

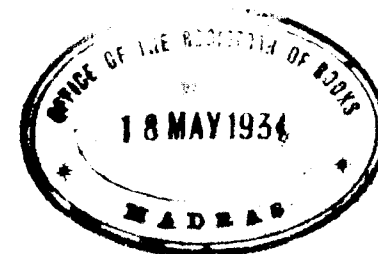
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T. S. SRINIVASAN,
EDITOR.

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Vol. 1.

APRIL 1934.

No. 12.

EDITOR'S FOREWORD.

WE have great pleasure in presenting to our readers, the Annual Number of the 'Hindu Mind', which we may say, is the first Religious and Cultural Annual to be published in South India. With this Annual Number the 'Hindu Mind' completes one year of its existence and it may not be out of place to say a few words before it enters on the second year. The articles that have appeared in the Journal will give a fair idea of the variety, value and character of the subjects treated. How far they have fulfilled the object of the Journal must be judged by the reader. But we hope that their perusal will have satisfied the readers that we have left no stone unturned to make the subjects interesting and illuminating. No doubt, we have experienced the greatest difficulty in securing high-class contributions of the nature and style necessary for the fulfilment of the object of the Journal. Those who have graciously responded to our invitation to contribute articles are highly cultured scholars of great reputation and to them are due our heart-felt thanks and sentiments of profound respect and affectionate gratitude.

We are sincerely thankful to the numerous distinguished personages who have sent us their benedictions, on the occasion of the publication of this Annual.

Besides those who have kindly sent their contributions to the Annual, many more eminent scholars had intended to write but circumstances seem to have stood in the way. While regretting the rare privilege we have missed, we thank them for all their good wishes and intentions.

Our thanks go to the large number of our readers who have been giving us valuable counsel and suggestions.

In conclusion, we sincerely hope that our subscribers will continue to take the same interest in the Journal as before.

the body with the senses and mind) which continues either undisintegrated even at Death or gets reintegrated after it, and appears in another bodily form—being either able to remember the state before death as in the case of a person re-awakening from sleep, or not being able to do so, but yet carrying on in its new form and life the *effects* of the conditions and activity during the life previous. In passing from this to the new form and for the purpose of so passing the present body—substance undergoes a process of subtilization in which state (*Sookshma sareera state*) it exercises certain sensory faculties and exhibits certain mental activities—having a correspondent relation to the activities in its grosser state (or *Sthoola sareera state*). But all this of course, is matter not of direct observation, but only of inference, though it may be a very legitimate inference.

And taking our start from the present condition in which there is an ever changing body and ever changing mind—accounting for the present mixed and limited existence,

happiness and consciousness—we have to proceed to a goal condition, which must naturally be the reverse—i. e., one in which there will be no change and no limitation in respect of any thing that exists. And as an intermediate stage, between the changeful and the changeless, we may try to experience a condition where, though the change may go on both in ourselves and in the world, there will be an unbroken consciousness of that change—unbroken not only during the working state, but also during sleep and even during the post-death period right up to re-birth, easily comparable to a more intense and more prolonged sleep than the one of which we have daily experience. This is called *Yoga*.

Great powers are evoked and developed in the process of *Yoga*, and it is these powers that give value to the manthras, Tanthras, Vighras, and religious rites of the Hindus generally at which the Brahmins who are the appointed adepts and workers are to officiate in the economy of India's social ordering in view to the ultimate conversion of the whole world

from the changeful to the others are *theories* based on changeless state—be it a real or more imagining. They may be an illusory one as the different schools may have it. This is the theory of Karma and re-birth, going on, until, by their right regulation, a state in which no thing undergoes any change either by way of growth or decay, disappearance or reappearance but every thing remains eternal and changeless.

NOTE:—This conclusion is supported in the first instance by the testimony of the great Avatars and adepts who have passed through the varying changes known as growth, decay, death, rebirth, growth, etc., in their endless cycle, with their consciousness undimmed or uninterrupted; and *secondly* by the difficulty in otherwise explaining the great differences seen between individual and individual, though born of the same parents—and even within a few minutes, of each other as in the case of twins and bred up under the same environments and *thirdly* by the great Law of Conservation of both substance and Energy. In these circumstances, the conclusion now under consideration is the only rational conclusion. All

also be referred to as B and C. (B) Under this head, we may place the negative theory incapable of either proof or disproof, viz., that with death the whole chapter ends. One may do whatever he likes with his body (and mind), but neither that body nor any part will live on after death to enjoy the effects of its action, either consciously or unconsciously.

This belief is inconsistent with the Law of Conservation already referred to and is untenable on the other grounds indicated *supra*.

(C) The third position is that the Law of Conservation must operate, that the act of one life must live as its effects in the next, but that what lives on is no part of the body as we know it, not even the subtilized form of the body, as stated under (A), but is *another* substance, that was remaining encased within the gross body, but which is invisible and intangible—known by the name 'soul' in English—that it may either return to the earth with

a new casing once or more or departs from it altogether after one course of existence; that what happens to it ultimately is (a) either translation to another realm, which is called Heaven and is under the dominion of a Supreme Being, as invisible and intangible now as the soul, but in a permanent state of limitless perfection, or (b) absorption into that Being whose existence is believed to transcend both time and space. But all these are matters neither of experience nor inference from experience.

VIII. These are the main conclusions at which man has arrived as the result of his thinking. There are varieties within each. It is so especially in regard to conclusion. (C). Here the relation between the Supreme Being and the individual soul has been variously understood.

To refer to one school, and that the most prevalent school. This Supreme Being is the Creator and Controller of the world, and is All-mighty, All-knowing, All-good, All-present, etc. To this view the objection has been urged and still remain

unanswered that with such a Creator and Controller, the presence of pain or imperfection in the world is inexplicable. The Free-will theory of Christianity according to which God, the Creator, gave free-will to man and that he misused it and hence suffers and that his suffering therefore is not inconsistent with either the All-mightiness, All-goodness or All-knowingness of God cannot stand. Because, when God gave free-will he should have given also the wisdom and the power of using it aright. If, on any ground he has not prepared to do the latter, he should not have done the former.

But however, all the conclusions falling under A and C are known under the general name Religion each with a philosophy of its own, while the view outlined under the head (B) is not given the dignity of that title.

May I submit these reflections to the readers of 'The Hindu Mind', and seek the benefit of their views?

IS PHILOSOPHY THE PRACTICE OF DEATH?

By T. M. P. Mahadev, B.A., (Hons.)

Plato puts the question 'Is philosophy the practice of death?' and answers emphatically in the affirmative. The philosopher, according to him, is one who knows how to die with ease. This Platonic view can be characterised as representing the Hindu attitude to philosophy as well. In the East, and especially in India, philosophy has always been an answer to a practical need. It is not a defect for a philosophy to be practical or pragmatic, provided the term 'practical' is understood in its widest sense. To define philosophy as 'thinking things out' were to cripple its scope and limit its application. Philosophy, for the Hindu, is not a set of academic abstractions, intellectual gymnastics. In its commencement it is an effort to solve the life-puzzles; and in its consummation it is life lived in the light of the eternal.

Philosophy, in India, begins, with an observation of the life-

functions and offers a solution to the riddles of life. The finite self finds itself caught up in the meshes of misery and metempsychosis. It longs for happiness, but it gets in return only misery and pain. Those things which it regards as the sweetest fruits turn to ashes in its mouth. It longs for eternal life, but it is scared by the spectre of death. The function of philosophy is to provide an answer to these problems.

Shallow metaphysics like that of the materialists cannot give us a satisfactory solution. It declares that death is soul's destiny, and that it is no good to indulge in piety and philosophy. There is no eternal life, no happiness hereafter. The pleasures of the empirical life are the only true pleasures. Existence in this world is the only reality. The Charvaka metaphysics, instead of solving the problem, ignores it. Death is not the end of the soul; nor is the self a mass of flesh.

The Vedanta which marks the final flights of philosophy in India is quite an antithesis to

the materialism of the Charvaka and the Lokayata. The self, according to the Vedanta, is neither a physical substance nor a psychical entity. It is neither matter nor mind. It is that-which-is. It is one only without a second. It is Brahman.

This fundamental tenet of the philosophy of Vedanta frees the self from the fear of death. The self is unborn and eternal. "Weapons cleave him not, fire does not burn, nor waters wet him, nor wind dries him away." The theme of the Kathopanishad, one of the best known treatises on the science of the self, is that the self is unaffected by the visitations of disease and death to the psycho-physical organism that constitutes its empirical outfit. The secret of death is everlasting life. 'Our birth is but a sleep and a forgetting'. Birth is neither the beginning nor death the destiny of the soul.

The Vedanta shows us also the way to immortality. The cycle of metempsychosis can be broken through by the light of knowledge. 'Atmanam viddhi' sums up the law. It is nescience which makes us believe the transient world to be true. It is avidya which dresses us in clothes not our own. Bewildered in the darkness of ignorance we deem the self to be finite and fleeting. This wrong notion can

be dispelled only by right knowledge, clear insight, samyagdarsana. It is not possible to perceive the self as we perceive the external objects. It is not possible to prove its existence, since it is the basis of all proofs. The self does not stand at the fag end of a syllogistic process. "This self admits of no proof, but it also stands in no need of proof, for it is in itself the basis of all arguments, and therefore is already established antecedent to any possibility of proof. Similarly, also, it cannot be denied, for every one in denying it assumes and testifies to its existence". It is not possible to doubt the self, for it is the very being of him who doubts. The self can be known through intuitive insight; and the self is known to be reality, intelligence and bliss.

According to the Vedantic view the person who has acquired the intuitive insight is the true philosopher. Such a philosopher, in the language of Plato, is one who knows how to die with ease. Death counts naught in his life. He lives in terms of eternity. The space-time world shrinks to nothing before him. Of him it is true to say that he has lost himself only to find his self. The 'empirical me' is to be lost before the Supreme Self can be gained. In the words of a great thinker,

When shall I be free?

When 'I' shall cease to be.

HOME-MAKING AS A NATIONAL INDUSTRY

Some Basic Facts Considered.

By

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

The home is the origin and the beginning of every form of social organisation, and is the ultimate end and aim of every aspect of culture and civilisation. It is the legitimate purpose for which all industries and governments exist and operate. The home is the mighty social agency for the breeding and training of the human race, and is the main criterion by which the value of institutions and laws is tested and eventually accepted. It is the one place where individuals are treated affectionately and as ends-in-themselves, and on terms of perfect equality; and it is only in the atmosphere of the home that opportunities are offered for the highest forms of love and friendship. It is a great socialising agency and is based on the principle that "each should give according to his power and receive according to his needs"—a principle that

guarantees the development of the noblest qualities and the most loyal services. Thus the organisation of home on sound lines ought to be the chief business of the legislator and of the state.

There have been tremendous changes in modern times which seem to tend inevitably to cause the disintegration of the home. History is recording such startling metamorphoses in political and social matters in so short a duration that we have not yet acclimatised ourselves to the new situation, and consequently are handicapped in our attempts to see things in their true perspective. The advance of science, the growth of machinery, the invention of contraceptive methods, equal opportunities for both sexes to earn a livelihood, and therefore the economic independence of women—all these are to-day

accomplished facts. They have come to stay; and it is no good to ignore them. History is irreversible and it must run its course. The better part of wisdom consists in recognising the inevitableness of these hard facts, and prepare ourselves for a transvaluation of values. We should learn to pay more attention to operating forces than to mere events and develop the habit of long-range thinking.

Science introduced machinery. Machinery gave rise to factories; and they in their turn brought into existence the cities, and the cities have revolutionised the old ways of life, and initiated the movements for birth-control, companionate marriages, divorces and similar other features characteristic of the modern day. This ferment of new ideas has certainly given rise to temporary intellectual perplexity; and if tension and temper are aroused in discussing these problems, it is only because these are supremely human and vital problems of personal and national importance; and certainly where personal and national values are at stake one cannot afford to be cold and

indifferent. The intensity of emotion and excitement that is displayed in the consideration of these problems is certainly a matter of happy augury. It decisively demonstrates that our heart is in the right place; only it needs a clear perspective and a right direction.

Role of women in the home.

It is now too late in the day to assert that woman is inferior in intelligence and physical stamina and therefore should be confined to the home, and that she cannot stand the strain of brutal and cut-throat competition and professional rigour and stringency that obtain outside the home. All these antiquated views have been exploded once for all as a consequence of the achievements of women in the universities and their employment in almost all posts of public activity. In every case women have proved their mettle and their "nerve" to hold their own against men. The extraordinary mental vigour, the incessant and insistently intellectual work and the exceptionally devoted and energetic personality of the modern women are a standing

monument of their unquestioned equality with men; and this revelation is a permanent enrichment of the home and consequently of the human race. Hence one need not become pessimistic about the future of the home on account of the so-called disruptive forces that are said to be undermining the stability of the home today. The new freedom, the all-round education, the greater knowledge and the deeper insight into human nature that women naturally possess to-day are proof against any destructive influence of the undesirable forces that may be insidiously at work. Of course in the larger interests of the national welfare and more particularly for the sake of human happiness it is indispensable that the home should be kept intact and strengthened by all possible means.

The fact of basic importance that should be borne in mind in this connection is that we cannot separate the home from the influence of the intellectual, political and economic factors of civilisation. In fact the soundness and the validity of these factors ought to be judged

from their importance and value to the upkeep and stability of the home. Again, the home itself is not a closed four-walled room; it is as expansive and as pervasive as the wind that bloweth where it listeth. Its influence permeates into every nook and corner of human society, and is as potent a power for solid work and abiding good in the economic sphere as in the formation of the children's character and personality. We cannot therefore isolate the home from the environmental influences, and treat it as a distinctive and a separate sphere of life. The home should always be co-ordinated with the social and political institutions in order to guarantee the orderly growth of individuals and to perpetuate the desirable forms of government. The home-making and the home-seeking instinct is such an imperious and irrepressible tendency in human beings that any attempt to tamper with it is foredoomed to failure. Our hope in it is not an opiate but a stimulant; it is a vital, creative force. But on that account it cannot be allowed to work in its own way. The undoubted power and potency of this

instinct should be properly educated and harnessed to social and spiritual values; and it is for this purpose that the state and other institutions exist.

Home— a re-Creation Centre.

The home is a co-operative enterprise and exists for a common good towards which each member contributes his part. The home flourishes on the principle of division of labour; and therefore the importing of questions of inferiority and superiority into the corporate life of the home is irrelevant and dangerously mischievous. The home functions not for economic profit but for mutual help, reciprocal affection and personal relationship. Therefore if the man earns and the woman stays at home, it does not mean that the woman is a parasite and a slave. The absurdity of this notion will become manifest if we remember that the moral aim of the home is the common good of all the members, and that the continued stay and the personal influence of the women at home is indispensable to unify and integrate the many-sided interests of the family. The aim

of home is not simply the creation but also the *re-creation* of the human life. The call of the home is the invitation to ineffable joy, unalloyed happiness and over-refreshing sweetness of personal contact with the children and the life-partner—the like of which or a substitute for which could be had nowhere under the sun. People may glibly talk of profession, club, travel, and hobby as affording an outlet for the inner craving for fulness and completeness; but the utter emptiness and the colossal waste and weariness of these accessories are painfully felt by all those placed in the unenviable position of not having a home of their own.

The home has to be preserved and vitalised at any cost. Mrs. Bosanquet has clearly indicated the basis on which the home should be organised and maintained: "There is one fundamental division of labour between man and woman. The lines which it follows are drawn not so much by the woman's inability to work for her family in the outside world - she constantly does so when the death or illness of her husband throws

the double burden upon her; but from the obvious fact that the man is incapable of the more domestic duties incident upon the rearing of the children." Of course women should be educated, and educated most soundly in all the arts and the sciences. If the home is to be a "re-creation" centre and an abode of joy and sweetness, it is most necessary that the woman who reigns supreme in it should be given the fullest scope for the highest development of her mental powers. If the Kingdom of God is within us and if the home opens its arms and tells us "Come unto me, all ye that labour and are heavy-laden, and I will give you rest", it is because the wise and the cultured woman presides there.

Home—the nursery of the Nation

Again, the home is the nursery of the nation. The child is a candidate for personality and character. Not simply the creation of life but the more important function of the formation of character constitute the main business of the home. If the stream of life is to remain pure, virile, strong and unvitia-

ted, it should be taken care of and properly nurtured at the source. It is idle and futile to leave this matter entirely to the school. Of course education can work wonders; but there is a limit even to the miracle-making tendency of education. To expect the schools to accomplish the all-important task of building up of the character and strength of the pupils in the space of a few hours in the day spent there, is to hope for the impossible. Early training and impressions are lasting. The children absorb ideas by suggestion and imitation; and these are stored up in their minds and powerfully affect their later growth and serve to assist or retard their progress. The prolonged infancy and the utter helplessness of children necessitate the continued existence of the home, where the loving kindness, understanding sympathy and the cultured guidance of the parents and especially of the mother are the most powerful influences in the development of character and the orderly unfolding of the native talents of the children. In a well-regulated home a congenial atmosphere is created for the child to grow into it and

evolve a lovable and co-operative spirit. Good habits, correct tastes and right conduct are engendered in the child spontaneously. In the free and pervading affection of the home which supplies the very life of the child, it is simple and easy for it to realise the first lessons in citizenship that no man lives for himself. Nowhere else do we get individuals so loyal to a common purpose.

The duty of the Government.

The primary concern of the state is to bring into existence, and strengthen, well-regulated homes; for there is nothing like home for the elucidation and nurture of the latent powers of the individual. If the national prosperity consists essentially in its man-power and the vitality, intelligence, and character of the individuals, then all steps for its promotion and advancement should begin with the home. Every mother should feel that she is rendering an abiding service to the nation and the national culture in bringing up the children on healthy and sound lines. The burden of maintaining the family, the strain and hardship

consequent on unemployment, difficulties in connection with child-bearing and aged parents and other dependents, and the added cost of the education of the children—all these fall so heavily on the parents and cause so much physical and mental suffering that they easily work with the already existing corroding factors, in undermining the native faith in the inevitableness of the home and its supreme utility. It is therefore most imperative that all the formative forces of religion, ethics and state should realise that the home is pre-eminently a moral institution, and is the most fundamental one which guards and replenishes the stream of human life; and the government should recognise this fact by exempting the parents from certain taxes or by allowing a large rebate in the income-tax payable by them. It stands to reason that the parent who actually and directly contributes to the man-power of the nation should be assisted in his efforts to run the home. If from ancient times the sexual relationship has been subjected to untold taboos, numberless restrictions, social control, and political legislations, it is be-

cause that the home is recognised to be the nurse of all personal virtues and the basic foundation of national strength and prosperity.

There is another way in which the home looks to the government for direct help. The health of the individuals is the most important duty of the state. But its department of health is too limited in scope to be of any real use to every home. The nursing and rearing of children is a very heavy burden which the parents have to bear. The state has to meet directly and exclusively these medical charges or treat them as rebates to be deducted from the taxes due from them. Child-welfare schemes, health week propaganda, lectures on sanitation—all these will be futile if the mother is not properly educated and has not attuned herself to the supremely moral and nationally vital task of conducting the home, and is not co-operated with by the state in a most effective way. Infant mortality, prevalence of epidemics and low vitality are all disintegrating influences and therefore should be completely wiped out; and

this is mainly the glory and the prerogative of the home. Women therefore have infinite opportunities to form and sustain the national health and prosperity, and to exercise to the fullest extent their unique and superior abilities in making the home the cradle of culture, character and personality.

Home—the regulator of industries.

Again, the influence of the home in the matter of production of articles is great. What kinds of goods are to be produced, how much of them should be produced, do they satisfy the vital needs of human beings or do they only gratify their flippant wishes?—these questions have to be settled first before the various national industries launch on their manufactures; and the woman is here the sole controlling factor. The home exercises a steadying influence in the matter of production, because it is the consumer ultimately, and therefore has a voice in deciding what kinds of goods and how much of them should be produced. Again, the rightly educated mother who is

thoroughly conversant with the principles of physiology and hygiene will justly insist on well-lit and well-ventilated houses with enough space for playing and gardening for bringing up the children in healthy and strong ways, and thus will render lasting service to the nation—a service more effective and more enduring than what the department of public health does in the matter of town-planning and house-constructing.

Home—"the kingdom of Ends."

It is therefore wrong to say that the woman's life is cramped and that no scope is given for her initiative, freedom, and the creative urge. The creative impulses and the expanding life of women find their fullest expression in that great foundational institution—namely the home; and without her unique personality, soft touches, tender affection and the angelic presence that enlivens and ennobles it, it degenerates into a matter of "a house that is but walls and a bed." This proves that the woman's life is as noble and as serious, if not more, as that of the man, and that her mental powers and

moral character have got to be developed in the same manner as those of the man. As Horace Mann has put it so aptly, "where anything is growing, one former is worth a thousand *re-formers*". Thus the home is run and preserved on the basis of equal freedom, equal responsibilities, equal dignity and equal authority of both the partners in life. It scarcely needs to be emphasised that there are innumerable defects in the management of homes; but on the whole they are the defects in the individuals who compose them rather than in the home as a moral institution. But these difficulties could be easily dealt with by educating the parents to a full sense of their duties. The home conducted on right lines is never a vale of tears, but is really a valley of soul-making; and as Ruskin says, the manufacture of souls is the greatest of all industries. Kant eloquently speaks of the ideal of morality as the establishment of the "Kingdom of Ends" in which each treats the other "as end" and never as a means, in which the common good enhances the personality of each and gives it a higher moral dignity and worth. Is there a fitter, nobler and a more sublime embodiment of the Kantian conception of the Kingdom of Ends than the HOME?

RELIGIOUS PROPAGANDA

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

A gentleman in a high position in life once remarked to a great Acharya (whom we shall merely call His Holiness) "we who have been given only secular education from our boyhood may be excused if due to our ignorance of the dictates of Dharma we sometimes err. It seems to me that the Pandits who cannot have any such excuse but still err are more culpable than we."

H.H.: In one view, it is no doubt so. You err because of your ignorance but they err in spite of their knowledge. Their sinning certainly seems more grievous. But you lose sight of the other aspect.

G: What is that?

H.H.: They have learnt what is proper but only they do not carry it out in practice. You have neither learnt nor are you practising Dharma. To their single omission of practice, you have to answer for the two omissions of learning and practice. It would seem therefore

that *your* sinning is really the graver of the two.

G: It would be, if ignorance were by itself a sin.

H.H.: Ignorance by itself is certainly no sin, but it is a sin when there is a duty to learn.

G: How is that?

H.H.: The animals and young children have no conception at all of Right or Wrong, nor have they the ability to form any such conception. With them ignorance is inevitable and is therefore not a sin. But when the child grows up into a boy and is able to understand the distinction between Right and Wrong he becomes responsible for his actions and incurs sin if he commits wrong.

G: Quite so, for he then *knows* that what he is doing is wrong.

H.H.: I did not say that he knows that he is doing something wrong; it is sufficient if he

has the capacity to know. Take for instance your penal laws. Does the court let go an offender even though it finds that he did not know the law when he committed the offence?

G: These are man-made laws and have to be artificial. If ignorance were allowed as an excuse, everybody will begin to plead it and it would be practically impossible to get anybody convicted. So it is necessary to place the deliberate offender and the ignorant offender in the same category, though of course some leniency is ordinarily shown to the latter in awarding the punishment. In the field of Dharma or God-made Law, where He retains in His hands the power to assess sin or virtue, He must certainly know whether a man is doing an act wilfully or through ignorance.

H.H: He does know it but what do you want Him to do?

G: He must punish only those who sin deliberately and not those who do an act without knowing that it is a sin.

H.H: Does fire refuse to scorch a young child who touches it without knowing that it will scorch?

G: But fire is an inanimate thing which cannot distinguish between a child and an adult; and we cannot certainly compare the All-knowing God with the brute nature.

H.H: Evidently you forget that the law that fire will scorch is not an artificial law but is a God-made law.

G: It may be a God-made law but the carrying it out is left to blind nature.

H.H: God entirely withdrawing Himself from it and keeping quite aloof?

G: It would seem so.

H.H: Certainly not. God can never withdraw Himself or be absent or blind at any time. Even in allowing the child to be scorched, He is carrying out His own divine law. Evidently when the child was an adult in a previous birth, he had committed some sin which deserved and necessitated this scorching now.

G: If Dharma is as inexorable as the laws of nature, in as much as both are God-made, ignorance can certainly be no excuse; but your Holiness said that a young child does not incur

sin if he commits a wrong; how can that be? If fire scorches a child in spite of its ignorance, so must Adharma injure a child in spite of its ignorance.

H.H: And so it does. That is why a large number of Samskaras or Purificatory Rites are prescribed to be performed for the child, and that is why the parents of the child are enjoined the duty of safeguarding its spiritual interests. As the parents have to feed a child which cannot feed itself, so have they to look after its spiritual interests also till it is able to take care of itself. If the parents neglect to properly take care of their child, they incur sin and the child grows weak and sickly. If the parents neglect to take care of its spiritual interests, here again they incur sin and the child is seriously crippled spiritually. So Adharma does injure a child.

G: But your Holiness mentioned before that a child is saved from the incurring of sin because of its ignorance.

H.H: Not exactly so. The child is saved because of its incapacity to know, that is what I said.

G: Whatever it be, the child incurs no sin but does not escape

injury. How can that be? If there is no sin, there can be no resultant injury.

H.H: That is quite true. But I did *not* say that the injury it now sustains is the result of the present act of committing a wrong. It is but part of the major Karma which gave the child birth as the child of such parents. The immediate neglect by the parents is the *occasion* and not the cause of the injury, just as proximity to fire is the occasion and not the Karmic cause of the scorching. If we relate as cause and effect, the culpable neglect by the parents and the injury sustained by the innocent child or the innocent touching of fire and the scorching of the hand of the ignorant child, we will be really attributing to God flagrant illogicality, if not deliberate inhumanity.

G: Really so. But if the child is, because of its ignorance, exempt from sin for his present actions, is it not reasonable to expect that the period of childhood must be equally exempt from the results of sin though committed in previous births?

H.H: Certainly not. To commit a sin, it is necessary to have the capacity to discriminate

between Right and Wrong; and this comes only a few years after birth. But to suffer the result of sin, only the capacity to suffer is required; and this capacity, namely the sense of Pain and Pleasure, is never absent from the child, even when it is in the womb. Once the former capacity of Discrimination is got, the responsibility for one's actions immediately attaches itself to him; the fact that he allows that capacity to sleep by reason of ignorance will not lessen that responsibility.

G: Is there then no difference between the culpabilities of the one who does not know and therefore errs and of another who does know and yet errs?

H.H: There is a lot of difference, but that is a thing of which the latter has to take note and not a thing which the former can take advantage of. It is no doubt true that the man who knows and yet errs is the graver sinner, but *that* is no satisfaction, much less an excuse, for the man who prefers to continue in ignorance and in error.

G: No man will willingly prefer to continue in ignorance or in error.

H.H: I am not so sure of that. If a man has the ability to learn, if materials for knowledge are available to him, if teachers are available for teaching him, and if he yet does not learn, what else is it but a wilful continuance in ignorance?

G: It may ordinarily be so. But the province of Dharma is not so simple.

H.H: Why not? Even now the intelligence which you have inherited from a long line of Saints and Seers is sharp enough to grasp the subtlest conceptions; even now your parents perform for you the sacred ceremony of initiation; even now there are extant innumerable works dealing with Dharma in all its aspects; and even now there still exists a large number of competent teachers who will teach you if only you ask them to do so. What excuse then have you for continuing in ignorance?

G: It may be, we have none, if our attention is drawn only to *our* duty to learn; but is there not a corresponding duty on those who know to teach those who do not?

H.H: There is no such absolute duty. Those who know are

bound to teach only those who do not know but seek to know. If they prefer to remain in ignorance, the teachers are not to blame at all if they do not attempt to dispel their ignorance.

G: There may still be persons who are ignorant not because they prefer to be so but because they do not know at all that there is something to learn. How many, for instance, know what an Agnihotra or a Soma Yaga is? There are many who have not even heard these terms. Is it not the duty of the Vaidikas to tell them that there are such things to be performed by the Brahmanas?

H.H: Have those persons ever cared to ascertain what are the duties of the Brahmanas to whose community they profess to belong? They say that they are Brahmanas and still want other Brahmanas to tell them what a Brahmana ought to do. Is that reasonable, especially when they do *not* make the slightest attempt to seek to know? Now leave aside for the moment Agnihotra and other things of that sort. I suppose the most ignorant among you know that it is a sin to utter a falsehood. You certainly require nobody to teach you that?

G: Certainly not.

H.H: Can you say that all those who know that uttering a falsehood is sinful refrain from uttering falsehood?

G: I cannot certainly assert any such thing.

H.H: In spite of the knowledge that uttering a falsehood is sinful, people persist in telling lies?

G: Yes, most of them do.

H.H: They tell lies, not because there is nobody to teach them that to lie is a sin, for they know it themselves.

G: Certainly.

H.H: When people thus deliberately sin knowing that what they do is sinful, why should you blame other persons for not teaching them that very many other acts of theirs are also sinful? Their being taught this is not going to make any difference in their conduct. Now they err in ignorance; after being taught, they will err deliberately. That is all the difference.

G: Does your Holiness mean then that it is better for them to remain ignorant?

H.H: Certainly not. It is *their* duty to learn, as I have pointed out before. It is not for them to say that they remain in ignorance because somebody else does not teach them.

G: Anyhow, in the state of general ignorance of Dharma now prevalent in the country, some organised propaganda is necessary to dispel it.

H.H: What do you mean by organised propaganda?

G: A society may be formed for the dissemination of religious knowledge, with centres of work at all important towns and villages and with competent persons to carry on its work.

H.H: A committee of management should be formed, a scale of subscriptions should be fixed, provision should be made for difference of opinion and decision should be by the counting of votes, and all that, I suppose?

G: Naturally, for these are the necessary incidents of any society.

H.H: Admission to the society itself should be at the discretion of the persons who start it; nobody should be admitted who cannot afford to pay anything by way of subscription though

he may be otherwise very competent to run the society itself?

G: Such persons may be specially exempted from paying any subscription.

H.H: I have no doubt, they will be. But they become members by sufferance and not by right.

G: It is so.

H.H: Suppose I tell you of a society to which persons with competence are admitted automatically and because of their competence alone and requiring no assent from the members who already form the society, in which admission is by merit and not because of any admission fee, in which no member need pay any subscription, in which what is right is decided by an immutable absolute standard of Right and not by the fluctuating views of the majority of members at particular times however well-intentioned they may be, and which can never be dissolved or wound up for any cause whatever, don't you think that such a society will be far more natural, lasting, effective and practical than the one you propose?

G: Certainly it will be, but it is purely a hypothetical one and impossible of realisation.

H.H: It is not. What else is our Brahmana community if it is not a society of the sort mentioned by me? In fact, every community in India is such a self-contained compact society and the Hindu Caste System as a whole is a Major Society of which these communities form component parts or branches, as it were. The admission to them is not left to the whim of anybody but is retained in the hands of the All-knowing God Himself who gives them birth in particular communities in accordance with their qualifications acquired in former births. The rules of the society are all ready made, definite and unchangeable, unlike the rules of modern man-made associations which change every minute.

G: Taking our Brahmana community, for instance, and granting that it is a society by itself, how comes it that it is not able to do any collective work now which an organised society must be able to do?

H.H: Can any of your modern societies do any useful work if each individual member is

particular about his own personal interests and insists upon giving them preference and is prepared to violate the society's rules if they conflict or seem to conflict with his private interests?

G: Certainly not. If that is the attitude of the members, the society itself will cease to exist before long.

H.H: Quite so. Similarly, the Brahmanas, or for the matter of that, every other person can be collectively useful only if they are prepared to subordinate their private whims and inclinations and realise that they have some duties to perform as Brahmanas or otherwise as the case may be. Our country suffers at present not for want of organised societies, for we have in fact the best conceivable society formed for us, but for want of members who are prepared to conform to its rules. Try to increase the number of such members and the society will grow more strong and more invulnerable. All your endeavour should be directed towards this end and not to the founding of any fresh unstable associations which are as unnecessary as they are useless for the object you have in view.

G: Even for this, some propaganda is necessary.

H.H: If you feel so, do it.

G: But what is the use of *my* propaganda? It will be more effective if it is initiated by your Holiness.

H.H: I am sure it is quite the other way. If the *Vaidikas* start any such work, you yourself will say "These people have to live by their priestcraft. Therefore they want us to be religious so that we may help them to get their livelihood. Their advice to us to be religious is therefore with a view to serve their own selfish interests", and on this reasoning you will begin to belittle the value of their advice and to neglect it. If *I* begin to preach the same thing, you will say to yourself "occupying the position of an Acharya as he does, he is simply carrying out his functions when he asks me to be religious. His advice is a formal routine thing made to justify his position", and on this reasoning you will be content to ignore it. If however a purely *Loukika* gentleman like yourself asks others to conform to Dharma, they will think thus. "The gentleman who is asking me to be religious does not stand to gain at all by *my*

being religious, for he is above want himself and has no need to depend for his living on *my* being religious. He is occupying a high position, has had good modern education and is endowed with a fine intellect. He has absolutely no personal motive to ask me to be religious and he is not a man likely to waste his words. There must therefore be something in his advice, given as it is so disinterestedly", and on this reasoning they will certainly listen to you and be guided by you. Practically therefore all propaganda assuming it to be necessary must come only from such like you, if it has to be effective.

G: I quite see the significance of Your Holiness' words, but I cannot help still thinking that, even for any work to be done by us, a lending of your Holiness' name will carry very far with the ordinary people.

H.H: When the Lord Himself has given us His Commands in the shape of the Eternal Vedas, the people are prepared to disobey Him. When the ancient Sages have formulated the Smritis for the guidance of the people, the latter persist in disobeying them. While so, how do you expect that the people will obey them simply

because *my* name also is mentioned?

G: The Almighty God and the Rishis are not visible now but you in whom the people repose confidence are present before them in flesh and blood; and they naturally will give you more attention than to the religious dictates embodied in books.

H.H: Be it as you like. Wherever you go, tell the people "The Vedas, the Divine Commands of Iswara, have enjoined on you these duties. The Smritis of the ancient Sages also enjoin the same duties. Perform them properly and reap their benefit. The Acharya *also* wants you to do the same". Let not the people continue in Adharma for want of a word from me in support of the authority of the Vedas and the Smritis. You may tell them that the Vedas and the Smritis have my emphatic support and that I also enjoin on them the duty to obey them, as you seem to think *my* injunction specially valuable.

G: That may not be enough. It will be well if Your Holiness yourself leads a movement for the propagation of Dharma.

H.H: I have already told you that no such movement can influence the people who persist in Adharma even knowing it to be Adharma and that such a movement, if any, to be practically useful must be really led by worldly persons like you with a high position in life and *not* by persons like us whose "business" is religion. Further, I do not see why you cast any special duty upon me. *I* am not conscious of ever leading a movement for the propagation of Adharma; if *I* had at any time done so, it may be my duty to now see that the mischief caused by me is now remedied. On the other hand, it seems to me that it is the special duty of such as you as misled the people away from the path of religion by showing them the glamour of worldly possessions to now lead them aright, now that you have realised the supreme value of Dharma. The ordinary people look up to you as the highest in the land and as the Lord has said in His Gita "Whatever the highest person does, that alone is done by the others."

G: That is quite true. Though I fully know that I have absolutely no claim to rank myself among the "highest" in the Lord's sense, I have noticed that,

in my younger days when I was not particular about my caste marks or about my daily ablutions, the clerks who were working under me began to gradually show the same indifference to them, and that, now when I seem to be orthodox at least to all outward appearances, even those who are quite indifferent at home put on bright caste marks at least when they go to me. They think that they please me by imitating me.

H.H: Whatever may be their present motive, it is quite patent that, when you are religious in your conduct, those who look up to you as a superior, whether in home life or in official life, begin to be religious in *their* conduct.

G: It is no doubt so.

H.H: By being religious therefore, you not only benefit yourself but, by serving as an example to others, you help them to benefit themselves.

G: Certainly.

H.H: By being religious therefore, you get a two-fold benefit, one the benefit you directly obtain by being religious yourself and the other the merit you obtain for inducing others to be religious.

G: No doubt so.

H.H: Now consider the other side. By being irreligious, you will be sustaining a two fold injury, the one the injury you directly sustain by being irreligious yourself and the other the sin you incur for inducing others by your example to be irreligious.

G: Naturally.

H.H: Ordinary people get the fruits of their own individual conduct alone. But persons who are placed high in a position to influence the conduct of others have therefore a double responsibility. They are answerable not only for themselves but also for those others. Just as their merit is the greater when they adhere to Dharma, so is their sin the graver when they resort to Adharma. If only such as you will realise this double responsibility, they cannot dare any more to remain in ignorance as regards Dharma but will from that moment seek to know and set by their example and precept a standard of right conduct. There will be no further need for talking about propaganda. The future of the land is really in *your* hands. Realise that well. If you do so, there is no cause for anxiety any further.

THE BEATIFICATION OF LIFE.

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

An ancient scriptural verse says that the Jiva, who is apparently of atomic size, is fit for and attains infiniteness (*Ananthya*). This is the greatest miracle of all. The apparently finite is really the infinite and realises itself as the infinite. Some say that it is atomic and attains infinity of knowledge and bliss; others say that it is infinite and realises its own infinity of knowledge and bliss. Whatever that may be, whether the souls are one or many and are atomic or infinite, whether they are one with God or are sparks from the divine fire or are images of God—there is no doubt about the truth that our real fulfilment is in infinite knowledge and bliss.

Such a realisation knows no differences of creed or religion or colour or caste or age or sex. It is a realisation here and now as well as beyond and hereafter. (*Atra Brahma Samas-nute*). The realisation is at once a process of liberation and a process of attainment (*Moksha* and *Anubhava*).

That is why the Upanishads speak of the soul in such mystical terms as the eye of the eye, the ear of the ear, the mind of the mind, and the life of the life. That is a way of expressing the reality of the infinite within the apparently finite and the need of realising it. In the Kata Upanishad it is called as the conquest of death. In the Kena Upanishad it is called as the attainment of the world's desire (*Tadvana*). Thus it partakes of a dual nature—immortality of being and eternity of bliss.

This realisation has to be brought to the soul by the mind, and when it comes, the mind drops out, its function being over. The mind is the hymeneal agent and does not enter the hymeneal chamber where the soul and the oversoul are left in an ecstasy of union and unity. The mind has two faculties—reason and love. Both must be perfected together to enable the mind to bring about such a beatitude. Reason takes away the blindness of Love by

planting eyes; Love makes Reason glow and irradiate warmth and light around. Such a fusion of Love and Reason leads to that state which is not adequately and perfectly described in Tennyson's famous lines:—

"Love took up the glass of Time and turned it in his glowing hands.

Every moment lightly shaken ran itself in golden sands.

Love took up the harp of life and smote on all its chords with might,

Smote the chord of self that trembling passed in music out of sight."

But such a lofty and supreme realisation cannot be achieved and attained and retained by the mind except by severe and continuous discipline and uplift and purification and sanctification. But the modern man dislikes *Sadhanas*. He wants the harvest but dislikes tillage. To-day the old dislike the disciplines as much as the young. The old hug their superstitions of comfort and ease; the young hug their superstitions of revolt and unbelief. They are all enmeshed in one illusion or another. They are swayed and bound by endless desires (*asapasa Satair buddhah*) to use

the language of the Gita. Desire must be sublimated into love. If we really multiply desires and wants we really multiply the sheaths of the soul and thus hinder its luminous and illuminating self-expression. We can never accumulate the prizes of outer life except by deprivation of their possession by others. Such possessiveness under the sway of desire (Kama) leads to anger (Krodha), and clash and conflict are inevitable. The man who refines and sublimates desires will not at first give up possessiveness altogether but will take greater delight in creativeness and in the joys of the mind. The Gita says that higher than material objects are the senses and that higher than the senses is the mind. Thus the accumulation of material objects is a source of lower happiness than the joys of sense-life; and higher than sense-life is the mental life. But the highest of all is the joy of the soul. The man who is full of what the Gita calls *Atmarathi* and *Atmatrupti* and *Atmasanthushti* will not accumulate material objects and will rise higher even than sense-life and mental life. Then is achieved the sublimation of desire into love and of love into bliss. When the part becomes the whole and when the unit

becomes the all, what is there to acquire and to possess? What is there to desire and what is there to be angry about? What further illusion can there be? What darkness can stand the torch of light? What separateness can fail to be included in the all-inclusive unity? *Tatra ko mohah kassokah ekatvam anupasyathah*. (What illusion or grief can there be to him who realises unity?)

To-day human life is a life of bondage despite cries of liberty and movements towards freedom. As Coleridge says, "We wear the name of Freedom graven on a heavier chain." Desire is rampant everywhere. Life has lost its simplification, beatification and sanctification. The law of the jungle is found even more in cities and nation-states than in the jungles themselves. The basis of life is competition and not co-operation. Every one is consumed by the fever of possessiveness. Why did not the Great War bring about a blossoming of art as was confidently prophesied? Because possessiveness is all-in-all and creativeness is nowhere. We are adding to that achievement the modern proclamation that there is no God at all. Even sex-life which is our first adventure in the expansion of being is now

become an orgy of new and powerful desires. Every avenue of sense is avidly explored, unaware of the stalking spectres of satiety and soullessness stalking behind. Man knows only one fear to-day—fear of poverty; and has only one devotion—devotion to the almighty dollar.

Thus the apparent man must go if the real man is to arrive. The devils must go if the half-gods are to come and the half-gods must go if the gods are to come. Ego-centrism (*Ahamkara*) is the curse of life to-day. Even philanthropy, noble as it is, does not help and save the giver and the receiver, because ego-centrism is rampant in both. Organised effort in every realm of human activity is a good thing. It is much better than disorganised and unpurposive work. But we can easily make a fetish of organisation. The great evil of organisation is that it has a tendency to mechanise and deaden the inner life. It is a splendid macadamising road-roller. But if it is not vitalised and directed it will kill even the wayside flower-plants and reduce every thing to a dead and soulless uniformity. In religion the seer's vision soon gets macadamised into creeds and

then we see only a decorated corpse from which organisation had drained life away. In politics and economics also we find often that a great humanising and liberating idea is often mechanised into institutions which soon crush by their dead weight all the palpitating life of the idea.

Thus the beatification of life implies its simplification, beatification and sanctification. Simplicity, beauty and holiness go hand in hand. Love alone can liberate us from the dungeon of desire. Becoming is not an end in itself; its fulfilment is in Pure Being. Knowledge and love which are expressions of the mind are noble things but not the supreme things. They are rooted in separateness, and function through the channels of desire. The soul is infinite and is absolute and infinite bliss and its self-expression through the channel of the mind is love and its self-expression through the channel of the senses is beauty. Calling it intuition or Yoga or Atma Jnana or Anubhava is but a question of terminology. Man as he is is enmeshed in mind and matter. He is like a prisoner or an exile. But he alone can strike off his own fetters. He must know that the soul is infinite

and includes and transcends matter and mind. There will no longer be any sense of the tyranny of mind or matter over the soul. Nature and Man need not be rejected or shunned. Reach the centre of Being—the infinity of Sachidananda. All radiations and self-expressions from that centre will be along the radii of love. Such a man of realisation will be enfolded in bliss or will radiate in love. Sri Krishna says in the Gita that he is the supreme Yogi who is the widest in compassion. Again and again He uses the words *Sarvabhuta hita ratah* (full of a passion for the welfare of all.) In the twelfth chapter of the Gita He uses this adjective to describe the seekers and attainers of the Impersonal Infinite Blissful Absolute. Can we not see the full implications of such a description? In such a state of realisation we reach the height of creativeness and transcend all possessiveness. The finer the medium of expression the more triumphant the creativeness. To the man working in the quarry for wages there is pain in the work and he gets a limited pleasure from a limited wage. To the sculptor who is absorbed in the evocation of beauty by cutting out the things that imprisoned

it in the marble and to whom the creation of the work of art is its own reward, there is pleasure in the work and he gets an unlimited reward. The secret of joy is in spontaneous and disinterested and creative work. Thus freedom is creativeness and creativeness is love and love is perfection. All sense of separateness and possessiveness is felt to be alien to our nature and vanishes altogether. From the realm of relative and graduated values we rise to the realm of absolute and supreme values.

Such is the glorious realm of Truth, of perfection, of infinite *Sachidananda*. There could be no clash or conflict there; grief and illusion (*Soka and Moha*) cannot abide there anymore than darkness and light can be together. Civilisation as it is understood and sought to-day is only a summation of comfort, combat and conquest. Even those who have risen to the level of service and philanthropy or to the level of artistic creation have not sought the deepest truth within themselves. They are not working from within outwards but from without inwards. That is why they do not attain or communicate bliss. Reach the centre of bliss and when you go outwards do so along the

radii of creative delight. Now we live in the centre of egoism and run to and fro along the radii of desire. This is the *manushya-chakra*; but that is the *Brahma-chakra*.

Thus the final teaching is, be free and set others free. Be free from egoism, possessiveness and desire. These are *Kama* and *Krodha* (desire and anger) born of *Rajoguna* (inharmonious activity)—says the Lord in the Gita. Rise above it to altruism, creativeness and love. That is the *Sathwaguna*. It is of the essence of illumination, composure and delight. But the final perfection is in the state which transcends even *Sathwa* and which is called the *Nistraigunya* or the Gunatheetha state. The kingdom of God is within us. It is the perfection of creativeness and the creativeness of perfection. It is the consciousness of liberty and the liberty of consciousness. It is the realisation of freedom and the freedom of realisation. It is in short the beatification of life. As the Saraswathi Rahasya Upanishad says:—

देहाभिमाने गच्छिते विज्ञाते परमात्मनि ।
यत्र यत्र मनोयाति तत्र तत्र परामृतं ॥

(When our egoistic and possessive desire of the body has slipped away and when the Supreme is realised wherever the mind doth go there is Supreme Bliss.)

THE CONTEXT OF THE GITA.

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

Sri Bhagavad Gita, which according to tradition contains the record of the dialogue between Lord Krishna and Arjuna on the battle-field of Kurukshetra, is on all hands admitted to contain an epitome of the best in our religion and the highest in our philosophy besides providing the finest code of rules relating to ethical conduct which while ensuring an honourable and successful career in this world will eventually lead us onward towards the goal of spiritual emancipation. It is this dual aspect of this great work that chiefly accounts for its unrivalled popularity throughout the world not to speak of the high place accorded to it by the orthodox followers of the Vedic religion whom it is regarded on a par with the Upanishads and is accordingly designated the Gitopanishad. It occurs in the beginning of the Bhishmaparva of the Mahabharata which is reputed as the fifth Veda (*Panchama Veda*) and appropriately enough the Gita forms the Upanishad of this Veda.

The idea seems to be that as each Veda has its corresponding Upanishad, the Chandogya for the Sama Veda, the Taittiriya for the Yajur Veda etc., so the Panchama Veda has the Bhagavad Gita for its Upanishad. In the scheme of the Vedic literature the Upanishad as its very appellation implies serves to indicate and explain the inward or subjective significance of the Samhita-portion of the Vedas by pointing out the manner in which the Karma (ritual) prescribed therein apparently for the attainment of mundane benefits can be turned by the man of true spiritual knowledge to a higher use i.e., as a means to salvation. Similarly the Gitopanishad teaches how the clash and din of the Kuru-Pandava war waged on the field of Kurukshetra had a deep purpose behind it for the fulfilment of which the Supreme Architect had planned it out and how Arjuna, the chief warrior therein was intended as the fitting instrument for carrying out the design of the Lord and how by thus serving

the purpose of the Lord he not only discharged his paramount duty as a Kshatriya leader which brought in its wake imperishable fame and the gain of a great empire but also assisted the evolution of the world by weeding out the heavy load of sinning humanity whereunder Mother Earth had been groaning and for being relieved of which She had appealed to the Creator in plaintive terms.

Thus the Bhagavad Gita is verily the life-centre of the Epic, the one key which could open to us the inner treasures of the great drama of the Mahabharata and explain and elucidate the apparent contradictions and incongruities in some of its principal characters and incidents. It is in the light afforded by the Gita-exposition of the philosophy of Karma-Yoga that it is possible to understand how the great and wise Bhishma and the equally great and knowing Drona with all their affection for the Pandavas and reverence for Sri Krishna and in spite of the consciousness of the inequity of Duryodhana's cause and the justice of that of the sons of Pandu whose victory they wished and prayed for in their heart of hearts fought whole-

heartedly with all their might and skill on the side of Duryodhana unto the last. It cannot be said of these hoary seers that they were actuated by secret ambition or deterred by fear or blandished by favour. Nor can it be that they ever hoped to win the war against the favourites of Sri Krishna; for, they knew from the beginning the truth which Sanjaya has been reiterating to Dhritarashtra, "Wherever there is virtue there alone will be victory"; "Wherever is Krishna the Supreme Lord and with him Arjuna the Prince of archers, there will certainly be wealth, victory, prosperity and justice. This is my decided opinion"—Gita, chap. 18. sloka 78. In their own way they have been advising Dhritarashtra and his vicious son at every possible opportunity to render justice to the Pandavas and so if they had refused to fight for his unrighteous cause and gone over to the side of the Pandavas just as Vibhishana did when his brother Ravana refused to accept his advice and even as Yuyutsu, a virtuous brother of Duryodhana, did on the field of Kurukshetra itself no blame would attach to their conduct in the eyes of right-minded and virtue-loving people. But yet for reasons of their own

they chose to remain on the side of Dhuryodhana and fight for him to the finish, even as Kumbhakarna did, in spite of the fact that he felt no less convinced than Vibhishana of the grave sin that Ravana was guilty of in carrying away Sita Devi and had expressed his strong disapproval in no uncertain terms.

In a situation like this which gives rise to a conflict of duties there are three courses possible; the first being the one adopted by Kumbhakarna which according to ordinary human standards of morality would look the most acceptable as being consistent with one's sense of duty towards those to whom one is bound by ties of kinship, affection and gratitude; the second is the one adopted by Vibhishana which though at first sight may look like betraying one's trust just at the hour of need would on closer scrutiny be found to be quite justifiable according to the highest standard of virtue and morality whereby one's allegiance to righteousness deserves to be placed above every other consideration and it is this position that will find favour with the spiritually minded who take a transcendental view of things. Hence it is that

Sri Rama always took delight in referring to Vibhishana as one of mighty wisdom. There is also a third course which could be adopted viz., of standing aloof without participating in the conflict. It is this that Lord Krishna vehemently condemns in the Gita as unworthy of a true-born Kshatriya and in fact the very occasion for the Gitopadesa is the sudden exhibition of such a mentality by Arjuna and the burden of the entire Gita-teaching is that it is a sinful breach of duty for a Kshatriya to desist from fighting for a righteous cause. "There is no greater blessing for a Kshatriya than a righteous war"—Gita, chap. 2 sloka 31. "My dear cousin, it is only fortunate Kshatriyas that are blessed with a war of this kind which is nothing but the open doorway of [Swarga]"—Gita, chap. 3 sloka 32.

Here it may be asked how if the righteousness of the cause is to be taken as the test it can be said that Bhishma, Drona and others were justified in fighting on the side of Duryodhana. The conclusive answer to this question is furnished by Karna when Sri Krishna sought to persuade him to give up Duryodhana and join the Pandavas informing

him for the first time of the fact that he was no other than the eldest son of Kunthi and as such was entitled to the crown before Yudhistira who will of course be only too glad to resign it in his favour. Then Karna felt thoroughly convinced how all along he had proceeded on a misapprehension about himself and how gravely guilty he was in having misbehaved towards his virtuous brothers and expressed his deep repentance for all that sin. Nevertheless he declined with a thousand apologies to yield to the persuasion of Sri Krishna saying that he could not in all conscience cut away from Duryodhana who had staked his all upon his good faith and ability and had treated him as more than a brother lavishing his favours in boundless profusion. He further told Sri Krishna that after hearing all that was said he felt convinced more than ever that the impending war was an inevitable corollary to the inordinate sinfulness of Duryodhana and his party who therefore deserved to be swept away from the face of the earth and that the war was surely a holy sacrifice in which Arjuna was to be the chief performer (*Hota*) and Sri Krishna the Purohit and the

entire Kourava army the huge oblation and it was quite in the fitness of things that the Pandavas under the guidance of Sri Krishna and with justice on their side must be victorious and their enemies whose cause was unrighteous should be vanquished and annihilated; and that as everything indicated that it was so going to happen there was no use trying to deflect the decree of Providence. He further requested Sri Krishna not to divulge the truth about his origin to Yudishtira since he would at once abandon all idea of fighting against him and that will prevent the war which however was so necessary in vindication of virtue and justice and in furtherance of the will of God.

Karna's reply made a deep impression upon Lord Krishna who evidently felt that he was a true Karmayogi and as such in point of spiritual knowledge and experience was head and shoulders above Arjuna. Perhaps it then occurred to the Lord that in order that Arjuna may be put up as his rival it was necessary that he must undergo some schooling in the secrets of transcendental philosophy so as to acquire the mental discipline of a Karma Yogi and that was presumably one of the chief

reasons for the Lord teaching the Gita to Arjuna almost at the eleventh hour.

Who can say that it was not also part of the inscrutable design of Providence that in this huge sacrifice on the holy land of Kurukshetra which was practically to be the Yuga-pralaya taking place as it did at or about the junction of the Dwapara and Kali Yugas the chief performers were to be the *Kameena* and *Kshetrāja* sons of Pandu (Karna and Arjuna respectively) figuring on opposite sides and thereby contributing to the successful performance of the *Samaradhwara* (war-sacrifice) at which all that remained of the outgoing age except what was absolutely necessary to be preserved by way of seed-grain, as it were, for the new era was to suffer immolation? That Karna, the chief actor on the Kourava side, understood it in that light appears clearly from his own words already referred to and that Lord Krishna meant it similarly is also quite evident from his Gita. That Bhishma, Drona, and others who were capable of knowing the truth about things also shared this view is apparent from what they had said and done all of which when carefully scrutinised will

disclose the consciousness on their part that a higher dispensation was irresistably driving men and things towards an inevitable cataclysm which no power could prevent or postpone. Thus we see how the Bhagavad Gita is the pith and marrow of the Mahabharata—*Bharatamruta Sarvaswam*—as the Epic itself styles it.

Yet there are critics, whose number and position are not insignificant, that hold the opinion that the Gita is an exotic in the Mahabharata transplanted at a much later age when the Krishna-cult had become popular in the country, that it formed no part of the original Epic, that it does not fit in with the narrative, and that the intrinsic evidence afforded by the circumstances and the incongruity of the setting are too glaring to justify the correctness of the context which immemorial tradition has assigned to this metaphysical work. As closely connected with this kind of criticism and forming an integral part of the same it is asserted that Krishna is a mythical personage there being no individual much less a divine incarnation of that name and all incidents and narratives associated with such a personality

are mere legends drawn from the imagination at more recent times and thereafter ingrafted into the Epic which in its original form contained no reference to him. That this way of thinking is quite repugnant to all received notions and runs counter to the letter and spirit of the entire body of our literature ancient and modern admits of no doubt; but yet it is astonishing that among the critics who indulge in these theories are to be found men of scholarship and ability who have laboured hard in the field of historical research in its application to our ancient history and literature.

To take one typical instance, Sitānath Tattwabhūshan in the course of his lecture on "Krishna and the Gita" makes the following observations:—

"Now we have already seen that the Mahabharata bears unmistakable traces of being the work of many hands and that its relation to Krishna Dwaipayana or Veda Vyasa, even if such a person ever existed is more legendary than anything else. That there was a sage named Krishna who was born in an island in the Jamna in the way related in the poem and that he helped

in the compilation and division of the Vedas—only helped in the task and did not do it alone, for, it was too hard a task to have been done by any one man—there is indeed nothing impossible in all this. That he left the nucleus of a poem on the great war to his disciples may also be true. But beyond the mere tradition that there was such a person and that he had something to do with the poem in its first form, there is no proof, properly so-called, of even this much, and that the successive additions to the poem, additions made from age to age could not be the work of one hand is quite clear. That the Gita is one of the latest of these additions we have already seen and this will become more evident as we proceed. Vyasa's authorship of the Gita is therefore not only an unfounded tradition but an impossibility. That all the great commentators on the lay speak of him as its author shows only the utter absence of the historical sense in them. About a thousand years lie between the great war and the composition of the Gita. As we have seen the war took place in the latter part of the Mantra period when the Vedic hymns were in the process of being compiled or had just been compiled. But

the Gita cannot have been composed earlier than the Dharma-Shastra period, which as we have seen began about 200 B.C. This is proved both by negative and positive evidence. By negative evidence, I mean the fact that the Gita which has had such a wide and deep influence in our national character and literature in comparatively recent times is not even mentioned in any work belonging to the first four periods of our literary history—the Mantra, Brahman, Upanishad and Sutra periods. The positive evidence consists in the fact that not only are the ideas found in the Gita such as could be entertained only by a writer deeply read in the literature of the periods mentioned but that all classes of that literature are distinctly mentioned by him. The three Vedic Samhitas and the religion inculcated in them are not only well-known to him but his dissatisfaction with rites and ceremonies as such, his tirade against Kama-Karma, interested action, and his insistence on offering the sacrifices with one's thoughts and feelings all resting on Brahman show how far he was both in spirit and in point of time from the Vedic religion properly so-called. The Brahmanas seem to be referred to

by him in XVII. 23. (*Brahmanas the ni Vedascha Yagnascha Vihitah pura*) As to the Upanishads their spirit breathes throughout the whole book".

(P. 24—26.)

"Thus we see that the Gita, which is commonly believed to be the utterance of Krishna at the field of Kurukshetra at a battle which was fought in the Mantra period of our history really comes down to a time which cannot be earlier than the beginning of the Dharma-Shastra period i.e., a little before or after the beginning of the Christian era. It is the period of the Atharvan and the Sampradayika or sectarian Upanishads and in fact the main trend of thought in these latter class of Upanishads—the setting up of a particular historical or mythical hero as the incarnation of God in a special sense—is so identical with that of the Gita, that this fact itself seems sufficient to prove the book to be the product of the same movement that produced these sectarian Upanishads. This line of thought is conspicuous by its absence from all classes of our older literature. The germ of the doctrine of incarnation is or is supposed to be found in the Mantras themselves. Vamadeva in the Rig

Veda IV. 26. 1. says "*Aham manurabavam suryaschaham*"—"I became Manu and I became Surya". This germ is found somewhat in a developed form in the Upanishads where the fundamental identity of the divine and the human self is taught everywhere. In the Kaushitaki Upanishad the individual self's consciousness of this identity is illustrated by the story of Indra and Pratardana. In the Brahma Sutras this thought takes a systematic form. So far, however it is a doctrine of universal incarnation ... But no particular person is pointed to as having attained permanently to this consciousness and lived and moved in it. Much less is it taught that the eternally perfect Absolute Self who has no Sadhanas to go through becomes incarnate in an individual but nevertheless retains his perfections. This doctrine of special incarnation appears for the first time in our national thought in the period referred to; and the Gita, as the most remarkable embodiment of the doctrine seems clearly to be the product of this period". (P. 27—29).

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"Since the days of Upanishads it has again and often been taught that the fully awakened soul, one which has been,

blessed with a knowledge of its true relation to the absolute sees that it is essentially one with the latter and fearlessly declares itself to be so. The typical and classical example is that of Indra in the Kaushitaki Upanishad in his colloquy with Pratardana. This is discussed and expounded in the Vedanta Sutras and this exposition forms the accepted key to all declarations of identity with Brahman on the part of the avatars in later Sanskrit literature. The Sutras' exposition refers to the case of Vamadeva in the Rig Veda, implying that Vamadeva spoke in the same spirit as Indra; and later writers all accept this reference as correct. But it seems to my humble judgment that the author of the Vedanta Sutras is here guilty of an anachronism and credits old Vamadeva with a wisdom which he really did not possess. The exposition of the old texts of the Rig Veda in the light of later philosophical knowledge is indeed a common practice with our ancient and medieval commentators and expounders; but this practice cannot be acceptable to those who have come to a definite conclusion as to the order in which the Hindu sacred books were composed and in which

etc., involves a confusion of thought. The experience of Vamadeva that he was Manu, Surya, etc., is the realisation of the Godhead by a *Jivan Mukta*, one who has attained full spiritual development and consequently perceives and actually feels the identity of all in the background of the Supreme Soul, the Omnipresent Antharyamin who is their common meeting place. It was as the result of a similar experience that Prahlada said, "Since Anantha (the measureless) pervades all, I too am Himself. Everything is from me, I am everything and in me, the everlasting, is everything" This experience of the omnipresence or *Antharyamiswarupa* of God is quite distinct from His incarnation on earth by taking a special *rupa* on a particular occasion and for a given purpose. Besides, while the former consists in the ascent of man to Godhead, the *Uttara* of the *Jeeva* to equality with the *Paramatma*, the latter is the descent of God to the human world, the *Avatara* of the *Paramatma* to the *Jeevaloka*; so that to confound the one with the other is to mistake the day for the night. Is it then too much to say that criticisms of this character afford clear and conclusive proof of the

danger of dabbling in our ancient Scriptures without the necessary preparation in the accredited manner and the incompetency of those who, however accomplished otherwise, have yet not had the necessary initiation, to presume to investigate them? In this connection we are reminded of a passage in Plutarch's 'Moralia' which is to the following effect:—

"Megabyzus, the Persian, a great lord, went up one day into the shop of Apelles where he used to paint; and when he was about to speak (I wot not what) as touching painting-craft, Apelles, not enduring to hear him talk so foolishly, stayed him and stopped his mouth, saying prettily thus unto him. "So long, Sir, as you hold your tongue, you were taken to be some great man by reason of your chains and brooches of gold; your purple robes also which together with your silence commended your person; but now the very prentice-boys who grind ochre and such like colours are ready to laugh at you hearing you talk so foolishly, you know not what."

Yet it is no exaggeration to say that the opinions and

criticisms of most of the scholars whether European or Indian have not had the opportunity of studying our works in the usual way present to those in the know a picture not very unlike what the remarks of Megabyzus seemed to Apelles and his prentice-boys.

It is not difficult to multiply instances of such blunders for which not only this author but many others belonging to the so-called historical school of criticism are responsible. But this is not the place for expatiating upon this matter and we therefore content ourselves with observing that criticisms of this character do not deserve to be taken seriously by people who know to sift the grain from the chaff and that they utterly fail to make out any case against the traditional account regarding the setting of the Gita in the great epic. It cannot also be forgotten that the great sages of yore through whom the tradition has been handed down from generation to generation were wisdom and purity personified and had, unlike the historians of these days, no kind of bias, national, political or religious, to distort facts and transmit false reports. They had nothing to gain in this world which to them

seemed as dross and it was for the uplift of their weak and erring brethren that they in their boundless mercy taught and wrote in order that the truth might be clearly perceived by them. Another objection that is usually trotted out against the place of the Gita in the Mahabharata is that it does not seem to fit in with the other portions of the epic and Sithanath Tattwabhooshan expresses himself thus on this point:—"That this Bhagavad Gita is an interpolation awkwardly introduced into the original poem will be evident to everyone who critically examines the place and the way in which it is served up as it were with the main current of the narrative." (P.81)

We cannot help feeling astonished that such an assertion should proceed from any responsible person; for, it will be evident to the veriest tyro who had chanced to glance through the Mahabharata how in every possible place where there is anything worth mentioning pertaining to religion or philosophy the ideas and principles expounded in the Gita receive ample corroboration and confirmation so that it may not be wrong to say that the rest of the poem serves as it were as a commentary upon the Gita. Specific

reference to the Gita as having been taught by Sri Krishna to Arjuna on the field of battle is found in the Ana Gita Parva which is a part of the Asvamedhika Parva when Arjuna while he was one day spending his time happily in Sri Krishna's company happened to recall the incident to the Kurukshetra battle and told the Lord that although he remembered the awe-inspiring Visvarupa form that he had then witnessed he had owing to other distractions forgotten what was taught to him so endearingly and would therefore fain hear it repeated. At this Sri Krishna got awfully annoyed and scolded Arjuna for having been so foolish as to forget such a valuable lesson which was meant to expound the secrets of philosophy, that it was not possible to repeat the same and that all that could be done was to narrate to him what was narrated by a Brahman Yogi regarding the philosophy of existence. Then Lord Krishna proceeded to narrate what was stated by that Yogi. This then affords unmistakable internal evidence of the fact that the Gita was taught to Arjuna just before the battle began. As for extrinsic evidence we have enough and to spare in the references contained in other Puranas, such as the Srimad

Bhagavatam. If even after all this incontrovertible testimony our critics should persist in their opinions brushing these aside as spurious interpolations, then we have only to consider them to be incorrigible and unworthy of rational explanation and leave them alone to please themselves.

Closely allied to this objection is the one that is raised on the ground that the occasion which is put forward for Lord Krishna teaching the Gita to Arjuna, namely, the sudden change of mentality in the latter from an impetuous and insatiable thirst for war which was his usual mood into one of cowardly and creeping dejection looks extremely unnatural and improbable and betrays the handiwork of the interpolator. Our critics argue that however appropriate such a feeling might seem in Yudhishtira who had always been trying for peace and dreaded the shedding of blood; that Arjuna, the prince of warriors, ever ready for fight, the unconquerable hero who never knew defeat, who had but recently in the plains of the Matsya country vanquished and laid low single-handedly the entire army of the Kurus, and who above all was burning with eagerness to

meet the foe and avenge the disgrace and treachery of which he and his worthy brothers along with the spotless Droupadi had been the victims—that he should feel cowed down by grief and despondency just on the eve of battle and in the very middle of the field as he was surveying the assembled armies of the belligerents looks so grotesque and jarring that reason and common-sense refuses to accept the genuineness of the context that tradition ascribes to the Gita. But a closer scrutiny will serve to dispel all doubts and objections and convince the impartial reader of the fitness of the context in which the Bhagavad Gita appears in the Mahabharata.

No doubt Arjuna was a valiant soldier and an undaunted hero; but all the same he was a *man* endowed with human feelings and his character was particularly noble, sensitive and chivalrous. He was incapable of causing unnecessary injury or avoidable harm to anybody and it was not in his nature to do anything abhorrent or contemptible. This is what he says of himself when explaining to Uttara the significance of his appellation *Bhibatsu*, "Under no circum-

tance will I do anything abhorrent even when hard pressed in fight and that is why I am called *Bhibatsu*, both among men and the Devas". So, when at his bidding his Divine Charioteer drove the chariot to the centre of the battle-field and thus enabled him to have a full view of the contending armies, and among them he espied his nearest and dearest kinsmen and all for whom he cherished feelings of affection, regard and reverence there was a sudden onrush of emotion into his mind at the thought of the dire possibilities of this war and the doleful consequences that will follow the impending hecatomb of almost all the able-bodied of the nation. Naturally therefore the dauntless warrior in him gave way before the tender-hearted friend, relative and pupil and his mind began to reel, his entire frame shook like aspen, and the very Gandeeva slipped from his hand.

Who can deny that a similar situation arises some time or other in every man's life and gives a new and unforeseen turn to the normal current of life deflecting it altogether from its usual course? It was indeed such a supreme moment that now arrived for Arjuna,

submerging the hardy defiance of the *warrior* and bringing into prominence the soft affections and tender sympathies of the *man*; and hence it was that under the overpowering influence of this surging emotion he felt himself unequal to the task before him, nay, evinced an insuppressible disgust and horror for what he had set his mind upon and flatly refused to participate in the fratricidal conflict.

If but a western poet, say, a Shakespeare or Milton had presented this picture in his own tongue it would have evoked admiring praise in these very critics, who then would have detected therein fine subtleties of poetical fancy and deep and philosophical insight into the delicate shades of human character and what not. But here the work being an ancient Sanskrit epic and the author a prehistoric Indian sage it is considered very cheap to level all kinds of light-hearted attack against him and his production even to the extent of denying the identity and claim laurels for original research in direct ratio to the oddity and grotesqueness of the baseless theories that are trumped up to feed the curiosity of the news-reader. Indeed

this is one of the sad chapters in the history of our national degeneracy which we do not propose to dilate upon in this connection. However we cannot help observing that if it be quite natural and consistent for a treacherous villain like Macbeth or a deliberate avenger like Hamlet to be oppressed with an overpowering feeling of hesitancy and disinclination just at the moment of executing their murderous design, can there be anything to offend against the sense of poetic consistency in a cultured and high-minded hero like Arjuna being thrown into a philosophical mood just as he came to visualise in all its nakedness the appalling disaster that was on the point of befalling his race involving in the cataclysm the whole of the available manpower of the age?

Apart from this aspect of the matter, which is comparatively of secondary importance, there is another of the first magnitude, whose consideration is essential in order to comprehend the real import of Arjuna's sudden change of attitude at the critical juncture and when that is properly understood we shall be in a position to see how Arjuna's grief (*Arjuna Vishadha*) was part of the

divine plan which was responsible for the Kuru-Pandava war and had a deep purpose to serve in the execution thereof.

It is common knowledge, that every Avatara of Bhagavan has had a particular object in view which generally consisted in removing some notorious obstacle in the way of Dharma which hampered the virtuous devotees who were engaged in its pursuit. Thus we see that God incarnated as Sri Narasimha in order to destroy the Asura chief Hiranyakasipu and as Sri Rama in order to annihilate the Rakshasa King Ravana with all his kith and kin, and so on. But the real object of the Krishnavatara was not the eradication of any individual or individuals in particular, although that also came in the way, but the affording of relief to Mother Earth by disburdening her of the heavy load of sinning kings and their adherents whose number had swelled too large for her to bear. Hence the Sri Bhagavatam says:— "The Earth being overpowered by the pressing weight of many legions of demons who had been born as human kings full of pride and vice approached Brahma and entreated him for redress". It is said that thereupon Brahma went to the milky

ocean, the abode of Sri Narayana, and prayed to Him for help and He promised to incarnate as the son of Vasudeva and do the needful to grant relief to the Earth. Thus it will be seen that the sole object of the Supreme Lord in incarnating as Sri Krishna was, as the very name implies, to give relief to the Earth by disburdening her of the sinful load she was groaning under and the Kurukshetra war was by far the principal means by which that object was to be accomplished. It was also the intention of the Lord that in that war Arjuna, his inseparable armed companion being the incarnation of the Nara of the Nara Narayana couple should play the principal part and thereby accomplish the divine object viz., affording relief to the Earth. Hence his task being no less than the fulfilment of the very purpose of the Krishnavatara, Arjuna must be fit to undertake this sacred responsibility. As Karna put it to Sri Krishna this war was a holy sacrifice (*Samaradwara*) at which the entire Kshatriya world of the age was engaged and as such it was essential that the chief performer, the *Hota* as Karna puts it, should possess the requisite purity and piety so as

to be fully qualified to perform the great duty that had fallen to his lot. Of course, Arjuna possessed all the other qualifications, such as pure and high descent, spotless character, undaunted courage, learning, magnanimity, etc., but he lacked the mentality of a Karma Yogi which in the Lord's view was the primary spiritual qualification to enable him to enter upon this sacred task especially when he had to oppose Karna who had proved himself to be a past master in Karma Yoga. From past experience the Lord thought that Arjuna had not fully understood the real importance of this war. He had thought that this was like any other he had experience of and the difference if at all was merely one of degree. He considered that the object of this war was the regaining by the sons of Pandu of their lost kingdom and avenging the wrongs inflicted upon by their adversaries and it was therefore up to him to exhibit to the utmost his skill and valour and establish before the whole world the superiority of his arms. His mind was obsessed with a sense of supercilious self-importance born of his unfailing success in the past and particularly, his single-handed victory over the entire

body of Duryodhana's hosts in the out-skirts of the Virata capital. Such egotism, Lord Krishna thought, Arjuna must shed and he must be new-born and baptised as a full-fledged Karma-Yogi saturated and suffused with the humility and devotion that a correct knowledge of the Truth (*Tatwa Guna*) brings in its wake before he can act as the chief performer in the mighty Yagna of the Kurukshetra war which was going to fulfil the very mission of the Lord's incarnation. That this was the Lord's purpose will clearly appear from the trend of the conversation that he had with Arjuna at the beginning of the Udyoga Parva as soon as the latter chose Sri Krishna though as a noncombatant for his side while Duryodhana chose his armed sons with all their armies. The following is the account given of it in the epic:—

"Then after Duryodhana left, Krishna, the Supreme Lord and Creator of the worlds with golden attire asked Arjuna, 'What was in your mind when you chose me although I had given my word not to fight.' Arjuna said, 'Greatest among men, no doubt you will be able to destroy all of them, our foes. I too can by myself do the

same. But your fame is already great in the world and if you fight in this war the credit will naturally go to you. But I am a candidate for fame and hence my choice fell upon you. Besides, it had always been in my mind that you should be my charioteer and this long-cherished desire of mine you deserve to fulfil."

Vasudeva said;— "My dear cousin! It is but meet that you should thus emulate me. I shall certainly be your charioteer. You may thus have your desire gratified."

Vysampayana said;— "Then Arjuna was mightily pleased and went along with Krishna and other Yadavas to join Yudhistira."

This momentous dialogue speaks for itself. It is pregnant with deep and mysterious significance. Arjuna in the pride of his strength of arms and the elation of his uniform success in the field considered that he had no equal in all the world except Sri Krishna and that the latter's vow not to take up arms was his own opportunity as he thereby hoped to have full share of the glory of the victory. Otherwise he meant to say, if Sri Krishna

also should fight on his side his wide-known fame would eclipse his own and that could not be quite what he, a votary at the altar of fame, would desire. Therefore it was very much after his heart that Sri Krishna had vowed to be a non-combatant and he could thus make use of this occasion for having the fulfilment of his long-cherished desire that the lord should act as his charioteer. The light-hearted and egotistic vein in which Arjuna's words were conceived presents a striking contrast to the deep and grim humour of the Lord's reply and its full significance is made clear only in the light of the circumstances that led to the exposition of the Gita. Indeed even in the eyes of the ordinary reader Arjuna looks very small in that he should be so vain-glorious and ignorant as to compare himself with the Supreme Lord in spite of his having had so many opportunities of knowing his divinity and unrivalled superiority and without profiting himself in the least by the becoming splendour of the celestial figure of Sri Krishna aglow in his golden attire whose inimitable attraction is so suggestively depicted by the poet. In fact, Lord Krishna must then have resolved that such

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pride and vanity could scarcely befit one to whom the great duty of playing the principal role in the coming holy war, the *Mahasamara Yagna*, was deemed indispensable that Arjuna should have sufficient schooling before he can be worthy to take up the responsibility and herein lies the key to unlock the mystery of Arjuna's grief which was the occasion for the Gitopadesa. Perhaps if Arjuna had replied to the Lord, as he should have done, in words like to these, "Oh Supreme Lord! How can I help choosing you whether with or without arms? Of what use are weapons to *you*, whose *mere will* makes and unmakes the worlds. Your mercy, your blessing, the holy presence of your lotus feet—these are our treasure, our souls' prop and the only source of our strength and prosperity. I was trembling whether the first choice would come to me; and once you granted it I eagerly hugged it and preferred to have *you*, since without *you* myself, my brothers and all will be no better than bodies without life and it will be superfluous for Dhuryodhana to prepare for a battle in order to vanquish us." Had but Arjuna spoken in this strain it is possible that we might not have had the Gita, at any rate

under the circumstances and in the form in which we now have it. Our grateful blessings therefore to Arjuna for his pride and vanity but for which we should have been deprived of the opportunity of having transmitted to us through Sanjaya this verbatim report of the holy dialogue on the Kurukshetra field between *Parthasarathi* and *Partha* which presents the quintessence of the Upanishads in a clear and concise form dressed in the most enchanting diction and in such a manner as to carry conviction borne even to the laymen and serve as a practical guide of conduct to the man of the work-a-day world.

With this haughty and light-hearted mood exhibited by Arjuna in the beginning of the Vudhyoga Parva let us compare his attitude towards Lord Krishna as expressed by himself in the XI chapter of the Bhagavad Gita in the following words:—

"I beseech your pardon, Oh Supreme Lord, for all my offence in that taking you as an ordinary friend without knowing your greatness I have addressed you mistakenly or endearingly in vulgar language, calling you Krishna, Yadava

friend etc., and have behaved unceremoniously towards you during meals, bed or recreation when alone or in company. Thou art the great Father of all the worlds, the only one worthy of the highest worship, the greatest teacher. There is none who is equal, superior to you in all the three worlds. Hence with bowing head and limbs prostrate I entreat you, Oh! Supreme Lord and God; out of your bounteous love for me, pray, forgive me for all my shortcomings, just like a father would forgive his son or a friend "his comrade" (Gita ch. XI, Slokas 41, 42, 43, 44.)

The contrast is too patent to need any comment. Such a radical transformation from pride to humility, from boastful vanity to devout repentance was needed before Arjuna could enter upon his great task and the Gitopadesa was the means by which it was effected. In order to accomplish this Arjuna had to be convinced that he was merely an instrument in the hands of the Lord and not a voluntary agent in all that he did and was going to do and that it was His blessing that endued him with strength and fame and it is only that and nothing else that could secure what he wanted viz., the defeat

of the enemy, and not his own prowess or skill. This the Lord makes clear to him in the following words:—

"Therefore, be up and doing, vanquish your foes, earn fame and gain the wealthy empire. These your enemies have already been killed by me. Be thou but the ostensible cause." (Gita ch. XI. Sloka 33).

It is this truth of truths that had to be dinned into Arjuna's mind in order to enable him to discharge his sacred duty in the spirit of a genuine Karma Yogi with the mind imbued with the threefold detachment from fruit, agency and proprietorship, surrendering himself and all that was deemed his unto the lotus feet of the Lord. The knowledge necessary to acquire this state of mind is what the Gita mainly aims at imparting.

It will be edifying to note the wonderful corroboration and confirmation of what we have explained above, that is met with in the *Srimad Bhagavatam*. In the XIV Adhyaya of the I. Skanda it is stated that Arjuna on returning to Hastinapura from Dwaraka after Sri Krishna's passing away from this world communicates

the sad news to his brother Yudhistira who had observed from his very countenance that some sad change had come upon him. He then penitently recalls the past and in contrite reference to Sri Krishna's relations with him observes:—

“Alas! what a perverse fool was I to have chosen for my charioteer my soul's prop, my Lord Supreme, whose lotus foot is adored by the blessed for attaining salvation. When my horses got weary and I had to stand on the ground and in that condition was seen by my enemies who were seated in their chariots surely it was his power that distracted their minds from the thought of striking at me. Ah! the remembrance of his bewitching smiles and captivating words of endearment calling me friend, Arjuna, cousin, scion of the Kurus, etc., enrapture my heart. Great and magnanimous as He was, He bore with singular fortitude my naughty behaviour during occasions of meals, rest, gossip and recreation even as a father would forgive his son and a friend his companion. Now that I had been torn away from that Supreme Personality, who was my loving friend and true benefactor, I lost my heart and on the way while I was

escorting his harem I was vanquished like a woman by despicable cow-boys. That same bow, those very arrows, that chariot, the self-same horses, my same self sitting in the chariot in whose presence the monarchs of the earth formerly bent down their heads—alas! bereft of the Lord all that in one moment has become futile even as oblation poured over ashes, or worship done by a hypocrite, or seed sown in saline soil.” (Sri Bhagavatam, Skanda I. Adhyaya 15. Slokas 17, 18, 19, 20, 21)

Further, the Bhagavatam recounts how in the intensity of his penitence Arjuna's mind grew enlightened and the Gita teaching which had long been forgotten came back to his mind.

“As Arjuna in this manner kept meditating upon the lotus feet of Lord Krishna with intense and undivided love his mind became clear and serene. The more he concentrated his thought upon the blessed feet of Vasudeva the more his devotion grew in intensity and his mind being purged of all dross the knowledge that was sung by the Lord in the crest of the battle which all along lay hidden under the darkness of ignorance

born of worldly distraction due to untoward time flashed back into his mind.” (Sri Bhagavatam, Skanda I. Adhyaya 15. Slokas, 28, 29, 30.)

This corroborative evidence should, we think, be sufficient to silence the critics, set at rest all controversy in the matter, and conclusively dispel all doubts and difficulties raised to the context in which Sri Bhagavad Gita appears in the Mahabharata according to immemorial tradition.

Another objection which is usually put forward to the context of the Gita is the so-called improbability of such a high-class composition containing the most sublime philosophy being delivered *ex tempore* on the battle-field within the limited time then available. This is expressed by Tattwabhusan in these words:—“That teachings filling eighteen chapters could not be imparted in a battle-field is plain to everyone not blinded by bigotry.”

We do not know whether to laugh at or scold the puerility of this kind of criticism. We think the most effective answer is contained in a satirical verse of a Poet to the following effect:—

“No doubt the centipede with its hundred feet is not able to crawl across the area of an ox's hoof on firm ground. But can this afford a reason for questioning the ability of the two-footed Hanuman to cross the ocean?”

The fact is that pigmies that we are spiritually, morally, intellectually and physically little can we appreciate the strength and greatness of our ancient seers whose proficiency in every direction knew no limitation. Even in these degenerate days we have experience of many of our gifted men who had taken to Sanskrit learning and whose mental vigour had therefore escaped the deteriorating effects of the ill-assorted jumble of what passes for western education being able to compose and recite *extempore* entire poems containing thousands of verses without any effort. Is it then to be deemed too much for Lord Krishna to deliver the message of the Gita in a few hours on the battle-field or for Arjuna, highly gifted and cultured as he was, to imbibe its gist as when it was taught. It must also be remembered that Sanskrit was their spoken Language and the war had not yet begun and according to the rules of war then

observed it could not begin until both the contending parties declared their readiness; for, in those days, the practice of stealing a march over the enemy and investing him unawares which has in these days of advanced civilisation been developed into a fine art and which for the first time was made known to our people when the great Alexander secretly got a division of his army to cross the Sutlej in the dead of night and surrounded on both sides the forces of Porus who was artlessly expecting that the Grecian king would observe the rules of *Dharma Yuddha* with which alone he as a Kshatriya was familiar and give battle in front at an appointed hour—was not in vogue, nay, was condemned as dishonourable for a Kshatriya to think of. Moreover, is it not a fact that Napoleon's voluminous productions were mainly written on the battlefield and during the progress of the fight?

Above all what better evidence can be needed than the rapturous outburst of Sanjaya:—

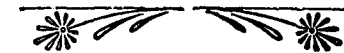
"Thus did I listen to this wonderful dialogue between Vasudeva and Arjuna which makes my hair stand on end. By the grace of sage Vyasa I

was enabled to hear this highest secret of philosophy direct from the lips of the great Yogi, Sri Krishna, just as he was expounding it to Arjuna. Oh! King! as I frequently recall this wonderful holy conversation between Kesava and Arjuna, my mind floats in joy." (Gita, ch. 18. Slokas, 74, 75, 76.)

What motive, we ask, had these saints and sages in making this interpolation? Had they to gain empires by committing this sort of forgery—they had no thought for this world but had given it all to the Supreme Lord to sing whose praises and spread whose knowledge in this world was their only care and concern in order that they may thereby help their erring brethren and point to them the way of regeneration? Cannot the Gita command respect and admiration if left alone without being sewed into the great epic or cannot the Mahabharata evoke reverence if the Gita had not been glued into it? What then could be the reason for this interpolation? Why should it have been accepted and acted upon down the long vista of ages until it was reserved to our critics of post-British days to discover the fraud with the help of their historical spectacles?

Those questions have only to be asked to expose the hollowness of the claims that this school of critics put forward for superior light and wisdom. We have sufficiently exposed their pretensions in the foregoing pages and time and space forbid further elaboration in this respect. But we feel bound to point out that on ultimate analysis this kind of suspicious and scoffing mentality in relation to our sacred tradition and our holy works, far from evidencing the triumph of reason and the overthrow of superstition as some of our people seem fondly to think bears unmistakable testimony to the

slave-temperament that has taken deep root in some of our countrymen as the direct consequence of their having exchanged their own life-giving, purifying, enlightening and ennobling spiritual culture to the demoralising, distracting and deteriorating education of the wealth-hunting West which is so unsuited to our tradition, and temperament and has been chiefly responsible for the loss of our manhood, the disappearance of our originality and our utter dependence upon outlandish inspiration for everything about us including the very atmosphere in which we live, move and have our being.



THE MESSAGE OF THE CLOUD.

By R. Vasudeva Sarma, M.A., B.L.

The Meghaduta, is a fine lyrical germ of wonderful import, being the fruit of Kalidasa's later years, when ripe in wisdom and rich in experience, he sought to convey to his readers, mystic truths which it was his privilege to perceive under the guise of a

felicitous epistle he indited to his beloved. Historically, it seems now to be fairly settled on the basis of the *Kuntasvara dantya* and the *Vakataka Pravarasena* synchronism, that Kalidasa was despatched as a messenger to the court of the Vakatakan Prince Pravarasena

by his patron Chandra Gupta II with instructions to stay at Ramagiri for the period of one year and then to submit his report on the administration obtaining in the country which was then being ruled by his daughter Devi Prabhavati Gupta as queen, mother and regent on behalf of her minor son. It is believed that Kalidasa spent a year there at Ramagiri as High Commissioner, a year which aesthetically and pleasantly inclined as he was he considered as a year of curse as entailing separation from his wife and family. (Meghaduta I. 1.) The fact of his stay seems to be confirmed by the exactness of the topographical knowledge displayed by Kalidasa who describes to us how at Ramagiri there was a temple dedicated to the feet of Sri Rama to which the devout gathered together to pay their obeisance (Megha I. 12.) a fact which is now proven by a copper-plate inscription of the queen mother Devi Prabhavati Gupta which professes to have been issued from Ramagiri from the feet of Lord Vishnu. The report that he submitted, naturally enough assumed the form of a sweet song entitled the *Kuntasvara* (or the *Kuntalesvara*) *dantya*, from which only two verses are now available being quoted by

Kshemendra in his *Anvitya-vicara-sarca*, Bojadeva and Rajasekhara.

We are not concerned with the fate of that work here. It suffices for us that the above facts prove that Kalidasa dwelt at Ramagiri for the space of a year. It is possible that Kalidasa engaged as he was in the business of touring the country in order to get a first-hand knowledge of the country all over, was then unaccompanied by his wife, "condemned whole years in absence to deplore" and image charms he could not for a year behold, and that messages sent across through trusted servants constituted their only pleasure. (Megha II. 30). An eight months' time has elapsed and time seemed to drag on drearily. The remaining four months had somehow to be ferried over and to gladden the heart of his beloved, the poet wished to breathe his message of hope and comfort through a fine soul-stirring poem and the present work was a result of that happy impulse of the poet.

When greatmen do things, their efforts do not die out after their passing purposes are accomplished. They bide eternally, become land-marks in

history and are transformed into beaconstarlights that serve to inspire and bless unborn generations. And the same was the case with Meghaduta also. In the body of this simple poem of message, the poet chose not only to weave grand moral truths in the shape of the many *Arthantharanyasa* lines occurring at the end of many of his verses, but sought also to teach lessons of Yogic philosophy and Vedantic truths. For, is not the whole poem a grand allegory treating of the passage of a pious soul, sojourning for a while here on earth and striving by its devout practices to gain salvation, which is but a regaining of its pristine purity and worth?

What exactly was the lesson sought to be conveyed by Kalidasa could never perhaps be known; but a few guesses I will attempt here and leave the reader to judge of the whole poem for himself.

In our enquiry into the message of the cloud, we are helped by the pregnant observations of two far-sighted writers out of the host of commentators, on the *Meghaduta Kavya* viz., Mallinatha and Purnasaraswathi. But even these two writers seem to have made

their remarks most casually, without intending more than what is most superficially to be gleaned from the text of the poem itself. And yet we are bound to be most thankful to them for having supplied to us the golden key which could open for us the doors of Heaven itself as it were and reveal the full majesty of the light that pervades those realms.

Mallinatha declares, casually enough, following the footsteps of Dakshinavartanatha, that the Meghaduta is based on the incident of the Hanumadduta in the Ramayana; (Mallinatha on Megha. I. 1.) and if this statement be taken to be true, it behoves us then to consider, as to what was the relation subsisting between Sri Ramachandra and Sita Devi and what Bhagavan Valmiki has to say on their relation. There are certain indications afforded to us in the Ramayana for determining the same. In the Sundarakanda, Sita Devi, addresses to her tormentor Ravana who personifies for us the indisciplined soul—(Sundarakanda, XXI, slokas, 3, 6, 9, 15, 16, 17, 19, 20). The identity of Sita Devi with the *chit* principle or the intelligence principle of the Lord, whereby the individual souls are stirred within

and inspired with a genuine taste and thirst for knowledge which is the sole pathway for leading the individual soul unto the cognition of the soul is here forcibly brought out. Sita is here affirmed to be the *Vidya* or the wisdom gained by a *Vratasnata dhira*, that wise man who had gone through a course of *Vedavrata* and had become a *Viditatman*, one who had cognised the self. Such cognition and knowledge, it is not given for the *sinful* to gain. Let him practise righteousness well. (*Sadhu Sadhu dharmam charatu*). Then let him betake himself into the great and the virtuous and learn the truth from them and abide by their advice. His conduct must be pious and disciplined. Neither power nor wealth could win her and the only way to gain her, to gain true knowledge and immortality was to take refuge with the Lord, the All-knowing and the All-merciful.

This conception of Sita Devi, as the intelligence principle inhering in the Lord, is well brought out also by the *Sita-rahasyopanishad*. And of the several forms therein ascribed to Sita Devi, that of the *Bhoga-sakti* well approaches the ideal sought to be personified in the Yaksha's wife by Kalidasa. In

this Upanishad is brought out the inherent power of the Devi, who through her incomparable mercy is ever graciously inclined towards the Lord's devotees and being so disposed, inspires them with true piety leading them to the performance of all the prescribed acts of piety such as acts of daily rites, worship and service of god's idols visiting sacred shrines, bathing in holy rivers and pools, and the like. The reader will see how the cloud which is but a representation of the *Bhakti Viseshu* or the devotion-principle is made to go through all these endless diverse acts of piety ere he gains the *intelligence principle* and thereby realises the Lord or the Self. Everyone of the expressions above could be substantiated from the text of the Meghaduta. For who is the cloud and what is the pathway, dictated to him? The answer to this query is afforded by *Vidyallata* the brilliant commentary written by Purna Saraswati on the Meghaduta. What indeed is the meaning of the expression, 'the path suited to you'? (Megha I. 13) "There is one pathway conducive to the begetting of enjoyment and bliss which is adapted to you who are foremost amongst the aesthetic and who are endowed with devotion towards the

Great Lord (Siva). And unto those that cannot discern any flavour and who are atheists and who do not care for any one of the objectives in life, there is indeed another way."

It is because of this, that the cloud is given a tortuous touring programme, the detours and stoppages on the way as being indicated in Megha I. 19, 23, 28, 54, 61 and the like. And it is noteworthy that such deviations occur only through a consideration of some holiness and sanctity attaching to the place sought to be reached thereby.

Let us now take the cloud as a pilgrim or the devotion-principle and seek to trace his course. He starts from Ramagiri hills, where already he has been leading a strict life of devotion bathing in the sacred pools which Sita Devi had sanctified by her ablutions and dwelling in hermitages. He circumambulates the impress of the feet of the Lord Sri Rama enshrined on the Ramagiri hills (Megha I. 12.) and with tear-drops clinging on to his eyelids takes leave of his native city. His friends and well-wishers accompany him as far as the boundary walls of the city and offer him instructions as to how he has to proceed. The pathway

is dictated to him and this portion embraces the whole of the first half of the poem. The cloud is asked to take up water, light in bulk and quality so that he might not suffer from the effects of over-eating agreeably to the injunctions laid down by the Maha Yogin in His Gita (Gita chap. VI. slokas 16, 17). And if in the water also, a mystic significance should be traced, the Taittiriya Samhita proclaims it "*Shraddha va apah*." (Taitt. Samhita I. 6, 8, 1). "Verily, faith is water."

Laden with 'faith' then the pilgrim starts. The Siddha maidens themselves are struck with wonder, beholding his faith and steadiness of purpose. (Megha I. 14) Passing through Mala and having stayed on Amarakuta's heights, he flies to the Vindhyan glades and there he beholds the glorious sight of the Narmada as it descends in a thousand cascades adown the Vindhyan crags. The sight itself is sanctifying and one need not bathe there. (Megha I. 19). In connection with the sanctifying worth of the sight of Narmada, the readers would perhaps find the following Puranic verse, quoted by the *Sarodharini*, one of the commentaries on the Megha

duta. It tells us "*Gangasnanena yatpunyam tatreva darsanena cha* etc.

Then the cloud proceeds northwards, till having occasion to point out the sacred shrine of Mahakala at Ujjain. The Yaksha asks the cloud to make a detour. He is asked to bathe in the River Nirvindhya (Megha I. 29) and then proceed to the city, which looks as though it were a piece of Heaven, planted here on earth, having been wrested from above by the erstwhile denizens of Heaven, who when their store of religious merit is exhausted, have to come down on earth. (Megha I. 31.). Then is he bidden to visit the temple of the Lord Chandesvara, with its flower gardens and surrounding stream. To the Lord of Mahakala the cloud is to sound his thunder-drum (Megha I. 38.) agreeably to the Upanishad, where the soul is said to be stirred into taking delight in helping *puja* and doing *archanas* itself.

From there he proceeds to Devagiri where the Lord Skanda eternally hides and there converting himself into a flowery mass, the cloud worships the God with a shower. (Megha I. 47.) Then honouring Carman-

vati which lies across his path, he proceeds across, Dasapura and reaches the famous Kurukshetra, where flows the Sarasvati whose remembrance is sacred. (Megha. I. 53.) "Approach the waters of Sarasvati" for as we well know, the river is lost in the sands and it is not possible either to bathe or even to see it and the Hindus who had a high sense of practicality prescribed the only possible way in which the river cloud be enjoyed viz., that of remembering it in their prayers. (It seems the river was flowing with full floods at the time of the ancient Puranic period, though by the days of the later Puranas, it seems to have run dry.)

He proceeds along to Kanakhala near which place is the Gangadvara and the Puranas enjoin the special efficacy of this sacred place saying, 'Who is there so wicked as not to obtain salvation through bathing here? None. Therefore, have the holy sages named this sacred watering place Kanakhala,' (Skanda Purana). And it is worthy of note that the cloud is asked to bathe here. (Megha. I. 55.) Then does the cloud reach Kailasa, which marks a certain definite stage in the attainment of Siddhi by the yogic aspirant, for from here onwards we see

the cloud displaying extraordinary powers such as being able to solidify itself and convert itself into a flight of stairs for the pleasure of Parvati and Paramesvara (Mega. I. 64.) and being able to put to rout the hordes of Sarabhas. (I. 58)

Alaka is then near by and the cloud is able soon to flit across to that place and reach the presence of BhogaSakti who is according to the Upanishad, 'Kalpavriksha, Kamadhenu, Chintamani,' etc., etc., and whose identity with the yakshini is disclosed by the poet when he describes the glory of Alaka and his own mansion there. (Mega. II. 13, 19) This yakshini is again the presiding deity over Intelligence and Bliss and when she is gained, it is not any more difficult for the yogic aspirant to reach to the Highest Bliss viz., Salvation.

That the cloud is considered as a yogic aspirant seems to be confirmed also by the fact that the journey of the cloud as dictated by the yaksha agrees in most respects with directions and particulars given to students of Yoga by the Upanishads. The cloud has many temptations on the way. Many a river invites him with her charms, but yet the rivers having been considered to be cloud's wives

there is not much harm, as approaching one's wife at the proper season is duty enjoined on the Hindu husband. But when the Megha is sought to be seduced by the heavenly damsels, he is strictly warned not to allow their advances. (I. 65.) Note also how being enjoined *ahimsa* the cloud is asked just to affright them. We know the fate of the Sarabhas who seek to hinder the cloud (Mega. I. 58) though being engaged in *ahimsa* vow, he only scatters them. The Upanishad shows how the yogic practitioner becomes then handsome incidentally supplying the reason for the incident adverted to in Meghaduta I. 65. The Upanishad gives further on in its delineation of the siddhis in the Ghata-vastha particulars which we find attributed to the cloud. Thus the yogi is advised to practise yoga for the space of a quarter. We know the cloud is similarly asked to wait for the space of a quarter. (Megha. II. 36.) "*Yama matramsahasva*" is the injunction. In its enumeration of *siddhis* gained the Upanishad mentions *vaksidhihi*, *kamarupatvam*, *swayagathihi* and the like, characteristics which are either inherent or attributed by the poet to the cloud.

We have so far sought to explain in the Mahakavya in terms of yoga. In terms of the Samkhya also we can easily conceive of the yakshini as being the *Mulaprakriti* through whose realisation the individual *Purusha* gains his release. The *Mulaprakriti* we know is always conceived of as a lady of wonderful charms. The Upanishad thus delineates her positing the Supreme Soul as her Lover and the individual soul as the *Purusha* in bondage through ignorance. "There is she one unborn, red white and black, the producer of a multitude of offspring of the same form, beside whom lies taking pleasure in her, one eternal and unborn. There is one other soul unborn, who leaves her when she has had her pleasure"—(Svetasvatopanisad I. 5.). The yakshini is the *Mulaprakriti* and Lord Siva, is the *Ishwara* both residing in Alaka. The individual soul is caught in the toils of the universe and is the accursed yaksha and when he has run through the course of mortal life he regains his beatitude, having cognised the reality of both *Prakriti* and *Purusha*. And it must follow that the progress of the cloud is the intelligent ascetic practices of man for gaining the

necessary wisdom. A Vedantic turn is given to this Samkhya doctrine by the Svetasvatara itself when it declares

*Mayam tu prakritim Vidhyaan
mayinam tu mahesvaram Tasya-
vayava bhutaistu vyaptam sar-
vamidham jagat, IV. 10.*

There is also another way of taking the whole tale of the progress of the cloud as portraying the direction and the irradiation of the Lord's mercy towards the individual soul, consistently with the clue supplied by the Ramayana. Yaksha is Sri Rama, who is the Supreme Soul and the Yakshini is the individual soul towards whom He is ever mercifully inclined and separation from whom is unthinkable Therefore the Lord sends down His merciful protection to save the individual soul.

And as the paper has already become too long I shall content myself with generally indicating the lines on which the interpretation must proceed. The great Lord who cannot bear to be parted from the individual souls, sends forth his love towards it because of (1) His great mercy (2) His sense of the duty of protection. He owes to the individual soul (3)

The Message of the Cloud

His knowledge that He and the soul are one, and (4) His love. The Yaksha similarly is *dayita jivitalambanarthi*, because of his compassionate feeling, knows her to be an *abala* (Megha II. 32.) and so sends a message. He calls her *jivitam may dhvitiyam* (Megha II. 22.) and his song is one out-burst of his declaration of love. If then Rama-Sita union represents union of the Paramatman and the Individual soul, then this poem also depicts a similar theme. That the sojourn of life here on earth is temporary and that the soul will be restored to its prior bliss is also vouchsafed for us by the expression "*astham gamitha mahima*" indicating that the soul's former majesty had

only suffered a sunset and so was bound to be restored with the early dawn the next day.

The philosophic value of the poem is very very high and could be gauged only by constant study and meditation and as the significance of any truth, the illumination gains in its lustre and magnificence in direct proportion to the powers of cognition and striving bestowed by the student, I shall just close this already lengthy article by observing that it must have been such philosophic enquiry that compelled that prince of commentators, the great Mallinatha to admit, *Maghey meghey chagatam vayah.*



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