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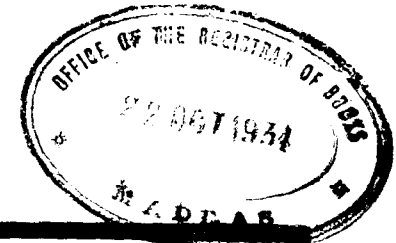
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NOTICE.

1. The Hindu Mind will be published on the 15th of every month.
2. Subscriptions are strictly payable in advance. Subscribers are not enrolled for less than a year. The period of subscription extends from July to June.
3. All correspondence must be addressed to the Editor, the Hindu Mind, Tiruvadamardur.
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5. Those desirous of sending articles must send them to the Editor before the 5th of every month. The Editor reserves to himself the right of curtailing or supplementing wherever necessary, and of publishing or withholding publication of articles. Unpublished articles are not returned unasked for.



VOL. II. OCTOBER, 1934. No. 4.

HINDUISM AND ETHICS.

The militant civilisation of the West aims at sense-gratification through control of the forces of external nature; the saintly culture of India aims through sense-control at realising the blissful Divinity deep-seated in the heart of all beings. Devotion to Dharma, to discipline in every-day life has been the watch-word of India from her first dawn of life on earth," so says a distinguished modern writer. Truly, the nations of the West have yet to learn that life is not merely on the plane of matter but, also on the plane of spirit. The Western nations feel proud of their external prosperity; but the Eastern nations feel proud of their inner prosperity. Thus we find that each is guided by different ideals, different thought and different course of conduct.

This general difference between the Eastern and the Western thought and action may also be found in the scope and function of Ethics. The word is derived from the Greek root *ethos*

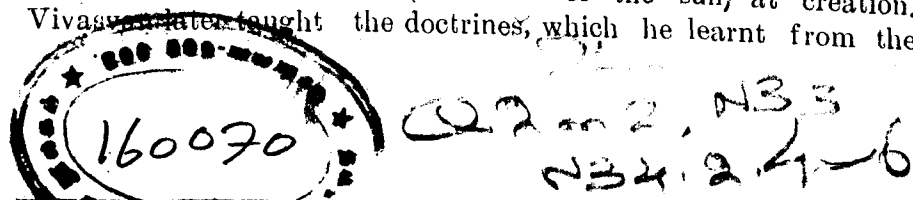
which means, custom. The ethical discipline which is an application of the doctrine to life is intended to enable man to realise his potentialities that he might live gladly in the consciousness of an eternal relationship with the Almighty. James Martineau, the well-known author of "Types of Ethical Theory" observes, "I have always been a teacher; I have not ceased to be a learner; in the one capacity I must tell the little I know; in the other I must strive after some glimpse of the immeasurable light beyond in us as finite and dependent beings there is a sense of obligation and overshadowing Authority, assuring us that the higher claim is not simply in us, but over us. 'This sense of Duty is not the pure essence of the moral idea itself but the consciousness of its administration to us from the Supreme Source.'" But this recognition of the need for co-relating morality with religion and Eternal Law is not so strong in the West as in the East.

Moral progress is judged not by man's power over the forces of nature but by his control over the passions of his heart. Mere mechanical morality will not lead us to our goal. It has to be fed and fostered by a vital union with the ultimate Reality. Then alone shall we realise that in every individual there is the eternal light emanating from the Supreme Effulgent Being. But the westerners do not seem to make spirituality the basis of their lives. The goal of human life and the means to be adopted have been, once for all, well-defined in the Hindu scriptures; and the ancient Rishis have lived and gone showing the practicability and absolute tenability of leading the life of Truth and Perfection. Fully conscious of the distance separating actual human experience from this ideal perfection, the Hindu thinkers based their views on conduct and discipline on the existence of a special faculty endowed to man or the revealed will of God as determining the distinction between right and wrong. This culture and discipline trained the individual for his destiny. This ethical code, these laws and rules constitute what is known as *Dharma* which is a fundamental feature of Hinduism. When the Supreme Lord appeared on Earth in His incarnation as Sri Krishna to re-establish the *Sanatana Dharma*, He taught to the world His Gita which is nothing but the self-same doctrine which He preached to Vivasvan (the God of the sun) at creation. Vivasvan later taught the doctrines, which he learnt from the

Lord, to Manu. And the entire teaching given by Him to Manu through Vivasvan are now found recorded for all time in the *Manu Smriti*.

The *Dharma* of the Hindus does not believe in compelling anybody to do or abstain from doing any particular thing. It grants full freedom to conform to its rules or disregard them; but it warns us beforehand that as its laws are eternal we will be bringing down on ourselves the consequences of disobedience, if we are guilty of it. If ye obey the dictates of *Dharma*, ye shall know the Truth. "*Dharma* helps the smouldering fire which is in every individual to burst into flame", as Prof. Radhakrishnan, the philosopher-knight of modern India puts it. Even the State in India was a servant of *Dharma*. The State did not alter or annul *Dharma* but administered it. "The functions of the State" as Sir S. R. observes "never intruded into the life of the people. The *Dharma* or the social life has continued the same in principle for over 4000 years in spite of divergent religious creeds, dynastic wars, and political feuds. The living continuity of Indian life is to be seen not in her political history, but in her cultural and social life. Political obsession has captured India since the battle of Plassey. To-day politics have absorbed life. The State is invading society and the India of "no nations" as Rabindranath puts it, is struggling to become a "nation" in the western sense of the term, with all its defects and merits"

We have pointed out more than once that however great a country might be, unless it is permeated by a Dharmic consciousness, it is doomed to destruction. Our system of Ethics or *Dharma* is based on the adamant foundation of the law of the Unity of all selves. There is but one *Self* and all others are mere reflections of the One. It is *Prakriti* that separates one *jiva* from another. We forget our real divine nature; we remain ignorant of the everlasting bliss, the bliss of *Bhuma*. *Avidya*, the cause of all ignorance, envelops our blissful nature and causes impressions of sense-enjoyments and intellectual enjoyments. In our ignorance we say that religion makes us otherworldly and that it cannot help us to gain material prosperity. We run to protest against God, against religion. Yet we want peace, want to do humanitarian work.



But behind all these motives remains though unconsciously the urge to reach the Ideal Unity. We cannot realise and actually feel this fact unless we have become pure and ethical, following faithfully the path of *Dharma*. And *Dharma* bases its philosophy on Love. In the Brihadaranyaka Upanishad Sage Yagnavalkya says to his wife Maitreyai when explaining to her the secrets of immortality, "You love, my dear Maitreyi, and therefore you are immortal."

There is a charge against the metaphysical basis of Hindu Ethics that it is chiefly responsible for the Hindu's indifference to 'society and the future of the race.' Darmesteter says "The Zoroastrian religion brought two things of which the old Aryan religion in the midst of which it arose had no idea or only a dim perception; these two things were morality and hope." By morality is meant here social welfare and by hope future of society. The *Varnashrama Dharma* which deals with the classes of society and the stages of the individual life, explains unambiguously the importance of a wholesome solidarity of the communal life and the development of the collective consciousness. Nationalism is based upon and centres round the conception of *Dharma*. The *Dharma* alone can rightly tell all, "come to me all ye that are heavy-laden and I shall give rest unto you." *Dharma* alone knows the past, present and future and warns against the dangers and pitfalls to which the tendency towards makebelieve is apt to lead the world.

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ACKNOWLEDGMENT

We gladly acknowledge the receipt of the following books which will be reviewed in the next issue of the Hindu Mind:—

1. **Abdul Baha in Egypt.**
2. **The Song of the Caravan.**
3. **Living Pictures.**
4. **Heart Phantasies.**

— By M. A. Soharab

5. **India's Higher Call.**

— By M. K. Acharya

SITTICHKEIT-THE HEART OF DHARMIC LIFE.

ESSENTIALS OF HINDU MORAL SYSTEM.

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

Philosophy—Its Aim.

To know what exists in its stark reality is the task of Science; to know what matters is the concern of Ethics. What shall we choose and what we shall refrain from? What shall we fight for and what against?—These are the vital problems which will have to be faced by every individual, if he wishes to make his life really worth living. The question how to distinguish right from wrong is as old as human thought. Morality is the name for the interest man has in discovering and realising the values that make life positively worth living. That is why John Locke said that "Morality is the proper science and business of mankind in general." Moral Science is the persistent effort to see life steadily and see it whole. It reveals better ways of doing things, and makes clear to us why one act is better than another. Morality is the realisation of the highest values of life—a quest for what ought to

be in contrast with what is. It is the activity of man directed to secure the inner perfection of his personality. It is the endless set of duties performed in the proper spirit as a result of which the living conditions of individuals, of society, and of humanity improve, from which spring the external achievements of civilisation, the lordship of the spirit over the powers of nature, and the higher social organisation.

In our country philosophy is, of course, *Tatwa Dharsana*; but its essential aspect is *Dharma Sadhana*. It must be borne in mind that philosophy has a message for the comfort and encouragement of millions. It is wrong to think that its sole and legitimate function is to quench the speculative thirst of the few. The sages and saints who were responsible for the systematisation of our unique and sublime philosophical and

ethical doctrines were filled with an unshakeable conviction that the only life worth being lived is a life resplendent with scientific truth, with religious vision and moral beauty. They regarded themselves as specially entrusted with the glorious mission of piloting their fellowmen towards the haven of spiritual achievement. All systems of Hindu philosophy clearly and definitely undertake to lead their followers to the final goal of human life. With Plato philosophy takes its rise in wonder; but with the Hindu thinkers philosophic quest is not the idle pastime of a leisure hour intended to satisfy the instinct of curiosity. It is a dreadfully serious and earnest business furiously engaged in the sublime task of rescuing human beings from the inherent miseries of the world and the enveloping ignorance which dims their vision, and leading them to the final goal of perfection which is the *summum bonum* of our existence. It arises out of vital human needs, and pursues progressively the deepest social values and life-meanings; its function is the ordering of life and the guidance of action and is rooted in the practical life-interests of the people. To save and to guide—this is the sole aim of philosophy.

Essence of Morality.

Morality etymologically signifies customs or habits; and Ethics comes from the Greek word "ethos" which means usages and customs belonging to group. Now, customs are not merely habitual ways of acting; they are ways *approved* by the society; and morality therefore stands for conduct which is considered right or wrong, good or bad, and Ethics is the science of the principles according to which right habits ought to be acquired and the correct form of character formed. Character means the power of social agency, the organised capacity of social functioning. It means social insight and social executive power. Morality thus is our social attitude towards the human environment, and culminates in judgments of right and wrong; and Ethics in the final analysis is the science of character.

Now if morality consists in doing right actions and in discharging conscientiously our duties, the question arises—what is the source of our knowledge regarding our duties? What is the standard which determines for us the right actions? Morality comes to us always in the concrete. Duty or

Dharma is a social concept. It arises in society, resides in the individual but works for social solidarity. Personal morality therefore is a means of social reconstruction; and it is not a spontaneous natural growth; it is nature disciplined by the law of duty. The self is not an isolated atom, but is comprehensible only as a member of society. Man is what he is because of and in virtue of the community. It is his social significance that makes life valuable to him; and it is the emptiness of social content that makes life worthless and drives him to suicide. The child inherits everything valuable from the race before it comes into the world; and its long period of infancy consisting of about twenty years is spent in assimilating from society the system of knowledge, the code of morals, and the form of religion which are indispensable to its development as a full-blown personality. That is to say, as Hegel puts it in memorable words, "each of us has been suckled at the breast of the Universal Ethos".

The Hindu moral ideal aiming at the freedom and perfection of each individual as the goal of life coordinates and integrates the divisions in human society

through the distribution of functions among them by abolishing all cut-throat competition and by confining each individual to his own swadharma. It has recognised the needs and instincts of human nature, and has framed the regulations and institutions necessary to help individuals and society to fulfil those needs, and thus enables everyone to gain the ultimate purpose of human existence as laid down by the Veda and established on the basis of the invulnerable rock of spiritual experience. The concept of Dharma is a comprehensive ideal comprising all those values, practices and institutions that shape the character of the individuals and organise the society into a unified whole. As the Mahabharata points out, "the rules of right and wrong are enacted for securing good both here and hereafter." Dharma thus is the law of right living which subserves the twin aim of *Abhyudaya* and *Nihiregyasa*.

Sittlichkeit—Its meaning.

Now the criterion which settles for us what our specific duties are is to be found in the customs and traditions which embody the Vedic injunctions, the codifications of law-givers and the convictions of countless generations of men. The

Germans have a very suggestive term to express this characteristic function of Dharma namely, *Sittlichkeit*. Fichte, the great post-Kantian thinker defines *Sittlichkeit* as "those principles of conduct which regulate people in their relations to each other, and have become a habit and second nature at the stage of culture reached and of which therefore we are not explicitly conscious." *Sittlichkeit* thus comprises the social conventions and rules of manners, and is the source of instruction regarding conduct. Without it the individual would be practically helpless in determining the right courses of action in various situations. It holds before him certain possible aspects of the act, and warns him against taking a selfish and narrow point of view. It guides him in his thinking by suggesting to him the important considerations for which he should be on the look out. Manu says that the four essential characteristics of duty or right action are in conformity to holy scriptures, the codes of law the conduct of respectable persons and that which is liked by one's self

श्रुतिःस्मृतिः सदाचारः

स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम्॥

The whole of man's life, all its purposes, all its meaning and all its value receive their tone and colour from the ideals, institutions and moral habits among which his life develops. The influences of heredity and education are embodied in the *Sittlichkeit* or *Sishtachara*. Human beings do not drop from the blue skies. They are born with particular aptitudes and in a particular environment; and they generally find their sphere of activity more or less clearly marked out for them by the *Sittlichkeit* which stands for the sum of the characteristic usages, ideas, standards and codes by which a group was differentiated and individualised in character from other groups. The mental and moral habits of children are shaped in the atmosphere of *Sittlichkeit*; and they ultimately become full members of the group interested in the social group to which he belongs and ready to do his part in maintaining it.

Sishtachara—Guide to Conduct.

The Hindu thinkers are convinced that we have to depend entirely on the Holy Scriptures for establishing Dharma and Brahman. The organisation of society is in accordance with

the divine will. Therefore the Gita affirms that the scriptures should be our authority in determining what ought to be done and what ought not to be done and that knowing what has been declared by the ordinances of the scriptures, we ought to work in the world.

तस्माच्छास्त्रं प्रमाणं ते

कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं

कर्म कर्तुमिहाहिसि ॥

The influence of the personal example of great men well-versed in Sastras and the statements and opinions of Rishis constitute the authoritative guide and inspiration to point out to us the path of moral doing.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥

Whatever a great man doeth that other men also do; the standard he sets up, by that the people go. It is these habitudes of thought and action by the best representatives of the community which organise into the *Sittlichkeit* and serve as the criterion of what is right and what is wrong. Thus, if a man is to know what is right, he should have imbibed by precept, example and experience the spirit of his community, its general and special beliefs as

to right and wrong. The individual has to grasp the meaning of these customs over and above the bare fact of their existence and has to guide himself by their true value and significance.

Bradley, perhaps the greatest of English philosophers points out that "the wisest men of antiquity have given judgment that wisdom and virtue consist in living agreeably to the ethos of one's people." Has not our own great Dravidian writer on moral philosophy—Tiruvalluvar—told us that the mark of wisdom is conformity to the ethos?

உலகத்தோடோட்ட ஒழுக்கம் பலகற்றும்
கல்வாரி அறிவிலாதாரி.

But he took care to emphasise that உலகம் is not the vulgar crowd represented by Mrs. Grundy but உலகம் எஃபது உயர்ந்தோர் மாத். Bradley even goes to the extreme point of asserting that "the man who seeks to have a higher morality than that of his world is on the threshold of immorality." This truth requires to be brought home to the minds of the modern pseudo-reformers who pose as champions of a "new ethic"! It is their arrogant egotism and disguised selfishness masquerading as advanced thought which makes them blind to the abiding worth of our moral

principles and their permanent value for social advancement. Let them realise the significance of the clarion call of Swami Vivekananda: "We must revive the old laws of the Rishis. We must initiate the whole people into the codes of our old Manu and Yajnavalkya with a few modifications here and there to adjust them to the changed circumstances of the time." Society is an unconscious and gradual formation; it is characterised by an inevitable unity and continuity in its evolution. It conserves in its Sittlichkeit the achievements of the past and the unrealised aspirations of the future. It is fortunate for progress that this is so; without these rules, each would be thrown on his own resources of reason and experience. Such a course would quickly reduce social life to chaos. Again, if every one had to start anew to frame all his ideals and make his laws, we should be in as melancholy a plight morally as we should be intellectually if we had to build each science afresh. The fundamental safeguards which the Sittlichkeit provides against individual impulse and passion, the conditions of close association, interdependence and mutual sympathy which the group affords, the habituation

to certain lines of conduct valued by the group—all this is a root on which the stem and flower of personality naturally grow and thrive.

Psychologists tell us that the integrity and the sanity of the individual are entirely dependent on the vitality and continuity of his memory. Even the smallest injury to memory results immediately in incipient insanity. In the same way to break sharply with the past is to court social amnesia which means the death of society and the extinction of his culture. The sanity and the unity of the group consists in the continuity of its traditions. The saving of a great legacy of culture, the maintenance of the best racial type, the welfare of succeeding generations must be guided by a sobering intensity of purpose and a profound sense of responsibility. The lesson of this line of argument for us is that we should not insulate ourselves against the living stream of thought and action that is our heritage, the right assimilation of which alone can give us strength.

Aptas-True Reformers.

But it should not be imagined that we are putting up a reactionary plea against any pro-

gress. Let it be understood that the ethos of a people is not a stationary thing. It develops by the constant effort of the best members of the community to reach a higher standard of life than that in which they find themselves. In every society we have a set of people—the chosen few—who are the best exponents of the culture and ideals of that community. They have no vested interests; their main concern is the welfare of society. They are not only the custodians of achieved culture but the ready sponsors to the forward march of that society in every direction; and it is to them that its individual members look for light, life and guidance. They are called the *Aptas* अप्त, whose statements bear the stamp of *pramana* प्रमाण, or authoritative pronouncements. They see into the life of things, and are great fountain-heads of spiritual wisdom. They are the inspired teachers of humanity, who, through years of self-restraint and self-culture so purified their intellectual and moral nature as to recognise in their fulness and glory the invisible spiritual realities around. They are the true reformers since by spiritual intuition they see things *sub specie aeternitatis*.

स्वकर्मण्यभिपुक्तो यः रागद्वेष विवर्जितः।
निर्वैरः पूजितस्सद्धर्मिराप्तो ज्ञेयः

स तादृशः ॥

He who is devoted to his own duties devoid of attachment and aversion, free from hatred, revered by the good—such a person is to be known to be an "Apta" and to them belongs the glorious privilege of effecting the necessary and salutary reforms calculated to advance society in every direction.

Society—mobile and progressive.

The Hindu thinkers were not ignorant of the essentially mobile and progressive nature of society. They knew that change was the primal law of life; but they were wise enough to point out that the path of progress must be evolutionary and never re-volutionary. The ideals of progressive society and mobile social order are boldly and concretely embodied in the conception of *Yogits'erna* which is personally guaranteed by God. Yoga is progress, and Kshema is order. The first connotes steady growth and progressive realisation of the goal; and the second denotes the conservation of realised values and careful preservation of what has been achieved. Sri Sankara in his commentary on this verse of the Gita says that Yoga means

the acquisition of what is not on hand अप्राप्तस्य प्राप्ताणि, and kshema is the conservation of it तद्रक्षणम् ।

Thus it is wrong to think that we are tied down to an effete, dead and antideluvian tradition. Ours is a moving, growing, developing ideal of all-round social advancement. The moral act is that which sustains a whole complex system of social values; and the Sittlichkeit enables the individual to have the insight and inspiration how best to order his own life in the service of the highest ideal; and let us leave to the Sishtas, the Apatas, the best representatives of the moral culture of our own race to engage themselves in the moral criticism of the Sittlichkeit and effect the necessary transformation.

Therefore when Bradley asks us to realise ourselves in our "station and its duties" because "there is nothing better, nor anything higher or more truly beautiful" than it, what he wants us to do is to identify ourselves with our society and its Sittlichkeit. It is a fact that nobody can realise himself as a perfect man without trying to be a perfect member of his society. Morality requires us to cultivate equality of treatment, community of interests,

and impartiality of regard. So, when Bradley condemns that the man who is in advance of the Sittlichkeit as being already immoral what he intends us to do is that we must *first* try to be as good as our world and after that we may seek to make it better. The Sishtachara, the moral injunctions of the Srutis and Smritis that are the Sittlichkeit, as Bradley points out, "is the morality already existing, ready to hand in laws, institutions, social usages, moral opinions and feelings. This is the element on which the young are to be brought up. It is not wrong, it is a duty to take the best that there is, and to live up to the best. We should consider whether the encouraging oneself in having opinions of one's own in the sense of thinking differently from the world on moral subjects be not, in any person other than a heavenborn prophet, sheer self-conceit."

It would be advantageous if we bear in mind in this connection the acute observation made by Burke in his reflections on the Revolution in France: "We are afraid to put men to live each on his own private stock of reason; because we suspect that the stock in each man is small and that the individuals would do better to avail themselves of the general bank and capital of nations and of ages"

WHAT IS HINDUISM ?

By Swami Jagadiswarananda.

Antiquity.

Hinduism is the oldest religion of the world, and the Vedas, the sacred Scriptures of the Hindus, are the most ancient literature of the human race. When the Talmud and the Testament, the Bible and the Koran, when the Tao-Teh-King and the Tripitaka, the Zend-Avesta and the Granth Saheb were quite unknown, the Hindu Scriptures evolved high philosophy and religion. When Christianity and Islam, Jainism and Buddhism, Confucianism and Taoism, Zoroastrianism and Sikhism were not even born Hinduism had attained perfection. Sect after sect arose in India to crush this grand Religion of the Vedas to its very foundations but like the waters of the sea-shore in a tremendous earthquake Hinduism receded for a time only to return in an all-absorbing flood much bigger and stronger than before and swallowed up, sucked in all those sects, absorbed and assimilated them into the immense bosom of the Vedic

church. Wave after wave of barbarian conquest and iconoclastic vandalism rolled over Hindustan but Hinduism in every case sprang up, like the phoenix, triumphant and glorious. Thus from the morning of history right down to the modern age, Hinduism has been assimilating and expanding. This is the genius of Hinduism which every religion lacks.

Revelation.

Hinduism, like other faiths, is a revealed religion and so its Scriptures are called *Shrutis* or revealed Scriptures. The Vedas are *Apourusheya* i.e., not of human origin, *Anadi* without beginning, *Ananta* without end. They are as old as man if not as old as the world. By the Vedas, no books are meant; they are the accumulated treasury of the spiritual laws that govern the spiritual world. These laws were discovered by different Rishis in different times. Those eternal laws and truths that underlie all spiritual

experiences, give birth to Scriptures and exist between man and man, man and God, God and the world, are what the Hindus really meant by the Vedas. Like the scientific laws of causation and gravitation, these laws existed even before our discovery of them and will exist even if we manage to forget them. Then what is the difference between the Vedas and science? Science is the Veda of matter, whereas the Vedas are the science of Spirit.

But there is a gulf of difference between the Hindu idea of revelation and those of other religions. The Hindus believe that the Vedas are the breath of God, and that they sprang out of the hearts of the Rishis and the *Mantra Drashtas*. They were *expired* as it were. But to the westerners their Scriptures were inspired by God for whom they look up outside. Hindus, on the other hand, close their eyes in meditation to find their God within.

Independence.

Hinduism, to its everlasting credit, is the only independent religion of the world. It is not founded on the authority and experience of any one man but of a legion of liberated souls

and of a myriad of spiritual giants, such as Rama and Krishna, Shankar and Buddha, Chaitanya and Mahavir, Ramana and Madhwa. If one can falsify the historicity of the founders of other religions they cannot stand; but Hinduism does not care if some or all of his spiritual heroes become historical myths. If the latest discoveries of science and philosophy challenge the faiths and beliefs of other religions, their hearts palpitate and may fail finally; but Hinduism has no fear of truth of philosophy or science of the present or of the future.

Name and Conferentia.

But the name Hinduism is quite inadequate to the Religion of the Vedas. It was given by the foreigners. The Persians pronounced S as H. The people that lived beyond the Sindhu or the Indus river were called by them Hindus. But the scriptural name of our religion is *Sanatana Dharma* or Eternal Faith. So, Hinduism is not a religion but Religion itself. It is the harmonising factor, the synthesis, the common basis of all philosophies and religions, for by any other organised religion of the world is meant a certain sect with certain code of dogmas and beliefs, with a fixed schedule of creeds and rituals.

And if any one happens to violate them he will be excommunicated by the church. In the modern age, not to speak of the medieval the Russian Rishi Tolstoy had to meet this same treatment from the church for holding liberal views. It was only in 1925 that Prof. John Scopes of the State of Teresse in America was fined 100 dollars by the church authorities for teaching the moot theory of evolution, not found in the Bible. But Hinduism is never known to protest against the right of the individual in its perfect freedom of thought and belief. This is what is called the Hindu doctrine of *Ishta Devatu* or chosen ideal. It means that the path of the soul must be chosen by itself. And this universal conferentia of Hinduism not only makes it tolerant but absorbent of every possible faith and belief. From its inception up till now it has been widening and deepening itself through the ages. This proves the eternal vigour and youthfulness of Hinduism.

Conclusion.

Regarding philosophy and religion the Vedic conclusion is that Truth is one though sages call it variously. Supreme Being or Truth realised in superconscious state by all the

prophets is one and the same but the perceivers made the difference in description due to their birth and upbringing in different environments and associations. *Advaita* or the spiritual identity with the Absolute Truth is the goal of all spiritual experiences. No one can go beyond this absolute unity. And whatever is necessary to realise this Truth is there in the Vedas in the most systematic and scientific way and no scripture can add a word more than that. What remained was to guide the humanity in different countries and ages, according to local needs and temporal necessity. This gave birth to a class of post-Vedic scriptures, called Smritis and Puranas. They are variable from province to province, and country to country, from century to century, and age to age; but the Vedas are eternal and invariable. In the matter of spiritual differences the Vedas are the supreme court of authority. The Bible and the Koran also contain the same Vedic truths but covered in the heap of superstitions and accretions, in the chaff of mythology and ritual.

Yoga.

So, the Vedic Religion covers the whole gamut of spiritual experiences of men of all times

and climes. Truth being the goal of Hinduism, Religion means *Yoga* or union with the Highest Truth. To the worker this *Yoga* means union between himself and the whole humanity, to the devotee between himself and his God of love and to the mystic between his lower self and his higher self, and to the philosopher this *Yoga* means union between himself and the whole of existence. Religion does not lie in performing some ceremonies and rituals in the temples, nor in attending churches and following some books but it is being and becoming. Religion is not any intellectual assent or dissent but it is realisation, identity with *Advaita* or Absolute Truth. For, "each soul is potentially divine, the goal of religion is the manifestation of this divinity within by controlling nature—external and internal. Do this either by work, devotion, psychic-control or philosophy, by one or more or all of these and be free. This is the whole of religion. Doctrines or dogmas, rituals or forms, books and temples are but secondary details." From the lowest fetishism to the highest Absolutism, from the lowest ideas of idolatry to the highest flights of philosophy all are but attempts of the human mind to grasp and realise the

Absolute. The crescent, the cross and the idols are but symbols of the same Infinite for the undeveloped mind. All the prophets and all the scriptures guide men of different aptitudes and temperaments to the same Truth or God. All the paths to God may be classified under four headings: *Karma*, *Yoga*, *Jnana* and *Bhakti*, the path of action, mysticism, Knowledge and devotion, due to the psychological diversities of man.

Sects.

Hinduism says that sects must remain but sectarianism should go for they are the intellectual fence, so necessary for the spiritual seeding but so inimical to the spiritual tree. It is, they say, good to be born in a church but very bad to die there; for that stunts the spiritual growth of the soul. The seeker after Highest Truth must go beyond the sects. There is no sect in God. As Sri Ramakrishna says: "Who can hedge in the sky though people hedge in the fields of earth?" Unity in diversity being the law of nature sects must remain but not sectarianism. And Hinduism is a non-sectarian religion. 'If there be one sect for one man it is better for the world for then every one must have a path to God.' But no sect can

monopolise Truth. When they try to do that they dig their own grave. Every sect must eschew all bigotry and fanaticism. Religion has three limbs, philosophy, ritual and mythology. Owing to the emphasis for local conditions, on any of them by the sects, dissensions arise. But Hinduism is rich, unlike all other religions, in all these three. If the philosophical ideas progressed in arithmetical progression, ritualistic and mythological ideas progressed in geometrical progression in Hinduism. As soon as man realises that life is the highest revelation, the living Veda, and heart is the living shrine, the highest temple of God, all external distinctions vanish. Such was the case with the Vedic Rishis in ancient India. So, they were above sectarianism. So, they had no need of network of temples and verities of scriptures as in the modern age.

Three Stages.

Hinduism generalises all religious experiences under three broad headings according to the three different planes of consciousness in which a man lives. The first is the physical plane in which the 99 per cent of the mankind live. There the consciousness is rigidly identified with the body and there a man

thinks that he is a concrete entity quite different from the world and eternally separate from his Creator. The world seems to be created by some extra-cosmic Personal Deity who resides in some higher region or heaven. This is what is called *Dvaita Vada* or dualism founded in India by Sri Madhva-charya. But when man travels through the psychic plane or plane of mind, God seems to him to be an intra-cosmic Impersonal Being immanent in the creation and there he becomes the part and parcel of the Creator. This doctrine goes by the name of *Visis'ta advaita Vada* or qualified monism of Sri Ramanuja. But when man goes to the plane of the spirit and realises his identity with the Spirit or the Absolute, he says, "I and my Father are one," *Soham*, I am He. This is Sri Sankar's *Advaita Vada*. These three states are planes of matter, mind and the spirit. Hanuman, the great devotee of Sri Ramachandra, describes these three stages of spiritual evolution, very beautifully in the Ramayana, the great Voluspa of the Hindus. Sri Ramachandra once asked Hanuman, 'What do you think of me?' He replied, 'When I think I am a body I am your servant, when I think I am a Jiva, I am

your part, but when I think I am Atman I and You are one and the same.' These three stages are not contradictory at all but successive rungs in the ladder of spiritual unfoldment. One must pass through these three stages in his spiritual realisation, for, one must begin with dualism and end in monism. Most of the religious systems of the world such as Vaishnavism, Shaivism, and Christianity are dualistic, few only qualified monism but none except Sri Sankar's Vedanta is monistic in the world.

Cosmology.

What are the salient features of Hinduism? What are the cardinal factors of the vast complexus of this Hindu faith? Its first general conception is the theory of creation. The Hindu believes that the visible cosmos is of cyclic character. The creation is periodic in its nature. There was no time when there was no creation. It has no beginning and it is without an end. The creation is changefully eternal like an ever-rolling stream, whereas the Creator changelessly eternal. God is both the efficient and the material cause of the universe. The Vedas prefer the word *Srishti* or projection to creation, and *Pralaya* or dissolution to

destruction. Projection is the kinetic state of the Primal Energy whereas dissolution is the potential state of this kinetic energy. At the end of a *Kalpa* or cycle it returns to God again. Hindu cosmology is quite in accord with the latest discoveries of modern science and philosophy. Dr Jeans perhaps the greatest cosmogonist of the age in his books "Eos" and "The Mysterious Universe" comes very near to the Hindu conclusion. He says that the final fate of this universe or rather multiverse is cosmic radiation. Radiation is the primary phenomenon of cosmical physics. The whole world is slowly but steadily moving towards dissolution and there will come a time when there will be no stars, no sun and no moon. Everywhere there will be a glow of radiation. But there may be a reverse process. He concludes cosmogony thus: "*Srishti* and *Pralaya* are but creations of the mind; mind in itself has nothing. The whole universe may after all be a dream." He quotes Plato to support his view and says that creation is a shadow of the Creator. Modern astro-physics as propounded specially by Sir Arthur Eddington observes that in the infinite womb of space many solar systems are every moment being created and destroyed.

Vivarta Vada.

This is *Vivarta Vada*. It says that from the stand-point of the Absolute or *Paramartha*, this creation is a dream, unreal, an illusion. This is known as the theory of illusion or *Maya Vada*. But *Maya Vada* has been very unjustly misinterpreted and misunderstood. Hinduism never says that the world is a dream to all but to the men in the Absolute plane, the unconditioned plane beyond time, space and causation (*Desa, Kala* and *Nimitha*). This is *Paramarthic Satvi* (existence). But there are other planes such as the *Vyavaharika* or the phenomenal plane, where most men live. This is called by the American philosophers like William James and John Dewey as pragmatism. The third is *Pratibhasika* existence as that of the mirage and last is the *Tuchha Satvi* or the imaginary existence as horn of a crow etc. *Mayavada* is exactly what is now called the Relativity theory by the great German scientist Albert Einstein. Just like the Relativity theory, the *Mayavada* says that time is not absolute, space is not absolute, they are all relative. The whole world is a movement. The great French philosopher, Henry Bergson in his masterpiece

"Creative Evolution" by which he became a Nobel-laureate endorses the same view. *Mayavada* is a philosophy of change or relativity. Bergson also says that creation is a change, a duration, a motion.

Other Theories of Creation and Destruction.

Of course, from the standpoint of matter, or realistic or empirical standpoint, Hinduism accepts the *Arambha-Vada*, or the theory of Absolute Beginning. From the external world you can only have an idea of an architect-creator like that of the Design theory; as the semitic theory runs that world came out of the 'Noah's Arc' or as the American theory says that world came out of the 'Mary's Flower'. From the standpoint of matter this view is alright. But from the standpoint of mind and life Hindus advocate another theory, *Parinama Vada* or the theory of evolution. This world is the transformation of the Creator. It resembles the Hegelian theory of the concrete Absolute or that of the teleological theory, God has become this world. So, from the standpoint of matter, *Arambha-Vada* (realism), from that of mind, *Parinama-Vada* (evolutionism) and from that of the Absolute,

Vivarta-Vada (illusionism) is tenable.

Hinduism holds different views of *Pralaya* like those of *Srishti*. First is *Nitya Pralaya* that of deep slumber in which man returns to his causal state. In the waking or *Jagrat* state we live in the plane of time and in sound sleep state, in the causal state. It is the daily individual dissolution but it is subjective. The second is the *Naimithika* in which Creator or Brahma withdraws the creation in himself at the end of a day. This is a mythological conception. The third is *Prakrita Pralaya*, the eternal periodicity of *Srishti* and *Pralaya*. The fourth is the *Atyantika Pralaya* or final emancipation. There will come a time when all will be free. It is just like the Christian Millennium or Soviet Socialism.

Karma.

Karma theory or the theory of reincarnation is another general conception of Hinduism. In this we find one is rich, another poor, one is intelligent another idiotic, one is happy another miserable. Hinduism accounts for these differences by the theory of transmigration or metempsychosis i.e., the belief in the past and future births of man. It is good or

bad *Karma* which makes us suffer or enjoy. Hinduism does not blame God for this cruel fiat but his *Karma*. The *Mimamsakas* do not believe in God at all. They say that *Karma* is the ruler of human destiny. There are four kinds of *Karma*; *Sanchita*, *Prarabdha*, *Kriyaman* and *Agami*. *Sanchita* is the stored up *Karma*, like the arrows in a quiver. *Prarabdha* which has produced this body, is the active *Karma* just like the arrow let loose from the bow. You cannot avoid *Prarabdha*. *Kriyaman* is present *Karma*. *Agami* is future *Karma*. Man cannot say when his *Karma* began, but Hinduism shows man the way to go out of this intricate labyrinth. This way is called Yoga.

Soul.

Man, somehow or other, has got entangled in the maze of *Karma*. In spite of the differences of views about the ultimate Reality all the Hindu sects, in one voice, proclaim the divinity of man, and the spirituality of life, the two fundamental factors of Hinduism. Man is not a body or mind, but he is spirit, infinite, perfect, omnipotent, omnipresent and omniscient. Soul is of the nature of God. It is Sat, Chit, Ananda, Absolute Being,

wisdom, bliss. Man is not a sinner but God in human form, a divinity on earth, a child of immortal bliss, *Amritasya Putra*. He is entapped in the illusion of ignorance. We cannot say how the perfect and infinite soul became quasi-perfect and finite. But this ignorance or *Ajnana* has an end though beginningless. It is *Anadi* but *Santa*. The way out of this illusion is to realise that you are the *Atman*, the Spirit. Then what is the difference between God and soul? "If God is a circle whose circumference is nowhere but whose centre is everywhere, then soul is a circle whose circumference is nowhere but whose centre is located in the body." Soul is God individualised, finitised in the limitation of body and mind. As soon as one can remove these superimpositions one realises one's divine nature. Though the sun is one yet it is reflected in seawaves as many suns.

Divine Incarnation.

Hindus believe in the incarnation of the Absolute God who incarnates in the human form to redeem mankind. When virtue subsides and vice prevails, God assumes humanity. But Hindus never say that Christ is the only Anointed one or Buddha is the only Enlightened

one or Mahomed is the only Prophet or Krishna is the only Avatar, but all these saviours of humanity were equally commissioned by one and the same God to help mankind in different countries and times. Divine revelation is not exhausted, there will be many more divine incarnations in future.

Heaven and Hell.

Hinduism does not believe in any eternal hell or heaven. Heaven is a higher place where men reap the merits of their good *Karmas* but as soon as they are exhausted they will have to return. Hell is not an eternal purgatory but a temporary nether region where men suffer for the demerits of their evil *Karmas*. Heaven and hell like this world are temporary sojourns of the soul. They are not geographical regions but rather states of existence. In the *Vedas* there is no mention of hell. Hindus say that man does not pass from vice to virtue but from lower truth to higher truth.

Vedic Sakti.

The Vedic Sakti has two forces at work, like the centripetal and the centrifugal ones. The former is that of *Aryani*-sation manifested in the person of Buddha, who aryanised the

whole of the East, nay, civilised it. As Dr. Waddell, the great philosopher of History says that civilisation means aryanisation, Buddha, democratised, popularised the Vedic philosophy and broadcasted throughout Asia. The second Sakti is that of Spiritualisation or Indianisation which was manifest in Sri Sankaracharya. What Buddha widened Sri Sankara deepened, what Buddha expanded Sankara intensified, what Buddha aryanised Sankara spiritualised in the light of Vedic wisdom. These two forces of Vedic Sakti are at work from the Vedic times down to the modern age. These two forces of world-moving and nation-building character are again manifest in the persons of Ramakrishna and Vivekananda, the twin souls of renascent Hinduism, and the organisation started by them are at work at home and abroad on these two lines.

Universality.

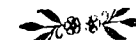
Hinduism is the nearest approach to a universal religion, which means that a religion must satisfy the majority of mankind. Hinduism is broad enough to accommodate and assimilate in its catholic bosom not only all the present religions but all the future ones. All the

prophets and all the scriptures have rooms in Hinduism. It is like an orchestral symphony harmonising infinite verities such as Saivism, Vaishnavism, the reformed sects as Arya Samaj and Brahmo Samaj and even the anti-Vedic sects as Jainism and Buddhism as parts or sections of the mother church. Arya Samaj believes in the Karma-Kanda or ritualistic portion of the Vedas, and the Brahmo Samaj in the Jnana-Kanda or the knowledge portion. Again, Jains and Buddhists are Vedic protestants. But Vedic idealism is the basis of all Hindus directly or indirectly. E. B. Havell, the great authority on the Indian Art points out in his "Ideas of Indian Art" and "Hand book of Indian Art" that not only all Indian religions and cultures but Saracenic, Arabian, Persian, Japanese, Chinese, in fact the whole Asiatic thought and culture are founded on Vedic idealism.

Hinduism is the spiritual laboratory of the world where all the religions will be experimented upon, analysed, reinterpreted and supplemented in the divine light of the Vedas. Jainism and Buddhism have been assimilated in the Hindu Religion. Buddha and Mahomed are worshipped by Bengal Hindus as Dharma-

raja and Satya-Pei respectively. Sufism is nothing but the Hindu adaptation of Islam. And we believe with the great Russian thinker Count Keyserling that Islam and Christianity will become sects of Hinduism. Hindu genius is absorption and assimilation. The life and Sadhanas

of Ramakrishna proves the prophecy of Keyserling, just quoted. Our sacred Hinduism is as broad as the sky and as deep as the ocean. So, the message of Hinduism is the greatest message that any religion can give to man.



YOGA VASISHTA.

By V. Krishnaswami Aiyer, B.A., B.L.

(Interrogatories of the Rakshasi Karkati as found in Yoga Vasishtha, Utpathi Prakaranam.)

The following questions were put by a Rakshasi named Karkati to a king and his minister and the answers given thereon by the minister and the king are well worth studying by those who are interested in the ancient culture of India for understanding the true nature of *Atman* (*Brahman*), as found inbedded in the Upanishads.

1. The Rakshasi resumed:- What is that atomic minim which is one yet many and which is like the ocean, and which contains innumerable worlds which merge therein like the bubbles of the sea ?

2. What is that thing which is a void and yet no void, and which is something and yet nothing ? Who is it that calls himself "I" and well-blessed in life and where do I and thou abide ?

3. What is it that moveth, itself remaining unmoved and what is it that remaining stationary but which appears ever moving ? What is it that remains conscious and at the same time dull as a stone and who is it that paints various pictures in the void of consciousness ?

4. What is that fire which

retaining its burning quality and yet burns not and what is that fire which comes out of no fire and which is perennial?

5. Who is he not being of the nature of the moon, sun, fire stars etc., and yet produces illumination, itself ever being imperishable; and who is he having no eyes to see, and yet, from him proceeds all illumination?

6. Who is that being endowed with that Supreme illumination endows that illumination to all alike to creepers, dense forests, tender sproutlings and to men born stone blind and to others not visible to the naked eye?

7. Who is the real maker of the heavens and of their living vitality constituting its true nature and whose is this treasure of the world and in whose vesture this world constitutes a real diamond?

8. What is that atom which is both darkness and light and what is that atom which subsists and at the same time does not subsist and what is that atom in whom distance and nearness are alike and what is that which remaining ever as an atom and at the same time as huge as a mountain?

9. To whom is the twinkling of an eye an age and to whom is an age even becomes a moment and what is it which is perceived as direct perception is at the same time a nullity or void and what is it which is sentient and at the same time non-sentient?

10. What is it which is air and at the same time no air, and what is it which is sound and at the same time soundless and what is it that is all and at the same time nothing, and how is it which constitutes the "I" and also remains at the same time as "no I"?

11. What is it that though obtained after great efforts in many lives, nothing is obtained thereby but also everything is not obtained?

12. How is he that living at ease in the best of worldly circumstances becomes at once his own thief stealing his own self and how is it that an atom is capable of destroying the *Meru* mountain and the three worlds as mere dust inside itself?

13. What is that atom remaining as an atom is capable of expansion to hundred Yojanas (a mathematical distance) and what is that atom remaining as atom cannot be

measured even by a hundred Yojanas?

14. By whose glance is the child of the world made to dance and within the stomach of which alone lie all the various forms of the universe imbedded?

15. What is that atom which not leaving its atomicity is capable of expanding itself as huge as the mountain *Meru* and what is that atom which though divided into various minutest parts like the sharp points of a grain, is yet higher than the highest peak?

16. What is that atom which acts as light and discloses both illumination and darkness and what is that atom within which lies all the enjoyment of various atoms in the universe?

17. What is that atom though itself utterly hasteless is ever vibrating with haste, and by whom even if everything in the world is renounced, everything is enveloped by the atom?

18. By whom though unable to envelop the *Atman* within, the said atom envelops the whole world and what is that atom which at the time of universal dissolution, though it ceases to exist continues to live eternally?

19. What is that atom though it has no individual organs contains innumerable organs of vision and the like and what is it that remaining as a second contains within itself the potentialities of a *Maha Kalpa* and crores and hundreds of *Kalpas*?

(To be continued.)

THE SCHEME OF THE GITA.

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

(Continued from page 82)

III.

At the close of the first chapter which is designated as *Arjunavishadayoga* (the topic of

Arjuna's anguish) the Pandava hero intimated to Sri Krishna his final resolve not to fight against his kinsmen and elders

and laying down his arms sat on the floor of the chariot in a state of distress with his eyes dim with tears. Then the Lord espying his condition began to upbraid him for this untoward transformation, and the second chapter opens with the words of admonition with which his Divine Charioteer wanted to whip Arjuna into action. Says the Lord :—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

क्लेशं मा स्म गमः पार्थ नैतत्स्वयमुपपद्यते ।

क्षुद्रं हृदयरोषित्यं त्यक्त्वोत्तिष्ठ परंतप ॥

i.e., "Oh Arjuna! (white coloured) wherefore at this critical moment are you filled with this sort of dejection which never affects high-minded people, frustrating as it does all hope of *Swarga* in after-life and bringing on ignominy in this. Oh son of Pritha! do not exhibit effeminacy. This scarcely becomes *thee*. Destroyer of foes! Shake off this crouching cowardice. Be up and doing."

No doubt the sudden change that came upon Arjuna was not the outcome of fear or cowardice and it cannot be said that the All-knowing Lord was

unaware of it. Yet that Sri Krishna should scold and taunt Arjuna for chicken-heartedness must have a purpose and a significance. In the first place it was the intention of the Lord that the true nature of Arjuna's mental ailment must be clearly and unambiguously brought out so that even his worst enemies may not later on have any pretext for attributing his desire to retire from the battle to an abject feeling of diffidence or fear; for, as the Lord Himself says subsequently,

भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।

i.e., "The great warriors will think that you desisted from the fight out of fear"—it is quite natural and probable that the enemies would ascribe Arjuna's inaction to a feeling of creeping fear at the sight of the formidable array of their superior numbers. It might well be that in order to avoid such a possibility the Lord wanted to draw out Arjuna so as to make him put forward in unmistakeable language the exact nature of the malady that disturbed his mental equilibrium and caused this sudden change in him.

In the next place it was necessary that before Arjuna could be regarded as worthy to receive the *Brahma Vidya*

(Transcendental Knowledge) which alone could eradicate his doubts and carry conviction, his pride should be humbled and he must with prayerful humility implore his Divine Charioteer for light and guidance; for the *Shastras* enjoin upon the teacher,

नापृष्ठः कस्यचित् ब्रूयात् ।

i.e., "Divine Knowledge must not be imparted unasked," and upon the pupil,

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।

i.e., "To acquire Divine Knowledge he (the pupil) shall approach the teacher who knows all about it with humility and devotion and in a spirit of sacrifice and service." So far Arjuna has not exhibited such a feeling. No doubt he had felt qualms of conscience which raised a storm of conflicting sentiments in his mind that made him quite uneasy and dispirited. But all the same he was obsessed with a feeling of superior wisdom which made him think that as though by sheer chance the truth had flashed into his mind that by embarking upon this horrible war they were all committing a heinous sin and it was hence his duty to avoid its perpetration at any cost:—

अहो बत महत्पापं कर्तुं व्यवसितां वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥

i.e., "Alas! what a great sin have we resolved to commit; in that owing to greed for the pleasures of sovereignty we are intent upon killing our kith and kin!" The plural *we* is note-worthy embracing as it does even the Lord, within its ambit and in fact the whole trend of Arjuna's homily in the first chapter shows that even Sri Krishna was, in common with the rest, swayed by the passion of the moment in countenancing this war and it was his own (Arjuna's) good fortune that enabled him to discover the truth before it would be too late and understand the situation in its true perspective. This indeed evinced an egotistic mentality not far removed from the boastful vainglory with which in the *Udyoga Parva* Arjuna compared himself with Sri Vasudeva in skill of arms and martial valour and intimated his long cherished desire to have the Lord for his charioteer in war.

Hence to humble Arjuna's pride and make him realise his own littleness and the immeasurable greatness of the Lord and thereby enable him to acquire the mentality of a true

disciple which alone could qualify him to receive the *Brahma Vidya* which the Lord had designed to impart to him Sri Krishna thought it fit to administer this stunning rebuke replete with piercing contempt and stinging sarcasm which at once made him feel bewildered and helpless with the result that in plaintive terms he implored the Lord to dispel the darkness that enshrouded his vision and lead him on to light:—

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

न हि प्रपश्यामि ममापनुषा -

यच्छोकमुच्छोषणार्भद्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥

i.e., "I am quite at a loss to discover the means whereby I could get rid of this anguish of mine which parches my whole frame and does not seem as if likely to abate even though I should acquire undisputed sovereignty of the entire earth, nay even sovereignty over the gods. Hence it is that overpowered by a sense of utter helplessness and in a state of confusion as to which is the right path of duty I beseech thee. Pray tell me what in your view is decid-

edly best for me. Guide me who am thy humble pupil that hath meekly surrendered himself unto thee."

Indeed this was exactly what was needed to enable the Lord to begin the *Gitopadesa* and accordingly in the fulness of His merciful benevolence He directly commences His teaching with the words,

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्चभाषसे।
गतासूनगतासूश्च नानुशाचान्ति पण्डिताः॥

and continues it until about the close of the eighteenth chapter where it ends with the famous *Charama Sloka* viz.,

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वं सर्वपापेभ्यो मोक्षयिष्यामि मा

शुचः ॥

Here it may be asked whether if the Gita teaching actually commences as above said with the words

अशोच्यानन्वशोचस्त्वं

which occurs in the eleventh sloka of the second chapter it might not have been more appropriate to begin the second chapter with the tenth sloka which is introductory thereto and include the previous nine slokas which deal with Arjuna's distress and confusion in the first

chapter which is rightly designated *Arjunavishadayoga*. No doubt such a division may at first sight seem more symmetrical but a little insight would make it clear that it would lack the deeper cogency which really accounts for the existing arrangement.

In the first place there is a sharp difference between the mental attitude of Arjuna in the first chapter and that in the second after he is rebuked by Sri Krishna in the manner expressed in the first two slokas; for as soon as he heard the Lord's admonition his psychology undergoes a radical transformation from self-conceit and superciliousness into diffidence and meek submission. Such was its magical effect upon his perturbed mind; and therefore it is but right that the second chapter begins with Lord Krishna's words of rebuke.

Again it is the privilege of true greatness and benevolence that a supplicant's prayer should be granted as soon as it is heard and all the more so when it is addressed to a great teacher by a devoted pupil who thirsts for spiritual knowledge. The matter cannot admit of even a moment's delay and hence it is but meet that the

Lord begins his teaching as soon as Arjuna craves for light and guidance in all reverence and submission.

There is yet another aspect which deserves consideration. The Gita-teaching ends as already pointed out with the *Charama Sloka* which is an exposition of *Saranagathi* otherwise known as *Prapatti* and it is therefore in the fitness of things that it should also begin with it even as the Veda commences and closes with the *Pranava*. In determining the gist (*Tatparya*) of a work the *Mimamsa Sastra* points out certain indicia (*Tatparya linga*) of which the subject-matter of the commencement and termination are among the most important. The reiteration in the body of the work (*Abyasa*) is also regarded as another significant test. It is the opinion in some quarters of no mean authority that applying these well-known tests one of the main aims of the Gita-teaching is to expound the truth and efficacy of the *Saranagathi Sastra* known also as *Prapattiyoga* or *Nyasavidya* whereby the devotee attains the fulfilment of his object by supplication and surrender. We shall have occasion to deal with this matter later on in its proper place, but here we just take the opportunity

to indicate that Arjuna's *Pra-patti* is not an isolated affair but forms an integral part of the *Gita-Sastra*, the very foundation on which it rests, the *Upastarana* as it were of the spiritual food served to Arjuna by the Lord of which the *Charama sloka* forms the *Apidhana*, both constituting the *Samputa*, (closed receptacle) within which the *Gitamritha* is safely stored and preserved.



THE UTILITY OF GOD

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

I.

A young man, Mr. P., typical product of the modern system of education, was somehow attracted to the presence of his Holiness (who shall be nameless) and was duly introduced to him. In the course of the conversation which ensued, His Holiness asked him.

"I see that you have a lot of leisure. May I know how you utilise it?"

P: I cannot say that I utilise it; it spends itself.

H. H: Evidently you are not one of those leisured people who complain that time does not pass.

P: No.

H. H: I am very glad to hear it. In fact, knowing how precious every moment of our lives is, we must really complain that time does pass and that very quickly.

P: I do not complain either about the passing of time.

H. H: It is only those that waste time that complain of the passing of time. Those who feel that their time is well-spent never have that complaint. Obviously you belong to that set.

P: I do not think I do. I know only that time has to be

spent. Whether it is well-spent or ill-spent does not affect the inevitable passing of time. And there are no absolute standards from which we can say that it has been well-spent or ill-spent.

H. H: Certainly. But if time is spent in some manner which does not in any way disturb your equilibrium or anybody else's, it gives you some mental repose.

P: Such an absolute repose is found only in sleep.

H. H: Quite so. But we cannot always sleep. We seek such mental repose even while awake. It is not possible for us to sit vacant-minded. Our mind has to be given some work. The least harmful work that we can give to it is to think, not of exciting things true or false which disturb our equilibrium nor of concrete things which may have a personal relationship to ourselves and may therefore tend to excite our passions, but to think of abstract things, say about the origin of the world and such other things.

P: That will be giving way to mere speculation.

H. H: What if it is so? You hurt nobody by it and you give your mind some innocent work. And there are some of us who think that you will be benefiting yourself thereby. Whether we are correct or not, it does not matter. You cannot say

that there is any harm in such speculation.

P: But what is the use of it?

H. H: It helps you to spend time. What more use do you want? If there is some use, as we say, well and good. If there is none, you do not lose anything. Why not you therefore spend some of your time in studying philosophy and allied subjects if only to pass time?

P: I have read a few books but I have found them to be mere words, words.

H. H: What more can you expect in a book? You must supplement it by your own thinking. Since you have read some books on the subject, you must have formed some idea about such things as the evolution of the universe and the existence of God.

P: The books do not give us any definite ideas. Each author adopts his own line of speculation and wants to make out that it is superior to every other.

Further, in the nature of things, it is not possible to have any definite idea about such things. Even though a writer may present an idea in as definite a form as possible, still there can be no finality about it as somebody cleverer than he can demonstrate it to be baseless. (To be continued.)

SRI RAMA'S VOW

By M. K. Acharya.

The mighty Ravan, through lust abhorred,
The good Vibhishan's counsel, spurned,
To hand back Sita to her Lord;
Nay out of his court his brother he turned,

This insult grieved Vibhishan less,
What doom awaited Ravan more;
So sped he in his soul's distress
To where Sri Ram encamped on shore,

"Announce me" cried Vibhishan meek,
To Raghu's offspring, Saviour true
Of all that of him shelter seek:—
Announce: Vibhishan grace doth sue!"

The Vanar guard the message bore
To King Sugriv, to Rama he;
And good Sugriv debated sore
If a brother false friend faithful be."

Sri Rama heard, and spake without scorn;
Few brothers breathe like Bharat true,
Few dutiful sons like me are born,
As friends devout like thee are few!"

And so, Vibhishan let him be,
Or Ravan's self; whoever betake,
Sugriv, for shelter unto me:—
Him never, never can I forsake!

Aye; whoso shelter of me beseech,
Or cry but once; I am thine, I trow:—
Asylum from all foemen's reach
I grant to him; such be my vow!"

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T. S. SRINIVASAN,
EDITOR.

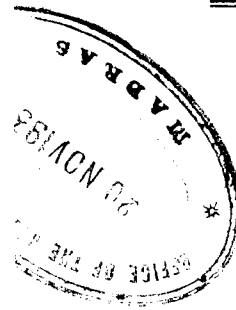
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as the "World's Greatest Man of India", is the first Indian political leader who really understood the significance of the philosophy of non-violence or *Ahimsa*. Love, truth and non-violence are his chosen watchwords. What Swami Vivekananda preached in the 19th century Mahatma Gandhi demonstrated in the 20th century. The patriot-saint said, "Love is truth, and hatred is falsehood, because hatred makes for multiplicity. It is hatred that separates you from me; it is wrong and false therefore. Hatred is a disintegrating power; it separates and destroys. Love binds, love makes for that oneness. You have become one, the mother with the child, the family with the city. The whole of mankind becomes one with the animals. For love is existence, love is God himself, and all this is the manifestation of that one love throughout. Therefore of every action we have to judge whether it is making for diversity or oneness. If for diversity we have to give it up, but if it



The Triumph of Non-violence.

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makes for oneness, we are sure, it is a good action. So with our thoughts, we have to understand whether they make for disintegration, for the many, or for oneness, for binding soul unto soul and bringing one influence to bear. If they do, we shall take them up, and if not we shall throw them off as criminal."

Thus the Swamiji has defined love and hatred and has also given out a scheme of life by treading which one and all can sooner or later reach safely the highest goal of life. Moreover, he has shown unambiguously the way by which one could judge whether a particular action is righteous or not. Actions based upon love and truth, are righteous and lead to a life sublime. Actions based upon hatred and falsehood lead to a life miserable and unhappy.

Thoughts and actions which tend to tie up soul unto soul lead the aspirant on the path of righteousness. But the righteous life begins only from the moment when one feels satiated with the enjoyment of transitory pleasures and feels no attraction for anything mundane. In other words, when a man attains *Vairagya*, dispassion, and cares for truth more than anything else and turns away from every kind of earthly objects, then he becomes entitled to lead a truly fuller and nobler life. In the passage above quoted, Swami Vivekananda, has pointed out that love and truth are synonymous. Virtue, Non-violence and Strength are also synonymous.

Love, hatred, truth, falsehood, virtue, vice, non-violence, violence, strength, weakness, these are terms, the meanings of which it is not difficult to comprehend. But there exists some confusion in the mind of the ordinary man and consequently he is unable to understand the full implication of these terms. Why does his mind love to dwell upon and chase after material things for his personal gain? For it has an affinity with them and shares their material nature. Mind and matter come from the same stock and have the same characteristic and hence one is drawn from the other. When it is realised that mind is made of finer matter and differs from the inner self in its nature and essence the non-material self will assert

itself its superiority over it and will try to bring it under its control. One need not be disheartened if one finds it difficult to subdue it. It will be sometime before it can be trained and disciplined by one's own will, the direct expression of Reality which is the higher and permanent self as opposed to the lower and transient one. What we intellectually apprehend and theorise in the domain of love and truth we must put into practice and realise in our daily life. Then alone one could be able to "look with an equal eye on a Brahmana endowed with learning and humility, a cow, an elephant, a dog and a pariah". For in the domain of true love and truth all complex of superiority and inferiority vanish.

True Love produces Truth; Truth begets Virtue; from Virtue comes out *Ahimsa* or Non-violence; and Non-violence is the perennial source of Strength and Success. This is the order of saintly qualities. Hatred produces Falsehood; Falsehood begets Vice; from Vice comes out *Himsa* or Violence; and Violence is the hot-bed of Weakness and Failure. This is the order of satanic qualities. The present is an age of machine-guns and bombs. It is Mahatma Gandhi that has shown to the entire world that the most potent weapon most fitted to the Indian nation in particular, is the weapon of *Ahimsa* and the success and strength which the Indian National Congress has acquired all these days are due to its sticking up to the principles of Non-violence and soulforce and its realising the fact that real strength lay in the spirit. It is no exaggeration to say that throughout his public life there is only one goal which Mahatma Gandhi placed in front of his mind's eye, namely, the attainment of Swaraj for India by truthful and non-violent methods. A spirit of undaunted courage, complete intrepidity which defies Kings and Governors, a desire to help a suffering brother, a passion for truth, service and sacrifice—these and similar qualities of Mahatma Gandhi should be an object lesson for all who wish to tread on the path of non-violence.

Non-violence knows no cowardice. In a fight the non-violent man would prefer violence to a cowardly flight. In this connection we make no apology to quote the words of the greatest hero of non-violence, Mahatma Gandhi:—

"My non-violence does not admit of running away from danger and leaving dear ones unprotected. Between violence and cowardly flight I can only prefer violence to cowardice. I can no more preach non-violence to a coward than I can tempt a blind man to enjoy healthy scenes. Non-violence is the summit of bravery. And in my own experience, I have had no difficulty in demonstrating to men trained in the school of violence the superiority of non-violence. As a coward, which I was for years, I harboured violence. I began to prize non-violence only when I began to shed cowardice. Those Hindus who ran away from the post of duty when it was attended with danger did so not because they were non-violent, or because they were afraid to strike, but because they were unwilling to die or even suffer any injury. A rabbit that runs away from the bull terrier is not particularly non-violent. The poor thing trembles at the sight of the terrier and runs for very life. Those Hindus who ran away to save their lives would have been truly non-violent and would have covered themselves with glory and added lustre to their faith and won the friendship of their Mussalman assailants, if they had stood bare breast with smiles on their lips, and died at the post.....The remedy against cowardice is not physical culture but the braving of danger..The puniest individual may have a stout heart. The most muscular Zulus cower before English lads. Each village has to find out its stout hearts."



Mr. Joad on the Philosophy of Sir S. Radhakrishnan

By Swami Jagadiswarananda.

Prof. Radhakrishnan is the only knight-Philosopher and the first Hibbert lecturer of modern India. He has been warmly received abroad and that rightly as the foremost spokesman of Hindu wisdom. Mr. Joad who is a popular English essayist and author of a number of philosophical works, has recently devoted a volume of about three hundred pages, named "Counter Attack from the East" (Messrs. George Allen & Unwin, London) to expound in a nutshell the philosophy of Sir Radhakrishnan to the westerners. Mr. Joad represents a typical western mind and in an important sense voices the opinion of the cultured intellects of the west.

Mr. Joad pays a high tribute to the genius of Mr. Radhakrishnan. He says, "This Hindu philosopher and sage is particularly fitted to act as a *liaison* officer between the two worlds of east and west bringing the traditional wisdom of the east to compose the distractions of the west and the energy of the west to vitalise the listlessness

of the east." Mr. Joad calls him a bridge-builder between the ancient wisdom of the orient and the new knowledge of the occident. Mr. Radhakrishnan's "Indian Philosophy" is in his opinion going to be a classic. It is a thousand pities that Mr. Radhakrishnan has been at home accused of plagiarism and misrepresentation (anti-traditionalism, rather) by two professors of philosophy, one North Indian and another South Indian respectively who were also his students. It is most unfortunate that we are unable to appreciate the towering merit and talent of the best of our own countrymen unless they are crowned with laurels of appraisal from the west. This proves our slave-mentality, I am afraid. Mr. Radhakrishnan, like the illustrious Swami Vivekananda of hallowed memory, has granted a new charter to our decadent faith and it is now too early to gauge the far-reaching effects of his monumental contribution. His masterly dissertations of Hindu philosophy, particularly his Hibbert lectures have marked

an epoch in the Hindu world, if not in the world of modern thought. It is interesting to note that first Hibbert lectures delivered by Max Muller, contained a discussion on the philosophy of the Upanishads. Prof. Dr. Muirhead, General Editor of the Library of Philosophy, that international series of original philosophical publications, while reviewing Mr. Radhakrishnan's simply grand Hibbert lectures in the Hibbert Journal, October, 1932, rightly observes, "He (Mr. Radhakrishnan) has the rare qualification of being equally versed in the great European, and the not less great Asiatic tradition which may be said to hold a solution between them the spiritual wisdom of the world and of thus speaking as a philosophical bilinguist upon it."

Again in Mr. Joad's view Sir Radhakrishnan is a personality who is a citizen not only of his own country but of the world. Mr. Joad in a deep spirit of admiration observes, 'Mr. Radhakrishnan possesses the magic of intense vitality. At his touch the dead bones of Indian lore spring to new life. Vitality is the distinguishing character of his interpretation of Indian philosophy.' Yet Dr. R. Nagaraja Sarma, Lecturer in Philosophy,

Presidency College, Madras, took unnecessary pains to write a series of four articles, this year, in the pages of the "Aryan Path" Bombay, to prove with facts and figures(?) that Sir Radhakrishnan as well as Mr. Das Gupta have misrepresented Indian philosophy and that they have not been faithful to ancient tradition. How far his crusade has been successful is evident. It is a truism that those who endeavour to belittle the great become themselves belittled in the long run. I do not, at the same time, mean to say that Mr. Joad agrees fully with Sir Radhakrishnan. Mr. Joad's credit lies in speaking out even his disagreement in an inimitable way with modesty as well as dignity. In Mr. Joad Sir Radhakrishnan has got a wonderful commentator who will popularise his works more and more in the west. We will point out later on where Mr. Joad differs from Sir Radhakrishnan and will attempt to reply from the Hindu standpoint for the philosophy of Mr. Radhakrishnan is nothing but the age old philosophy of India. Though in that sense, Mr. Radhakrishnan has no philosophy of his own yet his great contribution lies in giving a new orientation to the Indian

thought. Pronounced characteristic of his thought, according to Mr. Joad, is the incorporation of western ideas within an eastern frame work. He points out vividly the natural though hitherto unrecognised affinity between western science provisional, empirical and dogmatic, and Hindu religion, tolerant, hospitable and undogmatic. Mr. Joad says, "of that affinity he is the spokesman. Between these two there is a bridge; across it he moves to and fro, the natural interpreter of each to the other." Mr. Radhakrishnan invokes the religious insight of the east to give a spiritual back-ground to the recommendations of the worldly wisdom of the west. This is in Mr. Joad's opinion the most notable of the bridges that he is seeking to build between the east and the west.

Prof. Muirhead in the review of Mr. Radhakrishnan's Hibbert lectures mentioned above compares Bergson with him and writes, "What if in the religion which is being expounded, with certain doctrinal differences but with a singular unity of spirit, by two writers who occupy similar positions as leaders of thought in Europe and in India, we have just the vital faith for which they both think the world

is waiting—one which instead of dividing continents and sects within them is capable of uniting them in a single allegiance, not to any material crown or empire but to the values which are the crown of life and the empire of the spirit." It has been said above that Mr. Joad does not pour unstinted praise on Mr. Radhakrishnan but differs from him on certain points. Mr. Joad opines that a defect of his method is that he expounds so forcibly even the views with which he disagrees that one is never quite sure of his own disagreement. Sir Herbert Samuel and others also have pointed out this defect of Mr. Radhakrishnan. We beg to submit that looking at this from a different angle it appears as a great merit. It is comparatively easy to speak one's own mind but to read and reveal the mind of others so palpably is a rare trait even of classical writers. Perhaps this characterises ancient Hindu philosophers, and Hindu philosophical treatises are full of such instances. Mr. Radhakrishnan inherited this trait from his ancient forefathers. Progressive developments of thought do not consist in mere refutations but in finding out first the merits of previous systems and then fulfilling

them. Hindu thought is so synthetic that no view-point is antagonistic or alien to it.

It has been said above that Mr. Radhakrishnan possesses the talent for pouring the new wine of western thought into the old bottles of eastern wisdom. He is the first Hindu philosopher who has made the epoch-making attempt—has undertaken the up-hill task of interpreting Indian philosophy in terms of modern thought. The world is so rapidly becoming one place, and mankind a single nation, that insularity of a thought system means death to it. This is an age of international understanding and humanity is developing an international mind. By doing this he has obviously granted a new lease of life to Indian thought. It is the desideratum of our age and Sir Radhakrishnan by successfully carrying out the self-imposed labour of love has immortalised himself. It is regrettable he was taken to task by one of his countrymen for this. Mr. Radhakrishnan is an Advaitist or Absolute Idealist and believes that systems which play the game of philosophy squarely and fairly with freedom from pre-suppositions and religious neutrality naturally end in absolute idealism. If

they lead to other conclusions, we may always suspect that the game has not been played according to rules. The current pluralistic systems, he holds, are the outcome of interference of religious prejudice with the genuine spirit of speculation. In his "The Reign of Religion in Indian Philosophy," which in Mr. Joad's view a highly original book, Sir S. R. considers one by one the leading systems of western philosophy, those of James Ward, of Bergson, of Bertrand Russell, of the Pragmatists, and seeks to show not only how by deviating from absolute idealism they deviate from Truth and that deviation is almost due to religious bias. To Mr. Joad this conclusion is 'surprising' but to all truth-seeking minds he is divinely right. Nothing short of absolute idealism can be the goal of human thought which can be understood from the trend of modern thought either scientific or philosophic. Mr. Radhakrishnan in this book exposes the partiality of philosophers both western and eastern and this to us is one of his greatest accomplishments. In his opinion they have mistaken partial truths for whole ones and shows that all thought systems of the world suffer from this error, the error of illegitimate

extension of concepts, of treating some valid but partial principle of interpretation as if it constituted an account of the whole. Sir Radhakrishnan's philosophy proves to all free-thinking and open minds that absolute idealism or Advaita Vedanta is the fulfilment, the consummation of all philosophical systems which are all beautifully harmonised in its broad bosom. All philosophies when developed and full-fledged in an impartial and rational way will become in the long run absolute idealism.

Mr. Joad has never come to India and has not had the opportunity to study Indian thought in close quarters in its birth place. But he has the moral courage to accept that philosophy has been pursued, as naturally, as inevitably by the best brains of India as science in the contemporary west; and pursued for centuries and the result being a formidable corpus of philosophic writing containing all the ideas which have at different times been enthusiastically acclaimed as novelties in the west, from emergence and holism to the latest developments of neo-idealism. With Mr. Radhakrishnan we beg to submit Indian thought has soared much

higher than European thought. Mr. Joad thinks that these ideas of Indian philosophy are unacknowledged and almost unread in the west due to the unfamiliar perverse form which the Indian philosophers have chosen to adopt. One of Mr. Radhakrishnan's chief tasks is to overcome this unfamiliarity and perversity of form of eastern thought. This is a great achievement of Mr. Radhakrishnan and he is the pioneer in this respect. Philosophy has been from age to age interpreted in the language of contemporary thought in India. Navya Vedanta has been entirely written in the terminology of Navya-Nyaya. It is next to impossible to understand Neo-Vedanta of Madhusudhana Saraswati, Chit-Sukha, Sri Harsha and others unless we have sufficient grasp of the Bengal school of Nyaya (for Navya-Nyaya is the contribution of Bengal). As science reigns over the thought-world to-day philosophy should be written in terms of scientific concepts and accordingly modern western philosophy has followed the scientific method. Mr. Radhakrishnan is the first Hindu philosopher to give a scientific setting to the Hindu thought.

Mr. Joad is a pluralist or

or at least a dualist. In his "Guide to Modern Thought" and "Life, Matter and Value" specially he expounds his philosophy. Though he believes in one all-pervasive vital force, mind or spirit of which individual lives, either of plant, animal or man are but temporary tributaries or projections, he believes in an equally real second principle, you may call it matter. He believes not only in Truth but in error also. It is enough for him to accept the depth and universality of Indian thought. Once an erudite scholar well-versed both in western and Indian lore remarked to me while teaching me some classical texts of Vedanta that if one studies Indian philosophy he will find all the new ideas of modern philosophy anticipated therein and their solutions suggested from the standpoint of absolute idealism. In this connection I am reminded of an event which happened a few years ago at Benares where the great Vedantic Pundit Lakshman Shastri Dravid was living then. Shastriji was a veritable ocean of learning though he did not at all know English. He looked like a Rishi of the Vedic age and had the all-India reputation as a giant-scholar. One professor of the Calcutta Presidency college, a gold-medalist

in philosophy as well as well-up in western *Darsan* went sincerely to Shastriji to study classical Advaita Vedanta. The student with all the enthusiasm of a beginner started study. The professor-student raised first objections and they were answered no sooner than uttered by him. Thus the professor advanced as many as twenty one objections raised by western philosophers and the Pandit solved them one after another. Now the Pundit raised doubts against non-absolutistic systems and the professor with all his learning in western philosophy could not answer them. The discussions went on for three hours consecutively and then the professor perspired, prostrated at the feet of the Pundit and left discomfited. The first class was the last and he had to admit that western philosophy has not fathomed such abysmal depths of human thought. The professor narrated the incident to me in person.

The distinctive feature of Sir S. R.'s philosophy is the conception of *Sarva Mukti* or social salvation. As the President of the eighth session of the Indian Philosophical Congress held at Mysore on the 19th of December 1932, Sir Radhakrishnan

discoursed upon this pet theme of his eloquently. In his opinion social salvation is the ultimate aim of life. Unless the environment achieves perfection the individual cannot be perfect. Perfection in fact is a state of the whole, not of any single part. He says, "In a true sense the ideal individual and the perfect community rise together." He is such a strong advocate of this doctrine that in his view, "if the infinite love of God is not a myth, universal salvation is a certainty." Is it the development of the theory of *Ek-jiva-Vada* or one-soul-theory? We do not know. But it is in the fitness of times that Sir S. R., as the priest of New Hinduism has brought out such a catholic creed. Swami Vivekananda used to inspire his disciples and devotees into service and sacrifice with this doctrine. "The only way to be happy is to make others happy. By doing good to others we really do good to ourselves. One's salvation depends upon helping others in attaining it"—are the words of Swami Vivekananda. As according to Advaita individuals are the manifestations of the one cosmic spirit the doctrine of world salvation is the crowning glory of Hinduism in contradistinction of the Christian conception of the eter-

nal damnation of the majority and eternal salvation of the favoured few. Mr. Joad emphatically protests against this crude doctrine and condemns it as 'childish'. It is the duty of the 'saved' to help those who are not yet saved. It cannot be that certain individuals will remain for all time unredeemed. "To leave any eternally unsaved" reiterates Mr. Joad, "argues God a devil. Unless God is a devil, however bad a man may be we must suppose that in future lives he will improve and improve continuously." The Christian doctrine of original sin unless otherwise interpreted like the Hindu theory of nescience is a terror to man. It is said General Booth, the illustrious founder of the Salvation Army was once invited by Queen Victoria. After the interview when he was about to leave the palace he was asked by the imperial hostess to write a line in her note book from the Book of his Life. He wrote these words, "Saved to save" meaning that he had saved himself by trying to save others.

Mr. Joad frankly confesses that he is an avowed agnostic, openly inimical to official religions and the author of a book "The Present and Future of Religion" wherein official

Christianity is repudiated and its continued decline prophesied and acclaimed. He declares himself as an unregenerate child of his age and civilisation. With Mr. Radhakrishnan he believes in the importance of modern thought and the failure of modern life. The message of Neo-Hinduism as delivered by its prominent exponent has appealed to him very much. He admits under painful necessity that the traditional wisdom of the east is the specific that can compose the distraction and aimlessness of the west. Mr. Joad thinks that the gospel of Hinduism can save the modern age from its imminent destruction. In his words, "Such is the religion which the world demands today; such, if our civilisation is to survive, must be the religion of the future." His remarks about the modern man whose spiritual faculty is atrophied is very appropriate. "We are as undeveloped spiritually as we are overdeveloped intellectually. While mending a machine we are supermen but while living our lives we are congenital idiots. By persistently making pleasure our aim we find now that nothing pleases us. This lopsidedness of our civilisation can only be cured by the renaissance of value and sense of value in our

life and society." He appreciates very much Mr. Radhakrishnan's appeal to the revival of the philosophy of spiritual values in the west.

In the short space of this article it is not possible to do full justice to our subject. Before we close we will consider the defects of Mr. Radhakrishnan's philosophy which Mr. Joad has taken pains to point out. As a pluralist he says that to postulate a duality is unavoidable in a philosophy. If evil and pain are illusory the error one makes by thinking them to be real or unreal is not illusory. "Mistake is real in just the same sense as God or the Absolute is real." He thinks that unless the error is real our conception about the object of error cannot stand any ground. While reviewing "Ajnana" by Dr. Das, Malkani and Murti, a significant publication of the Amalur Indian Institute of Philosophy he put forward the same view against Vedanta in the pages of the "Aryan Path" sometime back. When Mr. Radhakrishnan's original treatment has failed to convince Mr. Joad we confess our inability to satisfy him. But this much we can say that unless the western mind understands causality as an illusion as we hold he cannot grasp the

metaphysical significance of the Maya theory. Error and its objects are equally unreal as dream and its contents. Unless we consider the human experience as a whole, Maya cannot be fathomed. The *Avastha trayas*, (the waking, dream and sleep state) which constitute our whole experience, are sublated in the *Turiya* state. By trying to harmonise the unity of the Absolute and God the creator Mr. Joad falls into the same pit of error. Sir Radhakrishnan definitely says that God is the symbol of the Absolute Reality for God is the interpretation of our experience. The reconciliation between them is only concessional. God from the view of the Absolute is as absurd a myth as the creation and error. If I am excused, I may be impertinent to hazard a remark that the subtle and soaring flights of Advaitic metaphysics are beyond the ken of western mind.

However Europe has heard the gospel of renascent Hinduisim in the twentieth century through Mr. Radhakrishnan as America received the same from Swami Vivekananda in the last century. Mr. Radhakrishnan has very correctly diagnosed the disease of the modern man, either eastern or western. The soul of the modern

man is in rage and he is awfully outward. The worst tragedy is the indefatigable search for happiness in the outer world of matter. The avocations of Riviera are inspid to him now and he is constantly engaged in physical adventures such as aviation, mountaineering, strato-sphere expeditions, diving and what not. But unfortunately nothing has brought him peace. It is wild-goosechase to seek pleasure in the outer world. It is nowhere outside-it is hidden within, in one's own self. Mystics of all ages and climes have testified to this truth. Unless the modern man learns this lesson from the ancient eastern wisdom his distraction will not cease. The modern man must reduce efforts of the body and increase those of the mind and spirit and thus make proper use of his leisure. Life, in which labour and leisure are not properly co-ordinated is a damned failure. That effort in the world of spirit can be as exciting, if not more, as effort in the world of matter is a truth which the modern man fails to realise. The only way to peace and blessedness is to cultivate the life of silence and inwardness—is the central gospel of Hinduism which alone can heal the wounds of the modern man.

THE UTILITY OF GOD

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

(Continued from page 123.)

H. H: That is inevitable in all mere intellectual processes. Apart from minor differences, are the modern thinkers agreed at last on this point that, if the world had a beginning, it had a single undifferentiated Cause from which it took its birth?

P: I think they are, though they postulate the exact nature of that Cause variously. Some think that there were at the beginning a nebulous mass of atoms.

H. H: So do our Tarkikas. Were those atoms at rest or were they active, in the pre-creation stage?

P: The scientists now tell us that the atoms are never at rest but are incessantly active and ever stored with energy.

H. H: Are these primary atoms conceived of as particles of gross matter which are kept in motion by a force outside them or are they conceived of otherwise?

P: The latest theory is that the atom is itself but a gross form of the infinite energy which is inherent in it.

H. H: Whatever it be, they must realise that it is energy or force which gives substance or existence to the atom or which rules its activities.

P: Yes.

H. H: They will also have to grant that that energy is common to all atoms, is homogeneous and is infinite.

P: Yes.

H. H: As energy can be transmuted, there is no reason to suppose that the primal energy in one atom is of a different sort from that in another.

P: Of course there is none.

H. H: Our hypothesis will therefore be very much simplified if we postulate the existence of a Single Energy or Force which is infinite in capacity and takes on the form of atoms under certain conditions.

P. The western scientists also are now approximating to that idea.

H. H: They will have to, if they are logical. This Infinite Force then may be taken to be the prime causal material of the universe?

P: Yes.

H. H: But the universe is not mere matter which we can trace to atoms. You and I exist. Apart from our physical bodies which are, of course, matter, there is the spark of intelligent consciousness in us which cannot come under the category of matter; and that also has to be explained if a complete explanation of the universe is attempted. How do the scientists seek to explain it?

P: The scientists proper concern themselves only with the material universe.

H. H: But there must have been thinkers who have considered the other aspect also.

P: Yes, there are some such thinkers but I do not think that they have postulated a prime cause for the intelligent principles in us; they have assumed either that such principles do not exist independent of our bodies or that they are eternal

and cannot be traced to another Cause.

H. H: Why did not they consistently assume that the world had no beginning and cannot therefore be traced to a cause?

P: The variedness of the world requires some explanation.

H. H: So does the variedness of our souls.

P: Bereft of extraneous things, there is no reason for our assuming that one soul is different from another.

H. H: It is equally so in matter. Bereft of extraneous things, there is no reason for our assuming that one atom of matter is different from another. In fact, you traced all atoms to a primary Causal Force where there was no variedness.

P: Yes.

H. H: My only point is, why don't you consistently and for the same reasons postulate the existence of a primary causal Intelligence responsible for the world of infinite souls?

P: We may do so.

H. H: We may then, adopting the method of the scientists, admire at a conclusion that there

is a primary Causal Force responsible for the universe of matter and that there is a primary Causal Intelligence responsible for the Universe of souls. We must also grant that each of such Primary Causes has infinite power of expression.

P: Yes, no doubt so.

H. H: Our hypothesis will be much more simplified if, instead of assuming *two* primary causes, we assume only *One* and characterise it as Force endowed with Intelligence or as Intelligence invested with Force.

P: Certainly.

H. H: That is exactly what we do in our philosophy. When we conceive of the Root Cause as Force endowed with Intelligence, we call it Sakti; when we conceive of it as Intelligence endowed with Force we call it Chit.

P: I see.

H. H: But even in this hypothesis, we have the two independent conceptions of Force and Intelligence subsisting together though in intimate correlation.

P: It is so.

H. H: We can still further simplify our hypothesis if we can attribute to that Root Cause

a *single* characteristic which is common to both Force and Intelligence and which can take on the form of Force or Intelligence according as we view it from the standpoint of the universe of matter or from that of the soul. In other words, we may postulate of that Root Cause that it is undifferentiated Intelligence—Force (Chit-Sakti). We call that Brahman. As Intelligence and Force are but aspects of the same, we can characterise it only by saying that it *is*; and we therefore sometimes give it the simple name of *sat*, Being.

II.

P: But all this is only speculation.

H. H: It is, if we ignore the stable authority of the Vedas which enunciate and proclaim such a fact. Apart from it, what does it matter if it is only speculation? As I have already mentioned, it hurts nobody.

P: But is that any reason for wasting our brains on this matter?

H. H: It is far better than wasting our brains on any other matter. Further, there is a great positive benefit also.

P: What is that?

H. H: Suppose a man is too feeble to walk. Does it not gladden his heart to know that he has somebody else who is strong and willing to guide him? Another may be very ill, will it not be some relief to him to know that there is a kind doctor near at hand to attend to him? Another still may be sorely tried by poverty; will not his trouble be alleviated by his knowing that there is a rich and kind relation close by who can place him above want?

P: Certainly.

H. H: Every moment of our lives we are face to face with innumerable causes of sorrow, sometimes ill-health, sometimes poverty, and soon. Will it not gladden our hearts to know and to feel that there is somebody else close at hand who can relieve us of our causes of sorrow, who will give us relief if only we ask for it?

P: It is certainly a consoling thought.

H. H: There is no use of thinking of another sick man when you are sick or of another poor man when you are poor.

P: Certainly not.

H. H: We must then think of one who is strong and healthy or who is rich.

P: Of course.

H. H: But our difficulties do not stop with illness or poverty?

P: No. The number of ills to which we are subject are infinite.

H. H: In every one of our difficulties, it will relieve us to know of the existence of a friend who is free from *that* difficulty.

P: Yes.

H. H: We must therefore know as many free persons as correspond to the number of difficulties which trouble us.

P: But that is not possible, as the number of difficulties is infinite.

H. H: Quite so. It will therefore be a great relief to us if we can know *one* person who is free from *all* difficulties?

P: Certainly, but when are we to find him?

H. H: Death is one of the troubles of this world?

P: Certainly.

H. H: Birth is equally a trouble?

P: Undoubtedly; in fact it is the prime trouble which leads to the others.

H. H: It will therefore relieve us to know that there is a friend who is not subject to birth or death and can in addition cure us of them.

P: It is logically so.

H. H: We are not ordinarily content with aiming at a freedom from our troubles, but want also our desires to be satisfied; and our desires are equally infinite in number. We would like therefore to have some friend who can supply us all our wants. Our desires are not only infinite in number but are also unlimited in extent. No rich relation, however wealthy he may be, can undertake to fulfil all our desires; even if he has got the will, his wealth will be exhausted in course of time. It will therefore be well if our hypothetical friend has inexhaustible wealth. One of your friends may be very rich if you consider his bank balance; but he may not have ready cash with him

when you want it; in that case he cannot give you instant relief. Our supposed friend must therefore be not only all-rich but he must be so at all times. Further, if your rich friend has to await the arrival of his cashier or has mislaid the key of his iron safe, he cannot be immediately helpful to you. If you have such a friend at Madura, you cannot have him at Mysore unless you take him with you. It will certainly be more convenient if your friend can be at any place where you want him, without the need for *your* taking him there. Proceeding on the same line of thought, we may say that it will be a great relief to us to feel that there is a friend ever ready to help us, who can be everywhere with you, who can do anything for you, who knows everything, who is himself free from trouble of any kind whatsoever and who has the mind and the ability to satisfy all your wants and to free you from all your troubles.

P: But such a friend is purely a hypothetical one?

H. H: What of it? To feel, rightly or wrongly, that such a friend exists does give us relief. From the nature of the several characteristics which

we require in such a friend, we must postulate of him omnipresence, omnipotence, omniscience and all that. With our limited intellect, it is impossible to conceive of such a person except perhaps in theory and much more impossible to visualise such a friend in actual life. If therefore somebody who is deeply interested in us and claims to know and in whom we can place reliance will assure us of the existence of such a friend, we must be intensely grateful to him. Because of the very same limitedness of our intellect, we can *never disprove* the truth of his information; and there is nothing which can shake our faith in our well-meaning informant or can dispel the resultant feeling of the ever true presence of such an all-powerful friend. To one who has or acquires such intense faith there is no room for despair, believing as he does that that friend being all-knowing and all-powerful will relieve him of all sorrow when the time comes. Even when he does not get any relief, he will console himself with the thought that, perhaps in the all-wise dispensation of that friend, this sorrow is itself the best for him under the circumstances. Apart therefore from the abstract question whether the existence

of such a Friend whom we call God can be proved or demonstrated, there can be no denying the fact that the belief in such a Person is practically of very great benefit.

P: How can we believe in a Person who is not even proved to exist?

H. H: Do we believe only in those things which are proved to exist? If we limit our belief to such things, it will be impossible to do anything in this world. We have to take on trust the words of every one that comes into touch with us. If a stranger standing in the roadway directs you, at your request, to a house you are in search of, you do not embark on an enquiry as to his honesty or as to the accuracy of his knowledge; but, placing immediate and implicit reliance on him, you go to that house; if *then* you find it the wrong house, it will be time enough to find fault with him. If you want him however to *prove* to you that he is right before you can believe him, the only way in which he can so prove is to take you by the hand and lead you to the house; even then you *must* be prepared to go with him. It will not do if you refuse to move a single step and yet

expect him to prove the accuracy of his statement. Similarly when you have absolutely no reason to doubt the good faith of our ancient Seers who proclaim God, you must be prepared to place implicit faith in their words; if you follow their dictates and find at the end that they were wrong, it will be time enough *then* to blame them but not till then.

P: The Seers are as much human beings as ourselves. How did *they* happen to know of God when *we* do not?

H. H: They did so because they had implicit faith in the words of *their* teachers and earnestly followed their instructions for the realisation of God.

P: If that is the answer, the further question will arise, how did those teachers *know*? And this question will have to be repeated *ad infinitum* without any finality.

H. H: Certainly so, if we do not grant the existence of some Primal Person who knows the truth without the need to know from another.

P: Who is *he*?

H. H: Our old friend, again, the Omniscient God Himself. The Vedas are His breath and the fountain-head of all right knowledge. Have faith in God, His words and his servants. You will feel before long an immense relief. The thought of His ever living presence with you will be a great solace to you. Once you *begin* to feel such a presence, a joy unknown to you hitherto before will begin to be felt. You will not feel that time is something to be *spent* in some pursuit or other but is something which has to be intensively *lived* in the pursuit and enjoyment of that bliss of peace. There will no more be any room for pessimistic thoughts nor will life seem a blank with no purpose to serve.



YOGA VASISHTA

By V. Krishnaswami Aiyer, B. A., B. L.,

(Continued from page 117.)

20. In what microscopic mite do the worlds subsist as an arbor in its seed and by what power do the seeds though seemingly unproductive and infructuous become productive? perceiver, the sight and the seen as perception itself and by whom is it that the three is spread like the bracelet in the gold?

21. By whose power is an instant capable of producing a *Kalpa* like the inner contents of a seed and who is that actor who acteth unmindful of its result and without the consciousness of himself being the actor?

22. Who is that seer who for enjoying his own sight creates himself as the seen (the visible object of the universe) and who enjoying himself as the seen sees the same without eyes?

23. Who is he in whom after the dissolution of the various forms of the universe finds himself undisturbed and who is he after having created the various visible forms of the universe before himself does not see the same?

24. Who is he that sheds illumination on himself as the

25. Why is he that is really nothing absolutely, like the waves though seemingly existing in the waters of the sea has no distinctive reality except the sea itself and why is it that they seem to have a distinctive reality and by whose desire is such a thing formed like the waves in the ocean?

26. How is it that from that oneness (God) who is beyond both time and space various duality of forms persist as existent and non-existent but they are in reality non-dual and self-same like the waters of the ocean from its fluidity?

27. What is the reason for the trinity upon which the universe subsists, as himself (actor), sight and the seen and as existent and non-existent and who is it that remains inside as the contents of the seed and remaining permanent therein

looks as if creating the past, present and future of the universe?

28. In whom do the past, present and future and the whole crowd of universes appear as a big hoax and illusory and in whom only the real and unequivocal alone remain as the tree is contained in the seed?

29. What being is that which shows these phenomena without even changing its being (one and its own) and for ever remaining static without showing any phenomena, like the seed ever showing the presence of the tree within itself and instantaneously the tree showing the existence of the seed within itself?

30. Tell me, O Prince! On what solid basis does the great Meru stand when compared with the tender filament of the lotus; and what form is that within whose capacious womb are imbedded crores of Merus and Mandaras?

31. Tell me, what is that immeasurable *chit* (universal consciousness) which has pervaded this universe and has appeared in innumerable visible forms of which this *chit* forms its integral part as myriads of intelligences; what is that vital

principle which supplies thee with thy strength for manifold actions and for protecting thy people and in conducting thyself through life; and what is it in whose sight thou dost either lose thyself or thinkest to exist therein permanently with clear-sighted vision and for one's own permanent peace?

The Minister Said.

1. Hear me! thou dark and cloud-like form! to unravel thy riddling questions with as great ease as the lion foils the fury of gigantic elephants.

2. All thy questions relate to the "Supreme Spirit" and are framed in thy enigmatical language to try the force of our penetration into their occult meanings and for proper understanding thereof.

3. As that "Supreme Spirit" or "Universal Soul" cannot be described by any name and as it is unreachable and beyond the range of the mind and the five other sense organs itself as the sixth, it is the atomic *Atman* (soul) which is consciousness itself and subtler than ether (vacuity) itself.

4. Inside the supreme atomic *chit* (consciousness) lie illuminating this visible universe

either in the forms of the so-called existence (reality) or non-existence (unreality) as the so-called tree lies imbedded in the seed.

5. The *Sat* (existence or reality) sometimes exhibits itself as the soul of all forms in the Universe and experience and on account of such over-shrouding, the so-called notions of the mind seemed to have a reality of its own.

6. That reality is an atom sustaining the manifold forms of the Universe, is a void from its outward inanity, is a fulness and not void on account of its consciousness and as it is

not reachable by the senses it may be considered to be non-existent.

7. That reality has equally permeated through all the forms of the universe, even though susceptible of enjoyment and enjoyment there is in reality nothing. It is only the reflection of the supreme atomic consciousness which manifests itself as the one and the many in the forms of the universe and as such in truth is an unreality. Just as the jewel is an unreality when contrasted with the all-pervasive God who is sustaining the same.

(To be continued.)

THE SCHEME OF THE GITA.

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

(Continued from page 122.)

IV.

As has already been pointed out the Gita teaching commences from the 11th sloka of the second chapter and ends with the 66th sloka of the eighteenth chapter and with reference to the subject-matter

it falls into three main divisions, the first ending with the sixth chapter, the second comprising chapters seven to twelve and the rest forming the third. Of these the first group is mainly concerned with the exposition of the Karma Yoga and Gnana

Yoga, the second deals chiefly with Bhakti-Yoga, while the last forms a supplement to the first two containing as it does some necessary particulars which serve to explain and amplify what has been dealt with in them.

This arrangement has been necessitated by the peculiar circumstances under which the Gita came to be taught to Arjuna by Sri Krishna in order to clear his doubts and induce him to engage in the fight. Otherwise we should have expected much of what is reserved for the last shatka to be told at the very commencement. But on account of the exigencies of the situation the Gitacharya evidently thought it best to closely follow the psychology of the Arjuna and place in the forefront what all was necessary to dislodge his prepossessions and attract his interest and attention to what he taught him.

It must be noted that there are generally two methods adopted by the ancient Masters in imparting spiritual knowledge, viz., the narrative method by which things are told in their natural order adopting the *apriori* form, and the catechistical method which adopts the dialogue-form

wherein the exposition consists of answers to questions. The latter method is always found necessary and useful when the disciple does not begin with a clean slate but is obsessed with preconceptions which must first be weeded out before the seed of true knowledge could with advantage be sown. Naturally, therefore, the Lord had recourse to the latter method in imparting to Arjuna the divine knowledge contained in the Gitopnishad.

If but this fact should be remembered it would become evident how many a criticism levelled against the Gita that it lacks logical precision and cogency, that the last shatka is a latter addition which did not form part of the work in its original formation but stands disjointed from the previous portion and so on is the result of hasty and imperfect reasoning due to failure to understand the trend of thought as it proceeds to unfold itself naturally from stage to stage. In this connection we find it necessary to quote from the very same author whose remarks we have already had occasion to advert to and criticise. Sitanath Tattwabushan says, "according to some European writers on the Gita

the original poem closed with the twelfth chapter and the last six chapters are later additions. The internal evidence favours this view; for the first twelve chapters show a close connection and coherence which are absent in the last shatka. The transition from the twelfth chapter to the thirteenth seems to be abrupt and this and the following chapters do not lead to one another as naturally as those of the first two shatkas. In the first shatka Karma indeed predominates over Gnana and Bhakti; but in the second shatka there is as much Gnana at least as Bhakti and it cannot be called a merely or predominantly Bhakti-shatka. The third shatka, as I have already said, deals with all the three, Gnana, Bhakti, and Karma, specially with the first and last and can be called a Gnana-shatka only because it contains a description, not found in the other shatkas, of Gnana in its full and final form '*Nista Gnanasya Ya Para*'. However in all his three shatkas the author of the Gita, supposing the book to have been written by a single person, shows how deeply he is influenced by the Sankhya philosophy."

That comments like this are the result of not having had

the opportunity to dive deep into the meaning of the work for want of the requisite equipment will become patent as we proceed. It should never be forgotten that the one qualification which more than any other is indispensable to have a correct understanding of the works of our ancient seers is an attitude of sympathy and devotion towards the author and his work and also towards the hierarchy of teachers and pupils through whom the knowledge has been traditionally handed down. Hence it is that the Shruti says,

सचाचार्यं वंशो ज्ञेयो भवति आचार्याणां
etc.,

i. e., "It is necessary to know the line of the teachers in proper order including the top-most viz., God"; the idea being that the Omniscient is the fountain of all true knowledge and it is by His grace flowing down through the hierarchy of teachers that it is possible to have access to the genuine stuff. Any other mode only gives us a half-learning which serves no useful purpose. The Shruti also confirms this when it says that knowledge which is acquired from the teacher is alone

of the best quality. It is therefore necessary that if one should really be intent upon acquiring a correct knowledge of our Scriptures he must attach himself to a competent teacher who belongs to the genuine line and is posted with the traditional lore and learn it by his grace. This is what the Lord says in the Gita,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥

Chap IV. sloka 34.

i.e., "Acquire the knowledge from those who know the truth well by inducing them to impart it by prostrating before them and rendering services to them and expressing your doubts to them with modesty." To the same effect is the dictum of Manu,

यथा खननं खनित्रेण भूतलादारि विन्दति।

तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥

i.e., "Just as a man digging with the spade gets water from the earth, so the pupil who renders service to his master acquires the knowledge possessed by him." This indeed is full

of significance; for it implies that the pupil should choose the right kind of teacher i.e., one who has had access to the traditional lore and is imbued with its knowledge in the same way as the man who would sink a well must choose a spot which has an undercurrent of fresh water; and once the proper choice is made it is incumbent on the pupil to serve the teacher with humility and earnestness so as to win his grace and induce him to impart the knowledge in a propitious moment. What is needed is the sympathetic attunement of the minds of the teacher and the pupil without which true knowledge is not possible of attainment. That the loving grace of the teacher is the *sine qua non* for the acquisition of divine knowledge is graphically put by one of the great world-teachers by comparing it to the lioness' milk which is inaccessible to any but her own cub.

Nor is this insistence upon seeking a proper teacher for the acquisition of knowledge a strange idea; for it is our daily experience that whoever wants to specialise in a particular science or art resorts to a master who is proficient therein by having learnt it from a

proper source and has thereby got access, if one may say so, to the trick of the trade.

Such being the case with regard to acquiring skill or proficiency even in ordinary art or science which is of comparatively trivial moment it is inexplicable how with regard to the acquisition of the highest knowledge and grasping the true import of our sacred Scriptures like the Bhagavad Gita wherein that knowledge is treasured it should be considered unnecessary for anybody to seek the proper channel but everyone should regard himself free to dabble in it according to his choice. To say the least about it such a mentality bespeaks a sense of light-hearted irresponsibility born of ignorance and pride in a matter of the utmost gravity and this indeed affords a very sad commentary on the spirit of the age which feels more keenly attracted to the shell than to the kernel and accordingly attaches far greater importance to the gross outward aspect of things than to the subtle and efficient background on which it is manifested.

To such untoward attitude of the mind must be attributed

the criticism that the third shatka of the Gita is a later addition which is not logically connected with the former portion and such like observations whose baselessness is manifest to those who approach the matter with the humility and reverence that the subject-matter demands and through the proper and accredited channels. To them the intent of the Lord is made clear by the light of their whole-hearted devotion so that even as Arjuna was able to visualise the Visvarupa with the help of the Divya.chakshus that the Lord vouchsafed to him they are able to perceive in all its cogency and grandeur the entire plan of the work and appreciate and admire the consistency and symmetry of even its minutest details.

As we have already pointed out the last shatka introduces no new topic but is in the nature of a resume of what has gone before with the addition of some necessary details regarding the practical application of the general principles enunciated therein and also some explanations and amplifications which serve to give a finishing touch to what had been expounded. Thus while in the second chapter the twin prin-

ciples of matter and spirit are referred to as *deha* (the body) and *dehi* (possessor of body) and their respective properties are sought to be explained in order to bring out their essential difference and in the 7th chapter they are mentioned as the *Para* and *Apara Prakriti* (the lower and higher attributes) of the Supreme Being with a view to point out their respective positions in the cosmic structure, in the beginning of the third shatkas i.e., in the thirteenth chapter they are described as the *kshetra* and the *Kshetrajna* with a view to explain their mutual relation and the rationale of the creative plan which has linked them both inseparably and rolls them together along the cycle of the ages. The knowledge of matter and spirit can never be complete without understanding their mutual relation as *Kshetra* and *Kshetrajna*, for it is only then that we shall be in a position to understand the law of Karmic evolution which accounts for the individual soul incarnating in an appropriate body in accordance with the impress left upon its moral personality by a prior course of action. This naturally and necessarily leads on to the numberless variety of distinctions and differences in the creation due to the interplay of the three primordial gunas, Sathwa, Rajas and Thamas in the varying degrees of combination. This and connected topics are dealt with in the 14th chapter. The 15th chapter deals with the superiority of the Supreme Being, *purushottama* over the *Kshetra* and *Kshetrajna* both of whom in following the laws of their being are but obeying His immutable and everlasting mandates and the necessity for the seeker of the truth to understand this point as the first step in his endeavour to reach the goal. In the next two chapters the well-defined distinction caused by the difference in proportion of the guna-composition which serves to divide and demarcate the entire creation into two groups *daiva* and *Asura* is clearly set forth as also the respective characteristics of the two groups and it is pointed out how the former by reason of the natural propensity to obey the Shastras which are the divine ordinances of conduct are enabled to rise higher and higher in the scale of evolution while the latter by reason of a contrary impulse sink lower and lower. It needs no argument to perceive that this is a natural corollary to the exposition of the three fundamental

gunas contained in the 14th chapter and the overlordship of the Supreme Being dwelt upon in the 15th. The 18th and last chapter seeks to answer the queries of Arjuna regarding some fundamental issues and winds up the teaching by giving the finishing touch to the salient points of the exposition and reaffirms the necessity of action which is the central theme of the entire work.

Thus it will be evident that the third shatka far from being an irrelevant and incongruous appendage forms the coping stone of the entire structure of the Gita with the last chapter shining at the top of all like a golden pinnacle.

(To be continued.)

DEMOCRACY: NOMINAL AND REAL.

By M. K. Acharya

POST-WAR Dictatorships:— In the United States, where the Democracy, as ordinarily conceived in the West, is in the melting pot. Historically speaking, France was the first country in modern Europe to overthrow Monarchy, and declare itself a Republic; but to-day, not Liberty, Fraternity, or Equality but violent chaos reigns in France. The course of the Republic proclaimed in Spain at the end of 1931 has been more violent and chaotic. The Soviet that now rules in place of old Czardom in Russia is even more efficiently despotic; indeed its emissaries are alleged to carry the red flag wherever there is trouble brewing under the sun.

In the United States, where the flag of Freedom flies perhaps more ostentatiously than anywhere else, President Roosevelt's word seems to have become as irresistible as the almighty dollar. And yet the Marquess of Lothian, in a recent article in the *Spectator*, contends—though with more show than substance—that democracy as such has not failed; but that conditions have arisen "which are causing difficulties to all forms of Government democratic, autocratic, or otherwise". According to him "the real cause of the trials which confront all forms of government is, in the main, international

anarchy—anarchy in a world which has enormously contracted in terms of time and space". But whence has this "anarchy" sprung that threatens all forms of Government? Is such anarchy a compliment to the scientific "civilisation" of the modern world? Indeed Lord Lothian's own admissions are enough to secure a verdict against him. Now, according to the learned Marquess, "the essence of democracy . . . is . . . two things"—(1) "freedom of speech and criticism, and political and economic initiative for the individual"; and (2) that "government should be changeable without violence, at the ultimate decision of an adult electorate." And he emphasises that "the post-War dictatorships have a popular foundation. . . . They all claim to rest on an adult majority vote, though"—alas, and alas! for Lord Lothian's logic—"that majority is obtained by ruthless violence against their opponents and by complete control of all opinion-forming agencies". How can any majority obtained by such methods, apart from what repugnance Lord Lothian might feel for them, square with his two essentials of democracy, namely, free criticism and free vote?

OLD DEMOCRACY OF NUMBERS:—In theory all politicians, not alone Lord Lothian, will say that they are for quite a free majority vote. But in practice it is to the numerical majority that importance is attached, not to the manner in which it is got. Coercion and undue influence, if not bribery, are charges often hurled by each party against its opponents in contested elections; though the charges are as often difficult of proof except where they are of abnormal dimensions. It is the weight of numbers that count with all advocates of low universal franchise. They ignore the fact that ninety-nine per cent of people in all countries possess neither the knowledge nor the patience to scrutinise the relative merits of diverse appeals to them; that the majority are always more swayed by passions than by reason. Shakespeare describes beautifully how the same crowd of Roman citizens that hail the "noble Brutus", and are for giving him a statue with his ancestors, in less than an hour, on hearing Antony, rush madly against Brutus and his comrades, shouting "fire, burn, kill, slay! let not a traitor live"! This is the mentality of the masses *at all times*; they are carried off their feet by stirring

orations or sensational news-lines. The "universal literacy" and cheap journalism of modern nations have intensified not mitigated the evil. It is thus that the majority at every election vote not through calm discrimination but in response to catching slogans. Lord Lothian expresses repugnance to a majority got through "control of opinion-forming agencies"; does his repugnance extend to majorities got through exciting catch-words? Lastly, as possession is nine points of the law, so success is nine points of politics in the modern world.

That is how Mussuloni and Hitler, Devalera and Roosevelt are popular, at least for the time being. That is perhaps how their governments "rest on a popular foundation". In other words it is inevitable that in any democracy of numbers attention should concentrate more on the *fact* of a majority, than on the *manner* of it. Does not this criticism apply to the British Parliamentary system also, wherein the latest evolution of a Coalition in place of Party Government shows the efficacy of a numerical majority however obtained. And yet, what fate has overtaken the Capitalism and Industrialism of the nineteenth century

must soon overtake its Democracy also.

PASSING OF THE OLD ORDER:—The rise of Dictatorships in very many modern countries is only one indication of the inherent weakness of the Democracy of Numbers. These political developments like the Slump in international trade that confronts modern nations, must lead serious thinkers everywhere to re-examine the value of not only the political and economic but also of the social and educational institutions that obtain at present. Indeed there have already been a few independent thinkers who feel that "representative government, party organisation, majority rule, with all their excrescences are dead wood. In their stead must appear the organisation, of non-partisan groups for the begetting, the bringing into being, of common ideas, a common purpose; and the collective will." According to this school of thought there has been no true democracy at all in the modern world, except to some extent perhaps in the mountainous Cantons of Switzerland. Wherefore the very question whether Democracy has succeeded or has failed is irrelevant; true, real, living democracy has not yet come into

existence. And before true democracy can have its birth, the modern man must free himself from the imposing thralldom of machinery whether in industrial and social, or in educational and cultural spheres. The general trend of European thought has not yet come to perceive the ideal of this New Democracy. But the present problems which are agitating Europe offer no other solution. This is practically what Miss M. P. Follett, the talented American authoress of *The New State* more than a decade ago pointed out in her fascinating book. This likewise is the general theme of Mr. Wellock's *Spiritual Basis of Democracy*. Both forcibly contend that the material civilisation of the modern world has crushed the individual, the higher self in man; that modern materialistic environments prevents the development of the individual, his full exposition, his relation of the golden Unity that links him with all that exists, as Indian philosophy has declared. But the shackles that bind man are all bound to fall—sooner or later.

NEW DEMOCRACY BASED
ON GROUP ORGANISATION:—
“Up to the present moment,” says

the gifted authoress of *The New State* “we have never seen the individual yet. The search for him has been the whole long striving of our Anglo-Saxon history. We sought him through the method of representation and failed to find him. We sought to reach him by extending the suffrage to every man, and then to every woman, and yet he eludes us. Direct government now seeks the individual”. Again, “majority rule rests on numbers; democracy rests on the well-grounded assumption that society is not a collection of units but a network of human relations. Democracy is not worked at the polling booths; it is the bringing forth of a genuine collective will, one to which every single human being must contribute the whole of his complex life, as one which every single being must express the whole of at one point. Thus the essence of democracy is creating. The technique of democracy is group-organisation”. This school of thought holds—and may it soon become the common conception of all peoples!—that from the individual to the “Unified State” it is one continuous process of real and natural growth. Sovereignty (Swaraj) is a relative notion. The individual is

sovereign over himself—can attain his Swaraj—“in so far as he can develop, control, unify his manifold nature.” From the individual we come to “the integrated neighbourhood,” which is the real foundation of the unified state, which again in its turn gives us the true ideal of the world State. “This integrated neighbourhood is a great deal more than the mere physical contiguity of the people who live in the neighbourhood area. It requires the evolution of what has been called neighbourhood consciousness.” In other words, the question is: “how can the force generated by the neighbourhood life become part of our whole civic and natural life?” By the generation of the collective will, is the answer. “The democracy which obtains today rests on an attempt at securing the common will by a process of addition. This really means a war of wills, the issue being left to be decided by a mere superiority of numbers. New democracy discountenances this process of addition and insists on the discovery of detailed means and methods by which the different wills of a neighbourhood entity

may grow into one common collective will. This process is not a process of addition, but of integration, and the consciousness of the neighbourhood thus awakened must express the common collective will of that neighbourhood entity. The collective will of the several neighbourhood centres, must by a similar process of integration be allowed to evolve the common collective will of the whole nation. It is only thus, by a similar process of integration that any League of Nations may be real, and the vision of a world State or Federation may be realised.” That is how Miss Follett declares: “Thus group organisation releases us from the domination of mere numbers, thus democracy transcends time and space. It can never be understood except as a spiritual force.” The development of the higher Self dormant in each individual, the development of the neighbourhood consciousness and of the collective will in each local area—this is the foundation upon which New Democracy seeks to be built. How closely akin is this ideal to the Indian ideal of *Swaraj*?



REVIEW

1. **Abdul Baha in Egypt. PP. 390.**
2. **The Song of the Caravan. PP. 410.**
3. **Living Pictures. Illustrated. PP. 96.**
4. **Heart Phantasies. PP. 121.**

By M. A. Sohrab. Published for the New History Foundation, New York.

We are extremely thankful to Mr. M. A. Sohrab, Director, The New History Society, New York, for his presentation of a full set of his works to us. The above are propagandistic works in favour of the Bhai Movement devoted to universal peace, international brotherhood and universal religion. We are able to note from a careful perusal of his writings that the author is a confirmed optimist and a staunch believer in the inculcation of self-control and self-discipline, in the ultimate goodness of human nature and the final triumph of virtue. But the Bhai Movement does not seem to give to tradition its due value. We look to tradition, above all, that it may refer us again and again to insight by which alone one could have recourse to the 'higher and more tenuous region of introspective thought' as G. J. Romanes puts it telling us that all *Wisdom* is not an accumulation of hoarded facts, but an eternal rebirth in the "overlasting now." The author's English is chaste, his vocabulary very extensive and his diction, mellifluous. Those who wish to have an exhaustive and authoritative treatment of the Bhai Movement and the "gems of spiritual advice for the shaping of a sublime life Here and Now" will be much benefitted by these books.



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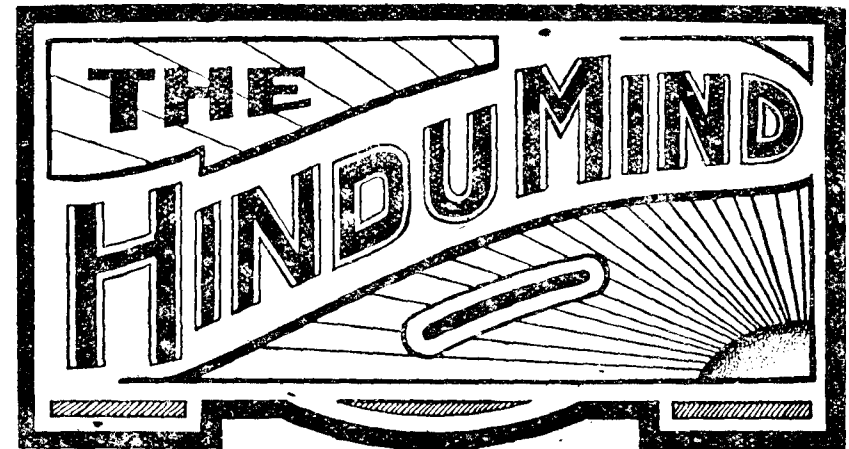
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VOL. II. DECEMBER, 1934. No. 6.

Cultural Co-operation.

The history of the Indian Nation proves beyond doubt that its main function is the preservation and dissemination of spiritual and intellectual treasures. In the past its conquests have been cultural conquests and its conquests in future are bound to be in the same direction. Among recent Indian visitors to London was Sir S. Radhakrishnan who in the last few years has made a remarkable impression upon the western mind. He is probably responsible for making the Britishers realise that European culture will gain more by Indian contacts than will that of the mere Anglo-Saxon. What did the revered Swami Vivekananda say? "India must go out and conquer the world." How? Let us hear him; "We shall plant aloft our banner in the region which we wish to conquer, if the people are friendly, why then, of course, we annex them. If they show a hostile attitude, engaging in fair fight we shall win them over with the never-failing rifle of Sincerity and the irresistible sword of Truth. In this spiritual warfare, the vanquished is as much benefitted as the victor. We, who carry aloft the banner of Truth, can always

rest assured of victory." Sir Radhakrishnan to whom we have alluded is the Indian representative in the Committee of Intellectual Co-operation of the League of Nations. This committee does not operate from Geneva, 'that notorious factory which specialises in hot air and wasted effort' but from Paris. Scholars of international reputation serve on it. The important and well-known activity of this organisation is the service to Culture or Intellect. It is said that the League of Nations has also benefitted by the activities of this committee of Intellectual Co-operation. So an organisation that is devoted to the service of diffusing knowledge among humanity deserves recognition and by an inevitable moral law, gets it.

It has been accepted on all hands that India is preeminently the fountain-head of all knowledge and that she has the ability to lead the world's thought. Then why should she shudder to come to the front and do her legitimate work? This land of Sri Sankara and Sri Ramanuja need not leave the palm of philosophic thought into the hands of any other people. The precious culture of the Indians has already earned a name for India, the "*Brahmanas* among the nations of the world". By referring to the term *Brahmana* we do not mean any caste exclusiveness. We simply mean a man or nation who is calm, unassuming, tender, mild, kind, patient, just, guileless like a child, who aims at plain-living and high-thinking, shuns wealth and honour, lives a life of self-culture and self-denial. The *Brahmanas* were characterised by these qualities. Hence their popularity and their highest rank among the nations of the world. As the culture of the Indians places these qualities as its ideals, India is reckoned as the *Brahmana* Nation. But what a contrast there is at the present juncture between the East and the West. The soil of the West rumbles with marching feet and the atmosphere is sullied by reactionary cries of national pomp and myriads of young minds have grown old before their time, shrunken in the service of untruths and new-fangled lies. And some of the uninformed westerners go even to the length of decrying the East and its rich culture. Will India associate with such men? If it does not, it will need to be on its guard. "For constantly will come the temptation to imitate the worst of western civilisation, with its bright and gaudy tinsel, instead of developing those inner yearnings for deep culture with which sensitive and understanding westerners have come to associate their friends of the East. No better word could be spoken amid the turmoil of cheap substitutes for genuine thought, than those of Hamlet: "To thine own self be true!" as Mr. Devere Allen the well-known author and publicist of America observes in the course of his message to the East. But apart from these uninformed few there are many in the

West, like Mr. Paul Brunton, the famous British Journalist, who have a genuine love and regard for the wisdom and culture of India. Whatever may be the attitude of the West towards the East, for the good of India and for the welfare of humanity, India must strive to co-operate with other nations and contribute as largely as it can to the knowledge of the world. India should no longer remain in a detached situation; she should establish relationships with other nations so that she could not only teach others but learn from them also. He is a true teacher who is ever ready to learn from others. The present is an age of synthesis. At a time when innumerable movements of a divisive character trouble the world, the best brains of every country are seeking persistently to knit men closer. They should have the support of India also. For India has a plethora of ideas for the unification of the world. It is high time that India had taken an active part in solving the problems of the entire world by becoming a member in these several international conferences. Is it not beneath her dignity to remain in obscurity when a few handful of intellectuals of the West pose themselves as the protecting angels of humanity at large? Is it not due to our lethargy and an unconsciousness of our true nature that we have allowed ourselves to be in the background?

The West is ready to co-operate with us. It is a happy sign of the times that the New History Society of New York, and the Hindu-Polish Friendship of Poland are doing their best to bring about international amity and they are particularly interested to have the co-operation of India. No nation, with a fair modicum of common-sense to guide it, will be so mean as not to extend a hand of equality to a nation which possess a culture such as ours. But it is our lethargy, indifference and want of faith that made us what we are today. Mahatma Gandhi and other leaders of our country say that there is a slight drooping in the soul of the nation. But some others emphatically assert "Enough of this precious gospel of self-conquest". To such as these we can boldly say that that is the very reason why we should listen to it anew. The very fact that it was inculcated again and again proves its potency and efficacy. It therefore becomes imperative that we should bestir ourselves towards pursuing the right path.

We should have an unshakable faith in the high destiny of the nation and should enkindle that faith in the heart of others coming in contact with us.

But before proceeding to the task of establishing cultural relationships with others, let us first of all strive to revive our own precious culture left to us as a rich legacy by our reputed forefathers. The salvation of India, or for the

matter of that of the whole world, lies in the reconstruction of this ancient culture. That is the one reconstruction that is urgently called for. "The transcendental thought of the Aryan, by its marriage with the emotional and creative art of the Dravidian, gave birth to a civilisation which was neither fully Aryan nor Dravidian, but Hindu;" in the light afforded by this Hindu culture we should study the problems of the world and present the results to the nations of the world. Indians should gain mastery over all branches of knowledge. No, we cannot discard the highest knowledge, the eternal values, and yet grow and prosper and win a proper place in the comity of nations.

It is the unique honour of Hindu culture that it has its source from God. We have the clearest statement in Yoga-sutra that it is God who imparted the Yogic knowledge, the highest knowledge, to Vivasvan who in turn gave it to Manu and Manu gave it to Ikshvaku, the first king of the world. Here we have the chronological order in which the highest knowledge has come to us. To ensure the validity of a particular item of knowledge we first enquire if it is *parampara praptam*, acquired in unbroken succession from the very first source. Nothing that can not be traced back to its original transcendental source has for us any sanctity, authority and stability. As the attainment of Supreme wisdom and spirituality is the *ultima thule* of the Indian nation, it is high time that the Indians turned their genius towards striving after those very ideals which were put forward by the ancestors of the Indians centuries ago. India should live up to her Ideal and help others to live up to it. Can any one suggest any thing new which our Indian culture has left unsaid? If our country follows the ideals of our culture it really establishes the kingdom of heaven on earth and leaves no room whatsoever for these new-fangled creeds and doctrines which are daily springing up like mushrooms to the growing disturbance of the world-peace. If we are again put in touch with our culture and the other sections of illuminating and inspiring literature which have sprung from them, then the creative and vitalising power of truth alone will furnish us with the necessary strength to continue the work initiated by our forefathers. Why do we put so much store by the truths of our culture? Because they were communicated by God to the ancients of our race. The *Satyam Jnanam Anantam* which is another name for God communicated itself to Brahma and through him to the Prajapatis whose messages therefore are impregnated with abiding life and power. May we all strive to revive that divine culture and propagate it throughout the globe!

SOCIAL UPLIFT AND MODERN PSYCHOLOGY.

EUGENIC VALUE OF MENTAL TESTS.

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

Philosophy—A science of human Values.

Mankind was never in greater need than now of a general theory of life and conduct. All forms of social life and age-long institutions which served to rationalise endeavour have lost their grip over men. Morals are changing today like clouds before wind. The hold that Religion and Scriptures had over men in their every-day conduct has completely disappeared. The numberless prohibitions and restraints in connection with marriage are now openly pooh-poohed. The inhibition of desire and the virtue of self-control are treated with contempt. The traditional marital code restricted sexual experience to marriage. But today contraceptives and free love are dissociating sex from reproduction. Divorce and companionate marriages are the logical results of the headlong individualism and shameless selfishness which masquerade as

"advanced thought." There is everywhere the universal cry for democracy, individuality and equality. But it is forgotten that democracy is in the final analysis the art of spiritual elevation by the arduous process of self-direction and self-education. Philosophy which is the Science of the Values of life, has to supply the centralising concept of life's meaning. We have today lost our sense of direction and are on the verge of spiritual bankruptcy. This spiritual collapse is the philosopher's opportunity. Philosophy should help man to recognise in the present spiritual poverty the chance to win for himself the most promising orientation of life. The value of philosophy consists in studying man's capacities and frailties, the sources of his power and the causes of his weakness, the ideals that move him to action, the social institutions and the natural environments which are his opportunity, with the aim of projecting a vision of society in which men might live most

freely, most fully and most joyously. The great need of the times is a philosophy which supplies some underlying reason why men are to do the things that need to be done.

It is a well-known fact that in our country the institution of marriage is sanctified as a religious sacrament and fortified by a number of social and political rules and regulations. It is part and parcel of Vedic Dharma. The reason why the sexual relationship between a man and a woman is considered sacred is that it is not only the basis and foundation of the family organisation and the preservation of orderly community life, but also of the purity of the race and the well-being of the progeny. Marriage, therefore, is not a concession to human weakness, but a necessary means of spiritual growth. That is why it is regarded as a *samskara*. The proper choice of the right bride, the gotra, the ancestry and family of the bride, the mental, moral and physical characteristics of the bride and her relations were all very serious problems, because our ancient Rishis and law-givers were convinced that marriage was not a relation designed to legalise desire, but

a relation between parents and children designed to preserve and strengthen the race. If it had been a personal instead of a racial matter, it would not have been made the first concern of human customs and laws. It is the most fundamental of all institutions, the one which guards and replenishes the stream of human life.

Democracy—True and False.

The modern clamour for-all round equality unfortunately results in an increasing tendency towards a levelling down of all talents. It is not true that all men are born equal in every way or could be made equal by artificial methods of education and environmental facilities. There will always be men of exceptional ability who will lead and direct and others who will obey and follow. It is impossible to abolish the distinctions of the talented man and the idiot. No democracy can obliterate the differences and peculiarities of individuals. The first necessity of a sound and successful democracy is the bringing into existence of a vigorous mental and moral aristocracy. A most perverted and mischievous feature of the present-day democratic movements is the worship of mediocrity and commonness which

results in a levelling down of the cultural life to the low average tastes and powers of the vulgar crowd. When democracy says, "I am as good as you," it is wholesome and is a contributory motive force to infinite improvement; because there is the genuine recognition of the superior merits of others which the individual honestly proposes to strive to achieve and assimilate. But when it says, "you are no better than I am," it not only makes itself ludicrous and unprogressive, but actually becomes mischievously intolerant and oppressive of exceptional merits and superior talents.

It would be a very interesting eye-opener to the modern leaders of social reformed political movement if they patiently study the latest researches in modern psychology in the department of mental measurement by Intelligence Tests. Tests for the measurement of mental ability constitute a most important and energetic department of modern psychology. Mental measurement is a concept which is peculiarly the unique characteristic of the twentieth century. It has become so powerful and so useful that it is recognised as a correct method not only for

assessing the individual's ability in different walks of life, but also for quickening and promoting in us a deeper sense of social justice. The treatment of the criminal, the delinquent and the feeble-minded has been radically changed by the new orientation which is directly the result of these mental tests. These Intelligence Tests started as a modest experiment in Paris by Alfred Binet about twenty-five years ago with the definite purpose of finding out the causes of the poor progress made by the educational institutions, and to devise methods for their improvement. But to-day the practical interest in them evinced by the public is so great that their undoubted advantages are appreciated not only in schools and colleges, but also in the law courts, the workshop, the army and the vocational and technological institutes.

Mental Age and IQ—Their Value.

Intelligence is the peculiar power of the individual by which he organises and integrates his experience, and solves the problems of life by a vast range of adaptive actions; it is a problem-solving device, implies all-round ability and a comprehensive grasp of facts, and consists in the capacity to

profit by past experience. It is efficiency in attention, retention and recall, and is the name for the power of adaptive plasticity which manifests itself in quickness of perception and neatness of execution. Now it is this ability which is measured by the various methods devised by the psychologists. Very delicate, ingenious and complex tests have been invented to determine the intelligence of young children. The measurement of intelligence is on the basis of "mental age". This term signifies the degree of intelligence which normally accompanies a particular number of years of growth. If he is of average ability, his mental age and chronological age are the same. On the other hand if a child of 7 is successful with 10-year old tests, we say that the child's mental age is 10; he is superior, bright. The mental age gives an immediate indication of the intelligence of a pupil. The relation between these two ages is the measurement of the child's intelligence. It is expressed by what is called the I Q (The Intelligence Quotient). The I Q of a child is ascertained by the percentage plan of dividing the mental age by the chronological for example a child whose mental and physical ages correspond has an

I Q of 100. If the mental age were 12 while the chronological were 8, then the I Q would be 150. The concepts of mental age and I Q are regarded as beacon lights for the scientific advance of education. The mental age gives the intellectual level at a given time; and the I Q shows how fast he has progressed.

A fact of basic importance that has been revealed by these tests is that the I Q is a constant quantity, and that it furnishes a pretty good measure of the individual's intelligence. It has been conclusively proved that the I Q remains the same year after year, and that the children retain their relative ranks not only throughout their school career, but also throughout their lives. This shows that intelligence is a native trait and that it is inherited. Galton's studies of heredity indicate that not only is intelligence inherited, but that specific abilities also are transmitted. Studies of heredity as shown in biographies of eminent men prove that the traits of parents could be traced in the off-spring through a number of generations. All experimental results point in the direction that practice does not equalise abilities; in fact equal practice increases differences in achievement and skill

rather than decrease them. It stands to reason that if certain characteristics are dominant on both sides of a child's parents, such characteristics should continue to be dominant in their progeny also. Dr. Goodenough gives the I Q averages obtained from a statistical study of the young children of California: the I Q of Jewish children is 106; of Scandinavian 105; of English 101; of German 99; of Portuguese 83; of Italian 81; of Red Indian 73. Not only this; there are also differences in the intelligence of the children whose fathers are in different occupations. The I Q of children of parents belonging to the learned professions is 116; of clerks and machanics 108; of semi-skilled operatives 104; and of labourers 96. Garth and Garrett give in "School and Society" the result of group intelligence tests applied to 300 full-blood (Red) Indians, 300 of mixed blood (white—Indian crossing) and 400 white children. The average I Q of full-blood Indians is 73; that of mixed blood children 91 and of white children 100. All these prove that the level of intelligence is racial and is purely a matter of heredity.

Crime and Idiocy—Hereditary.

These tests have been applied in fields other than education

also. For eliminating the feeble-minded and for investigating into the nature and scope of juvenile delinquency, these tests have been applied on an extensive scale, and have been found to reveal surprisingly useful results. The investigations of competent experts into the mental status of the inmates of jails, brothels and reformatory schools point out a high degree of correlation between mental deficiency and moral defects. Dr. Goddard who has made a thorough and detailed examination of this problem estimates that from 30 to 65% among the delinquents are "feeble-minded", i.e., of low intelligence. Dr. Bridgman examined 104 girls who were committed to the Illinois Reformatory (U. S. A.) and found 97% of them to be feeble-minded. This huge figure gives us some idea of the prevalence of feeble-mindedness among prostitutes. The Report of the Massachusetts Commission says that of 300 prostitutes, 154 or 51% were feeble-minded; and the 135 women designated as normal were of distinctly inferior intelligence; 71 of them had the mentality of an eleven-year old child; 32 of ten-year old child. The mental age of 17 of them was 12 years; that of 4 was only 9 years; and 11 were not tested.

The Report points out that "not more than 6 of the entire number seemed to have really good minds".

Feeble-mindedness is defined "as a state of mental defect existing from birth, and due to incomplete or abnormal development in consequence of which the person affected is incapable of performing his duties as a member of society". The Royal College of Physicians defines the feeble-minded person as one "incapable from mental defect existing from birth of competing on equal terms with his normal fellows or of managing himself and his affairs with ordinary prudence". The mental defectives are grouped under three heads: idiots, imbeciles and morons or feeble-minded. The American Psychological Association has discovered that the idiots have the mental age of 2, the imbeciles from 3 to 7, and the feeble-minded from 7 to 12. The legal-definition adopted in Great Britain by an Act of Parliament says that "the feeble-minded are the persons in whose case there exists from birth or from an early age mental defectiveness so pronounced that they require care, supervision and control for their own protection or for the protection of others, and who by reason of

such defectiveness appear to be permanently incapable of receiving proper benefit from the instruction in ordinary schools."

One point is clear from these definitions, namely, that feeble-mindedness is a native trait. It has been definitely established that insanity, imbecility and feeble-mindedness are hereditary and run in families. The typical case of the family history of the Kallikaks studied by Dr. Goddard is specially instructive because of the startling contrast between its two main branches. The first of these was the product of an illegitimate union of a mentally normal man and a feeble-minded girl. The 480 direct descendents included 143 feeble-minded 292 unknown, 36 illegitimates, 33 prostitutes, 24 alcoholics, 3 epileptics, 3 criminals, 8 keepers of disreputable houses, 82 died in infancy, and only 46 normal individuals. Subsequently the father married a woman of normal intelligence. Of the 496 direct descendents, all except 5 were normal, and occupying positions of respect in society. These facts clearly prove that intelligence, defective mentality and crime are matters of heredity.

Education—Impotent!

Modern leaders of Social Reform wax eloquent on platforms and in the press that

education is the foundation of all improvements in society and that it is the most effective panacea for all social ills. They make the poor schoolmaster the target of all kinds of attack, and hold him responsible for the shortcomings of his pupils. Modern biological and psychological researches have conclusively established the fact that the parents are responsible for the mental and physical equipment of children, and that special aptitudes, intellectual abilities and moral tendencies are really factors of heredity and not the direct result of instruction and training in schools. Both parents and educationists should bear in mind the pivotal truth that man himself can and should regenerate himself. Genuine culture, like true reform, has to be secured not only by the aid received from without, but by self-effort and self-mastery. In the last analysis education is individual and comes from within by personal effort and incessant striving; and it could be made to work miracles if it is remembered that it is more a process of drawing out than of putting in. In the light of the facts revealed by intelligence tests, we recognise the inherent limitations of education; and the reformers who seek to eradicate

delinquency, idiocy and other inequalities by spreading education ought to note the inevitable fact that education is not a levelling process. As Dr. McDougall points out it is more a differentiating process. "The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows."

After all there is great truth in the Christian dictum that 'to him that hath much, more will be added'. It is fondly believed that all men could be made equal to the best if only the educational process could be sufficiently improved. This pious wish, however laudable is blind to the fundamental fact that the success of education is entirely dependent upon the *kind* of mind which receives the instruction, and the *sort* of ability which reacts on it and integrates it into a system of knowledge. The educator is no creator; nor can he obliterate the native differences and in-born defects by any magic wand.

That education by itself cannot improve matters is clearly brought out by the careful experimental studies of the

"foster" children. In America there are many "child-placing agencies" which take charge of children soon after birth. Most if not all of these babies are born in shame and belong to unmarried mothers (a sure sign of their feeble-mindedness) who feel compelled to abandon them. And these babies are adopted into foster homes of higher occupational classes. Prof. Van Theis who gives his impressions of his studies of such children in his "How foster children turn out" concludes that they do not come up to the level of their foster parents. Of course the superior environment certainly improves them, but not to such a high level as would be expected from their foster home environment. This does not certainly mean that the actual process of education is futile and meaningless. It only points out that the benefits of schools course are primarily due to native ability, and that where this inherited capacity is wanting, it is impossible to produce it by any method of pedagogy. The metaphysical dictum *ex nihilo nihil fit*—out of nothing, nothing comes—applies equally to educational matters as to every other aspect of life.

Effective Reform-- Its Root.

Now that it is abundantly clear that feeble-mindedness is

hereditary and is the root of all social evils, what are the necessary measures for its treatment and eradication? In America and Europe there are homes for the feeble-minded as there are asylums for the insane. The first task is to discover by the proper application of correctly devised intelligence tests the mental defectives, and to segregate and keep them in well-kept homes where they could be employed in such simple work as could be conveniently done by them. There is no place for them in our civilised and highly individualised complex life. As a rule work is a drudgery to them; for they cannot learn. And when they belong to poor families and cannot get enough to eat, they begin to steal or commit some other offence. Of course, these unfortunate people do possess *some* intelligence, but not quite enough to carry on in the normal environment. Therefore the best thing would be to create a congenial environment suited to *their* intelligence.

Another effective measure would be to sterilise these defectives. Statistical studies of "criminal tribes" in India and elsewhere prove that the imbeciles, idiots and morons have an extra-ordinary capacity for

multiplying their species out of all proportion, and thus intensify the social problem by becoming a danger and a nuisance to society. To expect the school to undo the mischief of bad heredity and to equalise all individuals in the matter of intelligence and character is to ask for the impossible. Since heredity plays such an important part in the determination of one's intelligence, that for eugenic purposes the social and political leaders ought to take a more lively interest in this problem. Let these leaders ponder and reflect on the wise words of Dr. McDougall in his "Character and Conduct of life" addressed to young men: "Remember that in choosing your wife, you are choosing also your children, and that their degrees of intelligence, their disposition, their temperaments and tempers will very largely depend on what she brings to the common stock. And it is well to know that in this respect the qualities of her near relatives are as important, if not more so than her own. If among them there are a number of feeble, disharmonic or cranky individuals, it is probable that although *she* may reveal no traces of such defects, she will transmit them to some of her children."

Thus the primary concern of society is to produce psychically sound and healthy parents. The important thing in the upbringing of a child is the character and spiritual quality of its parents. It should be remembered that the child is a candidate for personality and character, and that it is the moral duty of every parent to offer every facility for the fullest development of the powers of the child. Prof. Eucken sums up the infinite force of the parental influence in his statement that "the best life is that which is best for the unborn"—a statement which contains the secret of all morality. Manu's injunctions regarding marriage are based on sound eugenic principles. He says, "The woman is called the field and man is called the seed. In some cases the seed is superior, in others the body of the woman; the children are best where both are equal." That is why Swami Vivekananda asks the leaders to revive the old laws of the Rishis and to initiate the whole people into the codes of our Manu and Yajnavalkya. Even Nietzsche, the German thinker says, "Such a law book as that of Manu sums up the experience, sagacity and experimental morals of long centuries. To draw up a law-book like that of Manu

means to permit a nation henceforth to get the upper hand, to become perfect, to be ambitious of the highest art of living." In the light of these facts the Biblical saying—the

sins of the fathers shall be visited upon the children—is not a merciless maxim; it is only a statement of law of nature, which if broken bring punishment in its train.

AN INTRODUCTION TO THE AITAREYA UPANISHAD

By Swami Jagadiswarananda.

The Aitareya Upanishad is one of the ten principal Upanishads on which Sri Sankara has written his famous commentaries to expound the philosophy of Advaita Vedanta. It forms the fourth, fifth and sixth Adhyayas of the second Aranyaka of the Aitareya Aranyaka of the Rig-Veda Samhita. The Aitareya Upanishad has six chapters known as Atma Shatka since the central teaching of this Upanishad is to describe the nature of Atman and the method of its realisation.

The Bhashya of the great Acharya on this short Upanishad is highly scientific and philosophical and contains

some of the great thoughts on Advaita. The Rig-vedic Mahavakya, *Prajnanam Brahma* (or Brahma is Pure Consciousness) one of the four aphoristic statements of the Vedas pointing to the identity of the individual and Universal souls, appears also in this Upanishad and this occurrence too enhances its importance to the students of Advaita. The well-recognised six canons of interpretation accepted by the Indian philosophers of practically all schools namely the agreement between *upakrama* and *upasamhar*, *abhyasa* or repetition, *apurvatva* or newness, *phala* or reward, *arthavada* or laudation, and finally *yukti*, all equally hold good in this Upanishad.

The three methods of approach to Vedantic metaphysics such as *Shruti*, *Upapatti* and *Anubhava*, have been stressed in the same breath to prove logically and rationally that the finale of the teaching of this Upanishad is to bring home the doctrine that salvation is to be attained only by the knowledge of the Absolute by the supreme realisation of one's Atman as the Para Brahman and that upasana however useful as a preliminary discipline must be transcended finally. Hence this Upanishad deserves a careful study of the students of Vedanta.

The great Bhashyakara prefaces his masterly commentary with an illuminating discussion on Jnana-Karma-Samuchaya Vada. The doctrine of associating Karma with Jnana is held by the Mimamsakas. The philosophers of this school hold that the *Summum bonum* or *Purusharia* of life consists in the attainment of the Deity which he adores and that salvation is to be sought in the path of Jnana or meditation combined with Karma or ritualistic practices. They consider

this to be the highest goal of man and say that the scriptural injunctions regarding Sanyasa is operative only in the case of those who are by some physical defects unfit for Karma such as the blind and the halt. Sri Sankara refutes this doctrine with cogent criticism and establishes Advaita and Sanyasa. He contends that Jnana and Karma are opposed to each other as light and darkness and with the dawn of the former the latter automatically ceases. He, however, does not under-value Karma but avers that they are essential in spiritual life as primary disciplines for the purification of mind and that they may take the seeker as far as the Saguna Brahman but no further. Sureswaracharya, the celebrated commentator on Sankara rightly remarks that Karma like a servant wakes up his master, the soul from the sleep of ignorance but when once the soul is awakened Karma withdraws from him for good. Karma is always of an obligatory and mandatory character and consequently implies some recompense and reward. Sankara rebuts the charge of the Mimamsakas and says that

परं हि आप्रकामं सर्वसंसार दोष-
वर्जितम् “ब्रह्माऽहमस्मि” इति आत्म-
त्वेन विज्ञाने कृतेन कर्तव्येन वा प्रयोजनं
आत्मनः अपश्यतः फलादर्शने क्रिया न
उपपद्यते ॥

The knower of Atman is rid of all impurities of Samsara. He is not even subject to hunger and thirst, the dharmas or traits of Samsara. As he is blessed with the knowledge of the Ultimate Reality which is superior to all possessions and acquisition of the here and hereafter he has no idea of *Prayojana* and *Asakti* i.e., want and attachment. As the Gita says

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः
i.e., There is no gain and good higher than the knowledge of Brahman as one's own self. The man of realisation is not even bound by the three *Rinas* or debts to the gods, the manes and the Rishis as a householder is. The liberated soul is not motivated by any longing or craving which are born of Avidya by whose mysterious power one mistakes the unreal as the real. He is beyond the pale of the spheres of the aught and naught, worshipper and the worshipped, subject and object & other pairs of opposites which

are mere fabrications of Maya. To attribute motive to such a man is like predicating cold of fire and darkness of sun. “It is a matter of common experience” says Sankara “that an injunction is applicable only in the case of one who recognising the benefit to be derived by the acquisition of what pleases him and by the rid-dance of what displeases him is in search of some means to attain his object. But no such injunction is of any value to him who has turned away from the world and set his heart on the Supreme of which no injunction can be prodi-cated.” To hold that a seer may be enjoined to perform works is to make way for a disastrous result as in that case it will become obligatory on all to perform all actions at all times. If universal appli-cation is sanctioned to Karma nothing but social disintegra-tion will follow as no reason exists to restrict and regulate their operation. Even the Veda cannot be mandatory to a seer because it has sprung from him only. He himself is the source of all mandates; so neither any person nor the Veda can command him. The mark of

a knower is the total absence— absolute abandonment of all taint of desire as he has re-nounced the three *Eshanas* of progeny, possession and popu-larity, the samsaric trinity. The divine science of *Brahma Vidya* never suffers association with Karma. Thus asceticism, mendicancy or renunciation are inevitable for Atma Jnana. Conjoint performance of Karma and Jnana is as impossible as to have the notion of nacre and silver at the same time.

The first *mantra* of this Upa-nishad declares that Atman, which is so called because of its all-pervasive and unlimited nature, existed in the begin-ning and there was no second entity. There was no other operating or functioning entity beside the Atman before crea-tion. This is followed by a description of the process of creation. Sri Sankara here gives a home-thrust to those who believe in the reality of the phenomenal world. He is very hard upon the “creation” Shrutis of the Upanishads and remarks that they are to be understood in a secondary sense as mere stories or parables. They have only

theological but no philosophical significance. Though Maya is premised to account for the world-creation a second entity apart from Atman is negated because Maya cannot operate by itself and it has no inde-pendent existence. Just as foam is spoken of separately though it is a variant of the same substance water so one and the same Brahman appears to sunder itself. That is why in Vedanta, Maya as a separate entity is negated and lone, secondless, non-different Atma is posited. The doctrine of Maya has no interpretative or explanatory but only descrip-tive value, for Brahman is both the material and the effi-cient cause of the universe. The story of creation, as Sankara puts it is merely *Arthavada* or laudatory and figurative, and it has no metaphysical meaning. Prof. Radhakrishnan has rightly observed that the ideas of God the Creator and His Creation are “mere interpretations of experience”. Sankara expound-ing meticulously the texts of cosmology to which the whole of the fourth chapter of this Upanishad is devoted, gives his final opinion that on

serious consideration should be given to this account of world-creation. The well-known Advaitic doctrine of *Adhyaropa* and *Apavada* i.e., superimposition followed by negation signified that creator and creation have been taken for granted to lead ignorant and uninstructed minds from lower truth to higher truth and eventually to the Highest Truth. This fact is the key to the understanding of Advaita though it has not unfortunately received proper recognition and emphasis from even its own adherents and advocates. This is in fact the sublime truth underlying *Vivarta vada*. From the standpoint of the Absolute Brahman both Ishwara and His creation are as unreal as the magic and the mirage.

Sankara says:—

न हि सृष्ट्याख्यायिकादि परिज्ञानात्
किञ्चित् फलमीष्यते । अविवेकानां स्तूल-
बुद्धिनां च सुखाववाधनप्रतिपत्त्यर्थं लो-
क-
वत् आख्यायिकादि प्रपञ्च इति ।

i.e., there is absolutely nothing to be gained by the knowledge of creation. The amplification of the story of creation has been done in consonance with

the practice obtaining among men in order that *Atma-swarupa* may be more easily comprehended by men of inferior intellect. Instruction by parable is more helpful to inculcate the metaphysical doctrine than its direct teaching. That is why Buddha, Christ, Krishna and other world-teachers had recourse to parables to expound their gospel. Sankara commenting upon the Mandukhya Karika of his grand-guru, Sri Gowdapadacharya observes that srishti-Shrutis have mere metaphorical and not at all metaphysical import, for such texts serve only as helps to the mind in the act of grasping the Absolute. These texts are to be understood in a *Vyavaharika* and secondary but not in a *Paramarthic* and literal sense. The possibility of creation is countenanced as only means to an end by the wise for the ignorant who being thick-headed and dull-witted are afraid of absolute cessation of causality and hold on to the reality of things from the warrant of their experience and their fond attachment to forms. The Advaitic doctrine that the Absolute does not admit of any change and duality throws

overboard the reality of creation and establishes its illusoriness. The whole of phenomena is not a fact but a fiction. It is neither creation, nor evolution but imagination of the universal mind. Creation is a *Kalpana* an idea. Causality is a category, a mode of the mind. In accounting for the world-creation this Upanishad declares emphatically that the infinite variety of physical objects and mental notions are but mere names and are themselves devoid of any substantial reality. The disruption of the Absolute into creator and creation is only apparent and phenomenal.

The next important topic of this Upanishad occurs in the third chapter where it is urged that the *Avasthatrayas* or the three states of waking, dreaming and sleeping, are of the nature of *Swapnas* or dreams only. This method of metaphysics is the unique feature of Vedanta and no philosophy in the world has adopted this method. Gowdapadacharya is the singular philosopher who developed his system mainly through this method and the whole of Mandukhya Upanishad

commented upon by him is entirely devoted to this topic alone. It may be objected that waking being a normal conscious state cannot be described as dream, but that is not so. The justification for designating even the waking state as dream is because it satisfies the definition of dream. It is the observing of reality and the presentation of what is other than reality that constitutes a dream. The awakening of reality comes only with the dawn of Jnana. Hume in his introduction to "The Thirteen Principal Upanishads," published by the Oxford University Press, rightly remarks that it is in contrast with the desired condition of the metaphysically awakened self that the ordinary condition of waking is regarded as sleep. In the words of Sankara

परमार्थ स्वात्मप्रबोधाभावात् स्वप्नवत्
अवद्वस्तु दर्शनात् ॥

i.e., waking is illusory as dream because there does not arise the consciousness of the Ultimate Reality and because the world-spectacle is as mirage-like as the dream-world. In waking though the man wakes from dream yet he does not

awake from the sleep of congenital nescience. Waking and dream both contradict each other and in the *Turiya* state in which the Absolute Truth is realised these three Avasthas are all sublated. And again dream-experience is as real in dream as the waking-experience is in waking-state. So from the standpoint of experience perceptions in dream as well as in waking have the same value and meaning. It may be that dream has lesser reality than waking which determines to a great extent dreams but equally false and fabulous are they both to Atman. A Brahmanjani, says the Brihadaranyaka Upanishad, never wakes, dreams or sleeps for the distinction between the Avasthatrayas has lost all meaning to him. As he is established in Atman they are all equal to him. Dual relation of subject and object persists both in dream and waking states, but with the dawn of the knowledge of Atman disappear all notions of duality which are but magic-superimpositions of Maya. The verdict of modern psychology too favours this view. Dr. A. Aveling in his excellent book

"Psychological Approach to Reality," scientifically proves that objects of the ideal and empirical worlds have equal validity and value as experience. A hallucination, he says, is as true as one's own body, for both are mere ideas of mind which is the sole and supreme instrument of cognition. Dr. A. Adler says in his "The Science of the Living" (A. 154) that our dream-life is just as much a part of the whole as our waking life—no more and no less. The former differs from the latter only in degree, not in kind. Again the psychologist reiterates that a dream is a part of a person's creative power. Hence the Upanishadic Rishi is divinely right to conclude that the objects and their knowledge in dream, sleep and waking are equally unreal and meaningless. This Upanishad declares that *netra* (eye) *kanta* (neck), and *hridaya* are the three centres of consciousness of waking, dream and sleep respectively. In these abodes Brahman mistakes himself as Jiva or individual self and sojourns in Samsara. He is long lost in the deep slumber of Avidya and is not awakened

though subjected of the severest hammering of sorrow caused by thousands upon thousands of calamities. But when the mind rises to the consciousness of *Murdha* or brain, it realises the unreality and phenomenality of the three states. This is true waking from which the mind never slips and in this state it is blessed with the knowledge of Atman and transcends all notions of duality.

The last but not the least great thought of this Upanishad is that Brahman, Ishwara and Jiva are one and the same. The existence of the first is corroborated by the Scriptures, the second by the analogy of the inference of the existence of a Builder of the Cosmos and the third by ordinary experience. From the different planes of the mind we have these different experiences but metaphysically these three are self-same. Though in common parlance we say that I am Jiva in a Paramarthic sense is neither a fact of experience nor of inference. We generally think that the Jiva can be inferred from the fact of hearing and thinking etc., as hear-

ing implies a hearer, and thinking a thinker. But that is not the fact. When one is engaged in the act of hearing only it is not possible for an act of inference to exist either with reference to one's own self or another. Even the co-existence of two psychical processes such as inference and cognition is not psychologically tenable. At a time only one mental function is possible. The Shruti says that inference cannot grasp one who infers. Mind is never free from mentalities, cessation of which, known as *Amanibhava* or *manonasa* is feasible only with the dawn of the knowledge of Atman. Sankara says that mind is never left disengaged when it may cognise the Atman. And moreover the Atman can never be the object of knowledge. This is the fundamental and pivotal point of Vedantic epistemology, which the western psychology and philosophy have not been able to understand and appreciate. To split up the one indivisible Atman into subject and object, knower and the known like a bamboo into two parts is absurd. Of two lights, both being of like nature one

cannot be the illuminator and the other the illuminate. The Atman does not enter into any relationship with any object. It is the *Sakshin*, the eternal witness of all acts and objects for the sense-perceptions are evanescent and impermanent. They disappear and appear with the loss and restoration of the senses such as the eye, the ear, etc. Some philosophers delude themselves into thinking that Atman actually dismembers itself into subject and object but the Vedic Seers unanimously declare that Atman baffles all attempts at definition and description. "All thoughts and words rebound and recoil from it." It is beyond simultaneity and succession as well as all other contradictory notions of space and time." To try to grasp the nature of Atman by thought and space," says Sankara "is like trying to roll up the sky like a piece of leather or to step up the sky as if climbing a flight of steps or to trace the path of fishes in water and of birds in the firmament". For this reason the seers have taken in order to expound *Atmasvarupa*, recourse to the negative process of *neti, neti* or not this, not this and then remain silent. Such is the scriptural injunction, "nothing intervenes between Atman and something else and at the same time nothing exists outside the Atman". The Vedantins relate an anecdote as to how to know the nature of Atman. Once a fool for having committed an offence was rebuked by somebody thus "you are not a man." As he was a dunce he went to a third man to ascertain from him whether he was a man or not. Perceiving his stupidity the gentleman began to teach him step by step. After having dispelled the idea of his being any one of the inanimate objects he said, "you are not non-human" and assumed silence. But the stupid fellow could not understand his words and consequently could not comprehend that he was a human being. Even so is the man who is enslaved by ignorance. To enlighten the mind of the ignorant step by step scriptures have adopted *Adhyaropa* and *Apavada*. The *Srishti-Shrutis* are meant for them only.

But there are souls who can comprehend the nature of

Atman when the Guru tells him the *Mahavakya*. The scriptures have for the reason prescribed two kinds of *Sanyasa*, *Vividisha* and *Vidwat*. The latter is for the liberated and realised souls. It is the state of *Jivan Mukti*. The former is a process of purification and purification for the latter and is intended for men of dense ignorance. The *Aitareya Upanishad* instances the case of *Rishi Vamadeva* who like *Sukhadewa* spoke words of wisdom while yet in mother's womb. He remained in life till his *Prarabdha* karmas were worn out. By realising the nature of Atman as described in the *Shastras* by means of *Vivecha* and *Vichara* i.e., dispassion and discrimination he destroyed the seed of *Samsara* which is teeming with ills and enjoyed the felicities of Freedom. This attainment of liberty and bliss is no other than the return to one's own true nature. The object here is not to point out that *Vamadeva* in particular obtained immortality by self-realisation but to emphasise the fact that any seeker who realises that his own soul rid of all impurities and imperfections is no

other than the Supreme Self is sure to attain eternal life and immortality. The only way to be exempt from the wheel of recurring births and deaths and consequential endless sufferings and sorrows is the riddance of ignorance that I am body or mind and to realise Brahman as one's own self devoid of all limitations and ascriptions.

नान्यः पन्था विद्यते अयनाय ।

There is no other way than this. It is the knowledge of Brahman or Atman that can remove for good our body-idea and other bondages. All that is necessary is the abandonment of the illusory notion that one is body or mind. The divine state of Supreme Bliss is open to one and all who can trample under foot the tentacles of *Avidya* and rejoice in the glory of Atman.

A beautiful translation of Sri Sankara's Bhashya on the *Aitareya Upanishad* is just published by Mr. D. Venkataramaiah, B.A., L.T., from the Bangalore Press, Bangalore city. It is a distinct improvement on that of Mr. S. Sitarama Sastriar published about a decade back. As it contains, unlike its predecessor, both Bhashya and its English rendering, readers with a slight knowledge of Sanskrit can easily follow the famous commentary of the great Acharya with the help of the big glossary appended at the end of the book.

THE SCHEME OF THE GITA.

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

(Continued from page 153).

Having thus sketched out the main outline of the Gita and its three principal divisions, the Shatkas, we shall now proceed to deal with the subject matter of each chapter and follow the development of the theme along its natural course.

As has already been pointed out the first chapter and the first ten slokas of the second chapter are introductory to the teaching which commences from the eleventh sloka of the latter. The first portion of the Lord's disquisition is devoted to pointing out the radical distinction between the soul and the body a clear perception of which is the preliminary step in the acquisition of knowledge. It was evidently the Lord's view that Arjuna's hesitation of fight was due to his failure to grasp the fundamental distinction between the soul and the body and his having consequently been misled into thinking that the body was everything and its disappearance meant complete

annihilation of the individual and that on account of such misapprehension he shuddered at the idea of shedding the blood of his elders and kinsmen as thereby he thought he would be causing their outright extinction. No doubt he talked about Swarga and Naraka, Dharma and Adharma, Punya and Papa etc., which showed that he had belief in the continuity of existence after the termination of this life; but his conception was rather vague and confused not being grounded upon a clear comprehension of Truth, as otherwise he would not have faltered just at the eleventh hour and in such a critical situation. It is this conflicting attitude of mind exhibited by Arjuna that made the Lord commence His teaching with the sarcastic taunt:—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च
भाषसे । गतास्तेन गतास्तु नानुशोच-
न्ति पण्डिताः ॥

i.e., "you grieve for those who need not be grieved for; and

yet you talk big words. Learned men do not feel sorry either for the living or the dead".

This turn in the address is indeed a master-stroke worthy of the Divine Teacher; for any lesser person would have felt quite perplexed and despondent under the exceptional circumstances of the situation. The chief hero of the war upon whom all hopes were centred was all of a sudden found in a state of utter dejection just as he was surveying the contending armies on the eve of action and his celestial charioteer exhausted all his powers of persuasion and admonition to no purpose; and Arjuna was sinking lower and lower into the pit of despondency. At this juncture the Lord with inimitable resourcefulness thought it best to alter the strain and with a bewitching smile on his ruby-lips began to evoke Arjuna's interest and stimulate his thought by mixing gentle humour with sublime philosophy. Finding that this appeared to have some effect He went on with his discourse taking care to feel at every step the mental pulse of his pupil and adjust his words accordingly.

At the outset the Lord compresses in five slokas (11—15)

the gist of the whole teaching, which he is going to elaborate further in the rest of the chapter, consisting of the triple fundamentals of Tatwa, Hita and Purusharta. The Tatwa which is most important to know clearly at the earliest stage is referred to in the first three slokas by the words गतासु and अगतासु, अहं, त्वं, वयं. देही and देह and it is sought to be impressed upon Arjuna's mind that the body देह in itself, considered apart from the soul देही is lifeless गतासु dependent, transient and ever-changing and is therefore essentially different from the soul which is the perennial source of life अगतासु and is independent, everlasting and immutable. This truth is however expressed in a rather enigmatical but at the same time attractive manner so as to arrest the attention and excite the curiosity of the listener. Thus in the first sloka it is said somewhat elliptically that wise men do not worry themselves about the living or dead. The reason for this is sought to be given in the next sloka which says cryptically, "It is not right to think that you, I, or all these princes did not exist before or will not continue to

exist in future"; of course meaning that their existence is not temporary as is usually supposed but everlasting. This is made clearer still in the next sloka by means of a simile whereby it is pointed out that in the same way as one and the same body experiences during life the three-fold stages of boyhood, youth and old age one and the same soul takes up different bodies at varying stages of evolution. This part of the discourse which we may call its preamble ends with the repetition of the mild hit

धीस्तत्र न मुह्यति ।

i. e., "A wise man feels no perplexity in the matter." Having thus briefly referred to the nature and property of Tatwa the Lord deals with the Hita in an equally cryptical manner in the next sloka which presumably contains an answer to the question that will naturally arise from what was said already, viz., that assuming death is not extinction of the individual but only a change of body yet the pain caused by and during that change is itself sufficient to induce people to avoid it; and the answer is that pain being natural and inevitable as much during the course of our earthly existence as at its termination it is not

in our power to avoid or prevent it so that the only effective method to adopt would be to suffer it with patience, and in doing so the knowledge that it is inevitable and transient will be of no small assistance. The next sloka mentions the Purusharta i. e., the benefit that will result from the mental equipoise produced by practising fortitude adverted to in the previous sloka which is no other than the attainment of immortality i. e., freedom from the bonds of Samsara.

Having thus briefly and somewhat enigmatically referred to the triple principles of Tatwa, Hita and Purusharta so far as was necessary at this stage the Lord next proceeds to expatiate on the Tatwa so as to bring out clearly the nature and properties of the soul and in so doing impresses upon Arjuna the truth that unlike the body the soul is imperishable, immutable, invulnerable, imperceptible, subtle and pervasive and hence capable of taking up and giving up any number of bodies along the cycle of time and he closes this topic in the 25th sloka with the observation that it was not proper for Arjuna to grieve any longer having thus known the real nature of his soul.

Evidently Arjuna was all the while feeling dismayed not being able to understand fully all the implications of this mighty sermon. Nor could he make up his mind to interrupt it by saying that he failed to follow it for he seemed to understand some portions of it and hoped to get clearer ideas as it proceeded on. Moreover the charming words of the Lord which rightly secured for them the designation of Gita (song) and the yet more charming expressions of the speaker were too enthralling for Arjuna to think of causing any interruption and he was therefore content to listen silently until the 53rd sloka where the Lord makes mention of the state of mental equanimity attainable by the practice of Karma Yoga which evokes in Arjuna an irrepressible desire to know more about it as it was just the state of mind he was himself hankering after. So, naturally enough, he then breaks his silence and asks the Lord to throw more light upon the matter. Till then he was evidently kept spell-bound by the fascinating exposition of the Lord which by its varying range of treatment and alternating shades of presentation now soaring aloft in the mystic region of

philosophy, now drawing graphic pictures from every day experience, or making home-thrust remarks on ethical conduct, made him listen with rapt attention without the ability or inclination to obstruct the graceful flow of wordy nectar from the divine lips of his wonderful charioteer. That Arjuna was not able to fully understand and what all the Lord propounded to him in the second chapter, which, by the way it may be said, contains in embryo the salient points elucidated in the first Shatka, becomes apparent from his own words in the beginning of the third chapter where he complains that he felt as though Sri Krishna was confusing him with conflicting statements. Nor is this unnatural; for Arjuna had not picked up the rudiments which formed as it were the postulates and axioms of the spiritual science which the Lord was inculcating, and this lack of equipment disabled him from following the exact tenor of the teaching. This was due chiefly to his preconceived notions still lingering in the mind and it was perhaps the Lord's intent that to drive them away completely it was necessary to bewilder him with cryptical statements in order

that in the struggle to understand them and the feeling of disappointment and confusion that failure to do so might produce his old prepossessions would get filtered out and the teaching of the Lord will then make a clear and lasting impression upon his mind.

From this, however, it should not be understood that the meaning of the Lord's words in the second chapter is really unfathomable or that it lacks definiteness or cogency; for however it might then have seemed to Arjuna in his ill-equipped condition, to us who have the benefit of the entire teaching and what is more, the immense advantage of the light afforded by the traditional interpretations of the great Acharyas there is nothing to despair in the matter of having a clear idea of the gist and design of the Lord's teaching.

As already stated after referring to the Tatwa, Hita and Purusharta in a condensed manner in slokas 11 to 15 the Lord resumes his exposition of the Tatwa and dwells upon it at some length in slokas 16 to 25. But, finding Arjuna still irresponsive, the Lord changes the strain of his discourse and attempts to put the matter in a practical and matter-of-fact

way in slokas 26 to 28 wherein he argues that even on the assumption of the impermanence of the individual there is no use lamenting over the inevitable. Again in the next two slokas (29 and 30) the Lord resumes his account of the soul by describing its wonderful attractiveness which neither words can picture nor the mind can perceive in full and also its immaculate permanence which makes it unreasonable that Arjuna should moan for it. Once again a different note is struck in the following seven slokas (31 to 37) wherein the Lord makes an appeal to Arjuna's kshatriya instinct and seeks to bring home to him with all possible emphasis the duty that he owes to himself as a noble warrior and here a graphic picture is drawn of the advantages to be gained by engaging in the battle and the evils that will result from abandoning it, in the apparent hope that this would cure his dejection and goad him to action. But this too fell flat upon Arjuna and consequently the Lord finding that these short-cut remedies were of no avail and feeling convinced that what his disciple really needed was regular initiation into the depths of transcendental philosophy and nothing

less would allay his doubts and induce him to alter his resolve, began in right earnest to launch upon its inculcation from the next (38th) sloka which runs thus:—

**सुखदुःखे समे कृत्वा लाभालाभौ
जयाजयौ । ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥**

i. e., "Regard as equal, pleasure and pain, gain and loss, victory and defeat, and engage in battle. In this way you will not incur sin."

The words with which this sloka begins recall to the mind the expression

समदुःखसुखं धीरं ।

occurring in the 15th sloka and thereby suggest that the Lord here wants to resume the main discourse which had already been touched upon but whose fuller consideration had to be suspended on account of the intervention of other connected topics. In the succeeding sloka (39th) the Lord with intent to avoid confusion and clear the ground of all ambiguity, especially in view of the digression in slokas 31 to 37, points out the distinction between what had formerly been expounded and what is now being dealt with and in doing so indicates by implication the inter-relation

of both the topics in the following words:—

**एषा तेऽभिहिता सांख्ये बुद्धिर्योगे
त्विमां शृणु । बुद्ध्या युक्तो यया
पार्थ कर्मबंधं प्रहास्यसि ॥**

i. e., "So far I have discoursed to you upon the knowledge of the soul; now listen to my exposition of the knowledge of action by the acquisition of which knowledge you will throw off the bond of karma".

It must be noted that the terms Sankhya and Yoga which are here used to denote the subject-matter of the prior and present teaching respectively do not refer to the two systems of philosophy known by those names for the simple reason that they have no bearing on the context. But the words are here used in their etymological sense which perhaps furnished the reason for those philosophical systems also being styled as such. Thus **सांख्यं** which is derived from the word **संख्या** meaning intellect signifies what is exclusively perceivable by the intellect, viz., **आत्मतत्त्वं** meaning union, denotes karma yoga which is action combined with self-knowledge. The knowledge of the nature and properties of the soul being the pre-requisite

of Karma yoga the Lord expounded it in the first instance to Arjuna and thereafter begins the exposition of karma yoga as the natural and necessary corollary to the Sankhya knowledge that had already been imparted. This is quite in the fitness of things; for karma yoga which consists of that method of action which brings about the onward evolution of the soul must necessarily be based upon a proper knowledge of the soul-principle and its relation to the body in which it is encased. To put it in another form—the Tatwa having been expounded, the exposition of the Hita is now begun. While doing so it is deemed necessary to envisage the Purusharta also in order to point to the ideal in view and this is done in the last portion of the sloka which says that the reward consists in throwing off the karma-bondage.

At first sight it may look like a contradiction that karma should itself serve to destroy the effect of Karma; but a closer scrutiny will clear all doubts in the matter. We shall find that Arjuna himself is obsessed with similar doubts and hence it is that at the commencement of the next chapter he complains to the Lord that he seems to bewilder him with contradictory

statements. It becomes therefore necessary to clear this point at this stage in order that what follows may be properly understood and appreciated.

In the first place it should be remembered that all the Shastras in one voice distinguish between two kinds of Karma, Pravritta (attached) and Nivritta (detached). Sage Manu with his wonted precision points out the distinction in these words:—

सुकाभ्युदयिकं चैव नैःश्रेयसिकमे
वच । प्रवृत्तं च निवृत्तं च द्विविधं
कर्म वैदिकम् ॥

इह चाभ्युदयिकं प्रवृत्तं कर्मकी-
र्यते । निष्कामं ज्ञानपूर्वकं निवृत्तमु-
पदिश्यते ॥

प्रवृत्तं कर्म संसेव्यदेवानामेति सा-
म्यताम् । निवृत्तं सेवमानस्तु भूता-
न्यत्येति पञ्चवै ॥

i.e., "Karma (action) prescribed in the Vedas is of two kinds, Pravritta and Nivritta. The former is productive of mundane pleasure and prosperity while the latter leads to lasting bliss (Moksha). Pravritta Karma is that which is prompted by a desire to enjoy mundane benefits in this world or in the world yonder (Swarga); while Nivritta is that which is based upon true knowledge and is performed

without any desire for gain. He who performs Pravritta Karma reaches a state of equality with the Devas; while one who performs Nivritta Karma transcends the range of the five elements".

This indeed contains a lucid compendium of what the Lord seeks to impress upon Arjuna in this part of the discourse.

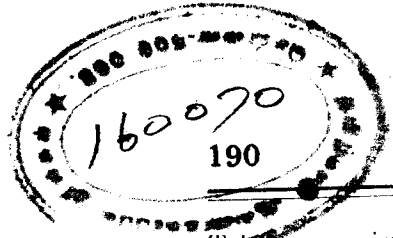
There is nothing incongruous in the statement that the effect of Karma could be got rid of by the performance of Karma; for really speaking what counts is not the कर्मशरीरं i.e., the act itself but the कर्माभिसन्धिः i.e., the motive that actuates its performance. Hence it has been said:—

मन एव मनुष्याणां कारणं बन्ध-
मोक्षयोः । बन्धनं विषयासक्तं मुक्तयै
निर्विषयं स्मृतम् ॥

i.e., "The mind alone is the cause of men's bondage or liberation. The mind that is attached to sense-pleasures leads to bondage while that which abjures them leads to liberation".

Just as we use the point of a needle to draw out a broken thorn imbedded in the sole of the foot, so with the help of Nishkama Karma (detached action) we can get rid of the lurking evil

-effects of *Kamyā Karma* (action prompted by attachment). But in order to be able to do so it is necessary that we must by a suitable process of mental discipline which, as we shall see later on is referred to as *Buddhi Yoga* by the Lord, transforms the brittle thorn of Karma into the hard and unbreakable needle-point of Nishkama Karma which is possible only by a full and clear grasp of the fundamental principles, whereby we understand that the real individual is not the changing outer body but the changeless soul within, which is pure, intelligent, immutable and everlasting and its contact with the body is transient and adventitious due to selfish desire and the way of redemption lies in reversing the process and untying the knot of Karma by dissociating all idea of the ego therefrom. A mind imbued with this knowledge will easily realise how the self (individual soul) forms as it were the canvas upon which the brush of Karma paints the tri-coloured picture of the material forms (body) composed of the triple gunas, Satwa, Rajas and Tamas and the way to restore the canvas to its original purity is to erase the stain by drawing the same brush of Karma over the lines of the picture, only taking care to dip it not in the



Triguna pigment as before but in the bleaching solution of Yoga (detachment). This is the main burden of the Lord's teaching in the Gita which after having been clearly understood by Arjuna made him declare in grateful reverence:—

नष्टो मोहः स्मृतिलब्धो त्वत्प्रसा-
दान्मयाच्युत । स्थितोऽस्मि गतसं-
देहः करिष्ये वचनं तव ॥

i. e., "Oh Lord! By thy grace my ignorance is gone, and knowledge has dawned upon my mind. I stand free of all doubts ready to do Thy bidding." (Sloka 73. CL. XVIII)

After thus pointing out the distinction and inter-relation between the knowledge of the Tatwa and the Hita in the 39th sloka, the Lord, extols the superior merits of Karma Yoga in the 40th sloka:—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न
विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते
महतो भयात् ॥

i. e., "Here there is no futility of any beginning made (though not carried to completion); nor doth non-completion involve any sin. Even a small fraction of *this* Dharma saves from great danger."

The emphasis laid upon the words इह and अस्य suggests the contrast between this kind of

Dharma (Nivritta) and the other variety (Pravritta) which does not possess these advantages. The next sloka adds one other good point which consists of simplicity and ease in the performance, in that it says:—

व्यवसायात्मिका बुद्धिरेकेह कुरु-
नन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयो
ऽव्यवसायिनाम् ॥

i. e., Oh, the scion of the Kurus! That attitude of the mind which is based upon a decisive knowledge of the verities is one-pointed, while the mental poses of those who do not have such knowledge are of endless variety running into manifold ramifications."

The meaning is that as between the karma yogi who, equipped with a clear knowledge of the nature and properties of the soul, directs his action with single-minded purpose towards Moksha and the rest of the people who are actuated by a multitude of selfish desires for whose fulfilment they resort to the performance of diverse acts in different ways. The disparity is as great as that which exists between an Arab of the desert who knows exactly where the oasis lies amidst the sea of burning sand and directs his course thereto with certainty and precision and the thirsty animal-brood which innocently roam about hither and thither in the desert mistaking the deceptive mirage for streams of crystal water.

(To be Continued).