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VOL. III. JULY, 1935. No. 1.

THE FUTURE OF DEMOCRACY

An Enquiry into the causes of the Failure of Democracy

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

Introductory

The value of an enquiry into the future of democracy is diminished from the outset by several considerations—above all by the fact that there are only a few people who can survey human activity in all its ramifications. Most of us are compelled to restrict ourselves to a single or to a few spheres of interest; but the less a man knows of the past and the present, the more unreliable must his judgment of the future

prove. Secondly, judgments depend upon subjective expectations and personal factors in one's own experience and temperament. Moreover, it is not a pleasant task to discuss the nature of democracy. Any criticism of it will seem to many a sin, and the consideration of its fallacies and inadequacies worse than sin. We are not willing to be disillusioned, and we make a virtue of our blindness as a sort of advanced thought. God knows

we need ideals; but it is possible to put ourselves so out of touch with things as they are that we become only ineffective dreamers. In a discussion of this kind, therefore, it is safe to indicate what is likely to happen on the basis of an intensive psychological study of the inherent principles of human behaviour; because, societies and governments are founded not on the ideals, but on the nature of man.

What "democracy" signifies

Now, "democracy" is a term with a remarkable variety of meanings. We shall take it to mean a form of government which confers the power of ruling upon the members of the community as a whole. Since it accords the individual the power to govern, it assumes that he possesses a capacity for sovereignty. And the seat of this capacity can only be his reason, since in reason alone is to be found that breadth of view and levelness of vision which equips man for the judgment of the world. Reason lifts man above the sphere of particular existences and invests him with a peculiar power of independence and universality. These powers under the names of "liberty" and "equality" are taken to be the foundation-

stones of democracy. It is clear, therefore, that democracy does not mean "the rule of the demos" as its etymology seems to signify; for a mere counting of heads without regard to their contents is nothing short of midsummer madness.

Its logical basis.

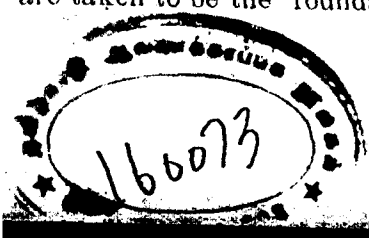
The central notion of popular sovereignty involves three assumptions:—1. The power of ruling is distributed by units one of which is vested in each individual of the community. 2. The power of the collection of these individual units is accepted as being authoritative over that of the single individual as well as of less numerous collections, and 3. the basis of conferring a share of power upon each individual is taken to be his possession of reason. But democracy, to be effective must reckon with the obvious and undoubted fact that the great mass of human beings is neither sufficiently intelligent nor sufficiently interested to follow political issues at all. However it is the weight of numbers that counts with all advocates of democracy. But they ignore the fact that ninety-nine per cent. of people in all countries possess neither the knowledge nor the patience to scrutinise the relative merits of

diverse appeals to them, and that the majority are always more swayed by passions than by reason. Shakespeare describes beautifully how the same crowd of Roman citizens that hail the "noble Brutus", and are for giving him a statue with his ancestors, in less than an hour, on hearing Antony, rush madly against Brutus and his comrades, shouting "fire, burn, kill, slay, let not a traitor live". This is the mentality of the masses at all times; they are carried off their feet by orations and sensational news-lines. The "universal literacy" and cheap journalism in modern nations have intensified, not mitigated the evil. It is thus that the majority at every election vote not through calm discrimination but in response to catching slogans. Rabindranath Tagore, after observing the working of democracy in America gave his considered opinion in these words: "Democracy makes a deliberate study of the laws of the dark patches in the human intellect, whereby to help itself to create an atmosphere of delusion through hints, gestures, yells and startling grimaces for the purpose of stupefying the popular mind".

The devilry of election

The theory of electoral demo-

cracy is that the great, good, and capable men, statesmen and leaders in affairs would offer themselves for the suffrage of their fellowmen, and be elected for their known gifts and virtues. But the business of getting elected is susceptible to considerable complications and demands, which favour craft and deception rather than honesty, ignorant self-assertiveness rather than genuine merits, "the gift of the gab" rather than wisdom and practical ability. The ritual of election which is the life-breath of democracy involves a criminal waste of time and money which ultimately brings about the demoralisation of the entire community. No wonder therefore that Lecky concludes that "the forms of corruption under a pure democracy are far more detrimental to the prosperity of nations than those which existed in other days". That corruption always flourishes under democratic governments is evidenced by the example of the United States of America which is the birth-place of "Tammany". Further, Gresham's law applies to politics as well as to finance. Just as bad money drives out good money, so bad legislators drive out good ones. To devise a method of preventing incompetence and knavery from



public office and of selecting and preparing the best to rule for the common good—this is the problem of political philosophy. Plato laments that “the people have no understanding and only repeat what the rulers are pleased to tell them”, and complains that whereas in simple matters like shoe-making we think only a specially trained person will serve our purpose in politics we presume that everyone who knows how to get votes knows how to administer a state.

Equality a myth

Again, men can be free only when they are approximately equal in capacity and power. Equality, if we accept the teaching of experience, is the grossest biological falsehood. Nature has made men unequal both in the degree and the kind of their powers, and has even implicitly stratified them according to types and levels of capacity. Inevitable hereditary differences in vigour and ability breed social and artificial differences strength is made stronger, and weakness weaker by every invention and discovery. It is sometimes fondly believed that all men could be made equal to the best if only the educational process could be sufficiently improved. This pious wish however laudable, is blind to the

fundamental fact that the success of education is entirely dependent upon the *kind* of mind which receives the instruction and the *sort* of ability that reacts on it and integrates it into a system of knowledge. The educator is no creator; nor could he obliterate the native differences and inborn defects by any magic wand. As Prof. Starch says “Education and training do not equalise abilities; in fact equal practice tends to increase differences in achievement and skill. The more gifted individuals profit more relatively and absolutely than the less gifted”. Education is thus not a levelling process. As Dr. McDougall points out “it is more a differentiating process. The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows”. If it were ever possible by means of the enforcement of the unalterable eugenic laws for the improvement of the human race, so to raise the moral and intellectual qualities of the masses as to render them fit to exercise the franchise worthily, then democracy might be described as “the best and divinest form of government”.

Personal liberty also is no less a fiction. Although our desires are infinite, their free and untrammelled gratification is everywhere thwarted by obstacles—by conflicts with our fellows and the limitations of experience itself. In brief the perpetual frustration of our plans together with the hard facts of biological inequality render abundantly clear the impossibility of deriving from experience the notion that men are free and equal.

Vairagya—the Secret of Progress

A study of history points out that the growth of human civilisation presents two aspects. On the one hand it includes all the knowledge and power that men have acquired in order to master the forces of nature and win resources for the satisfaction of human needs; on the other it includes all the necessary arrangements whereby men's relations to each other are regulated. While mankind has made solid advances in the conquest of nature and may expect to make still greater ones, no such claim can be established for a corresponding advance in the regulation of human affairs. Every advance in culture and civilisation has so far been built upon coercion and instinctual renun-

ation; and it appears fairly certain that without external compulsion and physical coercion the majority of human individuals would not submit to the labour necessary for acquiring newer and more advanced forms of culture. It is therefore doubtful whether it is possible in the present stage of our cultural organisation to bring into existence the perfected form of democratic government. The first difficulty is wherefrom we are to get the necessary group of superior, dependable and disinterested leaders who are to act as educators of the future generations; and secondly it is staggering to contemplate the stupendous amount of force that will be unavoidable if the ideals are to be translated into achievements. The limitations of man's capacity for education set bounds to the efficacy of such a transformation of human relations; and the native laziness and the inherent unwillingness of man for the sacrifice of selfishness are further impediments to the realisation of our cherished goal. Perhaps it is for these reasons that J. S. Mill felt that large assemblies were unfitted not only for administration but for the direct work of legislation and pointed out that ignorance and incapacity would be more common

there than knowledge and administrative skill, and that self-interest would be a more powerful motive force than the love of justice. That is why Rousseau held that pure democracy was a government which might do for gods but was too perfect a government for men.

The fault of democracy is that it forgets to make men intelligent when it makes them sovereign. Government, in the opinion of Aristotle, is too complex a thing to have its issues decided by number, when lesser issues are reserved for knowledge and ability. The tragedy of democracy is that ability is sacrificed to number, while numbers are manipulated by trickery. Political institutions do not exist in a social vacuum; and a government, like water, does not rise above its source. The character of a government must therefore be closely related to the cultural level of its people, and to the character of the affairs with which it is concerned. Countries and communities are to-day no longer self-contained sections of the earth's surface. An international outlook and a wide knowledge of the world are greatly and continuously needed in every branch of political administration. The complexi-

ties of economic problems, the intricacies of international affairs, and the difficulties of currency and trade relations make the task of government extremely hard. Behind each of these lies body of specialist knowledge which is not available to the ordinary man who shrinks from the effort involved in acquiring specialism. Men of exceptional insight, creative ability and high character are needed to tackle the problems of modern government. The masses are unskilled and incompetent to give a direction to the solution of these problems. Therefore any attempt to settle governmental questions by votes is sure to result in disastrous consequences. Rightly does Momsen say that "tyranny and chaos are everywhere the result of universal suffrage".

The collapse of democracy.

It is a notorious fact that the incompetence of the voters and their representatives today has been the cause of the universal distrust of parliamentary forms of government. The financial and economic life of mankind has become world-wide, and is suffering a vast demoralisation by the universal insecurity in monetary standards. There is no evidence anywhere of democracy's ability to tackle

this difficult and urgent problem. It has proved incapable of producing politicians competent to meet satisfactorily the trinity of problems that face every government today, namely, war, a stable money basis, and a world economic unity. We are faced by the need for reorganisation and reorientation—political, social, and intellectual—quite beyond the power of the common voter and his politicians. The striking material progress of the nineteenth century led men to imagine that parliamentary government was its cause; but the economic ills of today have produced a ravulsion of feeling against this type of government.

The rise of dictatorship in a number of modern countries is only one indication of the inherent weakness of the democracy of numbers. In any democracy the great danger is mediocrity aggravated by indifference and the moral oppression of numbers which result so frequently in the domination of the minority who feel strongly. Where there is room for endless difference of opinion, the solution of governmental problems is apt to be left to the energetic few. Political institutions must be judged by their working in practice; and the

theory that everyone has an indefeasible right to share, irrespective of fitness, in the government of the country has borne fruit in incompetent administration and lack of continuity in policy. Again we have the reactions produced by the war such as readiness to resort to violence, impatience with the inevitable procrastination and delays of democratic forms, willingness to obey a strong man, and militarisation even of political activities—flags, drills, demonstrations, uniforms and salutes which have been the potent causes of the disillusionment and discontentment which has led on the one hand to dictatorship that emphasises the capitalist side and on the other to dictatorship that emphasises the communistic side. Parliamentary democracy is thus encountering a challenge both from the Right and from the Left.

To carry out any plan of comprehensive reconstruction involves either the atmosphere of dictatorship where opposition is forcibly at a minimum or a long period of time in which critics can be satisfied. The very nature of democracy precludes the possibility of action that is at once swift and comprehensive. Decision in politics requires the trained

mind; but the existing state of things limits its possession only to a small fraction of the body politic. That is why Voltaire preferred monarchy to democracy; in a monarchy it is only necessary to educate one man, whereas in a democracy you must educate millions; and the grave-digger gets them all before you can educate ten per cent of them. Carlyle therefore proclaims that "democracy is by the nature of it a self-cancelling business, and gives in the long run a net result of zero". This universal debacle of democratic mediocrity and incompetence, chicanery and corruption has naturally resulted in the transition from parliamentary government to dictatorship in Italy and Spain, Germany and Turkey, Greece and Russia, and Poland and Portugal. The process of consolidation is both long and complex. However much courage is the key to success, courage without technical efficiency would not carry very far, and no amount of enthusiasm can improvise in a day the results which high technique seeks to attain. Dictatorship is better, because it is more honest; and as Napoleon said, "it has no need to lie; it acts, and says nothing". But democracy is degradation of statesmanship; it means the

expensive maintenance, in addition to the real ruling class, of a large parasitic class of politicians whose function it is to serve the rulers and deceive the ruled.

It is wrong to think that liberty could be enjoyed and individual improvement could be facilitated only under a democracy. Enlightenment, education and government are not necessarily the fruit of democracy. What is wanted is an open field for the natural talent. The robust commonsense of the man in the street in our country which has embodied itself in the proverb "why worry whether it is Rama or Ravana who rules over you so long as you are under a good government" finds its echo in the famous lines of Alexander Pope: "For forms of government let fools contend: Whatever is best administered is best." This conviction of the public is a conclusive proof that good government is the only desirable thing—no matter what form it is; for, it is characterised by security, prosperity and tranquillity. To be able to dispense impartial justice, a government must be independent of all classes, parties and interests.

The Rise of Dictatorship.

We have therefore to pay more attention to the operating

forces than to the mere event of the failure of democracy. Today everywhere Democracy which was hailed as the final and finest form of government has, by endorsing the patent fallacy that one head is as good as another, destroyed the possibility of effective government. As Hugh Tailor points out in his "Government by Natural Selection", "only a nation whose political system habitually encourages government by the ablest can ensure the leadership, the organisation and the wise treatment of internal and external difficulties necessary to maintain a proud position through centuries". No political system based on universal suffrage and frequent elections can attract men of the highest character and ability to the service of the state.

Hitler has established a dictatorship in order to force the pace of progress with suitable reforms. Italy has adopted a course not remote from dictatorship under the cover of monarchy, but through institutions similar to those of Hitler. Russia has gone one step further and annihilated the Czar and his family, abolished property and private foreign trade and is running the government with a party whose membership is

not a hundredth of its population. But the aim is nevertheless to make Russia self-contained and prosperous. In every case therefore the changes introduced during this century both in the social and political systems of the various nationalities of Europe imply that the common man does not in fact know what is good for him, and that as an alternative, the conscious minority who knows what is needed and how to get it must take control of public policy. All great advances are initiated by minorities, usually by minorities of one. The method of discussion, persuasion, election, and vote is necessarily cumbrous and protracted; it is inevitably a source of impatience to the eager idealist and a cause of disgust to the zealous reformer. The dictatorships in the various countries are not mere usurpations of domestic power; they represent an almost desperate effort to break out of the vicious circle of parochial politics, and to grapple with the real problems affecting their countries. Demosthenes said that "it is easier to do business with Philip than with the Athenian democracy"; and today from the standpoint of international organisation, it is always more convenient to deal with a country under a

dictatorship than to negotiate with the representatives of democracies; for, once the chief is persuaded, success for any project is assured. Therefore, "the fundamental problem of Politics," in the memorable words of Irving Babbitt, "is not the doctrine of the rights of man but the doctrine of the RIGHT MAN."

The Cure—The Hindu Way.

Statecraft is not an exact science; it is essentially practical, and is based on a thorough knowledge of human nature. The form of government best suited to any particular country is that under which positions of trust and authority are most easily attainable by its worthiest citizens. Good government is the greatest blessing; and it matters nothing whether the supreme control of affairs lies in the hands of a single ruler or a permanent council of administration. Government is an art, the highest and the most difficult of all; therefore, it should be entrusted only to those who have the necessary qualifications for it in the knowledge, the interest in affairs, and the character needed for properly fulfilling political functions. Of course, a wise statesman will only trust with political power those in whom

he can recognise the existence of the necessary qualifications, while at the same time he may take the risk of making practical experiments so as to give the opportunity of securing a training in the duties of government to all those who seem to him to deserve the trust. Still it remains true that for the preservation of the integrity, independence, continuity and progress of nations, political influence must rest as it has always rested with the aristocracy of birth, wealth, intellect, and character. Napoleon, himself the product of a Revolution whose watchwords were "liberty, equality, and fraternity" states that "the essence of government is—Everything for the people and nothing by them".

The great idea at the root of the Hindu social organisation is that the individuals have different responsibilities and rights, and that every citizen shall be free to develop his distinctive powers for the best and most effective service of the state. Everyone has his proper place in the arrangement of society; and no one can do good by attempting that which is not appropriate to what he is and the place he is in. We live in a conditioned world. Duty is

relative. What is right for one is not always so for another; and it is best that each man is appointed to that which is proper to his position in life. Swami Vivekananda lets us into the secret when he says that "whenever you see the most humanitarian ideas fall into the hands of the multitude, the first result you notice is degradation. It is learning and intellect that help to keep things safe". That democratic freedom and representative government are in themselves most excellent things no one can doubt; but a real democracy capable of governing has yet to come into existence. What is urgently needed is the re-making of the individuals on the basis of the Gitaic teaching "To work you have the right, but not to the

fruits thereof". The only remedy for the modern ills of society is to work for the Hindu social ideal in which every individual is to think only of his duties, to believe that the performance of duties is the greatest of all human privileges, and to conceive of duties as the sole possible measure of all rights worth the name. To people inspired by this ideal of life, any form of government is acceptable so long as the administration of affairs is carried on in such a manner as to satisfy the demands of an all-round human progress, insuring at the same time the realisation of the poet's dream regarding that "far off divine event towards which the whole creation moves".

—X—

THE AIM OF LIFE

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

[We announce with pleasure that at the suggestion of our revered Prof. K. Sundararama Aiyar the contents of the *Hindu Ideal* of Sri Ramananda Saraswathi Swamikal are abridged and reproduced here in a series of articles by his son Mr. R. Krishnaswami Aiyar. The first of them appears in this issue. Ed. H. M.]

1. **The Hindu Conception.** vigilant and his organs of action in working order and prompted by his innate qualities, he cannot remain inactive. Voluntary activity is

Man is ever active in mind, speech or body. So long as one's organs of sensation are

always towards benefit. Benefit is of two kinds, to get rid of Evil and to secure Good. Evil is three-fold, Death, Ignorance and Misery; and Good, its opposite, is also three-fold, Existence, Knowledge and Happiness. Thus all voluntary acts are for one or other of the following objects:—

(1) Existence as opposed to Death.

(2) Knowledge as opposed to Ignorance.

(3) Happiness as opposed to Misery.

Everyone instinctively abhors death, ignorance and misery, because these are opposed to his very nature, he being in truth ever existent (*sat*) and not perishable, all-conscious (*chit*) and not ignorant, and absolutely blissful (*Ananda*) and not miserable. Unlike the non-Hindus who generally believe that Life has a beginning and an end and is confined to and conditioned by the body, earthly or otherwise, the Hindu notion of Being is existence, eternal and infinite and unrelated to the body. The Hindu notion again of Consciousness is one of per-

fect, unlimited and unqualified knowledge transcending the mind and the senses and not depending upon any object and witnessing even the rise and fall of mental states, while the non-Hindus have no conception of consciousness beyond intellectual knowledge, a mental state, imperfect, limited and qualified, dependent upon and conditioned by the mind and the senses and also the objects. Similarly, the Bliss conceived of by the Hindu is not any relative happiness conditioned and ever-changing, impure and mixed, and depending upon an object but is absolute, unconditioned and permanent, pure and unmixed, and realised in oneself without reference to any object.

2. The Lesser Aims.

To realise one's true *Sat-Chit-Ananda* state, according to the above Hindu notion, is to have what is called *Moksha* or final liberation, liberation from conditionedness. On the other hand, to have, in this world or above, the best phenomenal conditioned life, intellectual knowledge and changeable happiness is to secure what is called

Kama in the ordinary sense of the term. *Kama* cannot be secured without sufficient means and materials which together are known by the name of *Artha*. The state of *Moksha* can be possible only if, by adequate right modification of one's inner nature, all traces of the influence of the binding *Kama* are completely removed: such inner modification or *Samskara* is called *Dharma*. Thus it may be stated that *Moksha* with its auxiliary *Dharma* is the chief object or aim of the Hindu and that *Kama* with its auxiliary *Artha* is the chief object or aim of the non-Hindu. It may be stated in passing that acts of religious devotion or of charity among the non-Hindus, aimed as they are to secure the benevolence of the Almighty God as a step towards the securing of *Artha-Kama* to oneself or to secure them for those who cannot themselves afford to have them, cannot come under the category of *Dharma* with its peculiar significance as inner right modification.

3. The Phenomenal Sciences.

Those who claim to be

true Hindus will be foolish if they allow themselves to be attracted by the lesser Ideal of *Artha-Kama* when they can by right effort profit by the exceptional nature of their high Ideal of *Dharma-Moksha*. *Atma Vidya*, the Science of the Self, which describes the nature of that Ideal and leads to its realisation, is necessarily the highest of sciences. The knowledge of the Self with the consequent realisation of the supreme bliss is attained largely through the knowledge of the unreal and undesirable nature of phenomenal existence. The rise of this latter knowledge is in a great measure helped by a careful study of the sciences which deal with phenomenal existence. The phenomenal sciences being thus auxiliary to the science of the noumenal Self serve as handmaids to the latter. The phenomenal sciences may be classified into (1) Material science dealing with gross matter and (2) Mental science dealing with mind and its activities. [We must here point out the baselessness of the distinction made

by some psychologists between Matter and Mind on the assumption that the former has "extension" while the latter has not; Mind is really as much subject to extension as Matter; the real distinction is between Matter (including gross matter and subtle mind) and Spirit]. The first class of phenomena relating to gross matter does no harm to us. We are told that all our troubles and bondage, as well as our liberation from them, arise out of the mind. Mental states are of two classes, the selfish and the non-selfish. Selfish mental states or Desires are the cause of bondage and trouble; pure unselfish thoughts lead to liberation and bliss.

4. The Cause of Bondage.

It is desire that prompts all beings to action. Desire when analysed shows that there is either a memory of past experience of pleasure or a vivid imagination of possible pleasure and that there is a present prompting to secure that pleasure, coupled with a present inability to grasp it immediately. This simultaneous

consciousness of conceived pleasure and of the present absence of the same along with the present inability to enjoy it cannot but give rise to a state of mental disturbance of a painful character. Desire by itself therefore cannot be a state of happiness. Nor do we find that it always ends in happiness. In spite of the desire of all to be happy, we find everywhere little of enjoyment and much of suffering. Particular desires result in particular experiences of pain and pleasure. Such experiences require particular environments. It is the regulation of these environments and experiences according to the nature of the antecedent desires that sought expression in action that goes by the Law of Karma. This law it is that rules the universe. It is in obedience to this law that differentiations are taking place everywhere and that pleasures and pains are distributed to all individuals according to their respective deserts. If we should really want to get out of the operation of this law we must be prepared to keep off from us *that* wherein this

law has its source, namely, Desire.

In the region of the higher mental states where only thoughts of pure love, aspirations of the noble kind and thoughts on science and religion are in man, there is no room for selfishness and therefore no room for misery. He is happy no doubt but is not free from the idea of individuality, the consciousness of the *I* and the *non-I*. So long as this notion of exclusion or sense of separateness from the rest of the universe is in him, that is to say so long as there is the apparent

superimposition of the mind-limitation on the Self, he is in danger of falling from the height of mental glory as the desire-side of his mind may, in a weak moment of ignorance, regain supremacy and captivate him landing him ultimately in the experience of evil. He must learn to shed his individuality and recognise his oneness with the Universal Self. It is on the rise of such a Jnana or Knowledge that the Self, freed from the limitations of the body and the mind, is revealed in His own unlimited state of bliss.

MEDITATION

By Swami Sivananda Saraswati, Rishikesh.

Meditation is the keeping up of one idea of God alone always like the continuous flow of oil (taila dhara vat). Yogins call this 'dhyana'. Jnanis call this 'nidhidhyasan.' Bhaktas style this 'Bhajan.'

Put a piece of iron rod in the blazing furnace. It becomes red like fire. Remove it. It loses

its red colour. If you want to keep it always red, you must always keep it in fire. Even so, if you want to keep the mind charged with the fire of Brahmic Wisdom, you must keep it always in contact or touch with the Brahmic fire of Knowledge through constant and intense meditation. You must keep up an unceasing flow of

Brahmic Consciousness. Then you will have the Sahaja avastha (natural state).

Meditation acts as a powerful tonic. It is a mental and nerve tonic as well. The holy vibrations penetrate all the cells of the body and cure the diseases of the body. Those who meditate save the doctor's bills. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and cells of the body. The Divine energy freely flows (like the flow of oil from one vessel to another) from the feet of the Lord to the different systems of the sadhaks (Bhaktas).

If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for one week through the force of this meditation. Such is the beneficial result of meditation. As you have to move with different minds of a peculiar nature in your daily life, get the strength and peace from the meditation and you will have no trouble and worry then.

You will find very often these terms in the Gita; "*Ananya*

cheta" "not thinking of another"; "*Machitta nitya yukta*" "*Manmana*" "*Ekaग्राम mana*", "*Sarva bhava*". These terms connote that you will have to give your full mind, entire 100% mind to God. Then only you will have self-realisation. Even if one ray of mind runs outside, it is impossible to attain God-Consciousness.

Be silent. Know thyself. Know That. Melt the mind in That Truth is quite pure and simple.

Asan (posture) steadies the body, Bhandas and Mudras make the body firm. Pranayam makes the body light. Nadi Suddhi effects Samya avastha of the mind. Having acquired these qualifications you will have to fix the mind on Brahman. Then only meditation will go on steadily with happiness.

The banks of the Ganges or Nabada, Himalayan scenery, lovely flower-garden, sacred temples—these are the places which elevate the mind in concentration and meditation. Have recourse to them.

A solitary place, spiritual vibratory conditions as at Uttarakasi, Rishikesh, Badri Narayan,

a cool place and temperate climate—these conditions are indispensably requisite for concentration of mind.

Just as salt melts in water, the sattvic mind melts in silence during meditation in Brahman its Adhistan (substratum).

When you are a neophyte in meditation, start repeating some sublime slokas or stotras (hymns) for ten minutes as soon as you sit for meditation. This will elevate the mind. The mind can be easily withdrawn from the worldly objects. Then stop this kind of thinking also, and fix the mind on one idea only by repeated and strenuous efforts. Then nishtha will ensue.

You must have a mental image of God or Brahman (concrete or abstract) before you begin to meditate.

When you see the concrete figure of Lord Krishna with open eyes and meditate, it is the concrete form of meditation. When you reflect over the figure of Lord Krishna by closing your eyes, it is also concrete form of meditation but it is more abstract. When you meditate on the infinite abstract light it is still more abstract

meditation. The former two types belong to Saguna form of meditation, the latter to Nirguna form. Even in Nirguna meditation there is an abstract form in the beginning for fixing the mind. Later on, this form vanishes and the meditator and the meditated become one. Meditation proceeds from the mind.

Examine your character. Pick up some distinct defect in it. Find out its opposite. Let us say that you suffer from irritability. The opposite of irritability is patience. Try to develop this virtue by meditating on the abstract virtue of patience. Regularly every morning sit down at 4 a.m. in Padma, or siddha asan in a solitary room for half an hour, and begin to think on patience, its value, its practice under provocation, taking one point one day, another on another day, and thinking as steadily as you can, recalling the mind when it wanders. Think of yourself as perfectly patient, a model of patience, and end with a vow "This patience which is my true self, I will feel and show from today."

For a few days probably there will be no change perceptible. You will still feel and

show irritability. Go on practising steadily every morning. Presently as you see an irritable thing, the thought will flash into your mind, unbidden "I should have been patient." Still go on in practice. Soon the thought of patience will arise with the irritable impulse and the outer manifestation will be checked. Still go on practising. The irritable impulse will grow feebler and feebler until you find that irritability has disappeared and patience has become your normal attitude towards annoyances. In this manner you can develop various virtues as sympathy, self-restraint, purity, humility, benevolence, generosity, etc.

It is the actions of the mind that are truly termed Karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuations of their minds come into possession of the Supreme Nishta (meditation). Should the mind be purged of all its impurities, then it will become very calm and all the samsaric delusion attendant with its births and deaths will be soon destroyed.

Concentration of the mind on God after purification can give

you real happiness and knowledge. You are born for this purpose only. You are carried away to external objects through Raga and Moha (attachment and infatuated love). Concentrate upon God in the heart. Dive deep. The Divine Flame, the Light of Lights, is burning there. Plunge deep. Merge within.

If you place a big mirror in front of a dog, and keep some bread in front, the dog at once barks by looking at its reflection in the mirror. It foolishly imagines that there is another dog. Even so man sees his own reflection only, through his mind-mirror in all the people but foolishly imagines like the dog, that they are all different from him and fights on account of hatred and jealousy.

When you start a fire, you heap up some straw, pieces of paper, thin pieces of wood. The fire gets extinguished quickly. You blow it again several times through the mouth or the blow pipe. After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so, in the beginning of meditation in neophytes they fall down from meditation in their old grooves. They will

have to lift up their minds again and again and fix on the lakshya. When the meditation becomes deep and steady, they get established in God eventually. Then meditation becomes

sahaja (natural). It becomes habitual. Use the blow pipe of Theevra Vairag and discrimination to kindle the fire of meditation.

SWADESHI AND SANATANA DHARMA

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

The history of every nation will bear testimony to the fact that at particular periods of its existence when changes of a far-reaching character are in the making, the new ideas that lead up to them find expression in some significant terms which are symbolical of the altering situation. Thus during the French Revolution the terms 'Liberty, Equality and Fraternity', got into vogue as envisaging the ideas and ideals that lay behind the new transformation and at the present time the words Fascism, Bolshevism etc. have gained currency in some countries under similar conditions. In our own land about the beginning of this century the expression 'Swadeshi' came into being under circumstances of cognate character which however were peculiar to our national genius, our past history and present environments.

Owing to the introduction of English education in this country during the preceding century on the result of the decision arrived at by the British Government under the advice and guidance of Lord Macaulay whose famous despatch has been so often referred to with feeling of pride and gratitude by the rulers and the ruled respectively, the best intellects of the land have been deflected from their time-honoured seminaries and drawn into new channels to the great detriment and eventual depletion of the former. The glittering pecuniary attractions that were dangled before the eyes of the pioneers coupled with the glamour of the scientific inventions which enabled man to harness steam and electricity to practical uses, dazzled the eyes of our youthful votaries at the altar of western know-

ledge and the natural consequence was the generation of a mental ferment which led to the re-valuation of ideas and ideals consisting in the condemnation of the old traditional knowledge as utterly inept and injurious in every respect and the apotheosis of everything occidental as the worthy object of all our best endeavours and necessary to possess at all costs and on any terms. But as the last century was drawing to a close and there was time and opportunity to 'examine the vaunted culture of the foreigner at close quarters its erstwhile admirers began to ask themselves whether after all their conclusions were not hastily arrived at and there was not a grave need to revise them. The political conditions in this country and international developments outside all tended to confirm the suspicion that in the first decade of the present century there was a visible revulsion of popular feeling against the occidental ascendancy which became too largely evident in almost all departments of thought and activity and it was under such circumstances that the Swadeshi cry first began to be raised.

It is worthy of note that the most prominent among the

leaders of this movement happened to be young men who had spent long years in England where they had got themselves educated on up-to-date lines and had thus better opportunities of knowing all about the western culture and civilization at first hand than its admirers here whose knowledge was mainly based upon interested second-hand information. Although this wave of national revival known as the 'Swadeshi movement' assumed in its outward manifestation a political and economical aspect yet essentially it was a revolt against the cultural thralldom that had been superimposed upon us under the new dispensation the feeling had been growing in reflecting minds that the so-called benefits of western education were after all temporary and superficial and it was not wisdom to have exchanged for it our ancient culture that had been productive of lasting and substantial good which had stood us in good stead during the long vista of ages and under varying vicissitudes. To this feeling must be attributed the several attempts at starting national schools, colleges and universities wherein our young men were sought to be given education and training on indigenous

lines such as will secure continuity with our past. But it is a matter for deep regret that these attempts fell far short of accomplishing the object in view, because although the desire was there yet the adequate mode of fulfilling it was not rightly planned, the chief reason being that those at the helm had cut themselves away so far from the old moorings that it was not possible for them to take up the missing thread and continue the ancient culture upon proper lines. When this cultural revival practically failed, its prototypes in the political and economic fields could fare no better since without it they had no foundation to rest upon. If only latter-day leaders of thought and action had chosen to take lessons from this colossal failure and attempted to avoid the former errors and proceed on lines most agreeable to our national genius and best suited to our requirements it should have been possible to achieve admirable results which would have placed the country in a much better position in every respect than what we now experience. The essential defect that has frustrated all these attempts at national regeneration has been the failure to perceive

and realise that Dharma forms the life-centre from which all our other activities radiate, that it is the neglect of Dharma that is responsible for our present plight and no improvement worth the name is possible in this country without re-establishing Dharma in all its ancient glory and beneficence. No doubt this may sound archaic and even fantastic to most of my countrymen who have cultivated an outlandish mode of thought; but nevertheless I have not the least hesitation to assert with all the emphasis at my command that this is the truth, the whole truth and nothing but the truth; and that so long as this idea is not fully comprehended and given practical effect to, there can be no hope of our national amelioration on the lines on which alone it is worth having.

"What is this Dharma," we may ask, "on which so much emphasis is sought to be laid?" The answer is that Dharma is no other than *ACHARA* i.e., right conduct as laid down in the Sastras. One has simply to go through the details of Achara prescribed in our Sastras suitable to varying times and conditions with an honest and unprejudiced mind and it will not be very long before one

finds out how unexceptionable they are and how healthy and sustaining will their adoption prove both for the individual and the public at large.

To promote health, purity and longevity, to regulate the sexual relations and ensure the purity and virility of the progeny, to secure peace and harmony among the different groups of the community, and enable its members to do the best for themselves and in so doing co-operate to the greatest advantage of all, to insure the utmost degree of national economy by affording facilities for each individual to put forth his best efforts along the most congenial lines and thereby prevent all kinds of waste of ability or energy and enable every one to reach the highest possible stage of development materially, morally, intellectually and spiritually—in a word to bring about the greatest self-fulfilment of the individual as well as of the nation, there can be no better means than the reinforcement of the Dharmachara enjoined in our Sastras as far as may be possible. If only we make an honest and intelligent retrospect of our past history it will be clearly evident that it is the criminal neglect of Dharma

that has been the prime cause of our retrogression all along the line and it therefore behoves all who would desire to redeem the situation and regain the past glory to keep in the forefront of their programme the reinstallation of Dharma on its original pedestal as without it no endeavour, however forceful in the direction of our regeneration, will bear any appreciable fruit in this land of Dharma. For as Manu, whose words the Srutis proclaim are like the most wholesome medicine, has in unambiguous terms put it 'Dharma destroyed destroys while protected it protects. Therefore Dharma should not be destroyed lest if destroyed it should cause our annihilation.' Again Manu says, "Dharma which is all blissful showers plenty." That these are not empty shibboleths but the barest truth which can be verified in actual experience must be clear to all who bring an impartial judgment to bear upon the matter.

Even if we should put aside the unimpeachable testimony afforded by our national epics and other works of our holy Maharishis who, unlike the modernists had no axe of their own to grind being free from all feelings of love or hatred

but had the only aim of revealing the truth for the benefit of humanity the records that are yet available of foreign travellers and historians of early times who had no particular reason to be partial to us reveal the fact that our land was overflowing with plenty and prosperity under the old regime when Dharma had been receiving due homage from the rulers and the ruled alike. What is worse within living memory in contrast between the peace, prosperity and contentment noticed by our own eyes before the onrush of Western civilisation and the discontent, turmoil and depression that follows its advent also affords strange corroboration of the truth of Manu's aphorism. The melancholy transformation that this country, whose riches at one time kindled the envy and roused the cupidity of the entire world, has undergone in recent times is in no small degree due to the neglect of Dharma the withdrawal of whose vitalising influence has proved the signal to all our woe and penury.

Of course in those days of short-sighted unbelief and unwarranted self-conceit all this may seem unacceptable; but a sensible process of elimination

will make it clear that the chief if not the sole factor that is responsible for the change is the abandonment of Dharma. Hence it follows as an inevitable corollary that if the Swadeshi movement should be really intended to have any appreciable effect upon the future of the country it must needs be broad-based upon the living consciousness that the restoration of Dharma to its original purity, popularity and greatness is the first step in the process of national regeneration and without it all other activities will fail of their purpose.

"Swadeshi" as popularly used and understood in these days is confined to the narrow significance of going in as far as possible for articles of indigenous manufacture. It has a positive and negative aspect; the former consisting in the promotion of native industries and manufactures and the latter in the scrupulous abjuring of foreign goods which is known as 'boycott'. Apart from the political significance and effect of the Swadeshi movement in its dual aspect with which we are not here concerned, its chief aim in its economic aspect is to conserve and promote the national wealth by saving the country's

natural resources from running to waste or being exploited by foreigners and securing sufficient employment for our own people. But it must be confessed that in spite of the loudest exhortations of the idols of the nation this cult has not made headway in the country in a manner adequate to the efforts put forth and the sacrifices made, the simple reason being that it has not been presented to the people in the only manner in which it can carry conviction and mingle with the natural stream of the everyday life of the people. In other words, although all political leaders are vociferous in talking of Swadharma in their own way whenever it suits their purpose and convenience they have no real conception of its true nature and significance and the manner in which it should be applied to the amelioration of the national condition; so that in their mouths it looks as much a mockery as in those or people belonging to a foreign country are professing a different religion. Here lies the root-cause of their failure and unless this is realised and rectified there can be no redemption to this Dharma-Bhoomi, where, as has been rightly said by stalwarts like the late Swami Vivekananda,

"Religion has entered into the very fibre of our being and is an indispensable part of our daily life."

Let me first illustrate my position and I think I shall be able to make the point clear. Our Sastras unanimously enjoin that we should not prepare food for our own sake but primarily intend it for being offered to the Gods, ourselves partaking of what remains after the offering is made. Apart from its spiritual and moral benefits let us examine its economic aspect. The Sastras have catalogued the articles of food that alone can be offered to the Gods and even now we confine ourselves to them during occasions of Shraddha and similar ceremonies, the foreign stuff that we are now consuming in the shape of coffee, tea, bone-treated sugar etc., not to speak of the numerous varieties of drink, preserved food and all the abnoxious brood that comes under the category of *ajajnarha* i.e., unfit for the Gods and can thus be condemned in one sweep as unfit for our use, which they really are, provided we mind to lay stress on Dharma. Just imagine what a boon it would be if only in terms of conserved national wealth should we be enabled

to block up these channels of perpetual drain. Is it too much to expect that if only the Dharmic aspect of the matter be brought prominently home to our people by the precept and example of our leaders, the situation could be improved in a most wonderful manner in a marvellously short time? So far with regard to food. The other human necessity is clothing. Our leaders proclaim that it is the duty of every one of our countrymen to use home-made cloth. As a matter of fact the Swadeshi and the Khaddar propaganda which is a later development are almost practically confined to the advocacy of the benefits of making and using indigenous cloth. To secure this result hand-spinning is strongly recommended for adoption by all our people and it will be interesting in this connection to know what light our Sastras throw upon this matter. Manu when dealing with the rights and duties of women says with regard to a woman whose husband has gone abroad without making provision for her maintenance "When the husband had gone abroad without providing for his wife she shall eke out her livelihood by pursuing unobjectionable handicraft." Commenting on this Kulluka Bhatta

says "She shall live by following unobjectionable handicraft, such as spinning yarn etc." This clearly shows that with the women of our country spinning was a common occupation and it was regarded as an honourable means of livelihood. What an accession of strength it would be to the Swadeshi movement if it should be backed up by the high authority of sage Manu. Yet either through ignorance or wilful disregard the modern anglicised men also are obsessed with the ideas of root and branch reform of an ancient Dharma refrain from putting their case on the authority of the Sastras for the obvious reason that if they requisition their aid in one respect they will be obliged in all consistency to do homage to them in other matters as well and thereby run the risk of getting all their plans of reform frustrated.

Yet, such is the irony of this Kali age that it is these men that pass for the saviours of the country to whose care the destinies of the country are believed to be consigned. Whatever that may be I for one firmly believe and have no hesitation to reiterate that all their efforts however well-intentioned to rescue the

country from the depths of misery into which it has fallen, will be utterly futile unless there is a Dharmic revival on right lines by enabling the people to drink deep from the refreshing and rejuvenating fountain of the Dharma Sastras and regulate a daily life in accordance therewith as far as may be possible under the present altered circumstances keeping in mind the spirit and essence of their teachings. In short, Swadeshi without Swadharma is like a body without the soul; for Swadharma is the elixir necessary to nourish and foster Swadeshi which without its sustaining aid will be like fish out of water, helpless and unable to live.

Let our misguided brethren, therefore, put aside their unreasonable prejudices against the Sanatana Dharma, which, as the term signifies is good for all times and circumstances in that it possesses in itself the potentialities of adjustment and adaptation to all conditions and preach and act in conformity with the divine plan envisaged by our Sastras and then they will find what marvellous results are yielded by this Kamadhenu and how with its aid they are able to transform in the most easy and efficient manner the entire prospect from midnight gloom to brilliant sunshine to the lasting good of the land and their own undying fame.

CONTRACEPTION AND CONTINENCE

By Swami Jagadiswarananda of Amritsar.

Contraception or birth-control is a subject which has engaged the attention of all modernists devoted to peaceful life, so seriously and so remarkably, that it is a clarion call not only to the medical men and scientists but also to the most advanced Governments of the world. It must be admitted, however, that the methods advanced by

its advocates and votaries, are novel and at the same time artificial. Their success or failure is still a matter of doubt. They must stand the test of time, trespassing as they do on the primary laws of nature. Here we find man a rebel against nature. Nature teaches us how to live. We cannot control nature but we

must adapt ourselves to it.

There are two arguments for birth control. The one is to relieve the mother from the results of frequent and repeated pregnancies and the other is to lead a normal and beautiful married life. Practically speaking those who know anything about them can see with their own open eyes that their practice has neither brought any relief to the mother nor given any couple a harmonious life. The general drift and trend of events prevalent among the civilised world bring home to the keen observer the evils of ill-adjustments. It can be proved by statistics that about 90% of the divorces and 80% of criminal abortions annually are the result of mal-adjustment besides pestilence, and heart-rending poverty and unemployment.

Continence or chastity has, always under all circumstances, been considered the highest virtue on the part of both male and female. Continence is the mainspring of all the outer and inner forces of man or woman. Continence is the power-house which enlightens and strengthens the world with electrified rays, such as sublime thoughts, lofty ideals and deeper sides of man's nature. It gives

rise to the martial race of full-blooded capable personalities. It gives voice to the dumb. It gives life to the bed-ridden. It gives power to the powerless, home to the homeless, penny to the penniless, hope to the hopeless, and help to the helpless. It plays a miraculous part in the life of man or woman. So it can be described as the highway of human soul. There cannot be more potent factor than this. No wonder the "civilised" world is making efforts to crush it. Very well, let them crush it, let them trample it under their feet. Nature is always at work. She is an autocratic and invincible Queen. Unalterable are the forces possessed by the Consort of our Lord. She has got more deadly weapons and more poisonous gases than our so-called rebels. Moreover, nature's methods are so cruel and regardless of any individual, that if she applies them, at any rate the bars which have stopped the fresh currents of water will soon be smashed away and the water will have its natural course by the law of gravitation; poisonous carbon-dioxide will be given out and the oxygenated blood will be sent back to the heart from where it will again be distributed throughout the body giving nourishment and vitality to the tissues. It is a mistake

to hold that onrush and onslaught of passions cannot be checked. This kind of argument can be refuted on the basis of their free-will. I ask when you are free to will, why not this? Will-power commands all. Then why this chaos?

According to Manu Maharishi, Brahmacharya can be divided into three parts. The first part extends up to the age of 25, second up to the age of 35 and third up to the age of 45. The first one produces the child of the same identity as himself. The second concerns the Brahmacharin who cherishes the hope of begetting a child of the most brilliant and powerful type. The last one concerns the Brahmacharin who wants to become a spiritual giant or a mighty yogi. It should be remembered that the principle of Brahmacharya in this transitory world is as sound and eternal as the other laws of nature. In this modern civilised world still we find persons of the above type, although few in number. Their chaste life and moral character and also their brilliant brains are the vital proofs for those who have lost the sense of proportions. A person devoid of chastity cannot be helpful to the helpless world. Almost all the wisest and greatest men

of the world have been chaste—chaste in thoughts, chaste in words and chaste in deeds. Chaste brains have tremendous energy and gigantic will-power. Not only this. They can overcome death and live hundreds of years. What about hunger and appetite? Sinners can become saints and saints can become God. Behold, my dear friends, it is the stepping-stone on which you can raise any kind of building whether towering to the top of the tree or touching the face of heaven. Mark please! Hasten to its sweet lap, you will be blessed. David Henry Thoreau the wisest man of U.S. America, was a Brahmacharin till his death and Emerson was his contemporary. Both were towers of Vedanta philosophy. If the former ate the sweet juicy fruits of the spiritual garden of India, the latter, of course, did not hesitate to dive deep into the most sacred confluence of our Rishis. One day when both were sitting on the sweet bosom of nature Emerson asked Thoreau, What is Brahmacharya? The latter replied with great serenity, "Well, my dear friend, You ask me about Brahmacharya. Brahmacharya is standing before you, is sitting with you, and is conversing with you, but you do not see it, do not

feel it, do not touch it. What a curious thing it is! Look at me I am Brahmachari, and Brahmacharya is with me." Again Emerson asked him to define it. He said—"Brahmacharya is chastity". Chastity is the flowering of man, and what are called heroism, genius, holiness and the like are but various fruits which come from it.

Socrates, the wisest man of Greece, asked by his disciple how many times a man should have co-habitation with his wife, said, "Only once in his life". "Oh, my Lord! How is it possible for men of our type? We cannot control and check our passions as easily as you can do. You are a philosopher and we are ordinary men entangled in household affairs. Therefore show us the easiest path by which we may walk safely." Then he said "Well, you can have co-habitation with your legitimate wife once a year". "Even that is hard my dear philosopher" they said. "Well, once a month" he said. They said "It is also impossible". Then he said "Go to the burial ground and dig the grave and purchase the shroud beforehand. Then spoil yourself any number of times as you like. This is my last

advice to you". Mark please! In this connection it is illuminating to recall your attention to the fact that at such a critical juncture when birth rate is markedly higher than the death rate it is not unwise to have birth control—I mean birth control not by instruments but by will-power. If you will be successful in controlling the birth rate by the mere application of new methods it is a happy task but I ask you what about the seminal fluid which you will be wasting for the mere gratification of your cardinal desires. The essence which you spoil day and night regardless of its greatness is virility itself. It is the only thing which holds your life in perfect balance. It is your mental vigour and moral stamina. It is your health, wealth, and strength. It is your self, power and prestige. It is your love, light and life. Think carefully over this matter. By the establishment of continence energy is gained. By the practice of both continence and penance wise men have conquered death.

What is the reason for seeking birth control with the help of artificial means? It is plain to say that with the loss of our virility we lose our will

power also. Will power and soul-force are one. He who follows the path of the pleasant misses the aim of his life and is to be pitied. It is for the wise man who selects the path of the right while the others elect the pleasant through avarice and attachment.

Swami Vivekananda commenting upon the Raj-Yoga aphorism of Maharishi Pathanjali says, "The Yogis claim that of all the energies that are in the human body the highest is what they call the Ojas. Now this Ojas is stored up in the brain; the more the Ojas is in the man's head, the more powerful he is, the more intellectual, and the more spiritually strong. One man may speak beautiful language and beautiful thoughts but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words are charming. Every movement of his is powerful. That is the power of Ojas."

Now in every man there is more or less of this Ojas, stored up. All the forces that are working in the body in their highest become Ojas. You must remember that it is only a question of transformation. The same force which is work-

ing outside as electricity or magnetism will become changed into inner force and the same forces that are working as muscular energy will be changed into Ojas. The Yogis say that that part of the human energy which is expressed as side energy in sexual thought, when checked and controlled, becomes changed into Ojas; and as the Mooladhara chakra guides these the Yogi pays particular attention to that centre; he tries to take up all this sexual energy and convert it into Ojas. It is only the chaste man or woman who can make the Ojas rise and store it in the brain; that is why chastity has always been considered the highest virtue. A man feels that if he is unchaste spirituality goes away and he loses mental vigour and moral stamina. That is why in all the religious orders in the world which have produced spiritual giants you will always find absolute chastity insisted upon. That is why monks came into existence, giving up marriage.

Again, commenting upon the same Yoga sutras regarding the physical strength of the body, he says, "In ancient India there was a sect called the Rasayanas. Their idea was that ideality,

knowledge, spirituality, and religion, were all very right but that the body was the only instrument by which to attain all these. If the body came to an end now, again it would take so much time more to attain to the goal. For instance a man wants to practise Yoga or wants to become spiritual. Before he has advanced very far he dies. Then he takes another body, begins again, then dies and so on. In this way much time will be lost in dying and being born again.

If the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much

more time to become spiritual. So these Rasayanas say, first make the body very strong. They claim that this body can be made immortal. Again, he says, this body is the boat which will carry us to the other shore of the ocean of life. It must be taken care of. Unhealthy persons cannot be Yogis. Mental laziness makes us lose all lively interest in the subject without which there will neither be the will nor the energy to practise.

Preserve therefore your vitality. Conserve it, you will soon learn to conquer nature and be the lord of all creation.

NOTES

Another year opens before us and we take this opportunity of sending forth our cordial greetings to all our readers and friends. We greet our New Year with cordial welcome and high hope, for with each succeeding year the work grows stronger, the roots fix deeper and the branches soar higher. One of our distinguished friends who has been connected with the *Hindu Mind* from the time of its inception wrote to us, "I am glad that the *Hindu Mind* pulsates with dynamic and constructive thoughts and offers a catholic platform for original and suggestive views." We feel encouraged to find around us the widely scattered seed sprouting up promising rich harvest in the years to come.

The *Hindu Mind* is devoted to the propagation of the True Hindu Religion. It is also its aim to keep its readers in touch with the cultural side of the Indian National Life both ancient and modern in its proper perspective. And it is our firm belief that the message which our Hindu Religion disseminates is the universal message and the message for all time. The ancient sublime thoughts and experiences are embodied in the Shastras whose perspective is really world-welfare. The *Hindu Mind* endeavours to broadcast these thoughts throughout the civilised world. The Vedanta, the Universal Religion inspires the aspirant to get up and through the instrumentalities of its truths, to create peace in the world—peace within and without. Perhaps it is in India alone that we can find the practical and the spiritual lines of thought so wonderfully reconciled, so scientifically fused and so spiritually interpenetrated. The *Hindu Mind* tries to enlighten its readers on the Vedantic contributions to the practical and spiritual solution of the problems of our modern civilization.

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LIFE ETERNAL

By Swami Ramdas

Life is not confined merely to the apparently animated beings and creatures of the world. Life is a dynamic principle that permeates all objects and things that occupy the limitless expanse of space. But for the power of this extremely subtle and active principle or spirit no visible worlds could exist. In fact, motion itself signifies form and manifestation. Just as movement on the still waters of a lake means innumerable forms of ripples on its sur-

face so the worlds and all beings and things in them are the forms of the one moving Spirit.

This life is one - the energy that animates it is one, however diverse are the ways of its revelation. The sum total of everything that exists is the one Reality which is absolute, eternal and infinite.

One substance, one essence, is the truth about the universe. What appears as

multiplicity is only the variation of the single, original Principle. The so-called dead, inert or living objects in the world are merely the expressions of the one eternal life. The composite human being made up of body, senses, mind, intellect and soul is truly that Life in its entirety. "All this is verily Brahman"—are the words of the sages who have realized this unity and oneness of all life.

To attain the lofty experience of this truth, there must be a complete transformation in the human being in every part of him. It is not a vision gained through a superficial change but a very rebirth of the soul into a Divine Consciousness. It is a vision imbued with the life of infinity, the bliss of immortality and a consciousness of universality and absolute freedom.

What shuts out this dazzling vision and experience from the life of a self-centred and egoistic human being is ignorance—verily it is ignorance. A blind man can have no conception of the vastness of

space around him. By groping with his hands and feet he attempts to measure the world and finds it so narrow and limited. He depends solely upon the perception of his external senses to arrive at his conclusions about the extent of life that encompasses him. Suppose now, the blind man is blessed with sight. How does he look upon the universe? The narrow conceptions of his blind state vanish, and he at once feels that he is raised into a sublime wonder-land. This is because now the light has dawned on him—a light by the aid of which he sees things as they are, in their real aspect, significance and measure. So the profound wisdom of the Reality dispelling ignorance reveals to the soul of a human being, the sublimity and infinity of his own existence.

Thus immortal Life is tuned to one song—speaks of one truth—unfolds the secret of one existence—reveals the activity of one Spirit—informed with the vision of one supreme Light.



THE INDIVIDUAL SOUL

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

1. His Sheaths.

Man has a physical body; he has gross tendencies and desires; he has higher thoughts and aspirations. The physical body alone, for obvious reasons, cannot be the "Man". The desires are not the "man" for they are many and disappear, while the "man" continues the same all the time. Higher thoughts also, for the same reason, cannot themselves be the "man". "In the man", we find, in addition, a Something which rules the physical body and guides and controls desires and thoughts. I compel my physical body, while writing this to be in a particular posture for some time; desires which are not consistent with the ideas herein expressed are not admitted and, if they come in stealthily, they are soon forcibly ejected; even thoughts of a higher kind which are not wanted at present are dismissed and I am able to select only such thoughts as are required for my present purpose. So there is a mighty principle in man that is the master of his physical and mental activities. This master is the Real Actor,

the Individual Soul or *Jeevatma*.

He ensouls the physical body, receives sense-impressions, thinks, desires and acts. The physical body, created from and sustained by food is called *Annamaya Kosa*. It is being kept in tact and interpenetrated through and through by a subtle body of life currents called *Pranamaya Kosa*. The lower mental body, the region of desires, is called *Manomaya Kosa*. *Vijnanamaya Kosa* is the name given to the higher mental body, the region of pure intellect and will. We are told that there is a still subtler body by name *Anandamaya Kosa* which is the cause of the other four, which is really nothing else than what is generally known as *Avidya* and which is responsible for the sense of separateness or individuality.

2. His Three States.

He who functions through the physical encasement and gathers experiences in the waking or *Jagrat* state is known by the name of *Vyavaharika Jeevatma*

whom I shall call the 'Thinker'. In the state of dream or Svapna, as in waking moments, there is an experiencer who has his own universe about him in which he is active, experiencing pleasure and pain; he is not however exactly the experiencer of the waking state but is, as it were, a partial reproduction of the latter; he is therefore called Pratibhasika Jeevatma or Jeevatma by Reflection. The thinker divides himself, as it were, during sleep, into the perceiver the Pratibhasika Jeevatma or Dreamer and the perceived the Pratibhasika Jagat or dream-created cosmos. When the dream vanishes, both the perceiver and the perceived of the dream are seen to be unreal and as but imperfect dual modifications of the perceiver in man while awake. But as long as the dream continues, the Dreamer is real and so also the dream-cosmos. What is it that makes these appear real then? It is the Nidra-Moha or illusion of sleep under whose influence the dream activity is going on. The Great Ones tell us that our waking experiences are as much unreal as the dream experiences and that the Thinker is as much impermanent as the Dreamer. We are told that there is a state which is more permanent and real than our present Vyavaharika waking state and that the Vyavaharika Jeevatma is himself unreal and is but a partial reproduction of the Real Soul or Paramarthika Jeevatma. Just as the Thinker creates out of himself the subject and the object of the dream state, the Real or Paramarthika Jeevatma creates, as it were, in himself through the intervention of the Great sleep, the deluding Avidya, a dual manifestation as the Thinker and the cosmos of the waking state. If the deluding cause, the sleep of Avidya is removed by Para Vidya or True Knowledge, secured through the words of the Holy Guru, the Thinker as also this universe disappears together; and the real Paramarthika Soul stands alone and supreme for ever more in the infinitude of Sat-chit-Ananda.

3. The Witness.

It is activity in the mental body that keeps up the two conditions of being, the Vyavaharika and the Pratibhasika. Mental activity along with physical wakefulness or to put it more properly, mental activity prompted from without or turned outwards, through external sense-organs or organs

of action as the case may be, creates the Vyavaharika condition of the Thinker; mental activity during physical exhaustion or sleep, that is to say, mental activity turned inwards into its own store of the previously acquired impressions and tendencies is the dream. If both the bodies, physical and mental, are exhausted and do not work, there is the dreamless sleep. There being then no mental activity, there is no duality or limitation necessary for the continued active existence of the two lower or shadowy Jeevatmas; and the Paramarthika Jeeva or Soul remains, to be the one Witness (Sakshi) of this state, as indeed of all other states of existence also. It must be borne in mind that though in dreamless sleep there is the realisation of peace and bliss consequent on the cessation of mental activity and the disappearance of duality, the consciousness of such realisation is thoroughly darkened by the overhanging Avidya though then inactive. At the end of dreamless sleep, when Avidya begins to display its power of active manifestation, the Sushuptaic freedom from the evils of duality vanishes and the sleeper comes back to his workhouse in the prison. This

Sushuptaic state is altogether different therefore from the true state of the Real Self which is one of infinite blissful consciousness quite beyond the darkness of Avidyaic ignorance.

The Self when he is the external active Thinker of the waking or Vyavaharika life is called Visva; he is called Taijasa when he is the internally active Dreamer of the dream or Pratibhasika life; he is called Prajna when he is the mere Drik or Seer of the state of Sushupti or dreamless sleep when both the mind and the body are at rest. Atma, the Paramarthika Soul, is the Witness in all the three conditions, bearing these three names. He is only one but is known by different names when he is considered as being under different conditions. His own state is said to be the *fourth* or Turiya state, beyond the three limiting conditions.

4. The Search for Happiness.

Here some reader perhaps may ask what real happiness can there be if the mind, through which alone is happiness ordinarily felt, is rendered absolutely inactive. The answer is, real bliss and peace are not in the mind nor are they created by it; they belong only

to the noumenal Self in us. Whenever there is any feeling of happiness, by whatever cause it may be produced, there is, for the time being, an unfolding of the nature of the Self; and the limited happiness of the Jeeva is itself, so to say, a tiny reflection of the supreme happiness of the Self. The reflection of the blissful nature of the Self is directly the result of the vanquishment of desire. It is temporary when selfish desire is put down for the time being by the actual securing of the object of that desire. It is permanent when desire as such can have no more place in the purified nature of the absolutely selfless Self. Water poured down with some force into a shallow vessel already containing water may, no doubt, reveal the bottom of the vessel for an instant; but the immediate result is that the bottom becomes at once covered by a greater volume of water over it. The man who wants to have the bottom permanently in his view should not pour more of water into the vessel, but should completely empty it of all water. Similarly the student who earnestly wants to have eternal happiness should understand that he is in reality the inner Witness whose very nature is infinite bliss and

that he has *not* to depend upon not-self for happiness of any sort and that he should rise above the influence of the limiting and hiding encasements, physical and mental.

Further, the mind is always limited and happiness secured through it has also to be necessarily limited, limited not only in intensity but also in duration. As the mind is a creature of the Gunas, Satvam, Rajas and Tamas, happiness had through it is also of three kinds. Satvic happiness begins in suffering and ends in enjoyment; Rajasic happiness begins in enjoyment and ends in suffering; Tamasic happiness is happiness neither in the beginning nor in the end but is characterised by dullness, ignorance and illusion. Real unqualified happiness which is beyond the three Gunas and subsists without time-limit is above the reach of the mind, and is of the Self alone. The mind being generally bound up with the senses which are all outward faced, cannot reach it and does not even know where such a happiness is to be found. Our activities in "search of happiness" really take us away from the real fountain-head of infinite bliss, the Self, and more is the pity that we very often mistake this activity

as the real cause of happiness. The mind has no doubt to be active for taking us back to that fountain-head; but this activity known as Introspection is helpful, unlike the outward-turned activity which led us away from it.



PRACTICE OF MEDITATION

By Swami Sivananda Saraswati

Solitude and intense meditation are two important requisites of self-realisation.

During meditation when your mind is more sattvic you will be inspired. The mind will be composing fine poems and solving some problems of life. Stamp out these sattvic Vrittis also. This is all dissipation of mental energy. Soar higher and higher to Atma only.

Drive off negative thoughts. Become positive always. Positive overpowers negative. You can do nice meditation when you are positive.

If the mind constantly dwells on sensual objects the conception of the reality of the universe will surely increase. If the mind ceaselessly thinks of Atma (Absolute) the world appears like a dream.

Free yourself from the base

thoughts of the mind, the various useless Sankalpas (imaginings). Make ceaseless enquiry of Atma. Mark the word 'ceaseless.' This is important. Then only there will be dawn of spiritual knowledge. The Jnana-Surya (the sun of knowledge) will arise in the firmament of chidakasa (knowledge space).

Just as you render the turbid water pure by the addition of clearing nut (*strychnos potatorum*) so also you will have to make the turbid mind filled with vasanas and false sankalpas pure by Brahma chintan (thinking and reflecting on the Absolute.) Then only there will be true Illumination.

You must not be too hasty in longing for the fruits at once when you take to meditation. A young lady went round an aswatha tree *Filicus Religiosa* 108 times for getting an offspring and immediately touched

her abdomen to see whether there was a child or not. It is simply foolishness. She will have to wait for a few months. Even so, if you will meditate for some time regularly, then the mind will be ripened and eventually you will get Atma sakshatkara (Self-Realisation.) Haste makes waste.

Just as you saturate the water with salt or sugar you will have to saturate the mind with thoughts of God or Brahman, with Divine Glory, Divine Presence, with sublime, soul-awakening spiritual thoughts. Then only you will be established in the Divine Consciousness always.

You will get the full Ananda of the Divine Glory only when you dive deep, when you merge deep into silent meditation. When you are on the borderland of Divinity of God, when you are at the gate or threshold of God, when you are on the outskirts, you will not get the maximum peace and bliss.

This is one kind of meditation for beginners. Sit on Padmasana in a solitary room. Close your eyes. Meditate on the effulgence in the Sun, splendour in the moon, glory in the stars,

beauty in the sky.

Meditate on the magnanimity of the ocean, its infinite nature. Compare the ocean with the Infinite Brahman, the waves, foams and blocks of ice to the various names and forms. Identify yourself with the ocean. Become silent. Expand. Expand.

This is another kind of meditation. Meditate on the Himalayas. Imagine that the River Ganges takes its source from the icy region of Gangotri, near Uttarkashi, flows through Rikhiresh, Hardwar, Benares and enters the Ganga Sagar in the Bay of Bengal. Himalayas, Ganges and the sea, these three thoughts only should occupy your mind. First take your mind to icy Gangotri, then along the Ganges and finally to the sea. Then again take it to the icy Gangotri. Rotate the mind in this manner for 15 minutes.

Imagine that there is a fine garden with lovely flowers. In one corner there are jasmine flowers. In another corner there are beautiful cabbage roses. In the third corner there is the 'Lady of the night.' In the fourth corner there are champak flowers. Now meditate

on these four varieties of flowers. First meditate on jasmine. Then take the mind to rose, then to the 'lady of the night,' and finally to the champak. Again rotate the mind as above. Do this again and again for 15 minutes. Gross meditation like these will prepare the mind to finer abstract meditation on subtle ideas.

Have the figure of OM in front of you. Concentrate on this. Do Thratak also with open eyes (steady gazing without winking till tears flow profusely.) This is both Saguna and Nirguna meditation (with and without attributes). Keep a picture of OM in your meditation room. You can do pooja for this symbol of Brahman. Burn incense etc. Offer flowers. This suits modern educated persons.

There is no world. There is neither body nor mind. There is only one Chaitanya (pure consciousness), I am that pure consciousness. This is Nirguna meditation (without attributes).

Only a trained mind which utterly controls the body can inquire and meditate endlessly so long as life remains, never for a moment losing sight of the object of his search and

contemplation (the Brahman), never for a moment letting it to be obscured by any terrestrial temptation.

During the inhalation the air comes out 16 digits. When the mind gets concentrated it will become less, and less. It will come to 15, then 14, 13, 12, 10, 8, and so on. When you enter into very deep silent meditation the breath will not come out of the nostrils. There may be occasional slow movements of the lungs and the abdomen. From the nature of the breathing you can infer the degree of concentration of an aspirant. Watch the breath very carefully.

The fire of meditation annihilates all foulness due to vice. Then suddenly comes knowledge or Divine Wisdom which directly leads to Mukti or final emancipation.

In Nidhidhyasan (meditation) you will have to develop the Swajatheeya vritti pravaha. Make the thoughts of Brahman or Divine Presence flow like inundation or flood. Do Vijatheeya vritti trishkar. Renounce the thoughts of objects. Drive them away with the whip of Vivek and Vichara. There is struggle in the beginning. It is trying indeed. But

later on as you will grow stronger and stronger and as you grow in purity and Brahma Chintan, Sadhana becomes easy. You rejoice in the life of unity. You get strength from Atma. Inner strength grows when all the vishaya vrittis are thinned out and the mind becomes one-pointed (Ekagrata).

During meditation note how long you can shut out all worldly thoughts. Watch the mind very carefully. If it is for twenty minutes, increase the period to thirty or forty minutes, and so on. Fill the mind with the thoughts of God again and again.

You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing. Sometime you may go downwards also if you are not very vigilant and careful, if your vairagya wanes and if you are slack in meditation. Reaction may set in. Some practice meditation for a period of 15 years and yet they have not made any real progress at all. Why? This is due to lack of earnestness, vairagya, keen longing for liberation and intense constant sadhana (Practice).

When you advance in the spiritual practice it will be very difficult for you to do meditation and office work at the same time daily. Because the mind will undergo double strain. It works in different grooves and channels with different samskaras during meditation. It finds it very difficult to adjust to different kinds of uncongenial activities. As soon as it comes down from the meditation it gropes in darkness. It gets bewildered and puzzled. It has to work in different grooves and channels. When you again sit for meditation in the evening you will have to struggle hard to wipe out the newly-acquired samskaras, you have gathered during the course of the day and get a calm one-pointedness of mind. This struggle bring in sometimes headache. The prana (energy) which moves inwards in different grooves and channels and which is subtle during the meditation has to move in new, different channels during worldly activities. It becomes very gross during work.

It behoves therefore that advanced Grahasthi yogic students (house-holders) will have to stop all the worldly activities when they advance in meditation if they desire to

progress further. They themselves will be forced to give up work if they are really sincere. Work is a hindrance in meditation for advanced students. That is the reason why Lord Krishna in the Gita says: "For a sage who is seeking yoga, action is called the means, for the same sage who is enthroned in yoga (state of yogarudha) serenity is called the means." Then work and meditation become incompatibilities like acid and alkali or fire and water or light and darkness.

These are the benefits that are derived by the yogic students who practice meditation systematically. They are: Shanti (peace), Santosh (contentment), Fearlessness (abhaya), peculiar spiritual ananda (bliss), unruffled state of mind in worldly difficulties; Nischalasthithi (steadiness) inspiration, intuitive perception, sattvic qualities, absence of anger (akrodha), egoism and Raga-dwesha (like and dislike).

In Vedanta or the path of Jnana the terms "Manana" (reflection) and "Nidhidhyasan" are very frequently used. Manana is Vijatheeya vritti triskar (driving away all the thoughts of worldly objects), and Swajateeya vritti pravaha

(increasing the thought currents of God or Brahman like a steady stream). Nidhidhyasan is deep and intense contemplation. It is anatma vritti vidadana rahita—atmakara vritti sthithi. The mind is perfectly established on the Absolute. No worldly thought will intrude now. The contemplation is like a steady flow of oil (taila dhara vat).

Train the mind in a variety of ways in concentration in the beginning. Concentrate on the Anahat sounds of the heart by closing the ears. Concentrate on the breath with soham repetition. Concentrate on any concrete image. Concentrate on the blue sky. Concentrate on the all-pervading light of the sun. Concentrate on the various chakras of the body. Concentrate on the abstract ideas of Satyam, Jnanam, Anantam, Ekam, Nityam, etc. (truth, wisdom, infinity, one eternal essence). Lastly stick to one thing only.

In meditation do not strain the eyes. Do not strain the brain. Do not struggle or wrestle with the mind. Relax. Gently allow the divine thoughts to flow. Steadily think of the Lakshya (point of meditation). Do not voluntarily

drive away intruding thoughts. Have sublime sattvic thoughts. Vicious thoughts will themselves vanish.

If there is much strain in the meditation reduce the number of hours for a few days. Do light meditation only. When you have regained the normal tone, again increase the period. Use your commonsense all throughout the sadhana. I always reiterate on this point.

When the mind becomes steady in meditation the eye-balls also become steady. A yogi whose mind is calm will have a steady eye. There will be no winking at all. The eyes will be red or pure white.

Those who meditate for four or five hours at one stretch can have two asanas either Padma or Vajra or siddha and vajra in the beginning. Sometimes the blood accumulates in one part of the legs or thigh and gives a little trouble. After two hours change the asana from Padma or siddha to Vajrasana. Or stretch the legs at full length. Lean against a wall or pillow. Keep the spine erect. This is the most comfortable asana. Join two chairs. Sit on one chair and stretch the legs on another chair. This is another contrivance.

You must daily increase your vairag, meditation and sattvic virtues such as patience, perseverance, mercy, love, forgiveness, purity etc.. Vairag and good qualities help meditation. Meditation increases the sattvic qualities.

Have the one all-pervading bhavana (feeling). Deny the finite body as a mere appearance. Try to keep up the feeling always.

Whatever that elevates you, you can take it up for your advantage just to elevate the mind and then continue your prolonged meditation.

In contemplation you are in spiritual contact with the unchanging Light. You are cleansed of all the impurities. This light cleanses the soul which touches it. The sun-glass is exposed to the light of the sun and the straws that are underneath catch the fire. So within yourself if you have an open heart devoutly lifted up to God, the Light of the Purity and Love illumining this open soul will consume all your shortcomings in the fire of Divine Love. The Light brings enhanced energy and great comfort.

This purifying process leads

to a deeper insight into Truth. This is the action of the Grace of the Lord upon the soul in meditation. In this inflowing Grace there forthwith arises that light of the mind into which God is sending a ray of His unclouded Splendour. This light is vastly potent.

Oh fools! why do you close your eyes during meditation? Open your eyes and meditate. You must keep your balance of mind even when you are in the bustle of the city. Then only you are perfect. In the beginning when you are neophyte you can close your eyes to remove the distraction of mind, as you are very weak. But later on you must meditate with eyes open even during walking. Think strongly that the world is unreal, that there is no world, that there is Atma only. If you can meditate on Atma even when the eyes are open you will be a strong man. You will not be easily disturbed.

All the visible things are Maya. Maya will vanish through Jnana, or meditation on Atma. One should exert himself to get rid of Maya. Maya havoc through the mind. Destruction of the mind means the annihilation of the Maya.

Nidhidhyasan (meditation on Atma) is the only way for conquering Maya. Lord Buddha, Raja Barthrhari, Dattatreya, Akhow of Guzerat, all had conquered Maya and mind through deep meditation only. Enter silence. Meditate. Meditate.

You can meditate when the mind is beyond all anxieties only.

When sushumna nadi is working i.e., when the breath flows through both the nostrils, meditation goes on with ease and joy. The mind is calm (prasanta state). There is an increase of sattva guna when sushumna is operating. Sit for meditation the moment sushumna nadi begins to flow.

Considerable changes take place in the mind, brain and the nervous system by the practice of meditation. New nerve currents, new vibrations new avenues, new grooves, new cells, new channels, are all formed. The whole mind and the nervous system are remodelled. You will develop a new heart, a new mind, new sensations, new feelings, new mode of thinking and acting and a new view of the universe (as God in manifestation).

PUJA DAYS IN BENGAL

By Swami Jagadiswarananda

Bengal, perhaps, celebrates the Dasserah days in a more attractive manner than the rest of India. Saradiya Durga Puja or the autumnal worship of the Divine Mother is the most popular of all festivals of the Bengali Hindus. Hence it is observed with great eclat all over the Province.

Though Bengal is the confluence of the three main streams of Hindu Religion, i.e., Vaishnavism, Advaitism and Saktaism it must be said that it is the stronghold of Sakti-Sadhana. Once it was a great centre of Buddhist Tantricism also. Bengal has produced Ramprasad, Kamalakanta, Ramakrishna, Aurovinda and other prominent Sakti-Sadhaks. The Tantra-literature is very widely read by the people of the place and the most concrete expression of the characteristic bent of the Bengali mind towards Saktaism is the worship of the Mother Durga in Pratima or the earthen image during

the Dasserah Days unlike any other Province.

Bengal takes only four days from Saptami to Dasami to perform this ten-day-festival, as the name, Dasserah means. Yet the preparations commence at least a month earlier when the making of the earthen image is started. The rich and the poor, the young and the old, are overwhelmed with joy these few days. Those who are away from home on business, education or employment make it a point to return to their nearest and dearest ones under the parental roof at the time of Dasserah. Richer people perform the Puja in their own houses while the poorer class join together in groups to worship the Mother Divine in public places. In the mornings and evenings Agamani songs describing advent of the Divine Guest are feelingly sung in the villages and towns and the atmosphere becomes so surcharged with Her thoughts

that one is naturally inclined to believe She is really coming down to earth from Heaven to bless Her children. In the words of Ravindranath the presence of the Blissful Mother deluges the country with Anandam.

A considerably big Pratima is made of earth on a frame of wood and bamboo. It consists mainly of four images i. e., the central image being that of the Mother attended with her two daughters, Lakshmi and Saraswati, Goddesses of wealth and learning respectively as well as two sons Kartikeya and Ganesh who are the presiding deities of Siddhi (success) and Sakti (power). They all ride on their Vahans or carriers. The Mother rides on the Lion and Kartikeya on a Peacock. Saraswati holds the Veena in Her hands. The image represents the scene of the Mother killing Mahishasura, the demon discomfited by her weapons. The image is very beautifully and tastefully painted and decorated in variegated colours with costly dress and ornaments, flowers and foliage in such a fascinating way that it shines with living-

ness. In the morning of the Saptami the Puja begins with elaborate rituals and rites in accordance with Agamic paraphernalia. Conches are blown by the girls, bells are rung by the boys and drums are beaten. Devotional music both vocal and instrumental are played in the evenings. Mirth and hilarity become perceptible in the air all around. The poor are sumptuously fed and are given new clothings. Social distinctions being forgotten for the time being at least, the mass, receives motherly entertainments at the hands of the class. Tagore rightly remarks that if the motherless do not get their mothers during these days of joy the festival is of no use. The home is converted into a Heaven by the presence of the Mother. The hands of the Mother are held in Vara and Abhaya Mudra with which she scatters consolations and blessings to her children stricken with sorrow and suffering. The Chandi or the Durga Saptasati is recited consecutively for three days in the Puja mandapa by the Brahmins.

Evenings are especially marked with much pleasantness. Vesper service is done by many together and the chanting of hymns in accompaniment to music and illumination almost turn the earth into a paradise. Those who take part in them heartily cannot but throw off from their minds the burden of troubles and tribulations that oppressed them throughout the year. The smiling face of the Mother beams with *kripa* and *karuna*, infinite love and affection. She radiates so much peace and blessedness that bleeding heart of the devotee is soothed and healed. The Mother has been aptly described in the Chandi as "Soumya" *Soumya tarassha soumyevyastatisundari* i.e., She is charmingly beautiful, more beautiful than beauty itself:—She is fairest of the fair. The *mrinmayi* (earthen) image becomes *chinmayi* (spiritual) image as it were. The Divine Mother is adored just like a human mother in such a worship. To worship the Infinite in the finite is to personalise or humanise the Impersonal Absolute. God comes so near to man in such festivals that the latter can easily establish a personal relation with the former and can thus easily spiritualise his entire life. One meaningful ceremony is the worship of a little girl of tender age as the Divine Mother with all necessary rituals. It is said in the Chandi that women are the living forms of the Divine Mother. The aim of this function is to recognise Her in all female figures. The two days, Ashtami and Navami, are spent in the same way but the Dasami day cast a gloom over the minds of the people. That day the short stay of the Mother on earth comes to an end; so the faces of her children are darkened by the pang of her separation. No true son or daughter can bear the departure of their Mother. Towards the evening the image is taken out and carried on shoulders in a big procession for some hours and then immersed in a sacred river or pond. At the time of immersion people take holy dips in the water and retrace their reluctant steps homewards with heavy hearts. At home

they all assemble together in the mandapa when *shantibari* (sacred water of peace) from the *mangala kalasa* (auspicious pot) is sprinkled over all. Then comes the embracing ceremony which is very pleasant and significant. The juniors reverently prostrate themselves before the seniors. Brothers and friends embrace one another warmly. Even people forget jealousy, anger, difference of opinion and all petti-mindedness and embrace their enemies in the name of the Divine Mother. Lastly follows the distribution of sweets among all present. This brings the festival to a close.

The Puja festival thus performed in Bengal has a three-fold significance. It is a great stimulus to the religious life of the family the members of which get an opportunity to refresh their moral life by living in a spiritual atmosphere. Domestic life receives a moral lift and its moral sense is enhanced by such congregational worship. What is true of the family is true of

the society as well. The festival strengthens social unity and amity. Social feelings of the community that are dormant are awakened, and softer feelings of the people find an outlet. The lower class are helped and benefitted by the higher and closer mutual relation between them is renewed. Social functions that are now-a-days tending more and more towards materialism are given a religious turn. Such collective worship of the Mother Divine is a considerable check on the immoral life of the society.

Lastly the national significance of the festival is really immense. The nation as a whole receives a training in the *Sakti-Sadhana*. These festivals are the occasions on which the nation recoups its moral health and learns the clue to regain its lost power and prestige by the grace of the Divine Mother. In the Ramayan it is said that Sri Ramachandra successfully worshipped the Mother Divine with a view to kill Ravana. The Chandi that is chanted during the

Puja days relates that the king Suratha got back his lost kingdom after the performance of such Puja. Bankim Chandra, the Rishi of Bande mataram mantra of India impressively depicts in his famous work "Ananda Math" how Sakti-worship can revitalise a fallen nation. True patriotism consists in loving and serving one's Janma-bhumi as the material body of the Universal Mother. India at large has never divorced religion from national life. Hence the more such religious festivals are celebrated by the nation, the better for its future. Unless a nation seeks inspiration from Providence and unless the people are in a body initiated in the Sakti-Sadhana, its material and spiritual regeneration and welfare will never draw near nor will its downfall be averted.

LIFE AND LITERATURE

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

Life may be said to be the sum-total of the experiences of human individuals. Literature is the outcome in the form of poetry, drama or prose from the minds of great men. In order that Literature may be correctly understood and appreciated by readers, it is necessary for the latter to gain experiences in life similar to those of the poets, dramatists or prose-writers. The same piece can be understood in different ways by men of different capacities. The same man may *seem* to understand it when he is a student but really will be able to go into the root of it only when he is a man. Hence the general idea of a work being understood when once it is studied is not a correct one. As the man grows, more and more of the treasures inbedded in the work reveal themselves to him. Every one, therefore, should try to be a life-student, whatever may be his walk of life.

The following illustrations may bring out the truth of the above statement:

Kalidasa, one of the greatest poets of the world speaks through Kanva's mouth in the Sakuntala just when Sakuntala disappeared from his view while she was on her way to Dushyanta's home, the sloka

अर्थो हि कन्या परकीय एव तामद्य संप्रेष्य परिग्रहीतुः ।

जातो ममायं विशदः प्रकामं प्रत्यर्पितन्यास इवान्तरात्मा ॥

It means "Girl is evidently another's property. Having now sent her to her husband's home, my mind feels so easy as that of one who has safely returned to the owner the object deposited with me."

When this stanza is explained by the teacher in the class room, the student generally understands from this that every father feels himself easy when he sends his daughter to her husband's home. But when he himself becomes the father of a girl and sends her to her husband's home for the first time he does not experience the same feeling as Kanva. His eyes are filled with tears; his speech fails; even the word '*adieu*' fails to come out of his lips; he simply nods his head. He then goes through the same drama to examine whether Kalidasa's statement was not true to life. On careful examination he is able to understand the significance of the words *mama*, *snehat tanaya* etc., in the sloka

वैकुण्ठं मम तावदीदृशमहो स्नेहादरुण्यौकसः ।

पीड्यन्ते गृहिणः कथं न तनयाविश्लेषदुःखैर्नवैः ॥

Here Kanva clearly says that Kanva is not a householder, and Sakuntala is not born of him but she was only brought up by him. He sees the appropriateness of the use of the word *tanaya* which is related to the word *tanu* meaning body and that of *kanya* in the previous sloka.

Having thus understood that Kanva acts the role of a foster father, he is able to understand clearly the significance of the different expressions in the sloka.

अस्मान्साधु विचिन्त्य संयमधनानुचैः कुलं चात्मनः

त्वय्यस्याः कथमप्यब्रान्धवकृतां स्नेहप्रवृत्तिं च ताम् ।

सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया

भाग्यायत्तमतः परं न खलु तद्वाच्यं वधूबन्धुभिः ॥

It means 'Carefully consider about us, the possessors of the wealth of penance, the greatness of your family and the sincere love which she bore towards you to which the relatives are not responsible and give her, among your wives, the ordinary treatment. More need not be said by bride's relatives, since more than ordinary treatment depends upon her luck. The use of the plural in *asman* clearly shows that *people other than parents* are not prepared to take individual responsibility in things concerning women. Here Kanva seems to suggest that the responsibility regarding Sakuntala rested not only upon him but also on other inmates of the hermitage. It is doubtful whether the girl's father will give expression to the idea contained in the second line. Even granting that she chose her husband without the consent of the parents, is it not more natural for the true father to throw the blame on the bridegroom rather than on the bride? The use of the word *vadhu-bandubih* is very natural. Will a father call himself the *bandhu* of his daughter?

From this one can see that the act wherein Sakuntala is sent to her home can best be understood by him, and him only who has sent his own daughter to her husband's home and at the same time acted as the warden of another's daughter.

Again we have the following three slokas from the pen of the same poet:—

पुराणमित्येव न साधु सर्वम् न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

(Malavikagnimitra)

आ परितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Sakuntala)

क सूर्यप्रभवो वंशः कचाल्पविषयामतिः ।

(Raghuvamsa)

These stanzas clearly illustrate that, when a person is fresh from his college, he is sure to feel that there is none to equal him, but, as he learns more and more, he begins to realise the littleness of his scholarship and the imperfections of his knowledge, when Bhartrhari's sloka

यदा किञ्चिज्ज्ञोऽहंगजइव मदान्धः समभवं

तदा सर्वज्ञोऽस्मीत्यभवदवलितं मम मनः ।

यदा किञ्चित् किञ्चित् बुधजनसकाशादवगतं

तदा सर्वज्ञात्मा ज्वर इव मदो मे व्यपगतः ॥

Or again in Samson Agonistes we have:—

Samson— Out, out, hyaena! These are thy wonted arts,
And arts of *every woman* false like thee—
To break all faith, all vows, deceive, betray;
Then, as repentant, to submit, beseech,
And reconciliation move with *feigned* remorse
Confess and promise wonders in her change
Not truly penitent, but chief to try
Her husband, how far urged his patience bears,
His virtue or weakness which way to assail;

Dalila—
First granting, as I do, it was a weakness,
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets, then with like infirmity
To publish them—both *common female faults*
Was it not weakness also to make known
For importunity, that is for naught,
Wherein consisted all thy strength and safety?

The true significance of this speech cannot be understood by a reader who has the good luck of having secured a sincere and good wife. The statements 'Arts of *every* woman,' and 'Common female faults' may appear to him to be exaggerated. Such an expression is the outcome of the untold sufferings which Samson or Milton underwent. Even though the expression 'Common female faults' comes through the mouth of Dalila, yet it is Milton that speaks through her. The veracity of that statement may be upheld only if it is agreed upon by women.

Similarly it is the experiences in life that will prove the truth of the statement made by Milton in his *Paradise Lost*.

The mind is its own place, and in itself can make a Heaven of Hell, or Hell of Heaven.* Life, thus, influences Literature and Literature is well understood when viewed through the experiences in Life.

*मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥



ON CONFIDENCE

By P. M. Huri.

1. It is the man that hath a will
That sees in th' world an open way;
It is the man that hath the skill
That brings the world under his sway.
2. But he who doubts, and fears, and wears
The veil of shyness over his face
Finds the world a nest of cares,
And sadly plods through tearful days.
3. Doubts and cares and diffidence
Lead but to failure and distress;
But courage and self-confidence
Haul man to beckoning success.
4. The Lord purveys to worlds always,
And broods on them all day and night;
Why, then fret and waste thy days,
And not advance in full delight!
5. The soul that dwells in fleshy frame
Is one with Lord of strength and light;
Recall it from all dreamy game
And voyage on with spirit's might.
6. Arise! and on with work in cheer
That scorns the freaks of fickle time;
The Spirit shall through all seas steer
And harbour thee in Fortune's clime.

SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. S.

Chapter I.

आस्यादेव निःसरते नराणां क्रोधः प्रमादो लोभरूपश्च मृत्युः ।

अहं गतेनैव चरन्विमार्गान्न चात्मनो योगमुपैति कश्चित् ॥७॥

This death originates in men's pride. Anger, ignorance and covetousness are its other forms. Nobody who being overcome by pride follows wrong paths, succeeds in attaining union with the real Self. (7)

It has been shown that Pramada is death. The forms through which it manifests itself will now be described. Death, called Pramada, at first, assumes the form of pride. From pride arises desire which revolts in sense-objects. When desire is thwarted it changes into wrath, ignorance and delusion. Then through the power of ignorance which exists in the form of pride etc., Self is mixed up with not-self, as a result of which men think; 'I am a Brahmin'; 'I am a Kshatriya'; 'I am a Vaisya', 'I am a Sudra'; 'I am stout'; 'I am thin'; 'I am that man's son' 'I am this man's grandson' and so on. They are swayed by love and hatred; and go astray from the paths prescribed by the Sruti and the Smriti. None among such men succeeds in attaining the state of Samadhi.

This sloka may also be explained in the following manner. The cycle of birth and death is caused by Avidya, desire and Karma. Self-realisation is barred by these three. Avidya or nescience from which false impressions arise, has already been stated in the fourth sloka in which it is said that death results from ignorance; the nature of Karma will be described in the ninth, while in this sloka desire is considered. The word *asya* may be construed as 'desire' from the root *as* which means 'to throw', as creatures are thrown down on earth by desire. Again *asya* means mouth, and as desire is all-devouring, *asya* also means desire. In the Bhagavat Gita Lord Sri Krishna also describes desire as all-consuming. Death, at first, manifests itself in the form of desire and is then changed into wrath. It is also said 'wrath arises from desire.' Enveloped by ignorance in the form of pride, Jivatman is made to pursue wrong paths by desire, and hence it is unable to realise the true Self.

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Moreover:--

ते मोहितास्तद्वशे वर्तमाना इतः प्रेतास्तत्र पुनः पतन्ति ।

ततस्तन्देवा अनुपरिप्लवन्ते अतो मृत्युर्मरणादभ्युपैति ॥८॥

Being deluded by ignorance and swayed by death, they depart from this world after death but fall back again. They are always followed by their senses; hence they repeatedly meet with death. (8)

Under the influence of ignorance which acts through pride men regard the body as the self and come under the sway of death, known as Pramada, which is a modification of pride. They then die and depart to the hereafter along the Path of Darkness; there they live till they return to the world along the same path in order to take body again. Says the Sruti:- "After death they dwell in the hereafter till the time for descent comes. Then they return to the world along the path which they followed in ascent". At the time of their reincarnation the senses follow them and lead them to perform fresh actions. It is for this reason i.e., because they are intimately associated with the senses, they repeatedly fall a prey to death. Death is followed by birth, and birth by death. Caught in this cycle of birth and death they never attain emancipation. This samsara, therefore, is due to the association of ignorance with one's own self. So long as oneness with the supreme Self is not realised, the Jiva is afflicted by the three kinds of miseries and is overwhelmed with and dragged hither and thither by love and hatred.

The phenomenal universe results from ignorance of the true Self. Atman is reflected on the creation and is variously styled as the Witness (Sakshi), the Lord of creation (Isvara), the cause (Karana) and the Inner Controller (Antaryami). Though Atman is in the creation, still he is not bound by it in any way, because the Sruti opposes such an idea. Therefore the Lordship of creation (Isvaratva), etc., are mere conceptions and have no reality. It is said, "Paramatman in association with name and form caused by Avidya has received the name of the Lord of creation (Isvara)." Therefore, there is nothing incongruous in holding that the conception of the Lordship of the creation appears false with the dawn of self knowledge. In this Sloka the Rishi has described why ignorance and desire are regarded as bondages. He now goes on to discuss the effect of Karma.

[18]

कर्मोदये कर्मफलानुरागास्तत्रानु ते यान्ति न तरन्ति मृत्युम् ।
सदर्थयोगानवगमात्समन्तात्प्रवर्तते भोगयोगेन देही ॥९॥

When men perform work they become attached to the fruits thereof and follow them to the other world after death for enjoying them. They cannot, therefore, escape death. Owing to the non-realisation of its oneness with the real Self and its attachment to worldly enjoyments the embodied self is born again and again on earth. (9)

In the view of some, deathlessness and immortality can be attained through Karma. This is refuted here. Karma alone cannot bestow immortality, because desire for enjoyment makes them cast off their bodies and take on fresh ones, hence they cannot cross death. That is, they are made to pass through transmigration.

Q. Why does attachment for the fruits of work cause a round of rebirths?

A. Because they are not aware of their true nature which is Brahman without a second, Bliss everlasting and Knowledge pure.

Just as a blind man unable to see his way strays to uneven and thorny places, so does a man devoid of discrimination roam about being led by desire for earthly enjoyment. Moreover,

तद्वै महामोहनमिन्द्रियाणां मिथ्यार्थयोगेऽस्य गतिर्हि नित्या ।
मिथ्यार्थयोगाभिहतांतरात्मा स्मरन्नुपास्ते विषयान्समन्तात् ॥१०॥

The senses pursue their objects and that is the cause of their delusion. The incarnated soul is always prone to attach itself to objects that are unreal. The soul subdued by its contact with the unreal objects remembers and worships only those with which it is immediately concerned. (10)

The pursuit of earthly objects by the senses of one who has been overpowered by attachment is the cause of delusion. From this it also follows that the senses of one who has realised the evanescent nature of mundane objects will no longer pursue them. Averse to the gratification of the senses, such a one will take to Atman, whence follows cessation of delusion. But the senses of the man who regards earthly objects as real, runs after them. He fails to realise the Paramatman without a second, existing in all embodied creatures. It is also said, "Persons whose minds are polluted by contact with female bodies and who are blinded by the poison of worldly enjoyments, are unable to realise Brahman." Hence they are led by delusion to pursue transitory things over and over again. Says Manu: "Nobody ever attains satiety of desire through sensual enjoyment". The embodied creatures have a natural attachment for worldly enjoyments which consists in running after objects of the senses. This arises from ignorance; hence is their return to the world after death. It is well-known that the embodied self not realising its oneness with the Paramatman gets engrossed in earthly things and only sees what goes on without. As a consequence of this it is born as lower animals. The Bahvricha Brahmana also speaks in the same strain. Bhagavan Sanatsujata also will say later "Men who are led by desire, perish with the destruction of the object of their attachment."

Q. Why is a round of rebirths inevitable in the case of those who are engrossed in worldly matters?

A. Because being overwhelmed with unreal things their souls have fallen from their real nature, that is, they have been detached from the state of Brahma. They remember and serve only those sense objects with which they are engaged. Their attention is not directed to the Paramatman.

अभिध्या वै प्रथमं हन्ति चैनं कामक्रोधौ गृह्यचैनं च पश्चात् ।
एतान् बालान्मृत्यवे प्रापयन्ति धीरास्तु धैर्येण तरन्ति मृत्युम् ॥११॥

Contemplation of sense objects first destroys man and then desire and wrath overtake him. These three lead him to death; but those who have attained calmness escape death through self-control. (11)

Q. What is that?

A. Listen to what is said in this connection. At first the contemplation of earthly things distracts and detaches man from his true nature. He is then attacked by desire which brings his senses in close contact with their objects and further paves his way to destruction. Thus overtaken by desire he falls a prey to wrath which completely do away with his real nature. The fool, devoid of the power of discrimination, comes under the sway of these three, namely contemplation of sensual things, desire to enjoy them and wrath, and eventually are thrown by them into the jaws of death.

It is stated in the Kathavalli: "The Creator has so made the doors of the senses that they open outwards, wherefore men turn to outside objects and do not look to the Atman within." The Self-controlled having conquered their desire for worldly enjoyment, realise oneness with the Paramatman, and escape death.

योऽभिध्यायन्नत्पतिष्णन्निहत्यादनाचारेणाप्रतिबुध्यमानः ।

स वै मृत्युं मृत्युरिवाचि भूत्वा ह्येवं विद्वान्योऽभिनिहन्तीति कामान्॥

Realising through meditation that sense objects have their beginning and end holding them in contempt, and never revolving them in mind he who succeeds, in doing away with them, swallows death by becoming the Death, as it were, of death itself. Such is the nature of the enlightened person who kills his desires. (12)

Q. How does the wise man, conquering desires through self-restraint crosses death?

A. He knows through meditation that earthly objects are impermanent, impure and full of sorrow. He realises further that they arise and disappear; he treats them with contempt, never revolves them in his mind, and rejects them as filth. He becomes the death of death, as it were, and swallows it. It is said, too, "He who restrains himself from sense objects through discrimination, becomes known as the death of death itself. He is wise, knower of the self and a seer".

कामानुसारी पुरुषः कामाननुविनश्यति ।

कामान्नुदस्य धुनुते यत्किञ्चित्पुरुषो रजः ॥२३॥

That man who pursues worldly enjoyments perishes along with their destruction. But the man who forsakes them, succeeds in destroying whatever rajas he possesses. (13)

Thus knowing the ephemeral nature of sense objects the wise man conquers his desires through aversion etc

Q. But what does that man do who fails to conquer his desires?

A. He thinks of worldly pleasures and runs after them. Ultimately ruin overtakes him along with the objects of desire. These are impermanent and every moment approach destruction. Similarly the man of desire is also gradually crushed. But the man who sees that destruction is inherent in worldly things does not entertain any desire for them. Through the power of discrimination he destroys the roots of Karmas, both pure and impure, accumulated in this as well as in previous births.

देहोऽप्रकाशो भूतानां नरकोऽयं प्रदृश्यते ।

गृह्यन्त इव धावन्ति गच्छन्तः श्वभ्रमुन्मुखाः ॥२४॥

The real nature of the body of all created beings is unrevealed. It is a veritable hell. Considering the body to be pleasant men run after it and fall prone into ruts like blind people. (14)

Q. Is this coveted body also detested by him who has renounced all objects of desire?

A. Yes, it is. This visible body is the product of ignorance (Avidya). Moreover it is comparable to hell, inasmuch as it is full of phlegm, blood, pus, faeces, urine and worms. Manu also speaks of the body in the same strain, "This body is a pillar of bones kept together by sinews, is coated with flesh and blood, and covered with skin; it is a receptacle of faeces and urine and emits foul smell; it is full of infirmities and grief; an abode of diseases frail, impure and transitory. Such is the dwelling place of the beings. This should be forsaken". Considering the very loathsome female bodies to be delicious people run after them, even as a blind man unable to see a deep hole in front of him plunges headlong into it. That is, people given to worldly enjoyments desire female bodies and go to hell.

Homemaking As A Career

By Alice Young

[This article is a reprint from the "St. Ann's Parish Monthly" of July 1935. It is written, we take it, with a view to interest the ultra-modern minds. The author clearly establishes the necessity for purifying and strengthening the home, the legitimate sphere of woman's activities.]

Homemaking is a creative career with the advantages and disadvantages of any career. Though every woman should desire to be a good homemaker, unfortunately every woman is not, and the reason lies in the fact that women too often underrate homemaking and fail to go about making a home in an intelligent manner. Homemaking is not as easy as it appears to the novice. A home does not develop magically, but it is the result of conscious, intelligent, and applied effort. It is a serious business and if it fails, the misfortune is usually the result of factors which would cause failure in any job mainly laziness, lack of initiative, absence of interest and selfishness.

Homemaking is strenuous. The homemaker soon discovers that she has to be, among other things, a nurse, a teacher, wife, mother, cook, laundress, seamstress, interior decorator, psychologist, and diplomat. And

that is what makes homemaking quite the greatest and most difficult of careers. It is not to be taken lightly, for it is the career among all others which has the most telling effect upon society. And since the wife and mother is the controlling factor in the home, the duty of making the home healthy and happy devolves upon her. This should be her aim, and all her effort should be directed toward this end.

Training and Preparation

In preparing for a career we are required to fulfil certain conditions and to complete a certain amount of training. The career of homemaking is not exempt from these requirements but unfortunately preparation for this all-important field seems unnecessary to those who have not realized all the implications of homemaking as a profession.

Training for homemaking actually begins at birth. It is during the formative years that the ideas and attitudes which persist

throughout life are built up, and these same ideals and attitudes are carried over into the career of homemaking.

Education for marriage and parenthood is ultimately education for homemaking and involves education in the physical, intellectual, moral, and spiritual life. Education in correct health habits is essential. The prospective homemaker should know not only how to take care of herself, but also how to take care of others. Intellectual training for the homemaker would include (if she were a college woman) well-chosen social, psychological, and cultural courses. Among the more specific courses for the essential preparation in this field are courses in the family, child welfare, child care and home nursing, nutrition, meal planning, table setting and physiology. Particularly good are the courses in children's literature and story-telling which are now offered in various colleges.

The lack of a college education does not need to handicap the true aspirant. She can pursue a course of self-education. For her, there are food demonstrations, free lectures of the public library, dress-making courses in department stores, and courses

in interior decorating and home furnishing. In addition, the librarian is always willing to aid in the selection of pertinent books. And perhaps this is the most opportune place to emphasize the fact that pure theory does not help the homemaker. Rather it is theory put into practice.

The most necessary requirement for this career is the possession of certain spiritual and moral qualities. These presuppose the presence of a deeply religious background. By this is meant not merely the formal fulfilment of religious duties, but the actual living of religion. Living the Christian life provides those intangible qualities which go to make a house a home. After all, a house can be made with hands, but to build a home requires the heart and soul.

The homemaker, in order to build a healthy home, must herself possess a wholesome personality, imbued with correct attitudes, her actions will necessarily be the expression of the highest individual and social ideals.

The suggestions made above in regard to the training and preparation necessary for homemaking serve to reveal only few

of the ramifications of this career. As the greatest of professions and the ultimate integration of all other careers, it demands the maximum of versatility and the will-to-do. This career is of the utmost importance for upon the homemaker devolves the most difficult and most delicate task of training America's future citizens—and citizens of heaven.

Qualifications Necessary for Success

As a career homemaking requires the possession of certain qualifications necessary for success. Health—physical, mental, and spiritual—is the most necessary of these prerequisites. This implies a wholesome character, an integrated personality and a religious mind.

A desire for that kind of a career and a sincere appreciation of it are important factors. For success, the whole heart and soul must be in it. Other qualities which typify the homemaker are flexibility, adaptability, sweetness, understanding, unselfishness, and self-control. She must possess an unquenchable sense of humor and radiant friendliness and charm. A homemaker in love with the world in the right sense and

attuned to the poetry of living has success within her immediate grasp. And as a mother, the homemaker must strive desperately never to forget that she was once a child, for, remembering, she will have a keener understanding of and sympathy with childish whims and fancies.

But in the last analysis, it is what the homemaker really is that counts in this business of being a wife and mother.

Description of Homemaking as a Career

In order that the prospective homemaker may have some conception of her duties, an attempt is made here to sketch briefly a few of her activities. Among other things, she has general charge of food, clothing and shelter, the training of children, and the guidance of the spiritual, cultural, and recreational life of the family.

Among the most important of the physical aspects of homemaking is the purchasing, preparation, and serving of food. In this field, the homemaker applies the principles which she has learned during her time of preparation. She must know how to provide an adequate diet

for the family. In the purchase of food the budget is kept in mind. With careful buying an attractive and well-balanced meal can be served at a comparatively low cost. By a few gay touches, or may be a crisp sprig of parsley, the ingenious homemaker can easily add a festive tone to an otherwise plain meal. And presto! the evening dinner develops into a party!

The homemaker is generally the controlling factor in the choice and purchase of clothing. When she goes to buy Junior a suit she considers the cost, durability, and suitability. From her courses in textiles or from her own personal experience, she has a feeling for good taste in clothing, and a knowledge of line, color, and textiles. Besides being careful of her children's appearance, the wife and mother is mindful of her own personal appearance. She dresses neatly, conservatively, and attractively, avoiding any eccentricities. And she tactfully controls her husband's tastes if they are not quite what they should be!

By shelter is meant the care and furnishing of the home. In the furnishing of the home, the homemaker has ample op-

portunity to use the knowledge acquired in interior decorating courses. The result is an attractive, pleasant, and livable home which the homemaker takes a sensible, but not fanatical pleasure in keeping clean and neat. It may be suggested here that although it may be advantageous to have a schedule for the management of a home, that schedule should be a tool and not a tyrant. The slave to a schedule would permit an ideal picnic day to go by unused just because the back steps needed scrubbing!

By far the greatest duty of the homemaker is the training of children so that they are fitted for their rightful place in society and are mentally, morally, emotionally, physically, intellectually, and spiritually equipped to lead a good life. Thus it may be truly said that the home is the training school of life.

A great deal of thought, effort, and perseverance is necessary to achieve the socialization of the child, and this duty largely devolves on the mother who is in constant contact with the child during the so-important first five years of life. The mother must be everlastingly conscious that children are

naturally imitative. Constantly aware of the importance of personal influence, the mother is morally obligated to set an example in all things. She must live courageously, unselfishly, and beautifully. She herself will have cultivated lifelong habits of reliability, industry, and initiative in order that these same habits may be absorbed by her children.

It is the homemaker's duty to direct the physical training of the child through the insistence on good personal and health habits. To endow the child with a healthy body and then to aid him in keeping it fit is one of the many evident duties which must be recognized by parents.

The most important moral training of the child takes place in the home. Through imitation and practice the child acquires the correct sense of moral values. As moral disintegration may begin at a very early age, so may moral development be firmly established and fostered.

Two things essential to the child are love and a sense of security. Correct psychology will make the homemaker aware of the devastating effect of threatening the child with

the loss of either of these. Moreover, the good homemaker will be appreciative of the little things which are done to please her, and she will never fail to notice and to acknowledge things which may be very insignificant, but which mean something to the child.

The spiritual training of the child is the joint concern of the parents, but the mother's influence is the stronger due to her all-day contact with the children. Without spiritual training as a foundation all other education will be in vain, or may even prove to be detrimental. The true homemaker recognizes this as a sacred trust, and uses every possible means for the building of spiritual outlook and a fine appreciation of spiritual values.

With all this emphasis on children one might be led to believe that the husband and father has been forgotten. Unfortunately that is too often what actually happens to him. With the coming of the children, he finds that he, once the lord and master, has been relegated to the background. This is one of the things against which the true homemaker must be on her guard. For his sake, she will play the role

of wife and mother equally well, and an attractive wife and mother at that. He will share in the training of the children through co-operation and team-work. She, in turn, will remember her duty as a companion to her husband, making it a point to talk about the things in which he is interested even though her mind may be occupied with little worries about the children. She will make herself necessary to her husband's recreation and pleasure, and will make herself available whenever he is free. This can be done without neglecting any household duty, and it is very important for the happiness of the home.

The prospective homemaker, in her preparation and training, will be mindful of the cultural needs of the family. She will aim to develop her own cultural taste and to provide for the cultural needs and desires of all in the home. Good books and magazines will be conveniently on hand for use in leisure moments. Good music and good pictures will find a place in the home, and will contribute not only to the pleasure of the family, but to the education as well.

To the homemaker belongs

the increasingly difficult task of making recreation in the home so fascinating that the members of the family will be unwilling to miss anything going on there. The children will bring their friends home, confident that their mother will not think it a major crime if they muss up the kitchen in the process of a candy pull! Family picnics and other forms of family recreation will be motivated by the homemaker's enthusiasm. And among other things, the homemaker must possess an elastic imagination which will be her passport to the children's world of make-believe. She will not be too busy to play with them, and never will she make the fatal mistake of laughing at their fancies or of betraying their confidences. Lastly, she will possess a ready fund of general knowledge which will aid her in helping the children to develop their avocational interests.

All this is but a glimpse of the wide opportunities in the field of homemaking. It is not intended to discourage prospective homemakers, but to emphasize the fact that homemaking as a career requires a very definite training. Whether this training be formal or informal it is ~~nevertheless~~ ^{nevertheless} neces-

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THE HINDU MIND



Maya

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Kabbala and the Veda

The Glory of the Self

Patanjali's Mahabashya

Sanatsujatiyam

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VOL. III. SEPTEMBER, 1935. No. 3.

MAYA

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

1. The Nature of Power of Maya must have a peculiar significance.

We are told that the self in the individual is none else than the one Universal Self and that the seeming individuality of the Jeevatma is due to Avidya. We are told again that Maya it is that makes all this possible and that Avidya is but an aspect of Maya. What then is Maya? *Ya ma sa maya*. What is really not is Maya. Maya thus means unreality. Yet it is said to be the cause of the perceived universe. If Maya were absolute unreality in the sense of empty nothingness, it cannot be the cause of anything. So the term unreality

The Upanishad says that Ma-ya is Sakti or Power of the Self. Let us see what power is. Suppose a man moves his hand to take hold of an enjoyable object. This motion of the hand is the result of the motor currents sent to the muscles of the limb from certain nervous centres which are affected by the rise of a mental state called Volition or Will. This Will to move arises from and follows another mental state, namely Desire to move, and this Desire itself arises as a result of a presentation in cons-

ciousness of the desired object which presentation may be called Knowledge. Behind this Knowledge, there is the reality in man, the Soul, who is the ultimate source in and from whom arises this knowledge. He is in fact the Witness of the rise and fall of knowledge, Desire and Will. These mental states arise in him because of a power existing in him, namely the power to know, to desire and to will. This power is ever in the soul, whether or not there is actual knowing, desiring or willing at a particular time.

Taking for example the power to will,

(1) The ordinary ignorant man will identify the power of will with the motion actually perceived. He is not able to appreciate the difference between the power of will and the actual volition and action. To him therefore the power is quite Real or *Sat*.

(2) The Thinking student feels that what is real must be real during all the three periods of time and that, in as much as volition and action appear and disappear, the power cannot be real; later he feels also that, if the power is not real, no perceived results ~~permanent~~

rary, can ever come out of it and that therefore it cannot be unreal. As it is thus found to be both not real and not unreal, he cannot accurately describe its nature and so gives it the name of *Anirvachaniya* (indescribable),

(3) To the wise who see from the standpoint of view of the real Soul or Witness, the power has no existence or reality independently of the Soul. The power when considered apart from Him is absolutely unreal, *Asat*.

Similarly, Maya the power of the universal Self is

(1) real (*Sat*) to the worldly-minded or outer-attentioned

(2) neither real nor unreal (*na Sat na Asat*) to the student of Atma Vidya and

(3) absolutely unreal (*Asat*) to the Jnani or knower.

2. The Triple Maya.

Pure Maya, as Infinite Power, is one with the Infinite Self and is incapable of analysis; She knows no differentiation and in Her is preserved the equilibrium of Gunas or qualities known as Tamas, Rajas and Satvam which have reference respectively to dark ignorance

(or dullness and comparative inactivity), illusive light (or perversion and dividing or disharmonious activity) and pure light (or knowledge and harmonious activity). The qualities become manifest and their very existence is known only when their equilibrium is disturbed by one of the three qualities putting itself forth more prominently than the other two. Maya assumes three different names, according to the nature of the predominant quality, Tamasi, Avidya and Satviki Maya.

The self exhibited through Satviki Maya is Isvara, the Universal soul, the Supreme Divine Being. The self reflected through Avidya or Rajasi Maya is Jeevatma, the Individual Soul. The self appearing through Tamasi Maya is called Matter.

Satviki Maya being pure and harmonious, the Sat, Chit, and Ananda aspects of the Self are unaffected by it and are manifested in their fullness in Isvara. The disharmonious Avidya causes multiplicity in the Jeevatmas due to the seeming existence of countless gradations in the degree of happiness (Ananda), in the comprehensibility of the states of consciousness (Chit) and in the nature of the embodiments

(Sat); generally speaking, Ananda is subordinated to the other two aspects in the Jeevatma. The dull Tamasi is responsible for the seeming inertia in Matter, the Sat aspect alone of the self being prominent, Chit and Ananda being subordinated.

3. Unreality Explained.

The whole universe therefore with all its diversities, is the emanation from the Triple-sided Maya. But the three qualities or Gunas of Maya can themselves never be but for the ultimate supporting Reality, the Supreme Self or Atma. The Vedanta says that the universe can be nowhere but for the ultimate subsisting Reality the Self who alone is true, all else being but His manifestations. It is "unreal" only in this sense and not in the sense in which the term is sometimes used by some "idealistic" philosophers of the West who say that the universe is only a bundle of sensations and has no subsisting reality.

Of the three Principles, Isvara, Jeeva, and Matter, it is the Jeeva for whom the universe exists. It is not to serve His own purpose that Isvara enlivens the universe, for He has no purpose of His own; by

His so enlivening, Jeevas are placed within the divine influence of His life and they, every one of them, partake of that life, according to their respective needs in their progress onwards towards the ultimate goal of their individual existences; further, He is necessary as the Supreme Dispenser of the fruits of Karmas to Jeevas. Similarly, Matter also serves the purpose of Jeevas alone because its use is only in the preparation of the bodies of Jeevas, of Lokas or regions for the habitation of Jeevas, and of the articles of sustenance for the upkeep of the bodies of the Jeevas. Thus the whole universe existing only because of the Jeevas, we may say that Avidya is the very root of the universe and that the universe is preserved and maintained only on account of Avidya. When Avidya is dispelled by Atma Vidya, the illusive nature of Jeevatvam and of the phenomenal universe is alike realised. But so long as Avidya is allowed to domineer, the universe is true, Jeevatvam is real, and progress onwards in evolution and retrogression backwards in involution of Jeevas are also facts. The Vedanta declares that everything phenomenal is untrue. But untrue to whom? Certainly not

to our fashionable enquirers to whom many things worldly are true and attractive but only to the one who has direct experience of the Noumenal Reality. To those to whom the physical world is true, attractive or repulsive, heaven and hell, evolution and involution, are all equally true.

4. Evolution and Involution

Evolution means the gradual unfoldment of the nature and powers of the Inner Reality in the Thinker, namely the Real Self; it is the steady progress of the Thinker or the limited individual Jeevatma towards the state of the real, unlimited, Universal Self in whom he is to be finally merged in eternal bliss and peace, such progress being accompanied by a gradual improvement in the embodiment of the Thinker, that is to say, by a gradual subtilising of his limiting embodiment until the embodiment is finally dispensed with altogether. The Jeeva having his existence in Rajasic Avidya has elevating Satviki Maya above and downward dragging Tamasi below. He stands between them and is ever subject to their inevitable influences. His devotion to Isvara whose Sakti is Satviki Maya raises him up, his yielding to Tamasic slovenliness

brings him down. His rising up may be called "Evolution" and his going down "Involution".

The Jeeva is evolving upward when he is on the way to get out of the control of Avidya, rising to a superior state of being, ascending towards the state of absolute blissful consciousness realisable on the attainment of freedom from out of the in-wrapping limitation of Avidya. He may be said to involve when he gets domineered over by the Tamasic aspect of his nature, when he descends into ignorance and misery by allowing Tamasi to domineer. Evolution is completed when the Thinker, having become altogether free from Avidya, is no more an individual Thinker but shines in the infinitude of bliss and peace as Pure Self. Involution may be considered as completed when Avidya and Tamasi together have exhausted all their powers of limitation by appearing to confine the Thinker within the thickest possible wall of enclosure, so that his very existence within may not even be suspected.

5. Responsibility of Man.

As evolution thus implies elevation and reward of the

Jeeva and involution his degradation and punishment, they can, in justice, have reference only to the one who is free to choose between good and evil, that is to say, between ascent into freedom, light and bliss on the one side and descent into bondages, ignorance and misery on the other. It is only free, voluntary, deliberate submission to Tamasi that can be properly punished. It is only free, voluntary, onward march pushing aside the opposing currents of the lower nature that deserves reward. Evolution and involution therefore can be only for the responsible free agent and for none else. Such an agent is the Thinker in Man. It is left to him to rise up to the divine state or fall into sub-human existence or have his life as man repeated over and over again with its numerous sufferings and anxieties. It is his actions or Karmas, done by him as Man, that determine the nature of his future existence. It is said that, as a result of very bad Karmas, he takes sub-human bodies, namely lower animal and vegetable bodies, that, as a result of very good Karmas, he is given super-human bodies of light and happiness as of Devas and that, when his Karma is partly sinful and partly meritorious, he takes

again another human body. When the Thinker comes again into his normal human body, he becomes again competent to do fresh acts of Karma and he may by such acts either add to or subtract from or modify the effect of his previously acquired store of Karma. When he is in other bodies, he does not do any fresh Karma but is only experiencing the results of the Karma he did while in human body. Every non-human Jeeva, high or low, that is to say, super-human or sub-human, must have been at one time Man, and his present enjoyments or sufferings are only the direct results of the Karmas he did then. It may be said that every

Jeeva of the universe, from the lowest tiny plant up to the highest spiritual saint functioning in the highest Loka, is either Man past or Man present (if I may use the terms). Thus it is seen that no Jeeva in any region or state of being other than the human can be said to belong really to that region or state. He is only temporarily there. His place there is only as reward or punishment for the time being. Humanity is practically the only school where the distinction between good and bad is taught and where detailed and graded provisions are made for the training up of the Thinker.

THE KABBALA AND THE VEDA

By Sri Sri Jagadishwarananda.

One of the most significant discoveries in the modern era is that there are certain fundamental principles common to all religions. This essential harmony of all religions was systematically emphasised by Madame Blavatsky in all her writings and scientifically experienced by Sri Ramakrishna in all his life

almost contemporaneously. Herein original Theosophy (apart from later accretions) and Vedanta coincide with each other. If the task of Theosophy is to expound the secret doctrine that underlies all creeds the mission of Vedanta is to establish the unity of faiths, the agreement of prophets and the

unanimity of the scriptures. spiritual world.

The background of Buddhism and Jainism, Christianity and Islam, Judaism and Taoism, Vedantism and Zoroastrianism is self-same. To dispute this is to misunderstand the goal of religion. Lao-tze and Buddha, Christ and Krishna, Mohamed and Mahavir, Moses and Zoroaster preached the same eternal truth, in different tongues to suit the people of different times and climes. To question this is to doubt their divine mission. The Kabbala and the Koran, the Tao-Teh-King and the Tripitaka, the Veda and the Bible, the Avesta and the Grantha Saheb are different readings or revelations of the One Absolute Reality. Behind the surface of the letters and words of all Holy Writs, there is a profound symphony which is only overlooked by the perverted and prejudiced. All scriptures without exception expound the same science of the spirit and explain the eternal laws that govern the

Serfius Gorton Arcona in *The Substance of Adam** plays the part of a prophet in so beautifully bringing out the hidden doctrine or Theosophy of the Kabbala, the Jewish Veda. The volume as the sub-title indicates is a complete system of cosmogony founded on the Kabbala and represents the fruit of many years of study and meditation of the author, a Christian Kabbalist. The most direct sources of inspiration of this memorable book, which may prove to be a new "Secret doctrine" for the West are the teachings of the three great French Kabbalists—Elphas Levi, Saint-Yves D'Alveydre and Fabre D'Olivet. The book is full of western esoteric erudition and illuminative exposition of the mystic conceptions such as the fall of man, the Garden of Eden, the constitution of Eve, the Tree of knowledge and so forth.

The Kabbala, let us re-

* *The Substance of Adam*, by Serfius Gorton Arcona (Rider and Co., London, 18/- net)

member, though the scripture of the Jews, has played an important role in the Christian Churches since the middle ages. It is interesting to note that the cardinal principles of the Kabbala have close affinity with those of the Veda. According to the Kabbalistic doctrine, God, who is infinite and above everything and even above being and thinking, is called En-Soph. In the Zohar, the Bible of the Kabbalists, it is said God in His infinitude cannot be comprehended by the intellect or described in words and as such in a certain sense, He is non-existent. The Veda too is replete with negative descriptions of Reality, for instance, (a) *neti, neti*, or not this, not this (b) *Avanymanasagocharam* or beyond mind and words, etc. The uncreate and inactive one, says the Kabbala, wished to become manifest and many through the medium of his own emanations. "God created the temporal Universe with the tree of sin" goes the fourth Kabbalistic dogma. The Upanishads, the Zohar of the Hindus quite in conformity with this dec-

lare—"Sadev, Soumya, Idam agra asit—Ekamevadwitiyam. Soyakamayam, Ekoham Bahusyam, i. e., the Reality was before creation One, without a second. He thought, 'I am one, I wish to be many'. The conception of original sin in the former amounts to the same thing as that of *anadi* Avidya or eternal nescience of the latter i. e., Hinduism. The fall of Adam or Universal Man is due to this sin or ignorance. 'Sin of Adam is the truncation of the roots from the Heavenly Tree'—goes the Kabbala. Adam stands for universal man as a collective name. 'Forgetfulness of one's spiritual nature is the cause of all sin and sorrow' says the Veda.

The Kabbala describes God as indefinable unknowable, inaccessible and indefinable and as the supreme light from which all other lamps receive their flames and splendour. The Veda says that sun, moon, fire and lightning and other luminous objects shine in the borrowed light of the Effulgent One. The Kabbala and the Veda describes God as both personal

and impersonal, immanent and transcendent. Both emphasise this triune nature. That there is no correspondence or relation between the Absolute and the Relative, God and creation is admitted by both. There is no rapport between the two—says the Kabbalist. No relation is possible between them says St. Thomas. Creation does not in any way diminish the Absolute nature of God. The Veda says that if the visible infinite is subtracted from the invisible infinite the remainder is also infinite.

The conception of an Archetypal man in the former is same as that of the divine incarnation in the latter. Regarding the theory of evolution the former says, "When the Holy Aged assumed a form He produced everything in the form of male and female." This answers to the Sankhyam theory of Purusha and Prakriti of the latter. Both the scriptures declare the destiny of the soul as the union or identity with the highest soul and that germs of heavenly perfection are eternally planted in man. Rightly

Plato observes that man is a heavenly, not a terrestrial, plant. To unfold this divinity within the soul may reinhabit several bodies meaning thereby that the Kabbala accepts the doctrine of reincarnation as clearly as the Veda. There are many more points of contact between the two scriptures.

The Substance of Adam is divided into two parts. The first deals with the creation, formative, animatic and constitution of the universe, laws of cycles and crucification, meaning of the fall of man and the like topics. The second discusses the social revolutions for different ages and the renaissance and the reformation etc., ending with an inspiring imploration. In the chapter on "World of man of flesh in action", the author gives a short account of Rama, Krishna, and other oriental prophets with meagre reference to their teachings. The book would have been more complete with fuller treatment of Eastern, particularly Indian esotericism in a comparative way. That would have made way for the closer

understanding of India and the West. But if the purpose of the book, as the author says in the preface, is to show the superiority of Western tradition of thought over all others then his purpose is defeated on the very fact of it. Esotericism was born and brought up in the mysterious East, for East is the mother of all world-religions. To deny this is to condemn the inheritance of the East. To the great glory of Madame Blavatsky it must be said that it was she who boldly asserted this truth for which the East is indebted to her for ever.

March of modern events and trend of modern thought have not escaped the attention of the author. He analyses the past history and the present situation with the keen insight of a seer and throws a flood of light, "On the apparently aimless shifting of the pieces on the chessboard of world events by which the outlines of New synthesis, plan of a new perfection, signs of a new order become perceptible amidst the seeming chaos". The American,

French and Russian revolutions, he says, have taken up only the limited and lowest surface of the eternal truth. Social equality and peace which can never be achieved and modern problems will never be solved unless man returns to the spiritual principles of life and rests in them in perfect poise and contentment. The author has clearly pointed out the errors of the Churches and of the science. The Churches in his opinion have obdurately resisted the Kingdom of righteousness by becoming inimical to all progressive movements and have become secular by stripping itself of all spiritual light and merits. For earthly power and glory they have lost all heavenly possessions and allied themselves with the state. They will be a hindrance, not help to world peace till they resume their real duty. Unless the nations come out of their shell of selfishness and take up moral and not material reformation of life and society, the League of Nations in the author's view is doomed to failure. We agree with the thoughtful author when he

remarks that New Culture and Civilization are poor substitutes, feeble apology for true culture and civilization for the use of dunces whose nerves are wrecked by an hour of solitude. The present catastrophe which is ahead can never be averted unless man looks within and becomes inward to know his forgotten divine nature whose memory this book attempts to bring to the reader.

THE GLORY OF THE SELF

By Swami Sivananda Saraswati

Believe in the Self. Draw power from within. Dive deep into the source, and come back quite refreshed and invigorated. Have unshakable faith that nothing can overpower thee. Chant OM, OM, OM. Roar OM OM OM whenever gloom or depression tries to overpower thee. Smile. Rejoice in thy own self (Atma-Kreedā). Have satisfaction, contentment in thy own self (Atma tripti, Atma santushti) within. Never seek happiness from outside.

A timid man is absolutely unfit for the attainment of Self-Realisation. A coward dies several times before he actually dies. Have no attachment for this mortal body of flesh and bone. Cast it off like a slough anywhere just as the snake throws away its skin. Make

up your mind to give up the body at any moment. Become absolutely fearless.

As long as there is the least deha-adhyasa (attachment, identification with the body) so long you cannot expect self-realisation. Exhibit undaunted spirit, intrepidity and manliness. Make a strong resolve "I will die or realise."

Do not lose heart when you are in adverse circumstances. Face all difficulties with a smiling countenance. Become a real Kshatriya and fight your enemies within-mind, indriyas, vasanas, samskaras and trishnas which have robbed your Atmic jewel. Become a hero in the adhyatmic battle-field. You will excel several Mussolonis and Hitlers even. The

spiritual battle-field demands greater valour, patience, perseverance, strength, courage and skill. Be a lion. Temptations will manifest all on a sudden without a moment's notice. You will be bewildered. There may not be any time to detect them. Be always on the alert.

You came alone. You came naked. You came weeping. You will go alone. You will go naked. You will go weeping. Why then are you proud of your false wealth and false knowledge? Become humble and meek. You will conquer the world by humility. Become pure in thought, word and deed. This is the secret of spiritual life. The Upanishads and the Gita harp again and again on this one note.

Birth and death, bondage and freedom, pleasure and pain, gain and loss, are mental creations. Transcend the pairs of opposites. You were never born. You will never die. Thou art the immortal Self always O Prem! Thou art ever free in the three periods of time. It is the physical body that goes and comes. The Self is paripoorna, vyapak, vibhu, bhama, akhand, aparichinna (all-full, all-pervading, infinite and partless).

Recognise, O Prem, that you are the living Truth. Realise that you are always inseparable from the one essence that is the substratum of all these illusory names and forms, these false shadowy appearances. Get yourself firmly established in the Brahman, the Light of lights. Nothing can disturb you now. You have become invulnerable. Feel this. Feel this through intuition when you enter into deep samadhi or supreme silence, my child!

The God of Death will tremble before you now. By your command the sun shines, fire burns and the wind blows. By your command Indra, Prajapati Agni, Varuna, do their respective functions. Thou art beyond time, space and causation.

Just as the clouds are hiding the sun, so also the darkness of ignorance, the clouds of vasanas and egoism are hiding the Jnana-Surya that is ever shining in the chambers of your heart. Through meditation and attainment of Atma-Jnana you will dispel the dark clouds of ignorance. Now shine in Brahmic splendour and glory. Proclaim the Truth everywhere.

You must not be afraid of Maya now. She is under your

perfect control now. Stand firm like that yonder rock. Be adamant. Move about in the world now like a lion and lift up the young struggling souls out of the mire of samsara. Disseminate knowledge of the Self. Share it with others. Be catholic, liberal, universal, all-embracing and all-inclusive. Love all. Be kind to all. Expand thy heart. Have space in thy heart for all, even for that man who is planning to poison you, who is drawing the dagger to cut your neck. Become a practical Vedantin. Become a Kriya-adwaitin.

Rely on your own self, your own inner spiritual strength. Stand on your own feet. Do not depend on money, friends or any one. When the friends are put to the test, they will desert you, Lord Buddha never trusted even his disciples. When he was seriously ailing he himself jumped like a frog to drink water from a river. Be not bound to anybody, any place or thing. Do not desire to possess. Possessions bring pain. Become absolutely free by identifying with the Inner Self, thy Inner Ruler Immortal. Challenge the whole world now.

Stand up, O Prem. Follow me. Enjoy the Bliss of Atma.

The river of Atmic Joy is flowing all round. There is a deluge of Bliss of Self. Drink this nectar in abundance. Care not for the world. Go thy own way. Let others hoard up wealth and become mill-owners and multi-millionaires. They are misers only. Let others become Barristers, High Court Judges, Ministers. They are still ignorant men. Mind not a bit. The wealth of the three worlds is nothing, mere straw before the spiritual wealth, the wealth of Atma-Jnana. The joy of the three worlds is a mere drop when compared to the ocean of Bliss of the Self. The knowledge of all secular sciences is mere husk when compared to the knowledge of the Self. Here are the priceless treasures of Atma for thee. Here are the inexhaustible wealth of Brahma-Jnana. Enjoy these riches. No dacoit or robber can rob thee of this imperishable wealth of Tattva-Jnana. No insolvency, no failure of bank, no bankruptcy here. Take possession of this spiritual treasure, the splendours of Brahman and enjoy for ever and ever. Thou art now a real king of kings, shah of shahs, emperor of emperors. Indra and Brahma will be jealous of thee now, O Prem. Go and distribute this imperishable wealth of knowledge of Self far and wide. Glory unto thee. Peace be with thee for ever and ever.

OM OM OM.

THE SAILA WORLD.

(Translated from the Lalita Upakhyaṇa.)

By K. Viswanathan B. Sc.,

Bhargava full of doubts asks his guru Dattatreya: "O Lord, I have heard you; the truth of the world is as you have narrated, and not otherwise; still for what reason does the world always appear to be true? What is the reason for learned men and other persons to decide that this is true? Even after hearing you, why should this appear true to me? You must remove my doubts, taking pity on me". Hearing this, Dattatreya with the idea of removing the doubts from the mind of Bhargava, said: "Rama, hear the root cause of the delusion (or perplexity) about this world. To consider one thing as another, due to ignorance, is the cause of delusion. Without knowing the Self, there is the idea of self in the body. Where are bones, flesh and blood? Where is the supremely pure Self (*the chidatma*) of intelligence? Simply due to thought, the self becomes the body. Even after knowing the self, there is the attachment for the body. Similarly due to thinking (or so considering) only the

world appears to be true. Even then if one thinks or considers just the opposite way, this delusion will vanish. The world appears to everyone such as he thinks. Yogis see that the world gets the form and nature as one thinks. To show that the world takes the form and nature as one considers, I shall tell you a wonderful thing that happened long ago".

"In the land of the Vangas there was a holy city called Sundara. There was a great and wise king called Sushena. He had an younger brother named Mahasena who loved his brother very much. While he was ruling his kingdom justly to the satisfaction of all, he began to perform a horse sacrifice (*aswamedha*). This is a rite in which a horse that is allowed to roam the earth, followed by a strong guard is sacrificed with great pomp. If the horse's path is obstructed by any, the obstructor is to be conquered. Thus the unrestricted sway or sovereignty of the sender of the horse is establish-

ed). For the, this princes who were strong and brave followed the horse in its tour round the world; defeating all who obstructed the horse and following it, they came to the bank of the river Iravadi; there they saw the holy royal sage Tangana, but without paying their respects to him, went away as if they had not seen him. The son of the sage could not brook the insult offered to his father, and bound the sacrificial horse and abused the princes, who fought with him variously. Then while the princes were looking on, the sage's son took the horse with him and entered the mountain named Gandasaila, that was opposite. Seeing this the princes began to break the mountain with various kinds of weapons. When the mountain was split, the sage's son came out of it with a huge army, conquered the sons of Sushena, bound them, and taking them with him entered the mount again. Those that escaped this fate returned to the king and related what all happened and how the horse and the princes were inside the mountain. Sushena was very much surprised at this and said to his brother: "Brother, you must soon go to the place where the sage

Tangana is; sages possess illimitable potency; they cannot be conquered by men or gods. By pleasing him, get the horse and my sons soon; don't delay; because the appropriate time for the sacrifice, spring, is fast approaching. Sages should at no time, be disrespected. If they are enraged, they will deluge the world in a moment. Therefore act so that he will be pleased and get your wishes fulfilled". Accordingly Mahasena set out for that place and arriving there found the sage in deep meditation.

Seeing the sage immersed in concentration (called *Nirvikalpa samadhi*) (1) with full (super) consciousness, with all his senses controlled and his body motionless like a wood or wall, Mahasena prostrated often

(1) *Nirvikalpa samadhi*: One of the six grades of samadhis known as *Drisyānuvidha*, *Sabdānuvidha*, *Nissankalpa*, *Nirvikalpa*, *Nirvrittika* and *Nirvasana*. Samadhi is 'a state of ecstatic and complete trance: The term comes from the words *sam adha*—self-possession. He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest

before him and with folded hands praised, in various ways, that best among the sages. After he had done like this for three days, the sage's son, pleased at his father being praised thus, appeared before Mahasena and said: 'O King, I am pleased with thy praises; tell me what your object or wish is; I shall fulfill that without delay. I am the son of this great sage. This is not the time to have a talk with my father; O king, hear, he is now in meditation; only after being in samadhi for twelve years he will rise up. Of that, only five years are now over; there still remain seven years. He has been observing this rule for a very long time. Therefore tell me what it is that you wish to get from him; I shall get you that; don't think me, who is equal in austerities to

state of yoga". The Saraswati Rahasya Upanishad says: Of the five factors 1. Existence, 2. Intelligence, 3. Bliss, 4. Name, 5. Form, the first three pertain to Brahman and the next two to the universe. Discarding names and forms one should rest in sat-chit-ananda. This is done by the help of the aforesaid samadhis. In Nirvikalpa samadhi the mind is free

my father, to be a boy; there is nothing impossible in the world to yogis who are ascetics." Hearing these words of the sage's son the very wise Mahasena, bowing to him with folded hands, said: 'O sage's son, if you will really fulfill my wish, my chief wish is that your father should get up from his samadhi and I should talk to him a little; if you are merciful towards me, please do this soon'.

At these words of the king, the son of the sage said: 'King, what you ask is absolutely impossible; still I have promised to fulfill your wish and I can't go back on my word. See in a moment the power I have got by yoga; my guru is now in a very pure and holy state of calmness; who can awaken him by outward (external) means? I will make him get up by subtle yogic means; see! Saying this he restrained all his senses, collecting all the pranas—vital ethers or currents, five in number viz., Prana (the upper). Apana (the lower),

from vikalpa or doubt. For particulars see "Sri Rama Gita" (Text in Sanskrit and the English translation By Pandit G. Krishna Sastri).

Vyana (the distributing), Udana (the projecting), and Samana (the equilibrating), and joining them (2) in apana (3) came out with the chief prana and entered the body of his father drawing his mind which was absorbed (4) in calmness made him feel (*i. e.* woke him from his samadhi) and rapidly coming out entered his own body.

At that very moment, the sage came down to consciousness and saw the king who was saluting and praising him; surprised and knowing all by his yoga (deep and abstract meditation or concentration of the mind) and with calmness said to him "Child, don't do so again; anger is an enemy to austerities. Rajas (kings) protect the earth and hence austerities are possible without any obstruction. To obstruct a sacrifice is common to kings, but it is never the practice of sages. With a good mind hand over the horse and the princes to him. As the sacrifice is to be performed without delay, he should go soon" As he said so, the son entered the mountain and bringing forth the horse and the princes, handed them over to the king with a gracious

mind (without any anger).

(2) Checking the *apanavayu* (the lower life-current) and purging fully the *prana vayu* and doing *kumbhaka* outwardly. *Rechaka* is breathing out, especially through one nostril (opposite of *puraka* which is inhaling through the other nostril) and *kumbhaka* is suspending the breath. These three together constitute *Pranayama*.

(3) Chief Prana *antahkarana* in the form of egotism (I-ness). At death this *antahkarana* turns into *vasanas* and gets out with pranas. Then as it is merged or absorbed in *antahkarana* does not know anything. When it enters another body (*parakaya pravesa*: this is an ordinary theme with Sanskrit writers) it is not merged and on account of outward *kumbhaka* it can come out with prana as it likes; hence it is conscious then.

(4) Merging here means checking. In the *antahkarana*, merging by *tamas* (darkness or ignorance), perception by *rajas* and checking (restraining) by *satwa* take place.

(To be continued).



SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter I.

अमन्यमानः क्षत्रिय किंचिदन्यन्नाधीयेत तार्ण इवास्य व्याघ्रः ।
क्रोधाहोभान्मोहभयान्तरात्मा स वै मृत्युस्त्वच्छरीरे य एषः ॥ १५ ॥

O Kshatriya, unmindful of the self a worldly man does not take to spiritual studies. His body is of no use just like a tiger made of straw. Affected by anger and greed and overcome by delusion and fear, the soul which dwells in that body is verily the cause of death. (15)

Taking female bodies etc., to be the source of pleasure men run after them. The bodies of such men are of no use. He is a blind man who covets and pursues female bodies etc. The supreme Self with which he is one and which is distinct from them, he does not care to understand. He does not, therefore, study the scriptures relating to it. But even if such a man is versed in the six branches of the Vedas, his body is as useless as a tiger made of straw. Says Bhagavan Vasistha, "The Brahmin who is at home in the four Vedas but has not realised the subtle Brahman is verily a Brahmin ass carrying the load of the Vedic lore for nothing". It is not the body alone that is useless; but he who is of this nature is his own death. The soul that is in your body, when it is affected by wrath and covetousness and overcome by delusion and fear, is as dangerous as death to you. That is, the soul led by the senses comes under the sway of anger and greed and becomes engrossed in worldly objects. This soul is the cause of your death, as you perish through its operations. It is said also, "The self is its own friend as well as foe".

एवं मृत्युं जायमानं विदित्वा ज्ञाने तिष्ठन्न बिभेति मृत्याः ।
विनश्यते विषये तस्य मृत्युर्मृत्योर्यथा विषयं प्राप्य मर्त्यः ॥ १६ ॥

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Knowing death with all its modifications, a man who takes his stand in knowledge, does not fear death. Just as mortals coming under the sway of death die, so the death of such a person is destroyed through the influence of self-knowledge. (16)

Q. Then how is death to be overcome?

A. Death or Pramada appears in various forms such as wrath, greed etc. It is the root of all evils namely birth, death etc. Knowing all this one should get rid of wrath and other faults. Thus freed from all faults one who contemplates on Brahman who is without a second and who is Knowledge, Existence and Bliss Absolute, is not afraid of death. Says the Sruti, "The knower of Brahman who is Bliss Absolute, is not afraid of anything whatsoever".

Q. Why does not a man fear death after he has attained the Supreme Knowledge?

A. Death of a wise man is destroyed when he realises the supreme knowledge. As mortals on coming to this world fall a prey to death, so the death of one who has attained to the true self is destroyed through the influence of the knowledge of the self. It is also stated in the Jnanamahodadhi "He who relies on knowledge, who is one with the true self, who is endowed with the thunder of knowledge and in whom the fire of knowledge burns—destroys death. He is a true hero and is free from wrath".

धृतराष्ट्र उवाच---

यानेवाहुरिज्यया साधुलोकान्द्विजातीनां पुण्यतमान् सनातनान् ।
तेषां परार्थं कथयन्तीह वेदा एतद्विद्वान्मैति कथं नु कर्म ॥ १७ ॥

Dhritarashtra said "The Vedas are said to proclaim that the most sacred and eternal regions attainable by the Twice-born (Dwijati) through sacrifice and prayer are capable of bestowing emancipation. Knowing this why does not a learned man take to Karma in this world"? (17)

In the ninth sloka Karma has been stated to be 'the cause of bondage

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and the foregoing sloka declares that Jnana is the chief means of attaining salvation. On hearing this Dhritarashtra puts the following question.

Q. Why should Karma be regarded as the cause of bondage? The sacred and eternal regions upto Brahmaloaka reached by the pious through the performance of sacrifices such as Jyotishtoma etc., are declared by the Vedas to be capable of yielding the supreme bliss. Knowing that these regions can procure emancipation why does not a learned man take recourse to Karma?

सनत्सुजात उवाच ---

एवं ह्यविद्वानुपयाति तत्र तथार्थजातं च वदन्ति वेदाः ।

स नेह आयाति परं परात्मा प्रयाति मार्गेण निहन्त्यमार्गम् ॥१८॥

Sanatsujata said "Men devoid of knowledge do indeed proceed to those regions. The Vedas also declare that the desired fruits are obtainable there. But a man of knowledge does not return to this world from those regions. He follows the right path and destroys the path of ignorance. He realises his identity with the Supreme Soul and attains emancipation". (18)

A. It is true that the ignorant worldly people regard as supreme the bliss obtainable in Brahmaloaka and so take recourse to Karma which leads to that region. But the wise see faults in that state also and desist from such Karma. Says the Brihadaranyaka, "Those regions are devoid of bliss and are enveloped in deep gloom. The ignorant and the unwise proceed to those regions after death". It is in respect of such people only that the Vedas declare the necessity of Karma with its attendant fruits. That is why a wise man does not hanker after the impermanent bliss of Brahmaloaka and does not therefore take to Karma which is a means to it.

What does he do then? He realises his identity with the supreme Soul, he becomes Brahma Himself and attains emancipation. It is self knowledge that does away with the cycle of rebirth. There are obstacles on the way to self-knowledge, such as sense of virtue and vice and prayers for fulfilment of desire. He destroys them all with the help of wisdom.

This sloka may also be explained in the following manner if we read

एवं हि विद्वानुपयाति for एवं ह्यविद्वानुपयाति ।

The knower of Saguna Brahma reaches the sacred regions such as Brahmaloaka according to his merit and there meditates on the pure Brahma. Such a person, the Vedas proclaim, gains his objective, that is, the knower of Brahma has not to be reborn in this world like a Karmi; but he remains there, and through the worship of Brahma destroys the causes and the possibility of his returning to this world. He becomes united with Brahma and is in course of time identified with it.

धृतराष्ट्र उवाच ---

कोऽसौ नियुङ्क्ते तमजं पुराणं स चोदिदं सर्वमनुक्रमेण ।

किं वाऽस्य कार्यमथवाऽसुखं च तन्मे विद्वन् ब्रूहि सर्वं यथावत् ॥१९॥

Who is it that directs that Unborn and Ancient One to this world if it is He who has become all this in succession? What again is His necessity for action or for happiness? O sage, please explain all this to me clearly. (19)

In the fourth sloka Sanatsujata states that Pramada or ignorance is death and absence of ignorance or self-realisation is immortality. In the seventh sloka he narrates the various forms of death and concludes the fifteenth sloka by saying that this death with all its modifications is the root of all evils. In the eighth sloka he says that this death, that is Pramada or ignorance is destroyed under the influence of self knowledge. Lest the attainment of Brahmaloaka should be regarded as the highest Good Sanatsujata says in the foregoing sloka that that state too, is within the sphere of ignorance and that oneness of Jiva with Paramatman, that is Moksha or release, is to be attained through Jnana. Hearing the sage say this Dhritarashtra got confused and argued thus; Then by whom is Brahma, the unborn and the True One, urged to this world? If it is said that he has himself created the phenomenal universe, has entered into it and residing in gross bodies leads a transmigratory life, then it may be asked, what is the necessity of his passing through various births and of performing Karma? He is moreover said to be installed in his own glory and calmness is said to be his nature. Why should he then enter into the world and suffer untold miseries? Please explain clearly all this to me.

Bhagavan Yajnavalkya, a knower of Brahman, also taught that everything is created out of Brahma and that He himself has become the Jiva. Then he himself stated the objection of the Babadukas to his teaching in

the following words, "O, Brahman, why is He then born as lower creatures and why does he suffer miseries?"

सनत्सुजात उवाच---

दोषो महानत्र विभेदयोगे ह्यनादियोगेन भवन्ति नित्याः ।

तथाऽस्य नाधिक्यमपैति किञ्चित् अनादियोगेन भवन्ति पुंसः ॥२०॥

Sanatsujata said, "This objection, the underlying idea of which is that Jiva and Brahma are distinct, is vitiated by a great fault. Creatures spring from Brahma and appear as many through nescience. They are everlasting like beginningless Maya. But the supremacy of Brahma does not suffer even a jot. Men also originate from Him through the association of nescience". (20)

Being thus questioned Sanatsujata replied:— The idea underlying such question is that the director and the directed can never be the same. So the idea of the unchangeable Brahma without a second being one with the Jiva is incongruous; it follows therefore, that the two are distinct. But such reasoning is vitiated by a great fault. The inner significance of the Vedas is non-dualism (Absolutism) which is the highest good attainable, but dualism is non-Vedic and is a metaphysical falsehood. Therefore to say that Brahma has undergone modification and is separate from them is to impose limitations on Brahma. There is also another flaw. The unchangeable Brahma becomes changeable. The objection is moreover opposed to such Vedic sayings as "Brahma is neither large bodied nor short of stature" etc. If may be argued by the objector that it is not that Brahma has assumed various forms but that Jiva and Brahma are separate. In this argument too, there is a great fallacy, inasmuch as the Jiva if separated from Brahma meets with destruction. Says the Sruti, "The person who looks upon himself as separate from Brahma is destroyed by death". "He who regards himself as distinct from Brahma is apprehensive of death". The idea of distinctness of Jiva and Brahma goes against the teachings of the Sruti, Smriti etc., such as, "Thou art that", 'I am Brahma', 'This self is Brahma', and so on, and hence arises the great fault of non-adherence to Vedic teaching. Therefore the proposition is unacceptable.

Q. Then how to account for the distinctness of Jiva and Brahma in actual practice and for the everlastingness of the Jiva?

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A. Creatures spring from Brahma, the unconditioned, through Anadi illusion which imposes condition on Brahma. Anadi means Avidya or Maya. The meaning of Anadi is brought out in the following sayings in which it occurs: "Know that both Purusha and Prakriti are Anadi" (eternal). In this sloka Sri Krishna describes Prakriti or Maya as eternal. "The Jiva is deeply asleep in Anadimaya, when he will awake from the sleep of maya, the knowledge of the non-dual self which is unborn and without sleep and dream will dawn upon him". This Anadi is liable to destruction through knowledge and hence it is called ignorance. The Sruti characterises this Maya as the desire of Parameswara for creation. We have also the following sayings: "The Jiva considering himself not to be Isvara is overwhelmed by ignorance and suffers". "This shakti of the supreme Soul is concealed in himself". "Those who regard themselves as separate from Him do not know Him". "Those who are engaged in gratification of the senses are covered by Nihara (darkness or ignorance)". "Know Maya to be Prakriti and Brahma in association with Maya to be Mahesvara". "Brahma has assumed various forms through Maya". The unborn Prakriti is one and possesses the three attributes red, white and black (Sattava, Rajas, and Tamas). "Atma is enveloped in Amrita". "Knowledge is covered by ignorance and hence creatures are deluded." These sayings corroborate our point. The following two sayings go to prove the same thing:

"This soul dwells in the heart of all". Hence creatures etc., appear to be many through the influence of maya; that is, Paramatma, though without a second assumes many forms through His own maya. The Sruti also describes the one having many forms. "Paramesvara assumes many forms through maya". "The one God is concealed in all beings". "Truth is one, but sages describe it variously. "He is one but wanders about in various forms". "You are but one that is, there is nothing beyond you". "The indwelling Soul is unborn but manifests itself in various ways outside". It is also stated in the Mokshadharma;— "The same Atma dwells in all creatures. Though one, it appears to be many like the reflections of the moon in water". The sage Yajnavalkya also describes Paramatma as one like Akasha. Says the Kavaseya Gita, "Atma is beyond birth and death." Bhagavan Sri Krishna says, "Atma is one and resides in everything" All these sayings go to show that the one appears in various forms which are, nothing but the handiwork of Maya.

Paramatma is the ultimate cause and is one without a second; in the Jivas He is manifested as effect and appears as many. The Jivas are created and urged to work by Him through the instrumentality of his Maya. But from the absolute point of view there is no duality and therefore the question of the director and the directed does not arise. Says Bhagavan

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Sri Krishna, "I alone am the controller of all." "The Lord is not a transmigratory being, neither does He persuade anybody to the world". Though Maya gives rise to the sense of distinction between Brahman and created things, this does not detract from the supremacy of Paramatma existing as cause and effect, because all manifestations are the products of Maya. That is to say Paramatma is ever unchangeable. This being the case, Jivas appear as many through the operations of the unknowable Maya only. Or, Maya is subordinate attached to the eternal Purusha who is complete by himself. This Maya gives rise to various forms. It is clearly stated in the Anugita, "The Vedas declare that worlds are many". Bhagavan Parasara also taught the non-existence of everything beyond Atma, "That which is of the nature of knowledge is completely free from blemish".

Bhagavan Sanatsujata also gave clear expression to the same idea. Brahma Purana and Kavasheya Gita also say,—“Study the Vedas unattached”.

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Lectures on Patanjali's MahaBhashya

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

(Continued from page, 350 of VOL. II. No. 11.)

Note 1. पञ्च पञ्चनखा भक्ष्याः— Is this अपूर्वविधिः, नियमविधिः or परिङ्ख्याविधिः ? Since there is always a craving for every one to eat anything and hence even without this injunction one may eat the flesh of the five five-clawed animals, it is not अपूर्वविधिः like ब्रिहीन् प्रोक्षति

cf Kaiyata's statement न त्वयं विधिः, अप्राप्तेरभावात् It may be taken as परिसङ्ख्याविधिः like इमामगृभ्णन् रशनामृतस्य इत्यश्वाभिधानीमादत्ते, since by this injunction one is prevented from tasting the flesh of animals other than these five. Still Mahabhashyakara takes it to be a नियमविधिः since it also wards off one from doing what is not mentioned there.

cf Nagojibhatta's statement

पश्चिकाप्राप्तिकाप्राप्तांशपरिपूरणफलो नियमः । अन्यनिवृत्तिफला च परिसङ्ख्येति चेन्न । नियमेप्यप्राप्तांशपरिपूरणफलबोधनद्वारा अर्थान्यनिवृत्तेः सत्त्वेन अभेदमाश्रित्योक्तेः ॥

Note. 2. From Nagojibhatta's statement

ये तु पञ्चपदस्य तदतिरिक्ते लक्षणा, भक्ष्यपदस्य च अभक्ष्ये सा ।

it is clear that some scholars took पञ्च to mean 'other than five' and भक्ष्याः to mean अभक्ष्याः. Nagojibhatta refutes them. Among many reasons cited in support of his view, the most important is the statement of Mahabhashyakara himself

भक्ष्यनियमेन अभक्ष्यप्रतिषेधो गम्यते ।

किं पुनरत्र ज्यायः ? लघुत्वात् शब्दोपदेशः— लघीयान् शब्दोपदेशः; गरीयान् अपशब्दोपदेशः; एकैकस्य शब्दस्य बहवोऽपभ्रंशाः--- तद्यथा गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतलिका इत्येवमादयोऽपभ्रंशाः इष्टान्वाख्यानां खल्वपि भवति ।

Which is better ? The enumeration of the correct words (is better) since it is easier— The enumeration of correct words is easier and that of incorrect words is longer; for every correct word there are many corrupted forms. For instance the corruptions of the word गौः are गावी, गोणी, गोता, गोपोतलिका । etc. We also have (another advantage of) the direct enumeration of the words that we require.

Note. 3. The second reason given above suggests that the list of corrupt forms cannot enable us to understand the correct form of a word.

अथैतस्मिन् शब्दोपदेशे सति किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, गौः, अश्वः, पुरुषः, हस्ती, शकुनिः, मृगः, ब्राह्मणः इत्येवमादयः शब्दाः पठितव्याः ? नेत्याह, अनभ्युपाय एष शब्दानां प्रतिपत्तौ प्रतिपदपाठः । एवं हि श्रूयते— 'बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम । बृहस्पतिश्च प्रवक्ता, इन्द्रश्च अध्येता, दिव्यं वर्षसहस्रम् अध्ययनकालः, न चान्तं जगाम । किं पुनरद्यत्वे । यः सर्वथा चिरं जीवति स वर्षशतं जीवति; चतुर्भिश्च प्रकारैर्विद्या उपयुक्ता भवति आगमकालेन, स्वाध्यायकालेन, प्रवचनकालेन व्यवहारकालेनेति ; तत्र च अस्य आगमकालेनैव आयुः कृत्स्नं पर्युपयुक्तं स्यात् । तस्मात् अनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः ॥

When it has thus been decided that the list of correct words is to be given, there arises the question wherever an inventory of all available correct words should be taken. Are we to enumerate words like गौः, अश्वः, पुरुषः, हस्ती, शकुनिः, मृगः, ब्राह्मणः etc.? 'No' says he, 'for such a list is not an easy means to learn correct

words'. Thus runs a story in scriptures— Brhaspati (the preceptor of the gods) taught Indra the list of all available correct words for thousand divine years, but could not exhaust it; Brhaspati is the teacher, Indra is the student, the period of instruction is thousand divine years and still it was not possible to come to the end. When such is the case, how is it possible now? He who, after all, lives longest, lives hundred summers; *Vidya* is used in four ways in a man's life-time ; it is learnt at the feet of the guru, it is revised, it is taught to a student and it is made use of in practical life (as in sacrifices etc.). If one attempts to learn at the feet of a guru the list of all correct words, his whole life-time will be used only in learning. Hence *pratipadapatha* is not an easy means to get at the knowledge of correct words.

कथं तर्हि इमे शब्दाः प्रतिपत्तव्याः ? किञ्चित् सामान्यविशेषवल्लक्षणं प्रवर्त्यम्, येन अल्पेन यत्नेन महतो महतः शब्दौघान् प्रतिपद्येरन् ॥

How then are the correct words to be learnt? Some work formulating general and special rules should be written so that people can with a little effort learn the vast ocean of words.

किं पुनस्तत् ? उत्सर्गापवादौ; कश्चिदुत्सर्गः कर्तव्यः. कश्चिदपवादः! कथंजातीयकः घुनरुत्सर्गः कर्तव्यः कथंजातीयकोऽपवादः ? सामान्येनोत्सर्गः कर्तव्यः, तद्यथा 'कर्मण्यण्' ; तस्य विशेषेणापवादः, तद्यथा आतोऽनुपसर्गे कः ॥

What is it? General rules and exceptions: some general rule is to be formulated and some exception. How is the general rule to be framed and how the exception? General rule which is to apply to things in general, like कर्मण्यण् is to be read and so are exceptions to apply to some special things among them like आतोऽनुपसर्गे कः

Note. The sutra कर्मण्यण् means that, if in a compound the verb is preceded by the object which qualifies it, the suffix अण्

follows the verb; आतोऽनुपसर्गे कः means that, if the verb mentioned above ends in आ and is not preceded by a preposition, it takes the suffix क.

VI

Having thus decided that Grammar formulating general rules and exceptions is necessary to enable one to understand correct words, Mahabhashyakara discusses briefly whether the meaning of words is जाति (genus) or व्यक्ति (species) and whether the words are *nitya* or *Karya* (कार्य).

किं पुनराकृतिः पदार्थः, आहोस्वित् द्रव्यम् ? उभयमित्याह । कथं ज्ञायते ? उभयथा ह्याचार्येण सूत्राणि पठितानि । आकृतिं पदार्थं मत्वा 'जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम्' इत्युच्यते । द्रव्यं पदार्थं मत्वा 'सरूपाणामेकशेष एकविभक्तौ' इत्येकशेष आरभ्यते ॥

Does a word connote genus or species ? 'Both' says he. How is it ? Sutras conceding both the views are written by the Acarya Panini. The sutra 'जात्याख्यायामेकस्मिन्...' is read on the idea that the connotation of the word is genus and the sutra 'सरूपाणाम्...' is read on the idea that it is species.

Note. It is worth noting that 'genus' cannot exist without species and the latter cannot without the former. Still there are two classes of schools, one holding that word connotes only genus and *vyakti* comes along with it, and the other holding that word connotes only *vyakti* since the former cannot exist away from the latter. But the Acarya Panini clearly shows in his work that he holds both the views one in one context and the other in another.

किं पुनर्नित्यः शब्दः आहोस्वित्कार्यः ? सङ्ग्रह एतत्प्राधान्येन परीक्षितम् ---- नित्यो वा स्यात् कार्यो वेति । तत्रोक्ता दोषाः, प्रयोजनान्यप्युक्तानि । तत्र त्वेष निर्णयः - यद्येव नित्यः अथापि कार्यः उभयथापि लक्षणं प्रवर्त्यमिति ॥

Is *sabda nitya* or *karya* (कार्य) ? This was examined in detail in the work *Sangraha* whether *sabda* is eternal or non-eternal. Merits and demerits on both sides were mentioned. This is the conclusion arrived at there, that irrespective of *sabda* being *nitya* or *karya* grammar is to be written.

Note. *Sangraha* is a work written by Vyadi (व्याडि) and in 100000 verses. It is unfortunate that the work is almost lost. Mahabhashyakara has already suggested that, if *sabda* refers to *sphota* (स्फोट) it is *nitya* and that, if it refers to *dhvani*, the sound that is produced by the vocal organs, it is *karya*.

येनोच्चारितेन सास्त्रालङ्गूलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः, अथवा प्रतीतपदार्थको लोके ध्वनिः शब्दः ॥

VII

Having now decided that व्याकरणम् should be written Mahabhashyakara may have dealt with the topic— the meaning of व्याकरणम्. Without doing it he deals with the purpose served by व्याकरणम्. The reason for doing so is that he wants to observe in the discussion of topics, the order followed by the *varṭikakara* since his *Bhashya* is an elaborate commentary on not only Panini's sutras but also on Katyayana's *varṭikas*.

कथं पुनरिदं भगवतः पाणिनेराचार्यस्य लक्षणं पृथक् ।

How has the Acarya Panini proceeded in his work ?

This serves as an introduction to the first *varṭika* which runs as follows:—

सिद्धे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः यथा लौकिकवैदिकेषु ॥

When word, its meaning and their relation (or word and the relation with its meaning) are learnt to be *nitya* from the world

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and word is used only in such meanings as are current there, the sastra enjoins (the use of correct words) for the sake of *dharma* as in the case of incidents *laukika* and *vaidika*.

Here Mahabhashyakara deals in detail with the meanings of (1) सिद्धे, (2) अर्थः and (3) धर्मः and elucidates the expressions लोकतः and लौकिकवैदिकेषु and takes लोकतः twice, one along with शब्दार्थसम्बन्धे and the other with अर्थप्रयुक्ते.

सिद्धे शब्दार्थसम्बन्धे ।

सिद्धे शब्देऽर्थे सम्बन्धे चेति ॥

Here Mahabhashyakara suggests that the *vigraha* of शब्दार्थसम्बन्धे is शब्दश्च अर्थश्च सम्बन्धश्च एतेषां समाहारः शब्दार्थसम्बन्धम् तस्मिन् ।

अथ सिद्धशब्दस्य कः पदार्थः ? नित्यपर्यायवाची सिद्धशब्दः । कथं ज्ञायते ? यत्कूटस्थेषु अविचालिषु भावेषु वर्तते तद्यथा, सिद्धा, द्यौः, सिद्धा पृथिवी, सिद्धमाकाशमिति ।

Now what is the meaning of the word सिद्ध ? It is the synonym of the word *nitya*. How is it so ? Since it is used along with objects which do not move and which do not change. cf. सिद्धा द्यौः (the Heaven is *nitya*), सिद्धा पृथिवी (the earth is *nitya*) and सिद्धमाकाशम् (the sky is *nitya*).

Note.— The expressions सिद्धा द्यौः etc., are not based upon the conception that द्यौः, पृथिवी etc., are eternal, but upon the conception that they are relatively permanent.

cf. Nagojibhatta's statement

भाव्ये द्यावापृथिव्यादपि व्यावहारिकनित्यत्वाभिप्रायेण दृष्टान्तितम् । आकाशस्यापि व्यावहारिकनित्यत्वमेवाचार्याभिमतम् ॥

Mahabhashyakara then quotes instances where the word सिद्ध means अनित्य.

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ननु च भोः कार्येष्वपि वर्तते ; तद्यथा -- सिद्ध ओदनः सिद्धः सूपः सिद्धा यवागूरिति । यावता कार्येष्वपि वर्तते, तत्र कुत एतन्नित्यपर्यायवाचिनो ग्रहणम्, न पुनः कार्ये यः सिद्धशब्द इति ॥ सङ्ग्रहे तावत् कार्यप्रतिद्वन्द्वभावान्मन्यामहे नित्यपर्यायवाचिनो ग्रहणमिति ; इहापि तदेव ॥

Oh Sir, the word सिद्ध is used in connection with transient objects; cf. सिद्ध ओदनः (Food is ready); सिद्धः सूपः (Dholl is ready); सिद्धा यवागूः (the yavagu preparation is ready). Since the word is used in connection with transient objects also, how can it be said that it means *nitya* and not *karya*? Since the word is used in the Sangraha as antonym to *karya*, we infer that it means *nitya* there. So also here.

Since the word is used in Sangraha as an antonym to *karya*, it is but right that it means *nitya* there. Since there is no criterion here to decide its meaning one way or other, Mahabhashyakara suggests another way to come to the same conclusion.

अथवा सन्त्येकपदान्यपि अवधारणानि । तद्यथा अब्भक्षो वायुभक्ष इति, अप एव भक्षयति, वायुमेव भक्षयति इति गम्यते ; एवमिहापि सिद्ध-एव न साध्य इति ॥

Or even single words have the affirmatory sense. cf. अब्भक्षः and वायुभक्षः which respectively mean 'one who feeds himself only on water' and one who feeds himself only on air'. Similarly the word सिद्ध here means only सिद्ध and not साध्य.

The defect that underlies this explanation is this. The words अब्भक्षः and वायुभक्षः are compound words, while the word सिद्ध is a single word. In splitting the compound the word एव which denotes affirmation may be brought in. Such is not the case with single words. Hence Mahabhashyakara tries to explain it thus.

अथवा पूर्वपदलोपोऽत्र द्रष्टव्यः--- अत्यन्तसिद्धः सिद्ध इति ; तद्यथा देवदत्तो दत्तः, सत्यभामा भामेति ॥

Or it may be considered that a word which preceded सिद्ध has been dropped, its original form being अत्यन्तसिद्ध in the same way

as दत्तः represents देवदत्तः; (देव being dropped) and भामा represents सत्यभामा, सत्य being dropped.

The defect that underlies this explanation is this. In the case of the words दत्तः and भामा standing respectively for देवदत्तः and सत्यभामा, it should be noted that देवदत्तः and सत्यभामा are mentioned at the first instance and only later on for the sake of brevity दत्तः and भामा are used. The same is not the case here. Besides there is nothing to suggest that the word सिद्ध is used here to denote अत्यन्तसिद्ध.

Hence Mahabhashyakara suggests the final solution thus:—

अथवा व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम् इति नित्यपर्यायवाचिनो ग्रहणमिति व्याख्यास्यामः ॥

If so, we explain that the word सिद्ध means नित्य since a text cannot be thrown away on the ground that it is not clear. Its correct sense should be understood from the commentaries or the interpretation given by the commentators.

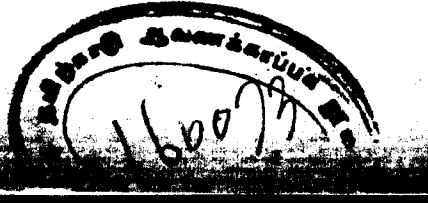
किं पुनरनेन वर्णने ? किं न महता कण्ठेन नित्यशब्द एवोपात्तः, यस्मिन्नुपादीयमानेऽसन्देहः स्यात् ?

Why should he give room for this discussion ? Why should not he, with his open mouth have given expression to the word *nitya*, when there would be no ambiguity ?

मङ्गलार्थम् । माङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं सिद्धशब्दमादितः प्रयुङ्क्ते । मङ्गलादीनि च शास्त्राणि प्रथन्ते, वीरपुरुषाणि च भवन्ति, आयुष्मत्पुरुषाणि च अध्येतारश्च सिद्धार्था यथा स्युः इति ॥

For the sake of *mangala* (auspiciousness), the *Acarya* (Katyayana), eager of reaping the fruit of *mangala* said सिद्ध at the commencement of his great work. The works which start with *mangala* shine well and enable the scholars to get heroic and long-lived sons and to have their objects fully accomplished.

Note.— It deserves notice that the appellation आचार्य is applied by him not only to Panini but also to Katyayana.



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