन्ता कैसे प्रदेशेति महान वितरं।
दत्ता सुखं प्राप्त्यति वा नवेति कन्यापितत्वं खलु नाम कस्मम॥

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

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.

Sāyāna interprets the above passage thus

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 Chhandogya Upaniṣad, the way to attain Brahmāloka is fully described. Having been educated in an university i.e., having completed his studies, ॠत्रायंकुबात वेदशाला etc., and having after completing his studies श्रमितमद्य etc., one should marry and, having provided for his family, कुदुष्युश्रृंदे ज्ञाभ्यामधीयाना etc., attains Brahmāloka 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.

The seventh is चूष, = Tonsure, when the hair of the child is shaved for the first time.

The eighth is उपज्ञ, = Investiture of the sacramental thread, a badge of distinction but is also a bondage of duties as it is called in these provinces उपपमन.
The last is marriage which is an observation purificatory and is as essential as any of the above.

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

A mālat 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 mālat as stated above is an out-caste, 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 सोम । न विशेष तस्मात स वात्य इति श्रुति:

Whose father or even the grandfather has not tasted the Soma juice is an out-caste.

In the Taittiriya Śamhitā we find quoted by Śāyāna

यस्य वेददीर्घः वेदोपाधः विविधं वियोजयते स्रष्टरूपेः। स वै दुश्राहको नाम यत्रैव युष्टानीपतिः॥

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

And Kātyāyana has ruled

यस्य देशस्य या धर्मः प्रत्युक्तः सर्वकालिकः।

श्रुतिस्तुतिविरोधेन देशाहर्ष स उच्चते॥

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 Śrāvī, that is verily देख दूषः.

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 पार्श्वेन and aprākṣey 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 Śāstras 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-rādhī, Dakṣīṇa Rādhī, Bārendra, Vaidika Śrotiya 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 Brāhmans successfully ousted the nobility. There was a gradual falling off in the Buddhist cannons. Asoka 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

बिद्रुङ्गः सेवितः सन्द्रिणित्यमदेशागविभि: ।
हद्येनाम्यवृजातो येष हपेरंत नियोधत ॥

"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 याता: पितामहः ।
तेन यायात्स लतां मार्गं तेन गच्छतु रिख्यते ॥ iv. 178.
यत्रमेव कुतिः तास्य परितोप्यतात्रामन: ।
तत्रशयतनेन कुचांत विपरीतत्स्व वज्जितेन्तु ॥ iv. 161.
“Let him walk in that path of holy men 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

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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 karma 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.

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, Adrīṣṭa, Apūrva, and Prārabdha.

129. Q.—Of how many kinds are the fruits of Karma?
A.—Three: Saṃchita, Prārabdha and Āgāmin.

130. Q.—What are the Saṃchita-Karma-Phalas?
A.—The aggregate of Karmas wrought previously, that exist as the seed (or potential cause) of an infinite millions of births is known as Saṃchita. (Tatwabodha)

131. Q.—What is Prārabdha?

The aggregate of Karmas wrought previously, that exist as the seed (or potential cause) of an infinite millions of births is known as Saṃchita. (Tatwabodha)
The Karma that generating this body yields forth pleasure and pain &c., in this region is called Prārabdha: it comes to an end by enjoyment (i.e., fruition). For it is said 'the destruction of Prārabdha Karma comes through enjoyment alone'.

132. Q.—What is Āgāmin?

That Karma is called Āgāmin, 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 prasād 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 monk 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.

"प्रारंभितो फले पते पत्र पूर्णं जन्मान्तरस्रविचारं अभिमुखपथ च जन्मनि प्राक्
वानेत्वन्ते: सदिष्ठे सुकुज्ञतुकर्षे वानाधिकारु 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.” (Vedānta-Sūtra IV. 1. 15 Śaṅkara).

137. Q.—What cannot be destroyed?
A.—The Prārabdha actions.

न तु चारणश्चायं सामिशुक्ल: यथायामेततुः प्रद्यावनायातं सम्बन्धम्।

"Those works, on the other hand, whose effects have begun (Prārabdha) 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 Sānchita 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 Āgāmi Karma be destroyed?
A.—By knowledge: like sānchita. However there is no connection of the knower with Āgāmi: Karma: like waters on the petals of a lotus. आगामी कृमि श्रवणे नशति || किंतु आगामि कर्मे घात निविद्धवत-जलबन्धे ज्ञातिः संयोज्ये नाशित || (Tatwabodha).

140. Q.—What is the difference between the Nitya and Kāmya works in this respect?
A.—The Nitya works subserve mediatelly final release, but not so the Kāmya (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.

हाःस्तनेगुरु ग्राहार ग्राचारिणाध्य चार्यः।

यथायाः युभतामेति प्राक्तं कर्मम् तदृश तथा ||

पद्धिकः प्राक्तं हस्ति प्राक्तनेव धयतं ब्रह्मतः।

सर्वस्वरुपप्रदस्त्रातुद्योऽविवानु जयी ||

इत्यादिनत्पयेव प्रक्षषादृ बलितां मथेत् ||

दैवं क्षत्यु यत्सा यलेवैष्ठा यूनेन शास्त्ये।
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. Yogavāsiṣṭha Mumukṣa VI. 5, 18 and 19.

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

A.—No. Isvara 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.

Karma itself is the cause of its own effect; the fruits of action arise from the divine will in accordance with one's own actions. The God of the Jaimini school hold that Karma itself produces the fruit through an invisible power called Apūrva. The unintelligent Karma itself 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 Apūrva.

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 Gita 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. Sankar. III. 2. 41.

143. Q.—Is this Isvara an extra-cosmic Deity?
A.—No He is in all: and dwells within the Human soul.

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.

This Isvara 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.

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

Mahānirvāṇatāntra 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.

146. Q.—How is emancipation attained?
A.—Through wisdom, devotion to God and His grace.

Īśvara dwelleth in the hearts of all beings, O Arjuna, by His Māyā (power) causing all beings to revolve, as though mounted on a potters' wheel. Flee unto Him for shelter with all thy being, O Bhārata; 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 63, 66.

147. Q.—Accompanied with what body does the soul migrate?  
A.—With the astral body (Sûksma Šarîra or Liṅga Deha).

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 Ahankâra, 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 Sûksma Šarîra remain without a specific body?  
A.—No. As a shadow cannot subsist without a substance, so this Liṅga Deha.

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).

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. (Śvetāvatara V. 12.)

151. Q.—Can this Liṅga-Deha assume various shapes?
A.—Yes. It can be trained to assume various forms—sensible and supersensible.

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 Parasurâma, Yudhishthira, Vatsarâja, so does the astral body occupying various gross bodies, play the part of man, brute, or plant. Sânkhya Kârikâ 42.

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

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

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 (Brihadâranyaka IV. 4).

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

A.—There are eight grades of Devas.

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 Paisâcha.

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 Pitris and so on of Devas, Indras, Brihaspati, Prajapati and Brahman. Tait. Up. II. 8.

155. Q.—How many Higher planes are there to the physical?
A.—Six, namely:—Bhuvaḥ, Swaḥ, Mahāḥ, Janāḥ, Tapas, Satya. Kārikā 44.

156. Q.—What are the two Paths on which the souls of the good go after leaving the gross body at death?
A.—Pitriyāna—the Path of the Fathers; and Deva-yāna—the Path of the Shining Ones.

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 Yogi, obtaining the moonlight, returneth. (The Gita. 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.

Chhandogya 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.

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, sesame 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.

Chhandogya Up. V. 10. 5 to 6.

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.

On the passing away of the works (the soul descends) with a remainder, according to Scripture, and Smriti 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.

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.

Q. &c.

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.

Q. &c.

167. Q.—Can the Human soul visit the higher spheres?
A.—Yogis 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 (Grihastha), Hermit (Vânaprastha) and Sannyâsa.

169. Q.—Are all these four āśramas observed in this age?
A.—In this age there are really only two āśramas:—house-holder and sannyâsa.

Four castes as well as four āśramas 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 Vâisyâ, the Śûdra, and the Sàmanya or the common caste.

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

In this age there is no Brahmacharya Āśrama nor any Vânaprastha Āśrama. In this Kali age there are only two Āśramas, the Grihastha and the Bhiksuka.

Mahânirvânatantra VIII. 4, 5 & 8.

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

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

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

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

A.—

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 Brahma.

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

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.

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

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

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.

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.

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.

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

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.

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.—आसन शायन वल्ल पानामोजनमेव च।
रत्नसमयमाध्यम मात्रे पित्रे नियोजनेत।
The son should give to his father and mother, seat, dresses, food and drink at the proper time, whenever they ask for these.

उद्वेगमंद्राहि चारण सर्वेद्रा वियमचेते।
पितृगाँ न कुवांत वद्रीङ्खेद्यङ्को द्रितम।
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.

छादलें परिहासन तद्जेन परिमांशम्।
पितृगाँ न कुवांत यद्रीङ्खेद्यङ्को द्रितम।
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 कौश्य निसविचितेत् सससम्रम।
विना ब्रह्मा नामविशेषं संस्थम: पितृहासन।
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 दारानविधिसालारान्।
हित्या गुही न मुन्नीयात् प्राणं: कण्ठगतिर्प।
The householder should not eat under any circumstances without having first fed his father, mother, son, wife, brother and guests.

वन्यचित्रा युक्तं वन्धुत्र येथ युक्तं सौदर्यम:।
हृदय ठके गहत्रोसे पान वारसी महत्र।
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 मात्यमन्दायेत कापि मात्रवत् पात्रेत सदा।
न खजेत्ते घरवशेषं यद्य साध्व पतिवत।
Ibid. VIII. 28.
Ibid. VIII. 29.
Ibid. VIII. 30.
Ibid. VIII. 31.
Ibid. VIII. 32.
Ibid. VIII. 33.
Ibid. VIII. 34.
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.

Ibid. VIII. 40.

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

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.

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.

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.—

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.

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.

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.—चतुर्वैयवधि सुतानं बालयेत् पालयेत् पिता।

ततः: पाइशापथेत्त्व मुषाणं चिदाच्च शिक्षेत् || 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.

शृण्णालंच्चिदिकान् पुषानं मेरयेत् यूहकम्मेतु।

ततस्तस्तस्तस्तिमावें मल्ल्या स्वेभ प्रदर्शेत् || 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.

कल्याप्ये वर्तनीया दिव्यीकायातियत्वत:।

देया वराय विदुः धनराजामसितता। || 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.—जलाश्याखं बुशाखं बिदाखं गुहमाचनिः।

सेतुः प्रतिशिवो येन तेन लोकाय 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.—सन्तुः यितव यमित्व भुतुका मुहरण:।

गायत्रि यदुमूलो लोकस्तं लोकस्तं 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.

सत्य्याब वर्षा यथा यथा द्रीवेयु स्वर्वाच।

कामकोटिः वर्ष यथा तेन लोकस्त्रय 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.
CHAPTER V.

Drori force

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.

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.

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.

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

To purify the dusts and dirt 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?

To purify the dusts and dirt of the body by water or ashes is 

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Ibid. VIII. 66.

Ibid. VIII. 67.

Ibid. VIII. 68.

Ibid. VIII. 69.

Ibid. VIII. 70.

Ibid. VIII. 71.

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 tirthas?**

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

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

A person should not go to Tirthas 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.

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 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.—नमसंसे न भुजियाले नीलकंपरांश्वर ||
बहुपारंधर साध भोजसारं रसलिंगतानान ||
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.
फाजिन प्राम्यकालि मूजानि भविष्यवाणि च ||
भूमिन्तानि संस्काणे भोज्याणि वंचेच्चय शिष्ये ||
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 Brāhmana?
A.—अध्यायपं याज्ञवं विप्रायां व्यस्तमतमय ||
अश्वति चतुष्यवाणि चतौरितव्यमाचरे ||
Ibid. VIII. 110.
Teaching and sacrificing for others, are the highest duties of the Brāhmana, but if he is incapable of doing that, he may earn his livelihood by doing the duties of a Kṣatriya or a Vaiśya.

189. Q.—What are the duties of a Kṣatriya?
A.—शैवेत चतुष्यवतः शास्त्रानि साधवानि विचारित ||
षवेत चतुष्यवाणि विचारित ||
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.

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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.

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

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.

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,

By rightly performing these duties, O goddess, a Śûdra becomes a Brâhmin and a Vaiśya becomes a Kṣatriya.
By the good merits of these works a Śūdra, though born in a low caste family, becomes a twice-born sanctified person when he has studied the laws and the Vedas.

And a Brāhmin who follows evil conduct and eats with low people, loses his Brāhmaṇity and becomes a Śūdra.

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

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

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

All persons are known to be Brāhmins who follow the duties of a Brāhmin. A Śūdra even who follows the good conduct ordained for a Brāhmin, becomes a Brāhmin.

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

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 Vâsiṣya.

193. Q.—What is a Brâhmaṇa? Is the Soul Brâhmaṇa?
A.—The soul (Jiva) 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.

194. Q.—Is the body ‘Brâhmaṇa’?
A.—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 Vâsiṣya 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.—Not, for the castes are determined by the actions (karmas) of the family.
CHAPTER V.

No, for there have been many great Rsis born from animals belonging to various species, as well as from men belonging to various castes. Riśyaśringa was the son of a deer, Kausīka was from reed, Jambūka was born of a jackal, Vālmīka from an ant-hill, Vyāsa was the son of the daughter of a fisherman, Gautama was from Saśapīṭha. Vasiśṭha from Urvāśī, and Agastya was born in a jar.

196. Q.—Does then the possession of spiritual knowledge make a man Brāhmaṇa?
A.—No, for Kṣatriyas and others also have possessed the transcendental knowledge.

197. Q.—Is it then karma that makes a man a Brāhmaṇa?
A.—No, for all men act as impelled by their Karmas, and Karmas are three-fold prārābdha, saṁchita, and āgāmī with regard to all living beings.

198. Q.—Is then a person who performs acts of religious merit (dhārmiṇa) a Brāhmaṇa?
A.—No, for many Kṣatriyas and others are also charitably disposed and give gold &c.

199. Q.—Who is then a Brāhmaṇa?
A.—Who has realised that the Ātmā is one without a second, that He is devoid of all differentiae 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

(Vajra Sūcī Upaniṣad.)

He who has realised that the Ātmā is one without a second, that He is devoid of all differentiae 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 Brāhmaṇa, according to the real meaning of all Revelations, Traditions, Purāṇas and Itihasas. There can be no Brahmīnity in anything else.

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

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

A.—वैश्यानं तुष्टविविषिंत्य तुष्टं विद्ये सनवतनभू

येनोपायन ठोकानां देहयान्त्रा प्रतिक्ष्यति

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.

Mahānirvāṇa. VIII. 133.

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

201. Q.—What are the duties of a Śūdra?

A.—दृक्ष: शूचि: सत्यभूषी जितिनित्रो विलेखिन्यः

अप्रमचे निरालस्य: सेवावृच सदृशः

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,
CHAPTER V.

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.

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.

He should never 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.

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.
He should ask the 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?

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, Prájapatyâ, Asura, Gandharva, Râkṣasa and Paiśâcha.

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.

Ibid. I. 58.

(Giving away the bride) to the Ritwij sitting at a sacrifice makes a Daiva marriage. Giving the bride 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.

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.

The Asura is constituted by taking of money, the Gandharva by mutual consent, the Râkṣasa by forcible taking in war, and Paiśâcha by deceiving the girl. Ibid. I. 61.
Q. — How many forms of marriage are current in this age?

A. — Two. Brāhma and Śaiva.

Q. — What is the Śaiva form of marriage?

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

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

Ibid. IX. 279.

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 Śapiṇḍa relation, (agnate), and should not have a husband living.

Mahānirvāṇa. IX. 278.

Q. — Can a widow be re-married?

A. — Yes,

A is allowed by law for those women who have fallen into these five misfortunes: — 1. whose husband is missing, 2. or is dead, 3. or becomes a religious anchorite, 4. or is impotent; 5. or has fallen from caste. (Pardsara and Nārada).

This is the law given by Śiva; the king should decree the remarriage of that girl who has been married to an impotent person, even after a lapse of time, as soon as the defect is known.

Mahānirvāntantra XI. 66.
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 Śaivas.

Ibid. XI. 67.

207. Q.—Was Śaiva form ever prevalent in India?
A.—Sugrīva married the widow of his brother, Bāli; Vibhiṣaṇa of his brother Rāvana and even in this Kali age Arjuna married the widowed daughter of king Airāvata.

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 Durgā, and to wilfully destroy the body was considered as sinful as polluting the image of a sacred deity.

śrī śaṅ kuleśṭhāni n dṛṣṭeśu kuṭṭakāsminīm,  
tvā svacchchabā nityānāḥ chanaktvāchchavibhīha!  
meṣāśāḥ nātěśvīvātāhātāhā nātakāsminīś ca

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 skin to another takes place at a comparison of the funguses. The husband however is not allowed to approach six years after.

210. Q.—What is the technical name given to this ceremony?
A.—It is called Gaunā in these Provinces—dvirāgamanam or second marriage, or garbhādhāna 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.
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. (Aṣṭāṅga Sangraha, Śarīrasthāna).

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

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

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

“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).