SECTION. (14)
Duties of Women.

VERSE (145).

Thus has the whole rule regarding cleanliness and purification of substances for all castes been expounded to you; listen now to the duties of women. (145).

Bhāṣya.

The first three quarters sum up the section dealing with Purifications; and the fourth states briefly what is going to be explained.

The term ‘rule regarding cleanliness’, though a general one, yet, by reason of the proximity of the term ‘purification of substances’, is to be taken as standing for purification other than this latter; just as in the case of the expression ‘go-balivardha’ (the term ‘go’ stands for the cow as distinguished from the bull, balivardha).

‘Duties of women,’—such duties as have to be performed exclusively by women; those that are common to men and women—such as the performance of sacrifices and the like—are not described here.—(145).

VERSE (146).

Whether she be a child, or a young woman, or an aged woman, she should not do any act by herself, even in the house.—(146).

Bhāṣya.

The sense of the teaching is that under no circumstances should there be independence for women. The mention of the various stages of her age, is meant only to indicate where she has to be
dependent upon others, and no significance is meant to attach to it.—(146).

VERSE (147).

In childhood she should remain under the control of her father, in youth under that of her husband, and on the husband's death under that of her sons; the woman should never have recourse to independence.—(147).

Bhāṣya.

It has been declared thus—'In the absence of any sapinda-relation of her husband, some one on her father's side shall be the woman's protector; on the total extinction of both families, the King has been declared to be the woman's guardian.'

This refers to a case where the husband is no more. (147).

VERSE (148).

She should not seek separation from her father, husband or sons; by separating, the woman would render both families disreputable.—(148).

Bhāṣya.

The ground for 'disrepute' would consist in the irregularity of her life; this is what is meant by the words 'would render both families disreputable.' This passage has to be explained as 'By living or going about in other villages, apart from the persons mentioned, &c., &c.'—(148).

VERSE (149).

She should be always cheerful and alert in household-work; she should have the utensils well-cleaned and in spending she should be close-fisted.—(149).

Bhāṣya.

The term 'sādā', like the term 'nīya', signifies constantly.
"Cheerful"—always smiling. Even though elsewhere she might have had reasons for anger and sorrow, yet when she sees her husband, she should show that she is happy, by means of a cheerful face, smiles, sweet words and so forth. This advice is meant for the married as well as the unmarried girl.

"Alert in household-work,"—in laying by and spending money in such religious acts as bathing and the like. What is 'household-work' has been explained in 9:11. In all that she should be 'alert', expert. That is to say, she should be able to cook food quickly and so forth.

"She should have the utensils well cleaned.'—Vessels used in the house, such as the jar, the tub and so forth, are called 'utensils'; and all these should be 'well cleaned', thoroughly washed and nice-looking.

"In spending"—wealth, over the feeding of friends, relations and guests,—"she should be close-jisted"—not too liberal; that is, she should not spend too much.

"Susaṃskṛtopaskaraya" is a Bahurūhi compound—'she whose upaskaras, utensils, are susaṃskṛta, 'well-cleaned.' Similarly 'mukta-hastayā' means 'she whose hasta, fist, is mukta, open'; and this is compounded with the negative particle. But apart from its literal meaning, the word 'mukta-hasta' denotes, by convention, liberality—(149).

VERSE (150).

HIM TO WHOM HER FATHER MAY GIVE HER,—OR HER BROTHER WITH THE FATHER'S PERMISSION,—SHE SHALL ATTEND UPON AS LONG AS HE LIVES, AND SHALL NOT DISREGARD HIM WHEN HE IS DEAD.—(150).

Bhāṣya.

"Or her brother with the father's permission."—Just as the brother is entitled to give away the girl only with the father's
permission; so also is the father entitled to give her away only with the consent of her mother, though the present text speaks of the father as if he were free to give her away without consulting anyone else. And the reason for this lies in the fact that in all things the husband and wife have joint title, and the daughter belongs to both the parents. In fact in Discourse IX it is pointed out that if the father is not alive, the girl may be given away by the mother. The child is born of both parents, and on this rests their right over her; hence it is only right that both should consult each other.

‘Attend upon’—Serve.

‘When he is dead, she shall not disregard him.’—‘Disregarding’ means not minding. The meaning is that she should not behave as if she were her own mistress; just as during her husband’s life-time she is dependent upon him, so after his death also, she should ever remain subservient to him. Since it has been declared that—'the fact that she has been given away constitutes the ground of his ownership over her',—as soon as the father gives away his daughter, his ownership over her ceases, and then comes into existence the ownership of the man to whom she is given away. This ‘giving away’ happens not only at the time of marriage, but even at the time at which the bridegroom is chosen.

“For what purpose then is the marriage performed?”
[The answer is given in the next verse.]

**VERSE (151).**

*At their wedding, the sacrifice to Prajāpati, which is the means of securing welfare, is performed for the purpose of procuring good fortune; it is the giving away that is the source of ownership.—(151).*

*Bhāṣya.*

*Good fortune* consists in the accomplishment of the desired"
object; what brings about this is said to be 'for that purpose'; it is for this that there is 'sacrifice to Prajāpati.' The term 'māṇgalārtham' is in the neuter form, because it is an adverb.

'Svastiyayanam' is that by which 'svāsti', welfare—'iyate',—is secured; i.e. whereby the person's loved objects do not become lost.

'Their'—of women.

'At wedding', sacrifice' is offered to the deity Prajāpati. This refers to certain offerings of butter that are prescribed as to be made at marriage with the mantras 'Prajāpati &c.' This is only illustrative; it indicates the other deities also—e.g. Puṣan, Varuṇa and Aryanman. Indicative also of these other deities are such mantra-texts as—'Puṣannu dēvam varuṇannu dēvam, &c., &c.'

What the present text means is that even without the marriage, ownership is produced by the giving away; and no significance is meant to be attached to the statement that the marriage-sacrifices are performed only for the purpose of securing good fortune; because 'marriage' has been declared to consist in the 'taking of a wife'; and even though there may be ownership, the girl does not become 'wife' until the marriage is performed.—(151).

VERSE (152).

The husband who has performed the mantric sacramental rites for women is the imparter of happiness to them both in season and out of season, here as well as in the next world.—(152).

Bhāṣya.

The husband is 'the imparter of happiness' to his wife 'out of season' also,—in accordance with the rule 'one may have recourse to his wife at all times, except on the days expressly prohibited.'
'Mantric sacramental rite'—i.e., the marriage-ceremony; he who has performed this is called the 'Mantrasamāskāra.'

'In the next world.'—Since it is only along with her husband that the wife is entitled to the performance of religious acts, and the acquiring of their results,—the husband is called 'the imparter of happiness in the next world.'—(152).

VERSE (153).

Be he ill-mannered or of licentious habits or destitute of good qualities,—the husband should always be attended upon like a god by the true wife.—(153).

Bhāṣya.

'Il-mannered.'—Addicted to gambling and other evil habits.
'Of licentious habits'—whose nature is prone to be voluptuous.
'Destitute of good qualities'—devoid of learning, wealth and other good qualities.
'Should be attended upon'—served. (153).

VERSE (154)

There is no separate sacrificing for women, no observances, no fastings; it is by means of serving her husband that she becomes exalted in heaven.—(154).

Bhāṣya.

It has been more than once explained that women separated from their husbands are not entitled to the performance of sacrifices. From this it follows that, when going to keep an observance or to take to a fast, she should obtain his permission.

'Observance' here stands for the vow to give up meat, wine and such things: it does not stand for the Kṛchchhā and other penances; because the repeating of mantras and offering of libations form part of these latter, and to these the woman is not
entitled. It will not be right to argue here that—"it would be possible for the woman to perform the Kṛchchhra and other penances, omitting the mantras and the libations";—because it can never be right to abandon, at one's will, the details of a sacrificial performance; specially as it is only the act complete in all its details that is regarded as leading to prosperity and success. Nor does the dropping or adding of details depend upon the varying capacities of performers. Then again, a woman has always available men of her own caste, among the three higher castes, who could perform for her the said acts. For these reasons neither the woman nor the Shūdra, desiring her own welfare, is entitled to the performance of the Kṛchchhra and other penances. We shall explain this in detail under the Expiatory Rites.

'Fasting'—living without food, giving up eating for one day, two days or such limited periods.

'Serves'—attends upon.—(154).

VERSE (155).

THE GOOD WIFE, DESIROUS OF REACHING HER HUSBAND'S REGIONS, SHOULD NEVER DO ANYTHING THAT MAY BE DISAGREEABLE TO HER HUSBAND, ALIVE OR DEAD.—(155).

Bhāṣya.

'Her husband's regions'—The regions to which she has become entitled by the performance of religious acts in the company of her husband.

'Being desirous' of reaching those regions, 'she should never do anything that might be disagreeable'; i.e., such acts as intercourse with other men and so forth, which have been forbidden by the Scriptures. It is not possible for anyone to ascertain what is agreeable or disagreeable to the dead person; it is not necessary that what was agreeable to the living would be agreeable to the dead also; because notions of pleasure and displeasure vary with the varying conditions of men. From all this it follows that what is
meant by 'disagreeable' here is that 'freedom of life' which has been forbidden for women;—and this the good wife should avoid.—(155).

VERSE (156).

WELL MIGHT SHE MACERATE HER BODY BY MEANS OF PURE FLOWERS, ROOTS AND FRUITS; BUT SHE SHOULD NOT EVEN MENTION THE NAME OF ANOTHER MAN, AFTER HER HUSBAND IS DEAD—(156).

"Bhāṣya.

What has been said in the preceding verse is explained more specifically in the present verse.

As in the case of men, so in that of women also suicide is forbidden. As for what Āṅgiras has said—'they should die after their husband',—this also is not an obligatory act, and so it is not that it must be done. Because in connection with it there is an eulogium bestowed upon the results proceeding from such suicide. Thus then, the performing of the act being possible only for one who is desirous of obtaining the said result, the act stands on the same footing as the Śhyēna sacrifice. That is, in connection with the Śhyēna sacrifice we have the Vedic text—'one may kill living beings by means of the Śhyēna sacrifice,'—and this makes the performance of this sacrifice possible; but only for one who has become blinded by extreme hatred; so that when the man does perform the act, it does not become regarded as 'Dharma,' a 'meritorious act'; exactly in the same manner, when the widow happens to have a very strong desire for the results accruing from the act of suicide, it is open to her to disobey the prohibition of it and kill herself; but in so doing she cannot be regarded as acting according to the scriptures. From this it is clear that the act of killing herself after her husband is clearly forbidden for the woman. Further, in view of the distinct Vedic text—'one shall not die before the span of his life is run out'—being contradicted by the Smṛti-text of Āṅgiras, this latter is open to being assumed to have some other meaning. Just as in the case of the Smṛti rule
Verse CLVI:—DUTIES OF WOMEN

'one should take the final bath after having read the Veda',—the injunction of the bath, as pertaining to one who has not yet studied the meaning of the Vedic texts, has been taken as having a different meaning.

It may happen so that the widow is childless, has not inherited any property from her husband and has to maintain herself by spinning or some such work; and she does not wish to marry again, because her husband was very dear to her and any disregard for him would be against the scriptures and is even distinctly forbidden; so that knowing that in abnormal times of distress all transgressions are permissible,—as was the case when Vishvāmitra partook of the dog's thigh—she might, being pinched for a living, be tempted to some transgression. It is with a view to such a case that the author has put forward the present text.

Under the stated circumstances 'well might' the woman 'macerate'—reduce—'her body'—'by means of flowers, roots and fruits'—i. e., she might maintain herself upon these, according as they may be available; 'but she shall not even mention the name of another man'—by saying to him 'you are my husband to-day'.

As for the text—'When the husband is lost or killed or become a renunciate, or is found to be impotent, or become an outcast,—under these five difficulties, another husband is sanctioned for women' (Parāśara—what is meant is that she may for the purpose of obtaining a living by doing such work of as that of the maid &c., have recourse to another man as her protector,—this being the literal meaning of the term 'pati'.

This shall be fully dealt with under discourse IX.

This rule also is applicable to the woman whose husband has gone out on a journey.

The use of the term 'kāmam'—'well might'—is meant to indicate the author's displeasure at the course of conduct suggested; the sense being—'the emaciating of the body is 'bad, and worse still is the act of having intercourse with another man.'—(156).
VERSE (157).

Till her death, she should remain patient, self-controlled and chaste,—seeking that most excellent merit that accrues to women having a single husband. (157).

Bhasya.

What has gone before is further explained.

'Till her death she should remain chaste';—i.e., even under the said distressing conditions she shall not seek to maintain herself by misbehaviour.

'Patient'—disregarding the troubles caused by her circumstances, she shall not allow her chastity to be disfigured by hunger; she shall not allow her mind to be disturbed by the waves of passion.

The compound 'ekapatru' may be expounded either as 'those who have a single husband,' or 'those who are wives of single men'; such women, as Savitri and the rest;—the 'merits' accruing to such women; which brings such results as the capacity to confer boons and pronounce curses;—'seeking' such merit, the woman should not renounce chastity.

Under the said circumstances, if, by living upon fruits and roots, she happen to die,—there would be nothing wrong in this.—(157).

VERSE (158).

Many thousands of unmarried Brahmana students have gone to heaven, without having perpetuated their race—(168).

Bhasya.

The preceding verse has prohibited intercourse with another man for the purpose of maintenance: the present verse prohibits it, if betaken to for the purpose of continuing the race.

It has been declared that 'there is no heaven for the childless
person (‘aputrasya’). But in this sentence no significance attaches to the masculine gender used. In view of this text a widow might be prompted to take to another husband; and it is for meeting such a case that we have the present text.

‘Many thousands of unmarried students’—life-long celebrants—‘have gone to heaven’—do go to heaven.

As for the ‘Niyoga’ that is prescribed for the widow in Discourse IX, that refers to a case where she is commanded to do so by her elders and not where she herself desires offspring.

‘Without having perpetuated their race’—The begetting of offspring is for the purpose of perpetuating one’s race; and they did not do it; i.e., they did not beget children.

‘Many, anēkāni’.—In a negative compound the latter term forms the predominant factor; hence the use of the plural ending is open to question. Even though the compound contains the negation of unity, yet plurality is inadmissible. What the word signifies therefore is a very large number, though its exact nature is not expressed, and the character of unity is abandoned. Just as it is in the case of such words as ‘modat’(?), ‘grāmah’ and the like which denote multitude. Says the author of the Chūrṇikā—‘The form anēkasmat becomes justified’,—where he has declared the correctness of the use of the singular number.

‘Or, the term ‘anēka’ may signify ‘alone, helpless’; the meaning being ‘the men who had become helpless by the death of their wife.’—(150).

VERSE (159).

ON THE DEATH OF HER HUSBAND, THE GOOD WIFE WHO REMAINS FIRM, GOES TO HEAVEN,‘EVEN THOUGH CHILDLESS; JUST LIKE THOSE STUDENTS.—(159).

Bhāṣya

The same thing is repeated again, for the purpose of strengthening our conviction.—(159).
VERS E (160).

THAT WOMAN, HOWEVER, WHO, FROM A LONGING FOR A CHILD, DISREGARDS HER HUSBAND, BRINGS DISGRACE TO HERSELF IN THIS WORLD AND FALLS OFF FROM HER PLACE IN THE OTHER WORLD.—(160).

Bhāṣya.

Her longing being—'may a child be born to me'; this is the 'longing for a child.' From this cause if the woman disregards her husband and becomes wedded to another man, she brings to herself 'disgrace'—bad name—'in this world'; and never reaches heaven.—(160).

VERS E (161.)

WHAT IS BORN OF ANOTHER IS NOT A 'CHILD': NOB IS ONE BEGOTTEN ON ANOTHER MAN'S WIFE; FOR GOOD WOMEN A SECOND HUSBAND IS NOWHERE ORDAINED.—(161).

Bhāṣya.

The child that is born for her from another man is not her 'child'; similarly what is begotten by a man on another man's wife is not his child.—(161.)

VERS E (162).

SHE, WHO, HAVING ABANDONED HER OWN HUSBAND WHO IS SUPERIOR, HAS RESOURC E TO ANOTHER PERSON WHO IS SUPERIOR, BECOMES CONTEMPTIBLE IN THIS WORLD AND IS CALLED A 'REMARRIED WOMAN.'—(162).

Bhāṣya.

It is not only contempt and disgrace that is hers; but something more (described in the next verse).—(162).
VERSE (163).

THE WOMAN, WHO, THROUGH FAILURE IN HER DUTY TO HER HUSBAND, BECOMES AN OBJECT OF CONTEMPT IN THE WORLD, COMES TO BE BORN AS A JACKAL AND IS TORMENTED BY FOUL DISEASES.—(163).

Bhāṣya.

For these reasons, the woman shall not fail in her duty to her husband,—either with a view to worldly or heavenly joys.—(163).

VERSES (164—165)

SHE, WHO DOES NOT FAIL IN HER DUTY TO HER HUSBAND, HAVING HER THOUGHT, SPEECH AND BODY WELL-CONTROLLED, REACHES HER HUSBAND'S REGIONS; AND IS CALLED 'GOOD' BY ALL GENTLEMEN.—(164).

BY SUCH CONDUCT, THE WOMAN, HAVING HER THOUGHT, WORD AND BODY WELL CONTROLLED, OBTAINS EXCELLENT FAME IN THIS WORLD, AND ALSO HER HUSBAND'S REGIONS IN THE OTHER WORLD.—(165).

Bhāṣya.

These verses sum up the duties of women; and these duties are easily intelligible; hence I have devoted no attention to the explanation of these.

The meaning of the teaching is as follows:—Though the man is permitted (in 167) to take to another wife, yet that does not permit of the woman taking another husband; because according to the injunction,—she shall not disregard him when he is dead,—there can be no possibility of her marrying again; and by the assertion that 'even childless persons go to heaven' it is made clear that the bearing of children, even in times of distress, is forbidden. It is only in the Śṛṇti sanctioning 'Niyoga' that this latter is permitted. Hence in view of these (prohibition and sanction) the two courses are regarded as optional alternatives:
and between these two Smitis we cannot determine which is superior and which inferior; since one of them enjoins the bearing of children, and the other clearly forbids it. Hence by taking them as optional alternatives we make room for both—(164—195).

VERSE (166).


Bhāṣya.

This verse reiterates what is already implied by the law.

In as much as she is a 'good' wife, it is only right that she should be cremated with the sacred Agnihota fire; specially in view of the assertion—'on the death of the wife the Fires are not maintained'—(166).

VERSE (167).

HAVING, DURING THE LAST RITES, GIVEN AWAY THE SACRED FIRES TO HIS WIFE WHO DIED BEFORE HIM, HE MAY MARRY AGAIN AND KINDLE THE FIRES AGAIN.—(167).

Bhāṣya

The present verse is added with a view to indicate the man's title to another marriage; i.e., an exception in favour of his wedding another wife; and it also serves to prohibit the man forthwith taking to the life of the Recluse or the Renunciate, as soon as he finds himself deprived of his help-mate;—and this because he has still got to fulfil certain duties. Says the Shruti—'He is abandoned by old age, or by the omission of his duties.'

Others say that a 'yadā', 'when', should be supplied in this verse; so that there would be no incompatibility between this and the Shruti laying down life-long Agnihota.—(167).
SECTION (15)

'Conclusion.

VERSE (168).

In this manner, one shall not omit the Five Sacrifices; and during the second part of his life, he shall take to a wife and dwell in the house.—(168).

Bhāṣya.

This verse sums up the Discourse.

The 'five sacrifices' are mentioned as including all duties.—(168).

End of Discourse V.
DISCOURSE VI.

Duties of the Hermit and the Renunciates.

SECTION (I).

Introductory.

VERSE (†).

The twice-born accomplished student, having, in the aforesaid manner, lived, according to law, the life of the householder, should dwell in the forest, in the proper manner, self-controlled and with his organs under subjection—(1).

Bhāṣya.

The term ‘gṛhasrama’ means that ‘ashrama’, life-stage which is characterised by the ‘gṛha’, house,—i.e. the presence of the wife.

Having ‘lived’ there,—i.e. having duly fulfilled the duties of that stage of life—he should dwell in the forest. This is the injunction here set forth.

The suffix in ‘sthitāra’, ‘having lived’, indicates the priority of the Householder’s life to that of the Hermit; and the meaning is that one should proceed from stage to stage in the right order; it is only one who has lived the Householder’s life that is entitled to the forest-life of the Hermit.

What is said here is in accordance with the view that a man should pass through each and all the four stages. There is however the other view that from the life of the purely celebate student also one can proceed at once to the forest-life; as is going to be described later on.

‘With his organs under subjection’—with his impurities washed off, his passions calmed down.
The phrases 'according to law' and 'in the proper manner' have been added only for the purpose of filling up the metre; as we have already explained in several places.

All that is meant to be enjoined here is that 'having completed the Householder's life, he shall betake himself to the life in the forest.'—(1).
SECTION (2).

The Procedure to be adopted.

VERSE (2).

When the householder notices his wrinkles and greyness, and sees his child's child,—then he should retire to the forest.—(2).

Bhasya.

It has been said before that the person who is entitled to the life of the Hermits is only one who has abandoned all longing for the objects of sense: and this is what the author is explaining now.

Wrinkles.—Looseness of skin.

Greyness.—the whiteness of the hair.

Child's child.—They explain this to mean 'son's son'. And cultured people have held that this rule does not apply if the man has only a son born to his daughter, or a daughter born to his son.

Others however have taken the 'greyness of hair' and 'birth of the grandchild' only as indicative of old age. So that even if an old man's hairs may not, for some reason, become grey, he should, at the approach of old age, retire to the forest. Just as the person who has got a son and has his hairs still black is entitled to the 'kindling of fire', so is the man who has got a grandson and has his head turned grey entitled to the Hermits's life. And in the former case also 'the birth of the son' and 'blackness of hair' are only indicative of a certain age.

Some people have taken the text to mean that 'one should retire into the forest neither too early nor too late in life.' But in is necessary to find out an authority for this.—(2).
VERSE (3).

HAVING GIVEN UP CULTIVATED FOOD AND ALL HIS BELONGINGS, HE SHALL REPAIR TO THE FOREST, EITHER MAKING OVER HIS WIFE TO HIS SONS, OR ALONG WITH HER.—(3).

Bhāṣya.

From this time onward he shall not eat any food consisting of barley, paddy and the like;—this is what is meant by ‘having given up’. This is what has been described as ‘living on roots’.

‘Belongings’—Consisting of cows, houses, clothing, seats and beds, etc.

If the wife wishes it, then they should go away together; otherwise he shall go alone. Others explain the text to mean that if the wife is still young he shall commit her to his sons, and if she is old, he is to take her with himself.

It is only when the wife is there that there can be any rule regarding her either being made over to the sons or going to the forest with her husband. If the wife has died, then also the man should retire to the forest, as declared by Āpastamba and others, in connection with the ‘Re-kindling of Fire.’

Only that man can be a Hermit whose senses are not too mobile; otherwise, he should take another wife; such is the established rule.—(3).

VERSE (4).

The term 'agnihotra' here stands for the fires themselves.

Taking with himself the Fires that had been kindled according to Shrauta rites, and also 'the ritualistic appurtenances of the Fire'—in the shape of the sruk, the srupa and the rest. The abandoning of all belongings having been laid down, the present text makes an exception in favour of those pertaining to the Fires—(4)
SECTION (3)

Details of the Hermit's Life.

VERSE (5).

These same 'Great Sacrifices' he should offer, according to rule, with various kinds of pure food fit for hermits, or with herbs, roots and fruits.—(5).

Bhāṣya.

'These same'—those that have been prescribed for the Hour cholder; —'he should offer'—perform.

'According to rule'—this is a reiteration, for the purpose of filling up the metre.—(5).

VERSE (6).

He should wear either skin or a bit of cloth; he shall bathe in the evening, as also in the morning; he shall always wear matted locks, as also beard, hair on his body and nails.—(6).

Bhāṣya.

'Skin'—of the bull, the deer and other such animals.

'Che. et'—a bit of cloth.

'Evenor'—end of the day.

'Morning'—opening of the day.

This rule regarding bathing in the evening implies that the man is to eat at night only; because bathing after meals is forbidden.

This view, some say, is not right; because among the observances of the Accomplished Student, it is said that 'after taking his food he shall bathe' (which shows that bathing after meals is not entirely forbidden). In fact this bathing after meals is declared in the Mahābhārata as to be done by each and every person
VERSE VII:—DETAILS OF THE HERMIT'S LIFE

It is open to the Hermit to bathe thrice during the day—this being a matter of option.

'Matted locks, beard, hairs on the body and nails'—all this he shall not have cut.—(6)

VERSE (7).

WHAT HE EATS, OUT OF THAT HE SHOULD MAKE THE OFFERINGS AND GIVE ALMS, ACCORDING TO HIS CAPACITY; AND THOSE WHO COME TO HIS HERMITAGE HE SHOULD HONOUR WITH WATER, ROOTS AND FRUITS AND ALMS—(7).

Bhāṣya.

It has been said that 'food fit for hermits' should be used; this consists of wild grains, such as Nīvara and the rest, and of wild-growing herbs, etc. The term 'anna', 'food', is generally used in the sense of some preparation of grains,—such as rice, fried flour, cake and so forth; and it is for this reason that, though herbs, &c., also are 'food fit for hermits', they have been mentioned separately. 'Hermits' are ascetics, and their food is called 'food fit for hermits.' And what is meant (by verse 5) is that the man should perform the Five Sacrifices, which are duties related to cooking on the household fire. This might give rise to the notion that when the man lives upon ripe season-fruits (and does not cook his food) he should not offer the said sacrifices; it is with a view to preclude such a notion that the Text adds—'what he eats'; the meaning is that whatever, in the shape of flour, &c., he eats, that he should offer to the best of his capacity.

'Offerings'—apart for the Agnihotra libations; those that are laid down as to be made to 'Indra', 'Indrapuruṣa' and so forth.

In this view, there are no offerings poured into the fire,—they say.

But this is not right; as the term 'bali', 'offering', is a generic name for all kinds of oblations; and hence it stands equally for those offered into the fire, and those not offered into the fire.
If the right view to take were this that 'one shall offer only what he eats;—and that also into the fire only,—and that offerings into the fire must consist of cooked food',—then the hermit would cook just that much herb, &c. as would be needed for the offerings, and he himself would eat the ripe fruits of the season. Even for one who lives upon season-fruits, it is necessary to offer the Vaishradēra oblations into fire.

The compound in the second line is a copulative one, formed of 'apy', 'water', and the rest; the meaning being that 'the traveller that happens to come to his hermitage he shall honour with water, roots, fruits and alms—consisting of Nivāra and other grains'.—(7).

VERSE (8).

He should be always engaged in Vedic study, meek, conciliatory, quiet, ever liberal, not accepting any gifts, and compassionate towards all living beings.—(8).

Bhāsya.

This being a distinct stage of life, people might think that such duties as Vedic Study and the like, which pertain to other life-stages, should have to be omitted now; hence with a view to show that they do not cease, the Text has added—'always engaged'; and not as in the Householder's stage, during which, the man being busy with his household work, their performance leaves no time for Vedic study and such duties.

'Meek'—endowed with humility; free from haughtiness.

'Conciliatory'—abounding in the friendly spirit; always saying what is agreeable and wholesome; ever ready to conciliate his neighbour.

'Quiet.'—Even when urged by others, he should not speak much of what may be irrelevant.

'Ever liberal'—in making gifts of water, fruits and roots and alms.
'Not accepting any gifts'—He should not beg anything for his medication or diet and such needs, from a person belonging to another stage of life and coming to see him.

'Compassionate towards all living beings.'—'Compassion' is pity. But even though he, be compassionate, he should not, for the sake of any person, beg anything from another person.—(8).

VERSE: (9).

He shall offer, according to rule, the sacrificial oblations, taking care not to omit the 'Darsha' and the 'Paurnama' sacrifice.—(9)

Bhashya

'Vitana', is vihara, sacrifice; what pertains to it is 'sacri-

ficial', 'vaitinikam'; i.e. the rites pertaining to the Three Fires;—this he shall 'offer', perform.

The term 'agnihotra' primarily denotes the wild barley and other substances that are employed in sacrificial oblations; and it is not the name of a particular rite; it is in this sense that we have the term used as the object of the verb 'shall offer'; and we get at the meaning that 'he shall offer, by means of the Agnihotra and other rites, the oblations into the Ahavanyya Fire;';—it is in this way that the use of the verb 'juhuyat', 'shall offer' becomes justified. In this explanation the word 'agnihotra' becomes synonymous with the denotation of the root 'hu', 'to offer into the fire.'

Objection—'The text has just prescribed the optional alternative of committing his wife to his sons; in this case how can the man, in the absence of his wife, be entitled to the performance of shrouta rites? It might be said that the man would be entitled to them in the same way as the man away from home is entitled; just as the man who is away from home, though at a distance from the Fires, is regarded as the performer of the rituals by reason of his having made arrangements for the offerings to be made.
by a proper substitute, in the same manner, in the case in ques-
tion, when the man is starting for the forest, his wife shall permit 
him to carry on the rituals; and in this manner the joint charac-
ter of the title would not be disturbed.’ But this cannot be right. 
The procedure of employing a substitute is permissible only in 
cases where the man is forced by human or divine agencies to go 
away from home, and not when he goes out of his own accord. 
Because in such a procedure, many of the details would become 
omitted, even though the man would be perfectly capable to 
accomplish them (if he himself remained at home); e.g. in con-
nection with the Darsha\*Paurnamāsa sacrifices it is laid down 
that the sacrificer shall make his wife repeat the mantra ‘vedo-si 
ruttirasi, &c.’; and this would be omitted (during the sacrificer’s 
bubble).

“It might be said that the rule laid down in the present 
verse may be taken as pertaining to the case where the house-
holder is retiring to the forest along with his wife (and not 
when he is going alone, leaving her in charge of his sons). 
But this also is not possible; because we do not find any such 
restrictive specification. Further in connection with the con-
tingency of leaving the wife behind, the scriptures have prescrib-
ed another method of disposing of the Fires (in the shape of the 
direction that they should be committed to the charge of the wife.)

“Then again, even if the rule were taken as pertaining to 
cases where the wife accompanies the husband, the following 
direction (contained in verse 11) would not be relevant—
‘With pure grains, fit for hermits, which grow in spring and in 
autumn, and which he has himself collected, he shall prepare the 
cakes and the boiled messes, according to law’;—the grains 
meant here are the wild ones, Nīvāra and the like, because he 
has been directed to relinquish all his village-belongings; and 
yet in the Veda cakes are laid down as to be made of Vrihi and 
other grains, which are cultivated. Nor could the rite be completed 
by using any other pure grain, either in accordance with the 
maxim that ‘whatever is produced may be used’ (‘Utpanna-
nyāya’), or in accordance with the law of options (Vrihi-
nyāya). Because any such grains it would be difficult for the wife to obtain. Lastly, the performance of the Agniḥotra being a life-long duty, how can there be any relinquishing of that rite, or of the wife? From all this it is clear that the rule regarding the entering into the next stage of life is not compatible with the performance of the Sacrificial Acts.”

On this point a special effort has to be made (for reconciling the apparent discrepancy).

(A) Some people say that the term ‘sacrificial’ in the text has been used, by way of praise, for the smārta (not śrauta) rites; and in connection with the smārta rites there are no such scriptural restrictions as that cakes should be made of the Vṛihi and other cultivated grains only. In fact in connection with these rites it has been declared that—‘The deities of a man partake of the same food as the man himself’ (Vālmiki-Rāmāyaṇa Aṇḍhya kānda). So that there would be nothing wrong if the Hermit performed these rites with ‘grains fit for the hermit.’ Even if this were incompatible with the injunctions regarding the use of Vṛihi and other cultivated grains, this incompatibility could be easily explained away.

“But even in this case there would be the law relating to the joint right of the husband and wife to the performance, which would be infringed by the man doing it when separated from his wife.”

Well, as regards the Vedic declaration—‘One shall offer sacrifices, when accompanied by his wife,’—this can pertain to śrauta rites only [so that the said difficulty does not arise in connection with the smārta rites.]

(B) Another explanation is that the rule laid down in the present verse does not refer to the Householder’s Fire at all; it refers to what has been prescribed by Gautama (3.27) regarding ‘the kindling of fire in the month of Shrāvana.’ In the present treatise also, the author is going to add the phrase ‘following the methods of the hermit’ (Verse 21). From all this it is clear that the rites referred to here are those that have been prescribed in the
scriptures, as entirely apart from the rites relating to the Agnihotra, &c. And the terms ‘Darsha’ and ‘Paurnamasa’ too have been used only figuratively. Thus the said kindling of the Fire by the Hermit is to be done by him, without his wife. As regards the household Fires of the Agnihotra, the method of disposing of them is laid down (in verse 25 below) in the words—‘Having reposed the sacrificial fires in himself, &c. &c.’

As regards the contention based upon the life-long character of the Agnihotra-rite, that the abaudoning of the Fires cannot be right,—we shall deal with this when we are considering the question of the sequence among the four life-stages.

(C) Others again explain as follows:—What has been forbidden for the Hermit is the act of offering oblations of cultivated grains, and not that of employing these for the sake of the Deities.

“But the sacrificer has got to eat of what is offered to the gods, according to the law that the four priests, with the sacrificer as the fifth, partake of the sacrificial cake.”

True; but that eating is one that is prescribed by the scriptures, and not the ordinary one; and what has been forbidden under verse 3 is the ordinary eating. And for purposes of the scriptural act; even if the man were to go into the village, there would be nothing wrong in this; in fact it is going to be declared below (verse 28) that—‘he may eat the food after having obtained it from the village.’

This however is not right; because of the express injunction that he is to make use of only such grains as are ‘fit for hermits.’

Thus we find that the whole explanation regarding the text referring to the fire kindled during the month of Shravana (explanation B above), and all that follows is not acceptable.

Further, verse 4 has spoken of the man ‘taking with himself the sacred fire’,—and not leaving it behind. As for its being committed to another person, it is going to be laid down that it is to be done either by the man who is going to die, or who is going out for the first time. Then again, the Turayana and other rites that are
prescribed (in verse 10) for the Hermit (and which are all Shrauta rites to be performed in the Shrauta Fire of the Agnihotra) cannot be explained, if the present verse refers to the fresh Smārta fire kindled in Shrāvanya. In fact, this latter Fire-kindling could be done only by one whose wife has died,—such being the implication of the actual words laying it down. Or, it may be done in a case where the man retires to the forest immediately after Studentship.

From all this it follows that when an Agnihotra retina retires to the forest, he shall do so along with the Fire, and accompanied by his wife.

In the forest, the rites are to be performed 'according to law', with Vṛihi and other grains; and these grains (though belonging to the cultivated category) may somehow or other be brought under the category of 'grains fit for hermits.' Specially as Vṛihi and Vara (which are cultivated grains) are quite sacred.

For the man who has not maintained the Fire, the duty of 'committing the Fires to his wife' may be accomplished somehow with reference to the Fire kindled according to smārta rules. This would be only right, as both are 'smārta' acts. In the case of a man who has two wives, and one of these has taken charge of the Fires, the 'committing of the wife to the children' would apply to the second wife.

'Not omitting.'—'Omission' is disobeying the Injunction; the non-performance of an act in the form in which it has been prescribed. This has been added only for the purpose of filling up the metre; similarly also the term 'yogātāḥ', 'taking care.' The construction is 'yogātāḥ askandayān', 'taking care not to omit', i.e., carefully keeping up. The 'care' here refers to the injunction itself.—(9).

VERSE (10).


Bhāṣya.

'Darśēṣṭigaṇrayanam' is a copulative compound consisting
of the two terms ‘darśhīsti’ and ‘āgrayaṇa’. ‘Chāturmāṣya’ ‘Turāyaṇa’ and ‘Dāksāyaṇa’ are the names of particular shrauta rites.

According to some people the performance of the Turāyaṇa and the rest is obligatory—(10).

VERSE (11).

WITH THE PURE GRAINS FIT FOR HERMITS, WHICH GROW IN SPRING AND IN AUTUMN, AND WHICH HE HAS HIMSELF GATHERED, HE SHALL SEVERALLY PREPARE CAKES AND BOILED MESSSES, ACCORDING TO LAW—(11).

Bhāṣya.

If the phrase ‘grains fit for hermits’ is not connected with what has gone before, then there is no room for the objection—"how can the sacrificial offerings be made, which are laid down as to consist of Prihi and other cultivated grains?"

The ‘boiled mess’ and ‘cake’ meant here are those that have been prescribed by the rules laid down for Hermits.

‘Vāsanta’—those that grow, or ripen, during spring; similarly ‘shārada’.

‘Sacred’—this is a mere re-iteration.

‘Which he has himself gathered’.—This forbids such means of livelihood as receiving gifts and the like. For the due fulfilment of the aforesaid smṛta rites, grains have to be gathered by wandering hither and thither.

‘According to law’, ‘severally’.—Both these terms are added for filling up the metre.—(11).

VERSE (12).

HAVING OFFERED TO THE GODS THAT MOST PURE OFFERING CONSISTING OF WILD-GROWING THINGS, HE SHALL TAKE TO HIMSELF THE REMNANT, AS ALSO THE SALT PREPARED BY HIMSELF—(12).

Bhāṣya.

He should eat only what remains after the offerings to the
Verse XIII:—Details of the Hermit's Life

Gods have been made on the New and Full moon days,—and not any herbs, roots, fruits and the rest.—'He shall take to himself the remnant';—shall use it for his own purposes, i.e. for the sustaining of his body.

He should eat only such salt as is 'prepared by himself' and not rock-salt &c.—(12).

Verse (13).

He should eat the vegetables that grow on land and in water; also flowers, roots and fruits, the productions of pure trees; as well as oils produced from fruits.—(13).

Bhāṣya.

He should eat those growing on land and in water; as also flowers, roots and fruits.—(13).

Verse (14).

He shall avoid honey, meat, cabbages, mushrooms, the fragrant grass, the pot-herb and the 'Śhleśmātaka' fruits.—(14).

Bhāṣya.

'Bhaumāni Karakāni'.—The term 'kavaka' has already been explained (under 5:5) as a synonym of 'chhatraka' (mushrooms). These mushrooms grow on the ground, as also in the hollow of trees and other places. Hence the specification 'land-grown'.

This however would appear to be contrary to usage; specially as among the duties of the Householder, all kinds of mushroom have been forbidden, and for the Hermit, the discipline, if anything, should be stricter.
For this reason the term ‘bhaumâni’ should be taken separately by itself; and it should be understood as standing for the ‘gojihvikâ’ (cabbage), which is well-known among foresters,—and not for anything grown on the land.

Mushrooms having been already forbidden before, their repeated prohibition in the present text is for the purpose of indicating that the eating of the fragrant grass and other things involves the same Expiatory Rite as that of mushrooms.

‘Bhutoriya’ (fragrant grass) and ‘shigruka’ (pot-herb) are the names of particular kinds of herbs well known among cultivators—(14).

VERSE (15).

In the month of Ashvina he shall throw away the formerly-gathered ‘hermit’s food’, as also the worn-out clothes and the herbs, roots and fruits.

—(15).

Bhûṣya.

This throwing away of the food during the month of Ashvina is applicable to cases where the man is either one who lays by provision for six months or for one who does it for a year.

“As a rule hermits’ food should be collected only in such quantities as may be actually needed for the rites to be performed; so that there can be no surplus; under the circumstances, what would be there to be thrown away?”

The answer to this is as follows:—At the time that the man is gathering food he cannot always keep a weighing balance in his hand; hence it is quite possible that some small quantities may be left over; and it is these that have to be thrown away during the month of Ashvina.

‘Worn out clothes’.—There is no throwing away of such clothes as are not worn out.—(15),
VERSE XVI.—DETAILS OF THE HERMIT’S LIFE.

VERSE (16).

He shall not eat anything produced by ploughing, even though it may have been thrown away by some one; nor such flowers and fruits as are grown in villages, even though he be in distress.—(16).

Bhāṣya.

Of forest-grown things also, those ‘produced by ploughing’ are forbidden; while things grown in villages, even though not ‘produced by ploughing’, have been already forbidden by verse 3 above; the present fresh prohibition is meant for flowers and fruits, and this prohibition applies to the use of village-grown flowers and fruits in the worshipping of gods &c.

‘Even though he be in distress’.—That is, even though nothing else be available, and the worshipping of gods be absolutely necessary,—these things shall not be used even as substitutes.

The term ‘aśu’, ‘even’, should be construed away from where it occurs; the sense being—‘even flowers shall not be used, what to say of grains?’—(16).

VERSE (17).

He may be one living on food cooked by fire, or one eating only what ripens in its own time; he may use the stone for grinding or he may use his teeth as the mortar.—(17).

Bhāṣya.

‘One living on food cooked by fire’.—One whose food consists of vegetables and rice &c. cooked by fire.

Or he may eat only such fruits of trees as ripen themselves in their season.
Or his food may consist of flour obtained by grinding nīvarā and other grains. That is, he should grind these grains, and having thus turned them into dough, eat it.

Or this phrase may mean that those nuts that ripen in their own season, and which have a kernel beneath a hard crust,—the outer crust of these should be broken with stone, and the inner kernel eaten.

'Dantolākhalikāḥ'.—One who has his teeth for the mortar. That is the outer crust of nuts may be removed with the teeth. This however ought not to be done ever, though the nut may have been cleaned.

Or the phrase may be taken as qualifying the eating; the sense being that—'he shall eat in such a way that his teeth may serve the purposes of the mortar, in the thumping and removing of chaff'.—(17).

VERSE (18).

He may be either one who washes off immediately, or one who lays by for a month, or one who lays by for six months, or one who lays by for a year.—(18).

Bhāsyā.

The food that has been described above, he should obtain day after day, just enough to serve for the day.

The man who has a collection that lasts for one month. The form is obtained by the adding of the affix 'than'. Or the reading may be 'māsasaṁchayakāḥ' and the word explained as a Bahuvidhi compound: 'he, whose collection is sufficient for a month'.

Similarly with the last two expressions.—(18).
VERSE XIX:—DETAILS OF THE HERMIT'S LIFE

VERSE (19).

HAVING COLLECTED FOOD TO THE BEST OF HIS ABILITY, HE SHOULD EAT IT AT NIGHT, OR DURING THE DAY; OR HE MAY DO IT AT EVERY FOURTH TIME, OR AT EVERY EIGHTH TIME.—(19).

Bhāṣya.

Two meals having been prescribed for the man's ordinary purposes, the present text lays down the dropping of one of these meals for the Hermit. The sense is that as age goes on advancing, the man should go on dropping the meal-times one by one. The 'fourth' meal-time is to be computed in the same manner as the 'eighth': Three days having elapsed, if one eats in the evening of the fourth day, he comes to be regarded as eating 'every eighth time'. The act of eating being the subject-matter of the context, the 'fourth' (or 'eighth') time has to be taken as referring to that act.—(19).

VERSE (20).


Bhāṣya.

Ends of the fortights—i.e. the New Moon Day and the Full Moon Day;—on these two days he shall eat boiled barley-gruel;—'once' i.e. either in the morning or in the evening.—(20).
VERSE (21).

Or, he may always subsist only on flowers, roots and fruits, which have ripened in their own season and fallen down spontaneously,—keeping firm in the ways of life prescribed in the 'Vaikhânasâ' Institutes.—(21).

Bhâsyâ.

‘Ripened in their own season’.—The jack-fruit and some other fruits are ripened (artificially) by means of fire also; and it is with a view to exclude these that this epithet has been added. But fruits ripened by means of fire are not forbidden for the Householder.

‘Vaikhânasâ’ is the name of a treatise where the duties of the Hermit are prescribed;—keeping firm on these rules;—i.e. he should seek to learn also the other details of life prescribed in that treatise.—(21).

VERSE (22).

He shall roll about on the ground, or stand on tip-toe during the day; he shall beguile his time by standing and sitting, going to water at the 'Savanâs'.—(22).

Bhâsyâ.

‘Rolling about’.—Lying down on the ground on one side for sometime and then turning over on the other side. He shall pass his time thus rolling about, except during meal-time and the time during which he has to move about, he shall neither sit down nor walk about. nor sit on a bed, or a seat, or a parapet.

‘On tip-toe’—‘prapâdaih’.—‘He shall stand’.

‘By standing and sitting’.—During the day; as for the night, it is going to be declared that the man should sleep on the bare ground.
VERSE XXIII: DETAILS OF THE HERMIT'S LIFE

'At the savanas.'—i.e. in the morning, at midday and in the evening;—'going to water'.—This indicates that where a river or some such reservoir of water is not available, one may perform his bath even with water pulled out (of a well).—(22).

VERSE (23).

DURING SUMMER HE SHALL KEEP FIVE FIRES; DURING THE RAINS, HE SHALL HAVE THE SKY FOR HIS SHELTER; AND DURING THE WINTER HE SHALL KEEP WET CLOTHES; GRADUALLY INCREASING HIS AUSTERITIES.—(23).

Bhāṣya.

He shall heat himself with five fires; he shall kindle four fires close to himself on his four sides and shall expose himself to the sun at the head.

During the rainy season, he shall have the sky for his sole shelter; i.e. he shall live in a place where the rain falls, and he shall not hold the umbrella or any such thing to ward off the rain.

'During the winter',—i.e. whenever it is cold; i.e. during the two seasons of Hemanta and Shishira (Winter and Midwinter)—he shall have his clothes wet.

'Gradually'—In due course.—(23).

VERSE (24).

BATHING AT THE THREE SAVANAS, HE SHALL OFFER LIBATIONS TO THE GODS AND PITRIS; AND PRACTISING HARSHER AND HARSHER AUSTERITIES, HE SHALL EMACIATE HIS BODY.—(24).

Bhāṣya.

'Upasparśhana'—means bathing.
'Austerities'—such as holding up the arms permanently, fasting during the whole month, or for twelve days, and so forth.

'Harsher'—what is calculated to cause greater suffering to the body.

He shall 'emaciate',—make to dry up,—his body. (24).

VERSE (25).


Bhāṣya.

'Vaitāna'—Shrauta.

These fires he shall reposit within himself, by swallowing their ashes and performing such other rites as have been laid down in connection with it. The exact procedure of this reposing should be learnt from the Shraranaka (?).

When austerities have been performed for a long time, and the man has reached seventy years of age, then, still remaining a hermit, he shall be 'without fires and without a house'; i.e. he shall give up his thatched dwelling-house.

"Where then should be live?"

He shall dwell 'at the roots of trees',—as is going to be said in the next verse.

'He shall be a silent hermit'.—The construction is 'muniḥ syat', 'he shall be a muni'; which means that he shall keep his speech under control; the man who has his speech under control is called 'a keeper of the vow of silence'.

'Living upon roots and fruits'.—This serves to exclude all other kinds of food; he shall not eat even Ṛivarā and the other wild grains.—(25).
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VERSE (26).

Making no effort to obtain pleasure-giving objects, and maintaining celibacy, he shall sleep on the ground; and not caring for shelter, he shall have the roots of trees for his dwelling.—(26).

Bhāṣya.

He shall make no effort to obtain things that give pleasure; e.g. troubled by heat, he shall not move into the shade, and troubled by cold, he shall not kindle fire. If, however, his sufferings are removed by such natural causes as the falling of the sun's rays and the like,—this is not forbidden. This rule refers to seasons other than the rains: because special rules have been prescribed with special reference to this latter season.

Or, the text may be taken as prohibiting the use of medicines by the hermit if he happen to fall ill,—being cured of disease also being a kind of 'pleasure'; hence he shall not make any effort to secure this pleasure.

'Sleeping on the ground';—i.e. he shall sleep on the ground, covered only with grass.

'Shelter'—dwelling-places, such as houses, tree-roots and so forth;—for these he shall not care; he shall not have any hankering after the possession of these.

He shall make the roots of trees his dwelling. In the event of their being not available, stone-slabs, mountain-caves and such places have also been ordained for him.—(26).

VERSE (27).

He shall receive alms just enough for subsistence, only from Brāhmaṇa-hermits, or from such twice-born householders as live in the forests. —(27).

Bhāṣya.

The Locative ending in 'tāpasēṣu' &c. has the sense of
the Ablative; meaning 'from hermits'—'he shall receive 'alms',
in the event of his being unable to obtain fruits and roots; —
'or from such householders as live in the forests'.

'Enough for subsistence';—what is just sufficient to satisfy
his hunger.—(27).

In the absence of such alms.—

VERSE (28),

While dwelling in the forest, he may bring food
from the village,—receiving it either in his
hollowed hand or in a potsheard,—and eat eight
morsels.—(28).

Bhāṣya.

The use of the term 'morsel' implies that the alms are not
to consist of fruits and roots only. In fact the present text permits
the use of cultivated grains, in the absence of wild ones.

Receiving the alms either 'in the hollowed hand'—without a
dish—or in a piece of broken earthenware, dish, &c.—(28).

VERSE (29.)

The Brāhmaṇa dwelling in the forest shall attend to
these and other restraints; and also to the several
Vedic texts contained in the Upaniṣads, in order to
attain the Self.—(29).

Bhāṣya.

These 'restraints'—observances and 'others'—such as
standing in water, keeping the eyes closed and so forth.

'Vedic texts contained in the Upaniṣads.'—He shall study
the texts contained in the esoteric sections of the Veda, and think
of them and ponder over them; 'in order to attain the Self.'

Or this may refer to the several forms of worship that have
been laid down for attaining Brahman.

'Several'—this is a mere re-iteration.—(29).
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VERSE (30).

Such of these as have been attended to by sages and Brāhmaṇa householders, for the advancement of knowledge and austerities, and also for the purification of the body—(30).

Bhāṣya.

It has just been stated in general terms that 'he shall attend to others'; this might be taken to imply the propriety of practising the restraints and observances laid down in the 'Śākya', the 'Pāshupata' and other heterodox scriptures. Hence the present verse is added for the purpose precluding these.

'By sages.'—The Mahābhārata describes several restraints and observances practised by the ancient sages.

Those attended to by 'Brāhmaṇa-householders';—as has been declared under Gautama (3:9)—'This refers to those coming later, also, because there is no incompatibility in this.'

'Knowledge'—the realising of the unity of the Self; this one should 'advance'—confirm, strengthen—by the study of the Veda.

'For the purification of the body'—he should attend to the restraints relating to the regulation of food—(30).

VERSE (31).

Or, having fixed upon the North-Easterly direction, he shall go forward, moving straight on, intent and living upon water and air,—till the falling off of his body.—(31).

Bhāṣya.

The 'Aparājita' is the name of the North-Easterly direction, known among the people as 'Aishani';—'Having fixed upon' this direction—as 'this is the direction towards which I shall go',—he should proceed towards it.
'Moving straight on'—not swerving from his path, not seeking to avoid even rivers and streams. This is a rule laying down the going towards the North-East.

'Intent, living upon water and air, till the falling off of the body.'—That is, until the body falls off, he shall live upon air and on water.

'Intent',—having concentrated himself by the rules of Yoga. This refers to the 'Grand Journey' (towards certain death).—(31).

VERSE (32).


Bhāṣya.

The austerities spoken of above and the 'Grand Journey' just spoken of constitute 'the methods adopted by the Great Sages.' By 'one of these'—by drowning in a river, by falling from a precipice, by burning oneself by fire, by starving oneself to death—one should discard his body.

The result of this is that 'with sorrow and fear departed' he reaches the regions of Brahman. 'Sorrow' consists in the experiencing of the sufferings of hell, etc.,—'Fear'—of going to hell. Both these disappear for the man; and directly—not having to pass through the several stages of Light, etc.—he goes to the region of Brahman.

The 'region of Brahman' is a particular place, superior than Heaven itself; and in that 'he becomes exalted'—remains to honoured. This does not mean that he obtains the 'Self-sovereignty' of Brahman; since the text distinctly adds the term 'region'; 'specially as Liberation is going to be spoken as being led to from the fourth Life-stage.
They say that Liberation is not attained by mere Action.

But this is not right; since in this very work it has been said—"he should study the Vedic texts contained in the Upanishads in order to attain the Self"; and 'attainment of the Self' is nothing more than meditating upon the Self and thereby becoming absorbed in it; there can be no other meaning of the term 'attain'. And further what is to be meditated upon by yogins in connection with the Upanishad texts is the Self:—'One fixed in Brahman reaches immortality', 'he becomes absorbed therein' and so forth.

It might be argued that—"there are other forms of success proceeding from austerities, spoken of in such texts as 'if he is desirous of reaching the regions of the Pitris etc. etc.'; wherein we find it stated that man can attain that degree of greatness which belongs to Brahman, and which is acquired by his determined activity; but this cannot be Liberation."

But this is not right. Because there is no distinction made. The man of action is just as much entitled to 'Immortality' (which is Liberation) as to the forms of worship leading to inferior results. It is nowhere declared that those forms of worship which relate to Non-duality shall be followed by the Renunciate only.

"But, having declared that 'there are three departments of Dharma', the Upanishad (Chhândogya) names 'sacrifice, study and charity', which represent the duties of the Householder; then it mentions 'austerity' which refers to the Hermit; then it speaks of the 'Student dwelling in the Teacher's house', which refers to the Life-long Student; and lastly it mentions 'one who is fixed in Brahman', and this refers to the Renunciate. Further on, it declares that the former three lead to 'sacred regions'; from which it follows that it is the remaining fourth, the Renunciate, who attains Immortality."

Not so at all; the term 'brahmasamsthā', 'fixed in Brahman', is used in its literal sense of 'one who is given up to meditating upon Brahman' [and this has no reference to any particular stage of life].
"If all men were equally entitled to it, then all that the Upaniṣad need have said is ‘one who is fixed in Brahman reaches Immortality’ [and nothing need have been said regarding the three life-stages]."

Not so; what the passage means is that,—'the several life-stages lead to sacred regions, which constitutes the result mentioned in connection with the Injunctions relating to the stages; but if, while still in the same stages, if a man fixes himself upon Brahman, he attains Immortality, which means non-return to birth.'

"Those who know the Self have declared that Brahman is non-dual; and it is also called ‘one in whom all activity has ceased’; the Life-stages on the other hand, all constitute the path of activity, consisting of the performance of various acts leading up to various results; so that there is a clear incompatibility between the 'knowing of the non-dual Self' and the performance of the Agnihotra and other rites, which are inseparable from the stages of the Householder &c., and which are all based upon notions of diversity'.

Our answer to this is as follows:—This would be equally applicable to Renunciation also, which also consists of restraints and observances, which presuppose diversity.

It might be argued that—"For the man who has renounced all activity and entered the path of Inaction, there are no scriptural injunctions at all".

Such certainly is not the meaning of the scriptures. Renunciation is going to be described as ‘the surrendering of the notions of I and mine’, and not the abandoning of all that is enjoined by the scriptures. Further, in connection with the Renunciate also, when he is hungry and goes about begging food, the notion of action and agent is always present. Under the circumstances, what reasonable man could assert that—"in the case of the Renunciate there is no incompatibility between his engaging in the said acts pertaining to the ordinary worldly life and his realising of the non-dual Brahman,—while there is a
clear incompatibility between this latter and the performance of the Agnihotra and other acts prescribed by the scriptures?"

The following argument may here be put forward:—"When the Renunciate is hungry and engages himself in eating, there is certainly incompatibility between this act and his knowledge of Self; but this incompatibility or incongruity lasts during that time only; just when a man walks in the dark he may put his foot upon thorny places; but when the sun rises and he obtains sufficient light, he places his foot only upon the right path, which is free from thorns; in the same manner, during the time that the man is suffering from hunger, he loses sight of his knowledge of Self; but as soon as the cessation of hunger comes about, like light in the other case, his firm conviction regarding the Self reasserts itself and the man regains his knowledge."

The same may be said regarding the Hermit also.

For the Householder also, there would be nothing incongruous in his attending to his wife and children and also meditating upon Brahman.

"But how can the man of manifold activities, who has become identified with diversity, ever obtain conviction regarding Non-duality?"

In connection with the duties of the Householder also it has been laid down that—'he shall meditate in solitude' (4.248), and 'having made over everything to his son &c.' (4.247).

"It has been declared in the Shruti that 'the man desiring heaven should not die before the span of his life has run out'; how then can there be any 'giving up of the body' for the Hermit? It is not possible for the present text to restrict this Shruti-text to cases other than that of the Hermit. Because the Shruti is more authoritative, and as such, could not be restricted in its scope by the Smriti."

There would be no going against the said Shruti if the man were to seek death when his body is torn up by old age and by sorrows and he knows that death is near at hand. What the
Shruti says is "before the span of his life has run out"; whereas as if dying were not considered right under any and every circumstances, then it would have simply said "one desirous of heaven should not die."

Further, the Upaniṣads speak of several signs of approaching death; and these also have their use in connection with the Shruti in question; the sense being that "unless a man knows of impending death by means of such signs he shall not seek to die."—(32)
SECTION. 4

The Renunciate.

VERSE: (33)

Having thus passed the third part of his life in the forest, the man shall, during the fourth part, renounce all attachments and go forth (a wandering mendicant).—(33).

Bhāṣya.

Henceforward we have the description of the fourth life-stage.

'Third part.'—i.e. having remained in the forest for some time; for such time as would suffice for the due performance of austerities and the proper allayment of longing for objects of enjoyment. The phrase cannot be taken as standing precisely for the exact 'third part' of the man's life; because the period of the life-stage is not determined precisely with reference to one hundred years (the alleged span of man's life); because the time for entering on the third life-stage has been indicated as that marked by the appearance of 'wrinkles and grey hair'; and in every man these do not always appear at the completion of fifty years. Then again, elsewhere it has been declared that 'one should go forth on the completion of his austerities'.

"In the case of the other life-stages the time has been precisely indicated—e.g. (a) Studentship shall continue till the Veda has been got up, (b) the life of the Householder shall continue till the appearance of wrinkles and grey hairs; in the present instance however no such time is indicated; whether we take it to be the 'third part' as asserted in the present text, or 'on the completion of austerities'—even so we stand in need of information regarding the exact time meant; for there is no knowing by what time one's austerities might be completed. For these reasons it is necessary that the time should be indicated by the words of the text."

27
It has already been explained that the 'third part of life' cannot be determined with reference to 'a hundred years'; and as regards the exact time, it has been clearly indicated by such words as—'one should take to the life of the Wandering Mendicant after the body has fully ripened'; which means that 'one should go forth after he has performed enough austerities, and till sufficiently advanced age, to be convinced that there is no more chance of any recrudescence of the passions.'

'Having passed'—having lived through; i.e. having carried on the duties as detailed above.

'Renouncing of attachment' consists in not harbouring notions of I and mine, in resting within one'self.—(33).

VERSE (34)

If one, after passing from stage to stage and after offering the sacrifices, with senses subdued, tired of alms and offerings,—goes forth as a Wandering Mendicant, and then dies, then he prospers.—(34)

Bhāṣya

This verse lends support to the view that one should pass through all the life-stages.—'Passing from stage to stage; that is passing from the Householder's stage to that of the Hermit.

'After offering the sacrifices'—during both the stages.

'With senses subdued'—when he becomes so, then alone he should go forth.

'If he dies, then he prospers'—i.e. obtains most excellent for splendour,

'Tired of alms and offerings'—by having recourse to these a long time.

This is a reiterative reference to the duties of the Life-stages.—(35).
VERSE XXXIII:—THE RENUNCIATE

VERSE. (35)

One shall turn his mind towards Liberation only after having paid off the three debts; without having paid them, if he seeks for Liberation, he sinks downwards.—(35)

Bhāṣya.

'Paying off'—Clearing off the debt.

'One shall turn his mind towards Liberation'—The term 'liberation' here indicates the stage of Renunciation; it is this stage that is spoken of as the principal path which leads to Liberation only; not so the other stages (which lead to other results also); hence 'liberation' means the Stage of Renunciation.—(35).
SECTION 6

The manner of Paying the three Debts.

VERSE (36).

After having studied the Vedas according to rule, having begotten sons in the rightful manner, and having offered sacrifices to the best of his ability,—he shall 'turn his mind towards Liberation.'—(36).

Bhāṣya.

This Smṛti-text reiterates what has been said in the following Shruti—'Man is born beset with three debts—the debt of sacrifice to the gods, the debt of offspring to the Pitrās, and the debt of vedic study to the sages' (Shatapatha-Brāhmaṇa, 1.7.2.1).

"But the Jābāla-shruti has declared that—'one should go forth as a mendicant after having been a house-holder, or he may go forth directly after studentship.'"

Our explanation of this is as follows:—What the text just quoted does is to mention the mere coming into existence of the stage of Renunciation; and if it were taken in its literal sense it would be contrary to what is said in the following verse regarding the impropriety of 'going forth, without having begotten offspring'.

"Well, when we have the Shruti just quoted, what if it be contrary to a Smṛti-text?"

We explain. The necessity of taking to the Householder's life has been directly enjoined (with all its details); while all that the text does in regard to the Renunciate is to enjoin that 'one shall go forth'; and nothing is said as to the rites to be performed by the Renunciate, or
the procedure to be adopted in regard to those rites. As regards the Householder, on the other hand, the Agnihotra and other rites have been prescribed along with all their appurtenant details. This is what we meant (by urging that the Shruti text quoted, if taken in its literal sense, would be contrary to the Smruti-text) Those persons then who, not knowing of the Shruti text describing the ‘three debts’, take their stand upon Smruti-texts only, and become life-long ‘students’, find themselves running up against the ‘Householder’s Life’ which has been directly enjoined.

There are some people who explain the Smruti-texts relating to the ‘Life-long Student’ as applying to the case of such men as are suffering from impotence or some such debility, and are, on that account, not entitled to entering upon the Householder’s Life.

But we do not understand what these people really mean. Their meaning may be as follows:—Such a person is not entitled to the rites laid down in the Shruti, on account of their being incapable of properly accomplishing such acts as the examining of the clarified butter (which cannot be done by the blind), or the walk in Visnu’s steps (which cannot be done by the lame); and that even so the said Shruti-texts have their application in the case of such men as are capable of duly accomplishing the rites with all the said details; so that there is no need for taking them as forcing the disabled persons also to perform the acts’.

If this is what is meant, then as regards the Smruti-texts also which speak of the ‘Life-long student’,—such a student also would have to ‘fetch water for the Teacher,’ to beg for food, and so forth; and in regard to the Renunciate also it has been declared that ‘he shall not dwell in any one place for a second night’. So that how could the blind and lame be entitled to these life-stages as prescribed by the Smruti-texts? In fact, the Initiatory Ceremony (upanayana) itself is clearly indicative of all (the four life-stages). Hence the desire of the person for marriage, which is referred to later on (9.203) in the text—
'if he has need 'for a wife etc. &c.' Though in connection with the Initiatory Ceremony also, there are several details, such as looking at the sun, going round the fire and so forth (which cannot be done by the blind or the lame), yet—in as much as the uninitiated person, by reason of his having become an outcast, would not be entitled to marry,—it is open to the man to keep up his studentship, even though defective, by serving his Teacher to the best of his ability. As for the impotent man, he is, by his very nature, unfit for the Initiatory Ceremony; in fact, like the outcast, he is not entitled to anything at all.

From all this our mind is not satisfied with the view that the life of the Renunciate (directly after studentship), or that of the Life-long Student, is meant for disabled people. In fact the two methods may well be regarded as optional alternatives; as is done in the case of the two Vedic texts laying down oblations to be offered 'before sunrise' and 'after sunrise'. And it is in accordance with the alternative view that all the four life-stages should be passed through that we have the passage—'without paying off his debts &c.'—which is deprecatory and not prohibitive (of Life-long Studentship, or Direct Renunciation). Or, it may be taken as referring to cases where the married man is going to take to Renunciation.—(36).

VERSE (37)

THE TWICE-BORN PERSON, WHO SEeks LIBERATION, WITHOUT HAVING STUDIEd THE VEDAs, WITHOUT HAVING BÉGOTTEN OFFSPRING, AND WITHOUT HAVING OFFERED SACRIFICES, SINKS DOWNWARDS.

—(37).

Bhāṣya.

'Sacrifices'—such as the Animal-Sacrifice, the Soma-Sacrifice and the like, which are obligatory on persons who have set up the Fire.—(37).
SECTION 6.

Procedure of going forth as a Wandering Mendicant.

VERSE (38).

HAVING PERFORMED THE PRĀJĀPATYA SACRIFICE, WHEREIN ALL HIS BELONGINGS ARE GIVEN AWAY AS THE SACRIFICAL FEE,—AND HAVING REPOSITED THE FIRES WITHIN HIMSELF,—THE BRĀHMAṆA SHOULD GO FORTH FROM HIS HOUSE.—(38).

Bhāsyā.

'Prājāpatya Sacrifice'—as prescribed in the Yajurveda; at this the giving away of all one's belongings is enjoined. After this has been performed, the Fires are reposed by the man within himself; the exact procedure of this reposing also has to be learnt from that same Veda.

The compound 'Sarvavedasadaksīnān' is to be treated as a Bahuvihi compound; 'that at which all one's belongings are given away as the sacrificial fee'. 'Vedas' mean wealth; and the whole of this is to be given away. This is the sense attributed to the 'aṇ' affix in the term 'sarvavedasa'. Or the 'aṇ' affix may be taken in the reflexive sense; the 'Prajñādi group' (which are laid down as taking the said affix in this sense) being a purely tentative one.

Others have explained the 'Prājāpatya sacrifice' as human sacrifice. At this latter the Brāhmaṇa forms the first animal to be sacrificed in accordance with the injunction 'the Brāhmaṇa should be sacrificed to Brahman'; and 'Prājāpati' is only another name for Brahman; and since a sacrifice is named after its chief deity, 'Prājāpatya' is the name for the human sacrifice. Further, it is only in connection with this sacrifice that the scriptures have enjoined the giving away of all belongings, the reposing of the Fires within oneself and the going forth as a mendicant. We have the following Shruti-text on this point:—'Having reposed the
Fires within himself, and regarding this repositing as a worship rendered unto Aditya, the man should go forth; then alone does he become securer than gods and men.

Some people have held that the ‘repositing of the Fires within himself’, which is mentioned in connection with Renunciation, becomes fulfilled if the Fires are made over to the wife at her death; and hence Renunciation is to be taken to only in the event of the wife’s death, when a second wife need not be taken.

But in that case the text bearing on the subject should have been in some such form as—‘in the event of the wife dying first, the Fires should be made over to her at her funeral rite’, and since the present treatise is the work of a human author, and not a Veda, the answer would not be available that no exception can be taken to its words. (?)—(38).

VERSE (39).

HE WHO GOES FORTH FROM HOME AFTER HAVING GRANTED FREEDOM FROM ALL FEAR TO ALL BEINGS,—TO THAT EXPOUNDER OF THE VEDA BELONG REGIONS OF LIGHT.—(39).

_Bhāsyā._

This verse eulogises the fourth life-stage at the expense of the Householding stage.

At sacrifices animals are killed; the cutting of herbs and grasses also constitutes ‘killing’, according to the theory that ‘all that grows is animate’. It is this that constitutes the ‘fear’ of living beings. So that when one has gone away from home, and has disposed of the Fires, there is no such fear from him. This is what is meant by the words—‘having granted freedom from fear to all beings.’ This also indicates that the Renunciate shall not pick up for his use any such leaves or twigs as have not quite dried up.
VERSE XL—PROCEDURE OF GOING FORTH AS A WANDERING M. 225

'Of light'—ever effulgient; where the rising and setting of the sun are not perceived; this is what is described by the words of the Upaniṣads—'Beyond this the sun does not rise or set'—(39).

VERSE (40)

The twice-born person, from whom not the slightest danger arises to living beings, suffers no danger from any source, when he has become freed from his body.—(40).

Bhāṣya.

The same idea is repeated again.

'When he has become freed from his body'—i.e. when his present body falls off. (40)

VERSE (41).

Having departed from his house, fully equipped with the sacred things, he shall go forth, silent and wholly indifferent towards pleasures that may be presented to him.—(41.)

Bhāṣya.

'Sacred things'—the muttering of sacred texts, kusha-grass, water-pot and deer-skin;—'Equipped'—supplied—with these. Or 'pavitra' may be taken as standing for the purifying penances.

'Muni'—'silent,'—speaking little.

'Presented'—offered by some person;—'pleasures'—pleasure-giving objects, such as nice food and the like, which may come to him by chance,—or the sounds of music &c.,—or sons and other relations. When these happen to be presented before him, he should be 'indifferent' to them; i.e. he shall not look upon them for long with loving eyes, shall not listen to them, or shall not sit with them.—(41).
VERSE (42).

He shall always wander about alone, without a 'companion, in order to attain success; when one realises that success accrues to the solitary man, he neither forsakes nor becomes forsaken.—(42)

Bhāṣya

This verse enjoins solitude.

' Alone'—denotes the giving up of past acquainances.

' Without a companion':—he shall not take with him even his former servant &c. It is only in this way that the man becomes free from friendship, hatred and love; and thus comes to look upon all things as equal. Otherwise, if a servant happen to be near him, he could have the notion that—'this man is mine, not that'; and this is the attachment that becomes the cause of bondage.

When he realises this, then he does not 'forsake'—no son or anybody else is ever forsaken, by him; and hence he himself also is not 'forsaken'—not separated from this son and others; i.e. he is not beset with the pain of separation from them. Otherwise—if there had been attachment—the giving up would cause great pain. In fact, for such a man no one dies, nor, does he die for any one.—(42).

VERSE (43).

He shall be without fires and without home; he may go to a village for food;—disinterested, steady, silent and calmly-disposed.—(43).

Bhāṣya.

The abandoning of the Shrāuṭa fires has been mentioned before; this verse speaks of the abandoning of the domestic fire. Or this may be taken as forbidding the act of cooking, and of seeking for fuel for the fire required for the allaying of cold and such other purposes.
VERSE XLIV:—PROCEDURE OF GOING FORTH AS A WANDERING M. 227

‘Niketa’ is home.

‘He may go’—for one night—‘to a village for food’; and having got what he needs, he should spend the rest of his time in the forest. This living in the village for a single night has been declared by Gautama. If the man happen to be near a village, then he shall enter it only for obtaining food; but if he happens to be far off from it, then he may dwell there for a single night, and pass on to the forest for the second.

‘Disinterested’;—he should not own his even such inanimate objects as the water-pot and the like. Or, it may mean that he shall not have recourse to any remedy for his bodily ailments.

Some people read ‘asaṅkusukaḥ’;—‘saṅkusuka’ means fickle, unsteady; and the opposite of this denotes firmness of mind.

‘Silent’—with the organ of speech under his full control

‘Calmly disposed’—Calm in disposition; i. e., he shall give up all mental imaginings; he shall be calm by disposition not in mere speech (43).

VERSE (44).


Bhāṣya.

The ‘potsherδ’—the broken jar—shall be his dish and his begging-bowl;—the ‘roots of trees’ shall be his home.

‘Coarse cloth’—Rough and torn pieces of cloth.

‘Equality’—towards the friend and the enemy, to one who is neither a friend nor an enemy, as well as towards himself.

‘Mark of the liberated person’. What this means is that for such a man Liberation is quickly attained; not that the man becomes liberated by these alone.—(44).
VERSE (45).

He shall not rejoice at death; nor shall he rejoice at life; he shall await his time, just as the servant awaits the fulfilment of his contract—(45).

_Bhāṣya._

This denotes freedom from troubles.

He shall not seek death; nor shall he seek life, for the purpose of acquiring more knowledge.

_He shall await his time._—He shall cultivate the habit of thinking 'let anything happen at any time it may

_Just as the servant waits for the fulfilment of his contract._—‘This work I have got to do for him during the day,—if I stop in the middle, I shall not obtain full wages’.

Worldliness having thus ceased, when the man’s body falls off, he attains Liberation, by this process and not by doing whatever he likes.—(45)

VERSE (46).

He shall place his foot sight-purified, drink water cloth-clarified, utter speech truth-sanctified and act with pure mind—(46).

_Bhāṣya._

Having looked over the path with the eye, he should place his foot on a spot where there may be no animals to suffer from his tread.

It being already known that one should tell the truth, the term 'pūta', 'sanctified', is meant to show that the term 'satya', 'truth', is purely indicative; hence there is nothing incongruous in this.

One shall always remain pure in his mind; _i.e._ he shall not even think of possessing what belongs to another and so forth.—(46)
VERSE XLVII:—PROCEDURE OF GOING FORTH AS WANDERING M. 229

VERSE (47).

He shall patiently bear improper words, and shall not insult anyone; and he shall not make enmity with any one, for the sake of his present body.—(47).

Bhāṣya.

When one speaks in a manner contrary to the scriptures, his words are called ‘improper’—i.e. hard, disagreeable taunts;—these he shall ‘bear patiently’—i.e. tolerate, not answer back. In fact, he shall not bear ill-will even in his mind; what is implied by the direction is that ‘on being cursed he shall pronounce a blessing,’ which forbids even mental perturbation; and it does not mean that he shall actually ask the man—‘is it well with you?’ Because if he spoke thus (and bore anger in his mind) he would be a liar, saying one thing and thinking of another.

‘He shall not insult’—shall not show disrespect towards—any one. That is, he shall not omit to show respect to his elders.

‘For the sake of his present body’;—i.e. if some one were to strike his body—‘he shall not make enmity with him.’ He is to think all the time in the following strain—‘what would it matter whether this body perished or not, I may have an effulgent body.’—(47).

VERSE (48).

Towards an angry man he shall not retort in anger; when he is cursed, he shall pronounce a blessing; and he shall not utter an untrue word, spreading over the seven openings.—(48).

Bhāṣya.

‘Seven openings’—(1) Duty and wealth, (2) duty and pleasure, (3) wealth and pleasure, (4) pleasure and wealth, (5) pleasure and duty, (6) wealth and duty, and (7) wealth—pleasure—duty. He shall not utter an untrue word spreading over all these. All these are based upon notions of diversity; and all diversity is untrue; hence the word relating to these is called ‘untrue’.
The sense is that the man shall speak only such words as pertain to Liberation.

Or, the 'seven openings' may stand for the seven breaths in the head; and these are the 'openings' of speech. Or, it may stand for the six sense-organs and Intellect as the seventh. It is only when objects have been perceived by means of these that words speak of them. Others explain that the 'seven openings' stand for the seven declensional terminations.—(48).

VERSE (49).

Centered in spirituality, disinterested, free from longings, with himself as his sole companion, he shall wander forth in the world, seeking bliss.—(49).

Bhāṣya.

'Spirituality'—disposition to concentrate one's attention upon the quest for the true nature of the self;—'centered'—always thinking of it, he shall remain.

'Disinterested'—this re-iterates what has been already said before regarding his not caring for the due fulfilment of Dharma and other things.

'Nirāmiṣaḥ'—free from longings. Flesh is 'āmīṣa', which indicates (figuratively) longing, by reason of the fact that living beings have a great liking for flesh; and this longing is forbidden.

All the rest has already been explained before.—(49).

VERSE (50)

He shall never obtain alms either by means of prodigies and portents, or by means of the science of astrology and palmistry, or by means of counsel and discussion.—(50)

Bhāṣya.

'Prodigies'—appearing in the heaven, in the atmosphere and on the earth, e.g. eclipses, the appearance of particular planets,
the appearance of a comet, reddening of the atmosphere, earthquake and so forth. The man shall not go about describing the probable effects of these, for the purpose of obtaining alms.

'Portents'—the evil effects of planetary aspects.

'Science of astrology'—the science which enables one to say—'To-day the moon is in the asterism of Krittikā, which is fit for starting on a journey and so forth.

'Science of palmistry'—which describes the effect of marks in the palms and other parts of the body.

'Counsel'—offering advice to the King and his subjects,—in such form as 'It is right to act in this manner,—make peace with this King—declare war with that—why did you do this?—why don't you do this?'

'Discussion'—the urging of arguments in sheer arrogance, for and against certain doctrines in regard to which there is difference of opinion.—(50)

VERSE (51).

He shall not go near a house that is filled by hermits, brahmanas, birds, dogs or other mendicants.—(51)

_Bhāṣya_

'Filled'—where many people have collected for the purpose of obtaining food,—to such a place he shall not go for alms.—(51)

VERSE (52).

His hair, nails and beard clipped, equipped with vessels, staffs and water-pot, he shall constantly wander about, self-controlled and not causing pain to any living beings.—(52)

_Bhāṣya_

'Vessels'—to be described later on.

'Staffs'—three; the Renunciate being required to carry three staffs.
'Kusumbha'—is water-pot, not the colouring substance.

What is said in the second half of the verse has been already said before. (52)

VERSE (53)

His vessels shall be non-metallic and free from holes; the cleansing of these has been ordained to be done by water, just like that of the vessels at a sacrifice (53)

Bhāṣya.

'Non-metallic':—His vessels for carrying food or water shall not be made of gold or other metals.

'Free from holes':—not having any holes etc.,

These are cleansed, like the sacrificial vessels, by means of water alone; but only when they are not stained; if there are stained, these should be removed by the use of other (cleaning) substances also. (53)

VERSE (54)

Manu, the son of Svayambhu, has declared that the vessels of the Renunciate shall be a gourd, a vessel of wood or of earthenware, or of splits. (54)

Bhāṣya

'Splits'—i.e. of cane, or bamboo or such other split things.

'Vessels of the Renunciate'—for carrying food and water. (54)

VERSE (55)

He shall go for alms only once, and shall not seek for a large quantity; because the Renunciate who becomes addicted to collecting alms becomes attached to sensual objects also. (55)

Bhāṣya

What is laid down here is that the man shall eat once, this being the purpose of the alms; it does not mean that he shall go to
beg only once. What is intended here is the prohibition of eating twice; that is, the man, having gone for alms once, shall not save out of it for eating again. It is with a view to this that we have the prohibition of eating. It is for this reason that the text adds: 'he shall not seek for a large quantity;' Seeking for a large quantity can only be for the purpose of eating again and again; specially because for one who delights in solitude, large quantities of food would not be wanted for the sake of servants and other dependents. By supplying a reason for what is laid down, the text implies that even at a single meal the man shall not eat too much.—(55)

VERSE (56).

The renunciate shall go for begging alms at a time when there is no smoke issuing, when the pestle has ceased to ply, when fire embers have been extinguished, when people have eaten, and when the removal of the dishes has been finished.—(56)

Bhāṣya

That time at which people have already eaten. Similarly with the other epithets, 'Vidhrūme' and the rest.

'Removal of the dishes'—the throwing away of the dishes in which people have taken their food; when this has been finished.

From all this what follows is that he shall beg for food after the first occasion for the giving of alms, during the first instalment of the cooking, has passed away.

'When there is no smoke' etc., indicate the impossibility of the cooking being done again.

When the pestles have 'ceased to ply'—i. e. kept aside.—(56)

VERSE (57).

He shall not be sorry at not obtaining alms; nor shall he rejoice at obtaining it; he shall have only what suffices to sustain his life, and be free from all attachment to his accessories.—(57)

Bhāṣya

If at the stated time he should fail to obtain food, he shall
not be 'sorry,' dejected in mind. He shall not allow grief or joy to overtake him at failing or succeeding to obtain food.

'What suffices to sustain his life.'—This indicates the quantity of food to be begged. What this implies is that in the event of his failing to obtain alms, he shall sustain his life by such fruits, roots and water as do not belong to another person.

'Accessories—vessels, staff and so forth;—'attachment to these'—i.e. making special efforts to obtain them;—from this he should be 'free'; that is he shall harbour no longings.—(57)

VERSE (58).

HE SHALL DISDAIN ALL HONORIFIC PRESENTS; BY HONORIFIC PRESENTS THE RENUNCIATE, EVEN THOUGH LIBERATED, BECOMES FETTERED.—(58).

Bhāṣya.

"Honourific presents'—what is given after due honouring;—this he shall 'disdain'—deprecate, shun; and what is deprecated he shall not do.

'All'—at all times; not even for a single day he shall accept such an alms.

The second half of the verse is a purely laudatory exaggeration; in reality one who has been liberated can never be 'fettered' again.—(58).

VERSE (59)

BY EATING LITTLE FOOD AND BY STANDING AND SITTING IN SOLITUDE, HE SHALL restrain his senses, when attracted by sensual objects.—(59).

Bhāṣya.

'In solitude'—in a place devoid of people—he shall stand and sit.
VERSE LX:—PROCEDURE OF GOING FORTH AS A WANDERING

This indicates that 'subjugation of the senses' is the result of living in solitude. Or, it may be taken to be indicative of freedom from curiosity.

He shall not stay even for a moment at a place where large number of people, men and women, with various kinds of dress and ornaments, congregate.—(59)

VERSE (60)

BY THE RESTRAINING OF THE SENSES, BY THE DESTRUCTION OF LOVE AND HATRED, AND BY NOT INJURING LIVING BEINGS, HE BECOMES FIT FOR IMMORTALITY.—(60)

Bhāṣya.

'Restraining'—preventing from operating on their objects.
'Becomes fit for immortality.'—He is enabled to become immortal. This shows that what is mentioned here is as useful as self-knowledge itself.—(60)

VERSE (61)

HE SHOULD REFLECT UPON THE CONDITIONS OF MEN, ARISING FROM THE DEFECTS OF THEIR DEEDS, THEIR FALLING INTO HELL AND THEIR SUFFERINGS IN THE ABODE OF THE DEATH-GOD.—(61)

Bhāṣya.

What is stated here is a mode of meditating upon the Supreme Truth, consisting in the noting of the fact that birth and rebirth abound in pain.

Finding that life in the world abounds in sufferings caused by the separation from friends, relations, sons and wife and the loss of wealth &c., how could the man voluntarily go on undergoing the physical troubles of wandering about, begging for alms and so forth?

The 'conditions' of men abound in pain and result from the defects of their actions,—from their doing what is forbidden; e.g. such acts as doing injury to living beings, stealing, adultery, cruelty,
back-biting, improper intentions and so forth. Or 'conditions' may stand for what the man undergoes in the world of the living itself,—in the shape of sorrows resulting from poverty, disease, ill-treatment and so forth.

As regards the other world, there is 'falling into hell'—i.e. being born as worms and insects in places filled with urine, ordure and dirt &c.

'Sufferings in the abode of the death-god'—in the form of Kumbhīpāka and other hells.

Something more has to be reflected upon (and this is pointed out in the next verse).—(61)

VERSE (62).

ON THE SEPARATION OF LOVED ONES AND THE MEETING OF HATED PERSONS; ON BEING BESET WITH DECREPITUDE AND SUFFERING FROM DISEASES.—(62)

Bhāṣya.

The Accusative ending is due to the verse being construed along with the verb 'should reflect' (of the preceding verse.)

'Loved ones'—sons and other relations.

'Separation'—caused by their untimely death.

'Hated persons'—Enemies.

'Meeting'—in battle &c.

'Decrepidity.'—Decrepitude is a peculiar state of the body during the fourth quarter of man's age.—'Being beset'—i.e. having the shape of the body spoilt, feebleness, weakness of the senses, the advent of asthma and other diseases, being loved by none, being jeered at by all;—all this constitutes being 'beset with decrepitude.'

'Diseases'—even before the advent of old age, some people are attacked by diseases.—(62)

Even when reduced to such a condition, if strong desires continue to appear in the man, he is, irresistibly and involuntarily led on to the following contingencies:
VERSE LXIII:—PROCEDURE OF GOING FORTH AS A WANDERING 237

VERSE (68):

There is for his Inner Soul* departure from the body, then again birth in the womb, and transmigrations among millions of life-forms.—(63)

Bhāṣya.

There is 'departure'—going out—of the life-breaths; and this constitutes unbearable pain.

'Birth in the womb'—where there are several kinds of pain: the organs are not yet developed, the child in the womb is in utter darkness, and it also suffers from diseases, described in the medical science, as proceeding from the extremely cold and hot foods eaten by the mother in varying quantities.

'Transmigrations'—passing through—'among millions of life-forms'; the soul being born in the bodies of lower animals, worms, insects, dogs and so forth.

Objection—"The Inner Soul is held to be omnipresent and eternal; how can there be any 'departure' for it, when it is present everywhere? how again can there be any 'transmigration' among life-forms? how too can there be any 'birth' for it when it is eternal?"

Our answer is as follows:—The theory of some people is that there* lies within the body the 'personality' of the size of the thumb, composed of rudimentary substances, mind and intellect; and it is this personality that goes on being born during the entire series of births and deaths; and when this becomes endowed with a certain merit, the faculty of consciousness becomes manifested in it; and it is through this faculty that the qualities of the said Personality come to be attributed to the Inner Soul.

Or, the explanation may be that the inner soul is related to certain entities in the shape of the life-breath and so forth; and when these depart, the soul is said to 'depart.' Similarly with 'birth.'

All this we shall explain again under Discourse XII and we need not prolong the discussion here.—(63)
VERSE (64)

On the infliction of pain upon living beings, caused by demerit; as also upon the imperishable union with happiness proceeding from the essence of merit.—(64)

Bhāṣya.

The ‘infliction’—experiencing—‘of pain’ proceeds from Demerit. ‘Merit’—as described above, is an ‘ariha’, an ‘entity’ and from this—entity, essence—proceeds ‘union with imperishable happiness’.

This also has to be reflected upon.

The meaning is that Renunciation constitutes the principal merit.—(64)

VERSE (65)

By meditation he shall recognise the subtle character of the Higher Self, as also the possibility of its presence in all organisms, high and low.—(65)

Bhāṣya.

‘Meditation’—steadiness of the functioning of the mind, as described by Patanjali. By means of that, ‘he shall recognise the subtle character’ of the conscious entity in the body, the soul; and he shall not look upon either the body etc. or the life-breath etc, as the ‘Soul’, which latter is to be understood, by the help of intuition born of meditation, as something different from all external and internal things;—this is what is meant by the text. Of the Soul, there are no grosser manifestations. And just as he can realise the ‘possibility of its presence’—in the higher organisms in the form of the bodies of the Gods and other such beings —i.e. the fact of its ensouling these bodies and passing through experiences born therein, even though in reality it is omnipresent, —exactly in the same manner can one realise it also in the lower organisms, of lower animals, spirits, demons and so forth.
VERSE LXVI:—PROCEDURE OF GOING FORTH AS A WANDERING

According to the philosophy of Monism, the souls in the organisms are only so many manifestations of the Supreme Self; and it is for this reason that the text has spoken of the man recognising the ‘transmigrations of the Higher Self.’—(65)

VERSE (66)

Even though he be adorned, the man should fulfil his duty, to whichever order he may belong. He should be equal to all beings; mere external marks are not conducive to merit.—(66)

Bhāṣya.

‘Adorned’—with flowers, bracelets and other ornaments.

‘Duty’—all that has been prescribed for the Renunciate, such as meditation on the Self and so forth, he shall perform with care. In fact one should perform the duties of that order to which he may belong.

One should not consider himself to have become a ‘Renunciate’ merely by wearing such external marks as the ‘three staffs’ and the like; in fact ‘he should be equal to all beings;’—that is, he should, with care, eschew all love, hatred and greed.

By deprecating the external marks it is not meant that the man should wear ornaments.—(66)

VERSE (67)

Though the fruit of the Kataka tree clarifies water, yet water does not become clear by the mere mention of its name.—(67)

Bhāṣya.

When the fruit of the kataka tree is put in dirty water, the water becomes clarified, takes the clear form. But it does not become clear by the mere mention of the name of that fruit; it
needs action. Similarly, the wearing of external marks is like the pronouncing of the name of the fruit; and success is attained, not by that wearing alone, but by the due fulfilment of such duties as ‘resting in solitude’, ‘meditation’, ‘equal-mindedness towards all beings’ and so forth.

This verse is a laudatory supplement to what has gone before.—(67)

VERSE (68)

With a view to the safety of living beings, he shall always, during day and night, even during bodily illness, walk after having scanned the ground.—(68)

Bhāṣya.

This verse shows the necessity for what has been said above (46) regarding the treading on the ground ‘sight-purified.’

‘Even during bodily illness’—when the body is suffering from some disease;—during day and night—when the grass-bed has been spread for sleeping, he shall not lay down his body upon it without having carefully looked over it. The transgression of this rule involves the necessity of performing an expiatory rite.

Or, the text may be taken as referring to those minute animalcules that become attached to the man’s body and perish by the mere moving of the limbs.—(68)

VERSE (69)

By day and by night, if the renunciate unintentionally injures some living creatures, he shall, for the purpose of expiating it, bathe and then perform six ‘breath-suspensions.’—(69)

Bhāṣya.

‘Living creatures’—here, should be understood as standing for minute animalcules; ‘for the expiation of the sin accruing from the injuring of these’;—such is the construction of the passage.—(69)
SECTION (7)
Mean of Removing Sin.

VERSE (70)

Even three 'breath-suspensions,' accompanied by the three 'vyāhṛti'-syllables and the syllable 'om', when duly performed, should be regarded as the highest austerity for the Brāhmaṇa.—(70)

Bhāṣya.

By using the term 'brāhmaṇa' the text implies that what is mentioned constitutes the duty of the whole caste, and is not restricted to the Renunciate only.

'Even three'—more than three lead to more excellent results; three are absolutely necessary.

'Vyāhṛti syllables'—those mentioned under 2.81.

'Praṇava'—the syllable 'om'.

The breath-suspensions are to be 'accompanied by these'.—This indicates the duration of the breath-suspension.

These breath-suspensions are of three kinds, named 'Kumbhaka' (total suspension), 'Pūraka' (inhaling) and 'Rēchaka' (exhaling). The total suppression of air passing out of the mouth and the nostrils constitutes the (inhalation and suspension); and when the man does not inhale breath but continuously keeps on exhaling, it is called 'Rechaka', 'exhalation.' The exact duration of each of these has been described under Discourse II. Or, in view of its being spoken of as 'austerity,' it may be continued till it becomes actually painful.—(70)

VERSE (71)

Just as the impurities of metallic ores are consumed when they are blasted, even so are the taints of the senses consumed through the suspension of breath.—(71)

Bhāṣya.

When the 'metallic ore,' of gold for instance, are blasted in
a furnace, what is left behind is pure gold; similarly when the senses apprehend their objects, the man feels joys and sorrows, and these are productive of sin; this sin is consumed through the suspension of breath.

For the man seeking Liberation, indulging in joys and griefs has been forbidden.

But even in a man who has given up all attachment, and has his organs under his control, these are bound to appear, in howsoever small a degree, through the sheer nature of things, whenever by chance various kinds of colour, sound &c. become presented before him. And it is for the removal of the taints due to these that breath-suspensions have to be practised.—(71)

VERSE (72)

BY MEANS OF 'BREATH-SUSPENSION' HE SHALL DESTROY THE TAINTS;
AND BY MEANS OF 'CONCENTRATION,' ALL SIN; ALL ATTACHMENTS
BY MEANS OF 'ABSTRACTION,' AND BY MEANS OF 'CONTEMPLATION,' THOSE ATTRIBUTES THAT ARE NOT INDEPENDENT.—(72)

Bhāṣya.

What is said here regarding Breath-suspension has already been indicated in the preceding verse.

But some people explain this verse to mean that 'one shall destroy the taints'—i.e. love, hatred &c.

But how can these latter be destroyed by means of Breath-suspension? What can be destroyed by it is sin (not love &c.), specially as it is sin only which has its origin as well as destruction both indicated in the scriptures, and hence imperceptible; while Love or Hatred and the rest are all directly perceptible; so that what destroys these, and what is destroyed by them, can also be learnt by perception, and not through the scriptures. If the scripture were to speak of the destroying of these, its meaning would be that 'one should destroy these things, which are by their very nature, destructible';—and what would be the authority attached to such a declaration? From all this it is clear that what is meant by the term 'taint' is the evil deed that proceeds
from Love and the rest. And this is 'destroyed' by the destruction of its effects; because as for the act itself, it perishes by reason of its evanescent character. This is what is meant by 'dāha', 'being consumed', and not being actually burnt to ashes."

Thus the present verse is only a reiteration of what has gone before in the preceding verse.

"By means of Concentration—"

Objection—"'Kilviṣa' is sin, so is 'doṣa' also. Hence the words of the text should have been 'by means of Breath-Suspension and Concentration he shall destroy all taints, doṣas'; and there would be no need of mentioning kilviṣa, sin, separately. Or, only 'kilviṣa', sin, need have been mentioned, and where was the need for mentioning 'doṣa', 'taint', also?"

The explanation is as follows:—It is absolutely necessary to mention the 'taint', in order to show that what are destroyed by means of Breath-suspension are only particular kinds of sin, not all. The term 'taint' stands for Love and other like things; and hence the word can be rightly taken as figuratively indicating such sinful acts as are prompted by Love, Hatred &c., as has been already pointed out.

"If so, then, let the taint be mentioned, what is the use of mentioning the 'kilviṣa', sin?"

No objection can be taken to it, as it is mentioned only for the purpose of filling up the metre. Further (the use of the second term gives the further meaning that) Breath-suspension is destructive of the sin accruing from the taints of Love &c., while Concentration stops the sin from arising at all.

"What is 'Concentration'?"

By a longing for sensual objects and their enjoyment the mind is sometimes drawn away from the point where it may have been resting during the periods of quiescence, self-control and the like; and it is by means of 'Concentration' that it is concentrated, kept fixed on that same point. As a matter of fact, when one perceives brightness, charm, youth, shapeliness of the body and so forth in a woman, they give rise to his longing for
her; all these details are apprehended by concrete perception; and all such perceptions are so many thoughts. Hence they can be counter-acted by counter-thoughts pertaining to the defects in the object perceived,—such as 'her body is filled with urine and ordure,' 'the very object Woman consists of skin and bones;—fie upon the men that long for such a despicable object;—even the slight pleasure that she affords is momentary, and ultimately leads to terrible sufferings at the hands of the Death-god'. This is what is called 'reflecting over' the object. This reflection of the defects is what is spoken of below under verse 76.

The same method of reflection is to be employed regarding food and other objects of enjoyment. For instance—'all this—sugar, cakes, fresh butter, milk-rice and so forth—stands on the same footing as coarse food obtained in alms; there being no difference in their nutritive power; the slight difference in their taste that may be felt on the tip of the tongue, is felt for the infinitesimal part of a second, so that even this momentary taste is like the imaginary city. Similarly one may reflect upon the defects in the objects of touch; and so forth. This is what is taught in the present text (by the term 'Concentration').

Others offer the following explanation of the term 'dhāraṇā' of the text:—When a man by constant practice succeeds in concentrating his breath, moving along his mouth and nose, in the cavity of his heart,—this is what constitutes 'Concentration'.

"In what way would this differ from Breath-suspension?"

The difference is that we have 'concentration' also when the breath is held up in such places as the arms, the forehead and the like; whereas in Breath-suspension there is always exhalation at the end.

Others again hold 'Dhāraṇā', 'Concentration', to consist in the qualities of 'Friendliness, Joyfulness, Pathos and Indifference.' 'Friendliness, Kindness, Joyousness and Indifference, towards all living beings, carry the contemplation to the regions of Brahman; and these constitute Dhāraṇā.' (says an old 'ext.')-> Here 'friendliness' stands for absence of hatred, and not
friendly affection; as this latter would be of the nature of a hindrance;—'kindness' is pity, a disposition of the mind; it consists in the longing to rescue a suffering person from suffering, and not the actual desisting from injuring, or conferring a benefit upon, others; it is in view of this that it has been described as a disposition of the mind, which should be practised—'joyousness' also stands for absence of grief at suffering caused by disease, or at the fear of the sufferings of hell, and not for actual pleasure, as this would be conducive to attachment;—'indifference' towards objects, favourable as well as unfavourable, is well known.

Or again, 'concentration' may be explained as consisting in fixing the mind on the inner cavity of the heart, in the process of meditating upon Brahman.

'By Abstraction, all attachment;—'attachment' here stands for the connection of the senses with their objects and their being drawn towards them. This is destroyed by Abstraction; whereupon the senses become drawn off from the objects, or their attraction is obstructed. For instance, when one happens to see a bracelet or some such ornament, or a handsome woman, he shall not fix his eyes upon them, he shall move his eyes to something else; similarly with all the senses. In this manner the composure of the Yogan becomes unperturbed.

'By means of Contemplation, those attributes that are not independent.' The 'attributes' meant here are those of Harmony, Energy and Inertia; and these are 'not independent,' being subservient to something else, in the shape of Consciousness. Though the soul or person is free from pleasure &c., yet there appears in him the false notion 'I am happy—I am unhappy'; though he is free from attributes, he identifies himself with them;—all this has got to be destroyed by contemplating upon the distinction between the Soul and the Attributes; that the distinction between the two has to be drawn in some such form as—'the Person, being of the nature of Consciousness is beyond Attributes, and it is Primordial Matter that consists of the Attributes.'—(72)
How is this to be done? What too is to be contemplated upon by contemplation? This is explained in the next verse.

VERSE (73)

By the practice of meditation he shall recognise the presence of this Inner Soul in all beings, high and low,—which is difficult to understand by unregenerate people.—(73)

Bhāṣya.

Inner soul—the inner controlling personality;—'presence'—character—should be recognised.

Notions of pleasure and pain appear not only among human beings but among all kinds of beings, high and low,'—i.e. among animals, goblins, Pishāchas &c.—there is the notion of 'I' and 'mine'; and this has to be got rid of.

Or, the man may go on pondering over the following ideas—'This soul is omnipresent, higher than the sky, higher than heaven, higher than all these regions, having all happiness, all tastes, all odours, all touches; and yet he is beset with hunger and thirst; and in the midst of such pleasures and pains, he passes through the experiences of his physical body, known as the I; how wonderful is the power of actions, that even this all-pervading, all-embracing soul is made subservient to the actions I shall never have recourse to these acts, which are like a wicked master. Like a hired servant I shall wait upon the acts (already done by me); as when a man enters a man's service being urged to it by his need, thinking him to be kind, but soon finding out that he is difficult to please, irascible, given to beating, and harsh of speech, the man decides that he would not serve him any longer, after he has cleared off by service all that may have been advanced to him.' The thought to be practised should be in the form—'I shall get to the end of my past acts by going through the experiences resulting from them, and shall perform no further acts', and so forth. Similarly one should study the Vedānta, and having, with its help, discussed the question as to
whether the embodied souls are only manifestations of the Supreme Self or independent entities, and come to the conclusion that there is no soul apart from the Supreme Self,—he should ponder over this.

Others explain the text as follows:—'Dhyāna' is Contemplation, and 'Yoga' is Meditation; and by means of these 'he should recognise the presence of the Inner Soul'; and having recognised it, he should meditate upon it.

Or 'Dhyāna-yoga' may be explained as 'yoga', calmness of mind, for the purposes of 'dhyāna', contemplation;—having secured this calmness, 'he should recognise the presence of the Inner Soul'; i.e. by means of devout worship he shall realise its presence as equipped with the qualities of Immortality and the like, free from defects, as described in the Vedānta-texts.

'Akritatman' 'unregenerate person' is one whose 'ātman', soul, mind, is 'akṛta,' untutored. By such persons the Inner Soul cannot be grasped.—(73)

**VERSE (74)**

Equipped with true insight, he is no longer fettered by his acts; but destitute of insight, he falls into the cycle of births and deaths.—(74)

Bhāṣya.

This describes the result of what has been just enjoined.

'True insight'—true knowledge of the Self, just described; 'equipped' with this,—i.e. having obtained direct apprehension of it.

'Is not fettered by acts'—does not fall into the cycle of births and deaths; since the past acts have become exhausted on account of their effects having been already experienced, and no fresh acts are done.

This does not mean that Liberation is attained by mere knowledge.
He who is not endowed with the spiritual insight, taught in the Vedanta, and who is only given to the performance of acts, falls into the cycle of births and deaths.—(74):

VERSE (75)

BY ABSTENTION FROM INJURING, BY THE NON-ATTACHMENT OF THE SENSES, BY THE ACTS PRESCRIBED IN THE VEDA, BY THE RIGOROUS PRACTISING OF AUSTERITIES, THEY ATTAIN THE POSITION OF THAT BEING.—(75)

Bṛṣya.

These two verses are indicative of the doctrine that Liberation is attained by Knowledge and Action combined. The preceding verse spoke of Knowledge and the present one speaks of Action.

Question:—“What are those acts ‘prescribed in the Veda,’ whose result is here spoken of as the ‘attaining of the position of That Being’? As for the voluntary acts, the results of these are already mentioned in those very texts that enjoin the acts themselves; and if they were to assume results other than those, there would be carrying the matter to an absurd length; and it would give rise to the great evil that the results of the acts would become mixed up and confused. Further, since the injunctive text would have all its syntactical needs supplied by the mention of the single result, how could any connection be established between that text and the additional words that would have to be thrown in if we were to connect the acts with the further result of ‘attaining the position of That Being’? As a matter of fact, the needs of the injunction having been supplied by what is directly mentioned in the text, it does not stand in need of anything else.”

Our answer to the above is as follows:—In fact in the Esoteric Section (of the Veda) we have a distinct text to the effect that ‘one attains That by means of sacrifice.’ So that by a proper adjustment there would be both kinds of results accomplished by means of Action; and there would be nothing incongruous in all the voluntary acts leading to the more limited results, as also
to the attainment of ‘the position of That Being’; as two distinct sacrifices performed at two different times would lead to two distinct results. The present text moreover has not specified any particular sacrifice, which could justify the conclusion that the result here spoken proceeds from the obligatory acts, and not from the voluntary ones.

The following argument might be raised against us:—‘In as much as no results have been spoken of in the Vedic texts regarding any results following from the obligatory acts, it is only right that what is mentioned in the present text should be connected with those acts, and not with the voluntary ones; because there would be no difficulty in connecting it with them; and what the Esoteric text just quoted has declared regarding ‘sacrifice’ leading to That would also be amply justified by this construction.’

Why should any importance be attached to the mention of results in Vedic texts? Vedic Texts are purely injunctive in their character; their function lies in laying down what should be done; and that a certain act should be done is made known to us by such terms as ‘as long as one lives’ and the like, without the help of any words speaking of results; so that (even when the result is actually mentioned) the word expressive of the result is not needed at all by the sentence; so that in cases where it is assumed (and not directly mentioned) it would be entirely superfluous, and hence could not be construed along with the injunctive text. Thus then, the conclusion is that the esoteric text quoted above speaking of ‘sacrifices’ not being capable of being restricted to any particular kind of sacrifice, must be taken as including all kinds of sacrifices, obligatory as well as voluntary.

Further, the result spoken of in the present text cannot proceed from the voluntary acts; as none of them has been enjoined as to be done by ‘one desirous of Liberation’. In fact it was with reference to this that the text declared (under 2. 2) that ‘being given up to desires is not commendable’; and also in the Mahābhārata—‘May thy acts not be done simply with a view to results. May thou not be addicted to inaction.” (Bhagavadgītā 2. 47).
The conclusion thus is that so long as the actor has his mind beset with notions of diversity, is under the influence of Desire and Ignorance, and is not free from the notions of 'I' and 'mine',—the results obtained by him are just the narrow ones that he had bargained for (on the strength of the Vedic texts); while the other kind of actor, who undertakes an act without reference to any results, and simply because it has been enjoined by the Veda and as such should be done, attains Brahma Itself, which consists of the highest boundless bliss.

It will not be right to urge against this the following argument:—"There are one hundred and seventy-one sacrifices; in as much as it would be impossible for anyone to perform all these, the text would be enjoining an impossibility (if it meant all kinds of sacrifices)."—Because in the present context the performance of the acts is meant to be accomplished by the attainment of true insight itself. The meaning is that all sacrifices are to be accomplished by the said insight. This is what is meant by such texts as—'Other Brâhmanaas offer sacrifices by means of Knowledge itself'.

Or, the particular position or region spoken of in the present text as attained (by non-injury &c.) may be taken to be just those whose special character would be determined by the man's desires—according as he may be desirous of heaven or sons &c. &c. In fact persons who have their minds still beset with notions of such diversity as those of 'past', 'present' and so forth, are prompted by false longings, even when betaking themselves to acts leading up to the highest ends of man; just as when a child is tempted to drink a nutritious medicine by the false hope (set up before it) in the form that by drinking it it would have long hair.

Another theory on this subject is as follows:—The acts referred to in the present text are the obligatory ones. It is these whose omission is sinful, and acts as an obstacle to liberation. And it is the fact of these being properly performed, the obstacle being thereby removed, that is spoken of by the expression 'by the acts prescribed in the Veda':—even though these have not been enjoined as leading to liberation.
MEANS OF REMOVING SIN.

‘Rigorous’—powerfully conducive to the emaciation of the body.

‘Of that Being’—of Brahman.

‘Position’—place, region.

‘Attain’—Acquire.

Or, the ‘position of that’ may mean that character of Brahman which may be in accordance with his desire; i.e. being the Lord of all beings, or self-sufficiency, or the attaining of its very essence, and so forth.—(75).

VERSES (76-77)

He shall discard this abode of material substances, where the bones are the pillars, which is held together by the tendons, plastered with flesh and blood, covered with the skin, foul-smelling, and full of urine and ordure;—(76) beset with wrinkles and sorrow, the seat of disease, harassed, sullied with passions and perishable.—(77)

Bhāṣya.

This is meant to create disgust.

To say nothing of the bodies of worms, insects and fleas, which are born in the earth and out of moisture etc.,—the human body itself, which has been considered highly desirable, the likelihood of losing which keeps man in constant fear,—is like a latrine, the abode of urine and ordure. It is this latrine-hut that is described.

‘The bones’ constitute the pillars; the hut is supported by the bones;—it is tied up with the tendons; it is plastered outside with flesh and blood;—and it is covered up with the skin; or roofed over with the skin,—‘filled with urine and ordure’;—the use of the Genitive here is analogous to that in the expression ‘odanasya pūrṇaḥ’, filled with rice.—(76).

‘Wrinkles’—indicates a peculiar state of the body in old age, due to its decrepitude.
'Harassed'—ever beset with diseases.
'Sullied with passions'—i.e. harbouring desires, the non-
fulfilment of which brings irremediable unbearable pain.

Realising all this the man 'shall discard' this body, which
is the abode of 'material substances'—the products of the Earth,
in the form of fat, marrow, phlegm, urine, semen and blood;—
it cannot be the abode of the Soul; because this is all-pervading.
For all these reasons one should not cherish any affection for
the body.—(77.)

VERSE (78.)

He, who leaves this body, either as the tree leaves the
bank, or as the bird leaves the tree, becomes freed
from the shark of misery.—(78.)

Bhāṣya.

Continuing the figure of the body spoken of as the hut, we
have the simile—'as the bird leaves the tree'. What is meant is,
not that the body should be voluntarily given up, by entering
into the fire, or such methods of suicide, but one shall not
cultivate attachment to it. And then the body shall fall off by
itself, by the exhaustion of Karmic residuum; just as the tree on
the banks falls off. This is what has been said above (40) in regard
not rejoiceing at death.

But when the man has acquired the inner light, has con-
trolled the movements of his breath, and has withdrawn his
mind from all manifestations of illusion;—he may even volun-
tarily leave off the body; in the same manner as the bird leaves
the tree.

'Shark'—which is like the shark, resembling it in being
a source of trouble; hence the text has added the term 'misery';
Even for the man who has attained discriminative wisdom,
troubles continue to beset him so long as the body lasts; as such
is the very nature of it.

This second alternative (of leaving the body voluntarily,
has been put forward in view of there being objections against the
former one (of awaiting the chance of the falling off of the body)—(78)

VERSE (79)

Having, by the practice of meditation, attributed what is agreeable to him, to his good acts, and what is disagreeable, to his evil acts, he reaches the eternal Brahman.—(79)

Bhāṣya.

Disturbance of the mind caused by pleasure and pain, and appearing in the forms of joy and sorrow, should be got rid of in the following manner. [He shall cultivate the following idea]—‘When such and such a person does anything pleasing to me, it is the result of some good act that I may have done in the past; and the doer of the act has not done it through any feelings of affection towards me; in fact he could not do anything inimical to me; and when some one does what is disagreeable to me, there also what is the source of my pain is only my own evil act’;—this is what he shall ponder over while practising meditation; so that he does not feel any attraction towards the man who does what is agreeable to him, nor any repulsion towards one who does what is disagreeable to him.

By doing thus ‘he reaches the eternal Brahman’, directly, and has not got to pass through the intervening stages of the Luminous Path and so forth.

The presence of the epithet ‘eternal’ implies that the man does not return to the cycle of births and deaths.—(79)

VERSE (80)

When, by disposition, he becomes free from longing for all things, then he obtains lasting happiness in this world, as also after death.—(80)

Bhāṣya.

This teaches the cultivation of a mental disposition.
It is not by the abandoning of the acquisition of desired things that one becomes ‘free from longings’; he becomes so only when he renounces what forms the source of all longing.

‘Disposition’ is an attribute of the mind, or of the soul, in the form of desire.

‘Towards all things’—‘sarvabhāvēṣu.’—This second ‘bhāva’ denotes things. The presence of the epithet ‘all’ implies that attachment to even such necessary things as articles of food and drink which are required for the maintenance of the body, is to be deprecated;—and not the desire. Because the desire for such things, in the form of hunger and thirst, arises from the very nature of things and is bound to appear. But ‘desire’ is something different from ‘longing’: Longing arises from attachment and is demeaning; while desire for food &c. appears in the man naturally, after the digestion of what has been eaten and drunk.—(80)

VERSE (81)

Having, in this manner, gradually renounced all attachments, he becomes freed from all pairs of opposites, and reposes in Brahman alone.—(81)

Bhāsyas.

‘Having renounced all attachments.’—‘Attachment’ stands for the notion of ‘mine’ that people have with regard to such things as the cow, the horse, the elephant, gold, slaves, wife, agricultural lands, houses and so forth. When this has been renounced, and the man has begun to delight in solitude;—having taken to this as the principal method, and in the manner detailed above—i.e. by the due performance of the temporal and spiritual acts prescribed—he ‘reposes in Brahman’;—which is of the nature of pure consciousness; and he is no longer fettered by actions. This is what is meant by the phrase ‘from all pairs of opposites’—i.e. pleasures and pains as resulting from good and bad acts.—he becomes freed.—(81)
VERSÉ (82)

All this that has been declared here is appurtenant to meditation; he who does not realise and cultivate the said mental attitude does not obtain the reward of the acts.—(82)

Bhāṣya.

‘Appurtenant to Meditation’,—i.e. what comes about only when there is Meditation; what is attained only when meditation is properly done.

“All this that has been declared here”—directly described, not merely indirectly implied. That is, the cultivating of the feeling that good and bad deeds are the causes of agreeable and disagreeable experiences;—when man does something disagreeable, it is always the outcome of natural forces of one’s own acts and stands on the same footing as when fever causes suffering or fire burns; and just as the man, who has been burnt by fire, does not hate fire, so also he should not hate the man that causes him pain; nor shall he forbid him to do it (just as no one goes to forbid the fire).

All this becomes possible only when there is Meditation, when the mind is duly concentrated. Consequently one should at all times, cultivate the following thought:—Pleasure and pain are the effect of past Actions; in reality the King is not the bestower of happiness, of landed property and other things; in fact it is by my own effort that the first approach to him was obtained; it is my own past meritorious act that is the real bestower of the gift, and not the King; similarly the fine imposed (Penalty inflicted) is not what causes me trouble; it is my own acts that are troubling me; neither the King nor any one else is able to do it.’

All this shall always be pondered over, reflected upon; and all that has been described above as conducive to disgust with the world—thinking of the body a hut having bones for pillars &c. (76)—this also has to be always pondered over.
(A) ‘Anadhyātmavit;—‘adhyātma’ here stands for mental attitude;—he who does not realise, does not cultivate the above-described mental attitude,—‘does not obtain the reward of the acts’; of such acts of the Renunciate, for instance, as begging alms, living in the village for a single night and so forth, he does not obtain the ‘reward,’ in the shape of Liberation. That is to say, the mere contemplation of the body as a hut with bones for its pillars and so forth does not always bring about freedom from longing, so long as love and hatred have not been got rid of by the attributing of all that happens to one’s own acts. When this attitude of the mind becomes permanently fixed, then alone is the reward obtained, and not when it comes about only once in a way.

(B) [Second explanation of ‘anadhyātmavit’]—Or, ‘what has been declared’ may refer to the ‘reposing in Brahman’ (81); and the meaning thus is that this ‘reposing in Brahman’ is ‘appurtenant to meditation,’ and is not attained merely by the performance of acts. And as regards the question as to what is it that has to be meditated upon, the text adds ‘nahyanadhyātmavit’—and the term ‘adhyātma’ stands for those tenets of Vedānta that have been composed on the subject of the Soul;—he who does not know this.—Or ‘adhyātma’ may stand for that which pertains to the soul; i.e. such ideas as—‘the Soul is something distinct from the body, the sense-organs, the mind, the intellect, the lift-breath and so forth, and it does not perish when these perish;—it is neither the doer of acts nor the enjoyer of their fruits’;—all these notions belong to one who is swayed by the idea of diversity;—when it has destroyed all evil, it is not affected by the taints or their effects;—being one, it is all this, there is nothing apart from it;—diversity is only apparent. One who does not know all this as described in the Harisavama, Sadaka and other (?) Upaniṣads, and does not strengthen these ideas by constant and one-pointed meditation, does not obtain the said ‘reward of acts.’ The sense of the verse in this case would be that—‘Except at the time that one is either taking food or engaged in some necessary act, one should always keep meditating upon the soul as described in the Vedanta and other treatises’.
MEANS OF REMOVING SINS.

(C) (Third Explanation) Or, even though the text occurs in the section dealing with Repunciation, yet the 'reward of acts' may be taken as referring to the Householder also; specially as it is this latter for whom the performance of acts constitutes the most important duty. According to this view, the meaning of the verse comes to be this:—Though Householders may duly perform the Agnihotra and other rites, yet, if they happen to be ignorant of the esoteric sciences,—those sciences which form the very essence of the rites, in the shape of the Udgītha, which is described as permeating all acts, and with which all persons learned in rituals are thoroughly conversant,—they do not obtain the full reward of those rites, which appear after a long time. This is what has been described in two Shruti texts of the Bṛhadāraṇyaka and the Chhāndogya Upaniṣads:—(a) 'O Gārgi, he who without knowing this syllable, performs sacrifices and practises austerities even for several thousand years, all this becomes only perishable; but what is done through full knowledge, with faith and in full accordance with the esoteric science, becomes extremely virile';—that is, excellent results accrue only to him who performs acts only after having understood the philosophy of the soul. (b) This has also been declared in the Chhāndogya—'Those who know this and meditate upon it as faith and austerity etc., etc.,' (5-10-1); it is with reference to these persons equipped with full knowledge and performing the prescribed acts that the Shruti has declared that they reach the region of Brahman by the path of light etc. (82).

The object to be meditated upon, for the sake of obtaining the knowledge of the Soul, having been thus indicated, it would appear as if the repeating of Vedic mantras were not required at all; hence it is this that is enjoined by the next verse.

VERSE (83)

He shall constantly recite Vedic texts bearing upon sacrifices, those dealing with deities and those dealing with the soul, which have been called 'Vedānta.'—(83)

Bhāṣya

What this verse permits (for the Renunciate) is the mere
reciting of the texts, and not the repeating and getting up of them, as is prescribed for the Householder.

'Bearing upon sacrifices'—i.e. the Brâhmaṇa texts prescribing the sacrificial rites.

'Dealing with deities'—those indicating the deities of sacrifices.

A particular kind of texts of this last class is 'those dealing with the Soul;'—i.e. 'aham manurabhavam ī, 'aham rudrebhīk etc.' and so forth.

Which have been called 'Vedānta'—and which deal with Action and Knowledge both. This shows that it is the combination of these two that makes one reach Brahman.—(83)

VERSE (84)

This is the refuge for the ignorant, this for the learned; this for those seeking heaven, and this also for those desiring immortality.—(84)

Bhāṣya.

'This' refers to the Veda; which also is Brahman; as has been declared in the following words—'Two Brahmins have to be recognised—the Verbal Brahman and the Supreme Brahman; one who is thoroughly acquainted with the Verbal Brahman reaches the Supreme One';—one is said to become 'acquainted with the Veda' when he studies it, understands it and acts according to its injunctions.

This verse is a commendatory supplement to the foregoing injunction.

'For the ignorant'—those who do not understand the meaning of Vedic texts, and are yet entitled to and desirous of their reciting. The revered Vyāsa has declared success for the mere reciter. Or, 'ignorant' may mean those not knowing the true nature of the Soul; i.e. those who have not realised, with the help of the scriptures, the real nature of the Soul, and though engaged in meditation upon it, have not yet acquired the requisite steadiness of the mind.
For these people the Veda is the 'refuge'; as by reciting it, acting in accordance with it and acquiring some knowledge of it, they are saved from falling into the life of worms and insects, or into hell.

'This for the learned.' The text proceeds to show how it is the 'refuge' for the learned—'this for those seeking heaven;'—i.e. those who know only the Ritualistic Sections of the Veda, and have not acquired any firm conviction regarding the Soul; and when these people perform the rites laid down in the Veda, they obtain heaven and other rewards. Others however, who have renounced all attachment and destroyed all passions, and are intent upon the contemplation of the real nature of the Soul, obtain 'immortality', i.e. non-return to the cycle of births and deaths.

For all these the Veda is the only 'refuge', and there is no other path. Such is the sense of the verse—(84)

VERSE (85)

The twice-born person, who, by this successive process, goes forth (as a mendicant), shakes off evil and attains the supreme Brahman.—(85)

Bhāṣya.

'Successive process'—the adopting of the method that has been described as consisting of the combination of action and knowledge;—i.e. after having paid off his debts.

'Shakes off evil'—just as the horse shakes off its hairs, so the man shakes off evil by means of self-knowledge. This has been thus described—'Just as the water does not become attached to the lotus-leaf so evil does not become attached to the man who knows It.'

'He attains the Supreme Brahman'—becomes one with Brahman, having got rid of all notions of diversity.

This verse describes the reward following from true knowledge and from the proper fulfilment of the duties of the particular life-stage.—(85).
SECTION (8)

The Renouncer of the Veda

VERSE (86)

Thus have the duties of the self-controlled renunciates been expounded to you. Listen now to the duties of the ‘renouncers of the Veda.’—(86).

Bhāṣya.

Those who have taken to the renouncing of the Veda are called ‘Veda-sanyāsīka,’ ‘renouncers of the Veda.’ The term ‘veda’ indicates the renouncing of all such acts as the pouring of libations and the like, and not that of reciting Vedic texts; then again, as for meditation on the soul, this has been enjoined for these men also; so that what are forbidden for them are such acts as going on pilgrimages, keeping of fasts and so forth, all which require (for their accomplishment) wealth as well as bodily labour; and the prohibition does not apply to such acts as the twilight-prayer, repeating of mantras and the like, for which the man needs nothing besides himself. All this we shall explain at the proper place.

The first half of the verse sums up the section on Renunciation, and the second half introduces the duties of the ‘renouncer of the Veda.’—(86).

VERSES (87) & (88).

The student, the Householder, the Hermit, and the Renunciate.—All these, several stages emanate from the Householder.—(87). But all these, when observed in due order, according to the scriptures lead the Brāhmaṇa who has (thus) acted according to the law, to the highest state.—(88).
Bhāṣya.

Objection:—“Inasmuch as the author has promised that he is going to expound the duties of the Renouncer of the Veda, the assertion of the sequence of the life-stages is entirely irrelevant.”

In answer to this some people have explained that the four life-stages have been mentioned in the present context with a view to show that ‘Renunciation (of the Veda)’ is not a distinct stage; being included among these same four; and the question arising as regards the particular stage in which it is included, the present verse points out that it is included in the state of the ‘Householder’; since the man has to dwell in the ‘house.’

Others however point out that the said ‘Renunciation of the Veda’ is to be included under the fourth stage of ‘going forth as a mendicant’, since it resembles this latter on this point that in both there is ‘renouncing of attachments’; nor is there any need for including it under any one stage; because by virtue of the qualities of the man and of the Renunciate, the man would no longer have anything to do with sacrifices and other acts; specially as these have been enjoined by means of such specific words and expressions as restrict them to a definite life-stage.

“But if the man belongs to no life-stage, he would be liable to the penalty of the expiatory rite that has been prescribed for one who, for one year, remains outside the pale of all orders.”

Since such a state of things would have been brought about by the strict observance of the words of the text, how could there be any liability to an expiatory penance?

From all this it follows that the other orders have been mentioned in the present text for the purpose of eulogising ‘Renunciation’; and this serves the purpose of lending support to the view that ‘the combination of knowledge and action (as represented by the four orders) is necessary (for liberation).”
In view of the fact that the house is the shelter, the dwelling-place, for all these orders, they have the Householder for their ‘source’, their support. Such is the explanation of the compound.—(88)

VERSE (89)

AMONG ALL THESE HOWEVER, IN ACCORDANCE WITH THE INJUNCTION OF THE DIRECT VEDIC TEXT, THE HOUSEHOLDER IS DECLARED TO BE THE BEST; BECAUSE HE SUPPORTS THE OTHER THREE.—(89)

Bhāṣya.

“What is asserted here does not appear to be right. For what it means is that the order of the Householder is directly enjoined by Vedic texts, which speak of the others only as supported by the former. ’In fact, in the event of the order of the Householder alone being directly enjoined by the Veda, there would be no room for the other orders; because the Vedic text (laying down Householding) would be more authoritative than the Smṛti-texts laying down austerities and other things (connected with the other orders).—It might be argued in this connection that—’the words of the present verse are not to be construed as By reason of the injunction of the Vedic text (the Householder is superior), but that the superiority of the Householder spoken of in the Vedic text is due to the fact of his supporting the others; this is what is made clear by the sentence ‘he supports the other three’.—It has however got to be explained how this can be.—It may be urged that this would be so on account of the other orders also being enjoined in the Veda.—But if they are enjoined in the Veda, (and this is what is referred to in the present verse), then the present text clearly runs counter to the Smṛti text that—’the Householder’s order alone is directly enjoined by the Veda’ (Gautama, 3-36). Nor is there any other construction possible.—It might be urged that ‘In view of the Jabāla-shruti, where we read that, having become a Householder, one shall become a Hermit, and having become a Hermit he shall go forth
as a Wandering Mendicant,—all the orders are equally enjoined by
the Veda'.—But even so, the contradiction of the Smṛti-text
remains unexplained. Then again, this Jābāla-shruti is not
injunctive in connection with the other orders; it does not
contain any such injunction as that 'one shall wander about in the
forest in such and such a manner,—such and such acts shall be
done by the man dwelling in the forest,—and such and such by
the man who has gone forth as a Wandering Mendicant',—in the
way in which the duties of the Householder, beginning from the
Laying of the Fire and ending with the Final Sacrifice, are
found to be directly laid down; it merely mentions their name—
'having become a householder &c.' From all this it is clear that
to speak of the Householder's order as well as the other orders
as equally enjoined in the Veda involves a contradiction of
what has gone before."

Our answer to the above is as follows:—It is true that for
the man who has taken a wife to himself, the Veda has directly
enjoined the duties, commencing with fire-laying and ending
with the final sacrifice. Now, in connection with the marriage-rite
itself, we have to consider the question as to what it is by which
that act of marriage is prompted,—whether it is prompted by the
Vedic texts that speak of persons entitled to offer the Agni-
hotra-libations?—or by the injunction that lays down the duty
of begetting children?—or by the visible (worldly) purpose of the
man?

"What sexual love prompts is only the taking of a woman,
and not the marriage-rite; that alone can be regarded as prompt-
ing an act, without which this latter could not be accomplished;
and for persons influenced by sexual love, all their domestic
business would be accomplished by simply having a woman;
why then should they need to perform the marriage-rites?"

This would be all right, if intercourse with a mere woman
in general were not forbidden. Though what the Veda says
regarding the fire-laying may apply to any woman in general;
yet the scriptures always make a distinction between the woman
with whom one may, or she with whom he may not, have inter-
course. It is for this reason that for men with a steady character, the desired purpose cannot be accomplished without marriage. So that it is only natural that there should be the idea that marriage is prompted by the Veda itself.

"If it be as the text says, then there would be nothing to prompt the other orders. And the purposes of all orders being accomplished by Householdership alone, what would be the need of examining what prompts the others. That which prompts the marriage may serve as the prompter (of Householdership), but if Householdership alone is actually enjoined, how could the other orders come about? Under the circumstances again, how far would any investigation into the prompter of marriage be justified?"

Our answer is as follows:—It has been asserted that the purposes of all the orders are fulfilled (by Householdership). This is quite true; when one order has been duly prompted, and the aid required by the others becomes indirectly accomplished by the same, there can be no need for the assumption of what would prompt these latter. For instance, the Vrīhi corn, the acquiring of which is prompted by the motive of livelihood, is also used in the performance of rites; and there is no acquiring of property for the purpose of the rites;—or again, even though the unlearned man is not entitled to the performance of sacrifices, yet the acquiring of learning is not prompted by those performances, being, as it is, already accomplished in obedience to the injunction of Vedic study itself. Similarly in the case in question (of marriage), the necessary motive being already supplied by the man's own desires, the act does not need the prompting of Vedic texts. Thus the injunction of the acts to be done would be applicable to those also who have not married.

Thus it is that the man who has all his passions deadened during the period of Studentship itself, does not wish to marry at all; and such a person, on account of having no companion (wife), would not be entitled to the second order. 'Thus not being entitled to the rites prescribed in the Vedic texts, he would
naturally take to the next (the third) order (having skipped over Householdership).

Others have offered the following explanation:—Marriage does not stand on the same footing as Property. Without some property living is impossible, as it is on property that man lives; but in the absence of the wife living is not impossible; so that the wife is not as essential as property; and the act of marrying a wife is prompted solely by considerations of religious acts (which cannot be done without a wife); and it is necessary to realize in this connection the necessity of making every effort to become entitled to the performance of religious acts. Otherwise, (if no such effort were necessary), having lost his title to such acts by reason of the impurity brought about by evacuations, if one were to omit the necessary purifying processes, he would not be open to the charge of having omitted an obligatory duty; under the circumstances, why should anyone take the trouble of getting rid of the impurity caused by death and other circumstances?—It might be argued that this latter is also itself enjoined.—Even so, the omission would involve the transgression of this one injunction only, and not of the thousands of injunctions (relating to the acts that the man would perform after due purification).

In answer to this, the following arguments may be put forward:—"Of what particular injunction would it be the meaning that 'for the sake of acquiring the title to the performance of religious acts, the agent shall make an effort to acquire that title'? All the Injunctions that there are pertain to the performance of the Agnihotra and other rites, and all that they lay down is that the acts therein specified ought to be performed, and they do not urge the bringing into existence of the Fires. These fires are kindled, in connection with the voluntary acts, by the man who undertakes them through desire for the rewards to be obtained from them; and it is only when these Fires have been thus kindled that the man becomes 'one who has laid the Fires,' and hence subject to the injunctions relating to the lifelong performance of the Agnihotra rites. Then again, it is only the man with a wife that is entitled to the 'laying of fire'; so
that the man would desire to marry a wife in the same manner as he lays the Fires for the purpose of acquiring the title to the performance of religious acts. So that the sense of no Injunction is offended if one omits to acquire the title to the performance of the Agnihotra and other rites [simply because there is no such Injunction as that one shall acquire this title]. Nor does the Injunction of Marriage itself indicate that marriage shall be performed; because the act of Marriage is a sanctificatory or sacramental rite, just like the Vedic rites of the obligatory daily Agnihotra and other rites; specially as no rewards are mentioned in connection with it."

In answer to this the ancients offer the following explanation: There is a direct Vedic text laying down the paying off of the 'three debts'—'When the Brāhmaṇa is born, he is born beset with three debts &c. &c.'; and this text becomes applicable to the man as soon as he is born; this 'birth' can not refer to the second 'birth' in the form of 'Initiation'; as in that case, the man would be as good as an animal, prior to his 'Initiation'. In fact the exact time referred to by the passage speaking of the 'debts' is that at which the man, having been born, comes to realise his responsibilities. Thus then, after the has acquired learning and thus become entitled to marry, if after having sought for a bride, he fails to obtain one and becomes grey, he would certainly be entitled to proceed to the stage of the Hermit. In fact, such a man comes to the following conclusion—'all through my youth I have been seeking for a bride;—they say that Fire-laying has been enjoined for only such men as have their hair still black;—and by the man of grey hairs Fire is not to be laid except in the event of his wife having died,—such is the meaning that they attribute to the Vedic Injunction'.

The 'Householder is the best of all', because of his connection with religious acts; hence the superiority belongs to the stage itself (not to the man).

'These three.'—That it supports the other three stages is another ground for its superiority. This is what has been referred
to by the text—'By means of knowledge and by good &c, &c.'—(89).

This same idea is further supported by means of an example.—

VERSE (90)

Just as rivers and rivulets attain their resting-places in the Ocean, so do men of all other orders obtain support in the Householder.—(90).

Bhāṣya.

'Rivers'—the Ganges and the rest;—'rivulets'—the Bhidya and others. The distinction between 'rivers' and 'rivulets' is based upon the difference of position or of taste.

In actual usage both are treated as one and the same; and the diversity of gender (in that case) is explained as standing on the same footing as that in the case of the synonymous words 'bhāryā' (feminine) and 'dārā' (Masculine).

'Resting place'—support.

Just as the Ocean is the resting place for all kinds of water, so is the Householder entitled to the performance of all duties.—(90)

VERSE (91)

By twice-born men belonging to all these four orders this ten-fold duty shall always be assiduously observed.'—(91)

Bhāṣya.

This verse introduces what is going to be described below.

'Ten-fold'—That which has ten 'folds' or forms.

'Be observed'—Always be performed.

Though all these have already been mentioned before, yet they are repeated here in order to indicate their great importance; and this repetition also lends support to the view that it is the
combination of 'Knowledge' and 'Action' that accomplishes the hightest end of man—(91)

VERSE (92)

(1) Steadiness (2) Forgiveness, (3) Self-control, (4) Abstention from unrighteous appropriation, (5) Purity, (6) Control of the Sense-organs, (7) Discrimination, (8) Knowledge, (9) Truthfulness, and (10) Absence of anger,—these are the ten-fold forms of duty.—(92)

Bhasya

Steadiness and the rest are qualities of the Soul.

(1) ‘Steadiness’—the feeling of contentment even at the loss of property and such things; expressed by such feelings as 'if it has been lost, 'what does it matter? It can be acquired again.' Similarly at separation from a beloved person, the man regains former equanimity by thinking that 'such is the way of the world.'

(2) ‘Forgiveness’—the excusing of wrongs committed; not seeking to do injury to a person in return for an injury that might have been done by him.

(3) ‘Self-control’—absence of haughtiness, renouncing of pride due to superior learning &c.

(4) ‘Absention from unrighteous appropriation’—this is well known.

(5) ‘Purity’—cleanliness of food etc.

(6) ‘Control of the Sense-organs’—not allowing them to be drawn even towards unforbidden things.

(7) ‘Discrimination’—true knowledge, following upon the refutation of all doubtful and contrary views.

(8) ‘Knowledge’ of the Soul. The difference between ‘discrimination’ and ‘knowledge’ is that the former refers to Acts, and the latter to the Soul.
In view of this tautology, some people read ‘Dhīvidyā’ (wise discrimination). But this is not right; specially as we have explained the difference between the two.

The rest are well known.

‘Absence of anger’ is not permitting anger to arise when there is an occasion for it, and ‘Forgiveness’ is not doing harm to others even when they may have done harm to one.—(92).

VERSE (93).

Those Brāhmaṇas, who properly study the ten forms of duty, and having studied them, follow them in practice, reach the highest state.—(93).

Bhāṣya.

This describes the reward of what has just been enjoined. The mention of the reward of study is meant to eulogise the actual performance.—(93).

VERSE (94).

The twice-born person, performing, with collected mind, the ten-fold duty, and having duly learnt the Vedānta texts, and become free from debts, should take to Renunciation.—(94).

Bhāṣya.

‘Being freed from debts, should take to Renunciation.’—This text is meant to lay down that Renunciation should come only after the three debts have been paid off. Just as all men are not enabled to go forth as a mendicant at the same period of their life, so with Renunciation also.

‘Having duly learnt the Vedānta texts.’—There is no renunciation for one who has not learnt what is contained in the Vedānta texts. Though the performance of Rites, as well as the learning of the Vedānta, are both implied in the injunction of ‘Vedic study’—both kinds of texts being equally ‘Veda,’—yet the learning of the Vedānta texts has been reiterated here for
the purpose of laying special stress on it; the sense being that 'the man shall devote himself entirely to it'.

"What is the actual meaning of the injunction.—'shall take to Renunciation'? What is this that is called 'Renunciation'?"

'Renunciation' consists of abandoning the notion that 'this is mine'.

"What have been referred to above are the 'Renounceers of the Veda', from which it would seem as if there were 'renunciation' of the 'Veda' or of 'what is contained in the Veda',—and not that of such acts as the accepting of gifts and the like, which are done for the purpose of enabling the man to perform the acts enjoined by the Veda.'

In verse 84 above it has been declared that the Veda is the 'refuge for those seeking immortality'; so that Vedic study is enjoined even for that stage at which Knowledge (and not Action) becomes the predominating factor in one's life. In as much as the Agnihotra and other rites are accomplished with the help of material substances, they naturally become renounced when there is no sense of property (the notion of mine). Such 'renunciation' is meritorious only for one whose wife is dead, or who, having made arrangements for the upkeep of his Fires, concentrates his attention on the Supreme Self. We read in the Brhadaranyaka Upanisad—'when he thinks of going away, he says to his son &c. &c.,' which lays down the handing over of the Fires. This renunciation of the Fires is enjoined also for the decrepit old man—'By decrepitude does he become absolved from this.' Those rites however which do not take the aid of material substances—such for instance as the Twilight Prayers, the daily Agnihotra and the like—the performance of these being not forbidden, one remains entitled to it till his very last breath.—(94).

VERSÁ (95.)

'Having studied the Veda';—this implies that the Veda shall not be given up. This has been already explained above.

The right reading would appear to be the present-participial form 'abhayas san,' 'studying.'

'He shall live at ease under the protection of his son';—i.e. if he has a son born to him; or of any other person who may be in the place of his son; such, for instance as his grandson. They say that in this case also one should retire to another house.—(95).

VERSE (96).

Having thus renounced all rites, intent upon his own duty, free from longings, he destroys sin by his renunciation and attains the highest state.—(96).

Bhāṣya.

'His own duty'—meditation on the Soul; he for whom this is the highest duty.

'Free from longings'—not entertaining a desire for anything, even in his mind—(96).

VERSE (97).

Thus has the fourfold duty of the Brāhmaṇa been expounded to you, which is conducive to imperishable rewards after death. Now listen to the duty of Kings.—(97.)

Thus ends Discourse VI of the Mānava-Dharma-Shāstra.

Bhāṣya.

'Fourfold Duty'—pertaining to the four life-stages; all this has been expounded for the Brāhmaṇa.

'At the outset the text has spoken of the twice-born person, in the opening verse—'Having thus lived the life of the Householder, the accomplished twice-born person &c. &c.', and it has been decided that the term stands for all the three castes, as there is no sort of incongruity involved in this. Under the circumstances, the term 'brāhmaṇa' of the present verse should also be taken as
standing for all the three castes. There would be a justification for denying this only if the entire Discourse did not form one organic whole, beginning from the opening verse and ending with the present verse. As a matter of fact, the opening verse is perfectly amenable to being construed with this last verse (the whole discourse thus forming one organic whole); so that it is quite open to us to take this verse as referring to what has been mentioned in the opening verse."

As a matter of fact, the sentence is regarded as having that meaning which is found to be expressed by it, after a thorough consideration of the sentence as a whole. And in this way, it is distinctly more reasonable to take the term 'twice-born person' (of the opening verse) as standing for the Brāhmaṇa (rather than the other way). Because every 'Brāhmaṇa' also is 'twice-born', but every 'twice-born person' is not a 'Brāhmaṇa'. So that the term 'twice-born' being capable of being directly applied to the Brāhmaṇa, it cannot be right to take the term 'Brāhmaṇa' as indirectly indicating the wider circle of twice-born persons.

"But in the Mahābhārata we find three life-stages laid down for the Shūdra also;—having started with the words 'for the Shūdra who has accomplished all his work, there is attendance', it goes on to say 'all the life-stages have been prescribed for him, except the Niramīsa'—that is Renunciation."

This is not right. Such is not the meaning of the text quoted; what it means is as follows—'the Shūdra should not have recourse to the four stages, he obtains the reward of all the stages by means of service and the begetting of children';—which means that—'during Householdership he obtains, by means of serving the twice-born men, the rewards of all stages, with the sole exception of Liberation, which is the reward of Renunciation.'

From this it follows that the Four Life-stages are meant for the Brāhmaṇa only.—(97)

Thus ends the Bhāṣya on Discourse VI.

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