

Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, knowledge, realization, belief in a hereafter — these are the duties of the *Brahmanas*, born of their own nature. 42

He is a *Brāhmaṇa* who is imbued with qualities all conducive to a spiritual life. Self-control and self-discipline are as natural and agreeable to him as water is to a duckling. His mind being turned to sublime and supramundane concerns, serenity is the norm with him. He cannot afford to be flippant with trifles. Sense-control is a moral warfare to the ordinary man; but to the *Brāhmaṇa* it is a matter of course. Sublimation of the body, mind and speech is austerity. This merit finds its full expression in this spiritual man. A thing that retains its original state is said to preserve its purity. The spiritual man is fixed in the feeling that he is Atman. His body and the senses behave in tune with this divine feeling. Therefore purity and the *Brāhmaṇa* are one and the same. The even tenor of the spiritual life of a god-man is bound to be affected once in a way at least by the intrusion of the worldly people. But he is never affected thereby nor does he ever think of retaliating or resisting. Calm forgiveness is his way. His thought, word and deed being ever directed to the welfare of all, there is uprightness in every bit of his action. He is as trustworthy to people as the mother is to her baby. The *Brāhmaṇa* begins his life with scriptural knowledge in regard to God and His creation; and he fulfils it with intuitive knowledge or God-realization. Any amount of scriptural