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THE HINDU MIND.

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EDITOR.

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NOTICE.

1. The Hindu Mind will be published on the 15th of every month.
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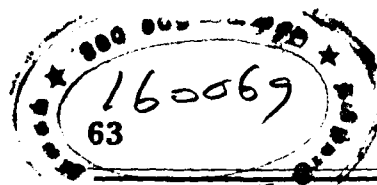
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THE HINDU-MOSLEM QUESTION

To-day, more than at any other time, India is in need of inter-racial amity. No day passes without any conflict between the Hindus and the Mahomedans. Even though they have lived together for the last so many centuries, yet sharp differences exist between the two communities. But communal clashes and quarrels which are proving to be a great set-back to the nation-building activities of the present day, were practically unknown about half a century ago. We have it on record that during the Khalifate of Al-Mamun, (born 786 A. D.) the famous son of Haroun-al-Rashid, whose times are known as the Golden Age in the history of Mahomedans a spirit of love and appreciation for the sacred Hindu divine language Sanskrit was shown by some of the Alumni of his court. Al-Mamun held at his court religious conferences for the discussion of the several systems of Hindu philosophy and to make comparative study of them



with reference to Islamic philosophy. Thus the gleams of a cultural unity were manifest more in those days than they are at present. But this harmony was not to last long. Mutual distrust and ill-will began to grow up, and consequently the differences and dissensions became acute.

Swami Vivekananda, who ever dreamt of a united India, wrote to a Mahomedan friend, "For our own Motherland, a junction of the two great systems, Hinduism and Islam—Vedanta brain and Islam body—is the only hope. I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body." With a penetrative power the Swami had gathered the Hindus and Mahomedans, nay all into the Court of Union. In the affiliation with all nations and religions with joy and the utmost kindness and love, he saw the possibility of unity in India. In the exchange of mutual ideas and ideals and in the recognition of the common spiritual and cultural interests, he saw the possibility of a Hindu-Moslem unity, which is undoubtedly a potent factor in the national reconstruction of India. "Nationalism in India" said the Swami, "must be a gathering up of its scattered spiritual forces." And as religion alone has the unifying power, the Hindus and the Mahomedans should look upon religion as "the keynote of the music of their life, individual and collective. If the union must be permanent then it should be linked to the eternal verities of life. It can be firmly established on the rocky foundations of cultural unity.

We are glad to note that the Indian National Congress, the predominant political organisation of the country, has realised the supreme necessity for bringing about a better understanding and more cordial relationship between the Hindus and the Mahomedans and has this Hindu-Moslem question as one of the main planks in the platform of the congress. A cultured Moslem writer observes, "Living close together, as they are, for centuries in

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India, it is rather strange that Hindus and Moslems should possess such an imperfect knowledge of what is contained in their respective Scriptures.....The result of such ignorance is that each community fails to make a proper estimate of the grand universal truth which the highest thinkers and the best minds of every nation have been striving to attain.....Beneath the surface of outward ceremonies and practices, lies embedded the gems of truth which when discovered, shed eternal lustre and dispel doubt and darkness from the mind. But such gems must be found out and laid bare to the eyes before people can be asked to appreciate their value."

We have observed already that by religion we meant those necessary bonds that unify the world of humanity. This is the object of Divine teaching and law. This is the light of eternal life. But the firm foundation is abandoned; the leaders of religion and the self-seeking politicians of today are claiming for their respective communities, special powers and privileges which they want to deny to others; the fanatics are fabricating a set of new doctrines and new theories which are at complete variance with the foundation of divine religion. As these new doctrines differ from each other, they cause differences; differences breed strife, and strife ends in bloodshed. Thus religion which was designed to become the cause of friendship, becomes the cause of enmity. Consequently, as long as these new doctrines and ideas which are at complete variance with the truth, religion will be but a harmful agency in the world of humanity. Hence the differences which exist between the Hindus and the Muslims must be totally abolished and thus freed from prejudices, the members of the two communities will be able to investigate the real objects of Divine religion; for in as much as the foundation of the religion of God is One and that One is absolute reality and reality is indivisible, complete unity, and amity between the two communities shall be instituted. Thence, it is the duty of the leaders of both the communities to disperse these dark clouds that the Sun

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of truth may dawn from the Everlasting Horizon with the utmost brilliancy.

The teachings of the Hindu Shastras and the teachings of the Koran declare in unmistakable terms, "God is indeed One and has no second." The Rishis of the Upanishads realised the same Supreme Being that was revealed to Mahomed. The principle underlying the great need for unity and co-operation between the Hindus and the Mahomedans is expressed by the following teaching of Guru Nanak, "He alone is a true Hindu whose heart is just, and he only is a good Mahomedan whose life is pure. Be true and thou shalt be free.....God will not ask man of what race he is. He will ask what he has done.....Love the saints of every faith. Put away your pride. Remember, the essence of religion is meekness and sympathy." So far as the fundamental principles of both Hinduism and Mahomadanism are concerned, there appears to be no difference at all between the two religions and both these religions preach almost the same virtues as love of God, purity of the heart, charity, non-covetousness etc., etc. Truly, as Guru Nanak has observed, "To him the delusion of whose heart is gone, Hindus and Mussalmans are the same." So by educating the members of the two communities with the sentiments of cultural unity, peace and harmony may be established.

The signs of a cultural synthesis are beginning to manifest now. The Hindus and Mussalmans alike have begun to realise the futility of fanaticism and the picks among the two communities are trying their utmost to compose the differences. It is our hope that the leaders of the country may consolidate their forces, and thus, shoulder to shoulder, may render an effective service to their Mother Country, keeping in their minds the highest ideals taught by the ancient sages and prophets. If they can do so the Hindu-Moslem unity will prove to be a *fait accompli*. Oh Lord! Confirm Thy righteous servants in the practice of love and friendship to all mankind and assist them in the diffusion of Right Knowledge.

PERCEPTION OF GOD

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

(i)

Paradoxical as it may seem, it is just the omnipresence of God that stands in the way of our recognising His insistent presence before us. When the reader is intent upon reading this article and taking in its contents, will he realise even for a moment that the article cannot be read at all or even exist as an article if it is not written out in black and white on a sheet of paper? When he is looking at the article, he is at the same time actually looking at the sheet of paper which contains the article. The paper underlies, permeates and forms the substratum for the article, every word of it, every letter of every word and every curve or angle of every letter. It is insistently present throughout. All the same, does any reader pay any attention to the paper when he is reading the article? Can he read and understand and appreciate the article, if his attention is attracted by the paper? The existence of the paper as the material background of the article is ignored

practically when the article has his attention. Simply because of his attention elsewhere, we cannot say that the paper does not exist; for, if it did not exist, there will be no article at all.

(ii)

I am reminded of the story of two rustics who were discussing between themselves the relative usefulness of the sun and the moon. A third stepped in and decided that the moon was the more useful as she shone during the night when all was dark while the sun shone quite unnecessarily during the day when everything was bright. It is that Daniel's mentality that we are all having when we perceive the world and yet ignore God. He forgot that everything was bright during the day and that the day was itself possible only because of the sun, and so dismissed the sun as an unnecessary factor. Similarly we forget every moment of our lives that the world is perceived and is

perceivable only because it has God as its material background which underlies, permeates and forms the substratum for the world.

(iii)

A goldsmith may make a very fine necklace from a small quantity of gold. If the gold is worth four sovereigns, he may charge five sovereigns more for the fine workmanship. A man of artistic temperament may be prepared to pay far more to call himself the owner of this trinket. To him, the value of the article is not so much in the intrinsic weight of gold as in the exquisite art displayed in evolving a particular form out of it. He is attracted only by that form and is prepared to pay anything for it, for the form has more value for him than the gold. If an equally fine necklace is made out of cocoanut shell, his admiration for the workmanship will make him pay a fabulous sum for it even though the value of the cocoanut shell is practically not even a single pie. Suppose that by some misfortune he finds himself short of money and feels the necessity for taking these finely worked necklaces to the pawn-broker. What will be the attitude of

the latter? He will coolly refuse to accept the cocoanut shell necklace and mercilessly weigh the gold necklace, for to him the form has absolutely no value; he is concerned only with the substance and does not care a jot for all the fine workmanship on which the owner set so much value.

(iv)

The Hindu System of thought aims at the weaning of our attention from the form side of things so that ultimately we may perceive in all its truth and majesty the Substance which is given the name of God. In fact, a cloth is but all thread, a thread is but all cotton, cotton is but all matter, matter is but all Being, and Being is but all God. Without God, there can be no Being; without being, there can be no matter; without matter, there can be no cotton; without cotton, there can be no thread; without thread, there can be no cloth. Each of them forms the substance or the material substratum of the immediately preceding one, God being the ultimate substance lending existence to and sustaining all. Everything that exists only because of God who is Pure Being and without whom nothing can possibly be.

And yet we do not perceive God just as the man of aesthetic temperament has his eyes only on the workmanship and not on the material on which it has been displayed. The Vedanta wants us to adopt the mentality of the pawnbroker who has his eyes only on the gold material.

(v)

The necklace is an artificial product and may therefore be broken at any moment causing pain to its owner. The underlying gold remains ever gold and undergoes not even the slightest change under any circumstances. Similarly the form side of things is ever temporary and evanescent while the substance is permanent and lasting. If we fix our mind on the latter, there can never be any disappointment or pain; if on the other hand we set our mind on the former, disappointment is inevitable and pain is bound to follow. To ensure therefore permanent escape from disappointment and pain, we are asked to gradually minimise the values that we have been accustomed to attribute to the form side of the world and finally realise in all its fullness the changeless and eternal value of its Substance which is God.

(vi)

To realise that a cloth is all thread, it is certainly not necessary to tear the cloth into shreds nor is it necessary to smash a table to realise that it is but timber. Similarly it is not necessary at all to annihilate the form side of the world to realise the underlying God-Substance. The forms may remain quite as they are and the Seeker of Truth will utilise and use those forms just as others do in ordinary life but they have no ultimate value for him. He may enjoy them but will not be misled by them. His attitude towards them will be far far different from that of others. Our being engrossed in the world-aspect prevents us from recognising the presence of God even though we are all the time gazing at Him. His realisation of God in all the forms which make up the world makes him ignore those forms. Such is the goal of the true Seeker and the aim of the Vedanta is to help every one of us to reach that goal in gradual stages. To perceive the ever present God is the ambition of all religions but it seems to me that it is only the Vedanta that explains why the omnipresent God is not perceived by us and enunciates the method by which we can effectively overcome that imperceptibility and feel

and realise that omnipresence in actual life.

(vii)

In the foregoing, I have referred to the characteristic of Being (the Fountain of Life) which is inseparable from God. That is not the only aspect of God for He is also Intelligence

(the Fountain of Light) and Bliss (the Fountain of Love.) A perfect realisation of God-presence is the realisation of the Eternal background of Life (*Sat*), Light (*Chit*) and Love (*Ananda*) which gives substance to the multiplicity of appearances which attract us under the name of the world.



INDIA AND RELIGIOUS PSYCHOLOGY.

By Swami Jagadiswarananda

The psychology of religion may be said to be the contribution of American thought. Though it is a science almost in its teens a fairly good literature has grown on the subject. "Verities of Religious Experience" of the celebrated American psychologist, William James is perhaps the first and foremost classics of this science but also substantial additions have later been made by Starbuck, Stratton, Ames, Leuba, Pratt and other professors and doctors of psychology.

Those days when swollen-headed and prejudiced men like

Frank Thilly (the author of "A History of Philosophy") and company vilified *India* as the benighted country having no philosophy are over for good in the west. Even India in her chains has been in recent years making the world of modern thought understand that her thought and culture can very well fulfil modern thought. Nay, even more. She has soared much higher than the heights achieved by contemporary world. About half a century ago western literature on Philosophy, Psychology and Religion were full of caricatures and condemnations of Indian

thought. They were almost without exceptions devoid of any appreciation and understanding. But the tide has turned the other way about. Prominent philosophers and psychologists are now slowly but steadily realising the importance and worth of ancient Indian speculations day by day.

Of all countries in the west Germany was the first to appraise the values of Indian thought. Paul Deussen's "System of Vedanta" and "Philosophy of the Upanishads," Maxmüller's edition of *Rigveda* created a commotion as it were in those days in the old world and dazzled it. Then America came forward and shook hands and greeted *India*. The first Chicago Parliament of Religions in which the modern world had heard with rapt attention and amazement the message of *India* from her God-sent representative, Swami Vivekananda, was a turning point, an epoch-marking event in the history of the New World. Since then, Indian thought has considerably influenced the thought and life of the young Yankee nation.

American thinkers have taken a fancy to make respectful mention of India in their best works. There are appreciative

references to Hindu thought in "Pragmatism" and "Verities of Religious Experiences" of William James, in "The World and the Individual" of Josiah Royce, as well as in the famous writings of Emerson and Whitman. With regard to religious Psychology with which alone we are particularly concerned at present, American psychologists of religion specially are getting increasingly interested in India. Dr. J. B. Pratt, an eminent professor and author in his well-known book "The Religious Consciousness; A Psychological Study" pays a high tribute to India. In this book the learned professor makes frequent mention to and quotations of Indian thought. He says, "In the mysticism of Indian specialists this fact (complete unconsciousness of the trance) is what we find and occasionally also in a few extreme medieval Christian mystics. It is a mistake, however, to consider this typical of Christian mysticism; its *Real Home Is India*." This American doctor and professor of philosophy had come to India to study with his own eyes the religious heritage of this country. He has made a deep study of Indian religious literature and modern religious movements, such as Arya Samaj, Brahmo Samaj and Rama-krishna-Vivekananda Mission.

He has also written a very interesting book named 'India and its Faiths' which is a popular manual of Indian thought in America. In his book on religious psychology mentioned above he makes frequent references to the teachings of Sri Ramakrishna, Swami Dayananda, Ram Mohan Roy and others.

Thus we see modern science of religious psychology is gradually taking into account contributions of India on this subject and we are really grateful to liberal and noble-minded writers like Pratt for this. Ancient Hindu mind had made exhaustive researches into the psychology of religion and formulated a systematic science of it but as they are not available at hand in one place modern thinkers almost ignore them. Perhaps no other nation as yet has dived so deep into this science as our motherland unfortunately lying prostrate to-day. If the modern west is a master in the world of matter the ancient India is certainly more so in the realm of mind. This unearthing and arrangement of Indian thought in the light of scientific methods should be the desideratum of the Indian scholars and Sir S. Radhakrishnan is the im-

mortal pioneer in this matter. That even the latest conclusions of psychology and psychoanalysis are distant echoes of Hindu yoga has recently been shown by Geraldine Coster in her recent publication, "Western Psychology and Yoga." Dr. Jung, Prof. Bandwin, Dr. McDougall, Prof. Spearman and other eminent psychologists have voiced appreciative opinion about Hindu thought. Now we will discuss the salient problems of religious psychology in accordance with Hinduism. In the short space of an article like this we can do no better than touching merely the central points only as detailed consideration of them will require volumes. We, of course, doubt very much whether the scalpel and scrutiny of empirical science may be strictly applied to religion. And it is still a matter of dispute. But there can be no two opinions about that unless it is made a science we cannot detect the arrant trash which passes often in this age as religion. In individual as well as collective life religion becomes so much institutionalised and smothered that many un-religious elements enter into it and thereby defile its sanctity. Unless there are psychological tests for religious experiences every insane drunkard and imbecile will pose to be

religious. Though religion is a subjective science, psychology applies four objective methods, such as, questionnaire, biographical, historical as well as comparative and genetic to systematise religious principles and practices. We may or may not grant absolute validity to these methods but there can be no doubt that they are great helps in the reorganisation and reformation of religious life. If anybody can combine in himself a scientist and a saint then his psychological study of religion will near highest approximation.

This infant science of religious psychology has however done one great service at least to the religions of the west specially to Christianity and Islam. These two semitic faiths have almost become depots of fanaticism and orthodoxy, creedalism and sectarianism. Now religious psychology has exposed point-blank all these defects and drawbacks analytically. By weighing them in the balance of rationalism and science it points the way of harmonising intuition and reason in life. Dr. A. R. Uren shows in his "Recent Religious Psychology" how modern psychologists are dealing death-blows to all theological dogmatism and are indirectly liberalising

and purifying the doctrines and the votaries of religions. India, which is preeminently a land of religion has been in the new age the hot-bed of warring sects and jarring creeds. The sooner psychological science purges India's faiths of non-essentials the better and healthier it is for our religious life. Moreover psychology of religion is arriving at conclusions by means of logical speculation, analytic and synthetic which the Hindu mind had reached centuries ago.

Take for instance the doctrine of immortality. Except two Indian religions, Hinduism and Buddhism, no other religion, believes in it. Particularly the semitic faiths do not believe in it. Madam Blavatsky and other leaders of the Theosophical Society are to be congratulated for so vigorously preaching all over the world the two fundamental doctrines of India, Reincarnation and Karma. But the Christians and Muslims have almost turned deaf ears to them. Now the science of religious psychology has opened their eyes to this fact and disclosed the limitations of those faiths. Pratt says, "Belief in immortality is inherent in man, not taught. Men have an instinctive feeling that they will not be obliterated." Book of the

Society for Psychical Research, Sir Oliver Lodge, Prof. Hyslop, Frederick Myers and others have contributed greatly for resuscitating belief in the survival after death. The child takes the continuity of life for granted. He learns with a good deal of astonishment the fact of death. Bertrand Russell writes in his book "On Education" (Page 171) of his son and himself. He says, "I find my boy still hardly able to grasp the fact that there was a time when *he did not exist*; if I talk to him about the buildings of the pyramids or some such topic he always wants to know what he was doing then and is merely puzzled when he is told that he did not exist." Thus it is found that no mind can believe in final annihilation; but has an inner essence of immortality. Stratton in his "The Psychology of Religious Life" has beautifully pointed out that the readiness to believe in absolute extinction is a sign of self-depression. Man has got an unflinching faith in the idea that death is but a superficial experience and that in spite of it the soul lives on." Pratt says also to the same effect that in sickness the belief may wane with other mental functions from sheer fatigue and weariness.

That life continues beyond the grave, transcends the tomb is innate in man's mind. This idea of everlastingness is *ipso facto* felt as real. It does not come out of reasoning. This immediate reality feeling is born of intuition and insight. Emerson rightly says, "All serious souls are better believers in immortality than one can give grounds for. The real evidence is too subtle or is higher than one can write down in propositions."

Pratt, Leuba Schiller and other famous psychologists had sent out questionnaire to many people asking for their opinion on immortality. About eighty ~~five per cent of the respondents~~ replied in the affirmative. The percentage was less among the so-called scientifically educated and more among the uneducated laymen. Dr. E. Griffith Jones in an excellent little book on "Faith and Immortality" attributes the loss of belief in a future life to the co-operation of three factors: (1) The spread of natural science with its rationalistic and sceptical tendencies (2) the centering of the modern man's interest in this world (3) the inability of contemporary theologians to agree on any doctrine as to the nature of the next life. This belief in immortality is the sustaining

factor of human life and consoles man in all his failures and frailties. Walt Whitman says that death is not the ending but rather the beginning. Strindberg, the famous Norwegian dramatist remarks beautifully that perhaps life begins when death comes. Man has the immediate apprehension that his spirit is a being of immediate comprehension. This firm conviction does not borrow its sense of reality from anything else. It is its own authority. Speaking of death Goethe, the German philosopher says that 'Soul works from eternity to eternity. It is like the sun which though it seems to set to our earthly eyes, does not really set but shines on perpetually. Do you think that a coffin can impose upon me?' It is with the certitude of such a conviction in the immortality of soul that Socrates drank off the hemlock "right blithely." Henry James, the well-known American writer and brother of William James, says that unending life is the greatest artistic delight, the highest conceivable good. The problem of mortality is meaningless without this belief. The thought of empty-nothingness terrifies all. Nobody wishes to be snuffed out like the light of a candle. Thomas Huxley, one of the

most "objective" of scientists, towards the close of his life wrote to a friend "My dislike to the thought of extinction is increasing as I get older and nearer the goal."

Goethe is quoted as saying "it is to a thinking being, quite impossible to think himself quite non-existent, ceasing to think and live." The wise adage rightly runs: "All men think all men mortal but themselves." No one can imagine oneself to be dead or extinct. Hoffding, the German philosopher of religion truly thinks that the essence of religion consists in the perpetuation of life. The belief in *post mortem* life is not a mere convention or idle dream. It is more fundamental and stronger than even a belief in God. The latter is not possible on the foundation of the former. Rightly Swami Vivekananda observes that faith in oneself precedes his faith in God. In the Pyramidal texts and the Book of the Dead of Ancient Egypt, in the Vedas and the Upanishads of the ancient Rishis, the oldest records of mankind, this belief in immortality is taught in no uncertain terms. The Bible and the Koran speak of the eternal life though to the Christians and Muslims this is the worst bugbear of belief. Sufi sect of Islam

definitely accepts reincarnation, which is a mere corollary of immortality. This unflinching faith in the deathlessness of the soul is the strength of Hinduism. Says Dr. Pratt, "One of the things that strikes one most forcibly on a visit to India-at least if I may trust my own experience-is the vitality of the belief in immortality among all classes of society except those that have come under western influence. Not only does there seem to be comparatively little theoretical scepticism on the subject; the belief seems to hold a vital place in the lives of a surprisingly large proportion of the people". Prof. Pratt opines that herein lies the greater strength of the Hindu faith over the Christian.

One word more about mysticism, the vital part of religion and we will close this short survey of religious psychology. Let us first see what should be the psychological definition of religion. Pratt defines religion as the attitude of mind towards the Determiner of Destiny. The definition is fairly alright as far as the conventional religion is concerned but it cannot cover the whole ground. Religion generates a cosmic sense in man but that sense or attitude may be an intellectual assent. So,

our definition as given by Swami Vivekananda is that *Religion is Realisation*. As long as one does not perceive the highest Truth or Reality face to face, religion cannot spiritualise the entire life of the individual. This realisation is a mystic experience in which man senses God, sees God. In such an ecstasy man forgets his own body which is so dear to him and all communication of the senses with the outer world is completely broken off. Here it may be asked "What is God or Truth?" According to Dr. Pratt the constitution of the mind enables us to predict that the God of religion is monism of some kind. No one should mistake monism for monotheism. Christianity and Islam are monotheistic but not monistic, whereas Hinduism is monistic but polytheistic. By prescribing one single path for men of all temperaments the semitic faiths have laid axes at their own feet whereas Hindu monism and polytheism have a sort of universal appeal. The great English essayist Aldous Huxley says, "Monotheism and polytheism are doctrines equally necessary and true. The Divine is both one and many. A purely monotheistic religion is inadequate and unrealistic and hence won't

suit the modern mind. Faith of the Father must have many gods in its pantheon, one for each soul according to its temperament and capacity."

The mystics and ecstasies of all ages and climes have unanimously asserted from their own experiences that in the superconscious state they lose their individuality in the Divine and become unified and identified with the Absolute One. In that state the soul swims in joy and knowledge of God. William James also points out that the trend and tendency of the mystic experience is towards monism. This experience reveals God in the depth of one's own self, nowhere outside. Psychological analysis of various religious experiences has also proved that God essentially resides in the soul of man and nowhere. Nay, more. The psychology of religion has almost approached the Upanishadic conception of God and proclaims that God does not dwell in temples of earth or heaven but in the heart of man, the *sanctum sanctorum* of the Divine. Plotinus, Dynosius, Eckhart and other celebrated mystics have with one voice affirmed that man is God. The human is potentially divine. Ecstasy reveals the highest

truth. In that superconscious realisation man knows that he is none else but highest Truth and Reality for which he was searching life-long all the world over outside. So, if anybody wants to realise God he should not search for Him in temples or churches or mosques but in the heart of his hearts. As Christ says, "Man is the highest temple of God." Plato also says, "Man is a heavenly plant not a terrestrial one." And in order to know this what is wanted is the "complete inwardness of the whole being of the aspirant or the seeker."

This is the only condition or criterion of realisation. Complete oblivion of the body and the world is needed. This means that the mind must be soaked in the water of detachment always and absolutely. As Plato says, "Forgetting the world by the world forgot." Plotinus used to blush at the idea of the body. Towards the end of his life Swami Vivekananda used to say "I have forgotten totally that I was ever born. Body-idea is the worst sin." And to get rid of this body-idea many systematic and scientific exercises have been practised by all saints. A Christian saint Pierre d'Aleantasa underwent extreme

mortification. He went for forty years with but one and a half hour's sleep out of twenty four. Sri Ramakrishna had not a wink of sleep for six long years and his eyes could not blink. Highest exertion and effort are necessary for such



THE UNIVERSAL SIGN "OM"

By Victor Loga of Poland.

It is not necessary to emphasise the importance of *Mantrams* to Indian readers. All meditations, all prayers must begin and end with sacred words in India. "Om" is most used, is most universal for all religious sects, as well for atheists who cannot deny the power of the thought and its expressing word. The "Word" or "Logos" in the Christian mysticism, is the very basis and the beginning of the creative processes and its very root. St. John's gospel (chapter 1.) says. "In the beginning was the "word" and the "word" was with God, and the "word" was God. The same was in the beginning with God. All things were made by Him;

concentration. Spiritual realisation is no easy matter. It is the hardest of undertakings and requires the greatest manifestation of energy both mental and physical. The young alone can succeed in such struggles.

and without Him was not anything made that was made. In Him was life; and the life was the light of men."

The Hebrews had their *Mantrams* but they could be pronounced only by the priests, solemnly on rare occasions. That was the sacred word of 'Jehova'. It is a compound of four Hebrew characters: *yod, ha, vow, ha*. This word must be written, as do the Hebrews, from the right to the left: *ha, vow, ha, yod*. Pronounced quickly we hear "Yahva" (*y* must be pronounced as in the word *Yoga*) *Yad* means the masculine principle, *ha* means the feminine principle, *vow* means neutral, child, as

the result of the two preceding, the second *ha* means family or a new organisation, a new entity. "Yahway", as said above, was pronounced by the chief priest under the sounds of trumpets in the temple on the chief holy days. Nobody else knew exactly the true pronunciation. He who abused *Mantrams* had attracted the worst miseries and had been punished.

Christian rituals also admit *Mantrams*. The most used in the Catholic Church is, 'Domini vobis cum'—(Lord with you) or "Pax Domini vobis cum"—(Peace of Lord with you) All Christians finish their prayers with the word "Amen fi it" (let-it be so).

Thus, all religions and all peoples know the great importance and significance of *Mantrams*. The sacred word "Om" is the simplest. It must be generalised and made the common *Mantram* not only for the Hindus but for all humanity. If so, this sacred word must be expressed also in a common sign for all peoples. The Sanskrit characters are but rarely known in the west; so the sign cannot be understood there easily.

Let us analyse this word from the philosophical point of view. All creations, all cycle of creations have vibrations in its root, vortex, Vritti, whirlpool. That

can be represented by a spiral line. Pronouncing the word "AUM" we open the mouth widely (a) then somewhat narrowly (u) and then we close the lips (m). The spiral line expresses this processes of pronunciation. The European people could also read this sign as *O* and *M* in the middle. *O* and *M* written separately do not give the continuity. *U* in the middle connected with *O* produces the impression of continuity; *M* ends in the point which is the central position of Creator, Observer, creating but not moving.

The spiral line is a symbol both of involution and evolution. If we go from the centre we will never reach the goal. But if we proceed in the opposite direction from any point of the spiral or from any point of our spiritual state, we go Godward and approach the supreme Goal.

It must be added that the spiral lines winding like a screw are very common in Buddhist architecture in Cambodia, Siam and other Buddhist centres. It seems the sign of the spiral line can mathematically express the same AUM, the sign of the sacred and eternal Sanskrit language of the Aryans.

If admitted by the Hindu authorities may it serve to the future brotherhood of all mankind!

THE SCHEME OF THE GITA

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

II.

(Continued from page 59)

Thus it will be clear that the immediate and apparent object of the Lord in propounding the Gita was to allay the doubts and solve the difficulties felt by Arjuna which all of a sudden took the wind away from his sail and rendered him quite incapable of bearing arms against his own kith and kin. After making a comprehensive survey of the assembled combatants from the centre of the battle-field where his Divine Charioteer had conducted him just opposite to where Bhishma and Drona stood posted

Bishma Drona pramukathah and on hearing from the lips of the Lord the magic words 'Dear Cousin, look here at the assembled Kurus' *Partha pasyithan samavethan kurun* his mind all of a sudden began to fly at a tangent and strange reflections came welling up within, which presented before his mental vision a gruesome picture of the tragedy that was going to be enacted and the lasting disaster that would surely follow in its trail. In such a mood he began to reason

whether after all the game was worth the candle; whether the object which was aimed at and which victory in the war might bring viz. the Kuru kingdom was worth having at all at such heavy cost, involving the loss of almost the entire man-power of the age and whether the far-reaching devastation that would inevitably follow this pitched battle would not more than outweigh the uncertain gain that might probably be acquired; a gain, which however will become most unpalatable in the solitude of the desolation that the carnage of the war is sure to leave behind.

In a virtuous and kind-hearted hero like Arjuna this was nothing untoward or unnatural. It was not creeping fear or cowardly diffidence born of want of confidence in the sufficiency of one's strength or a haunting consciousness of guilt and injustice such as began to trouble Duryodhana at the time. It is indeed impossible to overlook the poetic appropriateness of the contrast that the Kaurava

usurper bears to the Pandava hero. The former is the first to feel a mental depression at the sight of the enemy's hosts assembled in battle array. No doubt the Pandava legions were less in number; but their array was so splendidly done by Dhrishtadyumna that the very sight of it struck terror in the heart of Dhuryodhana and many thoughts began to cross his mind at the time. The recollection of the boon that Drupada secured from the Gods by his penance that he should have a son who will kill Drona, the hideous oath taken by Bheema that he will break the thigh of Duryodhana on which Droupadi was asked to sit and drink the blood of Dussasana who dragged her by the hair, the sub-conscious feeling that leaders of his army such as Bhishma, Drona, Kripa etc., had not their heart in the business but were there barely to discharge their duties, and above all the remembrance of the recent defeat and discomfiture suffered in the outskirts of the Matsya country where Arjuna disguised as Brihannala vanquished single-handedly the entire Kaurava army—all these rushed into his mind and began to damp his spirits so that in despondency he approached Acharya Drona and began to recount to him the comparative

strength of the two armies. Then the old and wise Bhishma noticing his dejections cheered him up by blowing his conch aloud and this was followed by the sound of conches and trumpets from both the armies and presumably in the tumult of the noise and amidst the stress of getting ready for the fight Dhuryodhana got over his despondency or at any rate became oblivious to it.

But it was quite the reverse with Arjuna. He felt no fear or despondency; but all of a sudden a sense of remorse and tenderness took possession of his mind and this eventually set him thinking about the fundamentals of life and action so much so that his thought underwent a thorough revolution and he began to review the situation from an entirely new standpoint by assessing the absolute ethical values of the impending war, and the possible consequences of participating in it or desisting therefrom. In such a reflective mood the conviction grew strong in his mind that the supreme moment had arrived, when it was necessary for him to rise above petty sentiments of personal love or hate, and short-sighted calculations of wordly gain or loss, which were after all relative and adventitious, and to fix the attention

upon the transcendental aspect of things and reckon the permanent good or evil that would result from the adoption of a particular course of action. As the result of such ratiocination he arrived at the conclusion that the disappointment and obloquy of withdrawing from the war at that stage could bear no comparison with the heinous sin involved in shedding the blood of all who were near and dear and thereby spreading desolation far into the future.

Hence it became necessary for his Divine Charioteer to drag him out of this untoward course and put him back on the right track of duty by explaining to him step by step the nature of existence, the right conception of duty and the ultimate goal of life, in other words all about the Tathwa, Hitha and Purushartha.

In doing so it had to be pointed out that the way of Arjuna's reasoning involved three fundamental fallacies—viz. that the real object of this war was the regaining by the Pandavas of their lost kingdom; that Arjuna was a free agent in the matter so that it was entirely in his power to fight or not; and that the fruits of victory were his own and his also was the

endeavour to secure it. In other words—he regarded this war as a self-serving act *kamya karma* whose prize *Palam* was the Kuru-crown, and deemed himself the agent and beneficiary

karttha and *Bhoktha*

This in the view of the Lord was a wrong mentality on the part of the chief actor; hence it was indispensable for him to get qualified for his task by understanding the real import of this war which unlike any other was out and out a holy sacrifice

Suddhayaga

in which there was no place for any ideas of 'I' and 'mine' and therefore deserved to be fought to the finish in the true spirit of Karma Yoga without the slightest tinge of personal attachment to the result. This could be done by Arjuna only after shedding his egotism outright and realising that he in common with the tiniest of beings was but a toy in the hands of the Supreme Maker whose unfettered will *Apruthihatha sankalpa* was driving the entire universe round and round the wheel of time *Bramayan sarva bhutani yanthrarudani mayaya* and that it was his duty to surrender himself and his all in single-minded devotion at the lotus-feet of the Lord and pray for such light and guidance as He may in his merciful wis-

dom deign to vouchsafe unto his disciple remembering full well the Lord's final injunction:

"Avoiding all taint of the Ego dedicate all thine acts and surrender thyself unto me. Verily, shall I release thee from all shackles. Grieve not."

It was also in the Lord's mind that Arjuna's plea was indefensible from the standpoint of right ethics applicable to the conduct of a renowned Kshatriya prince and hero who owed it to himself, to the rest of the world and to posterity that he should fight to the finish in upholding a righteous cause. 'No greater blessing to a Kshatriya than the opportunity of participating in a righteous war.'

Surrendering to a rival what all he desires and retiring from

the world altogether may be meritorious in an anchorite; but in a man of action, the scion of the ruling class in the prime of life, and in the fulness of strength and glory it would be a sin and a crime involving as it does an attempt to shirk responsibility and avoid the risk and trouble attendant upon the performance of duty.

The central theme of the Githa, the burden that runs through the entire work, is the inculcation of these truths which is done with inimitable skill and grace by slow degrees taking Arjuna by the hand, as it were, stage after stage and presenting to him all the possible aspects and stimulating him to think for himself and assimilate the ideas propounded to him.

THE HINDU IDEAL OF RENUNCIATION.

Roverty is a crime in this age of enlightenment. Look at the nations of Europe. How strong they are, how happy, how comfortable! What wealth untold flows through the land! What strength, and health and

wealth! How they hold up their heads in self-reliance and manliness! Look up to them, thou degenerate son of Ind, make money while thou livest, put spurs to thy ambition, work on till thou accumulate thy hoards and surround thyself

But the average Brahman of these later days—long the sport of adverse circumstances—has adjusted his theory of life to his present conditions. With no piously disposed rajas to look after his earthly comforts and amply provide him with the necessities of life, so that he might dedicate himself to a literary life and spiritual instruction, the torch of knowledge handed down to him from his hoary ancestors all but extinguished by centuries of political unrest and insecurity he thinks he sees the unerring hand of Destiny in his change of fortunes and consoling himself with a few reflections on the invincibility of Fate is content to preach and practise a life of passive resignation. He misreads and misinterprets the law of Karma into fatalism and the vague echoes of Sankara's teaching of which he has but a second hand and very nebular conception appear to him to recommend masterly inaction with their strange yet fascinating tale of the unreality of the world. How can he with his enfeebled intellectual grasp comprehend the subtle distinction between hallucination and phenomenal reality? Forgetting

that the rose under another name smells as sweet he dreamily talks of an illusory world and gravely recommends—lotus eating.

So taught not the sages of old. They preached the gospel of work. The Brahman, the Kshatriya and the Vaisya had each his allotted work in life to go through. The Brahman represented the brains of the body politic, the Kshatriya the sinewy arms and the Vaisya, the organs of locomotion. Each had to safeguard the interests of his portfolio, to work in harmony with the others and set the machinery of the state going without friction. None was spared in this work, except the young who had to prepare themselves for the task by years of culture and discipline, and the old, who after a life's work might throw off the harness and exclusively devote themselves to spiritual concerns. The Brahman preached and taught, sacrificed and officiated at sacrifices, counselled the king and legislated, in short, undertook and performed all work that demanded literary skill and brainpower, and a munificent and greatful state allowed him undisturbed to follow his

peaceful avocations and minister to the spiritual comforts of the people. His was no severely ascetic life. He was to assiduously court and enjoy all the sweets of home. He had to earn and save, to support by his charity the youthful bachelors in pursuit of knowledge and the aged who had renounced the world, to be kind to all living beings, to sacrifice to the gods and his fathers, and by uninterrupted study to keep the light of knowledge handed down to him, undimmed. He might aspire to all the honours and rewards of a literary career, and make his mark in the world as an author, judge or statesman. Surely this cannot be called a slumbering life. The Kshatriya fought and won laurels in the field, preserved peace within and kept the enemies without. The highest honours were within his reach, and the world has more than once heard of his heroic deeds and fearless self-sacrifice at the altar of his country. The Vaisya ruled the market, dared the dangers of the deep in quest of wealth, and developed the arts and industries of the country.

There is in all this no scorn for riches, and the comforts they bring. Long, long ago, Bharadvaja went to the sage Bhrigu for instruction. Bhrigu in the course of his exposition of the duties of man says with regard to the householder. "In this mode of life, virtue, wealth and pleasure may all be secured. The house-holder should acquire wealth by irreproachable acts and use it not for mere personal gratification but for the benefit of those who lack it—bachelors, students, ascetics, mendicants, in fact all those who cannot support themselves. In the domestic mode of life, the deities are gratified by sacrifices and domestic mode of life, the *pitrīs* by the cultivation of knowledge, by the study of the scriptures and by listening to the instructions of preceptors and the creator, begetting children. In the domestic mode of life these are allowed, viz., the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; of pleasures derived from dancing and music and all sights and scenes that are agreeable to the sight, every kind of amusement and the gratification of all legitimate desires.

That man who in the observance of this mode of life seeks the acquisition of religious merit, wealth and pleasure, enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good."

Seek wealth by all fair means, aspire to fame and honours, work on and enjoy the reward of your pluck and perseverance. As Sankara says what wealth you gain in the pursuit of your legitimate avocations, please your mind therewith. But all this while remember that in this frail and fickle earth there is naught that remains for ever. This is a world of unexpected calamities. Your wealth may crumble away like dust. The nearest and dearest to you may be torn away from you by the cruel hand of death. Naught will avail when the bolt should fall; not all your turn for business not, all the skill and co-operation of Science, not all the mighty efforts that wealth can buy or authority enforce can stem the adverse tide when it should set in. There is the finger of Providence in it, and man, the greatest of them all,

can but meekly bow to it and say, if he has the wisdom to say, "Oh Lord, thy will be done." Therefore even while you enjoy the good things of the earth, see that the enjoyment does not corrupt you. When good things come to you, thank God and welcome them; but at the same time be ready at a moment's notice to bid them good-bye with cheerfulness. Janaka said once "I am the king of all the Videhas; but if to-day the whole of my kingdom should be burnt to ashes I shall be none the poorer for it—"Cultivate this frame of mind. This you can do by guarding against sensual egotism. It is the taint of self that corrodes all life, all thought and feeling. Beware of this, egotism, the blackest of sins, mightiest of your enemies. If you only keep watch and hold this enemy at bay, you may roll in wealth and luxury but they shall not harm you, they shall have no power to corrupt you. This is true renunciation—not the bowl of the ascetic nor the garb of the mendicant.—*The Sanskrit Journal*. 1898.

REVIEWS AND NOTICES.

THE BRIHADARANYAKA UPANISHAD with the commentary of Sri Sankaracharya, translated by Swami Madhavananda with an Introduction by Mahamahopadhyaya Prof. S. Kuppuswami Sastri, M.A., I.E.S., Published by Swami Vireswarananda, Advaita Ashrama, Mayavati, Almora. Cloth-bound Pp. 960. Price Rupees 6.

Copies can be had of the Advaita Ashrama, 4, Wellington Lane, Calcutta.

We congratulate Swami Madhavanandji not only for his laborious publication of the translation of the greatest of the Upanishads, the Brihadaranyaka Upanishad, and of Sri Sankara Bhashya on this Upanishad which is considered to be the greatest of Sri Paramacharya's commentaries on the Upanishads, but also for his highly critical and dispassionate study of the text and the commentary which has made this Upanishad quite comprehensible to the modern reader. Dr. Ganganath Jha, Dr. Roer and Prof. Hiriyanna, have tried to bring out a translation into English of this Brihadaranyaka Upanishad but it was reserved for Swami Madhavanandji to publish a translation wherein the spirit of the original has been so beautifully preserved. The author has taken the greatest care to make the rendering as much easy and literal as possible and in many places he has doftly ob-

viated the difficulties that present themselves in translating the sublime and highly mystic expressions of the Upanishads into such a non-philosophic language as English.

Sri Sankaracharya, the lion of Vedanta and the oldest of Vedic commentators has recognised only fourteen of the 108 Upanishads as having Vedic authorities. And of these fourteen principal Upanishads the Brihadaranyaka is the greatest not only in extent but also in substance and theme. "It is the greatest Upanishad" as Mahamahopadhyaya Prof. S. Kuppuswami Sastri points out in his excellent critical introduction to this volume, "in the sense that the illimitable, all-embracing, absolute, self-luminous blissful reality—the Brihat or Brahman, identical with Atman, constitutes its theme. And according to Sankara, it may be said to be the greatest Upanishad, also for the reason that it comprehends both the *Upadesa* or revelation of the true nature of the mystic experience of the Brahman-Atman identity and the *Upapatti* or logical explanation of that great doctrine of Advaita through the employment of the dialectic modes of argumentation known as *jalpa* (arguing constructively as well as destructively for victory) and *Vada* (arguing for truth)." Of the commentaries which Sri Sankara had made on the Upanishads, the Brihadaranyaka

Bhashya is perhaps the greatest. He brings in his Bhashya in a convincing manner how the sublime truth of Brahman-Atman identity forms the end and aim of all the Upanishads in general and the Brihadaranyaka in particular.

The volume under review is divided into six chapters. The first chapter contains five sections, the second six, the third nine, the fourth six, the fifth fifteen, and the sixth four. A fairly exhaustive index has also been added. In the first chapter it is pointed out how the nature of the relative universe is the subject-matter of ignorance. The entire subject-matter of ignorance is of two kinds. "Internally it is the vital force, the sustainer, and illuminer, and immortal—comparable to the posts etc. of a house. Externally it is denoted by the word 'truth', which is in effect, non luminous, subject to birth and death and mortal—corresponding to the straw, kusha grass and earth in a house." "The Self alone is to be meditated upon, for all these are unified in It" (I, IV, 7) shows that the Self alone is the subject-matter of knowledge. "This Self, is the ruler of all beings, and the king of all beings. Just as all spokes are fixed in the nave and fellow of a chariot wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self" (II, V, 15). The knowledge of Brahman which leads to immortality is extolled in the second chapter. In section four of this second chapter we find an interesting conversation between Yajna-
valkya and his wife Maitreyi. Yajna-

valkya had two wives, Maitreyi and Katyayani. The sage intending to take up the life of renunciation, wished to finish between his first and second wife Maitreyi thereupon said; "Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?" "No," replied Yajna-
valkya, "Your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth." Thus addressed, Maitreyi said in reply, "What shall I do with that which will not make me immortal?" Yajna-
valkya replied, "My dear, you have been my beloved (even before) and you say what is after my heart. Come, take your seat I will explain it to you." Too much philosophy in home-life is apt to make it dull and dreary. But Yajna-
valkya bases his philosophy with reference to immortality on Love. This Yajna-
valkya-Maitreyi conversation is dealt with in detail in the fourth chapter. The story is introduced here with a view to enjoining renunciation of the world as part of the knowledge of the Self. The sum and substance of the first and second chapters are to be found in section five, chapter two. "Brahman which is the self is without prior, that is, cause, or posterior, that is, effect, without interior or exterior, that is, it has no other species within It or without It. What is this homogeneous Brahman? This Self. What is it? The inner self that sees, hears, thinks, understands, knows; the perceiver of everything, because as the self of all it perceives everything. This is the teaching of all Vedanta

texts—the gist of them. It leads to immortality and fearlessness." Some of the Western Orientalists like Dr. Deussen, Prof. Keith and others are obsessed by the view that "there is an early foreshadowing of Sankhya principles in the Brihadharanyaka passage. 'This universe is indeed this much—food and the eater of food. (I, IV 6). They quote in order to confirm their view from a Maitrayana Upanishad. They opine that, "These words (the Brihadharanyaka passage above quoted) are at any rate interpreted of *Prakriti* and *Purusha* in the oldest exposition of the Sankhya philosophy known to us in a chapter which by the direct contrast it sets up between *Purusha* and *Prakriti* opposes itself not only to the teaching of the Upanishads, even where a tendency towards the Sankhya is observable, but also to the remaining parts of the Upanishad." Sri Sankara maintains by means of his powerful dialectics that "considered as being (really) free from all kinds of limitations, all (personalities) are declared to be *Para* i. e., the absolute or Supreme Being by all Shruti and Smriti passages." The translator has tried his best to follow faithfully the spirit of the Divine Commentator.

The first two chapters are mainly of the nature of scriptural evidence while the third chapter begins with the object of testing the meaning of the Shrutis in the light of arguments. "When both scriptural evidence and argument start to demonstrate the unity of the Self, they can show it as clearly as a hael fruit on the palm of one's hand, for it has been said, '(The

Self) should be heard of, reflected on, etc. (II, IV 5; IV, V 6)." The truth of Brahman has again been discussed in the fourth chapter by means of questions and answers between the teacher and his disciple and brought to a conclusion. As a conclusion of the proposition of the same topic, section five of chapter four is introduced. This section relates to Maitreyi. The exemplary royal life of King Janaka who could see "inaction in work and work in inaction," produced its effect on the great Yajna-
valkya, and therefore he saw the proof of man's immortality in the fact that he has the power to love. The following is the first part in the explanation of immortality which he gave to Maitreyi;—"It is not for the sake of the husband my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved The Self, my dear Maitreyi, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known." Though Maitreyi was a very clever woman yet she was unable to understand the philosophy of her husband. Her husband explained to her that the individuality of the individual should be merged in the central reality of the great Atman, who is one only without a second. How can one love another if both are the same? Is love possible when there is no distinction between the Lover and the beloved? Such was the doubt of Maitreyi. Yajna-
valkya

cleared her doubts thus:— "Certainly I am not saying anything confusing. The Self is indeed immutable and indestructible, my dear. Because when there is duality, as it were, then one sees something, one smells something one tastes something ... But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one speak and through what? ... This self is 'That which has been described as, 'Not this,' not this. It is imperceptible, for It is never perceived ... This much indeed is (the means of) immortality, my dear." The puzzle of love is the same as the puzzle of knowledge. In both we have to begin with duality and to end in unity. To him who has learnt to realise the Unity of the reality, death cannot certainly mean anything like annihilation. So, Yajnavalkya told his wife, "My dear, Maitreyi, you Love, therefore you are immortal."

In the fifth chapter which is of the nature of a supplement, certain meditations, not mentioned before, of that same Self as conditioned and coming within the scope of words, their meanings and so on—meditations that do not clash with rites, lead to great prosperity and take one through a gradual process of liberation, are mentioned. 'It is also the intention of the Shruti to enjoin the meditation on Om as forming a part of all other meditations, and the practice of self-control, charity and compassion.'

(page 802). The meditation on Gayatri is stated in section fourteen of this fifth chapter.

The last chapter is also of the nature of a supplement like the previous chapter. Section two, is an exposition of the *Panchagni Vidya* which clearly demonstrates the course of transmigration of the disembodied soul after death.

The appearance of an English translation of the Brihadaranyaka Upanishad embellished with Sri Sankara's commentary, at the hands of our Swamiji is a very valuable contribution to our knowledge of one of the greatest of the Upanishads, apart however from its intrinsic merit, which speaks for itself, we heartily recommend this volume to the public coming as it does from an Indian Savant, as one among the many indications, of the increasing activity, which is growing up in India, regarding things spiritual and cultural and literary. Humanity in general and the Hindus in particular have had to suffer long in that translations of the Sacred Books of India were left to the Westerners, who understood and appreciated the letter more than the spirit of our splendid philosophy. We feel proud that one of our Hindu brethren in whose hands the treasures of our Sacred Aryan Literature were bequeathed of old is to-day recognising his responsibility and duty as one among the many custodians of these Sacred Books, and we once again felicitate the revered Swamiji in the successful carrying through of such an admirable translation.

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OPINIONS THAT INSPIRE US.

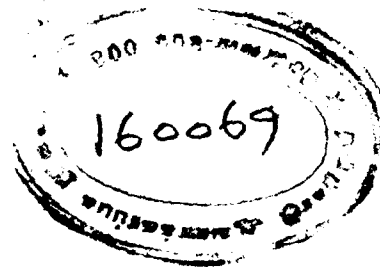
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