

The Hindu Mind

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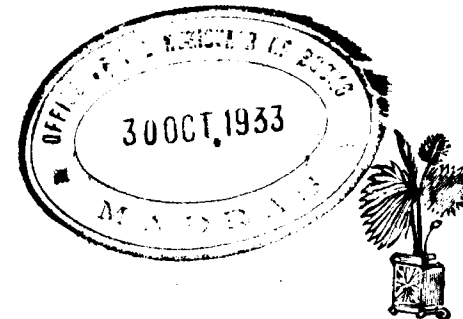
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the True Hindus and their Culture.)*

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NOTICE.

- 1 The "HINDU MIND" will be published on the 26th of every month.
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VOL. I.

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NO. 6.

RELIGIOUS NEUTRALITY

It is a well-accepted principle of constitutional Government that there should be liberty of conscience of the subjects and utter impartiality in the rule or government of the country. There is a large majority of Hindus in India who believe that the British Government in India are strictly neutral so far as religious questions are concerned and that consequently it is possible for them to observe their *Dharma* quite undisturbed. But this belief is not supported by facts. Had the Government adopted a sympathetic neutrality, everything would have been well; but their policy is shown in an impartiality of indifference. It is this indifference on the part of the Government that has led to an infinity of harm to Hindu India. As the ruling nation is completely Christian in its theory and outlook we cannot expect anything but indifference from the government, it may be so argued. But it is a truism that the ruler of the country to

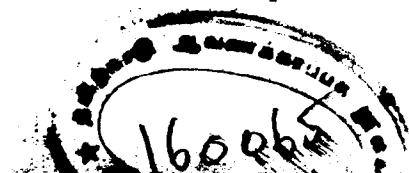
whatever religion he might belong should necessarily see to the safety of his subjects. In the case of meek, peace-loving and loyal people, the sovereign's responsibility to safeguard their interests becomes greater. The Hindus as a whole are the most peaceful and loyal people the world has ever produced, and therefore it is the paramount duty of the Government to protect them if their religion is interfered with. शास्त्रेण रक्षिते देशे शास्त्रचिन्ता प्रवर्तते Shastraic thought begins to grow up in that country which is protected by arms. But the modern governments are content to be indifferent so long as their subjects remain submissive to constituted authority and so long as their interests are not endangered. Was it altruism that prompted Queen Victoria to issue the famous Proclamation of 1858 which promised religious neutrality? Had it not been for the Great Indian Sepoy Mutiny, the Government's and the Englishmen's sense of responsibility would not have been roused. Queen Victoria was fully conscious of the fact that in strict and sympathetic neutrality lay the government's safety and security.

HER policy of non-interference was generally observed by the Government till the year 1905 when another menace to the peace of the country was witnessed as a result of the Partition of Bengal during the Viceroyalty of Lord Curzon. In 1906 two important events took place; one was the establishment of the Moslem League at Dacca to counteract the power and influence of the Indian National Congress; and the other was the Moslem Deputation, headed by H. H. the Agha Khan, which waited on the Viceroy to put forth the Moslem's claim for separate representation in the Imperial Council. An inroad was made in the pledge of neutrality that "none be in any wise favoured, none molested, or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law." The Communal Award of August, 1932, which aims at creating a number of Moslem Provinces in India, is yet another instance. The Moslem Education Committee, constituted by the Madras Government in their G. O. No. 1591, Education, dated 9th September, 1931, has recommended that religious instruction should be provided within school hours for Moslems and that public funds (including the funds of local

bodies) may be utilized for that purpose. If the Government had not shown equal solicitude for the Sanatanist Hindu, it is more the fault of the latter in not adequately representing his case with earnestness before the Government.

IT is needless to repeat that the Sanatanists, the true Hindus of India, are by nature very loyal. They never make their appearance in the political arena, but have been content to leave all political activities in the hands of the so-called educated westernised 'leaders'. They want the protection of their *Dharma* more than anything else. Now that the leaders of the country have ignored religion altogether and of late have begun to carry on a crusade against Shastraic injunctions and immemorial customs, the Sanatanists have been awakened to a sense of their sacred duty to get religious safeguards. It cannot even be in their mind to resort to any disobedience to constituted law and authority. We do not mean to discourage the Sanatanists but if they wish to live as Sanatanists and to preserve the precious heritage of their worthy forefathers, it is high time that they organised themselves, sinking all their differences, if any, and attempted to make sustained efforts to move the Government to provide adequate statutory safeguards to the entire satisfaction of the Sanatanist Hindus, to allocate seats for Sanatanist representatives in the reformed councils to enable them to have constitutional hold-over and the right to curb deviations, if found, in the reformed councils. It is a matter for supreme satisfaction that H. E. H. the Nizam of Hyderabad has recently issued a firman through a Gazette Extraordinary explaining his attitude towards religions. In the course thereof he observes that since there is possibility of misunderstanding and misrepresentation by persons who may try to colour present happenings he wishes to explain the religion he is following and his attitude and belief. He says, "I have subjects following different religions and faiths and the safeguarding of their places of worship has been the desire and practice of my Government at all times."

SO, no religion can possibly live unless it has the strong support of the Sovereign. History testifies to the fact that Christians, Zoroastrians, Moslems and other religionists were freely



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allowed to practise and follow their own religions, in the territory of the old Hindu monarchs. This policy of religious toleration had also been maintained by the existing Government but they had not been allowed to continue in that policy, by our own countrymen. The greatest, perhaps the only serious, danger to the State is to be found in the mischievous and provocative efforts of the few misguided Social-Reformers to mislead the Government. The Varnashrama Swarajya Sangha with its branches all over India, and the various other Sanatanist organisations, have done much to counteract this danger and are leaving no stone unturned to help the Government in their attempt to maintain a consistent attitude of religious neutrality. The duty of the Government, therefore, is to take a serious view of the present situation of the country and should disallow such measures, as are likely to be introduced into the legislatures, as would betray the Civil Laws which *as they are constituted at present* do not countenance denial of equity and justice to the Sanatanists. As the constitution proposed in the White Paper Scheme is viewed with grave concern by all Indians and viewed with the gravest apprehension by the Sanatanists in that it aims at imposing upon India a most 'superficial Democracy, without proper foundations' and capable of wrecking the very foundations of the Sanatana Religion and Society, the Government will be well-advised to retrieve the present chaotic condition of India by a master-stroke of policy tended to provoke none but to promote the good-will of all the people of this great country by securing to all perfect and equal liberty to follow their religions as best they may.



"The strength of Hinduism lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its highly spiritual and abstract side suited to the metaphysical thinker, its practical and concrete side suited to the man of affairs and the man of the world, its æsthetic and ceremonial side suited to the man of poetic feeling and imagination, its quiet and contemplative side suited to the man of peace and lover of seclusion."

—SIR M. WILLIAMS.

PSYCHOLOGY AND SWADHARMA

By M. S. Srinivasa Sarma, M. A.

It is gratifying to note that, in spite of the dazzling effect of the scientific progress and the mechanical civilisation which the West has blessed us with, we are slowly beginning to recognise the sublimity of our own culture as mirrored in our philosophical schools and religious systems. The western civilisation with its social polity based on utility and cash nexus, with its political life built on the theory of State divorced from Religion and Morality, with its nationalism glowing with the animus of greed and self-aggrandisement, with its commercialism plunging nations into cut-throat competition most urgently requires to-day a fresh oriental revival for the emancipation of humanity from material thralldom and the tyranny of the machine. It looks as though the hand of Providence is at work in bringing the western civilisation into forceful and aggressive contact with the time-honoured and all-enduring civilisation of the East. The contrast has set in bold relief all the noble traits of the

Hindu Culture and at the same time opened our eyes to the one radical defect in our civilisation—namely, that it has been altogether spiritual and other-worldly which has made it stationary. Now that this contact has made us conscious of this defect, we have only to shake off our lethargy and make bold to advance on healthy and sane lines onward towards our glorious destiny.

That we are to-day face to face with cataclysmic changes born of uncritical and wholesale adoption of the western ways of life is accepted on all hands. Who is not aware of the present-day political and social unrest which expresses itself in the cries of "Free-love", "Birth control", "Down with Authority", "Long live Revolution", and in the craze for alcohol, brothels, race-courses and other forms of unnatural excitements? The root cause of this discontent is that life to-day is extremely mechanised, attenuated and falls into fixed grooves and does not afford facilities for the free expression of our vital demands.

Add to this that most of us are engaged in occupations intrinsically uninteresting and bordering on drudgery. Any plan of life that does not unify the fundamental needs according to a comprehensive ideal necessarily sets up a tendency towards mental and moral disorganisation. To work so many hours for so much pay without any vital interest in the process is to have a double personality. Is it any wonder that the routine worker resorts to drink and drugs and emotional excesses in his attempt to restore the lost elements of a normal life? Munsterberg speaks the truth when he says that tyranny and cruelty, sexual over-indulgence and perversion, gambling and betting, recklessness and adventurousness and above all revolutionary agitations and senseless crimes have always been the psychological means of overcoming the emptiness and monotony of an unstimulating life.

The only corrective to such mental unrest and social waste is to energise the individual by a living ideal, the attainment of which satisfies his inarticulate craving for completeness, by liberating the latent forces to be utilised in legitimate channels directed towards bettering the

world in every respect. In our country the child from his birth is trained to regard himself not as an isolated unit or a separate entity, but as one fulfilling a legitimate and necessary station in the economy of the family as well as the community. By various taboos and rituals, his instinctive urge is sublimated from the beginning; and when he grows up to manhood, he becomes a willing devotee to the ideal of Swadharma, which, if performed in the right spirit does perfect justice to the many-sided nature of his character and makes his life full, rich and complete. But unfortunately excessive and irrational individualism born of stupid imitation of the worst in the western civilisation, supreme contempt and scorn for everything ancient which results in the neglect of the best in our culture, and an indecent haste to live from moment to moment without finding an abiding anchor in life—all these have tended to undermine the system of social life based on Swadharma.

Modern Psychology traces all activities of human beings to the working of the instincts and emotions each of which is a kind of psychic dynamo producing energy which urges the

individual to ceaseless activity. In fact there are psychologists to-day who proclaim that the entire life-activities of individuals as well as of Societies have their origin in these instincts and that man's noblest pursuits, rational achievements and moral conduct are derivable from the complicated machinery of these native traits. A well-formed character is nothing but a harmonised expression of all our instincts. It is the balanced life, the rounded life, the life in which each tendency plays its proper part. It is to the interests of the community that the energy belonging to the instincts should be utilised to the utmost in channels which subserve social ends. Legitimate expression should be found for all instincts, i.e., useful occupations directed by strong interests of a definite kind should be found for every individual. But in these days of advanced civilisation and specialised life, full scope for the free play of the primitive instincts is either impracticable or undesirable. Social life with its rigorous discipline brings about the inhibition and repression of these instincts. But the repressed instincts which have been denied direct activity find however a way of escape and manifest themselves in

neurosis, hysterical disturbances and complexes which tend to destroy the unity which is essential to mental health. The Psycho-Analysts to-day adopt the method of sublimation by which the repressed tendencies are diverted from their original gross ends and redirected to purer purposes satisfying to the individual and of value to the society. Sigmund Freud has done immense service to humanity by bringing to light an old practice under a new name and popularising it on a scientific basis.

The individual has not dropped from the blue skies all on a sudden; he is a unit in the social organism and has his legitimate place in the community; and his life consists in adjusting himself harmoniously to the demands of the social environment which simply means the education of the instincts which culminates in the formation of a stable character; and in this process Swadharma is the potent ideal and the most effective guide. It is our duty to realise that the ideal of Swadharma is the most powerful form of sublimation. Instead of diffusing and wasting the limited stock of energy indiscriminately in all channels of instinctive tendencies, the individual is

made to work in a particular sphere for which he is best equipped both by heredity and training. The doctrine of Swadharma is thus an intelligent and firm grasp of the enduring values and eternal verities of life in the pursuit of which all available energy is utilised. It is therefore a direct help in harnessing and focussing the powers of the individual; and it effectively brings about the integration of the individual with the society.

The ideal of Swadharma with the goal of life which it has in view is intended to help forward the highest form of social harmony and the highest moral excellence of the individual. It stands to reason that everyone of us should do only such work as is in accord with his native capacities and hereditary endowments. If everyone were to be left free to direct his energies wherever the uncontrolled instincts incline him, there would certainly be no scope for ethical and spiritual improvement. Hence the clarion call of the Gita: III: 35.

श्रेयान्स्वधर्मो विगुणः

परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"One's own duty, though not of the highest quality or

discharged to perfection is better than another's duty however well-performed. Death in performing one's own duty will lead to bliss eternal; the taking up of another's duty carries with it the fear of going to hell." The performance of Swadharma is not a source of personal profit nor a means of livelihood. Sri Krishna proclaims that it is the best form of worship, the most glorious offering to the Almighty (archana).

स्वकर्मणा तमभ्यर्च्य

सिद्धिं विन्दति मानवः ॥

Men attain to perfection by worshipping God by their own Karmas. This is the real meaning of the divine injunction that we should do our duty without the personal desire to appropriate the resulting gain. A society organised according to this principle would indeed be a perfectly ordered society giving the greatest scope for each individual to make the best of himself. Such a social regeneration of the individual would be at the same time the regeneration of a new society. Sri Krishna guarantees that the man who is constantly engaged in the fulfilment of his Swadharma naturally attains to perfection.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

It is neither practicable nor desirable to attempt to wipe off at one stroke the endowment of the race, the heritage of the past and the influence of social upbringing. It is on account of this that the doctrine of Adhikarin plays such an important part in the Hindu system of Education. We have to reckon with the Vasanas and Samskaras before we fix the duties and occupations of individuals. Gita establishes the fact that

" कर्माणि प्रविमर्शतानि "

Karmas have been set apart and prescribed for each stage of life and class of society on the basis of psychological equipment and biological heritage. It is because these wholesome prohibitions and salutary injunctions have been ignored and set at naught by us that we find ourselves to-day in the grip of moral and social chaos. The remedy is not insanely to embark on an impossible crusade against an institution which has stood the test of time and challenged the

insidious assaults of the social revolutionist and the political agitator from within and the adverse forces from without. We must bear in mind and realise the true import of Sri Krishna's ultimate appeal to Arjuna

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य
न विद्यते ॥

Stop and deliberate carefully on what your Swadharma is. It is not right that you should give it up. To the Kshatriya, nothing but his own Dharma of fighting in a righteous cause can lead to Sreyas. The life dedicated to and energised by the ideal of Swadharma, where the individual completely forgets himself in the ever new and changing duties of his station, prevents morbid introspection by draining the free nervous energy from a common reservoir into more desirable directions and makes his experience fuller, completer and more abundant.

VISWAMITRA - A CRITICAL STUDY

By R. Mahalinga Aiyar, B.A., B.L.

1

The King

One of the most instructive portions in the Ramayana

is that dealing with the evolution of Viswamitra the King into Viswamitra the Sage. Every episode in the story has

some lesson or other to teach us and exemplifies one or other of the fundamental truths of our religion. Even to a casual reader, its value as a study in human impulses is very great; but so perfect is Valmiki's art of story-telling that the easy stages by which the transformation is effected in the sage are likely to escape the notice of the reader. The story is well-known and needs no repetition. In the course of a tour through his kingdom, he happens to visit Sage Vasishtha's holy hermitage, a sure index of the incalculable good that is to follow soon. Viswamitra is then but a righteous King who tries to rule his kingdom as best as he can according to his own sense of right and wrong. He is not free from the ordinary human frailties. Hitherto his wishes have never been thwarted and he has been accustomed to have them fulfilled readily and without trouble. No occasion therefore has ever arisen for him to attempt an analysis of the elements of Happiness or to ascertain what is really the true basis of Happiness. As no impediment had hitherto stood in the way of his satisfying any desire of his, no occasion had

arisen which could have drawn out his other dormant tendencies.

2

The Pride of Physical Power

Vasishtha's hospitality places before him an object in the shape of the Divine cow Surabhi with the help of whom he can fulfil every variety of desire. She strikes him as a very desirable object and he wants to get her. Here is thrown, for the first time in his life, a check upon his desires, for, Surabhi belongs to Vasishtha and he is not willing to part with her. The same object is wanted by both. So far as the external appearances go, Vasishtha seems to be equally anxious to have her, though he exercises his power of defence only at the instigation of Surabhi herself. Surabhi is wanted by Viswamitra. He finds that she is equally wanted by Vasishtha. Whose desire is to prevail? Viswamitra offers to give untold wealth in exchange for her and hopes thereby to make Surabhi seem less desirable to Vasishtha; he forgets that by the mere making of such an offer he himself has set a higher value upon her.

Vasishtha would not agree to the exchange; he would not part with her on any account. Viswamitra the powerful king feels wounded; his dormant passions begin to assert themselves; his normal sense of right and wrong becomes blurred: he forgets even the fact that Vasishtha is his host who has just treated him with wonderful hospitality; he forgets that Vasishtha is a Brahmana, that he himself is a proud Kshatriya and that his asking for something from a Brahmana is inappropriate; he forgets that his desire to have another's property was not justifiable and that Vasishtha was entitled to take his stand upon his right. He has wished for a thing; he must have it. That is the only thing which he understands at the moment. When persuasion failed, we see him resort to force; we see him fruitlessly aiming powerful weapons, physical and mantric, upon Vasishtha. When he finds them all unavailing against Vasishtha and the host created by Surabhi, he retires for a short while but only to come back reinforced with divine weapons secured from the God

of Destruction Himself; he hurls these upon the innocent and righteous sage; the latter absorbs even them and is quite unhurt. They are nothing against his wonderful Brahmic Energy. Viswamitra now realises the insignificance of physical power before it.

3

The Pride of Spiritual Power

This Brahmic energy cannot certainly be the monopoly of Vasishtha. It must be that he himself can acquire it by proper effort. If such acquisition is within the possibilities of human effort, he will secure it. Surabhi the immediate object of desire has begun to fade away from his mind's eye. His present objective is that Brahmic energy. He is prepared to throw aside his powerful kingdom and all the pleasures that go with the ownership of such a kingdom. We see him therefore start in right earnest in hot pursuit of that which makes Vasishtha supreme. His mind is fresh with the memory of his recent defeat; the rankling animosity against Vasishtha still holds a strong grip over his mind even in the midst of his penance.

Just then King Trisanku turns up with an extraordinary request. He has been discarded by Vasishta and his sons; and *that* is sufficient to induce Viswamitra to take up his cause. He will now give some proof of his superiority to Vasishta. What Vasishta pronounced to be impossible shall be proved possible by Viswamitra. It does not matter that Trisanku is now a chandala, the object of a deserved curse from his family priests. So much the better. He would send up even such a chandala bodily to heaven. The driving force behind Viswamitra is his jealousy of Vasishta. He does not therefore stop to consider whether Trisanku's desire was either reasonable or proper. Proud of the spiritual energy which his recent penance has brought him, he forgets that he is but a Kshatriya incompetent to officiate as a priest. He is conscious only of his present spiritual power, just as he was conscious of his physical power before. By the mere force of that power, he would make the Gods consent to give Trisanku a seat in Heaven. But the Gods decline to respond to his call. In his indignation, he is prepared to create other worlds and destroy this; so strong is his resentment at the opposition offered to his wishes. He is prepared to destroy Indra himself as the latter dares to stand against the fulfilment of his own wish. The Gods intervene and point out to him the mischief he is doing. He calms down; but his vanity is satisfied only when Indra promises to retain his creations as a permanent fixture in the universe. He realises very late that he has strayed away from the goal he had set before him and that he has wasted a good fraction of his spiritual power in quite a different direction. In exercising his physical power at first, he was bent upon the gratification of a personal desire, namely to get possession of Surabhi. In utilising his spiritual energy now, he was bent upon the gratification of the desire of another who had sought his help. In both cases, the desire was an improper one; but the consciousness of power and a sense of wounded pride goaded him into action. In the first incident, his desire was in conflict with Vasishta's, in that the same

object Surabhi was desired by both. There is no such conflict between Trisanku's wishes and his own; a sympathetic chord in his mind is touched and he tries to fulfil Trisanku's wishes. But this was not a right kind of sympathy as it ignored the impropriety of those wishes and as it was not unmingled with jealousy of Vasishta. When he finds his will opposed by the established order of things, he gets angry with the Gods themselves. Still this incident shows a definite advancement in the process of purification of his mind for the motive for his action is not any personal gain to himself, as it was in the first incident.

In contrast with Trisanku's, Sunassepa's was decidedly a righteous cause. What he begs for is not a fanciful pleasure but a rescue from impending death which awaits him at the sacrificial altar. Here Viswamitra's sympathy is quite pure, as there is no impropriety in Sunassepa's request and as there is no other motive like jealousy to detract from its purity. Viswamitra out of pure mercy rescues the boy. But even in

this episode he is self-conscious of his own spiritual power and is not yet free from his old fiery nature. He would curse his own sons, not so much for their unwillingness to substitute themselves in the place of Sunassepa as for their exceedingly impertinent reply.

4

The Pride of Self-Control

Viswamitra feels that he has not yet learnt to curb his passions and embarks on a more severe penance to enable him to do so. Menaka serves him well and looks to his convenience and comforts during the period of penance. Unconsciously he feels attracted towards her and finally succumbs to her influence. He realises his mistake after a considerable lapse of time. He recollects himself. But he cannot forget that the time he spent with Menaka was really enjoyable. There was nothing wrong or sinful in allowing himself that pleasure, though it was true that the period spent in it was really a loss in that it delayed the realisation of his goal. He cannot make up his mind to get angry with Menaka but sends her off with

pleasant words so that he may resume his pursuit of his original aim.

Viswamitra has by this time realised that it is folly to be swayed by desires and that they are to be avoided. But he has yet to realise that objects are not by themselves desirable, unless one chooses to see in it what the Vedantins call "Enjoyability". This Enjoyability is really something pertaining to the mind; it is not permanently attached to the object itself; if it were, the same object must be enjoyable to one and all, and at all times; but this is never the case. Viswamitra sincerely bent as he is on the conquering of his desires forgets that he has to control his own mind; he thinks instead that it is the fault of the objects that dare to tempt him. When Indra sends down Rambha to tempt him, his ire is all up against her. He is now engaged in overcoming all desire. He forgets that it depends upon him alone to entertain or exclude any particular desire. He perceives that Rambha is enjoyable and this perception wakes up his

dormant desire to enjoy. He recollects himself in time and declines to give way to that desire; but the object that tempts him away from the realisation of the goal he has set out to reach must suffer for daring to tempt him. He withstands sensuous desire but in doing so he becomes a victim to rage. He may have conquered desire but has not attained Self-control. His vanity is wounded when he finds that Rambha dares to tempt him. She gets a curse from him. The next moment he realises that he has been weak in allowing himself to be tempted, tempted not to enjoy but to curse. In any way, he has been a loser.

5

The Peace of Self-control

Viswamitra engages himself in more penance till he attains perfect self-control. After a thousand years of fasting, food is placed before him. Indra in the garb of a poor Brahmana turns up then and begs to have that food. In Vasishta's ashrama, the same object Surabhi was wanted by both Vasishta and Viswamitra. Here also,

a same object, now food, is wanted by the poor Brahmana and by Viswamitra. Surabhi was Vasishta's property and yet Viswamitra would have her even by force. Now the food was Viswamitra's property and yet he would gladly part with it to the poor Brahmana. Surabhi was not a matter of necessity; it was a mere Kamya; yet he must have it then. Now the food is a matter of necessity; he would forego it now. Without the slightest hesitation he gives up the food to the hungry Brahmana. The latter's satisfaction brings on his own satisfaction. In fact he has now shed selfishness altogether. He has now realised that the peace and happiness of absolute selflessness is infinitely superior to any happiness which any object of enjoyment can give him. He has realised that real happiness consists in the eradication of desires and not in satisfying them. Starting from a desire to grab at every kind of sensuous pleasure available in the universe, he ends with having no desire at all, although the whole range of enjoyment is in his power now. An inveterate enemy of Vasishta is converted into his noblest and most grateful friend and the greatest friend of the universe. Once the ruler of a mighty kingdom, he prefers now to roam about the world as an ascetic perfectly selfless. Though it was the desire for Surabhi which started him on the path of progress, she is now completely forgotten, thus showing that the earnest pursuit of even a Kamya object if on proper lines will lead finally to ultimate Bliss transcending all desires.



SRINGERI

By Sri Krishna Sarma

Remote from all worldly strife and seated in the heart of Nature in all Her true majesty is Sringeri (properly Sringagiri and more fully Rishya Sringagiri), that hallowed spot hallowed for all time by the footsteps of the Deer-born Sage Sri

Rishya Sringa and of Sri Sankaracharya "that wonderful boy" as Vivekananda calls him affectionately and perhaps too familiarly. Vibhandaka, a sage of old, who had tasted the "sweets" of the world and found them both sour and unhealthy, became by a curious combination of circumstances possible in those times the father of a child born of a deer and found himself responsible for the proper bringing up of that child. Wise as he was, he thought that the easiest way to keep his son unpolluted by the world was to keep him in ignorance of it, so much so that even when the boy had grown up to manhood he had never set eyes on any other human being besides his own father and was unaware that there was a variety of human beings called woman. It so chanced however that the kingdom of a neighbouring king was suffering from drought of a very severe character and the king was advised that it would instantaneously disappear if that innocent child of the forest would bless his kingdom by a touch of his holy feet. On the advice of his ministers the king sent some fair women to the forest to achieve that purpose. They were afraid of the anger of the sage father and so found occasion to

approach his hermitage when he was absent. The innocent boy struck with their soft transparent skin as contrasted with the hardened sunburnt bodies of himself and his father, with their flowing tresses quite unlike the matted locks familiar to him, with the delicious sweetmeats which they presented to him as "fruits" available in their hermitage and with ever so many other contrasts, felt himself attracted towards the women whom he regarded as sages of a different clime. The latter, apprehensive of the sudden return of the father, left hastily with a parting invitation to the boy to go to their hermitage which they said was close by. Since that moment, the mind of the boy unaccustomed till then to such strange and wonderful phenomena began to dwell upon them and gradually became oppressed by a sense of want, a painful and at the same time an exciting sensation. He finally decided to avail himself of the invitation and started on his way to the "hermitage" of the "sages" who so kindly visited him the other day and who alone he felt could remove the oppression that he felt. The king learning that the young man had started from the hermitage of his father was waiting to receive

him at the frontiers of his kingdom. The instant that the holy feet of the sage touched the soil of that kingdom, the heavens poured down such life-giving showers as the country had not experienced for several long years before. The King deeply thankful for the favour done to him showed his gratitude in his own way by offering his daughter to the young sage. The latter accepted her and remained in the palace of the king as an honoured guest for some time. It was during his stay there that Dasaratha, King of Ayodhya, took him to his own kingdom for the Putreshti which was to give him his beloved sons, Sri Rama and others. The sage felt that his married life also was not without its merits as it gave him the unique opportunity of taking part in the ushering in into this world of Sri Rama the Upholder of Divine Dharma. But all the same he felt himself called back to his native forest which with its innocent and holy atmosphere was such a strong contrast to a king's court. He accordingly retired once more to the forest so congenial to him and spent the remainder of his life in contemplation on the Supreme Being. When he kicked off his mortal coil, a lightning flash was seen to issue from his body

and disappear in the Linga he was worshipping as the physical symbol and manifestation of the Formless Absolute. The Linga is still to be seen at the temple of Kigga about six miles away from the present town of Sringeri; unlike other lingas, it is adorned with a horn on the top to show the disappearance therein of the Deer-born Sage who had a single horn on his head in token of the fortunate animal-mother who chanced to bear him in her womb. The Linga which was the favourite object of worship of Sage Vibhandaka and into which he himself disappeared at the close of his earthly life is installed on the summit of a hill seated in the centre of Sringeri town and goes by the name of Malahani-kareswara.

It is no wonder that such a hallowed spot was selected by Sri Sankaracharya for the founding of his first and foremost Mutt. Tradition has it that when the great philosopher had dispersed all unvedic creeds from the land of Bharata Varsha and was on the look out for a convenient place where he could found an institution which would last for all time he happened to see a serpent at a particular place spread out its hood to keep off the scorching

sun from a frog then in the throes of confinement. He was struck with the sanctity of such a place which infused love even in the hearts of natural enemies. It is said that he himself spent there over twelve years of his all too precious and short life of thirty two years. This fact by itself may give us an idea of the great love that he had for this holy spot.

In spite of the modern conditions of society and in spite of the levelling tendency consequent on the still increasing facilities for communication, Sringeri still continues to be a secluded spot "far from the madding crowd" and still possesses that exhilarating atmosphere of holiness quite in contrast with the enervating and suffocating environments elsewhere.

Vibhandaka's hill has drawn round itself a little town and the Mutt perhaps a thatched roof at the time of Sri Sankaracharya now owns extensive buildings on either side of the sacred Tunga. The Temple of Sri Sarada which consisted probably of a mere Yantra carved on a rock by Sri Sankaracharya and of a wooden image installed thereon now stands forth a beautiful edifice

in stone. The present golden image dates only from the time of Sage Vidyaranya. The figure and the conception of Sarada embodied in that figure are quite characteristic of the philosophical teachings of Sri Sankaracharya. Godhead conceived as an absolute truth has to transcend the idea of any kind of limitation, necessarily including that of sex. There is really no justification for the popular conception of God as a *He* but our own mistaken habits of thought. God may with equal justice and propriety be conceived of as a *She*. Such a conception is Sri Sarada. She transcends the three qualified conceptions, known as the Trimurtis and their limited Saktis Saraswati, Lakshmi and Iswari. She therefore comprehends all these. This amounts therefore for the fact that Sarada reigns alone in the Temple at Sringeri. It is usual in other temples even where the Devi is specially worshipped to have a Siva Linga, a Saktiman for the Sakti. But Sarada is both Sakti the Power and Saktiman the Wielder of that Power so that the need for a separate Linga is obviated. This accounts also for the seemingly varying contexts in the stotras of the late Acharya where he addresses Her sometimes as Saraswati,

sometimes as Iswari and so on and attributes to Her indiscriminately the specific attributes of the three limited Saktis and sometimes of the Trimurtis as well.

In the beginning the Temple was probably a simple hut with a thatched roof overhead. When Vidyaranya installed the golden image, the luxury of a tiled roof was added and the tiled building existed till about 1908 when the late Acharya decided to have a more substantial building erected in its place. The work begun then was unfinished at the time of his Siddhi and it was left to his successor the present Acharya to have the construction completed. The Kumbhabhisheka was duly performed in the year 1916 with becoming grandeur and enthusiasm, the presence of His Highness the Maharaja of Mysore greatly adding thereto. The Temple is built in what may be called the modern day Nattukotai Chetti style of temple building. The Garbhagraha and the small hall in front of it are enclosed in a fine cabinet of polished granite, and surrounded by fine broad covered walks for Pradakshina. In the front, there is a beautiful hall supported on massive pillars of stone adorned with exquisite

carving. The ground plan is quite simple but none the less appeals very greatly to the imagination of the devotee. The Goddess is visible distinctly even from beyond the gateway which again is also quite simple unlike the old temples of southern India which have high Gopuras to attract the attention of the passer by.

The Temple of Vidyasankara, the next in importance, is verily an encyclopædia in stone. No visitor to Sringeri can fail to notice it and be impressed with the grandeur of the conception and the architectural art of those times which made such a structure possible. It contains in finely carved stone the essence of the Puranas, the Yoga Sastra, astronomy and every other subject of practical interest. It is impossible to adequately describe it and I must therefore ask the reader to go to Sringeri and see the sacred temple for himself. This fine temple is in a measure the index of the greatness of Vidyasankara and of the great reverence which he commanded from his disciples Vidyaranya, Bharati Tirtha and the Kings of Vijayanagara. At Srinagiri a few furlongs from Sringeri, there is an image known as Chaturmurti Vidyeshwara. It

has four faces whereon are carved the figures of Vidyasankara with his two disciples, Brahma, Vishnu and Iswara respectively. Lakshmi Narasimha is found above these and the top is surmounted by a Linga, the physical symbol of the Formless Absolute of the Vedantin. It is said that this image was the model shown by Vidyasankara to the people which he said his body would resemble if the doors of the cabinet wherein he was about to retire in Lambika Yoga were opened twelve years later. But thanks to the curiosity of the lay public, the doors were actually opened within three years, to the great sorrow of Bharati Tirtha and Vidyaranya; and the phenomenon promised could not work itself out. The Linga alone, the topmost portion, had appeared and this was consecrated at the place where Vidyasankara disappeared. The model image was also consecrated and is being worshipped at Srinagiri.

The Mutt compound is studded with a large number of temples. There is a very ancient temple dedicated to Mahavishnu or Janardana. The temple of Sri Sankaracharya is in the quadrangle of the old Mutt buildings. The smaller temples are mostly

Samadhis of the previous Acharyas where Lingas have been consecrated and are being worshipped. The number of temples so found does not exhaust all the Samadhis of the previous Acharyas for it is well known that Sri Vidyaranya's Samadhi is at Virupaksha near Hampi and that at least two Acharyas attained Siddhi at Nasik when the Mutt had to be temporarily removed at about the time of the invasion of the Vijayanagara Empire by the Mahomedan rulers from the north. It is a matter for great regret that there is only a raised platform to mark the place of Samadhi of Sri Sureswaracharya, next in greatness only to Sri Sankaracharya. Even the Samadhis that are well preserved are incapable of identification as those of particular Acharyas; It may be that a thorough search of the Mutt records will throw some light on the matter. This observation does not apply to the Samadhis of the recent Acharyas. The Samadhi of Narasimha Bharati is in a fine building which contains also the Samadhis of his two immediately preceding Acharyas. The late Acharya built for himself an Asrama on the right bank of the Tunga free from the bustle of the town and attained Siddhi there. A grand temple

has been erected there close to the Asrama buildings.

Besides temples, mention must be made of the deities which are specially worshipped at Sringeri. There are a very large number of Vighras, Kameswara and Kameswari, Rama, Krishna, Hanuman, Nataraja and a host of others besides a large number of Bana Lingas and Salagramas of various sorts; but the precedence is always to the Chandramouliswara Linga, Ratnagarbha Ganapati, Sarada, Srichakra golden Yantra and Sphatika Meru, and Sri Sankaracharya. The self-radiant moon which characterises the spotless Sphatika Linga is a phenomenon not to be seen anywhere else. Tradition and Sivarahasya say that the Linga was brought from Kailasa itself by Sri Sankaracharya. The very deep

devotion which the Acharyas show to this Linga is proof positive of its worth in helping the devotee to attain self-realisation. The late Acharya once fasted for three days when the Linga was stolen away by a thief who had his eye on the gold covering and he broke his fast only after the Linga was recovered. Since then it is always kept in the personal custody of the Acharya. The Sankara Jayanti in Vaisakha is the special festival for Sri Sankara, as Ganesa Chaturthi is for Ganapati and Navaratra for Sarada. It is no disparagement to the several Murtis above-mentioned to confess that the main attractions to Sringeri for the ordinary public remain the Sarada Temple, the Chandramouliswara Linga and the inspiring and holy presence of the Acharya himself.



THE PHILOSOPHY OF DHARMA

By T. E. Satakopachariar, B. A., B.L.,

(Continued from page 138)

II

Among these three subjects viz., *Thathwa*, *Hitha* and *Puru-shartha* whose comprehension

must be the aim of all philosophical thought, the first i.e., *Thathwa* denotes the elemental principle or primordial -verity

whose unfolding has resulted in the diverse manifestations that constitute the phenomenal world that we see around us; the third i.e., *Purushartha* is the goal the attainment of which forms the object of one's ambition and the aim of one's endeavour; and the second i.e., *Hitha* is the means or course of action by which the *Purushartha* is to be attained. There can be no doubt that a clear understanding of the nature and scope of these three is the summit of all knowledge and hence appropriately enough it is the *Vedanta* (the crest of the *Veilas*) that deals with them clearly and copiously. The accepted view is that the only authoritative source of such knowledge is the *Sabda Pramana* consisting of the Eternal Word as revealed in the *Vedanta* i.e., the *Upanishads*, the two other *Pramanas* viz., *Prathyaksha* (sense-perception) and *Anumana* (inference) being practically inefficient in this respect.

To minds nurtured in the methods of modern scientific investigation the authority of the *Sabda Pramana* may not only be not acceptable but would seem worthy of condemnation at the outset as the veriest superstition. Nevertheless it must be frankly and

boldly admitted by every Aryan worth the name that paradoxical as it may seem to modern minds it is the *Sabda* that is the limitless repository of all true knowledge and every other *Pramana* is but auxiliary and subordinate thereto. As on the one hand this fact is not likely to be easily understood or appreciated in these days and as on the other it is the sheet-anchor of our national culture and philosophy it becomes necessary to examine and explain it somewhat elaborately.

Generally speaking all knowledge is derived from one or other of three sources which are called the three *Pramanas* (i.e., media of comprehension) viz., *Prathyaksha*, *Anumana* and *Sabda*. Of these, *Prathyaksha* (direct perception) is of two kinds—*Indriyajnanya* (derived from the senses) which is produced by the contact of the five senses, with their respective objects; and *Atheendria* (transcending the senses) which consists of the mental experience of the *Yogee* during *Samadhi*-state, when as a result of his *chittha* (mind) being withdrawn from all diversions (*vrithis*) and concentrated upon the luminous Self, its vision is expanded and sharpened so that it is able to see through a larger range of

time and space and also notice the minutest details. *Anumana* is the inference drawn by a process of reasoning from given data; and *Sabda* is the informing word by which an idea of which we have no direct perception is communicated to us through the medium of words spoken or written. This again is divisible into two kinds viz., *Pourusheya Sabda* and *Apourusheya Sabda*; the former is the expression of some person given out at some point of time and hence having a known source and a beginning, while the latter is the Eternal Word that has no beginning or end but always exists being handed down from teacher to pupil along the vista of time. This is the '*Shruthi*' which as the very term implies is always heard there being no period of time when it was unheard and which again has got to be learnt by hearing it uttered and not by reading from a book. Thus we find three *Pramanas* resolve themselves into five categories viz., *Indriyajnanya Prathyaksha*, *Atheendriya Prathyaksha*, *Anumana*, *Pourusheya Sabda* and *Apourusheya Sabda*; out of which the second and the fifth are not known to modern science in as much as its scope does not extend beyond the region of matter and the objective

phenomena cognisable by the senses.

But this can furnish no reason for discarding the evidence afforded by these two classes of *Pramanas*; for it is common knowledge that the material sciences are intrinsically imperfect in their scope, being very much circumscribed and their results are uncertain and contradictory and hence unreliable; so that the inquiring student finds himself confounded at almost every stage in a maze of conflicting theories and bewildering conclusions. Moreover even in the west latter-day researches in the region of psychic phenomena have opened up new fields of knowledge whose possibilities seem to be unbounded. It is worthy of note that the results so far achieved in this line, elementary though they be, are yet sufficient to show up the limitations of the material sciences and in so doing they go a long way towards corroborating and confirming what we learn from our own *Shastras* with regard to the unlimited powers of the mind and the possibility of bringing them fully into play by the process of *Yogic* discipline. Hence it will be evident that it is not easy to brush aside the claims made on behalf of the

superiority of the transcendental vision of our ancient Maharishis who had developed their mental powers by the practice of *Yoga* which enabled them to perceive what is too subtle for ordinary minds and visualise in all their reality facts and events separated by any distance of time or space. It is this power of transcendental vision that distinguishes our hoary ancestors from latter-day teachers and savants clothes their precepts and conclusions with especial authority such as no others can be considered to deserve; hence the saying "नानृषेस्तत्त्ववेदित्वं" i.e., A non-rishi cannot discover the truth; the reason obviously being that as it is part of the Divine plan that the truth is hidden from view, being kept secret (निहितं गुहायां) it is only the penetrating eye of the Rishi that can reach it. It is on account of this fact that with us every department of knowledge and every school of thought worth the name traces its origin to a Rishi-founder who was the original *Pravar-thaka* and claims also to reckon other rishis amongst the role of its commentators and amplifiers during the latter stages: for as has been said:—

“ऋषेर्हृदयं ऋषिरेव जानाति

i.e., Only a Rishi can follow the mind of a Rishi? Indeed it

makes very interesting study to observe how the great sages, to whatever age they might belong and however diverse the subjects they deal with are all in full accord in respect of the essential principle that are sought to be inculcated so that their theories and ideas far from being divergent or antagonistic, harmoniously converge towards a common centre each serving to fill its appropriate place in the grand synthesis of true knowledge whose purpose is to enlighten and elevate humanity and thereby help every one to progress along his own course of evolution. But it is a matter for deep regret that later writers being unable to perceive this plan which runs through all the works of our ancient seers began to spell divergences and differences where none existed and importing their own imperfect ideas set up hostile camps from out of the same material even as the blind men in the fable who attempted to comprehend the elephant by mere touch ended by quarrelling with one another as to its exact shape.

It is also noteworthy in this connection that none of these Maharishis ever laid claim to originality with respect to what they propounded but one and

all of them avowed that their task was confined merely to bringing out and laying before the student what was contained in the *Veda* which was accredited as the perennial fountain of all knowledge. In this respect they, of course, differ greatly from our modern intellectuals who lose no opportunity to claim originality for anything and everything and broadcast the same with ceaseless assiduity. Verily this is as it should be; for as the Tamil proverb puts it, 'a pot full to the brim with water does not spill it' and our seers who merited the epithet of *Bhagavan* which is defined as

उत्पत्तिं च विनाशं च भूतानां आगतिं
गतिं वेत्ति विद्यामविद्यां च स वाच्यो
भगवानिति

i.e., 'One who is cognisant of the origin and end of all beings, the way of their appearance in and disappearance from the world and the distinction between what is knowledge and what is not; could in the plenitude of their wisdom, have felt no interest indulging the vanity of the vulgar by laying pretensions to originality and giving wide publicity to the same; their sole concern being to render real and effective help to erring humanity by discovering the results of their own

knowledge born of तपस् and स्वाध्याय i.e., transcendental experience and Vedic study.

It must also be remembered that it was not from a sense of false modesty or out of a desire to secure undue support and authority to their views that the ancient sages always acknowledged that the *Veda* was the fountain-head of knowledge and that they were merely interpreting it to the world; but because they actually felt and realised that the first and last word in respect of what all we should know was to be found in the *Veda* and there was nothing worth knowing that lay outside its ambit. This was not due to any blind faith or convention but the result of the conviction born of actual experience that the *Sabda Brahma* (*Veda*) is the verbal prototype of the *Para Brahma* (God) and hence its comprehensive content does not want or exclude anything deserving of knowledge. They further realised that the more one's mind got illuminated by the practice of *Yoga* the more did the *Vedas* reveal their inner meaning to him and hence we find it enjoined on the student who is in quest of the highest knowledge that he should after *Vedic* study

practise *Yoga* and after *Yogic* practice should take to *Vedic* study and so on in alternation.

स्वाध्यायाद्योगमन्विच्छे

योगात्स्वाध्यायमेव च

The idea behind this injunction being that *Vedic* study and *Yogic* practice acted and reacted

upon each other serving as mutual guides and handmaids, the one representing the theoretical and the other the practical aspect of true wisdom and transcendental knowledge which cannot be hoped for from any other source.

(To be continued)

CLASSICAL POETS & INDIAN POLITICS

By N. Krishnamurthi Sastri, B.A.

Some of the well-known classical Indian poets have exhibited their critical knowledge of political philosophy which is found very much lacking in most irreligious contemporary political leaders of India but which is quite essential for finding out the best way of national uplift, in these confused days of international political conflict. According to famous Indian literary critics, the function of literature is best served only when such literature is capable of educating the nation, whether directly or indirectly, in the art of true political and national life and in the various fields of human activity.

So all great poets of India seem to have indicated in their best compositions the clue to the right solution of various human problems including problems of practical politics of the Indian-Aryan race. With the ancients the methods of practical politics ever remained a secret art known fully only to the experts. The poets of ancient India having been political experts of their time seem to have been employed as political ambassadors as well by ancient Indian rulers. Their literary works display marks of their expert knowledge in practical politics of their time. Such portions of their literature relating to methods of practical politics

deserves the keenest attention of all the sincere politicians of modern India.

The political doctrines as well as the metaphysical doctrines of Kalidasa seem to be in entire agreement with the practical suggestions of the political attitude and the right philosophical attitude indicated in the Bhagavad Gita by the Great Lord Sri Krishna to Arjuna and similar affinity of the doctrines of other great Indian poets to the main practical doctrines inculcated in that Divine song can be brought to light by critical observers.

Now, if it can be conceded that the practical politics of every community and every race are entitled to practical secrecy in all practical dealings, according to the methods of ancient politics, all parties can rest contented with the solution of such problems only by the central political body as most commonly affect all parties, leaving the special problems of each community and each race to be solved by the special agency of each community in its own way.

The present political confusion that affects all parties is entirely due to the illogical blending of the general national interest with the specific requirements of each community and trying to dissolve the recognised special claims in favour of the prevailing opinion of the mixed central institutions i.e., Central Legislature. This process is extremely bad in its operation and the true limitation of the powers of the central representative body in the future constitution deserves to be scrupulously defined if a workable machinery is desired to be discovered at all in the immediate future. Such is the conclusion I have arrived at after studying carefully the great writers of ancient India and the recent tendencies of modernised Indians who have been apparently greatly misled by western notions which are quite out of place in Indian politics.

Students of Indian politics will do well to critically study the political implications of the Bhagavad Gita as well as those indicated in the glorious and pompous writings of Sri Sankara Bhagavad Pada which

alone can furnish the Indian nation with the best advice on most important human problems. Such political implications can also be traced in analogous illustrations in the various portions of classical literature.

True classical Sanskrit scholars can easily discover the real affinity in spirit between

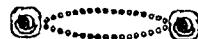
the Vedic literature, the Smṛiti, the Puranic literature and the Kavya literature of the Hindus. The close relation that really exists between religion and politics, aesthetics and ethics, has been clearly recognised by classical Indian writers and so a critical knowledge of their works is quite indispensable to any thorough-going Indian politician.

(To be continued)



"The organisation of the entire Indian social order is based on philosophical and religious principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country we have witnessed the separation of Church and State, as if the two things, far from being bound up one with another, were reciprocally hostile."

J. N. KENNEDY.



NATURE'S RIDDLE

By Prof. J. Mangiah

Humble as dust is greatness' rule,
Death in life is wisdom's school.
The endless bliss that e'er is sought
By making pleasure pain is got.

Conquest of self to freedom leads,
Desire abandoned power breeds.
When and what wisdom hardly needs
Reluctant stomach content feeds.

The lightning's flash mid darkest cloud
Is beauty heightened by the shroud.
The trees bear fruit, clouds rain in time,
Time vanishes as all things chime.

Today's great good tomorrow's bad,
Yet unity is nature's fad.
The world is real yet untrue,
Always beyond our ken the clue.

The goal of all eternity
Yet death is e'er of life the fee.
While soul e'er concentrated strives,
Bare contradictions round on lives.

Our unity monotony,
Diversity is charm, money,
Action, reaction, body, soul,
Rare unity governs the whole;

Hidden as night of wondrous charm
When rests in sleep our inner form,
Yet bare as daylight to the seer,
Whose sight unlike the world's is clear.

Dead to the form, alive to soul,
Centred in self, of all the goal,
Knows all who does not know,
Is all, yet is not, yes nor no.

NEWS AND COMMENTS

Protest against Birth-control

The proposal of the Madras Government to introduce Birth-control clinics in hospitals has created a storm of opposition from the Roman Catholics of this Presidency. Rev. Father Basenach Prof. of economics Loyola College, Madras in the course of a speech at Madras said that the mere suggestion of Birth-Control was a heinous offence, was sexual subversion and was merely a name for lust uncontrolled. Birth-control would be the means to flood the country with all sorts of diseases, physical, mental and moral. It would be a criminal abuse of marriage, the sacred wedlock. It destroyed the most important bulwark against sex intolerance. It was a sin against nature and intrinsically vicious.

Birth-Control is not a remedy to make a nation strong. No religion would tolerate this quack remedy.

His Holiness Sri Sankaracharya's Donation

H. H. Sri Sankaracharya of Kamakoti Peetam during his stay at Tanjore, gave a donation of Rs. 2000/- to provide a separate temple for 'Harijans', and

also addressed the Municipal Commissioner for providing at the expense of the Mutt, four water taps in different localities of the town, one for Muslims, one for Christians, one for Adi-Dravidas, and the fourth a common one.

This is a master-stroke of His Holiness in the direction of the amelioration of the untouchables. This action of His Holiness points out the path-way, to the sponsors of the Anti-Untouchability movement, which they should adopt if they wanted really to elevate the untouchables.

Religious Instructions for Moslems

The Government of Madras accepted the recommendations of the Moslem Education Committee which suggests that (1) Moslem religious instruction should be provided in all Mahomedan schools. (2) That local boards and municipal councils should be at liberty to incur expenditure from their funds if they so desire on the provision of religious instruction for Mahomedan pupils in schools under their managements.

The government will do well to consider that they have to make a similar provision to the Hindus also.

The Hindu Mahasabha

In the course of his Presidential Address delivered at the 15th Session of the Hindu Mahasabha held at Ajmere, Bhai Paramanand observed I am bound to explain what the position of the Hindu Mahasabha is or ought to be with regard to the Harijan movement of Mahatma Gandhi. Personally I have the greatest sympathy for it and I think every member of the Hindu Mahasabha individually has got full right to co-operate with it or work for it. But collectively the position of the Hindu Mahasabha is slightly different from what the Mahatma has taken up..... The Hindu Mahasabha having all along followed the policy of remaining neutral on religious questions, cannot bring any pressure to bear on the followers of a particular faith or sect to open their temples to any other class for which the temples were not supposed to be meant.

True Hindus know full well that none of these Hindu Mahasabhis has any regard for religion, for any religion. But Bhai Paramanand is against any interference in religious matters. Let us wait and see how the members of the Mahasabha honour their President and his words.

Congress Policy Criticised

Mr. Radha Mohan Mukherjee, Chairman of the Reception Committee of the 15th Session of the Hindu Mahasabha has criticised the Congress Policy and said that the present pitiable plight of Hindus was "due to the confusion of issues in the brains of the congress leaders," adding that if Hindus persisted in following the congress, "they would be dashing their heads against the rocks."

Dr. Mahamudullah, Secretary of the Unity Conference, Allahabad, in a statement to the Press said that the Congress has blundered in that it approved and lent its support to the Harijan cause in its religious form.

There is singular unanimity in the criticism of certain items in the programme of the Congress. Its interference in religious matters has already created much opposition. If the Congress wants to regain its pristine purity and popularity, it will do well to direct its energy in its activities in the political and economical fields.

Mr. Gandhi & Untouchability

In the course of a written message read out at a meeting of the villagers of Wardha, Mr. Gandhi is reported to have said, "I have studied Hindu Scriptures

as far as possible and also those of other religions reverently. Since my childhood, I have come to believe that untouchability has no place in Hinduism.

In the Harijan of 21st October 1933 Mr. Gandhi replying to a Kerala correspondent says that the opening of the Guruvayur Temple to the Harijans is no one man's work.

It seems that Mr. Gandhi refuses to be convinced, for, why did he shun the Pandits who wanted to enlighten him in January last? Indiscrete autocracy and intemperate militancy will lead the country only in chaos.

* * * *

The Temple Entry Bill

To a letter of Raja Bahadur G. Krishnamachariar, M.L.A., regarding the eliciting of opinion on the Temple Entry Bill the

Home Dept. of the Government of India has replied that arrangements have been made for the wide circulation of the Bill in all provinces and for obtaining representative opinions from (a) the reformers (b) the orthodox and in particular those interested in temple worship or concerned with the management of temples. (c) and depressed classes.

We are glad to learn that action is being taken by the local Government in obedience to instructions from the Government of India to elicit public opinion on the Temple Entry Bill in this presidency. Among those who would be requested to give out their opinions are the High Court, the Collectors of districts, select Government Officials, recognised associations and non-official gentlemen of note.

* * * *



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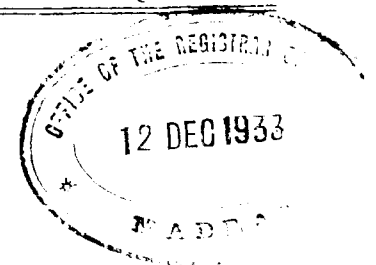


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the True Hindus and their Culture.)*

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EDITOR.

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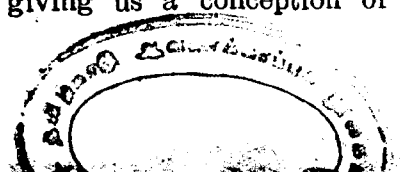
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purification is prescribed by the Hindu *Shastras*, as a *sine qua non* for comprehending the Spirit which *alone* is Perfect, unlimited, unqualified, beyond the mind and the senses and absolute. True existence, knowledge and happiness, in the Hindu view are of the Spirit alone and are altogether independent of the body, the senses and the mind. So, as culture is above education, and as spirit is above all things, in spiritual culture alone we see the welfare of humanity, government, religion, morals, science and philosophy.

WHAT is the nature of the culture which our modern universities are imparting? As observed above, the education we now receive is completely devoid of any true connection with the manifold problems of life which confront the students on their emerging from the schools and colleges. The problems of life which we are called upon to solve at every moment of our lives are, 1. health, 2. comfort, 3. happiness, 4. duty to one's own self, 5. duty to fellow-beings, and 6. duty to God. That Entity which resides at the hearts of all is two-sided, the material and the spiritual. The first three are considered to relate to the material side of man and the next three to the spiritual side. The present-day system of education does not concern itself with the above vital questions but deals only with matters connected with this phenomenal world. This world is a vast field of happiness and misery; and it is also the training-ground for man. The nature of the training is qualified by the nature of the Ideal to be reached. The Ideal of Hindu culture is *Moksha* or the realisation of the *Spirit*. But the Hindus of to-day receive a purely western education whose end and aim is the physical man and the material world. All the researches and experiments of the modern system had resulted only in finding out nothing but the 'ego'. The modern governments are also nurtured upon this idea of the 'ego'. The products of the modern universities, our young men have developed this egoistic tendency as a result of which they pooh-pooh all genuine culture of the Hindus. So, the material sciences and philosophies, of which our Universities to-day make a vain braggadocio, go only to the extent of giving us a conception of the 'material world', the world

of gross matter. In these sciences and philosophies the appearances are taken as real and their laws are studied accordingly. But in the sciences and philosophies of the Spirit which deal with the universe in its noumenal aspect, the appearances are considered as but manifestations for the time being. Modern university research is tested on the touchstone of "mechanical explanation" of the world; this mechanical explanation is found in the theory of evolution as propounded by Darwin and by Herbert Spencer. They say that there is gradual progress from the mineral to the vegetable, from the vegetable to the animal and from the animal to the human. In brief according to the 'mechanical explanation' of the western theory 'progress' means development of forms or material appearances without regard to the 'entity' which is the cause of all phenomena. How can 'matter' produce life? Herein lies the inconsistency and weakness of the mechanical theory. The spiritual literature of the Hindus does not contain any single passage to support the western theory. But it emphatically asserts that there is one Supreme Spirit, the Maker of all things who in the beginning of every kalpa, prepares the necessary materials for all grades of existence from out of the one Primordial Root-matter or Prakriti.

Looking at the moral results of the so-called advanced sciences and philosophies of to-day, we may venture to assert that the existence of the Spirit or Soul which really produces 'life' in everything, is altogether forgotten nay, neglected. Everywhere there is the cry that religion is superstition, that the sacred *Shastras* and the ancient literature of the Hindus are simply the productions of an ignorant few. What the nature of morality, law and ideal of *this* material world, would be can easily be judged. Rank materialism and Benthamism, (as summed up in Priestley's famous phrase 'the greatest happiness of the greatest number') approve of every act of the individual as moral, in other words, they appeal more to the lower nature than to anything in man. 'Survival of the fittest' has become the 'natural moral order of the world'. We cannot call that man the fittest of society who is always aggressive and



militant and constantly at war with his environments and ever ready to flout all accepted canons of moral jurisprudence. He can be called the strongest *animal* in the society of *man*. It will be interesting to read the words of Mr. M. N. Divedi:-

"The idea of struggle and survival sounds the key-note of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy; it matters not as long as you do not commit any temporal offence; it all passes for morality and good-living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives intellectual duelling; it is still a duel that continues to decide. The barren intellectuality of the educational methods of the present-day and hollow morality they teach, savors too much of the 'struggle for existence' even in the system of testing merit by competitive examination. Competition is the order of the day; competition in trades competition in family and competition even in literature, as if that too were a thing subject to the mechanical law of give and take. It will thus appear that as science is wanting in life, philosophy is wanting in thought, morality in love. The love we can understand is *mechanical* love, love that can be put out by death, put off by divorce and measured by civil damages."

So, the present day education, as it is devoid of life, thought and love, the manifestations of Spirit, cannot carry us an inch further towards the Ideal of man. Science without Spirit is no real science, philosophy without Spirit is no true philosophy, morals without Spirit are no true morals: Spirit added on to them confers on each of them a reality. So we said at the beginning that we must at the present-day *look beyond* education. Spirit is beyond the comprehension of the senses and mind and therefore It can be apperceived by detaching It from the functions of the mind and the senses. The ancient Hindu spiritual culture alone teaches us of the supernatural methods of how to avoid misery and how to realise the Spirit which is the synthesis of all science, all philosophy and all morals; which is the All, the One without a second. The causes of our decline and fall lie in the want of spiritual culture. The deleterious influence of Western civilisation has made us to belittle the eternal value of the magnificent and sacred ideals of the Shrutis, Smritis, Itihasas and the Puranas; has made us to ignore the Heavenly Mother, Sanskrit. Our past is, a glorious past, a field very vast, and extending into the beginning of time; we may find the weeds of gross materialism and agnosticism growing side by side with the rich harvest of spiritual elegance. In the realisation of the Spiritual Ideal alone lies the future salvation of man, society, government, science, philosophy and religion.



By R. Krishnaswami Aiyar, M.A., B.L.

An Englishwoman by birth, Dr. Besant was by her own choice and adoption an ardent Indian. By becoming an Indian, she did not forswear her English birth for she felt to the end of her life that in spite of all her defects England was essential for the peace and happiness of India. In spite of her deep Indian sympathies and in spite of her oft-expressed desire to be reborn in India, she was as proud of her English birth as any other.

She was born and bred up as a Christian but her own sympathies, passing through the several ordeals of doubt, scepticism, agnosticism and what not, inclined her ultimately towards Hinduism. But her adopting Hindu ways of thought and habits did not imply the running down of Jesus Christ. Her enthusiastic appreciation of the sacred writings of the Hindus did not prevent her from being an equally enthusiastic believer in the divinity of Christ.

She was a scholar of no mean repute and could with easy facility handle any subject in

any religion. She was imbued with a genuine burning desire to know. She was essentially a student to the end of her life. She realised the limitations of the human intellect and the limitations of human experience and quite rightly therefore sought help and guidance from those who have gone before us in the infinite past and had tried their best to grasp the Truth. She equally realised that it *may* be possible that in the infinite future much may happen or come to light which may place Truth before the people then living in a more acceptable or more easily digestible form. But she realised also that this was but a mere possibility and not even a probability. She felt that, if there was any truth in the traditions recorded in the religious literature of any country, nothing was more clear than this, that God was nearer to our ancestors and held personal communion with them on more equal and familiar terms, with greater facility, and at more frequent intervals than He has been pleased to grant to the later generations.

She had therefore an intense partiality for the past. Even in the midst of her most impassioned appeal to the young and in her visions of the future, this idea was never absent from her mind. The England that *she* loved was decidedly not the England of to-day; and the India that claimed her love was only the land of the Rishis.

With all the traditions of old England she felt attracted to old India. Her sense of propriety revolting at the modern western movements which she felt had nothing in common with the teachings of Jesus, she felt attracted towards India where she heard that the Hindus, and the Brahmanas in particular, were still living the true and simple life enjoined on them by their Scriptures in the remote past beyond the reach of human memory. But the attraction which led her to India only resulted in her being disillusioned. She found that though India was certainly even now a lovable country she was not without her own defects and drawbacks which needed immediate removal. She realised very keenly that many of the Hindus themselves had by force of circumstances or by culpable neglect drifted into a position where they had to be reminded of their

own heritage. She found that India, to be of any real help to herself or to any other, had to be herself helped to stand on her own legs. Instead of seeking out competent teachers to guide her, Dr. Besant found that she herself had many things to teach some of the modern Hindus about their own religion. She decided therefore that her efforts should be directed towards the achievement of both the objects indicated above, namely, the setting up of India on her own legs and the education of the Hindu Youths along their own lines. Her effort in the first cause landed her in the Home Rule agitation and her effort in the second culminated in the founding of the Benares Hindu University.

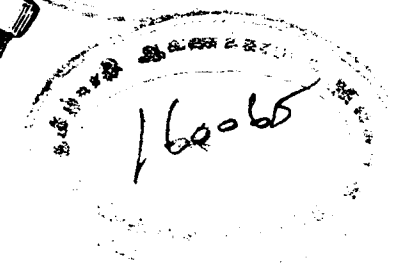
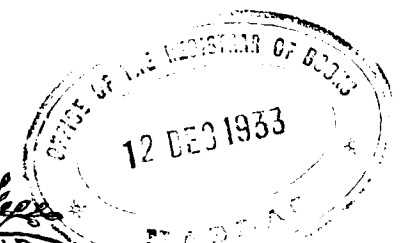
If her activities were very often coloured by extraneous considerations or if her efforts did not really succeed to the extent to which she wanted them to, it was not really due to any fault or flaw in the purity of her motives but mainly traceable to the weak and incompetent instruments with which she had to work, to the opposition which she encountered from the Government and others, to the misguidance given her by some so-called Indians who happened to have

her confidence but had themselves neither sympathy nor capacity to properly guide or help her and to various other circumstances which she could not control or which she did not know to avoid or guard against.

Her substantial work in the fields of politics and education is bound to ensure for all time; and the Indians, and the Hindus in particular, owe a deep debt of gratitude to her. It may be that if either of those movements had been entirely in the hands of Indians, born and bred as such, the institutions founded and the movements started by her may have been more useful or effective for the purposes she had in view; but no such Indian came forward to shoulder such a heavy responsibility. She pushed on her noble task almost

single-handedly and it must be admitted that her success was phenomenal.

We have neither the inclination now nor is this time opportune for us to point out the great blunders she committed even in the two fields of activity mentioned above nor do we now propose to canvas the propriety of very many things which happened now and then to attract the attention of the public in the name of Theosophy. We content ourselves for the present with adding our own sincere tribute to the memory of that venerable lady who literally sacrificed and was prepared to sacrifice her all for the cause of India and for the cause of Truth as she understood it.



PURUSHA AND PRAKRITI

By Swami Rajeswarananda

Silence is Supreme, you know,
When you remain unconcerned,
When you attach and detach not,
In all the modifications of the mind,
In thoughts, words and deeds,
As 'I am the doer, I am the enjoyer,
As 'I am the body or the mind'.

Man, in the seeming feminine garb,
Does not ever himself delude
As a female true and not a man.

Man is man, even as a woman,
Forgetting not what he truly is.
Knowing man in the garb of a woman,
Can any one chase him, tell me,
With base, blind and deluded love?

For man to himself is a woman ;
He is as he is with no other.
So is Purusha in Prakriti-garb,
With all the glittering glamour on,
As if hunted and hunting after,
With no when, where and why.
Purusha is Prakriti to himself,
In the play of 'hide and seek'.

Sun, forgetting its native nature,
Runs after its own luster and light
As if separate and different,
From itself the real truth.

Purusha is Purusha, even as Prakriti,
In the tremendous cycling game
Of Purusha in Prakriti and the reverse.

Purusha is not Prakriti, in fact,
Yet without Purusha, Prakriti is not.
They both together exist and exit,
One without the other exists never.
They both are one and no two
In the beginningless Beginning ;
It is only in the middle
Purusha and Prakriti seem dual ;
And in the eternal, endless End
They are Purusha-less and Prakriti-less.
Thus the One without a second,
Is the only Truth of all truths.
So you are the Purusha true,
Playing in your Prakriti false.
When you know what you are,
Prakriti trumpets 'I am nil
Save a wonder in your splendour'.
When the naked Truth, you know,
Prakriti taints, tempts & touches not.
Never was a time or clime,
When you were Purusha or Prakriti ;
Both being spoken in relative terms,
You are always beyond them all
Enjoy the finite and fleeting game,
As if, being in, but not of, the same.
You are Purusha-less Purusha, pure,
Prakriti-less Prakriti, simple, sure.



THE HINDU SOCIAL POLITY

By M. K. Venkatarama Iyer, M. A.

In this article an attempt will be made to lay bare the philosophical basis and give a critical exposition of the institution of Varna Dharma or the caste system which is peculiar to Hindu Society. The attempt may be easily looked upon as out of date, if not turned to ridicule. But it is the clear duty of those who have faith in the intrinsic soundness of any institution — social, religious or political — to defend it against undeserved criticism. It is also necessary at the present moment to spread right notions about things Indian in general, and Hindu Culture and Philosophy in particular.

The Prince of Sanskrit poets, Kalidasa, observed in one of his dramas that "everything that is old is not, for that very reason, good, and everything that is new is not, for that very reason, to be condemned". The wise man will choose with discrimination, whereas the fool will blindly follow the lead

of others. The essential truth of this observation will hold good in the opposite direction also. To-day there is no fear of everything old being idolised, but, on the other hand, there is the danger of everything old being condemned merely because it is old and out of date and everything new being cried up because it is the latest fashion. The time-spirit is a powerful force and has the tendency to blur the vision of even the thinking people. It is difficult in modern times — what with its shibboleths, catch-words and shock-tactics — to keep a clear head and evaluate things at their proper worth. Yet there can be no doubt that the more difficult the task the more necessary it becomes.

In the general condemnation of Hindu Culture and Institutions that is going on all around us, the caste system has, perhaps, come in for more than its proper share of this inter-

pretation and criticism. Not a day passes without somebody, informed or no, raising his or her voice of protest against the caste-system and the unjust inequality that it is supposed to perpetuate. Politicians, catching this cry, declare that there is no political salvation for this country so long as the social barriers are not broken down. The urgent need of the hour, according to them, is a social revolution. The most regrettable feature of the situation is that even people who ought to know better, fall easy victims to this ill-considered campaign and give it the weight of their standing and influence. It may not be fair to attribute motives to anybody, but it may be stated that the bulk of the criticism shows either a panicky frame of mind or want of proper study of the institution in all its aspects in a dispassionate mood.

The peculiar quality of the Hindu social polity, as well as its religious organisation, is its philosophical basis. With their shrewd knowledge of the human mind and its working, on the individual or the social side

the ancient Hindu thinkers, were able to build up institutions which have stood the test of time and proved their innate vitality in scientific terms. They never believed in counsels of perfection, but spoke to the ordinary man in language which appealed to his heart. Whatever institution they planned for the generality of the people, they never for a moment forgot average human psychology. We find this illustrated in the graduated scheme of religious evolution beginning with idol worship and culminating in 'Nirvikalpa Samadhi'. Similarly we find this cautious and scientific procedure fully in evidence in the much maligned, if little understood, Caste System.

It may be beyond the scope of the present article to go into the composition of Hindu Society on its anthropological or ethnological side. But this much may be stated, that, like its culture, it is a blend of different elements. When the Aryans emigrated and gradually made their way into this country, they found themselves face to face with people

of a different stock and civilisation. Under similar circumstances a deadly conflict arose in other countries and in the end the indigenous inhabitants were civilised out of existence. But the Aryan genius was, and remains to-day, an essentially synthetic one and hence it could absorb new elements without destroying its own essential character. The Aryans and the indigenous people, therefore, came to live together in the same social polity without jealousy or hatred. The four divisions were then devised as interdependent units of the same community. They are mutually complementary and collectively form one whole: If there is one definite idea behind the Hindu society it is this, that it is a living organism of inter-dependent units. Hence it is customary in ancient Sanskrit writings to represent the idea in terms of a concrete image and speak of the four castes as answering to the four important parts of the human body.

The underlying truth is that the four different castes—the Brahman, the Kshatriya, the

Vaisya and Sudra—are indispensable to one another and it is worse than useless to think of them in their isolation or make too much of the importance of any one of them to the exclusion of the rest. Each has its rightful place in the organism and can be understood properly only in that context. In order to form a correct idea of the origin or function of any one of these four divisions it would thus be necessary to view it in relation to the other divisions and the whole of which they are the organic members. It is a great thing, therefore, that the ancient Indian thinkers realised the organic character of their social polity. This is a fact which bears mention in view of the modern disruptive tendencies.

Two other points of scientific value are embodied in the Hindu social polity. One is the well-known principle of division of labour, and the other, specialisation with a view to secure maximum efficiency. Both of these principles are recognised to be very important in industrial organisations. It is necessary to

realise that they are at the basis of the Hindu social organisation. If maximum results with minimum labour is to be obtained, we cannot lose sight of these two principles. What is true in the economic sphere is equally true in the larger sphere of social organisation as a whole.

But it may be argued that what is objectionable is not the principle of division of labour or specialisation in the general sense; it is the special form in which they are embodied in the Hindu caste system. In other words, it is basing the divisions on the accident of birth that is objectionable. This is a widely held view and it is necessary to examine this. As against this view it is to be noted, in the first instance, that birth in a particular environment is not a sheer accident. Students of science need not be told that nothing in this universe takes place by chance. "Not a grain of sand lies on the beach but infinite knowledge would account for its lying there; and the course of every falling leaf is guided by the same principles of mechanics as rule the motions of the

heavenly bodies." Our ignorance of the factors which determine birth in a certain environment does not entitle us to say that it takes place by accident. Surely birth and death are the two most outstanding events in the life of a man. We cannot believe that they are left to blind chance. The ultimate scientific faith is that the whole universe of mind and matter is rational through and through and hence can be rationalised without leaving any irrational surd in the form of accident or chance unexplained.

In the second place, the development of the science of Biology supports the caste system based on birth. We are told that acquired qualities are handed down and conserved through successive generations. Nothing that is really valuable to the organic species is lost in the course of evolution. There is conservation of energy alike in the organic and moral plane as in the physical world. Inherited tendencies constitute an advantage in the race of life and surely no social organisation can afford to ignore the principle. Owing to some

reason or other the different divisions have specialised in different departments of useful activity for several centuries. Such specialised effort is handed down and surely it would be wiser to take advantage of it in our social organisation, rather than make an absolute start on a clean slate.

The ancient Hindu law-givers have, therefore, based the caste system on birth which unmistakably indicates the inherent tendencies of the individual. The Lord declares in the Gita: "Of Brahmanas, Kshatriyas, Vaisyas as well as of Sudras, O Parantapa, the duties are assigned according to qualities born of nature". So far as science can help us in the matter, birth is probably the most unerring indication as regards the potential qualities of any individual. It is true there are both honourable and dishonourable exceptions, but they only prove the rule. There are other circumstances which go to explain the character of these exceptions. Of these, we have to give the first place to the impact of western civilisation. Whatever benefit this contact may bring about

in the future, it has disorganised our society for the time being and thrown everything into a welter of confusion. The present fallen condition of the caste organisation is due to historical reasons and not to its intrinsic unsoundness. On the other hand, even to-day it is a living force amongst the bulk of the people and not all the vicissitudes of history have been able to kill it.

It is necessary to remember that man is by nature a gregarious animal, and unless he is supra or infra-human, he cannot help living in society. The social instinct is a powerful one and can be utilised to the best advantage of both the individual and the society if it is given scope to work itself along proper lines. Modern psychology teaches the same lesson. No society can get on without some divisions arising therein. The only question, therefore, is this; shall we leave the social organisation to drift or shall we, as thinking men who take long views and prepare for Moksha, place our social life on a scientific footing? Surely the latter. It is said of the ancient Greeks that

they divided men into three groups—those born with gold in their souls, and these were the philosophers; those with silver in their souls, and these were the guardians; and those with iron in their souls, and these were the auxiliaries. Outside this three-fold organisation, there were the slaves.

this scheme. We may conclude this article by emphasising the main ideas. Man is a social animal and society is an organism. It is wiser to organise any society on scientific lines rather than allow it to drift into promiscuity. The Hindu social organisation is intrinsically unsound, though it has now fallen on evil days.

It is not necessary to comment on the practicability of reconstruction.

(To be continued.)

THE PHILOSOPHY OF DHARMA

By T. E. Satakopachariar, B.A., B.L.,

(Continued from page 188)

III

Indeed this concordance of the *Atheendriya Prathyaksha* (i. e., transcendental perception of the yogee) with the *Apourusheya Sabda* (i. e., the Divine Word of the *Veda*) is a wonderfully significant phenomenon which conclusively establishes the indisputable authority and unquestionable authenticity of both these *Pramanas*. A striking illustration of this concordance

is afforded by the Tamil devotional poem 'Thiruvoimozhi' the *magnum opus* of the great Vaishnava Saint Sree Satakopa Muni, commonly known as Nammalwar, who is said to have flourished in the beginning of the Kali Yuga in Thirunagari on the banks of the Tamraparni. The followers of Sree Ramanuja assign to Saint Nammalwar the highest place among the

Alwars and to the 'Thiruvoimozhi' they ascribe a position of sanctity almost on a par with the *Vedas*.

To people not in the know it may look somewhat strange that the eternal *Vedas*, the *Subda Brahma* (the verbal embodiment of the Supreme Being), expressed in Sanskrit, the holy language of the gods and the poem of a Tamil saint should be placed almost on an equal footing; but a little scrutiny will serve to dispel the doubt and make the strangeness disappear.

Tradition goes that Sree Nathamuni Acharya, the founder of the Visishtadwaitha school of philosophy associated with the name of Sree Ramanujacharya, its most powerful exponent, one day happened to hear recited for the first time almost casually some stanzas from the 'Thiruvoimozhi, and forthwith he was so much struck with the high philosophy and transcendental sublimity envisaged therein that he felt that the work would provide a new source of inspiration in the solution of many a doubt and difficulty in Vedanthic study. Accordingly he began to make enquiries about the poem which according to tradition was reputed to contain a thousand

verses. This proved no easy task; for in spite of the most assiduous research all he was able to secure was but a century out of the thousand even in the birth-place of the Saint. But his ardent enquiries there elicited the information from some of the elders that there was a tradition that to the devotee who would meditate upon Saint Nammalwar repeating a particular hymn composed in his praise by his disciple Madhura-kavi, Nammalwar would appear in the *Samadhi* state and reveal the entire poem. Nathamuni was himself an adept in *Bhakti-Yoga* and so he fell in eagerly with the suggestion and began to meditate upon the Saint who in time presented himself before Nathamuni's yogic vision and revealed the entire text of the 'Thiruvoimozhi' which he learnt, in all humility and reverence; and from him it has come down to this day along the line of teachers and pupils. This is the traditional account of how this sacred poem was discovered by the labours of Sri Nathamuni and it is regarded and recounted as a historical event by his followers and so far there has been nothing to detract from its authenticity. The marvellous powers of the disciplined mind of the Yogee to look beyond the present and

visualise the bygone past and the coming future is a possibility much in evidence in our ancient history and it was possible for Valmiki by dint of meditation to picture to himself the life-story of Sree Rama in all its detail and for Bhardwaja to visualise by his yogic power what was all happening during Rama's exile in the depths of the forest or in the island of the Rakshasas there can be nothing untoward in persons belonging to later times also, equipped with similar powers, getting into mental touch with matters outside the range of present experience with the help of the power of yoga.

But whatever that might be, the point which is relevant to the present topic is that the great Nathamuni Acharya, master of all the *Vedas* and *Shastras* that he was, felt entranced as it were by the marvellous coincidence of the Tamil rhapsodies of Sri Nammalwar with the teachings of the *Upanishads* and the exposition of the *Brahmasutras*, and discovered to his amazement that the 'Thiruvoimozhi' illumined many a dark recess of the *Vedantha* by shedding a new and refreshing light thereon so that several doubts and difficulties were easily removed and

the true meaning shone forth clearly before the view. Living as he was in a transitional age when the old traditional knowledge of which the ancient Maharshees were the repositories had got considerably blurred and obscured if not obliterated by the thick clouds of agnostic and nihilistic reasoning that had gathered around it in course of time, Sree Nathamuni must have leapt in joy when by sheer chance—which of course to the true devotee is but another name for the inscrutable Grace Divine—he was afforded the privilege of receiving wonderful illumination from such an unexpected quarter as the rapturous outbursts of a Tamil Saint untutored in Vedic lore and unacquainted even with its language. Hence it is that, impelled by an irresistible sense of gratitude and convinced that there was the hand of God in the matter, he thought fit to assign to 'Thiruvoimozhi' a place of honour almost equal to the *Vedas* and to its author the foremost rank among the Vaishnava Saints; and this has continued to be observed faithfully by his followers down to the present day. In this connection it is also worth mentioning how the invaluable service rendered to Vedic study by the works of Nammalwar has in

later times been reverently acknowledged by no less a scholar than the great Vedantha Desika who has in clarion tones declared repeatedly that they have served to clear away many an obscurity with which a student of the Vedas is confronted. That this is no exaggeration but the bearest truth will be evident to all who may investigate it with care and sincerity and in so doing they will find no small help and guidance from the memorable commentary on the 'Thiruvoimozhi' by Thirukurukaipiran Pillan, the favourite disciple of Sree Ramanuja, wherein it is brought out in a masterly way how the Tamil poem is closely allied to the *Brahmasutras* containing as it does the quint-essence of the *Upanishads*, presented in a simple and lovely manner. Of course this Saint had no opportunity to study the Vedas nor even learn the Sanskrit language, for it is said that ever since his nativity he was in a state of extatic trance quite oblivious of the surrounding world in which state he continued until in fullness of time he opened his lips only to give expression to his holy songs. Now the question arises as to whence he derived all the knowledge and information which his poems are replete with which by their philosophical

merit struck with awe and admiration such eminent scholars and philosophers as Sree Nathamuni Acharya and Sree Vedantha Desika. The obvious answer is that being steeped in *Bhakti-yoga* from his very birth, Saint Nammalwar, like Prahlada of old was suffused with God-realisation and his mind's eye being withdrawn from the sense-world had a full and untainted view of the Truth which he was able to perceive in all its naked grandeur and detail even as Arjuna blessed with *Divya chakshus* (celestial sight) by the grace of the Lord was able to visualise His *Visva-roopa*; and what he thus perceived found natural expression in the rapturous melody of the 'Thiruvoimozhi'.

Thus we find how the discoveries of the Yogee with the power of *Atheendriya Prathyaksha* coincide with and corroborate the revelations of the *Aporusheya Sabda*, thus establishing beyond controversy the fact that in the Truth the *Sabda Pramana* of the Vedas is the proper guide and authority.

But from this it should not be concluded that the other *Pramanas* viz., *Prathyaksha* (sense-perception) and *Anumana* (inference) have no place in the

scheme of spiritual knowledge and should therefore be discarded altogether. To do so will, *inter alia*, have the effect of discrediting the *Sabda* itself as the superstition of the bigots if not the contrivance of the wily; for it goes without saying that to the man in the street nothing will carry conviction which is not attested by *Prathyaksha* and *Anumana*. If this was true at other times it is all the more so in this so-called 'age of reason' when the advance of material science has installed the sense-perception and reasoning based on it upon a lofty pedestal and we hear it flaunted everywhere in and out of season that nothing will be accepted as of authority which does not stand the test of science and reason. Hence it will not do for the metaphysical philosopher to content himself with merely denouncing *Prathyaksha* and *Anumana* as aids to illusion and not to knowledge; for he will be readily confronted with the rebuff that it is the *Sabda Pramana* that is really untrustworthy as there is no means of testing its truth while with regard to *Prathyaksha* and *Anumana* they admit of easy verification being the subject-matter of actual experience.

Thus it will be evident that in any scheme of knowledge

intended to be of real help to the average man it will be harmful to allow no place to *Prathyaksha* and *Anumana* and postulate that *Sabda* is the only *Pramana* to be accepted however conflicting it might be with the other two which are out of place and irrelevant in the investigation and discovery of the Truth. No doubt the *Prathyaksha Pramana* has its own limitations and cannot therefore be relied upon as a complete and infallible guide to knowledge. But that can afford no reason for ignoring it even in matters that lie within its competency. The oft-quoted illustration to discount the value of *Prathyaksha* as a means of correct perception is the possibility or likelihood of a person mistaking the mother-of-pearl for silver when he looks at it from a distance. This, it is argued, is a clear instance where the *Prathyaksha* betrays us by creating a wrong impression and hence it is an unreliable guide to knowledge. But if we pause a bit we shall find that we have condemned the *Prathyaksha Pramana* rather too hastily. In the first place it must be remembered that the sense of sight is not the entire *Prathyaksha* for there are other senses as well such as touch which when applied in this particular case would have made it

clear that the thing in question was a piece of mother-of-pearl and not silver. Nor could it be said that the vision played false; because it faithfully discharged its function so far as it lay within its scope by carrying a correct impression of the colour and sheen of the stuff which surely was like to that of silver. But from this much alone to have rushed to the conclusion that the thing was silver itself was due to no fault of the eye but to the hasty inference that was drawn by noting only some of its properties instead of waiting to apprise it more comprehensively. Hence the error if any must be said to be due to faulty *Anumana* and not to the defect of the *Prathyaksha*. But even *Anumana* as such was not at fault for it was its hasty application in the particular case that led to the wrong conclusion. So it is not because of any inherent defect in the *Pramanas* themselves that they sometimes fail to convey correct impressions but it is by reason of an error in their application. As a matter of fact it cannot be denied that so far as they go they are very useful guides to knowledge and without them, all cognition will be impossible. Of these two *Prathyaksha* is a direct medium of knowledge in that it does not depend upon any other to serve its purpose; but *Anumana* is not a direct and independent source of comprehension, because it has to depend upon *Prathyaksha* for postulating the premises from which its conclusions have to be drawn. Though thus dependent yet the utility of the *Anumana* cannot be overestimated for it serves to correct and amplify the *Prathyaksha* whose scope would otherwise be considerably crippled and circumscribed. Even the *Sabda* cannot dispense with the *Anumana*; for it is by the correct application of the latter in the form of the *Mimamsa* rules of interpretation that a correct understanding of the Vedic Word has been rendered possible. Indeed man is essentially a reasonable being and it is not possible to carry conviction to him unless his reasoning faculty is satisfied by a proper presentation of the pros and cons of a question; and herein lies the true function of the *Anumana Pramana*.

(To be continued.)

THE ESSENTIALS OF A RELIGIOUS LIFE

By N. Sambasiva Aiyar, B. A., B. L.

We are able to define in these days everything else but a religious life. There are as many definitions of it as there are people who claim adherence to it. Those who believe in Karma say that religion consists in the performance of all rituals and he who is performing the rituals such as Sandhya, Yagna and Sradha is leading a religious life. There is the emotional man who is attracted by the God or Goddess in the temple and finds great pleasure in singing before the deity and thinks that Bajana is the essential of a religious life. He is not very particular about the details of the Karmic life, does not much mind whether he does his Sandhya properly, how he wears his clothes is not a matter of much significance to him, he does not care whether he has sikai or has got a nice crop; in fact these details do not worry him at all provided he is in the midst of people with whom he can be singing these praises. He does not even care what he may eat, where and with whom. There is the third mind which transcends everything. He is the Vedantin of the modern times—sixty per cent are those who believe they are Gnanis. They feel certain that they have digested the sayings in the Gita. They think they are able to see the one in all. Achara is a heap of nonsense to them. Bhakti is ununderstandable to them for they see no difference between Him and themselves and singing His praises does not find a place in the dictates of their religion. If we closely follow the lives of such people we will come to the unmistakable conclusion that the lives of such people do not admit of anything else but the Ego. They think that what they call conscience is their guide which guides them

only as they will and please and they feel insulted at any attempt on the part of the others to speak to them about what they think. These three sets of people are those who seriously believe that they are leading really religious lives. We are not concerned at all with those who, on the other hand only make a show of leading a religious life, the utility of which they do not believe in, merely to cheat others and who are rejected by the Lord as hypocrites, mithyacharas. What we have now to consider is whether any one of those, the Karmi, the Bhaktha or the Vedantin can be said to be leading a religious life. Not at all.

A really religious life is that which has blended within itself the first two aspects and which has the third one for its goal. The Gnani, he who has realised has no place in this world for though living he does not live. That is a state where we forget we are living. The body must be doing the duty and mind, must be full of love towards Him and other fellow-beings. By doing our Swadharma and by learning to love

Him, we attain the wisdom we long for even without our knowing it. Very often we hear it said "What is there in dress? and what matters how we dress our hair?" A lawyer, for instance cannot say so in a court of law. He must submit to the prescribed code of dress and any default in that direction will result in his being refused audience. Is it not then necessary that we should also recognise the code of religious laws if we want to be counted in the fold of religious people? We do not feel it within our province to question why we are asked to wear a particular dress on a particular occasion. Let all the intelligentsia join together and find out the logic in a judge being asked to wear a gown while sitting on the bench. It may be said that it adds to his dignity but where is the logic in it? But the same people ask for the reason in our being asked to wear a particular dress while doing our Sandhya, while doing pooja or while going to the temple. It is not within our province to question it. Faith is the foundation of religion. We must have as much faith in the fact that the prescribed dress

will render our position favourable in His presence just as the prescribed dress does in a court of law. Do we not find the conduct of clients and advocates bound by prescribed codes of conduct? Are we allowed to say that they do not appeal to our reason? How much more are we bound to recognise the rules prescribed by the religious code? It is thus seen that faith in the religious code is essential and action based upon such faith is equally essential.

But mere action is only bone without flesh. Side by side, there must exist that frame of mind by which our heart will go in fullness towards Him our creator of whom we are but an atom. The child may implicitly obey all the dictates of the mother, but if the mother finds that the child's heart does not meet hers, she will not be satisfied with all that the child may do for her. What else is Bakthi but the same feeling of the child's love towards the mother being directed towards God? The Baktha yearning to go back to wherefrom he came is the initial stage. Once he begins to think of it, the Lord casts his anxious

glances towards the devotee and gives him all help in his attempt to rise to his former greatness. A servant may be doing his master's commands. That will be getting him his monthly pay regularly, but will not take him any further. But, if his service is accompanied by love towards the master, surely that will attract his master's attention and some day it may be that he will be giving the commands in the house. Similarly, Karma by itself may have its rewards but only when it is accompanied by Bakthi that the reward will be much out of proportion to the action done. The Lord will pardon all faults and the reward will know no bounds. There is yet another secret. We should not long for a reward. Ask and it shall be given but nothing more than what you ask for. But if we do the Lord's commands and love Him without the expectation of any definite reward it may be that we get something we may not be able to handle. It is only when we expect a particular result that a doubt arises whether a particular act will give the desired result. Hence

it is that duty for duty's sake must be our motto.

The next question is how long is this Karma to be done and the simple answer is so long as it does not leave you. We should be doing our duty until we do not feel we are not doing it. The more we practise Karma yoga and Bakthi yoga, the nearer we are approaching Him and when

Bakthi becomes supreme, just as in the presence of a friend, whom we dearly love we forget that we have our house-hold duties to perform, we get merged in His consciousness so much so that we forget everything else. Once we get merged in that blissful consciousness of His, then Gnana dawns of itself and then we are on the right track and the goal is safe and sure



CLASSICAL POETS & INDIAN POLITICS

By N. Krishnamurthi Sastri B. A.

(Continued from page 190)

Since several true lovers of India extremely feel that some influential modernised Indians are really missing the essential and most appreciable features of Indian nationalism, I feel it now my imperative duty to bring to the notice of all concerned the original features of Hinduism and Indian nationalism as can be gathered from the original records of the Hindu national literature. The viewpoint of India's best men, which finds adequate expression in the

classical literature of the Hindus, I shall try to place before my readers as best as I can in the following pages.

In my previous article, I have tried to point out the importance of applying the valuable suggestions of classical writers to serious national problems that are engaging the attention of the most ardent patriots of modern India. The historical claims of the world's oldest nation still professing the

world's most ancient Religion of the Vedas ought not to be lightly treated by any well-meaning politician. The Vedic literature is considered very valuable to the entire human race as it is the voice of God Himself, who is the just spiritual administrator of the whole universe. During the best days of the most popular Indian monarchs when great scholars and poets flourished, the literature of that period recorded that the rulers' popularity and prosperity was due to their altruistic and philosophical temperament which made them submit to the eternal Law of the Lord. The good will of a single altruistic monarch was sufficient to maintain the confidence of the entire nation of the Indian continent. Then every man had what was due to him. Mischievous minds were kept under control. So there was no danger to the administration of the country. The Indian nation was never particular about the name and form of Government, as democracy, aristocracy, oligarchy etc. The nation was rightly concerned with the best results of the administration rather than with any form of it which alone exclusively absorbs the modern political mind. That men of unimpeachable, sterling mental and moral character, to

whatever, race, nationality or community they might belong, are to be entrusted with the duties and responsibilities of directing the national affairs is the view of Indian nationalism. The monarchs rightly selected their ministers best equipped in all branches of learning. The entire nation had full confidence in those constitutional monarchs and their ministers. The spirit of the universal spiritual ruler was always before their minds which never failed to guide them in administering justice to all equitably. In doubtful and controversial points they always sought the assistance of perfect jurists who were highly respected both by the sovereigns and subjects. Under such constitutional rule in ancient India, every individual and every family enjoyed the utmost freedom in respect of their special rights as individuals and families. In this way the tradition of each family had been preserved for us. The eternal and inviolable family customs have been classified as *Sasvathakula Dharmas* in the Bhagavad Gita and in the Hindu Ethics. Each family is guided by its peculiar spiritual history and each family or group of similar families have been taken as representative political units for the framing of a perfect system of

jurisprudence embodied in the treatises of Manu and Yangna-vaikya.

If we want to study the original national spirit of the Hindus, we must make a thorough study of the Vedic literature and all other classical literature of the Hindus which alone can furnish us with an accurate presentation of our best national aspirations. Our national philosophy should be our sole guide to our national programme. The supreme lessons of our sacred Scriptures shall continue to be the guiding principle of the Indian national life. The eternal Supreme Principle of life, which is named God by Hindu theists can be discovered by anyone and everyone only after long trials and preparations in the course of several lives or in a single life as the case may be. Adequate spiritual training and education are necessary to lead individual human beings along the path of righteousness. The real spiritual order of things should be studied properly and observed in all purposive human acts. The general character of the Hindu national life is said to be spiritual in its outlook. The commercial spirit is alien to the original national spirit. All secondary human interests are subordinated to the consideration

of the spiritual well-being of the national organism. If the spiritual order is maintained aright the other concerns of life are secured very easily to the legitimate satisfaction of every rank of society, young and old, male and female, Brahmana and non-Brahmana, Hindu and non-Hindu. Perfect unity amidst the greatest diversity is possible only under the perfect spiritual scheme of things. Adequate knowledge of such spiritual scheme of things can be gained only from a thorough study of the eternal Vedic literature and its supplementary literature composed by the sages of yore. How man's life can be rendered perfect can be learnt from the lives of the best men of the world and from the best literature of the world. The general feeling of imperfection of individuals originates from their own ignorance of their own ultimate and highest value. By experience and discourses with better men, individuals steadily rise to the better and clearer consciousness of their own better nature until at last they come to realise perfectly the universal and the sublime character involved in the best human experiences.

Characteristics of the best men of the world may be

roughly said to correspond with what are enumerated as the preparatory equipments to reach the ultimate goal of all human ambitions pursued in the legitimate manner by individuals, families, communities and nations.

The best men least interfere with other man's facilities to progress. The best men know the best way to reach the highest goal with the least injury to the legitimate claims of individuals, communities and races. The best men try every means in their power to settle all disputes in peace. Peaceful methods will be of no avail with races and communities who have inherited a warlike disposition. The martial communities should be employed to settle disputes with the martial communities. The descendants of the Sathwic race alone are bound to maintain the dignity of the Hindu Religion in its pristine purity against all hostile attacks both internal and external. Sufficient precautions have to be taken in dealing with nations and communities of the hardier temper. Peaceful methods failed with Duryodhana. War became inevitable. Similarly in modern times each community has to be dealt with according to its own merits. That

section of the humanity who feel themselves subject to the laws of change have to be treated according to their relative merits amidst the social system wherein they are brought up. That section who feel fully conscious of their own absolute and perfect value as the perfect Adwaita Vedantin, is subject to no human laws either of the state or of the religious institutions. They are absolutely free. All the rest of the humanity have to be assigned their appropriate value in the order of spiritual and social merit and justice meted out to them accordingly. The usual and natural inequalities of individuals and races can be removed only to such extent as will allow no room for undue encroachment upon the necessary rights of their fellow-beings who shall be allowed the utmost freedom to follow their own line of progress, without the least interference by malignant agitations. Under the scheme of the Hindu Vedic religion, every community has been allowed the utmost facilities to progress in the ways best suited to each.

So it may be said that the most sublime truth of all life is known only to the gifted few. It is madness to try to remove all kinds of inequalities among

men altogether. What kinds of inequalities can conveniently be removed from among modern nations and communities is the grand problem of modern politics requiring the utmost scrutiny of the expert politicians who have studied Indian Sociology from original sources. But the safest procedure in respect of such problems is to make their conclusions conform to the general spirit of the Divine lessons taught to the truest men by the ablest teachers of all times. The Divine Seers of ancient India can be shown to be just enough in their attitude towards every section of humanity and their differential treatments are only analogous to the difference of treatments accorded to their own children by parents in accordance with the levels of progress in life made by each.

The Hindu nation, so to speak, will continue to behave in the utmost friendly terms with every nation and every community, as long as any such nation or community continues to entertain a friendly attitude towards their national aspirations. But when a nation or any community chooses to assume an arrogant or mischievous attitude towards their national interests, they shall be adequately prepared to bring such nation or community to their senses at the right moment. Therefore all the Hindu leaders and Hindu monarchs are expected to do their utmost to uphold the national and spiritual rights with all the resources at their command against all hostile attacks from within and from without.



A WELCOME PUBLICATION

We have much pleasure in welcoming the very valuable publication 'The Hindu Ideal' by Mr. G. Ramachandra Iyer B.A., B.L., High Court Vakil, Tinnevely (now Sri Ramananda Sarasvati Swaminah leading a very rigorous Sanyasa life at Mahadanapuram, Trichy District.) The book in its present form is the revised and enlarged edition of "Atma Vidya" published some years back and is now edited by his son, Mr. R. Krishnaswami Iyer M.A., B.L., Advocate, Tinnevely.

A great service which Mr. G. Ramachandra Iyer rendered to his holy Mother India is his *Dharmic* attempt to furnish the present-day over-doubting Hindu mind with logical and authoritative Shastraic conclusions on many a controversial religious topic. His power of exposition and elucidation of the abstruse metaphysical truths of our ancient *Shastras* in clear and simple language is remarkable and in the pages of this book the reader will find many philosophical problems expounded in such a way that even the man of mediocre intelligence can grasp them easily.

The whole subject-matter of the book is divided into two parts, the Theoretical and the Practical. The Theoretical part which consists of ten chapters, deals with the distinctive

characteristics of the sublime nature of the Ideal of the Hindu. The Practical part which explains the way to realise that Ideal is sub-divided into four sections; the first section dealing with the path of Karma, the second with the path of Bhakti, and the third with the path of Jnana. The fourth section contains a recapitulation of the whole system. The author's addresses delivered as Chairman of the Reception committee of the M. P. V. D. conference held at Tinnevely in 1920 and as President of a similar conference held at Tanjore in 1921, are included in this volume as appendices. Apt quotations from the Upanishads, the Gita and the Smritis by way of foot notes are also added.

The ordinary individual is subject to pain and misery. He tries to free himself from the worries of life by means of their very source with the result that he gets involved in more complicated pain and misery. After much suffering he at last "remembers that he has now and then heard of the Ideal of Life according to the Hindu Philosophy and of *Atma Vidya*; and he then begins to seriously inquire about the exact nature of that Ideal and to ascertain the teachings of that Science of the Self" (*Atma Vidya*). Man's activity has always for its object "existence, knowledge and happiness." This Sat, Chit and Ananda aspect is

characteristic of the Self and not of the body, mind and the senses. The superiority of the Hindu Ideal lies in that it aims at Dharma-Moksha for the unfolding of the Self while the non-Hindu rests content with ordinary Artha-Kama which actually condition him. Those who claim to be true Hindus are therefore warned against belittling the eternal values of the Hindu Ideal, which is the only true one, the lesser ideals of the non-Hindu humanity being all only imaginary and transient.

That *Atma Vidya* is the Science of all Sciences while all other sciences are only 'material sciences', that Matter and Mind consequent on their having 'extension' or limitation cannot comprehend the Truth, that the Law of Karma which rules the entire universe and through whose commandment differentiations are taking place everywhere and pleasures and pains are distributed to all the individuals, will operate as long as the desire-side of the mind is not put down and that the appearance of individuality in the Universal Self is the cause of all miseries of this phenomenal world and that this illusion born of ignorance can be removed only by the dawn of Jnana—these points are very vividly described in the chapter 'The Science of Sciences'. The next chapter briefly inquires into the nature of the 'Jeevatma'. How is the 'Jeevatma' to be known? There are four ways of getting knowledge, Pratyaksha, Anumana, Agama and Swanubhava. Of these the first two are subject to constant change in as

much as they are the product of the mind and the senses which are limited. Therefore Jeevatma, who ensouls the physical body could be comprehended by Swanubhava derived after a study of the Agama, the sacred Vedas, Smritis and other philosophical works and teachings of great Sages following the Vedas and Smritis. The Shrutis plainly indicate that the Supreme Soul should not be sought as an objective reality but that It is to be realised in one's own Self. It is said to be hidden in the heart, for, to ordinary mind this principle of consciousness appears indistinguishably connected with the limitations of the mind and Its identity lies latent under the folds of mentation. But the Shrutis try to lead the mind of the student from the grossest aspect of the human personality i.e., the body to the subtler and still subtler aspects, till it reaches the subtlest, the Atman. The Vedantic doctrine of the three bodies, the causal, the subtle and the gross and the five sheaths or *Koshas* finds beautiful exposition in the chapter, 'The Individual Soul'. The Divine Power or Shakti of Ishwara is called Maya. Maya is inseparable from Him. She is also known as the cause of bondage and of its corollary Moksha. As Avidya she deludes as Vidya she leads to illumination. Two chapters are devoted to the subject 'Evolution'. The author reviews some of the conclusions of western philosophers on this subject and observes that evolution and involution are only for 'man', that evolution means the purification of his mind and his consequent progress from the condition of the limited Thinker to the state

of the unlimited Self. The doctrine of 'Adhyasa' expounded in the opening section of Sri Sankara Bhashya on the Vedanta Sutra is explained in *extenso* in the chapter, 'The Real-Self and the Unreal-Self'. Atma, the Noumenal Self is only one, absolutely unaffected and unconditioned by Maya or anything phenomenal while phenomenal conditionedness belongs to the *chidabhasa* or Reflected Self. When the Jeeva sees the world before him from his true stand-point as Adhishtanam, he sees everywhere Adhishtanam alone, the names and forms having no attraction for him. The author points out that the Divine Mother Religion, alone with its characteristic culture and Civilization, is the true and eternal Religion in as much as it alone is capable of satisfying the 'primal cravings for the eternal and the abiding'.

The Practical or Second part of this book opens with emphasising the necessity for training in spiritual matters by precept and example. Advancement in spiritual training is impossible without faith in the *Shastras* and in the *Guru*. As man's nature is rendered impure by the existence of *Doshas* it is incumbent upon him to get rid of them by going along the *Sanatana Dharma Marga*, the prescribed way of *Satkarmas* to reach the highest Ideal. A special chapter is devoted to the consideration of the Caste System. Here the learned author explains in a coherent and intelligible form that the Caste System was the establishment of the supreme Lord Himself, that it was founded on a proper classification of qualities and

activities for the admission of Jeevas severally into such divisions for their work and training, and that Caste was entirely and essentially by birth alone. The author is very plain and blunt—and rightly so—when he passes strictures on the present-day Brahmana-in-form. He is perfectly justified when he says, "It is the Brahmana that has wrought all mischief". He attributes the existing chaotic condition of the Hindu India to the utter disregard shown by the Hindus to their *varnashrama* duties and responsibilities. He advises the non-Brahmanas to entertain never more in their minds the virus of anti-Shastric and anti-Brahmanic views. That the Social Reformers, Theosophists and other anti-religionists that are increasing in the country very rapidly are the chosen agents of *Kali*, that no amount of their destructive efforts can ever quell the eternal Dharmaic consciousness of the nation and that even in the midst of the pell mell state caused by the advancing *Kali* it will not be found impossible to observe the *Sanatana Dharma* and matters like these find very beautiful expression in the later chapters. Emphasis is laid upon the study of Sanskrit and the *Vedas*, the fountain-head of all right knowledge. According to our *Shastras*, life is regarded as a school in which the powers of the Jeevatma are to be developed. The four *Ashramas* or distinct stages of life are explained in the chapter on 'The Ashrama System'. The two next chapters deal with the Hindu Marriage and Married Life. He explains fully that the marriage of a Hindu is a sacrament and not a business partnership and that the Hindu

wife is assigned in the Hindu home a position of Dharmic equality with the husband. He dispels the wrong notion prevalent among a large section of the Hindus about the status of the Hindu wife by pointing out that she is in no way inferior to the husband in any particular whether of the mundane character or in respect of their future hopes and possibilities. In the next three chapters he gives some wholesome advice to the degenerating Hindus and to youths in particular, with regard to *Acharas*, clothing, food, mental and physical purity, appearance, words, deeds, caste-marks and *Sikha*. The suggestions made are so very moderate and at the same time quite consistent with *Shastras*, that every Hindu could easily accept them. To bring the mind to the state of complete subordination and passivity is the aim of Image-worship. The Aryan devotee who knows what Image-worship is, is contemplating through the formful image, on the inner All-pervasive Formless Self. This is the truth of Image-worship. Section three, of this practical Part, which takes the form of three chapters is important and valuable. The qualifications necessary for studying the Upanishads are explained in detail. The necessity for a Brahmana to take up *Sanyasam*, the several stages of *Sanyasa*, the usefulness of the *Sanyasi* to the world—these matters are to be found in

chapter 32. A rapid survey of the entire system is given in section 4 which consists of chapter 33.

We have touched here very briefly on some of the salient points in this book. But we trust that what we have stated is quite sufficient to interest the reader to read the original itself. In these days of soul-killing materialism, it is difficult, nay impossible, to recommend the truths and teachings of our Eternal Religion to the people for whom religion has become a matter of ridicule and vain reasoning. The only way is to show that the nature of *this* universe is quite consistent with God and His ways as shown in the *Shastras*. Mr. G. Ramachandra Iyar has done this very well. This publication is specially welcome in as much as it is from the pen of one who has tried to live up to the true Hindu Ideal and is *now* in the Ideal *Sanyasa* stage absorbed ever in meditating upon the Supreme Brahman. We feel grateful to him for this scholarly work which is for the aspiring student of *Atma Vidya*, a perennial source of information and guidance. The Editor of the book, Mr. R. Krishnaswami Iyer also deserves our thanks for bringing out this valuable publication at this opportune moment when the country is floundering in the depths of ignorance.

WORKS OF SRI RAMANANDA SARASVATI SWAMINAH

The Hindu Ideal

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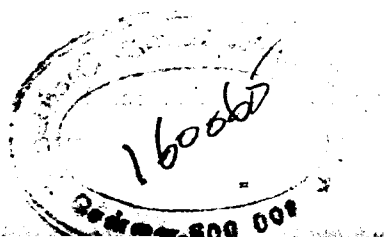
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THE HINDU MIND.

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DECEMBER 1933.

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NOTICE.

- 1 The "HINDU MIND" will be published on the 26th of every month.
- 2 Those desirous of sending articles must send them to the Editor before the 10th of every month.
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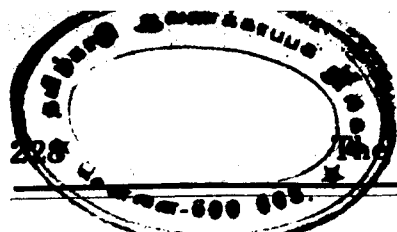
DECEMBER 1933.

NO. 8.

The Temple Entry Legislation

THE most exciting topic at present engaging the attention of the pious devotee and the petulant iconoclast alike is the Temple Entry Bill, now on the anvil of the Legislative Assembly. A good deal of newspaper manoeuvres and platform bunkum has already tended to confound and confuse the minds of the masses with regard to the truth of this vexed question. Whether the Government are actually bent upon doing good to the Hindus or simply want to show lip-sympathy—we cannot now tell; but they have already issued invitations to a few of the true Hindus and to many of the so-called Hindus, asking them to give out their opinions on the Temple Entry Bill.

THE object of the Bill as stated in the preamble is to remove "the disabilities imposed by custom and usage on certain classes of Hindus in respect of entry into the temples" and the remedy suggested is to authorise the trustee "to make any innovation contrary to the established custom or usage of the temples" and to



permit "any class of Hindus who might have been excluded from a temple under his management, entry into such temple if the Hindu community in the locality is generally minded to allow such entry."

WE wish to point out that this Temple Entry question should not be tackled with any fixed ideas but should be considered dispassionately.

THE Bill in question is based on the total misconception of the nature of untouchability, of the competency of the legislatures to deal with it and of the institution and constitution of temples.

UNTOUCHABILITY is not a 'disability' imposed by any custom or law of *man*. But it is a *status* fixed by the Hindu Shastras on one who is born under particular circumstances which are explained in the Shastras. To a Hindu, Dharma is the chief aim (Purusharta). So, the Dharmic methods of training are confined only to the Hindus and Dharmic training is not the same for all. The existence of innumerable differences in human nature even from the time of birth, is noticeable. Different Dharmic methods have necessarily to be applied to different kinds of human nature. Differentiation in human nature is the result of Karmas done in previous human lives. To know the exact nature and condition of each man implies a knowledge of his past lives. Therefore, it is only the knower of the long past history of men severally in their numberless previous lives that can determine the particular Dharmic methods applicable to each man, in the interest of his further advancement. Such a knower must really be the All-knowing Supreme Lord. So, He Himself brought into existence the well-known, but now much-maligned, Caste-system. It is ordained in the Hindu Shastras, that a man's caste status which alone has to guide his religious activities throughout his life is *born* with him. In fact, the Sanskrit word for caste is *jati* which means birth. So, according to the Hindu Religion, every man, let him be a touchable or an untouchable, is reckoned by his birth alone. So, a Brahmana is a Brahmana because he is *born* of Brahmana parents, not because he thinks and acts like a Brahmana. No earthly power has the ability to

transmute human beings and nowhere in the Hindu Shastras can we find methods to convert a man from one caste to another as long as the particular body in which he has taken birth subsists.

IT is argued in several quarters that the notion of untouchability was transmitted from parent to child and imbibed from infancy by a whole class of men held together by specially unaltruistic, self-centred motives of personal gain. Let us look fairly and squarely into the face of this question. It is common knowledge that no man in this world will submit himself to a disability because another wants it. Untouchability itself of varying grades is observed by the untouchables themselves. The untouchables live in far-off quarters, with wells and other conveniences of their own separately, away from the quarters of the rest of the Hindus, behaving themselves in a way, by keeping distance and so on, which show that there is some rule of a kind of social seclusion. It is ridiculous to jump to the conclusion therefrom that the untouchables are ill-treated by Caste-Hindus. Therefore, no mortal being is responsible for the existence of untouchability but it is a purely religious institution based on the fundamental principles of our Eternal Varnashrama Dharma.

AS observed above, it is beyond the power of any person to change the caste of anybody as he likes. None but the great Almighty is capable of doing it; and that too He can do only by giving him a different body after the passing away of the present one, as in the case of Nanda. But it is unfortunate that the present legislatures of our country whose majority of members are quite ignorant of our Shastras, presume that they have a commission to change the very laws of Nature and God and seek to mend abuses by worse abuses. Here the Government have a heavy responsibility to shoulder. If they want real peace in the country, it is high time that they put a check on the unbridled anti-Dharmic movement that is rampant both in and out of the legislatures. No peace-loving loyal citizen would tolerate this gratuitous interference upon personal liberty and conscience.

FURTHER, the Hindu Temple is not a prayer-hall where people congregate for common prayer, but is the Home of the Lord Himself who inheres in all. The Agama Shastras, which

are our sole authority and guide with regard to our Hindu Temples, definitely say that, though the Supreme Lord is Omnipresent, yet by the strict and faithful performance of certain rites He could be brought to manifest Himself in a particular manner. These Shastras have also laid down in unmistakable terms that certain persons could enter the *Sanctum Sanctorum*, that certain persons could come as far as the *Ardhamantapam* and that certain others could not enter the temples at all but should worship the deity through the sight of the tower of the temple alone. Thus the Agamas constitute the infallible guide to a proper understanding and appreciation of the timehonoured Hindu Temple Institutions and it is folly, therefore, to weigh down their value.

MONEY may work wonders only with regard to Matter. So, men, however rich they may be cannot attempt at any innovation in the existing order of things in temples; if they attempt, they can only indulge in iconoclasm but cannot preserve the divinity in the temples. We trust that no sane and sincere trustee worth the name would be so foolish as to think that the temple entrusted to his management is his property. Every Hindu has a right to call for an explanation from, and if need be to take action even against, the trustee if the temple is not managed according to the prescribed rules of the Agama Shastras.

SO, as the Temple Entry Bill is quite incompetent to wipe out untouchability in as much as it is a creation of the Lord Himself and as consequently secular bodies like the modern legislatures are unfit to decide on religious matters, the Bill really aims at the destruction of the purity of the temples and is capable of fanning the embers of disorder and discontent in the country; it is hoped that the Government would, in fairness to a large section of the Hindu public which still breathes love of God and Religion, reject the Bill *in toto*.

THE rights of persons to claim anew a share in temple worship have been discussed by Mr. P. R. Ganapathy Aiyar in an article in Part 10 Vol. 64 (March 1933) of the M. L. J. very vividly and with legal acumen which makes it unnecessary for us to go over the ground from a purely legal point of view.

RAJA YOGA

By Swami Dayanandji

Many have an entirely wrong notion of Yoga in general and Raja Yoga in particular. People generally associate Yoga with incantations, charms and sorcery, with walking on water dry-shod and flying in the air; with making things invisible and eating fire and what not. They think that Yoga is some sort of dark practices performed secretly in mountain caves and inhospitable forests by half-sane and perverse people for no good purpose.

Nothing could be farther from the truth. Yoga is the science which teaches us how to realise, see, feel, and be one with, God. It has absolutely nothing to do with magic and miracles, and that sort of thing. Certain powers surely come on the practice of Yoga. But a Yogi is forbidden to use them. Indeed, the use of these powers by the Yogi is regarded as obstacles to his realisation of God. Yoga, we repeat, is a practical and scientifically worked out method of realising God.

Every science has its own method of investigation. So has the science of Yoga. The

science of chemistry or physics requires a laboratory, and many apparatus, etc., to arrive at certain truths. So the science of Yoga, in dealing with its subject,—the Kingdom of Heaven which is within us, a subject far subtler than chemistry or physics—requires the help of the mind, keen introspection, and certain other aids.

No one has the right to challenge the truth discovered by scientists that Hydrogen and Oxygen combine together in certain proportions to form water. If he cannot bring himself to believe in the assertion, all he has to do is to go and perform a certain experiment in a laboratory, and satisfy himself. But unless and until he performs that experiment as described by the scientists, he has no right to deny their statement that the gases Hydrogen and Oxygen form the liquid substance called water. The same will hold good of Yoga. The Indian Rishis practised Yoga and discovered certain truths which they preached. They also indicated the way to arrive at those truths. Unless and until one follows the

way indicated by them, one has absolutely no right to challenge the correctness of those truths, and to speak of them in disparaging terms. Experience is the source of all knowledge, and Yoga is based on experience.

The nature of practical Yoga has been explained everywhere in the Hindu Shastra. In this article, we propose to deal in brief with the nature of Raja Yoga.

The Vedas are divided into three sections, viz., Karma, Upasana and Jnana. Yoga is also of three kinds corresponding to the above three divisions, viz., Karma Yoga, Upasana Yoga (or Bhakti Yoga) and Jnana Yoga.

Karma Yoga is the art of doing Karma properly and efficiently. (*Yogah Karmasu kau-shalam*). Tying up a knot and untying the same are both Karmas, but their effect is different. Karma is the cause of bondage as well as of Moksha. The question then naturally arises,—What is the right way of doing Karma? This question has been taken up and beautifully discussed by Bhagawan Sri Krishna in the Bhagawad Gita. He says that doing Karma for Karma's sake without caring

for its fruits is the right way of doing Karma. Karma performed in this way leads to Mukti, and is never a cause of bondage, for such Karma brings on no reaction.

Bhakti Yoga is restraining the Chitta from having any modifications; and having thus obtained one-pointed attention, applying the whole mind to God. The philosophy of this kind of Yoga has been discussed by Maharshi Patanjali in his "Yoga Sutras", and the practical side of it has been dealt with in the four Yoga Samhitas.

Lastly, Jnana Yoga is discriminating the real from the unreal by sheer reasoning chiefly with the help of the Upanishads and the seven systems of philosophy. The practical side of Jnana Yoga is Raja Yoga, the best and the most difficult kind of Yoga. There are very few persons who are fit candidates for this kind of Yoga. The three kinds of Yoga, viz., Mantra, Hata, and Laya prepare the way for Raja Yoga.

The Dharana that comes to the followers of the above three kinds of Yoga is different. On the Siddhi of the Karma Kanda, the Karma Yogi has the Dharana: 'Even this universe is

Brahman', and consequently he regards service to all beings as service to God. The Dharana of the Siddha Bhakta Yogi is: 'Brahman itself is the universe'. He sees the presence of the Lord everywhere. Lastly, on the Siddhi of the Jnana Kanda, the Jnana Yogi's Dharana is: 'I am Brahman'. And then he becomes Mukta. All these three Dharanas are regarded as the fundamental truths of Raja Yoga. But it might be noted that when one of these Dharanas comes to the Yogi, the others follow as a matter of course.

Vairagya or renunciation is a most important requisite for all kinds of Yoga. The Holy Teachers of Yoga have divided Vairagya into four kinds, corresponding to the four kinds of practical Yoga, viz., Mantra Yoga, Hata Yoga, Laya Yoga, and Raja Yoga. The four kinds of Vairagya are,—

1. Mridu, or mild;
2. Madhyama, or middling;
3. Adhimatra, or excessive; and
4. Para, or the highest.

Mridu Vairagya is the state of the mind where worldly objects very often fail to give pleasure, and a vague longing for something higher and more permanent is felt at times.

Madhyama Vairagya is that state of the mind in which the world appears all hollow, stale, flat and unprofitable, and the mind ardently desires, and spontaneously moves towards, things Divine. When worldly enjoyments cause a distinct pain, and the mind constantly and restlessly yearns for Divine Knowledge, it is Adhimatra Vairagya. And when the mind turns away entirely from worldly objects, and cannot be brought back, to them under any circumstances, it is the highest Vairagya, the Para.

The practical portion of all Yoga, specially of Raja Yoga, is concerned with mental practices. It is therefore absolutely necessary that the student of Yoga should know what his mind is, and how it works.

The genesis of perception is as follows: the sensations from the external world are carried by the outer instruments (e. g. the eye) to their respective brain centres. Indriyas take the sensations to the mind (manas) and the mind to the determinative faculty (Buddhi). The Purusha or the soul, receives the sensations from the Buddhi, when results the perceptual knowledge. The mind is an instrument, as it were, in the

hands of the soul, through which the soul catches the external objects. Thus it will be seen that the Antahkarana (Internal instruments) are four, viz., Manas, Buddhi, Chitta and Ahamkara. These are the four parts or constituent elements of the Antahkarana. Manas or the mind is that inward faculty of man which makes and unmakes resolutions. That inner faculty which reasons and gives decision is Buddhi. Chitta is the repository of impressions. Ahamkara assimilates all affections as mine, and gives man self-consciousness. The identification of Manas with Chitta gives rise to Asakti, or bondage; while the identification of Buddhi with Ahamkara gives birth to Bhava (ideas and predilections). When, Bhava is pure, it leads to Mukti.

By means of Mantra, Hata and Laya Yogas, the devotee, by gradually attaining purification, becomes eligible for Savikalpa Samadhi. It is through Raja Yoga only, that the devotee can win Nirvikalpa Samadhi. Without the help of Raja Yoga, therefore, the adept in any other system of Yoga cannot attain the Chit Swarupa-Bhava. Raja Yoga is in fact, the final refuge for all Yogis.

As the light of the full moon is made up of 16 kalas (phases) so the full course of the Raja Yoga comprises 16 angas. These are seven varieties of Vichara (reasoning and discrimination); two kinds of Dharana (literally concentration in the nature of comprehensive occupation of the inner consciousness); three methods of Dyana (contemplation with concentration); and four forms of Samadhi (trance, or absolute quiescence from obliteration of self-consciousness due to immersion in the Universal Self).

The course laid down for a Raja Yogi is to first learn the true meaning of the seven systems of philosophy at the feet of a master, and then go step by step into the seven planes of Karma, Upasana and Jnana, with special reference to the adhikara pertaining to each step. Next he has to practise the higher methods of exercise according to the personal instructions of the Guru. By acquiring success in these seven-planed exercises, the Raja Yogi can gradually practise effectively the two kinds of Dharana. The two kinds of Dharana are 1. Prakriti Asraya (dependent on nature) and 2. Brahmasraya (dependent on Brahman). By means of

Dharana the Raja Yogi can acquire strength in his Antahkarana. Afterwards, on reaching the domain of Dhyana, the three kinds of Dhyana have to be practised, whereby the power of Self-realisation (Atma-Pratyaksha) is produced.

In all spiritual works which follow the Vedas, three forms of knowing the manifestation of God are given. The Material aspect of God is called Virat. The Adhidaiva (say Super-Material, subtle) aspect of God is named Iswara-bhava, and the Adhyatma (spiritual) aspect is Brahma-bhava. That *Bhava* which is beyond Prakriti, which is beyond action, and which is the state of Satchidananda, is known as Brahma. The Bhava in which God looks at Cosmic matter and by His looking at it Nature is quickened into consequential action of creation, preservation and absorption—that Look of God, which is the qualified (Saguna) expression causing the enlivening of matter, is known as Iswara and His Material Immanence in the boundless universe of stars and planets is named Virat Purusha. In Raja Yoga different modes of Dhyana are laid down for the three aspects of God. And it is through these prescribed methods of Dhyana that the Raja

Yogi can reach the stage of Samadhi. Having arrived on this ground, the Raja Yogi solely with the help of his reasoning faculty (Buddhi Tattwa), has to practise four kinds of Samadhi. Of these the first two are Savichara Samadhi, i.e., where there is still a subtle connection with the conscious working of the power of Vichara (discernment and discrimination), and the last two are Nirvichara Samadhi where there remains only the sense of consciousness (anubhava). In this way on gaining the fourth state the Raja Yogi can attain liberation from the bonds of flesh even while still in the flesh (Jivan-Mukta).

Bhagavan Shri Krishna has explicitly described in the Bhagavad Gita the manner in which the Yogi will work after he has gained the status of Jivanmukta of Raja Yoga-samadhi. Although the Jivanmukta may have become merged in Brahman and reached the state transcending the sense of action, yet his nature (prakriti) related to his physical being will be acted upon by the centre of energy of the Universe and will automatically be manifest in the spheres of Karma, Upasana and Jnana for the good of the world and setting an example

to humanity. There is a beautiful illustration in the Shastras showing how the work of the Jivanmukta goes on and how it is accomplished. The potter after putting in motion his wheel takes off his hand, but the wheel goes on turning round and round of itself for some time till the imparted energy is exhausted. Likewise the physical body and the work connected therewith of Jivanmukta go on, although he has won liberation by the force of Tattwa Jnana so long as the effect of those Karma-Samskaras that had in the shape of Prarabdha brought about his present existence is not borne to the full. There is another nice example. The archer may at his will not utilise the stock of arrows he keeps in his quiver or even destroy them. He may not let fly or may even break the arrow he has drawn to the string. But the arrow he has shot at the mark, that shaft he cannot call back, because it is now gone outside his control. Similarly the Karma Yogi can of course obliterate Sanchita and Kriyamana Karmas by gaining Divine knowledge and annihilating desire, but the effect of the Prarabdha Karma that caused his physical existence must be undergone till the dissolution of the material body. In this way, the Jivanmukta Mahapurusha, under the remaining impulse of Prarabdha, goes on doing work, till the moment of physical dissolution, and at the same time he may, mingling with the mass of Karma which is in accord with the Prarabdha of humanity at large and arises from the will of God, initiate and carry on work for the good of the world. As a matter of fact he himself has no work to do; work or no work is the same thing to him. Because there is no longer in him need or desire or sense of doing work. He only works as the instrument of the Almighty Himself. This is how the Mahapurushas who have won liberation by the successful attainment of Raja Yoga-Samadhi, become by the force of Tattwajnana merged in the Brahman while yet in the physical body. The best examples of this state of Jivanmukta are holy Maharishis like Vasishtha, and Rajarishis like Janaka.



THE FUTURE OF HUMAN CIVILISATION

By K. S. Ramaswami Sastri, B.A., B.L.,

I am not writing herein a history of human progress. But I seek to learn and tell where the stretched forefinger of Time points to us all to-day. The nineteenth century saw the triumph of science and democracy. It saw also the victory of the civilisation of the West. Such victory was due in a large measure to science and democracy. It was due also to the grit and pluck and daring and adventurousness and initiative of the West and its remarkable power of organisation. It was due also to the way in which it had absorbed the finer elements in the Greek and Roman culture and in the Christian culture.

But the snug, self-complacent, self-satisfaction of the Victorian age in life and in literature was smashed and swept away by the Great War. The Armageddon burnt through life as a forest fire burns through the shrub jungle. The new age

which was the age of imperialism and industrialism and which scrapped the ideals of the nineteenth century toppled in the ruin of the universal conflagration. Japan showed that the East could learn the game of war and political domination from the West and beat the West at its own game.

It was President Wilson that stepped in to show the world the way out of the burning house. The League of Nations was born. But the selfish egoisms and jingoisms of the western man have been smothering the quick and free growth of the new-born child. Further, the dumping wars of to-day due to vast overproduction everywhere followed by tariff wars are worse than even the Great War itself.

Who can assuage the frenzied hatreds of to-day? Who can sow the seeds of international love and goodwill and

amity? How shall the international mind be created and nurtured? On its coming depends the future of the human civilisation. If it does not come the next inevitable war will inevitably wreck human civilisation; just as within the nation there must be freedom of self-expression for every man consistently with the good of the whole, so in the comity of nations there must be freedom of self-expression for every nation consistently with the good of humanity as a whole.

It is just here that the Hindu Mind has a contribution to make. It has always prized and sought to possess a co-operative basis of social life and a federal basis of political life. It never sought to proselytise in religion or conquer in war. It has always stood for the principles of live and let live, give and take, and each for all and all for each. Will the world heed the voice of India?

THE HINDU SOCIAL POLITY

By M. K. Venkatarama Aiyar, M. A.,

(Continued from page 209.)

Among the causes which have helped to throw the Hindu Society into a welter of confusion, the foremost place must be given to the impact of western civilisation. It is a civilisation that is based on individualism and competition. The idea of an individual devoting himself wholeheartedly to the duties which pertain to his station in society is wholly foreign to it. It rather encourages the individual to devote himself to any work for which he has a fancy, irrespective of the claims which society has on him. The Hindu civilisation, on the other hand, looks upon the individual as only a member of a community. It is not, therefore, open to the individual to choose his occupation. It is chosen for him. He dare not

neglect the post to which he is called and take to another for which he has caught a fancy. The Lord expressly declares in the Gita that one should stick to his duties though they may appear devoid of merit and even positively unpleasant. It is a sin to engage in another's occupation. The welfare of the society requires this wholesome restraint. But western civilisation is said to have progressed from status to contract. It is supposed to give unlimited freedom to the individual to choose his occupation. In the other departments of life also he is given the same freedom. Thus there is a fundamental difference between the two civilisations so far as the relation of the individual to the society is concerned.

Western ideas entered this country with a flourish of trumpets. They were backed by the authority of the government which was no longer indigenous. It became part of the policy of the foreign government to intrench its position by westernising this country in all possible ways. Thus western social ideas and ideals began to spread in this country, thanks to their appeal to the lower instincts of man. The spread of western education did the rest of the work. Social reform

organisations, directly or indirectly backed by the government, completed the work by placing western ideals before us and running down our ancient institutions. The whole thing, therefore, is part of the general campaign to completely westernise this country. This unholy work is carried on not only by foreigners but also by some of our own people who are known for their unbalanced and uncritical imitation of everything western.

Among other causes we must note that India is no longer an isolated unit, but has been brought into contact with other nations of the earth. To-day we think not in terms of nationalism but in terms of internationalism. Ideas from other countries find their way into this land. One such idea centres round the relation between the capitalist and the labourer. In a more general sense, it is the relation between the 'Haves' and the 'Have-nots'. This question has attained enormous proportions in Europe and America. The Modern Age is supposed to have enfranchised the labourer. The great Russian Experiment deserves special mention in this connection. The infiltration of such ideas into this country is said to have

brought about the awakening of the masses. They are eager to throw aside the old shackles and become free men. Among other factors we have to note the substitution of the foreign government in the place of the native government. The present foreign government is not interested in lending its support to indigenous institutions. The widespread economic depression and unemployment in recent times have also had their share in bringing about the present state of confusion in the Hindu social polity.

It is worse than suicide to ignore these forces and speak as though nothing is happening. The part of wisdom rather consists in taking stock of our present position and attempt reconstruction in the light of all the facts of the situation. The reconstruction need not necessarily mean a breaking away from the central ideas of our Ancient Varna Dharma. On the other hand, it is quite possible to keep true to the fundamental ideas of our social polity and, at the same time, to make minor changes so as to raise the organisation to its pristine position. While attempting the reconstruction we must never forget that our Varna Dharma is intended both to preserve

social order and also to ensure moral and spiritual progress. These are positive ideals and to forget them in our eagerness to bring about the social millennium would simply mean disaster.

The first step to take in the work of reconstruction is to remind ourselves of the fact that society is an organism composed of interdependent units. It means that the different social divisions have their indispensable place in the social polity. From the point of view of the welfare of the whole community, the services rendered by each division is equally important. There can be, therefore, no question of superiority or inferiority. It is true that the kinds of service are different and it is equally true that there is a corresponding difference in the equipment required for the different kinds of service. There is physical service as well as intellectual service, but the difference is one of degree and not of kind. Even the service which is predominantly physical calls for a modicum of intellectual and moral qualities, and the so-called intellectual services similarly require some physical equipment. And further, we should never forget that we hold our powers in trust.

They are to be utilised for the promotion of the common good. It should be no matter for pride, therefore that particular divisions of the society are gifted with superior intellectual and moral qualities. In fact there is no sin less excusable or justifiable than intellectual and spiritual pride. A superior station in society does not confer superior privileges, but only secures superior opportunities for service. Humility is the mark of true greatness.

The second step in the reconstruction is for the Brahman to live up to the highest ideal placed before him. Since he occupies the foremost position in society, a special responsibility rests on him. The duty of giving the lead to society in matters of the Spirit has long devolved on him. He has to give the lead more by example than by precept. There is little doubt that the Brahman to-day has swerved from his ideals to a marked extent. This is perhaps due to forces over some of which he has no control, but, all the same, it is a fact. He thinks to-day that his birth entitles him to all sorts of privileges, and forgets that he has to justify his birth by his conduct and culture. This is surely the

sign of decadence. Even when he consciously lives up to his ideals he cannot expect any privileges; and when he makes a bid for privileges in the absence of the qualification he will surely make himself an object of contempt. The Brahman has, therefore, to disabuse his mind of the notion that his birth puts him on a superior footing and that he has nothing more to do.

It is very unfortunate that the world has grown to be too much with the Brahmans. They have come to attach increasing importance to power and wealth, whereas their Scriptures everywhere enjoin voluntary poverty on them. An old verse in the Mahabharata declares that the true Brahman is he who is prepared to feed and clothe himself with whatever is available and take shelter anywhere. He ought to free himself from guile and pride and not make a display of his learning or virtue. He should go through life's pilgrimage without seeking the limelight of popularity or fame, more intent on his duty than on his privileges. All this, however, does not mean that he should give no thought at all to his bread problem. He must live and live decently. He must be above want and that is

the first condition of his proper work. Under modern conditions poets and philosophers run the danger of being looked upon as idlers and society will not find their wants. And so, the Brahmans must earn their living like others and this must engage their attention. But it should never be forgotten that this work must not blur their vision and make them mistake the means for the end.

The third step is the fusion of sub-castes, especially within the Brahman fold. It is well-known that in addition to the three main divisions based on ultimate philosophical differences, there are several sub-sects within each division based on regional differences in customs and manners. It is time to put a stop to this disruptive tendency and bring about the solidarity of the Brahman community. We ought not to cherish and perpetuate these minor differences and live in water-tight compartments any longer. There are special reasons to-day which make it necessary that the Brahmans should present a united front. The fusion of sub-divisions within the Brahman community will also set a good example in nation-building. It will encourage the tendency to unite for a common

cause. The forces of love and brotherhood will extend from the Brahman community to other castes and will make for national solidarity. What is wanted is a large-hearted charity and broad outlook free from all narrow prejudices. Inter-dining and inter-marriage are not necessary to awaken or strengthen the national consciousness. These are matters which are strictly personal and they are not without their spiritual aspect. Fundamental convictions cannot, and need not, be sacrificed for the sake of political gains. And in fact the cause of nationalism does not demand such heavy sacrifices. What is wanted is love and charity, tolerance and brotherhood, the spirit of live and let live. The recognition of common interests and the danger of foreign exploitation will do the rest of the work and cement the bonds of nationalism. The impulse to the whole movement must, however, come from the Brahman community. If they first set their house in order, it will be comparatively easier to set the larger Indian house in order. A well-organised Brahman community would serve to leaven up the Hindu society as a whole as nothing else can.

We come last to the problem of the Untouchables or the

Harijans. That these brethren of ours are in a deplorable condition cannot be denied by anybody. Nor can it be denied that they are Hindus. In the course of its development through the ages the Vedic Religion became the Hindu Religion and came to be adopted by increasing sections of the original inhabitants of this country. The so-called Untouchables or Panchamas have been the latest to enter the Hindu fold and there is much to do in connection with their elevation, short of Temple entry. Their economic and moral welfare should receive our warmest sympathy and engage our attention. If we continue to neglect them any longer, it will only be at the expense of weakening the Hindu fold. It is well-known that the foreign

missionary finds his happy hunting ground in the Panchama community. We cannot afford to look with indifference on the thinning away of our numbers. The Caste Hindus have to do a good deal in order to convince the Panchamas that it is worth their while to remain within the Hindu fold. Their unswerving loyalty to the Hindu Religion in spite of the cold neglect with which they have been treated is pathetic to a degree. We should realise that their problem has already come to the fore-front and unless it is made worth their while to remain within the Hindu fold they are sure to secede. The work of elevating them must be seriously taken up. This step will be in keeping with the essentially synthetic and assimilative genius of Hinduism.

BLISS OF THE BEYOND

By Swami Rajeswarananda.

It is a definite and practically realisable fact that the Bliss of the Beyond is within us all. The centre of Bliss or the Home of happiness is within the inner recess of our heart only. We have to dive deep enough into the calm depth of our personality to feel the source of true Bliss from within, because

the Bliss of the Beyond means the transcendence of the network of time, space and causation. As man is nothing but the expression of God (the eternal and infinite bliss) and God the only reality of man, we have to sink deep down into our soul in order to be conscious of the Bliss that is beyond all dreams of the world, the mind's multiplicity of modifications.

The bliss that we think and seem to enjoy in the sense objects, is the Bliss of the Beyond alone dimly objectified. And we call it pleasure. Our own bliss is bought and sold back to us in the objects of the senses as in the case of a dog that deals with the dirty and dry bone. Similarly, when we miss the name and form of the world, an embodiment of dreams, nay, mere airy images, we are face to face with the Bliss of the Beyond.

In silence, past all sound, in Eternal Peace is our birth-right, Bliss of the Beyond. It is of superconscious plane wherein the individual 'I' is *not* and the Infinite alone *is*. It never exists in the valley of mere things of the personal man, as it is the

infinite consciousness of the awakened soul. It is the greatest Ecstasy of the soul in tune with Self. It is not only the conscious feeling of the One without a second on the spiritual plane but also on all planes. Bliss of the Beyond is the supreme goal of human life in the cosmic consciousness. It is the feeling or expression of the real sweetness of existence. It is in it we are in spiritual touch with the divine side of every living being, with the practical lore of selfless love which is the law of life. It is in reality the transcendent realm of our innate nature. It is the sunshine of Infinite Love beyond body, mind and soul. It is the serene Silence of the Self Supremo, wherein the body and the mind get themselves healed and emancipated respectively. Bliss of the Beyond is the Smile of Heaven on earth, touching God everywhere. It is the inspiring thrill of joy sublime both within and without, above, below and on all sides. And it is this the sages and saints of all religions consciously inherit. Let us live, move and have our being in the Bliss of the Beyond, all through and through.



MODERN EDUCATION

By R. Krishnaswami Aiyar, M.A., B.L.

One evening a learned Pandit came to pay his respects to His Holiness. After some formal enquiries about his welfare, His Holiness asked him "What is your son studying now?"

Pandit: He has just now been promoted to the Sixth form and will have to appear for the School Final Examination at the end of the year.

H.H: And after that?

Pandit: I have not yet decided. The authorities have within recent years increased the cost of education enormously and I find it very difficult to meet it out of my scanty earnings. I do not know how I can manage if he has to get still higher education. The boy however is very intelligent and promising and his teachers assure me that he is bound to shine in after-life and say that I must not mind the inconvenience that I may have to submit to now.

H.H: I suppose, by "shining in life" you mean "becoming rich".

Pandit: Not only that. I include also a status commanding respect and influence.

H.H: Anyhow you mean only worldly prosperity?

Pandit: Of course. The education that is being imparted in the English schools is purely secular and I cannot expect any spiritual benefit from it.

H.H: I suppose then you have made other arrangements for training him in our own system of Dharma.

Pandit: Where is the time for it? The morning and the early night are spent by him in preparing his class lessons and in the evenings he must have some recreation; the rest of the day he has to attend school.

H.H: That means that you have no time in which he can learn and practise some of our Dharmas.

Pandit: Practically none. But I am glad that unlike other boys he is continuing to perform his daily Sandhya worship though somewhat perfunctorily.

H.H: I am equally glad of it. But don't you think that you are seriously neglecting his spiritual education?

Pandit: I fear I am, but how can I help it in the modern conditions of the country?

H.H: I take it that from *your* infancy you have been trained in the orthodox method and have been taught the Vedas and other sacred literature as they ought to be.

Pandit: Yes.

H.H: Do you really believe that such training and teaching have been beneficial to you?

Pandit: Certainly.

H.H: Are you then justified in denying to your son the kind of training and teaching which you really believe to be beneficial?

Pandit: I know I am not. But what can I do? It is impossible to get on in this world now without the modern education.

H.H: I hope *you* are getting on well enough without that education?

Pandit: Only so so.

H.H: How is that? You are certainly above want. You are held in high respect by everybody who comes into touch with you. What is there to complain about in your case?

Pandit: Not much, but we are characterised as "old" Pandits and wherever we go we are looked down upon very much by the

Loukika gentlemen (officers, pleaders and the like) for want of the modern education which they have got.

H.H: Why don't you reciprocate by calling *them* "modern" and looking down upon *them* for want of the orthodox education which *you* have got?

Pandit: How can we do that?

H.H: If you really believe that the training that you have undergone is superior to theirs, that alone must be your proper attitude. There is no reason at all, in any case, why you allow them to look down upon you.

Pandit: It is not a case of our allowing them or not. It is a fact that they do look down upon us.

H.H: If so, it must equally follow that you must look down upon them whether they allow it or not. Do you really even maintain that attitude?

Pandit: I can't say we do.

H.H: So far as I have been able to understand the trend of modern society, the Pandits not only passively allow themselves to be looked down upon by the Loukikas but positively even look up to them.

Pandit: I fear that is a correct reading of the attitude of most of us.

H.H: Further, when you see a Loukika gentleman pass you in a luxurious car when you are trudging along on foot with a bundle of books or clothes in your hand, have you not felt very often envious of him?

Pandit: I must confess I have sometimes felt so.

H.H: Though you may not have framed it in so many words, you must have regretted that you were not given the benefit of modern education in your boyhood.

Pandit: Sometimes I *have* had that regret.

H.H: That regret must have been unconsciously coupled with another regret that your boyhood has been wasted in the pursuit of the worthless Vedic lore.

Pandit: I do not think my regret took that form but I have felt that my education could have been on more modern lines.

H.H: By "more modern lines", you mean "more useful lines".

Pandit: Yes.

H.H: That is, you felt that the Vedic training was useless or at least less useful than English education?

Pandit: I can't say that I did so positively.

H.H: I quite see that; that is why I stated that you *unconsciously* felt it. In doing so, you

must have impliedly abused your parents for giving you this worthless education?

Pandit: Impliedly, as *your* Holiness puts it.

H.H: Thus whenever you see a Loukika gentleman, you are sorry that you have not had *his* education, you are sorry you have *your* education and you mentally abuse your parents for denying you the former and giving you the latter and incidentally perhaps abuse your teachers also?

Pandit: It is not always so, but at some moments our mind does admit of such an analysis.

H.H: If thus in spite of the invaluable training you have got, you are sometimes led to look up to the Loukikas, is it any fault of theirs that they accept your attitude at your own valuation and look down upon you? If you who know what Vedic culture is, forget yourself so far as to abuse your parents for giving it to you, is it any wonder that those who do not know what it is do not appreciate it in you? Don't you think also, believing as you do in our Sastras, that the unmerited abuse of the Vedas and of your innocent parents and teachers is a sin bound to land you in more sorrow? Why can't *you* pity the Loukika for the waste of *his* boyhood in the pursuit of purely secular education? Why can't you abuse

his parents for spoiling his spiritual interests by giving him a training divorced from Vedic culture? Why don't you make *him* feel that you really pity him? And why don't you by your conduct make *him* look up to you?

Pandit: But true worth is not recognised in these days. Only wealth counts.

H.H: But with whom?

Pandit: With all.

H.H: Certainly not. A thing has value only to the one who wants it. Wealth counts therefore only with those who want it. If you do not want it, you certainly do not care how wealthy another man is.

Pandit: But there is nobody in the world, I mean the world of practical life, who can do without wealth.

H.H: Quite so. But it does not mean that you must attach more importance to money than it deserves. You very often forget that money is but the accredited means of happiness and is not happiness itself. You also entirely forget that the happiness to be had in a particular life is all pre-ordained at the beginning of that life itself, that it is bound to come to us whether we exert ourselves to attain it or not, and that no amount of exertion on our part now can hasten it or

bring about a new kind of happiness. Have you not seen wealthy men in despair and beggars in exuberant joy? How then can you who have some idea of our religion believe for a moment that there is any causal relationship between wealth and happiness, much less that wealth is entitled to respect because it leads to happiness? The right attitude is therefore to take money when it comes and to use it, and *not* to "want" money in the sense of anticipating or hankering after it.

H.H: These matters apart, are you quite sure that by giving your son modern education you will certainly get him to amass wealth or attain the worldly status which is your perspective.

Pandit: I hope he will, that is all I can say.

H.H: You are not a lay man unaccustomed to right thinking. You must be able to tell me why a person endowed with reason engages himself in a particular activity.

Pandit: It is Kama or Desire for the result of that activity that impels him to action.

H.H: Does a person who desires to attain a particular object engage himself indiscriminately in any activity that he likes?

Pandit: No. He confines himself to such activities as will yield him the desired result.

H.H: Or, as, he thinks, will yield him the desired result?

Pandit: Yes.

H.H: The prime condition of an activity is therefore a conception, which is true or which he assumes to be true, of the relationship between the activity and the desired result as cause and effect. In other words, there can be no activity unless there is an antecedent knowledge that that activity will lead to a particular result.

Pandit: Yes, that is so.

H.H: And that knowledge is sufficient to make him act irrespective of the fact that that knowledge may be right or may be mistaken.

Pandit: It is not usual to include mistaken conceptions in knowledge.

H.H: By knowledge here I mean only a mental perception. If it accords with actuality, it is right knowledge; if it does not, it is wrong knowledge. Knowledge, right or wrong, is enough to make us act. A boy who sees a silver coin before him and another who is deceived by a glittering mother-of-pearl both stoop down to take it. That is my point now. Right knowledge is called Prama and wrong knowledge is called Bhrama. Will you now tell me how Prama is caused?

Pandit: It is caused by the Pramanas, the Means of Right Knowledge.

H.H: Quite so. Leaving aside technicalities, the Pramanas are three in number, Prathyaksha (Direct Sense Perception), Anumana (Inference) and Sabda (Authoritative Word). Are they not?

Pandit: Yes.

H.H: Right knowledge of the relationship between two things, e. g. the causal relationship between modern education and wealth can therefore be conveyed to us in any of these ways, Prathyaksha, Anumana and Sabda.

Pandit: Certainly.

H.H: Now we shall see how that relationship is brought home to us. When the Englishmen came to our country and assumed responsibility of governing it, they found it very difficult to carry on the administration without a knowledge of the vernaculars. Some of them therefore learned the vernaculars. But, others, the majority, found it difficult to master them. As however they wanted to carry on or converse with the natives of the land both in the interests of trade and in the interests of the Government, they hit upon the idea of educating the Indians in English so that the latter can talk to Englishmen in

English and to their own people in the language of the country. Such persons as thus learnt the English language and acted as interpreters were called Dwibhashis (Two-languaged), corrupted into "Dubashes". The Englishman owing to his ignorance of the native tongue had to rely mainly upon the Dubash for his transactions with the natives; similarly the latter also had to rely upon the Dubash as they were ignorant of the Englishman's tongue. Thus the Dubash commanded a position of great influence at the beginning of the British rule and grew rapidly rich because of his usefulness to both the parties.

Pandit: No doubt so.

H.H: At that time perhaps it may be stated that the causal relationship between English education and wealth was perceived by direct perception or Prathyaksha. We cannot say *now* that by any direct perception we become aware of any such relationship.

Pandit: Certainly not. There are half a dozen graduates at least in every village who do not see their way to employment much less to wealth.

H.H: It is not only that. We find that the modern educated young men, whether they are able in after years to earn anything or not, have undoubtedly learnt to

be costly in their habits. They therefore not only find themselves without the means of livelihood but are actually far worse off than those who have had our own education and have learnt to live simple and unostentatious lives.

Pandit: It is so.

H.H: I mention this to point out to you that if Prathyaksha *now* teaches anything, it not only negatives the causal relationship between modern education and wealth but goes to the opposite length of showing that there is on the other hand a causal relationship between modern education and *poverty*.

Pandit: That is so. We see as a matter of fact a large number of well-to-do families getting impoverished day by day in the attempt to give their children modern education.

H.H: Now, the time favourable to the Dubash passed away with more and more of us going in for English education. Then came the stage of Anumana or Inference. So and so had English education and earned therewith two or three lakhs. Another so and so had English education and earned a lakh or two. We deduced therefrom a proposition "my son also has English education and shall become rich." But this deduction cannot be correct as if ignorance

the several instances of failures. The "shall become rich" means really therefore only "*may* become rich." But in the course of time we realise that in actual life there are only a very few who are in the highest rungs of wordly status and that the majority of those who have had English education are no better off, if not really worse off, than before. The exceptions to the rule deduced begin to be so numerous that we begin to doubt the validity of the rule and to even think that the exception is really the rule. *At present*, we cannot say that Anumana guides us to a knowledge of the relationship between modern education and wealth. There is only one other source of knowledge and that is Sabda, the Authoritative Word. The Eternal Word (The Vedas,) does not teach us any such relationship. We have therefore to confine ourselves to Loukika Sabda or Secular Word. Sometime back it took the form of circulars and notifications by Government and other bodies that young men having such and such qualifications will be given such and such posts on such and such a pay. But as there is no guarantee for such secular words, it was not incumbent on such bodies to give us the employment. They may quite well say and have said very often "we, no doubt put up such notifications but we are not prepared

now to act up to them. If necessary, we may even withdraw them." Even this attitude has since changed and I hear that there are positive notifications the other way e. g. that persons though possessed of high qualification will *not* be given employment if they happen to be Brahmanas. It would seem therefore, that the Sabda now not only does not bear out any relationship between English education and wealth but positively denies that relationship at least as regards Brahmanas.

Pandit: This disqualifying us from employment simply because we happen to be Brahmanas is most unjust. Efficiency alone ought to be the test of a candidate.

H.H: Our young men are prepared to wipe out their Brahmanahood and we must really be very thankful to the Government for reminding them that it is in their blood and can *not* be wiped out, however much they may try to look outwardly as much unlike a Brahmana as one can and however much they may neglect their own Dharma as Brahmanas. It is to be hoped that at least now our young men will realise the folly of giving up their own Dharma in the vain hope of getting some vague worldly status—Now, you will agree with me that none of the Pramanas, Pratyaksha, Anumana

or Sabda, establish now any causal relationship between modern education and wealth. That relationship is not therefore brought home to us by Prama or Right Knowledge. Still we act as if there were such a relationship, for we continue to send our children to the English schools. Why do we do so?

Pandit: I see that your Holiness is driving me to the only alternative conclusion that we are doing so because of Bhrama, a mistaken conception of the existence of such a relation.

H. H.: But a mistake can never exist simultaneously with a right knowledge of the opposite kind. A boy cannot mistake a mother-of-pearl for silver when he knows that it is a mother-of-pearl. That is, but when Prama or Right Knowledge is present, there can be no room for Bhrama or mistaken conception.

Pandit: Quite true. How does that apply to the present question?

H. H.: I have pointed out to you that, if the three Pramanas, Pratyaksha, Anumana and Sabda, convey to us any knowledge at present, they are unanimous in negating the causal relationship between modern education and wealth. If Prama therefore tells us that there is no such causal relationship, how can any Bhrama to the contrary exist at the same time?

The Bhrama which may have existed sometime back has now been entirely dispelled.

Pandit: If then neither Prama nor Bhrama is responsible for our action, why do we act at all as if that relationship exists?

H. H.: That is for you to explain. I started with saying that nobody endowed with reason will engage himself in any activity unless he had a knowledge, right or wrong, that it will lead to a particular result.

Pandit: Evidently your Holiness means that we do not reason out the matter or stop to consider the pros and cons before we engage ourselves in any activity.

H. H.: Certainly. By our carelessness, we forfeit our birthright as Man, the Thinker, and allow things to drift for themselves. It is this sheep-like attitude that is responsible for most of the modern ills which affect us, especially the Brahmanas.

Pandit: May I know what your Holiness will advise me to do at present?

H. H.: My advising is of no use unless there is any likelihood of its being followed. If your boy is very young and not yet put to school, I would advise you to keep him with you and give him the education and training which our forefathers had and highly valued; you may at the same time

set apart for him every month what money you will have to spend and are prepared to spend for him for giving him the English education. You will find that at the end of such a course your son will have been brought up as a true Brahmana and that you have at the same time placed him above want. As regards the elder boy who has passed through the English school, make him realise that that education is at best only a means of livelihood and that there are

objects in life than mere living and that he must turn to our religion for securing such objects. He must not ignore his spiritual welfare in the interests of mere living. Ask him to keep himself in touch with our traditional lore and observances at least when he is at home. That is the least you can do for him.

Pandit: I am very grateful to your Holiness for this advice and I shall try to follow it to the best of my ability.

THE PHILOSOPHY OF DHARMA

By T. E. Satakopachariar, B.A., B.L.

(Continued from page 214)

IV

Thus we find that all the three Pramanas, Pratyaksha, Anumana and Sabda have their respective uses in the investigation of the truth and it is not, therefore, possible to discard or abandon any of them as undesirable or unnecessary. To the same effect is the teaching of Manu, who says:—
प्रत्यक्षं चानुमानं च शास्त्रं च निविधागमम् ।
त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥

Manusmriti ch. 12 sl. 105.
“Pratyaksha, Anumana, all the different Shastras—these three should be well mastered by one who aims to have pure and untainted Dharma.”

Again in the next sloka he lays down a significant injunction in these words:—

आर्षं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।
यस्तर्केणानुसंधेत् स धर्म वेद नेतरः ॥

"He alone, and none else, can be said to know the Vedas who studies the Vedas and Dharma Shastras with the help of logic that is not antagonistic to them."

This provides the real clue for the proper application of logic in the study of the Vedas and Dharma Shastras whose authority is unquestionable as Manu himself puts it elsewhere. Logic and reason must not be so used as to clash with the teachings of the Vedas and Dharma Shastras by questioning their authority and raising unnecessary and endless doubts but must be employed to discover their real import by interpreting them in the light afforded by a comprehensive study thereof and by applying the results of our own experience honestly, intelligently and carefully. If we but do it there can be no doubt that marvelous results are yielded and we find at every stage the truth and accuracy of the Sabda Pramana more than amply demonstrated. But if instead of proceeding in this manner, a contrary method is adopted and the very authority of the Shastras is questioned and idle

doubts are started merely to satisfy one's mischievous pleasure and unbridled scepticism the Shastras turn away from such an unbeliever as unworthy of knowing the truth; for, the foremost requisite in the seeker of knowledge is humility and devotion विनयः and श्रद्धा and where these are wanting and their place is taken by pride and unbelief अभिमान and

असूया it is not possible that Vidya (knowledge) will deign to step in at all; for, as Manu says:—

विद्या ब्राह्मणमेत्याह शेषविस्तेऽस्मि रक्ष
माम् ।

असूयकाय मां मादाम्स्तथा स्यांवीर्यवत्तमा॥

Manusmrithi ch. 2 sl. 114.

"Knowledge approached the Brahman and said, 'I am thy treasure. Do not bestow me upon the scoffing sceptic. Then alone will I be most potent.' The significance of this rule can well be appreciated by those who have the tendency to profit by the lessons that personal experience affords at every stage of one's life; for, it can be easily verified that the depth of one's knowledge in any matter is in direct ratio to his devotion to the same. The

faithless questioning of the sceptical materialist is condemned in strong language by Sree Rama in his famous advice to Bharata in the following words:—

कच्चिन्न लोकायतिकान्ब्रह्मणांस्ततः सेवसे ।
अनर्थकुशला ह्येते बालाः पण्डितमानिनः ॥
धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।
बुद्धिमान्वीक्षिर्कीं प्राप्य निरर्थं पवदन्ति ते॥
Sreemad Ramayana Ayodhya-kanda ch. 100 sl. 38, 39.

"Do you, my dear Bharata, avoid the company of materialist-Brahmanas? for, though boastful of their learning they are in reality no better than children with unripe wisdom and are clever only in compassing evil. Ignoring the Dharma Shastras which are invaluable, they, out of sheer perversity, indulge in vain argumentation which does no good to anybody."

Hence, the proper function of the Prathyaksha and Anumana Pramanas consists in serving as the faithful auxiliaries to the Sabda Pramana in correctly interpreting it and applying it in the conduct of life. But, on the contrary, if the two former Pramanas are made to function independently

of the third they fail to fulfil their legitimate purpose and ultimately result in producing nothing but misery and unhappiness; for, as the Lord says in the Geetha:—

यःशास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।
Bhagavad Geetha ch. 16 sl. 23.

"He, who, abandoning the rules of Shastra, lives an unbridled life according to his own choice, never meets with real success or happiness in this life nor has he any hope of attaining bliss in the life to come."

The Sabda is the code, the eternal chart, which the Great Maker has designed as part of His inscrutable plan to serve as the guide for frail humanity during their voyage in the ocean of eternity. Naturally and necessarily the other two Pramanas can best answer their purpose and fulfil the intention of the Architect only by serving as the handmaids of the Sabda. This is the most important feature about our culture which forms the pivot of the entire structure of knowledge and which it is therefore impossible to ignore in any investigation relating thereto.

There are many ways in which Prathyaksha and Anumana can serve as aids to the Sabda. The progression of knowledge is from the gross to the subtle, from the known to the unknown, and from the material to the spiritual. In such progression, inference, analogy and verification play an important part in elucidating and corroborating the contents of the Sabda. The cogency, uniformity, symmetry and interdependence of the physical phenomena and the immutable laws which they inevitably follow suggest to a reflecting mind the existence of a superior Intelligence which ordains and regulates their procedure. A significant instance is afforded by the following observation which that prince of poets, Kalidasa, puts into the mouth of one of the disciples of Sage Kanva in Sakuntala when at dawn he notices the moon setting in the west and the sun rising in the east simultaneously:—

यात्येकतोऽस्तशिखरं पतिरोषधीनां
अविष्कृतारुणपुरस्सर एकतोऽर्कः ।
तेजोद्वयस्य युगपद्वयसंनोदयाभ्यां
लोकोनियम्यत इवात्मदशान्तरेषु ॥

"On one side the moon (Lord of the herbs) sinks down in the western horizon (the Astha mountain); on the other side the rising sun shoots up the red streaks of dawn; the concurrent fall and rise of these two luminaries seem to suggest that the rise and fall of the wheel of worldly fortune is ordained by a superior Power." The limited scope of the knowledge derived from Prathyaksha and Anumana alone and their failure to account satisfactorily for all our experiences lead us naturally to the conclusion that these are imperfect and incomplete accessories in the pursuit of the ultimate truth and that we must look elsewhere for help and guidance. It is this quest for higher knowledge, the hankering for light that is known as ब्रह्मनिज्ञासा the desire to know the Supreme, which is the primary and indispensable qualification for a student of Brahma Vidya, (Transcendental Philosophy).

Besides this invaluable service that Prathyaksha and Anumana, if properly employed, render to the seeker of know-

ledge there is another which consist in furnishing illustrations and analogies in the sphere of the known so as to afford facilities in the understanding and appreciation of the unknown. Thus, for example, when the Lord says:—

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव
"In me all this (universe) is strung as pearls in a thread," we are easily enabled to picture to ourselves the all-pervading control of the Paramathman in a manner which no amount of direct exposition would succeed in presenting to us. Similarly when the Shruti portrays the Jeevathman and Paramathman as two birds perched on the same tree of whom one feeds itself with avidity upon the fruits while the other though eating nothing, yet shines forth bright and brisk, the idea behind the allegory viz., the nature and inter-relation of the Thatthwathraya (the triple verities), is conveyed in a marvellously telling way which could not be done so effectively otherwise. There is yet another mode in which Prathyaksha and Anumana aid the aspirant of truth and this is pithily put

in the following passage:—

प्रत्ययार्थं च मोक्षस्य सिद्धयः परिकीर्तिताः
"In order to create confidence in Moksha (the final goal of lasting bliss) benefits (of lower order) are detailed (in the Shastras)." Anticipating the doubts and misgivings that might arise in the mind of frail humanity the All-knowing Providence has in the plenitude of His mercy pointed out in the Vedas, side by side with the Athma Vidya (knowledge of the Self) which leads to Moksha (ultimate liberation) the ways and means for the attainment of a multitude of mundane benefits. Thus, for example, the Vedas prescribe a particular Yaga known as Kareeri for securing showers of rain.

कारिर्वा वजेन वृष्टिकारः

"He who desires rain shall perform Kareeri Yaga." This is a Vedic Vidhi whose truth is capable of easy verification. There are many similar rules prescribing appropriate Yagas for achieving particular results. In the same way, during the course of Yogic discipline eight kinds of Siddhis (extraordinary powers) are spoken of such as Anima, Mahima, Laghima etc., the attainment of which forms, as it were, a bye-product of Yoga and stands as proof of the successful progress of the main course. One of the main

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