SECTION III. (Continued.)

CHAPTER VI (continued). Sub-Section (vii)

THE SACRAMENTS OF THE YAJUR-VEDA.

The sixteenth sacrament, post-mortem rites.

(p) The sixteenth sacrament is maraṇa, death. Having finished all its work and exhausted all its energy, the jīva abandons the body.

Two kinds of kṛjyā, action, activity, are generally recognised, ākraṣṭa and manda tā, tension and relaxation. The former accomplishes work; the latter is powerlessness or gradual decay and disappearance of action. During the performance of work the jīva's energy is tense. He has acquired it in some way, and that way is this. The man engaged in active work becomes gradually slower and then entirely fatigued and exhausted as the work is completed. During that time of laxness and fatigue and, finally, rest, the work performed 'matures'. The maturing produces new energy. Then work begins anew, and so on, endlessly. Thus after eating (food, earned by work), sleeping follows, as is recommended. During the sleep the food produces fresh energy, and the man rises with powers renewed and performs
work afresh with success while those powers last. The process of birth and death, creation and
dissolution, is the same. Activity begins with
birth; when the work of life is finished, 'slowness,' mandata, relaxation, supervenes to allow of the maturation of the work. That slowing down is marana, the act of dying or death. When no more power for work is left in this sthula body, then it is abandoned by the jiva. 'The powerless and therefore useless should be abandoned'—is the common saying. Thereafter, the 'maturation' of the actions done in the sthula or gross physical body, i.e., the experiencing and assimilation of their consequences, takes place in the sukshma or subtle body. 'Slowness' supervenes in the sukshma body also in the course of time, and then the activity is transferred to the karanasharira, the causal body; 'this' body is never abandoned (within the limits of one great cycle). New power is derived therefrom and now sukshma and sthula bodies are put on successively and thus birth on the physical plane takes place afresh. These three bodies, physical, subtle and causal, correspond to the Self, the Not-Self and the Negation.

When the sthula becomes 'slow,' the jiva passes into the sukshma, and this passing itself is dying. Hence the statement that, after death, the jiva goes to the abode of Yama.

Yama is nivritti, in-verting, re-verting, renunciation. The abode thereof is the sukshma-deha. Renunciation comes only after pursuit, pravartana; the jiva, retreating, retiring from the pursuit of sense-objects by means of and in the physical body, turns elsewhere. This elsewhere is the sukshma body and it is the yamala, the abode of Yama. Confined there, the jiva dwells in kama-loka, the 'world of desire,' and experiences subtle actions (i.e., either performs actions with the subtle body or experiences the fruits of sinful thoughts, i.e., actions committed in thought during the physical life). Such experience is painful, whence the name and significance of nara, (etymologically, 'the little, contemptible, evil or worthless man') the nether world, purgatory. The world of kama or desire is kama-loka. The evil desires indulged in here in the gross body are 'considered,' digested, reflected or dwelt on, there. Hence many regrets and sorrows. Abandoning that subtle body again the jiva passes on to Svarga in the kara body.'

1 The reader may discern some discrepancy between the text here and the statements on the subject in other theosophical literature. Different sees and different systems of metaphysic and practical Yoga have propounded schemes of bodies and planes which vary more or less from each other. At the present stage of public knowledge it is not easy to
Svarga is happy. The kāraṇa is the ātma-
reconcile them all with each other or to say deter-
minately that any one of them is positively incorrect.
But there is a general agreement that there are
such gradations of bodies and planes, and an agree-
ment of the majority, in India, that "a scheme of
three bodies, sūkhma, kāraṇa, dense, subtle and causal, and of planes or worlds
concerning to them, is the most intelligible and
useful for the practical purposes of yoga. This scheme
of three bodies may be regarded as the primary, and
in accordance with the primal Trinity as said here.
The next in degree of practical importance would be
the scheme of seven, arrived at by permutations
and combinations of the primal three. The Prāṇava-vāda
mentions septenaries of various kinds repeatedly,
amongst them seven sheaths or bodies, but not
always by the same names. Current Veda has
one scheme of five koses side by side with the
scheme of three bodies. Theosophical literature,
which has naturally undergone modification and
also passed through a process of clarification and
growth of ideas on this among other subjects, while
accepting the three bodies as the fundamental fact,
gives seven sub-divisions— a gross body, an ethereal
double, an astral body, a lower mental body, a
higher mental or causal body, a buddhic body, an
ātmic or nirvānic body—and refers to still subtler
or higher planes. All this at first sight is apt to be
confusing, especially as to the why of all this multi-
pliety of bodies within bodies. An attempt to

dēha.¹

The import of all these observations is simply
that there is no entire cessation from activity to
the jīva at any time, but only a cessation of
one condition in the midst of an endlessness of
conditions, a single determination in an endless
general indeterminateness. Such a cessation is
the sacrament of death. The (sub-conscious)
rejoicing thereof is due to the expectation of
the birth of fresh power. But because of the
predominant manifestation of the Negation, grief
is more manifest. The combination of
This with Not, meaning the destruction of the
This (more prominently than the creation of the
Not with its hidden affirmation of new forms)
gives rise to grief.

ascertain this why has been made in The Science of
Peace, (pp. 125, 210, 211, 318) and will further be
made in future notes in this work. (See foot-note
near the close of the last Section, VI). In the
meanwhile the triple division stands undisputed
as primary.

¹This seems to mean that the cause of the
fact that Svarga is happy is that the kāraṇa
body is the ātma-body, the body in which the
Self, which is bliss, is predominant, or, in other
words, that for the purposes of this cycle, the
causal body is, for all practical purposes, the
innermost core and the immortal Self itself.
troubles would arise from such a state of things, if it came about. To prevent it the lifeless gross body is cast into the fire.

Even after the destruction of the gross body, there remains another, the liṅga-dēha, type-body, which is similar to the former in shape. This is included in the sthūla during life. And earthly objects can be enjoyed with this (alone, also); things greatly craved can be reached by it. Thus, we see in the case of dreams, that distant objects are reached with the liṅga-dēha, if greatly longed for. Or again, persons in different places in the physical body come together (in the liṅga-body). All objects exist in space; desire to obtain them links subjects to space, and space is entered into or traversed (quickly?) by means of the liṅga-dēha.\(^1\)

In the ordinary human being, the jñānedriyās and karmendriyās have their centres in the astral body and their organs in the physical; and, similarly, the fully developed astral being has his sensor and motor centres in the mental body and the organs, for the enjoyment of astral objects, in the astral body. In the midday condition of the prētā, the centres are present in its astral frame, and he feels corresponding desires also; but there are no developed organs yet; hence disappointment and pain. (A.B.)

\(^1\) See footnote in this chapter, p. 272 infra, attempting to reconcile discrepancies as to Ṇhas and lokas.
Hence we find that in hatha-yoga, by means of the violent processes called kunjara, etc., the jīva, while retaining connexion with the gross body, can put it off and go forth (in the subtler); and so, many troubles arise from the (posthumous persistence of the) liṅga-deha also. This body too is abandoned according to karma. Jīvas while occupying the liṅga-body wander about here on earth. After that they dwell in Kāma-loka. Therefore should the gross body, when deprived of its own legitimate inspiring force, be cast into the fire. This is the dāha, cremation, and it is intended only to ward off the possible troubles mentioned above.

The jīva (that is passionate and full of unsatisfied appetites) is angered by the cremation of the body, and dwells in the burning-ground in his liṅga-body thereafter. The cremator comes away from the burning-ground. There is danger to him from the jīva. The desire (of the jīva for return to his ordinary physical life) is the source of the danger, though (the jīva) stays in the burning-ground. If the cremator stayed in the burning-place (and the dead jīva were especially violent) he too might be killed. On these facts is based the device mentioned in the Tanastra-shāstra (dealing with

such practices) that japa should be made in the burning-ground to ‘bind’ a preta and secure its services (for purposes usually of black magic). The preta is gratified by the japa, and desirable objects, such as it coveted in physical life, are offered to it. In such practices, it should be remembered that if the performer allows himself to be frightened, then his fate is miserable indeed. He suffers death or complete madness or some minor harassment. Because of such dangers the cremator carries iron on his person, for a certain number of days. After the cremation comes the asthi-saṅchaya, the collection of the bones; it consists in the casting into water of the ashes and the remnants of the bones. If these are not cast into the water, the angered preta can cause much mischief even with the ashes, and diseases may arise therefrom also. Hence it is very necessary to throw them into running water. The preta seeing the ashes thrown away, goes (i.e., endeavours to go) with the cremator; to prevent this, it is ‘fixed’ to some place outside the town or the house with the power of mantras. Even the most

1. A piece of sharp iron, like a knife, or pointed, like a dagger, is usually thus carried, now-a-days. The reasons may consist in the merely psychological idea of confidence associated with the possession of a weapon of offence and defence; or in some super-physical properties belonging to the metal.
powerful praṇa is subject to such power. While the prāṇa remains unsatisfied, endeavours have to be made continuously to bring it contentment, e.g., by ghaṭa-śhāpana, the setting apart of a jar, whereby water and food are offered to it, and by dīpa-dāna, the offering of light, etc. If such things are done and the prāṇa gets the pīṇḍas, etc., he gradually forgets his connexion with the gross body, and is ‘satisfied.’

Hence the shrāddhā, offering of the dāshha-grātra-pīṇḍas, wherein each offering of one pīṇḍa, ball of rice-paste, severs the prāṇa’s connexion with one of the dāsha-grātras, the ten limbs (or parts of the body). Six pīṇḍas are offered before the cremation, also; their purpose is to accomplish

1 The text here seems to apply mostly to very unevolved persons, laborers, etc., of a low type, or very selfish people of a more evolved sort. (A. B.)

3 The maṇḍras used nowadays at this rite aim at forming the ten ‘limbs’; the reconciliation is probably that they destroy the connexion of the jīva with the grosser physical and etheric and help to form the corresponding limbs of the sūkshma or subtle body, at first the lower astral, or the prāṇa-body of theosophical literature.

(It is an interesting coincidence that the Egyptian ritual for the dead, makes the dead man gather up his limbs on the other side of death.—A. B.)

the detachment of the jīva from the coveted objects of the household. These are offered in the order of cognition, action and desire, and thereupon the jīva casts off his craving for household objects, being drawn away from them by his wish for these pīṇḍas1 and by the attraction of the dead body, too, from the house to the burning-ground. This makes up the offering of the sixteen pīṇḍas.

Besides this, another single pīṇḍa is offered, before the cremation, in the burning-ground, as representing the sāmāhāra, the totality of cognition, desire and action; this shrāddhā is performed by means of the sāmāhārā-maṇḍra. After this and the dāsha-grātra, the eleventh pīṇḍa should be offered on the eleventh day, for love of which the prāṇa remembers not the gross body any more; this ekādasi-hāna offering, on the eleventh day after death, is made with the smarana-viṇāshana maṇḍra that ‘destroys the memory’. On the eleventh day, the vṛṣṇ-oṭsargā, the ‘setting free of the bull’, is also performed. This too tends to the

1 The essence, aroma, or subtle aura of these pīṇḍas, even though, in themselves, they may not be very attractive objects, would reach the jīva by the power of the maṇḍras and so bring him positive gratification, while his craving for the other objects would be less capable of gratification; hence the drawing away from the one to the other.
satisfaction of the pṛetā. The bull is given away, to some one as a gift, or is simply set free, in order to secure the release of the pṛetā from his unhappy state. The Lord of the pṛetā-world, dwelling in Kāma-loka, is also pleased with gifts of bulls.\footnote{The exact significance of this rite is not clear. One may note, in a general way, that each human race has its pet animal or animals. Thus, the horse and the dog are pets with the present fifth sub-race of the fifth Race, viz., the European races; and the cat and the crocodile were the favourites of the Egyptians; so the bull and cow seem to have been connected with the Indian people, the first sub-race of the fifth Race, in a characteristic way (though the representatives of all other main types of animals are also included in the Hindū pantheon, as the ‘vehicles’ of the several chief gods and goddesses, with that ‘comprehensiveness’ which is the chief characteristic of the Hindū dharma.) The cause of such connexions would be found in the subdivision of all things whatsoever, according to the all-pervading principle of the ‘rays,’ castes, or guṇas. The setting free of a bull, as nallīna rāsa, to improve and multiply the race of this indispensable animal in India, would in itself be an act of merit as a direct service to the public, and so help the jīva, the merit being voluntarily transferred to his credit by his earthly progeny, who perform the act, by means of mantras. There may be besides, subtle magnetic effects such as those hinted at in the text. Thus, one theosophical explanation of rebirth in a lower kingdom is that an exceptionally depraved jīva which, even after having evolved to the human stage, retains bestial habits, is now and then tied to an animal body which has its own animal-jīva-tenant also all the while. It is quite possible that the bull-calf ‘set free’ in connexion with funeral ceremonies might serve some such purposes in cases now and then; though, now, it is more a matter of routine than of discrimination.\footnote{These observations may help us to realise what amount of basis of fact there is in the practices of savages who slaughter relations, friends, servants, animals, at the death of their chiefs in order that they may keep the latter company; as well as in the gentler practices of more peaceful and organised}

\textit{Shūyā-dāna}, the giving of bedsteads, etc., (on the eleventh day) is intended to win comfort for the jīva in Kāma-loka. Things given away here in the gross form are gained in Kāma-loka in the subtle form. Mantras convert them into that subtle form. All the beings of this world dwell for a time in Kāma-loka, and, while there, remember their loved ones, their friends, etc., of the earth; and where there is memory there is actual relationship, and therefore the performance of these acts of charity, etc., is right and helpful.\footnote{The exact significance of this rite is not clear. One may note, in a general way, that each human race has its pet animal or animals. Thus, the horse and the dog are pets with the present fifth sub-race of the fifth Race, viz., the European races; and the cat and the crocodile were the favourites of the Egyptians; so the bull and cow seem to have been connected with the Indian people, the first sub-race of the fifth Race, in a characteristic way (though the representatives of all other main types of animals are also included in the Hindū pantheon, as the ‘vehicles’ of the several chief gods and goddesses, with that ‘comprehensiveness’ which is the chief characteristic of the Hindū dharma.) The cause of such connexions would be found in the subdivision of all things whatsoever, according to the all-pervading principle of the ‘rays,’ castes, or guṇas. The setting free of a bull, as nallīna rāsa, to improve and multiply the race of this indispensable animal in India, would in itself be an act of merit as a direct service to the public, and so help the jīva, the merit being voluntarily transferred to his credit by his earthly progeny, who perform the act, by means of mantras. There may be besides, subtle magnetic effects such as those hinted at in the text. Thus, one theosophical explanation of rebirth in a lower kingdom is that an exceptionally depraved jīva which, even after having evolved to the human stage, retains bestial habits, is now and then tied to an animal body which has its own animal-jīva-tenant also all the while. It is quite possible that the bull-calf ‘set free’ in connexion with funeral ceremonies might serve some such purposes in cases now and then; though, now, it is more a matter of routine than of discrimination.\footnote{These observations may help us to realise what amount of basis of fact there is in the practices of savages who slaughter relations, friends, servants, animals, at the death of their chiefs in order that they may keep the latter company; as well as in the gentler practices of more peaceful and organised}
Thereafter comes the dvādasha-viśhiṇī, 'the ritual of the twelfth day,' in accordance with the rule of the sixteen saṃskāras. Sixteen pindas are offered thereat; hence the name shodashi-śrādhiṇa. This śrādhiṇa has reference to the brahmacharya and other āśramas, stages of life, and the work (thereof, including the sixteen saṃskāras?) and is intended to bring about the abandonment of desire for or attachment to them, by the preta. It is true that they are renounced as soon as the body is renounced; but the constant practice of the habit of them, through a long period of time, impresses them on the liṅga-ṛēha strongly and causes a fruitless and painful yearning.

For similar reasons we have the other śrādhiṇas, of the first, the second, the third month, etc., (up to the twelfth?). The word 'monthly' here indicates a viśhēhiṇ, condition; there are sixteen such conditions or stages after death. Hence we have the offering of the sixteen

peoples like the Egyptians, Indians, etc., who offered and still offer bloodless help to their departed. The former would seem to be only the ferocious and fearful exaggeration and degeneration of the latter, appearing during the decay, the 'involution,' the diseased senility of dying races.

Actual relationship by memory is very significant and explains theosophical views on the subject.

piṇḍas, shodasha-pinda. After this, the preta abandons the town, and its liṅga-ṛēha breaks up rapidly. This liṅga-ṛēha is the embodiment of lokasṛṣṭi, desire for the world; its form is like that of the gross body; and, after the death of the latter, it passes through the sixteen conditions mentioned before, for the gradual abandonment of which a pinda is ordained each month. This monthly offering should be made in accordance with the condition of the liṅga-body, at the times prescribed as most favourable to the dissolution of that condition, and at the time of the final casting off of the liṅga-body the yearly piṇḍa should be offered. The ordinary length of life of the liṅga-ṛēha is one year after the destruction of the gross body; hence the extension of post-mortem ceremonies over one year. Thereafter the jīva goes in the sūkṣma-ṛēha into Kate-locā. But, by special means, the liṅga-ṛēha may be dissolved even at the same time as the sthūla; and, again, sometimes it lives for many years, in exceptional cases. The liṅga-ṛēha is called the preta and the Liṅga-loka is the Preta-loka.

There may well appear to the reader a serious discrepancy between the text here and current theosophical views. The latter aver that the ethereal double can be separated from the gross-body
Altogether, fifty pinda Directed, are offered in the course of the funeral rites. The pinda (the first one?) of the burning-ground is not counted, as it is intended for one's (i.e., the cremator's) own release (from pursuit by the preta) and not for the helping of the preta. The fifty during life only in the most exceptional cases, and that too for a very short time, and that it does not survive the disintegration of the gross body more than twenty-four hours at most. The text here says, on the contrary, that its normal term of separate existence is a whole year. The reconciliation will be found perhaps, in the view that the linga-jetha here does not mean only the etheral double but also the lower astral body of theosophical literature. The distinction between the lower astral body and the higher astral body is not yet made there either with much clearness, but it is being recognised more and more. (See foot-note, p. 260, supra).

I have said above 'does not mean ... only but also,' because it cannot be said that it means wholly and only the latter. It seems to me that this is the case with the names of all bodies, graded one with or within another. They pass from one to another, as ice to water and that to steam, in a manner which makes it difficult to say precisely where the one ends and the other begins. Hence the somewhat unsettled condition of the terminology. Indeed, in strictness, this is the case with all objects whatever; nothing can be rigorously defined and marked off from other things, finally, though the predominant characteristic helps us to do so for practical purposes with regard to most things. As our knowledge of these bodies grows, our definition of them will grow more complete. In the meanwhile, we may provisionally assume that here linga-jetha corresponds with the lower astral body, which lives out its generally unhappy life in that region of Bhuvana-loka which is known as the Preta-loka, while the higher astral body, which may be said to correspond to part of the sukshma-body of the text, dwells in the other region of that same Bhuvana-loka which is known as the Pitru-loka or Kama-loka. So it is said, earlier in this chapter, that the jiva dwells in Svarna-loka in the karna-body. This also appears to differ from the theosophical view and should be reconciled with it in the same way, by distinguishing a lower mental body from a higher mental body, the former, according to theosophical literature, being prominent in Svarna and the latter latent.

1 In modern Hindu life, there is some conflict of practice as regards these offerings, mainly as regards the times at which they should be offered. These times cannot always be observed in exact accordance with the old rules. The sixteen monthly...
In the true form of this consecration, the idea is: The I and the This are both Not; the Not predominates and is the source of all; all is naught, all is Not. To realise all as Not—this is the death-sacrament. The bond between the I and the This is broken, and the mutual 'delivery' is the occasion of rejoicing. The two become one (and so abolish each other, Self—Not-Self—Not). All this appearance of separateness and contradiction disappears. The (separate) knowledge of the I, the This, and the Not is 'burned' up in the complete knowledge, 'I-This-Not,' so that neither the I is, nor the This, nor the Not (by itself). Hence the jīva who knows this is also a preṭa, i.e., prakṛṣṭa, supremely, iṭa, arrived, attained, accomplished. Prakṛṣṭa here refers to prayaṇa, effort, for this supreme knowledge is gained by supreme effort only.

offerings, compressed into twelve months by the text itself, are often in actual fact, finished within half that time or even less, in many cases. There is also a śeṇḍa performed on the 13th or the 16th day after death, in many families, and so on. The principles having been lost sight of, and the orderly scheme of life laid down by Manu being very much disturbed and changed, the practices based upon them have also naturally become uncertain.

The fifty pindas in this connexion mean the various combinations of I-This-Not (?). The six pindas before cremation are the six permutations of cognition, desire and action (taken two at a time?) each accompanied by the Not. The sāma-āhāra-pinda or that offered at the burning-ground is the seventh, and corresponds to the combined activity of the six. Or taken in another way, we have the actor, the cause, the effect or work, the motive, the relation of these four, the following or working out or manifestation of that relation, and finally its destruction. The I is the actor; the particular 'this' in the I is the cause; the 'this' become (i.e., become identified with) the I is the effect; ('May I become this and not this other' is the motive); the conjunction of I and this is the relation; 'I am this, this,' is the following out or manifestation or evolution; (I am) not (this, this, etc.) is the seventh (i.e., destruction). (After all this there follows) again the I-This-Not-ana, the connecting of the first three with the verb aṣ, to be, (in consequence of which there is a reassertion of what has been denied, a rebirth, in endless succession). This itself is manyness. (Again) the sub-division of the three (by the same three) makes nine. That

1 The text is here very obscure, and the translation is largely tentative in consequence.
which is beyond even these three (taken separately, i.e., their summation and mutual abolition), the śūnya, the vacuum, the no-thing, where even the Not is not—that is the tenth, the supreme condition. These make up the dāśāgaṭṭra. Then again we have the work, the activity, of I, and Not-I, and Not; and this work is of four kinds, samyoga, viyoga, anuyoga, pratiyoga, conjunction, disjunction, association or similarity, contrast or contraposition (?). (By the sub-division of these by themselves) we have the sixteen pindaś. The eleventh day śrāddhā or pinda is the summation of all, the realisation of the underlying unity. After gaining satisfaction (thus there comes) pralaya, dissolution, reabsorption. That is the work of the Na. But after the pralaya, fresh power having been gained, new work is taken up. There never is a pralaya of the Whole at any one single time, but only a successive and endless gradation of pralayaś, for all that is in time is successive. Out of this there again arises the performance of sixteen (offerings) because of the multiplication of the four, I, you, this and another. The annual pinda means the abandoning of the consciousness of these distinctions and the unification of all the four. Such are the fifty pindaś in the aspect of knowledge.

VRṣhoṭṣarga, in this view, means the abandonment of the ever-bellowing bull of separateness, which first manifests in sound (in our system). VRṣhabha, the bull, is the sense of separateness, mine, thine, another’s, and the ‘casting away,’ the ‘letting loose,’ of this is ordained by the science of the Self. So, the śayyā-prāduṇa, the gift of a bed, a place of rest (to all beings, in our consciousness) is the service of all beings in consequence of the consciousness of their unity; for whatever is gained from the Self should be given away to and for the sake of all selves. He who knows himself as the Universal Self, he has no egoism, no wish, for his separate individual self, nor any wish for another separated, individual self, but only for duty, i.e., all selves; no svārtha, and no parartha, but only parartha.

The feeding of brāhmaṇas and others is recommended at these sacraments; for according to the extent of his knowledge is the extent of the service that a jīva may claim, and brāhmaṇas are those who have most knowledge. They have risen above the distinction of my-self and another-self, of mine and thine, and know all as One; hence the giving of food to them is meritorious. At the same time, because of the fullness of one’s own knowledge, and the

1 See the extant Vajra-stūchi-Upanisad.
realisation of relationship with all beings, gifts should be made to all and not only to brāhmaṇas. Hence ‘the supplying of nutriment to all’ is also declared to be meritorious.

In the true form, the feeding of brāhmaṇas means association with those possessing knowledge. On the principle that mukti follows from knowledge of the Truth, the study of that Truth is itself the feeding and clothing and supporting of those that possess that Truth. They who are ever pondering on the Truth in this way are ever feeding brāhmaṇas.

Such then is the death-sacrament. Connected with this is the maraṇa-śaucha, the impurity and segregation of the kinsmen and relatives of the deceased for a certain number of days after the death. What is contrary to nature, the non-fulfilment of the requirement of one’s nature—this only is impurity, āśaucha; for what is pure to one is impure to another at the same time, and again, in succession, to the same person, and what is impure becomes the pure and vice versa. Impurity and purity are thus relative to time and place. Now, cremation means the destruction of the sthūla body, whence anger in the preta and fear in the cremator; this condition of fear is the impurity; and according to the perfection of the knowledge of the cremator is the littleness of the impurity.

Hence, the brāhmaṇa, devoted to jñāna, cognition, knowledge, is purified in ten days, because of the triplicity of each combination of cognition, desire and action (?). The kṣata-ṭriya, devoted to action, becomes pure in twelve days, because of the summation (the further addition) of cognition and action. Kriya and jñāna enter into combination and the vaishya is the locus of that combination, (i.e., ichchā); he, therefore, is purified in fifteen days. The shudra, ‘resting on’ service, becomes pure in a month after the performance of the required service. The release from fear of the preta by the performance of the ḍaśā-gātra, is the purification.  

The excellent sanitary results on the physical plane of such systematic segregation of families are patent, especially in the case of infectious diseases; and the more so when we remember that infectious-ness is only a question of degree and not of kind, that all diseases, like even health, like passions, enthusiasms, panics, etc., are infectious, but some very much and some very little. But over and above this, there are the superphysical considerations mentioned in the text. To understand the connexion between the two we have only to call to mind the fact, now generally recognised, that fear is a predisposing cause of disease, being itself in turn the effect of a debilitated nervous system and unhealthy condition of body such as is favorable for development.
Three more śrāddhās are spoken of, ekoddīṣṭā, pārvāṇa, and sapindana. The first ‘having one object,’ ‘addressed to one,’ is performed once every year, in the month and on the day of the death; the jīva derives comfort therefrom in Svarga and Kāma-loka by the power of word-sounds; the mantra of this ceremony confers happiness in Kāma-loka. The second is in the nature of a prayer for the emergence of the jīva from Kāma-loka and the strengthening of the kāraṇa-body; it is offered at a parva, joint, junction-point, turning-point. The prayer is addressed to Vishvēdeva, the Lord of Kāma-loka: Do thou deliver him out of this world, he will do good work in Svarga. Vishvēdeva hears these prayers only at parvas, the junctions of seasons, special occasions, holy days. If there are no such offerings and prayers, the jīva dwells in the two places for the full term required by his karma. It is true that karma cannot be annulled in any case; but what is meant is that the consequent punishment is quickened and its period therefore shortened; this is the justification for the prayer.  

of the disease-microbe. A family possessed of ‘knowledge’ would ordinarily not allow itself to fall into such a condition, and so be able to throw off the ‘impurity’ more easily.

1 It may also be said that the gifts and charities, etc., accompanying the prayer, help to balance the

In the true form, ekoddīṣṭā and pārvāṇa refer to jānā. The former is the uprising of the One, its appearance everywhere. The combination of the I with another, in the world-procession, is the latter; for a parva is made by a joining of two. The ātmā is established thus; by this means; it is not born, nor ever dies, for such reasons; or is ever dying and being born—such reflexion is pārvāṇa-śrāddha. To enhance love with and for all, as if they were evil and sin committed by the jīva. That every jīva must suffer the due punishment of his sins, that there can be no ‘forgiveness’ of sins—requires to be construed in detail. For it is also true that love can share sorrow and so make it less, that Christ can atone vicariously, that the Ruler can forgive sins to the repentant. The exact physical counterparts are the payments of relatives’ debts by other relatives, the remission of debts by rich creditors to submissive debtors, the pardon of criminals by imperial prerogative. The reconciliation is that in the endless chain of causes and effects, the infinite complications of Nature’s Ledger of transactions between all jīvas that are but one Self, the relative who pays for another relative, the creditor who remits and forgives, the Christ who atones for others, the King who pardons is only paying back to the debtor, the sinner, the criminal, previous service rendered, to Self or country, or is now registering a loan to be recovered later.
one Self, to know with perfect faith that the Ātman is in all the parvas, i.e., samsāras or worlds, centres, junction-places of jīva and of planes of matter—this is pārvaṇa-shrāddhā.

Saipindana in the true form means samāna-pinda-karaṇa, ‘same-body-making,’ the co-ordination of all into one, (the reduction of everything, of all the World-process, into the Logion). Brahman is one; the many is not possible; manyness is nothing; the one is the many; the many is the one; nothing is destroyed, or becomes, or stays; destruction and stay are becoming; becoming is destruction and stay; those that have become, stay; those that are staying, dissolve; those that have dissolved, become again—the realisation of this order and succession running through all things is such coordination.

In the conventional form, sapindana is the yojana, classing, joining, of the departed jīva with the father, the grandfather and the great-grandfather. Yojana means the making over of the jīva to the hereditary rulers, the spiritual hierarchs of the family, the rṣhis, brahmaṇas, etc., spoken of before, who are in the position of fathers, grandfathers, etc. And this is done

The experiences recorded in theosophical and in the better class of modern spiritualistic literature, go to prove the presence of ‘office-bearers’ in the ‘invisible’ worlds of the subtler planes who look by means of maṇtras: Behold, this jīva entereth into Kāma-loka and other worlds, do ye protect him. This ceremony is also known as pīṭr-melana, the ‘joining’ with the ancestors. Because of this inner significance is the ceremony performed even for those departed ones whose father, grandfather and great-grandfather may be living. The rites are the same for men as well as women; these are called with the mother, the mother’s mother and her mother, etc.

Thus, then, these external ceremonies bring special results, physical and superphysical, in special kinds of pleasure or riddance from pain; but the real aim of all sacraments is to secure after disembodied jīvas from the physical plane. The elaborate after-death ritual of Hinduism is intended to facilitate the work of these ‘office-bearers’ so far as possible. The physical devices, the use of fire and of running water, and there too of specially ‘sacred’ streams, etc., all becomes significant if we remember that the grosser and subtler worlds are not disconnected but correspondent, that they are always working in with each other, on principles of psycho-physical parallelism. Theosophical literature tells us that in the astral world the āpastaṭṭva predominates; in the mental world, the agnistaṭṭva; therefore there are special contacts between these and the physical water and fire, etc., respectively.
the final illumination. And for this reason is it ordained that for those who have already passed through the fire of knowledge, no second cremation is needed, and sannyāsīs are not cremated in consequence. When the final knowledge has been gained, all sacraments are finished. All these sacraments are to be found hidden and taking place in every atom. 1

1 The modern reader might question why all this excessive elaboration—as it would seem to him—of rites and formalities which remain empty after all the author’s attempts to put significance into them? And indeed have not the Hindūs themselves practically given up the bulk of them? For answer—to a questioner in whose mind the whole trend and setting of the line of thought contained in this work, has not wholly failed to touch some even slightly responsive chord—two considerations may be recommended:

(a) It may be that all the elaboration had its use in an earlier day, in training the mind, but that only a small portion of it has use now, and is being accordingly retained, while the rest has been or is being, given up by the Hindūs themselves. The dharma, change with the yugas, epochs and forms of civilisation—this is expressly recognised in the Śrautis themselves. A definite origin in time, at a particular stage of human evolution, for the śrāda ceremony, is clearly described in the Mahābhārata, indicating that the conditions of human constitution, in respect of physical and subtler bodies before that time were not such as to require śrādhas. And in some future day, as seems to be promised by ‘spiritualistic’ researches and developments, if conscious intercourse between the living and the dead, the ‘embodied’ and the ‘disembodied’, should be fully established again, probably the present form of śrāda would have to become non-existent again. Briefly, with changes of the physical and superphysical conditions of the constitution of man and of his environment, changes take place in the ‘sacraments’ needed for the full living of his life. In earlier days these changes were deliberately made by ‘acts of legislation’ of recognised seers and divine kings, in whom people had faith; to-day they are brought about by instinctive struggles and revolutions between ruler and ruled who have little faith in and sympathy for each other.
The first mantra of the Yajur-Veda is isha-tvārje-tyā, etc. Beginning with this and up to the very end, the whole of kriyā is successively described in its relation to time and space, without which kriyā is not possible. These three, viz., action or motion, time and space, themselves constitute 'process,' and by means of them is the work of Brahman accomplished. Otherwise, indeed:

(b) The second consideration, practically a continuation of the first, is that many more elaborate samskāras—only not called by that name but designated 'social conventions'—are being created by the modern type of civilisation to replace the old ones. One reads in a journal of the day that a school has been established where young men are initiated into the mysteries of the art of using knives and forks, etc., correctly while eating in company—and so forth. As to whether the one set of 'initiations' is better, or the other, whether 'social conventions of etiquette' is a better name than 'sacraments,' whether the religious atmosphere and high and serious moral tone of the one is more elevating or more deadening and depraving to human nature, or whether the competitive wish to shine as first in everything is such—all this is matter of racial taste, itself governed by the general scheme of evolution—for 'new' races are mostly only new embodiments of the same jivas, over and over again.

1 The modern reading is tvorje.

The Self transcendeth act and space and time. This Ancient of all ancients needeth not The offerings of ya jñās small or great, No vows or sacraments of triple thread, Or piercing of the ear, or marriage-tie, Or rite before or after birth or death. Beyond all time and space It ever stands, Beyond all reach of good or evil things, I, This, and Not, a trinity in one, A perfect Consciousness of Being and Bliss.