

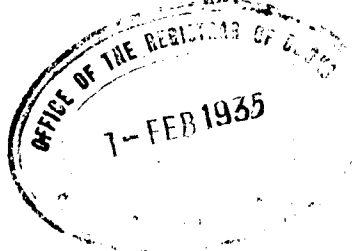
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CONTENTS.

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Pages.

1. Wanted Will-Power. 191
2. An Englishman's Search in Secret India
By Swami Jagadiswarananda. 195
3. Yajnavalkya's Discourses
By M. K. Venkatarama Aiyer, M. A., 206
4. Yoga Vasishtha
By V. Krishnaswami Aiyer, B. A., B.L., 211
5. The Scheme of the Gita
By T. E. Satakopachariar, B. A., B. L., 214
6. Lectures on Patanjali's Mahabhashya
By Dr. P. S. Subrahmanya Sastri, M. A., Ph. D. 217



VOL. II.

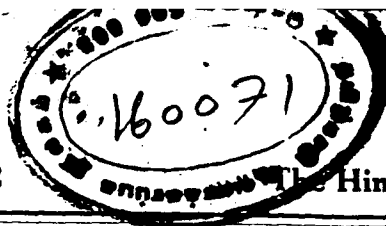
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WANTED WILL-POWER.

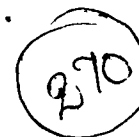
According to psychology the human mind is said to be endowed with three faculties, the rational, the emotional and the volitional. This tripartite division of the mind, these three faculties, must be strengthened in order to serve the purpose for which they have been created. A man who is wholesome in these faculties is an explorer and the culmination of his explorations is the perception of some fact previously unknown to him. It is necessary that these three faculties should be developed harmoniously to avoid any lopsided development of the human personality. Just as disproportionate and stunted limbs mar the majesty of man so any strengthening of only one faculty much to the prejudice of the other two will be a 'monstrosity' from the psychological point of view.

The mind which delights in the analysis of our motives and the search after the hidden springs of conduct will grow with the



improvement in our methods of education. But it is a sad feature of modern education that it has not contributed to the all-sided development of man's faculties. The products of present-day education are under the misapprehension that Reason is the sole element in man. 'And reason is the only element in man which is nurtured, if nurtured it can be called, not on any original thoughts which are attempted to be proved in the minds of the students, but on mere bookish knowledge which is often second-hand.' Mere bookish knowledge without originality will never give the "clear and steady mental eye." If the intellectual faculty of your youngmen are developed on sound and steady lines then they will not fall into confusion and fallacy, but will emerge from their schools and colleges, on the completion of their courses, as great thinkers aspiring for new knowledge and seeking new regions of thought and contributing in a large measure to the world's treasures in Science, Mathematics etc.. And if they turn their well-developed reason *inward*, they are sure to attain marvellous achievements in the fields of Religion, Philosophy, Ethics, etc.

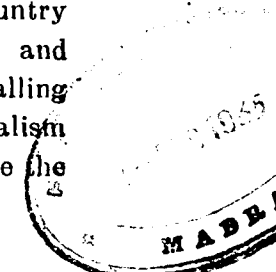
We observed above that the three faculties of the human mind must be developed *harmoniously*. If the rational faculty is not well-developed then the other two, the emotional and the volitional faculties are starved. Emotion or love manifests itself everywhere in Nature. In this world whatever is sublime and beautiful is due to the work of love. Love is the cause of our happiness; but misery is the result of love, ill-directed. It is emotion that prompts us to love ourselves, our neighbours, our community, our country and humanity in general. Therefore this faculty requires careful and steady development. This emotion will have to be purified by removing the dense layers of selfishness and narrowness into which it may get itself entangled from time to time. Unless it is properly trained it will lead us to trouble.



A man may love his family, his relations, his properties and possessions, but if this love be not guided along humanitarian and really useful lines, he is liable to become selfish and callous to the feelings of his fellowmen. Such a man may begin to hate his community, nay, even his country. Love of one's own country is good, but if it is not well-developed into universal love and sympathy for all humanity, there is the danger of its falling a prey to a selfish, militant, unbridled and aggressive nationalism with the motto "Each nation unto itself and let the devil take the hindmost."

The young men of our schools and colleges strongly feel and appreciate beauty in all its forms and manifestations. Which youngman would not be pleased to have look at a beautiful flower or to hear an exquisite music or the 'silent symphony of art' As Keats puts it "A thing of beauty is a joy for ever," to every one of us. As beauty is Divinity, our sense of the beautiful should be deepened and intensified of course taking care to divest it of its base sensuousness and its tendency to dwell on mere matter. "If this love of the beautiful expresses itself through the charms of sound, symmetry of form, and rythm of poetry there will be a glorious renaissance in the country. And when a person's emotional faculty rises by being gradually metamorphosed, into a passion for something supersocial and supersensual, into something above man, matter or nature, he realises the very essence of beauty which is Divinity." But the education and proper guidance of the emotions of the young men should be commenced at such a tender age when their minds would be more plastic and receptive.

The most important and indispensable faculty which our young men ought to strengthen is the volitional faculty. It is on the strength of the *will* that a nation's strength is assessed. Is it not on account of the strength of the will that nearly four fifths of the entire world are under the sway of a handful of men?



India wants now, more than anything else, men of organised, and indomitable will and heroic action. In a land where *Mahatmas*, men of mighty will, were in plenty, intellectual pigmies are now roaming about in spite of the existence of the several institutions which claim to impart higher education. Men of will are the supreme need of the hour. They alone are capable of building a country. They are the real saviours of a nation. Especially India, at present, is badly in need of several Mahatmas.

"Joy without work draws nectar in a sieve," observes Rabindranath Tagore. Our young men should have the will for work. How happy it would be for our country, if our young men and especially those labelled "Unemployed" determine to impart the three R's to every peasant, render medical aid to him and teach him the elementary principles of hygiene and sanitation? Swami Vivekananda, the Soul of mighty will and wisdom, says "Have faith in yourself first, that is the way. Have faith in yourself—all power is within you—be conscious and bring it out. Say 'I can do every thing'. 'Even the poison of a snake is powerless, if you can firmly deny it'. Beware! No saying 'nay'. No negative thoughts! Say 'Yea, Yea', 'Soham' 'Soham' — 'I am He! I am He!'"

"What makes you weep, my friend? In you is all power. Summon up your all-powerful nature, O mighty one, and this whole universe will be at your feet. It is the Self alone that predominates and not matter.What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, Kshatra Virya and Brahma Teja." Our paramount duty lies in a vigorous application of the sublime truths above quoted in our every day life.



AN ENGLISHMAN'S SEARCH IN SECRET INDIA.

By Swami Jagadiswarananda.

Paul Brunton is a reputed English journalist. He has had an all-round experience in journalism and has been the editor of the "World Trade" and other business periodicals. He is very much interested in the wisdom of ancient India in particular; so Mysticism and Eastern Philosophy in general have been his private study for many years and he intends to specialise in these subjects in future writings. Mr. Brunton came to India with a view to study Yoga at close quarters in its birth place and travelled widely throughout the length and breadth of our mother-land during 1930 and 1931. He spent much time in investigating at first hand the present-day lives and teachings of Yogis and in gathering literary material. After his return to England he has published a book of about 300 pages of absorbing interest recording the experiences of his search in secret India.

Paul Brunton's published travel-diary is a unique record of an Englishman's search in secret India. In a few months the first edition of the book was exhausted as it read just like a novel. Brunton's complex nature being a queer combination of scientific scepticism and spiritual sensitivity compelled him to keep a critical but not hostile eye widely open wherever he went. Yet he frankly confesses:—"I feel quite humbly that I have been privileged to see a remote aspect of India seldom seen and less understood by ordinary travellers." Though a child of modern generation which relies on hard facts and cold reason and which lacks enthusiasm for things religious, he says India took him to her heart and gave his sceptic mind an initiation in spirituality. In his own words, 'In India I found my faith restored and in India I did arrive at a new acceptance of the Divine.' He admits that formerly he

was among those who regard God as a hallucination of human fancy, spiritual truth as mere nebula and providential justice as a confection for infantile idealists. His spiritual conversion took place in India and India has changed the whole course of his life. Though Brunton was a journalist he had sought Truth all his life and was prepared to accept whatsoever Truth brought in its train. He had lived an inner life totally detached from his outward circumstance and had an in-born attraction for things oriental. The East he says threw out before his first visit vast tentacles that gripped his soul and finally they drew him to study the sacred books of the East and of India in particular, so far as English translations could procure. That is why he could understand and appreciate the genius, the soul of India unlike thousands of Englishmen who live in India and hundreds who visit each year. One Englishman in India who was in India for over twenty years holding a responsible post in a Railway Company in reply to a query about the Yogis, told him:

"Yogis, what are they, some kind of animal?" This is how the English residents are understanding India! Brunton has the moral courage to say that few Englishmen who visit or live in India know anything of what one day may prove more worthy to the world than even the prized pearls and valuable stones which ships bring them from India. The traveller like Miss Mayo who sees our material degeneration has seen only the surface, not the soul of India. Brunton says that the living sages of India can reveal a wisdom which their universities cannot teach them. "Indian Yoga" observes Brunton, "proffers benefits to mankind in their own way as any proffered by the Western sciences. If our ideas about life are to be wholly determined by a mere accident of space, by the chance that we were born in Bristol instead of in Bombay then we are *worthy of the name of civilised men*. Those who close their minds to the entrance of all Eastern ideas close them also to fine thoughts, deep truths and worth-while psychological knowledge."

We recommend the book of

Brunton for a perusal to every Englishman residing in India either as businessman, official, teacher or missionary. This will help man to know India and Indians more than any other book as it is written by another unbiased Englishman. But it should not be understood to mean that Brunton has overlooked the dark side of India. He has made a just and balanced criticism of modern India which may be useful to us. He does not hesitate to assert that the West has little to learn from present-day India. He has to elbow his way through much spurious spirituality before he found the very embodiment of all that India holds most sacred. Writing on "The Holymen of Hindustan" in the "Aryan Path" of Bombay (Aug. 1933) he remarks that the Macedonian King falling under the spell of the Yogis was forced to finish as a philosopher though he came as a soldier. Brunton believes that Alexander needed only a few more years' sojourn in India to startle the West with new departures in policy. Brunton's published record is a strong antidote to the anti-Indian

propaganda which the nasty books of Miss Mayo and company are doing in the West.

An aristocratic Hindu well-versed in Indian wisdom who was touring round the world increased his interests in India very much. Both of them became intimate friends in London and spent days together in the discussion of Hindu Yoga and Mysticism. Just after disembarking in Bombay after about a year of a visit with the Hindu friend in London he met a magician of Egypt, Mahmoud Bey by name. Mahmoud Bey was the President and leader of the Cairo Society of Occultism for long twelve years and had as many as thirty spirits called 'jinn' at his command. As he was a spiritualist, thought-reader and magician, he showed Brunton some occult feats. But Brunton was not a miracle-hunter but a real seeker of true wisdom; so he could not satisfy him. Then he met the 'self-styled' Messiah, Meher Baba of Nasik, who is a Persian mystic and dreams of reforming and spiritualising the entire mankind. He imagines himself to be the saviour of the modern

world and has since appeared dramatically in the West several times. He promises wonderful things which will happen when he breaks silence which he has been observing for the last nine or ten years. Brunton lived with him some weeks and was tempted with spiritual experiences in vain. His observations about this Parsee Messiah are worth consideration. He says, "Meher Baba is simply an honest but mistaken man." Hazrat Babajan, the woman-Faquir embraced the college-boy Meher and kissed his forehead. Thereafter the boy fell into a 'semi-idiotic' condition which he has not yet been able to get over though protracted medical treatment improved him. Then Meher Baba accepted Upasani Maharajas his preceptor from whom it is said he inherited many mystic powers and knowledge. The Muslim woman-saint, Hazrat Babajan told Brunton that he has been called to India and soon he will understand. At the first sight of this Faquir respect rose unbidden within Brunton. Brunton's further observations about Meher Baba are as follows:—"His calmness is of weak

character, his gentleness is of a frail physique. His theatrical nature and self-appointed mission to the world are merely farcical. I do not believe he has yet returned to normality as a human being from the condition of semi-idiotcy in which he was forcibly thrown by Babajan. Though he claims to be a divinely inspired Messiah he is very egoistic and erratic. He shows on the one hand all the qualities of a mystic and on the other signs of the mental disease of paranoia."

Brunton met an anchorite, an adept of Yoga near the Adayar river in Madras. This Sadhu was a Hatha Yogi and his name was Brama. Seeing him one gathers the impression that the mind behind those eyes is pondering over some matter. Brunton became very much intimate and friendly with him and learnt many things about Yoga both in theory and practice. Brama has been practising Yogic postures and other exercises for the last twelve years entirely devoting to them his time and energy under the strict instructions of a great Yogi. Brama

showed three extraordinary feats of Yoga to Brunton. The first of them is the stopping of the heart beats for several seconds; the second is the stopping of the pulses of the hand for some minutes and the last being the stopping of respiration for two hours. Brunton of course put his feats under rigorous tests and was at last compelled to believe them. Brama told him that death is but a habit of the body. His Guru, known to his southern disciples as Yerumbu Swami meaning the Ant Teacher is said to be over 400 years old. He clearly remembers the first battle of Panipet and has not yet forgotten the days of the battle of Plassey. His Guru told Brama about Brunton that in his last birth he was in their midst and followed Yoga-practices. To day he has come again to Hindustan but in a white skin. Soon he shall meet a master and by his grace will remember his former knowledge

Brunton met a great sage who never speaks in the suburbs outside Madras. He is occupied in his trances throughout the day and in the evening

only he partakes of some food. Once he was belaboured by a drunkard and the ruffian was about to be lynched by the assembled crowd. He was during the assault quiet with his stoic calmness and endurance. He wrote down the message as follows:—"If you beat him it is the same as beating me. Let him go for I have forgiven him." He is a disciple of the famous Mahomedan Faquir named Marakayar. This silent sage was in his early life a sepoy in the army. He wrote the following cryptic message to Brunton:—"Understand your own self and you will understand the universe. Seek your own self and you shall know the Truth which is deep hidden therein. The ignorance exists within your own thoughts alone. You have thought yourself into your present ignorance, now think yourself back into wisdom which is the same as self-understanding. This backward turning of thought is Highest Yoga." Brunton asked this mute man of light most humbly for vouchsafing an inkling of his attainment to this "infidel member of an alien race." The saint wrote

"I am very much pleased because you came here. Take this as my initiation." No sooner had he written this down than Brunton felt suddenly a strange force entering his body. It poured through his spinal column, stiffened the neck and drew up the head. The power of will seemed raised to a superlative degree. He became conscious of a dynamic urge to conquer himself and make the body obey the will to realise one's deepest ideals.

His Holiness Sri Sankaracharya of Kumbakonam is the next person to bless Brunton with positive grace. The first Sankar promised his disciples that he will abide by his successors in spirit, by some mysterious process of overshadowing them. So he is held in high esteem as the spiritual representative of the original Sankar all over the South. Brunton confesses that his noble, modest and mild face with extraordinarily tranquil and beautiful eyes takes an honoured place in the portrait gallery of his memory. "That elusive element which the French aptly term spiritual,"

says Brunton, "is present in his face." For the last 25 years he is the spiritual head of South India. He advised Brunton to go to Ramana Maharshi who alone satisfied the hankering of his soul at last. Sankaracharya of Kumbakonam hopes that a wiser generation will fuse the best points of Asiatic and European civilisation into a higher and balanced social schema. He told among others a word of wisdom to this English seeker of Truth which is this— "Do not blame people so much as the environments into which they are born. Their surroundings and circumstances force them to become worse than they really are". A few days after the interview with the Swami, Brunton one night while awake got a vision of him as a solid human being with a mysterious luminosity around the figure. The apparition told him "Be humble and you will find what you seek" and disappeared.

Brunton met many magicians who showed him some miraculous performances. One Faquir in Berhampore (Andhra) pulled out his right eye-ball of

its socket with the detachment with which one might pull a button from a jacket. He drew out the eye-ball so far that it hanged loosely on his cheek suspended by protruding muscles and veins. After a few minutes he replaced the dislodged eye-ball in its socket. Another Faquir in Puri showed some other miracles. Placing several tiny dolls on the table he waved a magic wand and the dolls began to dance in perfect rhythm with his flourishes. Brunton witnessed another unnatural phenomena by him. There was on the table before this wonderful man a rusty, flat iron bar about two and a half inches long and half-an-inch in width. It is a mystery that material objects obeyed his command implicitly. It moved over the table-top of its own accord parallel to the Faquir's backward movement. He has so perfected himself in this art that he can perform the same feat with objects made of gold. Swami Vishuddhananda, the wonder-worker of Benares popularly known as Gundhi Baba or the scent-producing saint is another mesmerist who showed him some miracles. The Swami

produced before him in the silk handkerchief of Brunton one after another three delightful fragrance, of jasmine, attar of roses and violets. He displayed the amazing feat of restoring a strangled dead sparrow temporarily to life. First the dead bird began to twitch and then came a slight fluttering of the feathers and within a few minutes the sparrow was on its legs hopping around the floor. After some time the revived creature dropped dead as before. This magic can deliver fresh grapes and sweatmeats out of sheer nothingness and in his hand the faded flower regains its pristine freshness. Sudhei Baba, a Brahmin astrologer and Yogi of Benares staggered Brunton's imagination. He read Brunton's horoscope and prophesied correctly some past and future events of his life. Day after day Brunton learnt from him *Brahma Chinta* or Divine meditation as propounded by the sage Bhrigu. Before acquaintance and even introduction this Yogi foretold that Brunton has a great tendency to study Yôga and that he will enjoy the favour of sages who will help him to delve deep into the

subject. This prediction was literally fulfilled later on. This wise man told him a great truth which is this:— "All you need to learn can be learnt from your own soul." This saint had several sacred trances in one of which he saw Christ. Astrology which is almost a science and philosophy of fatalism impressed Brunton here more than before. Fate rules the roost of man. Even the colossal brain of Napoleon who said "Impossible, there is no such word in my dictionary", wrote down in St. Helena, the isle of his exile, "I was always a fatalist. What is written in the heavens is written." According to astrology the future of man is written in the stars. The Hindu doctrine of Karma reconciles both fatalism and free-willism. Brunton also visited Dayal Bagh, the headquarters of the Radhaswami sect near Agra in U. P. Their Head, Sahabji Maharaj, in the words of Brunton, is a curious combination of American alertness and practicality, British predilection for correct conduct and Indian devoutness and contemplativeness. This fraternity is a mystical sect of Divine Sound or *Nada Brahma*

which they try to hear within them during meditation. They are making a huge and wonderful experiment of combining practicality and spirituality, Yoga and Samsara. People from every Indian province have joined this brotherhood. They are all married people and do not attach much importance to renunciation. Nevertheless they are all inspired by a spiritual ideal. They want to develop an industrial civilisation in India on a spiritual basis. The Head of this great order has left a deep and indelible impression on Brunton's mind. Brunton says, "Nowhere in India, nowhere in the entire world, may I expect to meet his like again."

Master Mahasaya, known popularly as M., the famous compiler of the Gospel of Sri Ramakrishna, next attracted Brunton's attention most. Brunton saw the Rishi of white robes in his Calcutta residence. About M., Brunton says "A venerable patriarch has stepped from the pages of the Bible and a figure from Mosaic times has turned to flesh. In his grave and sober presence I realise instantly that there can

be no light persiflage, no ban-lying of wit or humour, no utterance even of the harsh cynicism and dark scepticism which overshadow my soul from time to time. His character with its commingling of perfect faith in God and nobility of conduct is written in his appearance for all to see." In the first meeting he pressed his hand in a kindly manner and said, "It is a higher power which has stirred you to come to India and which is bringing you in contact with the holy-men of our land. There is a real purpose behind that and the future will soon reveal it. Await it patiently." M is a direct lay disciple of Sri Ramakrishna and lived as a householder very high in spiritual life. It is a pity that Brunton could not meet a direct Sanyasin-disciple of the prophet of Dakshineswar who was then living a few miles away from Calcutta only. For it is well-known that not only Ramakrishna but many of his direct monk-disciples such as Vivekananda, Brahmananda, Shivananda and others could induce spiritual trances in man, by touch, by glance and even by mere wish! Many days Brunton

came in contact with M and heard from him the life and message of Sri Ramakrishna. Brunton was very much influenced by the personal touch of M about whom he writes feelingly thus:— "I am struck by the non-Hindu colour and cast of his face. I am wafted back to Palestine where the children of Israel find a temporary respite from their hard fortunes. I picture M among them as a venerable prophet speaking to his people. How noble and dignified the man looks! His goodness, honesty, virtue, piety and sincerity are transparent. He possesses that self-respect of man who has lived a long life in utter obedience to the voice of conscience." Night after night Brunton came to M in Calcutta to bask in the spiritual sunshine of his presence. M won his heart altogether. "The radiation of the inner bliss he has found is palpable. Often I forget his words but I cannot forget his benignant personality," says Brunton. He confesses that if anyone could free him from the intellectual scepticism to which he clings and attach him to a life of simple faith it was undoubtedly Master Mahasaya.

M blessed Brunton wholeheartedly before his departure.

Ramana Maharshi, the sage of realisation living in Tiruvannamalai Hill in the North Arcot district of Madras satisfied him most. He went to him twice each time staying with him for a few weeks. Brunton had an ancient theory that one can take the inventory of a man's soul from his eyes but before those of Maharshi, he hesitated, puzzled and baffled. Maharshi is one of the greatest saints modern India has produced. His body is super-naturally quiet and as steady as a statue. From him emanates the perfume of spiritual peace as fragrance emanates from the petals of flowers. "There is something in this man" testifies Brunton, "which holds my attention as steel filings are held by a magnet. I cannot turn my gaze away from him." Brunton in his presence knew only that a steady river of quietness seemed to be flowing near him and that a great peace was penetrating the recesses of his heart. He has come to understand through his grace that the intellect creates its own problems and

then makes itself miserable by trying to solve them. Maharshi said to Brunton, "Know first the 'I', and you shall know the Truth. As you are so is the world. Without understanding yourself you cannot understand the world." This is, in short, the essence of Maharshi's teachings to one and all.

Maharshi is an Advaitist, a Jnani who has realised fully the identity of his self with Brahman and the Mayic nature of the world. He did not accept anybody as his Guru. He is his own Guru as well as his own disciple and so he does not like to stand as a mediator between anybody and God. From his boyhood he has realised his Atman as the Brahman or the Universal Soul though he underwent hard *Tapasya* continuously for many years. Brunton calls him a Homeric sage sitting on the Olympian heights of spirituality who watches the panorama of life as one apart. He is living on the same hill for the last thirty years and refuses to leave it even for a short journey. In Maharshi's presence Brunton had some spiritual experiences

and they have changed his life totally. Brunton is a different man now and has left the Indian shores as a changed soul. He describes the sage thus:—"There is serenity in that unruffled brow, there is contentment around that firm mouth, there is shrine-like peace in those lustrous eyes. His enlivened countenance does not belie his revelatory words." A Bengali saint named Chandidas told Brunton near Bombay that a sage awaits him even now and he is no other than Ramana Maharshi. Chandidas further predicted that destiny will send Brunton back to India again and for the sake of the Maharshi to whom he is tied by ancient threads he will come back to dwell in India. The Maharshi asked Brunton to find his Guru—the Divine Monitor—within himself, within his true spiritual self. In his mysterious atmosphere his spiritually benign radiations percolated into Brunton's brain and he enjoyed ineffable tranquility merely by sitting for a while in his neighbourhood. Brunton heard many words of wisdom from his divine lips. Some of them are as follows:—"The greatest error

of man is to think that he is weak by nature, evil by nature. Trace thoughts to its place of origin, then you will see thoughts will be extinguished like a snuffed candle. The first and foremost of all thoughts is "I" know this "I" and all thoughts will die of their own accord. When you know this thinker, the knower, all problems of life will be solved."

Maharshi is one of the last descendants of India's Rishis. His outlook is universal and he treats all creeds alike. He regards them all as significant and sincere experiences of great experience and honours Christ and Krishna equally. He looks like a Buddha and extraordinary tranquility is deeply characterised on his face. Brunton calls him one of the last of India's supermen. Brunton had drunk enough of the Platonic cup Lethe at the feet of the Maharshi who actually transmitted to him a little of his spiritual realisation. It is indeed great to have spiritual experiences but it is greater still to be able to transfer them to others. Majority of the seers belong to the former group

while a handful to the latter, of which Maharshi is one. Maharshi has transformed and transfigured Brunton's life and Brunton in return broadcasted in the West the message of the surviving few of India's Rishis. Many true westerners or rather Englishmen like Brunton come

to India and appreciate our spiritual genius and open the eyes of their conservative countrymen to the spiritual treasure of India. They have taken enough of India's material wealth; let them take now some spiritual wealth also



YAJNAVALKYA'S DISCOURSES IN THE BRIHADARANYAKA UPANISHAD.

By M. K. Venkatarama Aiyer, M. A.

The Brihadaranyaka Upanishad, as its very name implies, is the greatest Upanishad both on account of its volume as well as the weighty character of its teaching. Though the Chandogya Upanishad figures more prominently in the whole scheme of the Vedanta sutras as well as in Sankara's commentary thereon, still if the two Upanishads are compared in respect of intrinsic merit, there is little doubt that the Brihadaranyaka Upanishad will easily take the foremost place. Its importance is due to several reasons. It is the oldest Upanishad and is the fountain-head of inspiration for other Upanishads including the Chandogya. It covers the whole ground of the Vedanta doctrine comprising metaphysics, psychology, Ethics and Eschatology. Lastly the importance of this Upanishad is enhanced by the fact that it presents the teaching not merely as *upadesa* but also as *upapatti*. The doctrine is set forth in a rational manner and not dogmatically.

The Upanishad consists of six chapters of which however, the third and the fourth are the most important because they centre round the personality of

Yajnavalkya. They are, therefore, known as the Yajnavalkya Kandam. Yajnavalkya is perhaps the first great idealist of the world. He takes his rank along with Plato, Plotinus, Spinoza, Kant and others of the western world. He figures prominently in the public disputation which takes place in King Janaka's Court. In this disputation, as well as in an earlier section (Brih: Up: II. 4.) ladies are found to take intelligent and active part in philosophical discussions. This is not the occasion to dwell on the significance of this fact, but it deserves mention as it is a notable feature of the Yajnavalkya Kandam. Yajnavalkya's teachings are found in Brih: Up: II. 4; III and IV. In the course of this article I shall make an attempt to indicate the main trend of his teaching on the metaphysical side. The question whether he is a historical personage or only a mythical figure is hardly relevant for our purpose.

Yajnavalkya's method is eminently philosophical. It is sometimes dialectical as (Brih: Up: III: 9) when he subjects Vidagda Sakalya to rigorous examination; sometimes destructive and critical as (Brih: Up: IV: 1) when he pronounces

inadequate the definitions of Brahman put forward by Janaka on the authority of what other teachers had taught him. He adopts the progressive and synthetic method as (Brih: Up: IV: 3-4) when he leads King Janaka by imperceptible steps to the highest altitudes of metaphysical truth. His discourse to his wife, Maitreyi, (Brih: Up: II: 4 and IV: 5) stands on a separate category. It is inimitable for its method. To appreciate it fully it is necessary to remember the background. Yajnavalkya announced his intention to take holy orders and consequently wanted to divide his property between Maitreyi and his other wife, Katyayani. Maitreyi wanted to know if she could have immortality through wealth. Yajnavalkya answered in the negative. Then the lady said that she would have none of his wealth, but wanted a little of his wisdom. Yajnavalkya was extremely pleased with this attitude of his wife and began to instruct her. He began by saying: "Verily, my dear, it is not for the sake of the husband that the husband is dear; it is for the sake of the Atman that the husband is dear. Verily, my dear, it is not for the sake of the wife that the wife is dear; it is for the sake of the Atman

that the wife is dear." The same idea is repeated, adopting the same cast of expression, of sons, wealth and other things that we hold dear. Then the Atman is shown to be the central reality about which everything else hangs. It is the only reality by knowing which everything else is known. The method of teaching adopted in this section is remarkable. It is based on the view that the finite always transcends itself. We begin with loving those who are near and dear to us. We love our possessions also. But this love is limited and finite. It will not bring us lasting satisfaction. It is only a means to a higher end. Love of husband, wife and children is an approach to the Atman who is "dearer than sons, dearer than wealth, dearer than everything else". (Brih: Up: I. 4. 7.) This is the method of proceeding from the empirical to the transcendental, from the finite to the infinite. Even in our happiest moments there is the feeling of some hidden want. This is the expression of the infinite in man. Every phase of experience, properly analysed, is but an approach to the divine element in us. Well has Sankara said: "The realisation of the Atman is the culmination of all experience". (Comm: on Gita XVIII. 50.)

To the thinkers of the Upanishads the problem of the existence of God does not at all arise. They assume that there is a Supreme Being; the only question is whether it has attributes or no and whether there is any other reality beside it. In Vedic polytheism we have a number of gods and goddesses, being personifications of the forces of nature, but Yajnavalkya is critical of anthropomorphism. When questioned about this subject, (Brih: Up: III. 9) Yajnavalkya makes light of the number. He indifferently mentions that the number of gods is 303 or 3003 or both together. Then he gradually reduces the number to one, *Prana* or *Brahman*.

Yajnavalkya sets forth the notion of *Saguna Brahman* and *Nirguna Brahman*. He speaks of Brahman as the creator of the universe and as responsible for the order and design that is found in it. In answer to Gargi's question (Brih: Up: III. 8) he says. "At the bidding of this Imperishable, O Gargi, Sun and Moon stand apart. At the bidding of this Imperishable, O Gargi, Heaven and Earth stand apart". Elsewhere (Brih: Up: IV. 4. 22.) he speaks of Brahman as the Lord of the universe, the Lord of creation, the bank

which holds asunder these words that they may not clash". In another section known as the '*antaryami—Brahmanam*' (Brih: Up: III. 7.) he develops the pantheistic view that Brahman is the inner ruler, the immanent presence. In answer to Uddalaka Aruni's question Yajnavalkya defines Brahman as "he who dwelling in the earth, is distinct from the earth, whom the earth knows not, whose body the earth is, who rules the earth from within; he is thy soul, the inner guide, the immortal." What is here said of the earth is repeated, using the same formula, of water, fire, atmosphere and so on. Yet it is not pure pantheism. Brahman is not completely lost in the empirical world. He rises above it. He is distinct from the earth, in the passage quoted above, and the earth knows him not. As the Purusha Sukta has it only a fourth of him has become manifest as the universe, the remaining three-fourths are transcendent.

This line of thought naturally leads on to the conception of Brahman as attribute-free. Yajnavalkya frequently dwells on this conception and the formula "*Neti Neti*" occurs as many as six several times. It means that no predication can be made of Brahman. He does

not come under any of the categories of the understanding such as time, space and causation. We cannot even speak of Brahman as the creator of the universe, for in that case he would become the cause and the effect. The cause and effect relation does not apply to him. It is one of the categories of the understanding. Any attempt to know Brahman intellectually would end in making an object of him and then he would become phenomenal. Brahman will cease to be Brahman if he can be known and described in the way in which other things are known and described.

Another reason why Brahman cannot be defined in positive terms is that he is the ultimate subject of all knowledge. The knowing subject cannot know itself, even as fire cannot burn itself. The subject can know an object, but not itself. This thought is dwelt upon by Yajnavalkya on four occasions. Addressing his wife Maitreyi (Brih: Up: II. 4.) he says that perception including seeing, smelling, hearing and so on is possible where there is a second, i.e., an object. But where the Atman has become the one reality how is perception possible? That by which every-

thing else is known. How can we know the knower? The same idea occurs in Brih: Up: III, 4, 7, 8.

Hence Brahman admits of only negative description. We can say what he is not, not what he is. In answer to Gargi's question Yajnavalkya says: (Brih: Up: III, 8.) "That it is, O Gargi, which the wise people adore. It is neither thick nor thin, neither short nor long, neither red nor fluid, neither shadowy nor dark, neither wind nor ether, not adhesive, without taste or smell, without eye or ear, without speech, without understanding, without vital force and without breath, without mouth or size, without inner or outer; never consuming anything, nor consumed by any."

Though all empirical predicates have thus been denied of Brahman we ought not to suppose that Brahman is a blank. Pure Being appears to be nothing only to slow-witted people. What has been said above only serves to eliminate the adventitious attributes (*Thutastha-lakshana*.) But the essential attributes (*Svarupa lakshana*) remain. They are existence, consciousness and bliss. Yajnavalkya dwells on these attributes. In Brih: Up: IV. 3. he

develops the notion of Brahman as pure existence. It is the light that accompanies us in the states of waking, dream and dreamless sleep. The Sun and Moon may set, the fire and the voice may be quenched, but the light of the Atman always shines. It is the only light. As consciousness it must exist. As Sankara puts it 'existence is consciousness and consciousness is existence' *Satta eva cha bodha, bodha eva cha satta*. The unity of being and knowing, subject and object is the state of bliss or *ananda*. It is a state where one does not know anything either outside or inside. Brahman is bliss all compact. Other creatures live on a small portion of Brahman's bliss. (Brih: Up: IV. 3. 32.) The simile of the salt-solution is introduced (Brih: Up: II: 4. 12) in order to bring out the bliss of Brahman.

We may also note that though intellectual knowledge of Brahman is shown to be impossible, a practical approach is possible. It consists in realising Brahman intuitively through moral discipline and renunciation. This thought is developed in Brih: Up: III. 5. It reminds us of a similar position taken by Kant. What is impossible for discursive reasoning is, however, within the reach of integral experience or *Anubhava*.

YOGA VASISHTA

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

(Continued from page 147).

8. This atomic chit (consciousness) is a transcendental vacuum and is imperceptible owing to its minuteness. It transcends the five sense organs and mind as the sixth and remains immobile though pervading all the things of the universe.

9. Therefore you as the said consciousness being all-pervasive cannot be deemed to be nothingness and understand yourself as the so-called cogniser of existence as well as of non-existence and as also the so-called speaker of the same.

10. Therefore for no ostensible reason can you make out a nothingness for that reality of that consciousness and that acting as the soul of all beings itself remaining hidden to the naked eye appears visible to those blessed with divine vision, like camphor (which conceals its perfume)

11. The said atomic chit itself manifests in this universe partly as the so-called mind in all beings and also as nothing as being of a nature not cognisable by mind and other sense organs but ever remains as pure and unsullied.

12. That remains as one and at the same time as many but the said chit

(consciousness) remaining as the cogniser in all forms in the universe and that alone sustains the manifested universe and the universe also at the same time is a vesture for the same.

13. All these three worlds are as little billous in the vast ocean of the Divine Mind (*chitta*) and whose cognition like a liquid body shows itself in the form of eddies in the waters of the ocean.

14. This minutiae of consciousness being imperceptible by the mind and the senses can be understood to be of the form of vacuity; but being realisable by our cognition is not vacuity, although of the nature of a void in itself.

15. I am that and so art thou by our conviction and cognition of the unity of spirit; but neither am I That nor thou art He by understanding ourselves as being born and with bodies seemingly created by our minds.

16. Therefore by correct understanding you have to efface the cognition of your mine-ness and egoism and other similar forms. You will realise afterwards that there is no

such thing as you or me or every-thing else in this world of forms and you will then become one with your own self.

17. This atom of consciousness (Supreme Spirit) though (seemingly) moving thousands of miles is in reality unmoving; it is only in your cognition of the mind you seem to be moving thousands of miles and that cognition is no other than the one inside remaining immovable as the Supreme Spirit.

18. This spirit is unmoving though it appears as if moving and though it looks as if realised, it is not so, and it remains ever seated firmly in the *Chidakasa* (divine illumination) of its own and therein remaining internally produces the duality of space and time.

19. That which is firmly seated inside the body though it looks as if going and that spirit being no other than yourself, how and whither can you go? This is similar to how, when the child is imbedded within the cavity of the mother's breasts, can its mother see the child elsewhere?

20. When one can freely, range a large extent of territory at will and at the same time without any loss of energy and such a state existing in your mind as a passive agent and also as an actor of all actions, how can you and whither can you go?

21. When a jar is moved from one place to another with its mouth turned upwards, the ethereal space within is

not being taken from one place to another, similarly the Atman within is not susceptible to the actions of the mind in going from one place to another.

22. Just as the mind-state (movability) and the stone-state (immovability) are both merely experiences of the mind (internal consciousness) similarly you are yourself both the states of cognition and dullness at the same time.

23. When intelligence and dullness, become one in reality in the Divine Spirit clothed with the body of consciousness, you become intelligence itself though you may be ostensibly dull as a stone. *O Rakhasi!*

24. The consciousness, which constitute the divine spirit produces in the endless and beginningless ethereal consciousness the grandest painting of the three worlds with its extraordinary manifestations and though the said worlds are produced in that manner is in reality no manifestation at all.

25. By the cognition of the Divine Spirit only, fire is recognised as a reality but at the same time it does not forsake its non-igneous form and though the said fire-consciousness is all-pervasive it does not really burn and it constitutes a real purifier and life-sustaining force to all forms in the universe.

26. The blazing effulgence of the Divine Soul like the effulgent Sun and purer than ether itself is the blazing consciousness of the one Divine Spirit and from such a source the fire is produced.

27. It is by Atmic cognition only that illumination is given to the effulgence of the Sun and the supreme effulgence of the Divine Soul cannot be quenched even by the sublime waters of the Great Dissolution.

28. That is an ineffably transcendental light enlightening all the things of the universe and giving them the appearance of reality and manifesting itself in various forms and it is not cognizable by the sense organs but always manifests itself as experience in all beings and also illuminating the mind as its dwelling place.

29. Thence proceeds the transcendental effulgence, not reachable by the mind and the sense organs but which remains inside all things of the universe as the perceiver and also creator of the phantom of the visible things of the universe.

30. The eyeless vegetable creations just as creepers, dense forests, and tender sproutlings are sensible of an inward consciousness within them which gives them sustenance and a consciousness of growth and light and also of experience.

31. With reference to the truth or existence of time, space, action and of the world, it is the perception of existence which constitutes what is known as, lordliness, actor, father and experiencer by the inner consciousness and at the same time the whole thing is a nullity.

32. The Atmic Atomic Spirit is the casket enclosing the brightest gem of

the world but at the same time remaining as an atom forsaking not its atomicity (Here the world has to be understood as an illusory appearance caused by and remaining within the chit atom). And in the oneness of the spirit of the soul lies not the world with its complications of measure, measurer and measurement (which are only the inherent parts of an indivisible whole).

33. It is the Supreme Spirit that produces the various manifestations of all contents of the world and makes them appear visible and you are the brightest gem in the great ocean of the world.

34. On account of the unintelligibility of its nature, the atomic soul is said to be obscured in darkness and he is said to be of the brightest perfection on account of its being consciousness itself. It is said to remain ever existent on account of the consciousness of perfection and being beyond the range of the senses, it may be said to be non-existent.

35. It is said to be afar on account of unreachability by our organs of vision and to be not distant on account of its being intelligent consciousness itself, and it is said to be of the stone on account of its being perceivable by all and you are that, ever-existent and always remaining as an atom.

36. The universe shines in its present form by your perception of the same and the mountains etc., that we see are not real existences but subsist therein as Mount Meru in its atomic substratum.

(to be continued)

THE SCHEME OF THE GITA.

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

(Continued from page 190).

Now the question arises that if Nishkama Karma is so decidedly superior to Kamya Karma how does it happen that the bulk of the people resort only to the latter and men learned in the Vedas passionately recommend it on their authority as the sole means of attaining happiness both here and hereafter? The answer to this is furnished in the next five slokas (42 to 45) which declare unambiguously that those who set the highest value upon the efficacy of Kamya Karma and sing its glories—the reference here is to the philosophers of the Purvamimamsa School who deify Karma and deny any higher goal as worthy of striving for than Swarga—miss the true import of the Vedas being misled by the hyperbolical eulogies (Artavada) contained in some portions whose real intent is to attract immature minds and ignorantly think

that this is the *Summum bonum* and there is nothing beyond. Such men do not possess the necessary mental equipment to enable them to understand and appreciate the significance and value of Nishkama Karma.

Then the further doubt arises as to how the Vedas which are the repositories of true knowledge happen to prescribe and enjoin Pravritta Karma and whether if such Karma is to be avoided by the seeker of knowledge it does not follow that the Vedas themselves have no use for him. This is answered in the next two slokas (45 and 46) which point out that like an expansive drinking water tank intended for the general public, the Vedas contain rules of action and conduct which are of universal use so that ordinary people who act under the influence of the three gunas may

find their own requirements satisfied therefrom; and the man of transcendental wisdom also finds his own need satisfied by taking a handful therefrom at the proper place. What that handful is which is needful to a votary at the temple of knowledge like Arjuna whose aim must be to transcend the three gunas and abjuring the dual opposites of pleasure and pain, gain and loss, etc., get firmly established in pure Satwa, is set forth in the next sloka (47th) which says:—

कर्मण्येवाधिकारस्ते मा फलेषु
कदाचन । मा कर्मफलहेतुर्भूर्मा ते
सङ्गोऽस्त्वकर्मणि ॥

i. e., "Action alone is thy province; never the fruits. Don't entertain the egotism that you are the cause of the action and of its fruits. Let there be no attachment to anything other than action." This needs a little explanation. According to the Mimamsa School the Adhikara (jurisdiction or personal qualification) for a particular act is the desire for its fruit. Thus, for example, with reference to the Vedic text which says that a man who desires to attain Swarga shall

perform the Jyothishtoma sacrifice

ज्योतिष्टोमेन स्वर्गकामो यजेत ।

The Mimamsakas say that the desire for Swarga determines the Adhikara or personal qualification for the performance of the particular sacrifice indicated. The Lord here wants to dispel this idea from Arjuna's mind by emphasising that the seeker of true knowledge must avoid this way of thinking which is intended for those who resort to Pravritti Dharma; so that in his case the Adhikara is determined not by the desire for the fruits but the very injunction that requires performance of the act. In other words, he resorts to the performance of the act not in the hope of gain but for duty's sake in that it is ordained by the Shastras which are the commandments of God and accordingly he dismisses from his mind all idea of the ego but regards himself as but the instrument of God and devotes himself whole-heartedly to the performance of the duty as such without any other consideration.

In the six following slokas (48-53) this idea of doing

action without desire for gain is further elaborated and in doing so special emphasis is laid upon the state of mental equilibrium which is styled Yoga whose acquisition makes a man indifferent to pleasure and pain and enables him to concentrate the mind upon the soul and eventually leads to liberation from the bonds of Karma

The graphic picture drawn by the Lord of this Yoga-state excited the curiosity of Arjuna; for evidently he felt that this was exactly the poised condition which his agitated mind was thirsting for and consequently he asks the Lord in the next sloka (54) to describe in fuller detail all about the blessed individual whose mind is fixed and serene, the **विस्तप्रज्ञ** as he is called.

In compliance with this request of the disciple the Lord details in slokas 55 to 58 the nature and peculiarities of the disciplined Yogi and in doing so indicates in the reverse order the four-fold stages of Yogic development characterised in the Yoga-sutras as

यजमान, व्यतिरेक, एकेन्द्रिय

and **वशीकार**. Then in slokas 59 to 61 the Lord points out that the best way of securing control over the mind is to concentrate it upon Himself, the Supreme Being, the fountain of immaculate bliss, and his beatific figure all charm and grace as otherwise the senses will prove very difficult to subdue. Here again the parallel afforded by the Yoga-sutra

ईश्वरप्रणिधानाद्वा

is worthy of note. In the next two slokas (62 and 63) the unenviable plight of the person who fails to follow this course and the retrogression which threatens him at every step is vividly described.

The rest of the chapter is devoted to the reiteration of the necessity and importance of controlling the senses **इन्द्रियजय** by the practise of mental discipline **योग** which brings on calmness and equilibrium whereby one feels quite unaffected by any kind of influence painful or pleasurable. As the last sloka of the chapter puts it, this is the consummation of spiritual evolution where all doubts disappear and lasting bliss is secured.

(To be continued.)

LECTURES ON PATANJALI'S MAHABHASHYA.

By Dr. P. S. Subrahmanya Sastri, M. A., Ph. D.,

(महाभाष्यं वा पठनीयं, महाराज्यं वा पालनीयम्)

॥ ओं नमः पाणिनिकात्यायनपतञ्जलिमहर्षिभ्यो वंशगुरुभ्यो नमो गुरुभ्यः ॥

INTRODUCTION.

It is now an accepted fact that Grammar follows Literature. The earliest Indian Literature is the Vedas. The Indians considered it their primary duty to preserve them intact. One of the means of preservation was the writing of Grammar and its study. Cf

रक्षार्थं वेदानां अध्येयं व्याकरणम् । (महाभाष्यम् I, 1, 1)

That there were nine treatises on Grammar is evident from the verse

सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रसादात् ।

(Uttararamayana 36, 48)

wherein it is said that Hanuman, the minister of Sugriva had a mastery over nine treatises on Grammar. Of them Panini's treatise seems to be the last since Hanuman is said to have studied *Saṅgraha* an elaborate work written by *Vyādi* in hundred thousand verses based on Panini's Grammar. Cf

सस्रवृत्त्यर्थपदमहार्थं ससङ्ग्रहं साध्यति वै कपीन्द्रः ।

(Uttararamayana 36; 46)

A grammatical treatise by Indra is mentioned from tradition to have been the first of the nine; but such a treatise does not seem to have been made mention of in any work. The only reference to Indra's being connected with Grammar is found in Mahabhashyam where it is said that Indra attempted in vain to make a detailed study, in 1000 divine years, of all the words current, at the feet of the preceptor of the devas.

बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारा-

यणं प्रोवाच न चान्तं जगाम । बृहस्पतिश्च वक्ता इन्द्रश्च अध्येता दिव्यं
वर्षसहस्रं अध्ययनकालः ॥

(Mahabhashya I. 1, 1.)

The revered Panini wrote his work in eight chapters of four padas each in the form of sutras. Sutras are shortest sentences unambiguous, clear and comprehensive. Cf

अल्पाक्षरमसन्दिग्धं सारवद्विचिंतितं मुखम् ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

The invaluable service done by Panini to Sanskrit can be well appreciated only by a close study of his work. Division of his work into two parts, the former comprising the first seven chapters and the first pada of the last and the latter, the last three padas of the last is an art by itself. The sutras of the latter part are said to be non-existent when those of the former part operate Cf

पूर्वज्ञासिद्धम् (अष्टाध्यायी VIII 2, 1)

His work was commented upon in an elaborate treatise consisting of 1000 verses, by Vyadi who was said by my revered guru to have been the grandson of Panini. It was named *Singraha*. Unfortunately the work seems to have been lost. We get only stray references to it. Cf

सङ्ग्रहे एतत्प्राधान्येन परीक्षितं नित्यो वा स्यात्कार्यो वेति ।

(Mahabhashya I. 1 1).

Later on a large number of grammarians seem to have commented upon the sutras of Panini. Their works were called *Vartikas*. They have not only elucidated the views of Panini, but also added the explanation of words which became newly current in their times and rejected those that fell out of use. Cf.

उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते ।

तं ग्रन्थं वार्तिकं प्राहुः वार्तिकज्ञा मनीषिणः ॥

It is a sad feature that the names of all of them except one are not now known to us. He is *Katyayana* by *Gotra* and *Vararuchi* by name. It is a matter for research whether he is himself the author of the *Srouta* sutras, *Sarvanukramani* etc., or different from him.

Then came Patanjali who is believed by the *astikas* to have been the incarnation of Adishesha. He wrote his Mahabhashya which is an elaborate treatise dealing with discussions on many of the sutras of Panini and the *vartikas* of the different *Vartikakaras*. It is not only a commentary on the sutras and the *vartikas* but also a critical treatise discussing on the necessity of the above sutras and *vartikas*. He shows that some of the sutras are not necessary and that their purpose is served by *Jnapakas*. He sometimes disagrees with the criticism of the *Vartikakaras* against Panini and establishes with forcible arguments the views of Panini. Cf

सूत्रार्थो वर्णयते यत्र वाक्यैः सूत्रानुसारिभिः ।

स्वपदानि च वर्णयन्ते भाष्यं भाष्यविदो विदुः ॥

The method adopted by him in his arguments is very fine. He proves his point by analogy with *nyayas* current in the world.

When there are *bhashyas* for all *sastras*, why should the *bhashya* of *Vyakarana* alone be called Mahabhashya? This question is answered, by *Bhartrhari* and *Punyaraja*, the commentator on *Bhartrhari's Vakyapadiya* that it is not only a treatise on Grammar, but also the fountain-source of all *nyayas*.

कृतेऽथ पतञ्जलिना गुरुणा तीर्थदर्शिना ।

सर्वेषां न्यायबीजानां महाभाष्ये निबन्धने ॥ वाक्यपदीयम् II 485)

तच्च भाष्यं न केवलं व्याकरणस्य निबन्धनं यावत्सर्वेषां न्यायबीजानां बोद्धव्यमित्यत एव सर्वन्यायबीजहेतुत्वादेव महच्छब्देन विशेष्य महाभाष्यमित्युच्यते लोके ॥ (पुण्यराजव्याख्या II 485)

Nagesabhatta, the renowned all-round veteran scholar of the seventeenth century answers the same question thus :— It is not only a commentary, but also a criticism on the sutras and *vartikas*, wherein he gives his own views though they do not agree with those of the *Sutrakara* and *Vartikakaras*. Cf

व्याख्यातृत्वेऽपि अस्य इत्यादिकथनेन अन्वाख्यातृत्वात् इतरभाष्य-
वैलक्षण्येन महत्त्वम् ॥ (महाभाष्यम् I 1, 1. उद्योतः)

The Mahabhashya was used to be read by orthodox Indian grammarians in the same way as the Vedantabhashyas. The *santi* that was recited at the beginning was—

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ।

पाणिनिं सूत्रकारञ्च प्रणतोऽस्मि मुनित्रयम् ॥

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

From this it is evident that, according to tradition, Patanjali was the author of not only the Mahabhashya but also the Yogasutra and a work on Indian medicine.

Some seem to doubt the identity of the author of the Yogasutra with that of Mahabhashya since Vyasa is said to be the commentator of the Yogasutra and he is identical with the author of the Vedantasutras. Since there is no conclusive proof for the identity of the two Vyasas, it may be taken that Vyasa, the commentator on the Yogasutra was different from the Badarayana Vyasa and the two Patanjalis are identical.

The study of the Mahabhashya was closed on the *dvadasi* with *Mangalapatha* (since Panini is believed to have left this world on the *trayodasi*) and commenced again on the *dvitiya*. On the *mangalapatha* day mustard and curd were offered to the three munis Panini, Vararuchi and Patanjali.

The Sanskrit scholars had so much regard to Mahabhashya that they said

महाभाष्यं वा पठनीयं महाराज्यं वा पालनीयम् ।

पस्पशाह्निकम्

The sutras found in the *first* pada of the first adhyaya of Panini's *Astadhyayi* are discussed along with the *vartikas* on *ahnika*s. The first *ahnika* is named *paspasahnika*. This name should have been at least as old as the time of Magha since he mentions this in one of his verses in *Sisupalavada*. Cf.

अनुत्पन्नपदस्यासा सदृष्टिः सन्निवन्धना ।

शब्दविधेव नो भाति राजनीतिरपस्पशा ॥ [शिशुपालवधः II 112]

The word *paspasa* पस्पशा is derived from the root *स्पश्* which means to refute or to touch upon. This *ahnika* refutes the arguments of others and touches upon the preliminaries of the Sastra. The second *ahnika* is named *Pratyaharahnika* प्रत्याहाराह्निक since it deals with the *pratyahara* sutras अइउण्, ऋलृक्, एओङ्, etc. From the third *ahnika* onwards discussions on the sutras commencing with *बुद्धिरादिच्* are found.

The topics dealt with in the first *ahnika* are (1) The commencement of the *Sastra*, (2) Classification of words (3) The definition of *Sabda*, (4) The use of the study of this sastra, (5) The method to be adopted in expounding the sastra, (6) The *nityatva* (eternity) or the *Karyatva* (transitoriness) of *sabda*, (7) The need for the sastra on account of its expounding that correct words are needed for *Dharma*, (8) The meaning of the word व्याकरणम् and (9) The need for making use of the *pratyahara* sutras अइउण् etc, in this sastra.

I

अथ शब्दानुशासनम् अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम् ॥

The expression 'अथ शब्दानुशासनम्' is a sutra-like sentence of the Mahabhashyakara and it is explained by the following sentences

"अथेत्ययं शब्दः अधिकारार्थः प्रयुज्यते-शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम्"

It means 'the *Sabdanusasanam* commenceth'. The *Sabdanusasanam* means the science wherein the derivation of words is explained.

What is the meaning of the word अथ here? Its meanings are stated by the author of *Amarakosa* thus:—

मङ्गलानन्तरारम्भप्रश्नकात्स्नर्येऽथो अथ ।

Here it means आरम्भः (commencement). Then arises the question whether the word अथ denotes commencement or

suggests it i. e. in other words, whether the word अथ is आनन्तर्यवाचक or आनन्तर्यद्योतक. Kaiyata कैयटः the author of प्रदीप on महाभाष्य, and Bhattoji Dikshit, the author of the Siddhanta-kaumudi, Manorama, Sabdhakasutubha etc., hold the former view and Nagesabhatta, the author of Udyota on Mahabhashya holds the latter view. The authorities for Nagesa's view are the karika of Bhartṛhari

निपाता द्योतकाः केचित्पृथगर्थभिधायिनः ।

आगमा इव केऽपि स्युः सम्भूयार्थस्य वाचकाः ॥

(वाक्यपदीय II 194)

and the भाष्य under the sutra

अव्ययं विभक्ति समीप.....साकल्यान्तवचनेषु (अष्टाध्यायी II 1. 6)

When the word अथ in 'अथातो धर्मजिज्ञासा' अथातो ब्रह्मजिज्ञासा means आनन्तर्यम् (immediate succession), why should not the same word have the same meaning here? धर्मविचार invariably requires the knowledge of Vedas and hence it follows the study of the Vedas. Similarly ब्रह्मविचार must invariably be preceded by the possession of four requisites:— नित्यानित्यवस्तुविवेकः (discriminating the eternal from the non-eternal), इहामुत्रार्थफलभोग विरागः aversion from enjoyment here or elsewhere), शमदमादि सम्पत् (control of the senses etc.) and सुमुक्षुत्वम् (desire to be relieved of this bondage of mortal life). Hence अथ there has to be taken to mean 'immediate succession'. But on the other hand the study of Grammar does not invariably need anything before it. One may doubt the veracity of this statement since the knowledge of literature is considered necessary before one begins to study Grammar. Though it is right to think so, yet he should be made to remember that it is not always the case.

If the word अथ suggests commencement, one may think that it may be discarded since the word शब्दानुशासनम् alone may suggest it. This is answered by Kaiyata thus—

अनेकक्रियाविषयस्यापि शब्दानुशासनस्य प्रारम्भ्यमाणता अथशब्द-सन्निधाने प्रतीयते ।

(The use of the word Sabdanusasanam alone may enable one to interpret it as Sabdanusasanam *Sruyatey*, *Kriyatey* etc. The word अथ shows that it means शब्दानुशासनमारभ्यते) If one thinks that the above doubt may be cleared by the expression अधिकृतं in the विवरणभाष्य he may be answered that the word अथ not only serves this purpose but also indicates another meaning.

It indicates 'auspiciousness' (*mangalam*). It has been the practice of Indian writers to invoke the blessings of God at the commencement of their work so that the work may see its end without any difficulty. This is done either by writing verses in the form of prayer or by using word or words that indicate it. Just as the sound of drums indicates the marriage in a house, so also the word (*atha*) is taken to indicate *mangalam* since it is considered to be one of the two words that first emanated from the mouth of *Brahma* the Creator. Cf

ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।

कण्ठं भित्त्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥

The reason why Patanjali indicated *mangalam* without actually giving expression to it in the form of prayer may be that Panini, the Sutrakara and Vararuchi, the Vartikakara have indicated *mangalam* and not expressed it by the words बुद्धिः and सिद्धे respectively in the first sutra बुद्धिरदौच् and the first vartika सिद्धे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः ।

It was stated that the expression

अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते, शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम् । is विवरणभाष्यम्. The word इति is used here so that the word (*atha*) here means the word and not its meaning. Cf.

इतिशब्दः अर्थविपर्ययसकृत् (when one says रामः रावणं जघान, the word *Ramah* means the person Rama; but on the other hand if one says

राम इति तस्य नाम

the word Rama means the word Rama made up of two letters Ra and Ma.

Since Panini, the Sutrakara has stated in his sutra

“स्वं रूपं शब्दस्याशब्दसंज्ञा” अष्टा I 1 68

that in his work a word means its form and not its meaning and since the Mahabhashya is a work on grammar, one may think that the word ‘iti’ in the VivaranaBhashya is not necessary. But Patanjali by his use of *iti* here suggests that Panini’s tenet

‘स्वं रूपं शब्दस्याशब्दसंज्ञा’

does not hold good here.

The use of the word *ayam* after the word *iti* is to make the readers think of *atha* in the preceding sentence *atha sabdanusasanam* and not elsewhere as in *atha yoganusasanam*. Patanjali is not sparing in words. Though the word *sabda* is not necessary since the word *iti* suggests that *atha* denotes the word *atha*, he has used it so that it may be easily understood by the readers.

The word *adhikara* means commencement. The derivation of *sabdanusasanam* is *sabdanam anusasanam* and that of *anusasanam* is

अनुशिष्यन्ते असाधुशब्देभ्यो विविच्य ज्ञाप्यन्ते साधुशब्दाः अनेन ।

The suffix *anu* in *sabdanusasanam* denotes instrument and hence the word *sabdanusasanam* means Grammar. The use of the sixth case in *sabdanam anusasanam* is on the authority of the sutra

कर्तृकर्मणोः कृति (अष्टा II. 3. 65)

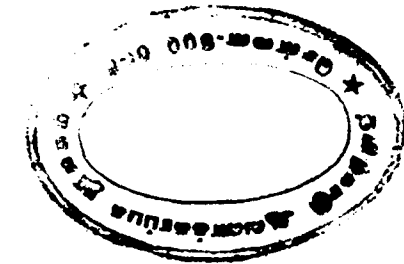
and not उभयप्राप्तौ कर्मणि :since otherwise the samasa *sabdanusasanam* would be prevented by the sutra *Karmani cha*.

Hence the sentence *atha sabdanusasanam* means ‘the Grammar commenceth’ Its statement insted of *Vyakarnasastram arabyathey* serves the following purposes: (1) *mangalam* is indicated by *atha* (2) *sabda* is the *vishaya* (topic for discussion) in this work (3) the knowledge of the derivation of *sabda* by

the readers is the aim of this work and (4) those who are eager to learn Grammar are fit to study it.

Readers can completely comprehend the meaning of the sentence *atha sabdanusasanam* only if they are fully aware of the connotation and the denotation of the words which make it up. The meaning of *atha* has been explained by the Bhashyakara himself and the meaning of *anusasanam* is learnt from the meaning of the root *sas* which is found in the *dhatupatha* and the meaning of the suffix *anu* from the sutra

करणाधिकरणयोश्च (अष्टा III, 3, 117). But neither the denotation nor the connotation of *sabda* is clear to the reader. Hence the Mahabhashyakara goes to the next topic which deals with the classification of *sabda*.



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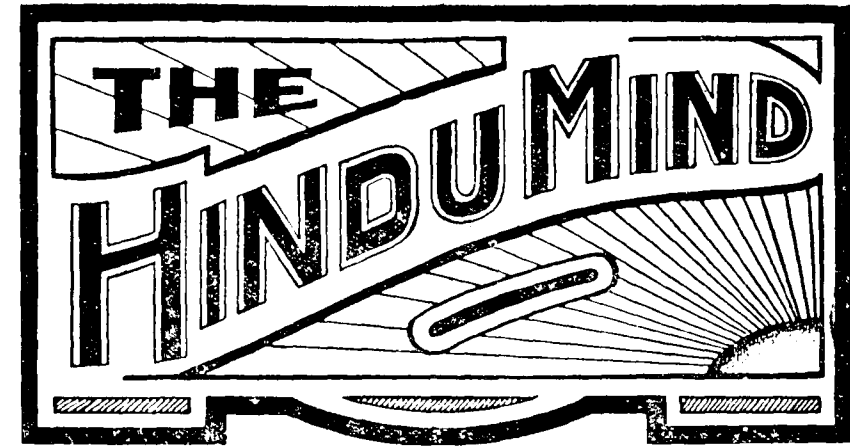
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CONTENTS.

	Pages.
1. A Seraphic Seer By Sri Nanisuta	226
2. The Legal Profession By R. Krishnaswami Aiyer, M. A., B. L.	234
3. Sanatsujatiyam By Swami Jagadiswarananda	245
4. Lectures on Patanjali's Mahabhashya By Dr. P. S. Subrahmanya Sastri, M. A., Ph., D.	252



VOL. II. | FEBRUARY, 1935. | No. 8.

A SERAPHIC SEER.

By Sri Nanisuta.

THE last of the chosen few who were baptised by Sri Ramakrishna into Divine fire for the practice and propagation of his message has passed away as an octogenarian like Buddha, Swami Shivananda who was the spiritual head of the celebrated Ramakrishna-Vivekananda Order since 1922 after the demise of his first predecessor has entered Mahasamadhi, after a serious attack of influenzal broncho-pneumonia. A stroke of apoplexy fully invalidated him for over a year

during which time he was bed-ridden and speechless but his face had always been beaming with beatific bliss showing thereby that his mind was completely detached from the shackles of flesh and was immersed in super-consciousness.

Swami Shivananda was one of the inner disciples of the Master who specially trained him to carry on his spiritual mission after him. He had the rare privilege of receiving spiritual transmission from Sri

Ramakrishna. On being requested by M. Romain Rolland to give personal testimony of his Master, Swami Shivananda, the second Abbot of the Belur Math, testified that he was thrown into the highest spiritual illumination thrice by him during his life-time. He met Sri Ramakrishna in 1882 and till his passing away in 1886 was disciplined in the mysteries of spiritual life in every minute detail under his personal care and guidance. The Sadhana-life of Sri Ramakrishna was indeed unique in the religious history of the world. This unprecedented life of the Master was in part at least reflected in his disciples. The fire of intense *Viveka* and *Vairagya* which consumed the Blessed One under the Bodhi tree on the banks of the Niranjana river for six years burned the whole being of Sri Ramakrishna under the Vilva and Asvatha trees in the temple-garden of Dakshineswar on the banks of the Ganges for over long twelve years.

Even during the life-time of the Master, Swami Shivananda plunged himself into intense *tapasya* but after the Master's death it increased a thousand-fold. Shivananda along with two other Guru Bhais were the first to renounce the world

and to start the nucleus of the Sri Ramakrishna order to which Swami Vivekananda, Swami Brahmananda and others joined later. Sri Ramakrishna's days of Dakshineswar were, as it were, repeated by his monk-disciples at Barahanagore and Alambazar from where the Math was finally shifted to Belur. They had to rent out, for want of funds, a haunted and dilapidated house in which Shivananda and his spiritual brothers passed their days in intense and incessant *sadhana* living mostly on coarse meals. Rarely they had any curry and for many days they had to go without food. They had only loin-cloth on their person and when any of them wanted to go out they used one common piece of cloth. Nights and days were equal to them. Sleep almost vanished from their eyes. They forgot the world and were absorbed in most austere penances. In continuous *japam* and *dhyanam* they forgot their food and sleep. They were goaded by one of them to eat the coarse food. Nothing could daunt their indomitable spirit. They embraced intense poverty and austere penance and were mad after God-realisation. For his wonderful self-control and saintliness, Shivananda was called by Swami Vivekananda

as *Mahapurusha* by which name he was popularly known to his friends and followers in America and India. Shivananda's fifty years of monk-life was literally an unbroken *tapasya*.

Tarak Nath Ghoshal, which was the family name of Swami Shivananda, belonged to the noble Brahmana family of Barasat in the District of the Twenty-four Paraganas in Bengal. His mother's name was Bama Sundari Devi. His father, Rama Kanai Ghoshal, was a legal adviser for the Rani Rasmani Estate. His grand-father Harakrishna was the Dewan to the Raja of Krishnagore. Rama Kanai was a great devotee of the Divine Mother and used to frequent the Kali temple at Dakshineswar, during the Sadhana-period of Sri Ramakrishna. Thus he came to know the Master rather intimately. At that time the Master was suffering from burning sensations over the body which medicines could not cure. One day the Master told Rama Kanai, who was visiting him often, of his affliction and asked him if he could suggest any remedy. Rama Kanai recommended him to wear on his arm his *Ishta Kavacha*—an amulet with the Lord's holy name—and

he was instantly relieved of the trouble.

From his very boyhood Tarak used to practise meditation. The noble desire to pierce the veil that shrouds the seen from the unseen, stirred his mind at an early age. Like many religious-minded men of the time, Tarak was a member of the Brahmo Samaj under the leadership of Keshab Chandra Sen from whose writings he first came to know of the Master.

About this time he went on some business to Delhi, where he continued his spiritual disciplines and spent hours with a friend discussing about God and Samadhi. One day in answer to his query about Samadhi his friend said that real Samadhi was a rare phenomenon, but he knew of one man who had certainly experienced that blessed state. He told about Sri Ramakrishna and referred to some incidents in the Master's life. Tarak became deeply interested and eagerly waited for the day when he would be able to meet him.

After some time he returned to Calcutta and began to attend the religious services of the Brahmo Samaj. From a relative of Ramachandra Dutt he learnt

many things about the Master. Gradually the idea of the Brahmo Samaj became unsatisfactory to him. He was eager to dive deep into the mysteries of spiritual life and realise the Truth. At this time (1881) he heard one day that the Master was going to visit Ramachandra. He resolved to avail himself of this opportunity to meet him; and when the long-looked-for evening arrived, he went to the house of Ramachandra where before a crowded audience, the Master in a semi-super-conscious state was talking. Tarak listened to the words with rapt attention. He was anxious to learn something about Samadhi. He caught a few words and was astonished to find that that was also the Master's subject. He became overjoyed and left the place with the determination to see the Master on next Saturday at Dakshineswar.

He did not know much about Dakshineswar but a friend agreed to take him there. When they reached Dakshineswar, the evening service (vesper) was about to begin. The Master was walking on the bank of the Ganges with a disciple. Tarak approached him and touched his feet. Ramakrishna learnt that he had come from Calcutta and enquired of him about the

health of Ramachandra and Narendra Nath, without even knowing whether these two devotees were known to them or not. Tarak was much surprised to find the great interest the Master had in the welfare of his devotees and said, "I do not know much about them. They must be well." The Master next enquired if he had seen him on previous Saturday at the house of Ram. Tarak replied in the affirmative. Asking him to follow, the Master went to the north verandah of the temple. A disciple spread a mat on the floor on which all sat. The Master asked, "In what do you believe, in God with form or without form?" "In God without form" replied Tarak. "You cannot but admit the Divine Sakti also" said the Master and he took the boy to the Kali temple. The evening service was going on. Sri Ramakrishna prostrated himself before the image. Tarak at first hesitated to follow his example, because according to the ideas of the Brahmo Samaj the image was nothing but stone. But suddenly the thought flashed in his mind, "Why should I have such petty ideas". I hear that God is omnipresent. Then He must be present in the stone image as well." Whereupon he prostrated himself before the image.

Sri Ramakrishna requested Tarak again and again to remain overnight. "Stay here to-night," he said, "you cannot gain any permanent good by the chance visit of a day. You must come here often." Tarak begged to be excused as he had already promised to stay with his friend. Then he took leave of the Master, promising at the same time to visit him next evening. When he came again Sri Ramakrishna asked him for some ice. Tarak did not know where to get it. He spoke of the Master's request to a friend who was acquainted with Surendra and the latter procured some ice and sent it to Sri Ramakrishna.

Tarak became better and better acquainted with the Master. The latter one day said to him, "I do not generally ask one who comes to me about his father's name and whereabouts. I only look into his heart and read his feelings. But I wish to know something about your father and people at home." He was agreeably surprised to learn that Rama Kanai was his father and telling of the service the latter had done him, wished that he might see him again. Some time later Rama Kanai came to Dakshineswar and prostrated before Sri Ramakrishna,

who placed his foot on his head and entered into Samadhi. Rama Kanai easily grasped the Master's feet and burst into tears.

Tarak was greatly attracted by the Master. He was always on the look-out for an opportunity to see him. One day probably on the occasion of his third or fourth visit, Sri Ramakrishna took him aside and asked him to bring his tongue out a little. Then he wrote something on it and the boy at once felt a strange sensation within him; his mind was withdrawn from the external world and he went into deep meditation. Another time the Master did the same thing with the same results.

Referring to the state of his mind at that time Tarak said, "I often felt inclined to cry in the presence of the Master. One night I wept profusely standing in front of the Kali temple. The Master was anxious at my absence and when I went to him he said, 'God favours those who can weep for Him. Tears thus shed wash away the sins of former births.' Another day I was meditating in the Panchavati, when the Master came near me. No sooner had he cast his glance

at me than I burst into tears. He stood still without even uttering a word. A sort of creeping sensation passed through me and I began to tremble all over. The Master congratulated me on attaining this state and said that it was the awakening of the Kundalini. He then took me to his room and gave me something to eat. He could arouse the latent spiritual powers of a devotee at a mere glance."

Now Tarak realised that he had come to a person who could illumine the way to the ultimate goal of existence. The closer he associated with the Master the more he felt that his ties were broken by the silent influence of his Guru. Married though he was, the world began to lose all attraction for him. He felt that Sri Ramakrishna was the consummation of all religions. To know him fully was to know God. With the dawn of this knowledge, Tarak's love and devotion for the Master increased a thousand-fold. Sri Ramakrishna cherished a great love for this disciple. He took charge of him and moulded his spiritual life in all possible ways. Tarak Nath alias Phanu Babu received considerable English education from the then institutions. He had no mind

to marry but he had to yield to the importunities of his parents. The curse of dowry-system of marriage was very formidable in Hindu Society then. He had a sister whose marriage meant a big dowry to his father. But a proposal from a family suggested a solution. If Tarak married a daughter from their family his sister will be given in marriage to one of the same family without any dowry. So Tarak Nath had to marry out of sheer domestic necessity. But his wife died after a year and during his married life also Tarak Nath observed Akhanda Brahmacharya like his Master. He had no physical contact with her and trained her as a spiritual companion of life. Tarak Nath also accepted a post in Messrs. Mackinon Mackenzie & Co., of Calcutta. But his heart was panting for spiritual life. Hence he could not continue in the job long. The monk, the Yogi, in him revolted against any worldly security and finally he surrendered at the feet of Sri Ramakrishna.

After the passing away of the Master, Tarak Nath as an itinerant ascetic wandered all over India visiting all the holy places of pilgrimage and practising tapasya in those places. In

Hardwar, Almora and other places of the Himalayas he spent many years in austere meditation living entirely on alms and putting on a piece of Koupinam. Sri Ramakrishna kindled the fire of dispassion and discrimination in him and he had become restless till he realised the Highest. Tarak Nath was one of the chosen twelve whom the Master himself initiated into Sanyas. Sri Ramakrishna gave Vidvat Sanyas to them as opposed to Vividisa Sanyas. The latter is a kind of preparatory stage which qualifies the aspirant for the former. Vidvat Sanyas means a state of realisation. The Master awakened their sleeping Kundalini and made them taste the bliss of illumination. That was the ideal of the Vedic Sanyas which was revived by the Master and his disciples. Shivananda was the name given by Swami Vivekananda to Tarak Nath as he had the Shiva-like habit of going into deep meditation for hours together. Shivananda was one of the two companions of Vivekananda with whom he ran after Sanyas to Buddha-Gaya and sat under the sacred Bodhi-tree in meditation like Buddha.

Swami Shivananda had no

interest in learning. Realisation —Anubhuti was the air he breathed. Constant meditation was a habit with him. His mind was typically inward and a part of it was always in Dhyanam. Even during ordinary talks or chats, while walking or sitting his mind soared in higher realms of silence and was quite unconscious of the environments. At the request of Vivekananda he started the Advaita Ashrama at Benares and spent there many years in Tapasya. While living there he hardly went out of the monastery. There he was always in an inspired and ecstatic mood and passed his days in rigorous discipline. There he was blessed with a variety of religious experiences and spiritual perceptions to which he used to refer in later days. With the co-operation of another Guru-brother he founded an ashrama at Almora and spent there a long time in spiritual practices. As a preacher and teacher of Vedanta he was in Ceylon for about a year. He held classes there on Raja Yoga and the Gita and became popular. One of his European students there to whom he gave the name of Sister Haripriya was specially trained by him in practical Yoga. She went later to

Australia and New Zealand and succeeded to some extent in attracting the public attention towards Indian Yoga and religion. An English Theosophist named E. T. Sturdy was greatly attracted by his personality at Almora. He afterwards became a devout friend and follower of Vivekananda in England and assisted him variously in his activities.

Swami Shivananda was a senior trustee of the Belur Math and a member of the Governing Body of the Ramakrishna Mission. He was the Vice-president of the Mission for many years and when the first President, Swami Brahmananda passed away in 1922 he became the President and worked in that capacity till his death for about 12 years most creditably. Under his fostering care the Mission was well-organised and its activities expanded by leaps and bounds in India and other parts of the world. In 1926 he presided over the first convention of the Mission which was like the Raja Griha Session of the Buddhist Mission in which the venerable Maha Kasyapa took the chair. As President of the Mission he made long and lasting tour all over India and spent many months in South India. In Bangalore and Ootacamund he stayed for a long time to recoup his health and quenched the spiritual thirst of many a hankering soul. Ooty was a

pet place of change for him and here he enjoyed once the best health perhaps in his life. A low class poor man here became his devotee and made a gift of a piece of land for the establishment of an ashrama. The Swami had a beautiful handwriting. He never cared for intellectual life. He had wonderful control over his palate and that was one of the reasons how he was able to live upto a ripe old age of eighty like Buddha. He was a personification of detachment. Even his blood-relations were no better than strangers to him. In Benares in 1927 his old elder sister came to see him. She was given a respectable seat by us. Shivananda was quite indifferent and did not talk with her. She said feelingly to us, "I fondled and fed Tarak Nath so much in his boyhood but now he does not care to recognise me." Addressing the assembled monks around him the Swami observed, "Five years ago when I saw her I felt that she was an acquaintance of mine. Now I feel as though she is a stranger to me and the impression that she was my sister—perhaps the nearest blood-relation—has totally been effaced from my mind". The Swami obliterated the Samskaras not only of his past lives but of the present one as well. All sincere Sadhakas know very well how difficult it is to blot out a single tendency newly acquired, not to speak of deep-rooted or prenatal ones.

(To be concluded in the next issue.)

THE LEGAL PROFESSION

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

1. A TRAINING GROUND.

A lawyer was one afternoon introduced to His Holiness by a friend; and the friend in doing so said to His Holiness, "It is usually stated that modern education has a tendency to injuriously affect the Brahmanism of the person who seeks it. If that is the rule, my friend here is an exception, for he continues to be as orthodox as one can be and observes the duties of a Brahmana with scrupulous exactitude."

H. H: I am really very glad to hear of this that he is able to lead a true Brahmana life in spite of his modern education. Knowing as I do the nature of that education, I must decline however to believe that he is an exception to the rule stated by you. If he had not this education, I am sure he would have been a veritable Vasishta. It has had this effect of keeping him down.

Friend: It may be as your Holiness says but I only desired to point out that he was far better than most of us.

H. H: It may be so. (And turning to the lawyer) "Yours is a noble profession. You have not the disadvantages which service under a master entails".

L: Certainly so, but I sometimes feel that service under a master is preferable.

H. H: Why?

L: It is no doubt true that we have no master, but it is a misnomer to call our profession an independent profession, for we are never masters of ourselves. We are really at the mercy of our clients and our judges. There is no single master, but every client that wants our services becomes a master; and we have to adjust ourselves to the whims and vagaries of each judge.

H. H: You are at least master of your own time. It is not necessary for you to take leave when you require it. You can if you so desire, refrain from attending court; the other officers cannot do that.

L: Certainly we may do so but that means loss of work and therefore loss of income. Further, in the morning hours we have to take instructions from our clients; and far into the night we have very often to study and prepare for the next day's cases. We have to attend court the rest of the day. How then can we say that we are masters of our time?

H. H: How much time then do you ordinarily devote for your ablutions and divine worship in the mornings?

L: Normally not more than an hour.

H. H: You can work wonders in an hour. But I suppose you will have to put up with disturbance by the members of your family, your friends or your clerks on business which *they* think too urgent and important to admit of delay till your devotional activities are over.

L: I must confess I have such disturbances frequently.

H. H: There is nothing strange in it, for even I who have no "business" in your sense have to put up with disturbance by well-meaning devotees or servants.

L: Our case is worse. We have practically no time which we can call ours.

H. H: I suppose that in the course of your professional work you have very often to acquaint yourselves with the private troubles and worries of your clients who seek your help for remedying them.

L: That is our main function.

H. H: No doubt the client pays you for the trouble you take on his behalf, but I have heard that sometimes the lawyer may have himself to find even that money for the client or suggest to him the means of getting it, so that the lawyer has to shoulder some of the financial troubles also.

L: It does so happen sometimes.

H. H: The larger the number of clients, the greater and the more acute will be your burden of worry for their sake.

L: It is so.

H. H: That means, practically you may not have much time or inclination to devote to your own personal worries.

L: It is unfortunately so. We have to leave the management

of the household to the women-folk or to the young boys of the family and of the office to our clerks. We have no time, to supervise them, much less to check or control them.

H. H: The gentlemen who are in other professions find time I suppose, to attend to all this.

L: Certainly.

H. H: That is, by the peculiar nature of your profession you find less time to devote to personal matters than those in other professions.

L: Yes.

H. H: You have less opportunity therefore to contract or cultivate the habit of selfishness. It is really a very great advantage if only you begin to view it in that light. Instead of complaining that you have no time to devote to personal concerns, you must learn to congratulate yourself on that fact as it deprives you of the chances of selfishness taking root in you.

L: It is no doubt an advantage viewed in that light. But it is really ridiculous that we should waste our brains and life in worrying for others.

H. H: Do you waste your

brains for any client who does not engage you?

L: Certainly not.

H. H: You tax your brains only for the client who engages you.

L: Yes.

H. H: Do you worry yourself about his case if you do not get any fees from him or at least expect some fees from him?

L: No.

H. H: Your worrying yourself is therefore not for your clients but for your own getting the fees.

L: Certainly.

H. H: There is nothing ridiculous, I suppose, in your exerting yourself to get some substantial benefit for yourself.

L: Of course none, if the matter is put that way.

H. H: If your fee is secure, I suppose, you do not very much care if you win or lose a case.

L: How can I say that? I am interested in seeing that I win.

H. H: Of course, if you win, you will have the mental satisfaction of having won a case, and if you lose you will be sorry to some extent. I did not mean that. If, for example, thanks to your advocacy, your client gets some property, or, if in spite of your advocacy he loses it, you do not personally share in the gain or loss.

L: Certainly not.

H. H: You are not therefore personally interested in your client's actually getting the property but are very much interested in trying to win the case for him to the best of your ability.

L: Quite so.

H. H: That is, you put forward your best efforts to win the case for your client, leave the judgement and the result to the judge and God and do not worry yourself further.

L: That is so.

H. H: You do this almost every day. Don't you?

L: We do.

H. H: Apart from the question of fees and confining our

attention to the facts that you put forward your best efforts in conducting a case and that you do not personally very much care about the result of the case don't you think that your profession is a very good training ground in Nishkama Karma or Desireless Action?

L: It is no doubt so. But we never stop to consider the matter in this light.

2. Sharpening of the Intellect.

H. H: Further, in your profession you have daily occasion and even necessity to pit your intellect against that of the lawyer who appears on the opposite side.

L: Yes.

H. H: You may also have to use your intellect well if you happen to have to cross-examine a keen witness on the other side.

L: Yes.

H. H: If the judge happens to be dull, you will have to put forth your best efforts to make him understand your position? if he is intelligent, you will have to answer his searching questions before you can make him come round to your view. In either case, your intellect and his will have to clash with each other till some finality is reached.

L: Certainly so.

H. H: Daily therefore you have to use your intellect for the purpose of, and also in the course of, your contact with the lawyer on the opposite side, his witness and also the judge.

L: Certainly.

H. H: A teacher has only to repeat to his students what probably he himself learnt while a student and has ordinarily no opportunities or necessity later of whetting his intelligence. If he has to cope with students, he is coping only with his inferiors. But in your profession you have very often to pit your intelligence against more acute ones.

L: It is so.

H. H: An instrument which is in constant use can never get rusty.

L: No.

H. H: An instrument which is not only in constant use but is being sharpened at every use must get sharper and sharper with every use.

L: Yes.

H. H: A lawyer's intellect therefore must get keener and

keener as he advances in years, unlike the intellects of persons in other professions who have ordinarily no such opportunities of keeping them in constant use, much less of sharpening them.

L: It would seem so.

H. H: Why "seem"? It is so. That is why we find the lawyers leading in any society good or bad; and that is why we find them intellectually very active even in their old age.

L: Yes, it is so.

H. H: Thus, your profession has these advantages over others in that you do not have much opportunity for selfishness, that it is a good training ground in Nishkama Karma and that it gives you unparalleled facilities for refining your intellect.

L: It is no doubt so, but I have never considered the matter in this light before.

H. H: Now you will agree with me that advancing age (leave alone senile old age) is no disqualification to a lawyer but is really a positive advantage as his intellect will have become keener.

L: Yes.

H. H: A keener intellect means less time to grasp a thing. Does it not?

L: Certainly.

H. H: A lawyer therefore can learn many things in the space of time which others may require for learning a single thing.

L: Yes.

H. H: Given the same span of life for all, the lawyer alone has the chance of learning more things than the others.

L: It is logically true.

H. H: To acquire the same knowledge as others or even to acquire more knowledge than they, he requires less time than they.

L: That naturally follows.

H. H: His seemingly being more busy than others in worldly pursuits is not inconsistent with his ability to put to the best advantage the few leisure moments that he may command.

L: No.

H. H: In fact, you will find

that the busiest of men will have the most leisure and that the laziest will always find time lacking, for the former utilises it and the latter only wastes it—Now, may I know how you utilise *your* leisure moments? It cannot be that you spend all your time in your professional work, you must have some other thing to engage you if only as a change.

L: I study Tamil literature. It is a vast storehouse of priceless teachings.

H. H: I have no doubt it is. But have you come across any kind of spiritual or religious teaching in the whole of the Tamil literature which does not refer back to the original in Sanskrit?

L: I have not, though some of the modern Tamil scholars want to make out that the Tamil religion was different from the Aryan.

H. H: Don't you think you will do well to study the original Sanskrit itself?

L: But I am getting old and it may not be possible for me to turn to the study of Sanskrit now.

H. H: Please don't forget or

disturb the conclusion we have already arrived at, namely that advancing age is *not* a handicap to a lawyer but a positive advantage.

L: But will it be possible?

H. H: Try it and then say if it is impossible or not. Further, you are a Brahmana entitled to and bound to study Sanskrit. Even in this age of materialism your parents have performed the ceremony of Upanayana for you; even in this age of decadent learning, scholars are still available who can and will undertake to teach you. You must not let go this opportunity. For, who knows whether these advantages will be available to you in your next birth?

3. Need for Immediate Effort.

L: I find it very difficult to get good vaidikas even for the ordinary religious functions in my house; and during recent years disgusted with the behaviour of some of them, I have had to cut down many of the functions. While the times are such even for formal ceremonial rites, where can I get really good scholars to teach me?

H. H: Do you really believe that the times are getting worse and worse and that the chances

of adhering to Dharma are growing less and less?

L: Certainly I do.

H. H: What do you think will be the state of our society, say, a hundred years hence?

L: Infinitely worse.

H. H: Don't say "infinitely," for even when the Lord proposes to incarnate namely at the end of the Kali Yuga four hundred thousand years and more from now there will remain some pure Dharmika families in which even He the Ever Pure can take birth. Say therefore only "far worse."

L: Let it be "far worse", then.

H. H: A man who is born, in the very same place where we are now, a hundred years hence will have therefore far less opportunities of adhering to his Vedic observances or of acquiring right knowledge.

L: Certainly.

H. H: A man who hears of a place where no food is available takes care not to go to that place at all. Does he not?

L: He will certainly avoid going.

H. H: If however he has to go, he takes with him supplies sufficient to last him during his stay in that place. Is it not so?

L: Yes.

H. H: That is, either he avoids going there altogether or equips himself in time to counteract the disadvantages that he may be put to there.

L: Certainly so.

H. H: Applying the same reasoning, will you tell me what a person who is now in the world of the living and may expect to be reborn a hundred years later is to do, if he really feels that *then* he may not have the advantages which he now possesses?

L: He must equip himself now for it.

H. H: Or avoid being reborn at all?

L: Certainly. But how can that be done believing as we do in the inevitability of future births?

H. H: Do we believe so, when we postulate that there is a state called Moksha which transcends both birth and death?

L: Oh! But Moksha is not easily got.

H. H: Easily or not, I suppose it is attainable by human effort.

L: Certainly.

H. H: If it is so attainable and if it will free us from all trouble and for ever, is it not our bounden duty to make all possible efforts to attain that state or at least to approximate to that state to the best of our abilities?

L: Certainly it is.

H. H: If therefore you really and earnestly believe that the few facilities that you now have for spiritual advancement are likely to be wanting a hundred years hence when you may have your next birth, you must with earnestness and faith and re-doubled vigour make the best use of the opportunities available to you now so that you can escape for ever the need to be born at all.

L: No doubt it is so; but it is not possible for such as I to hope for Moksha in this life itself.

H. H: There is no reason at all why you should think yourself incompetent.—In any case,

you will grant that you must equip yourself now as much as you can so as to prepare yourself for the lesser facilities of the future life a hundred years hence.

L: Yes.

H. H: The money, the food and clothing that you may earn in this birth here will have to be left behind when you die and *these* can never form any part of the equipment that has to fit you for your next birth.

L: No.

H. H: You know that the only things which accompany the departing soul are Dharma and Adharma. The former is a help and the latter a drag. You must therefore in this birth accumulate as much of Dharma as you can and at the same time minimise Adharma as far as possible.

L: But I find this a very difficult thing, for the surroundings are so bad that it is practically impossible to do a single religious ceremony properly.

H. H: It may be so. But Dharma is twofold, one which takes the form of ritual which requires a number of persons

and accessory things to carry it out and the other Japa, concentration and introspection which can be done by yourself. The surroundings cannot affect your acquiring this latter kind of Dharma.

L: Still the spiritual darkness that is overrunning our country is very disheartening.

H. H: The sun sets every evening and the darkness of night envelops the land. But do we all lie down to sleep immediately the sun sets, saying that darkness has come and that therefore we are helpless? Do we not, each one of us, light a small lamp and get on with our normal activities as long as we can with the aid of that lamp? If we feel that there is any urgency, we will walk miles and miles together during the darkest of nights guided by the flickering light of a torch. We do not stop still, saying that the sun has set.

L: That is so.

H. H: If only therefore you earnestly and keenly feel the urgency for escaping from the cycle of birth and death, you will ignore the spiritual gloom prevailing in the land and seek out a guiding torch which will

dispel the gloom for *you* though it may not for the rest of the world. Such a guiding torch is the Guru, your spiritual master. Surrender yourself entirely to him; he will take you by the hand and lead you to the goal; *he* is not blinded by the enveloping darkness and is sure to guide you aright. But you must have intense faith in him.

L: But where in these days can such a Guru be found?

H. H: That is an unnecessary question. If you wish for him in all earnestness, he will be before you in no time; but if you require his presence only to enable you to test *his* competency to be a Guru, he will be farther off than before.

4. The Study of Sanskrit.

H. H: Now to return to our subject, I want you to make the best use of your present Brahmana birth and, as a material part of it, undertake the study of Sanskrit.

L: But why insist on the study of Sanskrit?

H. H: There are many things in the Sanskrit sacred literature, especially the concept of Brahman, which you can never get an

accurate conception of through translations or adaptations.

L: Why not?

H. H: Is any of your boys studying in the higher classes?

L: Why? one of my sons is in the B. A. class.

H. H: What is the subject which he has taken up for special study?

L: "Physics."

H. H: I hear the sound that you make when you pronounce the word. As I do not know the language to which it belongs, it has no significance for me and is no more than a sound or a proper name to me. Will you please explain it to me in Tamil so that I can grasp its significance?

L: It is the science which deals with the forces in nature.

H. H: I see. It explains how thunder and rain are caused.

L: No, no. That is done by another science called physiography. This deals with the interaction of things upon each other.

H. H: How betel, lime and

nut yield a red colour if used together?

L: No, such things are reserved for another science called chemistry. This deals only with states of motion and states of rest of particular things in relation to others.

H. H: I now understand. Evidently you can learn from it how the earth, the moon and the stars are kept in their places in space or are made to move?

L: No, that is not it. That belongs to the province of another science called Astronomy.

H. H: What then is the exact significance of the English word of which I heard the sound?

L: I regret I am unable to convey to you in Tamil the exact significance. There is no corresponding term in Tamil and even if I begin to define it in so many sentences, I may not be able to convey to you the full sense of the term.

H. H: It does not matter. Leave Tamil alone. Can you define it accurately in Telugu Canarese or other language known to you?

L: I fear, not.

H. H: You mean then that there is the concept of a science which has a single word in English to denote it but cannot be definitely defined in other languages even though you may use several sentences.

L: I have to say so.

H. H: Now, I hope you will grant me the same concession if I say that there are concepts which can be conveyed by single words in Sanskrit but which can never be defined accurately in other languages.

L: Now I see there are bound to be such concepts.

H. H: Brahman is one of them, as it is said to be *Oupamshada* or capable of being known only through the Upanishads. Let those who are not authorised or are otherwise incompetent to read the Upanishads in the original resort to translations or adaptations. It is problematical if the latter are of any use. But why should you resort to them? That is my point.

L: I quite understand and I shall try to conform to your Holiness' directions.

H. H: Do so. I say all this

only for your own sake. For, what guarantee is there, as I have already pointed out, that you will have the same facilities when you come again into this world? Make the best use of the opportunities you have at present. If in spite of your best efforts, you are unable to escape altogether from the cycle of birth and death, you will have, in any case, made yourself strong and prepared for the shortcomings in the facilities that you may have in your next birth. And among those in the busy world, your profession more than others affords you opportunities for such a preparation, as I have pointed out before; and I hope you will profit by them.

L: I hope to do so with your Holiness' gracious blessings.



SANATSUJATIYAM

(Translation of Text and Commentary)

By Swami Jagadiswarananda

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INTRODUCTION.

Like the Gita, Sanatsujatiyam forms a part of the Mahabharata. In the matter of imparting spiritual fervour and wisdom it has been classed with Srimad Bhagavat Gita by saints and scholars alike. For laying equal emphasis on Karma, Bhakti, Yoga and Jnana, the Gita has been rightly popular with people of all the four stages of life i.e., the Brahmacharya, the Garhasthya, the Vanaprastha and the Sannyasa. But as Sanatsujatiyam mainly stresses Jnana and Yoga for the immediate attainment of Brahma Vidya here and now it has been a common constant companion specially of the recluse and the mendicant for Swadhyaya all over the Hindu world.

As the Gita embodies the instructions of Bhagavan Sri Krishna to Arjuna, so Sanatsujatiyam contains the nectar-like

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words of wisdom of Acharya Sanatkumara to King Dhritarashtra just before the battle of Kurukshetra. The great war that was inevitable would kill his nearest and dearest ones and the king himself along with others would be naturally overcome with grief. Nothing but Jnanam or wisdom can remove his grief; so the king approached Vidura for spiritual light. Vidura began to teach him and said at the very outset, "Oh King! There is no such thing as death. It is the result of Moha." Unable to understand this abstruse truth all at once Dhritarashtra desired to be further enlightened on the subject. Vidura implored his teacher, Sri Sanatkumara to explain the philosophy of death to the king and thereby help him to get over the imminent grief. At this Sanatkumara alias Sanatsujata discoursed upon the universally important and interesting topic in reply to the queries of the king. The immortal words born of spiritual realisation from the divine lips of Sanatkumara are incorporated in the book so called after his name, Sanatsujatiyam. Sanaka, Sanatana, Sanandana and Sanatkumara, as the tradition runs, were created out of the mind of Prajapati Brahma to establish the path of Nivritti in this world; hence the utterances of one of them on this riddle of riddles have the greatest authority and appeal to us and are sure to guide the pilgrims of life in their journey from the cradle to the grave. Like the old king Dhritarashtra, every mortal without exception some time or other in his life will certainly meet with bereavements and bewilderments; hence this Adhyatma Shastra deserves a perusal of one and all.

Sanatsujatiyam occurs in the Udyoga Parva of the great Epic and comprises four chapters from the 41st to the 44th. There are in all 149 slokas in the book; 43 verses in the first chapter, 50 in the second, 24 in the third and 32 in the fourth. The first half of the first chapter is devoted to the discussion of the metaphysical meaning of death. There are generally two views current about death; according to one there is death and the other asserts that there is none. Some believe that Yama is death. As Brahma is said to be the first-born God and Manu, the first born Man, so Yama, the Deity of Death is believed to be the first dead man. Sanatkumara tells us that death only

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destroys the gross body and nothing more. Even the subtle body survives it. Birth and death, decay and destruction, belong to the body but the Atman is beyond them all. When man identifies himself with the finite body and thinks himself bound and limited by the magic-powers of Maya he becomes overwhelmed with death. This Moha or infatuation, this Pramada or ignorance, this Adhyasa or super-imposition, says the Rishi, is really death. It is needless to add that this is the standpoint of Advaita philosophy whose goal is the conquest of death in this very life. Here we are reminded of the great Greek philosopher who lived and taught that philosophy is the practice of and preparation for death. To the eye of ignorance there is death but to the eye of wisdom death is a fiction. Life extends beyond birth and death as Strindberg exclaims, "Perhaps life begins when death comes." Death has no form which we may perceive. It overtakes man in the guise of nescience. Amritatvam or immortality is the supreme realisation of the Atman as Brahman. He who releases his self from the shackles of the sthula (gross) and the sukshma (subtle) bodies conquers death. Death itself is afraid of him and not vice versa. As a tiger made of straw or wood or earth cannot frighten anybody so the Atma Jnani or the knower of Universal Self or Oversoul does not fear death. Attachment and enjoyment, lust and desire, are the true forms of death. So, Sanatkumara exhorts us to obliterate them from our minds without the least residue. The second half of the chapter expounds the divine qualities which one must possess to maintain peace of mind on earth.

After demonstrating in the first chapter that the vision of unity is immortality and that of duality and diversity is death, the great Teacher elucidates in the second chapter how to attain that state of blessedness. *Mounam* or silence, says Sanatkumara, is the only way to it. The Shruti too defines Brahman as *Mounam*. Silence is not mere speechlessness or dumbness but it is to go beyond words as well as thoughts. *Tushnim* means the pacification of the outer and inner senses and stoppage of all movements of the mind. True silence is the cessation of all mentations and that is possible only when man is totally oblivious of the outside

world and his so dear body, the "Brother ass." That is *Tapas* or true spiritual discipline. A man of meditation whose whole being is inward and one-pointed is a real Brahmana.

He alone is a Brahmana who "lives, moves and have his being" in Brahman. He is a knower of Brahman. Hence Brahmanahood is not a hereditary caste but an attainable divine state in which Brahman is realised as one's own Being. The twelve signs of a Brahmana are then enumerated. *Tapas* is explained as the elimination of *Kama* and *Kalmasha* from the mind. Obstacles of spiritual practice are also pointed out to warn the aspirant against them. These obstacles are the *Pramadas* that dissuade and entice men away from the search of truth. Purity of body, mind and heart is the *sine qua non* of the spiritual life. *Vichara* or discrimination and self-analysis are the sole safe-guards which can protect us from the octopus of temptations. *Brahmacharya*, or absolute celibacy, is the basis; purity is the pillar; and *viveka* and *vairagya* are the walls of the spiritual edifice.

In the third chapter the Rishi tells the old king about the Science of the Spirit by mastering which the mortals can cross over the limitless ocean of *Samsara*. The absolute necessity of a Guru with realisation and scriptural erudition is clearly shown. Parents no doubt give birth to the material body but man gets his spiritual body from his Guru. His spiritual birth takes place from the Teacher of Truth who indeed is superior to the ordinary parents. Guru is the embodiment of the Kalyani Shakti of God and he ever wishes well of his disciples. Every moment he draws his spiritual child nearer to God; hence the Sishya must look upon him as God in human form. Sanatkumara also describes the four aspects of Brahmacharya and the duties of the disciples to the Guru. Acharya Sankara says somewhere rightly that the disciple should never indulge in the thought of his equality or identity with the Guru. To turn to Guru is to turn to God. The words of the Guru should be obeyed and respected as Vedic injunctions. Guru-Shakti surrounds the disciples like a fence and saves him from all evils. Towards the end of the chapter the Swarupa or nature of Brahman is described. And it is said that though He

is indescribable and inexplicable and is even beyond the reach of the Vedas. He is seen in the purified heart of the true aspirant. He is unknowable but a pure mind alone can grasp Him.

The fourth chapter continues the topic of the third in detail. Where is the abode of Brahman? Though He exists everywhere the Yogi sees Him in his inmost self and there He is most manifest. All search for God or Truth ends in one's own self for in the long run self-knowledge is identical with the vision of Truth. Origination, sustenance and dissolution of the world occur in Brahman. There is nothing beyond or other than Brahman. Whatever we see, hear, touch, smell, taste or in short, we perceive inside or outside are different forms of Brahman alone. The realm of phenomena is compared to a chariot in which Brahman is the charioteer. He is with form and without form and is again beyond both form and formlessness. He resides in the heart as a point of light whose brilliance dazzles even the sun and is visible to those who close their senses and look within. Man undergoes the cycles of birth and death without knowing his own self. When he knows his real nature he becomes free from the trap of transmigration. Thus the Socratic slogan "Know Thyself" or the Vedic Mantra "*Atmanam Viddhi*" is the fundamental gospel of the Advaita philosophy. Know yourself and you will know the whole universe. Control and conquer yourself and the whole world will come under your feet. He who knows this Atman transcends grief and is never overwhelmed by death. Man always forgets that the object of his life-long search, the God whom the devotees worship and adore, the Truth which the Jnanins seek, the Purusha whom the Yogis meditate upon, lies hidden in his own self. He is like a musk-deer that runs all around after the perfume which emanates from the musk of his own navel.

This is, in short, the sum and substance of Sanatsujatiyam. It has a beautiful commentary which is commonly ascribed to Sri Sankara. Few inconsistencies found in the Bhashya that stand against the popular ascription can however be taken as interpolations as the book has different readings in some places in different parts of the country. Testimony of tradition cannot be so easily

[5]

dispensed with. And again as the Bhashya has strictly Advaitic import we may without any hesitation take it for granted that it is from the master-pen of Sri Sankara. The text of Sanatsujatiyam has been translated several times before. But the commentary, as far as we know, has not yet been rendered into English. We, therefore, take pains to make a running translation of the Text and the Commentary with a view to popularise its sacred teachings. The translation has been undertaken specially for the readers of The Hindu Mind in which it will be serially published. The text has been given in Devanagari characters. It is followed by the running translation in comparatively large types. Next comes the translation of the commentary in smaller types. If the reading public likes it, it may be later brought out in a handy book form by any magnanimous gentleman or enterprising publisher to whom the translator is ready to hand over all his rights for the sake of wider circulation.

CHAPTER I.

वैशम्पायन उवाच—

ततो राजा धृतराष्ट्रो मनीषी सम्पूज्य वाक्यं विदुरेति तत् ।

सनत्सुजातं रहिते महात्मा पप्रच्छ बुद्धिं परमां बुभूषन् ॥ १ ॥

Vaishampayana said:—

Then the great king Dhritarashtra honouring the words spoken by Vidura, in order to become a *Manishi* (enlightened) asked Sanatkumara in seclusion about the highest wisdom. (1)

Salutations to the teachers and the founders of the school of Brahma Vidya. A short exposition of Sanatsujatiyam is begun for the easy understanding of those who enquire into the nature of Brahman. The Atman which is, in essence, secondless Brahman and is by nature consciousness and bliss having fallen from its real nature by the mysterious power of *Avidya* that is its reflection as well as its object and that is also supported and perceived by it has identified itself with body, mind and other objects different from Atman; and not having attained the supreme end of human life but instead getting infinite evils desirous of acquiring the desirable and averting the undesirable by spiritual practices super-imposed by *Kama* (desires) and *Karma* (works) resulting from *Avidya* fails to attain *Moksha* (liberation), the highest goal of life even after the performance of secular and scriptural disciplines. So the Atman is dragged on all sides by attachment and aversion like the crocodiles, and it incarnates into various bodies of god, man, birds etc., and transmigrates under the spell of ignorance. But out of some merit acquired by the observance of works for the sake of God as

[6]

directed by the Vedas a little dirt of attachment etc., is removed and dispassion for the enjoyments of the here and the hereafter slightly dawns on it by finding the fault of transitoriness with them. From the hearing of Vedanta it hankers again for its reunion with Brahman and so approaches a Teacher who knows Brahman and who is well-endowed with external and internal control and other disciplines inculcated by the Vedas and according to the instructions of the teacher understands the Vedic statement "I am Brahman" etc., by the hearing of Vedanta and realises the nature of his self as that of Brahman by the removal of ignorance and its concomitant activities. This is the import of Vedanta which Bhagavan Sanatsujata expounds in detail gradually.

Dhritarashtra overpowered with grief and infatuation came to hear that a knower of Atman alone can go beyond grief and understood that nothing but the knowledge of Brahman can destroy grief. So, to Vidura he said, "Oh Vidura! If there is anything not told by you, please tell those wonderful words to me who am eager to listen to you." In spite of hearing this, the omniscient and merciful Vidura thinking within himself that exceptionally competent persons are alone capable to preach Brahma Vidya said, "Born as a shudra I am incompetent to teach you the Science of the Spirit; my shudra birth disqualifies me to be a speaker of the Upanishadic wisdom." Wishing eagerly to put Dhritarashtra by means of Brahma Vidya in that supreme state of heavenly bliss and freedom he remembered the anecdote well-known in the Chhandogya Upanishad and knowing that others cannot show the Absolute Atman beyond the gloom of ignorance, Kshatta (another name of Vidura) invited Sanatsujata by yogic powers and adoring him by rising from his seat, doing obeisance and other rites of reception said, "Oh Lord! Dhritarashtra's mind is troubled with doubts, which I am unable to clear. As you are divinely competent enough it behoves thee to do so. By listening to your words of wisdom this chief of men may transcend all sorrows and rise above gain and loss, the agreeable and the disagreeable, old age and death, hunger and thirst, fear and jealousy and bear with calmly pride and passion, decay and growth, detachment and attachment". Vidura continued "Oh Lord! put him on the way to sorrowlessness and liberation beyond virtue and vice, that are the root causes of incarnations." Honouring the words of Vidura means obeying them. Sanatsujata means "well born of Sanat" or Sanatan i. e., Brahma or Hiranyagarbha, He who is born well from the mind of the Universal Spirit with wisdom, renunciation and other divine attributes. Sanatsujata is another name for Sanatkumara, son of Brahma. The wise king questioned him in a secluded place deserted by worldly men. *Paramam buddhim* means, about Brahman who is whole, blissful, one without a second. For what? to become by means of Brahma Vidya a knower of Atman, now enslaved by ignorance. To become *manishi* is to be enlightened. (To be continued).

LECTURES ON PATANJALI'S MAHABHASHYA

By Dr. P. S. Subrahmanya Sastri, M. A., Ph. D.

(Continued from Page 225)

II

केषां शब्दानाम् ? लौकिकानां वैदिकानां च । तत्र लौकिकास्तावत् गौरवः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि-शन्नो देवीरभिष्टये ; इषे त्वोर्जेत्वा ; अग्निमीले पुरोहितम् ; अग्न आयाहि वीतये इति॥

Of which *sabdas*? Of those current in the world and in the Vedas. Among them the *laukika* *sabdas* are गौः (cow), अश्वः (horse), पुरुषः (person), हस्ती (elephant), मृगः (deer), ब्राह्मणः (Brahmana) etc. The *Vaidika* *sabdas* are शन्नो देवीरभिष्टये [(Let the waters bring) us happiness so that we may perform sacrifice]; इषे त्वोर्जेत्वा [(I cut) you for food and vitality]; अग्निमीले पुरोहितम् (I invoke Agni, the divine priest); अग्न आयाहि वीतये । (Oh Agni, go over here to consume the oblations).

What is the need for this question केषां शब्दानाम् ? Kaiyata and Nagoji Bhatta differ in their answer on this point. The former is of opinion that since the word *sabda* denotes not only the words of human speech but also cries of birds, animals etc., Mahabhashya-kara wants to inform the readers clearly that it denotes only speech-words here. In that case one may think that the answer मनुजशब्दानाम् । would have been more appropriate. Had that answer been given, it may not make the readers understand clearly that *sabda* denotes Vaidika expressions also and it may even enable them to mistake that *sabda* denotes *aprasabdas* (incorrect expressions) also. Nagoji Bhatta feels, on the other hand, that this question is intended to inform the readers that *sabda* here denotes not only the *laukika* *sabdas* but also *Vaidika* *sabda*, and thus enable them to understand that Panini does not deal in his gram-

mar only with *laukika sabda* as in शाकटायनव्याकरणम् | nor only with *Vaidika sabda* as in प्रातिशाख्यानि but with both.

Since the Vedas form part of the world, the *Vaidika sabdas* form a part of *laukika sabdas*. Then what is the need for the expression *Vaidikanam cha*. The need is felt since the author wants to give prominence to the *Vaidika sabda*. The expression *Vaidikanam cha* here is similar to the expression *Vasishtopi* in the sentence ब्राह्मणा अगताः वसिष्ठोऽप्यागतः | (Brahmanas have come and also *Vasishta*.) The expression *Vasishtopi* does not preclude *Vasishta* from being a Brahmana but suggests that he is the Brahmana of Brahmanas. The *Vaidika sabdas* are considered to be more prominent than the *laukika sabdas* since the latter should not be mispronounced *only in sacrifices* | याज्ञे कर्मणि | and the former *on no occasion*. Or it may be taken that Mahabhashyakara may have stated लौकिकानां वैदिकानां च | similar to the statements of Panini छन्दसि च | (V.1. 61) भाषायां सदवसश्रुवः | (III. 2. 108).

The *laukika sabdas* are illustrated by गौः, अश्वः, etc. It is worthy of note that the same list of words given by Yaska in his Nirukta commences with the same words.

Cf सत्त्वानामुपदेशः | गौरश्वः पुरुषो हस्तीति | (Nirukta 1,1,2)

The *Vaidika sabdas* are illustrated by the sentences शन्नो देवीरभिष्टये etc. This clearly shows that, in Vedas, the order of words should not be changed, that they should be pronounced with their respective swara and that the sentence accent is more powerful than the word accent.

The four sentences mentioned above- शन्नो देवीरभिष्टये इषे त्वोर्जेत्वा, अग्निमीले पुरोहितम् अग्न आयाहि वीतये | respectively represent the Atharvaveda, the Yajurveda, the Rgveda and the Samaveda. It may be a surprise to the Brahmanas to see that the order is inverted here since they have been accustomed to repeat them in a different order while they perform their *Brahmayagna*. The order that they follow then is अग्निमीले पुरोहितम्, इषे त्वोर्जेत्वा अग्न आयाहि वीतये शन्नो देवीरभिष्टये. Hence it is necessary to infer some reason or other for this inversion.

From Dharmasutras it is plain that those that are authorised to study the Vedas have to study all the Vedas. If it is not practicable, they are allowed to study two or at least one. Cf.

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

(Manu. III. 2)

It may also be noted that there were people who studied all the four Vedas in forty eight years. Cf.

अष्टाचत्वारिंशद्वर्षाणि पौराणां वेदब्रह्मचर्यम् ।

Bodhayana Dharmasutra I. 2. 1.

அறுநாள் கிட்டி யிளமை நல்லியாண்டு
ஆறினிற கழிப்பிய வறனவில் கோள்கை.

... ..
இருபிறப் பானர் பொருதறிந்து நுவல

(திருமுருகாற்றுப்படை 179 - 182)

If one is prepared to study all the Vedas the injunction

स्वाध्यायोऽध्येतव्यः ।

says that he should first study the Veda which was first studied by his forefathers. Otherwise he is said to become a sinner. Cf.

पारंपर्यागतो येषां वेदस्सपरिवृंहणः ।

तच्छाखाकर्मकुर्वीत तच्छाखाध्ययनं तथा ॥

यः स्वशाखां परित्यज्यपारक्यमधिगच्छति ।

स शूद्रवद्वहिष्कार्यस्सर्वकर्मसु साधुभिः ॥

-Yagnavalkya.

Hence it seems to me that Mahabhashyakara studied the Atharvaveda first and then the Yajurveda, the Rgveda and the Samaveda. This is also supported by the fact that on another occasion when he says that students repeat the Vedas as taught to them without questioning the why of it, he mentions

ओं इत्युक्तावृत्तान्तशः शमित्येवमादीन् शब्दान् पठन्ति ।

(Mahabhashya I. 1. 1)

Mahamahopadhyaya Pandit Sivadatta D. Kudala, the editor of the Mahabhashya which was published by Tukarama Javaji

writes in the footnote under this portion that the Atharvaveda is mentioned first since the *Brahma* one of the four principal priests of a sacrifice is to be conversant with all the Vedas and he should know how to avert difficulties both from within and from without, for which the knowledge of the Atharvaveda is necessary. Since *अध्ययुः*, is mentioned immediately after *Brahma* the Yajurveda is mentioned next and since the *Sama* is based upon *ऋक्*, the Rgveda is mentioned next. He gives also an alternative explanation that Atharvaveda is mentioned first since it is stated in *Mundakopanishad* that *Brahma* first taught his eldest son *Atharva* the *Brahmavidya*. Cf.

ब्रह्मा देवानां प्रथमं सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता,
स ब्रह्मविद्यां सर्वविद्याप्रातष्टामथर्वाय ज्येष्ठपुत्राय प्राह ।

(Mundaka I. 1. 1.)

शन्नो देवीरभिष्टये । which is generally stated to represent the Atharvaveda is only the first Rk of the sixth sukta in the first *kanda* of the Atharvaveda; while

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि विभ्रतः ।

वाचस्पतिर्बला तेषां तन्वोऽद्य दधातु मे ॥

happens to be the first Rk of the first sukta in the Atharvaveda. I am unable to understand why *शन्नो देवीरभिष्टये* । is preferred to *ये त्रिषप्ताः परियन्ति* । though *इषे त्वोर्जेत्वा । अग्निमीले पुरोहितम्, अग्न आयाहि वीतये ।* are at the commencement of the Yajurveda, the Rgveda and the Samaveda respectively.

Having thus dealt with the denotation of the word *sabda*, Mahabhashyakara begins to deal with its connotation.

III

अथ गौरित्यत्र कः शब्दः ? किं यत्तत्सास्त्रालाङ्गूलककुदसुराविषा-
ण्यर्थरूपं शब्दः ? नेत्याह, द्रव्यं नाम तत् । यत्तर्हि तदिङ्गितं चेष्टितं निमि-
षितमिति स शब्दः ? नेत्याह, क्रिया नाम सा । यत्तर्हि तत् शुक्लो नीलः

कपिलः कपाते इति स शब्दः ? नेत्याह, गुणो नाम सा । यत्तर्हि तद्विभेष्वभिन्नं
छिन्नेष्वच्छिन्नं सामान्यभूतं स शब्दः ? नेत्याह, आकृतिर्नाम सा । कस्तर्हि
शब्दः ? येनोच्चारितेन सास्त्रालाङ्गूलककुदसुराविषाणिनां सम्प्रत्ययो भवति
स शब्दः, अथवा प्रतीतपदार्थको लोके ध्वनिः शब्द इत्युच्यते --- तद्यथा,
शब्दं कुरु, मा शब्दं कर्षीः, शब्दकार्यं माणवकः, इति ध्वनिं कुर्वन्नेवमुच्यते।
तस्माद् ध्वनिः शब्दः ।

Now when one says *गौः* what is *sabda*? Is it the object which has the dew-lap, tail, hump, hoof, horns etc? 'No,' he says; it is called (*dravya*). Is it then its gesture, action or winking? 'No,' he says: it is called (*Kriya*) or action. Is it then the whiteness, blueness, brownness, or greyness? 'No' he says; it is called (*guna*). Is it then the sum-total of the qualities like *सत्ता* which ever exists even when the individuals are broken or destroyed? 'No' he says; it is called *आकृति* (*akrti*). Then what is *sabda*? *Sabda* is that on whose manifestation the correct knowledge of the object which has dew-lap, tail, hump, hoof, horns etc. Or, the sound which has a decisive meaning is said to be *sabda* in the world. It is clear from the fact that the expressions, 'Make noise', 'Do not make noise', 'This student is a noisy one', are pronounced with noise. Hence *dhvani* is *sabda*.

When a word like *गौः* is pronounced, the following appear in the mind of the hearer:— the species cow, her action, her qualities, genus cow, the shape of the cow, and also the word made up of *g*, *au* and visarga strikes his ear. The hearer begins to doubt whether or pronouncing *गौः* the *sabda* is one of the species cow, her actions etc. It may seem absurd to some to think so since the species cow, her qualities etc., are seen by the eyes and the word *गौः* is heard by the ear. But since the relation of *शब्द* and *अर्थ* गुण गुणिन् क्रिया क्रियावान् । in Sanskrit is identity according to the Sanskrit grammarians and there is a rule *तदभिन्नाभिन्नस्य तदभिन्नत्वम्* । it is quite natural to think so. Mahabhashyakara says that they are not the connotation of *sabda*

and the true connotation is स्फोटः, that, which, when manifested enables the hearer to have a clear knowledge of the object. Is it not then the sound that strikes the ear? At first he says 'no' for the following reasons:— In words made up of more than one letter, if one letter is capable of giving the sense of the whole word, the other letters are unnecessary. If on the other hand the whole made up of all letters is considered to be capable of giving the sense it is not possible to have the whole pronounced at the same time. Hence the Sanskrit grammarians say that every letter that is pronounced makes an impression in the mind and the sum-total of the impressions made by all the letters of the word suggest the sense. Hence *śabda* is not what we hear but it is that which is manifested in the mind after the whole word is pronounced.

It may be useful in this context to mention that the Sanskrit grammarians state that *śabda* is of four phases:—

परा, (*para*) पश्यन्ती, (*posyanti*), मध्यमा, (*madhyama*) and वैखरी (*vaikhari*), *Para* being that phase of the शब्दब्रह्मन्, the undifferentiated primordial sound manifested at मूलाधार, or sacral plexus, *Posyanti* being that phase which is manifested at the navel and which is cognisable to yogins, *Madhyama* being that phase which is manifested at the heart and *Vaikhari* being that phase which is manifested out of the vocal organs as the articulated sound. These four phases are clearly suggested by the following *Rk* mentioned in the Mahabhashya and the following *Karika* found in Bhartrhari's *Vakyapadiya*:—

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

Mahabhashya I. 1. 1.

वैखर्या मध्यमायाश्च पश्यन्त्याश्चैतद्भूतम् ।

अनेकतीर्थभेदायाः त्रय्या वाचः परं पदम् ॥

Vakyapadiya I. 141.

(To be continued)

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CONTENTS.

	Pages.
1. A SERAPHIC SEER By Sri Nani Suta.	258
2. THE SCHEME OF THE GITA By T. E. Satakopachariar, B.A., B.L.	267
3. YOGA VASISHTA By V. Krishnaswami Aiyer, B.A., B.L.	272
4. SANATSUJATIYAM By Swami Jagadiswarananda	275
5. LECTURES ON PATANJALI'S MAHABHASHYA By Dr. P. S. Subrahmanya Sastri, M.A., Ph. D.,	279
6. THE ANCIENT HINDU EDUCATION By P.M. HARI.	287



VOL. II. | MARCH, 1935. | No. 9.

A SERAPHIC SEER.

By Sri Nanisuta

(Continued from page 232).

Swami Shivananda was a spiritual giant, a Brahma Jnani or a knower of Brahman. He was a seraphic seer and a spiritual teacher of rare calibre. He was endowed with the superhuman power of giving a spiritual lift to a *sadhaka* and of enlightening the doubting mind with a mere touch or glance. He was not concerned with preaching but his life was a living example itself. India was almost oblivious of the ideals of highest spirituality; so the Lord sent Sri Ramakrishna and his disciples to live the life of the Spirit in every way. We found in Shivananda and his spiritual brothers the Vedic Rishis and Munis reborn. They made no ostentation of spirituality for they had neither matted hair nor flowing beards to attract public attention. Rather outwardly they were like ordinary men. They have proved to modern society that true spiritual life does not consist in any outward show at all but in the

inner life of simplicity, purity and unselfishness. The very life they lived was an expression of God. Literally they moved and lived and had their being in God. In the truest sense they were God-intoxicated souls and to live with them was to feel the divine presence. God was more real to them than the material world is to us.

The last years of Shivanandji's life was particularly inspiring and instructive. His unbounded love flowed on men and animals alike. From the Belur monastery which is built just on the banks of the Ganges, he would notice an old fisherman fishing and he would give him a rupee everyday with a request that he should no more fish there. There was a dog chained in the Math-premises. He would pat it and feed it with niceties. He would give new clothes to the poor and the needy and daily enquire into the needs and health of the Math-inmates. The youngmen who renounced their hearth and home and followed their footsteps were specially attracted by their superhuman love in comparison to which parental love was nothing. The spiritual family that has grown up around Sri Ramakrishna and his disciples is an international family which included members

from all religions and races, and from all stations of life. People from Europe and America, Australia and Brazil will come for spiritual guidance to them and make themselves at home so much that they would shed tears at the time of their departure. They would feel so much domestic affinity that they would behave as children of the same parents. Indeed the ties of religion are stronger than any other ties of this world.

Swami Shivananda was an adept both in Raja-yoga and Jnana-yoga. But he scarcely initiated others into yogic practices. He used to say that yogic *asana*, *mudra*, *pranayama* and other difficult practices are not suitable to the modern men. Because the modern men cannot observe absolute celibacy and other requirements of a yogic life. Majority of them will fail or contract incurable diseases if they obstinately practise them. The religion of the age was in his opinion *Bhakti* or love to a personal God. Regular practice of *japam* and *dhyanam* along with a love of purity, sincerity, simplicity and unselfishness will lead man to the highest goal. As Sri Ramakrishna said, "Men become simple and pure only in their last births." We have a

very queer idea of religion and monks are not respected nowadays if they cannot wonder miracles. The life of Shivananda was a standing reproof against these ideas. Nevertheless they had occult powers but they never exhibited them. Once a disciple of Shivananda received a wire from his own brother informing him that his mother was seriously ill and so should proceed home at once. The disciple believed the news to be true and begged the Swami permission to hasten home to have a last look of his dying mother. The Swami took the telegram, closed his eyes, sat still for a moment and then said "The news is false. They want to drag you home and dissuade you from this life." On enquiry it was found that the Swami's prediction was quite true.

Universality of religious views was a characteristic of the Swami like other disciples of Sri Ramakrishna. They had equal regard for Karma, Bhakti, Jnana and Yoga. In this respect they were each a prototype of the Master. Their life was a religious harmony, a spiritual synthesis. They would never run down one system of *sadhana* or religion to the credit of the other. So, truth-seekers of different sects would flock to them

to remove their respective doubts. The Master as it were relived in his disciples. Once a disciple questioned his advice saying, "Maharaj, I do not think, our spiritual unfoldment will be possible by the disinterested service in which you have engaged us. We have to practise *tapasya* like the Rishis of old for it." The Swami got angry with the disciple and rebuked him for his fatal folly and doubt. He then said, "As the old coins cannot be current in the modern age so the ancient *sadhana*s cannot be suitable to the modern man. Service itself is *tapasya* and it will purify your mind. Do it as the worship of God and you will certainly perceive the Truth. Do not doubt our advice. A doubting soul cannot progress in the spiritual path. It perishes on the way. Whatever we utter is not our version. It is the Master in us who speaks. Shivananda is dead and gone long ago. It is the Master who is residing in this body and directing it. Our whole soul has been finally merged, identified in the Master. Believe in the words of the Master. He is the latest incarnation of God. We had the privilege to sit at his feet and realise the Truth."

Shivananda was one of "those good souls, calm and

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magnanimous who do good to others as does the spring and who having themselves crossed this ocean of birth and death, help others also to cross the same without any motive whatsoever." He was a spiritual doctor and cured, out of mere compassion, hundreds of their spiritual dyspepsia. "In the spiritual realm there is no worse disease than aversion to religion," was his opinion. He had the unique power to remove atheism and agnosticism of the mind. Modern youths of the universities after receiving a course of godless education used to come to the Belur Math just for enjoying the beauty of the place but after a talk with the Swami their life would be changed. Once a student of the Calcutta University went to the Belur Math at the earnest request of a friend and he was introduced by his friend to the Swami. The student assailed the Swami right and left with a volley of questions regarding the existence of the soul and God, and the like. One gesture of his inspired face was enough to transfigure the life of the questioner who returned home quite a different man. Worldly people with heart heavy with sorrows and miseries will flock to him for consolation and leave him refreshed with joy. He

will always remain in a spiritual mood and inspire the monks of the Mission to dive deep in meditation. Once he exhorted a monk thus, "Practice meditation at least twice a day regularly and when you meditate forget the Math and Ashrama and all about the Mission. Think that you are alone with God and that to see Him face to face is the only aim of life." Once a disciple wanted to go to the Himalayas for *tapasya*. Shivananda told him thus, "Those days of life-long *tapasya* are over. The Master has brought out the spiritual science from the dark caves and corners of the forests into the broad day-light of the society. Convert the Ashrama to which you wish to go into a Rishikesh or place of *tapasya*. Revive the ideals of spiritual life in the society." He had implicit faith in the grace of the Master who was in his opinion doing everything connected with the Mission and we are but the instruments in his hands. He will encourage a monk who was going out of India for Mission-work by saying, "Sri Guru Maharaj has gone there before you. The more you depend on Him, the better will be the work by you."

How lovingly and delicately

he will bring hope to the dejected hearts! One of his disciples was very much overwhelmed by the failures of life. The Swami read his past life in the twinkling of an eye and told him that such and such happened before and it is the Lord who has saved him in those cases and in future too He will never desert him." At once hope and faith lighted the dim corners of his heart and smile was seen on his face. Many of his lay disciples taken aback by the struggle for existence will fall at his feet and implore him to pray for them. He will tell them thus, "In the battle of life both hope and fear will face you. Monotonous life is no life. Life full of happiness and free from struggle cannot rise higher. It is the troubles in life that make us think of higher ideals. The Lord tests us by throwing us into miseries but if we do not swerve from His feet, struggles will eventually vanish." His words had mysterious powers and they could infuse strength and hope into the hearts of many a struggling soul. The Swami had no attachment for wealth. If a poor devotee happened to give him some money he will return the amount saying, "Spend it for your family. It pains me to take money from poor friends;

nevertheless I love them deeply." Once a rich devotee placed some G.P. notes worth a few hundreds under the Swami's pillow without his knowledge. In the evening when he was going to be down for rest and relaxation he happened to lay his hands on them. He at once threw them away and rebuked his attendants for having allowed such things to take place.

Practice of meditation in the mornings and evenings became second nature to him like food and sleep. Even when he was aguing and ailing he continued the practice. Daily he will enter the shrine of the Belur monastery for meditation. When he came out his face used to beam with the knowledge of Brahman. Even the complexion of his body will become luminous as it were and the mood of divine intoxication will be upon him. Once he came out of the shrine after meditation and looked at the Dakshineswar temple across the beautiful Ganges. He stood still. His mind was so inward that it was a heavenly sight to see him then. It is said in the Upanishads that to the seers of Truth or Brahman the three-fold state of waking, dream and sleep become equal to them. The slumber we ordinary mortals

enjoy is unconscious like animal sleep but the *Yoganidra* which the liberated or the enlightened souls get is fully conscious. In the hot summer nights when his disciples will shampoo his legs and fan him he will apparently fall into sound sleep but will never lose consciousness. He was ever-awake.

His body-idea was almost nil. His mind was completely detached from the body. Even in severest illness his bright and smiling face will never be darkened by the gloom of suffering. When he had gone to Deoghar to open the newly built dormitories of the Mission's Residential School there he was attacked with a serious stroke of asthma. For one whole night he had not a wink of sleep and his attendants were busily serving him. As the physician did not allow him to lie down he had to sit erect the whole night. In the morning we all went to him and enquired of his health. He was in an exalted mood and his face was radiant. He said to us, "Children! I did not suffer even a bit. I was seated in the lap of the Divine Mother who was caressing me all the while. I was absorbed in deep meditation on my beloved Master. I have realised the Atman. I am

neither the body nor the mind. I am *Sachchidananda*. As long as I am in that mood no amount of bodily suffering can move me. It is the body that suffers, not the Atman." The Swami was not only a *Gudakesha* or conqueror of sleep but he was a *Mrityunjaya* or conqueror of death also like Shiva. At the time of his passing away when death was overtaking him in every breath his face was as beaming as ever. Life and death became play to him. Forcibly he made the *Pranavayu* pass through *Brahmandhra* and entered *Maha Samadhi*. It is said in the scriptures, "Whosoever at the time of death by means of Yoga, Bhakti or Jnana can concentrate his mind on the *Ajna-chakra* between the eyebrows he attains the Highest. He who passes away while repeating the sacrosanct *mantra* 'Om,' the *Sabda Brahman*, reaches the supreme goal." This injunction of the *Shashtra* was literally followed by him. Such a death is very very rare to see and we were blessed to witness how a mortal can become immortal by conquering death.

Swamiji was a *Jivan Mukta*. He will utter words of wisdom to his Truth-thirsty disciples thus, "The heart of man is the

abode of God, it is real heaven, *Goloka*, *Shivaloka* or the like. Sri Krishna declares in the Gita that the Lord indwells the human heart and drives man even as the engineer drives the engine. To realise that is the apex of *sadhana*. When you can do that you will see God in others. To him every man is a temple of God. He used to experience very often the ecstatic moods or *Bhavas* as described in the Bhakti-Shastras but he suppressed them all. Sri Ramakrishna had also instructed his disciples to suppress the divine emotions and thereby deepen the spiritual nature. Spiritual sentiments evaporate like camphor by exposure and expression. When those divine tides come upon the *Sadhaka* the nervous and muscular systems become shattered like the waters of a small pool when an elephant entered it. In October, 1930, such a spiritual deluge came on him and so his body became torn as it were to pieces. At that time he said, "When the Kali-kirtan was in full swing below a decoit (meaning ecstasy) stole into my house (body). The whole system tottered and shuddered. Sri Guru Maharaj used to experience such moods of thousandfold intensity naturally and constantly. The mission of my life is finished."

During the last years of his life if anybody enquired him of his health he would sometimes say, "I am the soul, this body is like a leaf. Leaves grow, wither and fall, but that does not matter anything to the tree. My body is my cloak. I can throw it off any moment but I am waiting for His call, for I have realised the Highest."

The Swami was exceptionally reserve and will not disclose any of his spiritual realisations to anybody. But unknowingly some of them leaked out during his conversations. Once the Swami was in Meerut city near Delhi. During that time Swami Vivekananda worshipped the Divine Mother, Sri Durga in earthen image in the Belur Math. Shivananda was very sorry at his not being able to attend the blissful ceremony. The Bengalees of Meerut performed Kali puja in the local temple where he went to see the puja. He prayed to the Divine Mother with tearful eyes to vouchsafe a glance of grace to him and he was blessed with the vision. When Swami Brahmananda, fell ill seriously prior to his death, Shivananda and others became much unnerved. Their usual meditations became deeper and longer. In the depths of concentration, Shivananda

visualised the Master to whom he prayed for Brahmananda's life. The Master disappeared with a smile. This happened thrice consecutively. Then he understood from a silence that he will not be saved this time. In 1925 he had another wonderful vision at night in Benares. A tall, stalwart figure with fair-complexion, matted-hair and ash-besmeared body appeared before him. He felt as if all the joints of his body had become loose. The *prana* and *apana* *vayus* were about to go out. All on a sudden Sri Guru Maharaj appeared before him and said, "You will have to live for some more years for my work." Then the stately figure reentered his body. In the Math once the songs of the Chandi were sung. The singers after the performance went to bow down before the Swami. He began to weep like a child. He could not restrain his tears that time. He could not suppress his sentiments.

Shivananda, like his Master, could sing very sweetly. He encouraged the monks to sing also. One day the monks were roaring with laughter for something. The Swami became glad and said, "Certainly they are happy. May it be so, Oh Lord! They have renounced the world

only for the highest Bliss." He had no mind to become a guru. When anybody prostrated before him he will say, "God alone is Guru." He had no hankering to increase his disciples. When a monk disciple requested him to initiate his father he said, "We only initiate those who renounce the world. We are not professional gurus. Please take Mantra from your *Kula-gurus*." The late king Albert of Belgium in his Indian tour in 1925 visited the Belur Math and had a talk with the Swami there. The king was so much charmed with the sweetness of his personality that he remarked, "It is the only place in India where man talks with a man." Mrs. Jawaharlal Nehru was his great devotee and used to visit him with her celebrated husband. Many princes and princesses of India were his followers. The Swami was an embodiment of practical Vedanta. Though a major portion of his mind was always merged in God, he will never fail to take detailed notes of the activities and movements of the hundreds of monks and monasteries of the Mission scattered all over the world. He had to attend huge correspondence and in those his spiritual genius was most manifest. He will inspire the householder to take care of

the spiritual life of all his family members. He told him to lead such an ideal life which will influence him infallibly. He would point out to him that the responsibility of the entire family rested on the shoulder of the man. He should not only look to his physical and intellectual welfare but spiritual as well.

Once he disclosed to his attendants that he prays to God every day to give vitality and virility, *Viveka* and *Vairagya*, *Bhakti* and *Jnana* to all Indians and to the whole world. Once a new-comer asked him, "Who are your children?" Without any hesitation he replied that God alone was his wife and children, father and mother. One day talking about death and soul he observed, "Though the Master and Vivekananda have passed away I see them everywhere as immanent in every breath." On another occasion he remarked to a monk, "A Sannyasin is he who has no fear of death. The monk who cares for his body or life is not a *Sadhu* but one who is in the course of preparation. I never care for my body. I am always ready for His call to depart." Once he was asked by his devotees about the future of the Mission. He remarked that at

the desire and direction of the Master, Swami Vivekananda started the organisation and the ideas and ideals of the Master and Vivekananda will rule the thought-world for many centuries. Shivananda was the 'Dada' or the elder brother of the Master's disciples as he was the oldest of them all. Vivekananda had great respect for him. When Lady Minto came to visit the Belur Math in company with Miss Sorabji, she had a talk with Shivananda and was very glad to hear from him that the Mission was formed in a sense during the life-time of the Master who gave special training to Vivekananda as to how the Sangha should spread all over the world. The Master also prophesied that the spiritual tide of modern Indian Renaissance will effect a brighter outlook in the life of mankind in the long run.

Swami Shivananda has gone. His physical body is beyond the ken of our mortal vision but his *Bhagavati Tanu* or spiritual body will be visible to those who are really eager to see it. From the yonder side of this world he is blessing his thousands of disciples and praying for the spiritual welfare of the whole world.

(Concluded.)

THE SCHEME OF THE GITA.

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

(Continued from page 216).

VI.

We have thought it necessary to deal at some length with the argument of the second chapter because it contains an epitome of the subject-matter of what is taught in the first Shatka and also for the reason that the Lord in his anxiety to give a turn to Arjuna's thought in the right direction attempts to present to him several aspects with a view to find out what exactly is likely to draw his attention and arrest his interest. Moreover in order to wean Arjuna of his egotism which made him think that his own conclusion about the propriety of abstaining from participation in the war was the right one the Lord seems to have considered it necessary to mystify his teaching somewhat so as to bring home to Arjuna his own limitations and thus make him appeal to the Lord in all reverence and humility for light and guidance. Thus we find in the beginning of the third chapter Arjuna helplessly complaining

to the Lord

उयायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घारे मां नियोजयसि केशव ॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चिन्तयेन श्रेयोऽहमाप्नुयाम्
i. e., "Oh Janardana! If in your view knowledge is superior to action, why do you, Oh Keshava, employ me in this horrible act? It seems as though you want to confound me with dubious injunctions. Pray, therefore, tell me definitely the one thing by which I can attain the highest good."

Evidently Arjuna was not able to comprehend clearly the nature and scope of Jnana Yoga and Karma Yoga which the Lord was expounding so that he began to spell contradiction between the different portions of the Lord's teaching; as for example between statements like

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनं जय,
यदासंहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रति-
ष्ठिता ॥

etc., and those like

कर्मण्येवाधिकारस्ते, ततो युद्धाय युज्यस्व,
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।

etc. Hence the Lord thought it necessary to explain to him in detail the points of distinction between Jnana Yoga and Karma Yoga together with the qualifications necessary for adopting the one or the other and all connected topics. He therefore begins by saying

लांकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता
मयानघ । ज्ञानयोगेन सांख्यानं कर्म-
योगेण योगिनाम् ॥

i. e., 'Oh faultless man! I have already said that in this world there are two paths to self-realisation viz., Jnana Yoga which is adopted by the Sankhyas and Karma Yoga which is adopted by the Yogis.'

Here the term 'Sankhyas' is used to denote persons who are of a contemplative temperament and take to soul-meditation more easily than others, while the expression 'Yogis' refers to men of action (*Udyogis*). Jnana Yoga which consists in meditating upon the soul in silence is naturally enough the province of the former while Karma Yoga which consists of detached action appertains to the latter. Thus it will appear from the very nature of

things that Karma Yoga is the preparation necessary to qualify the average individual for Jnana Yoga and accordingly the Lord says

न कर्मणामनारम्भान्नैकस्यैव पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

i. e., "It is not possible for a man to reach the stage of Jnana when he gets independent of action by abstaining from action altogether; nor is the goal reached by giving up action (in the middle)."

The impossibility to ordinary men of getting rid of the hold of Karma is pointed out in the next (5th) sloka and the sixth describes the danger of resorting to Jnana Yoga without the necessary preparation, while the seventh sloka points out the comparative ease and advantage secured by the practice of Karma Yoga in the matter of bringing the senses under control. In the next (8th) sloka Karma Yoga is recommended as preferable to adopt even by one who might possess the qualification for Jnana Yoga for the simple reason that even he so long as he has a body to support must to that extent at any rate necessarily resort to doing Karma.

Now the old question again crops up viz., whether action

(Karma) which is the outcome of the activity of the organs of sense and motion will not lead to further bondage. The answer is contained in the next (9th) sloka which says

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

i. e., "Outside the sphere of activity that ministers to Yagna, Karma subjects men of this world to bondage. Hence, Son of Kunthi, do Karma for the sake of Yagna without attachment."

The next four slokas (10 to 13) point out that Yagna is duty ordained by the Creator at the beginning of the world, that in essence it is the worship of the Devas who are the higher manifestations of the Supreme Being appointed to preside over the destinies of mankind and bless them with plenty and that therefore it is imperative that men should first make offerings to the Devas before they themselves partake of the bounty vouchsafed to them by the Divine Beings. The next three slokas (14—16) set forth the process whereby Yagna serves as the exchange-mart between the Devas and men revolving in a cycle of interdependent co-operation.

Here it may be asked as to how the Vedic Yagna now comes in for so much praise while in the previous chapter (Slokas 41—45) the Vedas and their followers were branded with inferiority complex as

त्रैगुण्यविषयावेदाः, वेदवादरताः पार्थ
नान्यदस्तीतिवादिनः ।

etc., and therefore not deserving of consideration by *Mumukshus* (Seekers of salvation). The answer is implied in the very term 'Yagna' meaning worship of God which is used here and omitted, perhaps advisedly, in the last chapter in the passage above referred to, the reason obviously being that Vedic rites when resorted to for personal benefit do not deserve the appellation of 'Yagna' in its full import which strictly speaking applies to them only when they are performed with a detached mind in a spirit of pure worship. The injunction

मुक्तसङ्गसमाचर ॥

appearing in the ninth sloka also serves to confirm this view. Although food and other objects of enjoyment are conferred by the gods as the result of performing Yagna yet it is not for the performer to have them for his objective but his duty is confined to the actual performance of the Yagna as the command

of the Maker while all the benefits come in more or less as by-products in accordance with the Divine decree.

This insistence upon Karma as of universal applicability leads to the further question whether it does not conflict with the life-story of some spiritual stalwarts like Jada Bharata, Sri Suka Brahma, etc., who are reputed to have been rather indifferent about the performance of Karma and were roaming about in the wilds without any thought of the world around. The answer is given in the next two slokas (17 and 18) which say that these are exceptional cases in which the persons concerned having reached the transcendental stage where there is no further need for discipline or regulation, their minds filled with self-contentment and floating on spiritual ecstasy, they have nothing to gain by the practice of Karma Yoga in the way of securing control over the senses or serenity of mind all of which they already possess in abundance as Nature's gift due evidently to the good deeds of a former life. The next (19th) sloka, suggesting by implication that such exceptions only prove the rule, concludes that for one like Arjuna the proper

course to adopt is to do the duty without attachment and thereby reach the highest goal.

The first half of the next (20th) sloka quotes the example of Janaka and other royal sages to illustrate the truth of the principle that Karma Yoga by itself without the medium of Jnana Yoga will lead on to self-realisation. From the second half of this sloka up to the end of the 26th the necessity of the adoption of Karma Yoga by persons occupying positions of responsibility which attract popular attention and lead the rest of the public to follow their example is dilated upon. In the next two slokas (27 and 28) it is pointed out how the ignorant man with an egotistical outlook wrongly believes that he (the individual soul) is the doer; while the man of wisdom, on the other hand, knows the truth and rightly assigns his activity to the influence of the material gunas and therefore does not feel attached thereto. The next (29th) sloka again repeats that the duty of the wise man consists in showing by his example the right mode of action to his less gifted brethren who are under the influence of the gunas and not confounding them by himself resorting to Jnana

Yoga thereby running the risk of causing them to imitate his example which will eventually prove harmful to them being beyond their competence.

The next (30th) sloka affords us a peep into the highest form of detached action which consists in implicitly renouncing everything to the Supreme Master who controls and directs all and with a devout heart doing one's duty without any thought of the ego. This is the highest form of non-attachment which is by far superior to the one previously referred to by which all action was attributed to the influence of the gunas which after all are but the instruments by which the Lord gets His design fulfilled. The next (31st) sloka applauds those who understand and follow this principle of action which is said to express the Lord's considered opinion while the next (32nd) sloka contains a condemnation of the sceptics who do not follow His teaching. The next three slokas (33-35) show how difficult it is to get over the influence of the senses and the feelings of attachment and revulsion that respectively appertain to each of them and how necessary therefore it is to resort to Karma Yoga which alone could assist in securing gradual mastery over the senses.

Now Arjuna, apparently disappointed at the idea that he is not competent to adopt Jnana Yoga but must have recourse to only Karma Yoga, wants to know what may be the cause for a person being drawn as it were by force much against his higher inclination to commit sin. Evidently to the powerful hero it seemed rather unnatural that he, a stalwart as he was, should be ranked along with the weaklings who could be easily drawn away by the influence of the senses and hence in a spirit of martial defiance, as it were, he wishes to know who it might be that could exercise such a dominating influence. The reply of the Lord which covers the rest of the chapter, though clear and direct, conceals the sting of veiled sarcasm which is more apparent in the last sentence

जहि शत्रुं महाबाहो कामरूपं दुरावरं ।

which seems to imply that Arjuna's strong arms will not avail him in the least against the inner foe of passion as must be evident from his own past experience and the only way of subduing this enemy was to resort to the practice of Karma Yoga which was hence inevitable under the circumstances.

(To be continued)

YOGA VASISHTA.

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

(Continued from page 213).

37. It is the ideation as an instant that causes its illumination and is so called as an instant and it is a similar illumination or understanding as *Kalpa* (age) that causes it to be so understood as *Kalpa* (age).

38. It is an instant that shines as a *Kalpa*, just as the mind contains within it all the ramifications of a great city of very great dimensions.

39. Within the womb of an instant an age is well produced out of it, just as a pure and unsullied mirror well reproduces within itself a well-ordered city of huge dimensions. (This shows the utter illusoriness of the universe and its remaining as an illusion within the womb of the great God.)

40. In the atomic universal consciousness abide crores of instants *Kalpas* (ages), high mountains and big towns. While so wherein lies the duality and consequent oneness of the same?

41. In the mind notions like, "This I have done before," arise and such a notion is both true and untrue like the phenomena in dreams and a mere deception.

42. It is calamity that makes time

tedious and our prosperity shortens the period of happiness always; as the short duration of a single night appeared as tedious as twelve years for king Harischandra in his misery. (The conception of length of time is a human fallacy brought about by one's imagination.)

43. Whenever the conception of certainty arises in one's mind, it is a certainty as it is the result of the soul which is certain; just as the sense of gold jewelry becomes more impressive and shines more in its soul than in its contents of the idea of gold. (Here the sense of perception of the truth of the universe is a fallacy but it appears as truth)

44. Therefore, there is nothing as instant and there is nothing as *Kalpa* (age) and there is nothing as near and nothing as distant. It is only the phenomenal illusion of the Atomic Chit (Universal Atomic consciousness) that seems to remain apart as distinct and separate entities or manifoldness of the universe. (There is nothing as duality in the universe and the appearances are all illusory.)

45. The so-called illumination and darkness, distance and nearness, instant and age, are only the dual

bodies of the same One-consciousness and there is absolutely no difference in the said duality. (Duality is a misconception and oneness is the truth.)

46. The so-called direct perception is only the sum-total essence of the sense-organs and the so-called invisibility is nothing else but what has been spread beyond the reach of the senses and the unifying consciousness alone becomes the so-called seen portion of the universe and he becomes also the actor and the seer alone is the only persisting reality. (The universe is absolutely unreal and illusory and the underlying consciousness is the only reality.)

47. As long as there is the cognition of jewelry so long is there no cognition of the gold therein and as long as there is the cognition of the seen in the universe so long is there no conception and cognition of the Pure and Infinite in the same.

48. The pure gold seems to be spread infinitely only if the jewel therefrom is not created and not found visible to the eye and then only the great God is visible in His profound nakedness and infinite immaculate purity. (Only if the difference between the manifold things of the universe is forgotten by the cognition of their underlying reality of oneness, then the great God is visible.)

49. The Brahman is an ever-extant reality in that it pervades and exists as all things in the universe and it

may be considered as non-existent in that it is not perceivable by ordinary mortals and it is life in that it makes all things move and act in this world and it is non-life as in reality nothing is produced in this universe as things are mere illusions.

50. The Brahman (*Chit*) appears as illumination in which the manifold universe is visible and this is due to its extraordinary deception and the world is visible in such an illumination like an ethereal tree and therefore how can there be the origin of the universe from such a Brahman?

51. As a mirage is visible as such merely on account of the extreme heat of the sun and similarly visibility of that one is experienced only by density, so is the world visible as the shadow (dense illumination) of the *Chit* or Brahman.

52. As the manifold rays of the sun creates an abode of extreme thinness and rarity and incapable of producing any illness or decay and such a thing exists or non-exists according to the imagination of the perceiver, whence can there be what is known as mind?

53. Just as *Maya* (ignorance) that perceives gold in ether by the contact of accumulated rays of light, similarly in the existence of the world experienced as such and as such how can there be any contact of the *Chit* (Soul or Universal consciousness) with the so called fabrication of the world?

54. Just as the consciousness of the existence of a wall in a town seen in dreams, or in an imaginary city in the sky or in mere imagination is neither existent nor non-existent, similarly is the world created by the imagination and as such is merely a phantom of a long duration.

55. In this way, they contemplate on these lines by such pure ideas, they become one with the ethereal *Chit* (consciousness), those who are able to understand and perceive the inner reality of the things of the universe.

56. There is absolutely no difference between a wall and ether (void) except through consciousness or understanding by the mind of the seen things of the universe and it continues to be so deep-rooted by such method of understanding from Brahma downwards upto the tiniest life by such contact and understanding.

57. From the Divine consciousness vacuity proceeds the illumination reflexion and therefore the objects seen therein are devoid of any truth and therefore the so-called visible objects of the universe are a mere travesty of truth and they are visible as objects merely on account of the density of the illumination but remaining ever as mere illuminations.

58. The isolation of the objects is merely over illumination, taking

various forms and shapes on account of its intrinsic cleverness and the illumination itself taking shapes in various forms of the universe and the Divine alone itself appearing as the tree itself containing its own seeds therein.

59. The seed is contained in the tree itself and the so-called varieties and oneness in the universe has to be understood in its oneness alone and similarly innumerable universes are contained in the one Brahman, which ever remains calm in the eternal space as a vesture.

60. As the tree is contained in the seed and the oneness of the void is its permanent feature, the various worlds are contained in the one Brahman which ever remains as a silent witness and eternal consciousness being its permanent feature.

61. All the multifarious things of the universe remain in its true state, perfectly calm, unborn, one without a beginning or middle, and there is absolutely nothing in this universe which can be said to be sullied under any circumstances, and everything remains so without a duality, with perfect peace of mind, as indivisible oneness but appearing like multifarious, perfectly unsullied and they appear so as forms on account of such illumination, unborn and one alone in its true state.

(To be continued.)

SANATSUJATIYAM.

(Translation of Text and Commentary.)

By Swami Jagadiswarananda.

CHAPTER I.

धृतराष्ट्र उवाच---

सनत्सुजात यदिदं शृणोमि मृत्युर्हि नास्तीति तत्रोपदिष्टम् ।

देवासुरा आचरन् ब्रह्मचर्यं अमृत्यवे तत्कतरन्तु सत्यम् ॥ २॥

Dhritarashtra said:—

Oh Sanatsujata, I hear, that there is no death, is your teaching. The Devas and the Asuras, however, observed Brahmacharyam in order to escape death. Which is true of these two views? (2)

Oh Sanatsujata, Vidura told me that you teach your disciples that there is no death. But the gods and the demons practised celibacy and lived with their Gurus (spiritual teachers) to destroy or conquer death i.e., for the attainment of *Amritatvam* or immortality. The Chhandogya Upanishad says that both the Devas and the Asuras understood it.....They lived the life of Brahmacharyam for long thirty-two years.....At last Indra and Virochana observed continence for a century under the guidance of Prajapati. If your opinion is that death does not exist why then the gods and the demons practised Brahmacharyam for the acquisition of immortality? Enlighten me on which of these two views, the existence and non-existence of death, is true?

सनत्सुजात उवाच---

अमृत्युः कर्मणा केचिन्मृत्युर्नास्तीति चापरे ।

शृणु मे ब्रुवतो राजन् यथैतन्मा विशङ्किथाः ॥ ३॥

Sanatsujata said:—

Oh king, some say that death may be avoided by performing Vedic acts; and others opine that there is no such thing as death. Listen to my discourse. I will tell you which of these two is right. Do not, please, be doubtful or uncertain. (3)

[8]

Thus questioned Bhagawan Sanatsujata said *Amritam* etc. There is a section of people who ridden by Avidya, believe in the Paramarthic (ultimate) existence (reality) of death. They perform Vedic Karmas (rituals such as sacrifice) under the impression that by so doing they will gain immortality. Then there is another class of men who, blinded by the poison of sense objects (*Vishaya*) cannot think of the object-less *moksham* (freedom) describe god-head as the result of particular acts. They wrongly understand immortality as god-hood (*devatva*). As the couplet of the *Rugi Gita* declares:—"He desires to be a jackal in the deserted and desolate Vrindaban, but, Oh Gautama, he never wants an object-less (*nirvishaya*) salvation." Thus those who do not see a second thing apart from the Paramatma or the Universal Soul try to gain immortality by means of Jnana and Karma. Others again who see the Atman alone and nothing beyond that teach the unreality of death. Oh king, listen to my discourse in which I will make it clear that there is essentially no conflict between these two points of views. Do not cherish any doubt in the words said by me.

उभे सत्ये क्षत्रियाद्यप्रवृत्ते मोहो मृत्युः सम्मतो यः कवीनाम् ।
प्रमादं वै मृत्युमहं ब्रवीमि सदाऽप्रमादं अमृतत्वं ब्रवीमि ॥ ४॥

Oh Kshatriya, both these truths are current from time immemorial. The learned opine that *Moha* (infatuation) is death. I say *Pramada* (delusion) is death. Hence, in my opinion absence of *Pramada* is immortality. (4)

The two views, existence and non-existence of death, Oh Kshatriya, are popular from the beginning of creation. Or *Kshatriyadya pravritte* may mean (the two views) are known, oh chief of the Kshatriyas, which of these two contradictory opinions is real? According to the learned men *moha* is death. Let there be the conflict between the reality and unreality of death if there is a Paramarthic form of death. What then is death? Some men of learning are

अपि वृन्दवने शून्ये सुगलत्वं स इच्छति ।

न तु निर्विषयं मोक्षं कदाचिदपि गौतम ॥ रागिगीता ॥

N. B. This sloka is found in the Panchapadika of Padmapada. Besides Sadananda, author of Advaita Brahma-Siddhi and Anandagiri, Sankar's famous Tikakar, make mention of it. In Sarva Siddhanta Sangraha and Nyaya Paksha it appears in a different reading. This is obviously written to taunt the Vaiseshika conception of attributeless mukti by the Naiyayikas. *Rugi Gita* seems to be lost.

[9]

of opinion that moha which is *mithyajnanam* (false knowledge) — *anatmani-atmabhimanam* i. e. misconception of not-self as self—is death. But I will not define death in that way. What then? I call *Pramada* death. *Pramada* is departure (or deprivation of) from the original nature of Brahmanhood (*Brahma-bhava*). That misconception which results from the ignorance of the real nature of Atman and which is the source of birth, death and other evils attendant on life is called *mrityu* by me. Immortality in my view is that natural state in which one realises his atman as Brahman. The Shruti too describes that state as *mukti* by saying, "Becoming that Supreme *Jyoti* (Light) one regains one's own true nature. It is clearly said in the *Anugita*:—"There is only one *Yajna* (Supreme Being) and none other than that. I will teach you that which resides in the heart of all." To attain moksha is to live in the original real nature of oneself. That moksha is different from the results of four kinds of Karma, such as *nitya*, *naimithika*, *niskiddha* or *Kamya*. Immortality therefore cannot result from any Karma. Neither it is attained by the joint practice of Jnana and Karma. The following text refutes such a view. Rise of Karma is followed by attachment to its results. Recipients of the results (*Karmaphala*) migrate to the regions in accordance with merits or demerits and cannot, therefore, cross death. The wise attain by the knowledge of the Atman as Brahman, the Divine Light, for ever. There is no other way than this.

प्रमादाद् असुराः पराभवन् अप्रमादाद्भूताः सुराश्च ।
नैव मृत्युर्व्याप्ति इवास्ति जन्तून् नाप्यस्य रूपमुपलभ्यते हि ॥५॥

From *Pramada* the Asuras suffered defeat and from its absence the Devas became identified with the Brahman. Death like tiger does not devour creatures and its form too is not perceived. (5)

Now it is explained why *Pramada* is called death and its absence immortality. On account of the fall from the condition of Brahman and of the identification of Atman with body, mind and others, Virochana and other demons were defeated. The Shruti too says as follows: "without realising the Atman the gods and the demons underwent discomfiture." Thus from the absence of *Pramada* i. e. by abiding in the super-consciousness of Brahman—the Existence-Knowledge-Bliss Absolute, Indra and other gods became one with Brahman. The Shruti says;— "The Devas adore that Atman and by that they attained all the *lokas* (regions) and all their desires were fulfilled". Or it may be explained in this way also. The Asuras are those who indulge in the *Asus* (the *pranas*) and the *indriyas* (senses). They are worldlings ignorant

of Atman. "The asuras were defeated" means that by losing the Brahmanature of the soul and unifying them with body, mind and other material objects separate from the spiritual self they were born as birds, snakes etc. Thus the purpose of their lives were frustrated. It is said in the *Bahvrcha Brahmana Upanishad*, "Do not move away from it (Atman); do not forget it." The gods are so called because they enjoy the true divine nature of their self. It is thus said:— "Those that derive pleasure in their own self as immovable and immutable Brahman are known as *Suras*." "The wise are the real gods and none else." Because they have realised the nature of their self as Brahman and are free from delusion and its functions. It may be said that the destroyer of all living beings is called death. How do you then say that *Pramada* is death? So it is replied that death does not eat the creature. Had it been so its shape like that of a tiger would have been perceptible. But we do not perceive death in any form.

[11]



LECTURES ON PATANJALI'S MAHABHASHYA

By Dr. P. S. Subrahmanya Sastri, M. A., Ph., D.

(Continued from page 257).

Nagoji Bhatta says that the definition
येनोच्चारितेन सास्त्रालङ्गूलककुदसुरविषाणिनां सम्प्रत्ययो जायते स शब्दः
applies to *Mudhyama* and the definition प्रतीतपदार्थको ध्वनिः शब्दः।
applies to *Vaikhari*. Cf.

ध्वनिपदेनात्र वैखरी स्फोटपदेनाभिव्यक्तकत्वादिको मध्यमावस्थ
आन्तरः शब्द उच्यते ।

Even though that
येनोच्चारितेन सास्त्रालङ्गूलककुदसुरविषाणिनां सम्प्रत्ययो जायते स शब्दः।
is the true definition of a word, yet Mahabhashyakara suggests
another definition also which is current in the world.

The statements शब्दं कुरु, मा शब्दं कार्षीः, शब्दकार्यं माणवकः ।
are taken by Kaiyata to be विधिः (injunction) निषेधः (prohibition),
and वस्तुस्थितिकथनम् । (statement of actual fact). But all the
three may be pronounced with the same purpose to silence a
noisy boy. There is no doubt that in that case शब्दं कुरु and
शब्दकार्यं माणवकः । will have to be pronounced in a particular
tone. If one begins to question why he should give expression
to three sentences which have the same meaning the answer
is that Mahabhashyakara takes pleasure in such statements:- cf.
धर्माय नियमः, धर्मार्थो वा नियमः, धर्मप्रयोजनो वा नियमः । (I. 1-1.)
वृत्तये समवायः वृत्त्यर्थो वा समवायः वृत्तिप्रयोजनो वा समवायः ।

The word *atha* in अथ गौरित्यत्र कः शब्दः। introduces the
question गौरित्यत्र कः शब्दः। Hence Nagoji Bhatta says पृच्छयते
इति शेषः । यत्तत् is used in the sense of यत् The use of the neuter

in यत्तत् and the use of the masculine in सः is sanctioned by the
statement

उद्दिश्यमानप्रतिनिर्दिश्यमानयोरेकत्वमापादयन्ति सर्वनामानि पर्यायेण
तल्लिङ्गमुपाददते ।

(Kaiyata...I. 1. 1.)

The statement भिन्नेष्वभिन्नम् suggests the oneness and the
all-pervasiveness and लिङ्गेष्वच्छिन्नम् । suggests the perpetuity.

The word सामान्यभूतम् । is taken by Kaiyata in the sense
सामान्यमिव । Since the word सामान्य here denotes सत्ता the
व्यापकजातिः, and आकृतिः is the व्याप्यजातिः। and there can be no
comparison between two things that are व्यापक and व्याप्य.
Nagojibhatta takes it to mean सामान्यस्वरूपम्, and he quotes a
similar expression of Mahabhashya प्रमाणभूत आचार्यः, (I. 1. 3.) in
support of his interpretation.

The word आकृतिः here means not only genus, but also shape.
Wherever Mahabhashyakara deals with the word आकृतिः he
takes it in both the senses. Cf.

आकृतिर्हि नित्या द्रव्यमनित्यम्...द्रव्यं हि नित्यम्, आकृतिरनित्या।

(I. 1. 1.)

आकृतिग्रहणात्सिद्धम् ... रूपसामान्याद्वा ॥

(I. 1. 2.)

The authority for his taking shape also to be the sense of
आकृति is the Sutra of Gautama व्यक्त्याकृतिजातयः पदार्थः।

(II. 2. 63.)

The meaning of उच्चारितेन is अभिव्यक्तेन (by that which is
manifested). उच्चारितेन is another reading. It is found in the
स्फोटसिद्धिः of Acarya Mandana Misra published by the University
of Madras.

IV

Unless one is informed of the advantages to be derived from doing a thing, one is not generally inclined to do it.

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ।

Even a fool does not attempt a thing for nothing. So the question arises

कानि पुनः शब्दानुशासनस्य प्रयोजनानि ?

What then are the advantages derived from the study of grammar and what is the authority that enjoins it? Here the word शब्दानुशासनस्य, though it means 'of grammar', should be taken to mean 'of the study of grammar' शब्दानुशासनाध्ययनस्य.

The word प्रयोजनानि means not only 'the benefits' but also 'the authorities that enjoin प्रयोजकानि. In both the meanings the derivation of the word प्रयोजनम् is प्रयुज्यते अनेन. Kaiyata under this line says

किं सन्ध्योपासनादिवत् व्याकरणाद्ययनं नित्यं कर्माथकाम्यमिति प्रश्नः ।

It means that the question is whether the study of grammar is a *nitya karma* like morning and evening ablutions (*sandhyopasana*) or *kamya-karma*. *Nitya-karma* is that, the performance of which is not considered to bear positive fruit and the non-performance of which is considered to produce demerit. *Kamya-karma*, on the other hand, is that, the performance of which bears the *desired* fruit and the non-performance does not bring any demerit.

The above question is answered thus:—

रक्षोहागमलध्वसन्देहाः प्रयोजनम् ।

The advantages are (1) रक्षा, [protection (of the Vedas)], (2) ऊहः, [modification (of Vedic mantras)], (3) लघु, [Easy means (of acquiring the knowledge of words)], and (4) असन्देहः, (absence of ambiguity) and the authority is आगमः, (Vedas.)

It is worthy of note that the compound word रक्षोहागमलध्वसन्देहाः is in the plural and the word प्रयोजनम् is in the singular. Such

an usage is sanctioned by the statement एकवच अस्य अन्यतरस्याम् (its use in singular is optional) in the sutra

नपुंसकमनपुंसकेनैकवचास्यान्यतरस्याम् ।

(Aṣṭa. I. 2. 69.)

रक्षा

रक्षार्थं वेदानामध्येयं व्याकरणम् । लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्परिपालयिष्यतीति ॥

To protecting the Vedas, grammar is to be studied. For only he who has a correct knowledge of the elision, the augmentation and the substitution of sounds is thoroughly capable of preserving the Vedas intact. For instance in the Vedic expression देवा अदुह् (gods milked) the regular form अदुहत is replaced by अदुह् where त has been elided and र् has been augmented. Similarly in the expression उद्ग्रामं च निग्रामं च (V. S. 17, 64) भ् is substituted for ह्. This is according to the descriptive grammar. According to the historical grammar ह् had भ् as one of its sources. One who is not conversant with the rules of grammar which sanction such usages may have a tendency to correct them.

ऊहः खल्वपि—

न सर्वैर्लिङ्गैर्न च सर्वाभिर्विभक्तिभिर्वेदे मन्त्रा निगदिताः । ते चावश्यं यज्ञगतेन पुरुषेण यथायथं विपरिणमयितव्याः तान्नावैयाकरणः शक्नोति यथायथं विपरिणमयितुम् । तस्मादध्येयं व्याकरणम् ।

Modification also (is one of the advantages). Mantras are not mentioned in the Vedas in all genders and cases. They have to be necessarily modified by the priest in a sacrifice according to the context (i.e.) to suit the particular god or gods invoked. This is not possible to be accomplished by a non-grammarian. Hence is the need to study grammar. For instance there is a mantra अग्नये त्वा जुष्टं निर्वपामि । (V. S. I. 13. 2) in the Yajurveda. It is evident that this mantra should be pronounced when the deity to be invoked is Agni. If one is eager of getting ब्रह्मवर्चसम् (lustre of Brahman), there is an injunction that the oblation must be

offered to the sun. Cf: सौर्यं चरुं निर्वपेत् ब्रह्मवर्चसकामः। In that case the word अग्नये will have to be replaced by the word सूर्याय. This is possible only if he knows that the dative case singular of सूर्य is सूर्याय. Hence the knowledge of ऊह is necessary for the correct performance of Vedic ceremonies. From this one can understand that ऊह helps the यजमान or the sacrificer to reap the desired fruit and the ऋत्विक् or the priest to become happy through the fee he is paid for officiating as priest. Nagoji Bhatta seems to think of the latter alone. Cf.

ऊहज्ञस्य हि आर्त्विज्यलाभेन द्रव्यप्राप्तिद्वारा ऐहिकसुखसिद्धिः फलमिति बोध्यम् ।

आगमः खल्वपि

ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयोऽज्ञेयश्च। प्रधानं च षडङ्गेषु व्याकरणम् । प्रधाने कृतो यत्नः फलवान्भवति ॥

Agama also [forms a प्रयोजनम् (प्रयोजकम्)]

Veda with six *angas* shall be studied and understood by a Brahmana without expecting any reward. Of the six *angas*, grammar is important. Effort directed towards the prominent bears rich fruit.

The word ब्राह्मणेन suggests that the study of grammar is a *nitya-karma* to Brahmanas and a *kamya-karma* to others. The word कारण in निष्कारणः means not *cause*, but *fruit*. The six *angas* are शिक्षा (phonetics) व्याकरणम् (grammar) छन्दः (prosody) निरुक्तम् (Vedic interpretation) ज्योतिषम् (Astronomy) and कल्पः (the made-easies for the performance of rituals).

Grammar is said to be important since without its study, one is not capable of understanding the meaning of sentences.

लघु

लघ्वर्थं चाध्येयं व्याकरणम् । ब्राह्मणेनावश्यं शब्दा ज्ञेया इति । न चान्तरेण व्याकरणं लघुनोपायेन शब्दाः शक्याज्ञातुम् ।

For easy grasp of words is grammar to be studied. Words should necessarily be understood by Brahmanas. There is no easy means of learning words other than grammar.

If the paradigm of one noun is known, the case-forms of similar nouns are also known and hence there is no need to get by heart the forms of all nouns. Similarly if the conjugational forms of one verb is known, those of similar verbs are also known.

असन्देहः—

आसन्देहार्थं चाध्येयं व्याकरणम् । याज्ञिकाः पठन्तिस्थूल-पृषतीमाग्निवारुणीमनड्वाहीमालभेत इति । तस्यां सन्देहः—स्थूला चासौ पृषती च स्थूलपृषती, स्थूलानि पृषन्ति यस्याः सेयं स्थूलपृषतीति । तां नावैयाकरणः स्वरतोऽध्यवस्यति -- यदि पूर्वपदप्रकृतिस्वरत्वं ततो बहुव्रीहिः, अथ समासान्तोदात्तत्वं ततस्तत्पुरुष इति ॥

For absence of ambiguity is grammar to be studied. Mant-ras dealing with sacrifices are read thus:—

Tie to the stake to propitiate *Agni* and *Varuna* a cow which is स्थूलपृषती. Here is the doubt whether the word स्थूलपृषती means 'stout and spotted', or 'having big spots'. The correct meaning cannot be understood by a non-grammarian from its *svara*. If it has the *ulattu* at the usual place of the first member of the compound, it should be taken as *bahuvrihi* (in which case it means 'having big spots'); if, on the other hand, it has the *ulatta* at the final syllable, it should be taken as *tatpurusha* (when it means 'stout and spotted').

Having dealt with the advantages of the study of grammar in a general way, Mahabhashyakara enumerates them in detail. Kaiyata says:—

मुख्यानि प्रयोजनानि प्रदर्शयानुषङ्गिकाणि प्रदर्शयति ।

(Having mentioned the important benefits, he mentions those that are accessory.) Nagoji Bhatta explains that they are important because they are intended to get a knowledge of words and their meanings and the others are accessory since they deal with in-correct words and the usage of words in proper places etc. Cf.

तेषां प्रधानत्वं च पदपदार्थज्ञानाधीनत्वेनान्तरङ्गत्वात् । वक्ष्यमाणानां च बहिरङ्गशब्दापशब्दप्रयोगविधिनिषेधविषयत्वादनुषङ्गिकत्वं बोध्यम् ।

इमानि च भूयः शब्दानुशासनस्य प्रयोजनानि - तेऽसुराः । दुष्टः शब्दः । यदधीतम् । यस्तु प्रमुक्ते । अविद्वांसः । विभक्तिं कुर्वन्ति । यो वा इमाम् । चत्वारिः । उतत्वः । सक्तुमिवा । सारस्वतीम् । दशम्यां पुत्रस्य । सुदेवो असि वरुण । इति ॥

These also are the benefits to be accrued by the study of grammar. तेऽसुराः etc.

The expressions तेऽसुराः etc., are at the commencement of some Rks which are explained in detail below. They are thirteen in number.

तेऽसुराः—

तेऽसुरा हेलयो हेलय इति कुर्वन्तः पराबभूवुः । तस्माद्ब्राह्मणेन न म्लेच्छितवै, नापभाषितवै, म्लेच्छो ह वा एष यदपशब्दः म्लेच्छा मा भूमेत्यध्येयं व्याकरणम् । तेऽसुराः ।

Those *asuras* pronounced *helayah helayah* and were baffled in their attempt. Hence no *mleccha* word is to be pronounced by a Brahmana; (ie) no word not sanctioned by grammar is to be pronounced; *mleccha* (word) means that not sanctioned by grammar. In order that we may not become *mlecchas*, grammar is to be studied.

The expression हेलयो हेलयः is the incorrect one that is referred to. The mistakes there are, according to some, the non-use of *pluta* and *prakrtibhava* (i.e.) हेलयो हेलयः should have been pronounced as हे रे अलयः हे रे अलयः. Others think that the correct form is हे हे अरयः Cf.

तत्र केचिदाहुः “हैह्यप्रयोगे हैहयोः” इति प्लुते प्रकृतिभावे च कर्तव्य तदकरणं म्लेच्छनमिति । पदद्विर्वचने कार्यं वाक्यद्विर्वचनं लत्वं च म्लेच्छनमित्यपरे ।

(Kaiyata's Pradipa)

On considering the use of the word म्लेच्छितवै it appears that the statement

तेऽसुरा हेलयो हेलय इति कुर्वन्तः पराबभूवुः तस्माद्ब्राह्मणेन न म्लेच्छितवै is a quotation from some previous work. It is worth while to

trace the source of such expressions. The expression न म्लेच्छितवै is explained by Mahabhashyakara by न अपभाषितवै । The reason for such an interpretation is said that the word म्लेच्छः is freely used to denote ungrammatical word or expression. The word म्लेच्छाः means 'censured beings'. The repetition of the expression तेऽसुराः is to show that that topic comes to an end. This seems to be an artifice used in the oral instruction of Shastras.

दुष्टः शब्दः ।

दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।

स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

दुष्टान् शब्दान् मा प्रयुक्ष्महीत्यध्येयं व्याकरणम् । दुष्टः शब्दः ।

Word that is incorrectly pronounced either from the standpoint of *svara* (accent) or *varna* (letter) gives the non-desired meaning and hence is not able to convey the desired meaning. It serves as speech-thunderbolt and brings out the ruin of the sacrificer as the word इन्द्रशत्रुः which was pronounced with a wrong accent. In order that we may not use wrong words grammar is to be studied.

The allusion referred to is this:— Vrtra, an asura, wanted to bring forth a son who could kill Indra, his foe. So he performed a sacrifice in which he pronounced the *mantra* इन्द्रशत्रुर्वर्धस्व which means 'may *Indrasatru* flourish'. Here the word इन्द्रशत्रुः is capable of giving two meanings:— the slayer of Indra and one who could be slain by Indra. If it should convey the former meaning the last syllable is to be accented and if it is the latter, the word इन्द्र should be accented in its usual place. Vrtra wanted only the slayer of Indra. But while pronouncing the *mantra*, he pronounced the word इन्द्रशत्रुः in hot haste by accenting it on the word *Indra*. The result was that he got a son who could be slain by Indra.

This stanza seems to be an adaptation of the following stanza found in the पाणिनीयशिक्षा ।

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।

स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

THE ANCIENT HINDU EDUCATION OR BRAHMACHARYA.

By P. M. Hari.

Some Misconceptions.

One of the notable practices of the ancient Hindus much misunderstood and misconstrued in the present day is what is called Brahmacharya. Many people think that Brahmacharya is a species of religious apprenticeship, and necessary only to the spiritual aspirant. We have been misled into this idea by its common association in the Hindu Scriptures and Dharma Shastras with the early life of a Brahmana, and by its observance in recent times chiefly by men of religious pursuits. A close examination of this mode of life, however, reveals that it is only a system of education—perhaps a unique system—and never the forbidden ground to any man. Nay, it seems to be schooling that makes for the soundness and success of life and career, and indispensable to one who walks the way of higher life. Brahmacharya is really the making of the man. And as the life of the man of

the topmost caste is considered to be the most ambitious it is strictly enjoined by the Hindu Scriptures on the Brahmana. Without strict Brahmacharya it is impossible to reach the highest level of life and culture. Hence it is commonly met with in the lives of holy men.

Another grave misconception about Brahmacharya is that it is taken to be synonymous with bachelorhood. No doubt celibacy is emphasised in this period of life; but it is only one of the ways of preparing the ground for the cultivation of the intellect and the spirit of man. Because Brahmacharya is recommended and unusually practised before a man marries and enters life it has, in common parlance, come to mean an unmarried life. But it is wrong to equate Brahmacharya with bachelorship. Although there cannot be any good Brahmacharya without celibacy yet

sexual abstinence alone cannot make a Brahmachari. A man may be a celibate all his life, but never a Brahmachari. He may be sexually continent or even devoid of sex-impulse but his mind may be filled with evil thoughts and vicious tendencies which will destroy the benefits of his chastity and turn his powers into wrong channels or dissipate them. Such a man cannot become a Brahmachari. Brahmacharya requires much more than celibacy.

Brahmacharya is the process of deflowering the entire self of man and making him self-contained. It is based on the economy of human energy—physical as well as mental—and designed for the building up of man to his full stature. As such, self-control, self-help, self-reliance, self-sufficiency, and self-realisation are its watchwords. And as the realisation of the ultimate principle of the individual self puts the man in contact with the Supreme Self this mode of schooling is called Brahmacharya—the march towards, or communion with, Brahman or the Supreme Spirit.

The Raison d'être.

A fair, if not a thorough knowledge of the individual self and a proper understanding

of its relation to the world about it is the first step to be pursued in life. It is equally essential to develop one's powers and faculties fully before one enters the exacting world. Men are groping in the world and falling foul of it for want of these rudimentary equipments. This poverty also accounts for most of the tragedies of life. If men possessed such knowledge and culture they would see life and world in a new light and never feel them difficult or embarrassing. The need for such a culture was felt by the ancient Hindus and they invented the system of Brahmacharya. But really the necessity for it is more imperative today than at any other period of human history. In these days of intellectual fermentation, moral chaos, spiritual bankruptcy, confounded civilization and mad rush of life nothing but a strict training of the young man in the school of self-development, and self-knowledge can help him to stem the roaring tide of insurgent life. But man now embarks on a dreamy voyage of life without a chart or a compass, without rudder or ballast, or even a fair knowledge of his own boat, and the ruthless buffets of the cruel sea and wind rudely bring him to his senses. He then repents his follies

and failures, and laments his want of light. But alack! he wakes up too late. Man opens his eyes to ethics and philosophy to religion and spirituality only after he has long knocked about and spent himself; and at length he despairs and ends his days in vain repine, painful desires, and low discontent.

Man is born a biped; he is made a man. Education must bring out the contents of the person and make it available for life. Our conception and mode of education is very poor. Our education does not enable the whole of man to grow, in proper proportions, to his true shape and full capacity. The present system of education is busy about the superstructure while it ignores the foundation. It, moreover, draws no substance out of the man but only stuffs him with straw. It stocks the young mind with information and stultifies the personality. It never gives rise to culture for it never prepares the ground for cultivation. It does not till the mental soil or make it fertile, or call up the underground forces of the inner world of the student before it throws the seed on the mind of the boy. The fund of information does not therefore sprout into vivid knowledge or wisdom, or help

to develop a personality in him. Our education fails to make men. It only beautifies the beast and smothers the spirit. Our colleges and universities are manufacturing only physical stunts, mental pigmies, moral infants and spiritual imbeciles. Our education tries to inform the mind without forming it. But the ancient Hindus were more concerned with making man than depots of information. While our educational system is directed to an average physical and intellectual training the ancient Hindu system of education called Brahmacharya besides cultivating the mind and body develops all the resources latent in man and raises him to true manhood.

Human psychology, especially the infant one, is amorphous. Brahmacharya gives it a shape and solidity. The most important part of this ancient educational system is the building of character; the evolution of the full man and the formation of the true man. The giant spirits of prehistoric and Vedic India were the products of long years of religious Brahmacharya. A true Brahmachari is the prince of mankind. Even in recent times men like Sri Sankara and Sri Ramakrishna brought up in

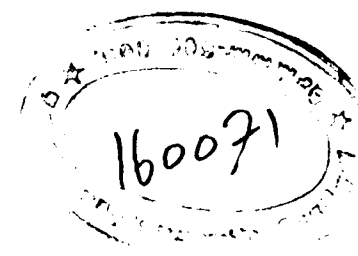
the old school prove to be gods among men, and rule the world with their thoughts and life. The present degeneracy of the Hindus is mainly due to their neglect of Brahmacharya. The sooner it is revived the better for India and the World.

Brahmacharya is the ideal mode of education. It aims at a harmonious, and complete development of all the faculties and powers of the young man. To open up the hidden resources of man, to awaken the dormant forces in him, and to found his life on the ultimate life principle in him is the work of Brahmacharya. Twelve years of absolute Brahmacharya deve-

lops most of the powers in man, and makes him all but perfect.

Life to be growing and fruitful must be rooted in Brahmacharya. It is necessary to give man a firm footing and the proper orientation in life. The inchoation and obscurity of the psychology of the man that enters life leads him to distress and even disaster. The pitfalls of the blind young man marching into any inviting channel of life no less than the untold evils of a reckless early life and associations can be avoided if one undergoes Brahmacharya and understands one's own mental frame and aptitudes.

(To be continued.)



72
92
21
33
35-2-2-9

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