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Some thoughts on the
Upanishads



The Scheme of the Gita

The Caste System

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THE METHOD OF APPROACH

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

1. Four Rules.

benefits of following other ideals.

There are some general rules to go by when one wants to reach any particular Ideal, whether high or low. Such rules are—

(3) He must undergo the necessary training in mind and body prescribed for the progress towards his Ideal in view.

(1) He must discriminate, that is, separate in mind, this particular Ideal from other ideals. In other words, he must know the distinguishing features of his chosen Ideal.

(4) He must have his strong wish to reach his Ideal sustained to the end.

(2) He must give up desire for, and attachment to, the

Unless these four rules are followed, no object, whatever its kind, can be really gained. It is specially so in the pursuit

of the lofty Hindu Ideal of Moksha or Freedom and Bliss eternal and absolute known as *Sreyas* in contradistinction to *Preyas* which is at best only a phenomenal finite life characterised by imperfect, intellectual knowledge and impermanent conditioned happiness obtained through the mind and the senses and is known as Artha-Kama the real and only Ideal of the non-Hindu.

2. The Clash of Ideals.

A question may arise—if the bliss of Moksha is all-comprehensive and includes in it all kinds of lesser happiness, why should there be any objection to the enjoyment of the latter in the pursuit of the former? In the first place, there is only one kind of real bliss, the supreme *Sreyas*, and what is taken as worldly happiness is no true happiness at all; secondly, even in this world, a bigger object is always gained only by a renunciation of a smaller one. In order that a good harvest of grain may be had, a small quantity of seed grain has, of necessity, to be thrown on the soil. If the throwing of the seed is

grudged, the reaping of the harvest is an impossibility. If the student murmurs at a little personal trouble and privation of comforts, his success in his educational career now and in the life hereafter will become problematical. The question itself is the result of a grave doubt whether it is not wiser to act on the principle that a bird in the hand is worth two in the bush. The question has to be told that the true Hindu does not share the narrow view of life and time taken by the non-Hindu who does not know or recognise re-birth and has therefore to be satisfied with what he gets in this one life and that the Hindu Sastra takes a different and broader view of life, of time and of the universe, and points out that the present life-period of a man is but a moment in the infinity of his true existence and that the work of the moment, however little, will not be in vain but will be continued until actual fruition. If Moksha is really the Ideal sought after, the lesser ideals of Artha and Kama must cease to attract and claim our attention. We

should therefore carefully avoid all confusion of Ideals. Unfortunately however in the Hindu community itself there are at present many who are either unable to see or are not inclined to appreciate the fundamental difference between the Ideals of Dharma-Moksha and Artha-Kama. They find it impossible to redeem their own minds from the attractive influence of the latter Ideal and, calling themselves Social Reformers, try their best to cause disruption in the Hindu society by bringing in, most thoughtlessly and suicidally, a ruinous clash of Ideals. All their so-called reforms are directed towards the alien Ideal Artha-Kama; and the true traditional spiritual Ideal of the Hindu is altogether lost sight of. They pass for leaders of thought and if such self-styled leaders happen to also occupy a high position in secular life and to possess also the gift of the tongue, so much the worse for them and their followers. Their word is the law, and their ignorance the highest wisdom. Many a promising but untrained and credulous youth of the community is decoyed

away by their honeyed words of wordly wisdom. There is ample reason to fear that, if matters are allowed to go on as they do now, the future generations of the great Rishis of old will be completely devoid of all knowledge of the true goal of the Hindu. It is the bounden duty therefore of every one who is able to see the truth to give timely warning to the children of the soil not to entangle themselves in the destructive clash of Ideals and to ask them to have a firm hold of their time-honoured lofty spiritual Ideal worthy of their noble tradition and great ancestry, to kick up the trash, the worldly material ideal, as useless and worthy only of the brute in man, and to go through the prescribed spiritual training in life without murmur and with a full and joyous heart.

3. The True Hindu.

Whatever may be the modern legal interpretation of the word Hindu, the true Hindu is he who is not only born a Hindu but is also a respecter and follower of the Vedas

and the Smritis. The man who does not care for them and who acts in defiance of them is no Hindu at all for he cannot in truth belong to a community whose Ideal is the highest spiritual one and whose practical life is one guided by Dharma-Sastras for the purpose of the attainment of that Ideal. Without following the Sastraic directions as to what should be done and what should not be done, there can be no hope of reaching the highest Aryan Ideal. If we do want to reach the spiritual goal, we must have implicit faith in the Sastras and in those who have understood and followed the Sastraic directions. We shall not be helping ourselves by attempting to evade them by trying to twist their meaning, by the desperate imputation of interpolation and such like.

4. Guides to Conduct.

Ordinarily our guides to conduct are—

(1) Direct experience and observation and reasoning based thereon.

(2) Precept or settled rule of action.

(3) Example, that is to say, imitation or following in the footsteps of a person who had successfully pursued a particular course of conduct.

Some will be guided by personal experience alone; some are guided by both experience and precept or example; and some by all the three. Training by experience is no doubt valuable but it may not carry the seeker of knowledge very far. His own experience may furnish him with bits of knowledge and his experiences in regard to his fellow-men may have also their own tales to tell him; but he will find it difficult for him to deduce a cogent lesson from such experiences. Some people are capable of improvement; others are not. Some improve very well though under unfavourable circumstances; while others successfully challenge all attempts at their improvement, though made under exceptionally good auspices. One is seen to be precociously clever in certain matters and at the same time awfully dull with regard to other matters. There are

others who are either clever or stupid in all matters from their birth. Some again are raised by opportunities while some are nowhere for want of such opportunities, though equally, if not more, clever and gifted. Some attempts fail though well done; and some attempts succeed to the great surprise of all. Again, from the moment of birth, one man's life is pleasant and another's miserable. The rogues and the fools are often found to be happy and successful in life while the good and the knowing suffer being suspected, reproached and down-trodden. The world seems to present a wonderful curious phenomenon: and many things in it appear to be guided by no principle, sense or reason. As the experiences of the intelligent observer become more and more numerous, he begins to realise the insufficiency of the training by experience alone, the meagreness of his knowledge and the faulty nature of many of his conclusions. If he is intelligent enough, he must see that in this wide world there may possibly be several kinds of experience not known to

him and a vast store of knowledge not now directly available to him and that certain declared truths and directions not favourably appealing to his mind now may relate to such unknown experience or unavailable knowledge. A little serious thought will make any man appreciate the truth that his petty experiences are nowhere when compared with the total aggregate of unwise-experiences and that if full and sound knowledge is the aim, he must search beyond the narrow limits of his own experience and, having due regard for precept and example, appeal to and sit at the feet of the more knowing for proper instruction and guidance. In every kind of training, whether ordinary or extraordinary, it is only he who, in addition to noting the results of his own direct experience, has strictly obeyed the rule of action prescribed for the particular training and has, at least in some measure, actually followed in the footsteps of a great master in the particular field of knowledge and who has thus verified, strengthened and deepened his own empirical

knowledge which was got through his own experience and his hearsay and book-knowledge had by precept, that can claim to have been really trained. It is more so in spiritual training where personal experience has a very limited scope and where the real guides are to be found in the Sastra (precept) and in the Guru (example). Without faith in these latter two, advancement in spiritual training is impossible.

5. Clearing of Doubts.

It is the observance of the Sastraic rules of action and devotion and the due following of the directions of the holy Guru that can bring about the required modification called Dharma and the realisation called Jnana. If we have any honest doubts as regards the Sastras, we have our personal Gurus or family Gurus to clear them for us; if the doubts subsist still, the Sri Jagadgurus may be approached. In any case, these are not matter for settlement by laymen or a majority of them who have no regard for or belief in truths not comprehended by their world-bound

intellects. Certainly we do not go to the potter to have our doubts in law removed. *Sistachara*, the conduct of the Dharmically righteous, is also said to be a source of right knowledge; but in these days considerations of wealth, social amenity, time-serving adaptability, high-salaried position in life, rich volubility of the tongue and a host of similar things which have all nothing to do with and are very often antagonistic to Dharma confer together to create a halo of righteousness in the eyes of the ordinary man: *Sistachara* therefore, in the absence of real *Sishtas*, has ceased to be a safe guide. The Sastra itself includes *Atma-Tushti* or self-satisfaction among guides to conduct; but it is a guide only if no rule to the contrary is laid down or declared clearly by the accepted authorities and if the person entertaining the doubt is himself well-informed in the Sastras in relation to which the doubt has arisen and also if his inclination to decide in a particular way is only because of the Sastraic Samskara or purification of his nature and

not because of any personal motives; then and only then, his inclination, which being the result of his training in the right direction cannot but be pure, is itself a proper test of truth and can rightly guide his conduct. But what shall we say about our friends who care

not for authority and have not been properly trained and informed but who would however be guided by their own biassed inclinations whose causes may be as much varied as the minds of such people are confused in regard to the truth.



SOME THOUGHTS ON THE UPANISHADS

By U. C. Dutta, M. Sc.

The Upanishads embody the highest spiritual experiences of a line of seers who lived many centuries before Christ. These sacred books have been the perennial source of inspiration to all religious teachers and thinkers of India in subsequent ages. To a Hindu, not philosophically minded, the sayings of the Upanishads are not merely so many speculative thoughts of ancient India as some western thinkers regard them to be; to him these are the sublimest revelations of the ultimate Truth, the deep significance of which is realised by those seekers of truth who approach them with the utmost humility and faith. To him the Upanishadic sayings are revealed truths and not products of mere intellection;

as such they are to be implicitly accepted. The Upanishads speak of a world whose messages can only be intuited. Intellect not being endowed with the virtues of intuition cannot soar into that sublime region wherefrom the Upanishadic Rishis brought down teachings for the emancipation of the afflicted humanity. The quintessence of the Upanishadic gospel is release from all bondage and consequently from all sorrows, sorrow being only another name for the agony of bondage. In the exuberance of their joy of having found a panacea for all ills which humanity is heir to, the seers of blessed memory poured out their hearts in sublime passage whose glory aeons of ages have failed to dim. Having them-

selves experienced the supreme bliss and broken all bonds, they felt impelled to exhort their fellow-beings to partake of the same and to tear asunder once and for all the veil of ignorance which alone is responsible for all the miseries of human life. But this emphasis on sorrow must not be taken to mean that the Upanishadic Rishis were confirmed pessimists. The very nature of their message, 'the message of redemption they proclaim' absolves them from such a charge. But a touch of pessimism perhaps is not all too bad seeing that it is discontent that sets the philosophic quest in train. Be that as it may, the fact remains that the message of the Upanishads is one of freedom from fear and of unalloyed joy which mankind irrespective of time, race or clime is invited to share.

The question of emancipation from the cycle of rebirths brings us to the central theme of the Upanishads. The attainment of immortality, is proclaimed to be the goal of human life. This immortality, this state of deathlessness can be attained only through the realisation of the supreme Soul who dwells in the hearts of men. The quest for Him is regarded as the be all and end all of life. The Upanishads abound in verses which

speak of this immortality as the *summum bonum* of life. Says the Svetasvatara Upanishad—"This God who is the maker of the world and is the supreme Soul always dwells in the heart of men; He is known through the heart and the mind which is free from doubt and is full of determination to see him. Those who know Him become immortal." This supreme Soul or Paramatman is the ultimate Reality, also called Brahman. In many passages of the Upanishads Brahman and Atman have been treated as one and the same entity. The Katha Upanishad describes Brahman as the 'Antaratman', the inner soul, of all beings. Says the Mandukya, 'This self is Brahman'. In the Upanishads however, the ultimate Reality is generally called Brahman when viewed from the objective side and Atman from the subjective. The subjective conception of the ultimate Reality is very much more pronounced in the Upanishads than in the Vedas in which the objective aspect is chiefly stressed. Through an analysis and study of the self the divine teachers of the Upanishads opened out a new avenue of approach to the ultimate Reality which to the Vedic seers is more transcendental than immanent but in

the Upanishads it is as much the one as the other. Though no clear definition of Atman or Self is given in the Upanishads indications as to its meaning are by no means wanting. In the dialogue between Prajapati and Indra narrated in the Chhandogya we have what we may regard as the gradual unfoldment of the meaning of self through four stages namely, the state of waking, dream and deep sleep as well as the turiya state which is beyond the other three. The sage lays down the general characteristics of the self in the following words, 'The self is free from sin and old age, from death and grief, from hunger and thirst; it desires and imagines nothing but the truth. It is this self we must attain to and try to understand.' Step by step he brings home to Indra that neither the state of waking, nor of dream, nor yet of deep sleep is the self but it is attained in the state beyond all these three. He strips off all objective experiences and by stages brings out the subjective nature of the self. From this it must not, however, be understood that self is an abstract principle. What Prajapati wanted to emphasise is that while self is not the first three states themselves it does not exclude them either. The concluding words of Prajapati

clarifies this point:—He (the self) is the person (purusha) of the eye, the eye itself is the instrument of seeing; he who knows, "I am smelling this, he is the self, the nose is the instrument of smelling etc." This self is the substratum of all experiences. It is the underlying principle of unity which persists unchanged throughout all changes. We are so engrossed in the objective affairs that it is next to impossible for us to divest the self of the body-idea all at once and reach the supra-conscious state at a bound. Prajapati, therefore, takes the gross body as the starting point wherefrom he proceeds to the dreamstate in which the body-idea is shed to a great extent. But the experiences in the dreamstate are in the nature of a replica of those of the waking state and are consequently subject to change whereas the Atman is changeless. From the dreamstate Prajapati goes on to the state of deep sleep which appeared to Indra hardly different from the state of annihilation. If the self does not know that he exists, then it is tantamount to a negation. But it is really not so. A man after sleep is the same man before sleep, showing thereby that there is no break in the continuity of his consciousness. There is thus an everlasting substratum, a repository

of consciousness and all knowledge which restores the link between experiences before and after sleep. Unless we posit such an existence the gap of deep sleep remains unbridged. This substratum, this underlying unity is the basis of all our knowledge. When everything else vanishes the self remains and shines in its own effulgence. In answer to a question put to him by king Janaka, Yajnavalkya said, "When the sun and the moon cease to shine, when fire does not burn, when sound remains not, it is the soul that illumines. This self the universal soul, is in all things. There is nothing distinct from him. "As breathing He is named as breath, as speaking, speech; as seeing, eye; as hearing, ear; as understanding, mind; all these are but names for His operations." This fundamental unity is called the Atman. The Mandukya Upanishad also gives us an insight into the ideal Reality through the states of consciousness, i. e. wakefulness, dream, dreamless sleep and a fourth state called turiya. Both the waking and dreaming experiences are unreal. In the dreamless sleep we have the negative aspect of Atman, namely absence of sorrow. Moreover the objective experiences are not completely absent in this

state. They exist, but without cognition, just as all objects under the fall of night lose their individual features and appear as masses of darkness only. It is only in the fourth state that the Atman shines untrammelled by flesh. It is in this state that Atman which is bliss positive, asserts itself in its absolute purity. It is neither waking, nor dreaming, nor sleep. It runs in and through these states and at the same time transcends them all. But it is not a bundle of negation. The negative conditions are emphasised with a view to indicating the incomprehensibility of Atman by finite beings. Mind cannot fathom the ideal reality, neither can words describe it.

Let us now turn to an investigation of the conception of Brahman—the ultimate Reality from the objective side. In the Taithiriyā Upanishad we read that Bhrigu actuated by a desire to know the ultimate Reality approaches his father with the request to teach him all about Brahman. The father lays down the general characteristics of Brahman in these words, "That from which these beings are born, that in which they live when born, and that into which they return and enter after death, that is Brah-

man," and asks his son to find out for himself through meditation what will satisfy these requirements. The son retires and meditates and after a time he comes to the conclusion that Anna (matter) is Brahman; but seeing that this does not satisfy the general characteristics, and being again exhorted by his father he continues his quest. Manas or mind, Prana or life and Vijnana or knowledge appear to him in turn to be the ultimate Reality; but as everyone of them ultimately fails to fulfil the fundamental requirements they are discarded in turn. Finally Bhrigu comes to the conclusion that Ananda or absolute bliss is Brahman. "All these beings are born in Ananda, live in Ananda and enter into Ananda after death." Here the search for Brahman ends. Human quest cannot proceed further. But the ultimate Reality is always higher than the highest human conception and is only realisable through mystic experience. Brahman, the eternal spirit is beyond cause or effect. He is the sustainer of the phenomenal world which is rooted in Him; but He Himself is self-sustained. The Chandogya describes Brahman as 'Bhuma' or the Infinite. When Narada approached Rishi Sanatkumara with the desire of learn-

ing the ultimate Truth, the latter imparted to him the Bhuma Vidya or the knowledge of the Infinite. "Bhuma (Infinite) alone is bliss pure; the finite is without bliss. This Bhuma or Infinite should be known." Then the Rishi goes on to describe the general features of this infinite being:—"That in which nothing else is seen in which nothing else is heard, in which nothing else is known, that is Bhuma. Whatever is opposed to this is finite and is subject to death. Bhuma alone is immortality." Narada wanted to know on what the infinite rests. "On its own greatness," replied the sage, but significantly added "or not on greatness." What the Rishi wanted to convey to Narada in these words was that Brahman or the infinite being rests on Himself. But fearing lest his answer should mislead Narada to think that Brahman himself requires something else to rest on or that Brahman and His greatness are different, one being dependent on the other, Sanatkumara hastened to add that Bhuma does not require any support. It supports everything, but it is supported by nothing.

It is one of the objects of the Upanishads to obliterate the distinction between subject and

object made by the intellect. When we jump clear of the region of intellect and soar into that of intuition all distinction between subject and object vanishes. "He who is in man and He who is in the sun, he is the same," proclaims the Taithiriyā Upanishad. It has already been said that Atman and Brahman are treated as synonymous in the Upanishads, two names given to the same reality viewed from two different sides. The subjective atman is called Vaisvanara, Taijasa, Prajna and Turiya according as it is identified with the consciousness of waking, dreaming and sleep, and the intuitive self respectively. There are corresponding conceptions of the objective Reality. These are Virata, Hiranyagarbha, Isvara and Brahman. Virata or cosmos is the totality of all material objects and corresponds to the bodily self. Hiranyagarbha is cosmic soul. The vast phenomenal universe has a mind. This vast mind is called Hiranyagarbha and corresponds to the mental self. Isvara is the Lord of creation and corresponds to the intellectual self or Prajna. He is the highest to which religious consciousness can soar. Finally what is turiya or the intuitive self from the subjective side is Brahman from the

objective.

The Upanishads declare in one voice that the phenomenal universe with all its diversity has flowed from Brahman. Brahman is regarded as the efficient as well as the material cause. All these objects have sprung from Brahman just as numberless sparks are given off by a blazing fire. The supreme Soul has expressed itself in all these multiplicity. All worlds and all objects are contained in Brahman as the spokes of a wheel are contained in the axle and the felly. Brahman is regarded as an ancient tree whose roots grow upwards and whose branches spread downwards, that is to say creation proceeds from Brahman in a descending order. In the Chhandogya we read that in the beginning all this was pure existence. This pure existence desired to be many and forthwith manifested itself in the universe of plurality. The Mundaka Upanishad uses the following similes to explain the creation. Just as a spider is capable of producing threads without the aid of any external objects and also of reabsorbing it into itself, just as plants spring from earth and hairs grow on men, similarly the phenomenal universe originates from Atman. The creation is also

compared to the production of notes from musical instruments and the bearing of the child by the mother. The idea behind these similes is that though the universe emanates from Brahman, Brahman himself is absolutely unaffected. The Upanishads, however, do not explain except by way of similes and metaphors how the one without a second can coexist with the many, the universe of plurality. It is however, clear that according to them the external world of diversity has no separate existence. To the question of how the infinite has become finite, how the unconditioned has become the conditioned, the Upanishads do not give a definite answer. To explain the baffling problem of creation the neo-vedantists propounded the theory of maya or illusion. In this view the phenomenal world is a superimposition on Brahman and is an illusion. It has no real existence. As soon as the veil of maya of which the external world is a product, is lifted, the universe of plurality vanishes yielding place to the one without a second. It is Brahman alone that exists, there is nothing else. Like all other schools of later Hindu philosophy, the neo-vedantic theory is also fathered on the Upanishads. Human intellect has

been trying to probe into the mystery of creation ever since the dawn of knowledge, but to the mere intellectual the riddle of the universe is yet as much a riddle as ever. The seers of the Upanishads set to themselves the task of realising the eternal Spirit beyond which nothing exists instead of addressing themselves to intellectual hair-splitting. Once they realised Brahman all their problems including the problem of creation were solved once and for all, and no more cudgelling of the brains was necessary. But the human mind being what it is cannot rest in peace without an explanation of the vast order of things that it sees all around. It seems to be so real and so known, yet on ultimate analysis it is so unreal and so unknown. The onslaught of intellect is going on, but the secret of creation seems to be in safe keeping and the Lord of the Universe is perhaps smiling all the time at the futility of the human intellect to unravel the mystery of creation.

While on the subject of creation let us take a glance into the relation between man and God as laid down in the Upanishads. In describing the relation between the embodied soul and Brahman the Upanishads profusely make use of metaphors

and similes. The individual soul is regarded as a spark of Brahman. Says the Mundaka Upanishad;—"Two birds live in the same tree. They are attached to each other and are of the same nature: one of them eats the sweet fruit, but the other merely looks on without eating. The individual soul dwells with God in the same tree, that is, the body. Divested of lordship he is overwhelmed with troubles and grieves. But when he sees the supreme Lord whom the enlightened worship, and realises his glory he gets rid of all his sorrows." The finite self is potentially divine; but being encumbered with senses its divinity is temporarily obscured and all its troubles and tribulations are due to the forgetfulness of its true nature. The individual soul is incessantly striving towards the infinite. It reaches the journey's end when it sees the vision beatific, when it realises the bliss of being one with the eternal Spirit, but till then it has to wage a continuous war against dangers and difficulties, sorrows and sufferings, which beset its path. The great saying '*Tat Tvam Asi*,' 'That thou art,' is the sublimest message of redemption that has ever been proclaimed by men in any age or clime. This clear message of the divinity of man, of his identity with the Self constitutes the greatest claim of the Upanishads to the memory of the posterity irrespective of distinctions. When the individual soul reaches the acme of spiritual perfection, when it realises its oneness with Brahman, it ceases to see anything else but the Self and when its mortal coil falls off it merges into the Supreme Being. The question here arises as to whether the individual soul in uniting with the infinite loses all traces of its individuality, whether this union is like the disappearance of a drop of water in the ocean. The Upanishads are by no means unanimous in their answer to this question. The Mundaka says, "Just as rivers disappear in the ocean leaving behind their names and forms, so does the knower of Brahman becoming free from name and form attain to the effulgent being who is greater than the greatest." This passage would seem to imply that the union is absolute, not a vestige of individuality being left. But there is at least one school of seers which does not subscribe to this view. In the Kaushitaki Upanishad there is a description of the journey of the liberated soul towards Brahmaloka. When the knower of Brahman reaches his destina-

tion he is welcomed by Brahman himself who puts this question to him "Who art thou"? In the course of his reply the newcomer says, "I am that which thou art." What the Rishi wants to convey in this allegory is that in spite of the identity of the individual soul with the Supreme Being there is still some difference. From the disagreement of these views it does not necessarily follow that one of them must be wrong. One of harmonising these conflicting views would appear to be to take them as representing different levels of realisation.

The soulful teachings of the Upanishads were for a long time uncared for if not altogether forgotten. The spirit breathing through the Upanishads which once sustained and nourished the current of national life was for long obscured by the accretions of ages. The voice of the Rishis of the Upanishads was for centuries drowned by the noise of the elaborately ritualistic worship of innumerable deities who usurped the place of the supreme Reality. Cut off from the moorings of the sheet anchor of the Upanishads the vitality of the Hindus as a nation was fast ebbing out, and inanition and atrophy were writ large on it. The sons of immortality were threatened with annihilation. In the nineteenth century when the clouds in the religious firmament of India were the darkest, there arose a band of spiritual giants who were the very embodiments of the Upanishadic gospel. Thanks to their sadhana the nation has found back its soul and has again commenced its long-deferred march. The message of the Upanishads is for all people and for all time. In the sublimity of their message they stand unrivalled in the spiritual history of the world. It was the non-sectarianism of the Rishis and the profundity of their ideas that drew forth unstinted homage from Western philosophers like Schopenhauer and Deussen. If ever a universal religion comes into being, if ever the innumerable warring sets and creeds into which humanity is divided, come to sink their differences and live in amity helping one another in striving the infinite, the common goal of all—it will be on the basis of such teachings as those of the immortal Upanishads.

THE SCHEME OF THE GITA

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

IX

With all the clear and elaborate exposition of karma yoga both in its theoretical and practical aspects contained in the foregoing chapter, Arjuna is unable to shake off from his mind altogether his original prepossessions; so that at the commencement of the fifth chapter he expresses a feeling of perplexity in making a choice between sann-yasa and yoga and consequently requests the Lord to give his clear and final verdict in the matter. It must be noted that now as previously Arjuna spells some ambiguity in the words of the Lord which apparently gives rise to this doubt. It will be remembered that at the beginning of the third chapter he complained to the Lord that He was using conflicting expressions apparently with a view to confound him and make him resort to karma instead of Jnana although in all likelihood it was the real opinion of the Lord that the latter was superior to the former. Now almost a similar idea is sought to be expressed by him but in a milder tone and more respectful language which also indicates in a way that Arjuna has to some extent got over his old contempt for karma and come to regard it as an effective means, though not the most effective, of reaching the goal. The words '*Sannyasam karmanam*' serve to afford the clue to Arjuna's difficulty. He evidently borrows them from the penultimate sloka of the previous chapter where the Lord uses the expression '*Yoga samnyasta karmanam*'. Perhaps he thought that the Lord here meant to recommend abstention from action by resort to Jnana yoga, while in the very next sloka he has enjoined the practice of karma; and this seems to have created a dubious situation in which he has necessarily to appeal to the Lord for light and guidance.

It must be understood that Arjuna is here making a mistake; for although the term 'Sannyasa' might by itself be taken to mean giving up or abstention, yet in the above context the Lord did not use it in that significance but meant to denote thereby 'dedication' or 'consecration' in the same way as in the thirtieth sloka of the third chapter where occurs the passage '*Mayi sarvani karmani samnyasya adhyatma chetasa*'. Hence it is clear that the Lord did not intend and could not have intended that the term should connote '*Karma swarupa tyaga*' i. e., giving up the performance of action, but only '*Karma phala tyaga*' i. e., giving up attachment to the fruits of action that is performed so that Arjuna had no justification in attributing any ambiguity to the words of the Lord and say that Sannyasa and yoga were recommended by Him without discrimination.

The kind and merciful Lord, cognisant as He was of the mistake, did not however want to expose it point-blank lest his disciple who was visibly more appreciative than before should feel mortified and dejected. Hence the Lord evidently thought it better to take Arjuna's words as they were and make them the occasion for pointing out some new features and presenting a fresh aspect of the subject. Thus we find in the second sloka the Lord saying that Sannyasa and yoga do both lead to the highest good; but of these karma yoga is preferable to karma Sannyasa. Here the word Sannyasa is used in the same sense as that in which Arjuna meant it viz., abstention and accordingly karma Sannyasa means giving up action by the practice of Jnana yoga. Having thus given a direct and decisive answer to Arjuna's query the Lord proceeds further on to support the same by adducing reasons and in doing so it will be interesting to observe how the Lord gradually seeks to impress upon Arjuna the true meaning of the term 'Sannyasa' by pointing out that it consists not in abjuring action altogether but in detaching oneself mentally from the fruits of action, thus in a way implying that Arjuna missed

the point which apparently led to his putting an interpretation on the word which the Lord did not intend.

In the third sloka the Lord points out one primary reason for the preference viz., that a karma yogi whose mind, as has already been explained (vide slokas 19-23 of chap. IV) is entirely dissociated from all desire, being firmly rooted in knowledge, easily secures liberation from bondage. The idea obviously is that the practice of karma yoga affords greater facility for cultivating mental detachment than that of Jnana yoga and hence the latter is more difficult to pursue with success. But lest it should be apprehended that, as in ordinary experience comparative cheapness does not generally coexist with superior efficacy, the easier path of karma yoga may not lead to the same result as Jnana yoga, the Lord wants to make it clear in slokas four and five that both the paths lead independently to the same goal and condemns those who talk differently as men of immature understanding. It is

necessary to note that in this connection the term 'Sankya' is used as the equivalent of 'Sannyasa' and both are meant to signify 'Jnana.' It must also be noted that the last line of sloka five which says that he alone sees rightly who sees Sankya and yoga as one and the same, has reference to the identity in result and not to identity in actual performance, which is manifestly impossible. The sixth sloka continues the topic begun in the third sloka by showing that Sannyasa i. e., Jnana yoga is difficult of acquisition without a preliminary course of karma yoga and hence it is more procrastinatory in taking us to the goal whereas karma yoga takes us to it more expeditiously. The goal referred to here is self-realisation i. e., the full comprehension of the individual soul in its essential purity and brightness; the term 'Brahma' being employed here to denote the same. Thus it is shown that speedier reach of the goal is another advantage which karma yoga possesses over Jnana yoga. The seventh sloka explains the *raison d'être* behind this

advantageous position occupied by karma yoga and is thus but a continuation of the second line of the previous sloka as the repetition of the expression '*Yoga yukta*' itself indicates.

The next three slokas (8, 9 and 10) elaborate the idea expressed by the words '*Kurvan napī na lipyate*' by pointing out the manner in which action while being done is deprived of the tendency to stick to the doer and the last line of the tenth sloka reaffirms this proposition by employing a significant simile. The eleventh sloka and the first line of the twelfth point out that the essence of karma yoga consists in non-attachment to the fruits of action which by engendering purity of heart and tranquillity of mind leads to the emancipation of the soul, while the second line of the twelfth sloka brings out the contrast that this bears to action performed by ordinary people who are induced thereto by a desire for its fruits and consequently get involved in bondage. The mode in which non-attachment is

secured by mentally transferring the entire responsibility to the body is indicated in the next sloka which also suggests the meaning of the term Sannyasa to be mental dissociation and not physical abstention. In the next sloka it is made out that in view of the essential properties of the soul it can have no direct contact with action or its fruits but that they are all the outcome of its true nature being warped and conditioned by acquired tendencies. The next sloka extends this idea a little further by stating that even in one's relations with other men either friends or foes whom he thinks and feels that he can help or harm at his pleasure and out of his own free will, the real fact is that he is not an independent agent, but the cause of such belief on his part is that his knowledge is clouded by ignorance of the actualities. Hence the next sloka says that those in whom this ignorance is removed by a clear knowledge of the Soul are filled with an illumination which enables them to perceive everything as truly and clearly as under the light of

the sun. The result of such unwarped vision, according to the 17th sloka, is that those who possess it are enabled with the help of their knowledge to shake off all sin that obstructs the avenues of light and as their minds are drawn more and more inward they get fixed upon the Self with greater concentration until eventually the goal of liberation is reached wherefrom there is no return to the plane of mortality. The next two slokas (18 and 19) describe how such men of enlarged vision could be distinguished even while they remain in this world by their absolute equanimity of temper and equality of perception whereby they are enabled to look upon all beings alike by putting aside the adventitious differences of body and taking note only of the essential equality of the soul within. The next seven slokas (20-26) dwell upon many of the other excellences possessed by these men who have attained to spiritual greatness by a felt realisation of the Self. The next two slokas (27th and 28th) sketch out briefly the method of physical and men-

tal discipline practised by these stalwarts which enables them to attain spiritual emancipation even during this life. The next and concluding sloka (29th) gives the finishing touch by pointing out how to the karma yogi all his endeavour is bound to be a source of happiness and contentment, even as he strives along by reason of the consciousness that in all that he does he is engaging himself in the worship of his Lord who is the recipient of all penance and sacrifice, the supreme Ruler of all the worlds and the kind and well-meaning friend of all beings.

The sixth chapter is practically a continuation or rather a replica of the fifth containing some more details which serve to throw fuller light upon what went before and elucidate certain points requiring elaboration. The order in which the subject is treated in this chapter also follows that adopted in the previous chapter so that at the commencement we find the Lord taking up again the twin topics of Sannyasa and yoga which were dealt with

in the beginning of the previous chapter. The first two slokas re-affirm the superiority of karma yoga to Jnana yoga by pointing out that a karma yogi is both a Sannyasi or Jnani and a yogi in that his yoga is founded strongly upon a knowledge of the Self. The third sloka demarcates the stage when all action automatically ceases since the goal of self-realisation is reached and the yogi having realised the fruits of his endeavour is thereafter immersed in the enjoyment of the bliss that comes of such realisation and has therefore no longer to feel any need for further effort. This clearly shows that karma yoga by itself is sufficient to lead to the goal of self-realisation so that what was stated in the fourth sloka of the previous chapter viz., that by pursuing either of the two yogas, karma or Jnana the same result is obtained is now re-affirmed in different language. The next sloka (4th) describes the detached mental condition of the adept who has reached the stage of realisation which was referred to as the landmark in the

previous sloka. The next three slokas (5, 6 and 7) point out that discipline of the mind attained by the practice of karma yoga is the sure means of attaining the said goal. Slokas 8 and 9 are again devoted to the description of some of the mental qualities of the full-blown yogi and his dealings with others. In slokas 10 to 17 some important practical hints are given as to how the karma yogi could secure concentration of mind which will lead to the realisation of the Self and slokas 18 to 23 give an indication of the stage when such concentration bears fruit by envisaging the Self in all its blissful effulgence. Slokas 24 to 28 point out the ways and means for permanently fixing the result thus obtained and avoiding any lapses therefrom. The next four slokas (29-32) detail the four stages of self-realisation which gradually follow each other as the result of adopting the instructions given before. Here as in the second chapter Arjuna's mind is particularly attracted by the description of the state of equanimity that is possible of attainment

by a yogi and vainly longing to have that mental poise himself he frankly expresses to the Lord in slokas 33 and 34 the difficulty that he experiences in getting a vivid and practical realisation of that condition on account of the inconstancy of his mind. To this the Lord makes reply in the next two slokas (35 and 36) to the effect that albeit the mind is fickle and difficult to subdue yet it could be brought under control by practice i. e., constant meditation on the Self and detachment from the outside world and hence it is necessary for the seeker of yoga to secure control of the mind as the first requisite, as without it, it will be impossible of attainment. Here again Arjuna is troubled with the apprehension that any unsuccessful attempt along the path of karma yoga though made *bona fide* and with the utmost devotion may prove quite ineffectual and leave the seeker entirely helpless; so that he will have neither the benefit of karma yoga which he has pursued nor that of Jnana yoga which he has abjured. To this the Lord gives an encouraging reply, saying even as was indicated in chapter II, sloka 40 that nothing attempted in this direction proves futile but on the other hand sooner or later bears fruit so that though not in this life itself at least in succeeding lives it provides the seeker with the necessary equipment wherewith he is enabled to reach the goal. In the penultimate sloka the Lord sums up the disquisition by according to karma yoga the place of honour in comparison to all other holy occupations, such as penance, study, virtuous deeds, etc., and consequently exhorts Arjuna to strive to become a karma yogi. The next sloka winds up the chapter with the crowning remark that preeminently superior to all other yogis is he who dedicates himself with unswerving faith and single-minded devotion to the constant worship of the Lord. It will be useful to note that this observation forms the connecting link between what has gone before and what is to follow in as much as it serves to suggest that karma yoga can fulfil its true purpose only by leading to Bhakti yoga which is to form the subject matter of the next *shatka*.

THE CASTE SYSTEM. IN THE LIGHT OF MODERN THOUGHT.

By Dewan Bahadur K. S. Ramaswami Sastri

One of the most fascinating of social and spiritual inquiries is that about the origin, development, present position, and future evolution of the caste system in India. The caste system is not the vanished social organisation of a dead or dying race, but is the real and living social manifestation of the self-consciousness of a great race. It has not as yet been the subject of clear scientific treatment, though it has had sentimental onslaughts and advocacies of a violent description. My attempt in these pages will be to study it, not merely in the light of modern sociological conceptions, and the historic evolution of humanity.

Very much of our view-point about the caste system will depend upon our convictions about the inter-relations of religion and life. The modern secularisation of life among the progressive societies of western Europe has brought about a change in the mental attitude of some Indians towards the caste system in recent times. The

fact that the province of religion has been unduly narrowed in certain communities, till at last it has ceased to have any moulding power over individual and social life is no guarantee of the soundness of that principle of human action. Mr. J. M. Kennedy says well, "But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and in fact, in country after country, we have witnessed the separation of Church and State as if the two things, far from being bound up one with another, were reciprocally hostile." Religion was the earliest moulder of social and national life everywhere on earth, but while in other countries, the development of each aspect of social and national life was followed, and sometimes even caused, by the divorce of it from the religious source and inspiration, in India, religion continued always to vitalise and purify and uplift each aspect of secular life while allowing it full scope for legitimate self-expression, and self-development.

But is there anything inherently incompatible between the fundamental religious basis and communal organisation of the Indian caste system, and the modern conception of a political society organised on a territorial basis and allowing individual freedom of action, freedom of professional choice, and fluidity of social levels? Even in the most advanced political societies, organised on a purely secular basis, the idea of a written or unwritten constitution forming a chart of individual, social and political life and utterly incapable of alteration or subversion, is quite familiar and acceptable to civilised thought. The Hindu conception of Dharma is only this but with a wider sphere of application and a higher and diviner sanction. Every community recognises also that utter and discordant diversities of conduct are sure to lead to social chaos and serious interruption and final extinction of that continuity of culture which is the best guarantee of efficient and immortal racial life. Lord Haldane showed this in his great address on *Higher Nationality* some time ago and the truth is so self-evident that we must accept it despite the noisy declaration of some social theorists who are incapable of

distinguishing between freedom and license. Further, where is the inherent incompatibility between a territorial political basis of social life and its communal religious basis? The two aspects of the national consciousness have no more antagonism than the love of the larger group known as the joint family and the love of husband and wife, are antagonistic to each other. The imaginary opposition of the two is due to a non-realisation of the separate application and appeal of both in relation to the racial self-consciousness and self-expression.

A few general terms must be defined at the outset lest they should confuse and obscure clarity of thought and expression. Over the word *Varna*, bitter controversies have been waged but the limits of space forbid me from fighting all those battles over again. *Varna*, is not letter or colour when we use it in connection with our social organisation but means the initial endowment of qualities which is the resultant of previous good and bad actions. But these initial differences of endowment may be neutralised or intensified by the predominant moulding and modifying power of culture and nurture in each individual instance without however affecting in any way the physical

endowment which causes, contributes and determines the initial qualities of those born in each social group as enjoined by the Lord in accordance with our past actions. All this rests of course, on the Hindu doctrine of *Karma*, which again rests on the truth of immortality of the soul and its past and future incarnations. Another thought is enshrined in the word *guna*. The mind and the body have unperceived but existent diversities of qualitative power and this multiplicity of *gunas* is a fact that pervades equally the outer life of nature and the inner life of man. The word *Dharma* implies the sum-total of our duties including the supreme duty of self-realisation.

Ayam hi paramo dharmah yad yogena atmadarsan m.

Dharma is described also as *Varnashrama Dharma* and *Sanatana Dharma* to describe its two inalienable and essential features and the new-born prejudice which proclaims loyalty to *Dharma* and *Sanatana Dharma* but denounces *Varnashrama Dharma* is due solely to ignorance and selfishness and childish impatience of discipline. *Dharma*, as the Hindu race has conceived it has two great and vital characteristics that it is eternal and that it is

graduated according to birth which is the resultant of qualities and actions in other births. It is illogical to say that *Dharma*, cannot be eternal and must be a matter of perception or inference because, the soul which is to attain salvation through the means of *Dharma*, and God who is the goal to be attained through such means are both eternal and are not objects of sense perception or inference. Nor is there anything inherently illogical in the statement that *Dharma* is graduated according to birth if man's preexistence and variations of *Karma*, are settled facts proved as much by reason as by revelation. All this does not connote any notion of superiority or inferiority but implies only diverseness of action along with the oneness of the soul. Each man's *Dharma* is as precious to him as another's and it is on the fulfilment of our *Swadharma* that our chances of God-realisation depend solely and forever. As Lord Sri Krishna says, in the *Gita*, all action is attended by resultant bondage of one kind or another.

Sarvaramba hi doshena dhru-mena agnirivavrutah.

Happy is he who obeys the commandments of the Lord and leaves his fulfilled duties at the

lotus feet of the Lord and attains the ineffable and eternal beatitude of God-love and God-realisation. What inclinations can he have in this all too brief human embodiment to wrangle over duties and worse than that, over privileges?

A great deal of confusion has been caused in modern times by using the word "religion" in connection with the above conception in a loose and unauthorised way. The word "religion" is used in the West primarily to denote a body of beliefs and the fluctuations of belief have naturally led people to imagine that there must be fluctuations in conduct as well from age to age. But that is not the Indian idea at all. Fluctuations in conduct spoil all chances of individual discipline and social self-preservation; but fluctuations of belief do not lead to social catastrophies and the restoration of equilibrium is as easy as its disturbance. The various concepts which enter in a confused way into the fluid Western notion of religion are expressed by various Sanskrit words such as Dharma, Sadhana, Mata, Sampradaya etc. It will help clarity of ideas a great deal if, we have clear notions as to what 'religion' means and realise the difference in emphasis between India and other coun-

tries in regard to special factors in the general concept of religion.

The general word Dharma is of no help and guidance to us in practical life unless we know and observe its various ramifications appropriate to our birth, station in life, sex, age, etc. The possession of *Samanya Dharmas* (common characteristics) is necessary to all to enable them to deserve the name of human beings. Without these the human status is not reached and there is no fitness to take up the *Vishesh Dharmas*, (special duties). They are, tenderness to all beings, patience, absence of jealousy, and hate, purity, serenity, auspiciousness of thought word and deed and dispassion. Gautama describes them thus:—*Daya sarvabutheshu santih anasuya soucham anayasah mangalam akarpanyam aspruheti.*

What a heaven our earth would become if only men realise that they must possess these qualities and qualify themselves as fitting candidates for humanity before taking up their special duties appropriate to their birth, age, sex, etc.—the Varna Dharmas, the Ashrama Dharmas, the Purusha or Vyakti Dharmas, the Kula Dharmas, the Jati Dharmas, the Desa Dharmas etc., and by fulfilling them attain the fruit of life!

As regards the origin of the caste system, the views of, learned men have varied in proportion to their prejudices and do not exhibit that detachment of mind that is the only guarantee of clear vision and historic veracity. The abusive school which attributes it to the machinations of a designing priesthood has no credential as proofs and may be rejected at once. The economical and sociological school bases it on the peculiar development of the differentiations of social structure and function in India. The western classes as well as the Indian castes came into existence under the stress of sociological development that requires specialisation in the interests of civilisation. But while both determined the social groups known as western classes, both birth and profession determined the social group known as Indian castes. Another theory ascribes an ethnic origin to the Indian caste system and says that it was the result of different ethnic groups living in the same land and trying to realise a larger life by means of an arrangement providing a place for all of them in a comprehensive social scheme.

It is impossible to discuss the relative merits of these theories. According to the Hindu idea—

and it is that which is entitled to the greatest weight when dealing with a Hindu institution—the caste system has a divine origin and sanction. The *Purusha Sukt* states this in the clearest terms and the Vedas contain references to the caste system in innumerable places, despite glib assertions to the contrary by ignorant or interested persons. Manu has stated the fact with equal emphasis and Lord Sri Krishna says in the Gita,

Chatur varnyam maya srushtam guna karma vibagasah.

(I have created the four castes in accordance with the variations of Gunas and Karmas) The proofs of *ethnic separateness* are nil so far as Hindu Society is concerned though speculation run mad has been making confusion worse confounded in regard to the so-called origins of the Aryan race. The industrial and sociological classification was a result and not a cause of the caste system according to the best Hindu thought.

Thus the caste system has according to the Hindus a divine origin, a sociological basis and an economic and industrial manifestation. But the chief fact about it is that it is the social means to attain a spiritual end, and that it is an at-

tempt to organise society so as to foster an ascetic ideal to be reached through the gratification of legitimate desires while preserving a social order which is non-aggressive but is able and resolved to defend itself against all onslaughts from without. The ideal of personal and social life is militant peace and self-protection and aggressive harmony so that the hatreds and discords of life may be resolved into love and unity. The realisation of God through the ladder whose steps are duty, love and wisdom was the end alike of personal and social life and hence it was that the *sattvic* temperament which is the nearest to the divine was so predominant a feature of the organisation of individual and national life.

At the same time the sociological aspect of the caste system is of the greatest importance. The institution of caste is an unique attempt in the history of humanity to organise society on the basis of cooperative and non-competitive mutual service towards a definite spiritual aim viz., personal salvation through a Dharmic social life. The allotment of specific duties and functions and the performance of them in a spirit of joy at self-realisation through such performance form Nature's plan

in the cosmic scheme of life. Inter-dining and inter-marriage were prohibited in the interests of this richness of diversity leading through harmony to unity. Inter-dining and inter-marriage have not prevented social hatreds within a nation or racial hatreds between nations in Europe. The Indian attempt was to secure unity by attending to the higher centres of life and providing for inter-action and inter-thought and inter-worship. There is no use in calling the Indian Varnashrama movement as reactionary and the modern western system as progressive. These words have to be used with regard to the fundamental social and spiritual ideals of a race and the means of realising them. Sir John Woodroffe says well, in his work, "*Is India Civilised?*" "Each fraction of the body of the Lord should, whilst preserving itself and holding to its duty, help the other to preserve the harmony of the whole. Hinduism has provided for this organisation within India and among its followers by the wonderful Varnashrama Dharma. Though the evolution of the world has hitherto not called for it, the Vedanta also supplies the fundamental principles upon which international relations may be built."

The economic aspect of the caste system is equally important. The Varnashrama system of the past is not only destined to be the neo-sociology of the future, but is equally destined to be the neo-economy of the future. Hence it is that in spite of contumely and abuse heaped on its devoted head by a hasty and hot-tempered generation it feels that it is at the same time the neo-sociologist and the neo-economist. The economic basis of the caste system is to replace competition by co-ordination, the struggle for existence by the struggle for the life of others, the social chaos by the social cosmos. India's economic self-sufficiency is the outstanding fact of ancient Indian History, and the co-operative basis of economic life which is the key to the caste system secured economic self-sufficiency in relation to the outside world and a sound and happy non-competitive economic condition within the Indian society. But the inroad of western civilisation upset the economic equilibrium. New conceptions of refinement displaced the old economic order and caused that lessening of demand which resulted in increasing economic depression. The national habits and tastes which were subserved by the previous economic life under-

went a rapid change owing to the subtle westernisation of Indian culture in the days preceding the self-assertion of the national consciousness. We must restore them and through such restoration restore demand to ensure the restoration of supply. Industrialism and factory life may be inevitable, but it is possible and necessary to harmonise them with the Indian rural economy and caste system. Even in the West there is a strong movement towards deurbanisation and the restoration of handicrafts and the avoidance of the social and economic evils caused by the exploitation of labour through unrestricted competition. We have to move into the era of large-scale production in factories in respect of industries that require the working of large masses of men. But even here, we must, avoid the evils of excessive urbanisation, of making men there adjuncts to machines and allowing competition to reduce the wages of the workers. The western socio-economic systems of capitalism, communism, collectivism socialism, syndicalism and guild socialism, have all been failures because they were based on competitive separatism. The Indian caste system enables the society to have

mutually co-operating national service as the ideal for each social group. It ensures the preservation and improvement of hereditary aptitudes. It prevents undue and unrestricted pressure upon particular professions while allowing room for fresh blood by assimilation from connected professional groups. It ensures a customary regulation of wages which ensures to each family at least the minimum of comfort and happiness. In short, its basis is co-operation which has been well described as "The creed that life may be best aided," not by the competition of individuals, where each seeks the interest of his family or himself, but by mutual help; by each individual constantly striving for the social body of which he forms part and the social body in return caring for each individual. Dr. A. K. Coomaraswami says: "What I do suggest is that the Hindus grasped more firmly than others the fundamental meaning and purpose of life and more deliberately than others organised society with a view to the attainment of the fruits of life; and this organisation was designed not for the advantage of a single class but, to use a modern formula, to take from each according to his capacity

and to give to each according to his needs. In short, the motto of life was each for all and all for each'.

The political aspect of the caste system was no less important. Though the synthetic vision of life and the organisation of personal and social life enabled the Indian society to retain vitality and power irrespective of political convulsions, it was always recognised that political life must be sound if the other aspects of social life were to be perfect. This was secured by a double limitation of political power viz., that it should be obedient to *Dharma*, and that it should be responsible to the will of the people. At all the great moments of the national life the will of the people was consulted. Kingship that disobeyed *Dharma* and was negligent of *Salus populi* was overthrown. The ideal of government was village autonomy kept in due relation to united national life by a federal government obedient to *Dharma* and observant of the will of the people.

Such are the larger aspects of the social scheme known as the Indian caste system. In regard to the development of the physical, mental, moral, social and spiritual life of the individual under the fostering

care of such a social organisation a great deal deserves to be said but cannot be said within the narrow limits of a brief article. It may however be said that the Indian social rules are designed to bring into existence a sound mind in a sound body and a highly moral, emotional and spiritual nature for the greater happiness of man and the greater glory of God.

Hence it is that we enter an emphatic protest against the blind prejudice which hurls such words as "the unchanging East," "the stationary order of society," "the reactionary social movement", "the unprogressive Indian" etc., on a perfect organisation of society that enables us to serve God and man equally well. "Progress" and "reaction" are words which can be properly understood only when used with reference to a definite goal of life. Does "progress" mean the multiplication of the superfluities of life and dumping them on the world and the depletion on the wealth of others? Does it consist in the heartless realisation of the gospel that the trade follows the flag? Does it consist in the exploitation of weaker races? Does it not rather consist in the organisation of life on a basis of non-competitive mutual

service with industrial self-sufficiency as the economic ideal and love and renunciation as the ideal of personal life?

It may not be out of place to refer briefly here to the opinions held by various observers of Indian Society in regard to the caste-system.

Abbe Dubois says:- "I believe the caste system to be in many respects the *chief d'oeuvre*, the happiest effort of human legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, that she preserved and perfected the arts and sciences of civilisation; while most other nations remained in a state of barbarism. Such an institution, was probably the only means that the most clear-sighted prudence could devise for maintaining a state of civilisation. "Mr. Sydney Low says in *A vision of India*, "There is no doubt that it is the main cause of the fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of Nature?" Sir Henry Cotton says:- "The system of caste, far from being the source of all the troubles, has rendered the most important services in the past, and still

continues to sustain order and solidarity. The admirable order of Hinduism is too valuable to be rashly sacrificed before any moloch of progress. Better is order without progress if that were possible than progress with disorder". Sir George Birdwood has said, "The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East end of the world".

There are various current misconceptions about the caste system, but however widespread they are owing to the modern blind prejudice against it they cannot bear a moment's scrutiny. The fact that it is old is no defect at all, unless we are going to dethrone God himself for the same reason. It has never been opposed to unity, though nowadays those who far communal hatreds from other motives try to fasten on it the defects of their evil hearts. As Booker Washington says:- "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress". The charge that it is opposed to patriotism is falsified by the fact that the most passionate loyalty to the country was most prominent in times and amidst communities perfectly loyal to Dharma. The Rajaputs have been the most patriotic of Indian communities and among the most loyal of Dharma's followers. The caste system has never been inconsis-

tent with progress but on the other hand the most progressive eras of our history were ages when the society was full of loyalty to the scriptural conception of life. The caste system makes ample and adequate provision for all the legitimate joys of life while curbing animalism in its grosser forms of sensualism and its sweeter and subtler forms of artistic toying with the dangerous fascinations of beauty, and leads the soul from regulation of desire to the rapture of renunciation. The caste system harmonises individual betterment and social progress and it is a libel to say that it has no conception of social service. It is in perfect harmony with the proper conceptions of liberty, equality, and fraternity. The Indian conception of freedom is freedom to follow Dharma. The Indian conception of fraternity recognises what the West is eager to forget viz., that brotherhood implies elder and younger brothers and is quite consistent with the reverences of life. The caste system is quite in harmony with true democracy because while false democracy postulates an equality which does not exist and then revels in the exploitation of inequalities true democracy declares the equality of all as children of God and achieves the full realisation of equality by lifting up the lower to the level of the higher by the hand of love.

(To be concluded in the next issue)



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THE HINDU MIND



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The Caste System

The Law of Causation

Sanatsujatiyam

Man's Immortality

News and Report

Vol. III. }
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T. S. SRINIVASAN,
EDITOR.

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THE CASTE SYSTEM

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

1. The Three Impurities.

It has been stated before that Dharma is such a kind of right modification of one's inner nature as directly tends to help the realisation of the characteristic Hindu Ideal of final liberation or Moksha when he is freed from the trammels of Avidya and realises his oneness in essence with the absolute Self, the noumenal Reality in all. The modification is not in the nature of any addition or accretion to human nature

It is only the removal of some of the Doshas or Impurities which stand in the way of self-realisation and have made the spotless Supreme Self appear as the tainted individual Soul in all. Such Doshas or Impurities are of three kinds—

(1) *Mala Dosha*, the accumulated impurity caused in this and in previous lives by the hardening of one's nature into either incorrigible dullness or harmful active selfishness, the work of the lower

qualities Tamoguna and Rajoguna respectively. In order to remove this completely, compulsory practice in good Sastraic activity, *Sat Karma*, is prescribed for all Hindus, allotting separate kinds of practice not only to each of the well-known four castes but also to each of the first three Asramas or stages of advancement in the life of each individual. It must be clearly borne in mind that every one of us, however great we may take ourselves to be in our self-delusion, has had our own contribution of bad Karma in the past and that, if we care to avoid its evil effect on ourselves now or in future, we must persistently get through the prescribed *Sat Karma* which operates partly as what is called *Prayaschitta Karma* which cancels the effect of the previous bad Karma, and partly as adding on to the stock of good Karma in store for our future good. Bad Karmas being many and varied, their effect *Mala Dosha* is also of innumerable kinds and the duties or Dharmas to be followed by men have had also to be prescribed

and prescribed differently. *Isvara* by making us take birth in particular castes has placed us in a position to know what the specific Dharmas are by the performance of which we may get rid of the dross (*Mala*) in us. Some men however seem to believe that these duties need not necessarily be performed by all that these duties are intended only to give a training in the life of virtue and that for the one who is already leading a life of common virtue the performance of just special duties is unnecessary. The mere following in daily life of the ordinary and general rules of common morality alone which are very often of a purely negative nature can never nullify the effect of a previous positively bad Karma. The system of training in the performance of *Varna Asrama Dharma* or duties is a system of special treatment established for the eradication of the evils of the past bad Karma which otherwise hinder the onward progress of the *Jeeva* towards his final goal.

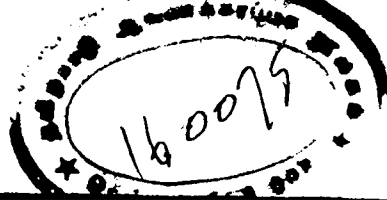
(2) *Vikshepa Dosha*, the innate restlessness of the mind, has also got to be removed before the Self can be reflected in all His glory in it. As a step in the work of so subduing the mind-activity, the aspirant is first taught to *control* the mind activity as the same cannot be immediately annihilated altogether. The mind is always leaping from one kind of thought to another. It rests on no subject for long. Its activities are immense and its field of operations infinitely wide and varied. As the means of removal of this *Vikshepa Dosha*, the Sastra has prescribed *Upasana* or Worship of some great personal Ideal, preferably of *Isvara*, the Almighty God of the universe, in some one of the forms prescribed in the Sastras. In the practice of *Upasana*, the varied activities of the mind are made to converge to a centre of attraction.

(3) *Avarana Dosha*, the screen of *Avidya*, the cause of individuality in the Self and of multiplicity in the universe, which prevents his

realisation of his oneness with the Lord and with all, has to be removed by *Jnana* and *Jnana* alone. The training towards the attainment of *Jnana* refers however to *Nivritti Dharma* or *Dharma* of renunciation or withdrawal from activity as opposed to *Pravritti Dharma* or *Dharma* of activity which comprises the courses of training in *Sat Karma* and *Upasana* mentioned above.

2. Admission to the Castes.

The peculiarity of the Hindu training is mainly due to the full recognition of the fact that people differ in respect of the particular Dharmaic requirements of their separate inner natures. That men are born with different natures is not only recognised by the Aryan Sastras but is also satisfactorily accounted for by reference to the Laws of Karma and Re-incarnation. To know the exact inner nature and condition of each man implies a knowledge of his past lives and a correct understanding of the exact working of the Laws of Karma and Re-incarnation. It is



only the knower of the long antecedent history of men severally in their numberless previous incarnations that can determine the particular Dharmic methods applicable to each man in the interest of his further advancement. None but the great Almighty All-knowing God, Isvara, can know such antecedent history in all its bearings. So the trouble of selecting the appropriate method of training is taken by God Himself. It is He therefore that is responsible for the bringing into existence of the caste system, in order to bring into successful operation the great Law of Dharma for the benefit of the ancient Aryan community whose common ultimate aim was Moksha through Dharma, basing that system on a proper classification of qualities and activities, for the admission of Jeevas severally into such divisions for their further work and training and has prescribed distinctly the several duties or courses of action to be adopted respectively as Svadharma by the Jeevas so admitted into them. The great Lord directs such of the coming Jeevas as are intended for the Aryan training to be born of suitable parents belonging to that particular caste whose Swadharma will indicate the best and necessary method of training for such new-comer. It is by the due performance of the duties prescribed for one's own caste that the attainment of the supreme goal becomes possible. The Aryan caste system is like a well-graded classed school. The qualifications of the candidates for admission will be noted and classified and they will be admitted into such classes as are fitted to help them on to higher courses of training. It is the Headmaster that determines the question of fitness for admission into particular classes and the question is not for the students to consider or discuss, much less to decide. In the same manner, the Guiding Intelligence, Isvara, by duly considering the respective antecedent (Guna and Karma) of the re-incarnating Jeevas, directs them to take birth in the appropriate castes best fitted for their further training.

3. The Test by Birth.

It will be well to consider in this context the theory advanced by some that Guna, meaning thereby mental condition, is alone the criterion for fixing the caste of an individual under the system. In the first place, it is a very unsafe guide. The true mental condition may not be properly ascertained. Again, different people may have different impressions about the mental condition of the same individual. The particular nature of his Guna has to be ascertained not by direct perception but only by way of inferences based upon the outward manifestations of such Guna. Such outward manifestations themselves may not be rightly observed and understood by the observer or in the same manner by different observers. Constant changes may be also perceived in the mental condition of the same man. If the determination of the caste of an individual should depend upon our flickering notions of his Guna, the state of society would be most confused; no

man can definitely know what Dharmas are his own to follow; and there would be no end of disagreement and conflict as regards the duties and the status of particular individuals in the nation. Further, the Guna on the real mental condition of a Jeeva becomes well-manifested and can possibly be observed only after the lapse of some years after the birth of the individual. But the Aryan Sastras direct a great many purificatory and other ceremonies and initiations to be performed during these early years in the case of the Brahmanas and other Dvijas and sometimes even before the child is born. If the caste itself of an individual has to be discovered later on, what becomes of these ceremonies and initiations and those Sastras? All these and various similar difficulties are avoided by the supreme Lord by Himself taking up the responsibility of fixing the castes of Jeevas by making them take birth in certain definite ways and by giving us the benefit of a sure test, the test by birth.

4. The Four Stages again.

The castes having reference to Gunas or qualities correspond to the four stages of the progress of the Jeeva from the lowest condition of dullness or inertia, Tamas, right up to the highest spiritual state beyond all Gunas and are accordingly four in number—

(1) The *Sudra* is intended to go along the first stage of obedience and service to the members of the other three castes. The characteristic result of the passage of a Jeeva through this caste is the conversion of Tamas in his nature into Tamo-Rajas, a mixed quality of dull activity prompted by selfish motives which have reference to the avoiding of personal evil and the securing of personal good or benefit

(2) The second is the *Vaisya* whose Dharma is to amass wealth in all honest ways possible, though tinged with selfish motives, by agriculture, rearing cattle, manufacturing articles, carrying on trade and the like. By the

pursuit of Vaisya Dharma, Tamo-Rajasic qualities are gradually changed into simple Rajasic qualities.

(3) In the third *Kshatriya* caste whose duty is to fight, for the mere sake of fighting, in a righteous cause and to protect the subjects, the third stage of action without attachment to the fruits thereof is reached and the Jeeva improves still more by rapid strides till his Rajasic qualities are thoroughly replaced by pure Satvic ones.

(4) In the last stage, that of the *Brahmana* caste, the Jeeva has to enter on a course of training whose ultimate object is to take the Jeeva away altogether beyond all qualities and activities which originate from differentiation and to lead him on through renunciation to the supreme real state of being, characterised by the absolute oneness of the all in the Self, and in the course of such training the Brahmana becomes naturally the spiritual teacher and general guide to the community at large.

5. Coordination Necessary.

The Dharmas of all the castes together carry on the work of the Lord, the Supreme Purusha, who ensouls humanity and guides it upwards. The castes are described as the several limbs of that Purusha. If all perform their respective duties properly, the work of the whole will go on unimpeded. If any one of them should fail in the performance of any particular caste duty, all the four suffer. In the body, so also in the nation, it is difference in functioning that marks the difference among organs or castes as the case may be. Neither such differentiation in organisms nor definiteness of separate functions is seen in the lowest orders of animal life; they are found only in higher organisms. As the sociologist Prof. Giddings observes, "classes do not become blended as societies grow older; they become more sharply divided; any social reform that hopes for the blending of classes is foredoomed to failure." Each caste is as much important as any other.

The question of superiority or inferiority does not arise at all. The mere fact of a man being born in the higher caste, though it is proof enough that he qualified himself in his previous lives to be admitted into the caste to which he now belongs, is not sufficient to entitle him to any respect due to the member of that particular caste unless he rightly performs the duties the Great One has prescribed for such member. Referring again to the analogy of the school, though it may be generally said that a higher class student is superior to a lower class student, the former if he has ceased to learn his lessons properly may from another point of view be considered inferior to the lower class student who is studying regularly according to his teachers' directions. But so long as he is in his present class, he in fact belongs to it, though he may be always placed last in the class, and though he may subject himself to ridicule by his fellow-students and also by the students of the lower classes. In the same way, in our

modern Hindu society, there are people who are placed by birth in the higher caste by Isvara but who at present have shamefully degraded themselves by actions in this life so much so that they have brought the very caste system into ridicule and condemnation. If they neglect the opportunities now given them, they are bound to go down to lower castes at the end of their present lives so that they may take their own time to relearn and regain what they have forgotten or lost. It may also happen that a Jeeva who had advanced far in the path of spiritual progress and is quite competent to rank with the highest of Brahmanas is found in a Sudra body for re-learning some of the lessons of obedience which he may have forgotten. If, instead of following closely the Dharma of that caste, he being proud of his learning neglects that Dharma and would not relearn his old lessons, though a splendid opportunity has been given him, Isvara knows best how to deal with him. This explains why Dharmavyadha, Vidura, Nanda and the like were so particular about their caste duties, in spite of their spiritual greatness.

THE CASTE SYSTEM, IN THE LIGHT OF MODERN THOUGHT.

By Dewan Bahadur K. S. Ramaswamy Sastri.

Some friends within and without our land are trying to discredit the caste system by proclaiming the separateness of Aryans and Dravidians, and saying that the Dravidians had no caste divisions till their social life was poisoned by the Aryan contact. This is a foolish myth unsupported by any true facts and I have tried to expose its hollowness in my essay on *The Myth of the Dravidian Race*. It is necessary for us to dispel wrong notions about the caste system before we can fully understand its cultural and spiritual value in the light of modern thought. I shall now proceed to discuss briefly the

history of the caste system. The Zoroastrian, Islamic and Christian faiths with their specific social institutions and ideals have been trying to pull it down from without and Buddhism, Jainism, Sikhism, the Brahmo Samaj, the Arya Samaj, the Theosophical Society, the Deva Samaj the Theistic Endeavour Society, and other protestant movements from within have tried to shatter it from within. Within the orthodox fold itself a sect-forming and a sub-caste forming epidemic has swept the land from end to end. The secular and scientific education given to Hindu youths in modern times has acted as a powerful solvent. But in spite of all these adverse facts the heart of India has been devoted to the organisation of society on the basis of the caste system. While dealing with this aspect of the matter we must point out how the caste system has been adapted for the purpose of dealing with the aborigines of India and for the purposes of Greater India. The Hinduisation of the aborigines has been going on from time immemorial and the methods adopted to secure this end show a measure of wisdom far beyond that exhibited by depressed classes in modern times. Our forefathers gave a place to the new comers in the social economy instead of enslaving them or exterminating them as other civilisations have done and are doing elsewhere in the world. They placed the higher ideals before them leaving the ideals to transform the aboriginal life slowly by the most potent of means viz. the living of the higher life. They did not know the modern clap-trap about annual conferences and journalistic applause. Their method was the silent method of love. In regard to greater India their method showed the perfect wisdom of their ways. They knew that the detached sojourner abroad is a loss to society in two ways. His nomadic life was a disintegrating force and his cosmopolitanism unless safeguarded, might weaken the instinctive sense of the sanctity of social bonds. Hence the guardians of the spiritual life were forbidden to go outside the sacred land unless they became ascetics. Others were allowed to go but had to regain purity after returning home. If the entire social order could be transplanted abroad so as to take the Hindu spiritual atmosphere there, no objection whatever was raised provided that the holy land was always revered and resorted as the source of

uplift and inspiration. Let any one who ponders over these facts stand up and say if their method was not better than our modern method—a rather no method—of worshipping the fetish of foreign travel without any safe-guards to preserve our distinctive social purity and spiritual culture.

Coming now to deal with the modern caste system the most melancholy feature about it is the absurd multiplication of sub-sects and sub-castes. This is as opposed to the original social scheme as to the best interests of efficiency and progress. On the other hand a few features of the western civilisation newly introduced into India are dissolving all social bonds and making the Indians westernised in thought, word and act as utterly nomadic and irresponsible in their social life—an attitude to which even westernisation is preferable. The western system of medicine, the engineers of modern travel, the newborn slavery to the rule of the palate, and the universal desire to please the ruling class even by eating the leavings of their plate have been imperceptibly lowering the old standards of personal and social purity. The best fence of purity is the instinctive abhorrence of what

is impure. If the line that crosses the bounds of each is crossed and re-crossed often the edge of our sense of purity becomes dull and each generation becomes more impure than its backsliding predecessor. Added to all this we have newborn caste feuds sedulously fostered by our enemies within and without in which social hatreds of extreme and virulent types now exhibited and even paraded were utterly unknown.

While the distinction of the caste system in its entirety is impossible or at any rate not possible without destroying also the Hindu Race, yet it may be kept on its present condition of chaos or may be regarded and rendered even more chaotic than it is now with the consequence that the lingering remnants of purity and peace may become less and less. The only way to restore the lost vitality and power and purity of the race is the restoration of the caste system as designed by God and enjoined on His chosen sons. That ideal caste system turns upon three pivots none of which can be displaced without utter ruin to the whole, viz., the regulation of daily life, the preservation of caste Dharmas, and the observance of Shastric injunctions as to marital choice and marital

duty. Especially important is the place of womanhood in the caste system. Well has it been said: *Sthri mulah sarva Dharma* (All Dharmas have woman as their sole cause.) Sir Andrew Wingate said some years ago: "I believe the meed of India would have long ago been lost had it not been for the noble womanhood of India." When the woman of India leave the sanctuary of the home and get drunk with the wines of the new irreverent knowledge and the new indiscriminate freedom, then will begin the decline and fall of India and not till then.

I shall deal here with a few questions relating to the caste system which are strongly agitating the modern thought. It is asked whether the caste system does not interfere with the freedom of opinion. No, by no means. It is of course opposed to license of action but it allows legitimate freedom of action to secure Purusharthas, and what more can the greatest free thinker want? Another question asked is, what is the place for the reclamation of the fallen in the caste system? Purificatory ceremonies are prescribed for certain defections from purity but not for all defections. No society can exist in a state of purity without

such rules of inclusion and exclusion. If one born in another faith or converted to another faith from Hinduism wants the Hindu faith he can have it but he cannot enter the Hindu caste system. The caste system is an institution for preserving social purity, to enable reincarnating souls of a certain level of spiritual attainment to find fitting embodiment and hence it cannot allow ingress into it of other elements merely because outsiders or converts believe in the truths of Hinduism.

Some people urge that otherwise our society will divide in numbers and Hinduism will be lost by the non-existence of Hindus. What strange fears people have in these days when the only fear which is a saving fear viz., fear of transgressing the laws of God has fled from their hearts! If we look to our duties, God will look the rest. We are not like the other races of men priding ourselves upon our religion having the largest following. That a religion has a large following is no passport to human praise or divine grace. Then it is asked what place has legislation in regard to the caste system? None at all. Legislation can deal with special social or industrial or political evils and disabilities but should not allow

dissidents and enemies within the fold, either by the cruel power of compulsive legislation or the subtle poison of permissive legislation, to overthrow that instinctive sense of social obligations which is the only force making for the preservation of the social type.

Excommunication, ostracism, and boycott were the weapons that society had against the social rebel before. The excommunication has ceased to exist but the other two exist in a feeble form and are likely to disappear soon. The modern Hindus do not recognise that social opinion takes the forms of ostracism and boycott in respect of certain social offences even in the West. Long centuries of subordination and subjection have killed true manliness in thought and speech and action and the modern Hindu is more terrorised by fear of man than by fear of God. Even purificatory ceremonies for foreign travel has disappeared and foreign-travelled Indians are the worst isolation of the national habits in respect of food and dress and social intercourse, but they are received into the best society as if they were the heaven-born saviours

of the race. The re-attainment of the power of focussing social opinion in effective ways is absolutely necessary to achieve social reforms so as to bring into existence once again a strong, pure, and well-knit social type, proud of its greatness, while realising the greatness of other social types, and finding in loyalty to the law of God the real glory of human life. The days of dissidence and rebellion are over. The era of orthodox reconstruction has begun. The reintegration of Hindu culture by an "aggressive Hinduism" is the great work of the twentieth century. The Indianisation of political life is perfectly consistent with the perfect Hinduisation of our personal, social, artistic, and religious life in obedience to Sanatana Dharma. The world-forces are on our side and the humanity of the future is awaiting the mighty re-birth of the spirit of India. Nay, God is always on the side of Dharma; for has he not graciously declared in the Gita? "Whenever Dharma becomes feeble, Oh Bharata, and Dharma becomes powerful, I create myself. I incarnate from age to age to protect the good and destroy the evil-doers and to establish Dharma."



THE LAW OF CAUSATION

By Swami Sivananda

All the phenomena of Nature are governed by one important law, the universal law of causation, which is also known by the name of the Law of Karma. Karma is a Sanskrit term that comes from the root 'Kri' to act and signifies action or deed. Any physical or mental action is Karma. Thought is Karma. Reaction that follows an action is also Karma. Karma is a broad term. Attraction, repulsion, gravitation, breathing, talking, walking, seeing, hearing, eating, feeling, willing, desiring, thinking, all the actions of the body, mind and the senses are all Karma. Karma includes both cause and effect.

obedience to this grand law of cause and effect. This grand law operates everywhere in the physical and mental planes. No phenomenon can escape from the operation of this mighty law.

The seed has its cause in the tree and the seed itself becomes in turn the cause of the tree. The cause is found in the effect and the effect is found in the cause. The effect is similar to the cause. This is the universal chain of cause and effect which has no end. No link in the chain is unnecessary. This world runs on this fundamental, vital law. This law is inexorable and immutable.

All other laws of nature are subordinate to this fundamental law. The sun shines, the fire burns, the rivers flow, the wind blows, the trees blossom and bear fruits, the mind thinks, feels and wills, the brain, the heart, the lungs, the spleen and the kidneys work in harmony in strict

Scientists are carefully observing the phenomena of nature and are trying to find out the exact cause for all that takes place in nature. The astronomer sits with his long, powerful telescope in his observatory and watches the map of the heavens, studies the stars and

planets very carefully and the phenomena that take place in the astronomical world. He tries to find out the exact causes that bring out the phenomena. The reflective philosopher sits in a contemplative mood and tries to find out the cause for this world, the cause for the pains and miseries of this samsara and the cause for the phenomena of birth and death.

No event can occur without having a positive, definite cause at the back of it. The breaking of a war, the rise of a comet, the occurrence of an earthquake or a volcanic eruption, the breaking of an epidemic, thunder, lightning, floods, diseases in the body, fortune, misfortune, all have got definite causes behind them.

If you develop a carbuncle or get a fracture of the bone of the leg, this is obviously due to some bad karma in your previous birth. The bad karma was the cause, the carbuncle or the fracture is the effect. If you get some fortune in this birth, the cause

is some good action that you did in your previous birth.

There is no such thing as blind chance or accident. The cause is hidden or unknown if you are not able to trace out the cause for the particular accident. This law of cause and effect is quite mysterious. That is the reason why Lord Krishna says "*Gahna karmano gathi*." Mysterious is the path of action." If your finite mind is not able to find out the cause of an accident or chance, it does not mean that this accident has occurred without a cause.

All the physical and mental forces in nature obey this grand law of cause and effect. Law and the Law-giver are one. Law and God are one. Nature and nature's Laws are one. The laws of gravitation, cohesion, adhesion, attraction and repulsion, the law of likes and dislikes on the physical plane, the law of relativity, contiguity, the law of association on the mental plane, operate in strict accordance with this law of cause and effect. From the vibration of an electron to the revolution of a mighty planet

from the falling of a mango to the ground to the powerful willing of a Gyani or a Yogi, from the motion of a mail runner of the postal department to the movement of the radio waves in the subtle ether, from the transmitting of a telegraphic message to the telepathic communication of a Yogi in the thought world, every event is the effect of some invisible force that works in happy concord and harmony with the law of cause and effect.

A close study of this law gives encouragement for the hopeless man, for the desperate and the ailing. Destiny is created by man's thoughts, habits and character. There is every chance for correction and improvement. The scoundrel can become a saint, the prostitute can become a chaste lady, a beggar can become a king. This mighty law provides this. The law of karma only can explain beautifully the inequalities of this world. God can never be unjust or partial.

This world is a relative plane. It contains good, evil

and mixture of good and evil. That is the reason why Lord Krishna says "*Anishtamish-tam misram cha trividham karmanah phalam*." Good, evil, mixed—threefold is the fruit of action hereafter for the non-relinquisher" Chap 18-12. There can be neither absolute good nor absolute evil in this world. That which gives you comfort and pleasure that which is beneficial to you, to the world and to your neighbour is good. That which gives you discomfort, uneasiness, pain and misery, that which is not beneficial to you, to the world and to your neighbour is evil. That which gives misery and pain to some, and pleasure to some others is a mixture of good and evil.

Every action that you perform produces a two-fold effect. It produces an impression in your mind and you carry the samaskara when you die in the *karma-shaya* or receptacle of works in your sub-conscious mind. It produces an impression on the world or akasic records. Any action is bound to react upon you with equal force and

effect. If you hurt another man, you really hurt yourself. This wrong action is bound to react upon you and injure you. It will bring misery and pain. If you do some good to another man, you are really helping yourself. You are really doing good to yourself. Because there is nothing but the Self. "*Atma va idam sarvam*" is the emphatic declaration of the Srutis or Upanishads. This virtuous action will react upon you with equal force and effect. It will bring you joy and happiness. That is the reason why sages and Rishis, prophets and moralists harp on the note: "Love thy neighbour as thyself. Never hurt the feeling of others. *Ahimsa parmo Dharmah*. Do good to others. Do as you would be done by." He who has rightly understood the law can never do any harm to anybody. He will be ever doing virtuous actions only. He will become the very embodiment of goodness.

If you do a wrong action to an individual, it disturbs the whole atmosphere. If you entertain an evil thought

it pollutes the whole thought world. This is the reason why occultists say "Cultivate good thoughts. Eradicate evil thoughts." Every thought has got a cause behind it. Every action, every thought, however trivial or insignificant it may be, affects the whole world directly or indirectly. That noble soul who always does good to the world and entertains sublime divine thoughts is a blessing to the world at large. He purifies the whole world.

Suppose you write some sensational article of a seditious nature in a newspaper. It arouses the emotion and sentiments of the readers. They begin to do something against the State. A serious fight ensues. Police forces are brought in. Many people are shot. Ordinances rule the land to check and repress the people. The parents of those who were killed suffer. This fight produces an effect in the minds of the people of other parts of the world also. In fact the whole world is affected by a single event. A single sensational article has wrought such

disastrous results. One event may be both a cause and an effect at the same time. The endless chain of cause and effect is kept up all throughout. You cannot separate one link from the chain. You cannot say that this link is useless or unnecessary.

You can change your thoughts and habits and mould a new character. You can become a righteous man and a saint by doing virtuous actions and entertaining

noble, divine thoughts. When you acquire the knowledge of the Self, when you annihilate this little mind, when you transcend the three gunas and the three avasthas, you can rest in your own *swarupa*. You can become identical with the Law-giver and then the law of cause and effect will not operate on you. You have conquered nature then. May that invisible Law-giver Brahman guide you in your attainment of the final beatitude of life!



SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter II.

Silence Explained.

धृतराष्ट्र उवाच—

कस्यैष मौनः कतरन्मु मौनं प्रब्रूहि विद्वद्भिर्ह मौनभावम् ।
मौनेन विद्वानुत याति मौनं कथं मुने मौनमिहाचरन्ति ॥ १ ॥

Dhritarashtra said: For whom is this silence meant? What kind of silence are you speaking of? O sage please explain to me the real nature of silence. Can an enlightened one through silence reach the state of absolute quietude? O sage, how is silence practised in this world? (1)

Hearing the glory of silence proclaimed, Dhritarashtra put the following questions to the sage:- For whom is taciturnity, that is, withholding of speech, necessary? If both restraining of speech and the supreme Self are denoted by silence (mouna) then which of these two is meant by you? What also are the true signs of silence? Do the enlightened realise Brahman called silence through silence as commonly understood or through a different kind of silence? And how is that silence, through which Brahman is realised practised here in this world?

सनत्सुजात उवाच—

यतो न वेदा मनसा सहैनमनुप्रविशन्ति ततोऽथ मौनम् ।
यतोऽथितो वेदशब्दस्तथायं स तन्मयत्वेन विभाति राजन् ॥ २ ॥

The supreme Soul is itself called Mouna, inasmuch as the Vedas along with the mind are incapable of

revealing it. O king, that from which the Vedas have arisen shines through its own effulgence. (2)

The sage now replies to Dhritarashtra's question. Since the Vedas as well as the mind cannot penetrate the supreme Self, it is for that reason that He is beyond the range of speech and is called mouna. Says the Sruti, "He is afraid of nothing who has realised the bliss of Brahman from whom both speech and mind return, unable to reach Him."

Q. If it is so, then what is the distinguishing sign of the supreme Self called mouna?

A. He is the supreme Soul from whom the Vedas have arisen; in other words, Brahman is the cause of all the scriptures. Or, Brahman is consciousness pure from which the Vedas have originated and to denote which they are used.

Q. If the supreme Soul who is of the nature of consciousness pure and who is the subject of the Vedas, is beyond the range of speech, how is He then to be realised?

A. He, the supreme Soul, shines through His own light. It is His light that illumines our mind and reason. We have realised this, and, O King, this should not be questioned. Moreover all the scriptures also declare that He reveals Himself through His own light. Says the Sruti, "Him, the immortal Being, the gods worship as the light and life of all luminous objects."

The Power of Vedas' Nature.

धृतराष्ट्र उवाच—

ऋचो यजूषधीते यः सामवेदं च यो द्विजः ।
पापानि कुर्वन्पापेन लिप्यते किं न लिप्यते ॥ ३ ॥

Dhritarashtra said: Is a Dwija who studies the Rig and the Yajur Vedas as also the Sama Veda, defiled or not by sins when he commits sin? (3)

With a view to knowing the virtue of the Vedas, Dhritarashtra in this sloka asks the sage to tell him whether or not a man who commits sins and at the same time studies the Vedas is purified by such study.

सनत्सुजात उवाच —

नैनं सामान्यं चो वाऽपि न यजुष्यपि चक्षणम् ।

त्रायन्ते कर्मणः पापान्न ते मिथ्या ब्रवीम्यहम् ॥ ४ ॥

Sanatasujata said, The Rig, the Sama or the Yajur Veda cannot rescue an unwise person from his sinful acts. I am not speaking the untruth to you. (4)

Being thus asked by Dhritarashtra Sanatasujata replied, "The man who does what is prohibited by the Scriptures, who commits sins and also studies the Vedas, is not saved from his sins by the Vedas. What I have said is true and should not be disbelieved."

न छंदांसि वृजिनं तारयन्ति मायाविनं मायया वर्तमानम् ।

छंदास्येनं प्रजह्यन्तकाले नीडं शकुन्ता इव जातपक्षाः ॥ ५ ॥

The Vedas never save the perpetrator of sins, the hypocrite who lives by practising cant. Just as new-fledged birds leave their nests, similarly the Vedas forsake such a person to the end. (5)

Q. What do the Vedas do then?

A. The Vedas do not protect a sinful person, a religious impostor, who practises deceit though he might have studied all the Vedas. They, on the other hand, give him up at the time of his death even as the birds forsake their nests when they grow wings.

धृतराष्ट्र उवाच —

न चेद्देवा वेदविदं त्रातुं शक्ता विचक्षण ।

अथ कस्मात्प्रलापोऽयं ब्राह्मणानां सनातनः ॥ ६ ॥

Dhritarashtra said, O wise person, if it is a fact that the Vedas cannot rescue from sins one who knows the Vedas, then why this eternal incoherent talk of the Brahmanas regarding their efficacy? (6)

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Being thus answered Dhritarashtra counter-questioned the sage.

Q. It has been said that wordly life is the source of all evils, as the performance of daily obligatory rites as well as of rites with a desired object both lead to the Pitrilokas and the performance of prohibited rites results in the life in hell. Now if, as you say, the Vedas are incapable of procuring the emancipation of the knower of the Vedas, then what is the reason for making all this meaningless noise by studying them?

The trend of Dhritarashtra's argument is that the study of the Vedas, the discussion of their meanings and the performance of Vedic rites should not be resorted to as they are also fruitful of evils.

Ishwara.

तदर्थमुक्तं तप एतदिज्या ताम्यामसौ पुण्यमुपैति विद्वान् ।

पुण्येन पापं विनिहत्य पश्चत्स जायते ज्ञानवितीप्तात्मा ॥ ८ ॥

Sanatsujata said: O large-hearted one, This world has evolved through the association of conditions such as name and form with the supreme Soul. Having laid this down the Vedas go on to describe clearly the characteristics of the supreme Self. They declare Him to be distinct from the phenomenal universe. (7)

Dhritarashtra's objection would have been tenable had the Vedas spoken of such things as heavenly enjoyments alone. But the fact is that the Vedas proclaim Moksha to be the highest goal of mankind. Jnanam is the direct means of attaining this supreme goal. Jnanam again is attainable through the purification of mind, which in its turn is effected by karma such as praying etc. Thus being indirectly linked with the ultimate goal, karma also forms a part of the subject of the Vedas but the supreme Soul remains the highest goal. "On their death unenlightened persons go to those regions which are devoid of bliss and are enveloped in deep gloom." In such passages the Vedas declare the heavenly regions to be vitiated by avidya and therefore blissless and not the goal of the enlightened. Then the Vedas have the following, "If the Jeeva realises his oneness with Brahman, then for whom and under what necessity should he suffer bodily afflictions?" This show

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that in the knower of the Self there is a complete cessation of all wordly hankering. The Vedas then go on to say, "Great harm results if the Self is not realised in this life. Those who know the Self become immortal while sorrows and sufferings are in store for the others." This states the immortality of the knower of the Self and indicates that the soul of the ignorant is subject to ills and also destruction. "He who truly sees the Atman, the supreme God, the Lord of all that was and all that will be, does not look down upon anything." In such passages the Vedas have repeatedly stated the characteristics of the Atman and the results of realising Him. Then the Vedas, revolving in mind, as it were, as to how to rescue the embodied soul dragged hither and thither by love and hatred and engrossed in sense objects, how to place him on the highest pedestal, that is, unite him with the supreme Soul, and how to reinstate him in the perfectly blissful domain of the Self called Moksha—have laid down such acts as sacrifices, gifts etc., as means to that end, because these rites give rise to an intense desire to know Brahman; this begets Jnanam which is the direct means of realising Brahman. "With a view to realising Brahman the aspirant should take to the study of the Vedas, perform sacrifices and practise charity, austerities and renunciation." It is in this sense, that this, in so far as they contribute to the realisation of Brahman, that sacrifices etc., have any real value. But if the object of the sacrifices be other than the realisation of Brahman they become productive of evils like 'Shyena sacrifice' (which, though capable of fulfilling the desire of the sacrificer finally leads him to hell). Says the Sruti, "The eighteen sacrifices have been said to yield inferior results. These sacrifices are like weak boats. Those fools who set great store by these sacrifices fall a prey to old age and death over and over again." Now since the Vedas impart knowledge of Moksha which does away with the round of rebirths, and attendant evils they are, therefore, certainly capable of saving the knower of Vedas. Having all this in mind the sage replies to Dhritarashtra's objection in three slokas, and in the present sloka, the first of these three, he purports to say that the supreme Soul is the highest bliss.

A. The phenomenal world owes its existence to endless names and forms conceived by the maya of Ishwara.

Q. How is this known?

A. We have in the Sruti, "The Supreme Lord has assumed various forms through maya." Having stated that the plurality of forms is due to maya the Vedas proceed to describe the real nature of the supreme Soul. "He is ever new" run the Vedas. He is one without a second, and there is nothing

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different from Him or external to Him." By this the non-duality of the Soul is established. The Vedas at first say that Brahman has two aspects, the manifested and the unmanifested, the manifested form being the visible world. They then deny the manifested form, saying 'not this,' 'not this,' and thereby the true nature of Brahman, that is to say, His formlessness is brought out. Elsewhere the Vedas say, "Akasa has evolved from the Atman," meaning thereby that the creation comprising the sky, the earth etc., is his doing; and then throw light on the true nature of Brahman by stating that speech and mind return from Him without being able to reach him. In another place the Vedas start an enquiry into the nature of Reality in the following words, "O Bhagavan, teach me about Brahman," and stating Matter and Prana to be Brahman and finally says that Brahman is that wherein no distinction is realised, and that the supreme Soul is infinite, beyond darkness and stays in His own glory. It is not only the Vedas which say so but the sages also declare Brahman to be different from phenomenal universe. Says Bhagavan Parasara "That in which all distinctions disappear, which is existence pure, which is beyond the reach of speech, which is self-realised, which is consciousness pure,—that is, Brahman." He also says, "That is the supreme form of Vishnu, beyond description and beyond good. Paramatman is quite different from the nature of the manifested Universe."

Karma.

सनत्सुजात उवाच —

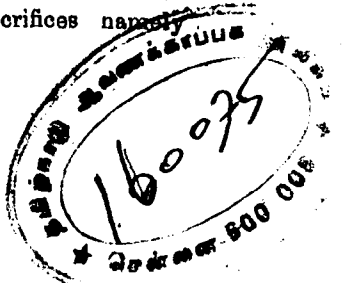
तस्यैव नामादिविशेषरूपीरदै जगद्भाति महानुभाव ।

निर्दिश्य सम्यक्प्रयदन्ति वेदास्तद्विश्वैरूप्यमुदाहरन्ति ॥ ७ ॥

Austerities and sacrifices have been prescribed (by the Vedas) with a view to realising the Self. Through these enlightened person attains merit. He destroys his sins by means of merit and then becomes one with Atman enlightened by knowledge. (8)

Karma performed for the sake of God only has spiritual value in that it effects the purification of mind which in turn leads to the supreme realisation; but all other Karma is useless being the cause of transmigratory life and the attendant evils. This is explained in this and the following sloka. It is for the realisation of Brahman who is distinct from the world that the Vedas have prescribed austerities namely Chandrayana etc., and sacrifices namely

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Jyotishtoma etc. The person who performs actions solely for the sake of God without any other object attains merit through these austerities and sacrifices. Through the influence of desireless Karma the evil fruits of his previous deeds are nullified. His virtue washes away all his vice and ultimately he becomes sinless. Then his Self is revealed by knowledge and he attains the state of Brahman who is without a second, and who is consciousness, existence and bliss pure.

ज्ञानेन चात्मानमुपैति विद्वानथान्यथा वर्गफलानुकांक्षी ।
अस्मिन्कृतं तत्परिगृह्य सर्वममुत्र भुङ्क्ते पुनरेति मार्गम् ॥ ९ ॥

The man of knowledge who knows the secret of desireless action attains the supreme Self through knowledge. But he who desires the fourfold objects of human pursuit takes with him all the actions performed here and enjoys them in the hereafter; then (when the enjoyment is over) he migrates back to the world. (9)

Knowers of the self alone realise the supreme Soul through Jnanam, not the others. Those who perform action with a view to knowing God only become sinless and their knowledge is purified. But those who covet pleasure of the senses and heavenly life etc., perform sacrifices etc., in this world which are capable of yielding those fruits, carry those actions to the world and there enjoy their fruits. When these actions are exhausted they return to this world. Says the Sruti, "There they dwell till the time for descent arrives. Then they return to the world along the path which they followed in ascent."

अस्मिँल्लोके तपस्तप्तं फलमन्यत्र भुज्यते ।
ब्राह्मणानां तपस्वृद्धमन्येषां तावदेव तत् ॥ १० ॥

The fruits of religious austerities practised in this world are generally enjoyed in the hereafter. But the austerities of those ascetics who aspire after knowing Brahman yield very rich fruits (even in this world) whereas those performed by others yield only those fruits which are inherent in them. (10)

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MAN'S IMMORTALITY.

By R. Visvanatha Sastri.

The saying that man is mortal was depicted by persons who were unable to differentiate man from the body. The real man is depicted in the Purusha Sukta of the Vedas and the Upanishads. He is the real Atman and it is to be realised in its fullest extent by each individual. As such a realisation is possible only in manhood we should not miss this opportunity. If iron is not hammered while it is red hot, then time and tide tarry for no man. Read not books alone, but men; and above all, read thyself. Our Upanishads enjoin this with urgency in the well-quoted stanza. आत्मावाअरेदृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः

The same idea has been expressed in the oft-quoted Smriti इज्याचारदमार्हिसादानस्वाध्याय कर्मणाम् ।

अयंतु परमो धर्मो यद्योगेनात्मदर्शनम् ॥
We have lived in the past and are to live in the future. Whether we are able to realise it or not, the Atman is within us and outside us, not only in this birth but in our previous births as well as in the future births. He who realises this becomes immortal even while here.

तमेवं विद्वानमृतइह भवति ।

He who realises his own self as one Universal everlasting figure having a number of heads, hands, feet etc., i. e., as one existing everywhere in all bodies, both within and outside is the real and only Purusha. c. f. वेदाहमेतं पुरुषमहान्तम् ॥ It is the only thing that is ever existent and all prevalent. It is not limited by place and time. Nor is it differentiated in itself like a tree which bears leaves, flowers, fruits etc., that are in themselves different from one another though all together go to form a tree. This difference which exists for all things on earth is what is called स्वगतभेदं and is absent in the Atman. The stanza सदेवसौम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म shows that the सजातीय and विजातीयभेद also do not exist in the case of the Atman. Take for instance the expression "There is only one tree in a garden and no second one." Only one tree, say, a mango tree, may mean that the garden is a mango tope and does not contain other trees such as cocoanut or palmyrah.

But there may be a number of trees of the same kind. The terms एकं एव and अद्वितीयं as applied to Atman show that there is only one in kind and no second is admitted in that kind. And that one is the only thing ever shining everywhere. Compare also the stanza in Sri Bhagavata

एकस्त्वमात्मा पुरुषः पुराणः सत्यः

स्वयं ज्योतिरनन्त आद्यः । नित्योक्षरोजः

ससुखो निरञ्जनः पूर्णोऽद्वयोमुक्त उपाधितोऽमृतः ॥

That is to say, there is no second Atman similar to it in every respect. For, when we say Atman, it means that it is all pervading and cannot admit the existence of a second which is also all pervading. Whatever is differentiated from Atman should be an अनात्मवस्तु which has no separate existence of its own. It is only an illusion. A reflected image in a mirror has no separate existence either in place or time.

As such an Atman is already within us unnoticed by us ब्रह्मैव सन् ब्रह्माप्येति we will have to remove only the impediment that stands as an obstruction to the clear vision of it. As the so-called impediment itself is a

non-existent thing being our own Agnana (अज्ञान, ignorance) or absence of Gnana, we have only to place the pure Satwic mind before it so as to bring it to light to us. A man who holds an umbrella above his head thinks that he has covered the sun though in fact he has only covered his head and not the sun. So also a man who is unable to see the Atman does not prevent it from its all-shining power but is labouring only under his own ignorance or Agnana. If we take a hurricane lantern and light it at the wick, we are not able to make use of the light till we put a chimney glass to cover it. When the glass is placed, the already existing light, though we do not raise the wick, strikes us immediately with a flash and enables us to see things well. So also Atman, though existing everywhere and shining ever with lustre equal in intensity to thousands of suns, could not be seen except through the Satwic Buddhi of man. That does not mean that it comes to light afresh only on our understanding it. It is ever shining. The sweetness of a mango fruit, though not perceptible to us at the time of its being kept on our hands, comes to be enjoyed

and realised only when it is placed in contact with a pure tongue. (by pure tongue I mean a tongue not made rough by overcoating caused by chewing of betel leaves etc.) thereby making it clear that a tongue only, if it be pure, can test the real sweetness of a mango fruit and not the eye, ear or other organs of sense. So also only a pure satwic mind free from रागद्वेष, can test the real Anandam of Atman. c. f. Acharya's words

शास्त्राचार्योपदेश शमदमादिसंस्कृतं मनः

आत्मदर्शने कारणं ॥ and सदासर्वगतो-
प्यात्मा न सर्वत्रावभासते । बुद्धावेवावभासते
सच्छेषप्रतिबिम्बवत् ॥

Mind is like a candle-stand holding a wax candle in the shape of Vasanas वासनाः and a wick in the shape of the body. A candle stand, candle and wick do not in themselves go to make up a light unless the wick is lighted. So also the mind is lighted by the thought

अहं देहः. This is the real संसार*. This thought should be extinguished by the adverse feeling नाहं देहः ॥ In fact it is this Ahankara that has to be extinguished first. For it is this

* देहोहमिति यावद्बुद्धिः महत्संसारउच्यते ॥

thing that remains to the last even in the case of the Devas including the Trinity. A yogic purusha who was capable of doing miraculous things once knowing the date of his death wanted to cheat Yama by producing another ten persons of his own design and type and all the eleven sat in a row on a mountain, this yogi sitting in the middle in deep meditation without any movement at all. The messengers of Yama went to the mountain to take out the life of the Yogi, but could not identify the real person and distinguish him from out of the eleven persons there. When Yama himself went to the spot and observed the entire likeness of the eleven persons he could not distinguish the real one from the set and he was really astounded in the matter. But he solved the problem by giving vent to his thoughts thus and exclaimed "Alas! how wonderful it is." This yogi is of immense power and seems to be very competent in having produced true copies of himself. But one mistake is committed." "What is that?" asked the real yogi. The rest could not speak. Yama at once got out his life and went away.

Just as sun is shining by

nature, water is cold by nature so also Atman is full of bliss and knowledge combined by nature. The term knowledge ज्ञान carries with it the knower and the known ज्ञाता and ज्ञेयं. Knowledge is an abstract thing and it is the Atman. ज्ञेयं is Maya which has no separate existence other than the Gnana Swaroopam. Gnana itself shines in the shape of the knower and the known. But this aspect of the Atman does not reveal to us so long as our Buddhi is by contact with रजोगुण flickering and unsteady, just as a mirror which is unsteady does not in fact reflect the face so as to be purely visible. Happiness does not arise from Vishayas (विषयाः) themselves. The unsteadiness of Buddhi is due to our seeking after fulfilment of the desires. When the desired object is attained, Buddhi becomes steady for a moment and the then reflection of Atmanandam in the Buddhi is enjoyed as happiness as though it resulted from the outside world. Happiness is within and a steady Buddhi is what is required for attainment of the Avastha of a स्थितप्रज्ञ. Whatever knowledge is gained

by us is got with the aid of this प्रज्ञा or Buddhi. Apart from Buddhi, there is no वेद्यवस्तु॥ When a particular thing is grasped by Buddhi it leaves off all other वेद्यवस्तुs. When a mirror is placed before us a number of objects becomes reflected therein. But when we want to look our face in it, say for wearing caste mark, we cast our entire attention to the reflected face only, leaving aside the rest of the things reflected along with it. If we look at the other things we cannot see our face in full nor can we wear the mark rightly. So in order to wear the caste mark we have to cast aside all other things into the background and pay particular attention to the face and face alone. So also Atman if it has to be looked into in full—and that has to be looked into through Buddhi—and Buddhi has got reflected therein thousands of images.—we will have to cast aside everything else in order to get a clear conception of the Atman. c. f. सर्व वस्तुपरित्यागे शेष आत्मेति कथ्यते । and तेनत्यक्तेनमुंजीथाः of the Esavasyopanishad. That is to say, every individual will have to perform a mental sacrifice of his own with the aid of

the Daivic force, existing in him in the various parts of his individual body as depicted in the Purusha Sukta before a true conception of his universality is attained. c. f. also stanza in Gita असंग शस्त्रेण दृढेन छिन्वा । ततः पदं तत् परिमार्गितव्यं ॥

Man is a powerful all-shining individual and is capable of perceiving the entire things here and everywhere through the medium of his Buddhi. Wherever we go and whatever we see, we have to take the Atman only and perceive it in full leaving aside all the other things. But this is indeed a great task impossible to achieve except by the limited few. कश्चिद्दीरः प्रत्यगात्मानमैक्षत

A gentleman travelling in a motor-car should have indeed a good driver for conducting it in a correct path. Otherwise he will be dashed against a tree. So a man sitting in this car of body must have his Satwic Buddhi as driver and without being led astray, must stick up to the right path of virtue. Man is living in the midst of an ocean of Ananda being himself a particle of itself. He is in fact like a wave of the ocean, each individual

being a king in himself residing in the vehicle of the body. The deities said to be existing in our organs of sense are the inhabitants of the city called Ayodhya which is body itself.

देवानां पूरयोष्या । योवैतां ब्रह्मणोवेद ॥

इदं शरीरं कौन्तेय क्षेत्रमित्याभिधीयते ॥

काशिक्षेत्रं शरीरं त्रिभुवनजननी व्यापिनी ज्ञानगंगा ॥

Having once realised it as ourselves, we have to abide by the Sastraic rules of conduct as enjoined in the stanza अद्वैतं समनुप्राप्य जडबलौकजाचरेत् ॥ and इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियां ॥

Many may be under the impression that the Sastraic rules of conduct do not bind the Gnani. It is quite the reverse. It is the Gnani who knows well what कर्म is and the instruments that go to make up the karma as depicted in stanzas 14 and 15 of the 18th chapter of Sri Bhagavat Gita. c. f. also

नद्येवानात्मवित् कश्चित् क्रियाफलमुपाश्रुते॥

स्वात्मनः सर्वसाक्षित्वं देहादेर्व्यतिरिक्ता ।

ब्रह्मत्वं च श्रुतेर्ज्ञात्वाकर्मभिर्नसबध्यते ।

कुर्वन्नपि न कुर्वाणश्चाभोक्ताफलभोग्यपि ।

शरीर्यप्यशरीर्येष परिच्छिन्नोपि सर्वगः ।

We know that the image in a mirror is a myth. Still we

take it for the purpose of seeing our face. So also the Gnani who knows everything but himself as a myth takes every part in the unreal world provided that it is sanctioned by the Sastras.

To attain this साक्ष्यवस्था व्यवहृतौ is the goal which a man should achieve and which none else but him is competent to do. This is what is called अस्पर्शयोग unattainable by ordinary man who confounds Atman with the body and who construes every action to have been done by himself though he is the real Atman unaffected and uninterfered with by the bodily actions or thoughts.

The Sastraic rules of conduct have been enunciated for observance by the Gnani as well as the Agnani. So long as we are in this Karma Bhumi we have to abide by the Sastraic principles and follow the right path. When we leave this Karma Bhumi and go away from here, then too we are ordained by the Sastras to observe the general Dharmic rules in force there for the time being. So by following the Sastraic rules one can make rapid progress from the initial stage and attain the highest goal without difficulty.

Having been born under certain environments from which it was not possible for us to set ourselves free at the outset we cannot now think of breaking it open all on a sudden. We must move slowly from stage to stage. It is only this method and this alone that can safely land us in the vast ocean of life.

The sum and substance of the entire Vedanta as depicted in the ancient Upanishads is given here in a nutshell in a very condensed and abstract form. Though it may be difficult to understand the true gist of it and make it as one's own, yet this may be borne in mind whenever we are led astray from the right path by wrong construction put upon our Sastras by ordinary people, who not having studied our Vedanta Sastra (after a preliminary study of the Vedas as required) from a particular accepted Guru— a Srotriya Brahma Nishta is himself unable to understand the Upanishads in their true light and does not cherish the real Guru Bhakti as what it ought to be

यस्यदेवे परामर्शः यथादेवेतयागुरौ ॥
तस्यैते कथिताद्वयार्थाः ॥

Adwaitism is only a conception

to be ever carried in our minds without prejudice to the Sastraic rules of conduct propounded elsewhere. o. f. the stanza in Vishnu Puranam.

सर्वेभ्रष्टावदिष्यन्ति संप्राप्ते तु कलौ युगे ।

नानुतिष्ठन्ति मेतरेय शिखोदरपरायणाः ॥



NEWS AND REPORTS.

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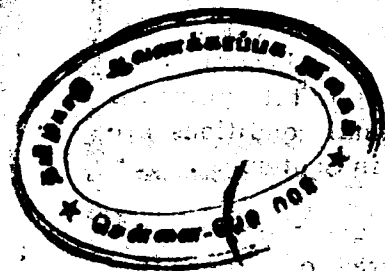
aspirations of those who will take part, even though they may not win a prize, will be considered and given to the world for action.

The psychological time has arrived for such a universal plebiscite. We hope the people of the world who have the cause of peace at heart, will give voice to their demands and express their aspirations in so clear and unequivocal a manner that they will penetrate the council chambers of the statesmen and politicians of the

nations, awakening them from their lethargy of centuries and making them realize the responsibilities of a new social order and the emergence of an interdependent commonwealth.

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THE HINDU MIND



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The Modern Brahmana



1442
Right on a Layman's Path

World's Unreality

Review

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T. S. SRINIVASAN,
EDITOR.

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THE MODERN BRAHMANA

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

1. The Fall of the Brahmana

While such is the ideal basis of the caste system as explained in the previous article, the passing away of the strong protecting hand of the Kshatriya Kings and the frequent invasions over India by several foreign nations, the gross neglect of Sanskrit and even of the Vernaculars, and the inauguration of modern secular education in the place of, and to the total exclusion of, religious and spiritual education, and the

materialistic nature of purely materialistic considerations and similar other causes brought the Brahmana down from the high position that was his and with him others also became disregarding of their respective duties or Dharmas. The Brahmana fell and with his fall came the fall of other castes also. The head got disordered and the whole system has become confused. The Brahmana became selfish and a prey to the love of wealth and fame. From the stage of renunciation

tion which is his right place, he descended not even to the second stage of selfless action but to the third stage of selfish action, the level of the Vaisya. As the Brahmana thus fell, the darkness of ignorance spread thicker over the land and the real Vedic religion became cloud-hidden and sometimes in practice degenerated into a religion of forms only. Consequently many people not satisfied with the kind of religion followed by some Hindus, not knowing the ultimate truths revealed by the Vedas and at the same time being largely influenced by an alien civilization of a materialistic ruinous character, turned their backs upon our Aryan religion altogether and became more or less a prey to blind heterodoxy.

It is an unassailable truth, unpleasant no doubt for many of us to recognise, that the present day attacks against the Varnasrama Dharma and the Brahmana are due to the defaults and misdeeds of the Brahmana himself and that it is but just and proper that the Brah-

mana should now taste the bitter fruits of his own anti-Brahmana life. He has considerably crippled his Brahmanyam within by failing to perform even the most necessary Sastraic duties of his in the proper manner and by, in addition, adopting a kind of materially convenient and easy life having no sort of concern whatsoever with any thing over and above his physical body, bestowing not the slightest thought on his own self as even the owner or inhabitant of that body much less as its enlivener. In fact he has become the slave of his bodily senses.

2. Four classes of Brahmanas.

Considering Brahmanyam in its several grades of intensity obtaining among the modern Brahmanas, they may be roughly divided into four classes :-

(1) The highest class, representing Brahmanyam in its truest and fullest manifestation, comprises a few genuine Sannyasis, still found now and then though indeed very rarely, who having had

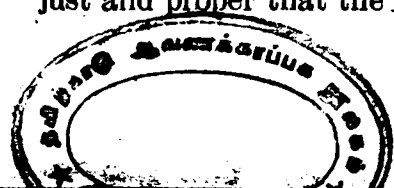
complete spiritual training and having truly secured the full preliminary qualification for the taking of the final step towards liberation have entered on the final stage or Asrama of true Brahmana life and whose very presence, without more, on earth is most conducive to its spiritual uplift.

(2) Under the second class come those few Brahmanas of real Dharmic merit who modestly live in some very few exceptionally good and out-of-the-common-way village Agraharams, having still full regard for the Vedic path of spiritual ascent, who duly perform the Brahmanical duties as occasions for their performance arise, observing scrupulous regularity and strictly following the letter of the Sastra, including the traditional Pujas adopting the Sastraic methods of worship and who spend their spare hours of the day for the spiritual training and helping of others who may be fortunately placed to be so trained and helped by them.

(3) The third class com-

prises the so-called orthodox Brahmanas of the busy Loukika world who, in the eye of the thorough material world, pass for religious men amidst their all-engrossing temporal work. The only merit in such Brahmanas is they have not allowed their Brahmanyam to be altogether extinguished and have managed to keep the last remnant spark of the Divine Light in them still shining in them by virtue of a minimum sort of observance of an abridged kind of true Brahmana Dharma.

(4) Lastly come those who are but the chaff, if I may say so, of the Brahmana community ready to be blown out of it at any moment, have in fact ceased to be true Brahmanas but are yet called Brahmanas merely because of their Brahmana parentage. Such are the modern day ultra-radical Brahmanas, some disfigured even in external appearance, who have ceased to perform the necessary Brahmanical duties and whose borrowed views and imitative actions are characterised by a defiant



attitude towards all lofty Hindu tradition, altogether subversive of all constructive Arya Dharma. It is this class that is bringing down shame on the whole Brahmana community. The Hindu society and religion have already suffered enough and still continue to suffer from the blunders and misdeeds of this shameful class of renegade Brahmanas. The man who, though a Brahmana by descent, condemns the caste system and has himself ceased to perform even the minimum essential duties of the Brahmana life may be taken to be worse than dead to the community though he may pretend to belong to it by deceitful appearance and honied words. Beware of such pretenders. They are the real enemies of the Brahmana community, of the Hindu nation, nay, of all mankind. They physically live in the midst of us and, having functionally become alien and degraded, act as poison from inside and work secretly for our destruction. They may say they work for the country's cause and the betterment of the society.

Realise fully that this sacred land and its divinely ordained society do not in the least depend upon the sympathy or support of such fallen souls, however great they may still appear from the point of view of worldly wisdom.

3. Preserve Brahmanyam.

The great Rishis have declared that Brahmanyam will surely decline more and more and that most of the Brahmanas will cease to be Brahmanas altogether. But Brahmanyam can never cease to be and is bound to subsist, though most of the Brahmanas may have already booked themselves out. Some of them may themselves cry at the top of their voice, in real or presumed harmony with the loud harangues of their uninformed misthinking sense-bound social reform agitator, in denunciation of their own heritage, and shake their Brahmanyam out by actual un-Brahmanical life but they cannot end it. Brahmanyam will remain somewhere. Brahmanyam, being the life and soul of the

Hindu genius necessary always for the continued existence of the world-saving eternal Hindu religion and its characteristic Dharma, will be preserved intact by the Great Lord somewhere, however feeble it may sometimes look. The great Rishis have themselves declared that there will be left a few families of real Brahmanas at the end of this Yuga who will furnish the seed for the rise of the ideal community of Brahmanas who will function in the next fully Dharmic age of Krita Yuga when spirituality in the world will be in full swing, as if quite refreshed after sound sleep. It is for the Brahmana of the present day to consider whether he prefers to belong to the majority section which will soon become extinct being devoid of Brahmanyam altogether or to the small minority section which will continue to progress onwards and onwards and will have opportunities, facilities and true Sastraic training given to its members then and there for their attainment of the supreme goal. It is enough to state at present that his

Brahmanyam will not die if he has nationality, simplicity, truth, purity, straightforwardness, courage, reverence for elders, sympathetic love for all, faith in the Veda Sastras, and in the words of those who know them, and strict adherence to such Sastras and words in practical conduct as the guiding rules of his life here. Regularity of habits, purity, physical and spiritual, secured by the proper observance of the Sastraic rules of Achara, such as those relating to Soucha, Snana and pollution, the daily Sandhyopasana with repetition of the Gayatri at prescribed times in the prescribed mode, the performance of Oupasana (or Samidadhana for the bachelor) Brahmajyana, Vaisnavadeva and Moorti Puja, the observance of Brahmacharya (qualified for the Grihastha and absolute for the others) and similar observances for securing Vairagya are the means of preserving one's Brahmanyam. The Brahmanyam will then not merely live but soon grow also to a very great magnitude by the very strength of his ennobling Dharma and elevating

Upasana and by contact with great ones and even enable him to become the mighty helper of his spiritually groping brethren. The Brahmana is by his very birthright such a helper. He has only to bestir himself Dharmically a little and leave his gates of Knowledge freely open for the easy entrance of the great truths revealed through the Vedas. He is bound to come up if only he seriously engages himself in the right direction. No cloud of ignorance, mistake or perversion on the part of others, however dense and dark, can long stand before the mighty spiritual sun of his Gayatri Upasana. Let him not forget that he is the direct descendant of the mighty Brahmarishis of old, known for their limitless divine wisdom and power, and let him work on fearlessly, secure in the faith that Isvara is always with him.

4. The Kali Yuga.

It is now the duty of every true Hindu, especially of every Brahmana in whom Brahmanyam is not altoge-

ther dead yet, to try his best to realise the lofty ideal of the true Aryan life as early as possible and also to help others to do the same.

It may be asked—where is the necessity to hurry on now? The reason is, as Kali Yuga advances, even the few opportunities for improvement that we have got now will be taken away from us, one after another. Just as the day is capable of being divided into four periods, the early morning the most fitted for calm contemplation (Dhyana) and austere devotion (Tapas), the forenoon for the acquisition of knowledge (Jnana) and worship of the Supreme (Puja), the rest of the day time for sacrifice (Yajna) or offerings to other Jeevas whether of this world or of the others and the acquisition of property for immediate use in this life, and the night for sensual enjoyment and sleep, so is the Great Period of Time called Mahayuga said to consist of four Yugas—the Krita, the Treta, the Dvapara, and the Kali which offer facilities for corresponding activities in the

field of spiritual progress. The learned and the illiterate, the King and the peasant, all act alike when they eat, enjoy and suffer or sleep. The vast gulfs of difference, perceived among them in the course of the discharge of their duties in the day, are all covered up in the night by uniformity of conduct. To facilitate the obliteration, Lord Sri Krishna Himself encouraged and expedited the great Mahabharata war at the end of the Dvapara Yuga which demolished the Kshatriya wall of protection around the Aryan nation. The process of obliteration begun then at the ushering in of this dark age of Kali is going on day by day with increased vigour and has brought the great ancient fabric of the caste system to its present deplorable condition, as rightly foreseen by Arjuna. Although the manifold differences in status and capabilities between man and man perceivable during the day cannot in the night be discovered by a casual visitor, still such differences are preserved in a latent form during the night and it cannot be

said that they have ceased to exist then. Though at the time of sleep in the night the judge and the prisoner appear alike, the states of neither of them becomes that of the other, even temporarily, although the difference between them is not made out then but only during the court hours of the day, the judge sitting on the bench and pronouncing sentence and the prisoner standing in the dock and receiving punishment. So although the caste duties may not be properly or actually performed in the present yuga, the hidden foundation of the system is still preserved, as also the respective status of the Jeevas by birth in the different caste sections of the community. The wise man is he who acts out his life even in this yuga agreeably to his caste status pushing aside all obstacles created by the circumstances of the age. He ought to realise that his future depends on the nature of his present. The judgeship of the judge may be withdrawn from him in the morning if he should so conduct himself in the night that it

is no more safe to continue the judgeship in him.

5. Make Haste.

That there is darkness all around in the night is no reason why we should be also in the dark. Do not people work in the dark nights with the help of lights? So long as we have the advantage of Divine Vedic Light of True Wisdom, the evils and disabilities of the dark Yuga are not for us at all. As Kali Yuga advances, even the few opportunities for improvement that we have now will, as once before observed, be taken away from us, one after another. The advantage of physical heredity becomes less and less as generations are more and more removed from the great sagely ancestors; habits and environments become worse; means of liberation get scanty; temptations in the way are multiplied; the guides for proper training become fewer; struggle for even the base existence of life becomes keener; occasions, in the midst

of such struggle, for attempts at spiritual progress become rarer; the bodies, physical and mental, become weaker; in short, the whole of nature, internal and external, will seem to conspire against the aspirant and the result will be his thorough vanquishment. The house has already caught fire in the roof-top. We should gather together the little energies we have still got and try to escape at once. People such as the fourth class of Brahmanas mentioned above, some of whom are highly esteemed for modern culture and largely applauded for wordly wisdom, may without looking up deter and delay us by their sweet words of fascinating eloquence but we should not mind all that. We should heartily and strenuously engage ourselves in the due performance of our respective caste duties. That a vast number of people may, in self-delusion, choose to remain and perish in the flame of Kali Yuga is no excuse for our not making special attempts to escape and also to save others.

THE UNITED INDIA LEAGUE

By Dr. N. Subrahmanya Aiyar, M. A.,

(Rtd. Senior Dewan Peishkar, Travancore)

The object of this League is to work for the creation and maintenance of a United India as a step towards a like condition for the whole world.

What is Unity ?

Unity in a country is unity of interest as among its people; in other words, a state of interdependent mutual relationship in which what affects one affects all.

Why Unity of Interest ?

Because, unless there is such a unity of interest through interdependent relationship, everyone must be in perpetual fear of harm from every other, and no one can be sure of responsible service from any. Witness the condition of the world today !

What does Unity of Interest mean in actual effect ?

In actual effect, "Unity of Interest" means collective

social life under responsible division of labour—as opposed to the individual life. Under the collective type, everyone follows a programme, not each for himself and for the moment, regardless of others and of other times, but a programme of **planned, permanent mutual service**. Under this programme, the future of all stands rationally assured in terms of fulness and equality of benefit. Can any goal be higher ?

In such a type of social life evolution would be a progressive fitting of oneself to play his or her part in the economy of the whole, and not a change of form or of structure in order to get an advantage over another, as "Evolution" is now ordinarily understood. And in such a Society, the function of Government will be the protection of the 'Unity of Interest' once established against disturbances from within and



from without, direct and indirect. It will not be in the main an instrument for the application of physical force to maintain peace at home and meet war outside.

What is not Unity?

A mere combination of individuals, for instance, for defending themselves against a common foe or for attacking a common foe—be it in the name of family, class or nation—but without any interdependent relationship within themselves, is **not** Unity. It is a mechanical temporary affair, and can last only as long as and to the extent that the necessity for such a combination lasts. When that combination has become unnecessary or has become ineffective, the relationship will change to one of indifference and even antagonism.

This is not the Unity therefore which the League wishes to see established either in India or in the world. For, it is an animal unity and is no mark of civilization in any sense.

India as she probably was.

It is admitted that India had once a classic civilization.

By this is meant that the varied Indian people were so arranged throughout the Peninsula and lived under such conditions as to make efficient living possible for all. How that social order collapsed one need not dogmatise. But it is more than probable that, on account of her neglect to extend that order to her sister nations so as to form with them a great Organism of Humanity, she gradually forgot its value herself, and that when competitive trading nations struggling to expand and live at whomsoever's cost came in, she did not know how to negotiate them to the benefit of herself and others. Let us leave it at that.

The State of India to-day.

The state of India to-day may be described as a state of pronounced disunity and enfeeblement in both warp and woof.

There is the Indian—non-Indian disunity. Unlike Europe, for example, India has a non-Indian problem as an accepted feature of its

national life. While, **there**, the resident population of each country is practically native, it is not so here. In fact, India is every day being more and more occupied by foreign people, who come in, either for a temporary sojourn for the transaction of business, or for permanent occupation as in a colony. This is an abnormal situation. On the principle that every home is its owner's castle, every nation in the world regards its country as its sole national home to be handed on in trust for its unborn generations, and is unwilling to share ownership with others, even though political power may pass into other nations' hands. The native-foreign problem is naturally therefore the first item of disunity in India, and is based, as will be seen, on an unexceptionable international principle and not on any inter-racial prejudice or dislike.

2. On account of the proselytising religions working on a country in whose social polity there has been no provision for meeting aggressors when they came, the natives

of India stand divided into Hindu, Moslem, Christian—to name the chief divisions—'Hindu' being the name of the unconverted natives who still form the large majority.

Now, although all these natives of India are more or less similarly situated economically and politically, they have been figuring out latterly as so many distinct compartments within the nation, claiming to speak and act and be spoken to and acted towards separately. And as religious conversions have carried along with them a breach of continuity with the past, even in social matters, besides creating several points of sharp contact, the inter-religious problem has assumed some dimensions, especially of late.

3. Among the Hindus themselves, there are the various castes and sub-castes. Although there is this distinction in language sometimes employed—caste Hindus and non-caste Hindus—it is a distinction without a difference. For, every Indian belongs or at least once belonged to some

caste or other—by 'caste' and 'sub-caste' being meant social organ and sub-organ respectively. Some functioning group may be economically weak, numerically poor, or socially low. But that does not mean they have no place in the structure of the caste organism of India. It only shows that the functions for which they stood or still stand receive less respect and less income than others. Restore that respect and that income. Rather, equalize them in regard to all the castes and sub-castes of India. They will become so many equal, inter-dependent organs of the body-politic working in harmony and unison for the good of all.

However, when, as the result of general national depression, rather self-dis-employment, every Indian of all castes and religions is becoming more and more dependent on the patronage of Government or other employer, directly or indirectly, he finds it convenient to lay hold of his caste or religious label to further his individual ends. He agitates, for instance, for communal representation

in this dependent service. But that can obviously benefit only the few individuals employed, and not the entire communities to which they belong and in whose name they are basing their preferential claims.

4. There is the orthodox—heterodox problem or the conformist—non-conformist problem among the Hindu community. While the former believes in fidelity to the existing usages and practises in personal, social [and religious matters, the latter believes, on the other hand, in approximation to the Western type. In fact, the whole Indian community is tending towards it in the name of 'reform'. The degree and rate of advance alone vary.

5. There is the capitalist and labourer. Whether the capitalist is Indian or non-Indian, the system of treating human beings as a commodity to be hired and used, subject to the exigencies of supply and demand is admitted to be vicious. Various recipes have been suggested. But none of

them so far has received universal approval. Meanwhile, the relations between the capitalists and the labourers remain strained, all smoothening devices notwithstanding.

6 There is the Government *versus* people or people *versus* Government. So long as a society has not learnt to recognise, or has not been able to recognise, that the Government is only one of its own limbs for whose nature and efficiency the whole society is responsible, and so long, again, as the Government does not recognise in the requisite fulness that it is only a servant of the body-politic, and not its master or overlord, the normal relationship between the Government and the people can nowhere be sweet. It is particularly so in India to day.

7. And lastly, there is the inter-sex problem. i. e., the woman problem—woman claiming the same position in public service and life as man and in proportion to their number. The idea of one being the complement of the other is fast going out.

The import and its sequel

The obvious import of all this is that there is no collective life in the country, that there is no sense of *mutual necessity, duty, or responsibility* anywhere, that there is hence no unity of interest, that, in fact, India as a national organism is dying if not practically dead, and that the country is steadily becoming the colonial home of other nations, whether they themselves seek it or not. If the physical body, for instance, cannot be regarded as living when its organs have ceased functioning, so should it be in the social organism; and in both the physical and social organisms, death means disintegration, and disintegration means dis-unity. The only unity however that exists is the unity of *desire* for Swaraj i. e. to be like the other nations of the world in the matter of political independence. But this desire must remain an impotent desire as long as there has been no un-emotional enquiry as to why India is in the condition now and no co-ordinated plane whereby to get her out of it.

Blaming the Indian ancients on the one hand and the foreign entrants on other have been more or less our programme so far. And as for our leaders, as long as there is no organised country-wide attempt to restore the lost inter-functioning from the village upwards, which is the pivot of the whole situation and which alone is national Independence, they must be content to rest fighting over issues and blaming and betraying each other, with the necessary sequel in the worsening of India's condition in all respects.

The Lesson

Now, on behalf of the new movement, allow me to say that this position must be changed with the least delay, if swaraj, peace, prosperity or any of the fruits of unity could be thought of. For this purpose, mere exhortations to be united will not avail; nor will descriptions of the blessings of a united state, nor the evils of the disunited condition serve any better. The cause of disunity must be traced and relentlessly

removed. This again is not enough. The factors that make for unity have to be determined and implanted. For, the going out of disunity does not mean the coming in of unity. On the other hand, to the extent, the factors of unity take root, the disunities will automatically drop out and the goal will come into full view.

And what after all is the goal of man except the satisfaction of his two wants, food and salvation, or physical and spiritual. The only question is whether that satisfaction is to be an individual undertaking, or a collective one, taking in all individuals and all nations. If the former, is it not the method now in use? Are the results encouraging? And can they be *ever* encouraging? On the other hand, have we not been driven to despair of our being able to achieve anything at all in this world? Is it not time therefore to turn to the collective method?

The world—its own Savior Mission

Here, I might mention a word about the World—its own

Saviour Mission with which this League is allied. It is the belief of its promoters that, following the collective method of seeking to satisfy one's wants, no one need ever despair and the world, being an inter-connected animate whole, the very embodiment of the Divine, capable of determining its condition by the nature of interplay of its component parts, it is its own Saviour. We do not propose to say more at this stage.

A plea for hard thinking.

Before I conclude, may I enter a respectful plea for hard thinking? Such a thinking is necessary for all ordered progress. For this purpose, all shibboleths have to be exposed, all catchwords have to be dissected and fundamental issues clearly formulated, calmly discussed, and finally decided on in a spirit of reason and dispassion.

The immediate programme

To carry on an intensive campaign on these lines is the immediate programme of the League. Monarchy, or

democracy, capitalism or communism, free trade or protection, religion or no religion, the world's youth insist on marching on and will not be deflected by any emotional hallelujahs or alarmist cries. Let us create a philosophic basis for our work—a basis in clear knowledge of the starting point, the goal and the plan—which is the Trinity of Life. In arriving at this knowledge and in propagating and effectuating it let the League seek your kind co-operation. Let us remember that after all, to use the words of Pandit Jawaharlal Nehru in his latest statement to the Press that "the real problem of life is one of human and social relationship, of the relation of man to man, of man to woman, and of man to society" and, I would add, of every unit that exists to the totality of all that exist—man or non-man, within the domain of sense-perception now or not.

Conclusion

I beg now to conclude by dedicating the League formally to the service of India

and the world. A dynamic programme is implicit in the conception of this League. For, it seeks only to apply the great principles of Service to the needs of modern life. As to what precise form and shape it should take will have to be decided by joint deliberation and considerations of practicability—it being always recognised that True Progress has to be measured,

not in terms of time, backwards or forwards but in the direction of a Definite Goal—a goal that takes in the interest of the *whole* world for *all* time. In view to the League's universalist aim and programme, the promoters feel confident that ladies and gentlemen of all persuasions will be good enough to join it and help to make it a success.



LIGHT ON A LAYMAN'S PATH

(*Being the Secret of Quiet Tireless Work.*)

By K. S. Venkatarama Sastri, B. A., L. T.,

The Tripod of Life's Stable Equilibrium rests thus:—

1. Make up your mind never hereafter to think of, much less to regret, what you may just now happen to be doing or leaving undone;

2. Entertain neither hopes nor fears about the future;

3. Ever meet duty's immediate call without disgust and without relish;

In short, keep a blank outlook on life.

Man proposes, but God disposes, upsetting all selfish calculations and "the best laid schemes of mice and men." Man, in his natural state of ignorance, reckons without the Host; wisdom lies in reckoning with Him, or in being prepared to reckon with Him.

Man and God being one organic whole, (Jiva Isvara, Nara-Narayana) every disposal on one side is just the inevitable reaction of a previous proposal on the other,

(Karma-Phala). Where there is no proposal,* and therefore no proposer, neither is there, nor can be, any disposal or disposer.

There is an inherent tendency in every mind, or, more accurately, the mind is nothing but the tendency, to

*A proposal is somewhat different from a proposition. A proposition is the mere dispassionate statement of an observed relation between things and is made by the *understanding*. A proposal is a qualified proposition, one in which the maker's interest is involved, and is made by the *will*. But every wind of a proposition is apt, sooner than later, to develop into whirlwind of a proposal.

The order of their renunciation will be something like this: first, proposals coming in the scope of the individual's (Jiva's) will must be given up; then the proposition forming-tendency of the mind; and, lastly, even proposals seeming to come under God's will must be abandoned by the aspirant for the Highest.

be always making proposals (Sankalpa), known as the function of willing, which is a ceaseless, purposeless and *superfluous* activity. When this superfluous activity of the mind is slowly inhibited and finally killed out by steady, patient and persistent practice (coupled with the Grace of the Teacher), Man and God both merge in one Brahman, the ultimate, never-tailing, never-changing Reality.

Here it will be convenient at the outset to recognise once for all that the only pitfall to be avoided in this practice is the giving up of necessary bodily and other (mental) activities of daily life, such as reasoning, planning etc.

Even while proposing or willing, if the saving clause 'God willing' be added, the proposal loses its sting for mischief; for no man can say "I have succeeded in all I proposed," without recognizing, at least on second consideration, that every success of his was due to God's help, and some signal failures at

least, in spite of his cleverness, were due to the withdrawal of such help.

But every proposal not thus qualified is a fruitful source of endless mischief: inasmuch as a favourable or unfavourable disposal thereon gives rise to mental elation or depression respectively, and leads to further proposals either by way of consolidating the victory or repairing the defeat. If mental depression is to be avoided, mental elation is to be equally avoided as they are mutually conditional and complementary the one serving as a foil for the appreciation of the other. The root of the evil in this elation or depression lies in giving credit in the wrong quarter (i. e., to your proposing will or ego) for your success or failure, while all the credit should go to God, the Disposer. Hence this proposing activity, thus seen as the root of all misery, ought to be given up at once.

The favourable or unfavourable nature of a disposal is never a whit affected for all your willing on it, for all

your proposals about it. Hence it is that this proposing will or egoism is found to be superfluous, and nothing suffers by throwing it away as an encumbrance that it really is. "Whoever by taking thought has added a cubit unto his stature?" Beware of praying for anything in particular lest thy prayers be granted with a vengeance. The most deeprooted, primordial and basic of all proposals thus deserving to be thrown up is "I am such and such," while the fact of the matter, all along, is you are no such thing at all, but "Thou art That" (*Tat Tvam Asi*).

This giving up of *egoism* need not mean the destruction of the individual or the *ego* before the death of the physical body. Neither will the Heavens fall nor the world come to an end: no catastrophe of any kind need be apprehended from it. On the other hand, the natural beauty of creation will stand fully revealed only then; more efficient work is done only when encumbrances are cast off. A dying man leaves no more

void on the stage of life than a drowning man on the surface of the waters just closing over his head. "Who steals my purse steals trash, it is nothing." He who gives up his egoism loses nothing but his egoism, which, though intrinsically worth nothing, was mistakenly being attempted to be made something of so long. He does not give up his activities thereby, but *more* keenly *observes* and *acts*, as in a drama, what others do *feel* as their own proposals and disposals, success and failure, elation and depression etc. Such a one never gets tired, because there is none there to get tired, and that again because there is none to take credit for achievement. Such a one can be said to be tired, if God can be said to be tired, or if a mirror can be said to be tired of reflecting any number of objects presented before it, or if a machine can become tired.

But why should not God get tired sometimes? Tiredness is but the sense of depression consequent on the failure of a proposal, or the triumph-

ant feeling that you deserve some rest on your oars after such a victory. But God never proposes, but only disposes. Just as facts will always assert themselves in their own way against all our mistakes, even so God (Iswara) is only the reacting Residuum left over when the individual (Jiva), in his own egoism and imagination, mistakes himself as isolated from the indivisible Brahman. When we make no mistakes about facts, they cannot be said to assert themselves. So when all the individuals (Jivas) simultaneously get too tired to make any further proposals, God also, having nothing to dispose of, ceases disposal, as at the time of universal submergence of consciousness (Pralaya). Even if God should propose anything, He is His own Disposer; there is no disposing authority above Him. His proposals, if any, stand *immediately* fulfilled...***Ichha matram prabhoh: srushtih:*** God said 'Let there be Light,' and there *was* light.

But does God never propose at all? Man, with his limited powers, proposes neither

the impossible, nor the easy and the certain, but the difficult and the doubtful, being not sure of the nature of the final disposal awaiting this proposal, the very doubtfulness as to the nature of this disposal acting as an eternal challenge to his innate curiosity, which is a standing desire to grow in knowledge, until the final synthesis of all knowledge is reached. But with God of unlimited power, nothing can be impossible or difficult or doubtful. So the need for proposals does not arise with Him. His proposals, if any, have no origin in Time, because they stand immediately and eternally fulfilled. (He is *Satyakama* and *Satyasan-kalpa*). Being always already fulfilled, they can never be called proposals. There can be no interval when you can say "God has proposed this, but is yet to see it fulfilled". Such an interval occurs with man working under limitations; with him there is many a slip between the cup and the lip. This interval, perceived by us as Time, is absent in God who is in, above and beyond Time. With

man, Time is the interval between his proposal and God's disposal of it as subsequently revealed to him. But in this interval further subsidiary proposals get formulated in endless succession. This is man's life in Time, which may, and ought to go on, though without the attendant superfluous elation and depression in success and defeat, provided no fresh proposals are hereafter entertained.

But when, how, or why did man begin to make any proposal at all? (The question is absurd, and only betrays your ignorance more emphatically, like asking "Why am I ignorant?" while still remaining immersed in ignorance. If you have seen your ignorance, you will not put the question; if you have not seen it, you cannot put the question. "How did the tiger get into the cage?" cannot be answered satisfactorily while he continues to remain within it. Or it is like asking: "how old I was when my mother was married" since Time and Casual succession of means and end are themselves both products of his proposing tendency,

which again is a product of his feeling of limitation on the one hand, and a simultaneous feeling of his ability to overcome the limitation on the other. He makes effort to overcome this resisting limitation. This effort (karma) is the very stuff of Time (Kala). In fact, Time is that which offers some resistance, but not complete resistance to one's effort. There is no resistance where there is no

effort and vice versa. As a road leading from one city to another can be viewed either as separating or as uniting the two cities, so Time, effort and work, separate and also unite man's desire and its fulfilment. With the cessation of desire, effort ceases; with the cessation of effort, Time vanishes, but effortless, and therefore, tireless work goes on.



SANATSUJATIYAM

(Translation of Text and Commentary)

By Sri Umesh Chandra Dutta, M. Sc.

Chapter II.

Actions yield different results according as they are performed by an enlightened or unenlightened person. As a rule the fruits of austerities practised in this world are reaped in the next world; this holds good in all cases. But in regard to one who aspires to know Brahman such austerities have a special potency. They yield fruits in excess of those inherent in them in that they are efficacious in purifying the mind of the aspirant. Says the Sruti "Whatever one performs being actuated by knowledge, deep faith and disinterestedness becomes more potent." But the austerities practised by those others who do not care for the Self, who are addicted to sense objects can yield only those fruits which are inherent in them; they cannot give rise to true knowledge by purifying the mind.

धृतराष्ट्र उवाच—

कथं समृद्धमप्यृद्धं तपो भवति केवलम् ।

सनत्सुजात तद्ब्रूहि कथं विद्याम तद्वयम् ॥ ११ ॥

Dhritarashtra said, O Sanatsujata, how can austerities become productive of more fruits in some cases than are inherent in them and how can such austerities lead to the supreme knowledge? Pray, therefore, say how we are to know this. (11)

सनत्सुजात उवाच—

निष्कल्मषं तपस्त्वेतत्केवलं परिचक्षते ।

एतत्समृद्धमप्यृद्धं तपो भवति नान्यथा ॥ १२ ॥

Sanatsujata said, those austerities which are untainted by desires are called Kevala. Only such austerities can yield fruits in excess of what are inherent in them, not the others. (12)

A. Austerities which are free from all impurities are called 'Kevala.' The word 'Kevala' means the seed, the source of the phenomenal world. Disinterested karma which is capable of yielding the knowledge of the primal

cause is, therefore, called 'Kevala.' Says Usana, "The state in which the three gunas, Satva, Rajas and Tamas are perfectly balanced, that is, the conditionless state is called 'Kevala,' from which this world having only relative existence has evolved." Those austerities, which lead to 'Kevala', are therefore, the only ones which are excessively rich. If karma is not absolutely pure, if it is tainted by desires, then it must be regarded as poor in spite of its capacity to bear fruits inherent in it.

तपोमूलमिदं सर्वं यन्मां पृच्छसि क्षत्रिया ।

तपसा वेदविद्वांसः परेत्यामृतमाप्नुयुः ॥ १३ ॥

O Kshatriya, all that you have asked me touches the very root of tapas. Through tapas the knowers of the Vedas attain immortality after death. (13)

धृतराष्ट्र उवाच—

कल्मषं तपसो ब्रूहि श्रुतं निष्कल्मषं तपः ।

सनत्सुजात येनेदं विद्यां गुह्यं सनातनम् ॥ १४ ॥

Dhritarashtra said, I have listened to what you have said about stainless austerities by which I should be able to unravel the eternal mystery. Tell me now, O Sanatsujata, about austerities tainted by faults. (14)

Q. You have said that tapas unstained by faults is called Kevala. Tell me now, O Sanatsujata the faults of tainted tapas, so that by means of tapas which is free from all faults I shall be able to know Brahman, the eternal mystery.

सनत्सुजात उवाच—

क्रोधादयो द्वादश यस्य दोषास्तथा नृशंसानिच सप्त राजन् ।

ज्ञानादयो द्वादश चाततानाः शास्त्रे गुणा ये विदिता द्विजानाम् ॥ १५ ॥

Sanatsujata said, O king, the twelve faults including anger and the seven wickedness are the blemishes of tapas that is tainted. And twelve including knowledge are the virtues of tainted tapas as described in the scriptures and known to the Brahmanas. (15)

Q. Twelve faults including anger and seven wickedness are associated with tapas. The scriptures have also laid down twelve virtues of tapas such as knowledge etc., which are known to the Brahmanas. I shall now narrate these faults as well as the virtues.

क्रोधः कामो लोभमोहौ विवित्साऽ कृपाऽसूया मानशोको स्पृहा च ।
ईर्ष्या जुगुप्सा च महागुणेन सदा वर्ज्या द्वादशैते नरेन ॥ १६ ॥

The Twelve Faults.

Anger, lust, avarice, delusion, desire to know sense objects, want of compassion, malice, vanity, grief, love of pleasure, envy and calumniating others are twelve faults of tapas which should always be avoided by the man who is endowed with the supreme virtue. (16)

Anger arises when desires are thwarted; it leads to grudge and chastisement and being the result of thwarted desires it unsettles the mind. It is characterised by perspiration and shaking of the limbs. Lust is desire for women etc. Avarice means desire to gain other's property; it also means inability or unwillingness to spend one's rightly earned money in a good cause. Delusion is lack of knowledge to discriminate between right and wrong. Desire to know sense objects is the desire to taste them. Want of compassion is cruelty. Malice is finding fault in other people's good qualities or absence of forgiveness. Vanity is inordinate self-importance. The unsettlement of mind that follows loss of dear objects is called grief. It is characterised by weeping and brooding and is not easily shaken of. Love of pleasure is addiction to pleasure yielded by the sense objects. Envy denotes intolerance of others' prosperity. Calumniation is concealing others' virtues and slandering them. These twelve faults should always be carefully avoided by one who is possessed by mahaguna, i. e., endowed with the great virtue of the knowledge of Brahman. It is said in the Namamohodashi, "Brahman is said to be greater than the greatness of the great. He is indeed possessed of mahaguna, is exceedingly great who is endowed with the knowledge of Brahman." Or it may also qualify one in whom the superior qualities of a Brahmana are inborn. Says the Lord, "curbing of the mind, restraining of the outer sense organs, purity, forgiveness and also uprightness, knowledge, wisdom and faith in the scriptures are the duties of Brahmanas, born of nature."

WORLD'S UNREALITY.

by R. Visvanatha Sastri.

Glorious indeed is the *Sakshyavastha* (साक्ष्यवस्था) propounded in my previous article but it is unattainable by one who takes this world to be real either occasionally or substantially and does not even dream of its unreality ascited in the Vedanta Sastras and the Upanishads.

It is the reality of the world that is experienced by us in our everyday life and there needs no ghost from the grave to come and tell us this. The pleasures and pains occurring to every one in turns systematically in accordance with the karmic laws, the various differentiations taking place everywhere both in the physical and the mental world, the phenomena of births and deaths observed from day to day, the Sastraic rules in force for the time being as propounded in the various texts, the distinction of the caste system prevailing in every part of the world in one shape or the other, the immutable law of causation and effect said to have been strictly operating everywhere in the physical as well as in the mental plane, the scientific truths discussed and established in every

branch of knowledge, the natural laws of alimentation, circulation and respiration observed in the human and other bodies, the laws of gravitation, cohesion and adhesion occurring in nature, the social, moral and legal obligations which one community owes to another, the astronomical observations and truths expounded by the ablest meteorologists and the geographical facts asserted—all tend to prove only the world's reality. And if the highest of the sciences viz, Vedanta—if this also is of the same opinion and if the Sastraic ultimate aim also is only towards the enlightenment of the reality of God's creation and his inability to act against his law set out in the Sastras then we have to come to the conclusion that the pleasures and pains occurring in our *Samsara* are endless and everlasting as being cyclic and there could be no complete cessation of the troubles in this life or elsewhere coupled with the ever-enjoying-happiness called *Moksha* as experienced by our ancient sages of old who have attained the position of *Muktas*. Such a position can in

no way indeed be likened to that of a Mahamahopadhyaya or any other title-bearing position. *Mukta* is certainly not a title conferred upon our old Rishis. It is enjoyable and conceivable only by the particular individual after attainment of the said stage. (खानुभूये कमानाय) It is they that perform their wordly functions and attempt for emancipation of their distressed subjects. I say, *their subjects* for it is they that have identified themselves with the world at large and treat the whole world as their family and do the needful without expectation of any reward. Nor can it be said that such Jeevan-Muktas cannot be found now. If so, there would be no possibility of our attaining the Sastraic Guru as cited in (तद्विज्ञानार्थं सगुरुमेवाभिगच्छेत्) and getting the real knowledge of the Vedanta Sastras tending to the entire realisation of our own immortality and universality. It is with a view to secure the entire cessation of troubles consequent upon the real *Samsara* as defined heretofore (देहेऽहंबुद्धिः) that the *Sruti* has ordained that the world in

its entirety is a myth. तथापि संसारनिवृत्ति हेतवे मायेति सर्वं वदति श्रुतिर्जगत्.

What is *Maya* and why does the *Sruti* ordain the मिथ्यात्वं or मायात्वं of the world? Even those who accept the मिथ्यात्वं of the world accept it only at a certain stage and think that the world is unreal only in the case of persons who have attained the Moksha and not to us. Whether we have attained Moksha or not is not the question. Whether the world exists or not is the question. The realisation of the world's non-existence is not to be postponed to a future occasion. The following stanza viz., नास्तिप्रतीतिसमये न पुरा नपश्चात् आश्चर्यमेतदवभाति तथापि विश्वं ॥ states that the world does not exist even now, it did not exist previously nor will it exist in future. It is a wonderful thing that the world appears to be a real one just like a figure observed in a cinema screen. We know full well that the figures and shapes observed in the screen do not at all exist there in reality in the present, past or future. There is only the curtain in which the

whole thing is seen. So also in our ocean of knowledge the waves of the world come to light on one occasion and disappear therein मध्यखंडसुखाभाधौ बहुधा विश्ववीचयः । उत्पद्यन्ते विलीयन्ते माया मारुत विश्रमात् ॥ and संमीलिते नयनयोर्नाहिकिचिदस्ति ॥ Then, one who wants to attain salvation and free himself from the *Samsara* trouble must be first able to perceive the unreality of the world. Otherwise there is no lift. But on this account we cannot argue that as the entire world is a myth there is neither hell nor heaven and we can do as we please. There is no use of such argument. No action done can go without punishment c. f. नाभुक्तक्षयितेकर्म. *Maya* transcends everything and is inexplicable. Sri Sankaracharya has well said in his *Atma Bhodan* दृश्यते श्रूयते यच्च ब्रह्मणोन्यन्नतद्भवेत् । ब्रह्मान्यद्वातिचेन्मिथ्या यथा मरुमरीचिका । and आत्ममाया मृते राजन् परस्यानुभवात्मनः । न घटेता धंसन्धः स्वप्नद्रष्टृविजंसा of Sri Bhagavatam. Whatever appears as a differentiated thing from the PRATYAGATMA BRAHMAN स्वपूर्णात्मातिरेकेण जगज्जीवेश्वरादयः । न सान्तिनास्तिमायाचक्षतेभ्यश्चाहं विलक्षणः ।

has no existence of its own. It is only like water appearing in a mirage and cannot quench our thirst. So also the *samsaric* pleasures thought of and enjoyed in the world cannot at any time quench the thirst for happiness. The place where everything is seen is the real *Atman* and that is certain but not the perceived object as it is only आरोपितं c. f. ब्रह्मैवेदं विश्वमित्येववाणी of Acharya. Here the three words ब्रह्मैव, इदं and विश्वं meaning *this world is Brahma and Brahma alone* cannot be interpreted to mean the existence of two things, *Brahmam* and *Visvam* likewise. When *Visvam* is to be thought of as *Brahmam*, certainly one must vanish and the other remain.

The famous passage of *Brihadaranyakopanishad* "पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥" may be considered. The *Sruti* first depicts *Brahma* as *Poornam* i. e. all-pervading. When first such an object is conceived, where can another object which is likewise *poornam* be located which can be done if there is a

place vacant capable of admitting the existence of a similar object which, I think, is impossible in the present case, the first object itself being poornam. So the first object will have to shrink and give room for the second, thereby making both Brahman and Visvam as two limited objects. Thus Brahman will have to lose its original Poornam-ship which is opposed to truth. So taking the first thing Brahman as Poornam as depicted in the Srutis we cannot think of another sane Sruti which depicts Visvam also as poornam unless a different construction can be put upon it. But if we take the latter part of the Sruti, it says if you subtract Poornam from Poornam you get the remainder as Poornam. To understand this a small problem is set out below. Suppose a man asks you what number subtracted from a particular figure will give you the same figure as remainder, i. e., what number subtracted say from 1000 will give you the same 1000 as remainder, i. e., to say the subtrahend is to be found out given that the remainder and minuend are the same. Mathematicians cannot think

of any other subtrahend than zero. Otherwise the same remainder cannot be got. In the present case Brahman first depicted is the minuend. For this to give the Brahman as remainder the subtrahend Visvam must be zero i. e., a non-entity. But why does the Sruti say 'take poornam from poornam?' The original minuend is decided already in सदेवसौम्येदमग्र आसीत्. The balance left is Brahman itself as it is also decided in ब्रह्मवित् ब्रह्मैवभवति. So the middle thing to be subtracted has to be considered. When Visvam is taken into consideration, the Sruti, while deciding that it is none else than Brahman but that it has been wrongly construed to be an entity by the ordinary mortals अनादि वासनाविष्टाः and quite ignorant of their own immortality, described it also as poornam c. f. Acharya's Bhashyam which explains thus कार्यात्मनो ब्रह्मणः पूर्णत्वं आत्मस्वरूपैकरसत्वमापाद्य अविद्याकृतमन्यत्वा वभासंतिरुक्त्य॥ This exposition of the पूर्णमदः Sruti on the analogy of the mathematical problem is attacked by one curious mathematician who has solved the question rather curiously in the following way. He says

"Take 45 from 45 and you get 45." How Sir, you get only zero. No, 'sir, he says "the following method should be adopted to get the solution"

Minuend is 987654321

Subtrahend 123456789

Remainder 864197532

Total number got by adding up digits herein is: Minuend 45

Subtrahend 45

Remainder 45

My critic has played only some intellectual gymnastics But it is not a mathematical truth and we can leave it aside as only हास्यप्रदं.

The fact that the world is unreal has been proved in our Sastras in various ways so as to be appealing to various dispositions of mind. No Sastra can ever deny nor does it deny the प्रातीतिकत्वं (appearance) of the world. It is a Pratyaksha Pramanam But its reality only is attacked.

प्रातीतिकत्वं वेदान्त सिद्धान्ते जगतः स्फुटं ॥ and वेदान्तसिद्धान्तनिरुक्तिरेवा ब्रह्मैवजीवः सकलं जगच्च ॥

1. Pratyagatma Brahman is all-shining whereas मायातत्कार्यप्रचंच is full of Tamas i. e., darkness

How can there be darkness in the presence of a glorious Sun? If thousands of suns happen to rise at a particular hour and proceed their journey, the intensity of the luminosity of all the suns put together, nay even then, it cannot be likened to the lustre of Pratyagatma. It will be an insignificant one.

c. f. यदिमाः सदृशीस्यात् of Gita and also प्रत्यगात्मा परं ज्योतिः मायासातुमह-समः। तथासति कथं माया संभवः प्रत्यगात्मनि॥

Just as the Ulooka (owl) (उलूक) which has no power of vision during the day sees the luminous sun only as a dark figure, so also the अज्ञानी does not perceive the all-shining Brahman. So, if the luminosity of the Pratyagatma is accepted as it is, then this world cannot exist as it is an अनात्म and as such, an असत् having no lustre for itself. But on this account, Atma cannot be considered to be an object endowed with immense intensity of the class of light observed in the ordinary world. Its lustre is not one that can be likened to that of Agni, sun, or other luminous objects. It is only an object that reveals everything, the sun, moon etc., in the yonder world and the other objects of sense on the

face of the earth. If it is not so, then in a cloudy dark mid-night when no sun, moon or star is shining, the shining Atma should have been able to show its abundant light to us and enable us to see everything in the street as with other lights. But it is not so. Hence the lustre has no similar object to which it can be likened on the face of the earth c.f. आत्मनस्तत्प्रकाशत्वं यत्पदार्थाभासनं । नाग्न्यादि दीप्तिवद्दीप्तिर्यत आध्यमन्वेन्निशि ॥

2. The world is a दृश्यपदार्थ. The Atman is a द्रष्टा. Whatever is दृश्य is a limited one and is जडं and the same has hence to be classed as Maya.

3. The world is said to have a beginning followed by an end. Whatever is आद्यन्तवत् is said to be an असत् like swapnic world and has no separate existence.

4. Brahma is said to be a Karana Vastu and the world is a Karya. कारणव्यतिरेकेण कार्यो नास्तीति वेदान्तसिद्धान्तः । In the Karana-Karya-Bhava also some questions are advanced. Does Karana give rise to Karya or Karya give rise to Karana? Both have to be answered in the affirmative. Then it is

found endless and beginningless and the existence of such an object is found impossible. Besides Karana and Karya being each dependant on the other makes it impossible to decide which originated first.

Say, how is ghee produced? By taking a measure of milk and pouring in it a small quantity of whey (Ghrit) the previous night, we get the next morning what is called the curd which after certain process gives us butter and then ghee. But how was the whey obtained? It must have been got by a similar process done the previous night and so on endless. How was the first whey got? No answer is possible. It is inexplicable. It is अनादि and explained by asserting a Beejankura Nyaya. But it is begging the question. The thing is in fact inexplicable and hence Maya. In the aforesaid Nyaya propounded by the Tarkikas, what does he say after all? It appears that when a particular Beeja is taken, we observe it has got an Adi having come out of the tree and likewise is the case of a tree which had its Karanam in the seed. So when a seed or a tree is taken individ-

ually and observed, nothing of the class can be said to be an अनादिमत्. If it is to be taken collectively as a बीजांकुरसन्दति then too अनादिमत्त्वं cannot be explained as it is inconsistent with the एकत्वं propounded elsewhere. The only explanation is Maya. Hence Sastra says कार्य कारणतादात्म्यं न किञ्चिदुपपद्यते । दुर्बुद्धिभिः कारण कार्य भावं संकल्पितं दूरतरेव्युदस्य । तदेव तत्सत्यमनादिमयं जगत्तदेतत् स्थितमित्यवेदि ॥ स्वतो वापरतो वापि न किञ्चिद् तु जायते ॥

(5) Now take for instance, the painting of the figure of an elephant on an adjoining wall. See what is there on the wall. 'An elephant' is the immediate answer given. Is it a real elephant? No. Then what is that? Can you say that it is not an elephant? No, it is the picture of an elephant. Can you say it is the wall only? No, there is something more. So the portion pictured can neither be said Wall nor Elephant. Where the elephant is pictured is also the wall. Which is certain, elephant or wall? Both, so long as there is the appearance of the elephant on the wall. Thus we see that what appears is

neither the wall alone i.e., a thing something different from the wall but not entirely different, nor the elephant alone i.e., something different from the ordinary elephant not within the world, but it cannot be said that it is unlike the elephant, a tiger or some such thing. Anyhow the painting is nothing else than the wall.

6. Similarly, take for instance a wooden elephant made as a toy for children. It is neither a wood nor an elephant. But both and not either. It is something, different from the wood and something different from the elephant. But it is nothing but the wood is certain as anything. This way of argument has led our sages to come to the conclusion that it is सद्विलक्षणं i.e., a thing different from the सत् elephant, and असद्विलक्षणं i.e., a thing different from the non-elephant. This is what is called the Anirvachaneeya Siddhanta (सदसद्विलक्षणं) i.e., in other words it is अविचारितरमणीयं i.e., यावन्नविचारितं तावदेव रमणीयं भवति ॥

All tend to prove only that it is inexplicable. Srutis hence say that Maya is तुच्छा likened to a वन्यापुत्र or शशविषाण.

7. Then again we see that many cases which appear real are all overwhelmed by the Anyonyasraya dosham and hence unreal. * Take the three Avasthas. The experience of the first is not found in the second, that of the second is not found in the first, nor is that of the first and second in the third and so on showing thereby that no avastha is true.

8. Similarly take the नाम, रूप, and कर्म. We cannot say which was started first. Without रूप no Nama can be thought of. Without नाम no रूप can be shaped and so on showing thereby the unreality of the three. All these are inexplicable and Mayic.

9. This body itself is Mayic. It is only the parinamam of the गर्भस्थितः under certain circumstances.

10. Even the ordinary feats of an ऐन्द्रजालिक (magician) are inexplicable in the world when he brings forth a mango tree

from a seed which was personally observed with our correct powers of vision. So also the magic feats of God.

11. A reflection in a mirror though it is actually seen by us, cannot be said to be a reality because of its appearance alone. It is and it is not, is the answer that we can give. So also the world reflected in our minds. It is also अमिथचनोय.

12. Another instance, say a man going to a lotus pond and seeing a number of pearl-like drops on the lotus leaves there, jumps to the conclusion that the pond contains a lot of pearls and that he can enrich himself very easily before the close of the day by taking out for himself all the pearls from out of the pond. But when he attempts to catch them one by one he misses them also one by one till at last he gets nothing, but only the greatest amount of despair. What is cause of his mental worry and grief? A wrong conception of the thing that appears to him in a certain light. So also the world appears to us in a certain light as नाम रूपात्मकं and by wrong conception things viewed from appearances coupled with our satu-

* f. A Brahmachari will cease his madness by wedding a lady and the lady would marry him only after he ceases his madness. . . There is no possibility of marriage.

rated motives of hatred and jealousy, we do not perceive the real thing as it is but only in a distorted form,

c. f. वीक्ष्यमाणे प्रपंचेपि ब्रह्मैवाभातिभास्वरं

A lot of instances can be cited to prove the world's unreality and the Mayic nature of God's creation. We have been experiencing the presence of some inner light within a tremendous force stimulating us in every action of life and enabling us to do things in all directions willy-nilly, and it is this force, power, skill, or light of knowledge, God, Brahma, Vishnu, Allah or Christ by whatever name we call it - it is this that is ever shining, omnipotent and omnipresent, and it is this that can liberate us entirely from the Samsaric trouble of life, the pleasures and pains of this world and in fact from the phenomena of births and deaths and in fact everything. भोलोकाः शृणुत प्रसूति मरणव्याधेर्भक्ति-सामिमां योगज्ञाः समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः । अन्तर्ज्योतिरमेयमेकममृतं कृष्णाख्यामापीयतां तत्पीतं परमौषधं वितनुते निर्वाणमात्मन्तिकं ॥

And to talk of ignorance of such a knowledge knowing that he is ignorant and to say that the light of knowledge does not shine within him will create only mockery for, it is like the

utterance of a man who puts in the question 'Have I a tongue or not'?

So we will have to bestow our entire attention to the said Atmic force and contemplate upon it day and night, and the same will inspire us to think of the world's unreality in its entirety and lead us to the performance of actions in this unreal world - actions unselfish and unimposed but only Sastric irrespective of the status in which we are living. The exposition on Man's Immortality leads to one's नित्यवस्तु विवेकं and this on World's Unreality will lead to one's अनित्यवस्तु विवेकं so that नित्यानित्यवस्तुविवेकं the foremost of what is called साधनचतुष्टयं can be arrived at beforehand enabling one with the Adikaritam for sitting in a Vedantic class for being inculcated in the fundamental principles and divine truths established in the Upanishads in matters like

कोशविचारं, मनस्तत्त्वं, प्रमाणबद्धं, ख्याति-वार्दं and तत्त्वनिर्णयं and so on.

c. f. सदिदं परमादृतं स्वस्मादभ्यस्त्यवस्तु नोऽभावात् । न हान्यदस्ति किंचिद् सम्यं पमाकर्तृत्वबोधदशायाम् ॥

REVIEW

Words of Wisdom:-

By Swami Rajeswarananda
Published by the Adhyatma Prakasa
Office, Bangalore

This handy volume of 182 pages contains the random thoughts that came uppermost to the mind of the Swamiji at the time of recording them. They are good aids to self-discipline and were evidently jotted down by him as such without any idea of publication in book form. It is not and does not purport to be a logical treatise dealing with any particular aspect of the Vedanta, practical or theoretical, but it touches upon and illuminates many an aspect.

Evidently the Swamiji has a poetic temperament for he mostly prefers to express himself through metaphors and similes. Very often the cursory reader will be at a loss to understand the full meaning intended to be conveyed by the author. Though a more cogent treatment will certainly have been desirable, still there is scattered throughout the book many a valuable hint for the discipline of the mind. The Swamiji evidently belongs to the Neo-Vedantic school which attaches little weight to the Hindu religious practices and claims to be above "formalism."

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