

compatible with the undisturbed enjoyment of worldly life. He was bent too much on the mortification of the senses. For the cure of his melancholy, the *pitris*, or deceased ancestors, found it necessary to pay him a preternatural visit on the earth. "Why, O child, said they, hast thou not entered into the holy state of matrimony? That is the true cause of Heaven and emancipation. Without it, there must be perpetual bondage. The house-holder, by his adoration of gods, *pitris*, *rishis*, and strangers, gets into happy worlds." The *pitris* concluded with an eloquent appeal to their surviving son to discharge the duties of terrestrial life. Ruchi said in reply that marriage was a cause of trouble and sin, that the subjugation of the spirit, so necessary for attaining emancipation, was incompatible with the state of matrimony, that the soul, though besmeared with the mud of selfishness, is daily washed by the waters of the understanding in single life, that the wise, with their senses subdued, should clear with the waters of pure ideas the soul already soiled with the works of many previous worlds."

The fathers rejoined: "It is indeed proper that men with subdued senses should purify the soul, and your way may be for emancipation. But evil is averted by gifts free from aims, and past actions are requited by good and evil fruits and experiences. Thus there is no bondage to one who performs merciful acts. Nor are such acts for bondage, if done without aims. Virtuous and vicious acts of past existences are consumed, O child, by the experience of happiness and misery. In this manner the wise cleanse their souls and save themselves from bondage, nor are they defiled by non-discrimination and the stain of sin."