

body is hale and hearty, as long as the sense-organs are not impaired and as long as the old age is far off.

38. When there is sickness, impairment of the sense-organs and old age how can one derive happiness ? Hence those who seek happiness shall be prepared to give away even the body.

39. The Earth is burdened by those who are not ready to please and satisfy the suppliant. It is not burdened by oceans, mountains and trees.

40. The body is ready to go in a trice, and hoarded things are attended with the risk of dwindling down. Realising this a sensible man shall see to the pleasure of his body.

41. It is mentioned in the Vedas that this body is going to constitute the breakfast for dogs, crows and worms. The body has its ultimate end in being reduced to ashes.

42. It is unnecessary to divide the people into different castes. When all are men who is superior and who is inferior ?

43. Old men say that creation began with Brahmā. He begot two sons the famous Dakṣa and Marīci.

44. Kaśyapa, the son of Marīci married thirteen of the sweet-eyed daughters of Dakṣa, they say, in accordance with righteous path.

45. But people of modern times whose intelligence and valour are but a modicum unnecessarily wrangle over the fact whether this is proper or improper.

46. Some of the ancestors thought that the four castes are born of mouth, arms, thighs etc. of Brahmā.<sup>186</sup> But when we consider, this does not fit in properly.

47. How can sons born of the same body or from the same body be of four different castes ?

48. Hence the divisions of castes and outcastes do not appear to be sound. Hence no difference between man and man should be entertained.

*Sanatkumāra said:—*

49. O sage, addressing the lord of the Asuras and the

<sup>186</sup>. It refers to the Vedic and Puranic classification of society into four Varṇas, viz. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, said to have emanated from the mouth, arms, thighs and feet of the creator.