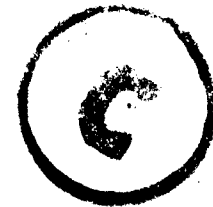


The Hindu Mind

vol-3

NO-4.5.6

October. To. December. 1935.



3L
Q2m2, N33
N35-3.4-6
160074

THE HINDU MIND



273
Karma

The Ethical Basis of Turning
the Other Cheek.

Patanjali's Mahabhashya

The Sub-Conscious Mind

The Saints of Islam

Vol. III. } T. S. SRINIVASAN, { Oct.
No. 4. } EDITOR. { 1935

(OFFICE AT TIRUVADAMARUDUR).

SUBSCRIPTION.

Inland
Annually Rs. 3.

Foreign
Annually 8 S

THE HINDU MIND

Vol. III. OCTOBER, 1935. No. 4.

CONTENTS.

—0—

Pages.

1. KARMA
By R. Krishnaswami Aiyer, M.A., B.L. ... 101
2. THE ETHICAL BASIS OF TURNING THE
OTHER CHEEK
By Prof. M. S. Srinivasa Sarma, M. A. ... 108
3. LECTURES ON PATANJALI'S
MAHABHASHYA
By Dr. P. S. Subrahmanya Sastri,
M.A., Ph.D., ... 113
4. REVIEWS AND NOTICES. ... 119
5. THE SUB-CONSCIOUS MIND
By Swami Sivananda ... 121
6. THE SAINTS OF ISLAM
By U. P. Krishnamacharya ... 124
7. SANATSUJATIYAM
By Sri Umesh Chandra Dutta, M. Sc. ... 131



VOL. III. OCTOBER, 1935. No. 4.

KARMA

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

1. Karmas classified.

Karmas are good, bad or mixed.

The results of Good Karma are (1) purification of the mind, that is to say, the removal from the mind of its drossness which is the effect of thoughts of narrow selfishness and gross sensuality.

(2) Happiness in the higher regions, during the period between death and re-birth in this the physical world.

If the Karma is of an exceptional nature, the thinker may even be made an office-bearer with authority in such higher regions.

(3) Coming back, as man again, to earth-life with facilities for further purification of mind. If the Karma however is done without attachment to its fruits and the thinker has been going along the path of Jnana (knowledge) or along the higher sections of the path of Bhakti (Devo-

tion to the Supreme Universal Soul), having his mind completely purified and possessing firm faith in the revealed truth that he and the Divine Object of his devotion are in fact one in the self, he is not bound to return again to earth-life.

The results of bad Karma are—

(1) The mind becomes more and more impure.

(2) Suffering in the nether region or hell during the period between death and re-birth here.

(3) If the Karma is very bad, after his suffering in the nether region is over, the Thinker is made to take birth in this world in the lower animal or vegetable kingdom as part of his punishment. In some cases, these lower births immediately follow the previous earth-life.

(4) After undergoing his sufferings in hell or as sub-human Jeeva, the thinker comes again to assume man's body. He is then placed

within environments very unfavourable to his progress onwards. These bad environments or impediments to advancement are in consequence of his own previous misdoings.

Mixed Karma is partly good and partly bad and its results are—

(1) The mind becomes purer in certain respects and more impure in certain others.

(2) The thinker suffers for some time in hell, and enjoys for some time in the happy regions above.

(3) Afterwards he ordinarily takes birth here again as man.

2. Heaven and Hell

Thus Karma is of various kinds. Some of them are so peculiarly good or so abominably bad that their results, in the shape of happiness or misery, are of such novel kind that they cannot be provided for in the ordinary physical world. Suppose a man commits an act for which the appropriate punishment is the

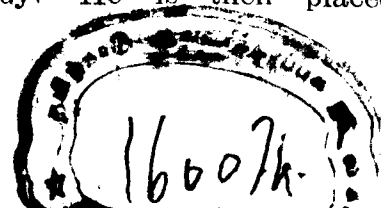
continuous experience, say for six months, of the pangs of the fire-burning sensation. Certainly, this physical world cannot provide room for such punishment as the physical body cannot bear it but will itself be burnt to ashes in a few hours. So in order to make the Jeeva in question undergo such a punishment, he is sent to a different region where he can be provided with a suitable body which will continue to exist throughout the allotted period of torment. Such region is the hell.

Similarly, in order to have special enjoyments for which the flimsy physical bodies of this world may be altogether unfit, Jeevas are sent to Heaven where there are ample facilities for such enjoyments. Even in this world, it is not every place that is fit for all sorts of special enjoyment or special suffering. Do not people go to the hills to enjoy the "season"? This kind of enjoyment cannot certainly be had in the plains. Are not special convicts sent to the Andamans by way of punishment? Simi-

larly, in the universe some regions are specially fitted for rare enjoyments and some for exceptional sufferings.

3. The Western Theory of Evolution Unsound

Thus "evolution" and "involution" can be, strictly speaking, postulated only of the Thinker. While so, some of the western philosophers propound a theory that there is gradual progress from the mineral condition to the vegetable, from the vegetable to the animal and from the animal to the human and call it the Theory of evolution. In the first place, no religion of the world supports such a theory and, as Benjamin Kidd in his "Social Evolution" says, "the tendency of the doctrine of Evolution has been generally considered to be on the whole profoundly anti-religious." They say that evolution is going on in the universe; but *what* it is that is evolving they have nothing to say about. They observe different natures, bodies and objects in the universe occupying different positions in some respects and seeing that one is more "ad-



vanced" than another, they make a regular scale noting the different degrees of advancement". But they do not say that what is now found in the more advanced state of being must, in its essence, have been in existence formerly and must have been then in a less advanced condition. In other words, they do not say that the underlying entity which bears a more advanced form or exhibits a higher state or condition today is the same that formerly appeared in a coarser garb or functioned in a lower kind of existence. In fact, they have in general ignored the necessity, nay even the possibility, of the continuing presence of the subsisting reality and have only directed their attention to some stations on the road of evolution without caring to know whether there is any one journeying along the road and, if so, who he is and how he is going on.

In fact, no evolution is possible from the stage of the mineral to that of the vegetable, for there is nothing in the mineral that can evolve. Dr. Bose's discoveries of the

modern day can have reference only to the Isvaric life, not to the life of any Jeeva in the mineral. The whole mineral kingdom has emerged out of the Tamasi aspect of Maya and it forms the material which goes to make the bodies of Jeevas and their means and places of support, mineral matter not composing the body of any Jeeva is called "inanimate" or "inorganic", not because there is no life at all in it for it has its very existence in the life of Isvara but because there is no separate coordinating life-principle connecting together the several atoms in harmonious cooperation for serving some common end. It is the presence or the absence of such a separate connecting life that makes in fact all the difference between the organic and the inorganic sides of nature. The view that is now and then expressed from the modern theosophical platform that "every grain of sand has its Jeevatma" is clearly wrong and opposed to the clear statement in the Holy Books that the Jeevas are to be found only in four classes of bodies,

namely Jarayaja, Andaja, Svedaja and Udbhyja.

Again, as regards the alleged evolution from the vegetable to the animal and from the animal to the human, the western evolutionists do not actually trace the passage of any entity from a lower to a higher state of being. They are only able to see that one being is more "advanced" than another and that this universe is inhabited by beings of manifold gradation of advancement, physical and mental. They mentally arrange the beings under different groups, and these groups as well as the beings placed in each of these groups are then arranged according to a regular and graduated scale of advancement. They then perceive that the ladder of advancement created by them in their imagination presents a really beautiful appearance and they infer that Nature, beautiful as She is, must have brought about the advancement of beings only in the order in which the rungs of the ladder appear. A big library may contain a large number of books of different

gradations of thought or size. They may be arranged in some regular order. Can it be proper to infer that a book written by an advanced author has "evolved" out of a book written by an ordinary man, or that a big volume has come out of a small book. Let? The present-day theory of evolution has no stronger foundation.

4. Who Evolves?

Further, what is the cause of growth or evolution? Why should an entity which was sometime ago in the vegetable state now appear in an animal body? Is its advancement or promotion to a higher state of being only accidental? If not, in what way did it merit the promotion? Is a vegetable capable of doing any responsible act or Karma for which it is rewarded? If it is itself not capable of doing any, is its ascent in evolution compulsory and due to the act of another agent? If so, does it mean that the fruits of action may go to one who did nothing to merit them? Among the lower animals themselves, one is found more unhappy, throughout its

life-period from the moment of its birth, than another? Why should it be so? The differences in the animal's experiences of pain and pleasure must have their own causes. What are they? The causes must relate to the previous existence of every such Jeeva in question. This previous life could not have been that of a lower animal; for lower animals can do no responsible Karma. The law of Karma and justice, if it is true at all, shows unmistakably that there is no real foundation for the notion that there is evolution going on below the stage of man. Every brute, every little insect and every one of the plants and trees, all were and are going to be again human beings themselves. They are all only temporarily suspended from the class of humanity for some offences.

It may be asked, if all non-human states of being are only the results of previous human Karma, in the beginning stages of the universe, there must have been only men and none else; is there any authority to show that

there was a time when there were men alone and that the non-human states of being appeared only later on? The question assumes that there was a beginning for the universe. It may be that every Kalpa or Cycle of the universe has a beginning; but at the beginning of a Kalpa, the universe makes its appearance in the condition in which it was just before the Pralaya or dissolution that preceded the Kalpa in question. The Universe with this alternate existence of Kalpa and Pralaya has had no beginning at all. None can say that there was a beginning for the existence of the power of Maya in the All-Self. As there was no beginning for the universe, there could not have been any period of time when there were men alone. At all times there have been human as well as non-human states of being in the manifested universe.

5. True Evolution.

What then is true evolution? It is, as once before stated, the progress of the Thinker in man from his

present condition of limitedness to the state of the unlimited Self. Progress of the Thinker means improvement and growth of the mind through which he thinks. In the physical plane, all vegetable and animal bodies develop out of the life-germ, the unit cell. The embryonic cell sometimes divides itself into two or more cells and sometimes, as in the case of the lower forms of life, becomes associated with new cells drawn from outside. In any case, development of the embryo implies multiplication of the cells. Mere multiplication of the cells, again, cannot make a living body. Along with it, there is also the widening or expansion of the life within so as to control all the cells together. Similarly, a man's mind is said to grow or expand when his thoughts extend beyond his physical body and beyond his limited personality. As the original unit cell is the earliest and lowest state of the physical body, thoughts of one's own interests alone belong to the lowest stage of the mind. The mind grows when the interests of others are also consi-

dered, as the physical body grows by the packing together of more cells. As there is a connecting life for all the cells together, selfless thoughts or thoughts of others' interests should be bound up together by a connecting and unifying knowledge that all are only the Self. The end of evolution of the Thinker is reached when the evolving mental life becomes, by expansion, identical with the all including Life, the universal Self. If however his thoughts and actions are directed exclusively towards personal and selfish ends, his mind contracts more and more and is receding more and more from the path of evolution. He should therefore think only such thoughts and do only such actions as may widen his mind and raise him up in evolution. The mind has to expand and expand until the limiting mind-covering, becoming very thin, is torn asunder when, the limitations of the Thinker ceasing to exist any longer, his Inner Self shines in his infinitude of existence, consciousness and bliss, for it was only He, the only One and Real Self that was appearing till then to be enclosed in a covering made of mind-stuff.

The Ethical Basis of Turning the Other Cheek.

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

Carlyle bursts out with his native vehemence and rugged emotion saying "Revenge, my friends, revenge, and the natural hatred of scoundrels and the ineradicable tendency to pay them what they have merited is for ever more intrinsically a correct and even a divine feeling in the mind of every man." How to deal with the wrong-doer, and what is the right attitude to be taken towards the criminal are the questions that have been the subject-matter of interminable controversies in ethical and theological treatises. The traditional rigmarole of the three theories of punishment, namely, the preventive, the educative, and the retributive does not solve the problem: because, every one of them is riddled with internal contradictions, and is inherently defective in many respects.

There are two fundamental points with reference to punishment which have to be settled in definite terms at the outset. Punishment generally means the infliction on the wrong-doer of something unpleasant, which by his offence he is held

to deserve. If this be the case, the questions to be decided are, first, what exactly is meant by "deserve", and secondly, why it is right to inflict on the man what he deserves.

The pivotal principle of all social life and the most enduring and invariable element in the consciousness of moral obligation is to be found in the virtue of justice. One of the most pressing problems in connection with justice is the nature and purpose of punishment or "punitive justice" as it is called. The action of the wrong-doer threatens to set at nought the social good and the majesty of the Law; and therefore it becomes imperative that some curtailment of his liberties by way of imprisonment or some other form of punishment should be effected at once and without fail, before this bad practice becomes a precedent and establishes itself as a rule. That is to say, punishment ultimately is the vindication of the law when it is violated. But does punishment really vindicate the worth and authority of law? No, it certainly does not do

that. What it does is simply to prove that disobedience does not pay, and *not* that it is wrong and immoral. The punishment only points to the wrong-doer that he is living in a system, the nature of which is so opposed to his aims that if he tries to realise them, he will earn, not success, but disaster. Therefore, punishment by itself, can never vindicate the authority of Law i. e. its right to be obeyed: what it really establishes is its capacity to make disobedience imprudent and painful. Thus to determine if punishment is really deserving we must first fix and justify the system of purposes and rights to maintain which punishment exists to meet cases of violation.

In Christ's teaching we have the most praiseworthy and uniquely effective method of treating the wrong-doer which dispenses with punishment, but which is a more potent and certainly less violent method than punishment for bringing home to the mind of the wrong-doer the evil nature of his action, and making him respect the system of rights without which life cannot be lived. Christ has the supreme and unrivalled insight to realise that punishment is retrospective and deals

only with the past, and that it is the duty of the dispenser of justice to consider the effect of punishment on the wrong-doer. He came not to destroy, but to fulfil. He proposes to formulate a formative method which will undo the wrong done, educate and reform the wrong-doer, remove the rancour in the man against whom the offence was perpetrated, and give an opportunity to the offender to resume his life in a better and a more chastened spirit.

Jesus Christ in his "Sermon on the Mount" boldly proclaims that the right and appropriate treatment of the criminal is certainly not the method of retribution. "An eye for an eye" comes out of the spirit of vengeance, betrays barbarity and is an insult to humanity. Nor does he seem to be much fascinated by, and therefore, in a mood to underline and emphasise the value and importance of, the doctrine of mere passive non-resistance, nor even the more active principle of returning good for evil. The ideal of non-resistance is something negative, morally neutral and colourless in itself; it has no positive content. But morality is affirmation: it is always active doing and never a passive acquiescence. Again, all moralists

all over the world have rightly waxed eloquent over the nobility of character that forgets the evil done, and does good in return. There is of course an ineffable sweetness and a transmuting goodness in such a conduct which usually succeeds in uplifting the degenerate by a living example. But Christ wants to go deeper, and get at the root principles that make possible all forms of high moral living. He is out to establish a startlingly novel, and a refreshingly original method of procedure to be adopted towards the wrong-doer, which would at the same time point out to us the secret spring of all spiritual life. For the boldness of its conception and for the profundity of its value, it is perhaps unparalleled in the history of morals. His reasoning is as simple as it is perfect. His confiding faith in the essential goodness of human nature and his irrepressible optimism which gives him courage to set up his standard as an inspiring ideal mark him out as a superb and unequalled teacher of moral principles.

The wrong-doer is avowedly an aggressor. His actions are openly anti-social, and clearly infringe on the rights of others; and in dealing with him Christ

advises us to adopt the specific and active procedure of making the aggressor understand that we have no objection to his carrying his aggression even farther than he has proposed. This is the meaning of his moral imperative "whosoever shall smite thee on thy right cheek, turn to him the other also".

Now, let us try to analyse this statement, and realise its implications. What is punishment? Nobody to-day is so inconsiderate as to declare that punishment is an end in itself; it is only a means to an end. The underlying idea in all punishment is as was pointed out earlier, the infliction of pain in any form with a view to the restoration of the moral order which has been violated by the crime. The moral order and the social will embody themselves in the form of laws; and these laws should be operative and effective if society should exist. A crime is always a violation of the social will; and the social will vindicates itself and establishes its majesty by inflicting punishment on the wrong-doer. Otherwise, individual and social life would become impossible. This is the demand of justice as ordinarily understood and universally practised.

• What does Christ propose to teach in asking us to turn the other cheek? Our rights and privileges, our possessions and properties though resident in us individually, are really social in significance; they derive value and meaning only because they are recognised as such by society. Social recognition, therefore, is the true source of the value and validity of our individual rights and personal possessions. Hence if the criminal steals, he has violated not the will of this or that individual whose property he takes away, but the will of the community. Therefore it is that the state through its system of criminal laws enforces the punishment which is a kind of safety-valve for the righteous indignation of the society. But Christ strikes a thoroughly different and novel note here. What is the attitude of the man who, when he is struck on one cheek, feels inclined to turn the other? This is certainly an unusual method. Is it due to momentary helplessness or inherent impotence? Or is it the inevitable effect of a paralyzing fatalism? It is evidently none of these.

This unusual frame of mind is the result of a correct perspective of one's own life and a perfectly

right insight into the essence of moral living. The man who has been struck on one cheek has hitherto felt really and in earnest that his cheek was safe from assault; but now he has lost that feeling as he finds this privilege of freedom from assault denied to him by his assailant. Under these circumstances, an ordinary man would grow indignant and have recourse to extreme penalties. But not so the man who turns the other cheek. He is so friendly, so brotherly and so genuinely social by training and temperament that he can have no real joy in his possessions unless his enjoyment of them is freely recognised by all and willingly acquiesced in by every individual. His readiness to turn the other cheek thus implies a most sublime form of the feeling of brotherhood which is without doubt more comprehensive and more profound than the spirit of the ordinary citizen which exhibits itself in the demand for justice as commonly understood. This is exactly the fulfilment of the law, the perfecting of morality. The alchemy of this attitude is so powerful and effective that it reveals to the offender the anti-social nature of his wrong-doing in such an emphatic and telling way that it naturally shocks him into a better life.

Quite an endless number of objections could be raised pointing out the utter impracticability of this teaching, and the absolute futility of this suggestion even if it could be put into practice. It must, however, be realised that Christ never intended to lay down a law to be blindly and uncritically obeyed in all cases; his aim was to make a masterly analysis of the essence of moral goodness and reveal in distinct terms the innermost secrets of the virtue of justice, and to inspire by a noble living example the true spirit which ought always to vivify our moral attitude on each occasion of aggression against ourselves. His teaching is, therefore, the culminating point of the gradually growing moral consciousness. It must be carefully borne in mind that the commandment of Jesus is a personal ideal—an ideal intended for the individual—an ideal which is magnificent and grand but which, at the same time, is impossible for the whole society to follow collectively and immediately, because the individuals constituting it are at different levels of moral and spiritual development; but on that account the ideal does not lose its value.

Goodness of character is after

all the hard achievement of the individual; in the last analysis, the moral life is essentially a personal life; no one can perform the moral task for another; each should work out his own salvation; self-development is only through personal effort; and a true self-development is an indispensable antecedent condition to train oneself to become a willing devotee to the sublime ideal inculcated in the "Sermon on the Mount". The secret of this doctrine consists in establishing an indissoluble connection between individual perfection and social uplift. The life of the self is expanded and made rich in exact proportion to the degree of realisation of the social good. The problem of justice from the standpoint of Ethics centres round the discovery and enlightenment of the individual who is in a process of finding himself amidst circumstances more or less adverse. The ideal most powerfully quickens us to realise what is potential in each of us. It is the prophecy and the revelation of what the actual is in its essence. "A map of the world" says Oscar Wilde, "that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is always landing. And when humanity lands there, it looks out, and seeing a better country, sets sail. Progress is the realisation of Utopias".

Lectures on Patanjali's MahaBhashya

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

(Continued from page, 100.)

Then the author begins to show that even if the word *nitya* is used instead of *siddha*, it is not free from ambiguity—

अयं खलु नित्यशब्दः नावश्यं कूटस्थेष्वविचालिषु भावेषु वर्तते । किं तर्हि ? आभीक्ष्ण्येऽपि वर्तते, तद्यथा नित्यप्रहसितो नित्यप्रजल्पित इति, यावता आभीक्ष्ण्येऽपि वर्तते तत्राप्यनेनैवार्थः स्यात् । 'व्याख्यानतो विशेष-प्रतिपत्तिः न हि सन्देहादलक्षणम्' इति । पश्यति तु आचार्यो मङ्गलार्थ-श्रैवसिद्धशब्द आदितः प्रयुक्तो भविष्यति, शक्यामि चैनं नित्यपर्यायवाचिनं वर्णयितुमिति । अतः सिद्धशब्द एवोपात्तो न नित्यशब्दः ।

Even this word *nitya* does not invariably connote eternity. What then? It is used to connote repetition also. Cf. नित्यप्रहसितः (One who ever laughs) and नित्यप्रजल्पितः (one who ever prattles). Since it connotes repetition also, it should be freed from ambiguity only by the interpretation of the commentators. The *Acarya* thinks that the word *siddha* is used at the commencement for the sake of *mangala* and I am able to interpret that it means *nitya*. Hence is the use of the word *siddha* and not *nitya*.

Having thus discussed the meaning of the word सिद्धे, the author begins to deal with the statement शब्दे अर्थे सम्बन्धे and discusses whether the word *artha* denotes genus or species.

अथ कं पुनः पदार्थं मत्वा एष विग्रहः क्रियते 'सिद्धे शब्दे अर्थे सम्बन्धे च' इति ? आकृतिमित्याह । कुत एतत् ? आकृतिर्हि नित्या द्रव्यमनित्यम् ।

With what meaning (genus or species) in mind is the compound split thus शब्दे अर्थे सम्बन्धे ? 'Akrti' (genus—आकृतिः) says he. Why so? For *akrti* is *nitya* and *dravya* is *anitya*.

अथ द्रव्ये पदार्थे कथं विग्रहः कर्तव्यः ? सिद्धे शब्दे अर्थसम्बन्धे च इति । नित्यो हि अर्थवतामर्थैरभिसम्बन्धः ॥

If *dravya* is *padartha*, how is the compound split? It is split thus शब्दे अर्थसम्बन्धे ; for the relation of the word to its meaning is *nitya*, (though the meaning in the form of *dravya* is *anitya*).

The author then takes the word *akrti* to connote shape and in that case begins to deal with the nature of the splitting of the compound—

अथवा द्रव्य एव पदार्थे एष विग्रहो न्याय्यः— सिद्धे शब्दे अर्थे सम्बन्धे चेति । द्रव्यं हि नित्यम्, आकृतिरनित्या । कथं ज्ञायते ? एवं हि दृश्यते लोके मृत् कयाचिदाकृत्या युक्ता पिण्डो भवति, पिण्डाकृति-मुपमृद्य घटिकाः क्रियन्ते, घटिकाकृतिमुपमृद्य कण्डिकाः क्रियन्ते ; तथा सुवर्णं कयाचिदाकृत्या युक्तं पिण्डो भवति, पिण्डाकृति मुपमृद्य रुचकाः क्रियन्ते, रुचकाकृतिमुपमृद्य कटकाः क्रियन्ते, कटकाकृतिमुपमृद्य स्वस्तिकाः क्रियन्ते । पुनरावृत्तः सुवर्णपिण्डः पुनरपरयाकृत्या युक्तः खदिराङ्गारसवर्णे कण्डले भवतः । आकृतिरनित्या चान्या च भवति, द्रव्यं पुनस्तदेव । आकृत्युपमर्देन द्रव्यमेवावशिष्यते ॥

Or the compound is split thus— शब्दे अर्थे सम्बन्धे even when the meaning of the word is *dravya*; for the *dravya* always remains the same, while the shape is changing. How is it? Thus is seen in the world— Mud in one shape becomes a ball; it is broken and it is converted into small pots; that shape is destroyed and the same mud is made into jars. So also is gold. In one shape it is a ball; it is destroyed and the gold is converted into rings; they are destroyed and it is made into bracelets; that shape is destroyed and it is made into amulets; that being destroyed, it is made into ear-rings as bright as red-hot fire. The shape changes from one to another, but the material remains the same. Though the shape is destroyed, the material remains.

आकृतावपि पदार्थे एष विग्रहो न्याय्यः— सिद्धे शब्दे अर्थे सम्बन्धे चेति । ननु चोक्तम् 'आकृतिरनित्या' इति । नैतदस्ति । नित्या आकृतिः।

कथम् ? न कचिदुपरतेति कृत्वा सर्वतोपरता भवति, द्रव्यान्तस्था तु उपलभ्यते ॥

Even accepting *akrti* to be *padartha*, it is but proper to split the compound thus शब्दे अर्थे सम्बन्धे. Has it not been said that *akrti* is *anitya*? No, it is *nitya*. How? Because it is not seen at one place, it does not fail to exist in all places; it is found in other objects (of the same genus).

Note:— Here it should be borne in mind that *akrti* when it is considered to be *nitya*, means genus and when it is considered to be *anitya*, it means shape.

अथवा नेदमेव नित्यलक्षणम् — ध्रुवं कूटस्थम् अविचालि अनपायो-पजनविकारि अनुत्पत्त्यवृद्धयव्ययोगि यत् तन्नित्यमिति । तदपि नित्यं यस्मिन्स्तत्त्वं न विहन्यते । किं पुनस्तत्त्वम् । तद्भावस्तत्त्वम् आकृतावपि तत्त्वं न विहन्यते ।

Or this is not the definition of *nitya*—

That which is free from संसर्गानित्यता, परिणामानित्यता and प्रध्वंसानित्यता ; but that from which its quality is never served is *nitya*. What is *tatva*? *It-ness* is *tatva*. The *tatva* is never separated from *akrti*.

Note:— संसर्गानित्यता is seen from the apparent red-crystal in the proximity of red-flower. The relation of redness and crystal is *anitya*, since it disappears at the disappearance of the red flower. परिणामानित्यता is seen in the process of a fruit becoming a ripe fruit. The relation with its colour when it is not ripe disappears when it becomes ripe and hence the colour is *anitya*. प्रध्वंसानित्यता is complete destruction.

अथवा किं न एतेन इदं नित्यं इदम् अनित्यम् इति । यन्नित्यं तं पदार्थं मत्त्वैष विग्रहः क्रियते — सिद्धे शब्दे अर्थे सम्बन्धे चेति ॥

Or what is the use of this discussion that one is *nitya* and the other *anitya*? When we take the meaning to be *nitya* we split

the compound thus : शब्दे अर्थे सम्बन्धे.

कथं पुनर्ज्ञायते सिद्धः शब्दार्थः सम्बन्धश्चेति 'लोकतः' । यल्लोके अर्थमर्थमुपादाय शब्दान्प्रयुज्जते, नैषां निर्वृत्तौ यत्नं कुर्वन्ति । ये पुनः कार्याभावाः निर्वृत्तौ तावत्तेषां यतः क्रियते, तद्यथा घटेन कार्यं करिष्यन् कुम्भकारकुलं गत्वाह --- कुरु घटं, कार्यमनेन करिष्यामीति । न तद्वच्छब्दान् प्रयोक्ष्ये इति । तावत्येव अर्थमुपादाय शब्दान् प्रयुज्जते ।

How is it understood that *śabda*, *artha* and *sambandha* are *nitya*? From the world. For words are used to denote objects and no effort is made to coin them. Effort is taken in creating such things as are *karya*. For instance he who has the use of a pot goes to the potter's house and says, 'make a pot; I have to use it'. But no one similarly goes to the house of a grammarian and says, "Coin words; I shall make use of them". He thinks of the object and makes use of words denoting them.

यदि तर्हि लोक एषु प्रमाणम्, किं शास्त्रेण क्रियते?

'लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः' । लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः क्रियते । किमिदं धर्मनियम इति? धर्माय नियमो धर्मनियमः, धर्मार्थो वा नियमः धर्मनियमः, धर्मप्रयोजनो वा नियमः धर्म नियमः ॥

If then the world is the authority for the use of words, what purpose is served by the *Vyakarna sastra*? When words are used in the sense in which each is current in the world, injunction to use the correct word is made by the *sastra* for the sake of *dharma*. *Dharma niyama*. What does it mean? It means *niyama* for *dharma*, *niyama* for the sake of *dharma* and *niyama* having for its fruit *dharma*.

Note— It deserves to be noted that Kaiyata clearly says that the compound *dharma niyama* should be split only as *dharmasya niyamah*. If so, *Mahabhashyakara* does not mention how the compound is split, but brings out the sense of the compound. All the three ways mentioned there— धर्माय नियमः, धर्मार्थो वा नियमः and धर्मप्रयोजनो वा नियमः may be taken to mean the same.

The only difference is that the second is more explanatory than the first and the third is more explanatory than the second. What is, then, the meaning of *dharma*? It may be interpreted in three ways:—

1. नित्यकर्म Cf. निष्कारणो धर्मः षडङ्गो वेदोऽध्येयः ज्ञेयश्च(महाभाष्यम्) I, 1, 1
2. यज्ञकर्म Cf. याज्ञे कर्मणि स नियमः । (महाभाष्यम्) I, 1, 1
3. अपूर्वम् Cf. ज्ञाने धर्म इति चेत्तथाधर्मः । (महाभाष्यम्) I, 1, 1

Nagojibhatta says (as the opinion of some) that in धर्माय नियमः धर्म has the first meaning in धर्मार्थो वा नियमः, it has the second meaning and in धर्मप्रयोजनो वा नियमः it has the third meaning. But it is better that it has all the three meanings in each.

यथा लौकिकवैदिकेषु

प्रियतद्धिता दाक्षिणात्याः, यथा लोके वेदे चेति प्रयोक्तव्ये यथा लौकिकवैदिकेष्विति प्रयुज्जते । अथवा युक्त एवात्र तद्धितार्थः, यथा लौकिकेषु वैदिकेषु च कृतान्तेषु । लोके तावत् अभक्ष्यो ग्राम्यकुक्कुटः. अभक्ष्यो ग्राम्यसूकर इत्युच्यते । भक्ष्यं च नाम क्षुत्प्रतिघातार्थमुपादीयते । शक्यं चानेन भर्मासादिभिरपि क्षुत्प्रतिहन्तुम् । तत्र नियमः क्रियते— इदं भक्ष्यम् इदम् अभक्ष्यम् इति । तथा खेदात् स्त्रीषु प्रवृत्तिर्भवति । समानश्च खेदविगमो गम्यायां च अगम्यायां च । तत्र नियमः क्रियते इयं गम्या इयम् अगम्या इति ॥

As in *laukika* and *vaidika* instances, the southerners are fond of using words with *taddhita* suffixes. They instead of using लोके and वेदे, use लौकिकवैदिकेषु. Or it is but proper that the *taddhita* suffix has a meaning. The term लौकिकवैदिकेषु may be taken to mean लौकिकेषु वैदिकेषु च कृतान्तेषु. There is the worldly saying that the domestic cock should not be eaten nor the domestic pig. Food is taken to remove hunger. It may be removed even with the flesh of dogs. There is the restriction made that one is eatable and the other is non-eatable. Similarly man meets woman to satisfy his craving. It may be had in meeting any woman deserving or non-deserving. There is the restriction made that one is meet-able and the other is non-meet-able.

Note— The mention of the word दाक्षिणात्य suggests that the *Vartikakara* was a southerner, while both the *Sutrakara* and the *Bhashyakara* were northerners.

वेदे खल्वपि-- पयोव्रतो ब्राह्मणो, यवागूव्रतो राजन्यः, आमिक्षा व्रतो वैश्यः इत्युच्यते । व्रतं च नाम अभ्यवहारार्थमुपादीयते । शक्यं चानेन शालिमांसादीन्यपि व्रतयितुम् । तत्र नियमः क्रियते । तथा बैल्वः खादिरो वा यूपः स्यात् इत्युच्यते । यूपश्च नाम पशुनुबन्धार्थमुपादीयते । शक्यं चानेन यत्किञ्चिदेव खाद्यमुच्छ्रित्य अनुच्छ्रित्य वा पशुनुबन्धुम् । तत्र नियमः क्रियते ॥ तथा अग्नौ कपालान् अधिश्रित्य अभिमन्त्रयते — भृगूणा मङ्गिरसां धर्मस्य तपसा तप्यध्वम् इति । अन्तरेणापि मन्त्रम् अग्निर्देहनकर्मा कपालानि स-तापयति । तत्र च नियमः क्रियते -- एवं क्रियमाणमभ्युदय कारि भवतीति ॥

So in Vedas is it said that during austerities Brahman if hungry may take milk, Kshatriya *Yavagu*, (यवागू) and Vaisya curd of milk and whey. *Vratu* intends only food. Rice and flesh may serve the same purpose. Still restriction is made. So also the stake to which the sacrificial animal is tied should be of *bilva* tree or *khadira* tree. The stake is intended for the sacrificial animal. Any piece of wood standing upright or otherwise may serve the purpose. There is the restriction made. Similarly small pieces of mud are put in fire and the mantra which means, 'Heat them with that of Bhrigus and Angiras'. The small pieces may be heated whether the mantra is recited or not. There is the restriction made that if it is done so, it begets merit.

एवमिहापि समानायामर्थाविगतौ शब्देन चापशब्देन च धर्मनियमः क्रियते -- शब्देनैव अर्थोऽभिधेयो, नापशब्देन इति । एवं क्रियमाणमभ्युदयकारि भवतीति ॥

So here also the meaning is understood both from the correct word and the corrupt one. Still restriction is made that meaning is to be made out only from the correct word, since it only accrues merit.

REVIEWS AND NOTICES.

Intelligent Man's Guide to Indian Philosophy—By Manubhai C. Pandya M.A., B.Sc., LL.B. D.B. Taraporevala Sons & Co., Hornby Road, Bombay. Price Rs. 10

This is a very welcome addition to the literature that is growing day by day purporting to interpret the Hindu treasure house of thought to the English-knowing public. In this book of over 400 pages the author displays in a remarkable measure the vastness of his learning and the depth of the analytic faculty which he seems to have brought to bear upon the subject in his study of the vast Hindu religious literature whether in the original or in the translations.

In the Introductory chapter he deals in a general way with the ultimate goal of philosophy and its relation to the several practical aspects of the Hindu religion. It may be mentioned that he generally accepts Sri Sankaracharya as his guide in determining and defining that goal. The philosophical value of the teachings of the Karma Kanda portions of the Vedas is dealt with in chapter II and that of the Upanishads in chapter III. The 'Epic' philosophy is considered in the next chapter and the subsequent chapter is devoted to a special analysis of the Gita teachings. The last and sixth chapter on Dharma Sastras covers more than half the book. As repeated attempts have been and are being made during

recent times to interfere with the marriage laws of the Hindus, their system of castes and Ashramas, their rules of untouchability and so on, these matters come in for detailed consideration in the course of that chapter and the author places before the public in an able and convincing manner the need for respecting the Sanatanists' claim to be left undisturbed in the observance of their age-long laws and customs. He exposes also in no uncertain terms the baselessness of the claim of the so-called reformers to purify the Hindu religion itself by disintegrating the former and diluting the latter beyond recognition.

The book is on the whole well worth perusal and is valuable as a compendium of the teachings scattered throughout the immense religious literature of the Hindus. But it has to be pointed out that in spite of the deep faith which the author very often evinces in the eternal truth of the Hindu religion, he is still very much in the grip of the western orientalist in his evaluation of the same. At almost every step he simply summarises the comments and theories of modern "research scholars" e.g., the Aryan Invasion of India (p. 20), the Vedas being the dreamings of a child-humanity (p. 39), the caste system being based on the principle of division of labour (p. 16-13) image worship being of a later origin than Buddhism and so on. He

does not ordinarily, offer any criticism and the reader will be quite justified in assuming that the author agrees with such conclusions. If the author so does, it is really unfortunate that he does so, for he happens to be one of the accredited leaders of the Sanatanist party in the Western Presidency and any statement by him which is at variance with the principles of Sanatana Dharma is likely to be made much of by those who are already bent upon belittling its value. It passes one's understanding how a religion can claim to be eternal and yet at the same time be traced to a particular period of time, be it 6000 B. C. (p. 20). It is our hope that, in the subsequent books which the author proposes to publish "in due course" (p. v), he will make his position clear and definite as to whether he really holds the Sanatana Dharma to be Sanatana (p. 16-1) or as a system evolved by man (p. 26, 69) after several gropings in the dark.

R. Krishnaswami Aiyer.

In the Vision of God—By Swami Ramdas published by the Anandasram, Ramnagar, Kanhangad, P. O., price Rs 2—8—0. Pp. 471.

Swami Ramdasji may truly be called a prophet of meditation. At a time of bitterness, strife, religious dissension and heated arguments, he has come with his Message of *Ramnam* calling men away from the clamour and contumely of tongues into the peaceful paths of stillness within their own souls, where "the Light

that lighteth every man that cometh into the world" ever flames surely and steadily for all who will turn their weary eyes from the strife without to the quiet within.

In the book under notice Swami Ramdas continues the story of his experiences from the time and place where he broke off at the end of his first book, "In Quest of God." The purpose of the present book is, as the author says in the preamble "to draw further the thread of the same narrative, and it contains an account of his later experiences in the course of twelve years that have elapsed".

The Swamiji has travelled throughout India and during his itinerary he went on preaching on devotion and on the efficacy of God's Name. This book, we may say, is a compendium of the Swamiji's ideals, principles, events and stories, interspersed with general reflections and descriptions of the places through which he travelled. The Swamiji belongs to the modern progressivist school of thought; and his views on the most vexed questions of "Caste" and "Untouchability" are tinged with a reform tint.

This book must, of course, ever be a powerful strong-hold of spiritual Truths and blessing to all who read it. Its great power lies in that it is the heart of a good man who is living every word he wrote. We commend this volume to our readers.

A fine book, beautiful both inside and out.

S.

THE SUB-CONSCIOUS MIND

By Swami Sivananda

The Sub-conscious mind is termed "*chitta*" in Vedanta. Much of your Sub-consciousness consists of submerged experiences, memories thrown into the background but recoverable.

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations along with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember well in old age some passages that you have read in schools and colleges. But you find it difficult to remember in the evening a passage you have read in the morning. The reason is that the mind has lost its *Dharana Shakti* (power of grasping ideas). The brain cells have been degenerated. Those who overwork, menta-

lly, who do not observe the rules of Brahmacharya and who are afflicted with much cares, worries and anxieties lose their power of memory soon. Even in old age you can remember old events as there are associations with events.

The mental processes are not limited to the field of consciousness alone. The field of sub-conscious mentation is of a much greater extent than that of conscious mentation. Messages when ready, come out like a flash from the sub-conscious mind to the surface of the conscious mind through the trap door in the sub-conscious mind or Chitta of the Vedantins. Only ten per cent of mental activities come into the field of consciousness. At least ninety percent of our mental life is sub-conscious. We sit and try to solve a problem, and fail. We look around, try again and again but fail. Suddenly an idea dawns that leads to the solution of the problem. The sub-conscious processes were at work.

Sometimes you go to sleep at night with the thought "I must get up very early in the morning to catch a train". This message is taken up by the sub-conscious mind and it is this sub-conscious mind that wakes you up unfailingly at the exact hour. Sub-conscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution for a problem in Arithmetic or Geometry. In the morning when you wake up you get a clear answer. This answer comes like a flash from the sub-conscious mind. Even in sleep it works without any rest incessantly. It arranges, classifies, compares, sorts all facts and works out a proper satisfactory solution. This is all due to the sub-conscious mind.

With the help of the sub-conscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear and concentrate your attention upon the opposite quality, the ideal of courage. When cou-

rage is developed fear vanishes away by itself. The positive always overpowers the negative. This is an infallible law of nature. This is *Pratipaksha Bhavana* of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits new ideals, new ideas, and new tastes and new character in the sub-conscious mind by changing the old ones.

The functions of the *chitta* are *Smrithi* or *Smarana*, *Dharana* attention and *Anusandhana* (enquiry or investigation). When you repeat a japa or a mantra it is the *chitta* that does the *Smarana*. It does a lot of work. It turns out better work than the mind or Buddhi.

All actions, enjoyments and experiences leave the impressions in the sub-conscious mind in the form of subtle impressions or residual potencies. The samskaras are the roots of causing again jati, life and experiences of pleasure and pain. Revival of samskaras induces memory.

The yogi dives deep inside and comes in direct contact with these samskaras. He directly perceives them through the inner Yogic vision. By *Samyama* (concentration, meditation and samadhi) on these samaskaras, he acquires knowledge of previous lives. By doing *Samyama* on the samaskaras of others, the Yogi gets the knowledge of their past lives also.

When you desire to remember a thing you will have to make a psychic exertion. You will have to go up and down into the depths of the different levels of sub-consciousness and then pick up the right thing from a curious mixture of multifarious, irrelevant matter. Just as the mail sorter in the Railway Mail Service takes up the right letter by moving the hand up and down along the different pigeon-holes so also the sorter-subconscious mind goes up and down along the

pigeon-holes in the sub-conscious mind and brings the right thing to the level of normal consciousness. The sub-conscious mind can pick the right thing from a heap of various matters.

A samaskara of an experience is formed or developed in the chitta at the very moment when the mind is experiencing something. There is no gap between the present experience and the formation of a samaskara in the sub-conscious mind.

Smrithi or memory is the function of *chitta* (sub-conscious mind). It is a separate faculty or category in Vedanta. Sometimes it is *antaranagata*, comes under the mind. In Sankya philosophy it is included in *Bhuddi* or *Mahat Tattwa*. The *chitta* of Patanjali Rishi's philosophy of Raja Yoga (*Yogaschitta Vritti Nirodha*) corresponds to the *antahkarana* of Vedanta.



THE SAINTS OF ISLAM

By U. P. Krishnamacharya.

Introduction.

The reception accorded to the predecessors* of this essay leads us to hope that this also will immensely please our readers. The biographical notes which appear here can convince them that not only in the Holy Koran we find clear evidences of God's inspiration, but in the lives of the saints of Islam we get gems of truths fit to convert worst humanity into saints. Therefore this is another instalment of our studies in other religions than our own, which we serve to the world of readers in order to grow sympathy between different religionists.

1. About the Holy Prophet Himself.

We may start with the great Soul that was on earth, Prophet Muhammad, who gave the world the wisdom of the Holy Koran. For, than no other saint of Islam could or did rise better in saintliness and divine grace.

Once on a day he was accos-

ted by a creditor and severely admonished for his non-payment of dues. The Prophet was in his ascendancy of power and state and could do anything he liked, being followed by powerful lieutenants who always showed him implicit obedience. He would not however use his power on such occasions as this, nor would he use the wealth of his kingdom for freeing himself from his private difficulties. He bore the taunts and effrontery of the creditor with remarkable patience and perfect resignation, while all this was noticed by Umar (who became later on the Second Caliph). Umar began to scold the creditor for his impatience and his impious attacks. The Prophet immediately intervened and checked him from his wrong course. He taught him powerfully that he must have rather insisted on himself to be regular in payments than upbraided the creditor. If he preferred a speech to the creditor, however, he would have asked him to be mild and reasonable in recovering his debts.

2. Still another note about the Prophet.

Ali, great in prowess, greater in wisdom, and greatest in love of God, who became the Fourth Caliph in later days, was the son of the elder brother of the Prophet's father. And he was the husband of Fatima, a favourite daughter of the Prophet. Ali's way was to toil in the day to procure the wherewithal of his house-hold and spend most of the night in deep meditations and ardent prayers.* And he fasted as a habit more than any other Muslim ever did. That was the bold and pious Ali.

Once he was on a fasting ordeal for a number of days. One day he returned home in the evening after his day's work, handing over his earnings to his faithful wife, Fatima, with which she was to purchase provisions and prepare the food for the night. He then went out for the evening prayer. When he returned from the prayer, he however found no food to eat.

The food had indeed been ready; but somebody went to

that house abegging and in extreme starvation. To him, pious Fatima offered the entire meal. Finding what the cause was, Ali felt immensely glad and went in, to engage himself in the night prayers.

The next day was also a fasting day for Ali. As usual he went out for work, returned home in the evening, and giving his earnings to her for making a meal, minded his evening prayer. The meal was ready. Ali had not come as yet. But a prisoner, just released, visited pious Fatima's house, and because his hunger was great, he asked for food to be immediately given to him. She accordingly gave away the entire food to the hungry host so that when Ali returned he again found nothing in his house to eat! Coming to know the cause of it this day, he gladly went to his night prayers, with, as usual, his unperturbed mind.

The third day too was one of fast for him. Things repeated in the very same manner with the result that he had no food that night also. But however

* Once he returned from a battle with the head of an arrow deeply stuck into his flesh. His men found it impossible to extract it in his ordinary moments. That night when he sat in his usual meditations his men availing of the opportunity successfully pulled it out without his knowing it at all. This incident shows what a Master Soul Ali was.

* 1. The Nativity of Jesus Christ. 2. The Light of Islam.
("Our Studies in Other Religions than our own" Series.)

he did not go to his night prayers this time. For, he had that night a startling experience in his own family.

His two children, Hassan and Hussein, were half-starving all these three days. They conversed between themselves, sorrowing, how, though they were the favourite grand-children of the Holy Prophet, they should be thus starving, while the children of neighbouring homes of far lesser influence and fame were faring far better than themselves.

This conversation was overheard by Ali, which so much grieved his heart that he prayed and begged of God to forgive his house-hold for the impatience and want of contentment thus shown by his children. Pious Fatima too sank in sorrow regarding her children's want of contentment and she went to her place and prayed to Lord God to forgive her children and inspire them to be on the right path of contentment and peace.

While Ali and Fatima were thus steeped in prayers, and the

poor little children, Hassan and Hussein, who felt very much for the displeasure they caused to their parents, hid themselves in a corner of their house. Angel Gabriel appeared unto the Holy Prophet and asked him to visit his daughter's house forthwith. He accordingly repaired to Fatima's house quickly, and quite strangely did not find his grand-children, who would usually run up to him at his sight; nor was his fond daughter visible to accord him her lovely welcome. He called out for her, who, to his anxious enquiry narrated to him that day's tale of their sorrow. Prophet Muhammad, on whom Lord God bestowed his choicest blessings of the Wisdom Divine, and through whom He revealed the eternal truths of Islam, felt Fatima's strange news to the quick of his heart, and he too prayed to Lord God for correcting their children. He borrowed some provisions, gave them to Fatima and returned home.*

3. Bayazid Bistami.

He was a well-known saint who spent most of his time wandering in jungles, praying and practising meditations.

* It is a unique feature that Muhammad and his son-in-law Ali never employed their influence and command for any of their house-hold or private purposes. They earned their bread by their hard labour and lived always the life of bare necessity.

One day he felt that he must take Ishbaghool (a kind of seeds generally recommended as a remedy for constipation). He passed through a neighbouring town and asked a druggist to give him some quantity of it. The druggist gave him a packet of it. Carrying it with him for over forty miles Saint Bayazid opened it.

Lo! he found in it a small ant which set up his mind with a strange line of feelings! Quickly he felt that on the "Day of Judgment" he shall have to answer before God Almighty for separating this poor pitiable ant from its kith and kin. So, he immediately ran back all the distance of 40 miles, reached the druggist's shop and left the packet and the ant there, as he knew that its relations should be there!*

4. Imam Abu Hanifa.

He was one of the great leaders of the Muslim schools of thought. He was in the habit of teaching the whole day about the glories of Islam; and the whole night without a wink of sleep he would spend in meditations and prayers. During all

this task he was never found either to take off his turban or to recline on the back-wall or to stretch his legs by way of rest or relief. One day his disciples out of regard for their Guru's health implored him to find some comfort either by taking off his turban, or by reclining on the wall or by stretching his legs. The sage forcibly replied, "If great *men* visit us, even though we be in comfort with turbans off and legs stretched flat, we should gather ourselves into a respectful attitude by putting on the turban and folding in our legs. We show such regard to men! What should it be then, if we are before God Himself, the Omnipresent, and Omniscient God?" Where could he lay his turban? Where could he lean? Where could he stretch his legs, he who saw God everywhere and saw him always!

One day he was writing on some subejct; and in the course of his essay he absorbed himself in thought, holding off his inky pen. As he came back to his task, he noticed a fly sitting at the tip of the pen pilfering of the ink there. Beholding the

* There are several instances of saints and sages in Islam who practised such wide sympathy and love for the creatures of God. We call it *Bhoota Daya*, a positive virtue, of which *Ahimsa* is the negative aspect. The early shitory of Islam is replete with such anecdotes.

little feasting there, and out of pity for the creature, he delayed his task until it would finish its drink, allay its thirst and fly off on its own accord! It drank its fill and flew, when the sage resumed his writing task!

Years after Hanifa's death, a great pious soul met his "spirit" in a dream and asked him how he fared with God on the yonder side. Hanifa replied that all his learning and prayer were not of much use at all with God and that Lord God forgave and accepted him mainly because of that consideration and love which he showed to the fly, of his compassion and service to God's creatures.

5. Nakshabandi Saint.

Nakshabandi is one of the great spiritual orders among Muslims. In his younger days, its founder, who is the subject of this note, went to Bukhara to learn from a very celebrated teacher of Islamic philosophy. That great Guru ordered his new disciple to go about serving humanity without any difference of treatment. The young disciple pondered over this significant order and decided that the best way of carrying it out would be to sweep all the streets of Bukhara. In that way he was serving equally and well,

for some days. The great Guru of Bukhara got much pleased with the practical wisdom of this stranger-disciple, and saw in him a marvellous devotee that would be. He then called upon him to apply himself assiduously to the service of all living beings, not simply humanity. The sagely disciple again mused over the matter deeply, and practised daily the duty of filling all the water tubs of the city of Bukhara, intended for man, beast and bird with water fetched by labour from distant wells and springs. A service of duty and of love!

One day as he went out of the limits of the city, near a well, he found a dog in the most wretched condition starved and nearly to death. His heart was roused at that miserable sight so much that he forthwith ran to the city and by mortgaging his cloth brought back a loaf of bread. For, the vendor would not give it free, and the saintly youth wedded himself so completely to the cause of service! How could he own money?

He went to the dog with the bread; but the dog was so weak that it could not take a piece of it into its mouth. The disciple pitying it, took the bread into his own mouth, masticated it,

took it out again and fed the dog with it gently. And for water, he put his cloth into the well and drew it out drenched as it was, and squeezed the water into the dog's mouth. Its thirst and hunger now gone by the kind service of the wonderful saint, the dog picked itself up and went on its way, glad and free.

6. Mansur-Al-Hallai.

He was a mysterious sage of most wonderful divine realisation. Often he lost himself into godhead and would burst into expressions, '*Anal-haque*' meaning 'I am the Truth'. Learned Muslims did not like this blasphemy at all and appealed to the Caliph to pass orders to put him to death according to law. The Caliph would not issue any such order unless he could get a Fatwa to that effect signed by important religious authorities of Islam in the locality. When they were approached for their signatures on the Fatwa, none would come forward to do so; but every one of them opined that the great Guru of the mystic Mansur should begin signing it. Sage Junaid Bagdali, as his name was, knew who his disciple was, and said to those people who wanted to obtain the Fatwa since Mansur did not worry other people regard-

ing his faith, he might be left to himself. But they would not hear it. So, he signed the Fatwa; and all others then followed suit. On the production of the Fatwa, the Caliph passed the order of death, and served it on Mansur.

When men went to capture the sage Anal-haque, they found, instead of one Anal-haque, seventy in his place, all alike! If one would lay hands on one of the seventy, the hands caught nothing. Though the figure there was, it was no substance to be caught by human hands! The whole party got tired of the airy chase; all hands caught and caught several times, but caught only empty air! And they heard '*Anal-haque*' everywhere, instead of hearing it from one mouth.

Quite done up with this fruitless task, they went to Mansur's Guru, Bagdali. Reporting the utter uselessness of their expeditions upon the sage Anal-haque, who multiplied his personality seventy-fold, they said that he must go along with them and deliver him into their hands. The Guru accordingly went along with them to the place where their trouble lay. He called out the name of

Anal-haque. The miracle of it, behold!

The seventy Mansurs at once melted into one, Mansur as before! And he came and like a lamb stood beside his master, quite composedly waiting to bide by his order. The Guru said that Mansur must now submit to God's decision, and the saint of wonder-making gladly and immediately went into their hands. When he was cut by the executioners, the people heard the same speech, "Anal-haque". And behold! every drop of blood that fell from his body fell on the ground sketching in distinct letters the very speech that marked the divine achievement of the sage, "Anal-haque Anal-haque". An immortal divine challenge to the aggressive ignorance of humanity!

7. Kawja Moinuddin Thisti.

He is popularly known as the Saint of Ajmere. He was one among the most eminent saints of Islam, known for great power and spirituality and for fulness of divine grace. The Prophet one day appeared to him and commanded him to go to India. On his way, he visited Bagdad to obtain the blessings of an equally eminent sage, Syed Abdul Khadar Jilani. Sage Jilani was not in favour of music. But in honour of his God-honoured guest, he invited a musical party for his enter-

tainment. When he was questioned by his disciples what he, who abhorred music, meant by giving musical entertainment to the guest, he replied that the illustrious guest liked music and he knew it so well!

And it so proved to be. For when hymns were sung in the presence of the sage Moinuddin, some holding musical instruments and some singing vocally, Moinuddin lost himself in the love of God by the aid of music (for that was his special art!) to such an extent that, as the *gopic* power spontaneously flowed through him, he sat, one with each professor of the party, as so many Moinuddins as there were men in the party. All wondered at his divine power and possibility! He sat with them all instructing them individually and severally, how best to sing hymns! He subsequently came to India and stayed here the rest of his days.

Once during his Indian stay he had a strange wonderful vision. The Holy Prophet Muhammad appeared unto him with another beside him. While he was wondering who this new figure might be, Muhammad quickly took hold of his hands and introduced him to Sri Krishna, as the new figure was identified to be. Muhammad introduced the saint as his man, to which Sri Krishna quoth, "Yea, indeed all are your men!"*

* In Islam there is the belief that God sent prophets to all countries and to all climes. The above tradition is an excellent illustration of the catholicity of Islam.

SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter I.

य एतद्वा भगवान्स नित्यो विकारयोगेन करोति विश्वम् ।

तथा च तच्छक्तिरिति स्म मन्यते तथार्थयोगे च भवन्ति वेदाः॥२१॥

Bhagavan, who is eternal, creates this universe by himself undergoing transformation. This creation is regarded as the manifestation of His *Shakti*. The Vedas also uphold this view. (21)

It has been stated that the supreme Soul is one, but that he has assumed various forms through maya. Now, in this sloka the creation of the world by Isvara is also stated to be due to maya. The universe flows from the desire of the supreme Lord, the eternal being, the possessor of divine attributes and the ultimate goal of all. All this is the result of the Lord's shakti which is called maya,—the supreme Soul, the eternal being himself doing nothing; that is to say, the one without a second who is knowledge, existence and bliss pure, is not the cause of the world. It is owing to the presence of maya that the creation is attributed to the supreme god-head.

Q. What is the authority for the statement that the supreme Soul possesses such power?

A. The Vedas are the authority for regarding maya or the shakti of the Lord as the cause of the world. Says the Sruti "The supreme Lord assumes various forms through maya". Bhagavan Sri Krishna also says "Truly this divine illusion (maya) of mine made up of the three gunas is very hard to surmount".

धृतराष्ट्र उवाच ----

यस्माद्गर्मान्नाचरन्तीह केचित्तथाऽधर्मान्केचिदिहाचरन्ति ।

धर्मः पापेन प्रतिहन्यते वा उताहो धर्मः प्रतिहन्ति पापम् ॥२२॥

Dhritarashtra said:—

In this world while some do not practise virtue some do. Is it virtue that is destroyed by vice or does virtue destroy vice? (22)

The sage described death as *Pramada* or delusion and laid down its various forms and the evils flowing from it. He then stated that death can be destroyed and release from all fears secured through *Jnana*. Having heard so far, Dhritarashtra now desired to know the nature of *Karma* and put the following question.

Q. In this world some people perform righteous acts such as *Agnishoma* sacrifice etc., and some refrain from them. Now, does their virtue destroy their vice or their vice destroy their virtue? Or do virtue and vice destroy each other when they are equally strong?

The unenlightened experience the consequences of both virtue and vice whereas the enlightened consume both of them by means of the fire of *Jnana*. The sage gives his answer in this sense in the following sloka.

सनत्सुजात उवाच---

तस्मिन्स्थितो वाऽप्युभयं हि नित्यं ज्ञानेन विद्वान्प्रतिहन्ति सिद्धम् ।
यथाऽन्यथा पुण्यमुपैति देही तथागतं पापमुपैति सिद्धम् ॥२३॥

Sanatsujata said, It is an established fact that staying in *Brahma* an enlightened person, invariably destroys both kind of deeds by means of *Jnana*. On the other hand, it is also well-known that an unenlightened person feels the consequences of virtue as well as of vice. (23)

Thus being asked Sanatsujata replied that a wise man, though he is engaged in doing both right and wrong, always destroys the fruits of such *Karma* through *Jnana* and self-withdrawal or detachment.

Q. How is this known?

A. The scriptures declare this to be so. The *Sruti* says, "When the supreme Being is realised, all ties of the heart are cut off, all doubts are dispelled and all actions are destroyed." "Just as lotus leaves are not wet by water, so the soul of an enlightened person is not affected by virtue and

vice"; "Just as dried grass and cotton are consumed by fire, so does knowledge destroy virtue and vice"; Even as a blazing fire burns dry wood, so does knowledge destroy both vice and virtue"; "Even a momentary search for the true Self consumes millions of sins; but without knowledge no amount of merit can destroy them". Therefore a person who earns both merit and demerit, reaps the fruits thereof.

Q. But how is this known?

A. The scriptures again are the authority for this. Says the *Sruti* "Fools regard as superior such acts as the performances of sacrifices and excavation of wells and tanks etc. They do not know the supreme good. They enjoy the fruits of their action in heaven which they attain by their merit and then re-enter either this life or other inferior lives". "There are regions devoid of bliss and enveloped in darkness. Those who neglect their souls migrate to these dark regions after death". "Those who are versed in the three Vedas, who drink soma, who are free from sin—worship me by sacrifices and pray for heavenly life. They reach the holy region of the Lord of the gods and there enjoy celestial pleasures".

गत्वोभयं कर्मणा भुज्यतेऽस्थिरं शुभस्य पापस्य स चापि कर्मणा ।
धर्मेण पापं प्रणुदतीह विद्वान्धर्मो बलीयानिति तस्य विद्धि ॥२४॥

After departing from this world an ignorant person either enjoys or suffers the transitory fruits of his deeds according as they are righteous or unrighteous. But an enlightened person destroys vice by means of virtuous deeds even while in this world. Know his virtue to be more powerful. (24)

Q. Does an ignorant person reap the fruits of both kinds of *Karma* or does the one destroy the other?

A. On going to the other world he enjoys and suffers the fruits of his meritorious and sinful deeds respectively. These fruits are transitory. Says the *Sruti*, "Just as in this life the results of actions do not last, so the heavenly states flowing from sacrifices are impermanent". The *Brihadaranyaka* states that even if sacrifices are performed and religious austerities practised for thousands of years without the *Akshara* being realised, the fruits of such actions are exhausted. The *Chandogya* also says, that after experiencing the results of good and bad actions one is again entangled in the cycle of birth and death. But an enlightened person destroys sin by virtuous deeds. Says the *Sruti*, "Vice is removed by means of virtue". Therefore,

know that in this world the virtue of an enlightened person, that is, one who performs Karma with a sense of self-resignation to God is more powerful than vice. Sanatsujata will describe later on how such a man destroys sins and realises oneness with Brahman through the performance of prescribed Karma. A wise man attains the real Self through Jnana but not one who desires to enjoy the fruits of heavenly life. He carries to the hereafter the fruits of his work done in this world, enjoys them there and journeys back to this life.

येषां धर्मेषु विस्पर्धा बले बलवतामिव ।

ते ब्राह्मणा इतः प्रेत्य स्वर्गे यान्ति प्रकाशताम् ॥१५॥

Those Brahmans who pride themselves on religious practices just as persons possessing great physical strength do, departing hence go to heaven and shine there. (25)

Persons who are inordinately addicted to the fruits of their actions, when they hear that in heaven Urvashi and others can be enjoyed, are actuated to perform such religious deeds as Jyotishtoma etc., which possess the capacity of procuring them those enjoyments. These performers of sacrifices departing hence go to heaven by the path of darkness and there they shine as stars. The mentality of such persons is like that of a powerful king who seeing a rival thinks of gaining more power and wealth in order to become happier by overcoming him. The Sruti says, "Those worldly persons who perform sacrifices and beneficial works such as excavation of wells and tanks go to the region of the Lord of the gods by the path of darkness".

येषां धर्मे न च स्पर्धा तेषां तज्ज्ञानसाधनम् ।

ते ब्राह्मणा इतो मुक्ता स्वर्गे यान्ति त्रिविष्टपम् ॥१६॥

To those Brahmans who do not take pride in religious practices, Karma becomes a means of attaining true knowledge. On being released from this world they go to heaven which is free from the three kinds of sorrows. (26)

Those persons whose minds are not attracted by sense-objects do not enthuse over the performance of Jyotishtoma and other sacrifices which are capable of yielding transitory pleasures. They perform Karma not with the desire of enjoying its fruits, but with a view to realising God. In their

case sacrifices have the effect of purifying their minds and thus serve as a means of attaining self-knowledge. Says the Sruti, "Brahmanas realise the Paramatman by acting upto Vedic instructions, namely, by sacrifices, gifts, meditation and renunciation". Bhagavan Sanatsujata will himself say later on that Karma is a means of gaining self-knowledge by virtue of its purifying power; a wise man in the first instance destroys his vice by means of virtuous deeds and then he realises his oneness with the supreme Soul which is revealed to him by his purified knowledge. Those who have purified themselves by sacrifices and have realised the Paramatman in their own soul, go to heaven on being released from this world of cause and effect. This heaven is the blissful state of Brahman and has been called 'trivishtapa' in order to differentiate it from the other heaven. The word 'trivishtapa' means Brahman who is free from the three kinds of sorrows (*adhidaiivika, Adhyatmika and Adhibhautika*) or Brahman who saves men who are afflicted by them.

तस्य सम्यक्समाचारमाहुर्वेदविदो जनाः ।

नैनं मन्येत भूयिष्ठं बाह्यमाभ्यन्तरं जनम् ॥१७॥

Persons versed in the Vedas have given a proper description of an enlightened man. They say that such a person is not respected highly either at home or by the public. (27)

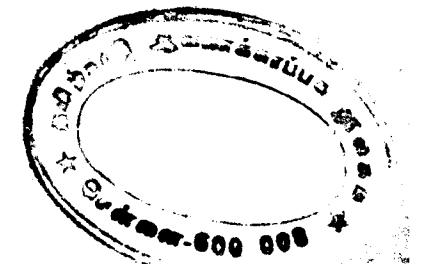
The conduct of an enlightened man is now described. Vedic scholars have fittingly described the characteristics of an enlightened person. The wife and children of a Yogi do not hold him in high esteem, so do the people at large. His wife, children and relations do not care for him, and he lives aloof from them.

यत्र मन्येत भूयिष्ठं प्रावृषीव तृणोदकम् ।

अन्नपानं च विप्रेन्द्रस्तजीवेन्नानुसंज्वरे ॥१८॥

An enlightened man should live in a place where he thinks food and drink are abundant like grass and water in the rainy season, and should not suffer from want of food and drink. (28)

The sort of place a Yogi should live in is now described. Just as a deer lives in an absolutely lonely part of a forest without any anxiety, so a Yogi should live in a place which is free from thieves and where food and drink are available in abundance as grass and water during the rains. He should not live in a place where he is likely to suffer from want of food and drink; for without these the body and soul cannot be kept together and hence success in Yoga also cannot be attained.



THE VISION.

An English monthly of International circulation devoted to the religion of Love and Service, based on the spiritual experiences of Sages and Saints, modern and ancient; Eastern and Western, standing for the Universal concept of God and the harmony of all faiths.

Edited under the unique auspices of Swami Ramdas a saint who has dedicated himself for the service of humanity; Founder of ANANDASHRAM, Ramnagar.

Annual Subscription; Rs. 2/-, Foreign 4 sh; or 1 dol.
Single copy As 3; including postage; but V. P. cost extra.

Managing Editor,
ANANDASHRAM, Ramnagar,
Kauhangad P. O., S. India.

THE BUDDHA PRABHA

OR

The Light of the Buddha.

The Quarterly Journal of the Buddha Society, Bombay.

INLAND:

FOREIGN:

Annual Subscription Rs. 2/-	Annual Subscription Sh. 3/6
Single Copy Ans. 10/-	Single Copy Sh. 1/-

Apply to:— The Editor,
THE "BUDDHA PRABHA",
Nair Building, Lamington Road,
BOMBAY 4.

Orthodoxy vs. Reforms

The True Orthodox Hindu view is reflected in

The Indian Mirror

A High class English Weekly published in Bombay every Saturday,
Highly commended by the leading Sanatanists and Sanatanist organisations.

Ensure your copy now.

Annual Subscription Rs. 2-8-0.
Specimen free.

Apply to the Manager,

The Indian Mirror, 28, Bank St., Bombay.

REGISTERED No. M. 2920.

WORKS OF SRI RAMANANDA SARASVATI SWAMINAH

The Hindu Ideal

In *English*, being the revised and enlarged Edition of *Atma Vidya*, published by him in his *Purvasrama*. It aims at an enunciation of the characteristics of the Hindu System of thought and practice and deals incidentally with many current problems which have any bearing on our Religion. His miscellaneous writings also have been incorporated herein. *Price Rs. Three.*

Dharma Vimarsanam

In *Tamil*, being a collection of his writings at Devagiri on various topics of Dharma, Pravritti and Nivritti; the addresses delivered by him at the Varnasrama Dharma Conference at Tinnevely in 1920 and at Tanjore in 1921 are published as appendices. *Price Rs. Two.*

POPULAR PRESENTATION SERIES

BY

R. Krishnaswami Iyer, M. A., B. L.

—OXO—

1. THOUGHTS FROM THE VEDANTA

An enunciation of the goal of life and the means of attaining it. [Price Rs. 1—8—0]

2. THOUGHTS FROM THE GITA

A cogent presentation of its teachings free from technicalities. [Re. 1—0—0.]

3. FROM THE MASTER'S LIPS

In Twelve Dialogues dealing with various vital questions of practical Dharma [Re. 1—0—0.]

Copies can be had of the Madras Law Journal Press, Mylapore, Madras.

Printed at the Sri Venkateswar Power Printing Works, Kumbakonam, and Published by T. S. Srinivasan at Kumbakonam.

1370

THE HINDU MIND



(272)

The Holy Mother

The Self

Universal Consciousness

The Scheme of the Gita

Sanatsujatiyam

Review

Vol. III. }
No. 5. }

T. S. SRINIVASAN,
EDITOR.

Nov
1935

(OFFICE AT TIRUVADAMARUDUR).

SUBSCRIPTION.

Inland
Annually Rs. 3

Foreign
Annually Rs. 4

THE HINDU MIND

Vol. III.

NOVEMBER, 1935.

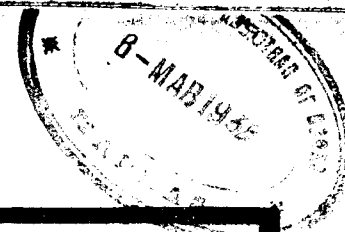
No. 5.

CONTENTS.

—0—

Page

1. THE HOLY MOTHER
By Sri Umesh Chandra Dutta, M. Sc. ... 185
2. THE SELF
By R. Krishnaswami Aiyer, M.A., B.L. ... 147
3. UNIVERSAL CONSCIOUSNESS
By N. Krishnamurthi Sastri, 151
4. THE SCHEME OF THE GITA
By T. E. Satakopachariar, B.A., B.L., ... 154
5. REVIEW 159
6. SANATSUJATIYAM
By Sri Umesh Chandra Dutta, M. Sc. ... 160
7. LECTURES ON PATANJALI'S
MAHABHASHYA
By Dr. P. S. Subrahmanya Sastri,
M.A., Ph.D., ... 164



1320

VOL. IV.

NOVEMBER, 1935.

No. 5.

THE HOLY MOTHER

By U. C. Dutta, M. Sc.

Devi Suradamani, for that was the name of the Holy Mother, was the name of the virgin consort of Ramakrishna Paramahansa, the Prophet of Dakshinesvar. She is deified as the incarnation of the Divine Mother by hundreds of devoted people. She was like a soft tendril entwining herself round Sri Ramakrishna. She illumined the background of his uniform spiritual life with a soft effulgence which during the lifetime of the Master was hardly visible, but which later on was responsible for the peace and spiritual awakening of thousands of tormented souls. Though by virtue of her sublime and holy character she contributed not a little to Sri Ramakrishna's spiritual realisation and though she was a veritable dynamo of spirituality which considerably vitalised and energised the activities of the Ramakrishna-Vivekananda movement, she kept herself so much in the background that very little

is known about her outside the circle of devotees. In the absence of a detailed biography of the Mother we have to be satisfied with the fragments of information that lie scattered in the Mission literature.

At the age of twenty-three Sri Ramakrishna visited Kamarpukur, his birth-place. His aged mother and elder brother were very much perturbed to see in him symptoms of what they and their neighbours regarded as the derangement of the mental faculty. Unable to realise that the unsettled state of his mind and his extreme indifference to the world were the results of god-intoxication they adopted various means to get him cured of his supposed demerit. All attempts however, proved abortive. But in the course of a few months he almost regained the normal condition. His mother and brother considered this time very opportune to get him married. They hoped that marriage with a suitable bride would bring his mind back to the world and would completely cure his mental

unsettlement. They laid their heads together in secret lest Gadadhar (the lay name of the Master) should come to know of it and their plan come to nought. The intelligent Gadadhar however found it out in no time; but to their great relief Gadadhar did not protest; rather he took it as a welcome event and expressed delight even as children do when a festival is in sight. They now began to cast about for a suitable bride in the surrounding villages but their attempts were to no purpose. Gadadhar now came to their rescue. He suggested the daughter of Ramachandra Mukerjee of Jayrambati in the district of Bankura. Though nobody relied on his words a man was sent to enquire. He returned with favourable news. The girl Sarada was only five years old at the time; but that was not an insuperable obstacle. Negotiations were soon completed and marriage followed soon after. Sri Ramakrishna was twenty-four years of age at the time of marriage. What is most striking in this event is not the very early age of the bride, because such

early marriages among the Brahmins were not a rare phenomenon in those days, but the fact that Sri Ramakrishna not only not objected to marry but himself pointed out his bride when his mother and brother were baffled in their attempts. It is perhaps pertinent to say that the Master was acting under divine injunction and knew beforehand the part Sarada Devi was destined to play in her later life.

Gadadhar's mother Chandramani Devi had borrowed some ornaments from the rich Lahas, their neighbours to adorn the bride on the wedding day and to keep up the family prestige. When after a few days she had to return them to their owners she was greatly pained at the thought of her poverty. The thought of snatching away the ornaments from the person of her daughter-in-law brought tears in her eyes. Gadadhar took in the situation and cleverly removed the ornaments from the person of his wife when she was asleep. When Saradamani awoke she cried out, "Where

are my ornaments gone?" Chandradevi took her in her arms and with tears in her eyes consoled her saying, "Gadadhar will give you far better ornaments afterwards." In her later life Saradadevi did receive plentiful jewels and ornaments, but these were not of this world.

A little over a year after Sri Ramakrishna visited his father-in-law's house according to their family custom and returned to Kamarpukur with his wife who was then seven years of age. Soon after he returned to Dakshineswar and Saradadevi went back to her father's house. For the next seven years Sri Ramakrishna remained absorbed in deep meditation, and not oblivious of what was passing on in the outer world till he attained his goal. He then visited his birth-place and the members of the household were overjoyed to find him once more among them after such a long time. To complete their joy Saradamani was brought over to Kamarpukur. After seven long years she was again by the side of her heavenly husband.

Though Sri Ramakrishna was absolutely indifferent as to whether his wife came to him or not, he could not remain callous to the spiritual upbringing of his girl wife. He now addressed himself to this task. When Saradamani's training began she was only fourteen years of age and living as she did in rural surroundings far away from the glamour of urban life her natural simplicity became all the more pronounced. The holy company of Sri Ramakrishna and his selfless love and care now filled the heart of this pure and unsophisticated girl with inexpressible joy. In her later life she used to refer to this blissful state of her mind in these words. "In those days I used to feel that the core of my heart has been transformed, as it were, into bliss. How deeply my mind remained immersed in that unruffled blissful state is more than I can describe." It was not in Sri Ramakrishna's nature to leave things half-done. When he took upon himself the task of training up his wife he did not confine her education to any particular compartment of life; his instructions embraced all house-hold duties including hospitality and the right use of money. Above all he taught her to resign herself to the will of God. The soil of her mind was thus prepared and when later in life the seeds of the highest spirituality were sown on it by the Master they took kindly to it. Once Srimad Totapuri, Sri Ramakrishna's preceptor in Adwaita Sadhana, remarked that a true knower of Brahman alone can equally look upon both male and female as the same soul and can at all times deal with them as such. Those aspirants who differentiate between men and women may be great sadhakas but they are far from the realisation of Brahman. In training up Saradadevi Sri Ramakrishna now had an opportunity to test his own spiritual realisation. Needless to say that he came out triumphant.

After a few month's stay at Kamarpukur Sri Ramakrishna returned to Dakshinesvar and Saradadevi also went back to her father's house with the feeling that

she had become the possessor of indefinable bliss. This feeling made her tranquil instead of restless; thoughtful instead of flippant; she was now full of love for all, instead of being self-centered. Her mind was free from all sense of want and hankering, and infinite sympathy for the suffering humanity filled her heart. She now regarded bodily pain and worldly sufferings as nothing, and did not feel hurt even if her affection lavishly bestowed on others was not reciprocated. Thus laying aside all hankering for a noisy life she spent her days immersed in the joy of God.

Though at times she felt a tremendous desire to go and see her husband she would suppress the desire with great care and her demeanour remained as calm as ever. She sought consolation in the thought that he would certainly call her to his side when the time would be ripe. With intense faith in her husband she patiently waited for that call. Gradually the days wore on and she attained the age of eighteen; still her

hope knew no ebb. But the idle gossip of the village people regarding her husband marred the joy of her life to a certain extent. He was frequently referred to as a mad man going about naked with the cry of 'Hari' 'Hari' on his lips, and many were the sighs that were heaved in sympathy with the apparently hard lot of the girl. Saradadevi was very much mortified when she found that she was an object of pity, but she was careful not to speak out her mind to anybody. She debated the question of going to her husband in her mind and at last came to the conclusion that if her husband had really gone mad as rumour had it, her place was by her husband's side and not in her father's house. So she decided to go to her husband and see things for herself.

On the occasion of Sri Chaitanya's birth anniversary a few relatives of Saradadevi determined to visit Calcutta in order to have a sacred bath in the Ganges. She seized this opportunity and expressed her desire to accompany them. When her relatives sought her father's consent the

affectionate father at once divined the object of her visiting Calcutta and forthwith arranged to accompany her himself. Not having the wherewithal to engage a conveyance the father and the daughter had to cover the whole distance on foot. Not inured to the hardships of such a journey Saradadevi was taken ill on the way; but she bore all privations with much fortitude and calmness. At last she arrived at Dakshinesvar with shattered health. Sri Ramakrishna made special arrangements for her treatment and under his personal care she came round in a few days. Saradadevi now realised that her husband's attitude towards her had not undergone any change whatsoever and that his affection for her was as deep as before. This knowledge laid at rest the tribulations of her heart. She now devoted herself exclusively to looking after Sri Ramakrishna and his aged mother. Happy at the happiness of his daughter the father returned home a few days after.

In the holy precincts of

the Kali temple Sarada Devi's mind now received its final moulding at the hands of her divine husband. Whenever he got any opportunity he discoursed to her about the ultimate aim and the duties of this life. It can be well imagined that she must have been rapidly advancing spiritually under his tutelage. The unique disciple of a unique Master she readily imbibed his teachings and moulded herself accordingly. His training did not end in giving mere oral instructions. He used to keep a very sharp eye on his disciples and he would pull them up whenever he noticed the slightest backsliding on their part. In the case of the mother also he did not relax his rule. So keen was he on the minutest detail of everyday life that he is said to have once remarked to her, 'When you have to travel by boat or carriage, be careful to board first, but when alighting you should be the last, so that you may be able to examine carefully if anything has been left behind through oversight'. During these days Ramakrishna and Sarada Devi

shared the same bed at night. Ramakrishna scarcely had any consciousness of the body and usually passed the nights in Samadhi. From what Sri Ramakrishna said of those days it appears that had not Saradamani also been completely free from all desires, he would not have so completely escaped the taint of flesh-consciousness. When at the end of more than a year of such life Sri Ramakrishna found that the thought of the body never for a moment crossed his mind, that he could not look upon her in any other light except as the mother of the universe, he considered himself as having passed all tests. He then worshipped Saradamani Devi as the incarnation of the Divine Mother in strict accordance with scriptural rites. It is said that towards the end of the 'Puja', Sarada Devi lost all consciousness and passed into deep Samadhi. In this way was revealed the holy motherhood of Sarada Devi. This most momentous event of her life left her as calm and quiet as ever. This testifies to her wonderfully sublime character. In this

way she spent one year and four months at Dakshinesvar taking lessons at the feet of her divine consort in almost everything—from the humblest household affair to the knowledge of Brahman. Among Sri Ramakrishna's disciples the holy mother was perhaps the first to worship him as the incarnation of God. To her resignation to the will of Sri Ramakrishna was tantamount to the resignation to the will of God. The spirit of the Master's renunciation also entered into her soul. Sri Ramakrishna himself narrated the following story by way of illustrating her intelligence and renunciation.

"A Marwari devotee offered me ten thousand rupees. At this I felt as if my brain was being sawn through. I cried out, in agony 'O mother, you are again tempting me!' I then called her (Sarada Devi) and said, 'Here is an offer of ten thousand rupees; but as I cannot accept it, the man desires to give it to you. Why don't you accept it? You have no objection, I suppose'". Without a moment's thought

she rejected the offer and said, "The money can by no means be accepted. Even if I take it, it will be spent in your service only and so, after all, it will mean acceptance by you." At these words I heave a deep sigh of relief."

This simple incident speaks volumes of the selflessness and renunciation of the mother, particularly when we remember that she, owing to sheer poverty, used to cover on foot the whole distance from Jayrambati to Dakshinesvar, a journey requiring two to three days and not unoften fraught with dangers in those days.

The following story illustrates the holy mother's fortitude and presence of mind in the face of grave dangers before which the bravest man would have quailed.

Once Sarada Devi was coming to Dakshinesvar on foot as usual in the company of some of her relatives. Part of the way lay across a vast plain about eight miles long. This lonely plain was infested

with dacoits in those days who carried on their nefarious activities even in the day-time. They would pounce upon the helpless travellers and would rob them of their all after making short work of them. When the mother's party reached the outskirts of this notorious plain there was just sufficient time to cross it before darkness would set in. So the party decided to push on. Sarada Devi was already weary with long travel, but without uttering a word she marched on. They were scarcely half way across the plain when it was found that she was unable to keep pace with the rest of the party. They exhorted her to walk faster reminding her that, otherwise, all of them would lose their lives at the hands of the dacoits. Alive to this fact and determined that the others should not run any risk for her she persuaded them to go ahead instead of slackening their pace, and added that she would try her utmost to come up with them. The rest of the party was soon out of sight. She dragged on her weary limbs as fast as she could, but when

darkness descended on the plain she had made but little progress. She grew afraid and knew not what to do. Just then she descried at a little distance a dark tall man fast approaching her with a club on his shoulder. There was another person following him. Having realised that it was absolutely useless either to shout for help or to try to run away she faced the situation with perfect equanimity and was asked in a harsh tone what business had brought her there at such an hour. With a presence of mind which few can command at such critical times she addressed her as father hoping thereby to win his affection and said, "I have been left behind by my friends, and I am afraid I have lost my way also. I shall be much grateful if you would kindly escort me to your son-in-law at Dakshinesvar. I am sure he will receive you warmly". No sooner had she uttered these words than the other person appeared on the scene and turned out to be a woman. Saradamani at once took her hands and said. "Mother"

I am your daughter Sarada. My friends having left me behind I was in great danger; had not you and father arrived in time I would not have known what to do." Her sweet words, free and fearless conduct and her complete dependence on them at once told. The hardened hearts of the couple literally melted away. They at once began to shower their affection on her as if she was their own daughter, and did all that lay in their power to make her way to her friends as comfortable as possible. That night they spent with her and in the course of a single night she endeared herself so much to them that they could not help shedding tears at the time of parting next morning. Before taking leave of them Sarada Devi made them promise to visit Dakshinesvar and it is said that the couple did not keep their promise.

The above anecdote, in addition to illustrating her presence of mind and fearlessness in the face of grave dangers, also brings out her capacity for adapting herself to varying circumstances. This

aspect of her character will come home to us all the more forcibly if we would bear in mind her surpassing modesty. It was this virtue that helped her to keep herself in the background all through her life. While she lived at Dakshinesvar few except Sri Ramakrishna's boy devotees of the inner circle could see her, far less speak with her. But from this it must not be understood that she was in any way remiss in her duties towards the devotees who poured in at Dakshinesvar to hear a few words from the lips of Sri Ramakrishna. Sometimes she would be called upon to prepare meals for many of them. How she could perform all her duties without letting anybody know anything about her movements was a wonder to all. It is said that she used to retire at eleven at night and get up at three in the morning. One day while she was going down the steps of the bathing ghat under cover of morning darkness to have her daily bath in the Ganges she almost trod upon a huge crocodile. However she escaped unhurt. In spite of her modesty she knew how to rise

equal to the occasion and never allowed her modesty to get the better of her wherever duty demanded that she should cast it aside. When Sri Ramakrishna was lying severely ill at Syampukur in Calcutta it became necessary that Sarada Devi should be there to prepare special diet for him. But everybody was very doubtful, even Sri Ramakrishna not excepting, if she would consent to come and live in a crowded house where the flow of visitors continued as strong as ever in spite of his illness. But when she was approached she at once came and took up her residence in that house.

She is looked upon as the 'mother' by the numberless followers of the great Master and 'mother' she really was. She was an embodiment of motherly love and patience. It is in fact impossible to conceive of motherly love divorced from endurance. In the holy mother both love and patience knew no bounds. It is impossible to recount the tales of kindness showered on those who visited her in search of inner peace and

spiritual guidance. It is said that once she expressed her desire for a child to Sri Ramakrishna who consoled her saying that she would have children all over the world. Those words were fulfilled to the very letter. She was not merely a spiritual mother and she looked upon her disciples not merely as such, but loved them as her own children. The holy mother loved her disciples irrespective of caste as much as, if not more than, their own mothers. The atmosphere around her was surcharged with motherly love and nobody ever came within that atmosphere without being bathed in her motherly love. Her touch, her glance, her words, in fact all that she did proclaimed deep motherly affection in addition to kindly spirituality. It is not to be supposed that only those who had the good fortune of sitting at her feet shared her love. Her love knew no limits: it was not confined to a circle. It was as wide as the sky. Her thoughts and prayers were for all humanity. It is well known how fervently she blessed all efforts to alleviate

the sufferings of the afflicted humanity. To the direct disciples of Sri Ramakrishna she was a counterpart of the Master and they used to worship her as such. The illustrious Swami Vivekananda never undertook any great work without first invoking her blessings on it. Just before leaving for America to attend the Parliament of Religions at Chicago when he obtained her blessings on his undertaking, he felt that the success of his mission was assured.

During the last two years of her life here she suffered from disease as intensely as Sri Ramakrishna did. Her vitality was ebbing out daily but even then there was no complaint and there was no cessation of her ministering to the spiritual needs of others. Her divine sweetness could not be ruffled by the ravages of disease. Sister Nivedita truly describes the life of the holy mother as a long stillness of prayer and consecration. Modern age has seen the Indian ideal of womanhood in the person of the holy mother.

THE SELF

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

1. The Reflected Atma.

How can the Supreme Self, the only existing Reality, ever even *appear* to be conditioned by anything else? If there is only one Self, how did the differences arise among the Individual Souls or Jeevas *inter se*, and between them and the universal Soul, Iswara? Even granting that Maya is responsible for it, how can the Self be overshadowed, duped or troubled by Her, His own Sakti? These are some of the questions which very often trouble the earnest enquirer and require an answer.

It is explained that the self is ever one and changeless. He is the Reality, the *Adhistanam* or Substratum, in both Iswara and Jeeva. Iswara and Jeeva have each two aspects (1) the permanent unchanging aspect as the Self and (2) the impermanent changeable aspect as the Reflection of the self on the subtle mind. It is only the

first or Atmic aspect that is real. The second or Reflected aspect called *chid-abhasa* is unreal. Reflection in the case of Iswara is on the harmonising universal Mind, the work of satviki Maya; reflection in the case of the Jeeva is on the differentiating individual Mind, the work of Rajasi Avidya. Iswara is thus Atma or Self *plus* universal *chid-abhasa*; Jeeva is Atma or Self *plus* individual *chid-abhasa*. The *chid-abhasa*-hood of Iswara does not bind or condition Iswara as it rests on unity and universality. It is to this *chid-abhasa*-hood are due the lofty characteristics of Iswara such as omniscience, omnipresence, omnipotence and the like and all the noble qualities attributed to him. It is only the *chid-abhasa*-hood of the Jeeva that is the cause of all evils in the universe, because it rests on dividing diversity and limiting individuality. Further the *chid-abhasa*-hood of

Iswara is self-chosen by Him for the benefit of the universe of Jeevas, whereas that of Jeevas is compulsorily attending on them for the enforcement of the Law of Karma.

2. An Illustration

To illustrate our point, suppose there is a shallow tank with about a foot of water and we immerse in it vessels of varying sizes but with their mouth-rims just at the water level of the tank. Akasa, the Spatial Element, pervades the whole tank, including the vessels, through and through, as it affords space for and forms also the material cause of all these. A man standing on the lowest step of the tank sees his own reflection in the water and also the reflected images of trees near at hand and sees them deep into the water though the water is only a foot deep; this shows that the Akasic space above is also reflected in the water. Real Akasa pervades the whole of the tank and is outside it also; in fact, the whole tank exists in Akasa. The reflected Akasa however, seen in the tank and in the vessels

immersed in it, is confined to the limits of the tank and the vessels. Reflected Akasa is only an appearance and is not real. Real Akasa is not affected by the conditions of the tank or of the vessels, whereas the reflected Akasa will be affected by them. If the water is shaken, the reflection also shakes. If the vessels are moved, the reflection also moves. If the water is covered with dust, the reflection becomes dull and indistinct. Any the slightest ruffling in the water makes the reflection appear twisted. Changes and movements in the reflection are all due, not to the thing reflected, but only to the water in which it is reflected. Again, because of the variety of differences in the formation of the frames and the mouths of the vessels, due to prior causes, and because also of the differences of situation, the wave-motions of the vessel-waters largely differ from one another, thus creating differences and peculiarities also in the reflections in the vessels severally. The Atma or Self is like the Akasa and is seen reflected in the uni-

verse (Tank) limited by physical matter (the Tank bund and bed) and also in the individuals (vessels) limited by their physical bodies (frames of vessels); in either case the reflecting material (water) is the subtle mind stuff. Atma (Akasa) plus Universal chid-abhasa (Akasa reflected in the entire Tank water) is Isvara, the universal Soul. Atma (Akasa) plus Individual chid-Abhasa (Akasa reflected severally in the vessel-waters) is Jeevatma, the Individual Soul. It may now be seen how the Atma like the Akasa is ever one, though it may seem to be different and how it cannot be affected by anything that may happen to the universe (Tank) or to the Jeevas (vessels.)

3. The Self, Real and Unreal.

That there are two aspects, the Real and the Unreal, in every one of us can also be seen if we analyse our experiences of the three states of existence, waking, dreaming and sleeping.

During the Jagrat or waking state,

(1) I exist, am known as Visva

and function through the physical body.

(2) I am externally conscious, there being an object and the correlative subject, my individuality.

(3) My experiences are both happy and unhappy.

During the Svapna or Dream State,

(1) I exist, am known as Taijasa and function through a mind-created illusory body.

(2) I am internally conscious, there being an object and the correlative subject, my individuality.

(3) My experiences are both happy and unhappy.

In the state of Sushupti or Deep Sleep,

(1) I exist, am known as Prajna and do not function through any body.

(2) I am conscious of the existence of nothing, there being no object and therefore no correlative subject, my individuality.

(3) My experience is only of happiness.

What is really the essence of the Self can not cease to be at any time or in any state or condition. It will be seen that though the Visva,

Taijasa and Prajna have each their own characteristics and limitations which are not shared by the others, they have in common these characteristics of (1) existing, (2) being conscious and (3) being happy. The *I* therefore which is common to all these three states of experience may be seen to have these as his essential attributes, as they persist throughout. He is therefore said to be in essence *Sat* (Existence), *Chit* (Consciousness) and *Ananda* (Happiness). He who persists in all the three states and is altogether unaffected by the conditions and limitations of these states is the True Self. His own state is called the Turiya or Fourth state. When He appears limited and qualified by the conditions of the physical body and the senses, He is known as Visva; when by the limitations of the mind, He is known as Taijasa; and when by the causal Avidya, He is known as Prajna. The souls functioning in the three states, though because of their characteristic limitations they are different from one another, are not different from the True Self who underlies and lends existence to all of them. They are, in fact, but the reflections of the Self through the media known as the physical, the

mental and the causal bodies and are therefore unreal from the standpoint of the Real Self of the Turiya state. In truth, from His point of view of absolute truth, the lower states of phenomenal manifestation, the states that depend upon bodies, have no real subsisting existence whatever.

From the above, we may also see that the functioning through the physical body or through the mind is not necessary for my existence, my consciousness or my happiness and that, on the other hand, such functioning imposes limitations on these my essential characteristics by virtue of the limitations attending on the functioning media. The nature of the True Self is, in truth, infinite and unconditioned, and it does not depend upon any body or mind, or object or individuality at all for its existence. It is the special merit of the Great Religion of the Vedas of the Hindus that it has revealed to man this lofty truth that the Self alone is real and that the final goal of life is the attainment of Moksha or liberation from conditioned individual existence, that is to say, the realisation of his oneness with that Self, the Sat-Chit-Ananda Reality.

UNIVERSAL CONSCIOUSNESS

By N. Krishnamurthi Sastri.

The conclusions a student of comparative philosophy may arrive at after studying the great Vedanta literature may be briefly indicated as follows:—

The purest and best simplified human consciousness divested of all its grosser and external modifications will be found to be one indivisible, infinite, universal whole of experience which appears only fragmentarily under ordinary operations of the human mind. The repeated proclamations of Vedanta remind the individual human mind of its sublime universal character which is deeply hidden beneath the several grosser levels of consciousness. *The purest level of individual human consciousness* can be said to be on a par with the universal consciousness which has been admitted by all theists to be the prime source of all objects of experience giving rise to various degrees of agreeable feeling. At times the individual human

consciousness also is deemed by many, to be endowed with the power of creating desired objects of the sensual and imaginary worlds. In this respect some conscious units appear to be superior to others and those that feel inferior in their power of creation such as children and the uneducated can do well to please their immediate superiors by lineage and culture, by due homage done to them and have their own legitimate wants fulfilled through their aid. In the relative sphere of human aspirations the laws of mutual cooperative obligation and free voluntary subordinated service continue in operation and there can be no grudging of subordination in limited spheres of human progress.

When the claim is made to the absolute sphere of spiritual elevation one cannot but turn his attention to the central principle of the universal spiritual philosophy taught in the Vedanta literature.

For the convenience of modern readers this central principle may be spoken of as the *spiritual self-sufficiency of man* and the consciousness of his infinite wholeness. The spiritual self-sufficiency of man cannot be too often repeated to individual human minds chafing under innumerable self-imposed burdens, to enable them to recover their neglected spiritual freedom. This is frequently done by the secret spiritual voices audible to the purest few, known as *Vedanta-vakyani*. Earnest and prolonged spiritual psychological preparations will be found necessary till any individual human mind can render itself eligible for receiving such sublime lesson of the universal spiritual life. *Yagna, dana, and tapas* in the earlier stages and *Santi, danti, uparati, titiksha, sraddha* and *samadhi* in the later stages of spiritual elevation are enumerated as such preparations by the spiritual seers.

The logic of the absolute universal spiritual whole which is to be studied critically under competent spiri-

tual masters may be briefly stated as follows:—

The science of psychology to reach its completion should take into account all kinds of mental phenomena including those of dream experiences which are generally omitted by modern investigations owing to admitted inability of modern enquirers of the western school. Introspection, trained and sustained, is the only method that can be suggested to discover the subtlest content of such human experience as is common to both the dreaming and waking states of life. What can be recommended as aids to such introspection are *Saravana, manana* and *nidhi-dhyasana*. It may be stated here, to begin with, that some advanced modern psychologists are agreed as to the unity, continuity and universality of consciousness. It is true of both the individual and the possible universal consciousness.

The logical operations of the human mind analyse each fragment of experience presented in time and space

through the senses and its automatic reflection into a subjective factor and an objective content. The subjective factor will always be found necessarily connected with every piece of transient experience wherein objective contents vary both temporally and spacially.

Thus the subjective factor involved in all experiences will be found to transcend all space and time limits prescribed by finite mentalisation for intelligible understanding and it may therefore be declared to be as infinite in character as the absolute universal spiritual consciousness recognised by all theists as the eternal witness of all possible creations for experience not ordinarily witnessable by individualised minds. The ceaseless individual human aspirations to witness hitherto unwitnessed scenes of experience suggest a vague consciousness of its own original infinite value as Carlyle appropriately remarks "Man's Unhappiness comes of his greatness. It is because there is an Infinite in him which with all his cunning he cannot quite bury under the finite."

To resume the original infinite value one cannot but resort to an unbiassed study of the proclamations of the Vedanta confirming the oneness of all conscious experiences of all conscious beings of the universe. To see life as a single indivisible universal spiritual whole, constitutes the best psychological feat of any thoroughgoing individual spiritual aspirant. For this purpose the help of a competent spiritual master may be required in most cases. Those also of the humanity who entirely throw their life in devotion at the disposal of the omniscient personified God can hope to rise to such high spiritual elevation by His benign grace. Various degrees of spiritual worship are also taught in the Vedantas for the benefit of the less spiritually elevated souls. Among such methods the best is pointed out to be spiritual self-reverence, meaning thereby, the worship of one's own innermost real self, as a completely universalised whole of experience devoid of all discomfitures of minor experiences.

THE SCHEME OF THE GITA.

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

VII

[We are resuming the publication of "The Scheme of the Gita" which was stopped for the time being for reasons of health of the revered author. Article VI appears in Vol II. No. 9 page 267]

In the third chapter the nature of Karma Yoga was indicated and it was said that it consisted in performing one's duty without attachment and that this alone could effect spiritual emancipation but not inaction or withdrawal from the post of duty. Then in order to dispel from Arjuna's mind the shadow of any suspicion that this is not a new theory just improvised and trotted out for the occasion to make an impression upon him and goad him on to fight and with a view to drive home to him the fact that it is an accredited rule of life much in vogue at one time among the famous royal houses, Lord Krishna begins the fourth chapter with an account of the origin and history of Karma Yoga and says that at the dawn of the world He himself imparted it to Vivaswan (the sun-god), who taught it to his son Manu, the first ruler of the earth, who in his turn initiated his son Ikshvaku into this cult and so on it passed down from generation to generation along the early royal lines until by lapse of time and neglect it got completely forgotten and the traditional knowledge became altogether extinct.

Already in the previous chapter the Lord had occasion to mention in passing how kings like Janaka had reached the goal by the practice of Karma itself and this is now sought to be elaborated further with a view to convince Arjuna that as a renowned Kshatriya prince that it was Karma yoga that was congenial to him and not

Jnana Yoga on which he had wrongly set his mind; because to a man of action it was the former that could be really useful and not the latter.

In this connection it will be worth while to note that the line of descent of the Karma yoga cult from the Supreme Lord downwards that is here set out, bears a close resemblance to, nay is almost identical with, the line along which the *Sathwatha Dharma* of the Ekanthins is said to have come down in the Santhi Parva of the Mahabharata (Ch. 358) and the exposition of the Ekanthi Dharma given there is also similar to that of the Karma yoga which we find here. I have had occasion to deal with this question in my foreword to Sri Poushkara Samhita recently edited by Sri Yathiraja Sampathkumara Swami of the Yadugiri Mutt which may be referred to by those who would like to know more about this aspect of the matter.

At this stage Arjuna's curiosity is roused and he

feels a doubt as to how it could be that Sri Krishna who was his contemporary revealed this philosophy to Vivaswan at the dawn of creation. Of course it cannot be supposed that Arjuna was not aware of the transcendental superiority of Lord Krishna and His extraordinary powers which would enable him to visualise the past in all its vividness; but his real meaning seems to be to have a detailed comprehension of the circumstances relating to the incarnations of the Lord, in a word, the *avatara rahasya*. This is in a way supported by the expression *vijaneeyam* in sloka four which connotes detailed knowledge. The Omniscient Lord clearly perceived Arjuna's real intent and accordingly proceeds to make answer in a full and lucid yet brief discourse upon the nature, time and purpose of His many and varied incarnations and in doing so He explains in all clearness the paradox of his impersonal, all-pervading Self taking shape as a denizen of the mundane world just to bless its poor and humble inhabi-

tants who otherwise could have no opportunity of enjoying His Beatific presence. Slokas 6, 7 and 8 are devoted to this topic. The sixth expounds the manner in which the immaculate and infinite Supreme Being takes shape in mortal form and yet preserves in tact His essential superiority, purity and immutability by reason of this exceptional prowess (*Atma Maya*). The seventh sloka points out the time when the Lord chooses to incarnate in this world and the eighth sloka sets forth the object which He thereby intends to fulfil. The ninth sloka mentions the benefit derived from having a correct knowledge of the *avatara rahasya* as above detailed, which is said to consist in the attainment of freedom from the bondage of life and unity with the Lord at the termination of this life itself. The truth of the statement is sought to be re-affirmed in the tenth sloka by reference to past history which is replete with instances of persons having got purified with the aid of this kind of knowledge and finally attained salvation.

In the eleventh sloka the Lord points out how His grace is even more embracing than what is manifested by His aforesaid incarnations which generally go by the name of *Vibhavavataras* in as much as He in His unbounded beneficence is ready to bless those who worship Him with single-minded devotion in any age or clime by presenting Himself before them in the very forms which they set their minds upon, so that it may be said that there is no limit to the forms and modes in which the Lord's true devotees could worship Him and thereby place themselves on the path of salvation.

Now the question arises as to how, in spite of all this boundless grace which the Lord brings into play in order to bless His single-minded devotees, there exist people whose number is legion, that resort to the worship of the minor gods (*Devatas*) and the answer is furnished by the next sloka which says that such men as are enamoured of the mundane fruits of karma have recourse to the worship of the *Devatas* who be-

ing easily pleased by it speedily bestow those petty boons on them. Then the further question arises as to why any person should conceive a liking for such flimsy and fleeting pleasures instead of seeking the lasting bliss of salvation by worshipping with single-minded devotion the Supreme Lord. This is answered by the first half of the next sloka which says that the Lord has planned the creation in accordance with the differences in the inherent tendencies of the individuals and has assigned different duties to them in conformity with the same plan; suggesting thereby that each individual chooses the path of action into which his natural tendencies which are ordained by Providence lead him irresistibly. The second half of this sloka gives a sudden and exquisite turn to the disquisition with intent to take up the main thread of the karma yoga teaching by means of the paradoxical observation, "Know that although I am the Architect of this world yet I am not its maker, changeless as I am." How consummately does the Lord sum up in this short aphorism the quintessence of the karma yoga principle! Indeed this sentence serves as the connecting link between what was apparently a side-track dealing with the avatara rahasya which was started by Arjuna's enquiry and the main argument which is contained in the rest of the chapter. Thus it will be evident that this line shines as the central jewel of this chapter, illuminating with its suggestive resplendence what has gone before as well as what is yet to follow. 'Doing and yet not doing' is the gist of the philosophy of action known as karma yoga and here the Lord points out how He, the busiest and ever active maker of the worlds stands apart and aloof quite unconcerned and unaffected, the ideal karma yogi, the perfect model for all others to contemplate and follow. The first half of the next sloka (14th) explains the paradox by bringing out the meaning of the term *akarta* (non-doer) in the words *na mam karmani limpanti* i. e., 'Actions do not adhere to me'; because *na me karmapale spruha* i. e.,

'Within me there is no longing for the fruits of action'. Thus we are brought back to the original position viz., that karma yoga consists in doing our duty without desiring the result. The second half of this sloka states that he who knows this of the Lord gets freed from the binding effects of karma.

It will be useful to pause here for a moment and turn our eyes back to see how wonderfully the Lord has led his disciple on from what was apparently a casual expression of doubt on his part into an emphatic re-affirmation of the karma yoga principle which formed the main theme of His exposition and while doing so has drawn a grand picture of the ideal to be kept in view by representing in all vividness how He himself, the Supreme Lord despite His taking shape as Arjuna's cousin and doing

duty as his charioteer, and in spite of many other forms that He has taken and acts that He has done, stands out always the same immaculate, incorruptible and transcendental Superior; the reason being that He ever preserves an attitude of unconcerned and absolute detachment under all conditions. In this manner even with regard to the vast and varied work of creation His aloofness and unperturbed serenity marks him out as the one model for all such as strive to reach the goal along the path of karma yoga to reverently contemplate, faithfully follow and vividly realise. In the next sloka (15th) reference is again made in a general manner to the great men of antiquity who adopted the course of karma yoga with success and the Lord once again enjoins Arjuna to follow their brilliant example.



REVIEW.

Vedanta Dindima of Sri Nrisimha Saraswati. Edited with a commentary by Y. Subrahmanya Sarma, Published by the Adhyatma Prakasha Office, Bangalore City. Price as. 8.

Jeevatman and Paramatman are closely inter-related and are in fact one in essence. Out of Avidya or ignorance, the Jeeva falsely identifies his mortal coil with the Supreme Atma and thinks that He is the agent and enjoyer of the fruits of all actions. It is an accepted truth that change is possible only with matter and not with spirit. Agentship and enjoyment mean modification and change. It should be borne in mind that it is really the mind that always acts and enjoys. Therefore, Jeeva being Spirit can never change. Since Jeeva is changeless, the erroneous attribution of agentship and enjoyment or superimposition or *Adhyasa*, as it is called in Vedantic phraseology, resulting from the

ignorance of the Jeeva, is the cause of all miseries such as birth and death. When the Jeeva comes to realise his own very self as the Supreme Soul, the vision of duality disappears and he enjoys in the Supreme Unity, the untrammelled eternal beatitude.

This is the sum and substance of the Advaita Philosophy. This small book of 94 slokas named *Vedanta Dindima* contains the essence of the Advaita Vedanta. The verses are couched in a simple, clear and convincing language, resembling in tone the Upanishadic Mahavakhyani. This book is sure to enjoy a widespread influence among the vast literature of the Advaita Vedanta, in as much as it comprehends the true nature of Jiva-Brahman identity.

We congratulate Mr. Y. Subrahmanya Sarma on the large measure of success which he has achieved in his endeavour to produce a lucid commentary called *Bhavabhodhini* on this work. S.

SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter I.

यत्राकथयमानस्य प्रयच्छत्यशिवं भयम् ।
अतिरिक्तमिवाकुर्वन्स श्रेयान्नेतरो जनः ॥२९॥

An enlightened person observing silence should dwell among people who do not show excessive regard for him but are disrespectful and rude towards him. The company of such persons only, and not of others, is best for him. (29)

In this sloka is described the kind of people an enlightened person should keep company with. The sage, who lives under any sort of covering with holding speech and concealing his greatness, who lives on whatever food he manages to get, who sleeps anywhere, who sees in others his own self and who appears to be stupid in his dealings, should put up in the neighbourhood of people who, taking him to be an idiot, heap insult upon him. He should live among such people as may not show him regard befitting a knower of Brahman (like persons, who knowing the characteristics of a *sthitaprajna*, worship him as God by prostration etc.,) but who may insult him through ignorance. Such persons and not those who worship a knower of Brahman as God constitute his best company. Says Manu, "An enlightened person should always be afraid of reverence (shown to him) as poison." Parasara also says, "No greater harm can be done to an enlightened man than showing him respect".

The Recognised Food of a Jnani

यो वाऽकथयमानस्य ह्यात्मानं नानुसंज्वरेत् ।
ब्रह्मस्वं नोपहन्याद्वा तदन्नं समतं सताम् ॥३०॥

The food offered to a silent yogin by one who does

not torture his soul and who does not deprive him of his possessions which are necessary for the worship of Brahman, is approved of by the righteous. (30)

The kind of people whose food is fit to be eaten by a yogin is now described. A yogin observing silence may accept food from those who do not cause any suffering to his soul, when he, withdrawing his senses from their objects, stays in his self, and who do not deprive him of his *Brahmasva*, that is, the requisites for the worship of Brahman, namely, cloth, skin, books etc. It is also said, "jewels, gold etc., are not regarded as the property of a yogin; grass, bark, cloth etc., are known as his *Brahmasva*." The word *Brahmasva* may also mean the property of a Brahmana.

The Jnani's Characteristics.

नित्यमज्ञातचर्या मे इति मन्येत ब्राह्मणाः ।
ज्ञातीनां तु वसन्मध्ये नैव विद्येत किञ्चन ॥३२॥

The knower of Brahman considers it his duty always to move about unrecognised. Though he may live among his senses he appears not to understand anything whatsoever. (31)

The characteristics of a yogin are now described. He thinks it his duty always to keep his nature concealed. Though living close to his sons and other relations the yogin does not seem to understand anything. The idea is that the yogin gives up all thought of his wife, children and relations and without others' knowledge devotes himself exclusively to the self. Says the Sruti, "The Muni forsakes relatives, children and wife, puts away all the scriptures, gives up sacrifices and the sacrificial thread, and remains concealed." Says Vasishtha, "Though the enlightened person knows that which neither is, nor is not, which is neither unheard of, nor heard of, by many, yet he behaves with people like a fool." If we take "*ajnatacharya*" to mean 'wandering in the unknown,' then the passage may be explained in the following sense also. The enlightened person considers it his duty to be in Samadhi, that is, to be constantly attached to Brahman which is beyond the senses and speech, which is revealed by the over-hidden but over-shining, knowledge, which is unaffected by desire, which is of the nature of pure bliss and which is in the heart of all. He also considers it wrong to identify himself with the body

and the senses, to call his wife, sons and friends as his own, and to think, 'I am stout,' 'I am thin,' 'I am a Brahmin,' 'I am a Kshatriya' etc., as all such things are unreal, being other than the self. This view is also supported by the Sruti which says that Brahman cannot be seen by the eyes. The yogin, therefore, should remain steadfastly attached to Brahman which is concealed from the senses.

Though moving among his *jnatis*, senses that is to say, though doing the work of seeing, hearing, touching, smelling and thinking, a true yogin knows full well that these are not the doings of the self and that he is only a witness to them. The word '*jnati*' signifies the senses. Wrath, self importance, senses and their, ephemeral objects are declared as the '*jnatis*' of the seers of Truth. Says the Sruti, "That which knows that it smells is the Atman". The idea is that the self does not actually smell; it is the sense of smelling that does so, the self merely knows it. If the self appears to act it is because of the superimposition of the two bodies on it.

को ह्येनमन्तरात्मानं ब्राह्मणो मन्तुमर्हति ।
निरिङ्गमचलं शुद्धं सर्वद्वंद्वविवर्जितम् ॥३२॥

Who is that (worldly-minded) aspirant who can realise the Inner Self which is subtle, immutable, faultless and free from all pairs of opposites? (32)

Q. Who is that aspirant who, out of attachment for worldly objects lives a sense-life and at the same time is fit to know that inner Self which is imperceptible, which is devoid of all activity, which is free from Avidya, which is unaffected by hunger and thirst, which is merely a witness to all, actions and which is beyond the range of the senses?

A. No such aspirant can know the true Self. Moreover his idea of the self is the reverse of the truth: he regards the not-self as the self. Thus owing to the imposition of bodily virtues on the self, such an aspirant thinks, 'I am stout,' 'I am thin,' 'I do not go,' 'I do not see,' 'I am dumb,' 'I am deaf,' 'I am one-eyed,' 'I am happy,' 'I am miserable' and so on. This being the case he is detached from his real Self. Sanatsujata himself will say later on "He is to be regarded as a knower of Brahman who never falls off from Truth, (or Self)."

Ignorance of the True Self-The Greatest Sin.

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।

किं तेन न कृतं पापं चरैणात्मापहारिणा ॥३३॥

He is a thief, a self-stealer who identifies his self with the body though the one is different from the other. There is no sin which such a man is not capable of committing. (33)

He who is of such nature is a sinner. The self of the individual is Brahman; it is existence, knowledge and bliss pure; it is formless, immutable and free from all blemishes and all pairs of opposites. He, who, owing to ignorance does not know this but identifies his self with the body, and attributing to it the bodily virtues thinks that the self is the agent and enjoyer that it is the self which is happy and distressed and so on -- he is a fool and is devoid of self-knowledge. He is a thief, he steals his own self and is capable of the greatest sin. Sruti also says that men devoid of self-knowledge are self-killers and that they enter the region of darkness after death. It is also laid down by the Smritikaras. On attaining to the true self one should live in this world like the deaf and dumb. An aspirant should, therefore, get rid of the idea of self in the body and the senses, and should steadfastly remain attached to the supreme Soul which is beyond the reach of words etc.

Humility of the Yogi.

अश्रान्तः स्यादनादानात्संमतो निरुपद्रवः ।

शिष्टो न शिष्टवत्स स्याद्ब्राह्मणो ब्रह्मवित्कविः ॥३४॥

The yogin, the knower of Brahman, the all-seer is never distressed as he does not identify himself with his body. He is free from troubles and is honoured. Though he is gentle he does not show himself to be so. (34)

[38]

Lectures on Patanjali's MahaBhashya

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

(Continued from page, 118.)

Since it is learnt from the first *vartika* सिद्धे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमः । that the meaning of words is known from their usage in the world, there arises the doubt whether such words as are not current in the world deserve mention in grammar or not.

अस्त्यप्रयुक्तः सन्ति वै शब्दा अप्रयुक्ताः तद्यथा ऊष, तेर, चक्र पेच, इति ।
Is, but not current evidently there are words which are not current e. g. ऊष, तेर, चक्र, पेच. किमतो यत्सन्त्यप्रयुक्ताः ?
What if, they are, but not current?

प्रयोगाद्धि भवान् शब्दानां साधुत्वम् अध्यवस्यति । य इदानीमप्रयुक्ताः नामी साधवः स्युः। इदं तावत् विप्रतिषिद्धम्-- यदुच्यते सन्ति वै शब्दा अप्रयुक्ता इति । यदि सन्ति, न अप्रयुक्ताः; अथ अप्रयुक्ताः न सन्ति । सन्ति च अप्रयुक्ताश्च इति विप्रतिषिद्धम् ।

It is only from usage that you determine the correctness of words. Those which are not *now* current, are not correct. It is contradictory to say that there *are* words, but they are not *current*. If they are, they are not obsolete; if they are obsolete, they are not. It is contradictory to say that they are and that they are not current.

प्रयुञ्जान एव खलु भवानाह, " सन्ति शब्दा अप्रयुक्ताः " इति ।
कश्चेदानीमन्यो भवजातीयकः पुरुषः शब्दानां प्रयोगे साधुः स्यात् ?

(It is a matter for surprise that) you, making use of them, say that there are words, but not current who is then other than you that is now an authority in the use of words?

नैतद्विप्रतिषिद्धम् । सन्तीति तावद्ब्रूमः यदेतान् शास्त्रविदः शास्त्रे-
णानुविदधते । अप्रयुक्ता इति ब्रूमः यल्लोके अप्रयुक्ता इति । यदप्युच्यते—
कश्चेदानीं भवजातीयकः पुरुषः शब्दानां प्रयोगे साधुः स्यादिति न ब्रूमः
अस्माभिरप्रयुक्ता इति । किं तर्हि ? लोके अप्रयुक्ता इति ।

This is not contradictory. We say, 'They are', since the grammarians frame rules to form them; and we say, 'They are not current', since they are not used in the world. (The reply for) the statement 'who is then other than you who is now an authority in the use of words' is that we do not say that they are not used by us. What then? They are not used in the world.

Note the use of the plural number in ब्रूमः, अस्माभिः etc., which shows that the pupil is in a state of flurry.

ननुच भवानप्यन्यन्तरो लोके ?

Are you not then one in the world?

अभ्यन्तरोऽहं लोके, न त्वहं लोकः

I am one in the world, but I am not the (whole) world.

Note.— It deserves notice that Mahabhashyakara here, as elsewhere clearly shows that he is a typical teacher by his conversational method, by his sense of humour and by his cool answers to the flurried statements of his pupil. The above objection is met with in four ways.

1. अस्त्यप्रयुक्त इति चेन्न, अर्थे शब्दप्रयोगात्

अस्त्यप्रयुक्त इति चेत्, तन्न । किं कारणम् ? अर्थे शब्दप्रयोगात् ।
अर्थे शब्दाः प्रयुज्यन्ते, सन्ति चैषां शब्दानामर्था येष्वर्थेषु प्रयुज्यन्ते ।

It is not correct to say that it is, but not current. Why? For words are used only to denote ideas. Words are used to denote ideas and there are ideas which have to be expressed with these words.

2. अप्रयोगः प्रयोगान्यत्वात्

अप्रयोगः खल्वप्येषां शब्दानां न्याय्यः । कुतः ? प्रयोगान्यत्वात्—
यदेषां शब्दानामर्थे अन्यान् शब्दान् प्रयुज्यते । तद्यथा 'ऊष'

इत्यस्य शब्दस्यार्थे 'कयूयमुषिताः', 'तेर' इत्यस्यार्थे 'कयूयं कृतवन्तः',
'पेच' इत्यस्यार्थे 'कयूयं पक्वन्तः' इति ।

The non-use of these words is but proper. Why? For other expressions are used to denote the ideas conveyed by them. e.g., the expressions 'कयूयमुषिताः', 'कयूयं कृतवन्तः', 'कयूयं पक्वन्तः' are respectively used instead of ऊष, तेर, चक्र and पेच.

Note.— The use of participles in place of finite verbs had its beginning even before the time of Mahabhashyakara.

3. अप्रयुक्ते दीर्घसत्रवत्

यद्यप्यप्रयुक्ताः अवश्यं दीर्घसत्रवल्लक्षणेन अनुविधेयाः । तद्यथा
दीर्घसत्राणि वार्षशतिकानि वार्षसहस्रिकाणि च ; न चाद्यत्वे कश्चिदप्याह-
रति । केवलमृषि संप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविदधते
Though they are obsolete, rules have to be framed to form them
like दीर्घसत्र's. दीर्घसत्र's are sacrifices covering a period of hundred
days and thousand days. No one performs them now. Rules have
been framed by experts in the performance of such sacrifices in
Kalpa-sutras simply because they find a place in the Vedas and
are studied.

Note.— Nagojibhatta says that the word 'वर्ष' here means
day. cf. वर्षशब्दो दिवसपरः

4. सर्वे देशान्तरे ।

सर्वे खल्वप्येते शब्दा देशान्तरेषु प्रयुज्यन्ते ।

All these words are current in other countries.

न चैवोपलभ्यन्ते ।

They have not come under our notice.

उपलब्धौ यत्नः क्रियताम् । महान् शब्दस्य प्रयोगविषयः सप्तद्वीपा
वसुमती, त्रयो लोकाः, चत्वारो वेदाः साङ्गाः सरहस्या बहुधा भिन्ना,
एकशतमध्वर्युशाखाः, सहस्रवर्त्मा सामवेदः, एकविंशतिधा बाह्वृच्यं, नवधा
आथर्वणो वेदः, वाकोवाक्यम्, इतिहासः, पुराणं, वैद्यकम् इत्येतावान्
शब्दस्य प्रयोगविषयः । एतावन्तं शब्दस्य प्रयोगविषयमननुनिश्चय्य सन्त्यप्रयु-
क्ता इति वचनं केवलं साहसमात्रमेव ।



Attempt may be made to get them under your notice. Great is the range of words.— earth with seven island continents, three worlds (bhus, bhuvas, suvas), four Vedas with *angas* and Upanishads which have many recensions— Yajurveda having 101 recensions, Samaveda 1000, Rigveda 21 and Atharvaveda 9— Logic, Ramayana and Mahabharata, Puranas, Science of Medicine. It is mere audacity to say that there are words which are not current without learning all these various divisions of the range of words.

एतस्मिंश्च अतिमहति शब्दस्य प्रयोगविषये ते ते शब्दाः तत्र तत्र नियतविषया दृश्यन्ते - तद्यथा श्वतिर्गतिकर्मा कम्बोजेष्वेव भाषितो भवति, विकार एनमार्या भाषन्ते शव इति ; हम्मतिः सुराष्ट्रेषु, रंहतिः प्राच्यमध्येषु, गतिमेव त्वार्याः प्रयुञ्जते । दातिर्लवनार्थे प्राच्येषु, दात्रमुदीच्येषु ।

In this vast range of words different words conveying the same meaning and different forms of words derived from the same root are restricted to different areas. For instance the root श्व् which means 'to go' is used in Kamboja, while Aryas use शव to denote a dead body; (of the other roots which mean 'to go') the root हम् is preferred in Surashtra, the root रंह् in the Eastern countries and the root गम् by the Aryas. Of the words which mean 'the instrument of cutting' the word दाति is used in the Eastern countries and दात्रम् in the Northern countries.

ये चाप्येते भवतोऽप्रयुक्ता अभिमताः शब्दाः एतेषामपि प्रयोगो दृश्यते

Even the words which are in your opinion, obsolete are in usage.

क ?

Where ?

वेदे - तद्यथा - ' सप्तास्ये रेवतीरेवदूष ', ' यद्वो रेवतीरेवत्यां तमूष ', ' नरः श्रुत्यं ब्रह्म चक्र ', ' यत्रा नश्चक्राजरसंतरनूनाम् ' इति ।

In the Veda. cf.

सप्तास्ये रेवतीरेवदूष यद्वो रेवती रेवत्यां तमूष (R. V. IV, 51, 4)

नरः श्रुत्यं ब्रह्म चक्र यत्रा नश्चक्राजरसं तनूनाम् (R. V. I, 89, 9)

REGISTERED No. M. 2920.

WORKS OF
SRI RAMANANDA SARASVATI SWAMINAH

The Hindu Ideal

In *English*, being the revised and enlarged Edition of *Atma Vidya*, published by him in his *Purvasrama*. It aims at an enunciation of the characteristics of the Hindu System of thought and practice and deals incidentally with many current problems which have any bearing on our Religion. His miscellaneous writings also have been incorporated herein. *Price Rs. Three.*

Dharma Vimarsanam

In *Tamil*, being a collection of his writings at Devagiri on various topics of Dharma, Pravritti and Nivritti; the addresses delivered by him at the Varnasrama Dharma Conference at Tinnevely in 1920 and at Tanjore in 1921 are published as appendices. *Price Rs. Two.*

POPULAR PRESENTATION SERIES

BY

R. Krishnaswami Iyer, B. A., B. L.

—OXO—

1. THOUGHTS FROM THE VEDANTA

An enunciation of the goal of life and the means of attaining it. [Price Rs. 1—8—0]

2. THOUGHTS FROM THE GITA

A cogent presentation of its teachings free from technicalities. [Re. 1—0—0.]

3. FROM THE MASTER'S LIPS

In Twelve Dialogues dealing with various vital questions of practical Dharma [Re. 1—0—0.]

Copies can be had of the Madras Law Journal Press, Mylapore, Madras.

Printed at the Sri Venkateswar Power Printing Works, Kumbakonam, and Published by T. S. Srinivasan at Kumbakonam.

1608

THE HINDU MIND



1608

273

**The Aryan Religion and
Civilization**

**The Mind and its Mysteries
The Scheme of the Gita**

Sanatsujatiyam

Review

Vol. III. }

No. 6. }

T. S. SRINIVASAN,
EDITOR.

DE

192

(OFFICE AT TIRUVADAMARUDUR).

SUBSCRIPTION.

Inland
Annually R. 3.

Foreign
Annually

THE HINDU MIND

Vol. III.

DECEMBER, 1936.

No. 6.

CONTENTS.

	Page
1. THE ARYAN RELIGION AND CIVILIZATION R. Krishnaswami Iyer, M. A., B. L. ...	168
2. THE MIND AND ITS MYSTERIES Swami Sivananda ...	179
3. THE SCHEME OF THE GITA By T. E. Satakopachariar, B.A., B.L., ...	182
4. REVIEW ...	190
5. SANATSUJATIYAM By Sri Umesh Chandra Dutta, M. Sc. ...	195



VOL III

DECEMBER, 1935.

No. 6.

THE ARYAN RELIGION AND CIVILIZATION

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

1. The Mother of Religions.

The ultimate truth of the oneness of the all in the Self cannot be known by man either by direct experience or by any intellectual process of reasoning and inference and can be made known to man only through Divine Revelation. Hinduism claims to be such Revealed Religion and the only Religion so revealed. The fact of revelation may not be believed in by those who think that our Aryan

Hindu Religion, as it is at present, is the result of a process of evolution of religious concepts in man. In this connection the pronouncement by F. B. Jevons that there is no proof that Religion has been evolved out of or preceded by a non-religious stage in the history of man and the unassailable fact that the fundamental truths of the ancient Aryan Religion of the present day are exactly the same as those

revealed in the Vedas may be considered. If, in what are considered to be the "earliest compositions" of the Vedic literature, we find truths truer than any subsequently discovered and if in them we find the clear existence of the so-called latest developments of religion, then the theory of evolution of the religion of the Hindus cannot stand. Scholars who advance such theories should learn more of India and India's religion before venturing any enunciation of them.

It is admitted by all that there is not one literature in the world other than the Veda, not one religion other than our own, which is claimed to have been in existence from time beginningless. The unmistakable identity of the fundamental ideas of all religions and the admitted presence of the influence of Sanskrit, the language of the Vedas, in all languages admitted to be Aryan very much strengthen our claim. Sir. M. Monier Williams says "The Vedic Mantras embody some of the earliest religious conceptions of that primeval Aryan race-

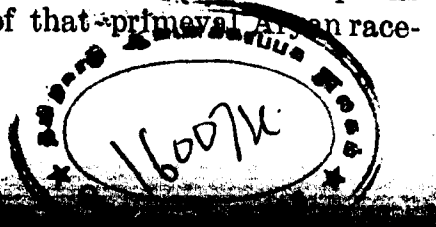
stock from which the Greeks, Romans, Kelts, Teutons and Slavonic races are all offshoots." In fact, our Vedic religion is the Eternal Universal Religion, the only true and comprehensive one for the guidance of this world and of all other worlds or regions of existence as well, higher or lower; and it is the offshoots of this the one Universal Religion, many-sided as it naturally is, that have been made to take root in earthly soils other than our holy Bharatavarsha for the slow spiritual training of such of the sections of humanity as have strayed away from the uplifting influence of the Vedic religion. There is not one fundamental religious or spiritual truth declared or expounded by any other religion which has not already been specifically mentioned and clearly taught by our religion. All the truly elevating non-Hindu religions and super-physical cults of the world, wherever they may flourish and in whatever communities, are all but the earth-born daughters of our Divine Mother Religion. In the words of Dr. Matheson, the

religious thoughts of India "have been the cradle of all western speculations."

2. The Birth of Other Creeds.

The Divine Religion, which means the Religion established by the Divine Being Himself for the spiritual benefit of all, will necessarily be as old as Humanity itself and will make provisions for the uplift of men of all grades of intellect. It must have been in existence at the very moment of the first appearance of man in the world-manifestation. So far as the present Kalpa or Cycle is concerned, such creation was nearly 196 crores of years ago, according to our Sastras. Humanity made its first appearance then for this Kalpa under the name of Aryans in Aryavarta. The then Men were called Aryans the "noble" because they had the direct benefit of the afore-said revelation and its consequent Dharmic training. In long courses of time, however heterodox views and ways of life gradually crept in, Aryanhood was lost by many, and humanity spread

from here to the other parts of the world, being prompted, of course, by materialistic motives. Such emigrant populations having so lost the direct influence of the Revealed Vedic Religion and the immediate benefit of its Dharmic training, several kinds of religion, as ages rolled on, were established, one after another, for their uplift, by or at the instance of some great souls among them. Some of the lesser aims of the ordinary earth-life of the Hindus have become for the non-Hindus the lofty supreme objects of life. Some of our first lessons in elementary morality intended to guide us in our everyday life are the highest teachings of their much laboured, yet imperfect, codes of ethics; and even these teachings are, as above stated, not quite their own but have been taken to their climes and communities for their benefit from our land. The non-Hindus again have no information and are utterly in the dark about the pre-natal existence of the earth-born entities now functioning in the world, and they are not given by their religions any



definite and satisfactory conception about the nature of the life and condition of being even of men among these entities in their promised land of future existence after they are recalled or evicted from their present bodily habitations. Thus, practically or mainly, all the serious concerns of the non-Hindus, in fact, turn on the question of their well-being during the period of their short-lived existence here and now, with an admixture of a vague thought now and then (in the few religiously inclined among them) of a probable or possible state of existence beyond, a thought which, no doubt, is in its own way able to influence their life and conduct in the right direction. A mere admixture, however, like this is not of much value and is not enough for those whose aspiration is the actual reaching of the final goal itself. That alone is true religion which directly points to the Supreme ultimate Goal of all existence and clearly indicate the ways and means severally available to the variously placed aspiring

souls. The Hindu Religion of the Veda, which points to Moksha, as the goal supreme, is that one True Religion; and the severally prescribed Dharma Margas and Sastraic practices which enable us to reach that goal are such ways and means.

3. The Universal Religion.

We stated that the principal test of a Divine Religion is that it must have been in existence all along ever since the creation of the human world. Let us consider for a moment the claims of any religion founded later on. If for example, Christianity is a Divine Religion established to save the souls of the groping heathens of the world, the Christians who made this claim must grant that until the appearance of Christ humanity was allowed to drift for itself till then. What was the eternally existing God doing for the spiritual help of humanity until twenty centuries ago? Did He forget all about humanity after its creation by Himself or did he sleep? If they would say that this had been the

Hebrew and other religions before, do they admit then that those other religions also were Divine Religions? If so, why did Christianity come at all in supersession of such prior religions? Was it because that God found those earlier religions of His own unfit for the progressing humanity and established a new religion? If so, it is clear that even God could not anticipate the nature of such progress and already provide in His religion for the further progress of the world-be advanced sections of humanity. He must be a poor God indeed who could not do that. On the other hand, a Religion really Divine and ordained by God must make provisions for the spiritual advancement of people of all stages of existence; it should not exclude any portion of humanity, limited by time or by territory, from its operation and influence, although it may make different sets of provisions respectively for different classes of men and direct that such class ought to follow only such respective provisions. Such truly all-compre-

hensive Universal Religion cannot possibly recognise the existence of any other religion and cannot therefore make provisions for conversions from the latter. By applying the tests above indicated, the Vedic Religion of the Aryan Hindus which alone is claimed to be the eternally existing Religion, which alone provides spiritual food for men of all grades of advancement and which is the only non-proselytising Religion of the world, is the only true Divine Universal Religion in existence.

4. Twofold Training.

The Vedic Religion has two main divisions, namely, (1) The General part, known as Samanya Dharma or morality, applicable to all humanity. Strict observance of the practical rules of this part makes man ideally human quite devoid of all low brutal instincts and emotions and the training herein is mainly of a psychical nature. It is this part that is availed of by the non-Hindu communities of the world under various names, Christianity,

Mahomedanism, Buddhism and the like, with modifications, and peculiarities suitable to different climates, conditions and peoples. The Veda has been the only true original source of morality. Emigrants from India, the original progenitors of the people of the world everywhere else, took with them this knowledge in various degrees, though they had lost their hold on the Veda.

(2) The Special part, known as Vissha Dharma, or Varasrama Dharma, applicable to particular communities alone. The practical rules of this part are applicable to those who, in addition to their psychical training to become ideally human, are given special spiritual training also so as to realise their own inner divine nature.

The religions other than the Hindu Religion are all of recent human origin and as above stated, intended for the crude homogeneous sort of preliminary training of the baby souls of the rising nationalities of the modern world. The relative position

of such man-made religions in reference to the Great Vedic Religion, with all its well-graded Dharmic provisions for the training of all classes of men from the lowest to the highest is more or less analagous to the position of the un-classed pial schools for infants managed by private agencies, in reference to a Government First Grade College with all its well-classed Elementary, Secondary and High School and College departments and branches. The new faiths have, in fact, no word to say as to why man is born or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They have yet to know the universal and eternal operation of the Laws of Karma and Re-incarnation, much familiar to the Hindu. This is the reason why notwithstanding the much-boasted advancement in material sciences, the non-Hindu nations of the world are seen committing horrible blunders, and their man-made codes and laws, being often found mistaken or powerless, are made subject to un-ending trans-

formations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end; their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark.

5. Tolerance of Other Faiths.

From considerations so far had, one may easily understand why all the religions of the world, whatever the ways of their training, whatever the ways of their promulgators, seem to find some support and a little following also in this Bharatavarsha and why none of them has yet succeeded, or can ever succeed, in superseding the Vedic Religion. The non-Hindus of all nationalities and creeds are indirectly and virtually the followers of the universal Sanatana Religion but as purposefully reflected through certain peculiar media of such alone of the really innumerable aspects or sides of the Divine Message as have been selected for their practical immediate guidance by the will

of the Great Providence. Though the non-Hindu can not and would not believe in and appreciate this great truth and may also condemn us for saying it, we need not be blind to the truth ourselves, nor need we fancy that the non-Hindu communities are all hopelessly fallen ones simply because they cannot rightly comprehend our exceptionally lofty spiritual ideal. The other extant religions also are doing their humble work for the good of the non-Hindu communities and are entitled to have from us respectful treatment as they help largely to improve the moral tone and to gently touch and prepare the spiritual side of human nature outside the Hindu community and to facilitate thereby fuller spiritual training in future Dharmic existences of actual Hindu life. But those who are now Hindus can, if they will, succeed in reaching the very ultimate goal, the loftiest state of absolute perfection of being, by following the precepts of their ideal Religion and the wholesome practices prescribed by their Dharma-Sastras.

6. Four Stages.

The path leading up to the Divine Goal may be conveniently viewed in four stages. Everything existing or taking place in the universe has reference to one or the other of these four stages.

(1) In the first, activities are brought about by outside agencies. In such cases, the activities are the results of implicit obedience to external influences. Here external agencies convert Tamas or dark ignorance or inertness into Rajas or conscious selfish activity of the second stage.

(2) The class of activities in the second stage is where they result from inward selfish promptings or desires, very often following external impulses. These activities increase as selfishness grows; and when egotistic Rajo Guna is fully developed and when all the unpleasant lessons of egotism are learnt, the Jeeva concerned enters on the third stage.

(3) In the third stage, activities result not from selfish motives but from Satva

Guna or Goodness, motives altruistic and selfless in character. The Jeeva in this stage identifies his interests with the interests of others and is not blinded by the external appearance of separateness and does only such actions as tend to universal good, actions intended to hasten all towards the ultimate goal.

(4) Once this quality of goodness is firmly established, he becomes qualified to enter on the fourth stage of renunciation, altogether avoiding, rather beyond, all activities. It is at the end of this stage that the equilibrium of Gunas is secured for ever more, the soul is realised as Gunatita, beyond all qualities of limitation and shines as the Supreme Self in the infinitude of absolute existence, knowledge and bliss.

7. The Nations Classified.

The different nations of this world may be also classed under four corresponding heads—

(1) First come those backward races that are in the

lowest grades of progress and are not far removed from the brute creation. The only mode of raising them in the scale of knowledge is that which begins in successfully making them obey the commands of the more knowing. Not until we have secured obedience in man who may belong to such backward communities, can we be able to give him any teaching in higher knowledge or civilization.

(2) Under the second class, the stage of selfishness, come those great commercial nations whose ruling Goddess is, to put it in the words of Ruskin, the "Goddess of Getting-on," whose average individual is not much troubled by any care "provided the price of stock does not fall" as the great Carlyle observed, as also those nations of military power of the modern terribly "civilized" world that use their power for bringing countries, one after another, under their rule or subjection, not so much induced by a motive to extend to such countries the innumerable advantages of a

powerful and at the same time sympathetic Government as prompted by the chief object of securing all possible benefit to themselves though to the immense detriment and great loss of the subject countries

(3) Next come those mighty nations whose motto is "Help and Uprightness," whose principle of government is just administration and whose military glory is an impenetrable wall of protection around the helpless and the weak and the unfailing strength of the righteous cause.

(4) Then finally the highest class of nations will be seen wending its way along the fourth stage of renunciation. It will have a civilization simple and pure. Far removed from the stage of selfishness, a great number of its people will be imbued with a spirit of selfless love and sympathy, everywhere exhibiting charitable inclinations. Even its military history will be a glorious record, telling us that the only wars that were fought were provoked by just

cause and ended in the establishment of righteousness, in the protection of the weak and in the extirpation of the vicious. Such a nation, free as it will naturally be from the defects and limitations of the three lower stages, will have a proper appreciation and knowledge of the highest spiritual truths and will therefore be actually in the position of the Spiritual Teacher to the rest of the nations of the world. Such a nation is and has been the Aryan Hindu Nation; and it is still able to hold that place in spite of the fact that India is being infected by corruption from within and poisoned by ruinous influences from without.

8. A Contrast.

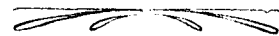
As neither the Hindu Religion nor the Dharmic civilization based on it is man-made, neither of them can be in any way un-made by man, however presumptuous he may become. We Hindus are not left free to play with our Sanatana Divine Religion and its inseparable Dharmic civilization as we will. We

cannot pretend to shape it as it may suit us or in any manner meddle with it. We are no doubt quite free to go out of it for all appearance and suffer the inevitable consequences. Many have so gone out and many more are readily prepared in their perversity to go out of it also. The chief cause of their perversion is the glamour of the present-day western materialistic civilization. Describing it in somewhat forcible language, Prof. Huxley says "Even the best of modern civilizations appear to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over Nature which is its consequence and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want with its concomitant physical and moral

degradation amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation." It is such a condition of society, it is such a kind of civilization, to destroy which in one sweep Prof. Huxley would hail the advent of a comet, that some of our imperfectly educated young men and unfortunately some of our older people also would wish to substitute in India in the place of our ancient Dharmic society and civilization. In regard to any such substitution, Sir Thomas Munro has given his opinion in the following words—"I do not understand what is meant by the civilization (civilizing) of the Hindus; if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and, above all, a treatment of the female sex full of confidence, respect

and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo." Dr. Matheson says "It is not too much to say that the mind of the West with all its undoubted impulse towards the progress of humanity has never established such an intense amount of intellectual force as it is to be found in the religious speculations of India.....These have been the cradle of all western speculations and wherever the European mind has risen into heights of philosophy it has done so because the Brahman was the pioneer. There is no intellectual problem in the West which had not its earlier discussion in the East and there is no modern solution of that problem which will not be found anticipated in the East." A part of every true Hindu's life object now, therefore, should be in particular to often approach his less informed Hindu brethren and

remind them of the grandeur of their Divine Religion and the Dharmic civilization and of the heavy loss and the deplorable fall which will be their lot, if, by continued ignorance or perversion, they fail to profit by the real Hindu mode of training and life (Dharma) whose ultimate aim is the freedom (Moksha) from all conditioned existence and the realisation of the self's transcendence over all kinds of limitation.



THE MIND AND ITS MYSTERIES

By Swami Sivananda.

The things that we perceive all around us are only mind in form or substance. *Manomatra Jagat—Mano Kalpita Jagat.* Mind creates. Mind destroys.

The occult phenomena that take place in the mental world are all based on scientific laws. Occultists and Raja Yogins should have a comprehensive and intelligent understanding of these laws. Then only they will be able to control the psychic forces easily.

Practice of telepathy, thought-reading, hypnotism, mesmerism, distant healing, psychic healing etc., clearly prove that the mind exists and that a higher developed mind can influence and subjugate the lower minds. From the automatic

writing and the experience of a hypnotised person, we can clearly infer the existence of the subconscious mind which operates throughout the twenty-four hours.

Mind is the greatest force on this earth. He who has controlled his mind is full of powers. He can bring all minds under his influence. All diseases can be cured by psychic healing. One is struck with awe and wonder at the marvels and mysterious powers of the mind of a man. The source or home or support for this mysterious mind is God or Atman.

Any action that is done by the physical body is the outcome of a preconceived idea. The mind thinks, plans and schemes

at first. Then the action manifests. He who invented the watch at first had all ideas in his mind about the construction of the lever, the various wheels, the dial, the minute-hand, the second-hand etc. These ideas materialised later on into action.

If an idea is planted in the mind, it grows even at night through the operation of the subconscious mind. The subconscious mind never takes any rest. It works vigorously all throughout the twenty-four hours. Those who know how to manipulate this subconscious mind can turn out tremendous mental work. All geniuses have control over the subconscious mind. You must understand the ways to extract work from the subconscious mind. The subconscious mind is a wonderful inner mental factory.

Look at the marvels of the mind. One is struck with wonder when he witnesses a hypnotised person in trance and hears his narratives. The hypnotised person narrates very lucidly the life-history and incidents of a person whom he has not seen in his life.

A maid-servant (Jew) who attending on a Hebrew priest

used to hear the Hebrew verses during her service. She suddenly developed a double-personality when she was sick in the hospital and repeated Hebrew verses. She did not know the Hebrew language. All the *samskaras* (of hearing from the priest) were in the subconscious mind, and repeated the verses. No *samskaras* are lost. They are indelibly recorded in the gramaphonic machine of the Chitta.

Another priest used to forget his old personality for six months and assume a new personality, a new name, a new avocation for six months. When he developed a double-personality he could leave his old house, forget all about his old life entirely and would return to his native place after six months and would entirely forget all about the second personality he assumed for six months.

A powerful occultist hypnotises the whole audience collectively through his power of concentration and will, and performs the rope-trick. He throws a red rope in the air, gives a suggestion to the on-lookers that he will climb in the air through this rope and disappears from the platform, in the twinkling of an eye. But, when a

photograph is taken nothing is recorded.

Yogis of olden times like Sri Jnana Dev, Barthrhari, Patanjali Maha Rishi used to send and receive messages to and from distant persons through mind-telepathy and thought-transference. Telepathy was the first wireless telegraph and telephone service in this world. Even now there are Yogis who are versed in telepathy. Thought travels with tremendous velocity through space. Thought moves. Thought is as much a solid matter as this piece of stone. It can hit a man against whom it is well directed.

Cosmic mind is Universal Mind. Cosmic mind is the sum total of all individual minds. Cosmic mind is Hiranyagarbha or Ishwara or Karya Brahman. Man's mind is just a fragment of the Universal Mind. A Raja Yogi becomes one with the cosmic mind and knows the workings of all minds. The Yogi gets omniscience through the cosmic mind. The Yogi experiences Cosmic Consciousness through the cosmic mind.

Tap the Universal Mind. You will get higher, super-sensuous knowledge. You will experience

Cosmic consciousness. You will get knowledge of the past, present and future. You will acquire knowledge of the *Tanmatras* (root-elements). You will experience clairvoyance, clairaudience. You can know what is going on in the minds of others. You will get Divine Aiswarya or Vibhuti of God. There are scientific means to tap this Universal Mind. Purity, concentration, dispassion, right living, right thinking, right conduct, right action, devotion, moderation in eating and sleeping, purity in food, truthfulness, continence, non-injuring and austerities have to be regularly practised.

Close your eyes. Meditate. Open your heart to the inflow of the Invisible power. The Bible says, "Empty thyself, I will fill thee." Then you will have abundant super-intuitional knowledge which is beyond the reach of intellect. Just as water freely flows when the tap is turned, so also Divine Wisdom will flow freely when the obstacles of ignorance that stand in the way of knowledge are removed. You will get flashes, glimpses of the Divine, inspiration, revelation and intuition. You will have to put yourself in a state of quietude by silen-

cing all bubbling thoughts and emotions and connect the mind with the source by withdrawing the mind from sensual objects, just as you do in a telephone by turning the switch and connecting the two persons who want to speak.

Life in this physical plane is a mere preparation for the eternal life of everlasting sunshine and joy, which is to come when one gets the Knowledge of the Self through intense and constant meditation after purifying the mind. This Immortal life of Supreme Joy which is described as the 'Kingdom of Heaven' in the Bible, is within you, in your own heart. Realise this Immortal Life, by control-

ling the mind and enjoy the Supreme Bliss of the Self.

Understand and realise the powers of the mind. Unfold the hidden powers or occult faculties. Concentrate. Explore the higher regions of the mind. You can see distant objects, hear distant voices, send messages to distant parts, heal persons who are at a distance, and move about to a distant place in the twinkling of an eye. Believe in the powers of the mind. If you have interest, attention, will-power and faith, you are bound to succeed. The source of the mind is Atman or the Highest Self. This mind is born of Atman through His Maya or illusory power.

THE SCHEME OF THE GITA

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

VIII

Having thus established the antiquity and sanctity of the karma yoga doctrine, the Lord, before embarking upon a full and clear exposition of its principle and practice, wants to draw the attention of Arjuna to its importance and the difficulty of comprehend-

ing its true significance. Evidently this preface is deemed necessary for the purpose of disabusing Arjuna of the idea that had been obsessing him from the commencement that karma is only for the vulgar who not being possessed of the necessary intellec-

tual equipment, are unable to comprehend abstract metaphysical principles and meditate on the same and consequently require some concrete object on which to fix their attention and overt acts to aid their concentration. In a word, he considered that to one of his accomplishments karma was too coarse and obtuse so that Jnana alone was his proper field. To demonstrate the perversity of this view and to impress on Arjuna the fact that karma yoga demands exceptional astuteness for its proper comprehension, the Lord says in the 16th sloka that even sages had felt perplexed in duly appreciating the subtle distinction between *karma* (action) and *akarma* (non-action); and hence it is that He was going to explain karma to him in all its bearing so that with the aid of that knowledge he may be able to place himself on the royal road to liberation.

It is necessary to note that the word *akarma* does not here mean inaction or wrong action as these significations are not suited to the context

but the negative particle denotes difference (*anyatvam*), so that the term means 'something different from karma' i. e., Jnana or Knowledge. This knowledge, as the context would clearly indicate, is of the true nature and properties of the Soul which, as has already been repeatedly emphasised, is the essential pre-requisite for the practice of karma yoga; since it is by realising, that the Self or the Soul within is essentially pure and immortal and that mundane enjoyments do not help its evolution but only retard it, that one can acquire that mental poise which would enable the performance of action without attachment. It is this that the Lord expressed in the second chapter when he began the exposition of karma yoga to Arjuna and now the same is sought to be re-affirmed by presenting some newer aspects.

Thus in the 16th sloka the Lord suggests that the distinction between Karma and Akarma i. e., action and knowledge and their inter-relation is too abstruse for Arjuna to understand

clearly without His help and hence He wants to explain it fully to him. In the next sloka (the 17th) the Lord illustrates his position by enumerating the three-fold topics which fall to be considered in this connection, viz., Karma, Vikarma and Akarma. The first and the last terms have the same significance as in the last sloka and the second viz., Vikarma means *Vividha Karma* i. e., the different kinds of karma prescribed in the scriptures for being practised by those who are in quest of salvation. Evidently the enigmatic character of the terms employed is itself meant to suggest the complexity of the subject-matter which is also expressly given out by the Lord in the words '*gahana karmano gatih*' i. e., 'the way of karma is complicated'. After this preface the Lord in the 18th sloka begins the discourse upon the theory of karma yoga which is continued up to the 24th sloka. The former indicates in a nut-shell the underlying principle of the yoga by saying that he who perceives knowledge (Akarma) in action and *vice versa* is the wise man who understands and performs duty in all its perfection. Knowledge in action and action in knowledge sounds rather obscure and needs explanation. Accordingly the Lord proceeds to make his meaning clear in the succeeding slokas. The knowledge that is here referred to by the word Akarma, is as has already been pointed out, the knowledge of the Ego or the untainted soul in its essential purity together with its inherent qualities. The foremost desideratum for a karma yogin is to know, understand and appreciate the fundamental difference between the Soul and the body and it is only after acquiring a thorough grasp of this essential distinction he will be in a position to realise that the ordinary fruits of action consisting as they do of mundane enjoyments or suffering, do all of them by their very nature appertain to the body and as such tend only to obstruct the onward march of the soul towards liberation from the shackles of matter and as a necessary conse-

quence he will try to avoid those fruits and enter on his duty in an attitude of colourless detachment.

This is just what is pointed out in the 19th sloka which says, "He whose actions are absolutely free from any tinge of desire nor betray any trace of confounding the soul with the body is extolled by the sages as a man of wisdom in that his actions are burnt up with the fire of knowledge". Indeed this serves as the most lucid commentary upon the paradox contained in the previous sloka. The word *kama* here means 'desire for the fruits of actions', while *sankalpa* denotes the mixing together or confusion of ideas which in the context has reference to the confounding of the body for the soul which is the root-cause of the common hankering for bodily pleasures as though they form the *summum bonum* of existence. The man of true knowledge who has learnt to distinguish the body from the soul never loses sight of this distinction in all his actions; so that the prospect of mun-

dane gain possesses no attractions for him and he performs his duties without any attachment and hence his actions are free from the stickiness which enables them to bind the doer inasmuch as they have been heated and sterilized by the fire of spiritual knowledge. It is noteworthy that the expression *Jnanagni dagdha karmanam* affords the clue to the right interpretation of the word Akarma in the previous sloka, the word Jnana standing as its equivalent and the inter-relation of akarma i.e., Jnana and karma being shown to be that of fire to its fuel. Thus understood we see what a world of hidden meaning is compressed in the epigram '*karmanya karma yah pasyeda-karmane cha karma yah*'; for, expanded, it means, 'He who looks upon karma (action) as fit fuel for spiritual knowledge and upon knowledge as the potent sterilizer of karma.' Thus we find how the Lord has again re-established with especial clearness his original proposition that knowledge and action, far from being mutually antagonistic, constitute a helpful

couple, prospering by each other's aid and karma yoga is the process by which their alliance is secured.

In the next three slokas (20th, 21st and 22nd) this idea is elaborated by laying stress on some particular aspects. Thus far the quarter '*Karmanyakarma yah pasyet*' has been explained. In the next sloka (23rd) its complement viz., *Akarmane cha karma yah* is elucidated. The next sloka (24th) gives the *coup d'etat* to the discourse by pointing out that the consummation of the karma yoga discipline consists in the whole-hearted dedication of the action, doer, instrument, object and all to the Supreme Lord, thus cognising His all-pervading immanence and all-controlling potency which is the direct and immediate precursor of self-realisation.

So much by way of expounding Karma and Akarma. the first and the third of the three topics mentioned in the 17th sloka as necessary to know for a karma yogin. Hereafter from the 25th to the 32nd

sloka the second topic viz., Vikarma is sought to be dealt with by describing the manifold varieties of karma resorted to by those who seek for salvation along the path of karma yoga. It will be found that these varieties though widely divergent in their physical aspect are yet identical in moral background which indeed constitutes their essence and marks them out as the efficient means of illuminating the soul and liberating it from the shackles of matter. It is this feature that makes them deserve the appellation of '*yagna*' which really signifies 'worship' and not mere sacrifice. It will be remembered that this distinction between what yagna is understood to be in common parlance and the true signification of the term was in a general way indicated by the Lord in the course of the second and the third chapters and the same is here brought out in all cogency and clearness seeing that the context is propitious and the mind of the disciple sufficiently prepared by what has been taught till now. According to the karma

Mimamsa School which sets great store upon action as such *yagna* or *yaga* denotes sacrifice and it is defined as *Devatoddesana dravya tyagah* i.e., 'gift of an offering to a God'. This definition necessarily implies the idea of barter as between the giver and the recipient, a sort of bargain for mutual benefit, which would naturally give rise to a sense of selfishness and egotism which is a serious obstacle to liberation. Hence the Lord condemns this way of thinking in strong language in the second chapter and characterises the advocates of this theory as men of shallow vision who indulge in flowery language that bears no useful fruit. (*yamimam pushpitam vacham pravadyavipaschitah.*)

Now it is made clear to Arjuna that to a karma yogin *yagna* is not a mere sacrifice, the gift of something that belongs to him in anticipation of a larger benefit for the donee, but that he must revise his conception of it by raising it to the level of divine worship. It is only by this change of view-point

is it possible to reconcile the apparent incongruity of grouping together under one category such divergents as *dravyagnah*, *tapoyagnah*, *yoga yagnah*, *swadhyaya jnanayagnah*, *pranayamaparayanah* etc., (sloka 28. etc.) One cannot resist the analogy this bears to the Upanishadic passage *Tamelam vedanuva- chanena Brahmanah vividishante yagnena danena tapasa nasakena* and fail to surmise that perhaps the Lord meant here to explain its true import. Once it is said that *tapas*, *yoga*, *swadhyaya*, *Jnana* etc., are all *yagnas*, it follows as a necessary corollary that the word *yagna* can no longer be confined to the low level of a sacrifice involving the idea of a commercial exchange but must be lifted up to the high pedestal of divine worship, disinterested and purifying, into which it is impossible for any thought of selfish gain to enter. Of course the difference in the choice of a particular kind of *yagna* would depend upon the personal capacity, qualification, aptitude, etc., of the individual concerned. But in spite

of all this variance which is but one of external form so far as the psychological background is concerned it is the same for all consisting as it does of a clear knowledge of the soul, and consequently the fruit is also identical viz., freedom from the bonds of matter and the realisation of the Self in all its purity and effulgence. This result is indicated in the 32nd sloka which also reiterates with special emphasis the burden of the teaching viz., that all these different processes are derived from action *karmajan viddhi tan sarvan* in order evidently, that Arjuna may not lose the main thread of the argument and begin to revert to his prepossession against karma with which he was originally so much obsessed. It must be noted that the word *Brahma* here signifies the Self or the Soul so that the meaning of the sloka is, 'Thus a large variety of *yagnas* are resorted to as the means of realising the Self. Know that they are all the product of action. Knowing this (and adjusting your course accordingly) you will attain liberation'. The final sentence,

yevam jnatva vimokshyase which recalls to the mind the words *yadjnatva mokshyase asubhat* found at the end of the 16th sloka is evidently intended to signify the *nigamanam* or 'Q. E. D.' of the discourse, the latter indicating the *pratigna* or statement of the proposition

Still the Lord is not satisfied that His disciple has fully understood and appreciated the gist of His teaching; but on the contrary He suspects that Arjuna may be harbouring some doubts and feeling as though some link is wanting to enable him to grasp the Lord's sermon thoroughly. Hence the merciful Lord once again takes up the original theme and reinforces in all lucidity what had already been taught in slokas 18 to 24 viz., that karma yoga is not mere mechanical action unconnected with spiritual knowledge but well and truly founded upon the knowledge of the soul and it is this knowledge that forms its primary ingredient which as the practice of the yoga progresses onwards will gain more and more in width and

intensity until it gets full-blown into self-realisation. This is what is suggested in the 33rd sloka. It must be borne in mind that the words *dravya maya yagna* and *Jnana-yagna* do not refer to different kinds of yagna as such interpretation carries no meaning in the context but they are intended to distinguish the dual ingredients that enter into the composition of a yagna viz., the objective and subjective; so that what the sloka seeks to propound is that of these two ingredients the subjective (*Jnanamsa*) is the more important and the other is but auxiliary and subservient to it and has no purpose of its own to fulfil but exists only to feed and foster the Jnana. The

rest of the chapter is devoted to the further elaboration of this idea and here Arjuna is assured that if only he has sufficient interest and devotion he will, as he proceeds along, get a clear and practical knowledge of the matter by the kindness of the adepts whom he will have to approach in all reverence and humility and once he is able to secure their blessing all doubts and difficulties will vanish and he will straight-away find himself secure on the royal road to self-realisation, and it therefore behoves him as a true and devout student of the yoga to be up and doing his duty as a worthy scion of the noble Bharata race.



SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter. I.

Q. What is the nature of the yogin who neither regards his two bodies the gross and the subtle, with their senses to be his self, nor attribute, their properties to it?

A. Such a yogin is unwearied of the world as he is free from such bodily desires as hunger, thirst, etc., which alone entail pain. The Sruti also speaks in this strain. From the superimposition of the two bodies on the self their properties also come to be attributed to it. Avidya or nescience is the root of all this. With the dawn of true knowledge ignorance disappears and the root vanishing all worldly distress also vanishes. The yogin then becomes free from all troubles, that is, he is no longer worried by obstacles to yoga, namely, wrath, anger, fear, elation etc. He is held in esteem by the enlightened. But the yogin should not behave like a gentle person; the knower of Brahman, the all-seeing person, should, on the contrary, behave like a fool.

ये यथा वान्तमश्नन्ति श्वाला नित्यमभृतये ।
एवं ते वान्तमश्नन्ति स्ववीर्यस्योपभोजनात् ॥

The Parading Yogi.

Those yogins who always enjoy parading their power which leads to their downfall are like dogs which devour their own vomit. (35)

In this sloka a yogin who does not keep his nature concealed is condemned. Those knowers of Brahman who, instead of hiding their nature, like fools, go about trumpeting their greatness out of desire to enjoy their power, are like dogs which eat what they vomit. This habit is harmful to them. A yogin should not, therefore, divulge himself and behave rudely.

अनाह्या मानुषे वित्ते आह्या वेदेषु ये द्विजाः ।
ते दुर्धर्षा दुष्प्रकंप्याः विद्यात्तान्ब्रह्मणस्तनुम् ॥३६॥

His Glory.

Those twice-born (Dvijas) who are poor in worldly possessions, but are rich in Vedic virtues are indomitable and dauntless. Know them to be the embodiments of Brahman. (36)

A true yogin is now praised. The true aspirants, who do not set any store by and are not attached to things which men regard as wealth namely—wife, children, money etc., but who are rich in virtues laid down by the Vedas, such as non-injuring or killing of anything, truthfulness, non-covetousness, continence, tranquility of mind etc., are unconquerable and fearless. They become one with Brahman.

सर्वान्स्वष्टकृतो देवान्विद्याद्य इह कश्चन ।
न समानो ब्राह्मणस्य यस्मिन्प्रयतते स्वयम् ॥३७॥

Even that person, who, in this world succeeds in meeting with the gods who confer on him all his desired objects, is not equal to him who has realised Brahman, inasmuch as the very gods whom the votary worships are not themselves equal to the knower of Brahman. (37)

The greatness of one who knows Brahman is here proclaimed. Even he who meets with all those gods here on earth who bestow upon him all the good things desired by him in return of the oblations offered by him to each one of them, is not equal to one who knows Brahman. There is nothing strange in this. For, even that god to whom the votary offers oblations with appropriate mantras with a view to get his cherished objects fulfilled is not equal to him—let alone the question of the votary. It is also laid down in the “*mokshadharmā*” (Mahabharata). “The god whom a good dvija worships cannot be compared with a knower of Brahman, not to speak of the mantra with which he is worshipped”. In fact there is nothing superior to those who knew Brahman.

यमप्रयतमानं तु मानयन्ति स मानितः ।
न मान्यमानो मन्येत नावमानेन संज्वरेत् ॥३८॥

His Behaviour.

Should a yogin be honoured though he does not take pains for it, he should not consider himself honoured; and should he be insulted he should not feel pained. (38)

The conduct of a yogin is again described here. If some learned people acquainted with the characteristics of a ‘*sthitaprajna*’ recognise and worship a knower of Brahman who is silent, and who stays in his own glory with his self withdrawn from everything and his nature hidden, he should not think that he is honoured. If again he is taken to be a fool and insulted by people who do not know the peculiarities of a *sthitaprajna* he should not take it to heart.

लोकस्वभाववृत्तिर्हि निमेषोन्मेषवत्सदा ।
विद्वांसो मानयन्तीह इति मन्येत मानितः ॥३९॥

A yogin, when honoured, should think that enlightened persons are honouring him, for just as opening and closing of eyes are natural in men, so their behaviour also always follows their nature. (39)

In this and the following sloka is described what a yogin thinks when he is either honoured or insulted. If enlightened persons show regard to him he is not elated but considers that their respectful attitude towards him is born of their nature even as opening and closing of eyes are natural in them.

अधर्मविदुषो मूढा लोकाः शास्त्रविवर्जिताः ।
न मान्यं मानयिष्यन्ति एवं मन्येदमानितः ॥४०॥

If a yogin is insulted, he should think that ignorant men given to unrighteous ways and devoid of Scriptural knowledge are behaving disrespectfully towards the respectable. (40)

Similarly if an enlightened person is insulted by ignorant people who are wanting in piety, discrimination and a knowledge of Scriptural injunctions who do not show respect where respect is due but honour those who do not deserve honour, he considers the dealings of such people as merely the outcome of their nature.

Honour and Silence.

न वै मानश्च मौनं च सहितौ वसतः सदा ।

अयं हि लोको मानस्य असौ मोनस्य तद्विदुः ॥

॥ ४१ ॥

Honour and silence never exist together. Honour is of this world whereas silence belongs to that. Know that other world (to be Brahman). (41)

That worldly honour and silence of the soul ever dwell separately is stated here. They never go hand in hand. The phenomenal world the world of the senses, is the repository of the former and the other world, not susceptible to the senses is the asylum of the latter.

Q. What is the nature of that other world?

A: Know that (Tat) to be Brahman; for 'Tat' stands for Brahman which is the refuge of silence. Says Lord Sri Krishna "Om, Tat, Sat—these three have been stated by the Scriptures to be the designations of Brahman". The Anugita also has the following, "The four terms, Om, Tat, Sat and Vishnu are identified with Brahman". It is also well-known that honour leads to worldly affluence and silence to the attainment of Brahman. Hiranyagarbha defines 'mana' and 'mouna' thus:— 'Desire for enjoyment of worldly things such as palatable food and woman is called 'mana' and the source of the bliss pertaining to Brahman is called 'mouna'.

श्रीर्हि मानार्थसंवासात्सा चापि परिपथिनी ।

ब्राह्मी सुदुर्लभा श्रीर्हि प्रज्ञाहीनेन क्षत्रिय ॥

॥ ४२ ॥

O Kshatriya, worldly prosperity (Sri) which flows from association with objects of mundane honour is verily inimical to the realisation of divine bliss (Brahmi Sri) which is indeed very hard of attainment by those who are devoid of knowledge. (42)

[42]

The sage now says that emancipation is incompatible with association of the objects of world's esteem. Prosperity visits one who dwells in the world of the senses and performs such action as bestow on him heavenly life, animals, food and other material wealth. But this prosperity is an impediment to the path of the highest good. Mokshadharma also describes such prosperity as a rope wherewith the soul is bound. That ignorant fool who is deluded by worldly prosperity and revels in sense objects is incapable of attaining Brahmi 'Sri', the supremely Beatific state. Says Hiranyagarbha, "Sho, who is eternal, who is pure conscious, who is infinite and devoid of all qualities, whose name is bliss and who is absolutely pure—is called Brahmi Sri." This state is very hard of attainment; and it is rarely heard of. Says the Sruti, "Many do not even hear of Him, and many, though they come to hear of Him, fail to know Him. Preceptors about Him are rare. Only the experts in spiritual exercises can attain him. Aspirants instructed by expert preceptors are also rare."

Ways of Realising Brahmic Bliss.

द्वाराणि सम्यक्प्रवदन्ति सन्तो बहुप्रकाराणि दुराचराणि ।

सत्यार्जवे हीर्दमशौचविद्याः षण्मानमोहप्रतिबंधकानि ॥

॥ ४३ ॥

Sages clearly speak of various ways of realising the supreme bliss. These are difficult to follow. Truth, straightforwardness, modesty, self-control, purity and self-knowledge are the six which dispel vanity and ignorance. (43)

The ways to the divine goodness of bliss are here mentioned. They are declared to be various by the sages and are said to be very hard to practise. Speaking of what is right and at the same time, conducive to the welfare of others, giving up of crookedness, feeling shame in doing improper deeds, control of the mind as well as of the outer sense organs, washing away of impurities, bodily as well as mental and the knowledge of Brahman—these six are capable of destroying all vanity and delusion.

[43]

REVIEW.

From the Master's Lips:—
By R. Krishnaswami Aiyer,
M.A., B.L., Advocate, Tinne-
velly. Printed at the Madras
Law Journal Press, Mylapore.
Price Re. 1.

The Master whose valuable words are recorded in this book is His Holiness Sri Jagadguru Sri Sankaracharya of Sringeri Mutt who consistently with the traditions of his Holy Seat is spreading throughout Bharatavarsha the ancient and eternal truths of Sanatana Dharma both by his precept and by his example. Students of Hindu Religion and Vedanta Philosophy are already quite familiar with Mr. R. Krishnaswami Aiyer's earlier writings, "Thoughts from the Vedanta" and "Thoughts from the Gita" and have appreciated him for his profundity of thought and spiritual balance. He has now added to the signal services he has been rendering to the cause of Dharma by recording in this volume many an interesting and illuminating dialogue, between the Master and others on the various vital social and religious questions concerning the practical Dharma of the Hindus.

Like the great Sri Sankara Bhagavadpada, the Master through the employment of the Socratic method of easy reasoning shows, in the course of his conversations, in a telling manner, how the Varnashrama

Dharma forms the very life of the Hindus. He has shown also how Hinduism is catholic and how its aim is "to make a Christian a better Christian, a Hindu a better Hindu and so on". (p. 18).

The Master is very keenly alive to what is going on in the world. The din and bustle of modern life spare us little time to realise that life has a secret which does not lie on the surface. His message of hope to the miserable and unhappy modern is, "your forefathers were happy not because they had more objects of pleasure or less causes of trouble but because even in the midst of this world they were able to retain their mental equilibrium which gave them rest, peace and contentment and, therefore, happiness.....We can at any moment put an end to the so-called "bad days" so far as every one of us is concerned by our reverting to the simple faith and the upright conduct, the religious fervour and the peaceful contentment of our forefathers". (pp. 49, 50.) The chapters on "Fate and Free will", "Utility of God" and "Advaita", regarding which there has been much confusion of thought, deserve to be carefully read.

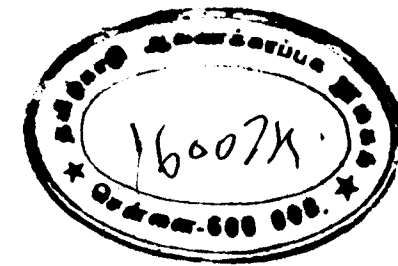
The modern Brahmana who thinks it beneath his dignity to give his children the benefit of a Shastric education and to perform the marriages of

his sons and daughters in a simple and unostentatious manner will be immensely benefited by a reading of the chapters on "Marriage Reform" and "Modern Education". On the whole, this book will impress on the reader in no unmistakable language the true goal of humanity, which is a goal of glory and peace quite different from the rank and selfish materialism which has taken possession of the modern world. Our salutations to the Holy Master for his illuminating

utterances on the Dharmic Ideal in relation to practical life. We are proud to recall that most of these dialogues, were originally published in the pages of the *Hindu Mind*.

We congratulate the author on his excellent production and hope that the Master's advice and suggestions, will rouse a genuine interest in the minds of dispassionate students about this much neglected subject of Sanatana Dharma.

S.



Handwritten notes: 22, N33, N35-3.5-8

THE VISION.

An English monthly of International circulation devoted to the religion of Love and Service, based on the spiritual experiences of Sages and Saints, modern and ancient; Eastern and Western, standing for the Universal concept of God and the harmony of all faiths.

Edited under the unique auspices of Swami Ramdas Saint who has dedicated himself for the service of humanity; Founder of ANANDASHRAM, Ramnagar.

Annual Subscription; Rs. 2-, Foreign 4 sh; or 1 dol. Single copy As. 3; including postage; but V. P. cost extra.

Managing Editor,
ANANDASHRAM, Ramnagar,
Kanhagad P. O, S. India.

THE BUDDHA PRABHA

OR

The Light of the Buddha.

The Quarterly Journal of the Buddha Society, Bombay

INLAND:

FOREIGN:

Annual Subscription Rs. 2/-	Annual Subscription Sh. 3/6
Single Copy Ans. 10/-	Single Copy Sh. 1/-

Apply to:— The Editor,
THE "BUDDHA PRABHA",
Nair Building, Lamington Road,
BOMBAY 4.

Orthodoxy vs. Reforms

The True Orthodox Hindu view is reflected in

The Indian Mirror

A High class English Weekly published in Bombay every Saturday,
Highly commended by the leading Sanatanists and Sanatanist organisations.

Ensure your copy now.

Annual Subscription Rs. 2-8-0.

Apply to the Manager,

Specimen free.

The Indian Mirror, 28, Bank St., Bombay.

REGISTERED No. M. 2920.

WORKS OF SRI RAMANANDA SARASVATI SWAMINAH

The Hindu Idel

In *English*, being the revised and enlarged Edition of Atma Vidya, published by him in his Purvasrama. It aims at an enunciation of the characteristics of the Hindu System of thought and practice and deals incidentally with many current problems which have any bearing on our Religion. His miscellaneous writings also have been incorporated herein. *Price Rs. Three.*

Dharma Vimarsanam

In *Tamil*, being a collection of his writings at Devagiri on various topics of Dharma, Pravritti and Nivritti; the addresses delivered by him at the Varnasrama Dharma Conference at Tinnevely in 190 and at Tanjore in 1921 are published as appendices. *Price Rs. Two.*

Popular Presentation Series

BY

R. Krishnaswami Iyer, B. A., B. L.

—OXO—

1. THOUGHTS FROM THE VEDANTA

An enunciation of the goal of life and the means of attaining it. [Price Rs. 1—8—0]

2. THOUGHTS FROM THE GITA

A cogent presentation of its teachings free from technicalities. [Re. 1—0—0.]

3. FROM THE MASTER'S LIPS

In Twelve Dialogues dealing with various vital questions of practical Dharma [Re. 1—0—0.]

Copies can be had of the Madras Law Journal Press, Mylapore, Madras.

Printed at the Sri Venkateswar Power Printing Works, Kumbakonam, and Published by T. S. Srinivasan at Kumbakonam.