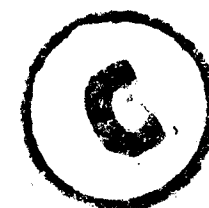


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Hindu prescribing spiritual culture and self-knowledge in the early days of a man is that the best period of life for developing the powers and faculties of man is when constructive metabolism is on the ascendant. Man being a psycho-physical organism there cannot be any kind of mental or spiritual evolution totally independent of the physical conditions. When the destructive processes are gaining supremacy over the organism any endeavour to develop the powers of the system must yield but poor results. The time of adolescence, when constructive metabolism is at the highest, furnishes the best physiological conditions for the cultivation of the superior powers and the striking personality of man. Hence the period of life stretching between 12 and 28 years of age is found to be the most suitable and fruitful time for Brahmacharya.

Another argument for the observance of the spiritual programme quite early in life is that it is natural and easy to cultivate the inner world of man before the outer one begins to loom large before him. It will facilitate the development of the true individuality of man. If the spiritual self is realised before the physical

self begins to assert itself, and the senses turn to dictate to man, he recognises that his physical body is only an accident and an instrument in his hands. He will not overvalue the material frame or follow the lure of the senses or hunt after worldly wealth and welfare as an end in itself. The body of man which often hampers his progress will also cease to be an impediment to him, and come to subserve the higher ends of life.

The Syllabus.

But bare spiritual development is not the aim of Brahmacharya. It contains everything necessary for a sound and successful life and worldly career. The syllabus of Brahmacharya is got up with great care and insight. It is based on the fundamental principles of human nature and constitution, and the needs of life and the world. It is cautious, comprehensive, and cultivating to a degree. It can be adopted in any time or clime. While it carries the broad essentials of the development of human nature as a whole it has room within its ambit to take in any details according to time and place of adoption. It is perhaps the best scheme of education that human genius can frame.

Regular discipline and exercises for the proper development of the physical, mental, and spiritual aspects of the human organism make the curriculum of Brahmacharya. Simplicity, purity, continence, control and concentration of mind, culture of the will and the mind and, the discovery of the soul of man form the main heads of the programme. It also provides for the cultivation of the intellect and the acquisition of knowledge of the heads of the syllabus mentioned above the first three may be said to be the head of the conditions of Brahmacharya, and the rest the exercises. The first set prepares the ground while the others form the actual work of cultivation of the real man.

Simplicity.

Health is the first requisite of man in any avocation of life. Cleanliness and simplicity of life and habits contribute most to health and vigour. They also prevent the incursions of indolence and idleness. Simplicity is the elementary condition of Brahmacharya. A Brahmachari must lead a free and simple life. He should not be disturbed by deeds and wants, nor dissipated by luxuries and levities. He should be free from

the trouble and worries of family life. He is therefore held to be immune from all family and social ties, and made to spend his days in the company of his master at the academy. Even his body, his only burden, shall not demand much of his attention. His time and energy are to be devoted to better purposes than fattening the beast. His wants must be so few as can be readily met. He should not contract bad habits or allow the mind to wander desultorily through the senses. He must live on pure and simple food and content himself with spare clothing. He must be clean and abstemious in his habits. Rich and highly seasoned dishes tax the digestive system, and awake the sleeping sensual instincts, irritate the nerves, and upset the mind. A Brahmachari must therefore avoid them. The evils of alcoholic narcotic substances are so great, that a Brahmachari shall not approach them. Only such moderate fare as is required for the proper nourishment of the body must be taken by him; and even that should consist only of pure easily digestible, and readily assimilable substances. The Hindu Shastras direct that a Brahmachari should live on rice and mild sauce that he may obtain

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by way of alms and roots and fruits that he may gather with his own hands. And even these he must share with his master. That be good enough fare for a student. The wise preceptor will check the quality of the food and the resort to alms will kill the student's self-conceit and at the same time make him bold and free from care. No false sense of shame or dignity shall attach itself to him.

A Brahmachari must be as careless and free as a bird of the wilderness. For this and other reasons he is advised not to encumber himself with draperies and furniture. Pure water, fresh air, and clear sunlight are the best of body builders. A Brahmachari must expose himself as much as possible to air and light; take plenty of physical exercise; and wash himself at least twice a day. He has moreover to study self-help even by attending to his own washing and other needs. A Brahmachari's life must be untainted by vanity or desire for creature comforts. For fear of dividing his attention he is disburdened of all belongings. He should be unknown to care and fear that he may be trained to walk through life as easily and nonchalantly as

a school boy. He must be satisfied by only a bare, rough and ready loin-cloth to cover his modesty and should sit and sleep on a mat of kusa grass or other kind of grass or rushes that may afford him average protection from extremes of temperature.

Man can grow into a human being only if he kills his animality. Out of the deceased lower self of man is born his higher self. Man is born an animal, his energies are ordinarily distributed among his senses and the gross nervous system behind them. The energy pervading these parts must be withdrawn and directed to the development of the finer senses and the finer nervous constitution in man. Much attention to the body only attenuates the mind and its capacity. Simplicity of life and habits helps one to subjugate the brute in man, and to appropriate its powers for the making of man.

A Brahmachari must be free from importunities of flesh and blood. He must simply ignore his senses except for the purpose of making the body grow. He must keep his body and mind clean and healthy, strong and agile, pliable and innured to

strenuous work. They must be ever ready and efficient engines in his hands. They must be so modelled as to yield the maximum output of work at a minimum cost. The Brahmachari must therefore develop a simple and hardy life.

Purity.

What cleanliness is to the body that purity is to the mind. With purity everything will come; without this nothing is of any avail. An impure mind is like a child of the slums. It is rickety and may collapse at any time. Purity is life and progress; while impurity is deterioration and death. Purity is the sunshine of life. It is essential for the cultivation of the human mind and indispensable for the manifestation of the finer forces in man. Purity kills slovenliness and infuses courage, vigour and brightness into the mind. Internal and external purity is needed for the growth of man and his powers. Just as physical cleanliness imparts health and helps the growth of the body, purity maintains the internal equilibrium and strength and aids the awakening of the inner forces. A pure mind is stronger and more discerning than cultivated intelligence. Higher qualities of

the intellect can manifest only in a pure mind. Impure thoughts and feelings not only muddy the mind and dissipate mental energy but also distort the faculties and drain away the forces that ought to be preserved and employed in developing and invigorating the various parts of the human organism. The disturbance of the mind by impure thoughts and unwholesome feelings obscures human vision, spills human energy, and enfeebles the person as a whole. For conservation of animal spirits and its transmutation into intellectual and spiritual energy also purity is requisite. Purity refines and elevates the gross forces in man. Purity is in fact the rudimentary state of Brahmacharya.

Perhaps there is no manner of purity superior to truth. A Brahmachari must therefore be thoroughly truthful and compassionate. He must worship truth as his tutelary deity. He must always be true and open. He must be pure and honest in thought, word, and deed. Dissimulation, sophistry, self-delusion and similar vices and perversions must be entirely alien to the Brahmachari. He should always be plain and straightforward. He must have a strong and impeccable charac-

ter and a clear and clean intellect. He must be brave and also enterprising. An impure mind cannot have mental or moral courage. None but the pure in heart can really be loving and compassionate or the pure mind be strong and discerning. It must also be understood that unless a man is pure he will not be able to contain or control or handle the forces that will be roused in him by the cultivation of the inner world; nay, it may not even be possible to awaken all the powers in man unless he has a pure heart and a spotlessly clean and clear mind. Impure and feeble minds will be shattered by the forces that arise in the course of the practices of Brahmacharya. So a Brahmachari is enjoined to be as pure as ice.

Far from the attractions and invasions of the madding world a Brahmachari must confine himself to study and contemplation of superior, and never sensational or sentimental, literature and philosophy; and spend his days in the purifying and inspiring society of great thinkers, noble characters, and holy men. He must avoid all dubious associations and vulgar diversions and keep out of the way of all tempta-

tions. He must always be pure and high in thoughts, loving and equanimous in feeling, cheerful and compassionate in disposition, and bold and righteous in actions.

Continence.

The importance of continence to Brahmacharya cannot be exaggerated. It is the cornerstone of Brahmacharya. Continence is the restraint of the senses and of the mind. It means the conservation of human energy. For its free and full growth the mind must be independent of the body. The Brahmachari must learn to withdraw the mind from the senses and the world and make it self-contained. The mind is not to be dragged about by the world. The energies of man should not be allowed to struggle through the senses, or to stream into wasting ways of desires and attractions. The forces of life must be harnessed to proper work. Economy is more essential in the use of life than in the expense of anything else. Conservation of human energy, or what is sometimes called man-power, is accomplished by the strict observance of purity and continence. The human constitution is a huge dynamo. What the system generates must not be squander-

ed by the mind or the senses. So both the mind and the senses of the Brahmachari must be under perfect control and discipline. He must be free from the freaks of the flesh and fantasies of the mind. He must live a simple life of contentment and cheerfulness. Dissipation is the moral enemy of Brahmacharya.

Both physical and mental continence should be strictly observed in Brahmacharya. Pleasures of the senses and meanderings of the mind cause immense waste of energy and make the control of the mind difficult. The mind of the Brahmachari is the instrument with which he has to work out his salvation. It must be kept clean, sharp, strong and powerful; and must be wholly devoted to awakening and developing the inner faculties. It shall not go astray. Gossips and levities and other pursuits turn the mind to waste. While healthy, urbane, and stimulating recreation are no doubt good and even necessary, all kinds of horse-play, frivolities, and riotous entertainments and pastimes are undesirable. Violent outbursts of passions, and display of vanities must be scrupulously avoided, for they are the dacoits of the inner world of man and rob him of all

the wealth of his life. Anger and lust shall not approach a Brahmachari, for they destroy the mental frame of even grown-up men. Even intemperate grief and joy must be kept aloof. The mind of the Brahmachari must be steady, calm, and temperate, and its attitude cheerful and alert. It must also be disciplined to strength and sharpness and strenuous labour, and employed the acquisition of knowledge and power.

Sexual purity and abstinence are most important parts of continence. Too much emphasis cannot be laid on their necessity and value. The Brahmachari must be simply chaste in thought, word and deed. The celibacy of a Brahmachari should not be a bare physical self-denial that vitiates the mind. A mechanical suppression of the passions that gives rise to a rank and mutinous mind will only ruin the Brahmachari. A man who imposes on himself physical privations which create strong mental cravings is only trying to preserve his physical purity at the cost of his soul. To a Brahmachari the mind is more important than his body, and his soul is his ultimate aim. A clean, innocent body, with a rankling or riotous mind is therefore not only not good to

him but also dangerous to his life and career. What he wants is a happy freedom from sexual demands and sex impulse. A Brahmachari must be pure and innocent in body and mind. The sexual instinct in him must be elevated and transformed into higher impulses and powers, and his vital energy must be directed to the building of his body and mind.

The vital fluid of men is creative power in material form. It is the cream of matter and lift—at the threshold of transformation of matter into life—and the primary source of man-power. It has various uses, and is essential for the building up of the human organism and everyone of its parts, physical and psychical.

All the vitality generated at the time of adolescence of man must be distributed amongst the organs of his body. Only then will the organs attain their full development and power. What remains after supplying the needs of the physical organs must be applied to the nourishing of the psychological mechanism of man and for the building up of supernormal nervous structures in the human system which will enable him to develop higher life easily.

The higher impulses in man require nervous structures for their expression and operation towards higher ends. Most men are dead to these impulses because of the absence or atrophy of the proper and necessary nervous formations in them. The human organism contains nerves of varying degrees of delicacy and strength; and in their functioning lie the life and powers of man. In the ordinary man only the coarse nerves are active. The finer ones are dormant. They are also in a very attenuated condition. Unless these are strengthened and made to function man can never know higher impulses and perceptions. If all the surplus vitality in man is drained away by physical satisfaction of the sexual instinct man must long remain a brute. Much vital energy is essential to tone up the finer nervous system and to stir them to activity. All the vitality of the Brahmachari must be utilised for his growth. The life-principle of the vital fluid of a Brahmachari is absorbed into the system and goes to reinforce his life as a whole. The finer nervous machinery is substantiated and super normal nervous structures are formed when the sexual instinct and energy are transformed into psychic force

and spiritual energy. And this must be done before the man-power descends into the form of vital fluid. The sexual energy of a Brahmachari shall not be allowed to materialise into vital substance. It must be submitted by spiritual exercises into intellectual and spiritual power. Twelve years of pure, rigid, continuous Brahmacharya, especially at or from the time of adolescence will develop the whole of the finer nervous system in man and add to them certain supernormal nervous structures and centres which will help the mind to rise easily to higher spheres of consciousness and spiritual unfoldment. To one who has undergone such a Brahmacharya lofty states of superconsciousness will not be far removed from the normal state of his mind; nay even his normal state would be far superior to that of the common man. That is why the Brahmin's life, which is the offspring of Brahmacharya is exalted, and he finds it easy to soar into high altitudes of philosophy and metaphysics. The intellection of a Brahmachari will rise to such heights as will stagger even great men and geniuses. Even his physical senses and

organs attain such solidity and strength and sharpness as is unknown to the ordinary man.

There is no exaggeration in saying that chastity is the brick with which Brahmacharya is built. A Brahmachari must not therefore even so much as dream of woman. All sexual considerations must be entirely foreign to him. Woman, moreover, is the greatest attraction and burden of life, and sexuality, the greatest channel of drainage of man-power. Woman is the curse of the undeveloped soul. If the green-horn sets his eyes on the witchery of sex-love it drags him down and dismantles his mind. Once in the clutches of the feminine charms all freedom and progress are at an end; the inner forces of life are stifled to death, and spirituality takes wings and flies off. So to shut the ears to the siren-songs of feminine beauty and sex-love is most important to Brahmacharya. The vitality of a Brahmachari must be kept pure and intact, and employed for the higher purposes of life. A Brahmachari cannot be over confident in respect of his vital energy. *(To be continued.)*

SANATSUJATIYAM.

(Translation of Text and Commentary.)

By Swami Jagadiswarananda.

CHAPTER I.

यमं त्वेके मृत्युमतोऽन्यमाहुरात्मावासममृतं ब्रह्मचर्यम् ।

पितृलोके राज्यमनुशास्ति देवः शिवः शिवानामशिवोऽशिवानाम् ॥६॥

There are some others who imagine *Yama* to be death. That god, they say, rules the region of the manes, and ministers good to the virtuous and evil to the vicious. But, in my view, to live in Atman and move in Brahman is immortality. (6)

Objection: It is told in the narrative of Savitri that Yama took out by force the person of the size of a thumb, bound and controlled, from the body of Satyavan. How do you then say that the shape of death is not perceived?

Reply: True, the form of death is perceived. Yet that is not real death. What then? What we call *Pramada* or ignorance is death proper, as it is the only root of ruin, the only cause of destruction. The Shruti thus points out the perishing power of *Ajnana* and says: "Knowledge of It (Atman) is the greatest gain and ignorance of It is the worst loss." The Brihadaranyaka Upanishad also considers nescience as real death in the following line: "Death is darkness and immortality is light."

As *Pramada* is the direct 'source of all evils, do not be overtaken by it. Stick to the consciousness that you are no other than Brahman—the Being, Wisdom, Bliss, Absolute. That ignorance is the cause of all bondage, knowledge that of freedom, is pointed out by Bhagavan Sri Krishna in the Gita thus: "Jnana is enveloped by *Ajnana*; so the creatures are deluded." For *Pramada* is death and its absence or wisdom is immortality. *Amritatvam* is not to be had by any Karma. It is beyond the reach of all Karmas; it is ever-established and ever-accomplished. The Shruti too says to the same effect as follows: "This is the eternal glory of Brahmana.....Knowing that one crosses and conquers death; there is no other way than this.....The steady

Brahmana knows It and becomes wise." Thus it is shown that Jnana leads to Moksha. It is so said that It (Moksha) is not perceived by the eye. Bhagavan also teaches the same thing in the Gita when he says, "The Kshatriyas are endowed with ends" and "knowing the death with beginning" etc. It is said in the Moksha Dharma: "Karma binds man but Vidya liberates him. So the wise who have seen the other side of samsara do not perform any Karma," and again, "Jnana is the best means of Moksha, not the Yajnas (Sacrifices)." That one who knows Jnana and Moksha to be the same should renounce all Karmas—is taught by Bhagavan Vedacharya Manu thus: "The best of the twice-born should relinquish all Karmas as inculcated in the Shastras and carefully take to the study of the Vedas and self-control and they eventually attain the wisdom of Atman."

Again the Bhagavan says in the same strain: "Jnanam alone gives" directly the fruit of *Apavargam* (redemption). So, pure Jnanam, the source of (*Kaivalyam*), should be practised by you." "The one Atman which goes everywhere and which is of the nature of pure awareness should be heard, seen and known with great care. That Atman is all-blissful, all pure, eternal,—is right Jnanam, is right Moksham. This is the burden of the philosophy of wisdom. Thus the pure, lone Brahman is described. Devoted to and established in that supreme Truth, the aspirants reach Me, the Great Soul, the Universal Being."

Objection. If this be so, then no Karma should be performed.

Reply: Yes; Karmas are not to be done by the enlightened ones alone. Others must do Karmas for the purification of the heart. Bhagavan says in the Gita: "He who delights in the Atman" (is really the knower or Jnanin). In the Brahma Purana it is said by the Kavashoya: "What is the use of our studies anymore?" The Bahvricha Brahmana Upanishad runs thus: "Why should we study anymore?" The Brihadaranyaka teaches renunciation of Karmas for the knowers of Atman thus: "In the days of yore the knowers did not desire for progeny." According to the Lainga Purana: "He who is satisfied with the nectar of wisdom does not want to perform Karma or beget issue".

The Atharvani Shruti says: "He is not a knower (of Brahman) who performs Karmas." For whom then is the performance meant? It is the ignorant aspirant who must perform the Karmas, and not the wise or the knowers. So Bhagavan says in the Gita: "At the beginning of creation the two-fold path of devotion was given by me to this world—the path of knowledge for the meditative and the path of work for the active". And again the blessed Lord

speaks in the same strain thus: "For the man of meditation wishing to attain purification of heart leading to Yoga, work is said to be the way. For him who has attained such Yoga inaction is said to be the way." Thus said Bhagavan Satyavatisuta: "There are two paths only".

Objection: The Karmas should not be performed by the ignorant as they will be the source of bondage to them. It is said by Bhagavan to the same effect: "The creatures are bound by the Karmas but they are freed from them by Vidya or wisdom."

Reply: It is true. Karmas do not bind the doer who performs them for the sake of God without the expectation of any reward. The Lord says in the Gita: "He who performs Karma just like Yajna or sacrifice becomes bound." What then is the use of such performance? We have told already that it is only for the purification of the mind and for nothing else. The Bhagavan says that the yogins perform work in thought, word and deed only for the purification of the self. Again He observes "Yajna (sacrifice), Dana (charity) and Tapas (austerity) are purificatory to the wise." "One devoid of attachment does not work." It is said: "The Karmas are the outcome of the imperfections in man whereas Jnanam is the highest end. Jnanam dawns when the imperfections are worked out by the Karmas."

Objection: But the Shruti also declares that the Karmas too lead to Moksha by saying: "He who knows both Vidya and Avidya goes beyond." Manu too says: "Both Tapas and Vidya are ways to salvation."

Reply: Not so. Commission of this mistake is due to the non-reference of the context. In the text, "One who knows both Vidya and Avidya goes beyond," is followed by, "by Avidya one crosses death and by Vidya one attains immortality." The Shruti here points out the difference between Karma and Jnana, and the absurdity of their association.

Making this distinct Bhagavan Manu says: "Both Tapas and Vidya lead to Nisreyasa. But Tapas destroys sins and immortality is attained through Vidya." He shows here that by the performance of Tapas which is nothing but the performance of the *Nitya* and *Naimittika* Karmas, one is purged of all impurities. So also says the Upanishad: "All this is covered by Isha," All this being pervaded by Brahman one who identifies himself with all, sees the one in all and nothing else than That. By saying that true enjoyment is possible only through renunciation the Shruti emphasises that the Atman lives on mere renunciation and on nothing else. How then the knowers of the not-self can

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protect their Atman? Hence it is said: "By doing the prescribed Karmas as enjoined in the Scriptures one may live a century. There is no other way for such men. No Karma can taint them."

Thus, for the ignorant who sees the human not the divine in man life-long performance of Karmas is enjoined for self-purification as their past and present sins have not yet undergone disjunction and destruction due to nescience. These texts mean that the Karmas have the potency of purification and not of liberation. But if you say that joint performance of Jnana and Karma is possible by the text, "The knower of Brahman is also the doer of virtues," then I say that the famous text do not approve of it. In the Anu-Gita the Bhagavan clearly says that Karmas lead to Mukti only by means of purification as follows: "One becomes established in Yoga only after attaining purification of heart by the performance of *Nitya* and *Naimittika* Karmas without desiring for their results. Such a one rooted in Yoga realises the supreme abode of Vishnu."

Bhagavan Sanatsujata stresses that Moksha is attainable only after self purification. Hence it is said, "Tapas etc., are means."

Objection: Why liberation follows self-purification? Liberation may be got by Jnanam alone without self-purification.

Reply: True. Jnanam results in Moksham but that Jnanam does not come without self purification. Hence it is said: "Jnanam dawns in man only after the destruction of sins." So Yajnavalkya says, "Self-knowledge cannot rise unless and until sins are washed off." Only the purified souls attain freedom because they alone can discriminate between the real and the unreal. So, for the sake of self-purification duties as prescribed by the Shruti and Smriti should be performed in thought, word and deed, with devotion to God, the Lord of all. The purified souls who relinquish the enjoyments of this world and the next can become Yogis. So the blessed Bhagavan says in the Gita: "Karma is necessary for those who aspire for Mukti." "It is hard to attain Sannyasa without undergoing Karma Yoga." The sign of Sannyasa is the detachment from the objects of the senses. If anybody purifies himself by *Yajna*, *Dana* etc., relinquishes the pleasures of the here and the hereafter and becomes a Yogi, it is *Shama* (renunciation) and not Karma which is the cause of it. The Gita too says: "*Shama* is the cause of the attainment of Yoga;" and not Karma. So, the Yogi successful in *Shama*, *Dhama* and other Sadhanas, having *Srava*na, *Manana* and *Dhyana* should practise Yoga in solitude to know the Atman. What then is the necessity for the practice of Yoga? Hear. In a levelled ground free from stones, fire, sands, sound, tanks etc., the place which is favourable to the calmness of the mind and which is clean, neither too high

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nor too low, spread your seat with first kusa grass, then deer-skin and then a piece of cloth over it and afterwards be seated on it in Swastika or in any other suitable and comfortable posture holding the body erect and still, and the neck and the head in a straight line. Then slowly but steadily withdraw the mind from the three-fold states of waking, dream and sleep and then releasing the mind from the causal relation meditate on the Atman who resides in the heart of all things and beings, who is all-blissful, stainless, unseen and unborn, who is unaffected by hunger and thirst, who is described as 'not this, not this,' and whose awareness never rises or sets.

It is, therefore, said by the knowers of Brahman; "The Brahmana whose mind is purified should retire to a solitary place and contemplate in the core of his heart on the All-pervasive One who is as all-encompassing as the limitless sky." The Brahmo Samhita says: "Exert yourself to the utmost for the realisation of freedom." Thus by the practice of Yoga one knows directly his self as the self of all and becomes enlightened. He is freed from all ignorance and its functions as well as all grief. He is the most fortunate of all. The Brihadaranyaka says: "If you know the Atman you attain freedom." The Ishavasya Upanishad says: "He sees himself in all beings". In the Kathavalli it is said: "That state is hard to attain". According to the Kavaseya Gita: "The knower of Atman does not fear anything and crosses the ocean of grief and sorrow." Manu says: "Of all knowledge that of the Atman is the Supreme." The Bhagavan says in the Gita: "He who knows the Atman is the real knower." Knowledge of everything else is useless. As self-knowledge is the supreme end of life, know that cosmic self, which is all-blissful as your own self. Do not try to know or think of anything else except That. So the Shruti runs thus: "The calm-minded alone know It." The Bhagavan says: "All desires are born of Sankalpas." In this connection the essence of all Scriptures is spoken.

Now to turn to our text. As Pramada is the root of all evils I call it death. Not Yama, the deity of death. Those who are blinded by the darkness of worldliness and are ridden by Avidya see a second one other than the Self (Atman) and call Vaivasvatha as death different from Pramada called death by me. To live in the Atman, is to have constant awareness of Atman. Manu says: "Yama is the king Vaivasvata who resides in your heart. If you are in good terms with him you need not go to the Ganges or the Kurukshetra." Immortality is that which has undying virtues. Brahmacharyam is the life of the Spirit or Brahman i. e., to realise one's soul as Brahman. It is said in the Kathavalli: "Who can know beside me that effulgent Being, who rejoices and rejoices not. Yama rules the kingdom in the region of the manes. How does he rule? He ministers good to the doers of good and evil to the doers of evil.

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The Western Philosophers and the Departed Spirits.

By Swami Purnananda Chaturvedi

On a critical examination of some of the broad principles in relation to the departed spirits one will find it proved, beyond the shadow of a doubt, that they do really exist and their study as a branch of knowledge can be pursued on a logical and scientific basis. The recent labours of the Western students on this subject have, at any rate, demonstrated that there is a road leading to the study of this branch of knowledge which though now seemingly dormant in the East has existed in India from time immemorial. The experiences of the Western scholars regarding this branch of knowledge of which we hear so much and read from time to time in the press have in a way created a thrill in the 20th century and the minds of the people are naturally attracted towards this branch of knowledge. I have nothing but praise for the Western scholars in as much as they have by their demonstrative experiences created a taste in the public mind towards a knowledge which to all intents and purposes was apparently buried and forgotten in the East. But all that has yet been achieved by the Western scholars in relation to this subject would simply show, on a critical analysis, that they are yet on the threshold. Without entering into a discussion as to what the real tests to prove the existence of the departed spirits are and why the Western scholars feel satisfied with their achievements (which are mere shadows instead of realities), it is better to explain its basic and elementary principles so that the subject may be easily grasped and the people may correctly know the truth about it and may not be lured to run after the shadow. It is further proper to nip the false notions about (pretatma) in the bud.

Departed spirits or pretatmas.

The Christians and the Arya Samajists, busy as they are with their own propaganda amongst the public, have neither thought of the existence or non-existence of pretatmas nor have recognised or believed in their existence. People, lacking in the means or the directive ability to probe into this subject, are satisfied

with the present-day commonplace arguments and take them for granted. But it is incorrect to say that the spirits have no existence. The non-existence theory of "Pretatmas" not only neglects an object of our study but acts as a dangerous obstacle to the attainment of its goal. The spread of this false notion, anyway, hits Hindu Dharma in the face, as it were, and tends to make its followers non-Hindus which is an irredeemable wrong to them. If one goes to any country in the world or studies the history of any part of the world he is bound to come across some equivalent word for "Pretatmas". The so-called educated class may not have seriously thought over this matter and if they think and reject the theory of the existence of the "Pretatmas", the question that they will have to answer will be what is the reason for their coming across the word "Pretatma" or its equivalent? This, at any rate, shows the existence of a word which has survived the lapse of time extending over thousands of years without being obliterated and which appears impossible even for the educated classes of the 20th century to root out from their respective countries. They would have no difficulty in agreeing

to the broad fact that no nomenclature can be in vogue or in existence without the existence of an object for which it stands. When the word "Pretatma" or its equivalent is in vogue, it necessarily follows that the object for which this name stands must have its existence in this universe. There cannot be a name without an object because in this world there is not a single example of a name without an object though it is quite possible that different persons might have different conceptions of the forms of the object.

Let us take the word "God" for example. Its equivalents are known in almost all the countries of the world but there is wide divergence of opinion regarding His form. Similarly when the word "Pretatma" or its equivalent is commonly used in ordinary parlance there must necessarily be an object for which this name exists and further the object must have its existence in some form or shape. This may not be to the liking of those people who would refuse to see eye to eye with us and the face of hard and evident facts would stick to their own belief in their theory of the non existence of the "Pretatma". Their theory,

good, bad, indifferent, need not detain us. Those who have made a faithful and critical study of the Hindu religion recognise the existence of "Pretatma" like an integral part of a huge machine which without it might be incomplete. The Christian world has now begun to advocate the existence of the departed spirits which in other words is the same thing as belief in the existence of the "Pretatmas". It is now taking a keener and keener interest in it. The names of Dr. Sir Oliver Lodge and Sir Arthur Conan Doyle who have greatly attracted the attention of the world to-day require special mention. Practically the whole world looks up to them with amazement and deep gratitude for riveting its attention to a so-called new subject. Even the present-day Hindus look for inspiration and guidance from them forgetting their own reverential past. But I do not propose to blame them for this degeneration. Probably the causes are beyond their control. I would prefer only to remind them of the fact that if they were to find the East as it was and as it is to-day in spite of changed environment, they will, to their surprise, find that completest knowledge about this so-called new subject namely, existence of "Pret-

atma" is available to them in their own home and it is not at all necessary for them to invoke any outside agency for guidance or help.

Let us now come back to (1) Existence of "Pretatmas and (2) the possibility of their being invoked. The Western scholars have now begun to believe in both. Those who know nothing about them and are eager to probe into its mysteries would like to hear something about them. According to believers in Hindu philosophy the soul of every human being whether of a male or of a female except that of a Sanyasi will have to remain as a "Pretatma" because all human beings have some worldly desires while the Sanyasins have complete control over their senses (Jitendriyas) or in other words they are free from all worldly desires (Jiwan-muktas). Three days is the minimum period for which all souls excepting those of Sanyasins must remain as "Pretatmas" but they might have to live for a longer period than that according to their Karmas and Samskaras.

How do desires (Vasanas) come to an end? The Hindu Dharma would answer it by saying by "Shradha" and "Tar-

pana'. But at this stage we have further to know what kind of desires come to an end and how and why. This is necessary to find out where all desires come to an end. No question of a rebirth arises and the salvation is attained. "Pratatmas" have "Sukshma Sharira". When the 'Sukshma Sharira' leaves the 'Sthoola Sharira' his desires still persist in the "Sukshma Sharira;" but in spite of the fact that those desires remain they cannot be satisfied because "Sukshma Sharir" is incapable of satisfying those desires unless and until it again assumes Sthoola Sharira (Material body.) "Sukshma Sharira" can see and hear things hundreds of miles away, can reach various places in the twinkling of an eye, can easily get at or near things of his desire but cannot enjoy them or satisfy his desires. This he soon begins to realise and therefore finds it necessary to take to 'Sthoola Sharira' through which alone he can satisfy his desires. In this manner his desires in relation to his "Sukshma Sharira" come to an end to be fulfilled through "Sthoola Sharira" which he sooner or later assumes. It is also possible that the departed spirit may go to hell or heaven or any other lokas before rebirth but it is possible only then when

Yagnas and Upasanas have been performed in the material world. This is based on the theory of transmigration of soul, a bedrock of Hindu theology. On this point other religions of the world may differ and as a matter of fact do differ. But it is common knowledge that the Christians and the Muslims also recognise the necessity of death obsequies for the departed souls and do perform some ceremonies.

The Christians pray for the resting in peace of the departed soul and perform some ceremonies and the Mohammadans perform Fatiha etc., besides other ceremonies. These can roughly be called to correspond with the 'Shradha' and 'Tarpana' ceremonies performed by the Hindus. This will, I hope carry conviction to those at least, who believe in Hindu philosophy and there is a stage after death which proves fully the ethereal stage of 'life', call it by the name of 'Pretatma' or departed spirits.

The form of 'Pretatma'.

The form the dead persons have in "Pretatma" stage is Ethereal (Sukshma) accompanied by desires which he or she had in one's life before death. The 'Pretatma' is invisible to us

like air because the ethereal body has the elements of air supreme as contrasted with the living persons whose baser bodies (Sthula) are made up of the elements of *earth supreme*. We do not see air. We feel it either when it touches our bodies or when we see external objects being moved by it. Similarly we know of 'Pretatma' only when some of their good or evil acts arising out of their good or evil desires affect the human bodies.

Next we have to answer the question, can the 'Pretatma' be invoked? If so in what way and how are we to know that they actually exist. We have further to see how far the claims of the Western scholars in this respect are convincing. Hindu Dharma through its practical Yogis will give an affirmative answer to the question, can the Pratatma be invoked? No one will question the undisputed truth that there is a Divine force which permeates the whole universe. Different names may be given to this force in different countries by different people but the fact remains that there is a force, the scientists call it by the name of energy, which permeates the whole Universe. This Omnipresent force runs through all objects,

animate and inanimate, including of course air, ether, water etc. The form of Pretatma being ethereal this force runs through it also. It is on this theory that the calling or invoking of the 'Pretatmas' has been practised since eternity in the Hindu religion and the pious act of the performance of 'Shradha' etc., begin only when 'Pretatmas' are called in and this process of invoking spirits is connected with the Mantric Yoga of Hindu philosophy. Now there are two processes, one the Mantric or Oriental and the other mere concentration or Occidental. According to the latter if the mind is concentrated on any known or unknown spirit through the medium of its name or form by which that particular spirit might be known, it would be possible to invoke it and chiefly by those who had connections with the "Pretatmas" baser bodies namely by the members of his family. This is possible because their personality which existed in their baser body in the visible world would continue to exist even in the form of Pretatmas, because they do not forget their attachment to their former relations till such time when they are reborn in some other form and are thus delivered from the 'Pretatma' stage. In this respect the

efforts of the Western scholars have demonstrably proved that the ancient belief of the Hindus regarding their power to invoke the 'Pretatmas' (departed spirits) was well-founded and perfectly true. The process of concentration employed by the Occidentals is not something new, quite unknown to the Orientals. This method was not only familiar to India but the power of concentration in some instances was developed to such an extent which can hardly have any parallel in the history of the world for years to come and this method is even now in vogue and is practised freely in varying degrees.

Two methods of invocation known to Hinduism.

Though Hinduism recognises concentration as one of the methods of invoking the 'Pretatmas' it also depends greatly on Mantra Yoga which probably is more efficacious. There is a great difference between the two processes. By the former the spirits (Pretatmas) can be invoked for a short time only (unless the power of concentration of the invoker is developed to a very high degree) while according to the latter they can be invoked temporarily or even permanently according to the

wish of the invoker and comparatively with greater ease and certainty too. The present-day followers of the former method, namely that of concentration, never seem to have given a serious thought to the extent to which deep concentration is needed for calling the Pretatmas (spirits) even temporarily. The Oriental invokers of spirits realising the various draw-backs of the former method preferred to employ the latter method of Mantra Yoga as it has always been found to be more efficacious and certain. This method, namely that of Mantra Yoga is even to-day exhibited in India by persons who often go from door to door. They can tell you the past and present and also some times the future with precision. Those persons who have under their control an ordinary spirit can only tell you the past and present with precision as the spirit which is in their control constantly whispers into their ears every information that they want relating to their clientele. Generally such persons are called Karan Pishachi. This information will always be found to be quite true and many gentlemen must have sometime or other come across such persons. If the spirit which has been invoked and made permanently to reside

with the persons who know and can practise Mantra Yoga is of a superior type like Brahma, it can also glean into the future and give good advice besides predicting one's future events. In the same manner there are in existence in India to-day Mantra Yogis who can invoke God or Goddess (Devi or Devata).

Such persons are capable of giving information of all the three 'kalas' (present, past and future) and can also guide and give us good advice.

Concentration method and its being doubtful in operation.

This method which the Occidentals may claim to have discovered but which in fact they have only adopted can easily be shown to be not a sure test. The question naturally therefore arises why this method of invoking spirits by means of concentration is doubtful? I think you will all agree without difficulty that in order to yield true and definite results the power of concentration must be developed to a very high standard, which is generally not possible in the case of every invoker. Indian Sanyasins do not come in this

category and their case is quite different. If it is not developed to a high degree success will ever remain uncertain and the invoker instead of being successful in his objective will only be able to make certain demonstrations of his power which are natural to the incomplete stage of concentration which he has attained. Now it is to be determined whether one's concentration is so much developed as to enable one to invoke 'Pretatma' without fail. A test of attaining proximity to this stage may prove successful if the invoker can call persons living at distant places or his neighbours at his will. If this stage is reached by him, it is only then that it may be expected that if he further develops his power of concentration by constant practice he may reach a stage when he will be able to invoke 'Pretatmas'. No one will doubt the proposition that calling of 'Pretatmas' is and must necessarily be far more difficult than that of human beings.

The next point for consideration is assuming that the invoker has developed concentration to the point necessary for invoking Pretatmas and can actually call them, how can the fact that the Pretatmas have actually

arrived be tested? It has already been shown that even if the power of concentration is not developed sufficiently the operator can successfully show certain demonstrations. But in a sufficiently advanced stage of concentration the invoker sometimes sees his own mental pictures and he is wrongly led to believe that 'Pretatma' has arrived and even when in fact it has not arrived. A proper test to find out whether a 'Pretatma' (Spirit) has arrived or not is that the invoker may be able to narrate certain facts about some person living at a distance or of a person who may be sitting close to him and these persons must be completely unknown to the invoker or the medium employed. A still better test to ascertain the presence of the spirit will be to refer to the operator (invoker) some letter or writing with the object of getting it read out by the 'Pretatma' invoked. If the spirit invoked can read or write it word for word there will be no doubt about the fact that the spirit has really arrived and its presence fully demonstrated. But if this test fails it is abundantly clear that the spirit has not come and whatever wonders are being seen they are nothing but the mental pictures of the operator.

Can the Pretatmas be Photographed?

We can now turn our attention to expert spirit photographers for finding out the truth of their claim about the genuineness of their photos. We have to test whether they are really photos of the spirits or of something else. If they can be proved to be the genuine photographs of spirits, this phenomena would further strengthen the Hindu belief that spirits (Pretatmas) can be invoked. But with regard to the claim of the spirit photographers we have to be careful and lay down some kind of test to find out the real truth about it. If their claim is true their efforts are praiseworthy otherwise they should be warned against their illusioned and self-created hallucinations. Like invokers of spirits they can also be misled and the reason is not far to seek. When an object is concentrated upon by a powerful operator the result of it will be that the picture of the object concentrated upon will appear in the atmosphere which can easily be photographed by a fine camera. Modern scientists too have demonstrated that mental ideas can be photographed. Therefore it is quite possible that what has been photographed by the so-

called spirit photographers is not the photograph of the spirit but only an image of the picture so created in the atmosphere by a powerful operator. In other words the photo or the image thus produced on the negative film might be a print of one depicted in the atmosphere by the powerful concentration of the mind of the invoker on the name or form of the baser body of the Pretatma as seen in flesh and blood before death. If this be so the claims of the so-called expert photographers would appear to be mere pretensions and subject to serious doubts. Expert spirit photographers have yet to ascertain for themselves that the productions of their art are the real photographs of the departed spirits (Pretatmas).

YOGA VASISHTA.

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

(Continued from page 274.)

1. The Rakshasi said:—
Well said, oh king, your minister's answers are sanctifying and fraught with lofty spiritual teachings; pray, now, oh Lotus-eyed, answer the questions yourself.
2. The King answered:—
It is the relinquishment of the idea of truthfulness in worldly forms that constitute the supreme doctrine and this is brought about by the relinquishment of all desires from the mind and at the same time by understanding that the worldly forms are in its true and one reality as Brahman alone. (Herein is expressed the philosophy of Idealism wherein all forms have no real existence except through the mind which in turn has no real existence except in the only underlying essence of the chit (conscious intelligence) which alone constitutes the only reality in the universe).
3. The so-called dissolution and creation of the universe are

brought about by the mind in its involution and evolution aspect (contraction and expansion) and the perfect state is reached by meditation on the truths of the Vedantic doctrines and when in turn a purification is obtained which is beyond expression in words.

4. The world with its moveables and immoveables is caused merely as by a sportive attitude of the mind in its intensiveness and is seated as the middle between the two extremes Is or Is not, but at the same time looking as if full of the two extremes.

(Here the only reality that exists is understandable only by the reality of Brahman being understood as lying between the extremes of Is and Is not and at the same time looking as both and it is the illumination of the understanding as the universe that constitutes the truth or Atman or the soul of each individual. The Universe and Brahman are indivisible and unseparated and the universe is the heart of Brahman in its homogeneity and not distinct and separate and the Atman in each individual is

no other than the Brahman).

5. Though the Brahman is manifest in the form of the universe, there is no separateness in such manifestation and is not divided thereby from its source but continues indivisible and in truth the Brahman is mere existence or positivity and it continues to be eternal and gives everlasting happiness.

6. Such Brahman is atomic and by mere cognition you perceive, you experience air, and as such you are experiencing your own hallucination and so there is no such thing as air etc, to any degree and pure intelligence-consciousness alone remains for ever.

7. By cognition of sound you perceive sound which is only mere hallucination and therefore in this universe there is a gulf between sound and its consequent effects of perception of its meaning.

(Here words and their meaning have no real existence and is brought about by one's own hallucination and thus make you bound to the wheel of births and deaths by consequent attachment).

(To be continued).

Lectures on Patanjali's Mahabhashya.

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

(Continued from Page 286)

A doubt may arise why the incorrect pronunciation of words should bring out the destruction of the sacrificer and not the officiating priest though it is the latter who actually mispronounces the word. Since the priest is only paid for it, neither the gain accrued by the correct pronunciation, nor the loss accrued by the incorrect pronunciation is considered to affect him.

The enumeration of तेषुराः and दुष्टः शब्दः is to make the Brahmanas realise that, if they are ignorant of grammar, they will be disqualified to officiate as priests in sacrifices. If, in spite of their ignorance, they are chosen, they will be instrumental in bringing ruin to the sacrificer who chooses him.

यदधीतम्—

यदधीतमविज्ञातं निगदन्नेव शब्दते ।

अनग्रात्रिव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥

तस्मादनर्थकं माधिगीष्महीत्यध्येयं व्याकरणम् । यदधीतम् ।

That which is studied (at the feet of the preceptor) without its meaning being understood and is often repeated does not shine (i.e. is of no practical utility) like dry fuel thrown on ashes. In order that we may not study anything without any advantage the knowledge of grammar is necessary.

From this it is evident that there is no use of studying anything without understanding its sense. Much more is it so with respect to the study of the Vedas. That Mahabhashyakara cites this only with special reference to the study of the Veda is seen from the fact that this stanza with a slight modification forms the supplement, in Nirukta, to the stanza

स्थाणुरयं भारहारः किल अधीत्यवेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञ इत्यकलं भद्रमश्रुते नाकमेति ज्ञानविधूतपाप्मा । Nirukta I.6.2.

It means this:— He who studies Veda without knowing its meaning is evidently a pillar serving as rest for loads; but on the other hand he who understands the meaning gets all kinds of happiness and reaches Heaven after having his sins removed with his knowledge.

The Nirukta reading is यद्वहीतम् instead of यदधीतम्

यस्तु प्रयुङ्क्ते—

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान्यथावद् व्यवहारकाले ।
सोऽनन्तमाप्नोति जयं परत्र वाग्योगवित् दुष्यति चापशब्दैः ॥

The learned grammarian who uses the right word in the right place gets unbounded success elsewhere, while the other man (the non-grammarian) fares ill by the use of incorrect words.

Mahabhashyakara evokes a discussion on the subject of the predicate दुष्यति. The पूर्वपक्ष is that वाग्योगवित् which immediately precedes दुष्यति is the subject and the सिद्धान्त is that अवाग्योगवित् is understood before दुष्यति and it alone forms its subject. The discussion runs as follows:—

कः — Who ?

वाग्योगविदेव — Evidently the grammarian.

कुत एतत् — How ?

यो हि शब्दान् जानाति अपशब्दानप्यसौ जानाति ; यद्येव हि शब्दज्ञाने धर्मः एवम् अपशब्दज्ञानेऽपि अधर्मः । अथ वा भूयानधर्मः प्रप्नोति— भूयांसोऽपशब्दा अल्पीयांसः एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः तद्यथा गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतलिका इत्येवमादयो बहवोऽपभ्रंशाः ॥

For he who knows correct words knows also incorrect words. As merit accrues with the knowledge of correct words, demerit also

accrues with that of incorrect words. Or the greater becomes the demerit since the incorrect words are greater in number; every correct word is mispronounced in many ways; for instance the correct word गौः (which denotes cow) is mispronounced in many ways like गावी, गोणी, गोता, गोपोतलिका etc. (It must be borne in mind that the word गोणी when it means a sack is correct)

अथ योऽवाग्योगवित् ? Then what about the non-grammarian ?
अज्ञानं तस्य शरणम् । Ignorance is his resort.

विषम उपन्यासः । नात्यन्ताय अज्ञानं शरणं भवितुमर्हति यो ह्यजानन् वैब्राह्मणं हन्यात् सुरां वा पिबेत् सोऽपिमन्ये पतितः स्यात् ।

Illogical is the argument. Ignorance cannot completely serve as a resort. He who murders a Brahmana, or who drinks liquor without knowing that either brings forth sin is I think, a sinner.

एवं तर्हि, सोऽनन्तमाप्नोति जयं परत्र वाग्योगवित् दुष्यति चापशब्दैः ।
(Here it must be understood that he reads it in such a way as to stop after वाग्योगवित् so that it may be taken with आप्नोति in the previous line).

If so सोऽनन्तम् अपशब्दैः ।

कः ? Who ?

अवाग्योगविदेव— Evidently the non-grammarian.

अथ यो वाग्योगवित् ? Then, what about the grammarian ?

विज्ञानं तस्य शरणम् । Knowledge is his resort.

क पुनरिव पठितम् । Is it said anywhere ?

भ्राजा नाम श्लोकाः । The slokas named bhraja.

किं च भोः श्लोका अपि प्रमाणम् ? Oh sir, do slokas also stand as authority ?

किं चातः ? What if ?

यदि श्लोका अपि प्रमाणम् , अयमपि श्लोकः प्रमाणं भवितुमर्हति ।
 यदुदुम्बरवर्णानां घटीनां मण्डलं महत् ।
 पीतं न गमयेत्स्वर्गं किं तत्क्रतुगतं नयेत् ॥ इति

If *slokas* also stand as authority, this *sloka* which means — when jars of red liquor drunk cannot lead to Heaven, how can a drop of the same drink in sacrifices do it? —also may serve as authority. प्रमत्तगीति एषः तत्र भवतः This is the expression of the revered when he is not in right mood.

यस्तु अप्रमत्तगीतिस्तत् प्रमाणम् That which is said when he is in right mood is an authority.

The sentence क पुनरिदं पठितम् means क एषः यत्र पुनरिदं पठितम् The *slokas* named *bhaja* are ascribed to *Katyayana*. *Kaiyata* says that, though this verse in question (यस्तु प्रयुङ्क्त) is one among *bhaja* *slokas*, it is still taken to be authority since it agrees in meaning with the Vedic text 'एकः शब्दः सम्यग्ज्ञानः सुष्टु-प्रयुक्तः स्वर्गे लोके कामधुग्भवति'

He again says that दुष्यति is taken to be the predicate of अवा-ग्योगवित् and not वाग्योगवित् on the authority of the maxim प्रकर-णात् सामर्थ्यं बलीयः (Capacity to qualify is stronger than proximity). Here the word प्रकरण means only सन्निधि (proximity) (i. e.) the word दुष्यति is capable of being taken only with अवाग्योगवित् though the word वाग्योगवित् is near it.

From this it is evident that one gets all happiness only when he is capable of using the right word in the right place. This suggests that only such persons will be chosen to officiate as priests. This can be done only with the knowledge of grammar. Hence grammar helps Brahmanas to get fees in the sacrifices and success elsewhere.

अविद्वांसः---

अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्लुतिं विदुः ।
 कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् ॥

अभिवादे स्त्रीवन्मा भूमेत्यध्येयं व्याकरणम् ॥ अविद्वांसः ॥

Those illiterate persons who do not know that *pluti* (the use of three *matras*) must be made use of while blessing a man who prostrates, must be prostrated in the same way as women after one returns to his place after some time and be told by him that he is such by name. Grammar is to be studied lest we should be treated like women in *abhivadana*.

From this we learn that knowledge of grammar is needed to keep up one's dignity as a learned Brahmana.

विभक्तिं कुर्वन्ति ----

याज्ञिकाः पठन्ति "प्रयाजाः सविभक्तिकाः कार्याः" इति ।
 न चान्तरेण व्याकरणं प्रयाजाः सविभक्तिकाः शक्याः कर्तुम् ।
 विभक्तिं कुर्वन्ति ॥

Chapters dealing with sacrifices read that the *prayaja* mantras should be recited with the proper cases. But for the knowledge of grammar, it is not possible to do.

Prayajas are the subsidiary *homas* in the *Darsapurnamasa* sacrifice (दर्शपूर्णमास) It is a duty enjoined by the the Vedas to be performed by a house-holder in the same way as *sthalipaka* स्थालीपाकः enjoined by the the Smrities to be performed by the same person. Even though the mantras for *prayaja* *homas* are completely read, yet he is allowed to perform an *ishti* इष्टि if the *Yajamana* is attacked of stomach-ache after *adhana* आधान or meets with a great disaster within a year, where the deity to be invoked is *Agni*. Hence while performing it he is to change the mantras in such a way as to suit it.

This is the same as the ऊह mentioned before. Hence it is clear that the second set of *prayojanas* mentioned is quotation from previous author or authors.

यो वा इमाम् ---

यो वा इमां पदशः स्वरशोऽक्षरशश्च वाचं विदधाति, स आत्विजीनो भवति । आत्विजीनाः स्याम इत्यध्येयं व्याकरणम् । यो वा इमाम् ॥

He who is capable of pronouncing the mantras correctly with respect to words, accent and letters is fit to become a sacrificer or officiate as priest in sacrifices. Grammar is to be studied so that we may be qualified to become priests or to perform sacrifices.

The word आत्विजीनः means a sacrificer if it is split as ऋत्विजमर्हति on the strength of the sutra यज्ञत्विग्भ्यां ध्रुवजौ (Ashta V. 1—71) It means a priest if it is split as ऋत्विक्र्म अर्हति on the strength of the Vartika यज्ञत्विग्भ्यां तत्कर्माहर्हतीत्युपसङ्ख्यानम्

This is also more or less the same as mentioned in यस्तु प्रयुङ्क्त कुशलो विशेषे etc.

चत्वारि ----

चत्वारि शृङ्गा त्रयो अस्य पादां द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्या आविवेश ॥

चत्वारि शृङ्गाणि -- चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च ।
त्रयो अस्य पादाः--- त्रयः कालाः भूतभविष्यद्वर्तमानाः । द्वे शीर्षे --- द्वौ
शब्दात्मानौ नित्यः कार्यश्च । सप्तहस्तासो अस्य -- सप्त विभक्तयः । त्रिधा
बद्धः त्रिषु स्थानेषु बद्धः उरसि कण्ठे शिरसीति । वृषभो, वर्षणात् । रोरवीति
शब्दं करोति । कुत एतत् ? रौतिः शब्दकर्मा । महो देवो मर्त्या आविवेशेति
महान् देवः शब्दः । मर्त्याः, मरणधर्माणो मनुष्याः, तान् आविवेश महता
देवेन नः साम्यं यथा स्यात् इत्यध्येयं व्याकरणम् ॥

The *Vrshabha* which has four horns, three legs, two heads and seven hands and which is tied in three places cries that the great God entered the mortals. The four horns — the four parts of speech: noun, verb, *upasarga* (preposition) and *nipata*. Its three legs — the three tenses, past, future and present. Two heads — the two kinds of *śabda*, *nitya* (external) and *Karya* (non-eternal). Its seven hands — the seven cases. It is tied three fold — It is tied at three places — chest, neck and head. The word *vrshaba* is derived from the root *vrsh* (वृष). The word रोरवीति means 'makes noise'. Whence is it? The root रु means to make noise. The Great God entered the mortals — the Great God is *śabda*: the word मर्त्याः literally means mortals and hence men; He entered them. Grammar is to be studied so that we may become one with the Great God.

महो देवः here refers to शब्दब्रह्मम् It has already been mentioned that Indian Grammarians recognise four phases of speech sound of which परा is considered to be *nitya* and the other three पश्यन्ती, मध्यमा and वैखरी are *Karya*. The word पदजातानि in the Bhashya text refers, in the opinion of Nagoji Bhatta, to the four phases of speech sound, since, otherwise च at the end नामाख्यातोपसर्गाः cannot be appropriate. But from the following reading of Nirukta चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च I think Mahabhashyakara also may have had the same reading. Though *upasargas* are only *nipatas* at a particular setting, yet they have been mentioned following the maxim called गोबलीवर्दन्याय, साम्यम् is interpreted by Nagoji Bhatta to refer to सायुज्यम् on the strength of the *Karika* of Bhartṛhari.

अपि प्रयोक्तुरात्मानं शब्दमन्तरवस्थितम् ।

प्राहुर्महान्तमृषभं येन सायुज्यमिष्यते ॥

The *Rk* चत्वारि शृङ्गा... is the third *Rk* in the 58th Sūkta of the fourth mandala in Rgveda. Sayanacarya, in his Bhashya, says that since the presiding deity of this *Rk* is one of five deities, this *Rk* is interpreted in five ways: (cf.

सूक्तस्य अग्निश्रुत्यादिपञ्चदेवतात्मकत्वात् पञ्चधा अयं मन्त्रो व्याख्येयः।
तथापि निरुक्ताद्युक्तरीत्या यज्ञात्मकाग्नेः सूर्यस्य च प्रकाशकत्वेन तत्परतया
व्याख्यायते ... (Rgveda IV, 58, 3 Sayanabhashya)

The same *Rk* is commented upon in Yaska's Nirukta XIII,1-7. The expression चत्वारि, Mahabhashyakara says, is taken by others to refer to the following *Rk*. This clearly shows that this set of *prayojanas* was in vogue long before the time of Mahabhashyakara.

अपर आह---

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति॥

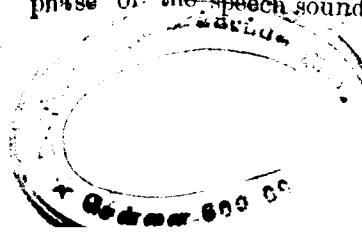
चत्वारि वाक्परिमिता पदानि चत्वारि पदजातानि नामाख्यातोपसर्ग-
निपाताश्च । तानि विदुर्ब्राह्मणा ये मनीषिणः--- मनस ईषिणो मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति गुहायां त्रीणि निहितानि नेङ्गयन्ति न चेष्टन्ते
न निमिषन्तीत्यर्थः । तुरीयं वाचो मनुष्या वदन्ति-- तुरीयं वा एतद्वाचो
मन्मनुष्येषु वर्तते चतुर्थमित्यर्थः ॥ चत्वारि ॥

Others say---

There are four kinds of speech sound, which are seen by those Brahmanas who have controlled their senses. Three of them are not cognisable since they are inside the body. Men speak out only the fourth.

The four kinds of speech sound — the four kinds are noun, verb, *upasarga* and *nipata*. They are seen by *manishins* — *manishins* are those who have controlled their mind. Three do not exhibit themselves being kept in *Guha* (गुहा) — three are kept in *Guha* — the meaning नेङ्गयन्ति is they do not operate (i.e) exhibit. Men speak out — the fourth that which is among men is the fourth phase of the speech sound.

(to be continued)



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THE ANCIENT HINDU EDUCATION
OR
BRAHMACHARYA

By P. M. Hari,

(Continued from page 299).

The Process

Mind is the most important factor in human life, it is the cause of all welfare and weakness, freedom and bondage. The process of Brahmacharya consists in unearthing the powers hidden in man and making them available for life. The mind of man is at once the greatest mine and the chief

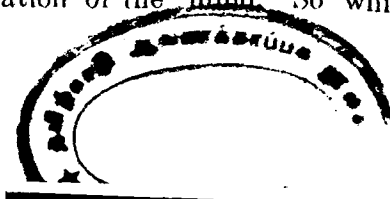
engineer of life and the human constitution—the conscious mind being the operator and the subconscious, the treasure-house. For the cultivation of the inner faculties of man the conscious mind and the will of man must first be made strong and proficient. Man must know how and when to make use of them

powerfully and effectively. Simplicity, purity and continence vitalise the mind and mental efficiency is acquired by regular and systematic training of the mind.

Study and reflection are the elementary exercises of the mind. They broaden it and give it the necessary light and guidance. Study and practice of arts and science will cultivate the genius of the student and help to awaken the creative faculty in him. It will also engender a healthy mental atmosphere in him and make his mind vivid and agile. Study of art and science and facts and phases of life besides developing the intellect and furnishing information will teach man the application of the mind to facts and factors of life and the world. Acquisition of general knowledge of the world and humanity will also develop in man a proper attitude towards life and equip him for his wordly career. But all these will be in their appropriate places and bear fruits only if the mind of man is properly cultivated. The soil must be turned and its potentiality brought out. And a knowledge of the inner world of man is essential for the proper exploitation of the mind. So while

a Brahmachari is taught arts and science he is made to devote much attention to the study and contemplation of psychology and metaphysics, scriptures and spiritual science.

As the development of the inherent powers and personality of man is the main outlook of Brahmacharya the attention of the student is specially handed to the husbanding of the inner world. Speaking in terms of physiology the finer nervous system of man must be cultivated and all its possibilities explored and exploited. This can be done only by concentration of mind and introversion of consciousness and mental energies. The first step in the cultivation of the inner faculties is the control and concentration of the mind. A concentrated mind is to a man much more than what a microscope or other delicate scientific instrument is to the scientist. Mind is a very powerful weapon but devoid of the power of concentration it is feeble and worthless. Concentration gives life and vitality to the mind. The mind of man is generally weak and vacillating, diffuse and void of substance. It must be made solid and strong, steady and stalwart. A Brahmachari therefore, begins the

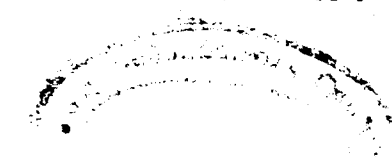


practice of control and concentration, of mind from the earliest moment. His simplicity, purity, and continence will no doubt help him a long way in ordering and controlling his mind. Nevertheless the mind with its various aspects and activities, voluntary and involuntary, is discursive, and its energies are scattered amongst several parts of the human organism. The natural tendency of the mind is to wander about; and consciousness quickly flits from one thing to another. The attention of man is effective only in proportion to his capacity to control and concentrate his mind. Practice of control of the itineracy of the mind is necessary to collect and compose it at will. So the Brahmachari is taught to observe physical and mental silence and stillness as much as possible.

The Brahmachari's mind must be perfectly disciplined, smart and resolute. He is from the first made to keep a steady watch over his mind. He questions every move of the mind and judges it from the point of view of the goal of progress and the evolution of the higher self. If any turn of his mind appears unnecessary or harmful he curbs it at once, and redirects the mental energies

to better channels. The Brahmachari is also trained to address himself to work with devotion and resolution. He must be capable of pursuing a task to its legitimate end without unflagging attention, interest, and vigour. The mind of the Brahmachari is thus drilled into order and organised into power. He does things with mechanical precision and perfection.

The Brahmachari must be able to gather up the running ramification of his mind and fix it entirely on an object of attention. He must be able to make his mind steady and one-pointed. To be one-pointed for a length of time is the greatest virtue of the mind. It is essential to enable one to haul up one's inner forces. The Brahmachari must also learn to summon the subconscious mind to the aid of the concentrated mind and to project the mind on or through the point of attention. Every thought, word, and act of a Brahmachari must be fully charged with his mental energy. The ability to make the mind one-pointed is acquired by systematic control and concentration of the mind, while mental powers are roused and mustered by calmness and direction of attention to them; and the ability to apply them



to the mind effectively is gained by the development of the will. Calmness and concentration of mind being thus the most important part of mental culture a Brahmachari is regularly trained in the practice of it at least four times a day. He practises appropriate exercises to make his mind one-pointed and also to apply the mind easily and effectively. He is also taught to do all his duties whole-heartedly and with exclusive attention. Complete concentration of mind on the work in hand must become the habit of the Brahmachari. He must acquire intense concentration and must also be master of his mind. He should be able to attach the mind wholly to, or to detach it entirely from, an object at will and in spite of his surroundings. He must be able to sit in the midst of rush and turmoil of the market place and sink plump into the heart and become dead to the busy world around him.

When the Brahmachari has gained sufficient concentration of mind as to be able to fix his mind wholly on a point of attention for a long stretch of time he must learn abstraction. Complete abstraction is essential for introspection and meditation. By introversion and

meditation it is that the physical and mental energies in man are transformed into spiritual power and energy, and man elevated to high regions of spirit and consciousness. Even superior mentation is possible only when man becomes unconscious of the body.

For the satisfaction of the scientifically disposed reader we may state here that every form of mentation has its physiological counter part in some kind of nervous activity. There are in man nerves of varying degrees of strength and delicacy, and the mental condition of man depends upon the functioning of the several parts of the nervous system. The ordinary life and intellection of man is accompanied by the excitation of the gross nervous system alone, and higher intellection and spiritual preceptions become possible only on the functioning of the finer nerves. These finer nerves are generally in an inert and attenuated condition, and if they are not cultivated they become atrophied, and die out. They are seldom thought of and scarcely attended to. Nay, the very existence of this nervous system was once questioned by the scientists. But modern experimental psychology has pointed out several attenuated parts

of the human nervous constitution with unascertained functions. The ancient Hindu psychologists knew that for developing the mind of man fully all these finer nerves must be cultivated and made to function. They are now neglected in the modern man, and so their functions cannot be ascertained. The Hindus addressed themselves to strengthening these finer nerves and stimulating them to activity. These finer nerves are solidified and strengthened by purity and continence, and awakened to activity and made to function properly by concentration and introversion.

To rouse up the psychic powers and spiritual potentialities and to obtain higher perceptions and uplift a Brahmachari is taught introspection and introversion. With intense concentration the mind of the Brahmachari is directed inwards and employed first to awaken the finer nerve tissues. The awakening is done by calm and concentrated Japam (repetition) of short, subtle syllables and runes, and contemplation on them. Particular modes and Manthrams (a manthram is that which sustains and elevates the mind) are taught to awaken the particular parts and

centres of the nervous system. The awakening and functioning of the finer nerve tissues generate finer forms of energies and arm the Brahmachari with the means of handling his psychic potentialities. The energies are passed from centre to centre and the occult powers of the man are roused. But these are uniformed and spiritualised by meditation. But this is all on the path towards the highest goal, and the Brahmachari is soon placed on the high-road to god-head.

Contemplation and meditation on the spirit is the highest form of meditation. But it is no easy walk, even though the previous practices of Brahmacharya might equip the student to it. Each individual has to follow a particular method of meditation, according to his nature and constitution of mind. The method is prescribed to the Brahmachari by the master who is an adept in spirituality and who knows the psychology and the nature and complications of the psychic constitution of the Brahmachari. Meditation must be practised only under the direct and immediate supervision of a highly-attained spiritual preceptor. The perfect master takes the Brahmachari by the hand and

leads him through the labyrinth of his inner world and discovers the soul to him. Although the teacher will show him the direction the student must work out his own way. He must proceed with caution and devotion. There are no few pitfalls on the way. The Brahmachari shall not succumb to the solicitations of occult powers that would rise up in him or be satisfied to stop at the half-way houses of unwonted prosperity and powers. Numerous are the instances of people having been ruined by their attachment to psychic powers. A Brahmachari must avoid all dangers in the path of progress and march forward with clear vision, courage and resolution. For fear of being led astray the discerning master sometimes even stifles the psychic powers of a Brahmachari and turns the energies to the straight path leading to the highest goal. Meditation will unravel the maze of the inner world and take the Brahmachari to the height of his being and reveal him the soul—the ultimate reality in him. It then opens out a great mind of light and powers to man, and brings him in contact with the Supreme Spirit which transforms the Brahmachari's stature and nature. With the realisation of his ultimate

identity all shackles of the Brahmachari fall off from him and he becomes a full man, a free man, a divine off-spring.

One with the Universal Self the full-blown Brahmachari has infinite resource at his disposal. He knows his real identity and his relation to the external world. He becomes steady, strong, stalwart, and self-conscious and is never caught in the eddies of the phenomenal world. He understands the correct values of the things of the world and descends their essence and underlying relation to one another. He perceives all creation in the light of the highest Truth and is moved and guided by the Supreme Power. His life and conduct are the expressions of the Supreme Will. He finds no evil or ill-will or obstruction in the world. There is nothing incomprehensible or impossible for him in the world. His knowledge gives him a new orientation in life and his culture being of the highest order shows him the world in a new light. In his eyes everything has an appropriate place and an adequate value in the scheme of things in the universe. He finds no excrescence or encumbrance in life. His attachment to the world is not for the temporary satisfaction of

the flesh that it affords but for the deep fundamental principle of it. It is deep-rooted, disinterested and divine; nevertheless he is unaffected by the world. Communing with the Supreme Spirit he disseminates pure love and light through all his thoughts, words and deeds. He is really the superman of the world. He can never go astray. How can such a one fail or founder in life? Brahmacharya is a consummation not merely to be devoutly wished for but to be earnestly striven for by every man and woman at the earliest opportunity in life. Nay, does it not appear that it is the only remedy for the ills and illusions of the modern world?

POSTSCRIPT.

A friend of mine who perused this article put me three questions on the scheme of Brahmacharya. Lest any other reader entertain the same kind of doubts I shall here state the questions and answers I gave him. He told me that the layman and the modernist might ask:—

1. Is not the spiritual education of Brahmacharya subversive to the religious freedom of the student?
2. Is it not better to put off the spiritual education of

man till he attains physical and mental maturity and also completes his intellectual education?

3. Is it not overstraining the young nerve to train the boy spiritually during his intellectual schooling; and does it not diminish the time and energy available for physical and mental training?

The answers to these are as follows: Q. 1. It is wrong to say that the spiritual education of a Brahmachari is any sort of religious instruction—religious in the ordinary accepted sense of the term. It is not instructing him in, or inducing him to subscribe to, any particular creed or cult or dogma. The training of the Brahmachari is purely helping the biological evolution of the man. It simply develops in the Brahmachari the fundamental forces in him and gives him a complete knowledge of, and hold on the ultimate life principle in him.

The Brahmachari is given only a nonsectarian, rational, spiritual education and uplift. The spirit in him is cultivated by scientific processes, and he is left to choose any form of religion or kind of philosophy, that

appeals to him. It was this extraordinary freedom that the Hindu Brahmachari availed that gave rise to sects like epicures and nihilists amongst the Hindus and the supreme catholicity of Hinduism took them only as partial expressions of a turn of a soul of incomplete development or momentary deflection.

So the spiritual training of a Brahmachari not only does not circumscribe his religious freedom but also enlarges it and affords him a broad and clear outlook on reality, religion, life and philosophy.

Q. 2. This question draws an arbitrary line of demarcation on the human constitution which is a complex system making a unit. Adjourning the spiritual education till the completion of the intellectual one has various difficulties and defects. By doing so you cut off some faculties from the others of the inter-related and inter-dependent system. The various parts of man physical and psychical are organically connected, and they act and react on one another. No organ is injured without impairing the whole system to some extent. If all the faculties of man should develop uniformly all of them

should be cultivated simultaneously. Otherwise some of them may grow abnormally and others may become dwarfed or cramped or atrophied by neglect. When the latter are afterwards sought to be developed they may not grow to their proper stature and the later process may be difficult and may even upset the whole system.

If human culture should be sound and superior all the faculties and powers of man must be developed at the same time. As long as some parts remain crude the others cannot develop fully. The growth of man will be proper and perfect only if the spiritual education is conducted hand in hand with the secular one. Only by spiritual training can the fine perceptive faculty of man be developed. It is only by awakening the finer nervous system and making it functioning properly by spiritual training and culture can one derive the strength and light necessary for the consummation of intellectual culture.

If the education of man must really draw out the powers latent in him and produce culture it should be accompanied by sound spiritual education. Otherwise it should remain a process of collecting and pigeon-holing information. Without

spiritual training you cannot develop any strong or solid character or personality worth the name.

Q. 3. This question is again based on a misconception that the time and energy spent on spiritual education are wasted. On the other hand they bring untold gain. A unit of manpower spent on spiritual education brings a hundred units of finer forces to the man, and at the same time minimises the need of energy for intellectual or even physical work.

First of all much time or energy is required for spiritual training. Secondly by the spiritual education you are opening up the endless repository of human energy. An unlimited quality of fine energy is imbedded in the finer nerves of man. The development of the finer nervous system and its functioning generates superior

forms of energy in immense qualities. The opening up of these reservoirs considerably facilitates intellectual education and also raises it to a superior order. Spiritual education hence easily advances intellectual powers and attainments and makes them extraordinary. Much less of time and energy are required to produce superior results if intellectual education is accompanied by spiritual unfoldment.

The notorious and awkward shortcoming of our western educational system is that it is totally divorced from all sorts of spiritual training. It makes our education an edifice without a foundation. And this baseless nature of this construction is the cause of all the faults, failures, and difficulties even of great men. The edifice must crumble as soon as the scaffolding is removed. The sooner it is remedied the better.



YOGA VASISHTA.

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

(Continued from page 314).

8. The Brahman is atomic and at the same time is all in this universe and at the same time nothing and therefore the ideas of he and I etc. have no meaning and there is nothing like I as he and the universe are only a mere manifestation of his illimitable powers and it is mere illumination alone that counts and the cause of all manifestation.

9. The Atman or Brahman within is realisable only with laborious exertion and after being realised it turns out to be nothing after all and at the same time turns out to be also the greatest thing in the world and also nothing.

(The Atman is both nothing and everything in the sense of being utterly extra-mundane).

10. Therefore in the heights of a man's prosperity in life he is bound to the wheel of births and deaths and so long as the world is charming in its origin, people do not have the wisdom to cut at the roots of Samsara.

(It is easier for a camel to pass through the eye of a needle than for a rich man to get into the kingdom of heaven. Prosperity is the bane of wisdom and adversity alone is the school of virtue. So long as there is attachment to maya and the creation thereon, people are devoid of wisdom to reach the goal.)

11. The Brahmic atom takes up a form by its idea of limitation and looks as if having become the seen things of the universe, must like the extreme heat of the sun look as if becoming the waters of the mirage and therefore the universe will vanish out of appearance only if the original state is reached i. e. when the heat of the sun is realised as being the cause.

12. This atomic Brahman by its cognition is capable of making the three worlds with its lofty Meru into straw dust and by the same process of cognition is capable of disgorging the three worlds from within its

womb and is also capable of perceiving the same being brought about by its own immaculate powers.

13. Whatever in truth persists within the womb of the atomic chit, that is cast out and is seen outside as visible things. For example, the lustful man is enjoying the embrace of the ideal woman realised in his mind.

(Here the visible things are no other than the desire in the mind like the lascivious man delighting in the embrace of the woman created in his own imagination.)

14. In the beginning of creation the chit being endowed with various powers and when that energy arises it sees before itself all the various manifestations as the mountain is created by the idea in mind.

15. Just as the new-born child understands the universe when it comes out, similarly the Lord at the time of creation sees the universe in the same way as the child's mind.

16. The whole universe with its manifold diversities is filled up entirely by the minutely subtle form of the chit (wisdom

consciousness) alone which remains even in its purely atomic state.

17. The so-called chit being atomic cannot be measured by the existence of countless yojanas, as it is all-pervasive, without a beginning, without a form and without any substance.

18. As the wily coxcomb horrifies and deludes young damsels by his beck, calls, winks and glances and thus makes them dance in fear, so the holy illumination of the Divine chit induces the universe with its hills, forests etc., dance in attendance incessantly and shows ever-renewed gestures, poises and postures as in a dance by the dancing girl at the instance and fear of the chimer. (Here reference is made to the various seasons acting in conformity with the Divine will and also to the course of the history of the world and the nations.)

20. Therefore it is the atomic divine intellect (chit) which manifests itself in all the forms of the universe like the wearing of a garment and it is the cognition of the externals that makes the said divine chit enclosed and surrounded by mount Meru etc.

(The chit manifests itself into various forms as seen in the universe and it is the cognition of the same towards the externals that constitutes its vesture.

21. The Divine chit is bigger than Meru in that it is encompassed by space and time and it is subtler than the atom in that it is less than the parts of the tail end of a grain of wheat.

22. It is as unfair to compare the pure cognition of externals which is of the form of ether and vacuity to the primordial chit atom as to find out a parallel as between a mustard seed and Mount Meru.

23. The Atomic chit does not lose its atomic nature though it is mingled with maya, just as the gold does

not lose its character though converted into jewel and therefore the so-called variety in the universe becomes one with the supreme Atman.

24. It is on account of the chit that the universe is visible and on account of its illumination we have experience of the universe and by the chit alone we gain experience and at the same time fundamentally destroying the truth of its self-existence (of chit).

Here our experience of the universe is by his grace and our so-called experience is in reality null and void in that it fundamentally destroys the truth of Brahman the only reality. Therefore in our experience of the world we are not conscious of Brahman).



SRI SANKARACHARYA: A STUDY

By Swami Asokananda

OUR purpose in writing the following lines in celebration of the birthday anniversary of Sri Sankaracharya (which this year fell on the 7th May) is to draw the careful attention of the readers to the deep significance underlying three important facts of his life, which we believe have very useful lessons to impart to us. They are: (A) His birth in a Nambudri family; (B) His preaching of the Advaita philosophy; and (C) The harmony of his rigid monistic outlook with his dualistic practices, such as the installation of Tantric *chakras* in certain maths and temples, or composition of beautiful devotional hymns in praise of Gods and Goddesses.

[A]

On the surface the question why he was born of Nambudri parents may appear unmeaning and fatuous. Surely one has no control on where one is born! —it will be said. This is somewhat true of the ordinary man. But tradition has it that great souls like Sankara can predetermine their nativity. Without

however seeking occult reasons, we shall try to draw out the full significance of the instance in question.

Sankara came to revive the Vedic religion. Naturally his early life required a nurture and environments which were helpful towards the fulfilment of his life's mission. Now it is well-known that in those days of disintegration, the knowledge of the Vedas was practically unknown in Northern India, and it happened to be conserved and preserved mostly among the South Indian Brahmins. Thus it came about that the Reviver of the Vedic religion found the requisite intellectual and spiritual atmosphere in the home of one who belonged to the most conservative of the communities of the Southern Brahmins.

Nor was it accidental that the Vedic knowledge was found so conserved among the Southern Brahmins. Underlying it, there is a deep truth of the Hindu social evolution. Every

society really develops through an interaction of liberal and conservative forces. In the Hindu society, the Brahmans represent the conservative element, holding sacred and inviolable every tradition and custom, keeping wakeful watch on the frontiers of its dominions against unwarranted entrances and exits, and handing down the wisdom of our fathers seasoned and chastened by the experience of ages, intact to the generations of posterity. The liberal element was typified by the Kshatriyas who unfortunately are now no more existent, and is perhaps functioning through other communities. It inaugurated new reforms and propagated new ideas, but was always respectfully submissive to the veto of the conservative Brahman. Between them was held steady and balanced the helm of the national bark. Neither of them can be allowed to hold unchecked sovereign sway, or eliminated without great peril to the life of the nation. It does not matter which communities represent them; but they must function in the society. It is extreme ignorance to accuse a particular class for having discharged what is after all a national function. It is simply enacting the ludicrous fable of the stomach and

the limbs. As it is, the task of the Brahmans is a thankless one. But when the extreme liberalism of the Buddhist reform forced the portals of the mother church wide open for all sorts of civilized, semicivilized and savage races and their indigenous customs and traditions to enter in, had there not been the steady and controlling influences of conservatism as represented by the Brahmans, Hinduism to-day would have been nowhere, and India's culture and civilisation would have become the study of a few Indologists. Indeed without conservative Brahmans, the Vedic knowledge would have expired and there would not have been a Sankara to resuscitate Hinduism and save it from complete annihilation. Let those who are now for eating up the Brahmans remember that it is rather difficult to walk on one leg.

[B]

We shall next consider the other event: Why Sankara was pre-eminently a teacher of Advaita philosophy. The obvious reply of course is: Because as a philosopher he thought monism the most correct philosophy and the real objective of the Shastras. We may, however, discern a deeper meaning in his choice of his philosophy,

if we look deeper. The charge is levelled against him that in order to support his own "ism," he has sometimes twisted the legitimate meaning of many Vedic texts. It is true that the Upanishads not only advocate the monistic, but also the dualistic and qualified monistic ideals. Sankara was a great scholar and was certainly expected to know the true purpose of the scriptural texts. If then he chose to emphasise only the monistic aspect of the Shastras, he surely had very valid reasons for so doing. They were, to our thinking, the re-establishment of the ideal of renunciation and the enunciation of Hinduism in its purest form. Those were days when in the name of religion, most things were practised. Hinduism had to be released from the grips of that terrible ritualism. The revival of Vedic ritualism as inaugurated by Kumarila and other *Karmakandins*, helped to a certain extent this much-wanted work of purification. But Hinduism could not regain its pristine purity until and unless it was boldly enunciated that in its essentials, it has nothing whatever to do with rites and ceremonies. How interesting in this connection is the discussion, in Sankara's commentary on

the first aphorism of the *Vedanta Darsanam*, on the inter-relation of the Vedic ritualism and *Brahma-Vidya*! This bold stand against ceremonialism is possible to be made by Advaitism alone,—dualism cannot divest itself absolutely of rites and ceremonies. Similarly, it is monism which is the true basis of the doctrine of renunciation. Though God-realisation is the ideal of all the various sections of Hinduism, and various ways are prescribed as leading to that goal, yet of all those methods of realisation, renunciation—*Tyaga* and *Vairagya*—is held to be an indispensable element.—“By Renunciation alone, man attains to Immortality,”—says the Upanishad. Now, as has been said before, this doctrine of renunciation finds its philosophy in Advaitism alone. “Brahman alone is true, the world is false”—this dictum is the basis of Renunciation, and this no other philosophy declares. Hence it is that he who came to re-install Hinduism on its ancient pedestal of glory, found in Advaitism alone his proper instrument. A reviver of Hinduism, a propounder of the ideal of renunciation could not but demonstrate the utter futility and unreality of the world, the antithesis of the real which is Brahman. For,

the moment, any reality, be it dependent on or independent of God, is ascribed to the world, a dual ideal is set before the mind of man, and consequently the allegiance of his soul undergoes a bipartite division. God and a few of the good things of the world.—such becomes the ideal of man, and thus is jeopardised the very soul of Hinduism.

From this, however, it does not follow that all Hindus must become monists. Temperaments will differ and necessitate different religious ideals. Hence dualistic and quasimonistic ideals are equally valid Hinduism. But the method must in every case be renunciation, there is no other way, no other way! And it is noteworthy that all teachers, of whatever school, have never failed to impress on their followers the need of complete renunciation of the world as an absolute condition of God-realisation.

[C]

This explanation, or rather interpretation of why Sankara preached monism, is corroborated by a singular fact that the teacher who ascribed to Iswara, the Personal God, only a phenomenal existence in his philosophy, was also a writer of some of the most beautiful devotional hymns in praise of

Gods and Goddesses, and the terms applied to the Gods and Goddesses in those invocations are often those attributed to Brahman Himself. An attempt is sometimes made to rescue Sankara from this anomalous situation by questioning the genuineness of the hymns themselves. It is argued that Sankara was not responsible for them, they were composed by unknown persons. This is too sweeping a judgment. It may be true of some, but not all the hymns. The fact is that Sankara, though *philosophically* an uncompromising monist for reasons as set forth in [B], admitted yet the *equality* of the *religious* value of both monistic and dualistic worship. For him, therefore, there was no such psychological clash as may superficially appear. This synthetic outlook of his in fact, made him not only the great reviver of Hindu ideals which he was, but also a great constructive power with which was leavened the low rites of worship up to the level of the highest spirituality. In his time the land was full of the worship of various gods and goddesses, bequeathed by decadent Buddhism and sponsored by left-handed Tantrikism. That worship was scarcely conducted with the desire for real spiritual

gain, but mostly for acquiring occult powers in order to satisfy the lower instincts of the mind. It had either to be abolished or reconstituted before the desired reformation of Hinduism could be achieved. True to the genius of Hinduism, Sankara did not wage a destructive war against it, on the other hand, exalted it through a higher interpretation to the level of the highest worship. And soon instead of ministering to the base esoteric purposes of its votaries, it became a potent means of realising the Divine. This interpretative method was one of the essential ways by which Sankara achieved the reformation of our religion so signally within so short a time. His hymns and other dualistic attempts testify only to this reforming activity. This weapon had been wielded by others before him, but in his hands it became invincible.

And it has not outlived its purpose. This particular aspect of Sankara's reform activities keenly reminds us there are perhaps even now many new modes of worship outside the pale of religion, waiting to be welcomed into its bosom. Shall we never open our eyes?

Great ones do not die. The ordinary man is forgotten soon after his mortal vesture is consumed in the funeral pyre. But the Shining Ones shine brighter by having passed across the gate of death. The brightest, however, are the spiritual leaders of mankind. They leave message for all times. Such a one is Sankara. The work of the regeneration of true Hinduism which he inaugurated twelve centuries ago is not yet done. It is only half accomplished. May his blessings empower us to push forward with his divine mission!

(The Vedanta Kesari.)

The Sanatana Religion in a Changing World

By P. K. Gode, M. A.

"The Superior man maintains constant inquiry and study, Seeking to carry it out to its breadth and greatness, So as to omit none of the most exquisite minute points, And to raise it to its greatest height and brilliance,

He exerts an honest, generous earnestness in the esteem and practice of all propriety."

—So said Confucius the Chinese law-giver in 'summing up the characteristics of the 'Perfect Man' as he conceived him to be. Confucius would have smiled at the present disturbances among the ranks of the protagonists of the Sanatana Hindu Religion, caused by the reactionary measures contemplated by the reformists. The disturbances show that the Hindu Religion is not dead to the core but is still capable of a vital reaction and, in spite of its apparent hoary trunk, can again blossom forth, given but a Mahatma not to ply the axe but to chop off some of the ugly accretions on its mighty trunk and to peel off the dusky layers of bark to stimulate a vigorous ascent of the sap, so necessary for the widening of its branches in multifarious directions. The Sanatanists themselves should boldly handle the scraping knife and do the necessary pruning with the gardener's loving care and attention. Instead of directing their energies in this direction they appear to entertain mere jealousy and hatred for the Reformists. For mere self-

preservation, if not for the enrichment of Hindu Religion and culture, some element of conscious change appears to be absolutely necessary and should be recognized as such by the Sanatanists in view of the unconscious and indirect changes brought about by the constant impact of foreign cultures, foreign religions, foreign commerce, foreign industry and above all foreign domination, which though it pretends to play the role of a neutral in religious matters enjoys a hearty laugh every time religious controversies are started in the pagan world.

Hitherto the Hindu Religion and its protagonists have solely depended upon the assurance of Shri Krishna viz., *Paratranaya sadhnam vinasayacha duskritam*, etc., and though we don't challenge this mighty assurance of a revelatory character, the bulwark of believers and idle enthusiasts, it gives little consolation to the average Hindu perplexed in the midst of conflicting civic and religious duties. The average Hindu finds himself entirely at the mercy of the whirligig of time. Hindu Religion like all other living religions has undergone dynamic changes on its practical side in spite of its scriptural

stratification. This is not a discovery but an observation patent to every student of comparative study of religions living and non-living. The element of natural change due to altered environment—a resultant of force beyond human control—if this element is once recognized as a subtle but potent force in the formation of religious belief and conduct, the responsibility of giving it a healthy turn for the betterment of our religious outlook in the light of modern scientific synthesis will be all the more apparent to all lovers

of Hindu religion and culture. The trend of modern thought is towards the development of harmonious belief and conduct with due deference to the liberty of the individual and the sacrosanct heritage of the "caked prejudices" of mankind, which, however irrational they may appear to the modern eye, can never be eradicated by direct action but only by imperceptible change, as they have their roots deeper in the religious sentiment of man, before which even Governments tremble.

REVIEW.

Sage of Sakori by B. V. Narasimha Swami. Printed at the Kesari Printing Works, Madras. P P. 177. Price: Inland Sas: Foreign 1 sh. Copies can be had of The Sunday Times Bookshop, Loane's Square, Broadway, Madras

Of all nations of the world, India has been peculiarly blessed in possessing an abundance of godly souls whose divine radiance radiates like a heavenly galaxy emanating from the dim corner of the bygone ages and ever spreading on, on the trods of time. Our Mother India thinks that

the darkest periods of her history were not those that were rendered gloomy by the economical muddle or political crises, but those that were not illumined by the sacred lives of such saintly souls. The 19th century has witnessed an unparalleled efflorescence of the spiritual being of India in the appearance of a host of saintly men whose lives and teachings brought great credit and glory to the cause of spirituality. And Sri Ramakrishna Paramahansa is the brightest luminary of the galaxy. As a big wave is often accompanied by a number of smaller ones to make its swell complete, even so Sri Ramakrishna was followed by a set of dis

ciples of the very first magnitude, the lives of whom have already become a matter of History. But still there were some others who led their glorious lives in seclusion beyond the gaze of the wide world and spread their environments with a halo of spirituality; and the book under notice aims at presenting to the world a short life-sketch of one of the glorious spiritual sons of Mother India.

Sri Upasani Baba Maharaj—for such is the name of the saint—the great saint of the Bombay Presidency was a blazing fire of *Vairagya* in the midst of *kamini kanchana* and whose

mission was "to fish out men from their worldly turmoils and 'set them on their proper religious path'". His life affords us an example of how a life of renunciation and supreme spirituality can be lived even in the midst of the society and worldly environments. Mr. B. V. Narasimhaswami deserves the warmest thanks of a grateful reading public for bringing out the present life which we heartily welcome. The book is written in a chaste and simple style understandable even by the ordinary man. It is neatly printed by the Kesari Printing Works, Madras.



Lectures on Patanjali's Mahabhashya

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

(Continued from the previous issue.)

The same Rk is commented upon in Yaska's Nirukta XIII. 1. 9., where चत्वारि पदानि is explained thus:-

चत्वारि पदानि ओंकारो महाव्याहृतयश्चेत्वार्ष, नामाख्याते च उपसर्गनिपाताश्च इति वैयाकरणाः, मन्त्रः कल्पो ब्राह्मणं चतुर्थो व्यावहारिकीति याज्ञिकाः, ऋचो यजूंषि सामानि चतुर्थो व्यावहारिकीति नैरुक्ताः । etc.

It means this:-

The four padas are, in the opinion of seers, pranava and three vyahrtis; they are, in the opinion of grammarians, noun, verb, upasarga and nipata; etc:- according to sacrificers they are *mantra kalpa*, *brahmana* and the fourth that is in vogue; they according to Nairuktas, are *Rk*, *yajus*, *Samam* and those that are in vogue. It appears as the 45th Rk in 164th Sukta of the first Mandala of Rgveda. Sayana in his commentary mentions in addition to what has been mentioned in Nirukta

अपरे मान्त्रिकाः प्रकारान्तरेण प्रतिपादयन्ति परा पश्यन्ती मध्यमा वैखरीति चत्वारि ।

Other *mantrikas* think that the four are (परा पश्यन्ती मध्यमा and वैखरी) Nagojibhatta explains पदजातानि thus:— परापश्यन्तीमध्यमावैखर्यः नामादीनि च । He seems to have added, परापश्यन्तीमध्यमावैखर्यः since it is said that three of (गुहा त्रीणि निहिता नेङ्गयन्ति) them are not cognisable and since it was recognised by grammarians that of the four phases of speech sound परा पश्यन्ती and मध्यमा are not cognisable to those other than Yogins.

उत त्वः

उत त्वः पश्यन्न ददर्श वाच मुतत्वः शृण्वन्न शृणोत्येनाम् ।
उतोत्वस्मै तन्वं विसस्त्रे जायेव पत्य उशती सुवासाः ॥

उत त्वः-- अपि खल्वेकः-- पश्यन्नपि न पश्यति वाचम् : अपि
खल्वेकः शृण्वन्नपि न शृणोत्येनाम् ; इति अविद्वांसमाह अर्थम् । उतो
त्वस्मै, तन्वं विसस्त्रे-- तनुं विवृणुते । जायेन पत्य उशती सुवासाः --
तद्यथा जाया पत्ये कामयमाना सुवासाः स्वमात्मानं विवृणुते । एवं वाग्
वाग्निदे स्वात्मानं विवृणुते । वाङ्मनो विवृणुयादात्मानम् इत्यध्येयं व्याक-
रणम् ॥ उत त्वः ॥

One, though he sees *vak* (speech), does not see her; one, though he hears her, does not hear her. She discloses her body to some one in the same way as a lady opens herself to her husband when she is in clean dress and wants his company.

The word उत means 'though' and the word त्वः means 'one'. The expression पश्यन्नपि न पश्यति वाचम् means 'though he sees, he does not see speech.' (The word उत qualifies पश्यन् and not त्वः.) The expression अपि खल्वेकः शृण्वन्नपि न शृणोत्येनाम् means 'though one hears, he does not hear her.' Thus the first half of the stanzas speaks of one who is not learned in grammar. The word तन्वम् is the modified form of तनुम् (which means body.) The word विसस्त्रे means 'discloses'. The expression जायेव पत्ये उशती सुवासाः means 'it is like the wife who being in clean dress and eager to meet her husband, opens herself. (The word आत्मानं may here be taken to mean both *mind and body*). So speech opens herself to the grammarian. (The body and mind of *vak* is evidently her *meaning*). In order that *vak* may open herself to us, grammar is to be studied. (It is clear that the latter half of the stanza speaks of the learned grammarian)

The word त्वः in two places and त्वस्मै in the latter half suggest that one in - say - hundred takes to study grammar, one in - say - thousand studies to understand it, and one in - say ten thousand or so is able to completely master it.

The word सुवासाः suggests, as is stated in Yaska's Nirukta, that she is in her *rtukala* (ऋतुकालः). *Rtukala* is the period of sixteen days beginning with the commencement of her monthly period and it excluding the first three or four days is considered to be the period of conception. It deserves to be noted that the injunction ऋतौ उपेयात् (one should meet his wife in *Rtukala*) found in Dharmasutras is taken to be a *niyama-vidhi* for those who have not given birth to a son; (i.e.) if they do not meet their wives in that period, they will meet with demerit.

This *Rk* "उत त्वः...सुवासाः" is found in the Rgveda as the fourth *Rk* in the 71st sukta of the 10th Mandala. In commenting upon it Sayanacharya explains the following words thus:—

पश्यन्नपि = मनसा पर्यालोचयन्नपि ।

न ददर्श = दर्शनफलाभावान्न पश्यति ।

उशती = सम्भोगं कामयमाना ।

The same *Rk* is commented upon in Nirukta (I.6.3) thus:—

अप्येकः पश्यन्न पश्यति वाचम् । अपि च शृण्वन्न शृणोत्येनाम् इत्य-
विद्वांसमाहार्थम् — अप्येकस्मै तन्वं विसस्त्रे इति स्मात्मानं विवृणुते ज्ञानं
प्रकाशनमर्थस्याहानया वाचोपमोत्तमया वाचा जायेव पत्ये, कामयमाना
ऋतुकालेषु सुवासाः कल्याणवासाः कामयमाना ऋतुकालेषु । यथा स एनां
पश्यति स शृणोत्यर्थज्ञप्रशंसाः ॥

सक्तुमिव —

सक्तुमिव तितउना पुनन्तरो यत्र धीरा मनसा वाचमक्रत ।

अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधिवाचि ॥

सक्तुः सचतेर्दुर्धवाो भवति, कसतेर्वा विपरीतादिकसितो भवति ।

तितउ परिपवनं भवति — ततवद्वा, तुभवद्वा । धीराः ध्यानवन्तः । मनसा
प्रज्ञानेन । वाचमक्रत वाचमकृषत । अत्रा सखायः सख्यानि जानते —

अत्र सखायः सन्तः सख्यानि जानते । क ? । य एष दुर्गो मार्गः एक-
गम्यो वाग्विषयः । के पुनस्ते ? वैयाकरणाः । कुत एतत् ? भद्रैषां

लक्ष्मीर्निहिताधिवाचि -- एषां वाचि भद्रा लक्ष्मीर्निहिता भवति । लक्ष्मी-
लक्षणाद्भासनात्परिवृद्धा भवति ॥

Where learned men sift correct words from incorrect ones through knowledge as people the flour of dried barley through sieve, there they, being friends of words or having unblemished knowledge throughout are able to see the true meaning. For the propitious Goddess Lakshmi resides in their speech.

The word सक्तुः is derived from the root सच् and hence literally means that which can be cleaned only with difficulty. Or it is derived from the root कस्, has by metathesis, assumed this form and means 'that which is spread'. The word तितुः means 'sieve' and it is so since it is wide or perforated. The word धीराः means 'learned men'. The word मनसा means 'through knowledge'. The expression वाचमकृत means 'made words' (ie) sifted correct words from incorrect ones. In the expression अवा सखायः सख्यानि जानते the word सन्तः is understood after सखायः अवा is lengthened to अत्रा for the sake of metre. Where? (ie) to which place does the word अत्र refer? That which is difficult of access and which can be achieved only through speech. Who are they? (i. e) to whom does the word सखायः refer grammarians. Why is it so? For the propitious Goddess Lakshmi resides in their speech. The word Lakshmi is derived from the root Laksh which means to shine and hence she becomes the lord.

This Rk is found in the Rgveda as the second Rk of 71st sukta of the 10th Mandala and it is commented upon in Yaska's Nirukta (IV. 2. 1&2). The expression सखायः सख्यानि जानते is interpreted in different ways. Sayanacharya gives two interpretations:— (1) They possessing the knowledge of the sastra शास्त्र are able to understand the contents of the sastra correctly (2) They being friends, get the fruits to be obtained by the knowledge of speech.

सखायः समानख्यानाः शास्त्रादिविषयज्ञानाः, ते सख्यानि तेषु भवानि
ज्ञानानि जानते जानन्ति, यद्वा सखायः वाचा बद्धसख्याः सख्यानि
जानन्ति वाक्ययुक्तानभ्युदयान् लभन्ते ॥ (Sayana)

Durgacharya, the commentator on Nirukta interprets it thus: they having the same knowledge as others are able to gauge the merits of their partners. Cf

समानख्यानानामेव समानेषु शास्त्रेषु कृतश्रमाणां ... सख्यानि=विज्ञानानि
... इतरेतरस्य यो विज्ञानप्रकर्षः, तं जानते ॥
(Durgacharya's commentary)

Nagojibhatta, on the other hand, interprets it thus:— They knowing that everything is Brahman become one with Brahman. Cf

सखायः समानख्यातयः समानज्ञानाः तच्छब्दे ब्रह्मैकत्वज्ञानवन्तस्ते-
नैव दृष्टान्तेन सर्वपदार्थेषु ब्रह्मनिरूपिताभेदज्ञानवन्तः सख्यानि सायुज्यानि
जानते प्राप्नुवन्तीत्यर्थः ॥
(Nagesa's Udyota)

Nagojibhatta is of opinion that the rks

चत्वारि शृङ्गा ... चत्वारि वाक्परिमिता पदानि...उत त्वः ... सक्तुमिव
show that the study of grammar enables one to attain moksha.

सारस्वतीम् ---

याज्ञिकाः पठन्ति— “आहिताग्निरपशब्दं प्रयुज्य प्रायश्चित्तीयां
सारस्वतीमिष्टिं निर्वपेदिति” प्रायश्चित्तीया माभूमेत्यध्येयं व्याकरणम् ।
सारस्वतीम् ।

Scriptures dealing with sacrifices read thus:— If a householder performing agnihotra mispronounces a word, he will have to perform an expiatory ceremony (ishti) called sarasvati ishti सारस्वती इष्टिः । In order that we may not be put to the necessity of performing expiatory ceremonies, grammar is to be studied.

दशम्यां पुत्रस्य ---

याज्ञिकाः पठन्ति --- “दशम्युत्तरकालं पुत्रस्य जातस्य नाम विद-
ध्याद् घोषवदाद्यन्तरन्तःस्थमवृद्धं त्रिपुरुषान्कमनरिप्रतिष्ठितम् । तद्वि प्रति-
ष्ठिततमं भवति । द्वयक्षरं चतुरक्षरं वा नाम कृतं कुर्यान्नतद्वितम्” इति ।
न चान्तरेण व्याकरणं कृतस्तद्विता वा शक्या विज्ञातुम् । दशम्यां पुत्रस्य ।

Scriptures dealing with sacrifices read thus:—

On the day following the tenth from the birth of a son, a name should be given to him. The name should have for its initial a voiced letter, should have the semi-vowels in the middle, should not have a *vrddhi* letter as the first of its vowels should have been current within three generations and should not be one very popular among his enemies' families. Only such a name enables him to have long life, success in life etc. It should contain two or four letters, should be made of a stem and a primary suffix and not a secondary suffix. Without the knowledge of grammar one does not know whether a suffix is primary or secondary. A study of Dharmasutras enables one to understand that the expression *द्वयक्षरं चतुरक्षरं वा* is *उपलक्षण* and should be taken to mean even number of letters.

It should be noted here that the names of men should contain even number of letters and those of women should contain odd number of letters. Since Mahabhashyakara repeats the opinion of Dharmasutrakaras that a word should not have its first vowel a *vrddhi* letter, is it possible to assume that the names like *रामः*, *नारायणः* were not given to men in his time or before him?

सुदेवो असि —

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।

अनु क्षरन्ति काकुदं स्वर्गं सुषिरामिव ॥

सुदेवो असि वरुण सत्यदेवोऽसि । यस्य ते सप्त सिन्धवः सप्त विभक्तयः अनुक्षरन्ति काकुदम् । काकुदं तालु — काकुर्जिह्वासा अस्मिन्नुद्यत इति काकुदम् । स्वर्गं सुषिरामिव । तद्यथाशोभनामूर्तिं सुषिरामभिरन्तः प्रविश्य दहति, एवं ते सप्त सिन्धवः सप्त विभक्तयः ताल्वनुक्षरन्ति । तेनासि सत्यदेवः । सत्यदेवा स्यामेत्यध्येयं व्याकरणम् । सुदेवो असि ॥

Oh Varuna! you are a true God since the seven oceans (of cases) spirt out of our palate like fire through the holes from within a perforated iron image.

सुदेवो असि means सत्यदेवोऽसि । Your seven oceans are the seven cases. The word काकुदम् means palate. The word काकुः means tongue. Since the tongue acts upon the palate, it is called काकुदम्. Just as fire from within a perforated well-made iron image spirts out, so also the seven case-oceans spirt out of the palate. Hence are you *satyadeva*. Grammar is to be studied so that we may become *satyadevas*.

This *Rk* is the 12th *Rk* of the eighth Mandala in Rigveda. Sayanacharya in his commentary takes the word सिन्धवः to mean rivers. The same *Rk* is commented upon in Nirukta V. 4 - 9

किं पुनरिदं व्याकरणमेवाधिजिगांसमानेभ्यः प्रयोजनमन्वाख्यायते, न पुनरन्यदपि किञ्चित् । ओं इत्युक्त्वा वृत्तान्तशः शमित्येवमादीन् शब्दान् पठन्ति ॥

Why is the enumeration of benefits accruing from the study of Vyakarana alone made and not from that of any other (like the study of the Vedas etc.)? He says 'Om' and begins to repeat chapter by chapter the Vedic words commencing from *शम*.

पुरा कल्प एतदासीत् --- संस्कारोत्तरकालं ब्राह्मणा व्याकरणं स्माधीयते । तेभ्यस्तत्तत्स्थानकरणनादानुप्रदानज्ञेभ्यो वैदिकाः शब्दा उपदिश्यन्ते । तदद्यत्वे न तथा । वेदमधीत्य त्वरिता वक्तारो भवन्ति — वेदान्नो वैदिकाः शब्दाः सिद्धा लोकाच्च लौकिकाः अनर्थकं व्याकरणमिति । तेभ्य एवं विप्रतिपन्नबुद्धिभ्योऽध्येतृभ्यः सुहृद् भूत्वा आचार्य इदं शास्त्रमन्वाचष्टे — इमानि प्रयोजनान्यध्येयं व्याकरणमिति ॥

This was in the old *Kalpa* that the Brahmanas studied grammar after their *upanayanam*. The Vedas were then taught to them who had a knowledge of the place of production and the effort internal and external of sounds. But now it is not so. After studying the Vedas, they hasten to become teachers thinking that since they know Vedic words from the study of the *laukika* words from their contact with the world, the study of grammar is unnecessary. The Acharya (Mahabhashyakara) out of affection towards such scholars with wrong notions, narrates this portion

containing the benefits accruing from the study and hence the need of the study of Grammar.

उक्तः शब्दः । स्वरूपमप्युक्तम् । प्रयोनान्यप्युक्तानि ॥

(The classification of) word has been said; its definition has been given and the benefits have been narrated.

V

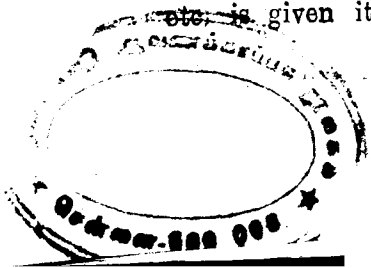
शब्दानुशासनमिदानीं कर्तव्यम् । तत्कथं कर्तव्यम्, किं शब्दोपदेशः कर्तव्यः, आहोस्वित् अपशब्दोपदेशः, आहोस्वित् उभयोपदेशः इति ?

Sabdānusāsa is now to be expounded. How should it be done? Is a list of correct words to be given, or a list of incorrect words; or both?

अन्यतरोपदेशेन कृतं स्यात् । तद्यथा भक्ष्यनियमेन अभक्ष्यप्रतिषेधो गम्यते -- “पञ्च पञ्चनखा भक्ष्याः” इत्युक्ते गम्यत एतद् अतोऽन्ये अभक्ष्या इति । अभक्ष्य प्रतिषेधेन वा भक्ष्यनियमः ; तद्यथा “अभक्ष्यो ग्राम्यकुटः अभक्ष्यो ग्राम्यसूकरः” इत्युक्ते गम्यत एतद् ‘आरण्यो भक्ष्यः’ इति । एवमिहापि -- यदि तावच्छब्दोपदेशः क्रियते गौरित्येतस्मिन्नुपदिष्टे गम्यत एतद्-गान्वादयोऽपशब्दाः इति । अथाप्यपशब्दोपदेशः क्रियते गान्वादिषु उपदिष्टेषु गम्य एतद् ‘गौरित्येष शब्दः’ इति ॥

It is done by either method. From the injunction restricting the eatables, the non-eatables are inferred — when the injunction “Eat five five-clawed animals” is pronounced, it is inferred that all but those five animals are non-eatable. Similarly from the injunction restraining the non-eatables, the eatables are inferred. When the injunction ‘Do not catch the domestic cock and the domestic pig’ is pronounced, it is inferred that the wild cock and boar may be eaten. Similar is the case here also; if the list of correct words like गौः is given, it is inferred that गावी etc, are incorrect and if, on the other hand, the list of incorrect words like गावी etc, is given it may be inferred that गौः etc, are correct words.

(To be continued in VOL III, No. 1.)



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A PRAYER

By P. M. Hari

Through this insurgent life my soul to weather
 Give me, O Lord of Gopees! give enow
 The longing deep of poor Gopala's mother
 That brought Thee toddling to her arms ere
 Or the burning hunger of the Gopee's breast [now;
 When Thou didst leave Thy foster mother's
 At tyrant Kamsa's treacherous request; [home
 Or give that burst of rapture mettlesome
 Of thy sweet captive mother of yearning days
 When trembling first she set her greedy eyes
 On the new-born wee form and beaming face
 Of Divine Immensity in infant guise;
 If not the ecstasy of love of Thee
 That wells in Radha's selfless bosom free.

WANTED: WORTH IN WILL

By Mrs. Rhys Davids, D. Litt., M. A.

I have been invited by the Editor to send a contribution to this Annual, and in doing so I take the opportunity of following up the leading given by the editorial in the *Hindu Mind* of last January (II, 7.), entitled 'Wanted: Will Power.' I do so mainly because I hold it regrettable that such following-up is done so little. Writers tend to behave as if each of them was wayfaring alone, as if each was fighting for his own hand. The last thing any of us seeks, is to recognize the work of his fellows and stretch out hands of fellowship. Hereby much diversity finds voice. But collective, comparative effort, from which further and quicker advance might come, does not happen. We do not mind each other's step. I wish here to mind another's step, and to strengthen it by a suggestion in keeping with it. He was writing in accordance with the 'British' psychology of the 19th century, wherein mind, consciousness, or man's 'inner' world was resolved into three factors of equal ultimate validity, rational, emotional and volitional 'faculties.' And where- as, in concluding, he called the

third factor "The most important and indispensable", at the outset, it was the first, the rational factor which he saw as the more important, the more essential. Thus he wrote: "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." (Italics mine.) Here man's ideal is 'in exploring the new to win to a more in the rational factor.'

Now whereas I greatly like his view of man-in-the-better as 'wholesome,' and 'an explorer,' I take a different view of this essential 'more' resulting from his exploring. And this is because I no longer follow the psychology of yesterday in structure or emphasis, being what is, I fancy, called a voluntarist. I agree that a man is by nature, essentially, an 'explorer', a seeker. But that which he gains, which he comes to, I do not see as something to be described most truly as a perception, that is, as something rational, as an idea; I see that gain, that coming-to as a more in that man's becoming. Put into terms of wayfaring—that

ancient Indian figure:— *yana*, *pantha*, *marga*— the man's gain is that he is now nearer to his goal, this *paryosana*. He is no longer what he *was*. He has become a more (*bhūyaḥ-bhūto*). This is more than *having* now what he had not. He *is* more, he is other, he has grown.

This is not to see in the man, fundamentally, essentially and finally, a mind-er or thinker with co-efficients of feeling and volition; it is to see in the man fundamentally, essentially and finally, a willer, his will having as modes thinking (or intellection or cognition) and feeling. Psychical activity is will, will in all grades from bare conation to resolve. And to experience rational or emotional modes of consciousness is to be consciously or mentally active. In sensory consciousness we are not passive, but exercise with or in sense, a co-efficient of psychic energy. Were it not for an uprush of this, the most sudden sense-experience would amount to no more than a physical shock. The work of perception is a *voluntary* co-ordinating of sensations. The work of memory, of imagination is equally psychic *activity*. Auto-suggestionists are psychologically at fault in opposing will and

imagination, or at best oppose to imagination, a contracted view of will. The work of thought-proper is will-energy, wording itself, analyzing, comparing, inferring. Indian psychology rightly classed all '*manas*' (i. e., mind *cum* will) as a form of action, in Buddhist Sutras, as *mano-kamma*. It did not class activity as a mode of *manas*, but conversely.

I may be told it is plausible to word a man's attaining spiritual advance as a perceiving, in that he has surely gained new vision (*darsana*). Well, I would also so word it. But not as the truest most essential wording, and it is just *this* wording that we lose sight of, that we cannot afford to lose sight of. It is to lose sight of what India's Seers of old so insistently taught—a lost vision she sorely needs to regain. She has reduced her conception of Deity's attributes to that which is statical only, rational only, emotional only. She has forgotten her Upanishadic concept of 'That' as "*Bhava*". She has lost her great word *Kratu*. She has debased her great word *Kama*. She words that which we seek by 'will', that is, 'well', merely as 'not-ill.' (The editorial word 'wholesome' is healthier than

that.) She has no such strong word as our 'life.'*

Let her then ponder more over the dynamic aspect of man—man the explorer, seeker, willer, who in essence is not but is becoming. 'Become,' said the great poet Pindar, 'that which thou art,' and that is to be ultimately, finally *well*, or what

we *will* to become. Then will she once more find strong, fit words. Then will she better see the wonder that lies germinating in the potency of will.

* 'Life' is that which is left persists, survives, when mere life of body and mind-ways ends at each dying.

WHAT IS THE HINDU MIND?

By Duncan Greenlees, M. A., (Oxon).

I am not a Hindu. So my readers must be patient where a foreigner's interpretation of their religion flies in the face of Shastras and all the greatest patriots. I have looked in vain for a clear definition of the term "Hindu"; one that is popular with the orthodox, though rather vague, is that a Hindu is one born of Hindu parents who has not renounced their creed. That does not carry us very far. So far as my own experience has gone, there are as many Hinduisms as there are thinking Hindus.

So that is my first point. Hinduism is not an orthodoxy at all but an *individual* creed. It ascribes the utmost impor-

tance to a man's own thought and action. As Gandhiji wrote the other day, "Religion is a matter between each man and his God"; it is not the concern of others what a man believes but only what he is and does. Without going for the moment into the vexed question of what we mean by "God", for every man will have his own idea on that, I can draw this fact from the best of Hindu thought;—In contrast with the innumerable "isms" that have enslaved man's mind through the ages to obscurantist priests and miracle-workers, Hinduism contains the seed of absolute freedom.

In the West we can watch

a strange unveiling of the mediaeval superstitions always latent in a decadent society. Nazis have stripped naked our pretended European culture and shown the grinning skull of the Dark Ages underneath. So we have arrant nonsense like the talk of "Aryan blood" and the "Germanic man in the primeval forest", alongside an open revival of Jew-baiting and the shameless suppression of all free thought and education. In India like superstitions have long preyed on Hinduism. A fatuous belief in the superiority of the mythical "Aryan race", the belief in a divinely ordained "Brahman" caste to which only the right of birth can admit, the looking for salvation outside one's own efforts to a personal God, whose very existence defies all demonstration,—these are as hostile to the spirit of liberty and equality, which is Vedanta, as anything could ever be.

The very essence of Vedanta, which is the 'end of the Vedas', i.e., the *ultimate goal* of Hindu thought, is totally opposed to all these childish things. And if we follow the antithesis of this "ultimate goal" we shall never be truly Hindus, whatever we may profess with noisy tongues.

If Vedanta declares anything at all of the slightest value either to modern Society or to the philosophic mind, it is just this,— "Caste and nationality are illusions arising from 'ahankar'; mankind is really one; the personal deity is a fantastic dream of the ignorant (agnyani)"; and every individual equally can realise the highest truth if he turns himself resolutely and constantly to the search."

I do not say this is the teaching of orthodox Hinduism. No orthodoxy in the world could ever preach human equality, for that would undermine the very standing of its exploiting "priesthood". But it is the teaching for which the West has reason to be grateful to many of the greatest Hindus, the only real teaching India has to offer to a confused and disillusioned world in the present ages of decline.

Christianity, based as it is on personal belief in the saving power of a "divine human" being who is said to have lived two thousand years ago, and on the unjust and anti-social doctrine of post-mortem compensation (wherein it resembles every other organised religion),—can never adapt itself to the

growing needs of the human mind. Thus we have the universal rise of humanitarian atheism everywhere in the West, even among professing "Christians". The ethical sense of man revolts alike against salvation by atonement and the exclusiveness common to the various sects of Christendom as to most non-Christian creeds.

One who looks for heaven to reward his patient endurance of manifest injustice on the earth can never be a sincere and energetic worker for reform or social evolution; he is certain to become a spineless jellyfish, his cowardice and laziness affording the oppressor a somewhat insecure support.

The religious rites and ceremonies invented by priesthoods everywhere to entice and captivate their adherents, if used not as a dance or drama would be used, as an act of creative culture, but as a world of fantasy into which the baffled and weary soul of man retreats from life's struggle can only merit the bitter words of Marx, "Religion is the opium of the people". Few intelligent or well-read persons can dispute this judgment, if by "Religion" is meant the sham that masquerades in its holy robes. But Religion is not that.

What then is Religion, as taught by the manly and upright soul concerned with the progress of the race? Sri Krishna's ringing words, time and again thundering through the Gita, gives the immortal answer, "Up then and fight, O Arjuna". Strive against inequity and unrighteousness even when disguised as your teacher or closest friend; fight it without personal prejudice or rancour, not caring for success or failure but only because you must uphold a social order to be based on righteousness, the rule of Dharma-raja, when it is menaced by usurping tricksters.

True Religion is the bond of comradeship between warriors struggling for human rights and the welfare of Society. It is the clarion call to unceasing effort, and the readiness for joyful sacrifice when the cause of progress demands. It is the strong right arm used to protect the weak; it is the keen eye of truthfulness that discerns the real in a world of shams; it is the faithful heart that never loses hope but follows unswervingly towards the goal.

What is that goal, once more? Vedanta answers with unwavering voice,—"The unity of man, attained through a

penetrating vision which can only come after ceaseless effort by a steady, balanced mind and heart".

Realising this essential core of Hinduism, we may glance at one or two of its implications.

The *unity of man* can only be achieved by conscious planning for the common welfare. All that exalts one at the cost of another or appeals to the illusion of separativeness is un-Vedantic, un-Hindu, and to be shunned and actively opposed. If we have "caste" at all, it must be the natural grouping of men and women according to their inner natures (swadharma) and not on the accident of birth. Then building Society anew on an occupational electorate we shall organise the whole for mutual service. Only thus can all be led to pull together for the common good, instead of the powerful exploiting others for their selfish profit.

A *penetrating vision* of the truth means discarding of all prejudice and superstition, for

the eye that is dimmed by these emotional impurities can never face the real facts; it is too full of tears at its own imaginary weakness. This vision calls for the study of things as they actually are, and not as the subconscious would have liked them and delights to paint them; it calls also for a constant struggle, an untiring search, setting aside each partial attainment on the sight of a greater to be won. It demands a calm and harmonious spirit, unshaken by the winds of passion and personality, but ready to do the *right* at whatever cost, the moment it has been perceived. It is only in the spirit of the enlightened Arjuna after receiving the priceless teaching of the Gita,—dispassioned action,—that we can find the Real, and humanity can attain its goal.

And unless we seek this fearlessly and with resolution, rejecting all our personal likings and outgrown convictions that impede the search, we can never be true Vedantins, we can never really know the Hindu Mind.



ETHICAL AND RELIGIOUS RECONSTRUCTION

By Prof. K. R. Srinivasa Aiyengar, M. A.

It is now generally admitted that civilization is at every point on the verge of collapse, and this is nowhere more glaringly perceptible than in the ethical and religious spheres. Without entering into the larger question of the break-down of modern civilization in general, I wish to consider in particular the present situation in our ethico-religious sphere of activity and to suggest a possible line of reconstruction which appears to me peculiarly suited to renovate our moral and spiritual life.

What is the root cause of the malady in our ethical life today? Beneath all our discontent and unwillingness to lead a healthy moral life is to be found one grievance—unvoiced indeed, but powerfully-felt, and it would appear, thoroughly legitimate. Moralists have been teaching us categorical imperatives and religious leaders have been preaching us sermons on the mount, both exhorting us to build up our character,—but neither of them tells us what to do with *life* and its *values*. And if the question is pressed, the usual answer they vouchsafe is disappointing. One school of

moralists ask you to treat all life's values—physical, intellectual, aesthetic, economic, political and other values—as *adiaphora*, indifferent goods, from the standpoint of morality. Good will alone is good absolutely, and duty must be done for the sake of duty, and if you can always feel a certain amount of pain in obeying your duty, so much the better for your moral life. Is it any wonder that an ethics of this kind excites the ridicule that has been wittily embodied in Schiller's 'Scruples of Conscience'? A disciple applies to his master for advice in his perplexity:

"The friends whom I love I gladly would serve,
but to this, alas, *inclination* incites me:

And so I am forced from virtue to swerve

since my act through *affection* delights me."

And the master peremptorily bids him:

"The friends whom thou lovest must first

seek to *scorn* for to no other way can I guide thee;

It's alone with *disgust* thou canst rightly perform the

acts to which duty would lead thee."

Because moralists have always been emphasising being good, doing charity, practising moderation, being humble etc., people who wanted to *live* their lives fully, who were attracted by the positive values of life, have always felt that the moralist's injunctions of *do's* and *don'ts* were so many unnecessary restrictions hampering their free activity for self-expression or self-realisation, that morals, in short, were an irrelevance in life, if not altogether an impertinence. To them the 'middle-class virtues', as they contemptuously called them, the 'virtues of the herd', constituted the morality of slaves. From the days of the Platonic Thrasymachus and Callicles and the Indian Charvakas onwards, such a school of thought has existed. And such persons have felt that while the practice of the 'slave morality' by the majority of a people would, by keeping them peaceful, contented and humbled in spirits, conduce to the perpetuation of the rule of the mighty few, for the 'free men' themselves, it was simply not worth while.....Accordingly other schools of ethicists have sprung up in recent times who

plainly tell you to keep your morals strictly within limits—the limits dictated by prudential reason. "Nature wants strong, big, hearty, eupeptic, shrewd, sensible human beings, and would be grossly inconsistent if she bestowed her highest reward of happiness upon a bilious, scrofulous, knock-kneed saint." Need I say that this suggestion is only too often followed by the majority of mankind to the detriment of the tried values of moral life? It can now truly be said that

"Our moral powers have gone idiot,

While our intellect is sane, watching them".

The fact of the matter is that character cannot be sundered from the positive values of life, such as pleasure, knowledge, fine arts, poetry, freedom, power, property etc. Any ethical reconstruction that is undertaken now or in future should therefore make it its task how to reconcile moral value with these non-moral values of life, to synthesise moralism with humanism.

At this point we must take stock of our present religious situation. Just as the virtues of character are sneeringly styled 'the morality of the herd'

or of 'slaves', the religion of the present day too—by which I mean the religion of a transcendent God who apportions punishments in Hell and rewards in Heaven for the wicked and the virtuous respectively—, such a religion, I say, stands discredited to-day by the intellectually advanced thinking section of humanity. The reasons are not far to seek. For such a religion, this life is only a pilgrimage and a preparation for the next Time is but 'the lackey to eternity'. *Here* we have only the preface, *there* the volume of our life, here only the prelude, there the music. And as regards the question of the concrete values of life, our revered *gurus* look up to Heaven, and answer, with closed eyes and outstretched hands, "Blessed are the poor and the maimed, the meek and the humble in spirit, etc." Is it any wonder that shrewd people have felt that the selfish and powerful classes of society have appropriated all the good things of this life to themselves, and made a free and unconditional gift of poverty and virtue, God and immortality, to the property-less proletariat? God, they say, is found cheaper than a living wage, and churches and Sunday schools more profitable than secular schools and colleges

for the mass of mankind. And, more serious than all this, the intelligentsia of young India are coming to feel that Religion and Politics are incompatible with each other, and that the only hope of recovering the lost independence of the land lies in the banishment of all religion from her shores. Religion is not only an opiate to the people, but the enemy of all progress, especially political, and India, it is said, must follow the foot-steps of Russia and de-religionise herself entirely.

If the world is to be made safe for civilization, such a view of religion and its relation to life must necessarily change. Religion must become the concern not only of the future life and of a section of the people, but of all people and of this very life. For this purpose, our conception of human nature and its relation to Divine nature must itself undergo a transformation. We should once for all give up the notion that man is essentially conceived and born in sin. We should rather consider that man has a divine lineage and a divine heritage and that the conscious realisation and enjoyment of this divine heritage is the supreme concern of religion.

We should believe in the possibility of man—because he is potentially divine—raising himself to the full stature of god-head. Then alone man will be truly human, for the origin and destiny of the human lies in the divine. The recognition of this fact, viz., that we are all potentially divine and that the realisation of this divine heritage in knowledge, virtue, beauty and splendour, is the first and supreme duty of life,—this must form the *nucleus* of a new religion for all mankind. Though this belief may be found implicitly present in all existing religions, we should now consciously adopt it and make it *the working hypothesis of a new experiment in religion*, to be called ANTHROPOTHEISM. Blasphemous the name may sound to some ears, but its connotation is, not that man is God, but that he is essentially divine in nature, which nature requires to be nourished and fostered so that it may bloom into as near perfection as possible. This is the religion of the divine Adam or *Devamanava*. I can only mention a few broad features of this universal religion, space forbidding me to enter into details. Such a religion would not only be based upon the inner divinity of man, but it would also re-

cognise the immanence of the Divine in all things "both great and small". It would therefore recognise the unity of all life and the universal brotherhood of man, nay, the oneness of all mankind. Further, because the divine nature of man cannot fully be realised in one life alone, it would involve belief in re-incarnation and the immortality, of the self. Lastly, the reality of supersensuous phenomena in general, the doctrine of *karma*, the emphasis on the contemplative life, not of course, incompatible with strenuous action on the plane of matter, a spiritual regard for the sanctity of all life (*ahimsa*)—these would follow as necessary corollaries from the fundamental tenets mentioned before. Most of these truths, be it noted—and many others of a like nature—are no longer regarded as the dogmas of any particular religion: they are fast becoming the property of all reflective systems of religion and philosophy, and, more, they are gradually being transformed into scientific facts.

Only such religion must be institutionalised and supported by the public and the state, if necessary. The worship of Rama, Krishna, Christ or Mohamed should only be recognised

as minor *modes* of realising this inner divinity of man, to be adopted according to the individual's temperament, capacity or leanings in the matter. (Religion is the realisation of eternal and universal principles, and not merely the worship of persons—heroes or *avatars*. Persons, even God-Men, can only point out the way, but the way itself is different from them and must be trodden by each individual for himself or herself.) Even for this, however, an age-limit should be prescribed, after which alone an individual should be considered to have attained his *age of religious majority* when he would be able and free to choose his gods. I would propose not less than thirty-five years as the age limit for a normal person. Further, the choice must then be absolutely free and open to all, even to different members of the same family, so that the sight of a father being a follower of Jesus Christ and his son a follower of Buddha should be neither strange nor impossible. In a like manner, only after the prescribed age limit has been attained should a person be deemed fit to profess his philosophical leanings—his choice of dualism or non-dualism or pluralism etc. In neither case, however, should the pre-

ference be considered as anything more than a purely personal predilection for certain personages (cf. the choice of family deities or *kuladaivas* in India) or paths through and by means of whom, or which, the individual can best develop his own inner divine nature. Separated from the impenetrable shell surrounding the religions of all Divine Teachers, the teachings of these Masters will be found to contain nuggets of pure gold, and the adoption of any one of them as one's ideal need not involve acceptance of their theological setting wrought by the cunning hands of priestly organisations.

I am persuaded that such a reconstruction of our religious beliefs, if it could be effected, is best calculated to root out all conflicts, jealousies etc., born of religious fanaticism which have so far disgraced mankind's religious history and development. For then there would only be one universal religion for all mankind (religious specialisation after thirty-five being purely optional), and all the present-day atheists would enter the fold of believers, for their aversion at present is not to the possibility of making the human something like the Divine—in which they

all believe—but to a purely transcendent God conceived as the Creator and the Ruler of the universe. Till thirty-five, an individual will study the sacred books of all nations and the lives of all saints and religious leaders. Everyone will thereby imbibe for himself or herself as much of spiritual nourishment or sustenance as his or her soul needs, and of the variety suited to individual development. If the Aryan contention that there is truth in all religions is true, no Aryan need fear for his soul's health by the adoption of such a policy. It would be in accordance with the doctrine of *swadharma*, one's own nature or capacity. Since, however, guidance and instruction are necessary in the early years, children and the youth will be taught the principles of this divine religion both at home—by their parents or elders—and abroad, in schools and colleges. Stories from the scriptures of all nations may be taken to illustrate ethical and religious truths. Prayer and worship of a simple kind, without elaborate ritual or ceremony, may be adopted in every home (of course in the mother-tongue of the party concerned) and young minds impressed from early years with the importance and significance of the

spiritual view of things. Instead of having three (*sandhyavandanams* and *mandhyanhikam*) prayers a day each lasting for over an hour, of which we don't expect the young to perform even one to-day, we may be content with a more practicable programme of two short prayers—in which the whole family can join—and give more time to individual study and meditation upon the Divine Attributes, contemplation of spiritual ideals, and the practice of some form of *yogic* culture, a secret of self-realisation of which every religion is aware.

And now, how shall such a reconstruction in religion lead us on to our reconstruction in morals? If the Divine Nature is inherent in man, it is inherent in all classes and races of men and forms the basis of our love even towards our own kith and kin. Things and persons are dear to us, says the Upanishad, not because of themselves, but because of their affinity to the Divine Self which is common to us all. But according as we perceive this Divine Self only within our own kith and kin, family or nation or within the members of all nations our love for the Divine would expand or contract. That act then is moral or right which enables

me to realise my unity in god-head with my fellowmen to a larger extent than another act which tends to crab, crib and confine my expanding love. This does not imply, however, that I should always turn the other cheek also and give away my cloak also to all and sundry. The completest realisation of the feeling of unity in the Divine with all creatures is reserved only for individuals. Communities and nations, e. g., (to mention only one limitation to the application of this doctrine) can in their *collective capacity*, realise it only upto a limit--the limit prescribed by their national or racial integrity and self-preservation. The morality of a nation is not all on a par with the morality of the individual.

This is one aspect of Self-Realisation, Divine-Realisation, the aspect of increasing moralisation of character.

Secondly, the Divine Self present in us all is not an empty abstraction. Its essence consists in a harmonious co-ordination of its powers, capacities, talents etc. Hence if we really love the Divine Self in ourselves as in others, we shall love and value every aspect of it. We shall, so far as it is possible for

us, leave no faculties of ours undeveloped, but shall do justice to them all so as to develop a harmonious personality. This implies the regulated development of every potentiality connected with our sensuous and aesthetic, emotional and intellectual, moral and spiritual nature, the gathering up of all the scattered seams of life in the single skein of a spiritual whole. Thus the positive values of life, values connected with our capacities for literature, science, philosophy, fine arts, political development, economic advancement, education etc., would also be realised *pari passu* with, and regulated by, the realisation of the moral values of life. For otherwise we should not really be loving the Divine Self but starving it.

Thus our ethical reconstruction would enable us to realise the moral as well as the non-moral values of life. Greatness of character would be consistent with greatness of talent, individual perfection with social and national development. And the point of national synthesis between the two would be found in the new point of departure in our religious reconstruction, viz., the recognition of the fundamental divinity of man, the fact that we are all children

of Immortality, rays of the Divine Light. than Plato's Republic? Is the dream more fanciful than Akbar's dream of a universal religion?

Is the scheme more utopian religion?

AN EXPERIENCE IN COSMIC CONSCIOUSNESS

By Miss Laurie Pratt, America.

The Hindus have written much on Cosmic Consciousness but in the West this subject is much less known. However, those, who have read Doctor Bucke's *Cosmic Consciousness* and Edward Carpenter's *Towards Democracy* know that these authors believe that Cosmic Consciousness is a natural faculty of man, and that a future race of men on this earth will be born with this faculty well developed, and not merely latent as it is now. Bucke's theory is that, just as man advanced from the state of simple consciousness, which he shared with the animal kingdom, into a state of self-consciousness, peculiar to man alone, and marked by the development of language, so he must inevitably come into a higher state of consciousness, distinguished by a cosmic or universal understanding.

Bucke maintains that the increasing number of people who

have attained some degree of Cosmic Consciousness in the past few centuries is proof that these persons constitute the vanguard or forerunners of the new race. Among those in the West whom Bucke believes to have had the cosmic sense more or less well developed (in recent centuries) are St. John of the Cross, Francis Bacon, Jacob Behman, Blaise Pascal, Spinoza, Swedenborg, William Wordsworth, Alexander Pushkin, Honore de Balzac, Emerson, Tennyson, Thoreau, Walt Whitman, and Edward Carpenter. He also mentions Ramakrishna as a Hindu example.

Besides these famous men, it is doubtless true that many hundreds of men and women in each century, unknown to fame, have been exalted to some degree of Cosmic Consciousness. There is no doubt in my mind that the message brought to America by Hindu teachers in recent years has

been the means by which hundreds and perhaps thousands of Americans have achieved, through the meditation practices taught them, a glimpse of divine consciousness. Some few students have gone farther, and attained very high illumination. Here we have an example of how the cosmic sense is being developed in larger and larger numbers paving the way for the great race of the future.

One paragraph from Bucke's book is well worth quoting here:

"In contact with the flux of Cosmic Consciousness all religions known and named today will be melted down. The human soul will be revolutionized. Religion will absolutely dominate the race. It will not depend on tradition. It will be believed and disbelieved. It will not be a part of life, belonging to certain hours, times, and occasions. It will not be in sacred books nor in the mouths of priests. It will not dwell in churches and meetings and forms and days. Its life will not be in prayers, hymns nor discourses. It will not depend on special revelations, on the words of gods who came down to teach, nor on any Bible or Bibles. It will have no mission to save men from their

sins nor to secure them entrance to heaven. It will not teach a future immortality nor future glories, for immortality and all glory will exist in the here and now.

"The evidence of immortality will live in every heart as sight in every eye. Doubt of God and of eternal life will be as impossible as is now doubt of existence; the evidence of each will be the same. Religion will govern every minute of every day of all life. Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or a future, about the kingdom of heaven, about what may come with and after the cessation of the life of the present body. Each soul will feel and know itself to be immortal, will feel and know that the entire universe with all its good and with all its beauty is for it and belongs to it for ever. The world peopled by men possessing Cosmic Consciousness will be as far removed from the world of today as this is from the world as it was before the advent of self-consciousness.....

This new race is in act of being born from us, and in the near future it will occupy and possess the earth".

A Definite Way to Contact God

The fact that there is a technique, such as Yoga practices, whereby Cosmic Consciousness can be attained, is in itself proof that this higher sense is indeed an inherent faculty of all men, needing but the necessary training to call it forth. Most people believe that divine knowledge comes to only a few chosen people, and that the average man can approach no nearer to God than his "faith" will take him. Realization that there is a definite way to contact God, a technique usable by all men in all circumstances, has come with such a liberating shock to students of Hindu spiritual science that they feel they have undergone a new birth.

I have one such case in mind—an American man who, as soon as he had heard the Yogoda message brought to America by Swami Yogananda of Bengal, was swept up into Cosmic Consciousness. This student was possessed of intense religious faith and aspiration.

Though well read in the sacred scriptures of the world, especially those of the Hindus, he knew that this intellectual knowledge was barren and stony; it did not feed the soul-hunger within him. He did not wish merely to read about spiritual food, but to taste it. Under the even tenor of his days there yawned a black abyss of despair—despair that he was worthy of any direct contact with God, since no such experience was given him. He finally came to doubt, not God, but the possibility that he would ever be able to have more than an intellectual comprehension of Him. This conviction struck at the roots of his life, and made it seem a worthless and meaningless thing.

Into this dark night of his soul came the dazzling light brought by the teacher from India. The student felt the heavy weight of despair lifting from his heart. Returning to his home one night from the last of the public lectures, he was conscious of a great peace within himself. He felt that in some deep fundamental way, he had become a different person. An impulse urged him to look into a mirror in his room, that he might see the new man. There he saw, not his own face, but the face

of the Hindu teacher whose lecture he had attended that evening.

The flood-gates of joy broke in his soul; he was inundated with waves of indescribable ecstasy. Words that had been merely words to him before—bliss, immortality, eternity, truth, divine love—became, in the twinkling of an eye, the core of his being, the essence of his life, the only possible reality. Realization that these deep, everlasting founts of joy existed in every heart, that this immortal life underlay all the mortality of humanity, that this eternal, all-inclusive love enveloped and supported and guided every particle, every atom of creation, burst upon him with a surety, a divine certainty that caused his whole being to pour forth in a flood of praise and gratitude.

He *knew*, not with his mind alone, but with his heart and soul, with every cell and molecule of his body. The sublime splendour and joy of this discovery were so vast that he felt that centuries, milleniums, countless eons of suffering were as nothing, as less than nothing, if by such means this bliss could be obtained. Sin, sorrow, death—these were but words now, words

without meaning, words swallowed up by joy as minnows by the seven seas.

Physiological Changes

He was aware, during this first period of illumination and during the months which followed, of a number of physiological changes within himself. The most striking was what seemed of a rearrangement of molecular structure in his brain, or the opening up of new cell-territory there. Ceaselessly, day and night, he was conscious of this work going on. It seemed as though a kind of electrical drill was boring out new cellular thought-channels. This phenomenon is strong proof of Bucke's theory that Cosmic Consciousness is a natural faculty of man, for it gives evidence that the brain cells which are connected with this faculty are already present in man, although inactive or non-functioning in the majority of human beings at the present time.

Another important change was felt in his spinal column. The whole spine seemed turned into iron for several months, so that, when he sat to meditate on God, he felt anchored forever, able to sit in one place eternally without motion or consciousness of any bodily

function. At times an influx of super-human strength invaded him, and he felt that he was carrying the whole universe on his shoulders. The elixir of life, the nectar of immortality, he felt flowing in his veins as an actual, tangible force. It seemed like a quicksilver, or a sort of electrical, fluid light throughout his body.

The "Ever-Lasting Arms"

During the months of his illumination, he felt no need of food or sleep. But he conformed his outward life to the pattern of his household, and ate and slept when his family did. All food seemed pure spirit to him, and in sleep he was pillowed on the "everlasting arms", awakening to a joy past all words, past all powers of description.

He had previously suffered from heavy colds and had been a constant smoker; now his body was purged of all sickness, and desire for cigarette was wiped completely from his consciousness. His family and friends were aware of a great change in his appearance and manner; his face shone with a radiant light; his eyes were pools of joy. Strangers spoke to him, irresistibly drawn by a

strange sympathy; on the street, car, children would come over to sit on his lap, asking him to visit them.

The whole universe was to him bathed in a sea of love; he said to himself many times, "Now at last I know what Love is! This is God's love, shaming the noblest human affection. Eternal love, unconquerable love, all-satisfying love!" He knew beyond all possibility or thought of doubt that Love creates and sustains the universe, and that all created things human or sub-human, were destined to discover this Love, this immortal bliss that is the very essence of life. He felt his mind expand, his understanding reach out, endlessly widening, growing, touching everything in the universe, binding all things, all thoughts to himself. He was "center everywhere, circumference nowhere".

The Atom-Dance of Nature.

The air that he breathed was friendly, intimate, conscious of life. He felt that all the world was "home" to him, that he could never feel strange or alien to any place again; that the mountains, the sea, the distant

lands which he had never seen, would be as much his own as the home of his boyhood. Everywhere he looked, he saw the "atom-dance" of nature; the air was filled with myriad moving pin-pricks of light.

During these months, he went about his daily duties as usual, but with a hitherto unknown efficiency and speed. He was a student at college during this period, and passed all his examination without looking at a text-book. His mind was bathed in a sea of knowledge. Typed papers flew off his machine, completed without error in a fourth of his customary time. Fatigue was unknown to him; his work seemed like child's play, happy and carefree. Conversing in person or over the telephone on any business, his inward joy covered every action and circumstance with a cosmic significance, for to him this telephone, this table, this voice was God, God manifesting Himself in another of His fascinating disguises.

Unutterable Gratitude

In the midst of his work, he would suddenly be freshly overwhelmed by the goodness of God who had given him this incredible, unspeakable happiness. His breath would stop completely at such times; the awe which he felt would be accompanied by an absolute stillness within and without. Time and space were swallowed up, gone without trace like all unreality. Underlying all his consciousness was a sense of immeasurable and unutterable gratitude; a longing for others to know the joy which lay within them; but most of all, a divine knowledge, past all human comprehension, that all was well with the world, that everything was leading to the goal of Cosmic Consciousness, immortal bliss.

We can well imagine, with Doctor Bucke that a race of men possessing as a normal and permanent faculty this sense of Cosmic Consciousness, would soon turn the earth into a Paradise, a planet fit for Christs and Buddhas, and a pole-star for the wheeling universe.

THE LAW OF KARMA

By Dr. M. H. Syed, M. A., Ph. D., D. Litt.

There is nothing which has wrought so much havoc in the practical life of the Hindus, as the misconception of the Law of Karma—the eternal law of cause and effect—that works with unerring precision in all the departments of human life. It is said that it is a gloomy doctrine and that it tends to paralyse human effort, and closes the spring of all right action. In popular language this doctrine means predestination pure and simple. It is believed that a man is a creature of his past actions and all his present life with its varied activities, joys, sorrows, pain and pleasure, success and failure, gain and loss, are predetermined by his past doings over which he has no control, and therefore he should be utterly resigned and waste no time in improving his or his neighbour's lot.

There is only an element of truth in this attitude: in other words, it is only half a truth that is understood and

followed, unless the whole truth is grasped with regard to this doctrine, it will always prove a source of confusion and cause a great deal of harm. If Indian people are to rise from their present state of degradation and shake off the fetters of their thralldom, it is time, that they should clearly try to understand the true meaning and philosophy of actions, and the reign of the law of *Karma* under which the whole of the human race has to evolve.

It is true that a man's present abilities or disabilities are the direct outcome of his own thoughts and actions in the past: his congenital endowments, his physical heredity, his moral and mental instincts and capacities are the results of his own thoughts and feelings of his previous births. A farmer reaps a rich harvest only when he labours in his field for a long time; unless he cared to till the ground, sow the seed, water

and manure it, he would not be in a position to enjoy the fruit of his toil. What he sowed yesterday, he is reaping to-day and what he sows to-day he will reap to-morrow. This is an immutable law and holds good in every thing without an exception. To say that one's capacity for fresh effort, and new lines of action, is paralysed or doomed by one's past doings is as futile and groundless as to say that because one sowed yesterday one cannot sow fresh seeds in new grounds to-day. The fact of the matter is that free will is never choked and stifled by any past action. The only thing is that a man cannot achieve what he wants all at once, and without any delay. The good law pays every person according to his meed and in due time. The law runs its own course. The results of past actions, thoughts and feelings, appear to us as effects of causes we set up from our own free choice and similarly we are equally free and unfettered to choose a line of action which is sure to bring its fruit in due time. A man is bound by the past debts he

incurred or contracts he made. As soon as he pays up his liabilities he is once more free to choose whether he should incur fresh debt or not. Over the inevitable he has no control and if the law is to be justified, he should have no reason to complain against it. It is always open to him to mould the *Karma* which is in the course of making in any way he likes. Under the security of the changeless law of cause and effect a man can serenely proceed to achieve anything he desires to accomplish. Sooner or later he is sure to succeed in his well-directed efforts. In nature nothing is lost. Again, as Bacon said, "Nature is conquered by obedience." By nature he meant natural laws.

If we once understand the law that guides our life and action, we shall be able to act in such a manner as to make this law our ally and helpmate rather than our adversary. So long as the conditions laid down by a law are meticulously fulfilled and observed we have fullest

certainty of our success in any direction.

The three aspects of the law of *Karma* should clearly be grasped. The first is the *Sanchit*—*Karma* the sum total and store-house of all our actions good or bad in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility, and with our own initiative. The whole of it is recorded and preserved: how could it be otherwise when we live under the reign of an immutable law? The second is *Prarabdha*—the inevitable *Karma*—that portion of our *Karma* which is assigned to us to be worked out in a single life in relation to men and things we met and experienced in previous lives. This is also called ripe *Karma*, because it is a debt which is overdue and it is time that it should be paid in the form of sorrow and suffering, gain and loss, to the uttermost farthing whether we like it or not. The third form is that of *Kriya-man*, that *Karma* which is in

the course of making. It is this which preserves our free will with certain limitations and ensures our future success. Because man is made in God's image and shares divine life, he is free to act in any way he likes. In virtue of the same principle whatever he intensely desires he is sure to accomplish in the course of time.

"Perform thou right action, for action is superior to inaction and in inaction even the maintenance of thy body would be impossible". So says the Blessed Lord, Sri Krishna.

Whatever is true in the case of an individual is also true in the case of a nation, for individuals make a nation. "As in small so in great," says ancient Hermes.

The collective *Karma* of a race or a nation is as much a fact in nature as an individual one. The same principle underlying the Karmic laws apply without much wide difference, to national and collective *Karma*. The nations rise and fall, empires flourish and are dismembered

on the same ground. The wise heads in a nation should not neglect the dominating sway of this law.

In the midst of a national calamity it is well to remember that nothing can come to us which we have not deserved. We may not be able to see the immediate cause of a catastrophe, but it does not follow that it took place without sufficient cause.

During the last thousand years and more many heart-rending and humiliating events occurred on the soil of Mother India, devastating the whole land, robbing her sons of their precious jewels and even more precious lives.

The incidents of our own times are too fresh in our memories to need any repetition. Have these soul-scorching incidents and cataclysms taken place without any rhyme or reason? No: there is nothing that can happen to us beyond the scope of the good and utterly just law. Everything has its own time and place. In our ignorance we may not be able to

trace the immediate cause with certainty, difiniteness and accuracy but this much is certain beyond the least shadow of doubt that nothing unmerited can happen to us or to our country.

Our own apathy, indifference, lack of patriotism, communal and caste dissensions, mutual hatred, suspicion and strife, have been the main cause of our present and past degradation.

As our collective *Karma* brought on us the wrath of divine justice and fit retribution closely followed in the wake of our evil deeds and we deservedly suffered and paid for them heavily, so we can again exert our collective will in the right direction and learn to be wise and circumspect in the light of our past bitter experience and deep humiliation. In the course of time we shall begin to see the eclipse of downfall, servitude and thralldom, gradually disappearing from the sun of the motherland and we shall once more be free and great as our forbears were.

THE IDEAL OF TRUE UNITY

By Swami Dayananda

It is Godliness that unites humanity and it is Godliness that disunites it. Humanity was undivided so long it was within the kingdom of God. But the current of time made it drift away from that kingdom farther and farther and divide itself into various races, sub-races, sects, sub-sects, classes and sub-classes. One can read nothing but denial of God in the bitter religious differences, social tyranny, economic injustices and educational selfishness of divided humanity. Deserters from the kingdom of God made themselves slaves to materialism and Satanism. Robbery is rampant everywhere. Nations rob nations, classes rob classes, neighbours rob neighbours and individuals rob individuals. Devastating wars are waged for predatory purposes; man kills man simply for lucre; nay, one kills his own soul to feed his body. Modern pseudo-religion is the greatest divider of mankind and it is the antithesis of the most unifying monotheism. Humanity is divided by innumerable forms of pseudo religions; or in other words, religion divides humanity into countless communities, sects and sub-sects.

The chief characteristic of several religious formalism is hatred which is the essence of almost all religious differences. Orthodox religious sectarianism is destructive of the spirit of universal church, the natural heritage of mankind, nevertheless the religious orthodoxy of a sectarian kind is a social virtue. Communal religion can hardly conceive the idea of worshipping universal God without confining Him, or, restricting His universality. A Hindu confines his God in a temple, a Christian is of opinion that church is the only place where his God can be approached and worshipped. According to a Mohomedan, mosque is the best place to say prayers to his God. God is bottled by almost all sectarian religionists in certain temples, churches and mosques for sectarian purposes. His omnipresence is restricted mechanically and not spiritually to certain directions and small places. Every individual has the right to absorb as much of divine spirit as he can or to be wholly absorbed in it. The spirit of God is so unlimited that no amount of absorption of it by individuals

can exhaust it. One can concentrate any amount of it in his own mind but mechanical confinement of God to certain place or thing, or in a particular book, or certain word or words is sacrilegious formalism or conventionalism. Restricted conception of God, the universal spirit, gives rise to religious doctrinarianism, sectarian fanaticism and communal bitterness. Such conceptions divide father from son, brother from brother, husband from wife and man from man. That man, being a worshipping animal by nature, ought to maintain certain relations to God, is more exoteric than esoteric in almost every form of religion, the true principle of which is lost in materialism. The true principle of religion is to spiritualize the natural man and make him loyal to the kingdom of God and humanity. But that great principle is altogether merged into certain rituals and ceremonies as soon as religion resolves itself into several parts, sections and sub-sections dominated by selfishness.

Natural Laws are God's Laws; they must be obeyed as a preliminary condition to happiness of mankind. In most cases prophetic injunctions are not interpreted to be consistent with

natural laws. The result is, virtue, the inseparable ally of human happiness, is a thing of the past; sensual pleasures are misnamed as happiness; chauvinism, megalomania, predatoriness, aggressive nationalism, hatred, greed for wealth and power and the like are the sources from which happiness is sought to be derived but in vain. God has been deposed and His laws have been rendered mere dead letters. Absence of God made physical force more effective than spiritual force. Nations are waging wars against nations merely for some secular advantages. One section of humanity is quarrelling with another section regardless of the futility of such quarrel. Individual classes are running at each other's throat only on account of their so-called religious differences. The state policy of divide and rule, makes the cup of miseries of mankind full and there are divisions, discords, disunions, dissensions, quarrels, wars and what not all along the line to separate man from man. Man can regain his virtue and happiness, peace and contentment only by re-entering the kingdom of God. The Creator of all things must be released first; His kingdom must be restored to Him. The laws that repeal His laws must be

repealed. Law and order must maintain the natural Laws and not the laws that divide man from man. United humanity is possible only in the kingdom of God. Let God be freed and His kingdom be restored to Him and the spiritual forces for unifying humanity must be generated in and flow from the constitution and course of nature.

THE HOMELAND OF THE HINDUS

By Prof. Ernest P. Horowitz, M.A., (New York).

I

Ushas

The loveliest and daintiest of all Vedic deities is the golden dawn, the maiden-goddess, Ushas. The morning twilight grades to pearl and amber! The first *Rig* ring or cycle begins

Idam sreshtham jyotisham jyotir agat;

Your light has come, of all the lights the fairest!

The enthused minstrel heaps image on image, comparison on comparison, as he gazes in adoration on the first rosy glimmer in the eastern sky, on the fair goddess, Ushas:

Sweetly you smile, O goddess fair,
Disclosing all your youthful grace,
Your bosom bright, your radiant face,
The lustre of your golden hair.

So shines a fond and winning bride
Who robes her form in brilliant guise,
And to her lord's admiring eyes
Displays her charms with artless pride.

Or virgin, by her mother decked,
Who, glorying in her beauty, shows
In every glance her power. She knows
All eyes to fix, hearts to subject.

Or actress who by skill and song
And dance and graceful gestures light,
And many-colored vestures bright,
Enchants the eager gazing throng.

Or maid who (wont her limbs to lave
In some cool stream deep in the wood,
Girt round by sylvan solitude)
Emerges fairer from the wave.

Our poet adores the dawn as Shelley the skylark:

Like a poet hidden
In the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it heeded not.

Like a high-born maiden
In a palace tower,
Soothing her love-laden
Soul in secret hour
With music sweet as love which overflows her
[bower.

Like a glow-worm golden
In a dell of dew,
Scattering unbeholden
Its aerial hue
Among the flowers and grass which screen it from
[the view.

Like a rose embowered,
In its own green leaves,

By warm winds deflowered,
Till the scent it gives
Makes faint with too much sweet these heavy-
[winged thieves.

Ushas has dawned on the earliest generations of men, and therefore is the oldest goddess. She also dawns on the present race, and will rejuvenate her ancient charms until the end of time,—the ever-youthful Ushas. In the Sunday schools of ancient India, if a modern term may be applied to antiquity, children were asked nature riddles by their Brahmin-teachers, for example: Who is the oldest and yet the youngest deity? The answer was of course: Ushas; and then the priestly preceptor would explain the nature and beauty of the rosy-fingered maid. A Vedic song runs in this strain:

Fair Ushas though through years untold
You have lived on, yet you are born
Anew on each succeeding morn,
And so you are both young and old.

Their round our generations run,
The old depart, and in their place
Springs ever up a younger race,
While you, immortal dawn, look on.

All those who watched for you of old
Are gone, and now 'tis we who gaze
On your approach. In coming days
Shall other men your beams behold.

The daily toiler rising at dawn feels energized and vitalized by Ushas:

When Ushas pierces the grey gloom,
Birds flutter forth from every brake,
Hard toilers from earned sleep awake,
Ready their labor to resume.

Bright goddess, let your genial rays
 Bring to our homes abundant wealth
 Of cattle, steeds and sons, with health
 And joy of heart, and length of days.

The Vedic age was still joyous and optimistic like the Nordic fatherland whence Father Manu and his Aryan heroes descended to the Iranian tableland and thence to Kashmir and the Punjab. In the tropics, night quickly passes into day: Indian dawns hardly justify the thrilling descriptions given in the Rig-Veda. Ushas, an etymological kinsman of Aurora, *Greek* eos, *English* East and Easter, originally seems to have indicated the effulgent Northern Light or Aurora Borealis, resplendent after the long Arctic night.

II

The Arctic Nest.

Rig-Veda 10, 127 is an even song: the descriptive music to the rich word-painting is lost and has yet to be reconstructed.

The day draws in, Night spreads her wings,
 The goddess with a thousand eyes
 Adorned in star-embroidered robe.

.....
 The herds are safe in shed and pen,
 Goddess keep wolves and thieves away,
 Protect us, gracious Night, till morn!

Before the Aryans entered the Punjab the migrant herdsmen had to contend with prairie-wolves, prowling round their primitive homesteads in more northern latitudes, between Afghanistan and the Aral lake, and still further north in ice-bound *Swetadwipa*, teeming with polar bears (*riksha*). In the Arctic Zone of Mount Meru the seven-starred wain, the Great Bear (*Saptarksha* corrupted to *Saptarshi* in bear-less India) never sets, and the sun (Vishnu) rises once a year.

Meru is a dim reminiscence of wind-swept skies, of latitudes chilled by boreal storms (the mad Maruts), of the North Pole! Mother India is not the Aryan fatherland. The Hindu descent from Iranian highlands, haunted by ravenous wolves, is now generally accepted by Benares pundits and Berlin professors. But the remoter conception that glaciation once cooled the ancestral nest, that drift-ice and floods drove men to rock shelters where prehistoric Aryans had to fight with the cave-bear, is still flouted as untenable. And yet there must have been a time when Aryans were cavemen. They wielded crude stone-axes (*asman*), and grappled in deadly embrace with the grim grizzly, both parties displaying savage strength.

The cataclysm, traditionally known as the Deluge, is narrated in Genesis as a far-off event. Tilak, a profound Hindu astronomer, but even in India far too much ignored, has read thrilling recollections of Arctic life into the Rig-Veda. These lyrics certainly re-echo fame won in Iran by pristine Rajas and Rishis. But it almost takes one's breath away when Tilak insists that Rig depicts atmospheric conditions which can only relate to the Aurora Borealis. The northern light suffuses the Arctic sky like a clear transparent veil. The green-edged fan tiptoes silently across the wide horizon: subdued tints of the soft afterglow wax-gleaming star-groups. The brightest is the Great Bear, named after the polar bear or ice-bear which once confronted the Aryans. The Rig-Veda tells or hrather suggestsow sparkling darts of milky white begin to dance and prance, to leap and bound, in mad frolic like daintiest elves playing hide-and-seek in the mild moonlight. The skies ring out a sudden symphony in radiant hues. Cream, red, yellow, silver, gold, all drifting, span in swift motion the celestial panorama like a swaying curtain, gay-lined in every fold.

A throb, a sob, a sudden glimmer fair!
 And magic-like

The nebula has vanished in thin air,
Spent are the shafts of the ethereal pike.

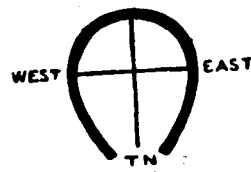
Tilak's fascinating theory may thus be summarised. In antediluvian times the polar zone was inhabitable, and tenanted by man. Elemental upheavals altered the geological shape and the climatic conditions of this changeable earth. Throughout aeons one terrestrial revolution succeeded another. The Last Ice Age came.

III.

Arise, Awake, Ye Learned!

Soviet aviators are conquering polar Neptune; in a single season the north-west passage has been navigated. The thrilling venture captures the interest of archaeologists in palaeolithic records yet untapped. Most of them agree that the Arctic calendar and Atlantean astronomy are the cultural parents of Buddhists as well as Christian creeds.

Mongolian tribesmen still invoke Buddha as wheel-turner or cycle spinner: The Sanskrit word "*chakra-varti*" can be traced back to the ancestral nest in the circumpolar zone which once was alone inhabitable, the more southern latitudes being glaciated. When the dark and dread winter was over, the first glimmer of the northern light (Ushas in Sanskrit) was the sensation of the Arctic year: our cave-dwelling forebears could again plan and stir after the long hibernation. Priestly mathematicians eagerly watched through the twelve solstitial nights for the sun god's advent; astronomermages computed the nativity of Godson: bound to the solar wheel, he turns it year after year, in *saecula saeculorum*. TN stands for the twelve nights; Dec. 24—Jan. 6 are the matrix of manifest light that shines in darkness. The polar grandsires bore witness of Godfather or uncreate light, the eternal source of all visible luminaries (*devas*), they



adored the winter solstice as "Mother of God", his crib and cave, his rise and root. The new-born light, risen in the east (Easter), waxes and grows stronger until midsummer night is reached. The rotating god, Ixion on the wheel, then must suffer and sink. Or in Biblical phraseology, Samson's golden locks are shorn: the Semitic name signifies "Sun". The circling light lingers and wanes, or to use the legendary language of church tradition, is "crucified" until the next resurrection of the roseate aurora. Arctic memories survive in the lovely Ushas-hymns of the Rig Veda, and in the world-old Xmas carol beginning: A red rose has sprung from a dark tender root! The bud is the Bambino, and the root the Madonna.

Such are the polar origins of the religion of the cross, long overgrown with the weeds of rigid dogma and frigid convention. The crucifix or sign of the cross can be found, rudely engraven, in endless examples and exemplars, on hoary rocks all over the mighty skull-cap of the northern hemisphere—Greenland and Spitzbergen, Siberia and Alaska. The Aleutian Islands, further south, are a reminder and possibly a remainder, volcanically blasted and geologically changed, of submerged Atlantis which was not necessarily restricted to the Atlantic basin. Wirth is engaged on an epoch-making work on Arctic-Atlantean origins (*Die Heilige Urschrift der Menschheit*; Leipzig). Tilak explored the same controversial topic from an astronomical viewpoint (The Arctic Home in the Vedas: Poona 1903), and Horowitz approached the Arctic riddle semasiologically (Indo-Iranian Philology: Bombay 1929). The cross in the circle or Godson in the ring (*deus in rota*) is the Hindu *chakravarti* (*cyclum vertens*) whose Arctic significance was no longer remembered even in Vedic times. The sacrosanct name became an epithet of Prince Gautama, better known as Buddha, i. e., "awakened" from polar gloom, and when boreal reminiscences grew faint and dim in India, re-interpreted as "awakened" from the illusions of transitory life and from

dictatorial dreams of Brahminic sacerdotalism. Buddha is etymologically akin to Russian budity (awaken). The recollection of the aurora borealis, slowly rising on the drowsy winter couch, soon to be a daffodil bed, and safely delivered from the virgin's womb (a daughter of Anna, the old year), was carried down the stream of millenniums to the Elizabethan age and the Hohenzollern era. It is a mark of superconscious genius on the part of Shakespeare and Wagner, to have unwittingly recast the old Arctic theme: the one in *Twelfth Night* and the *Midsummer Night's Dream*, two interludes, enacted between supper and bedtime, and the other in the *Nibelung Ring*, the *Nibelungs* being frost-giants (*Vritra*) in the northern mists of Thule (*Swetadwipa*), the homeland of the *Bhaktas* and *Sri Narayana*.

There is vast cultural material, yet to be utilized; prehistoric virgin-soil, almost untouched. USSR has the longest coast-line confronting the polar seas. Nordic folklorists are deeply interested in following the luminous trail bequeathed by *Tilak*. English sagalors, the choicest breed of Nordic mythology, needs a brand-new interpretation. The Arctic birth of the Aryan race does not dim the self-effulgent light of the world, but rather adds to the deathless glory of the holy cross. *Via crucis, via lucis!*

BAHA-U-LLAH AND NON-VIOLENCE

By *Mirza Ahmad Sohrab* (New York).

Those who love man must save him before he is born, not before he dies. The teachings of Baha-U-Llah pave the way for a greater expansion of human consciousness and for a wider application of the principles which underlie the ideals of the seers and prophets of the past. They herald the dawn of a new age and they are an intimation that the time has come for the regeneration of

humanity and for the establishment of a United States of the World. There is no doubt that all seers and sages have prayed for the coming of such a day and have looked forward to its realization. The obstacle in the path of the actualization of this principle has been the upholding of the false doctrine of violence by politicians and leaders of humanity.

Violence has been the corner-stone in the building of the temple of a false and aggressive civilization through successive ages, and violence, in turn, has destroyed that temple. The advocates of violence—kings, rulers and, in many instances, teachers of religion—have entrenched themselves and have surrounded their castles with armies—armies that have, to all outward appearances, been physically strong, ruthless, merciless and conscienceless.

On the other hand, the followers of the principle of non-violence have been comparatively few; they have exercised the qualities of mercy, kindness and harm-

lessness. One school of thought has marched roughshod over the prostrate bodies of men and women without consideration of the humane characteristics inherent in the soul of man. And while marching roughshod, they have scattered all along their paths the doctrines of hatred, fear, suspicion and ill-will.

The outcome of this has been a civilization of domination, of conquest, of imperialism, and of false glory. Although the principle of violence has been tried and tried, over and over again by large masses of men who have been found wanting, the ideal of non-violence has seldom been upheld except by few great seers and inspired teachers.

In recent times, Baha-U-Llah, in Persia, and Mahatma Gandhi, in India, raised their clarion voices against the doctrine of violence and led the people to the shining turrets of non-violence. We acknowledge the great service that these two spiritual leaders of the Orient have rendered in saving this doc-

trine and placing it on a pinnacle, so that all men may see its light and follow its path.

The salvation of humanity comes through harmlessness and non-violence. The world is shrunk, with its two billion inhabitants into a small apartment house, with a single roof covering it. Under this single roof, the militarists and war lords have built a vast laboratory for the inventions of destructive and explosive materials. They have installed here and there the most fragile and delicate instruments, harnessing within them terrific and world-shocking forces. A single match, the ignorant manipulation of a little machine by one uninitiated in its mysteries, will unquestionably precipitate an explosion that will destroy the building and its two billion occupants, plunging the earth into an everlasting chaos and unawakening sleep.

Baha-U-Llah calls upon the followers of non-violence to arise wholeheartedly and spread this doctrine. Baha-

U-Llah asserts boldly that violence is not conducive to security and security is the object of all the governments of the world. Behind vast armaments and great armies lurk misery, danger and mounting costs. The governments of today, not considering the felicity and happiness of their subjects, have brought under their control all the agencies of civilization: Post Offices, newspapers, radio, movies, men of letters and science, philosophers, teachers in the schools and universities, and ministers in the religious institutions. These have been mobilized and are being mobilized for a great catastrophic war. Indeed, the world has become a glorified madhouse in which the madmen have installed gigantic machines, forging weapons and lies so that when the hour will strike, they may all throw themselves into the battlefields and destroy one another.

The message of Baha-U-Llah to the followers of non-violence is this:

Work for the transference

of the unstinted support and loyalty and championship of these agencies of civilization from the violent school to the non-violent school. When men leave the machines, the machines themselves will rot. There is no need to wreck them through violence. Our obligation is to win men away from oiling these machines of destruction; not war preparedness, but peace preparedness.

purpose, not to sanction nor give active support to any future war, and resolutely dedicate ourselves to the strengthening of the peace system. This is the message of Baha-U-Llah.

He says:

"Do not kill him whom God has quickened with a spirit from Himself."

Again, he says:

"Let not a man glory in this that he loves his country. Let him rather glory in this that he loves his kind."

And finally, let the world hearken to this glorious advice:

Action is necessary—dramatic action. The times demand a complete break with the system of violence and utter reliance upon non-violence. War has had its risks, peace also has its risks. We are ready to take those risks of peace for the sake of a warless world. Commonsense and a higher patriotism and religion, combine in urging us to proclaim our present

"Let us all arise to promote those principles that are conducive to the tranquillity of the people of the earth."



Bhagavan Buddha and his Message to Modern Man

(Written in memory of Vaisaka Purnima)

By Swami Jagadiswarananda.

The Vaisak Full-moon day, thrice sacred by the birth, the renunciation and the enlightenment of Bhagavan Buddha has come back again. There is no day, in our calendar, more auspicious than this, on which we can meditate on the holy life and the noble teachings of the Blessed One. At the dawn of this New Year let us review our life carefully and see how far we have progressed on the path which he had shown us.

Bhagavan Buddha was a moon amongst men. He was born, resigned the world and was enlightened on full moon day. So each full moon day, not to speak of the one in the vaisak, is a festival to the Hindus and the Buddhists alike. The Hindus do not lag behind to pay their homage to Buddha. They adore and worship Him as they do their greatest teachers. Swami Vivekananda, the apostle of Neo-Hinduism was full of devotion to Him. The chief of the intellectual passions of the illustrious Swami was his reverence for

Buddha. "Again and again he would return," writes Sister Nivedita, the best biographer of the Swami, "upon the note of perfect rationality of his hero. Buddha was to him not only the greatest of Aryans but also the one absolutely sane man that the world has ever seen".

He was a prince not only among men but also among monks. His great farewell is unique in the history of religion. Brought up in the lap of luxury he did not know what sorrow and suffering were. Moved with Karuna for the travailing world he wandered from home to homelessness and embraced the life of poverty to find out the way to peace and blessedness. After six years of austere penances Gautama became Buddha, the Awakened One at the age of thirty-five. And for the last 45 years of his life, as he passed away at the ripe age of four-score years, he devoted his life successfully to awaken man-kind from the slumber of ignorance. He

also sent away his disciples to all directions to live and preach the gospel saying, "Go forward without path, fearing nothing, caring for nothing, wander alone like the rhinoceros. Even as the lion not trembling at noises, even as the wind not caught in a trap, even as the lotus-leaf unstained by the water, do thou wander alone like the rhinoceros". Even at the last moment of his life—at his death-bed—he taught Dharma to a Brahmana named Subhadra who had run to him for instruction. Ananda, his dearest disciple and attendant was reluctant to disturb the Master but He over-heard this and said, "The Tathagata is ever ready". The Brahmana was admitted into his presence and taught the noble eight-fold path. After this last conversion Buddha passed away finally into *Parinirvan*.

The personality of Buddha was at once wonderful and invincible. His might and majesty were far above earthly greatness and power. Few could escape the moulding power of his moral influence in his presence. Bimbisar and other monarchs and even his father Suddhodana felt obliged to honour Buddha, nay, they bowed down before him. The

spiritual contact of his divine personality had converted sinners into saints and robbers into righteous men. He went straight into the den of the robber Angulimala to bless him and change his life. Enraged at this intrusion the robber wanted to slay him but when he saw his serene face radiating peace and holiness and heard his words of wisdom the robber hesitated; his arm, lifted to kill, hung helpless by his side; his wrath cooled like the ember of a dying fire. The Buddha was the greatest example of how love conquers hatred. Once on seeing a deer struggling in the snare of a hunter he was moved with pity and released the poor animal from the fatal net. The hunter, deprived of his prey, got angry and determined to kill him. Taking aim he tried to bend his bow but some power seemed to prevent him. His resolution failed him and his anger was softened and he prostrated himself at the feet of the Master. Few could come into the presence of the great teacher without feeling the influence of his noble nature. The wicked Devadatta with a view to bring about Buddha's death let loose a very savage elephant which charged by its keeper ran riot in headlong fury towards him. But he

spoke sweet and soothing words to the wild beast who stood still at the sound of his voice and completely tamed, followed Buddha like a domestic dog. Truly the scriptures have said that men and even the wild animals lose their anger and ferocity in the presence of those who have blotted out hatred and violence from their heart.

Buddha was the symbol of the great peace—the *Nirvanic* calm to which he tried to lead the unhappy and erratic humanity throughout his life. Look at his face wrapped in meditation and you will be reminded of the "Other shore", where he wanted to carry us in the safe vessel of his Dharma. Ah! to think of him is to be purified and to contemplate his words is to be inspired. Buddha typifies the soul of the East. In this sacred Vaisak let us meditate deeply on Buddha's personality. To think is to become. Buddhism is Buddha. To think of him is to follow him and his religion. Not only that. To think of Buddha is to become Buddha. Mahayana has rightly proclaimed that each soul is a potential Buddha and to attain that Buddha-hood is the goal of human life. Buddha's constant assertion was that he was a man and what all

men would become. He made no special claim for himself. He has granted the *magna charta* of freedom to the world of religion. He has given full independence to all truth-seekers. His message is one of universal equality and fraternity. But he wanted to level up, and not down, humankind. His standard of equality was the highest to which all could ascend. His standard was a Brahmana who lives a perfect life. To him all were Brahmans who live a holy life, who live an upright life and who live in the way of wisdom.

Buddha was the embodiment of ideal man-hood. He was the personification of ethical perfection. Sir. S. Radhakrishnan is divinely right when he observes that Buddhism is ethical idealism. Buddha was the first and foremost world teacher to separate ritualism from religion and to emphasise the practice of morality. Says Vivekananda, "Purity, unselfishness and self-control are the whole of religion." Religious life must be founded on the bed-rock of moral perfection. Be good and do good—are, in short, the essence of Buddha's message. In religion we are so much occupied and overtaken by the airy nothings of metaphysical

speculations that we neglect to perfect our ethical life and in the end fail to achieve anything spiritual. "If", he said, "you are smitten with a fatal arrow before wishing to know anything such as whence it has come and how it is made of, etc., you will try to remove it and bandage the wounded place". Or, "If", reiterates the great teacher, "your house is on fire will you waste time in discussing about the origin of fire or try every nerve to put it out"? Even so when we see that death is inevitable and life is shadowed by sorrow and suffering caused by our clinging to and longing for perishable things of this earth we must not lose time in philosophical tournament but should mobilise all our energies and efforts to seek deliverance from sin and sorrow by extinguishing the fire of desires. How many of us who take delight in the name of Buddha have seriously thought over this message of His?

The Buddha was dead against an intermediary between man and Truth. He demolished priest-craft, ecclesiasticism and other evils of religious orthodoxy. He wants us to stand on our own feet and work out our own salvation.

No man or god can give us liberation. Lord Sri Krishna too observes in the same strain in the Gita that one is the Saviour of one's soul as well as the Satan of one's soul. Repeatedly the Blessed One warns us not to depend on others or any thing external. But such is the frailty and feebleness of man that he is goaded by his nature to do so.

Says Shakspeare, "Security is mortals' chiefest enemy." We cannot realise truth by dependence which means effortlessness any more than we can escape a danger like some animals by closing our eyes. His last words are very significant in this respect. First before entering into *Parinirvan* He said addressing Ananda and other inner disciples—"Be ye lambs unto yourself. Be ye a refuse to yourself. Betake yourself to no external refuge. Hold fast to truth as lamp". Even he asked his disciples not to depend on him but on Dharma which he preached. Exclaims Vivekananda, "How he had refused worship even from his monk disciples; yet he drew no attention to the fact that it had been offered. For a moment's compromise Buddha would be worshipped in his life-time as god incarnate all over Asia".

Buddha, let us note, was not a man but a realisation, was not a person, but an achievement. It is the name of infinite eternal wisdom. Buddha is a title standing for 'the Enlightened' as Christ, means 'the Anointed'. He declared himself as the 25th Buddha and many of his disciples attained Buddha-hood under his guidance. One becomes Buddha when he crosses the ocean of sin and sorrow, realises truth, whose doubts are removed and who enjoys everlasting peace in Nirvan. "Like a man," writes Edith Holland in her "Story of Buddha", "who comes forth from a dark prison into the glorious light, where each object appears in clearness and certainty so the mind of the perfectly enlightened Buddha passes into the region where all truths become clear, all secrets of life and death stand revealed in the light of the supreme wisdom." Nirvan is not a night of nothingness. *Nirvanam Paramam Sukham*. It is an unchanging state of peace and blessedness. In comparison to that Absolute joy, pleasures of the senses are tasteless and insipid.

Otherwise how can an aspirant throw off the earthly enjoyments for the peace and bliss of

Nirvan? Buddha told his disciples that in Nirvan all suffering ceased, all storms of human passions stilled and the fires of hatred and evil thoughts extinguished. Nirvan is the attainment of perfect peace within the heart which is beautifully expressed in Christ's saying, "The kingdom of god is within you". It is a fact of common experience that man seeks happiness in all his pursuits. He is motivated in one and all his endeavours without exception by the self-same object. But he is so ignorant, and such is the overwhelming influence of the mysterious enchantress, Maya, that he foolishly runs after pleasures in the things of the external world. He forgets in spite of the warnings of the Seers and Sages from age to age that the moon of happiness shines nowhere outside. It is hidden in the inmost core of one's own being. Vain is the search of man after happiness outside himself like that of the deer which maddened by the sweet perfume of the musk goes about without knowing that it is embedded in his navel. It is as futile as to try to overtake a mirage. Bhagavan Buddha speaks with authority from his personal experience that the only way without a second

to happiness is to eliminate all thirst for the evanescent things and to seek happiness within by meditation. Verily the Upanishads, have said that mind and the senses of man are ever outward. So those who want to taste the nectar of immortality must close their eyes in meditation by complete inwardness of their whole being. There is indeed nothing more difficult than the practice of inwardness and self-control but there is no other way. This is the message of Bhagavan Buddha to modern man.

Another aspect of Buddha's gospel is his emphatic stress on unselfishness and sacrifice. He himself was always ready to give his life to help even an animal. The mercy of the compassionate one knew no bounds. To save the poor goats at Rajgriha he came forward to sacrifice his life. Nay, even more. He had once offered himself up to stay the hunger of a tigress. Out of five hundred lives renounced for others had been distilled the pity that had made him Buddha.

Indeed Buddha was infinitely more than his teachings. That is why the wondrous personality of the 'Light of the World' has stamped itself indelibly over the mind

of a third of humanity. He staked his own salvation for the salvation of others. On the eve of his passing into Nirvan he heard a pathetic cry from the corner of the earth saying, "Is there nobody to save me with his grace?" His compassionate heart was stung by the woes of man and he exclaimed:—"Back to the earth must I go and help others to attain liberation, and till the last creature gets Nirvan, I will not accept it myself". Such was the compassion of the Blessed One as deep as the bottomless ocean and as wide as the boundless sky!

The moral life of the modern man is in chaos. The modern man knows everything else but does not know how to live his life. He is the master of thousand and one things but he has no control over his own mind. Failure of modern life is the failure of the life of morality. In the words of Mr. C. E. M. Joad, the well-known English thinker, "Modern man behaves like a superman when he makes and mends a machine but when he lives the life he behaves like a congenital idiot". Buddha has formulated, from the pages of his own life, a very effective scheme of moral conduct known as the

noble eight-fold path which sincerely followed will cure all the ills of life. How many of us, frankly speaking, review our own lives daily and think of our moral duties? Buddha has laid down for all men the five-fold code of conduct, i.e., not to steal, not to lie, not to kill, not to commit adultery and not to take intoxicants. These are indispensably essential for the moral life of the individual. Do we follow these basic principles of life as enunciated by Buddha? The Supreme teacher has said one thing more which is very badly needed in modern life, i.e., daily retirement into solitude and silence which is scientifically beneficial for the preservation of our mental and physical health. In meditation man will certainly get the necessary solutions for all the problems that perplex our life. Daily practice of silence endows us with an insight into the nature of things as they really are and not as they appear to be. One may get also by it a glimpse into his future that puzzles always. Buddha was the oldest founder of universal Brother-hood and Sister-hood. We, modern men and women, talk very glibly of these things but we don't love our brothers and sisters. Man is anxious to love god

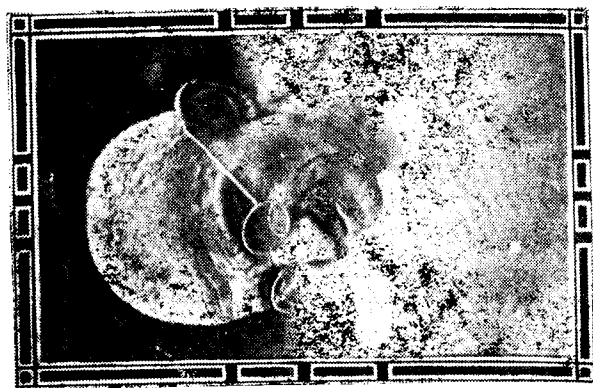
whom he has never seen but he does not care to love man in whom He dwells. To realise the kinship of all men and women, nay, of all life, of man, animal and plant, is another teaching of Buddha.

The modern youth loves expression of power. He wants to show his strength to everybody and conquer others. But Buddha teaches that control and conquest of mind are the greatest of all victories. To defeat a man or a nation is heroism but the subjugation of the mind and the senses is the greatest heroism. Self-control requires highest manifestation of Sakti and that power of mind is much greater than that of body. One who practices concentration realises the truth of this in no time. Let us, on this sacred Vaisak Day, refresh and renew our life of moral duties and responsibilities and make a new resolve to perfect ourselves in this very life with such grim determination as led Buddha to enlightenment under the Bodhi Tree. Let us begin a new life with the firm resolution of Buddha as follows:—

“In this very seat my body be parched up; let my skin, flesh and bones be dried up and destroyed. Without attaining the Supreme Wisdom desired in many lives I will not move my body from here.”



SIR J. C. BOSE



MAHATMA GANDHI



DR. R. TAGORE

The Hindu Mind Annual, 1935.

THE THREE GIANTS OF INDIA AND HUMANITY

By S. Borucki (Poland).

At a time when Europe enters the latest phase of its tragedy of decadence, wars and revolutions, India will celebrate the Centenary of Sri Ramakrishna Paramahansa, who shed imperishable lustre on the face of humanity in general and India in particular by raising her in the estimation of the civilized world. His message of synthesis and harmony of religions which was the key-note of his teachings is deeply colouring the thoughts and ideals of the master minds of the age. Sri Ramakrishna's life and teachings were the syntheses and embodiment of all Indian spirituality which must of course change the course of our inner life and start a new civilization. But the European mind was not prepared to follow the Paramahansa's flights in the highest regions of reasoning and feeling. There came a "Man" human in flesh and blood but with a heart resounding the finest vibrations of Sri Ramakrishna and with a brain in which concentrated all the knowledge of the East and the West. Swami Vivekananda appeared on the horizon. His supreme mission was not only

to reconcile all religions, as his Master did, but also to bring together religion and science, East and West. Let me salute here, from the centre of Europe, their sacred names! Let me salute this Lord's blessed land which produced and produces giants of humanity!

To-day India's life is marked distinctly by the influence of Sri Ramakrishna and Swami Vivekananda. Consciously or unconsciously every individual's life is directed and moulded by the genius of his country or nation. If the individual's genius overcomes the national egoism, he comes out of the boundaries of his country as a prophet or a poet or a scientist of humanity.

Long ago I was fortunate to taste a little from the divine source of ambrosial love, comprehension and tolerance of Sri Ramakrishna. I was also fortunate to have a glimpse at the greatest Vedantic ideas preached by Swami Vivekananda. And one day when, by the grace of the Lord, I realised my dream to go to India, what did I see there? Asked about India's

greatest living sons. I expressed my opinion thus:—

Modern India should not be separated from the ancient one. Her life runs eternally in the perpetual union of the future with the past.

When we talk of India's modern political, social and scientific progress we cannot neglect her spiritual side which is the main source of all. The *Vedas* and the *Upanishads* like a golden thread bind all the visible activities and thoughts of all great Indian sons of the past and of the present. This unity of ideals expressed in various ways is a touchstone of India's living forces and gives the best argument for her claims to liberty in the achievement of her great mission. What is the main cause of Gandhiji's popularity throughout the world?—I was asked. I answered, "Non-egoistic love of his country and his faith in humanity as a whole." Nowhere else can you find words grander than those which have been expressed by Mahatma Gandhi. He says, "The greatest contribution which could be given by India to humanity is to acquire her independence by pacific and loyal means..... I would sacrifice my nation

(people) if I could save by such a way mankind." (*Inde et son ame'' chitra Paris.*) And, renunciation is the sacred religious motto of all Hindus, of all their creeds and sects. It is the chief Vedantic idea as propounded by Sri Ramakrishna and Swami Vivekananda.

Let me name another social and intellectual guide whose range of vision goes farther and higher. Dr. Rabindranath Tagore, the world's greatest poet addressing recently the Punjab students at their conference held at Lahore paid a glowing tribute to Gandhiji in the following illuminating terms:— "Mahatma Gandhi has neither physical nor material power but his humility reveals itself in its simple majesty and invokes within us a strong assurance of *Man*, the indomitable and the people downtrodden for centuries, their backs bent down under loads of indignity, suddenly stand up ready to *suffer* and through suffering, conquer. Not an associationist, not an organiser, not a politician, but a Man! And his message goes deep into our veins. He attacks the enemies that are within us. Not like the political machinery of the West that tries to work through the external. But he touches the inner spirit....."

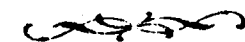
Dear Readers! The Poet's tribute is as true of Gandhiji as it is true of himself. And if there be any body in the world who had not read his wonderful works, these few words will make him appreciate the splendour of Tagore's soul and his spirit of universality. Who will not admire, too, the Poet's plan of education in his Visva-bharathi at Shantiniketan? "To contribute to the world the syntheses of the Philosophies and Arts of Asia. To create a centre for the exchange of intellectual and spiritual values between the East and the West and to contribute in such a way to their approachment and comprehension." My Western brothers would ask me, perhaps, "Are not the Hindus mere dreamers; is it not their inactivity the cause of their misery and social ills?" I should have to reply, "Physical activity not co-ordinated by spirit is worse than inactivity. We are suffering, we are dying cut *en masse* with all our materialistic ideas of activity."

It is not true that the *Hindu mind* is predestinated only to soar high in the regions of trans-

cendentalism, up above the earth's questions which are alone presumed to be real. Let me just emphasise here the researches and discoveries made by Sir Jagadish Chandra Bose, the great living scientist of India and the world. Sir Bose binds the analytic methods of the West with Eastern intuition. He applied the finest Western scientific apparatus in Botany and Physiology and came to the highest synthetic discoveries of the unity of the physiological processes in plants. He has found out the nerves and hearts of plants. The unity of universal life taught by the ancient sages and seers was proved and the conflict between Religion and Science has received a rude shock.

The discoveries of Sir Bose are universal, as universal as the poems of Dr. Tagore, as universal as the messages of Mahatma Gandhi and as universal as all the spiritual teachings of India.

May the Almighty help us to comprehend this divine plan giving to each nation the equal right in the achievement of its mission!



A BIRD'S-EYE VIEW OF THE BHAGAVAD-GITA

By Prof. Gobinda Chandra Deb, M. A.,

Srimad Bhagavad Gita is held in high esteem by the Hindus of all shades of opinion from time immemorial. To them it is the essence of the Upanishads, the supreme scripture amongst scriptures. Swami Vivekanda, the "paragon of Vedantic missionaries," describes it as the best commentary to the Upanishads. But some of the Western critics find in it nothing but a conglomeration of conflicting ideas. This has led them to maintain that the Gita is not a work of one author and of one century, but of many authors and of many centuries. But Indian commentators, e. g., Sankara, Ramanuja, and others hold uniformly that it is the work of one single hand and has an inner consistency of its own, though everyone of them interprets it in his own fashion. But, nevertheless, different interpretations put forward by various commentators, convince the reader of the treatise, of the complexity of its doctrines. Such plasticity of the Gita, as evinced in representative Indian interpretations, rather goes in favour of the conclusion arrived at by some of the Western scholars. But still, we must

pause before treating it as a time-honoured charter of superstition, considering the wonderful influences it exerted in the past and still exerts in the present upon the Indian mind as a whole. It is easy to regard Indians as worshippers of superstition as prejudices diehard; but this remark must be passed after due considerations; and an unbiased and impartial study of the Gita without any predilection is its enevitable prerequisite.

Generally, we go through our scriptures through the eyes of commentators. This method has its privileges and is not irrational as many suppose it to be. Reverential approach towards sacred things is a rational necessity, though a dogmatic bent of mind never characterises proper reverence for higher things. Consequently, when we try to read our scriptures following in the footsteps of renowned commentators, we are surer to find light than when we proceed merely with the help of our own intelligence. But this reverential approach, if carried to its extreme, sounds the deathknell of intellect and

ends in undiluted bigotry. Too much belief in authority has proved to be a hindrance towards the growth of constructive and original thinking in the Indian mind. We are a nation obsessed with the burden of authority, our intellect has to a fault been devoted to prove our allegiance to that. As too much of free-thinking has been an evil in the arena of philosophy of the West, so exorbitant allegiance to authority has to some extent made Indians lovers of traditions, instead of seekers after truth.

Circumstances, coming to such a sad pass, we think, we should study the Gita independently and consider dispassionately whether it is really an array of conflicting doctrines or not. Alongside, we must take into consideration its general trend of thought as understood by different commentators. In other words, we must try to find out whether such doctrines, have a place in the Gita or not. An impartial study of the texts of the Gita, supplemented by the commentaries, may prove helpful in this respect. Probably, if such a procedure fails, the average intellect will not be able to grasp the significance of the doctrines of the Gita, and its

age-long hold upon the Indian mind would appear before our intellect as a mystery of mysteries.

Western scholars who have been led to consider it as an array of conflicting doctrines have, perhaps, not been able to grasp the method with which the Gita solves its problems. They try to measure its value by merely considering its argumentative flights. But argumentative flights rarely find a place in the Gita. The Gita is an extensive record of spiritual intuitions and is not a treatise on philosophy in the sense in which people generally understand this word. (Even if Sankara's commentary to the Brahma-Sutras be regarded as a philosophical treatise in the sense in which Kants' three great critiques are regarded as philosophical treatises, still the Bhagavad-Gita, which does not, practically establish or refute anything through argumentations and debate, can hardly be regarded as a philosophical work. But, if philosophy has some sort of relation with the problems of life, in other words, if it has ethical implications, then the Bhagavad Gita is certainly a philosophy. Not only this, it has also its own metaphysical

Intuition, as a method of knowledge, is 'historic'. It has behind it a vast record. All the renowned founders of religious sects, whose sincerity of purpose even the staunch intellectualists of the day do not question, were upholders of intuition. The prominent systems, of

Indian philosophy, all without exception, recognize with reverence the efficacy of intuitive method. The great Greek philosopher Socrates the 'wisest man' of Greece was probably a believer in intuition: since he held that philosophy is nothing but a business of the *midwife* in the sphere of knowledge. Philosophical knowledge is dormant within; it is simply to be brought-out. Plato's Republic, decidedly his masterpiece, describes ordinary reasoning as opinion and real knowledge as reason. But this is nothing but intuition since it presupposes a course of discipline which results in immediate knowledge of reality. His very utterance to the effect that however much one might discuss the nature of the Idea of the Good, unless one really knows it, one will not be able to understand it, amply indicates that such knowledge is intuitive. The stress on intuition in Neo-Platonism is quite evident. No use to multiply instances. In contemporary philosophy we find Bergson and Bradley, as staunch advocates of intuition. Even the realists of the day, though they do not believe in intuitive knowledge, still regard intellect as a mere faculty of analysing knowledge, and not as a synthetic faculty which cons-

We refrain from discussing whether the adoption of such a method is justifiable or not but simply point out that this is a method followed by vast number of thinkers and as such is not lightly to be dealt with, and the Gita, in its adoption of such a method, has behind it a vast number of champions.

(1) The note of Advaitism of Sankara:—when, however we study the Gita following the method outlined above, we find that the Gita upholds in places the ultimate identity of the Jiva with Brahman but, for this reason, this cannot be said to be the only metaphysical doctrine preached by it as Sankara takes it to be. Many couplets of the second chapter may be cited in this connection. The most significant of them seems to be the couplet which runs thus:—

* An Introduction to Metaphysics
(Bergson).

"That which exists, exists, that which does not exist (but seems to exist) has no real existence, knowers of truth can properly evaluate them." From this it follows, that the body and organs whose destruction we are afraid of, have no real existence; they are unreal, the self, permanent is the only reality.

The sixth couplet of the fifteenth chapter runs thus:—
 “Where the sun does not shine, neither the moon nor fire. once entering into the territory from which Jivas do not return, that indeed is my real nature.” Plainly it follows from this couplet, that the ultimate reality is devoid of all phenomenal existents like the sun and the moon, the stars and the planets, in a word, the conscious plane in which we move and have our being.

The note of Advaitism of the Gita is further evident in (the 36th and the 37th couplets of chapter IV.) its stress on the supreme knowledge as the means of liberation; to be more accurate, it is liberation.

These couplets of the fourth chapter praise in unmistakable terms knowledge as the most fruitful method oof liberation.

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Knowledge is the supreme purifier; knowledge or illumination spontaneously removes all sins—even those of a villain of the first water. These statements remind one of the teachings of Sankara that as soon as you grasp the real import of such phrases as 'thou art That' or 'I am the Brahman,' you become free.

The couplet of the fifth chapter lends an additional support to our thesis.

The main idea behind the couplet is that ignorance is the cause of all miseries, and God is not at all responsible for them.

(2) The note of qualified non-dualism:—

In places, the note of qualified non-dualism looms large before the vision of the reader of the treatise. The existence of the Lord everywhere and His guidance of even the tiniest creatures seem, in places, to be the watch-word of the Gita. The whole of the tenth chapter indeed is, in a sense, a reiteration of the same doctrine. But it is most prominently emphasised in the following two couplets of the chapter:—

"I am the essence of everything that exists, know that to be a chimera which does not

exist in me." "There is no end to my glories, oh Arjuna, in brief, it is enough for you to know, that the universe forms an insignificant part of my own being." (39, 42.)

If we enter into the fifteenth chapter, the same doctrine reaches our ears in no less an emphatic tone.

"The light that shines through the sun, the moon and fire are undoubtedly mine; know this to be a veritable truth." "Penetrating the earth I am protecting the beings of this world, with my own strength and am nourishing the herbs by being the noon—the source of all juice." (12, 10.)

None, reading these passages will, we think, be inclined to deny that these are the very essence of the teachings of Ramanuja. We are further convinced of this, when we find that the Gita in trumpet voice declares that the grace of the Lord alone conduces to liberation and the so-called freedom of the individual is a myth. "Oh Arjuna, these heroes were killed by me long ago, be thou a mere instrument in this matter." "Jivas are working like machines, without having even an iota of freedom, being impelled by the Divine from within

and the supreme virtue consists in a willful surrender of ourselves to this all-powerful will, then He will, out of His grace bless us with, perfect tranquillity and thus raise us to the highest status."

These passages undoubtedly lay stress upon the doctrine of Divine ordinance and that of grace and these are nothing but the quintessence of the philosophy of Ramanuja.

(3) The dualistic note:—

But dualism as advocated by Madhva and others also finds a place in the Gita. In places there is a descent from the *supernal* height of qualified non-dualism, and the world is described as distinct, and different from but withal regulated by the deity. In other words, some sort of dualism finds its way into the Gita at certain places. The last couplet of the fifth chapter emphatically declares—

"The wise get bliss by recognising me as the fruit-giver of all sacrifices and all penances, the mighty ruler of all the regions and above all as the friend of all." The 17th and 18th couplets of the ninth chapter also uphold the same doctrine *in toto*. In brief, the Lord indeed is the

creator, the sustainer and the destroyer of the universe. He is the universal parent, He is the only entity worth cognising. Side by side, the dualistic conception of the worshipper and the worshipped has also been emphasised in unequivocal terms in the same chapter—

"The devotee who offers to me with regard such humble offerings as a flower, a few leaves, a bit of water, most cordially I accept that." "Offer unto me all your activities, all your etables all sacrifices and all penances."

This is about the metaphysics of the Bhagavad Gita. But here we might be told, that after all, we have succeeded in establishing the contradictory and illogical character of the Gita by showing that contradictory doctrines are placed in it side by side without any effort at harmonizing them. We have implicitly answered this charge by telling the reader that the Gita follows the intuitive and not the intellectual method. But from this, it might be inferred that this intuition tries to escape all sorts of intellectual aberrations in an ingenious manner, by maintaining that the apparently contradictory aspects of reality

are grasped through intuition and about the validity of intuitive knowledge there cannot possibly be any debate. But this is really not the case. Intuition never characterises intellectual inertia. It merely points out that there are levels of higher experience, and consequently what appears to be true from one standpoint, cannot be so viewed from a higher one. It, thus, shows the flexible nature of the law of identity, but never denies it cutting at the root of all intellectual queries. It shows that it is quite true that from one standpoint A cannot be A and its contradictory, but from another standpoint A may appear as its contradictory. The Gita maintains, consistently with its stand upon intuition, that there are quite a variety of aspects of reality which appears before our vision during the period of intuitive search after reality. Possibly because of this, it places side by side apparently contradictory metaphysical conceptions. Advaitism, qualified Advaitism and Dualism—all represent various moments of our intuitive life. There are levels of our conscious life. Ordinarily we live in the intellectual level, higher up is the level of intuition which has its own grades; and at various grades of intuition we gain the

knowledge of reality at different perspectives. Properly understood, this is no upholding of contradictions, but is the real intellectual analysis of knowledge—the proper evaluation of epistemology.

It should however be clearly remembered that the Gita never upholds non-dualism in the manner of the Eleatics, qualified non-dualism after the Hegelians or deism in the fashion of the deists of the West. Parmenideanism, Hegelianism and Deism, on certain points no doubt resemble the Gita Metaphysics, but the former group of metaphysics has been built mainly with the help of intellect, whereas the latter combine within itself various intuitive versions of reality grasped at various moments of the intuitive life.

Now, we pass on to the ethics of the Gita. Here also we are impressed with its catholic spirit, its attempt at recognising the various aspects of the ethical life, the innumerable ways in which it finds expression.

The first problem that draws our attention, in our study of the ethical side of the Gita is perhaps the problem of liberation. It is difficult to determine

whether the Gita describes liberation as a merging of the finite into the infinite, and even if this be so, it is no less difficult to determine whether this merging is partial or wholesale. "Knowing this, my devotee becomes one with me." Utterances like this imply that in the state of liberation, the freed soul becomes one with the deity. "Going where the knowers of truth never return." Utterances of the like character merely show that the liberated soul never goes through the cycle of births and deaths.

The wise sage whose mind is fixed on me sees everything in the self and the self in everything else—such couplets do not clearly imply that liberation is total merging of the finite self into the Infinite One, but states it as an experience of the self or spirit, as the all-pervading reality. But it is undisputed that in liberation there are no miseries, but on this point all recognised systems of Indian philosophy are unanimous, and practically speaking all philosophers agree on this point.

So far as the path of realization is concerned, the Gita prescribes Jnana-Yoga, Karma-Yoga, Bhakti-Yoga and Yoga

(in the sense of Psychic control) as independent paths of liberation, but it lays a special stress on Karma-Yoga. This stress is evident in its urging even a knower of Brahman not to abstain from work, so that by his example those who are ignorant may not be deluded by giving up Karma at an immature stage (1). The Gita not only inculcates with Sankara that the desireless activity incumbent on all who have not reached the stage of mental purification (*chitta shuddhi*) but also maintains in direct opposition to Sankara that desireless activity by itself without the help of the path of knowledge leads to liberation. Sankara's interpretations in his own way of the numerous passages of the Gita which declare that Karma-Yoga by itself is enough for liberation, does not convince all. A careful reader of Sankara's commentary to the Gita might have observed that in interpreting such passages he has been in a great difficulty. "By Karma alone the reputed Janaka and others attained Samsiddhi or the perfect state." Here Sankara explains the word—"Samsiddhi" in his own fashion. Though the author of the

(1) See the Gita, 3rd chapter, 25th couplet.

Gita is not satisfied to express this state as "Siddhi" or fruition, but calls it "Samsiddhi" or perfect fruition, yet Sankara, treats it only as a stage towards realization and not as realization itself (2). Emphasis on Karma-yoga, as laid by the Gita is further evident from its peculiar use of the word Yoga mainly in the sense of Karma-yoga. The original connotation of the word Yoga is the control of mind. Patanjali defines Yoga as "*chitta vritti nirodhas*"—as the inhibition of the rise of thought current in the mind. But the Gita mainly takes it to mean neutrality about the result of our activities—it calls it '*Samatva*' or equanimity. But the Karma-yoga of the Gita is to be clearly distinguished from ordinary works, performed with an hankering after their fruits. Here the Gita is at loggerheads with Purva-mimamsa which regards sacrificial deeds performed with desires, as the cause of liberation.

The Gita seems to uphold Karma-yoga in three-forms (1) devotional (2) intellectual and (3) pure. Works may be done by offering its fruit to the

(2) Vide Sankara's commentary to the 20th couplet of the 3rd chapter, of the Gita.

Lord. This is devotional Karma-yoga which cannot be performed without firm faith in God. Karma performed with the consciousness that it touches not our real self—characterises intellectual Karma-yoga. Karma, performed without any ulterior motive, being actuated by the consciousness of duty cannot be termed as Karma-yoga pure and simple devoid of devotional or intellectual touch. A reader of the Gita will find that these three ways of performance of Karma are stated in the Gita. In its typical form Karma-yoga anticipates Kant's "Categorical imperative,"—the spirit of performing duties for the sake of them without any consideration of loss or gain. But on an important point it differs from the fundamental of the Kantian ethics. Kant brings in God in order to reconcile pleasure with duty, happiness with virtue, but the Gita maintains that from the categorical imperative itself happiness automatically follows, no divine intervention being necessary here. Desireless state of mind is by itself a happy one and it never requires to be made happy.

But though, the Gita differs widely from Sankara in maintaining that desireless activities can independently lead to reali-

zation, still the importance of the path of knowledge it never underestimates. We have already referred to that in connection with the note of Advaitism of the Gita.

Devotional note of the Gita cannot possibly escape the notice of even the most cursory reader. So far as the emphasis on devotion is concerned, the author of the Gita is fully at one with Ramanuja in maintaining that the devotee has to surrender himself totally to the will of the Divine, having his mind firmly established on the deity whose grace (and not the human effort) is the final determinant of liberation. Says the Gita—"Have your mind fixed on me and I shall save you". (1) "I am telling you the mystery of all mysteries, Oh! Arjuna, namely, surrender yourself heart and soul unto me without any oscillation and I shall save you." (2) These teachings remind one of the "intellectual love of God"—the jewel of the Spinoza's heart and of the firm faith in the Lord—greatly urged by Christ. But on one point, Spinozistic ethics seem to differ from the devotional ethics of

the Bhagavad Gita. Both Spinoza and the Gita maintain that devotion or love of God culminates in the real knowledge of God, to adopt the Spinozistic phraseology, it is intellectual. But whereas Spinoza maintains that no divine grace is necessary for having such love, the Gita holds that the divine grace is an unavoidable necessity.

But the Gita never fails to mention Yoga or psychic control as a means of realization. The whole of the sixth chapter of the Gita is an elaborate treatment of the Yoga or meditation. The Gita has not even failed to mention Prana-yama or breath control as conducive to mental calmness. In the sixth chapter, it urges one who has obtained certain amount of mental purification to shut himself into the closet and to merge deep in the meditation of the divine.

The special feature of the ethics of the Gita consists in its emphasis upon a harmonious development of emotional, volitional, and intellectual side of our nature by combining Jnana, Bhakti, Yoga, and Karma in spiritual practices. We often find that terms Bhakta, Jnani, Yogi, and

(1) 12th Chap., 8th couplet.

(2) 18th Chap., couplets 64 and 66.

Karmi are used synonymously in the Gita. The Gita describes in one place Jnani as the highest type of devotee and in various other places says that real knowledge can only be attained through Bhakti. The last but one couplet of the fifteenth chapter, describes ideal Jnani as one who serves the Lord in all possible ways (*Sarvabhavan*). Thus, the Gita upholds in a way, the western ethics of perfectionism or Endamionism which prescribes full-fledged development of our personality as the goal of all our ethical endeavours.

By basing its ethics on a transcendental vision the Gita unfolds before us the region of Supra-ethics,—the territory "beyond good and evil". This recognition of a stage beyond morality has often been misunderstood and has been interpreted as championing immorality in the name of morality. Hume, the editor of thirteen Upanishads, levels the same charge against the Upanishads. The Gita in places inculcates that the wise sage has no moral bonds, and, as a result of this, will not be guilty even if he kills all. These passages should not be taken literally. Their inner meaning is that he is instinc-

tively moral, morality becoming his "second nature". Super-moral stage is nothing but the culmination of moral development, it maintains that morality is not a ceaseless process but comes to an end. Even Kant, who upholds that more there is a strife between duty and inclination, in our mind, the more meritorious are our acts, recognises that through the efforts of innumerable lives we become firmly established in the categorical imperative when morality becomes spontaneous with us. His very assumption of the existence of the soul after death becomes a necessity for proving the existence of such an ideal stage. Bradley also recognises a super-moral stage in as much as he maintains that the absolute is beyond all morality; and the concept of good is an appearance, far short of reality.

There is a divergence of opinion as regards the attitude of the Gita towards Ahimsa or love. Sri Krishna urges Arjuna to fight and engages him against his will in war; so it is stated in the Gita. This is, according to many, goes against Ahimsa or love. Others treat the reference to war, as stated in the Gita, as merely allegorical. Ahimsa has been



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described as a "*daivisampad*"—a "divine asset". We think, the Gita does not consider warfares as necessarily opposed to Ahimsa. It holds that Ahimsa consists more in spirit or the motive with which we perform our actions. Abstention from killing of all sorts is an impossibility and must end in suicide but Ahimsa is not an impossibility which consists in main-

taining love towards all, friends as well as foes. Thus, the attitude of the Gita regarding Ahimsa is perfectly rational and sound.

Thus we see that both in its metaphysics as well as ethics, the Gita is a charter for catholicity, but its catholicity in no way interferes with its consistency.

MY GURU AS I SAW HIM

By "*Girghya*"

Sri Ramananda Sarasvati Swaminah is the subject of my sketch; he is the object of my adoration. He is my spiritual *Guru*. Seldom have I seen one whose appearance impressed me more. A stately-built figure of moderate height holding himself straight as an arrow with a flowing silvery beard reaching to the shoulder, broad keen forehead indicating a mighty intellect combined with an unwavering will, beaming eyes sharp as a hawk's, strongly marked but very pleasing features, and saffron-coloured coupin-clad—such was my first impression of Sri Swaminah, when I had the good fortune of having a *darshan* of him for

the first time after he was initiated in the *Sanyasa Ashrama*. I knew him also in his Grihas-thasrama when he was a leading luminary in the legal firmament of Tinnevely. Vakil G. Ramachandra Aiyer, so was he called then. Even during his Grihas-thasrama he was a Sanyasin quite unattached to the flares of family life. His story goes that he renounced family life more than once but circumstances beyond his control constrained him to recede to family life for a time only to return in a spirit of perfect self-abnegation, more strong in his determination than before, to fulfil his life's greatest ambition to become a typical Sanyasin. I do not propose to

present here any life-sketch of the Swaminah, but my object in writing this is to express in my feeble and faltering manner, those particular traits and characteristics of the Swaminah which appear to me as best calculated to effect the greatest good not only to ourselves individually but also to the entire humanity. I admit I am quite unequal to the task which I have taken upon myself. I know that many of the enlightened readers of this journal would be able to clearly explain the inner life of our Swaminah. I shall always deem it a rare privilege to learn from them.

Yes, if my memory serves me aright, it was in the year 1931 that I first met the Swaminah at Devarmalai (4 miles from Kattuputtur, Trichinopoly Dt.) My subsequent visits to him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent in dialectics, more thoroughly conversant and masterful of the Shastras, could, I should think, hardly be found even amongst the eloquent, erudite and highly-disciplined order to which he belongs. Whenever I think of him, I feel a better man and this impulse has convinced me that to think, to have darshan of him as many times

as possible, and to be in his divine presence will always engender in me good results. I am sure that those who already know the Swaminah will feel as I do. The Uttukattu Swaminah was sojourning here (Tiruvadamardur) a decade ago. He told us a very interesting incident of how he met our Swaminah once at Mahadanapuram, how he put some questions to him and how submissively he answered them and how much attracted he was by the Swaminah's ideal Sanyasam. The Uttukattu Swaminah, himself a *sishta*, was not slow to recognise the greatness of Sri Ramananda even at a first meeting. He said, "We blush to say that we are Sanyasins. Ramananda is the ideal Sanyasin whom we should emulate as a model." Among the thousands of Sanyasins that roam the country now *Sad-sanyasins* are rare; and Sanyasins of Ramananda's type are rarer still. My delineation of the description of the Swaminah, however poor it may be, as regards those who have completely no knowledge of him, these few words may inspire in them a keen desire to know about him. As told by me already, I have confined the subject of my sketch to a purely personal topic, for I am insufferably lacking in the skill of presenting a full-

life of our Swaminah. It is no easy matter to play the part of a Boswell. To write the biography of great men, the writer himself must be great. So to do justice to Ramananda one must be oneself a Ramananda. When thoughts like these struck my mind, I was weighed down almost by a sense of diffidence in having begun to write about the Swamiji. And that was the reason why I had to limit the scope of my sketch to a purely personal topic.

Before I knew our Swaminah personally, I had heard much about his greatness from persons who had moved and lived with him on very intimate terms. It was in the year 1922 that he entered Sanyasa Ashrama at Sringeri, the headquarters of H. H. Jagadguru Sri Sankaracharya of Sri Sarada Peetam, who is the Gurudeva of our Swamiji. From that time I was following his movements with the greatest interest and attention. There are people now-a-days who opine that Sanyasa is not suited to the modern age. My hope was that when G. Ramachandra Aiyer took up Sanyasa he will by his exemplary religious life prove to the critics that Sanyasam is quite suited and can be maintained

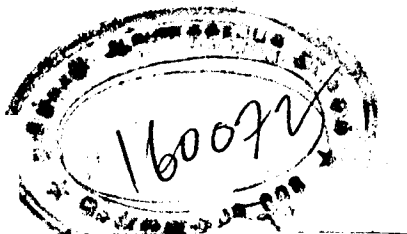
even in this degenerate Kali age. So, when I heard that he took up Sanyasa I was very anxiously waiting to see if his Sanyasic accomplishments would not confirm me in my high estimate of him. It is needless to point out that every bit of my earnest expectation was much more than satisfied. But I was able to get perfect satisfaction only when I saw him at Devarmalai in 1931. And what was the nature of the ideal that I was expecting to see in the Swaminah? It was not the versatility of a profound scholar, not the piercing intellect of an expert dialectician, not the deep knowledge of the polished philosopher, not the charming melodies of the master poet, nor the tenderness of heart of an altruist. His typical grihasthasrama bore ample testimony to his mighty mental and moral calibre. And I was always attributing his high intellectual talents to his exemplary religious and rigorous life and it was this ideal religious life that I expected to see in him. My conception of religion was then confined to *Viveka* (discrimination), *Vairagya* (non-attachment to worldly pleasures) and *Dhyana* (meditation). Thanks to my *sat karma* even from my early years I entertained

OURSELVES

With this Annual Number, which we present to our readers with great pleasure, the Hindu Mind completes the second year of its existence. Thus far has the ship of our Journal held stoutly against storm and stress which confront every vessel that ventures to launch in the sea of publication. It has sailed steadily on, under an ever-freshening breeze of popular favour although the circulation has not risen up to our mark. But the third year should be a favourable one by all auguries, and the most kind and encouraging words which we receive from all quarters of the world have been a source of constant hope and inspiration and we propose to start on the third year with quiet assurance of continued success.

We have the honour and privilege of being associated with some European writers of international reputation. In this Annual they have very kindly contributed articles. We are extremely thankful to them for their kindness and courtesy. We are also under a deep debt of gratitude to our learned Indian contributors without whose generous help we could not with any confidence undertake to bring out this Annual.

We deem it our duty to record here our sense of profound gratitude to our numerous readers who have helped us by giving us now and then useful suggestions. We would pray that they would continue to evince the same interest in the journal as before.



WORKS OF SRI RAMANANDA SARASVATI SWAMINAH

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